

The Ecolexicons Found in the Text of *Tudak Wuat Wa'i Rampas* in the Speech Community of West Manggarai

¹Hilarius Landuk, ²Ida Bagus Putra Yadnya, ³Anak Agung Putu Putra

¹(student of Magister of linguistic program, Udayana University, Abli, Indonesia)

^{2,3}(Lectures of Udayana University, Bali, Indonesia)

ABSTRACT: The research aimed to find out the lexicons deal with *tudak wuat wa'i rampas*(war) in the tradition of west Manggarai. The data used in this research are the lexicons deal with *tudak wuat wa'i rampas*(war) in the tradition of west Manggarai as well as the text of *tudak wuat wa'i rampas* itself. The research method used in this research was an interview and observation. The result showed that there are 21 (twenty one) lexicons found referred to *tudak wuat wa'i rampas*. 5 (five) lexicons are categorized as verb and 16 (sixteen) lexicons are categorized as noun. The text of *tudak wuat wa'i rampas* is kind of requests proposed to God, Ancestors and god of the village. The mediator used in the tradition of *tudak* is a red colored chicken that is called *manuk sepang* in Manggarai language.

KEY WORDS: Manggarai language, *Tudak*, Ecolexicon

I. INTRODUCTION

In the daily life of human beings, people normally run their life based on the norms and the habit that held by certain community due to the capable system or rules in its community. Language is simply as a tool of communication that is used by every single person to deliver the message to mean something to the opposite speaker. In related to language ecology that is language has direct relation to its speaker as well as the culture of its speaker which has an interaction, interrelation and also interdependency, so that a language is complicated to be separated with its ecology. In addition, a language is not only the communication tool. More than that, language has brought together the culture vision, recording, taking care, bequeathing the concept of collective, the historical values, religious, philosophy, socio-cultural and ecologies of the local community, (Tarigan, 2016). In relation to the ecolinguistic that is a research that combining two aspects of life that is ecology and language. In terms of explaining the two concepts both of them are affecting and needed each other. Arran Stubbe, (2015:1) stated that in the beginning, talking about ecolinguistic is something bafflement. On one hand ecolinguistic is talking about the ecology, while on the other hand it is about language, and both of them are two different area of life. But, in the ecolinguistic research language and ecology has close relationship because both of them are related and dependent to each other.

The tradition of *wuat wa'i rampas* of the west Manggarai is a tradition to dispatch group of people to the battle area. In the tradition of *wuat wa'i rampas* of west Manggarai people is a tradition of giving offerings of chicken colored dominantly with red and black that called *manuk sepang* in Manggarai language. The offerings aim to beg of protection toward the people who want to go to the battle arena. At the end of the ceremony all the traditional weapons like *kope* (machetes), *korung* (spears) and *toda* (shield) will be greased with the blood of chicken as the offerings animal.

Method

The data used in this research are the lexicons that is used in the tradition of *tudak wuat wa'i rampas* (war) of people of west Manggarai. The lexicons is related to the means that is used in battle preparation of the tradition of west Manggarai people. The data were collected by an interview and observation. The research method of interview is used to find out the meaning of *tudak wuat wa'i rampas* and the means used during the ceremony. While, the observation is aimed to observe toward the lexicons that used in the tradition of *tudak wuat wa'i rampas* of the west Manggarai tradition. The result of the research classified the lexicons found into the category of the word classes that are noun, verb and adjective. The analysis of the text of *tudak wuat wa'i rampas* (war) is also aimed to find out the meaning of the text proposes and the means and the people who involved in the tradition of *wuat wa'i rampas*.

Analysis

Based on the research, it found the text of *tudak wuat wa'i rampas* in the tradition of west Manggarai people. In addition, the observation method showed that there are 21 (twenty one) lexicons found in the *tudak wuat wa'i rampas*. 5 (five) lexicons are categorised as verb and 16 (sixteen) lexicons are categorised as noun. The following is the table of lexicons of *tudak wuat wa'i rampas*.

No	Manggarai language	Lexicon Category			English
		Verba(V)	Nomina(N)	Adjektiva(Adj)	
1	<i>Manuk sepang</i>	-	+	-	Chicken with red and black colored
2	<i>Kope</i>	-	+	-	Machete
3	<i>Korung</i>	-	+	-	Spear
4	<i>Toda</i>	-	+	-	Shield
5	<i>Dara</i>	-	+	-	Blood
6	<i>Gereng</i>	-	+	-	Red Fabric
7	<i>Teti</i>	+	-	-	Leave
8	<i>Langkar</i>	-	+	-	a place for offering
9	<i>Helang</i>	-	+	-	Offering
10	<i>Lebe</i>	-	+	-	Wings
11	<i>Ati</i>	-	+	-	Liver
12	<i>Sakal</i>	-	+	-	Taji cock's spur
13	<i>Urat</i>	-	+	-	Nerve
14	<i>Pongi</i>	-	+	-	Tail
15	<i>Mbele</i>	+	-	-	Slaughter
16	<i>Toto</i>	+	-	-	Showing
17	<i>Wali</i>	+	-	-	Inform
18	<i>Tuak</i>	-	+	-	Alcohol drink
19	<i>Ruha</i>	-	+	-	Egg
20	<i>Beke</i>	-	+	-	Wound
21	<i>Kakor</i>	+	-	-	Boasting

II LEXICONS AND REFERENCE

Here are the lexicons found related to *tudak wuat wa'i rampas* in the tradition of West Manggarai people. Here are the lexicons with the reference that found by the method of observation and interview towards the local people of west Manggarai.

1. *Manuk Sepang*



Source: Documentation Hilarius Landuk(2019)

Based on the colour of the chicken above, it is called *manuk sepang* (the chicken with the red and black colour and white) in local language of west Manggarai people. A kind of the chicken above usually use by the local people of west Manggarai in the tradition of *wuat wa'i*. *Manuk sepang* based on the local people reliance has a meaning of bravery. The tradition of *wuat wa'i* in local reliance of west Manggarai is sacrificing the chicken as the symbol of appreciating and asking for help to the God and the ancestor those who had die already. To start the battle, the locals always doing the ceremony of *wuat wa'i* as the symbol that people are ready to fight.

2. *Kope*(machete)



Source: Dokumentation Hilarius Landuk(2019)

Machete is a kind of traditional weapon that is used by the local people in the battle area. *Kope* is Manggarai language for machete. The machete is used for the battle and it is the one that is already made a ceremony. The chicken blood that is sacrificed in the *tudak wuat wa'i* ceremony is smeared onto the machete to sign that it is ready to use for the battle. The machete that is used for the battle normally is tied up with *thegereng* (red fabric) as a symbol of bravery. In addition, the traditional weapon that is used for the battle instead of the machete are *korung* (spear) and *toda* (shield). *Korung* and *toda* will be explained as follows.

3. Korung (Spear)



Source: Dokumentasi Hilarius Landuk(2019)

Besides of Machete, *korung* (spears) is another kind of traditional weapon that is usually used by the local people of West Manggarai in the battle area. In daily life, the local people of West Manggarai usually use the *korung* (spear) to hunt the wild boar in the forest. But in the situation of defending the village from the enemy's attack, people usually use it for the battle. The spear that is going to be used as the battle weapon will be put together with the other weapon like machete and *toda* (shield) to be smeared by the chicken blood to mean that it is ready to be used. Machete and spear are used to kill the enemy, while *toda* (shield) is used to defend the enemy's attack. Unfortunately, *toda* is now a unrecordable of its existence along the area of Manggarai.

4. Langkar



Source: Dokumentasi Hilarius Landuk(2019)

The lexicon above is called *langkar* in local language of West Manggarai. *Langkar* is a place for giving offerings. *Langkar* is shaped like a plate which is made from the wooden board shape as its circle and placed all the offerings on it. *Langkar* is treated as a holy place as the altar in the church. After the ceremony, *langkar* normally hangs over the sailing of the house. The offerings put up on the *langkar* are pieces of egg, chicken meat, wings of chicken, and also the quill. The offering is made to give the food as the symbol of thankful to God and the ancestor of West Manggarai people. Local people of West Manggarai believe that the ceremony which is held in the tradition of Manggarai people have to have *langkar* to give the offerings.

5. Tuak



Source: Dokumentasi Hilarius Landuk(2019)

Tuak is a traditional alcohol drink of local people of West Manggarai that is made from palm tree or in Manggarai it is named *tuak/raping*. There are two types of *tuak* in Manggarai that is *sopi* and *tuak raja* or *mince* (sweet). *Sopi* is made through the process of distillation in the traditional way in order to get high amount of alcohol to make a hardest taste. While, *tuak raja/mince* is also originally made from palm tree but it is without distillation process and it tastes sweet. Both of the drinks are made through the beginning process called *pante tuak* that is the way how to get the water from the palm tree. *Tuak* in the tradition of West Manggarai people is used as *wali urat di'a* (a process of informing the result of the ceremony of *tudak* whether it is good or bad luck). To judge whether it is good or bad luck can be seen from the chicken blood that is sacrificed in the *tudak* ceremony. The chicken blood normally is placed on the plate. The sign is if there is a foam exactly in the middle of the blood that is placed on the plate, it means the result is good as the people expected. But if the foam is seen only in

the edge of the blood plate it means the result is bad, so the family member are expected to pray to minimize the bad luck and the hope is people will avoiding the back luck itself.

Morfologis Process on the eolexicons of *Tudak Wuat Wa'i Rampas Text*.

1. Afixation

Word formation through the affixation is a process of adding afix in to the base or lexem to create a new word which is grammatically has different status with its base. While semantically, it has a new meaning or new concept which also different to its base.(Chaer, 2007:60). Here is the example of affixation process in Manggarai language construction.

$d+aku=Daku$

The word *daku* above is the example of word formation found in Manggarai language construction that is called prefix. The word *aku*(N) which is lexically mean "I" is formed with the prefix d- become *daku*(Pos.Pro.N) that is lexically mean "Mine". Another example of affixation process found in Manggarai language can be seen as the example follows.

prefix l +Ite(N)=*Lite*(Adj)= By him

prefix de+ hau(N)=*Dehau*(Pos.Pro.N)= yours

Instead of Prefix in Manggarai language word formation, there are also the affixation that is suffix. Here are the examples of suffix found in Manggarai language construction.

Lema(N) + n=*Leman*(Pos.Pro.N)=her tongue

Mu'u(N) + n= *Mu'un* (Pos. Pro.N)=her mouth

2. Composition

Word is consist of two component that is form or sound(signifiant) and meaning or concept (signifie) Saussure (in Chaer, 2007:53). Both of the components are the intralingual phenomenon with a referent that is extralingual. In addition, Chaer (1994) stated that the relation between the sound and meaning are arbitrarily, meaning that the relation between the sound and meaning is not a compulsory. So, the relation of the both things are unexplainable. In the word formation, there is a term named composition that is the word formation of two words or more for a concept. Here is the example of the composition specifically dealing with lexicalization.

Manuk sepang(N) is the example of word formation constructed in Mnaggaraian language. It is formed with the composition process specifically lexicalization that combining two words for a concept. *Manuk* is chicken in Manggaraian language and *sepang* is a type colour that red. *Manuk sepang* is chicken that has black and red colour. The other example of same concept are as follows.

Manuk(N)=chicken + *Bakok*(Adj)= White → *Manuk bakok*(N)= White coloured chicken

Manuk(N)=chicken + *Miteng*(Adj)=black → *Manuk miteng*(N)= Black coloured chicken

Manuk(N)=chicken + *Raci*(Adj)=Areca nut → *Manuk Raci*(N)=Chicken colour like an areca nut.

3.Reduplication

Reduplication is a word formation by repeating the base of word itself, either repeating the whole word or repeating only parts of it, or either by phonem variaton or not. One of the types of repeating itself is reduplication, Chaer(2007:78). Here are the examples of reduplication in Manggaraian language.

a.*Lako-lako*

Lako-lako is one of the example of reduplication process found in Manggarai language. The reduplication above is kind of repeating the whole base of the word '*lako*' which lexically means 'walk'. The reduplication of the word '*lako*' become *lako-lako* related to the meaning of 'leisure'

b. *Rope-rapes*

Rope-rapes is another example of reduplication found in Manggarai language. *Rope-rapes* is the reduplication of changing phonem. *Ropes* lexically means 'something left on the lips of someone'. *Rope-rapes* related to the meaning of 'leftovers food scattered around the mouth'

The Analysis of *Tudak Wuat Wa'i Rampas Text*.

The research by using an interview method found the text about *tudak wuat wa'i rampas* in the tradition of west Manggarai people. Here is the analysis dealing with the meaning of *tudak wuat wa'i rampas* in the tradition of west Manggarai people.

The Text of *Tudak Wuat Wa'i Rampas Proposes*

Halliday and Hassam,(1985) stated that the text structure is refer to the whole structure, globe structure of the text message. In addition, he stated that there are three concepts in structure of the text meaning. First, text field that is refer to character of group activities, involving either the types of activity or the activities proposes. Second, Participant who set of roles that telling about the activities. Third, means that is tools or someone who invloved in the text.

The text of *tudak wuat wa'i rampas* above is a monolog text which is delivered by someone whom people believes that he is able to do it (delivering the speech of *tudak wuat wa'i rampas*). The text of *tudak wuat wa'i rampas* is the of begging for help before the war. On the request, there three most important components that should be delivering through the speech. Those three components are acknowledged as the source protection for those people who are joining the battle. Here are the three components in *tudak wuat wa'irampas* in the tradition of west Manggarai people.

First, the requesting to the ancestor of those who going to the battle arena. The message of the requesting is the soul of the ancestor are expected to involve in the battle al at once leading and protecting the people from their enemies. The message can be seen from the sentence below.

oleporongmeubolomainta, amimusimain

P N 3Plu Adv N P 2Plu Adv N
wish they front part we behind part
'Wish you be in the front and we are on the back side'

The sentence above is the example how the the requesting of the people to their ancestor in order to protect them during the battle under going. The word '*porong*' is a wishing of the people to the spirit or soul of their ancestor to come and invlove in the battle. Bolo is a place in the front while musi is the place in the back. The soul of their ancestor expected to stand or walk in the front and the people behind them.

Second, requesting to the *golo lanto* (soul of the village). The soul of the village in the tradition of Manggarai people has an important role to win the battle. The people of west Manggarai believes that every village has their own guardian, in this case the god who always protect the village and it is unvisible. The offering of *manuk sepang* in *tudak wuat wa'i rampas* also sacrifices to the god of *golo lonto* (god of the village) so that they come together to protect their people during the battle. It can be seen in the sentence below.

olekopeoleskalitatodokongkol

P N Adj P P V N
machete rub grow together
'stay together in all the decision'

The sentence above explain about a requesting to the soul of the village to be together to support the villagers to figh in the battle. The use of word *kope* in the sentence above is to explain about the togetherness of people to support each other. While the word *todo* is to describe how they will grow together as unites.

Third, requesting to God as the creator. Besides the ancestor and soul of the village, the offerings of the *manuk sepang* also giving to God as the creator of earth and anything in it. The offerings is made in order to ask the protection of the God, so on the day of the battle, they will feel safe under God protection. The people believes that the things they are doing are right, because they fight for their own right. It is stated in the sentence follows:

moraiitoetanadata, tanaderu,

N P Adv N Adj N Pos. Pro.N
God no land someone land mine
'God, it is not their land, it is our land'

The sentence above explain that the land that people fight for is the land belong to their family not even belong to the enemy's family. The existance of God during the battle is something mentioned on the speech delivering during the ceremony of *tudak wuat wa'i rampas*.

The Means of *Tudak Wuat Wa'i Rampas*

The means of *tudak wuat wa'i rampas* in the tradition of Manggarai people are chicken which is call *manuk sepang* in Manggarai language, the traditional weapon like *kope* (machete), *korung* (spears), *toda* (shield). The traditional weapons above arefor a trial before the battle begun. Other than that someone who deliver the speech is very important. He has to be able to deliver the speech of *tudak wuat wa'i rampas* as smooth as possible.

People Involved in *Tudak Wuat Wa'i Rampas*

People who are involved in the *tudak wuat wa'i rampas* are those who live the village, specifically the men who are going to the battle arena because the one who fight for the land is a man not a woman.

II. CONCLUSION

Based on the research that has been done through an interview and observation method, it is found 21 (twenty one) lexicons refered to the *tudak wuat wa'i rampas* in the tradition of Manggarai people. 5 (five) lexicons are categorised as verb (V), the other 16 (sixteen) are categorised as noun (N). Based on the analysis, the text of *tudak wuat wa'i rampas* is a monolog text and it is a requesting text to ancestor, the soul of village, God. The mediator of the tradition of *tudak wuat wa'i rampas* is a chicken that is called *manuk sepang* in Manggarai language.

REFERENCES

- [1]. Chaer. Abdul, 2007. *Leksikologi & Leksikografi Indonesia*. Jakarta: Rineka Cipta
- [2]. Halliday. M.A.K & Hassan. R, 1994. *Bahasa, Konteks dan Teks*. Yogyakarta. Gadjra Mada University Press.
- [3]. Mbete.A.M. 2013. *Penuntun Singkat Penulisan Proposal Penelitian Ekolinguistik*. Dps: Vidia
- [4]. Mbete. A.M. 2015. *Pembelajaran Bahasa Berbasis Lingkungan: Perspektif 'Ekolinguistik*. Dps
- [5]. Stibbe. A. 2015. *Ecolinguistics, Language, Ecology and the Story We Live By*. 2 Park Square, Milton Park, Abingdon, Oxon, OX14 4RN: Routledge
- [6]. Tarigan. B. 2016. "Kebertahanan Dan Ketergeseran Leksikon Flora Bahasa Karo: Kajian Ekolinguistik" (*dissertation*). Medan: Universitas Sumatra Utara.
- [7]. Sudaryanto. 2015. *Metode dan Aneka Teknik Analisis Bahasa*. Yogyakarta: Sanatha Dharma University press.

Attachment of Tudak Wuat Wa'i Rampas

aaaaa nia leng salang agu paten padir wa'i rentu sa'i dite leso hoo, ai io kaut dite hoo danong ga pede dise ende, mbate dise ame, ledong dise empo. Ngong na tanah konang agu kondo. One hitun olo ga, pede dise ende, mbate dise ame, ledong dise empo, ole sapang de lata tana ho'o, mbate dise ame ledong dise empo. Ho'o leng kali weleng padir wa'i rentu sa'i, ole kudut emin tanah hitu ta. ho de ngasang manuk sepang kudut teti tangkal wuat wa'i dite ta, kudut na'a ngger wa rang data, na'a ngger eta diten. Neka koe emi ite kali, ala koe ata. hop de ngasang lalong sepang, porong teti de ngasang empo dite. hitu de ngasang tombo dite one mai lonto ho'o. Tegi kole lami weleng ga kamping meu empo, ai tana hitu lau ta konang agu kondo, mbate de ngasang ame e, pede dise ende, ledong dise empo. one hitu kole weleng ga, sapang de lata e. One sapang hitu kole weleng ga ole ai kudut rampas de tana hitu lau e, sapang lata ngancar agu ami. one sapang ho'o weleng ga, ole ai leso ho'o de ra'up ne. Tegi dami kali weleng meu empo ga, ole porong meu bolo main ta, ami musi main. Porong na'a ngger wa ata, ngger eta ami. Porong ala koe ata situ e, neka koe pa'u ami.

Ho'o kole ngasang manuk lale, aram manga ngasang lelap eta sahap wa ngasang wakar dami kamping meu empo latang tana hitu lau, porong ite weleng ga ole kope oles kali ta, todo kongkol. Ngasang wakar hitu weleng ga, porong ikup kali riwu, ongko do. Neka manga ngasang jaong sahap wa, lelap eta. Hitup torok agu pidik dami ho'o kamping meu empo.

Te sua kole weleng tombo dami ga kamping hau ngasang golo lonto, pa'ang le, mandung lau, natas wa, nggitu kole ngasang mbaru tembong. Ai tana hitu lau ta mbate dise ame, pede dise ende agu ledong dise empo. Ho'o kali ngasang lesan kudut remong agu rampas tana hitu lau ga, ole porong ala kali ata ew, ngasang hau golo itu kali weleng ga, ole kope oles kali ta todo kongkol, meu bolon ta ami musi main. Hitu ngasang torok agu pidik dami ngasang hau golo lonto hitu, nggitu kole ngasang natas bate labar, tembong one lingkon pe'ang.

Te telun kole sawal dami kamping itet morin agu ngaran, mori ai toe tana data, tana deru. Nian kali weleng ga, ngasang itet morin itu agu ngaran bate jari agu dedek, ledong dise empo hitu lau, mbate dise ame, pede dise ende. Ho kali weleng lesan kudut ra'up rampas ngasang tanah hitu lau, porong itet morin agu ngaran itu kali weleng ga, ole mori jaga koe ngasang sangged wakar dami, nggitu kole ngasang po'e koe sangge loge. Hitup tegi agu sawal dami kamping itet morin agu ngaran bate jari agu dedek, pinga kali lite sina, senget lite le.

Nggitu kole jaong tombo dami ho'o, ngasang ase po kae, kesa po kela. Porong ala koe ata kali, ngasang po'e koe weki agu wakar dami. Hitup torok agu pidik dami, porong pinga koe sina senget koe le. Mai musi main kali torok dami ho'o ga, agu tedeng len amen.