Local Marriage System of Boti Community Depicted through its Speech Ritual

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Abstract

Marriage system in the indigenous trust describes the relationship of supernatural effect on family kinshipinthe community. Such the relevance is the primary identifier and the identity of the diversity of the Indonesian nation. It is inevitable that a cultureas a pillar of diversity is a buffer for entering the era of multicultural and globalization. Values of Humanist is the power of social relation among individuals in the community groups. This paper describes the characteristic of marriage in society of Boti in East Nusa Tenggara who hold the original trust *Halaika.*The results shows behaviors that indicate homage to supernatural of *Uis Pah* (Lord of the Earth), *Uis Oe* (Lordof Water) and *Uis Neno* (Lord of Heaven) in a series of marriages that is rich of value and meaning.

Keywords: Halaika, Boti, Local Marriage

A. Background

Cultural phenomenon can be observed in a context that has been developed over time to form a system of culture and reflects in the ideas, values, norms, and regulations. Contextually, cultural phenomenon can be verbal or nonverbal, generated from generation to generation, forming a visible social cognition and behavior. In terms of perception, itshows relationship of language and culture in a society that still adheres to the values of their faith (Danesi 2004: 138-139). Conceptually, speaking is a hierarchical experience that is so closely to meaning and value. Ritual speech as oral literature implied in it is social cognition system of its society (Sharifian, 2011: 4-6). At this level, the language as a means of forming the idea of reconstructing the individual's perception of cultural meaning, both

in microcosm and macrocosm. The nature of the language becomes media to understand and explain the cultural reality in society (Fox, 2006: 146).

Cultural reality is seen based on paradigm of linguistics embodied in related to the systematic signs, forming perception, represented in context, and at the highest level as a description of the ideology of community groups (Craig, 1998: 375). At this level,the language as cultural expression scrutinizesthe meaning at the level of signs assuming mutually associative ideas in related to one another. The relevance also occurs at the level of social relationships, values and cultural norms. In the philosophy of language, it is associated with cognitive-realist paradigm in the view of Plato (Soames 2010: 123).

The above statement becomes the point to prompt the author to analyze the unique ritual speech of Boti community. Ritual speech as part of cultural rituals contains religious values, which includes marriage system. Supernatural concept is seen as something that is very high, in terms of the Giver of life, and the ruler of life, meanwhile man is considered very low, so that man cannot reach it (transcendential). In fact, the concept of the supernatural for Dawan society (including Boti community) can only be mentioned with unique and special attributes, like *uis neno, uis pah,* and *uis oe* (Widiyatmika, 2008: 71, 72).

Marriage is part of the human life cycle. The life cycle begins from birth, marriage, and death. The values of the local culture can be seen in the oral literature that are part of traditional ceremonies or rituals. This has become a cultural phenomenon that is interesting to learn. Parsepsi formed community social norms of the life cycle of interrelated to one another.

The values of the local culture are arranged neatly presents a series of powerful meanings that cannot be influenced by modernity. Multicultural and globalization as a new paradigm that unites people and cultures into a pluralistic perception insists demands on cultures around the world. With diversity which becomes identifier as shown in Boti societyis expected to bring the Indonesian people not only to run into global rhythm but also show its typical characters in full competitive world.

Thus, this article examined and describes local marriage system of Boti community illustrated through its ritual speech. In related to theresearch problems, it used descriptive qualitative method with phenomenological approach as a basic philosophy in this article. Phenomenology as part of philosophy of cognitive-realism underlying its concept on the experience of interacting in social environment, restricted-cultural norms and values regardless of outside distortion influences. In this way, then phenomenology approach seeking principles of perception

reading as a system of cognition. Therefore, the concept of phenomenologyis related to philosophy and hermeneutics (Gallagher, 2008: 6).

The data in this paper are the data of oral literature. Data obtained directly by using a recording technique. The data is then manually transcribed and classified. The result will be in codding and translated by word words to be overall translated.

B. Teory of Semiotics

In the Course de Linguistique Generale de Sausure describes the language as a system of signs. The sign is a combination between the concept and the acoustic feature (De Saussure, 1993: 147) and the sign is unity between the two aspects are inseparable from each other, ie signifiant and signifie. Signifiant is the formal aspect or sound on the sign, while signifie is of significance or conceptual aspects. Signs that form langue is concreted as a result of cooperation between the signifier and signified. (De Saussure, 1993: 193). Signs at the level of langue is a complex system. For example, the Latin word arbor used to name the concept of "tree" can be categorized as a sign, only if he holds the concept of "tree", where the whole idea came from the sensory idea of the overall sign(de Saussure, 1993: 145-147). Furthermore, de Saussure found signers (signifiant), auditif intrinsically, took place in time and have the same characteristics with time. De Saussure discusses some aspects of the typical signs: the sign is arbitrary, conventional and systematic. Arbitrary means that the sound sequence a-r-b-o-r does not constitute the formation of a sound motif that connects with something kind of plant. Certain combinations between the formal and conceptual aspects actually based on the applicable convention between community members on specific language. And so on until touching the system of morphological, syntactic up discourse. (Teeuw, 1984: 44).

Signifiant and signifie. as the abstraction that bridges refrent and sound form, at the level of parole, langue, and the language has the function of micro and macro (Sibarani, 2004: 38-44). Humans think in a systematic concept on a form controlled by social systems that limit. Natural phenomena in the social system and used mainly in communications. Naming that is the climax of the concept of human thinking is signed with the full calculation. Things divine cosmology become the benchsign of human thinking. In this case Whorf describes hieroglyph letter as proof of naming a community group to universe is mathematical (Whorf, 1952: 170-173).

Human beings do not live in the objective world alone, not alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to image that one adjust to reality essentially without the use of language and that language is merely an incidental mean of solving special problem of communication or reflection. The fact matter of 'real world' is to large extent unconsciously built up on the language habits of group. We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation. (Bowie 1988:)

Sapir of the above concepts, in Bowie (1988:) explains that the language as a communication tool is a combination of signs in disclosure. This means there is a connection between the concept as a recognized, naming the language as a medium of expression. In this regard, Sapir compares the disclosure in English Language Shewnee.
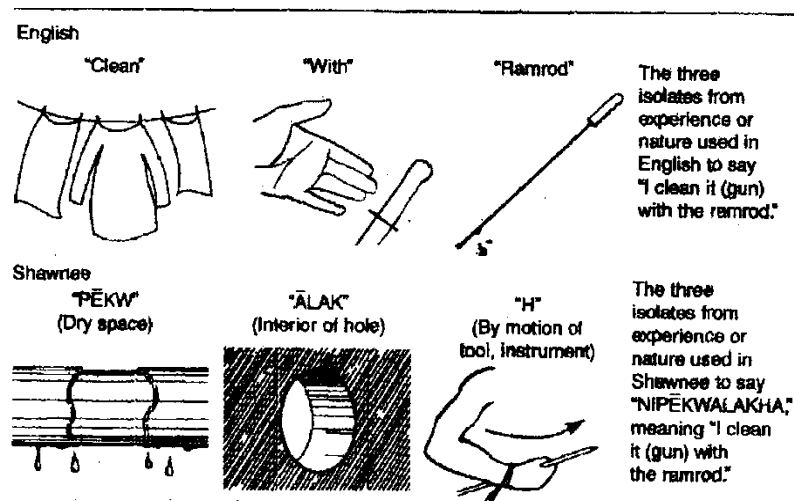

Figure 1. Signifier relationships and disclosure

From the example above can be explained that disclosure 'I clean it (gun) with remrod', in the English Language than the Shewnee Language ware disclosed only with one word: Nipekwalakha. This shows that the disclosure of the language depends on social cognition in relation to the signing. The branch of anthropology that is specifically examined systematically sign in the community called cognitive or symbolic anthropology (Teeuw, 1984: 46). Sign as a meeting point between reality (Gegenstande und

Sachverhalte), the sender (sender) and receiver (epfanger). Sender (sender) has individual perceptions that shape individual cognition system, so with the receiver (sender) has koginisi individuals form perceptions of the sign. The relationship between reality, signs, the sender and recipient are described in the schema language model Karl Buhler, as shown below:
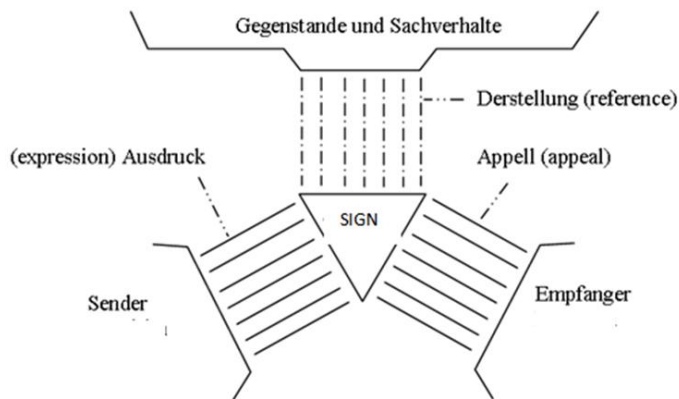

Figure 2. Semiotics Model (Noth, 1990: 186)

The above scheme is termed Organonmedell der Sprache which describes the language as a system of signs. Sign as the central fact, the sender and the recipient is a meeting between symptoms, signals, and symbols. Simpton is that the symptoms in relation to the language user. Sender or sender of the message has a function Ausdruck, expression; signal in conjunction with a sign or message recipient, to the acceptance of the sign serves as Appell.

Associated with it, Eco (in Bell, 2002: 202) argues that one of the semiotic studies is the relationship between 'linguistic resources' with perspective. While a perspective depend on cognitive capacity.Charon (1979: 26-27) argues that the perspective is something that attached to an object as a result of a reference group (refrance group) in an individual. Furthermore, Charon explains that every individual has some reference group (refrance group) that was used to define an object in a perspective. Inside there is an interaction perspective symbol products such interpretation.In the same perspective of Charon, Eco (1984: 6), argues that humans as social beings use the sign as a reflection of the mind that disclosure could be seen in the system board, symbol rites, the signs used by the military even mute.

The study of language as a reflection of the human mind, at the beginning of its appearance, is closely associated with the myth. In this context, humans are viewed as being influenced by mystical ceremony. The rites performed a conceptual symbol of a society to sign the supernatural. This signing is present as a system of social cognition.

In this regard, Cassier (1987: 166) argues that the language according to the nature and essence is metaphorical, language can't describe things directly, language forced to use indirect way, with ambiguous terms that even a lot of sense. Similarly, Hawkes (1978: 17-18) argues that every element that has meaning only in relation to other elements in the structure and overall.

A system of cultural significance, according to Spradley (1997: 123), created using a symbol or any object that refers to something. Symbols and references are two relationships that constitute symbolic meaning. Symbols include what is perceived and experienced by humans. Referral is an object that becomes a reference symbol in the form of matters that can be considered in the human experience. The relationship between symbol and reference called meanings.

The principle of Semiotics Moris same as the model Organon Buhler, but Morris looked at from a different viewpoint dimensions. These dimensions are syntactic, semantic and pragmatic. Morris syntactic dimension is more than just sign language, but (1) is seen as a sign and a combination of signs in the correlations that are syntactically; (2) the syntactic seen as the way in which the sign of a different class or variable to be a cluster of signs, and (3) the syntactic means a formal discussion of the relation between the sign that one in conjunction with other signs. In this third definition Morris put syntagmatic discussion and paradigmatic. At the level of the second dimension Morris describes the semantics as a sign to designate a relation of his or meaning of the sign. At the level of pragmatic dimension, Morris explains it as a relation between the sign and interpreter. (Noth, 1990: 50-53)Morris's semiotic models used in the analysis of discourse at the level of the semiotic and also on communication events. At the level of semiotics, Morris took the idea of the syntagmatic relationship de Saussure and associative relationships (paradigmatic). A discourse consists of words arranged in a continuous, linear relationships exist because it is not possible to pronounce the two elements at once. (Beaugrande, 1980: 39-45). For example relire word 'reread'; contre tous 'against all'; la vie humanieI 'human life'; Dieu est bon 'God the Merciful; s'il fait beau temps, nous sortirons 'if the weather is sunny, we'll go out', and

so on. A combination of two or more units of this sequence by de Saussure called syntagmatic.

While paradigmatic based on the relationship of a series of thoughts that have similar associations in memory. A word has no relationship syntactically or linear but common features or mental associations. The word enseignement 'teaching; enseigner associative relate to 'teach', reseigner ', apprentise' study skills'. (de Sausurre, 1993: 220-223).

On further analysis Beagrande (1980: 39-45) explains that the textual world in a discourse is a mindset that clings (node) syntactically centered on a head. Nodes are also relate associative form intertextual relationship known as a network (link). The relationship signs in a speech using principles of de Beaugrande cognitive map. A text consists of a global topic that controls throughout the text. This principle can be applied to building relationships between ritual speech signs in the text. Map mindset de beaugrande can be seen as below.

> *A great black and yellow V-2 rockett 46 feed long stood in a New Mexico desert. Empty, it weighed five tons. For fuel it carried eigh tons of alcohol and oxigen.*

> *Everything was ready. Scientists and generals withdrew to some distance and crouhed behind earth mounds. Two red flares rose as a signal to fire the rocket.*
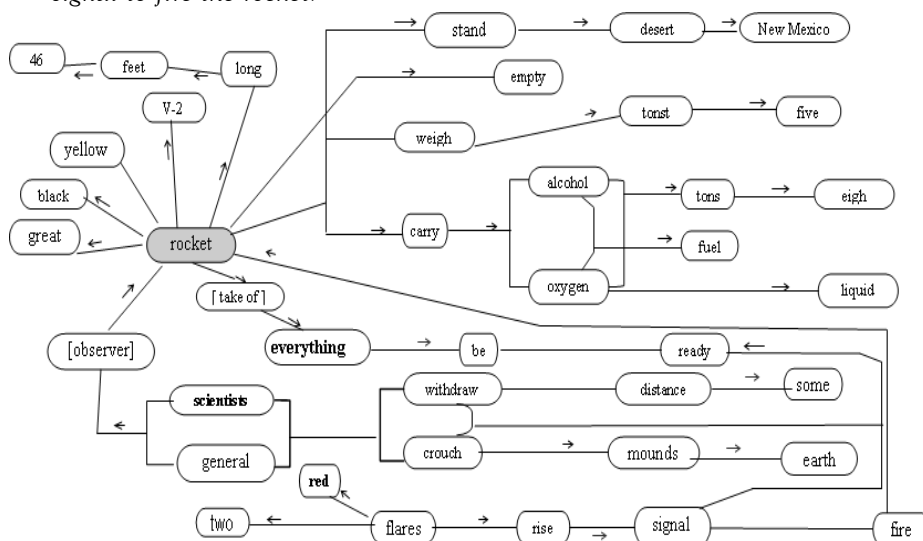
Figure 3.Example of Cognitive Map
Describing the flow of thought in a discourse.Word 'rocket' into a global topic that associated to the features contained in the text.
(Adapted from de Beaugrande, 1980: 98)

C. Discussion

The location of data collection in the village of Boti, so the data retrieved is one society speech Boti. The reasons for selecting these locations because Boti is one of the tribes in Indonesia even in the world that still maintain the original culture without being influenced by developments in the outside world. It is observed from traditional ceremonies conducted and arranged neatly from hereditary. The data used are primary data obtained by directly recording technique during the cultural events took place.

Geographically, Boti village is located in Kie Sub-district, South Central Timor Regency (TTS), East Nusa Tenggara (NTT). Boti area is 17.69 km2 divided into four hamlets namely, Boti A, B, C, and D. Boti A and B are categorized as Boti In, whereas Territory Boti C and D are categorized as Boti Out. The two categorized areas is separated by a river *Neo Bet Pena*. In the areaof Boti In (Boti A) is the administrative center of the kingdom (the kingdom of Boti/sonaf) and administrative government (village office). Boti community life is customarily headed by *Usif* as a tribal leader. Various activities took place in the public should be the knowledge of the king. King plays to regulated various aspects of citizens' lives from birth, marriage and death. The *Usif* has a social and moral responsibility for the goodness of his citizens. Therefore, *Usif* will not hesitate to intervene in the lives of his citizens who violate customary rules. All done for the goodness and peace of the citizens. To run the task and role, *Usif* 'king' assisted by a commander (*meo*). *Meo*'s task is to secure the area/neighborhood and village of Boti kingdom as a whole from the various dangers that threaten them, mainly attack the enemy from the outside. Each *Meo*is placed in each border kingdom. In the Western region is ruled by *meo feto* (the vice commander) headed by Bernardus Benu and *meo mone* (commander) by Bota Benu in the Eastern region. Another task is to secure the meo king's order and as the king's right hand. If there are activities in the kingdom of dealing with outsiders, it should be coordinated by *meo*. Beside Meo, there is also *lopolopo*, as the assistant of administrative areas. They are authorized to implement rules of the kingdom at the regional level. Thus, in case of problems at the regional level, the *lopo* coordinatesthem with *Usif* to immediately take in necessary action. In sonaf environment, there are also the waiters of kingdom. They consist of clans *Neolaka*, *Tefamnasi*, and *Boentekan*. Their jobsare to provide and arrange supplies of food and drink in the Palace. They are also taking care of and maintaining the gardens and livestock of the king (Rumung, 1998: 1-14).

Boti tribe has its own uniqueness that is not only associated with belief in ancestral spirits, the divine, but in the social order, culture, and even local wisdom. One example of the division of 9 day , namely: Neon Kaet (the Sacred), Neon Li'ana ('the son'), Neon Ai ('the fire'), Neon Onen ('day of prayer'), Neon Masikat (competing Day), Neon Suli (the peace), Neon Pah (the earth), Neon iron (the iron / metal), Neno Snasat (day of rest). On Neon Pah or earth day, all the tribal community was allowed to cut trees and damaging the environment. the Neon Li Ana or the child, the parents banned scold and hit the children. On Neon Suli or a day of peace, citizens must not be any spoken word, so there is no misunderstanding and disputes. If there is a quarrel, then everything can be solved by custom without penalties or fines. In Neno Snasat ('day of rest') sacred day, lucky day of healthy competition, and the dismissal of all the activities, for a moment to pray.

On each day of the ninth, all the people Boti required to gather at the meeting hall for the meeting. Residents call it a day of rest for the day are considered unfavorable (neon Leuf). They are only allowed to gather (neon tokos) listen to the advice of the king. Every ninth day, residents are prohibited from conducting activities in the garden, breeding, do not even permitted to eat and drink. All residents will be fasting (not eating and drinking) from morning to evening. When assembled, the people only listen to advice Usif for a whole day without a break. Usif advise and remind followers to become adherent to Halaika humble, ethical, hard working, and did not commit crimes.

Regarding education, not all children are allowed to enjoy Boti In school education. When all the children go to school outside the village feared there will be no successor to the tradition that has been taken since hundreds of years ago.Other peculiarities of this tribe are the men left long hair and a bun. They are required to bind the hair when was the age of 20 years and above. Every adult male is required to bind to the hair by creating ties at the top of the head (bun). On the bond posted hairpin (soit) made of bamboo, cow bone or horn. Its function is to hold the lock of hair and used as a comb This is required because they believe long hair as a symbol of their natural wealth.

Boti community is one of the groups that still maintain the culture of the people Meto. As is known, the times and technological progress has become one of the factors that shift the native culture. This shift also occurs in people Meto, Boti community is no exception. Most have left the trust Halaika, converted to Christianity or any other religion, and have followed

the progress of science and technology. These groups were excluded from the social system Halaika Boti and separated territory.

Halaika as Boti public confidence not only function as a regulator of religious values, but also social values. Excess Boti Halaika in society are making them as people who live in peace and calm, because every citizen must be a person who does not violate the customs and beliefs. Each year the event is held clean themselves. Those who do not get past the red line means any wrongdoing, such as stealing, cheating, fighting, and so on. To be accepted as citizens Boti must first confess, then the self-cleaning event held again, after a pass through the red thread means be accepted as citizens Boti.

In Boti community is not allowed to attend school. Cultural learned orally from generation to generation. Although it does not have a document they can write custom rules, including the traditional ceremonies systemically. If other religions have holy books as they wrote this document have the saint who granted the ability speak, for traditional ceremonies. This speech has magical powers imposed, confidential. They had believed that Atoni Meto, indigenous elders ritual expert speakers, speaking no ancestral spirits are present in the speaker, so that what is said it should be welcomed as sacred. Ritual utterances made in traditional ceremonies, like the rites of birth, marriage, death, creation of a new house, housewarming, open gardens and crops. The ritual speech still be treated any differently based on social stratification. Ritual speech to the nobility which is different from ordinary people. Differences ritual utterances were taken of the age difference. Speech for adults is different from speech to children, such as funerals. confidentiality level was different Example, the confidentiality of release spirit of the dead can not be equated with the gratitude for the harvest. Therefore is confidential, can only be spoken by certain people, namely the indigenous stakeholders who have magical powers.

In addition to a very sacred ritual speech, there is also rituals speech that form the usual songs, which may be spoken by anyone collectively or individually, for example, ritual utterances to accompany the work (singing job). Songs of this work, in addition to burn morale, also contains hymns to ancestral spirits that work is being done successfully with good.

The process of birth, marriage, house moving and having children, is a cycle of life. Marriage of Boti people does not apply dowry system. Marriage process starts from bride family carrying a bottle of gin and one of ancient coins. The bridegroom receivesthe bottle of gin and coin as sign of approval. Marriage process does not stop at this stage, but it takes many years to have a family party.

Marking attitudes and behavior are not limited to everyday activities. Especially for women, weaving and plaiting is closely related to the marriage process. Women who produce good woven clothes areeasily to get a mate. Parents of men are usually seeking women by consideringwith those who weave well. This is seen when women are in crowded places such as markets and meetings. Women who are skillful in weaving is considered to have good taking care of the household later.

The new family is required to live independently to build their own home, separated from both parents. It is expressed in the concept of *ume nanan* 'in house'. New home marks the beginning of a new family life. Husbands have to work in the fields and raising livestock. While women weave and plait. The fields which producemuchcrop andwell maintained livestock symbolize supernatural of *pah manifu*blessing the new families. Similarly with cotton run into yarn and cloth, or make *oko* and other plait well signifies harmony of human relationships with the supernatural of *pah manifu*.

The process of giving a birth smoothly is a symbol of the marriage agreement from *uisneno*. Meaning of lingual forms *honis* 'live' on the proposition of *uis neno feko honis 'uis neno*gives life' is defined as life associated with their soul. In contrast to *monit* 'life' associated with life and everyday activities. The distinction of meaning explains public perception on everything that has high value of culture. Life is defined such that the attitude and behavior as well as elements involved in the elucidation treated differently according to their meaning level.

The birth of a child as a sign of life, celebrated with a traditional feast. This party is the last stage of the wedding in Boti community.

The activity implementation can be seen through the ritual speech *Baan Mah Mah FetMonet*. Ritual speech of *Baan Fet Mah Mah Monet* is the customary pledge between parents of bride with the parents of bridegroom to hold a traditional wedding party shortly after the family has a child. Data speech exposed as below.

Transcription	Translation
BAAN MAH FET MAH MONET	CUSTOMARY PLEDGE
Nua ki tabu i	You two, this time
Tok bale' teta'	Sit down on your own
Tok ume teta'	Sit down at your own home

Natuin hai nua kae	Because we are both together
Bae feto bae mone hai lomin	The desire of having nephew and niece
Es nane maminai himonit	Therefore, find your own life
Atoni ho lene nanes	Man, your garden is productive
Ho tua' namak	Your palms provide a lot of yield
Hai amfeto hom banit tenu muhin	Our daughters, smart in weaving
Lunat names	Plait well
Mes au ok au bae'	Leter, I and my nephew
Hai mieku fani	We meet again
Alkai malin okoke	We have fun together

To reveal the signifier system of attitudes and behavior on ritual speech of *Baan Fet Mah*, it needs to be analyzed the correlation between syntagmatic and paradigmatic beforehand.*Baan Mah Fet Mah Monet*ritual speech consists of three dimensions, the First line, dimension I begins with a noun phrase *nua ki* 'you two' which attached with the adverb phrase *tabu i* 'this time'.

Nua ki taboo i (TRP 3.2.1)
*two you today*
'You two, now'

Line I first dimension is then followed by a form of parallelism on the second line and line II first dimension, as the data below.

Tok bale 'teta' (TRP 3.2.2)
Sitting on his/her own place
'Sitting on their own'

Tok ume teta '(TRP 3.2.3)
sitting in his/her own home
'Sitting at their own home'

Pararelismform on the lines II and III, is a characteristic of poetic lingual which reflects the extension of the principle of opposition binary (Fox, 1984: 280-282). In terms of phonetic, they have two lingual forms with the same phoneme / t / / o / / k / and / t / / e / / t / / a / / k /,

which express sound harmony and also the lingual form/ u / / m / / e / and / b / / a / / l / / e /. In terms of semantic parallelism, *tok bale teta* and*tok ume teta* refer to the same meaning that mean living separately with parents. In cognition, human emphasizeon meaning by repeating asentence in the form of other disclosures. The meaning harmony characterized by *tok* 'place' that is aligned with *ume* 'home'. Marking parallelism semantics associated with standard social context symbol to explaintypical terms in the culture of the society (Fox, 1984: 74).
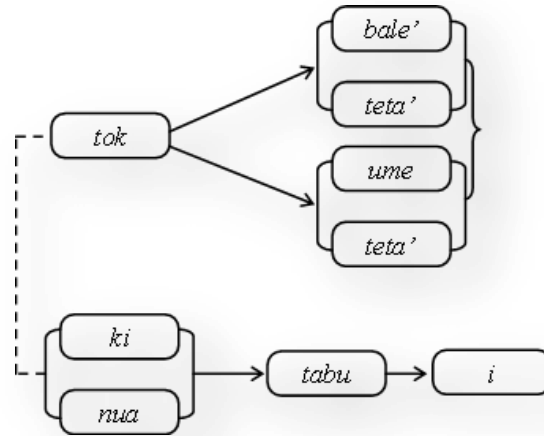
Figure 4. Cognitive Map 1

Cognitive Map 1 illustratesparadigmatic relationship between the lingual form *kinua* 'we two' with an intransitive verb *tok* 'sit'. This relationship explains the function of the subject (*ki nua*) with verbs (*tok)*. Entanglement relationship between *ki nua* and the verb *tok* becomes important because the speaker in the concept of mental wants to explain the whole ritual utterances through the concept. Topics disclosed in the beginning to later described by lines and further dimensions.

The lingual form *tok* 'sit' attached with locative adverb *bale 'teta'* own place 'and *ume teta*'own home 'becomes a single topic that paradigmatically controls logic of the ritual speech *Baan Mah Fet Mah Monet*.

The next one is line IV first dimension has relationship with the line V dimension I, which line IV is described by line V, the lines seen in the data below.

Natuin nua hai kai (TRP 3.2.4)
because we two us
'Because we are both together'

Bae feto bae mone hai lomin (TRP 3.2.5)
nephews nieces wewould
Desire of nephew and niece'

Line IV begins with a conjunction *natuin* 'because' which attached to the first person plural pronoun *hi* 'we'. Personal pronoun *hai* 'we' is further illustrated by the adverb *noa* 'two' and then attached to the first person plural pronoun *kai* 'we' that function as a complement.

Line V describes line IV with *bae feto* 'nephew' and *bae mone* 'niece'. The uniqueness that appears on lines IV and V is that the speaker, in this case the uncle of the bride does not assert directly with both couple, or a new family, but with a nephew and niece. Politeness of language use in a ritual event places emphasis on the values of religiosity in the ritual event.

Moreover, the implicit meaning of the use of *bae feto* 'nephew' and *bae mone* 'niece' by speakers signaling family relationships between parents of brideand parents of groom. In the event of this speech, the speaker does not involve the language of our nephew and your daughter, but involving a language that unites the two family groups.

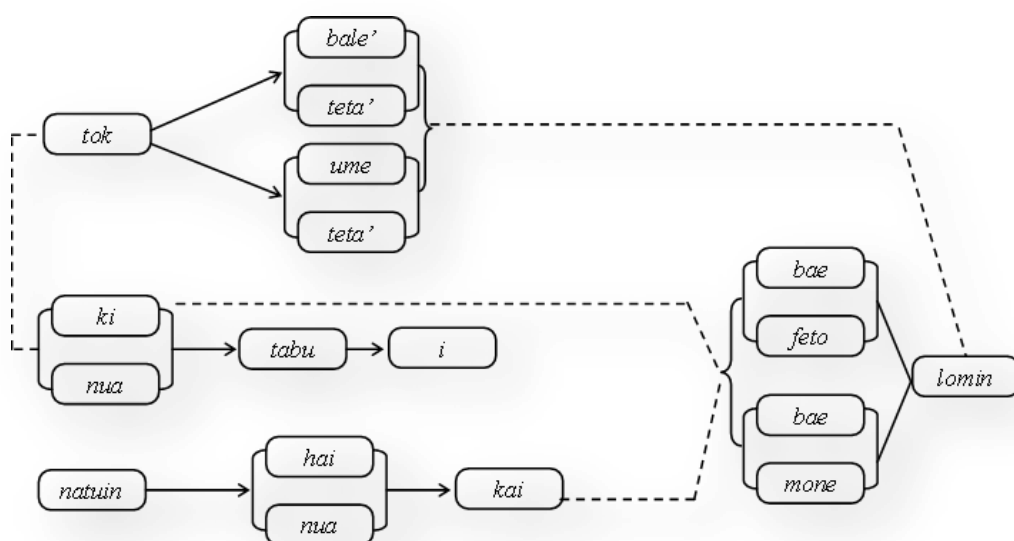In syntagmatic and paradigmatic, dimension I is depicted on a

Cognitive map 2 below.

Figure 5. Cognitive Map 2

The next section, line I dimension II, characterized by the concept *maminal himonit* 'find your own life'. Paradigmatically, the concept relates to concept of *tok bale teta* 'sitting place of their own', *tok ume teta* 'sit at own home' and *lomin* 'willingness'.

Line I dimension II can be seen in the data in the speech below.

Es nane maminai himonit (TRP 3.3.1)
therefore find you alive
'Therefore, find your own life'

Besides being attached to the previous dimension,concept of *maminal himonit* 'find own life', becomes a topic for a whole dimension II. This can be seen in the data below.

Atoni ho lene names (TRP 3.3.2)
man you gardennice
'Man, your garden is good'

Ho tua 'Namak (TRP 3.3.3)
youpalm treecontains
'Your palm tree is productive'

Hi amfeto hom banit tenu Muhin (TRP 3.3.4)
we daughteryou work weave smart
'Our daughter, clever at weaving'

Lunat names (TRP 3.3.5)
Plait good
'Well plaiting'

Paradigmatically, concept of *maminal himonit* 'find own life' has the following attributes (1) *lene names*' nice gardens' (2) *tua namak* 'palm tree contains' (3) *bonit tenu muhin*' well weaving'(4) lunat names' nice plait'. Syntagmatic relations and paradigmatic dimension II depicted on a cognitive map 3
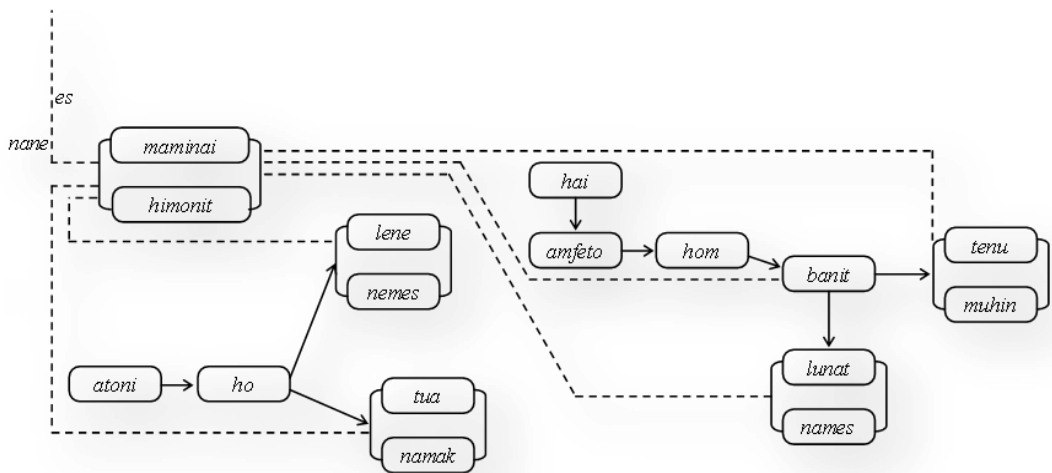
Figure 6. Cognitive Map 3

The next part of the third dimension, as a whole can be seen in the data glossing below.

Mes au okau bae '(TRP 3.4.1)
later Iwith nephew my
'Later I am (will be) with my nephew'

Hi miekufani (TRP 3.4.2)
we meet again
'We met again'

Alkai malinokoke (TRP 3.4.3)
all wehappy together
'We have fun together'

Dimension III ritual speech Baan Mah Fet Mah Monet focused on line I, namely in the form of lingual *au* 'I'. Marking of attitudes and behaviors found in the form of lingual *mieku fani*'reunited' which is paradigmatic attached to lingual form *malin okoke* 'have fun together'. This lingual form interpreted as a wedding party that will be held shortly after the new couple has a child.

Syntagmatically and paradigmatically, dimension III of speech ritual *Baan Mah Fet Mah Monet*, described the cognitive map 4, below.
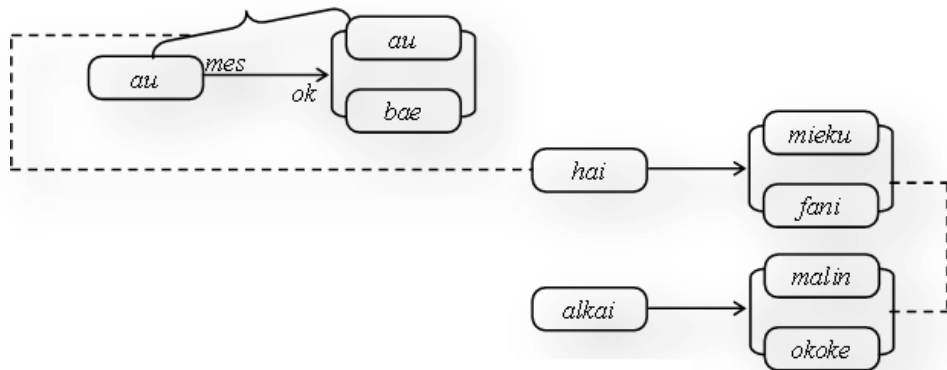
Figure 7. Cognitive Map 4

Overall, value and meaning of marriage ritual speech *Mah Fet Mah Monet* can be described as follows:

Tok bale teta 'sitting at place of their own', *tok ume teta* 'sit at home of their own'. This concept explains that marriage is perceived not only as a sacred relationshipbuilding but also as togetherness of a man and a woman to arrange good life. In this case, the concept tok bale teta and *tok ume teta* corresponds to the concept of *monit naleko* 'good life'

A grown man should be able to provide food and beverages. If we refer to the concept of religion expressed Geertz, as described in the previous section, "monit naleko" as facts can be interpreted as a signer lingual attitudes and behavior with a number of features attached to the lingual form. Sign as a result of interaction not only created from real objects (generated from sensory observation), but can also be derived from the idea (Pierce in Eco, 2009: 284-251). More Eco explains that the sign is an association in a 'vehicle-sign' in a cultural unit. Cognition system incorporates the ideas that come from cultural units into a new tagging system. Humans understand a phenomenon with recognizes, naming and perceiving ideas in a context. "Monit naleko"sign system of the ideas presented in unit Boti cultural society. Such ideas are not directly sourced from the real object, but of belief in the supernatural.

A woman who had a good life is a woman who 'tenut Muhin' means smart weave, 'futu Muhin' means smart bind , and 'lun oko Muhin' means smart made oko. 'Ike' and 'Sutil' is a tool used for spinning yarn. If the woman was able to spin a good yarn, it means she was able to took care of her family well. A smart woman capable of spinning yarn with an unbroken, indicating the way of life that is not filled with obstacles.It is done carefully, with attention and feelings of happiness.It process contains the value of religiosity in the disclosure of the symbolism of human

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characteristics (female) in living her life. Spinning was not only a daily activity but inside man (woman) contemplate and pray for the life cycle. This also applies to the coloring process. The use of natural dyes with good results signify a woman's ability to harness natural.

Humans who live at one with nature will be blessed with abundant natural results. Work demands a cognitive marking sociological against the values religiosity. Boti sociological knowledge affects their behavior to manage natural results as a sign of the good life (monit naleko).

Attitude is a response that is closely associated with certain behaviors. This situation is closely related to how humans are affected by something that can't be explained logically. Some of the reference group used to build a certain sign system that affect or be the basis of a community's social activities (Charon, 1979: 26-27).

Attitudes and behavior signifier are not limited to everyday activities. Especially for women weave and wicker closely related to the marriage process. Women with woven that is both easy to obtain a mate. Parents are usually men seeking women with consideration to weave well. This is seen when women are in crowded places such as markets and meetings. Women with good results seen skillfully woven in taking care of the household later.

The process of birth, marriage, moving house and having children, is a cycle of life. Marriage of Boti people did not use the dowry to marry. Marriage process starts from the family man carried a sopi (beverage traditional arak). The woman will received a bottle of sopi and a coin as a sign of approval. Marriage process did not stop at this stage, but it takes many years to a family party.

The new family must be lived independently to build their own home, separated from both parents . It is characterized by the concept of 'ume nanan'(in house}. New home signed the beginning of a new family life. Husband had to work in the fields and raising livestock. While women weave and make woven. The fields are producing the results that many fields, livestock are well maintained, is a symbol of supernatural pah manifu thanks to the new family. Similarly with cotton run into yarn and cloth, or make oko and other well woven signifies harmony of human relationships with the supernatural "pah manifu".

The process of birth is a symbol of blessed by 'uisneno' (lord of the sky). Meaning of lingual forms honis 'live' on the proposition uis neno feko honis 'uis neno let live' is defined as life associated with their whole lives. In contrast to monit 'life' is akin to life associated with everyday activities. The distinction explains the meaning of the public perception of the things that have cult value is high.

D. Conclusion

Based on the explanation above, can be further described some important concepts regarding marriage Boti local communities and cultural values in their ritual speech. The explanation is presented as follows. The birth of a child as a sign of life, celebrated with a traditional ceremony. This ceremony is the last stage of the wedding Boti community. 'Tok bale teta' as mean sitting place of their own, 'tok ume teta' (figure) as mean sit home alone. This concept explains that marriage is perceived as a sacred building relationships but also as the togetherness of a man and a woman to arrange a good life. In this case, the concept tok tok ume bale theta and theta corresponds to the monit naleko 'good life'. Maminai himonit 'look alive', explained that this concept is explained in paradigmatic with attributes such as (a)' lene names' as means ' nice garden '(b) 'tua namak' as mean sap contains' (c) 'Bonit tenu muhin' as mean weaving work smart (d)' lunat names' as mean good chicken. This means that the Boti people living by working hard and not by cheating, stealing, and doing work that is contrary to community law. Abundant crop was also obtained from the value of the religiosity of each individual. Individuals close to 'pah manifu', have a close relationship, even one with nature, being able to read the signs of nature well, so that the crops will be abundant.

The concept mieku 'reunited', this concept becomes important in ritual speech Baan Mah Mah Fet Monet, due to a wedding party that became the top wedding event will be conducted after the couple had their first child. It is the underlying attitude Boti society that respects and values the supernatural. Uisneno as the owner of life authority, placed in a very high position, even inaccessible, so that humans do not have the authority to assess a marriage sanctioned by uisneno. The birth of a child as a symbol of life, is evidence of the marriage agreement uis neno for them. If the obstacles encountered in the delivery process, the family man will do the ceremony naketi 'recognition' of something considered hinder harmonious relationship with uisneno. Boti community inspired their space as a space of action, every event in the life of both the birth, marriage, death, even things that are more specific, always linked to the religiosity.

Maminai himonit 'find your life' cognitive map 1-4 explain that this concept is explained paradigmatically with attributes such as (a) *lene names*' nice garden '(b) *tua namak*' productive palm tree' (c) *bonit tenu muhin*' smart weaving work '(d) *lunat names*' good plait. Those mean that the Boti people living by working hard and not by cheating, stealing, and doing work that is contrary to community law. Abundant crop is also obtained from the value

of religiosity of each individual. Individuals who are close to *pah manifu*, have a close relationship, even to unite with nature, being able to identify signs of nature well, so that the crops will be abundant.

Mieku fani 'reunited', this concept becomes important in ritual speech *Baan Mah Fet Mah Monet*, due to a wedding party that becomes the highlight of the new marriage will be done after the couple has their first child. It underlies attitude of Boti society that respects and appreciates the supernatural. *Uisneno* as the owner of life authority, placed in a very high position, even inaccessible, so that humans didn't have the authority to assess that marriage was blessed by *uisneno*. The birth of a child as a symbol of life, is proof of blessing of *uisneno* to the marriage. If the obstacles encountered in giving a birth process, then the family of the husband will hold ceremony *naketi* 'recognition' of something considered to be hindering harmonious relationship to *uisneno*. Boti community inspires their space as a space of action, every event in life, such as birth, marriage, death, even things that are more specific, always linked to the religiosity.

Local marriage of Boti community explains the value of the cultural identifier. This value is interpreted as a symbol of the house as the union of the couple. When it is occupied then the husband must work hard in the garden and waiting for harvest. It reflectsa husband as breadwinner for his family. When the garden begins to harvest then that bodes uis pahmanifu (lord of the earth and water) bless to the family. If the garden does not harvest, the family has to carry out the ceremony of confession called *naketi.* When the household endowed with a child is a sign of blessing of the highest authorities, namely *uis neno* (lord of sky).If the family does not have a child within a certain time, they held a traditional confessions known as naketi. This marriage cycle ends if all stages is reached. It indicates that this family will continue blessed by uis neno (the giver of live) and *uis pahmanifu* (the guardian of live).

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