

SYMBOLISM IN THE RITUAL SPEECH IN *MABBOLO* CEREMONY OF
TOWANI TOLOTANG IN AMPARITA, SIDRAP REGENCY

(AN ANTHROPOLOGICAL STUDY)



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Submitted to the Faculty of Cultural Sciences of
Hasanuddin University in Partial Fullfillment of Requirements to
Obtain Sarjana Degree in English Department

BY

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ENGLISH DEPARTMENT
FACULTY OF CULTURAL SCIENCES
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OF *TOWANI TOLOTANG* IN AMPARITA, SIDRAP REGENCY
(AN ANTHROPOLOGICAL STUDY)

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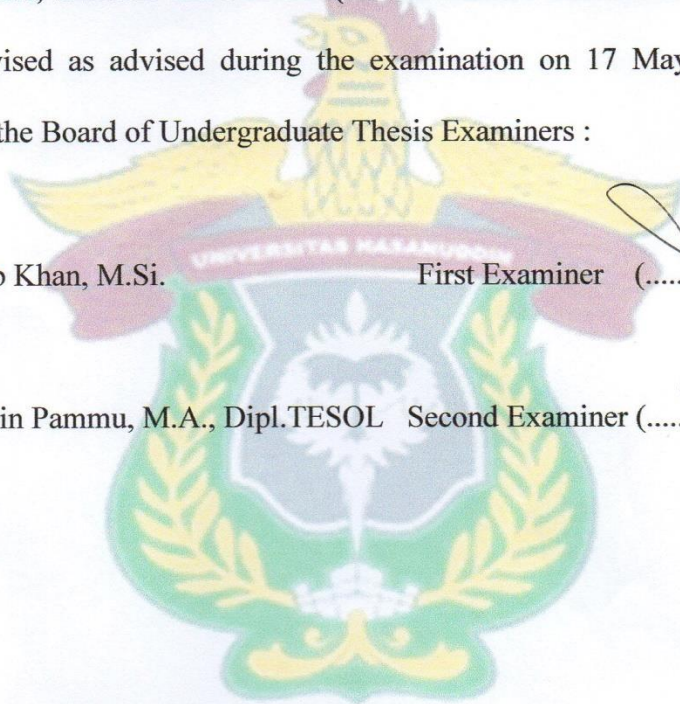
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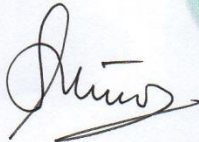
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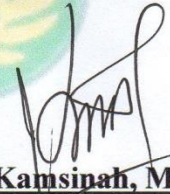
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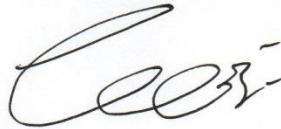
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As the conclusion, the researcher hopes this thesis will be usefull for researcher and readers, also give contribution for all students. The researcher realized that this thesis is far from perfect. Therefore, any suggestions or criticisms will be appreciated for the improvement of this thesis.

Makassar, 16th April 2019
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ABSTRAK

ASTINA AKKAS. *Symbolism in The Ritual Speech in Mabbolo Ceremony of Towani Tolotang in Amparita, Sidrap Regency (An Anthropolinguistic Study)* (dibimbing oleh **Simon Sitoto** dan **Kamsinah**)

Penelitian ini bertujuan untuk mendeskripsikan mengenai prosesi dalam upacara *Mabbolo*, menjelaskan makna simbol dan makna interaksional yang terdapat dalam mantra upacara *Mabbolo*, dan menjelaskan nilai moral dari teks upacara *Mabbolo* di komunitas *Towani Tolotang* desa Amparita, kabupaten Sidrap.

Penelitian ini menggunakan metode kualitatif deskriptif. Penulis mewawancarai beberapa orang yang mengetahui segala hal yang berkaitan dengan topik pembahasan penelitian ini. Penulis merekam pembicaraan dengan informan dan melakukan proses transkripsi ungkapan ritual yang digunakan. Dengan menggunakan teori antropolinguistik, penulis menjelaskan mengenai budaya dan bahasa yang digunakan dalam ritual *Mabbolo*.

Dari penelitian ini menunjukkan bahwa upacara ritual *Mabbolo* yang diadakan di Desa Amparita, Kabupaten Sidrap merupakan suatu kegiatan tahunan yang dilakukan setiap bulan Januari untuk memohon perlindungan kepada Tuhan. Upacara *Mabbolo* mempunyai mantra yang diucapkan oleh *Uwatta* atau *Uwa'* sebagai tokoh utama atau sebagai pemimpin ritual masyarakat komunitas *Towani Tolotang*. Penulis memiliki 34 data dari ungkapan *Uwatta* yang terdiri dari 10 makna simbol dan 5 makna interaksional dari ungkapan teks atau mantra dari ritual *Mabbolo*. Ritual *Mabbolo* juga memiliki nilai moral dan simbol yang mengandung makna yang mempunyai hubungan dengan kehidupan manusia.

Kata Kunci: makna simbol, makna interaksional, ungkapan ritual, ritual *Mabbolo*



ABSTRACT

ASTINA AKKAS. Symbolism in The Ritual Speech in *Mabbolo* Ceremony of *Towani Tolotang* in Amparita, Sidrap Regency (An Anthropolinguistic Study) (supervised by **Simon Sitoto** and **Kamsinah**)

This study aims to describe the procession of *Mabbolo* ceremony, explain the symbols and the interactional meaning found in the ritual speech of *Mabbolo* ceremony and reveal the value of the ritual speech of *Mabbolo* ceremony of *Towani Tolotang* community in Amparita, Sidrap regency.

This study used descriptive qualitative method. The researcher interviewed some people who knew all matters which were related to the topic of discussion this research. The researcher recorded the conversation with the informant and transcribed the ritual speech which were used. By using anthropolinguistic theory, the researcher explained the culture and language used in *Mabbolo* ritual.

From this research shows that *Mabbolo* ceremony which is held in Amparita village, Sidrap Regency is annually event which is held every January to ask protection to God. *Mabbolo* ceremony has a incantation which is spoken by *Uwatta* or *Uwa* as the main figure or leader of the ritual in *Towani Tolotang* community. The researcher has 34 data from *Uwatta* expressions which consist of 10 symbolic meanings and 5 interactional meanings from text or incantation of the *Mabbolo* ritual. *Mabbolo* ritual also has moral values and symbolic meaning that are closely related to human's life.

Keyword: symbolic meaning, interactional meaning, ritual speech, *Mabbolo* ritual



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TABLE OF ABBREVIATIONS

“Prep.”	for preposition
“Pref.”	for prefix which is consist of :
“pref.conj.”	for prefix conjunction,
“pref.neg”	for prefix negative
“Suf.”	for suffix
“S.P1.Sing”	for subject person 1 singular
“S.P2.Sing”	for subject person 2 singular
“S.P3.Sing”	for subject person 3 singular
“S.P1.Pl”	for subject person 1 plural
“S.P2.Pl”	for subject person 2 plural
“S.P3.Pl”	for subject person 3 plural
“S.P3.n”	for subject person 3 noun
“O.P1.Sing”	for object person 1 singular
“O.P3.Pl”	for object person 3 plural
“P.P1.Sing”	for possessive person 1 singular
“P.P2.Sing”	for possessive person 2 singular
“P.P3.Pl”	for possessive person 3 plural



CHAPTER I INTRODUCTION

A. Backgrounds

Buginese is the biggest ethnic group in South Sulawesi and has several regions in South Sulawesi such as, Wajo, Bone, Soppeng, Barru, Pinrang, Pare-Pare, Sidrap, and Sinjai. They all include in Buginese ethnic group, but they have several differences in their culture. Even though they have similar language which some words used in one region have difference meaning from the ones used in other regions. Similarly, ceremonial performances and daily habits in one region are different from the ones used in other region as they have their own values of culture and local wisdom.

One of the Buginese ethnic groups in South Sulawesi is Buginese in Sidrap regency, especially the one in Amparita Village of *Tellu Limpoe* District, that is *Towani Tolotang* Community. The community have their own beliefs such as marriage ritual ceremony, feasting day which have several kinds such as *Massempe*, *Mappenreq Nanre*, *Tudang Sipulung* , and Mabbolo ceremony or *Pa'tomatean*.

Towani Tolotang consists of two words i.e. *Towani* and *Tolotang*. The word *Towani* which comes from the word *Tau* means people and *Wani* is the name of a village. Therefore, *Towani* means someone from the village of *Wani*. *Tolotang* comes from the word *Tau*, which means people and *Lotang* which

outh. Therefore, *Tolotang* means people from the south place. *Towani* is the community that have their own local wisdom. They have an



obligation from their ancestors that every ritual ceremonies such as marriage and death ceremony should participate in them. Regarding marriage, there is a little bit difference from the Buginese community. People of Buginese Islam should perform the ritual wether marriage or death ceremony in Islam tradition, while people of *Towani Tolotang* should perform the ritual ceremony which are followed by Islam tradition and add Hinduism ritual. Those ceremonies are followed by Islam rules but before following by Islam rules, they should do the ritual which is based on their beliefs.

Towani Tolotang Community is interested to study because this community follow the social system of religious concepts that they can understand. The other thing is that they have their own way in each ritual which has never changed from their ancestors. Marriage and death ceremony is generally used in Buginese culture as well as what they use in Islam rule. However, those ceremonies are unique tradition because they add and follow based on their beliefs such as the corpse is coated by betel leaf. Besides, those ceremonies are followed by some other ceremonies ritual such as *Massempe, Mappenreq Nanre , Sipulung, and Tudang Sipulung*.

As a Buginese who was born and grew up in Sidrap regency, the researcher aims to explore one of the ritual performances. It is the ritual of *Mabbolo* ceremony in Amparita village, Sidrap Regency. This is one of death ceremonies which has a similar precession with Islam. However, they still do the

in according to their beliefs. In this ritual, all people of *Towani Tolotang* community should do their obligations such as visit the grave of *I Pabbere* at



Perrinyameng without using footwear. In this procession, the community use betel leaf in every ritual procession such as the corpse is coated by betel leaf and side dishes should be followed by betel leaf. The other processions are *Mappenreq Nanre*. It is the activity which people should bring some food to *I Pabbere's* grave, and *Tudang Sipulung* procession is people together in one place to do certain ritual. In this case, in every ritual there should be *Uwatta* who will read *Lontaraq* as their holy book.

The activity of *Mabbolo* ceremony have the process and ritual speech which have meaning, symbols, and interactional meaning in it. Talking about ritual speech, it is certainly connects to Anthropolinguistic analysis which becomes the basis of the study. Therefore, the researcher explain about the procession, symbolism and interactional meaning in the ritual speech, and moral values of *Mabbolo* ceremony in Amparita, Sidrap regency.

B. Identification of Problem

The reaseracher find several problems in this research such as :

1. People do not know what the *Mabbolo* ceremony of *Towani Tolotang* Community is using for.
2. People who live arround this region do not know the deep meaning and values that exist in *Towani Tolotang* Community.
3. A lot of people live outside in that community do not know about life in

Towani Tolotang Community which have some unique ceremonies such as

asting day, marriage and death ritual ceremony. Those ceremonies are generally use in Buginese culture and followed by Islam rules. However,



they use their own cultural ritual speech and still keep their beliefs in *Towani Tolotang* Community.

There are some processions of *Mabbolo* ritual ceremony in *Towani Tolotang* Community such as *Mappenreq Nanre* ,*Sipulung*, and *Tudang Sipulung*. The processions above, have ritual speech which have meaning. The meaning and the symbol of the ritual speech should be known and understood particularly among people who live in that community. Therefore, that will be explain in this research.

C. Scope of Problem

The researcher limits this research and will be focus on four cases. Those are procession in *Mabbolo* ceremony of *Towani Tolotang* Community, the symbol and interactional meaning implied in ritual speech of *Mabbolo* ceremony in *Towani Tolotang* Community and the values existing in *Mabbolo* ceremony.

D. Research Question

Based on the description of previous statements , the researcher makes the problem statements as follows :

1. How is the procession of *Mabbolo* ceremony in *Towani Tolotang* community?
2. What are the symbols implied in the ritual speech of *Mabbolo* ceremony in *Towani Tolotang* community?
3. What are the interactional meanings implied in *Mabbolo* ritual speech ?

What are the values depicted in *Mabbolo* ceremony in *Towani Tolotang* community?



E. Objective of Study

The objective of this study are as follows :

1. To describe the procession of *Mabbolo* ceremony in *Towani Tolotang* community
2. To explain the symbols which are contained in the ritual speech of *Mabbolo* ceremony in *Towani Tolotang* community.
3. To explain the interactional meanings implied in *Mabbolo* ritual speech
4. To reveal the value of the ritual speech of *Mabbolo* ceremony in *Towani Tolotang* community.

F. Significance of Study

1. Practical Benefict

- a. People who live inside and outside of Sidrap Regency know about the culture of *Towani Tolotang* Community particularly the explanation of *Mabbolo* ceremony and can apply on their life.
- b. The researcher hope that this thesis can be useful to readers and to those who want to know about culture of Buginese especially in Amparita, Sidrap regency

2. Theoretical Benefict

This research is expected to contribute to further research which related to

is topic and as a reference for the government and society in Sidrap
regency



CHAPTER II

THEORETICAL FRAMEWORK

A. Previous Studies

There are some previous studies that had been carried out on the topic of Ritual Speech which is related to this research.

The first, Busdamayanti (2016) "*The Denotational and Interactional Meaning of Bissu Ritual Speech in Bone Regency*". Her thesis aims to explain the process of *Sere Bissu* ritual speech in *Mattompang Arajang* ceremony which is carried out by *Bissu* community in Bone regency. Then, it is also aims to find out the linguistic features of text in *Sere Bissu* ritual speech in *Mattompang Arajang* ceremony. Furthermore, in her thesis aims to find out the peculiar features of *Sere Bissu* ritual speech in *Mattompang Arajang* ceremony that can build the moral value of Bone societies. The method of this research is qualitative descriptive. The result from this research is some linguistic features of *Sere Bissu* ritual speech in *Mattompang Arajang* ceremony are parallelism, metaphor, and contextualization which consist of personal and spatial deictics.

The second, Brenda Delmo (2015) "*The Power Of Ritual Speech In Maâ'pamanta Ritual In Tana Toraja (Anthropolinguistics Analysis)*". This thesis aims to analyze the power of ritual speech and the features of the text in *Maâ'pamanta* ritual in Tana Toraja. This research use qualitative methods which go to the place where the ritual be held. Based on analysis, the researcher has

that *Maâ'pamanta* ritual speech has power to control the nature. It also features such as deictics, pararellism and metaphor.



The third, Mutmainnah Hasyari (2015) “*The Power Of Ritual Speech In Maddoja Bine Ritual In Pinrang Regency (A Semiotic Approach)*”. The present study aims to analyze the meaning from the text or incantation of *Maddoja Bine* Ritual and the using of symbol which is in the materials or things in *Maddoja Bine* Ritual in Pinrang Regency. The researcher use qualitative method which is the data were taken from interview, recording, note taking with some peoples who know about this ritual. The result of the research shows that the meaning of the text or incantation of *Maddoja Bine* Ritual contains religious, philosophy and togetherness values, besides that the core of *Maddoja Bine* Ritual is hoping to get a good crop in the harvest time. In ritual uses materials or things which have meaning it self which conventionality pursuant to understanding of custom society of Bugis to history values left by their ancestors.

Based on the explanation above, the researcher concludes several differences among those previous studies. The differences between this research and above researchers are the researcher tries to explain about *Mabbolo* ceremony with Anthropological study also explain about the procession of *Mabbolo* ceremony, the meaning, the symbols and the interactional meaning which are implied of this ritual speech, and the value implied in this ritual speech of *Towani Tolotang* community.

B. Theoretical Background

1. Anthropological

Anthropological linguistics is the relationship between of Anthropology linguistics, which Anthropology is the study of human from culture, diversity and linguistics is the study about language. According to



Danesi (2004) says that the goal of anthropological linguistics is to study languages by gathering data directly from native speakers. Furthermore, Duranti (2004) introduces Linguistic Anthropology as an interdisciplinary field that studies language as a cultural resource and speaking as a cultural practice. In addition, Ahearn (2012) states that there are four key terms that provide insight into the socially embedded nature of language and the linguistically mediated nature of social life, those are multifunctionality, language ideologies, practice, and indexicality.

From those definition about anthropolinguistics, it can conclude that linguistic as the study of language and anthropology as the study of the human with their culture, behaviour and diversity are closely related each other.

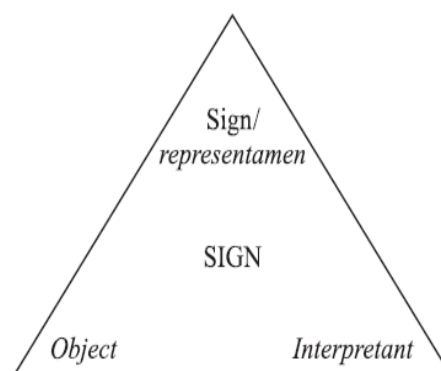
2. Semantic

Semantics is the study of the meaning of linguistic expressions which relates with meaning and context. It is related with context because it can not be find out the meaning of a word if we do not understand the context, though it does have a lot to say about the patterns of meaningfulness that you find in words.

According to Peirce (1855) In terms of semantics, the meaning of a word is defined in terms of other words. Meaning, in this semantic perspective, is the translation of a sign into another system of signs



triadic signs



a. **Sign** is something that does the representing. In Saussure's semiotic, we call it signifier. It is a form inhering in the physical strategy of representation itself, so that's why Peirce assumes that representamen is the sign itself

A sign may be a simple sign or a whole discourse. It is different from physical object. For Peirce, a sign is called representamen. Peirce talks of relation as a 'standing for' relation to an object.

b. The **object** is to which the sign related, stands for and represented by it.

Saussure calls it signified. Peirce said that 'the sign stands for something, its object. It stands for what object, but in reference to a kind of idea. Here the sign stand for the object in the world. According to Peirce three types of object as follows (Peirce 1955:102–115):

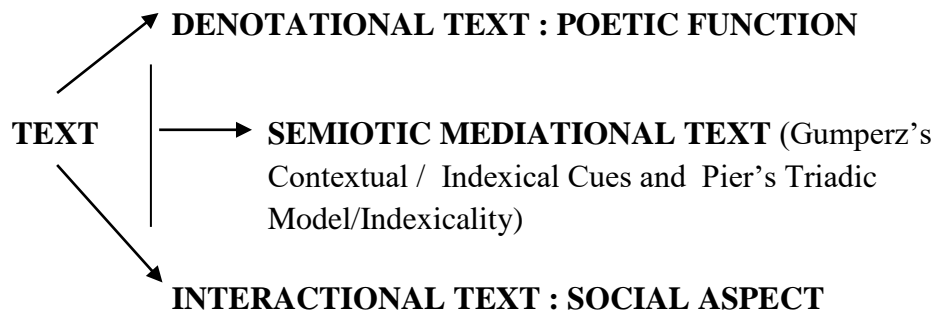
- **Icon**, A sign that refers to its object by means of similarity. An icon is a sign that stands for an object for an object by similarity with it. For example photographs, diagrams, or sketches
- **Index**, A sign that refers to its object "because it is in dynamical (including spatial) connection both with the individual object, on the one hand, and with the senses or memory of the person for whom it serves as a sign, on the other hand" (Peirce 1955:107). For example smoke and fire
- **Symbol**, A sign that refers to its object by virtue of convention signs or

habits and relationships of signs and objects due to agreements, such as flags.



- c. The **interpretant** is the mental image that results when a receiver encounters the sign; which may materialize as its translation into a new sign. It is related to understanding. It is the mind of that captures the sign.

According to Sandarupa, (2013), The relationship between linguistics and anthropology can be shown through text-context theory as described above. This can be illustrated below:



Denotational text is the strict dictionary definition of that word and refers to the actual thing or idea it represents. In other words, denotational is the actual meaning of the word without reference to the emotional associations it can arouse in a reader. Interactional text is using natural language understanding to enable people to engage in personalized, conversational text interactions with an automated system. In speaking, we can show social relations with the person we are talking to or the person being talked about, presenting ourselves as people who belong to certain groups, classes, or jobs. In denotational context, speakers with interactional texts are constructing social relations as a component of meaning.



According to Saussure (1916 :66), a sign that consists of sound and image is the signifier, and the concept of sound and image is the signified.

- a “signifier” (*signifiant*) - the *form* which the sign takes or a sign that consist of sound and image; and
- the “signified” (*signifié*) - the *concept* it represents or the concept of sound and image.

Based on the explanation above, semantic is used to describe things that deal with the meanings of words and sentences which based on the context.

3. Symbol

According to Counsell and Wolf (2005:3), “symbol is the general name or description which signifies its object by means of an association of ideas or habitual connection between the name and the character signified”. There are three ways in which a sign can be related to its object. According to Peirce, and it is the second of these ways that leads us to the important concept of *indexicality*. These three types of signs, those are icon, index, and symbol which are defined as follows (Peirce 1955:102–115):

1. Icon. A sign that refers to its object by means of similarity. An icon is a sign that stands for an object for an object by similarity with it. According to Peirce, "An icon is a sign which refers to the object it denotes simply by virtue of their characteristics..." (Peirce in Gelan, 2015:49). He states that

e iconic sign represents its object mainly by its similarity. This similarity enables the sign to be used to identify the object. The icons



have qualities which resemble those of the object they represent, and they excite analogous sensations in the mind. For Peirce, the icon is a sign more degenerated, it holds the highest degree of degeneration because his “virtue of meaning is simply due to its quality”. The icon has only the material quality of the sign function. The icon refers to the object by virtue of their characteristics, regardless of any relationship (Bourdin, 2005).

2. Index. A sign that refers to its object “because it is in dynamical (including spatial) connection both with the individual object, on the one hand, and with the senses or memory of the person for whom it serves as a sign, on the other hand” (Peirce 1955:107).
3. Symbol. A sign that refers to its object by virtue of convention signs or habits. Most words fall primarily into this category (though words can have iconic, indexical, and/or symbolic aspects simultaneously). In addition, Raymond (1973:77) states that :

“Symbols as expression : This function of symbols is above all a domain of art, but it also plays an important role in religion and politics. In all contexts where emotions are aroused, stimulated, and directed, whether negative or positive, individual or collective, there are symbols which are used to express them : symbols are convenient objects of hate as well as of devotion.”

In brief, symbol is a mark, sign or word that indicates, signifies, or is understood as representing an idea, object, or relationship. Symbols

allow people to go beyond what is known or seen by creating linkages between otherwise very different concepts and experiences.



4. Meaning

Meaning seems at once the most obvious feature of language and the most obscure aspect to study. It is obvious because it is what we use language for to communicate with each other, to convey what we mean effectively. But the steps in understanding something said to us in a language in which we are fluent are so rapid, so transparent, that we have little conscious feel for the principles and knowledge which underlie this communicative ability. According to Lyons (1977:643) suggested that :

“We should draw a distinction between sentence meaning and utterance meaning, the sentence meaning being directly predictable from the grammatical and lexical features of the sentence, while utterance meaning includes all the various types of meaning”.

In brief, sentence meaning is important because sentence carry some meaning that is independent of the context in which they are uttered and sentence meaning is an abstraction of the grammatical and lexical content on an utterance.

Furthermore, Lyons (1977) states that utterance meaning is the part of meaning of a sentence that is directly related to grammatical and lexical features. We need to differentiate between lexical and grammatical meaning. Lexical meaning refers to the meaning of words that belong to one of the four lexical word classes. It is the aspect of meaning usually given in a dictionary. Important aspects in describing lexical meaning are syntagmatic relations holding between particular lexical items (bird:fly, blond:hair), as well as paradigmatic relations between words which have a similar meaning (red:blue). While, Grammatical

includes the meaning of grammatical items (e.g. function words and al affixes), grammatical functions (e.g. subject and object), and different



sentence-types (e.g. declarative and interrogative). Beside that, it is obtained either from associated prosodic and paralinguistic features or from the content, linguistic and non-linguistic. The seven types of meaning are as follows:

1. Denotative meaning (also called **referential meaning**, descriptive meaning, conceptual meaning, or sense). is generally defined as literal or dictionary meanings of a word and refers to the logical, cognitive, or denotative content of an expression which is widely assumed to be the central factor in linguistic communication.

Example :

She recognized the lovely aroma of her mother's cooking. (Smell)

2. **Connotative meaning** (associative meaning) denotes the associations and secondary meanings the expression evokes. The connotative of a word or phrase is the associated or secondary meaning; it can be something suggested or implied by a word or thing, rather than being explicitly named or described. According to Leech (1974) connotative meaning is the communicative value an expression has by virtue of what it refers to, over and above its purely conceptual content.

Example :

A rose is indeed a type of flower, we also associate roses with romantic love, beauty and even special days, like Valentine's Day or anniversaries.

Connotations go beyond the literal to what we think and feel when we hear

see a word.



3. **Social meaning** (stylistic meaning) is Information that the linguistic expression conveys about certain social characteristics.
4. Affective meaning is a sort of meaning which an effect the personal feeling of speakers, including his/her attitude to the listener, or his/her attitude to something he/she talking about.
5. Reflected meaning involves an interconnection on the lexical level of language, it is the meaning, which arises in case of multiple conceptual meaning, when one senses of word forms part of our response to another sense.
6. Collocative meaning consists of the associations a word acquires on account of the meanings of the words, which tends to occur in its environment.
7. **Thematic meaning**, This is the final category of meaning, Thematic meaning is the meaning that is communicated by the way in which the speaker or writer organizes the message, in terms of ordering, focus, and emphasis.

5. Context

Context are contained by the words and sentences that surround any part of a discourse and that help to determine the meaning in the situation which something happens in writing or speaking. Without the context, it can not be understand what the clearly meaning. Alfred Marshall (1920) assumed that In

use almost every word has many shades of meaning, and therefore needs interpreted by the context. In addition, Kenneth (1982:305) said



that “Language is not merely a set of unrelated sounds, clauses, rules, and meanings; it is a total coherent system of these integrating with each other, and with behavior, context, universe of discourse, and observer perspective”. Beside that, According to Lee McGaan (2003), The most important influence on what is appropriate and how messages are interpreted is context. Lee McGaan assume that there are kinds of context that it is can be understand to communication if we follow the six kinds of context as below:

1. Physical Context: includes the material objects surrounding the communication event and any other features of the natural world that influence communication.
2. Inner Context: includes all feelings, thoughts, sensations, and emotions going on inside of the source or receiver which may influence how they act or interpret events.
3. Symbolic Context: includes all messages (primarily words) which occur before or after a communication event and which influence source or receiver in their actions or understandings of the event.
4. Relational Context: the relationship between the sender and the receiver(s) of a message.
5. Situational Context: what the people who are communicating think of as (label) the event they are involved in, what we call the act we are engaged in.

Cultural Context: The rules and patterns of communication that are given by (learned from) our culture and which differ from other cultures.



6. *Towani Tolotang* Community

Towani Tolotang consists of the words *Towani* and *Tolotang*. *Towani* comes from the word *Tau* which means people and *Wani* is the name of a village. Therefore, *Towani* means someone from the village of *Wani*.

Similarly, *Tolotang* comes from the word *Tau* which means people and *Lotang* is means South. Therefore, *Tolotang* means people from the south place. There are the religious pillars of the *Towani Tolotang* as follows. First, believe that there is no God worthy of worship except the *Dewata Seuwae*; pray for their ancestors; pray in the morning and afternoon, and pray when the harvest come. Second, perform the obligations (*attomatoangeng*) to their ancestors; do all activities which are inherited from the ancestors such as ritual of funeral which the corpse should be equipped with mattress, pillow, bed, and dishes. Third, promote to remind each other (*malilu sipakainge*) such as remind to do the virtue and remind to prevent the vice. For example, if someone makes a mistake, other people should remind and forgive them. Fourth, praying (*marrelau*). This activity is praying to *Dewata Seuwae*. In this case, people should together in *Perriyameng* which near from the ancestor's graves.

7. **Ritual Ceremony**

Ritual is a series of actions or type of behavior regularly and invariably followed by someone. In such case, there is not relation with religions.

It is a formal religious or public occasion, typically one celebrating a event or anniversary, or the ritual observances and procedures



performed at grand and formal occasions. In the first case, also this word is related to religions.

Ceremonies and Rituals can for the most part be interchanged, however most people will associate ceremonies more with organized religion such as a church service or events of achievement, such as a graduation ceremony. Rituals seem to give a cultish vibe or something considered more tribal, such as an ancient Mayan ritual. According to Nicholas (2011:22) said that “a ritual can also be something entirely personal, something you do on a regular basis that helps you get through the day (or the work week, or whatever). As an example, making coffee is part of my morning ritual”.

8. Ritual Speech

Ritual speech implies the action of a speaker. However, in the case of ritual speech, the subject seems to define himself by a lack of intentionality, at least as we can find it in ordinary speech. Ritual speech seems to achieve a supra intentional status, standing over and above the subjectivity of the individual who performs it. Ritual speech is generally related to a great variety of objects, designs, places and gestures that are often present in the speech situation. César Núñez (2010) said that ritual speech is not just a matter of communication. It is of course related to the transmission of knowledge, but it is also fundamentally linked to the way in which that knowledge is distributed socially and to the relational context of its performance.



9. *Mabbolo* Ceremony

There are some rituals of death ceremony which is done by *Towani Tolotang* Community. Firstly, people of *Towani Tolotang* come to place of worship to perform rituals which *uwatta* should lead them. Secondly, when the member of the community die, the corpses usually be buried at mountains and near from the trees. Before they are buried at the trees or at the mountains, the corpses are not carried out through the door. However, they will be carried out through the window. This is one of death ceremonies which has a similar procession with Islam. However, they still do the procession according to their beliefs. In this ritual, all people of *Towani Tolotang* Community should do their obligations such as visit the grave of *I Pabbere* at *Perrinyameng* without using footwear. In this procession, the community use betel leaf in every ritual procession such as the corpse are coated by betel leaf and side dishes should be followed by betel leaf. The other processios are *Mappenreq Nanre*. It is the activity which people should bring some food to *I Pabbere's* grave, and *Tudang Sipulung* procession is people together in one place to do certain ritual. In this case, in every ritual there should be *Uwatta* who will read *Lontaraq* as their holy book. *Uwatta* and *Uwa* who lead the ritual ceremony will pour the *Minyak Bau* in *I Pabbere, I Goliga*, and other ancestor's grave. *Minyak Bau* is the mixtured of coconut oil and teak shoots. They use this instrument to pour (*Mabbolo*) the ancestor's grave. Therefore, *Mabbolo* ceremony is one of a obligations in *Towani*

community because this is a message from their ancestors to visit their
be a year so that they get peace in their life both in the world and afterlife.

