



Prohibited Expression in Wedding Advice: Entextualization of *Pasang ri Kajang*

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Abstract

This research is entitled Prohibited expression in wedding Advice: Entextualization of Pasang ri Kajang. The objectives of this research is: 1). To disclose denotational text uttered in wedding advice of ethnic Kajang. 2). To reveal interactional text in wedding advice of ethnic Kajang. 3). In addition to denotational and interactional text, this research used semiotic mediational approach to relate between denotational and interactional text of wedding advice. Qualitative method was used in obtaining the data whereas the researcher herself had a role as a key instrument which has the to master the field being researched and the preparation to come to the object of the research. The data of wedding advice were obtained through, observation, interview, and note taking. Whereas the result of the research shows that denotational text is related to the structure of utterances or text sentences. Interactional text on the other hand is a text based upon social relation which emphasizes on social aspect of language. Apart from denotational and interactional text, semiotic mediational approach was used to relate the two texts denotational text and interactional text (text-context) which is shown by indexical cues.

Keywords: Prohibited Expression, Wedding Advice, Entextualization, Pasang, Kajang.

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1. Introduction

Text-Contexts is one of language studies' approach, which tries to distinguish denotational and interactional text or what is usually called what is being said and what is really happening. The relationship between what is being said " and "what is really happening is usually mediated by indexicality (Sandarupa, 2013: 4).

The text of wedding advice in ethnic Kajang is entextualized from its traditional messages called *Pasang ri Kajang* as the primary text. Entextualization is a process of rendering discourse extractable of making a stretch of linguistic production into unit – a text that can be lifted out of its interactional setting. The text is a discourse rendered decontextualization. It is then recontextualized into another context (Bauman & Briggs, 1990:73). The text of wedding advice is usually lead by *Galla' Puto'* the secretary of *Ammatowa* a droit man who can assist the head of community in various aspects of customary laws. *Galla' Puto'* usually represents the head of community in delivering advisory for wedding ceremony.

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Prohibited expression is a form of folklore which is interpreted orally from one generation to the next. Although many people acknowledge themselves as modern people, principally, they can not release themselves from superstition or prohibited expression. This kind of prohibition is included in traditional message of Kajang (*Pasang ri Kajang*). This message contains offers, prohibition, guidance, and reminder. One of the messages discussed here is prohibited expression. A modern someone is, he or she may not release himself from superstition condition. One of public's belief expressions is prohibition as it can be seen in *Kanagarian Padang Laweh*. This prohibited expression is addressed to adolescent or young woman who is forbidden to sit in front of the door because her prosperity will be obstructed by a bad thing. Different from Kajang people, prohibited expression is usually addressed to bride and bridegroom after wedding or having legal as husband and wife. This expression is intended to disclose positive messages which can understand his and her responsibility and obligation in undertaking household. They are expected to do their lives together.

The objective of this research is: 1). To disclose denotational text uttered in wedding advice of ethnic Kajang. 2). To reveal interactional text in wedding advice of ethnic Kajang. 3). In addition to denotational and interactional text, this research used semiotic mediational approach to relate between denotational and interactional text of wedding advice.

Denotational Text

Denotational text is a text related to sentence utterances. This text usually dealt with sentence pattern of language. According to structuralists utterances are the representation of the world. Sandarupa (2013: 5) explains that denotational text focusses on features related to the structure of the utterance. Text is viewed talking about things, which has proposition.

Interactional Text

Interactional text focusses on the discussion of what is really happening. This type of text has function to build a social relation in which is constructed by denotational text. Agha (2007: 100) also stated that language has function to mediate speakers and hearers' intention and they have ability to participate in all kinds of activities in varieties of social live domains. Those social domain can result in togetherness, harmonization, mutual understanding, and mutual honoring, and reminder.

Mediational text or indexicality

This kind of text has function to relate between denotational and interactional text. This text is usually signed by personal deixis, time deixis, place.

2. Previous Studies

Prohibited expression used in wedding is a type of expression, which is usually used in ritual speech of wedding. This kind of speech or expression is one of interesting areas of studies which attracted a number of researchers to know the speech. Geertz (1973: 147) focusses his research on the ritual as a part of culture. It means that culture is seen as the concept of symbolic approach. Symbols are regarded as the objects, speech sounds, or other forms of writing explained by human.

Another researcher of ritual speech or expression is Quipers (1998: 149) who suggested that ritual speech is closely related to register that has special values and

honorific form of language. Both of researchers mentioned above focussed on symbolic approach. Meanwhile, Silverstein (2001: 275) develops text- context approach or mediational approach. This research develops a paradigm which focusses on langue and parole. This research discloses the closeness of language system and relate it to outer world called context. In other words, this research uses theory of Functional Semiotic Approach applied by Silverstein.

3. Research Method

Qualitative method was used in obtaining the data whereas the researcher herself had a role as a key instrument which has the to master the field being researched and the preparation to come to the object of the research. In addition, this research explores the issues, understand the phenomena, and answer the question by analyzing and making sense the unstructure data. The data of wedding advice were obtained through, observation, interview, and note taking.

4. Findings And Discussions

This research finds some significant inputs for wedding advice. Wedding advice itself is entextualized or extracted from *Pasang ri Kajang* as a primary text. This text of wedding contains prohibited expression. In addition to entextualization, this wedding advice conveys denotational and interactional text. Denotational text can be seen in the sentence utterances below:

After marriage agreement conducted, the bridegroom and the groom usually sit before *Galla' Puto'* to listen carefully about *Galla' Puto'*'s advice.

Galla'Puto's advice to the bridegroom:

Kunni-kunnina ikau baco' riek mako akkorong sibatu, akkilabini mako, toa mako, inrang ri anak bburuknenu tala kullei nu erang mange ri bahinennu. Ikau Baco ako parenta bilasangngi bahinennu bilasanga jintu nitu'duppi na riek erena. Ako parenta deppoki bahinennu. deppo a jintu nitukduppi na ballo.

Galla' Puto's advice to the bride:

Ikau Bacce' ako allei sippakna olok-olok a, ako allei sippakna meonga angkua suang angarakmusu, ako allei sippakna jaranga angkua suang annukduk, ako allei sippakna asua angkua suang akmoro-moro.

Galla' Puto's advice to the bridegroom

Bahinea sippak ngoa angitte tummake bulaeng akrattoi, bahinea sippattukalumanyang angitte tummake bulaeng akrattoi, lohe buanganna akrak napake, jari usahako kau buruknea. Punna anrek nuusaha palecei bahinennu naballo.

Galla' Puto' s advice to the bridegroom

Kau buruknea ako mmallii juku kaitu punna lampako ri pasara, ako mmallii tambako lamuru, tanrai kaju matea, tanrai raung loloa, mata kanrea, ako larroi ka numata nipallu, mutungi ka api ritujunna. Here is the denotational text of wedding advice below:

1

Corpus : *kunni-kunnina ikau baco' kamunnina riek mako akkorong*

sibatu

MB : *kunni-kunni na i kau baco' kam kunni riek mako ak korong si batu*

GL : now you baco' are like a pan

PS : Pron. Prop. name. Adv. of time. Aux. Verb. Pron. Numeral

ST : Now, Baco' your life has been perfect, to be one like a pan.

2

Corpus : *akkalabini mako, toa mako*

MB : *ak kalabini mako, toa mako*

GL : you have had wedding agreement, you are old because of wedding

PS : V. Pron. Adj Pron.

ST : You have already got married, don't behave like a single person anymore

3

Corpus : *inrang ri anak buruknenu talakkullei nu erang mange ri bahinennu*

MB : *inrang ri anak burukne nu tala kulle i nu erang mange ri bahineng nu*

GL : debts you had when were still single man cannot be taken to your wife

PS : N. Adv. N. Aux. Neg. Verb. Neg. Aux. Pron. Verb. Part. Poss. Adj.

ST : Less good habit before married may not be taken or known by your wife and her relatives.

4

Corpus : *ikau baco' ako parenta bilasangngi bahinennu bilasanga jintu nitunrumpi na riek erena.*

MB : *ikau baco' ako parenta bilasang i bahine nu bilasanga ji intu ni tunrum pi na riek ere na*

GL : you baco' don't command your wife like *bilasang* (a palm fruit) the *bilasang* can only have palm wine if it is hit.

PS : Pron. Prop. name. Neg. Aux. Verb. N. Poss. Pron. N. Dem. Pron. Pass. Verb. Conj. Aux. Poss. Pron.

ST : as a husband who has responsibilities to fulfill the needs of life, Baco' may not command his wife by hitting her like a *bilasang* (palm fruit). A wife has to be loved as she is a source of life. Women or wives are symbolized as *bilasang* (palm fruit) since both gives prosperity and fertility to other

creations.

5

Corpus : *ako parenta deppoki bahinenu, deppoa jintu nitukduppi naballo.*

MB : *ako parenta deppok i bahineng nu deppok a ji intu ni tu'duk pi na ballo*

GL : don't command your wife like a small rice field dike. Only a small rice field dike can be good if it is kicked

PS : Aux. Neg. V. N. Poss. Pron. N. Adv. Dem. Pron. Pass. Verb Adv. Adj.

ST : as a husband may not ask your wife to do something with forceness such as a small rice field dike, which can be good if it is hit

6

Corpus : *ikau bacce' ako allei sippakna olok-olok a.*

MB : *ikau bacce' ako alle i sippak na olok-olok a*

GL : You bacce, don't imitate animals' characteristics

PS : Pron. Proper. Name. Aux. V. N

ST : As a wife, you must be more patient in conducting household life

7

Corpus : *ako allei sippakna meonga angkua suang angngarakmusu*

MB : *ako alle i sippak na meong a ang kua suang ang karakmusu*

GL : don't imitate cats' characteristics, which usually claw people

PS : Aux neg. V. Poss. Adj. Ref. Pron. Adv. V. N

ST : As a wife, you should be more patient or not emotional in undertaking life.

8

Corpus : *ako allei sippakna asua suang akmoro-moro.*

MB : *ako alle i sippak na asu a suang ak moro-moro*

GL : don't imitate dogs' character, which usually complains a lot.

PS : Aux. Neg. V. Poss. Adj. Rel. Pron. Aux. Adv. Adj.

FT : As a wife Bacce' could bear emotion and wiser

9

Corpus : *ako allei sippakna jaranga suanga annukduk*

MB : *ako alle i sippak na jarang a suang ang tukduk*

GL : don't imitate horse character, which usually kick the other animal

PS : Aux. Verb. Poss. Adj. Adv. V

ST : As a wife Bacce' should be more patient or bear emotion. Woman is symbolized with refinement or culture.

10

Corpus : *bahine sippak ngowa anngitte tummake bulaeng akrak toi jari, usahako*

MB : *bahine sippak ngowa ang itte tau ang pake bulaeng akrak to'i jari usaha ko*

GL : women are so voracious that as a husband you have to make money

PS : N. Adj. Adv. Conj. N. Pron. V. N

FT : As a woman, a wife always wants to appear beatifully, therefore she has to own many goods

11

Corpus : *bahine sippak tu kalumanynyang lohe buanganna akrak napake jari kau buruknea usahako*

MB : *bahine sippak tau kalumanynyang lohe buangang na akrak napake jari kau burukne a usahako*

GL : women is a rich character, many things that they want to wear

PS : N. V. Poss.Adj. N. Rel. Pron. N.V.

FT : as a woman, a wife has a rich character, she has many wishes to wear to beautify herself. Therefore as a husband, a man should make a lot money.

12

Corpus : *punna anrek nuusaha palecei bahinennu naballo*

MB : *punna anrek nu ussaha palece i bahineng nu na ballo*

GL : If you do not make money, persuade her in order that she understands your situation

PS : Adv. Neg. Pron. V. V. Ppron. Poss. Adj. Adv. Adj.

ST : If a man or a husband does not make money from, a husband should tell truely or persuade his wife in order that she understands her husband's wealth.

13

Corpus : *ikau buruknea akommallii juku kkaitu punna lampa ko ri pasara*

MB : *ikau burukne a ako ang halli jukuk kaitu punna lampa ko ri pasara*

GL : You the husband, don't buy kaitu fish if you go to the market

PS : Pron. N. Aux. Neg. V. N. Adv. V.Pron. Prep. Adv.

ST : As a husband Baco' should not arrange or manage wifes' work or arrangement.

14

Corpus : *ako mmallii tambako lamuru*

MB : *ako ang halli tambako lamuru*

GL : Don't buy lamuru tobacco

PS : Aux. Neg. V. N.

ST : as a husband Baco' should not have a suspicious character

15

Corpus : *tanrai kaju matea*

MB : *tanra i kaju mate a*

GL : give a sign to a dead wood

PS : V. N. Adj.

ST : as a husband Baco' has to bring dead wood home as a (fired wood) as a part of a husband's work in a household.

16

Corpus : *tanrai raung loloa*

MB : *tanra i raung lolo a*

GL : give a mark to young leaves (Vegetables)

PS : V. N. Adj.

FT : as a husband, Baco' has to bring vegetables home from farms as a part of a husband's work in a household

17

Corpus : *mata kanrea ako larroi kanu mata nipallu*

MB : *mata kanree a ako larro i ka nu mata ni pallu*

GL : uncooked rice don't be angry because it was uncooked before

PS : Adj. N. Aux. Neg. Adj. Conj. N Adj. Pass. V.

FT : As a husband, Baco must be patient if the rice prepared by his wife is lack of cooked.

18

- Corpus** : *akkenya-kenyai ka nunilauk ere*
MB : *ak kenya-kenya i ka nu ni lauk ere*
GL : it is flabby because it is mixed with water
PS : Adj. Pron. Conj. Pron. Pass. Verb. N.
ST : as a husband Baco maust aware that rice is mixed with water.

19

- Corpus** : *muttungi ka api ri tujunna*
MB : *mutung i ka api ri tujung na*
GL : it is scoarched because fire is under it
PS : Adj. Pron. Conj. N. Aux. Prep. Pron.
ST : as a husband, Baco must realize that there is a fire under the rice.

20

- Corpus** : *ikau bahinea ako so'bolo bakai*
MB : *ikau bahine a ako sokbolo baka i*
GL : you are the women, don't be leaked like a basket
PS : Pron. N. Aux. Neg. Adj. N
ST : as a wife , someone should be proficient in managing the financis or budgets . Don't be wasteful or extravagant.

Galla'Puto's advice to the bridegroom: it develops social relations of togetherness, to build good habit, built fondness or loving, respecting, as a woman, a wife always want to look beautiful, fine or soft character, help each other,

Kunni-kunnina, ri anak buruknenu, ri bahinennu, (indexical mediation)

ikau baco' riek mako akkorong sibatu, akkilabini mako, toa mako, inrang ri anak bburuknenu tala kullei nu erang mange ri bahinennu. Ika Baco ako parenta bilasangngi bahinennu bilasanga jintu nitu'duppi na riek erena. Ako parenta deppoki bahinennu. deppo a jintu nitukduppi na ballo.

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Whereas the result of the research shows that denotational text is related to the structure of utterances or text sentences. Interactional text on the other hand is a text based upon social relation which emphasises on social aspect of language. Apart from denotational and interactional text, semiotic mediational approach was used to relate the two texts denotational text and interactional text (text-context) which is shown by indexical cues.

5. Conclusion

This research discloses about denotational text, interactional text, and mediationla text. Denotational text is related to sentence pattern or linguistic feature, interactional text focusses on social relation of the text, and mediational text or indexicality is related to context (time, place and personal deixis). The text of wedding is entextualized from *Pasang ri Kajang* as a primary text. Wedding advice in Kajang ethnic is mostly expressed in prohibited form.

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