



The Form of the Ecolexicon, Construction of Grammatical Categories, and Meaning of the Lexicons in the Oral Literary Text of Guyub Spoken Tolaki Language

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Abstract. Tolaki language is one of the regional languages belonging to the Austronesian family, the guyub, he said, is called the Tolaki Tribe, which inhabits the province of Southeast Sulawesi. The Tolaki tribe is spread over 7 districts/cities in the province of Southeast Sulawesi, one of which is Kendari City. The research aims to know the form of the ecolexicon, the construction of grammatical categories and the meaning of the lexicons in the oral literary text of guyub spoken tolaki language. This study was designed with a qualitative approach. This approach was chosen because it can answer the problem formulation that has been formulated in the previous introduction. Therefore, a qualitative approach is used to answer the problem formulation. The data of this research are written data taken from the published manuscripts of Tolaki oral literature. The written form in question can be in the form of words, phrases, or sentences. The data for this study were obtained from published Tolaki oral literature manuscripts and 4 (four) informants as supporting data sources who met the criteria, namely native speakers of the Tolaki Regional Language (BDT) aged 40–55 years who live in Poasia District, Kendari City. The results show the results of the discussion, and it can be concluded that there are 45 ecolexicons in the Tolaki Regional Language. The ecolexicon is based on grammatical categories, divided into three parts: noun grammatical categories consisting of 18 lexicons, 12 lexicons of verbs, and 8 lexicons of adjectives.

Keywords: Ecolexicon · Treasure · Oral Literary Text

1 Introduction

Every human being has a goal in conversation to get information and establish communication and relationships between communities in society through the media in the form of language. Language has a vital role in human relations with the world, especially in the environment in which we live. The use of language has a significant influence on certain things, such as the achievement of the main goal, namely the purpose to be conveyed. (Holmes (2017) suggests that language provides various ways to express something,

such as greeting, describing something, giving praise, and various other things [1]. Language conveys messages, desires, and opinions that can influence human thoughts or perceptions about many things, one of which is the natural environment.

The relationship between language and the environment has an essential meaning for humans, as humans treat each other or something influenced by thoughts, concepts, ideologies, and world views of nature that are formed through language. The two are inseparable because language influences how we think about the world and inspires people to protect nature. Every human being has his way of interacting with the surrounding nature, one of which is caring for nature because of his wisdom. Wisdom is openly normative, containing norms, rules, and postulates regarding the situation in the universe. As Naess (2008) defines, ecological wisdom is not just knowledge and information but also involves intuition and insight that energizes the soul, mind, feelings, and senses with integrated understanding [2]. Generally speaking about language and the environment, there are subdisciplines of linguistics explaining the relationship between the two called ecolinguistics, known initially as the study of ecology [3]. Language ecology has reasons to put forward as Yang (2014) that the purpose of language ecology is to analyze and study the ecology of the language that is around it, preserve and develop the ecology of language and its correlations, seeking a close relationship between the ecology of language and the ecology of humans [4]. It can be said that language ecology seeks methods to preserve and develop it by describing and analyzing the relationship between language and nature. Every research has its reasons why it is presented. Based on the case of language ecology, this research is presented as an ecological approach to language that considers the complex network of relationships between the environment, language, and speakers. As we know, language ecology takes a functional perspective. From a functional perspective, language motivated by communicative users and speakers applies in the environment in which they live.

Ecolinguistics is concerned with the study of language and ecology. Stibbe (2015) states that ecolinguistics has been applied to describe the study of the interaction and diversity of languages, the analysis of texts on the environment, the study of how words in a language relate to objects in the local environment, the study of dialects in specific geographic locations, and many regions [5]. Various others. The various approaches arise from different understandings of ecology, from the comprehensive concept of the interaction of several living things. In simple terms, ecolinguistics can explore more general language patterns to influence how humans think and treat nature. Ecolinguistics has another important focus put forward by Stewart (1999) as a directed social movement [6]. These movements are fighting for freedom, equality, justice and the rights of other organisms towards other creatures due to a large number of victims of ecological destruction, namely creatures who cannot be made aware of the forces behind the oppression that occur and do not have a voice to fight against discourses that oppress animal and plant species, forest, river, or the next generation.

The reasons for the emergence of ecolinguistics are, among others, a result of the progress of human ecology because of the interconnections and interdependencies between all types of systems (including economic systems, social systems, religious systems, cultural systems, linguistic systems, and ecosystems) which are continuously highlighted and explored. In addition, ecolinguistics is now emerging due to a need for

understanding community ecology, as climate change, resource depletion, and ecosystem degradation reduce the earth's ability to support humans and many other species. As a result, all kinds of disciplines engage with the reality of the ecological dependence of humanity, from ecological economics to ecofeminism, ecopsychology, ecopoetics, ecocriticism, ecosociology, social ecology, and political ecology, so that ecolinguistics can find its own identity.

The correlation between language, culture, and nature is also decreasing, especially in understanding language-speaking people towards environmental diversity, manifested in a lexicon closely related to a particular environment (eco-lexicon). Vocabulary in a language can be represented as a complex inventory of all ideas, interests, and activities of a particular speech or ethnic group that reflects the characteristics of the physical and cultural environment of the community. Furthermore, Renjaan (2014) claims that the ecolexicon reflects the cognitive intelligence of the speaker [7]. This is because the ability to communicate includes the ability to think, remember, use language and solve problems, all of which are mental activities that each individual does consciously in their interactions with the environment.

Indonesia is a country dubbed as an archipelagic country which is rich in identity in the form of various cultures, ethnicities, and traditions. Each region has its characteristics that can be seen in its cultural system. So, in this case, the diversity of each region can be reflected through the language of its speakers because every language is present and lives with its speakers in a specific space and time [8]. One of the regions in Indonesia that has an attraction reflected in its language and culture is located in Southeast Sulawesi Province, especially in Kendari City, where most people speak using the Tolaki Regional Language. The Tolaki tribe is a tribe that occupies the archipelago, which is located in Southeast Sulawesi. The Tolaki tribe inhabits the area around Kendari and Konawe districts. The Tolaki tribe comes from the Konawe kingdom. Many cultural treasures are attached to the Tolaki people, including the Mosehe Wonua ritual.

Tolaki language is one of the regional languages belonging to the Austronesian family, the *guyub*, he said, is called the Tolaki Tribe, which inhabits the province of Southeast Sulawesi. The Tolaki tribe is spread over 7 districts/cities in the province of Southeast Sulawesi, one of which is Kendari City. This regional language is classified as threatened because its speakers are increasingly experiencing a decline, so the need for linguistic conservation or revitalization, especially the preservation of oral literature currently present in the community.

The cause of the extinction of a language depends on how often speakers speak the language. Similar to the use of the Tolaki language, which is increasingly experiencing a decline, this is based on the results of research by the Southeast Sulawesi Provincial Language Office through the Literary Vitality Study in the years 2019 to 2020. Moreover, many art activities carry the theme of the wealth of the Tolaki people in the form of mantras, rhymes, and prayers that apply the Tolaki language so that the younger generation does not understand or even know the values contained in these activities, especially in the District Poasia. The role of language is significant for culture because the language has a dominant role in cultural development [9]. Language can be used as a medium to disseminate local wisdom to the next generation. The Tolaki people highly respect the traditions and customs brought by their ancestors. This is evidenced by the existence of

oral literature that has been recorded in rituals, dances, rhymes, myths, prayers, mantras and songs, which have been preserved until now so that their children and grandchildren can still know the wealth of the heritage of their ancestors.

One example of Tolaki oral literature, namely the ritual mantra of Mosehe Wonua, is one of the cultural treasures closely related to the process of rejecting reinforcements or as a form of gratitude to God for the gifts that have been given. In this ritual process, the utterance of words uses the Tolaki regional language, which contains environmental and linguistic elements in the form of an ecolexicon, such as flora and fauna, in the mantra. Several studies contribute to promoting the concept of ecolinguistics, particularly related to the ecolexicon. One is Sidu (2017) research entitled *Ecoleksikon Kaghatian Muna Language*. Nirmalasari analyzes the traditional GTBM (Guyub Tuter Bahasa Muna) eco-collection of kaghati (kite), which is a type of folk game played after the harvest [10]. In his research, he found an eco-collection of flora and fauna. The theory applied in this research is the theory of Einar Haugen. At the same time, the author puts forward the theory of Quirck, Bang, and Døør.

The purpose of this research is to support ecotourism in Poasia District because the mantras in the Mosehe ritual are oral tradition-based wisdom. So that Kendari City is known for the existence of an environmentally friendly tourism activity by prioritizing nature conservation, aspects of socio-cultural-economic empowerment of local communities, and aspects of learning and education. In this case, residents can prosper from the cultural and economic aspects. The research aims to know the form of the ecolexicon, the construction of grammatical categories and the meaning of the lexicons in the oral literary text of guyub spoken tolaki language.

2 Method

This study was designed with a qualitative approach. This approach was chosen because it can answer the problem formulation that has been formulated in the previous introduction. A qualitative approach is used to answer the problem formulation. The data of this research are written data taken from the published manuscripts of Tolaki oral literature. The written form in question can be in the form of words, phrases, or sentences. The data for this study were obtained from published Tolaki oral literature manuscripts and 4 (four) informants as supporting data sources who met the criteria, namely native speakers of the Tolaki Regional Language (BDT) aged 40–55 years who live in Poasia District, Kendari City.

3 Result and Discussion

The word mosehe comes from two syllables; namely, mo means “to do something”, and “sehe” means “holy”. Communication and asking the Creator to protect them from all calamities or disasters related to social issues and plantations/agriculture (Arifin, 2008). The mosehe, according to Tarimana (1989:236), is a speech made by the Tolaki tribe to purify themselves because of a violation of customs. The ritual is usually done if, during the community, many disasters or calamities befall. The bound speech in the Mosehe traditional ceremony is in the form of utterances that have a standard and function

as a mantra. Until now, the Tolaki people believed mantras contain magical powers and are considered sacred in every ceremony or ritual, whether traditional, cultural, or religious. According to the belief of the Tolaki people, in the Mosehe mantra, there are several words that only certain people can interpret. Including to obtain these mantras, one must go through several stages that only some can go through. Therefore, in its implementation, the mosehe ritual is led by a shaman or elder figure who knows the stages of carrying out the mosehe ritual and knows the readings of the mantra.

Spell Stage 1

In stage 1, mbusehe by using sign language invites people to be purified while reciting a mantra like the following:

Morongo-rongo neti"olu,
 Mendengar pada telur
 Au podeai
 Dan kamu mendengar
 Kuonggo sumeheiko...
 Saya hendak me-mosehe-kan
 Tiwahakono moliakono
 ...Entah siapa tahu
 Ia pombeotudari mosaano Ada tutur kata jahatnya Uha kaemosano
 Garis nasib yang tidak baik
 Sumali mosaano
 Tanda-tanda tidak baik
 Sumali mate
 Tanda-tanda kematian
 Sumali hakisako
 Tanda-tanda sakit keras Mbado owose mbali owose Pantangan besar
 Ieitono la sinehenggu
 Hal inilah yang saya sehe
 La pinoko sirenggu Yang saya singkirkan Iamoto noponggonosako Janganlah ia terkena
 Nopombeo olosako
 di antara yang lain Nggo tiolu tamomu Kamu telur namamu
 Tambasuasa gambara sula Tambusuasa(?) lambang penutup Inamu umokowiko mom-
 buuwingi
 Indukmu mengerami kamu sejakmalam
 Amamu tumotarahili Jantanmu berkokok Iwano oleo oha
 Di atas matahari besar
 Meteweipo wura pundi,
 Setawar-tawarnya kulit batang pisang
 Manomoteweipo Tapi lebih tawar Tekokonono tiolu Selicin-licinnya telur
 Manomoloropo pekokonono Tapi lebih licin terkenannya Aroto kumadurii ona tou
 Mereka akan penuh hidupnya Lumeusi"i umururo
 Tiba pada umur panjang

Spell Stage 2

In stage 2, mbusehe takes a few leaves of forest betel, siri lime, and betel nut skin and puts it on top of the nyiru. Next, mbusehe takes a chicken egg, then puts it on a banana stem while reciting the following mantra.

Morongo-rongo netiolu Mendengarkan pada telur Au poedea“i
 Dan engkau dengar Powule akomu ihanamu Siri pinangmu di kananmu Rua lawa rua
 wisi
 Dua lembar dua iris Puumbuumu sinehe Keturunanmu sinehe Puumbuunggu sumeheko
 Keturunanku sumeheko Kuonggo ona
 Saya akan segera
 Mosehe moninikake Mosehe diinginkan Mosehe monapake Mosehe sejujukan
 Keto hoko-hoko labua
 Akan senanglah berlabu
 Hoko-hoko pe ono Nggo hendetoka
 Senang hatinya? Talu tinongo Talu (?) tinongo Pae hinae
 Padi diikat dan teratur
 Lawalu inusu neiaku
 Lawalu (?) diikat
 O ora pekuro wuko-wuko
 pada seperiang Pakis melingkar siput
 Puumbu tukono
 Bunyi-bunyi tongkatnya
 Pabimbali uwano Uban berganti uban Pelolo oru watu Berakar batu
 Pekuli nggolopua Berkulit kura-kura Inggoo tiolu temomu Engkau telur namamu
 Tambasuasa gambara sula Tambuasa (?) lambang pemutus Inamu umokowiko mombu-
 uwingi
 Indukmu mengerami kamu sejak Malam
 Amamu tumotaraihil Jantanmu berkokok, Iwano oleo oha
 Di atas matahari besar
 Moteweipo wura pundi
 Setawar-tawarnya batang pisang
 Menomotewepo penaono Tetapi lebih tawar hatinya Mangguku ipo tiolu Sekukuh-
 kukuhnya telur
 Mano menggukuipo penaono Tetapi lebih kukuh hatinya Mbeakoki hopulo ndapuno
 Sedangkan sepuluh pegunungan Hopulo lebono
 Sepuluh lembahnya
 Inggoo tumorikei
 Engkau yang mengetahui Anggalo ndoa peihi Lembah yang tidak berisi Inggoo“o
 tumorike toroaha
 Engkau yang mengetahui kehidupan
 Inggoo“o tumoorike meteaha
 Engkau yang mengetahui kematian

Ieito ona la sinehnggu Itulah yang saya sucikan la pinoko sireinggu
 Yang saya geserkan
 Iamoto nponggonasake Janganlah ia terkena Keumbuleki tiolu
 Kalau kembali telur Nopetioluko^o inamu pada induknya Kekimbule mesorogario
 Ia akan kembali bersurga
 Wowai mosaana Perbuatan jahatnya Pombeotudari mosaano Tuter kata yang tidak baik
 Ma nggooinggooto tioluNggasumukangge^e
 Engkaulah telur
 Pasi laelaeni
 Padang pasir yang luas
 Wuta ndaa nidunggu
 Negeri yang tidak dapat dicapai
 Tekono ona
 Jurang yang tidak dapat dijamah
 Di tempat yang terhalang
 Mbera bitara sala Segala perkataan salah Mbekuku sala nggukura Ajaran salah tingkah
 Nimopepu^{ako} Nimohondawa^{ako}
 Yang dapat memusnahka
 Yang dapat membawa bencana

Spell Stage 3

Mombowuleako or serving betel nut. In this ritual, mbusehe, eats and serves betel nut for the person to be purified while reciting the mantra, as follows.

Aso... Oruo... Tolu... Satu... Dua... Tiga.... Akutontumowoko tiolu
 Saya akan pecahkan engkau telur
 Mbeakoki pedal Sedangkan permasalahan I Besulutu
 Di Beselutu Mealo meohai Kawin bersaudara
 Teposepe mata nda^a Bertemu mata parang Tepolalo mata mbetuko Bertemu tombak
 Keno tetowoto ti^{olu}
 Kalau sudah pecahlah telur Tesereto opundi Terpotonglah batang pisang La iki linde
 Menjadi renda La iki ari-ari Menjadi berhenti La iki tekalo
 Menjadi melingkar
 La iki tepowean
 Menjadi terpisah dan berdamai

3.1 Classification of the Ecolexicon in Mosehe Wonua's Ritual Mantras Based on Grammatical Forms

In the table, all ecolexicon is classified into two forms according to the root and derived word. The classification is described in table.

GRAMMATICAL FORM		
Base Word		Derivative Words
1	<i>Ti'olu</i> "Telur"	<i>Merongo-rongo</i> "Mendengar"
2	<i>Ama</i> "Jantan"	<i>Sirenggu</i> "Singkirkan"
3	<i>Pawole ako</i> "Sirih Pinang"	<i>Umikowi</i> "Mengerami"
4	<i>Watu</i> "Batu"	<i>Tumotaraihili</i> "Berkokok"
5	<i>Nggolopua</i> "Kura-Kura"	<i>Hinae</i> "Diikat"
6	<i>Wura Pundi</i> "Batang Pisang"	<i>Pekuro</i> "Melingkar"
7	<i>Ma Nggoinggooto</i> "Padang pasir"	<i>Tekalo</i> "Melingkar"
8	<i>Ipuri Tahiwuta</i> "Dasar Laut"	<i>Ndapuno</i> "Pegunungan"
9	<i>Morini</i> "Dingin"	<i>Tetowoto</i> "Pecahlah"
10	<i>Iwoi</i> "Air"	<i>Tumowoko</i> "Memecahkan"
11	<i>Tewole</i> "Sirih"	<i>Tesereto</i> "Terpotonglah"
12	<i>Mbundi</i> "Pohon Pisang"	<i>Mosehe</i> "Memohon"
13	<i>Puu Panggo</i> "Pohon Sagu"	<i>Nawara</i> "Menawar"
14	<i>Pae</i> "Padi"	–
15	<i>Wuko-Wuko</i> "Siput"	–
16	<i>Mata Nda'a</i> "Mata Parang"	–
17	<i>Mata Mbetuko</i> "Mata Tombak"	–
18	<i>Tetewei</i> "Tawar"	–
19	<i>Kokonono</i> "Licin"	–
20	<i>Mosaano</i> "Tidak Baik"	–
21	<i>Oleo</i> "Matahari"	–
22	<i>Lumeusi'i</i> "Panjang"	–
23	<i>Rua Lawa</i> "Dua Lembar"	–
24	<i>Rua Wisi</i> "Dua Iris"	–
25	<i>Monapa</i> "Sejuk"	–
26	<i>Hoko Hoko</i> "Senang"	–
27	<i>Tuko</i> "Tongkat"	–
28	<i>Tiolu</i> "Luas"	–
29	<i>Oduku</i> "Nyiru"	–

And there are two parts of the grammatical form, namely the base word totaling 30 echolexicon, while the derived word which is 13 echolexicon.

3.2 Classification of Ecolexicon in Mosehe Wonua's Ritual Mantra by Grammatical Category

GRAMATICAL FORM			
Noun		Verbs	Adjective
1	<i>Ti'olu</i> "Telur"	<i>Merongo-rongo</i> "mendengar"	<i>Morini</i> "Dingin"
2	<i>Pawole ako</i> "sirih"	<i>Sirengu</i> "Singkirkan Pinang"	<i>Tetewei</i> "Tawar"
3	<i>Watu</i> "Batu"	<i>Umikowi</i> "Mengerami"	<i>Kokonono</i> "Licin"
4	<i>Nggolopua</i> "Kura-Kura"	<i>Tumotaraihili</i> "Berkokok"	<i>Mosaano</i> "Tidak Baik"
5	<i>Wura Pundi</i> "Batang Pisang"	<i>Hinae</i> "Diikat"	<i>Lumeusi'i</i> "Panjang"
6	<i>Ma Nggoinggoot</i> "Padang Pasir"	<i>Pekuro</i> "Melingkar"	<i>Monapa</i> "Sejuk"
7	<i>Ipuri Tahiwuta</i> "Dasar Laut"	<i>Tekalo</i> "Melingkar"	<i>Tiolu</i> "Luas"
8	<i>Iwoi</i> "Air"	<i>Tumowoko</i> "Memecahkan"	
9	<i>Tewole</i> "Sirih"	<i>Tesereto</i> "Terpotonglah"	
10	<i>Mbundi</i> "Pohon Pisang"	<i>Mosehe</i> "Memohon"	

4 Conclusion

Research on the ecolexicon of the ritual mantra of Mosehe Wonua in UDB has been conducted. The results show the discussion results, and it can be concluded that there are 45 ecolexicons in the Tolaki Regional Language. The ecolexicon is based on grammatical categories, divided into three parts: noun grammatical categories consisting of 18 lexicons, 12 lexicons of verbs, and 8 adjectives.

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