

THE USE OF BUGINESE ANCESTORS' MESSAGES**PEMAKAIAN SIMBOL-SIMBOL BUGIS DALAM PAPPASENG TO-RIOLO**

Kamaluddin

Muhammadiyah University of Sorong-West Papua - Indonesia

Abstrack

This research study of symbolism in Buginese ancestors message specially in Pappaseng tau Riolo. A packet of message of the old man testament in Buginisse Tribe. In getting the truly and accurate data, the writes used the library research which is to obtain more theoretical principles needed in the writing of this study. The writer reads some books and other materials which are closely related to the main problem of this writing. The writer discusses in the Semantic side. By analyzing the semantic, we will know the meaning those contents in the Pappaseng. And also we can know what is the main meaning and the aim of using that symbol.

Keywords : Symbolism, Buginese ancestors message, Semantic side.

Abstrak

Penelitian ini berisi tentang kajian pemakaian simbol-simbol dalam Pappaseng to-Riolo, sebuah paket pesan-pesan berupa wasiat orang tua-tua di kalangan suku Bugis. Untuk mendapatkan data yang benar dan akurat dalam penulisan ini, penulis menempuh metode lapangan dan metode kepustakaan. Dalam metode lapangan, penulis mewawancarai orang-orang yang masih mengerti tentang Pappaseng ini. Dari hasil wawancara dan analisis, maka dapat diketahui makna yang tersirat dalam Pappaseng itu. Olehnya itu penulis membahas dari segi semantiknya, karena analisis semantik dimaksudkan untuk mengetahui makna yang terkandung di dalam Pappaseng tersebut. Dengan analisis semantik pulalah kita dapat mengetahui apa maksud dan tujuan si penutur mempergunakan simbol-simbol tersebut.

Kata Kunci : Simbol-simbol, Pappaseng to-Riolo, Aspek Semantik

INTRODUCTION

The development of Indonesia covers the whole aspects that support to satisfy a better life of the nation. The development of culture and language is a national program and they are directed to give a chance to all Indonesian people participating in this program.

Language and culture can not be separated from each other. Language as a means of communication could convey the ideas, feeling, and desires of human being to another. It is undeniable that language should be own by everybody in order to

communicate with others. Therefore it is regarded as an object having an important function in society. Let us imagine how could be the culture of ancestor forwarded to the grand children without using language. Therefore we can say that language is the culture inventory. Is there any knowledge studied and developed without using a language? The answer of the question is "no".

The Broad Outline of National Development 1988 (GBHN) states that:

" Dalam rangka upaya mengembangkan kebudayaan bangsa yang berkepribadian dan berkesadaran nasional, perlu

ditumbuhkan kemampuan masyarakat untuk mengangkat nilai-nilai sosial budaya daerah yang luhur... Dalam pada itu tetap mampu menjadi ungkapan budaya bahasa daerah perlu terus dipelihara agar tetap mampu menjadi ungkapan budaya masyarakatnya”.

The statement above indicates that the preservation of the national culture of course depends on Indonesian people. The writer, as an Indonesian citizen, is also responsible for supporting the government policy in the field of cultural development. It seems that the development in all aspects of life causes the existence of phenomena nowadays that the life of Indonesian nation has been characterized by rapid social changes. This impact will bring about cultural evolution. Thus, the government policy and the field of culture development are relevant to the situation to dates and this means that the local culture plays an important role to support the national culture.

Indonesian people consist of various ethnic groups in which each has its own typical cultures. Each ethnic group reflects its own cultural values through its own language and literature in the form of proverbs, folklores, symbols, wise saying, etc.

The necessity of developing the values of the Indonesian culture should go hand in hand with the development of values of the local one. Thus, it is important for Indonesian people to have an ability to expose their own cultures so that the young generation also recognize and love their own cultures which eventually make them to be proud of their own nation. The dissemination of cultural information may be done through writings or any kinds of means using the language or their media.

Buginese culture is one of the local cultures in Indonesia and it is predominant in South Sulawesi. The Buginese culture may be studied through ‘*lontara*’, a manuscript written on a palm leaves or

other forms of literature such as wise saying of ancestors (ancestor message), folklores, proverbs, etc. such these literary works can give a description of the Buginese’s way of life and thinking, their philosophy and their culture as well.

The Buginese ancestors’ message (pappaseng to-riolo) contains some advice, instructions, request, also carries out a good moral, philosophical ideas, functioning as life regulator for Buginese people.

The language of Buginese ancestors’ messages are different from the colloquial language of Buginese science, it employs more figurative languages, symbolisms. Therefore, they need certain study to interpret the meaning of each language. One phenomenon which is apprehensive about conservation of Buginese culture and language is the decrease of Buginese people’s interest in studying their culture.

The word symbol derived from Greek “*symbolos*” means sign or feature which notified something to the man.

According to Poerwadarminta (1984 : 957) Symbol atau lambang ialah sesuatu yang seperti: Lukisan, perkataan, lencana, dan sebagainya, yang mengandung maksud tertentu misalnya, warna putih untuk lambang kesucian, gambar padi sebagai lambang kemakmuran.

(Symbol or sign is something like: drawing, speech, emblem, etc. which explain or contain a certain sense, for instance white for holiness, rice as a symbol of wealth).

Wellek and Warren (1989: 239) describe that symbol as a technical term in logic, mathematics, semantics, and epistemology. Symbols represent anything else (meddling, compare, and make analogy between sign and the reference).

Luxemburg (1984: 190) states that symbol is a sign which has conventional relation with the signified. While Odgen and Richard (1923: 23) point out that symbol is that sign which men use to communicate

with one another. Furthermore, they also state that symbol is conventional but it could be organized, recorded, and communicated (1972: 9). And according to Robert Lado: "Symbol is something that stands for something else. Words are symbol: the word 'wall' is a symbol for a vertical structure – usually made of stone, wood, brick or cement – which separate things".

From all definition above, it is clear that every sign that men use to represent something in communication is a symbol. Only human being could understand the symbols. Man with their mind, feeling could have attitude by symbolic expressions. Symbolic expressions as distinctive feature of human being that differentiate from other creatures (animal and plants).

Cassrer (1987 : 38-40) tends to point out that human being as "animal symbolism", he stated that human being never see the world by means of symbols. And according to him, inside symbols contained an expanded view. Have a look at the following quotation from Cherry (1957: 7), employs the world. "Sign for any physical event used in communication and reserves symbol for religions and cultural that interpretable only in specified historical context".

This definition considers the sign that is used in religious and cultural context. It further assumes that it has a contextual meaning. Based on all definition above, that quoted from Bulu (1987: 9-10), the writer concludes that symbol represents all the objects (man, thing, behavior, speech, action or event) that have a certain sense, depend on the context.

Collin Dictionary of the English Language, second edition by Hanks (1986: 105) states that symbolism: (1) the representation of something in symbolic form or the attribution of symbolic meaning or character to something; (2) a system of symbols or symbolic

representation; (3) a symbolic significance or quality.

While The New Hamlyn Encyclopedia World Dictionary, 1971 state that symbolism: (1) the practice of representing thing by symbols, or investing thing with a symbolic meaning or character; (2) a set or system of symbols; (3) symbolic meaning or character; (4) the principle and symbolists in art or literature.

From those definitions above, we can conclude that symbolism is the representation of something by symbols or the investation things in a symbolic meaning.

Hayakawa (1949: 9) states that the process by means of which humans can arbitrarily make certain things **stand for** other things may be called the **symbolic process**. Whenever two or more human beings can communicate with each other, they can, by agreement, make anything stand for anything. For example, here are two symbols: We can agree to let A stand for a man and B stand for woman; they can freely change our agreement and let A stand Hasanuddin University and B for students. Or let A stand for spoon and B stand for pork, A stand for Ujung Pandang and B for Pare-Pare. We are, as human beings, uniquely free to manufacture and manipulate and assign values to our symbols as we please. Indeed we can go further by making symbols that stand for symbols. If necessary we can, For instance, let the symbol X stand for all A's in the above example (man, Hasanuddin University, spoon, Ujung-Pandang) and let Y stand for all the B's (woman, students, fork, Pare-Pare). Then we can make another symbols, Z stand for X and Y, which would be and instance of a symbol of symbols of symbols. This freedom to create symbols that stand for symbols is essentially to what we call the symbolic process.

Everywhere we turn, we see the symbolic process at work. Feather worn on the head

or stripes on the sleeve can be made for military rank; cowry shells or rings of brass or pieces of paper can stand for wealth; cross sticks can stand for a set of religious beliefs; buttons, elks, teeth, ribbons, special styles or ornamental hair cutting or tattooing, can stand for social affiliations. The symbolic process permeates human life at the most primitive and the most civilized levels alike.

Action too, is highly symbolic: such as those Buginese, when they are acquainted each other, they usually shake hands, then put their hand on their foreheads and chests. Put hand on forehead means put in the mind which intended, will remember forever (make unforgettable), while put hand on chest means put in the heart that intended make their acquaintanceship deeper.

Of all formation symbolism, language is the most highly developed, most subtle, and most complicated. It has been pointed out that human beings by agreement, can make anything (Hayakawa 1949 : 9). Now, human beings have agreed, in the course of centuries of mutual dependency, to let the various noises that they can produce with their lungs, throats, tongues, teeth, and lips systematically stand for specified happenings trained that, when our nervous system register the presence of a kind of animal we may take the following noise: "there is a crocodile". Anyone hearing us expects to find that, by looking in the same directions, he will experience a similar nervous system, one that will lead him to make an almost identical noise: "I am hungry" and "I am thirsty".

If Buginese people want to eat or drink they make the noise such as: "*engka nanre*" or "*alemmama' uwaeta sikaca*" means "is there any rice" or "give me a glass of water" those statement could symbolize the noise "I am hungry" or "I am thirsty". Such the way is called symbols of symbols as mentioned previously. This way is also applied by the

Buginese ancestors in their message to their young generation.

South Sulawesi is one of the twenty-seven provinces in the Republic of Indonesia, its borders are Central Sulawesi in the north, Bone gulf in the east, Florest Sea in the south and Makassar straight in the west. It is inhabited by 6.678.069 people (Sulsel dalam angka 1988). This amount consists of four major ethnic groups: the Buginese, the Makassarese, the Torajanese, and the Mandarese and several minor ones. The Buginese is the biggest amount, numbering nearly four millions. They live along South Sulawesi extensive coastal regencies and throughout much of the fertile central hinterlands. This geographical conditions influence their living system and so does their culture. Of twenty-one regencies and two municipalities in South Sulawesi province, fourteen of them are concentrated with Buginese i.e: Bone, Soppeng, Wajo, Luwu, Sidereng-Rappang, Bulukumba, Sinjai, Pinrang, Polewali-mamsa, and Maros. In the border areas, such as Maros and Pangkajene-Kepulauan in the north of Ujung-Pandang and Bulukumba in the south, the inhabitants think of themselves as both Buginese and Makassarese. Most people in these areas are bilingual and use both Makassarese and Buginese language in everyday life. Makassarese language however, is prominently spoken, especially in the fringe of Ujung-Pandang.

Formerly, Buginese was known in the history as the skillful sailor, traders, and entrepreneurs. Because of this peculiarity, Buginese are easily found throughout the archipelago especially in most of coastal areas in Indonesia as Singapore, Malaysia, and Thailand.

The origin of the ethnic groups in South Sulawesi remind conjectural and need further investigation. Mattulada wrote Koencaraningrat's information (1975 : 7-8) about the origin of the ethnic as:

Mongoloid traits are found in several parts of Indonesia including Sulawesi. It is suggested that Paleo-Mongoloid traits came from the continent of Asia but how these traits entered the archipelago is still unknown. One suggestion is the Austro-Melanosoids moved to the north and west and is so doing mixed with people with Mongoloid traits. Another possibility is that the Mongoloid traits the ancient Indonesian archipelago came originally from east Asia, possibly Japan and later spread to the south, via Taiwan, the Philippines, Sangir, and finally to Sulawesi. The migration of people from those places around 2000 B.C. brought the subsequent of intermingling of races and cultures in South Sulawesi and in the later date may thus from Buginese, Makassarese, Torajanese and Mandarese ethnic groups (Mattulada 1982 : 3). Because South Sulawesi is located in the centre of Indonesian archipelago, greater parts of the areas are waters and the population has been greatly influenced by maritime life. Of twenty-one regencies and two municipalities, nineteen have sea borders. Four regencies have no sea borders except two of them have like instead. Thus, in addition to farming, the inhabitant also becomes fisherman seamen who sailed throughout the archipelago for trading or being immigration. To do all the activities, the Buginese hold magic power as motivator and as a living control inherited by message.

In olden time, the Buginese lived in kin groups. These groups lived in a small settlements called **kampung**. In order to maintain the kin relation of their ancestors, Buginese from one *kampung* visit to the other *kampung*, usually for the purpose of worship – in this case – *passaukang*. Several villages, increasing linked by kinship, formed **Wanua**. The *kampung* or *wanua* was ruled by a member of the kin group who believed to have descended from oldest clan in the group. The ruler or

leader was usually called **matoa** or **matua** meaning chairman or a person who is considered wise and old (not necessarily in age). The writer assumes that from the concepts of *matoa* (to-*matoa* and synonymous with to-*riolo*), *pappaseng* is uttered and they came to what nowadays is called *pappaseng to-riolo/to-matoa*.

Most Buginese, especially those who live in rural areas, are still bound with norms and custom law which are considered sacred. The whole system of norms or adat regulation is *panngereng*. Mattulada gives definition about *panngadereng* as: “Keseluruhan norma-norma yang meliputi bagaimana seseorang harus bertingkah laku terhadap sesama manusia dan terhadap pranata-pranata sosialnya secara timbal balik, dan yang menyebabkan adanya gerak (dinamik) masyarakat (1975 : 58). (*penngedereng* is the whole norms that constitutes of how people must interact against other people and social institute reciprocally, and by which results the community dynamic movement).

The concept of the *panngedereng* as a system of Buginese culture consists of five elements: (1) *ade'* (custom); (2) *bicara* (judgement); (3) *rapang* (example, law); (4) *wari* (wisdom); (5) *sara'* (Islamic law). These five elements become a guide in everyday life and as a living control in household activities, in earning their lives, etc.

Buginese are very faithful to their religion especially to Islam as the major religion in South Sulawesi. The faithfulness to religion is indicated by the word **Allataala** in *pappaseng to-riolo*: **Itai addimurinna gau'e, pappasiwale'na Allataala muinappa pogau'i**. (Think the results of your deed, the reward of Allah SWT, before taking action).

In earlier time, Buginese language became a language for all Buginese cultural activities. The language was used in religious affairs, in commerce, in official documents, and in literary works. These

materials were written in Buginese alphabet called 'lontarak'. Buginese literature is known to have been written in 'lontarak' alphabet since the sixteenth century. Both vocal symbols or lontarak alphabet and Buginese old literature contain life affairs which are related to 'panngadereng'. There is a belief among the Buginese that the creation of lontarak alphabet and literature is based on the panngadereng philosophy. Owing to the creation of lontarak alphabet and based upon the Buginese belief, they view the nature or this cosmos as **sulapa' eppa' wolasuji** (rhomboid shape *ketupat*). This cosmos is a unity which is symbolized with **sa** means **seua** (English: one or single), (Mattulada, 1975: 9).

This symbol symbolizes the micro-cosmos that is the square of human body. On the top is head, in the left and right are hands and at the bottom is leg. The symbol takes the shape of the part of the head that is called *saung* which means mouth or the way to go through. According to Buginese that from the mouth everything is expressed and this produce *sadda* (English: sound). The sounds which have meaning are arranged systematically and produce what is called *ada* (English: utterance of speech). Base upon this 'ada', all things related to cosmos are controlled. If the word 'ada' is added with definite article e, then it becomes *adae*. This words becomes the basis for the word *ade* (English: custom). This ade is the words that functions as a regulator or controller against cosmos. That is why in a wise saying 'paseng' is mentioned as the following: *Sadda mappabati ada* (sound entails utterance), *Ada mappabati gau'* (utterance entails deed), *Gau' mappabati tau* (deed entails human).

Thus, in the earlier times, the literary works of Buginese that were written in lontarak (palm leaves) are regarded as holy literature containing magic formula and myths. These literary works gradually

developed and gave inspiration to the Buginese.

Buginese language has been studied by a Dutch linguist named Dr. B.F. Matthes. One of his work is entitled "Boeginesche Chretomathie" published in 1876. The book contains various texts relating to the social culture and the philosophy of Buginese. There is also a literary work of Buginese-Makassarese called "Sure Galigo" containing the collection of Buginese-Makassarese myths and they are still regarded sacred. In addition, there are some literatures in the form of manuscript which their contents are the collection of wise saying of the king or the elders which function as guide for living norms such manuscript is **Latoa**. Based on the facts above, the writer tries to study how the Buginese ancestors employ such symbolism and are communicated to their coming generations. Base on this description, the main focus of this research are (1) What are the roles of Buginese ancestors' message that has relation with daily social activities of human being, (2) How do the Buginese ancestors employ such symbolism and (3) How are those symbolisms communicated to the coming generation.

METHOD

In this research, the writer used description method to obtain the data which can help in trying out and developing the writer as follows: (1) Source of Data. In collecting data, the writer used the text materials, which can give relevant information to this study. It is done with look the way for get data. And one of method that used by the writer is history research, this method is applied to obtain more theoretical principles needed in the writing of this study. The writer reads some books and other materials which are closely related to the main problem of this writing. In collecting the main data, the writer reads

some books on Buginese ancestors' message and then selects the related data for an analysis.

In this research, the data were qualitative data, so the data analysis used the following ways: (1) The writer explained about the Buginese ancestors' message among South Sulawesi; (2) The data was analyzed the meaning of *pappaseng* in Buginese ancestors' message.

RESULT AND DISCUSSIONS

Pappaseng is Buginese language. It consist of two morphemes: bound morpheme that is prefix pa (p) and free morpheme paseng. Prefix pa (p) functions as nominalizer whereas the stem paseng is verb. If the word paseng is translated to Indonesia, it means pesan. If we look up the Indonesia-English Dictionary by John M. Echols and Hassan Shadily, the word pesan means order, instruction, command, and message. To avoid misleading translation of paseng or papaseng, the writer uses the two words in this text, although in the title, the word **message** is used. Pappaseng is not just an order, instruction, command, or message but it is a formulation of wise saying from the elder that has magic power so that it must be tightly hold. If pappaseng disobeyed by someone, he is believed that he is warned by God (in Buginese : Dewata) by facing difficulties in his life, even it results a disaster. Clearly, pappaseng is a last will of the elder to his young generation which must always be kept in mind and with a high responsibility.

There are few sources of pappaseng. Pappaseng which derives from the ancestors is called **paseng to-riolo** or **to-matoa**. In addition, there is also pappaseng from the representation of anang (clan) which is preserved and followed by the clan members from one generation to another as *parujung* (a motivation for clan solidarity) and it is called *paseng parujung*

anang. Paseng to-matoa is a kind of norm to control the harmony of life in the community based on the five elements of panngadereng i.e.: *ade, bicara, rapang, wari, and sara*'. This kind of pappaseng is the main object of analysis and text taken from the various books of *pappaseng*. *Paseng parujung anang* is a kind of instruction to keep the pride as clan member and to conserve the holy moral attitude. One example of *paseng parujung anang* in the following expression: - *ikkeng ugi' mangkasa'e - ri-alai toddo' puli - si-posiri'e nennia - si-apsesie* The translation are : - we are Buginese-Makassarese - it has been our firm-will - to respect each other and - to keep solidarity. There are few package of *pappaseng* namely: *pappaseng to-matoa* or *to-riolo*, *pappaseng Kajoa Laliddo*, *pappaseng Petta matinroe ri tanana*, *pappaseng Maddanrengnge*, *pappaseng Arung Bila*, *pappaseng Matinroe Lariang-Bangngi*, etc. The writer chooses **pappaseng to-riolo** and takes its uses of symbolism as the main focus of the analysis. The choice of the pappaseng to-riolo is arbitrary and merely based upon the spontaneous will of the writer.

The expression of pappaseng is essentially a moral obligation to conserve the tradition inherited from generation to generation. Every change which contradicts to paseng will bring about spontaneous protest from society who bears the *paseng*. They consider that *paseng* (pappaseng) ia a property whose value reflects their prestige. **Paseng** is able to generate the deeper emotional reaction if it is mandated by the honourable clan leader. This **pappaseng** is also called special paseng because it is mandated in special ceremony for such events as farewell party for warfare, one who ventures, installation and like that deeply impression in his life. In addition to those events, **pappaseng**, there is also general pappaseng which is mandated by the leader as a means of

home education or thought of the leader of traditional institution. This kind of *pappaseng* is very important because it supports the Buginese to keep the *panngadereng*.

Pappaseng is a great work of Buginese, consist of so many expressions. Pappaseng classifications those are declarative and imperative pappaseng. Here, the writer tries to make another classification, it is classified in to three classifications, those are: pappaseng in the form of (1) Advise, that is pappaseng that function to advise, it is an opinion recommended or offered as worthy to be followed, in Buginese it is usually called **pappangaja**'; (2) Suggestion, that is pappaseng as an offering statement' it does not force to be done, it gives a condition to the young generation whether he wants to do or not, this kind of pappaseng is usually started with the word '**narekko**' or '**nakko**' (English: when or if); (3) Proverb/ wise saying, that is pappaseng which considered as a short popular saying, long current, embodying some familiar truth or useful thought in expressive language, in Buginese it is usually called **elong pugi** (song of Buginese).

All form of pappaseng mentioned above, carry out message that may be applied in daily life or taken as a way of thinking, the attitude of community.

Data are taken from Machmud (1976) cited in (1)Ninong, (2) Farid, (3) Musa, (4) Pabarangi, (5) Bettempola, (6) Palloge.

The Analysis of Pappaseng That Connected with Semiotic Science

To analyze the texts of pappaseng (Buginese ancestors' message), those its coherence with the custom and the culture of Buginese societies. As for their language which used in pappaseng, it describes to the habit or tradition in their own culture. Therefore, to analyze the texts of the pappaseng, the writer will connect with the semiotics science, such as

defined as follows: "Semiotics is the general study of semiotics, that the process and effects of the production and reproduction, reception and circulation of meaning on ll forms, used by all kinds of agent of communication" (Hodge, 1988 : 261). And furthermore; "Semiotika (semiotics) adalah ilmu yang mempelajari lambang-lambang atau tanda-tanda, misalnya, tanda-tanda lalu lintas, kode morse, dsb. Beberapa sarjana menganggap linguistic adalah cabang dari semiotika" (Kridalaksana, 1984 : 175).

It is essentially, that semiotics is a part of linguistic in which analyzes the language become three dimensions, namely; 1) pragmatic, 2) semantic, and 3) syntax. According to I. Suharno (1978 : 28) "Paragmatis adalah tugas para Antropologi, yang mempunyai daerah perhatian tentang kegiatan budaya. Dimensi sintaksis menjadi perhatian para linguis, sedangkan dimensi sematik merupakan daerah perhatian baik antropolog maupun linguis"

Talking about Suharno's statement mentioned, the writer intends to analyze the text of pappaseng based in its semantics dimension. In this case, Buginese language becomes objects of instruction which the tight coherence to the meaning of the culture and society. Furthermore, Kridalaksana says that "semantik" (semantics) adalah: (1) Bagian dari struktur bahasa yang berhubungan dengan makna dari ungkapan dan juga dengan struktur makna suatu wacana; (2) Sistem dan penyelidikan makna dan arti dalam suatu bahasa atau bahasa pada umumnya.

From all of the limitation above, the writer could conclude that "semiotics" is one of the branch of linguistics which study about meaning. Therefore, just the meaning become object as semantics. Furthermore, may be well if we go into analysis of the data as follows: (1) Advice, in Buginese it is usually called **pappangaja**'

CONCLUSION

The development of Indonesia covers the whole aspects of lives including cultural development. The cultural development deals with all kinds of indigenous cultures of ethnic groups spreading in the whole Indonesian archipelago. Buginese ethnicity is one of the various kinds of ethnic in Indonesia inhabiting the South Sulawesi province. They have their own cultural values. The peculiarity of Buginese is that it has a language called '**bicara ugi**' and alphabet called **lontara**'. The study of Buginese culture may be done through spoken or writing language. The material may be in form of proverbs, poetry, folklores, wise saying of Buginese ancestors, etc.

One of the Buginese literary works in **pappaseng to-riolo** (Buginese ancestors' message), its language contains many symbolism, such symbolism need interpretation so that the contents can be applied in every day lives, especially by Buginese young generation. Based on some previous description connecting with symbolism in Buginese ancestors' message (pappaseng to-riolo), the writer is going to make some conclusions as the result of the analysis of the writer. The conclusions are showing as follows (1) The expression in pappaseng to-riolo uses some stylistics as symbolic, simile, association and parable. In fact, they are very different from daily Buginese language; (2) The language of pappaseng to-riolo (Buginese ancestors' message) is very important thing to learn. It contains some important aspects in Buginese tribe including culture, customs, and personality and so on. For instance: (1) The selection of word lopi '*rapanngi lopi*' (O.T:Sug. : 1), indicates that the Buginese ancestors' have been acquainted with water transportation. This indication may assumed the word camming (O.T: Sug.: 3)

is used based on to-riolo's experience through cultural contact with outsiders. (2) The selection of words from the parts of human body as ati (heart) '*alitutuiwi atimmu*' (be careful of your heart direction), ale (body) '*palempuri senna' ni alemu*' (you must be very honest), etc. indicate that the Buginese concern much about the existence of human being as individually and socially, and these values reflect the noble cultural value of Buginese. These parts of human body are potential to determine human behavior and thus the Buginese ancestors were obliged to share and inherit their experience to the Buginese young generation in *pappaseng*.

REFERENCE

- Allan, Keith. 1986. Linguistic Meaning. London and New York: Routledge & Kegan Paul.
- Bullo, Beatrix. 1990. Symbolism in Torajanese Dance. Skripsi Sarjana. Fakultas Sastra Universitas Hassanuddin. Ujung Pandang.
- Chaeran, Thamrin. 1980. Kamus Ungkapan Bugis-Indonesia. Manado: Yyasa Farater Andreas.
- De Boer, John J. 1982. Basic Language (Message and Meaning). New York: Harper & Row Publisher Inc.
- Echlos, John M. and Hassan Shadily. 1983. An Indonesian-English Dictionary. Jakarta: PT Gramedia.
- Hayakawa, S.I. 1949. Language in Thought and Action. New York: Harcourt Brace/Ovanovich Publisher.
- Hurford, James R. and Brendan Heasley. 1987. Semantic (A Course Book). London: Cambridge University Press.
- Jackson, Howard. 1988. Words and Their Meaning. Longman: Group UK Limited.

- Kridalaksana, Harimurti. 1984. Kamus Linguistik. Jakarta: PT Gramedia
- Macmud, A. Hasan. 1976. Silasa (Suatu Penggalan di Sudut Kecil Khasanah Perbendaharaan Filsafat Bugis-Makassar dalam ungkapan). Ujung Pandang: Yayasan Kebudayaan Sulawesi Selatan dan Tenggara.
- Mattalitti, Arief. 1986. Pappaseng To-Riolota. Jakarta: Departemen Pendidikan dan Kebudayaan.
- Matullada. 1975. Itoa Disertasi Doktor. Fakultas Sastra Sarjana Universitas Indonesia. Jakarta.
- Punagi, A.A dkk. 1988. Bingkisan Bunga Rampai Budaya Sulawesi Selatan. Ujung Pandang: Yayasan Sulawesi Selatan.
- Said, Ide. 1977. Kamus Bugis-Indonesia. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan.