Lexical Paraphrases in *Tonis* (a Poetry of Dawan or *Uab Meto*) Marriage Process in South Central Timor District

Rudolf J. Isu[1] ✉

[1]Program Studi Pendidikan Bahasa Inggris, Universitas Persatuan Guru 1945, NTT, Indonesia

Article Info	Abstract
	This paper is entitled Lexical Paraphrase in *Tonis* (Dawan Poetry or *Uab Meto*) used in the Marriage Process in South Central Timor District. The problem of this paper is whether the speech in *tonis* in Dawan ethnic can show lexical paraphrase both lexical paraphrase on noun, lexical paraphrase on adverb, lexical paraphrase on adjective and lexical paraphrase on preposition. The purpose of this research is to find out whether there is a paraphrasing process in the speech of the marriage process in South Central Timor District. The topic or title mentioned above is considered to have its own uniqueness in language style and distinctiveness in speech. This research uses a qualitative approach method. The results of this study show that there are fifty lexical paraphrases on verbs, twenty-four lexical paraphrases on nouns, eleven lexical paraphrases on adverbs, four lexical paraphrases on adjectives, and one lexical paraphrase on prepositions.

INTRODUCTION

The culture in each region is very diverse, as well as the culture found in the Timorese people. Cultural diversity is summarized in various works, especially works produced orally. One of the works in the form of oral speech is poetic and narrative (Liubana, 2017). Narrative and poetic forms orally are one part of folklore. Folkor is a part of the culture of a collective that is spread and passed down from generation to generation among any kind of collective, traditionally in different versions, both in oral form and examples accompanied by gestures or reminder aids (Danandjaja, 2007).

Oral literature and cultural traditions of the *Dawan* people can be traced in traditional ceremonies that are often carried out by the community owners. In every traditional ceremony carried out there are traditional utterances that are spoken (Danandjaja, 2007).

.These traditional utterances appear in traditional ceremonies such as: traditional ceremonies of begging, marriage, making houses, receiving and releasing guests, inauguration of houses of worship, traditional agricultural

ceremonies, welcoming guests, releasing guests, farewell and so on.

Dawan's oral literature consists of poetry that is narrative and poetic, Tarno · (1992) This is because oral literature is delivered in *Dawan* language orally both narratively and poetically. Especially for the *Dawan* people in South Central Timor district, the customary speech is called *tonis.*

Tonis is generally equated with sayings containing prayers to the Almighty, nature, and ancestors, which are associated with the form of traditional ceremonies. Tonis in the Dawan community in South Central Timor Regency (hereinafter TTS) is poetic, metaphorical, and generally narrative. The term "*tonis*" *(Dawan* language) literally means speech, and "Natoni" means the activity of speaking, while the person who speaks is called "*Atonis".* *Tonis* means traditional speech spoken in traditional ceremonies that take place according to their activities (*natoni*). Tonis is still practiced and lived as one of the most popular forms of literature.

Tonis is spoken traditionally by the person entrusted to speak. Speakers are Indigenous Elders (*Atonis/Mafefa*) who in social organizational structures always act as a link between the human world and the ancestral world; between ordinary people and rulers (usif); between the human world and God. This type of tonic oral literature contains very rich cultural values because tonis can be spoken on various occasions and formal ritual interests. The process of implementation and procedures related to the narrative vary, according to the function and purpose of the narrative. The pattern of chanting varies according to each village. The *Dawan* people, especially in TTS Regency, believe that tonis done correctly will bring supernatural powers derived from ancestors, natural forces, and divine, because the tonis performed is sacred. Isu. Rudolof J. (2018).

The implementation of tonis is usually in the form of a group, one becomes the leader who is in charge of speaking from beginning to end while the members are in charge of saying the last word in each line of sentences simultaneously. Tonis chanting is done in a chanting manner, with paraphrasing that has been arranged in such a way that

people who witness or just hear it can observe its beauty, in addition to understanding its meaning.

Therefore, the author is interested in conducting more in-depth research on one of these tons. This study focuses more on paraphrasing, oral speech, tonis from a lexical point of paraphrasing.

Paraphrase

Paraphrasing as a term comes from the Latin "paraphrase " or Greek (Paraphrasein), with the same meaning, namely "Additional Ways of Expression". According to the Kamus Besar Bahasa Indonesia. (KBBI), paraphrase or paraphrase is a re-expression of a speech from a level or various languages into another speech without changing the original meaning. In addition, paraphrasing can also be understood as re-decomposition of a text (composition) in another form (words), with the aim of being able to explain the hidden meaning. Paraphrasing can be regarded as a method used by writers to avoid plagiarism by providing indirect quotations from the original text. Paraphrasing is a linguistic term for the result or process of producing versions without changing meaning. Crystal (1985), Grady et al. (1992), and Fromkin and Rodman (1993:133-132). What the writer does by using the paraphrasing technique is something that does not violate the law, because the writer will only rewrite the idea in his own words. The step for paraphrasing is to find the essence of a text that has been read and find various problems in the text. As for a text that can be paraphrased quite a lot, such as narrative text, news text, advertising text, and so on. Paraphrasing is a technique that can be used both orally and in writing. Oral paraphrasing is a process that expresses the contents of speech orally. Oral paraphrasing technique is then used to practice speaking skills by retelling something in your own language. Meanwhile, paraphrasing is also a process of expressing the contents of speech in writing. This paraphrasing technique in writing itself is done to practice writing skills. The characteristics of paraphrasing include the following: (1). Paraphrasing has a language utterance that is different from the original text

before it is paraphrased, (2). Has a language delivery technique that is different from the original source, (3). The meaning and content of the speech does not change from the original source. Big Indonesian Dictionary (KBBI). Paraphrasing is the restatement of a text in a different form or words, but the content still explains the same meaning. Bhagat, R., & Hovy, E. (2013)

Lexical

Lexical is the meaning that corresponds to its referent, or the meaning that is real in our lives, Pateda, Mansoer (1996). Lexical is also the word or vocabulary of a language. Lexical meanings are often called meanings according to dictionaries. Lexical is a small part of a word that has the meaning of laden. Big Indonesian Dictionary (KBBI)

METHODS

This research belongs to the type of qualitative research. This is in accordance with descriptive studies in the form of written data or oral data from people or observed behavior, especially on *tonis* oral speech in the *Dawan* community. Both data exposure, data explanation, and understanding of tonic oral speech in the *Dawan* community in South Central Timor Regency were carried out in depth. The source of the data comes from informants who can recite *tonis* in various traditional ceremonies.

Data collection refers to the approach proposed by Sudikan (2001) that data collection in oral literature, using: observation; Recording; interview; and record keeping. Observation is seeing and observing an event (dance, games, behavior, singing, speech and others) from its external symptoms to its interior and describing or describing precisely the results of its observations, (Taum, 2011). This research is carried out by direct observation of the continuity of activities (*natoni*) or "*tonis*" speech activities, so that they can see and record the sequence of these activities themselves. In addition, skills using recording tools (camera or video) are used. It was intended to record the

utterances spoken by traditional elders *(Atonis)* during the activity (natoni) of the marriage process.

The types of data used are emic data and ethical data. The emic data in this study came from informants, namely the traditional tonic speech of the marriage process in the *Dawan* community. Ethical data in this study are experience, insight / knowledge from the author about structural studies as material in analyzing data. The process of analyzing data is carried out in several stages, namely: first transcription by transferring from oral to written form. Second, in the study of oral literature as much as possible attempted verbatim translation (literally). Thus, the translation is not always literal but a free translation or can also look for equivalents that match the meaning of the original words if the literal translation becomes incoherent or not in accordance with the grammatical rules of Indonesian. Third, identify data based on paraphrasing structures. Fourth, interpret and describe, then draw conclusions. In terms of interpreting and describing, the author tends to review data in the form of Dawan language, with the intention of not changing the authenticity of the sounds contained in it. While the translation results to help explain its meaning. The structure of tonis oral literature is analyzed in a way; Identify the oral speech in terms of paraphrasing. Analyze by interpreting parts of words, phrases that indicate the presence of lexical paraphrase in verbs, lexical paraphrase in nouns, lexical paraphrase in adverbs, lexical paraphrase in adjectives, lexical paraphrase in preposition.

RESULTS AND DISCUSSION

This paper presents the findings of lexical paraphrases in tonis (*Dawan* Poetry or *Uab Meto*) used in the marriage process in South Central Timor District. All poetic lyrics in the *tonis* speech were analyzed according to the qualitative method. The results of this study show that there are fifty lexical paraphrases on verbs, twenty-four lexical paraphrases on nouns, eleven lexical paraphrases on adverbs, four lexical paraphrases on adjectives, and one lexical paraphrase on prepositions with the following discussion:

LEXICAL PARAPHRASE IN VERBS

In the study, there are fifty lexical paraphrase in verbs in *tonil* speech as written below:

1. The word *tanun ok* in sentence *neu oin ona tok tokn ma ta'taut* **tanun ok***lek - lekom tabua ok ne* can be exically paraphrased into *neu oin ona toktoko ma ta 'taat* **niubnok** *lek- lekom tabua ok ne.*
Thelexicalparaprhases in **tanun ok** and **niubnok** are verbs

2. The word *manikin* in sentence *nuasinim onan manikin lek-lekot tan mase 'on ne* can be lexically paraphrased into *nuasinim onan mafuan leklekot tan mase 'on ne*
manikan and *mafuan* are verbs

3. The word *mautut* in sentence *nakamnak mautut oin nekan lekom teinat ne* can be lexically paraphrased into *nakamnnak paleot oin nekan lekom teinat ne*
mautut and paleot are verbs .

4. The word *etu* in sentence *ona etu lek- lekom utona ne* can be lexicallyparaphrased into *ona pi'o lek-lekom utona ne*
etu and *pi'o* are verbs

5. The word *uluke* in sentence *maut henati 'tiat uluke lek - lekom umata ne*can be lexically paraphrased into *maut henati tiat etun lek- lekom umata ne*
uluke and *etun* are verbs

6. The word *na et*in sentence *maut he 'mau luikfa natninat nahinem na'et ne*can be lexically paraphrased into *maut he 'mau luikfa natninat nahinemnkius ne*
na'et and *nkius* are verbs

7. The word *tut*in sentence *he tut kit onme*paraphrased into *he suil kit onme ma' net kit nema' net kit ne* can be lexically
tut ad *suil* are verbs

8. The word *mkius*in sentence *nak onam mkius nit leno in sufan ma 'muke ne* can be lexically paraphrased into *nak onam mu 'et mit leno in sufan ma'muke ne*
mkius and *nu'et* are verbs

9. The word *utninat*in sentence *au utninat kam mfun koti ma mnon* ne can be lexically paraphrased into *Au nenat kam mfun koti ma mnon ne*
utninat and *nenat* are verbs

10. The word *sium* in sentence *maut he sium ko lek- lekom utaim ko ne* canbe lexically paraphrased into *mat he u auba ko lek - lekom utaim ko ne*
sium and *u auba* are verbs

11. The word *fenam* in sentence can *oin ona fenam omam ma 'nao ne* be lexically paraphrased into *oin ona 'kuit'am omam ma 'nao ne*
fenam and *kuit* 'am are verbs

12. The word *tipok* in sentence *nak on luman kunum sona kunut maut he tipok 'nfanim ma li 'ok ne* can be lexically paraphrased into *Nak on lumankunum sona kunut maut he 'ubain ok 'nfanim ma li ok ne*
tipok and *ubain ok* are verbs

13. The word *uloitan"* in sentence *henati uloitan lek - lekom ubalab ne* can be lexically paraphrased into *henati paloli lek - lekom ubalab ne*
uloitan and *paloli* are verbs

14. The word *npas* in sentence can be ba'u asuat kaisa npas nale 'u ma ntai nee lexically paraphrased into *ba 'u asuat kaisa na'kala nale 'u ma ntai ne*
npas and *na 'kala* are verbs

15. The word *futun*in sentence *maut henati on tani an ana ma ktitia ta futunule 'u ma ukponi ne* can be lexically paraphrased into *maut henati on tani anana ma ktitia ta'upeo ule 'u ma ukponi ne*
futun and *upeo* are verbs

16. The word *ukponi*in sentence *maut henati i on tani an ana ma ktitia ta'futunule 'u ma ukponi ne* can be lexically paraphrased into *maut henati on tani anana ma kitia ta 'futun ule 'u ma ukfili ne*
ukponi and *ukfili* are verbs

17. The word *mutenab* in sentence *mutenab lek - lekom mune 'ob ne* can belexically paraphrased into *mumasab lek - lekom mune 'ob ne*
mutenab and *mumasab* are verbs

18. The word nahin in sentence he au nekat nahin ma au teika ne can be lexically paraphrased into he au *nekat mbe' ma au teika ne*
nahin and *mbe'* are verbs

19. The word *ntalhai* in sentence *kolo a'bula, mam ma asu a'hula kaisa n'elma ntalhai ne* can be lexically paraphrased into *kolo a 'bula, mant ma asua'bula kaisa n'el ma nlakan ne*
ntalhai and *nlakan* are verbs

20. The word *utaim* in sentence *maut he 'sium ko lek-lekom utaim ko ne* canbe lexically paraphrased into *maut he 'sium ko lek - lekom sium ko ne*
utaim and *sium* are verbs

21. The word *telim* in sentence *Au utninat ona telim oma ma 'nao ne* can belexically

paraphrased into *Au utninat ona kuit am oma ma 'nao ne*

telim and *kuit* am are verbs

22. The word *tois* in sentence *maut he kahat u uis ko ma utua ko neu a iup noin lanan ma a tois oe in enon ne* can be lexically paraphrased into *maut hekahat u uis ko ma utua ko neu a iup no in lanan ma a op oe in enon ne*

tois and *op* are verbs

23. The word *nsaksi* in sentence *henati nsaksi lifeto in lanan ma li 'mone ineonam* can be lexically *ntebes lifeto in lanan ma li mone in eonam*

nsaksi and *ntebes* are verbs

24. The word *mfaniom* in sentence *maunom lek-lekom ma mfaniom ne* can be lexically paraphrased into *maunom lek- lekom ma mpaisun om ne*

mfainom and *maunom* are verbs

25. The word *mutiaba* in sentence *mutiaba lek-lekom munokba ne* lexically paraphrased into *m'etu lek-lekom munokba ne.*

mutiaba and *m'etu* are verbs

26. The word *mubalab* in sentence *muloitan lek - lekom mubalab ne* can be lexically paraphrased into *muloitan lek- lekonm mpaloli ne*

mubalab and *mpaloli* are verbs

27. The word *tatef* in sentence *nuakit taeuk lek - lekom tatef ne* can The lexically paraphrased into *nuakit taeuk lek- lekom tabua ok ne*

tatef and *tabua ok* are verbs

28 The word *maetun* in sentence *he nuakit manek lek-lekom ma maetun ne* can be lexically paraphrased into *he nuakit manek lek - lekom ma makatonan ne*

maetun and *makatonan* are verbs

28. The word *natninat* in sentence *he 'mau nekfa ntaknat nahinem natninat ne* can be lexically paraphrased into *he 'mau nekka ntaknat nahinem nenat ne*

natninat and *nenat* are verbs

29. The word *tatu ab* in sentence *on tatu ab lek-lekom tanokba ne* can be lexically paraphrased into *on tasekeb lek-lekom tanokba ne*

tatu ab and *tasekeb* are verbs

30. The word *fan-faniok*" in sentence *au utninat on aun- aunok ma fan–faniok neu pua mol oni in eonam ne* can be lexically paraphrased into *Au utninat on aun- aunok ma paisunok neu pua mol oni in eonam ne*

fan-faniok and paisunok are verbs

31. The word *tasopu* in sentence *henati tasopu lek-lekom tanoeba ne* can be lexically paraphrased into *henati tafinba lek- lekom tanoeba ne*

tasopu and *tafinba* are verbs.

32. The word *mnek* in sentence *henati mnek m mis ho ate kau ho fufu tuan kauma ho mnasi* can be lexically paraphrased into *henati mloim mis ho ate kauho fufu tuan kau ma ho'o mnasi*

mnek and *mloim* are verbs

33. The word *ntait* in sentence *henati 'mau nekfa nlinot nahinem ma ntait ne* can be lexically paraphrased into *henati mau nekfa nlinot nahinem menatenbat ne*

ntait and *natenbat* are verbs

34. The word *musanut* in sentence *nak on pepa mua te msiuman mulail siln ma musanut ne* can be lexically paraphrased into *nak on pepa nua te msiuman mulail siln ma munebet ne*

musanut and munebet are verbs

35. The word *toti* in sentence *he 'toti lek-lekom utana ne* can be lexically paraphrased into *he se'o lek-lekom utana ne*

toti and *se'o* are verbs

36. The word *nlek* in sentence *henati nlek kau tahu ma nlek kau ne* lexically paraphrased into *Henati nlek kau tabu ma nlul kau ne* can be

nlek and *nlulu* are verbs

37. The word *muletiom* in sentence *he mulet'iom omam ma mufoi om te* can be lexically paraphrased into h *mkuit om omam ma mufoi'om ne*

mulet 'iom and *mkuit om* are verbs

38. The word m*utninat* in sentence *Hhe mtaknat muhinem mutninat ne* can be lexically paraphrased into *he mtaknat muhinem mnenat ne*

mutninat and *mnenat* are verbs

39. The word *tanoal* in sentence *na ona tsefi lek- le kom tano al ne* can be lexically paraphrased into *na ona tsefi lek- lekom tasoni ne*

tano al and *tasoni* are verbs

40. The word *tae* in sentence *henati tae ma tasana neu usif nfunam natej le* can be lexically paraphrased into *henati tnono ma tasana neu usif nono nfunam natef te nono ne*

tae and *tnono* are verbs

41. The word *natef* in sentence *henati tae ma tasana neu usif nfunam natef te* can be lexically paraphrased into *Henati tae ma tasana neu usifnononfunam na euk te nono ne*

natef and *na euk* are verbs

42. The word *mukes iom* in sentence *mukes iom lek - lekom mutnan 'om ne* can be lexically paraphrased into *mfonat lek - lekom mutnan 'om ne*
    mukes iom and *mfonat* are verbs.

43. The word *nibun* in sentence *henati 'nibun usif amaf henati nfun ma nono ne* can be lexically paraphrased into *henati 'bubun usif amaf henati nfun ma nono ne*
    nibun and *bubun* are verbs

44. The word *u aiti* in sentence *he u aiti sin lek-lekom u latan sin ne* can be lexically paraphrased into *he u tuna sin lek - lekom u latan sin ne*
    u aiti and *u tuna* are verbs

45. The word *nluketnin* in sentence *henati nmata et ma nluketnin hit pepa hit sano hit ela ne* can be lexically paraphrased into *henati nmata et ma natnin hit pepa hit sano hit ela ne*
    nluketnin and *natnin* are verbs

46. The word *upan* in sentence *au utninat u ikab lek - lekom upan ne* can b lexically paraphrased into *au utninat u ikab lek-lekom u ikab ne*
    upan ard *u ikab* are verbs

47. The word *matutan* in sentence *es maut he nuakit matutan lek–lekom taneteb* can be lexically paraphrased into *Es maut he nuakit ta ole lek - le kom taneteb*
    matutan and ta ole are verbs

48. The word *munoebom"* in sentence *he muletiom mfanim munoebom ne* can be lexically paraphrased into *he muletiom mfanim mkoenom ne*
    munoebom and *mkoenom* are verbs

49. The word *nao* in sentence *he teli te utuin na 'nao e* paraphrased into *he 'teli te utuin na 'se ne* can be lexical paraphrase.
    nao and *'se* are verbs

50. The word *maut* in sentence *es maut he eut ko lek - lekon uton ko ne* can be lexically paraphrased into *es paleo he eut ko lek - lekom uton ko ne*
    maut and *paleo* are verbs

LEXICAL PARAPHRASE IN NOUNS

In the study, there are twenty-four lexical paraphrase in nouns in *tonis* speech as written below

1. The word *sonaf* in sentence *nbi au sonaf in nanan ma au pano ne* can belexically paraphrased into *nbi au ume in nanan ma au pao e*
    sonaf and *ume* are nouns

2. The word *tenab* in sentence *oini nmuikun tenab alekot ma lomit ne*can be lexically paraphrased into *oini nmuikun ne ob ale kot ma lomit ne*
    tenab and *ne ob* are nouns

3. The word *neno* in sentence *es neno nneneos ma nleklekat ona sae iot a sanu ne* can be lexically paraphrased into *es manas npepeos ma nlekle katona sae toi ma sanu ne*
    neno and *manas* are nouns

4. The word *tuanam*in sentence *nue honit tuanam tabanas ne* can be lexically paraphrased into *nue honit uisnam tabanas ne*
    tuanam and *uisnam* are nouns

5. The word *nekfa*in sentence *he 'nau nekfa ntaknat nahinem natninat ne*can be lexical paraphrased into *he 'mau tenba ntaknat nahinem natninat ne*
    nekfa and *tenba* are nouns

6. The word *eonam*in sentence can *ona 'muke in lanam 'ntuna in eonam ne*be lexically paraphrased into *ona muke in lanam 'ntuna in pepnam ne*
    'eonam and *pepnam* are nouns

7. The word *pano* in sentence *neu au sonaf in nanan au pano ne* can belexically paraphrased into *neu au sonaf in nanan au ume ne*
    pano and *ume* are nouns

8. The word *tani* in sentence *henati on tani an ana ma ktitiaat ta' pe on uleu ma futun ne* can be lexically paraphrased into *henati on nono an ana ma ktitiaat ta' peon uleu ma futun ne*
    tani and *nono* are nouns

9. The word *pah* in sentence *ak ho 'muke ka mabunu ka mahauno, ho leno ka mabunu ka mahauno nbi ho pah in nanam ho nifu ne* can be lexically paraphrased into *ak ho 'muke ka mabunu ka mahauno, ho leno ka mabunu kaahauno nbi ho kuan in nanam ho nifu ne*
    pah and *kuan* are nouns

10. The word *totafa* in sentence *bi totafa lasi, nunpene ma bonak ne* can be lexically paraphrased into *nbi atoni lasi, Nunpene ma Bonak ne*
    totafa and *atoni* are nouns.

11. The word *liknoni"'* in sentence *es maut he pua lik noni on namnaunonnfafanit manu lik n0ni namnaunon ne* can be lexically paraphrased into *esmaut he pua matnoni on namnaunon nfafanit manu lik noni namnaunon ne*
    liknoni and *matnoni* are nouns

12. The word *an feto* in sentence *hit an feto in aenam ne* can be lexicallyparaphrased into *hit lifeto in aenam ne*
    an feto and *lifeto* are nouns

13. The word *an mone*in sentence *hit an mone in aenam ne* can be lexicallyparaphrased into *hit linone in aenam ne*
    an mone and *limone* are nouns

14. The word *kibit* in sentence *ka tanak- nakam ka tbet- tbetat makoti kit ma makali kit neu kibit in tuanamn in uisnat palenat in tuanam ne* can be lexical paraphrased into *ka tanak-nakamn ka tbet- tbetat makoti kit ma makali kit neu ana plenat in tuanam in uisnat palenat in tuanam ne*
    kibit and *anapalenat* are nouns

15. The word *apalenat*in sentence *akibit tuanam apalenat ne* can be lexicallyparaphrased into *akibit tuanam alenut ne*
    apalenat and *alenut* are nouns

16. The word *nekma*in sentence *mak nekma kalekom teima ne* can belexically paraphrased into *mak ansaoma kalekom teima ne*
    nekma and *ansaoma* are nouns

17. The word *tabu*in sentence *henati nlek kau tabu ma nlek kau ne* can belexically paraphrased into *henati nlek kau leku ma nlek kau ne*
    tabu and *leku* are nouns

18. The word *balab* in sentence *ai loitan i ma balab ne* can be lexically paraphrased into *ai loitan i ma palolit ne*
    balab and *palolit* are nouns

19. The word *tnana* in sentence *neu netu in nanan ma tnana ne* can be lexically paraphrased into *neu netu in nanan ma kintal ne*
    tnana and kintal are nouns

20. The word *bnak* in sentence *au utninat bnak nane on mausi ko matua kot ma ama ko ne* can be lexically paraphrased into *au utninat noni nane on mausi ko matua kot ma ama ko ne*
    bnak and *noni* are nouns

21. The word *naimnuke* in sentence *neu on fetnai in sonam in lana te nai mnuke in eonam ne* can be lexically paraphrased into *neu on fetnai in eonam in lana te limone in eonam ne*
    nai mnuke and *limone* are nouns

22. The word *usif* in sentence *te 'toit ko on keso nayuf ma usif ne can be* lexical paraphrased into t*e 'toit ko on keso nayuf ma fufu ne*
    usif and *fufu* are nouns

23. The word *fetnai* in sentence *neu on fetnai in eonam in lana te nai mnuke in eonam ne* can be lexically paraphrased into *neu on bisopo in eonam in lana te nai mnuke in eonam ne*
    fetnai and *bisopo* are nouns

24. The word *bisopo* in sentence *maut he makoti ko ma makali ko neu bisopo in eonam ne* can be lexically paraphrased into *maut he makoti ko ma makali ko neu bife in eonam ne*
    bisopo and *bife* are nouns

LEXICAL PARAPHRASE IN ADVERBS

In the study, there are eleven lexical paraphrase in adverbs in *tonis* speech as written below :

1. The word *fun koit*in sentence *mautut on kaj fun koit ma non koit maut he pi'o lek-leko ma nono ne* can be lexical paraphrased into *mautut on ka naokoit ma non koit maut he pi'o lek- lekom ma nono ne*
   fun koit and nao koit are adverbs

2. The word *lumnam sona*in sentence *henati kalu lumnam sona kunut tan eut kau lek-lekom naton kau ne* can be lexically paraphrased into *henati kaluka matua kunut tan eut kau lek- lekom naton kau ne*
   lumnamsona and *ka matua* are adverb

3. The word *fai"* in sentence *he nhatan na mpao ho neno ho fai. fai he lekamtalu mteni ma mlut ne* can be lexically paraphrased into *he nhatan mampao ho neno ho mesnokan. fai he leka mtalu mteni ma mlut ne*
   fai and *mesnokan* are adverbs

4. The word a*haket* in sentence *neu ahaket nanem amninet ne* can be lexically paraphrased into *neu antekes nanem amninet ne*
   ahaket and *amtekes* are adverbs

5. The word *ma'ap"* in sentence *au utninat nuakit ma'ap lek-lekom ma aukne* can be lexically paraphrased into *au utninat nuakit matak lek - lekom maauk ne*
   ma'ap and *matak* are adverb

6. The word *hae* in sentence *ona hae lek- lekom u'hae ne* can be lexicallyparaphrased into *ona 'petak lek- lekom u'hae ne*
   hae and *petak* are adverb

7. The word *taubnam* in sentence *he tlekatein in nenon in fainam in tabunam ne* can be lexically paraphrased into *he tlekatein in nenon in fainamn in leuknam ne*
   taubnam and *leuknam* are adverbs

8   The word *un-unu* in sentence o*n neno un unu ma fai ne* can be lexically paraphrased into *on neno mnaetna ma fai ne*

un unu and *mnaetna* are adverbs

9. The word *naufon* in sentence *henati on nahe pen mahae naufon lek- lekom na benonne* can be lexically paraphrased into *henati on nahe pen mahaen ntalfei lek- lekom na 'benon*

naufon and *ntalfei* are adverbs

10. The word *keso* in sentence *te 'toit ko on keso nayuf ma usif ne* can be lexically paraphrased into *te 'toit ko on mone nayuf ma usif ne*

keso and *mone* are adverbs

11. The word *malana* in sentence *neu bisopo ma eno ma lana mapepa ne* can be lexically paraphrased into *neu bisopo ma eno ma eno mapepa ne*

malana and *ma eno* are adverbs.

LEXICAL PARAPHRASE IN ADJECTIVES

In the study, there are four lexical paraphrase in preposition in *tonis* speech as written below

1. The word *a'sua* in sentence *henati kolo a'sua kaisa npas nale 'u ma ntaine* can be lexically paraphrased into *henati kolo a'bula kaisa npas nale 'uma ntai ne*

a'sua and *a'bula* are adjectives

2. The word *mpetak* in sentence *au 'kisot mpetak maten ma mlen ne* can be lexically paraphrased into *au 'kisot mhae maten ma mlen ne*

mpetak and *mhae* are adjectives

3. The word *palpala* in sentence *maut he 'lek o neno palpala ma fai ne* can be lexically paraphrased into *maut he leko neno tuktuka mna fai ne*

palpala and *tuktuka* are adjectives

4. The word *ka amneot fa* in sentence can *ka uki ka amneot fa nen tefu ka amneotfa manajpinat man ne* be lexically paraphrased into *ka uki ka amneot fa nen tefu ka leko fa manapinat man ne*

ka amneot fa and *ka leko fa* are adjectives

A. LEXICAL   PARAPHRASE   IN PREPOSITION

In the study, there is one lexical paraphrase in preposition in *tonis* speech. The word *nbi* in sentence *Nbi au sonaf in nanam au pano ne* can be sonaf in nanam au pano ne lexically paraphrased into *et au. nbi* and *et* are prepositions.

CONCLUSION

The results showed that are fifty lexical paraphrase in verbs, twenty four lexical paraphrase in nouns, eleven lexical paraphrase in adverbs, four lexical paraphrase in adjectives, and one lexical paraphrase in preposition.

The benefits of this research can have implications and applications for the authors themselves, cultural observers, literature, and other general public. Related to oral literature, the results of this study can be useful for future researchers who are currently researching similar research, as additional reference material. In addition, the results of this study can be used as appreciation material for educators, as well as students in schools, even in universities.

REFERENCES

Danandjaja, James. 2007. Foklor Indonesia, Ilmu Gosip, Dongeng dan lain-lain. Jakarta: Pustaka Utama Grafiti.

Bhagat, R., & Hovy, E. (2013). What is a paraphrase?. Computational Linguistics, 39(3), 463-472.

Crystal, David. 1985. A First Dictionary of Linguistics and Phonetics. Boulder, Colorado; Westview Press

Fromkin, Victoria and Robert Rodman, 1993. An Introduction to Language, Winston: CBS College Publishing.

Honeck, R. P. (1971). A study of Paraphrases. Journal of Verbal Learning and Verbal Behavior, 10(4), 367-381.

Kamus Besar Bahsasa Indonesia (KBBI)

Liubana, Metropoly M.J. 2017. Fungsi Folklor dalam *Bi Ito* Cerita Rakyat Masyarakat Meto. Bila Timor Tengah Selatan. Kupang: Jurnal Bianglala Linguistika Undana Vol. 3 Nomor 2.

Isu, Rudolof J. 2018. Pemarkan Sangkalan *fa* dalam bahasa Dawan. Ciencias. Jurnal Penelitan dan Pengembangan Pendidikan. Vol. 1. No,

Isu, Rudolof J. 2020. Paralelisme Makna Tuturan Ritual *Saeba Bunuk Hau No* Pada Guyub Tutur Etnik Dawan di Desa Nunle'u, Kecamatan Amanatun Selatan, Kabupaten Timor Tengah Selatan,

Provinsi Nusa Tenggara Timur. Retorika Jurnal Pembelajaran Bahasa dan Sastra Indonesia. 3(1):1-13 DOI:10.37478/rjpbsi.v3i1.1849

Isu, Rudolof J. 2021. Ritual Adat Dab'ba Pada Masyarakat Desa Eilogo, Kecamatan Sabu Liae Kabupaten Sabu Raijua: Sebuah Kajian Perspektif Linguistik Kebudayaan. Jurnal Retorika, Volume 2 Nomor 2 Desember 2021. Pendidikan Bahasa dan Sastra Indonesia, Universitas Flores

Pateda, Mansoer. 1996. Sematik Leksikal. Jakarta Rineka Cipta.

Pradopo, R. D. 2012. Pengkajian Puisi. Yokyakarta:Gadja Mada University Press.

Sariban. 2009. Teori dan Penerapan Penelitian Sastra. Surabaya: Lentera Cendikia Surabaya.

Sudikan, Setya Yuwana. 2001. Metode Penelitian Sastra Lisan. Surabaya: Citra Wacana.

Tarno · 1992 · Tata Bahasa Dawan. Perpustakaan Badan Nasional

Taum, Yosep Yapi. 2011 Studi Sastra Lisan Sejarah, Teori, Metode, pendekatan disertai contoh Penerapannya.Yokykarta:Lamalera.