

SEKO

The Seko Padang language is spoken by approximately 4700 speakers in both Central and South Sulawesi. It is located in the mountains northwest of Masamba (about four days walk) near the Central Sulawesi border in Luwu district. About half of the people have resettled in the Palolo valley near Palu in Central Sulawesi.

Linguistically Seko shares some of the features found in other languages of the area, but also stands alone in a number of aspects. A separate set of pronominals is found following the verb, but is used in negative or benefactive constructions (NB) in most instances, while the PAN ergative pronominal system is all but lost. Two goal-focus (GF) prefixes are found depending on whether or not there is a specified actor. The suffix *-i* which has been glossed as LOC here, encompasses more than the normal locative-indicating suffix; it indicates that whatever the scope of the sentence is, it may act as a "direct object" to the verb.

The following text was written in June 1988 in Ape' village, Palolo by Wilem Tatiba Landoo, a leader of a minor clan among the Seko. The marriage custom he describes is a traditional one and rarely used nowadays. Marriage ceremonies now tend to follow the style of mainstream Indonesian custom. This expository text has some hortatory functions as well because it not only tells something about family relationships and marriage, but it also tells the listener what certain of those relationships should be like.

SANGKORING Marriage Customs

Jadi' pararanna ku mihaka: ma i Inanna Palu'
jadi' pa- rara -na ku mi- haka: ma i ina -na Palu'
so AJR-begin-3PO 1sPRO INT-glad go at mother-3PO Paul

mampaheng ka' tempo mampatidolu kaminna
mam-pa- hea -ing ka' tempo mam-patidolu kami -na
TRN-CAUS-give-BEN 1NB time TRN-account 1pxPRO-3PO

sampantaladiang.
sang-mantaladi-ang
one- sibling -NR

First of all, I am thankful to Paul's mother for giving me the opportunity to tell about my family.

Pertama-tama saya berterima kasih kepada ibunya Paulus yang memberikan kesempatan kepada saya untuk menceritakan tentang keluarga saya.

Jadi' kami sampantaladiang ara karo'a tau,
 jadi' kami sang-mantaladi-ang ara karo'a: tau
 so 1pxPRO one-sibling -NR are eight person

hampo' mate mo ti italu. Ki lima
 hampo' mate mo ti italu ki lima
 but die CMP this three 1pnPRO five

ra i ti ung tuho: Jadi' dea ti
 ra i ti ung tuho: jadi' dea ti
 left only this that live so 3PRO this

tu dolungki mate mo nasang. Dea ti
 tu dolu -ki mate mo nasang dea ti
 person before-1pnPO die CMP all 3PRO this

ada'na tu Padang ma i tu dolu,
 ada' -na tu Padang ma i tu dolu
 custom-3PO person Padang go at person before

parallu nisangadi ti tu dolu, ha
 parallu ni- sangadi ti tu dolu hang
 need 3GFnoA-respect this person before NEG

mading i nitiapa'. Mene: ho
 mading i ni- tiapa' mene: ho
 allow 3NB 3GFnoA-disrespect as also

pinukaa ma i adinna.
 pinu- kaa ma i adi: -na
 one_who_is-older_sibling go at younger_sibling-3PO

There were eight children in my family but three have died. Now there are only five of us living. As for my parents, they are dead. The [Seko] Padang people's custom in relating to their parents is that the parents must be respected. They may not be disrespected. This is also the way an older sibling [should] relate to his younger sibling.

Saya bersaudara delapan orang, tetapi tiga orang meninggal. Jadi, sekarang hanya ada lima orang yang hidup. Sedangkan orang tua saya, semuanya sudah meninggal. Dalam adat orang [Seko] Padang orang tua harus dihormati. Mereka tidak boleh dipandang rendah. Demikian juga seorang kakak terhadap adiknya.

Na pulemu ti adinna pang na sangadi
 na pu- lemu ti adi: -na pang na sangadi
 3GFWA have-love this younger_sibling-3PO and 3GFWA respect

ti kaanna Pang ma i ala'na tu dolu
 ti kaa -na pang ma i ala' -na tu dolu
 this older_sibling-3PO and go at between-3PO person before

na anaka ha mading i patiaapa' pang ha mading
 na anaka hang mading i pa-tiapa' pang hang mading
 and child NEG allow 3NB AJR-disrespect and NEG allow

i pasongkong ma i tu dolunna. Sangadinna parallu
 i pa- songkong ma i tu dolu -na sangadi-na parallu
 3NB AJR-sass go at person before-3PO rather -3PO need

na sangadi [ti] tu dolunna, saba' dea mo ti
 na sangadi ti tu dolu -na saba' dea mo ti
 3GFWA respect this person before-3PO because 3PRO CMP this

dihata na ita to, tu dolunna. Jadi', mene: mo
 dihata na ita to tu dolu -na jadi' mene: mo
 god 3GFWA see that person before-3PO so as CMP

to ti, ala'na tu dolu, ba'tu inanna sola:
 to ti ala' -na tu dolu ba'tu ina -na sola:
 that this between-3PO person before or ' mother-3PO with

anakana, pang anakana dea mo pinukaa
 anaka-na pang anaka-na dea mo pinu- kaa
 child-3PO and child-3PO 3PRO CMP one_who_is-older_sibling

ma i pinuadi:.
 ma i pinu- adi:
 go at one_who_is-younger_sibling

The younger sibling must be loved and the older sibling must be respected. And as for the relationship between parents and children: [the children] may not be disrespectful nor sassy toward their parents. Rather, they must respect their parents, because this is the way the spirits directed our ancestors. So, this is what the relationships are like between parents and their children, and between their children, that is, older siblings and younger siblings.

Adik mesti disayangi dan kakak mesti dihormati. Bagi anak terhadap orang tuanya, anak tidak boleh kurang ajar atau membantah kepada orang tuanya. Mereka harus menghormati orang tuanya, sebab demikianlah adat yang diberi oleh roh-roh kepada leluhur kita. Jadi, begitulah hubungan antara orang tua atau ibu dan anaknya, dan hubungan antara anaknya, yaitu antara kakak dan adik.

Pang i kibahine mi ti besanna te anaka,
 pang i ki- bahine mo -i ti besa-na te anaka
 and CND INT-woman CMP-CND this one -3PO this child

dea ti ada'na to Padang maringang da
 dea ti ada' -na to Padang ma- ringang da
 3PRO this custom-3PO person Padang AJR-light 3EMP

tongang, karena i na kibahine mo i na
 tongang karena i na ki- bahine mo i na
 truly because CND 3GFWA INT-woman CMP CND 3GFWA

mangkorai mo bahine, ti: muane ra ka bahine
 mang-kora-i mo bahine ti: muane ra=ka bahine
 TRN- find-LOC CMP woman this man whether woman

ra ka, ha mangking i na isang tau boso:.
 ra=ka hang mangking i na isang tau boso:
 whether NEG so that 3NB 3GFWA know person many

Sangadi na isang po teng dea mo tu dolunna
 sangadi na isang po=teng dea mo tu dolu -na
 except 3GFWA know only 3PRO CMP person before-3PO

bahine pang na isang tu dolunna muane, Moo
 bahine pang na isang tu dolu -na muane moo
 woman and 3GFWA know person before-3PO man saying

"alo dea to innea mo ti muane, Ina, Ama".
 alo dea to inne:-a mo ti muane ina ama
 day 3PRO that here -F CMP this man mother father

Now, if one's child marries, the custom of the [Seko] Padang people is truly easy, because if one is going to get married, (if a man or a woman meets someone they hope to marry), it's not necessary that a lot of people get involved. Rather, it is necessary only that the parents of both the man and woman agree. Saying, "Mother, Father, on such and such a day the wedding will take place."

Adat perkawinan orang Padang tidak berbelit-belit karena manakala seseorang akan menikah (lelaki atau perempuan mendapat pasangan) tidak melibatkan banyak orang. Cukup menjadi urusan orang tua mempelai laki-laki dan mempelai perempuan, berkata, "Ibu, Bapak, hari sekian perkawinan dilaksanakan."

Dea ti ung na pake tu Padang i na sikore,
 dea ti ung na pake tu Padang i na si-kore
 3PRO this that 3GFWA use person Padang CND 3GFWA REC-dish

na konai sua: Malayu i latenna moo "perkawinan",
 na kona:-i sua: Malayu i latenna moo perkawinan
 3GFWA say -LOC words Malay at now saying marriage

maringang da tongang. Kana' da teng sikore, besa
 ma-ringang da tongang kana' da teng si-kore besa
 AJR-light 3EMP truly enough 3EMP only REC-dish one

karibang besa tulu manoko, siasei. Pang dea to tulu
 karibang besa tulu manoko si-ase-i pang dea to tulu
 plate one egg chicken REC-wash-LOC and 3PRO that egg

manoko sola: karibang na toka' to amanna bahine
 manoko sola: karibang na toka' to ama -na bahine
 chicken with plate 3GFWA hold that father-3PO woman

na pidihatai, Na konai i laling sua:na
 na pi-dihata-i na kona:-i i laling sua:-na
 3GFWA INST-god -LOC 3GFWA say -LOC at in words-3PO

mene: tee moo "Te tulu manoko makalebu na mene:
 mene: tee moo te tulu manoko ma-kalebu na mene:
 as this saying this egg chicken AJR-round and as

rang mo ho ti: i laling kasikoringammu se,
 rang mo ho ti: i laling ka-si-koring -ang-mu se
 later CMP also this at in NR-REC-cooking_pot-NR -2PO PL

The Padang people's custom when they marry, nowadays called by the Malay term "perkawinan", is not burdensome. All that one needs to do to marry is to have one plate and one chicken egg [boiled, which is divided and eaten by the two, after the two] wash each other's hands. And [before eating the egg] this egg and plate are both held up by the woman's father who prays, saying words like this, "As this egg is whole, so it will

Adat perkawinan orang Padang, yang sekarang disebut dalam bahasa Indonesia "perkawinan", sangat sederhana. Dalam upacara perkawinan cukup menyediakan sebuah mangkok dan sebutir telur rebus [yang dibelah dua, dimakan bersama, sesudah] masing-masing saling mencucikan tangan. [sebelum mempelai memakan telur itu] Mangkok yang berisi telur rebus itu diangkat oleh ayah mempelai perempuan seraya menaikkan doa, "Telur ayam ini bulat, semoga seperti

kasipubahineammu se, makalebu dea' u
 ka-si- pu- bahine-ang-mu se ma- kalebu dea' u
 NR-REC-have-woman -NR -2PO PL AJR-round until 2PRO

kapatei ise." Jadi', mene: mo da ti
 ka- pa- mate-i se jadi' mene: mo da ti
 AFF-CAUS-die -LOC PL so as CMP 3EMP this

anunna i na sipubahine tu Padang.
 anu -na i na si- pu- bahine tu Padang
 object-3PO CND 3GFwA REC-have-woman person Padang

be from now on in your home, your marriage, until you die." So, that's the way it is when Padang people marry.

itulah juga bulatnya rumah tanggamu, sampai kalian menemui ajal". Jadi, demikianlah adat istiadat perkawinan orang Padang.

SULAWESI LANGUAGE TEXTS

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