Supernatural Signification System Amuf on Death Ritual Speech *Nen Fen Nahat Neu Nitu* in Boti Society

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Abstract

Signification system in this article is based on de Saussure's idea of syntagmatic and associative relationships (paradigmatic). The theory is then modified by applying cognitive map referring to the principle of signification system. The data used were obtained from the ritual speech *Onen Fen Nahat Nitu* 'prayer for offering souls' which is grouped into the ritual of death. Data interpretation uses cognitive map instrument to describe the visual image of Boti people's point of view. In this way, the result of the supernatural signifying system *'amuf'* is realized by the lingual pronoun of singular second person ho 'you', that is the allomorph of *ko* 'you' (if it presents as an object/personal pronoun stating ownership/genitive/possessive). The paradigmatic network analysis describes supernatural features of *amuf* 'ancestral spirits' in 10 paradigmatic relations derived from amuf/ho, namely: (1) *ho meitik fani mnahat bi ho lanan* 'you bring provisions for your journey'; (2) *ho he mfani neu hit ama uis neno* 'you go back to father *uis neno*' (3) *ho he mfani neu hit kua mnasi es nane* 'you go back to the old village'; (4) *ho simo nae ho pa 'ma ho nama'* you take your rights and portion '; (5) *ho he mnao nei bi tabu i* 'you go now'; (6) *leka ho mtia hit uam mnasi* if you get to our old village '; (7) *ho mueku mok ale 'hit amuf sin'* you meet our ancestors' (8) *ho mnaiti mutonan sin, onen neu kai bi pah manifu i* 'you meet them, pray for us'; (9) *ho mnao* 'you go'; (10) *ho naikais amnikan kai ok-oke* 'you do not forget us all'.

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1. Introduction

Significationsystem was introduced by Ferdinand de Saussure in *Course de Linguistique Generale*. *Sign* is a combination of concept and acoustic image (De Saussure, 1993:147) and it is a unity between two inseparable aspects of each other, namely *significant* (signifier) and *signifie* (signified). *Signifiant* is a formal or sound aspect of the sign, while *signifie* is the aspect of meaning or conceptual. The signs that form *langue* are concrete as a result of cooperation between signifier and signified (De Saussure, 1993:193). Signs in the level of *langue* are complex system forms. For example, Latin word *arbor* used to name the concept of "tree" can be categorized as a sign, only if it refers to the concept of "tree", in which the whole idea derives from the sensory part making the idea of the whole signs (De Saussure 1993:145-147). Furthermore, de Saussure argues that signifier, essentially auditive, takes place in time and has the same characteristics as time.

The concept of signifying system can be applied to oral text that has high cultural value. Such the texts are difficult to be obtained because the development of the time period that changes society with its 'native' culture into a modern society. Nevertheless, there are some tribes in Indonesia who still live in their 'native' cultures. One of them is Boti tribe in South Central Timor Regency, East Nusa Tenggara Province.

Boti tribe is the descent of the indigenous tribe of the island of Timor, *Atoni Meto*. Boti village is located in Kie Sub-district, South Central Timor Regency (TTS), East Nusa Tenggara Province (NTT). The area of Boti is 17,69 Km2 consisting of four villages namely, Boti A, B, C, and D. Boti A, and B are categorized as *Boti Dalam* (Boti In) while Boti C and D are categorized as *Boti Luar* (Boti Out). The total population of Boti is 2,063 people consisting of 536 families. Boti In has 77 families or 350 people, while the rest are categorized as Boti Out. Boti tribe has its own uniqueness which is not only relating to worship or belief in ancestral spirits, the Divine but in the social order, culture, even science are based on proximity to nature. One example, the division of day 9, namely: *Neon Kaet* (sacred day), *Neon Li'ana* (children day), *Neon Ai* (fire day), *Neon Onen* (day of prayer), *Neon Masikat* (day of competition), *Neon Suli* (peace day), Neon Pah (earth day), *Neon Besi* (iron/metal day), *Neno Snasat* (rest day).

Speech rituals in Boti community are classified into the rituals of birth, wedding, work, death, and welcoming guests. The death ritual *Onen Fen Nahat Neu Nitu*'Prayer before offerings to Souls 'is performed shortly after a person dies, with the aim at delivering his/her soul showing the way to *kua mnasi*' the old village'.

Based on the above explanation, the problem of this article is formulated as follows: how is the system of signaling the supernatural entity in the death ritual ritual *Onen Fen Naik Neu Nitu*'Prayer before offerings to Souls?' 'Objectives to be achieved is to analyze and describe the system of signification of the supernatural entity in the death ritual *Onen Fen Nahat Neu Nitu*'Prayer before offerings to Souls'

2. Research Methods

This research is a descriptive qualitative study which is rooted in Phenomenology. Theoretical Framework based on *Course de Linguistique Generale*.De Saussure describes language as a sign system. Signs are combinations of concepts and acoustic images (De Saussure, 1993:147) and the sign is the unity between two inseparable aspects of each other: *signifiant* (signifier) and *signifie* (signified); *signifiant* is the formal aspect or sound of the sign, while *signifie* is the aspect of meaning or conceptual. Signs that form the *langue* are concrete as a result of collaboration between signifier and signified (De Saussure, 1993:193). In this case, sign in the level of *langue* is in the form of the complex system. For example, the word *arbor*, in Latin is used to name the concept of "tree". *Arbor* can be categorized as a sign, only if it refers to the concept of "tree", this means the whole idea coming from the sensory part that makes an idea of the whole sign (De Saussure 1993:145-147). Furthermore, de Saussure argues that the signifier (*signifiant*) is essentially auditive, takes place in time and has the same characteristics as time.

In further analysis, Beagrande (1980:39-45) explained that textual world in a discourse is a series of thought (node) syntactically centered on ahead. These *Nodes* also relate associatively to form an intertextual relationship known as a network (*link*).In data collection, an open and depth interview is conducted through techniques such as (1) recording, (2) elicitation, (3) In-person interview, and (4) notes. In qualitative research, data analysis is an inductive process developed from facts (data) to a keen abstraction. It uses the principles of Hermeneutics which are constructed under the phenomenological interpretative principles (Spinelli, 2005:8).

3. Results and Analysis

Boti people believe that the spirits of the dead people will return to *Uis Neno* and can pray to ask for something to *uis neno* for humans on earth especially the families he/she leaves. To find out how the signification

system of the ancestor *amuf* 'the ancestors' souls' can be traced in *Onen Fen Nen Neu Nitu* ritual 'Prayer before offerings to Souls'

Transcription	Translation
ONEN FEN NAHAT NEU NITU	PRAYER OFFERINGS TO THE SOULS
Au aumen ek ko mnahat ai ho sisi ho maka	I bring some meal, meat, and rice
He meiki fani mnahat bi holanan	As food supply on the way
Hem fani neu hit ama uis neno	Come back to *Uisneno*
Hem fani neu hit ama uis neno	Go back to the old village
Simo nae ho pa' ma ho nama	Get your share
Heumnao nei bi tabu i	Walk now
Ma leka hom tia hit uam mnasi	If you get the old village
Mueku mok ale' hit amuf sin	Meet all ancestors
Mnaiti mutonan sin he alki onen neu kai	Pray for us
bi pah manifu i	Our lives on the land and lake
He hai ala-ala kai anfeto ma anmone	So that all of us, sons and daughters
Olif ma tataf hai monin namlil	Brothers and sisters live happily
Haimnamit naleko bi ale tabu	Our livelihood is good
Ma neno-neno amnemat	In coming days
Hai al-ala kai hai mifnek neu ki	This is our hope for you
Al-ala kimes hum onen neu kai he naiti	Pray for us
Kaisa haim mof mbi menas ma olef	In order that we are taken away from illnesses and weaknesses
Mnuka ma amnahas	Disadvantages and hunger
mes maut he haim moni namli ma malin al-ala kai	Let our life be full of joy
Hai mitiab ko es le'i	This is our hope to you
Mnao nai kais amnikan kai ok-oke	Go and do not forget us
Hit kuan ma hit bale	Our houses and home village

To trace the religiosity perception of Botispeech community to the ancestral souls, it can be traced textually the relation between syntagmatic and paradigmatic of each row and dimension in the ritual speeches. The first row of the first dimension is a proposition.

Au	*aumen*	*ek*	*komnahat*	*ai*	*ho*
I	I-bring-you-		food	or	you

sisi	*ho*	*maka* (TRKM 2.2.1)
meat	you	rice

'I have brought food, meat, and rice for you'

Proposition I begins with personal pronoun **I** *au* 'I' as its topic refers to the transitive verb of action *men* 'bring' that requires a marker of relationship (cohesion) with its subject so that it occurs pro-clitic ***au-***.The semantic behavior of verb *men* 'bring' demands the target of action (bring what, for whom), so that the verb refers to singular second person *ko* 'you' as the recipient and *mnahat* 'food'. Furthermore, this verb refers to *sisi* 'meat' dan *maka* 'rice'. The two lingual forms are to form a coordinate phrase that requires a possessive specification so that it refers to *ho* 'you'. This proposition has a paradigmatic network with row II, as can be seen below.

He	*meiki*	*fani*	*mnahat*	*bi*	*ho*	*lanan* (TRKM 2.2.2)
In order to	take	as	food	on	your	way

'As food supply on the way.'

It has been expressed previously, the allomorphs *ho ~ hom ~ ko* occur due to the difference of functions. If it is the object of the selected form *ko* as the subject of *ho*, and if it acts as a possessive attribute, it becomes *hom ~ ho*. Perhaps, one asks why the verb *meiki* 'bring' does not refer to *au* so that the proposition in Indonesian is '*aku membawa makanan sebagai bekal perjalananmu*'. The verb *meiki* is an allomorph that demands the second personal pronoun, because of *meiki* refers to the second pronoun, if the first pronoun *aumeiki* is the third pronoun, *nameiki* is plural first pronoun of *tameiki*. The root of the word *me-bawa*, *iki* is a pre-position of the allomorph of *ek ~ neki ~ nek* 'to, for'. In the first sentence of the allomorphic verb is *aumen* marked by pro-clitic *au-*, whereas the bound morpheme *-n* is a perfective verb former. The grammatical features can be traced by the intercomponent network of the two propositions above.

Row III is a continuation of the proposition and also a hope/goal associated with the first proposition, the syntagmatic relationship requires a paradigmatic network with row I.

> *Hemfani*   *neu*   *hit*   *ama*   *uis* *neno* (TRKM 2.2.3)
> in order to   go back to   our   father uis   neno
> 'Go back to our father *Uis neno*'

Furthermore, the dependence of *mfani* is 'you-go back' with the words*hit ama uis neno* 'king of heaven-our father'. The core of words group consists of *uis* 'raja' which is dependent with *neno* 'heaven' as the location with the attribute of kinship *ama* 'father' which is accompanied by specific possessive pronoun *hit '*our'. The use of the word *ama* 'father' denotes the meaning that man is derived or created by *uis neno* 'the king of the heaven. Row IV of dimension I also attached to the first row is seen from the contents is the aim parallelized with rows II, and III, as shown below.

> *Hem* *fani* *neu* *hit* *kua*   *mnasi* *es*   *nane* (TRKM 2.2.4)
> we   back   to   our   village   old   that
> 'Go back to our old village.'

TRKM 2.2.4 data shows *au* 'I' as a speaker to represent Boti community, or a distraught family gives offerings in order that the soul of a recently deceased person returns immediately to the old village. What is meant by the "old village" is the place where *uis neno* where humans are from, so it can be associated as a place of ancestral parentage and also the parentage of humans who are still on earth. Row V has an attachment to the row I as well, as shown below.

> *Simo*   *nae*   *ho*   *pa'*   *ma*   *ho*   *nama* (TRKM 2.2.5)
> accept   already you   right   and   your   portion
> 'Take your portion/right.'

Although the transitive verbs of action *simo* 'take' is not marked by pro-clitic subject, but it is seen that the sentence is imperative marked by *nae* '-please that indicates the doer of second personal pronoun, thus it is interrelated to proposition I (row I dimension I), this paradigmatic network is also shown explicitly by possessive pronoun *ho* 'your' on the phrase *ho pa 'ma honame*' your rights and part. Row VI is a parallel form with the third and fourth rows, as shown below.

> *He*   *mnao* *nei*   *bi*   *tabu* *i* (TRKM 2.2.6)
> in order that   you-go   immediately right now
> 'Go right now'

This paradigmatic network becomes clear, as can be seen on cognitive maps1
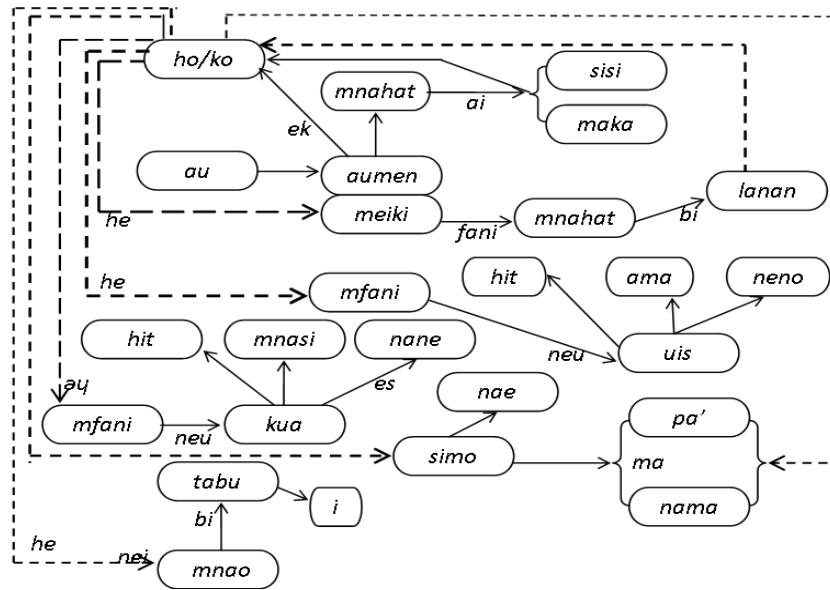
Cognitive map I
Syntagmatic and paradigmatic relation of dimension I of the speech ritual
onen fen nahat neu nitu

Dimension II consisting of four rows is conditional compound proposition basically referring to a hope after the soul of the dead person who has been given the offerings prays with their ancestral spirits in the old village. Row I is a requisite marked by *leka* 'if' can be seen below.

Ma	leka	homtia	hit	uam		mnasi	(TRKM 2.3.1)
and	if	you		arrive	our	old village	

'And if you arrive at our old village'

Data TRKM 2.3.1 shows *ma* 'and' is a coordinator of the previous dimension, while *leko* 'if' is a conditional subordinator to the clause in the first and second rows, in which the requisites of the aims are stated in the third and fourth rows. In the row I dimension II, the second pronoun *ho* 'you' refers to the ancestor *amuf* 'ancestral soul' is dependent to the intransitive verb *ti a* 'arrive' accompanied by the pro-*clictic m-* the marker of harmony with the subject (in the speech sound is heard *hom tia*).This verb requires the location *uam* 'village' referring to the attributes of *mnasi* 'old' and first plural possessive pronoun *hit* 'our'. Row II is a continuation of the first row as shown below.

Mueku	mok	ale'	hit	amuf		sin	(TRKM 2.3.2)
you meet	with	all	our	ancestors		they	

'Meet all our ancestors'

Both rows I and II dimensions II show *ho* in addition to referring to *mtia* also *mueku* 'meet'. This intransitive verb requires the presence of a complementary participant, namely a phrase *ale hit amuf sin*. The core of phrase is *amuf* 'ancestor' which requires boundary *ale* 'all' and first plural personal pronoun *hit* 'our' and marked by plural third pronoun *sin* 'they'. Row III is something expected by *au* 'I' seen on a dimension I and row IV is a sentence clause of row III, which its relationship is very interesting can be noted below.

| Mnaiti	mutonan		sin	(TRKM 2.3.3)
later	tell		them	

'You tell them'

he		alki		onen	neu	kai
in order that		you all	pray	for	us	

bi	*pah*	*manifu*	*i*(TRKM 2.3.4)
in	land	lake	this

'In order that you all pray for us in the earth.'

The uniqueness in this speech is the change of third plural pronoun *sin* 'they' becomes *alki* 'you all' as if it were a mistake, but if it is traced based on the mindset of speakers, itis really unique. The speaker speaks to the soul being prayed for the second party, and after arriving in the old village, the soul is included in ancestral spirits, so the word *alki* is meant to refer to second singular pronoun unit and the third plural pronouns (you and they). In the usual form it should be composed as follows:

Mnaiti   mutonan   sin, he ho ma sin onen neu kai bi pah manifu i
'Later you tell them, in order that **you and they** pray for us in the earth.'

The relationship of rows III and IV dimension II and the two pre-positions are in the lingual form of verb *mutonan* 'tell'. As explained above, there is a change of pronoun*s in* to *alki*. This is not only seen in terms of semantics, as just the meaning of religiosity, but it can also be viewed as a greeting system. Thomas (2007:227-237) explains that in language practice, the mention of the name/personal pronoun, it is concerned with the process of identifying individuals in social groups, and/or explaining a particular pattern of behavioral systems.
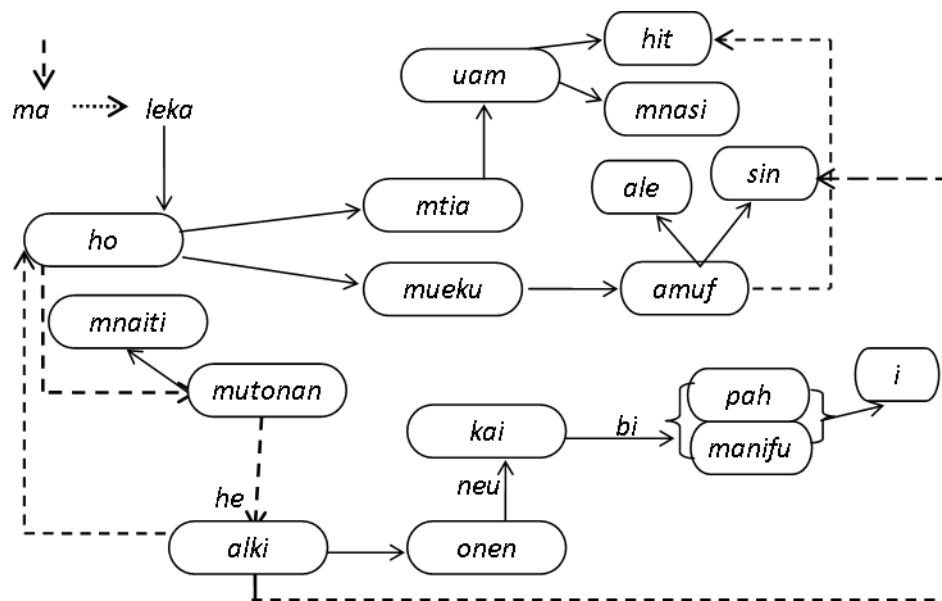
Cognitive map 2
The relationship between syntagmatic and paradigmatic dimension II of speech ritual
onen fen nahat neu nitu

In cognitive map 2, it can be seen *alki* network with *ho* 'you' and *sin* 'them'. On the other hand, the cognitive map 2 begins with conjunction *ma* 'and' referring to the previous dimension. The cognitive map 2 also illustrates that the global topic of ritual *Onen Fen Nahat Neu Nitu* is *ho* 'you' as a second pronoun referring to *amuf*' ancestral spirit'. In addition to the pre-position I, all events or actions occur/done by *amuf /ho* 'you'. The action is the hope of *au* 'I', so it has not happened or done by *ho* 'you' or *amuf*. This is indicated by a conjunction of purpose/hope *he* 'so that' accompanied by a conditional conjunction *leka* 'if' which is reinforced by the time of *mneti* ' later'. The syntagmatic relations of the dimensions I and II are mapped as seen in cognitive maps below.

Dimensions III and IV are the continuations or description *onen* 'prayer' expected by those who are still live on earth. Dimension III begins with a conjunction *he* 'in order that' which indicates the content after the word is a wish or should be prayed by *ho* 'you' or *amuf*' ancestral soul' as seen below.

He   *hai*   *ala-ala*   *kai*   *anfeto*
in order that   we   all   our   daughters

ma   *anmone* (TRKM 2.4.1)
and   sons
'In order that our sons and daughters'

Olif   *ma*   *tataf*   *hai*   *monin*   *namlil* (TRKM 2.4.2)
brothers and   sisters   our   live   joyfully
'Our brothers and sisters live joyfully'

In the above ritual speech, it seems a typical characteristic in which first singular pronoun *ala-ala kai* 'all of us' is used to mark perception of person who is talking with invisible ones, that is *anmone, anfeto, oli, ma tata* 'sons, daughters, brothers, and sisters who present or not that in Indonesian, it is translated into *kami dan mereka semua* 'all of us and they all as the first parties to be prayed.

Rows III and IV dimension III are also continuance, the details of their request prayer, namely the souls of the dead, as quoted below.

Haim   *namit*   *naleko* *bi*   *ale*   *tabu* (TRKM 2.4.3)
our   livelihood   good   in   all   time
'Our livelihood is good all times.'

Ma   *neno-neno*   *amnemat* (TRKM 2.4.4)
and   days   in the future
'And next days.'

The possessive pronoun *haim namet* 'our life' refers to an adjective *naleko* 'good', the relation between subject and predicate is marked by pro-clitic *na-* 'he/she'. This proposition is supplemented by time adverb in the form of words group *ale tabu ma neno-neno amnema* 'all the time and the coming days', the relationship between the predicate and time adverb is marked by preposition *bi* 'to/for'. An interesting point is why *neno-neno amnemat* is separated into a different row. Just like any other ritual utterance, this is done to make distinctive stressing, which of course behind it, a marker of certain perceptions. The use of the words *neno-neno* 'days' establishes an association with *uis neno* so that the row has the meaning of life not only on earth but also in the 'old village' (expressed as *amnema*t 'later'). Thus, the statement *ale tabu* 'all the time' implicitly implies 'any time during life on earth'.

The typical mindset of Boti community even expresses something supernatural that makes the language used is deviate/unique than everyday communications. In praying/dialogue with souls as supernatural perceived/found as features that demand lingual marker, as can be noted in IV dimension:

Hai   *al-ala kai*   *hai*   *mifnek*   *neu*   *ki* (TRKM 2.5.1)
we   all   we   we   hope/wish   to   you
'We all hope to you.'

Al-ala   *ki*   *mes*   *hum*   *onen*   *neu*   *kai*
all   you   later   you   pray   for   us

he   *naiti* (TRKM 2.5.2)
in order that   later
'You all pray for us later'

Kaisa   *hai*   *mof*   *mbi*   *menas*   *ma*   *olef* (TRKM 2.5.3)
don't   we   suffer   from   illness   and   weakness
'We are not suffered from ilnesses and sadness'

Mnuka   ma   amnahas (TRKM 2.5.4)
poorness   and   starvation
'Poorness and starvation'

mes   maut   he   haim   monit   namlil   ma   malin
but   let   in order that   we   live   joyful   and   happily

al-ala   kai (TRKM 2.5.5)
all   we
'Let us live joyfully and happily'

In the first and second rows, there is a very complex use of personal pronouns. Conceptually, it has two conceptual markers, that is expressed with lingual markers *hai* 'we' and *'ala-ala kai'* all of us.' *Kai* allomorph which is often shortened to *ki* is first singular personal pronoun as an object or possessive attribute. Thus,*ala-ala kai* 'there is feature assimilated'.

   The second row also has the uniqueness of words *ala-ala ki* 'all of you' because of its grammatical deviation. *Ki* 'you' is a form of second plural pronoun which positions as a possessive attribute, so that the row is essentially assimilation. The assimilation occurs because it was once spoken explicitly in dimension IV *ho ma kai ale amuf sin* 'you and all the spirits of our ancestors'. This second row in regular speech can be changed to

ho ma   hit ale   amuf sin   mes   hum   onen neu   kai i
you and   we all   our ancestral souls   later   you   pray   for us
'You and our all ancestral souls pray for us later'

   Ritual speech *Onen fen nahat neu Nitu* is closed by dimension V as follows.

*Hai   mitiab   ko   es   le'i* (TRKM 2.6.1)
we   tell   you   this   time
'This is our hope to you'

Mnao   nai   kais   amnikan   kai   ok-oke (TRKM 2.6.2)
go   already   do not   forget   us   all
'Go and do not forget all of us'

Hit   kuan   ma   hit   bale (TRKM 2.6.3)
we   village   andourhome
'Our home village.'

To understand the perception of *amuf* entity, it needs integrating cognitive map to see its paradigmatic network as can be seen in cognitive map 16. After mapping, all elements constructing the ritual text of *Onen Fen Nuk Neu Nitu* can be seen that the global topic is realizable by the presence of second singular person *ho* 'you' of allomorph *ko* 'you' (if present as an object/personal pronoun referring to ownership/genitive/possessive). If paradigmatic network marked by dashed lines is studied, it can reveal supernatural features of *amuf* 'ancestral spirits'. In the cognitive map 3 and paradigmatic features *amuf/ho*, i.e.: *ho meitik fani mnahat bi ho lanan* 'you bring it as food supply for your journey', *ho he mfani neu hit ama uis neno* 'you go back to father *uis neno*', *ho he mfani neu hit kua mnasi es nane* 'you go back to the old village', *ho simo nae ho pa 'ma ho nama'* you take your rights and your part ', *ho he mnao nei bi tabu i'* you go now ', *leka ho mtia hit uam mnasi*'if you arrive at our old village', *ho mueku mok ale' hit amuf sin*' you meet our ancestors', *ho mnaiti mutonan sin*, *onen neu kai bi pah manifu i* 'you meet them, pray for us', *ho mnao* 'you go', *ho naikais amnikan kai ok-oke* 'you do not forget us all'
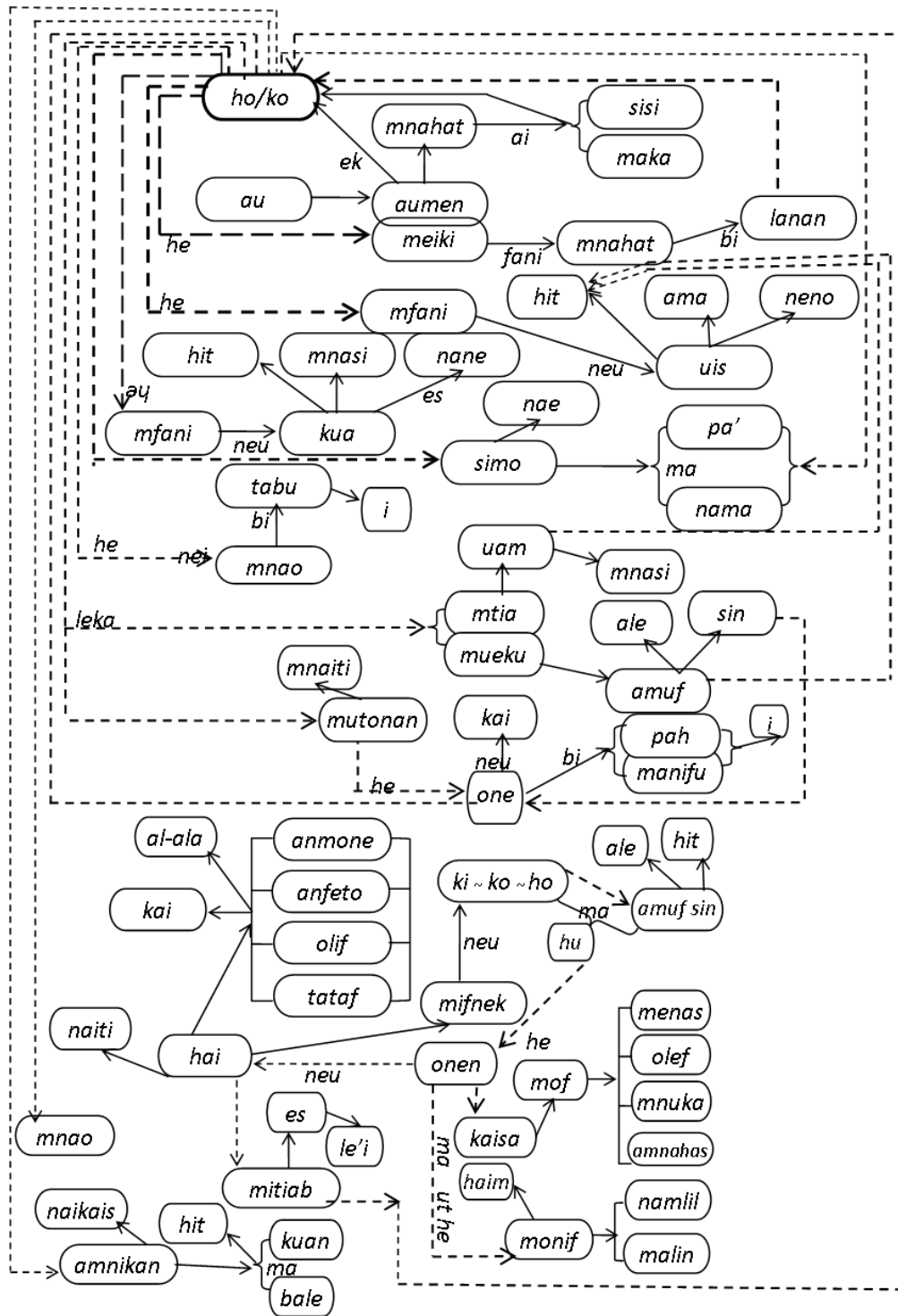
Cognitive map 3
Syntagmatic and paradigmatic relation of ritual speech
onen fen nahat neu nitu

The ten actions and events occur repetition, i.e.*ho mnao* 'you go', they happen in the ritual speeches because of the purposes of the ritual utterances the main ideas, 'prayer of releasing the soul of a deceased person'.

4. Conclusion

After the man died, their souls will return to the old village (a place where *uis neno* is). As it is explained previously, the word *neno* can be defined literally '*sky*' day/sun, '. Simple mind of Boti community predicts that the place of *neno* 'king of heaven, the king of the day' lives above, the unreachable by man, as they see the infinite sky, unable to be visited or visited by man. They call the 'old village' because they are from there, the world their ancestors live. and finally, they will be back there.

On the way to the old village, they need to be given provisions of rice and meat. In the old village, they will meet ancestral spirits. The ritual speech illustrates perception that by giving human offerings, they can still make communication relationship with *amuf* both in his/her release and at certain times to help their families. Since the spirits have returned to the place of *uis neno* that means to make close relationship between man and *uis neno*, to pray for their families on earth. The souls of the ancestors become the foundation of the hope of human/families on earth to pray for happy life, the joy of good livelihood, not suffering from illnesses and hunger.

The supernatural *amuf* 'ancestral spirits' is characterized by second singular person *ho* 'you' on the ritual of *onen fen nahat neu nitu*'prayer of offerings' is marked by 10 features: (1) *ho meitik fani mnahat bi ho lanan*'you bring it for food supply along your journey'; (2) *ho he mfani neu hit ama uis neno* 'you go back to father *uis neno*'; (3) *ho he mfani neu hit kua mnasi es nane* 'you go back to the old village'; (4) *ho simo nae ho pa' ma ho nama* 'you take your right and part' (5) *ho he mnao nei bi tabu i* 'you go now'; (6) *leka ho mtia hit uam mnasi*'if you get to our old village'; (7) *ho mueku mok ale 'hit amuf sin*'you meet our ancestors' (8) *ho mnaiti mutonan sin, onen neu kai bi pah manifu i* 'you meet them, pray for us'; (9) *ho mnao* 'you go'; (10) *ho naikais amnikan kai ok-oke*'you do not forget us all'.

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