

Semantic Relation in the Traditional Rituals of Dayak Maanyan Community in East Barito

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Abstract. The Dayak Maanyan community recognizes two types of languages. The language used daily and the language used in traditional rituals. The language used in the ritual is arranged in the form of paired clauses with similar meanings. This article will examine the meaning relation between words in the paired clauses. The research was conducted in the East Barito district, Central Kalimantan province. This study's data collection area is the East Hamlet District in Jaar Village. Documentation of data in ritual leader utterances is done by transcribing recorded speeches during the ritual and recordings during direct interviews with ritual leaders to obtain the entire content of the ritual speech. Based on the results of data analysis from 840 pairs of transcribed clauses, The researcher found that the relation of synonymous meaning dominated the relation of meaning between the two clauses. The researcher also found the meaning relationship between class inclusion and meronymy and case relation. The pattern of meaning relations formed from the words in the paired clauses is that a is equal to b, b is a type of a, a is a component of b, a is a member of b, place b is part of the area of a, b is made of a, a has b, a is related to b, a is b, a does b, a becomes b, does a is accepted by b, does a uses b, does a aims to b.

Keywords: Maanyan language, traditional ritual, semantic relation

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1 Introduction

The Dayak Maanyan people are primarily located in the eastern and southern parts of the province of Central Kalimantan. Precisely in the districts of South Barito and East Barito, to areas bordering and entering the region of South Kalimantan. The Dayak Maanyan community recognizes two types of languages. The language used daily and the language used in traditional rituals. The language used daily is called the Maanyan language.

The Maanyan language is endangered, with 150,000 speakers in 2003 [1]. Several studies have been conducted to document the characteristics of this language. A study entitled Maanyan Language Structure [2]. Dissertation entitled A Grammar of

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Maanyan: A Language of Central Kalimantan [3]. The morphology of the Maanyan language on verbs, adjectives, and adverbs. These studies have succeeded in describing and documenting the characteristics of the Maanyan language used daily. However, we have not yet arrived at a description of the language used in the context of traditional rituals. The language used in the traditional rituals of the Dayak Maanyan community is known as a sacred language. Language is believed to have magical powers to communicate with ancestral spirits [4].

Research on language in traditional rituals in the Dayak Maanyan community documented the forms of negotiation in traditional wedding ceremonies [5]. Negotiations in the traditional ceremony use a form of ritual language called the Pangunraun language. Mage examines the meaning contained in the Pangunraun language in traditional wedding ceremonies. The use of the Pangunraun language and the clause structure of the Maanyan language in the wedding ceremony [6]. Linarto analyzes clauses by breaking sentences, so clause elements are produced, then analyzed to find relative clause structures, complementary clause structures, and basic sentence structures in the ritual language. The affixation process of oral tradition text uses morphosemantic studies to understand the morphological forms and their meanings in the text [7].

One form of traditional ritual that still survives and can be documented in the Dayak Maanyan community is the Buntang Ritual. Ritual of thanksgiving to the ancestral spirits. The ritual is led by Wadian, 'the leader in traditional rituals.' Other Dayak languages recognize the term Wadian with Balian's communication liaison between humans and God. Balian has an important role [8]. She is responsible for awakening, calling, and inviting the ancestral spirits to join in the rituals. She also serves as an intermediary to deliver various kinds of offerings or offerings. This Buntang ritual is carried out as a form of thanksgiving or paying promises to the ancestral spirits who have guarded, preserved, provided welfare, or provided health to humans.

The Maanyan language used by the leader in the Buntang ritual is interesting because it is arranged in sentences with paired clauses with similar meanings. Many aspects can be studied from the language in ritual, in terms of language, and concerning the community culture [9].

Semantics is the study of language meaning. In its function and role, semantic studies can include grammatical, lexical, and cultural semantic studies [10]. Lexical semantics

focuses on words, but what is studied is the problem of meaning, meaning or meaning of a word, types of meaning, and techniques of describing the meaning [11].

This study has several differences from several previous studies. The difference lies in the object of study, the language used in a traditional ritual, and the problems and methods used. In addition, differences are also seen in the groups of people who use language. Different societies, people communicate differently, and these differences are profound and systematic [12][13]. These different ways of communicating reflect different cultures. Therefore, cultural knowledge shared in a society related to beliefs, views of life, customs, traditions, values, and norms will not be the same. Each community group must have its idea system to see the world around it. So that the results to be obtained from this study will not be the same as similar research conducted in other community groups.

2. Method

The study was conducted in East Barito district, Central Kalimantan province, from July to December 2019. Data was collected in the Dusun Timur District, precisely in Jaar Village. The site was chosen because it is the domicile of the Dayak Maanyan people, who still maintain their ancestral heritage and often carry out traditional rituals. In addition, in this area, the historical heritage of the Dayak Maanyan people is still stored and preserved.

Researchers used two data sources, primary data and secondary data. Primary data were obtained from the language used in the Buntang ritual held in July 2019 in the Dayak Maanyan community in the East Barito district in the form of words, phrases, and sentences. Secondary data sources are data collected from other sources to support primary data obtained from previous research. Documentation of primary data in the form of the ritual leader's speech by transcribing the speech recording during the ritual and the recording when interacting directly with the Wadian to obtain the entire speech content. After that, the data was translated into Indonesian. Translating this data involves informants because many of the speeches use the Maanyan language, which is no longer used daily.

Data analysis in this study refers to the stages of data analysis, domain analysis, taxonomy, componential, and cultural themes [14][15]. The primary domain in this research is the Buntang ritual in the Dayak Maanyan community in the East Barito district, Central Kalimantan. From this domain, the data is focused on the language of ritual leader speech. Based on the transcription results of the speech, data are classified

into sentences with clause pairs. The data are then classified based on the study aspects in semantics to find the semantic relationships between words in sentences.

3. Result and Discussion

The ritual speech is a form of paired clauses. One clause, or the first, is more familiar or often used in the daily Maanyan language. In contrast, the other clause or the second clause, uses an archaic word variant or a word variant from other tribal languages related to Dayak Maanyan people.

Table 1. Variants of words in ritual language

No	Data	Meaning
(1)	lawu ma hi amah nutu gunting ma bapang* nyumit walu	falls to nutu gunting's father to nyumit wulu's father
(2)	hatur taring ma damung datu tatau, muis lalai ma raden bugawan sugis*	give the taring to damung datu tatau give the taring to raden bungawan
(3)	lawu damung lamuara, patis* kijang amau jangkau	fall to damung lamuara patih deer with long step
(4)	kaeele anre kawan iya bujang jatuh, katungkup iyup wayang nanyu riwu	awaken the sleep of the youth

The first clauses in data (1) to (4) use words commonly used in the daily Maanyan language. The second clause uses a word variant that appears in ritual language. Variants of these words come from the Maanyan language itself, which only appears in rituals, and some come from other languages used around the Dayak Maanyan community. The word amah in data (1) has the variant bapang 'father', which comes from apang, the Ngaju Dayak language. The word tatau 'rich' in data (2) has a word variant sugis 'rich', which comes from Banjar or Malay. The word damung, 'leader of a region' in data (3), has the variant patis 'patih', which comes from the Javanese language. Similarly, Evan (in Fox, 2005) stated that word variants in ritual language could come from several sources. They are word variants from the native language of the local community, unique word variants. Still, They can be easily understood because they are used in poetic form. Some words are not used in the local community but are found in the language used in other villages, variants of words borrowed from the Malay language, and variants of words only used in sacred languages related to the implementation of rituals.

Semantic relations between words in sentences with paired clauses will be described based on four types of meaning relations, synonyms, antonyms, inclusions, and cases [16] [17].

Synonym

Synonyms are linguistic forms whose meaning is similar to or the same as other forms; The similarity applies to words, groups of words, or clauses [18]. The following table contains some examples of synonymous meaning relations between clause pairs.

Table 2. Semantic Relations with Synonyms

Data	Meaning
a) padu muna ipanutui lalan b) padu jugul manyihunru enui	both mute show each other the way
a) welek wenur bansir minau b) kuleh kuneng walingana turun	back and forth the bansir go down
a) tuhi ina magi suei b) higa ina magi walu	divide this into nine divide this into eight
a) erang unru erang malum b) rueh pita rueh nanyap	a day a night two days two nights
a) tawah iya bujang jatuh , b) jupak wayang nanyu riwu	cleaned by hundred youth celaned by thousand youth
a) tunuk punsak gunung weah , b) pangkat watu wungentaun	bow the top of the mountain of rice the top of the stone of yearly flower
a) hanang atei kala batan lading, b) sakit kunu nimang taris kumpit	heartache like a knife wound the hurt feeling is like being cut by a knife

Table 2 shows the data on the relation of synonymous meanings between words in clause pairs. All words in clause a have synonyms with words in clause b. Data (5) clause a *padu muna ipanutui lalan* 'both mute show each other way' has the same meaning as clause b *padu jugul manyihunru enui*. The same pattern can also be seen in data (6) clause *welek wenur bansir minau* 'back and forth the bansir go down' has the same meaning as the clause *kuleh kuneng walingana turun*.

Data (7) to (9) relate to the number of synonyms mentioned in the ritual speech. Not many numbers are mentioned. The numbers recorded from the entire data are *erang//rueh* 'one//two', *suei//walu* 'nine//eight', *telu//epat* 'three//four', *jatuh//riwu* hundred//thousand. Data (8) the word *erang* 'once' is paired with *rueh* 'two or two times', data (7) the number *suei* 'nine' is paired with *walu*, data (9) *jatuh* 'one hundred' is paired with *riwu* 'one thousand'. The form of this number pairing is always the same throughout the utterance. Bigger numbers are paired with smaller numbers or vice versa; smaller numbers are paired with more significant numbers. X pairs with X+1, or X pairs with X-1. Prentice (in Fox, 2005) also found almost the same pairing numbers in the language used during healing rituals. According to him, the number category X will be paired with X+1.

In data (10), tangible objects such as *weah* 'rice' are synonymous with the metaphor. The word *weah* 'rice', paired with *wungentaun* 'flower years', is mentioned thirty-two times in the speech. The meaning relation between word pairs in these data is a synonym between objects and their metaphors. As is well known, metaphor uses words or groups of words not with the actual meaning but as descriptions based on similarities or comparisons. In data (11), the word *atei* 'heart' is synonymous with *kunu* 'feeling'. Tangible objects, like hearts, have a meaningful relationship with abstract objects like feelings. The word pair *atei//kunu* shows the relation of meaning between concrete and ab

Antonyms

Most data on word pairs in ritual utterances show patterns with the same meaning or synonyms as previously described. However, several forms of pairing with opposite meanings are also found in the utterances. Some of the data found are in the following table.

Table 3. Semantic relations with Antonyms

Data	Meaning
a) lalung diu ini lawit , rean wulau tunup uru	good places look far away, whereas the sky looks far away
b) lalung diu ini riet , rean wulau tunup tete	good places look close, where the sky looks close
a) suei susuk rabung minau , walu siku uang turun	nine bamboo down, eight money down
b) suei susuk rabung mamai , walu siku uang nungken	nine bamboo up, eight money up
a) pusuk ware langai kumang, lanting tapping hingga hawa	lanting drifting from upstream lanting drifting from downstream
b) suut sangaria rame, lanting tapping hingga rahai	
a) hentek tabalung mahak , balangahan karing kakeh	when the tabalong river recedes balangahan dry
b) hentek tabalung lalum , balangahan ngantas murung	when the tabalong river is deep balagahan beyond the mountains
a) lawu here manuwu kariau, mukai karun lulang unui	fall the handsome kariau (forest guardian spirit)
b) mawinei kariau, mukai kiring lulang unui	the beautiful kariau
harak habunsiang raja , nantuhela dalam ratu	follow the king, follow the queen
puang hante inyang ine , ware ranrung inutuyan amah	not big being swung by mother ware ranrung being swung by father
a) mihura maka patei , manyang sapidura lumun	mihura will die, mayang sampidura dies
b) mihura maka welum , manyang sapidura jari	mihura will live, mayang sampidura live
hela-hela aku bujang, angah-angah aku layu	fresh I'm young panting i'm old

Table 3 contains data related to the pairing of opposite word meanings. There is not much expression of ideas with opposite meanings in clause pairs. All the data studied, only eight were found with opposite meanings.

Data (12) to (15) show opposite meanings related to direction, motion, and natural conditions. The word opposite is found in two pairs of clauses. In data (12) *lawit//uru* 'far' in clause pair a has the opposite meaning to *riet//tete* 'near' in clause pair b. Data (13), *minau//turun* 'down' in clause a has the opposite meaning to *mamai//nungken* 'up' in clause b. In data (14), some words have opposite meanings between clauses a and b, *hawa* 'upstream' and *rahai* 'downstream'. Data (15) *mahak//karing kareh* 'receding' in clause a has the opposite meaning to *lalum//ngantas muruung* 'deep' in clause b.

Data (16) and (18) show opposite meanings related to gender. In the data (16), opposite words are found in two clauses, *manuwu//mukai karun* 'handsome' in clause a and *mawine//mukai kiring* 'beautiful' in clause b. Data (17) found the word *ratu* 'queen', opposite to the word *raja* 'king'. Data (18) shows the contradiction between *ine* 'mother' and *amah* 'father'.

In data (19) and (20), words that show conflicting meanings are related to body conditions. In data (19), there is a pair of *matei//lumun* 'dead' in clause an opposite to the word pair *welum//jari* 'living' in clause b. In data (20), two words have contradictory meanings: the word *hela-hela*, which means 'fresh' with the word *angah-angah*, which means 'panting', and the word *bujang*, which means 'young' the word *layu*, which means 'old'.

Inclusion

The inclusion relation is the same as a hyponym when one word's meaning is inserted into another. The relation of meaning with inclusion in this ritual speech is the relation of meaning between words in paired clauses; words in one clause are included or become part of the broader meaning of words in other clauses [17]. The semantic relationship with inclusion can be divided into class and meronymy [16]. The following table shows the data related to the inclusion relationship.

Table 4. Semantic Relations with Inclusion

No	Data	Meaning
(21)	a) miadan wawahiang b) ipepet bintang maling	survive in the star survive in the thief star
(22)	a) takam ngului ma tukat parumatani b) takam ngului ma bakinai batulanang	let's go down to the stairs of gems let's go down to the gemstone ladder
(23)	a) ngumpe pangalawur bawang b) ngumpe pangumalu sabe kuning	remove the onion petals remove the yellow onion petals
(24)	a) kasana i kanit agung b) kaapukan danau raya	have a large intestine have a great entrails
(25)	a) hi ape tarang bulan b) ine tangki galang rahu	the bright moon tangki's mother moon eclipse
(26)	a) ulun tau tanang gampa b) ulun panai tanang bala	capable people calm the earthquake smart people the calm disaster
(27)	a) takam bakakira manguntara kayu b) takam manguntilau tumumalar	we are looking for wood we are looking for plants
(28)	a) kia ma balai luau b) kia ma waruga tanah lampur	walk to the swampy area walk to the mud soil
(29)	a) lawu ma lalaya uran b) lawu ma pigantaan rieh rinse	fall to rainy yard fall to place of raindrops
(30)	a) pakukuyang nyiur b) pakukuyang lala	hanging coconut dangling coconut oil
(31)	a) iwar atuk ni kalanis , b) parabu ni dahupa	spread the smoke of kalanis burn incense
(32)	a) Damung wuyung b) Uweng jampi halun gunung	damung wuyung has incantations of mountains
(33)	a) pinang erang sakawua b) luat erang sakarawen	areca nut a sheet of betel leaf
(34)	a) kahawian uyu kanung b) kajakuan leut baluluma	the arrival of the sound of kenong the arrival of the pounding sound
(35)	a) Datu mungur langit, b) Miharaja nungkun lalan anrau	datu guardian of the sky maharaja who guards the day
(36)	a) nulu damung ranga ketek, b) kadang ratu kahiang	keep the damung rangan ketek keep the queen of heaven
(37)	a) hatur ke taring ma damung datu tatau, b) muis lalai ma raden bugawan sugis	give the taring to damung datu tatau give the taring to raden bungawan

The semantic relationship with class inclusion related to the relation of meaning between an object that is a type of another object [16]. In this ritual speech, the class relation can be seen in the data (21) to (23) from table 4. Data (21), the *bintang maling* 'thief star' is a type of *wawahiang* 'star'. In Data (22), *batulanang* 'gem stone' is a type of *parumata* 'jewel'. *Sabe kuning* 'yellow onion' in data (23) is a *bawang* 'onion' type. The pattern of meaning relation with class inclusion in the data is that object in clause b is the object type in clause a.

Semantic relationship with meronymy inclusion is related to the relation of meaning between an object that is part of another object. Meronymy relations can be expressed by the pattern that X is part of Y. Data (24) and (25) relate to the inclusion of meronymy. Data (24) *sanai/apukan*, *sanai* 'intestines' is part of the 'entrails' *apukan*. Data (25) *tarang bulan/galang rahu*, *tarang bulan* 'full moon' is part of *galang rahu* 'lunar eclipse'. This semantic relationship in Storey is categorized as component/object

relation. The relationship of meaning between the components that make up or become part of another object. The intestines are a component of the entrails, and the full moon is the component that makes up the eclipse.

The data (26) and (27) contain the word pairs *gampa//bala* and *kayu//tumumalar*. *Gampa* 'earthquake' is part of *bala* 'disaster', *kayu//tumumalar*, *kayu* 'wood' is part of *tumumalar* 'plants'. This semantic relationship by Storey is categorized as member//group relation. The relationship of meaning between objects that are part of a group. Earthquakes are part of the disaster group, and wood is part of plants.

Data (28) and (29) relate to the meronymy of area and place. The pair of words *Balai Luau//Tanah Lampur*, *Tanah Lampur* 'mud soil' is part of *Balai Luau* 'a swampy place'. The pair of words *lalaya uran//pigantaan rieh rinse*, *pigantaan rieh rinse* 'place of raindrops' is part of *lalaya uran* 'rainy yard'. This semantic relationship by Storey is categorized as area//place relation. The relationship of meaning between the place and the area or territory of the place. Mud soil is part of the swampy area, and raindrops are part of the rain yard area.

In data (30) and (31), there are pairs of words *nyiur//lala* and *kalanis//dahupa*. The word *nyiur* 'coconut' is paired with *lala* 'coconut oil', and the word *kalanis* 'sandalwood tree' is paired with *dahupa* 'incense'. *Kelapa* 'coconut' can produce *lala* 'oil'. *Kalanis* is a type of tree whose trunk can be used to make incense. This semantic relationship by Storey is categorized as the relation of material//object, the pairing of word meanings between the material and the product it produces. The data shows that words contain material meaning in clause a and the resulting product in clause b.

Three meaning relations can be categorized in meronymy, possession, attachment, and attributes [16]. Data (32) Damung *wuyung//uweng jampi halun gunung* 'damung wuyung//has incantations of mountains' These two clauses have a meaning relation related to belonging. The object in clause a have something declared in clause b.

The relation of meaning in the data (33) and (34), *pinang//luat* and *uyu kanung//leut balaluma* relates to the attachment. The meaning of the word *pinang* 'betel nut' in clause a and the word *luat* 'betel leaf' in clause b are attached to the traditions of betel nut. The meaning of *uyu kanung* 'voice of kenong' in clause a is always related and cannot be separated from *leut balaluma* 'pounding voice' in clause b.

The meaning relation in the data (35) to (37) is related to the attribute relation. This relationship shows the meaningful relationship between a name or character and a nickname or title that characterizes it. Data (35) *Datu mungur Langit* 'datu guardian of the sky' and *Miharaja nungkun lalan anrau* 'maharaja who guards the day', both refer to the same person. Data (36) *Damung ranga ketek* 'damung is the traditional leader of an area' appears in pairs with *Ratu kahiangan* 'queen of heaven'. Data (37) *Damung datu tatau* 'rich datu leader' is paired with *Raden bugawan sugis* 'rich raden'. The name or person in clause a has the attributes stated in clause b.

The following chart illustrates the semantic relationship with inclusion between paired clauses in ritual speech.

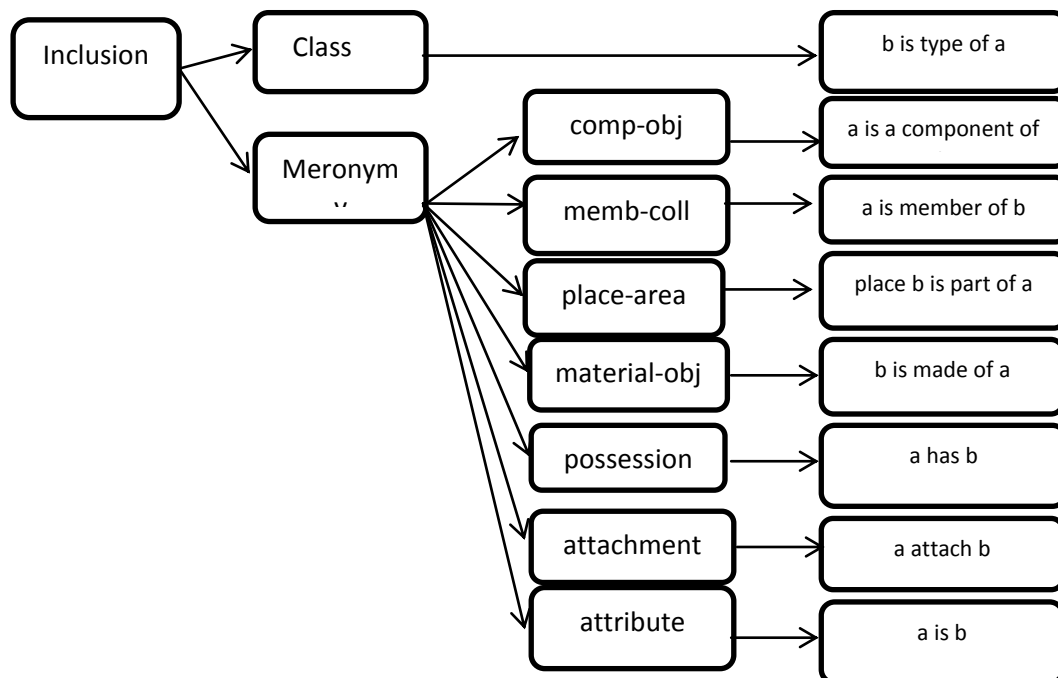


Figure 1. Semantic relationship with the inclusion

Case

Case relations are related to the semantic relationship that explains what agents use and their activities. In Storey (1993), the case relation is divided into meaning related to the agent and related to the action.

Table 5. Semantic relationship involving agents

Data	Meaning
a) hi ingar parumata	the ingar parumata
b) nampuk gunung batulanang	climb the mountain of gems
a) kamulut lumiang hadi	mouth of jewel
b) nguting waye apui	cut the ember
a) angun-angun hanyu weah	you are rice
b) weah saragapan kanrung	rice in the sack
a) samaden sajang amas ni dadapung	serve the gold liquor
b) puang tuar panaani	brothers are not separated

The relation of meaning between clauses involving agents can be divided into agent//action, and agent//object. The agent can be a person or an object, while actions, tools, objects are the attributes that follow it. The meaning relation involving agent between the two clauses in table 5 states the agent in clause a, and action and object are stated in clause b. The meaning relation in the data (38) and (39) is related to the agent//action relation. The relationship of meaning between two clauses states the agent in one clause and the actions or actions that the agent usually carries out in the other clause. The agent in the data (38) is *hi ingar parumata* 'si ingar the gem', the action taken is *nampuk gunung batulanang* 'meeting the mountain of gemstones'. In data (39), *kamulut lumiang hadi* 'mouth of jewel' is the agent and *menggunting bara api* 'cut the ember' is the action taken.

Data (41) relates to the agent//object. The relationship of meaning between two clauses states the agent in one clause and the object or condition created by the agent in the other clause. *Samaden sajang amas ni dadapung* 'serve the gold liquor' is an agent, and *puang tuar panaani* 'brothers are not separated' is a condition created by the agent.

In addition to involving agents, there is also a case relation involving action. The case relation involving action can be divided into action//receiver and action//tool [16].

Table 5. Semantic relationship involving action

Data	Meaning
a) iya tawintan wintan	fishing boy
b) wintan tapuhawit wakai	fishing rod stuck at the root
a) samut bintang talinanu	welcome talianu star
b) ngatengkai lengan uyu agung	with the sound of a gong
a) ngaribuk umpe agung	throw the gong
b) ma buang Bunan wulu	throw it into the bunan wulu
a) ha awe babat amah isa maeh	looking for father's good clothes
b) ami ma hi tanang liura	give it to the tanang liura
a) lepuh muja wurung guna	worshiping birds
b) tatak amu naur dusa	to pay for sins
a) manrus ranu watu	shower with stone water
b) nampan kala risak watu	so cold as stone cold
a) urik kawan umat wari	disturbed by a herd of monkeys
b) ngurepan wunge taun	eat flowers

Data (42) and (43) show the meaning relation of the action//tool. The relation of meaning between two clauses states the action in one clause and the tools used in that action in the other clause. The action taken in the data (42) is *iya tawintan wintan* 'fishing child,' and the tool used in action is *wintan tapuhawit wakai* 'the fishing rod is stuck in the roots'. The action in the data (43) is in clause a *samut bintang talianu* 'welcoming bintang talianu', and the tools used in action are the *lengan uyu agung* 'sound of gong' in clause b.

Data (44) and (45) show the relation of the meaning of the action//receiver. The relation of meaning between two clauses states action in one clause and the recipient in the other clause. The action in data (44) is *ngaribuk umpe agung* 'throwing the gong', and the recipient is *bunan wulu*. The action in data (45) is *ha awe babat amah isa maeh* 'looking for a good father's clothes', the recipient of the action is *tanang liura*.

From the data, another type of meaning relation is found, action//goal. The relation of meaning between two clauses states the action in one clause and the purpose of the action in the other clause. Data (46) to (48) relate to the action//goal relation. The action in data (46) is *lepuh muja wurung guna* 'worship the Guna bird', and the purpose of the action is *naur dosa* 'to pay for sins.'

The following chart illustrates the case relation between paired clauses in ritual speech.

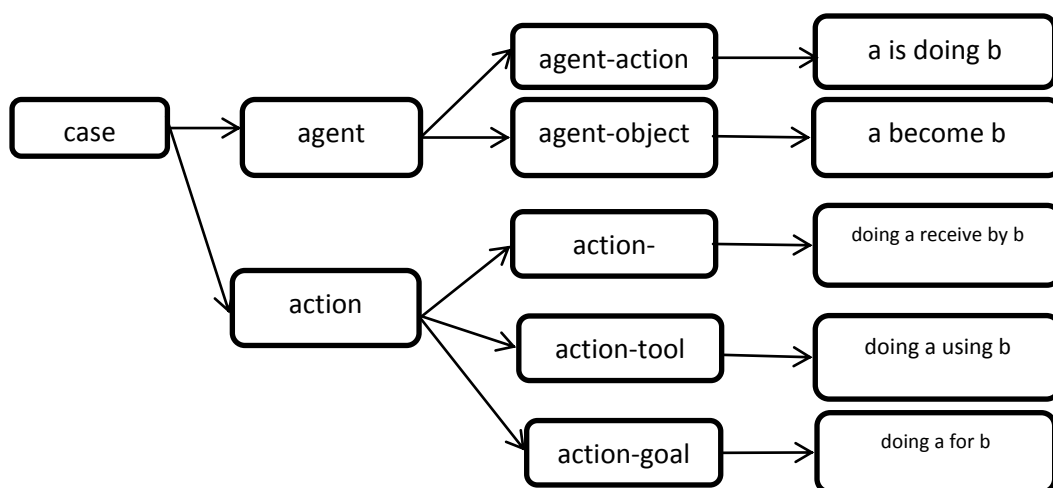


Figure 2. Semantic relationship with the case

From the overall data analyzed, 840 pairs of clauses, combined in one matrix, semantic relationships that appear the most in ritual speech can be seen. The following graph shows the percentage of semantic relationship types used in the ritual speech.

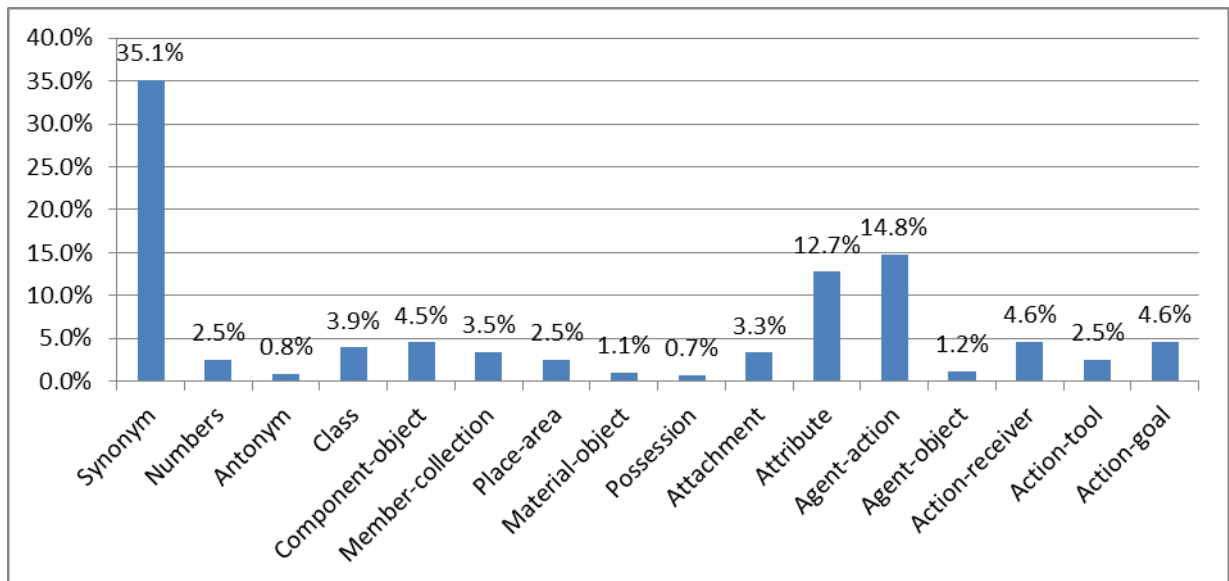


Figure 3. Percentage of semantic relationship

From Figure 1, it can be seen that the semantic relationship with synonyms is the most widely used in speech. Ritual speech, one can find many uses of synonyms. These synonyms are related to the sentence structure in the speech, which is formed by two pairs of clauses [19]. One clause uses more familiar words or is often used in the daily Maanyan language. In contrast, the other clause or the second clause uses word variants with the same meaning or synonyms that are unfamiliar or only used in ritual. The use of two different words with the same meaning is also related to the purpose of the utterance. The words commonly used are intended for the people present in the ritual, and the words that are foreign or not common are intended for ancestral spirits. The Chintang ritual speech has two types of speech: monologue speech aims to talk to the gods or ancestors, and the dialogue in rituals is aimed at fellow humans [20][21].

The relation of meaning with attribute and agent-action is also found in speech, 14.8% for agent-action and 12.7% for the attribute. The meaning between agents and actions is between agents as the actors and the actions or activities carried out. This relation is widely used because it relates to the purpose of the speech, which tells the actions of certain characters during the ritual. The relation of attribute meaning in this ritual speech also has a large percentage. In this ritual speech, the attribute is related to the character's name and the title or nickname that becomes its attribute.

4. Conclusion

The language used in the Dayak Maanyan ritual has sentences with paired clauses. The synonymous meaning dominates the relation of meaning between the two clauses; the words in the first clause have the same meaning as those in the second clause. The first clause uses the daily Maanyan language, while the second clause uses words not commonly used in daily language.

In addition, the relation of meaning with class inclusion and meronymy is also found. In the class inclusion relation, the pattern of meaning relations between words in the paired clause is that the word in clause b is the type of word in clause a. There are seven meaning relations between words in meronymy relations: component-object, group-member, place-area, material-object, ownership, attachment, and attributes. In the meronymy relation, the pattern of meaning relations between words in the paired clause is that the word in one clause is part of another clause; a is part of b, or b is part of a.

A meaning relation is also categorized as a case relation in the paired clause. Agent-action and agent-object for case relation involve an agent. The agent stated in clause a and the action or object connected with the agent stated in clause b. Action-receiver, action-tool, and action-goal for the case relation involve action. The action in clause a and the receiver, tool, or goals are stated in clause b.

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