

The Cultural Study of Boa as Wedding Ceremony in Talaud Regency

Herol H Pareda

University of Pembangunan Indonesia Manado

herolpareda87@gmail.com

ABSTRACT

The aims of the research are to study the Bo'a as wedding ceremony in Talaud Regency. To find out the important thing in marriage ceremony in Ganalo Village. To know the terms, conditions, and functions of Bo'a. To figure out the process of Bo'a. In this research, the researcher used qualitative research because the data were taken from informants. The result of this research which has been found by the researcher that the meaning of word Bo'a is giving greeting to each other. In addition, the meaning of greeting is wide. So there are special greetings which are used in Boa ritual. Boa is divided in two part, those are Bo'a pansalangan and medda. Bo'a pansalangan is practiced by two people while Boa medda is 16 people, 8 from bride's proxies and also 8 from groom's proxies. So if calculated there are 18 people practicing Bo'a. This ritual can be dangerous if the doer of Boa makes a mistake. But it can be valuable if the doer does not a mistake. To be a doer of Bo'a is not easy, in another words, it needs terms and condition. Bo'a is as vital part in marriage ceremony. Without Bo'a, the wedding cannot continue. This ritual is part of Talaud culture especially people in Ganalo Village that might not be taken away from their life. Bo'a is trusted bringing the goodness if this done promptly.

Kata kunci: Boa, Talaud regency, Culture

INTRODUCTION

Have you ever known Bo'a term? This term might be somehow peculiar for people in other districts. Nevertheless, Talaud people specifically in Ganalo Village are used to hearing it. Bo'a is part of Talaud cultures which is included in marriage ceremony. This culture is managed by people who have authority and it occurs if a couple comes from distinct village. But if they are in same place it will be omitted.

According to Banks, J.A, & McGee, C.A. (1989), "culture consists primarily of the symbolic, ideational, and intangible aspects of human societies. The essence of a culture is not its artifacts, tools, or other tangible cultural elements but how the members of the group interpret, use, and perceive them. It is the values, symbols, interpretations, and perspectives that distinguish one people from another in modernized societies; it is not material objects and other tangible aspects of human societies. People within a culture usually interpret the meaning of symbols, artifacts, and behaviors in the same or in similar ways".

According to the Parson, T. (1949), "Culture consists in those patterns relative to behavior and the products of human action which may be inherited, that is, passed on from generation to generation independently of the biological genes". (<http://www.carla.umn.edu/culture/definitions.html>)

Based on the explanation above, culture should be inherited to the next generations by their ancestors, so that culture is sustained. Ceremony, language, and ritual are part of a culture; these are expressed by the people who practice that culture.

Thus, the researcher has thought that ceremony and ritual are specific part in culture created by the people in showing or performing a kind of activity, for instance Bo'a ceremony, part of cultural marriage in Talaud culture as vital part.

Talaud regency is still part of North Sulawesi Province and it consists of some islands. There are few islands which are inhabited such as Karekelang, Kabaruan, Karatung, Miangas, and Salibabu. Garat, Intata, Mangupung, Maro, Nusa Topor, Nusa Dolom, Sara kecil dan Sara besar, are vacant, in other word those are no settlement. And the biggest one of them is Karakelang Island in which the researcher lives. Therefore Talaud can be called as maritime regency. Another name of Talaud is Porodisa which comes from Portuguese and Porodisa means paradise.

The researcher is going to focus on Ganalo Village in Karakelang Island for the further observation. Moreover, the researcher lives in this village; it is categorized as a tiny place. As a consequence, population in this village is around 350 more people. Culture is still strong because of as older village. And one of traditions still being practiced by the people in Ganalo Village is called Bo'a ceremony, as a part of cultural marriage.

RESEARCH DESIGN AND REASON

Research is a systematic process of collecting and analyzing data. Method that researcher will use is qualitative method in order to collect data analysis because this research is naturally based on the society, or the data which will be taken depending much on place that will be the goal of a research. For instance, Ganalo Village in which will be the place of this research.

Sources of Data

The value of data collections will be words taken from native in Ganalo Village. Two kinds of source data are primary source data and secondary source data.

1. Sources of primary data will be gotten from researcher itself, from the chief of Ganalo Village, and from the people who have essence role in Ganalo Village.
2. Sources of secondary data will be found in internet, books, and newspaper.

Technique of Data Collection

In technique of data collection, the researcher will collect the data by asking or interviewing the villagers who master the culture specifically Bo'a Ceremony in cultural marriage. There are few points that researcher uses intended to collect the data.

1. Observation. The researcher will observe the elders in Ganalo Village.
2. Interview. To get the data, the researcher will interview some elders in Ganalo Village who know a lot of information about Bo'a ceremony. Furthermore, the researcher will ask some people who have managed Bo'a.
3. Documentation. The researcher uses some documents such as books and internet.

RESULT AND DISCUSSION

Profile of Ganalo Village

Ganalo village is of the northern part of Tampan Amma district located in Karakelang Island and it is stood between two villages, those are Ammat and Lahu Village. Due to close to the coast, this village has exciting panorama of the ocean and the valley. Ganalo is a village with some cultures or traditions. And those which seem appropriate in society are retained. In contrast, those that look not for people are omitted. For instance, Boa ceremony, thanksgiving, and madoman, should be maintained by Ganalo people.

History of Ganalo Village

According to informants, the word Ganalo is taken from words hana and lo. Hana means noise and joy while lo is a word which means there. If these words are combined become Hanalo that has a meaning “There are so noisy and full of joy”. Why should be noisy and joy?

A long time ago, Ganalo people did not have a place to worship their God, such a building. In spite of this, they used the things like enormous stone, cave and huge and tall trees in order to pray to their god. Before the Christian took place, folks in Ganalo Village believed that the spirit of their ancestors lived in those places and also trusted that the spirit would be able to save and to help them.

When they prayed and worship, there were so noisy and full of joy. While people from another village were approaching, from far distance they would hear a loud voice. When they told to their friends they said Hana lo.

Werra tataun banua yami lembung hanalo patio wanua wowon banga sambiringan lembun tuade tininggun urorone tinung kuri u genggona.tantengaan u harao saseletan u aramona.

Ne indite lembungku iyunsi wanuan I hatetun ringan u soa tannasangke u datou warue .indite yunsi dorro I haretan u aramona.

Ana tonggene eni sasara wawan tage tala ariuan wowone panganduman u ruede pangarisingan u werra.ne paelungke elung бага, paharendungke harendung tala I asilo uren u arama u Mawuh haredan u haraun Uruata eluun maampinta weddang maramba u hiawa mbisa su apapia. We, all people in Ganalo Village, olds, youth, and children have an enormous loyalty in our God’s rules. We live according to what our God wants. In this time, we are released from the power of the devils who governed us many years ago.

And we arrange our village again to be a place which is full of happiness and faith. All of the problem that we had will be fixed immediately. The borders which are signed as a mountain will be made again and our good laws will be read. At last society in Ganalo Village construct our place with the blessing of God. Moreover, we do something which is good. That is a love.

Background of Boa

In the past in Talaud Island, especially Ganalo Village had a belief that a woman had something incredible in which a man did not have, in another word’s women were precious in the eyes of men. Man trusted that a woman was like an angel who falls from heaven and they assumed also a girl had something unusual.

Because of this, to get a woman to be a wife is difficult, there were several terms and condition. And those should be stepped by a man. The man must be mature in everything to get a better life in order to obtain and to marry an angel. And those several terms and condition were dedicated for a woman if she is eager to be in marriage with a man

Ganalo Village also had a system which called wedlock. This system was related to an agreement among parents in a family in planning or devising their children wedding. But this system has been left little by little and even this began to extinct some years ago. This wedlock was only dedicated for those who were in line blood of people who have essence role in Ganalo Village.

Based on the explanation above, the ancestors invented a tradition which is called Boa. Few years ago, this tradition could practice in one place, but the influence of development makes this disappear.

The term Boa is derived from bara'ata language which means giving greetings to each other. The greetings are general for instance: Giving greeting when meeting somebody, giving greeting while going at a home, Giving greeting while getting out of the house, Give greeting while meeting a man who looks older than us. In this case this greeting relates to marriage ceremony.

1. *What do Talaud people in Ganalo Village get from Boa?*

One of the reasons that people live in this world is because of a culture. Culture is part of human beings. By a culture people can know each other. Similarly, culture is a transportation that relates one to another. So, culture is very vital in human life. When we appreciate something, which is valuable in life; there have some good things we get if we do this seriously. But if we do this deliberately it will be no use. In the same way we get nothing. It happens also in culture. When we follow culture which seems valuable, then there will be a satisfaction we feel. But if we obey that culture, we will get a punishment.

Ganalo Village is one of Talaud villages which so admires a culture. More simply they live around a culture as long as that culture is reasonable for example Boa ceremony. There are some advantages while people in Ganalo Village practice Boa

- Certainty

Here certainty is meant that when a man married a woman, there will be seriousness in relationship. Later the doubtfulness between spouses will be vanished. Although as a human, we have a weakness, at least a couple keeps a belief between them. So, the seriousness and certainty in life are principle.

- Calmness

As informants said that when people practice Bo'a ceremony well, one of conditions will be created is calmness in life between spouses. The calmness relates to the atmosphere of heart. If calmness does not happen in family, in practicing Bo'a, the proxy of each family makes a mistake. But now people in Ganalo are Christians and believe that all people are sin. So, they trust to obtain calmness in life is by God

- Fidelity

Having been Practiced Boa ceremony, society in Ganalo Village is loyal to what become a tradition and honor the ancestors who invented this tradition. And they are sure through this ceremony they will find mercy and blessing.

- Bond

Ganalo people believe that by Boa, there will be a bond of heart and a bond of morality. Basically, this bond is through the member of family from either bride or groom. So, they will be one. And this bond keeps for a long time between two sides. Moreover, it is not just dedicated for the member of the family but also can create a lovely relationship with people at another village.

2. *What are the terms, conditions and function of Boa?*

- Condition for the doer of Boa

1. Has a position in tribe.
2. Has ability to argue with others
3. Master the Culture
4. Descendant of leaders
5. Has a bravery
6. Has a Principle
7. Do not afraid to die

- Uniforms
 1. Headband is yellow and the yellow color is signed as maturity, patient and brightness
 2. Salempang
 3. Surplice that has yellow color also
- The members
 1. The family members of bride and groom
 2. The leaders of culture
 3. The doers of Boa
- Chalk, areca nut and sirih
 People in Ganalo Village thing that those things are trusted giving a strength. While those things are chewed, the first water which comes out is green, and then turns to the red color. This order is as a sign of hassle and bravery

3. *What are the processes of Boa*

Bo'a is divided in two parts. Those are Bo'a Pansalangan and Bo'a medda

1. Bo'a Pansalangan (Begging a permission)

Bo'a pansalangan is done in outside before entering at home. It is practiced only by two people. They are proxy of the bride and proxy of the groom. The point of Boa pansalangan is to permit so that the bride with members of family can enter to the room to do next Boa which is named Bo'a medda. If this Boa is going well, then the next Boa will be set. It is very sacral and dangerous. Mr. A. Bailan said "There are some penalties if the doer of Bo'a makes a mistake while practicing Bo'a. And those punishments are from ancestors."

Those punishments are:

1. Someone will get sick. This sickness cannot be cure by a doctor. Then he will die.
2. Spouse will get happiness in their lives but it will not stand long time. Afterward they may divorce.
3. The third punishment is classified.

This is the example of Bo'a pansalangan.

Sambaa Esatta (from Groom) Sambaa wawine (from Bride)

Sambaa esatta: Tabea

Sambaa wawine: Tabea siwuntu ratu imbe wangka mwawoi.

A te ratu I indi ete madiru wangka mararatu
 Matempo wuntu mawawoi. Indi narinturanne wua suapa
 Nasabanganne wua suapa. Nangilembo Rampaanni mararatu sai
 Wawosanni mawawoi sai. Ipael lengapa wuru sai.
 The honor is dedicated for all. Peace is for accompanists
 Now we are all here like a suite of the stars.
 We ask about the origami, place, and the purpose.

Sambaa esatta : Tabae Ratu

Lambae woi, pariama si Ratu u, terima kase si woi iu.
 Indi naabaa tatea. Nasanggallu aiwaro.
 Indi wuntu, wuntu nilinturanne wun suwowo

Indi wangka, nasabanganne wua sutuwo
Asisi ba e rampaani. Latio pinintu wawosoani
Indi matuda pasalanganni ratu. Maniatta wuntarani woi
Minsana suapa?
Good greeting is as sign of happiness.
The master asks us. We are welcome with glad heart.
The answer is hoped to be considerate. Now asked we answer
about where to go, where the place and what the origami and what the
aim.

Sambaa wawine: Ratu..... amungkangu arodi.
Amatae atoa e. Lempangnga taalae.
Ana ete indi Ratu. Pasalangan tatudanna.
Wuntaranna naniatanna.
The Excellency is so kind. If it is so, the trip must be stopped because
the place which is looking for is here.

Sambaa esatta : Pariama Ratu , Tarima Kase woi.
Suwawaro manungku ; indi pasalanganna tatdanna
Winaralanna naniatanna. E...! pasalangannna katu.
Ratu ! Pia dorongnga Si Ratu.
Iyami. Wuai wawaraatta ana sutarua supasalangan.
Totose paparangada indi darisiranna. Suwuntaranna.
Thank you for the words welcoming us. And because of the answer, we
are going to stay.
That flower is very sweet to see. Picking it out will be perfect. The desire
to get that flower is so enormous. Please open the gate.

Sambaa wawine : Pabarote wangka. Panguritte wuntu
Wette sutate supasalanganna ana wawaraatta nitotosuo.
Wette darisitte supalanganna ana paparangadda niwuatte.
The purpose is heard in the ears. And we grant it.
The date is opened. Please come into.

Samba esatta : Wuntu wette sutate supalanganna .
Wangka woto darisitte suwuntaranna.
Pariama Ratu.Terima kase woi !
Iyami asisi ba e idisite nasutta supasalanganna.
Ratu . Pia dorongga si Ratu !
Iyami wotongge maapanarapigu arowangga
We cannot speak because of the beautiful words from master.
The gate is opened. The purpose is accepted.
We beg for the ladder. We shout the aim for who has this yard.

Samba wawine : Ote Ratu ! arowangga sarapihae ! uritao suwangka.
Pundalla sararae ! waroae suwuntu.

Sambaa esatta : ore asisi pundalla sararae
latio arowangga sarapihae

Ratu . Ete madiru wangka. Tutempangga wuntu
 asisi ete nagahinggilanna susambau.
 Latio ete naariwowo suadio.
 madeau tuda mangka iyawungkalasa su hati Ratu
 panduanna iyatete susaruanni woi
 wuru wotongge Ratu.....!Iyami sararo tuada dangananna suwanala
 urete timbaratungnga aiyananna su pintu
 suroho atadda.

Sambaa wawine: Ratu panguritte latio
 pabarote asisi
 wuntu saato suwanalal tuada indite uaurutta
 wangka danganto supintu timbaratungg indito ausarada
 aiyante sureho atadda pangapiate larumanna

Sambaa esatta : wette wuntu saate suwanala
 wangka danganto supintu.

2. Bo'a medda (Telling the goal)

Bo'a medda is done in room. It is quite long. The proxies are 8 people and the proxies of groom are 8 people also. So total of the doers of this Bo'a is 16 people and they sit face to face. Moreover, each of them has a task. This Bo'a is very important too.

- The first to second chair contains greetings.
- The third to seventh chair contains the goal
- The eleventh chair is the closing.

This is the example of Bo'a Medda.

Samba'a wawine adera parorone (The first chair of bride's proxy)

Adatta supalung kuatunde, imbe sumempe uarompure mapia ruuangana, maramagu wowosoanna, tutore mangke mamariwuda ambaralla araramagu ruanganna wurru pasitan sulagu wurru daroha. .Iyami ya sasago hanti wurru aruanna, hanti u ruangan arua nnu wawosoanna indite malagu wurru madaroha patatamba ruanganna daroha pararimannu pasitan paduri su lorong piolo suwurawan sallaa.

Suhati ratuu indi maiwaro!

Ratu...,Indi patanna ete adaralle, hati ete anambone indi maaringu wurru maatianga e sare pia tuda parissu pia panduanna

Ate ratu pandute apa wurru apate tuda?

The honor we utter for the member of Family. The greeting we shout for the people of Family. We are the proxies of the family that have a heavy task. Refused by family is something usual. Here we go

In front of the masters we say. We do not think many people in here and also the member of family. We doubt about the question. We hesitate to ask. What are the goals of the family coming here?

Samba'a esatta adera parorone (The first chairs of groom's proxy)

Tarima kase ratu ...E iratu tu tatianganga patanna ete anambone lularigu hati ete adaraale. Ore ratu naradi pahude arendi naolaa sarene arendi ana wauge uama pia tuddane lulempangu pia pandunne. E indi iuritta si Ratu tuda amamata panduan ilalempange eteude maiwaro su ratu. Ate Ratu baida allo nariu ,ire su rabbi napohotta sulere tuwo supamamaisu paparawaa pia dunawaruanne area pia dunasangkiruane. Indi tuda wurru panduanna painuda si Ratu?

Thank you for the question that is from doubtfulness. To banish the doubtfulness, now we are going to intend to tell the aims. We recall the past about the promise which we made. We want to ask. Does the promise still exist?

Samba'a wawine adera aruane (The second chair of bride's proxy)

Tuda mangke inasaidu taringa inarango naunga. E ude tuda ilalempange panduana iyammate mainuda baissa tuwo niwaissa sualo nariu, maisese ire lere paparawaa nilere rabbi napahotta. Ore Ratu, taringa paatelengaa ire lere paparawaa uwatannaa sutatanne ina paire , waidu baissu tuwo niele rabi nappahota mangke sasampitanna su wingkaro ni pabaida , tawe nasangkiru wurru tawe na waru indi mata ete laheanna patanna e tageranna mata mansu raranna minsanna agerate mapasungungu ire mapalaruwo waida. Indi mawaru tawe Ratu . mangke suparamaiane. Here we would like to answer the question. The promise is same as in the past. Nothing is changed.

Samba'a esatta adera aruane (The second chairs of groom's proxy)

Ratu indi tawe su malo buu padi mapero, manungku si Ratu mata ete nilahaan parua ete ni tageran warapa u waida nawaida uwariana ire naire.ote Ratu,yami indite maapasunguu ire maramaga m aplaruwo waida apan malasiangaa. Ate Ratu yami m paamae wisara m palendangu tingitta. The statements are very nice from the answer of question. The lovely promise is not changed from past until now. The change of an agreement does not exist. We intend to name another aim if the masters want. May we intend to?

Samba'a wawine adera atalune (The third chair of bride's proxy)

E ude Ratu landangangu tingita wawisara tingittu laruwo baida wisara mapsungungu ire nipaire surabi napahota mangke ire maramaga waida maransianga ote Ratu palandangke tingita pamuate wisara. Indi rawan tannu naun murasengkaman u awasa tawe aalle sualo engu allo s aran i pabanua. If there is something to say please say it. We are ready for it if that makes us happy.

Samba'a esatta adera atalune (The third chairs of groom's proxy)

Tarimakase Ratu sasangoh tutawawa banta doo mabaren keda mangke masalla darorongana tawe ni torau hangkanna hahale tawe nisurudu arumbiwi mangke w palandangku tingita pamaete wisara. Ratu, maranu m bisara mariha magato indi i tatu lampingan tuwo , ilaladi papararaa udewe wurawan yasasago lorong kambanga Ratu tatau piolo woi

Indi Ratu inaolaa sahuthiu pabiarrana, nariadi asasusan pabanua sualo surabi sodutu mangke madindaa wurru mapanenganga. Indi mangke matonenga wurru matangge nea maiuntuda suriwa Ratu, supara I woi masampita wuru m ipaduri, madoronga ola mangangarapa putunga madarea alu. winalatana tate

awinalatana sarrolana tate aseronlana mangke m I watu tonenga maisurunguu tangene

E indi Ratu ete niamatu tate maselabe ete nea epale embasine tawe p miruanu hatu pantainingan u parua ana manguwusa sasemoda wae mangapia sasungkuta manampaliu idi tuda wurru pandune. The pleasure is so beautiful. It is like a smell of rose. We remember home which is so far from us. We recall the Jasmine that we will pick out. If we eat we do not feel full. If we want to sleep we cannot sleep. As if the heart is slashed. Sweetheart is always in mind. Want to fly but no wings. Want to swim but no gills. Sweetheart is always in mind. Now we intend to tell to the member of family. My boy is desire to live together with your girl.

Samba'a wawine adera ayapange (The fourth chair of bride's proxy)

Mangarene Ratu indi mangangutu du indaa mamatu u apulu sungkutta m pulu mamailoreng surawa woi. Mapangina u maisari su para i Ratu. Ore Ratu pasemata indi sungkutu apa wuru susimudu apa mapaulu maisari suriwan woi ere apa pandune mailuran su para i Ratu tudane areapa rorongana si Ratu wungkalasa. The words are so nice and surprised and so beautiful to hear. The purpose is understood. It is so lofty. We remember about running of life. Regretted latter is not useful. Before it will happen, think this well.

Samba'a esatta adera ayapange (The fourth chairs of groom's proxy)

Tudda mailurana suriwan woi panduuna maisari supara I Ratu. Ana i woi wasampita laruwon tomporiu maransianga i Ratu wawuwunna truangumaringke matulaga. Indi radian wurelo doo olanna sondangu rawasa suaramba pabiana suaroenga pabanua tawe aale sualo tawe bahiane suaramba rabi. Indi Ratu semange wurru tualage. Night and day, I think about it. The sweetheart is always in heart. If this aim is not granted it is better to die.

Samba'a wawine adera arimane (The fifth chair of bride's proxy)

Tarimakase Ratu sutualage pariama susemange tualage panduane sematu tuda maramaga. Anangnge Ratu ude inaringide mapia-pia natimbangke atona-tonna, ana isasago laruwon tompoliu maramaga. Yaaranna ruangngu maringke maransiangnga. Udewe winungkusannu wasa winambutu marandumma. Ate Ratu tawe aumasila, paaringiraa papia-pia, paatimbanga atona-tona, indi sasilanna mangii parua, sasinlanna mangii parua tawe gunane. The shining of the moon covers the estuary. The crocodile show up. Not believe the words of man, dare to swear not afraid about the death.

Samba'a esatta adera arimane (The fifth chairs of groom's proxy)

Tarima kase Ratu wawae alo ntanae rabi tanasue arawo su panduanna indi yami tawe sumasila anaude inaringide atona-tona, inaaruse mapia-pia su wanta darummu naunga. Sasago winungkusannu wasa winambutu marandumma, siami ude itatunno naunga wurru ilarengke doo. Sumasiltate sumasil su mailo tate sumailo sumolo tate sumolota sumolota sandango mabaroon palli. The deep ocean can be calculated but the deep of heart can be guess. If the masters does not believe please clove my chest.

Samba'a wawine adera ayanunge (The sixth chair of bride's proxy)

Tarimakase Ratu manungku sumasitate sumasila sumailo tate sumailo, sumolo tate sumolota. Ate Ratu ude tawe wisara papilassa redda, papantu sawo malila kamare matonggorannu wabangaulla, wurru arodi Ratu, pamari u tore pamariu pua. Laloyan stone is a grinding that will be placed into drawn cart. If it is thrown away; it is so pity.

Samba'a esatta adera ayanunge (The sixth chairs of groom's proxy)

Yo Ratu indi ramauanna si Ratu, mangarene masalo pamamati u darumu naunga masalote naungkassa apendammasa masarabite indee wisara mamilassa redde mamamantu sawo. Tawe Ratu indi mangke iwisara naunturassa isasinauttu naung, anna indi roo yaawaa, wette Ratu waate anelenne rarume winsanna ereapa tumuruttu i yami mangke ringida tinggane wurru nauga atona-tona. Matangga- tangga awitanna, mararumma urumanna mado-mado apullu tawe awatuanna. Ode Rato apia lai madoron ammpunga. Ratu yami tawe sumorotta. Dugout sails on the calm ocean which will dock at Goose Island. If the sweetheart is on the ocean that is full of flame, I am courageous to get there for her.

Samba'a wawine adera apitune (The seventh chair of bride's proxy)

Ratu mngarenne tate sumolotta, mangke naung katonna-tona. Tawe bahiane wurru mangke lutu. Ode Ratu madea luttu mangke awatuanna, ate Ratu apamatangannu tanniu wawala apauan nu lareangu ansuanga indi rorongu sasawa sasawa apulu sasarua ahewalla naunga. Eat sugar cone in the day light. No sweet taste, the sugar cone is banished. Before was look for but after that feels bored.

Samba'a esatta adera apitune (The seventh chairs of groom's proxy)

Ratu ude, aringkanne matonne u apa. Nasadiate ratu sasawa apulu nariade wawatua lungkangnga Ratu tawe nabotto, woi tawe mapau. Tani u waawla pamatangke laroangngu ansuangnga pamuute indi nasadiate mamatuan. The aim of heart is to embrace the mountain but the arms can not reach. Onion is on the mountain and the salt is on the sea. Both meet in a earthen. Lion roars in the jungle and its sound is piercing. Wait for so long. Right now, meet again.

Samba'a wawine adera uarune (The eighth chair of bride's proxy)

Wei Ratu, wurru naung katonna e tamabotto wurru tawe mapolo. Andangae su medanne sarua sulurangnge hahanti saraga tinggumma aruannu taringa mariputta. Indi patanganna pattan paelenan hatine.

Samba'a esatta adera uarune (The eighth chairs of groom's proxy)

Maapasuungu rarorongngi Ratu sasawa naunga tawe mabahiane sasawodda uraanna tawe sampanganme. Ode Ratu paasabare, yau mangarappa rorongi Ratu. Eteude mangarappa ana esataa ni eheta ni apida su tanga rainna. Ode Ratu indite tonengnga, tarangete su hatine elenete su patanne. Ratu pia doronga wurru wotonge I yami mangke rurintilu maelega i tatuno naunga i larengkedoo. Ramawuanna si Ratu Yami paelennaa.

Samba'a wawine adera uarune (The eighth chair of bride's proxy)

Ratu pasabare yau mangrappa rorongi Ratu isasago pinampiunnu wasa winambutu marandumma eteude mangarappa ana bawine wua su larummu siwe

ehetan iapidda su tanga raianna. Ode Ratu indte tonenga tarangete su hatine elenete su patange. Ate Ratu ipaalo sanggitta wuur i parabbi sareta ipatita wuru ipaasan

Samba'a esatta adera uarune (The eighth chairs of groom's proxy)
Ratu, mangke ipaallo sanggitta iparabi saretta i lagi su titta ilaroha su agama.

Samba'a wawine adera uarune (The eighth chair of bride's proxy)
Tarima kase Ratu mangke ipaallo sanggita iparabi sarette iraroha su titta ilagu su agama. Ratu ipaarenessa ere lauba ipaondolla ere sarana su parad wurru su riwa

Samba'a esatta adera uarune (The eighth chairs of groom's proxy)
Suparadda mangke ipaarenessa ere lauba su riwa mangke ipaondolla ere marenessa ara o tawe mabahianne su allo su aramba ipabiaranna

Samba'a wawine adera uarune (The eighth chair of bride's proxy)
Anawaugu mangke ipaondolla ere lauba su riwa ipaarenessa ere suparada ode Ratu tuariu i walate mangkimbarangna.

Samba'a esatta adera uarune (The eighth chairs of groom's proxy)
*Ratu ipadilla ereapa matetengka naung marrarengkeda wanta doo paasiote nanimbanga teallu mata ete I tou doso mattiti tatelu sambvau nalangu mata Hato nasuete itarua apidu naagasa lima wuru sambau-sambau nangehetta ana esa wuru wawine nipaian adera apan nisadia.
The sense in conversation of the eighth chairs from bride and groom is like this*

Samba'a wawine adera uarune (The eighth chair of bride's proxy)
The ships sail to the Dua Island and want to bring a knife a snatch. If the heart is pure and real, then two become one.

Samba'a esatta adera uarune (The eighth chairs of groom's proxy)
Chew areca nut in the afternoon. Its water is thrown away beside the house. Two become one. It is like areca nut that clove into two parts. The sail is set. And want to sail. From Banda to Aceh, it is well a couple lives until the death.

CONCLUSION

The value of this research, Bo'a is one of Talaud rituals in wedding ceremony that still practiced by people in Ganalo Village. This is as important part of marriage ceremony. This ritual has been done by the ancestors long time ago. Moreover that is the condition of man to marry a woman.

The term Bo'a is taken from old Language which is named Bara'ata. At this moment this language can be found just in certain parties. For people to speak this language especially in Ganalo Village is rare. Bara'ata language has a special power.

The meaning of word Bo'a is giving greeting to each other. In addition the meaning of greeting is wide. So there are special greetings which are used in Boa ritual. Boa is divided in two part, those are Bo'a pansalangan and medda. Bo'a pansalangan is practiced by two people while Boa medda is 16 people, 8 from bride's proxies and also 8 from groom's proxies. So if calculated there are 18 people practicing Bo'a. This ritual can be

dangerous if the doer of Bo'a make a mistake. But it can be valuable if the doer does not a mistake. To be a doer of Bo'a is not easy, in another words, it needs terms and condition.

Bo'a is as vital part in marriage ceremony. Without Bo'a, the wedding cannot continue. This ritual is part of Talaud culture especially people in Ganalo Village that might not be taken away from their life. Bo'a is trusted bringing the goodness if this done promptly. Actually, the goal of Bo'a is to create a harmonic correlation among people and to unite Talaud people becoming one.

REFERENCES

- Bull, Victoria. 2011. New Oxford Learner's Pocket Dictionary Fourth edition. New York: Oxford University Press.
- Hornby, A.S and Parnwell E.C. 1972. The Progressive English Dictionary. Kuala lumpur.
- Hasyim. Laila Hanoun Dra. 1985. Cross Cultural Understanding. Universitas Terbuka. Jakarta.
- Nelson, Thomas. 1977. The Nelson Contemporary English Dictionary.
- Miles and Huberman (Sugiyono, 2006)
- http://www.pariwisatatalaud.com/index.php?option=com_content&view=category&layout=blog&id=39&Itemid=67