The Euphemism in "Sambah Manyambah" Tradition of Minangnese Wedding Ceremony

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Abstract- **The paper describes the perspective of "Sambah Manyambah" Tradition"(literally 'to greet a bride-groom up') tradition and the attempts to analyze the euphemism such tradition which is mainly found in Minangnese regency and becomes an oral tradition that requires indigenous actors who have indigenous knowledge and expertise in speaking and in using indigenous language. The actors are considered customary actors (or pelaku adat) who, in this case, deliver custom speech or tribute (pasambahan or pidato adat) which is aimed at declaring the intention and the purposes of the tradition. The research method is qualitative descriptive and attempted to obtain the necessary information from informants with observation techniques. The results show that since the actors' existence is lack of appreciation today, the tradition undergoes significant changes; therefore, a model of this research will take the euphemism to the tradition has been created and is hopefully accepted by local communities. In here the researcher will get the types of euphemism used in "Sambah Manyambah" Tradition for the tradition of Minangnese wedding ceremony. It is suggested that Pariaman should be getting the point of "Sambah Manyambah" Tradition itself.**

Keywords: Euphemism, Sambah Manyambah, Wedding Ceremony

I.   INTRODUCTION

Talking about language, we must know the function of it, especially in social humanity. Language is a system of conventional spoken, manual, or written symbols by the human being, as the members of a social group and participants in the culture to express themselves. The functions of language include communication, the expression of identity, play, imaginative expression, and emotional release. In the social is as a creature that we elaborate from language itself to social aspect.

Language sets people apart from all other creatures. Every human in society has had a language and though some non-humans may be able to communicate with one another in fairly complex ways, none of their communication systems begins to approach language in its ability to convey information. Nor is the transmission of complex and varied information such an integral part of the everyday lives of other creatures. Nor do other communication systems share many of the design features of human language, such as the ability to communicate about events other than in the here and now. But it is difficult to conceive of a human society without a language.

Language, like culture, that other most human attribute, is notable for its unity in diversity: there are many languages and many cultures, all different but all fundamentally the same, because there is one human nature and a fundamental property of this human nature is the way in which it allows such diversity in both language and culture. In here the writer will find the euphemism meaning and aspect from custom speech speaks to the guest. "Sambah manyambah" tradition is happened when the custom speech achieve the guest to take him up "Manjampuik marampulai" before coming to the wedding ceremony at the girl's house " Baralek place". In this process the researcher will analyze the euphemism point in their dialogue.

Euphemism is one of the most intensive tendencies in linguistics. Therefore, it is not surprising that in literature there are numerous research works devoted to it. According to Alkaire thinks that euphemisms have Latin roots and most of them came into the language after the Norman Conquest of England, when Latin was the main language of the ruling classes and the aristocracy, Alkire (2002). However, according to Enright the term "euphemism" comes from the Greek language and it means "to talk in a correct way". In Minangkabau there are two types of customs; the first refers to the one which nobody can change it at any time, therefore, it is called *nan indak lakang dek paneh nan indak lapuak dek hujan; dibubuik indaknyo layua dianjak indaknyo mati* (it is neither easily cracked by heat, nor obsolete by rain; when being transformed, it is not withered and when being revoked, it is not perish). The result of this research will be expected to give some practical contributions. This research will know the types of

euphemism used in "Sambah Manyambah" Tradition of Minangnese wedding ceremony.

II. METHOD

A. *The source of data`*

Based on the explanation above the researcher will find the euphemism of "Sambah Manyambah" processes. The researcher will find the utterances of words, phrases, and clauses, consisting of euphemism in the "sambah Manyambah" procces. The point of "Sambah Manyambah" has been written on the script by Abdulrahman Salman from State university of Padang. So in here the researcher will find the case from "Sambah manyambah" processes that consist of opening section, content or the purposes of the quests, and the closing point of "Sambah mayambah" processes. The source of the data will take from "Sambah manyambah" on the script itself and make the classification of the words, phrases, and clauses in euphemism.

B. *Instrument*

Many aspects for the researcher will consider as the main instrument of this research because the researcher actively participates in doing this research. The researcher will include the data collection and data collection.

According to Bodgan and Biklen (1992) states the data that the researcher will be the key instrument. It means that everything which will be related to this research controlled by the researcher. Since the data are the form of words, phrases, and the sentences. The researcher has to be careful in reading the script to collect the appropriate data to be analyzed. The supporting instrument of the data collection in this research will be the document.

1. *The procedure of collecting data*

The data for this research will take by applying a documentary on the script. According to Cresswell (2013), the descriptive research tries to describe, explain, and interpret conditions of present. The purpose of the descriptive research is to examine a phenomenon that occurs at a specific place and time. By applying this research method, the researcher tried to describe the current problem based on the accurate data. "Sambah mayambah" script will be read and analysis to find euphemism. The procedure of administrating the data will find from the "Sambah manyambah" script. It will be followed by:
1) Selecting the "Sambah Mayambah" Processes on the scrip which contents euphemism in wedding ceremony in Pariaman of west Sumatra.

2. *The procedure of analyzing data*

The data will be analyzed for this research, the research will be analyzed the data by using Miles, Huberman and Salbana (2014) the model purposed with three steps. There are: data condensation, data display, and drawing conclusion/ verifying. Data condensation refers to the process selecting, focusing, simplifying, abstracting, and transforming the raw data that appear in written-up field

note. In this research the researcher just take the sampling the data of "Sambah Manyambah" tradition.

These three streams can also represented as shown in figure 2 below.
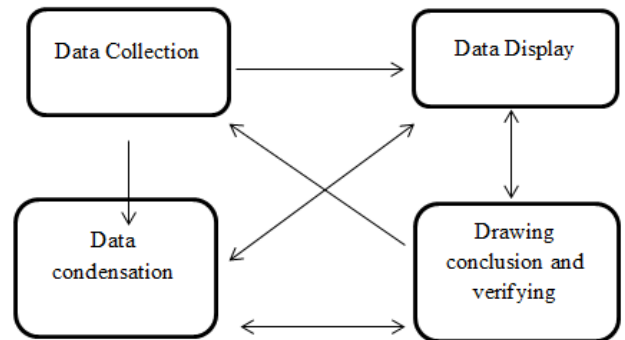

Fig I: Components of Data analysis: Interactive Model taken from Miles, Humberman, and Saldana (2014)

In this addition, the researcher will analyze the "Sambah Manyambah" tradition processes , it will find apocopation, back formation and diminutive as types of euphemism. These are euphemistic vocabularies are limited toward these types. It proved that Minangnese is rare to focus on omitting one of syllables, substituting one part of speech, and adding a suffix to indicate affection or smallness. These three types are rather to have affixation while Minangnese is lack of affixation in producing euphemism. But the researcher just focus on Pariman tradition and focus on the "Sambah manyambah" tradition in weeding ceremony taken on the script. The speech custom language and style that is owned by the traditional culture is very interested, poetic and difficult to surpass, but not all people of west Sumatra can speak or know the meaning of "Sambah manyambah" tradition itself, because this tradition must be followed the training by the generations or participants to study about "Sambah manyambah".

The Euphemism contained into five categories, there are Shortening concluded by abbreviation, apocopation, backformation, diminutive, omission, and clipping. Circumlocution is concluded by itself. Remodeling is concluded by phonological distortion, blending, and reduplication. Semantic change is concluded by semantic shift, metaphorical transfer, widening, litotes, understatement, indirection and abstraction. The last borrowing is concluded by external borrowing, and internal borrowing.

III.   RESULT

There are some kinds of euphemism that the researcher will describe the euphemism used in "Sambah Manyambah" Tradition.

* Opening statement of "sambah manyambah", namely "carano"

- Sirieh dalam *"carano"* kapado datuak
- Betel in the jar to mister

In this word, *Carano* is types of euphemism of semantic change which refers to substitution of the whole, or a similar generality, for the specific part do not choose to discuss about widening, omitting the specific features that would unequivocally identify the referent for example of 'Carano". In the other word the speaker can use the word is box for betel, in the expression of Carano is a general term used to describe any normal condition in a formal situation. For this social humanity the people of Minangnese is seldom to use of the word because many words so simple are used in human of minangnese.

* Another example of euphemism in Sambah Manyambah.

- Kok Sirieh minta dicabiak, kok pinang mintak *"digatok"*, kok gambia minta dikupia, kok sadah minta dipalik karajo nan bapokok *"silang nan bapangka"*, untuak urang sumando-manyumando di Caniago.
- If the betel need to cut, if the betel need to hit. If the coconut needs to peel, if it has needed to taking of the way of the family itself, for the visitor is of the Caniago family.

The word *"digatok"* and *"karajo nan bapokok silang nan bapangka"* have the meaning of the kind's euphemism itself. The word *"digatok"* has concluded by semantic of widening. Because on this word of *"digatok"* refer to hit or the other word is bite. It will be the euphemism shown bite is an omit of the specific feature that would unequivocally. But for the word *"silang nan bapangka"* is not specific point on euphemism because it is not words by words or in shortening point of euphemism but it is like a phrase in "Sambah Manyambah" tradition. The processes we can use for make a simple word to change from the first word to the other word. The people usually use the way of the family itself but the hand the people can use the one of fellowship or descendants of household. Then the people of west Sumatra will be known in using the simple word.

* For the last example the writer will be concluded below:

- Kok lai *nan takana* di ati nan tak ilang dimato, di kami, jauah manjalang, ampia manuruik. Katakah itu bana parundiangan ko.

- If we remember in our heart it lost by the eyes, with us, the further arriving with the speech that discussion itself.

In the last example, the writer concluded of '*nan takana*' in the catagories of Remodeling of reduplication. It is like a repetition of a syllable a word is particularly present. But for the decision the writer find the diferrent condition because usually it is used in children's vocabulary but for this uspect the writer find out for the formal situation in the man as the speaker in "Sambah manyambah" processes. The word *'nan takana'* has the meaning of remember but the other hand the writer concluded to remind the felling. To avoid misinterpretation of meaning in it especially the people of west Sumatra know what the word make the simple in the formal or informal situation.

IV.   DISCUSSION

Miles, Huberman and Salbana (2014) the model purposed with three steps. There are: data condensation, data display, and drawing conclusion/ verifying. This paper has been discussed "Sambah manyambah" script. The writer just take the point of "Sambah manyambah" and take the random of "Sambah manyambah" itself. Based on the research findings, there are (60%) semantic change in specific of widening, omitting and (40%) Remodeling of reduplication, it means that Semantic change is dominant on five types of Euphemism. So as the human of west Sumatra especially the human of pariaman must understand the meaning deeply.

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