

## The Use of Symbolism in Buginese Ancestors' Message: A Semantic Study

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**Abstract:** This study aims to analyze symbolism in Buginese ancestors message specially in Pappaseng to 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 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 Study

## 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 cannot be separated from each other. Language as a means of communication could convey the ideas, feelings, and desires of human beings to another. It is undeniable that language should be won by everybody 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 to the question is "no".

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.

When a writer or a speaker wants to convey his feelings, desires, ideas, to another, he uses the language and often through symbolism. Such the Buginese ancestor conveyed their message in the form of wise saying that use so many symbolisms.

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 world 'wall' is a symbol for a vertical structure – usually made of stone, wood, brick or cement – which separate things".

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. 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 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).

## METHOD

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 study, the data were qualitative data, so the data analysis used the following ways:

- a) The writer explained about the Buginese ancestors' message among South Sulawesi.
- b) The data was analyzed the meaning of *pappaseng* in Buginese ancestors' message.

## FINDINGS 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 papaseng 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-apesseie

Translation :

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.

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’**

O.T 1. Aja’ muajjekko kndao

**aja mu- aj- jekko kandao**  
not 2p pref. curve a grass knife

F.T **Do not bend as kandao (a grass knife)**

Anal. The expression ‘*muajjekko kandao*’ derive from ‘*majjekko kandao*’ means unstraight, it is associated to the word **majjekko** or **macekko** in which significance dishonest. Kandao is a grass knife which is curve. In this context kandao symbolizes person who is dishonest. Through the expression ‘*aja muajjekko kandao*’, the elder reminds his young generation to be honest man.

2. Aja’ muancaji cake awo’

**aja mu- an(c) jaji cakke awo**  
not 2p pref. be stalk bamboo

**Do not be a bamboo stalk**

The word ‘cakke awo’ has literal meaning **bamboo stalk**, but in this context it deviated its literal meaning and it means other thing. Bamboo stalk is small but hard, it always scratches someone who steps over it. ‘*cakke awo*’ stand for the man who always damage someone who get in touch with him.

3. Aja’ mumaretto soriyang

**aja mu- ma- retto soriyang**  
not 2p. pref. break soriyang

**Do not break as soriyang (a pen made from a palm leaf rib)**

The expression ‘*mumaretto soriyang*’ that means breaks as soriyang. The word soriyang in Buginese, is a pen made from a palm leaf rib. It can not curve, when it is curved, it will broken. ‘**maretto soriyang**’ in Buginese society stand for firm attitude but put mind aside.

4. Aja’ muajjekko meng

**aja mu- aj- jekko meng**  
not 2p pref. curve fishhook

**Do not be a fishhook**

The word ‘*meng*’ equivalents fishhook in English. Fishhook always with a bait to catch fish. In Buginese society **meng** symbolizes the man always get advantages or a success by sacrifice another or with a bait.

5. Aja’ muassebbo timpo

**Aja mu- as- sebbo timpo**  
not 2p. pref. perforate saving box

**Do not be perforated timpo (saving box made from bamboo)**

The expression ‘*muassebbo timpo*’ derive from ‘*massebbo timpo*’ (like a perforated timpo. Timpo in Buginese, is a saving box made from bamboo. When timpo got a hole, it can not used to save money anymore. Perforated timpo symbolizes man who can not keep a secret or can not realize a mandate.

6. Aja' muanre dongi tai tedong

**aja mu- anre dongi tai tedong**  
not 2p eat sparrow feces buffalo

**Do not eat like sparrow feces like buffalo.**

The expressions '*manre dongi*' (eat like sparrow) and '*tai tedong*' (feces like buffalo) have connotative meaning. *Dongi* (sparrow) is a small bird, eat a little food while *tedong* (buffalo) is a big animal, it also has abig manure. **Manre dongi** symbolizes have a small earning, while **tai tedong** symbolizes expense so much money. It is not balance, if have a small earning while expense so much.

7. Aja' mutappali-pali pada raukkajue

**aja mu- tap- pali-pali pada raukkaju -e**  
do not 2p pref. plopper like bush d.a

**Do not always change direction as the bush**

The word '*rauukkajue*' means the bush, it is a small plant and swayed easily in the wind. It analogous with the small spirit of the man who always hesitate to establish or determined his life, principles, and so slowly to take a decision.

8. Aja' mulete ri wennang silampae

**aja' mu- lete ri- wennang si- lampa -e**  
do not 2p walm prep. thread an piece d.a

**Do not walk on a piece of thread**

The expression '*lete ri wennang silampae*' (walk on a piece of thread) carries out extensional meaning. To walk on a piece of thread is something dangerous or hesitant, even it is an impossible thing. '**Lete ri wennang silampae**' stand for doing something which is hesitant or dangerous. Through the expression '*aja' mulete ri wennang silampae*', the elder reminds his young generations not to do a hesitant or dangerous thing.

9. Aja' mupabbiyasai alemu ri gau' maja'e apa' lele bulu tellele abiyasang

**aja' mu- pa(p)- biyasa -i ale -mu**  
do not 2p pref. always suf. Body 2p

**ri gau' maja' -e**  
prep. deed bad d.a

**apa' lele bulu tel- lele abiyasang**  
because move mountain not move custom

**Do not make yourself accustomed to bad deed because the custom is unchangeable.**

The expression '*lele bulu tellele abiyasang*' (custom will change unless the mountain move), describes that the custom is unchangeable thing. That is why it is recommended not to be custom to bad deed.

10. Patampuwangengngi aja' murrenuangngi iyanaritu;  
awaraningeng, accae, darae, asugirengnge.

**pata- (m)puwangnge -ngi aja' mu-**  
four thing pron. do not 2p

**rennuang -ngi iyanaritu; acca -e**  
rely pron. namely elligence d.a

**darae asugirengnge, awaraningenge**  
blood wealthy braveness

**You must not lean on four things; braveness, elligence, descent and wealthy.**

The word '*darae*' has literal meaning **blood**, but in this context it means 'descent' which intend to 'nobility'. The elder reminds his young generation not to rely on the **nobility**, because it depends on how far they could defend their good attitude, behaviour, and adjust to the environment and situation.

11. Aja'mungowai onrong

aja'to muacinnai tanre tudangeng

de'tu mulle pedecengi tana

risappapo muopo', rijelloppo muankkengau.

**aja' mu- an- ngowa -i onrong**

do not 2p pref. greed suf. Place

**aja' to mu- a- cinna -i tanre tudangeng**

do not also 2p pref. want suf. high seat

**de'tu mu- ulle pe- deceng -i tana**

not 2p power pref. goodness suf. earth

**ri- sappa po mu- ompo'**

pref. look-for 2p 2p appear

**ri- jello po mu- ak- kengau**

pref. point 2p 2p pref. admit

**Do not covet status**

**do not also desire a high position**

**you will not make the country prosperous**

**please, appear when you are looked for and admit when you are pointed.**

The word '*tana*' in the expression '*de'tu' mulle pedecengi tana*' (you cannot make the country prosperous), has literal meaning **earth**. The uses the word "**tana**" for the substitution another linguistics sign, in this context means country. Unfortunately, the word, 'country' does not exist in Buginese language and the elder uses "**tana**" as symbol. Although there is '**nagara**', but it borrowed from Indonesian and its phonological sounds is suited to Buginese.

12. Aja' mumatelleng poadangngi raahasia makkunraimu.

Aja' mumatelleng sanre' ritosugimammula menre'e.

Akkalitutuiwi majjoa' riarung maloloe.

Aja' mutonangi lopi wati' siwali.

**Aja mu- ma- telleng po- ada -ngi**

Do not 2p pref. sink pref. word suf.

**rahasia makkunrai -(m)mu.**

secret woman your

**aja' mu- ma- telleng sanre ri to**

do not 2p pref. sink lean prep. people

**sugi ma(m)- mula menre' -e**

rich pref. begin go up d.a

**Akkali- tutu -i -wi ma(j)- jao ri**

pref. carefull suf. pron. pref. follow prep.

**arung malolo -e**

king young d.a

**Aja' mu- tonang -i lopi wati' si- wali**



Do not 2p go by pron. boat hand one side

**You should not tell a secret to your wife**

**Do not lean on a new rich man**

**Be careful to serve a young king**

**Do not go by a one-hand boat.**

The expression '*tonangi lopi wati' siwali'* (go by a one-hand boat), have a same interpretation with the expression '*lete ri wennang silampae'* (see number 8) which described previously.

13. Eppai ritu aju tabu'

Aja' muaco-coa sanresiwi

Seuwani, aju tabu' nrennuangengngi accana,

Tennaengngerangngi elo ullena Allataala.

Maduanna, naseng rennuangengngi asugirena

Matellunna, naseng peggangngi alena arung matasa'

Maeppana, naseng alena towarani de'nadapii.

Iyanaro riaseng aju tabu' eppae wuwungenna.

**Eppa -i ritu aju tabu'**

four pron. there wood rotten

**aja' mu- ac- coa-coa sanre- si- wi**

do not 2p pref. try lean suf. pron.

**Seuwani, aju tabu' nrennuang -engngi**

first wood rotten rely suf.

**acca -na, tenna-engngerang -ngi**

cleverness poss. not remember pron.

**elo-ulle -naAllahtaala.**

power poss. God

**Maduanna, rennuang -engngi asugireng -na,**

second rely suf. wealthy poss.

**Matelluna, neseng ale -na arung matasa'**

third named body poss. noble true

**Maeppana, naseng ale -na to- warani**

fourth named body poss. people brave

**de'na dapii.**

not same

**Iyanaro ri- aseng aju tabu' eppa -e**

pron. pref. name wood rotten four d.a

**wuwungeng -na**

thing poss.

**There are four kinds of rotten wood you must not lean n it,**

**First, the rotten wood that relies on its cleverness and forget the power of Allah SWT.**

**Second, the rotten wood that lies on its wealthy.**

**Third, the rotten wood that names itself true noble.**

**Fourth, the rotten wood that think itself very brave although it is powerless. Those four attitudes are called the rotten wood.**

The word **Aju tabu'** in this context deviates the literal meaning and it means another thing, so it is a symbol. What another thing means another thing or is

linked to *aju tabu'*, the elder in the next statement says: "*Seuwani aju tabu' nrennuangengngi accana...* (first, *aju tabu'*, who relies on its cleverness...). Mattulada (1975 : 120) gives an interpretation of *aju tabu'* as : *Aju tabu'* adalah ungkapan yang dialamatkan kepada seseorang, terutama laki-laki yang tidak kuat memegang amanat dan semacamnya. Juga ditujukan pada orang yang sombong dan angkuh. (*Aju tabu* is a hint that is addressed to someone, typically to the man who is in confidential and loses trusteeship. It is also referred to someone who is arrogant and proud). Mustafa (informant) gave interpretation of *aju tabu'* as a person who may not be trusted; he is a weak man; he is unkind. This interpretation given on the basis of the characteristics of *aju tabu*. Such as: it looks big and smooth outside, having a disease and insect or caterpillar inside. Based on these characteristics, *aju tabu'* is flameable and it may not be used as live coals, when it is in the water, it absorbs water. *Aju tabu'* symbolizes person who does not have any living principle and self confidence.

14. *Duwampuwangengngiritu gau' sisappa nasilolongeng; gau' madeceng enrengge gau' sitinajae, iyaparitu namadeceng nakko silolongennero duwampuwangengnge.*

*Naiya lolongenna decengge, iyapa narilolongeng, nakko ripabbiyasai aleta mangkau' madeceng, mumaperiripegau' pabbiyasaimui alemu.*

*Maduanna, pakatunai alemu risitinajae,*

*Matelluna, saroko mase risitinajae,*

*Maeppana, akkareso patujuko,*

*Malimana, molae laleng namtike',*

*Nasanresengngi ri Dewatae.*

*Iyanaro gau' riallolongiang deceng.*

<b><i>Duwa</i></b>	<b><i>mpuwangeng</i></b>	<b><i>ritu</i></b>	<b><i>gau'</i></b>	<b><i>si-</i></b>	<b><i>sappa</i></b>
two	thing		there	deed	pron. look for
<b><i>nasilolongeng,</i></b>	<b><i>gau'</i></b>	<b><i>madeceng</i></b>	<b><i>enrengge</i></b>		
meet each other	deed	good	and		
<b><i>gau'</i></b>	<b><i>sitinaja</i></b>	<b><i>-e,</i></b>	<b><i>iyapa</i></b>	<b><i>namadeceng</i></b>	
deed	appropriate	d.a	only	good	
<b><i>nakko</i></b>	<b><i>silolongeng</i></b>	<b><i>-niro</i></b>	<b><i>duwa</i></b>	<b><i>-mpuwangenge</i></b>	
if	meet each other	there	two	thing	
<b><i>naiya</i></b>	<b><i>lolongeng-(n)na</i></b>	<b><i>deceng</i></b>	<b><i>-e</i></b>		
pron.	get	poss.	goodness	d.a	
<b><i>iyapa</i></b>	<b><i>na</i></b>	<b><i>-ri</i></b>	<b><i>-lolongeng</i></b>	<b><i>nakko</i></b>	
only	pron.	pref.	get	if	
<b><i>ri-</i></b>	<b><i>pa(b)-</i></b>	<b><i>biyasa</i></b>	<b><i>-i</i></b>	<b><i>ale-</i></b>	<b><i>ta</i></b>
prep.	pref.	always	suf.	Self	our
<b><i>mangkau' madeceng,</i></b>	<b><i>mu</i></b>	<b><i>-</i></b>	<b><i>maperi</i></b>		
to do	good	although	difficult		
<b><i>ri-</i></b>	<b><i>pegau' pa(b)-</i></b>	<b><i>biyasa</i></b>	<b><i>-mui</i></b>	<b><i>ale</i></b>	<b><i>-mu</i></b>
pref.	do	pref.	always	just	self your
<b><i>maduanna,</i></b>	<b><i>paka-</i></b>	<b><i>tuna</i></b>	<b><i>-i</i></b>	<b><i>ale</i></b>	<b><i>mu</i></b>
second	pref.	modest	suf	self	your
<b><i>ri-</i></b>	<b><i>sitinaja</i></b>	<b><i>-e,</i></b>	<b><i>matelluna</i></b>	<b><i>saro</i></b>	<b><i>-ko</i></b>
prep.	appropriate	a.d	third	get	2p

<i>mase</i>	<i>ri</i>	<i>sitinaja</i>	-	<i>e,maeppana</i>	
mercy	prep.	appropriated		d.a	fourth
<i>akka-</i>	<i>reso</i>	<i>patuju-</i>		<i>ko,</i>	<i>malimanna</i>
pref.	effort	right		2p	fifth
<i>molo-</i>	<i>i</i>	<i>roppo-roppo</i>		<i>narewe',</i>	<i>maennenna</i>
face	pron.	bush		back	sixth
<i>mola</i>	<i>-e</i>	<i>laleng</i>		<i>namatike'</i>	<i>na-</i>
pass	pron.	street		careful	pref.
<i>sanre</i>	<i>-seng</i>	<i>-ngi</i>	<i>ri</i>	<i>Dewata</i>	<i>-e.</i>
lean	suf.	suf.	prep.	God	d.a
<i>iyanaro gau'</i>	<i>ri-</i>	<i>al-</i>		<i>lolongeng</i>	<i>-iang</i>
pron.	deed	pref.	pref.	get	suf.
<i>deceng.</i>					
goodness					

There are two deeds which must be correlated each other; the right deed and the appropriated deed, those two are only good if they are correlated each other. The goodness s obtained only if we are accustom ourselves to do a good deed but you must to be accustomed to doing such thing.

Second, you must be modest accordingly.

Third, you must be helpful in a genuine situation.

Fourth, you must be well productive.

Fifth, you must be return if you face the bush.

Sixth, walk carefully while expecting mercy from God.

Those six requirements are the resources of goodness.

The word '*roppo-roppo*' has literal meaning **bush**. Bush may be interpreted as challenges, hindrances, constrains, problems and the like. Here, '*roppo-roppo*' symbolizes the difficulties, hindrances, challenges, the elder does not want his young generation to get a disaster.

15. Naiya lempue Tellomo-lomoi gaukenna Aga narieloreng ripabbiyasai ale malempu apa' iya lempue' rirappangngi manu-manu' malia, tenrulle tikkengi nakko tenrissengngi pappepatona. Naiyai inanrena, matutue. Naiya urungenna, matike'e.

<i>naiya</i>	<i>lempu'</i>	<i>-e</i>	<i>tel-</i>	<i>lomo-lomo</i>	<i>-i</i>
pron.	honesty	d.a	not	easy	pron.
<i>gaukeng</i>	<i>-na,</i>	<i>aga</i>	<i>narieloreng</i>	<i>ri-</i>	<i>pab-</i>
do	pron.	that	recommended	pref.	pref.
<i>biyasa</i>	<i>-i</i>	<i>ale</i>	<i>malempu,apa'</i>		
always	suf.	self	honest	because	
<i>ri-</i>	<i>rapang</i>	<i>-i</i>	<i>manu-manu</i>	<i>malia</i>	
pref.	example	suf.	bird	wild	
<i>tenri-</i>	<i>ulle</i>	<i>tikkeng</i>	<i>-i</i>	<i>rekko</i>	
not	cancatch		pron.	if	
<i>tenri-</i>	<i>isseng</i>	<i>-i</i>	<i>pap-</i>	<i>pato</i>	<i>-na</i>
not	know	pron.	pref.	tame	pron.
<i>naiya</i>	<i>inanre-</i>	<i>na</i>	<i>matutu</i>	<i>-e</i>	
pron.	foot	pron.	accuracy	d.a	
<i>naiya</i>	<i>urungeng-namatike'</i>			<i>-e</i>	

pron. cage pron. caution d.a  
**makkuniro ebara' -na gau' malempu'-e**  
 that example poss. deed honest d.a

**The honesty is not easy doing**

**That is the reason why people is recommended to accustomed himself to be honest.**

**Because the honesty is like a wild bird.**

**No one can catch it, unless he knows how to tame it.**

**Its feed is accuracy.**

**Its cage is caution.**

**That is the example of the honesty.**

The elder compare manu-manu to manu-manu based upon the reason that **to be honest** is not east doing (*lampue tellom-lommo gaukenna*). Like wise to catch the wild bird is not the easy thing if people does not know how to tame it. That is why it is recommended in the **pappaseng** to accustom ourselves to be honest. In the case of wild bird, as a figure of lempu, it is domesticate it by feeding it continuously to make it tame, and its food is said matutue (accuracy) *naiya inanrena, matutue*. Beside feeding it with accuracy, the honesty must be kept in a cage hat is caution (*naiya urungenna, matike'e*).

16. Pasicepei lilaku nabatelamu.

**pa- si- ceppe -i lila-**  
 pref. each other accordance pron. tongue  
**mu na - batela -mu**  
 your and footprint your

**Make your tongue in accordance with your footprint.**

The word lilaku (your tongue) does not stand for its literal meaning, but represents all the speech, while the word batelamu (your footprint) symbolizes deed, act etc. through this expression, the elder reminds his young generations to make accordance between the speech and the deed or act.

2. Suggestion, in Buginese it usually called **papparenggereng**.

O.T 1. Narekko engka mueloreng napegau tauwe, rapangngi lopi, maelopo tonangiwi, mupatonangiangngi tauwe iyanro riaseng malempu makkuae.

**Narekko engka mu- elo -reng na-**  
 if exist 2p want suf. pref.  
**pogau' tau -e rapang -i lopi**  
 to do people d.a example pron. Boat  
**ma- elo -po tonang -i -wi mu- pa-**  
 pref. want 2p go by suf. pron. 2p pref  
**tonang -i -ang -i tau -e iyanaro**  
 go by suf. suf. pron. people d.a that  
**ri- aseng malempu makkue**  
 pref. name honest true

F.T **If you want people to do thing, take example of boat, you go abroad first, then ask the others such the way is called honesty.**

Anal There are two key words in the above statement i.e. gau' (deed) and lopi (boat). The two concepts are controlled by human being. Gau' is controlled by the

owner and so is lopi. From the similarity in the sense that **lopi** which is recommended to board by his owner is truly a good lopi, so that it does not bring about disaster for people who board on it. Like wise **gau'** (deed) that is recommended to do is not gau' maja' (bad deed), gau' bawang (evil deed), but gau' madeceng (good deed), gau' malempu (honest deed). If person commits this quality of attitudes, then it is said by the elder as **malempu**.

2. Nakko memmena'no palempuri senna'ni alemu, apa' iyaritu riasengnge gau' maja', namanai torimunri. Nakko maja'i gau' mu ikonatu nala camming ana' mu, nasangadinnasa mupalempuriwi alemu, mupadecengi gau' mu, mupaccapurenni pangaja' ana' mu, naiamusa napogau' gau' maja'e, pura makkonitu naelorengnge Allataala ri ana' mu.

<b>nakko</b>	<b>memmana'</b>	<b>-no</b>	<b>pa-</b>	<b>lempu-</b>	<b>ri</b>
if	bear	2p	pref.	honesty	suf.
<b>senna'-</b>	<b>ni</b>	<b>ale-</b>	<b>mu,</b>	<b>apa'</b>	<b>iyaritu</b>
very	pron.	body	your	because	pron.
<b>ri-</b>	<b>aseng</b>	<b>-e</b>	<b>gau'</b>	<b>maja'</b>	<b>namai</b>
pref.	name	d.a	deed	bad	inherited
<b>torimunri.</b>	<b>nakko</b>	<b>maja'</b>	<b>-i</b>	<b>gau'</b>	<b>-mu</b>
generation	if	bad	pron.	deed	your
<b>iko-</b>	<b>natu</b>	<b>nala</b>	<b>camming</b>	<b>ana'</b>	<b>-mu</b>
2p	that	take	mirror	children	your
<b>nasangadinnasa</b>	<b>mu-</b>	<b>pa-</b>	<b>lempu</b>	<b>-ri</b>	<b>-wi</b>
unless	2p	pref.	honesty	suf.	pron
<b>mu-</b>	<b>pac-</b>	<b>cappureng</b>	<b>-ni</b>	<b>pap-</b>	<b>pangaja'</b>
2p	pref.	finish	pron.	pref.	advice
<b>ana'</b>	<b>-mu,</b>	<b>naiamusamaja'</b>	<b>-e</b>	<b>na-</b>	<b>pogau'</b>
children	your	but	bad	d.a	pref. to do
<b>pura</b>	<b>makkonitu</b>	<b>na</b>	<b>-eloreng</b>	<b>-e</b>	
already	that	pref.	want	d.a	
<b>Allataala</b>	<b>ri</b>	<b>ana'</b>	<b>-mu</b>		
God	prep.	children	your		

**If you have children, you must very honest because the bad deed will inherited by the coming generation. If your deed is bad, it will be taken as example by your children. If you are honest, your deed is good and keep advising your children, but they still do the bad thing, regard it as a blessing from god to your children.**

The word camming which is a usual linguistic sign for Buginese (mirror in English), but it is used for another linguistic sign, in this context. Camming means another thing i.e **example**. Unfortunately, 'example does not exist in Buginese and the elder uses camming as a symbol. Although there are 'tonco', 'patokang', etc, but there are borrowed from Indonesian and their phonological sounds suited to Buginese. The word camming in ordinary sense means an object having a nearly perfect reflecting surface; a looking glass.

3. Narekko maeloko madeceng rijama-jamammu, attangga'ko ri batelae sigarue-garue, tuttungingi batela makessingnge tumpu'na.

<b>Narekko</b>	<b>ma-</b>	<b>elo-</b>	<b>ko</b>	<b>madeceng</b>	<b>ri</b>
if	pref.	want	2p	good	pref.

<b>jama-jama</b>	<b>-mu</b>	<b>atangnga'</b>	<b>-ko</b>	<b>ri</b>	
job	your	look	2p	prep.	
<b>batela</b>	<b>-e</b>	<b>aja'</b>	<b>mu-</b>	<b>ola</b>	<b>-i</b>
footprint	d.a	do not	2p	pass	pron.
<b>batela</b>	<b>sigaru-garu</b>	<b>-e,</b>	<b>tutung</b>	<b>-i</b>	
footprint	unguided	d.a	follow	pron.	
<b>batela</b>	<b>makessing</b>	<b>-e</b>	<b>tumpu'</b>	<b>-na.</b>	
footprint	good d.a	row	poss.		

**If you want to be success in your job, look at the footprint, do not go along unguided footprint, go along the guided footprint.**

The expression '*atangnga'ko ri batela*' (look at the footprint) does not stand for its literal meaning. The word *batela* (footprint) stands for **experience**, and the word *atangnga'ko* actually intended study, so the expression means 'study through the experience'. The next expression '*batela sigaru-garu*' (unguided footprint) describes unsuccessful experience, and '*batela makessing tumpu'na*' (guided print) symbolizes successful experience. Through this expression the elder suggest that if you want to be success in your job, do not follow unsuccessful experience, but follow a successful experience.

4. Narekko maeloko tikkeng seuwa olo-kolo' sappa'i batelana.  
Narekko sappa'ko dale, sappa'i rimaegana batela tau.

<b>narekko</b>	<b>ma-</b>	<b>elo-</b>	<b>ko</b>	<b>tikkeng</b>	<b>seuwa</b>	<b>olo-kolo'</b>
if	pref.	want	2p	catch	an	animal
<b>sappa</b>	<b>-i</b>	<b>batela</b>	<b>-na</b>			
look-for	pron.	footprint	poss.			
<b>narekko</b>	<b>sappa</b>	<b>-ko</b>	<b>dale</b>	<b>sappa-</b>		
if	look-for	2p	livelihood	look-for		
<b>i</b>	<b>ri-</b>	<b>maega</b>	<b>-na</b>	<b>batela</b>	<b>tau</b>	
pron.	prep.	many	pron.	footprint	people	

**If you want to catch an animal, look for its footprint.**

**If you make your way in life, look for where are many human's footprint.**

The word *batela* in the expression '*ri maegana batela tau*' have the same interpretation with the word *batela* in expression number 3 mentioned previously.

3. Proverb/ Wise saying, in Buginese it is usually called along pugi.

O.T: 1. Duwatoi laleng tempe'ding riola, iyanaritu;  
lalenna passarie, enrengnge  
lalenna pagollae

<b>Duwa</b>	<b>-toi</b>	<b>laleng</b>	<b>tem-</b>	<b>pe'ding</b>	<b>ri-</b>
two	also	way	not	can	prep.
<b>ola</b>	<b>iyaritu;</b>	<b>laleng</b>	<b>-na</b>	<b>passari</b>	<b>-e</b>
pass	namely	way	poss.	tapper	a.d
<b>enrengnge</b>	<b>laleng</b>	<b>-na</b>	<b>paggolla</b>	<b>-e</b>	
and	way	poss.	sugar maker	d.a	

E.T: **Two ways cannot be applied, namely; the way of passarie (tepper of palm sugar) and the way of paggolae (sugar maker).**

Anal The expression '*lalenna passarie*' (the way of passarie), *passarie* means the taper of palm sugar, usually applied any way to get a sap tapped, sometimes climb the tree, sometimes uses a ladder. The expression '*lalenna paggollae*' (the way of paggollae), *paggollai* means the sugar maker, usually make sugar from sap tapped without caring cleanliness, because he though that no body knows it. Both '*lalenna passarie*' and '*lalenna paggollae*' symbolizes apply any way or method without care the environment and society.

2. Iya teppaja kusappa  
rapanna rialae pallangga mariang mattonra jari engngik lete ri manipi iare'ga sagalami kusappa.

<i>Iya</i>	<i>tep-</i>	<i>paja</i>	<i>ku</i>	<i>-sappa</i>		
3p	not	stop	1p	look-for		
<i>rapang</i>	<i>-na</i>	<i>ri-</i>	<i>ala</i>	<i>-e</i>	<i>pal-</i>	<i>langga</i>
example	poss.pref.		take	d.a	pref.	prop
<i>mariang, mattonra</i>			<i>jari</i>	<i>engngik</i>		<i>lete</i> <i>ri</i>
cannon	connected		hand	suf.		walk prep
<i>manipi, iyarekga</i>			<i>sagala</i>	<i>-mi</i>	<i>ku-</i>	<i>sappa</i>
<u>manipi</u>	or		soul	only	1p	look-for

**The thing that I always look-for alike which to become the propping of cannon, connected hands pass or cross on the small bridge (manipi), or the only soul that I look for.**

The expression '*rapanna rialae pallangga mariang*' (alike which to become as the propping of cannon) in which intended to 'the roll of yarn'. In Buginese language, it is called **padati**, it associated with the word **pada ati** that means 'unanimous' or 'united in heart'. The next expression '*mattonra jari engngik lete ri manipi*' (connected hands cross on the small bridge). Connected hands, it is intended '**together** or **accompany**', while cross on the small bridge, is aimed 'some process of the world to the hereafter'. It connotes 'in life and death'. According to the view of Buginese society who have expressed that manipi, indeed refers to a small bridge (a way) that must be passed the man to go to hereafter when they die. The end expression '*sagalami kusappa*' (the soul only that I look for), connotes '*the existence of the moral conduct*'.

3. Iyapa nakkulle mabbawine tauwe  
nakekko naulleni maccenneriwi dapurengge, wekkapitu siesso.

<i>Iyapa</i>	<i>nak(k)-</i>	<i>ulle</i>	<i>mab-</i>	<i>bawine</i>	<i>tau</i>	<i>-e</i>
If	pref.	can	pref	wife	people	a.d
<i>narekkona-</i>	<i>ulle-</i>	<i>ni</i>	<i>maccenneri</i>	<i>dapureng-</i>		
if	pref.	can	pron.	go around kitchen		
<i>e</i>	<i>wekka</i>	<i>-pitu</i>	<i>si-</i>	<i>esso</i>		
d.a	times	seven	a	day		

**A man may have a wife if he is able to encircle the kitchen for seven times a day.**

The expression '*narekko naulleni maggulilingiwi dapurengge wekkapitu siesso*' (if he is able to encircle the kitchen for seven times a day), does not stand for its intentional meaning, but carry out extensional meaning. The word maggulilingiwi (encircle) intended 'to fulfill' or '**to satisfy**', while the word dapurengge (the kitchen) represent all the requirements of household. And

the expression '*wekkapitu siesso*' (for seven times a day), gives information that it must be continuously. So the expression '*naulleni maggulilingiwi dapurengnge wekkapitu siesso*' means if he is able to fulfill or satisfy all the requirements of his household every day.

4. Uwae tettie sebbo batu leppana.

**uwae    tetti    -e    sebbo            batu leppana**  
 water   dripped d.a    hollow out    flag stone

**Continuously dripped water hollow out of a flag stone.**

The expression '*uwae tettie*' is a linguistic sign for Buginese that means 'continuously dripped waters', it is used for the substitution another linguistic sign. In this case, it means 'untired work' which is need patience, tenacity, and the like. While the word '*batu leppana*' has literal meaning 'flag stone', it may be interpreted as difficulties, challenges, problems, etc. the expression of '*uwae tettie sebbo batu leppana*' actually describes that with patience, diligence, tenacity, any problem could be solved.

5. Aju maluruemmi riala parewa bola.

**aju        ma-        luru-        emmi        ri-        yala**  
 wood    pref.    straight    only        pref.        take  
**parewa    bola**  
 utensil    house

**Only straight wood could be taken as utensil of a house.**

The word '*maluru*' equivalents '*malempe*' that means **honest**, and the word '*bola*', according to view of Buginese societies, it is a place where we get shelter, it symbolizes '**leader**' that intended **government**. The expression actually states that only honest man could be a government.

## 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 pappasaeng 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*.
3. To the best writer knowledge, the language of Buginese ancestors' message (*pappaseng*) can be understood and known well by all people, both the native speaker of Buginese language and the non-native speaker of Buginese language. It is when the person concern wants to read, learn and analyzed it.
4. By analyzing language deeper, we can experience the culture and the knowledge of Buginese tribe in the past time.

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