

The Homonymy of Sikka Vernacular Language with Sikka Krowe Dialect

Maria Petrasia Martha Dua Sary ^{1✉}, Ida Zulaeha², Hari Bakti Mardikantoro²

¹ Universitas Nusa Cendana, Indonesia

² Universitas Negeri Semarang, Indonesia

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Abstract

Sikka vernacular language is an isolative language that has various phenomena. One of them is the homonym phenomenon, in which a word has multiple meanings. This research explains the homonym types and the cultural meaning of the homonym in the Sikka vernacular language with the Sikka Krowe dialect. The applied approach was ethnolinguistics to review the language speeches related to cultures. The applied method was qualitative to describe the data in the form of documented data from the source. The applied method was the interview method with the basic technique of recording. The data analysis consisted of a coding method with specific data reduction phases. The results showed that the vernacular language, Sikka, and the dialect, Sikka Krowe had homonym indications in words. They were grouped into homonyms that were homographs and homonyms that were homographs and homophones. Homonyms in Sikka vernacular language and the Sikka Krowe dialect also had meanings, such as Awu, Utan, Daha, and Wua.

✉ Correspondence address:

Maumere, Kabupaten Sikka NTT (86152)

E-mail: mariapmduasary@students.unnes.ac.id

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INTRODUCTION

Sikka vernacular language is one of thirty-five vernacular languages in East Nusa Tenggara Province (Pusat Penelitian Sejarah dan Budaya Proyek Penelitian dan Pencatatan Kebudayaan Daerah 1977:26). The language is grouped into Ambon-Timor language (Fernandez, 1996). The Sikka language consists of Sara Krowe (Central Sikka), Natar Sikka (Southern Coastal Sikka), and Tana Ai. In Sikka vernacular language, the Sikka Krowe dialect is the most dominant language spoken by the major people. The language is spoken in Lela, Nita, Nele, Alok, Alok Timur, Alok Barat, Koting, Kewapante, Kangae, Bola, Hewokloang, Doreng, Waigete, Talibura, Magepanda, and Mapitara.

In daily conversation, humans sometimes find the double meaning in communication, known as homonyms. A homonym is derived from Ancient Greece's language, *onama*, meaning 'name' and *homo* or "similar." It refers to words that have the same sounds and forms but different meanings and understanding. Verharr, cited in Chaer (2013), defines homonyms as expressions, such as words, phrases, and sentences with the same forms as other expressions. However, they have different meanings.

The language's central position in human life occurs because of many aspects, such as biology, psychology, society, and culture (Damanik, 2020). Pastika, in Mardikantoro (2012), also explains the role of language. It has domination in human life because language becomes a part of the culture and determines culture development. From the statement, the researchers directed the research with ethnolinguistic theory to find how the homonym unit explained the culture of the Sikka community.

The researchers explored the cultural meaning via the ethnolinguistic approach. Operationally, ethnolinguistic could be defined as the branch of linguistics to study the language structure and vocabulary of a certain ethnic community. It is based on the speakers' specific perceptions and cultures to reveal and

understand certain communities' cultures (Baehaqie, 2013). Therefore, this approach is useful to explore the cultural meaning via community, custom, religious, and cultural rite activities. Some homonym pairs in the Sikka vernacular language with the Sikka Krowe dialect have cultural meaning and function in some local rites. This matter made the researchers interested in investigating Sikka culture and its relationship with language. Then, the homonym lingual unit of Sikka vernacular language with Sikka Krowe dialect reflects the behaviors, thoughts, and ideas of community to be promoted. This research was also correlated with the previous studies that discussed ethnolinguistics, such as Fallo (2016), Baehaqie (2017), Pekuwali (2020), Zulaeha (2019), and Damanik (2020).

Zulaeha (2020) mentions that language has changed over time, including the vernacular language. It means Sikka vernacular language has also changed, including the fading vocabulary from daily uses. Lingual review at the semantics level can reveal the aspects of vernacular language. It becomes an effort to preserve the culture (Usman, 2009). In the form of homonym in Sikka vernacular language, Vernacular studies in Indonesia are useful to preserve and keep the vernacular language culture and introduce the homonym of the vernacular language with Sikka Krowe dialect. Based on the explained context, this research revealed two matters. They were (1) the descriptions of the homonym types in the vernacular language with Sikka Krowe dialect and (2) descriptions of the cultural meaning in the homonym of the vernacular language and the dialect.

METHOD

This research used an ethnolinguistic approach. It is a linguistic approach that focuses on linguistic reviews to portray the facts of a community's culture. Mbete (2004) argues that the linguistic meaning is the object of cultural, linguistic review. This research is useful to analyze the homonym in Sikka vernacular

language with descriptive qualitative method. This method is the most frequently applied methodology type for humanities or social science.

The collected data in the research were traditional utterances to obtain the culture within the context. The data source of this research was from Sikka vernacular language with the Sikka Krowe dialect. The data source was from the informants in spoken speeches or writing from other written sources. The informants of this research were the native speakers of the language in Nita village, Nita district, Sikka Regency. The respondents had to master the vernacular language perfectly. Here are the applied criteria for the respondents: (1) the respondents are 20 years old until 50 years old speakers; (2) the respondents are physically and mentally normal; and (3) the speakers speak both Indonesian and Sikka language. The researchers used the observing method with interviewing method and recording technique to obtain the data. After collecting the data, the researchers analyzed the data based on the problem formulation. The researchers used coding and data recording techniques to find the problems.

RESULTS AND DISCUSSION

The Types of Homonym in Sikka Vernacular Language with Sikka Krowe Dialect

Based on the spelling and the pronunciation, homonyms are grouped into several types. Keraf (1983) groups homonyms into homographs, homophones, and homonyms that are homograph and homophone. Homograph refers to a homonym that has the same spelling but different pronunciations. It is in contrast with a homophone. Homophone refers to homonyms that have the same pronunciation but different spelling. These matters lead to a different meaning. Fitrianiingsih (2016) explains that homonyms can be grouped into three. They are (1) homonyms in terms of homograph and homophone, (2) homonyms that have the same homograph but different homophone, and (3)

homonyms that have no homograph but having the same homophone.

After observing the homonyms of the vernacular language and the dialect, the researchers found the homonyms from two groups. They were homonyms that had homograph and the homonyms in terms of homographs and homophones. The detailed classification of this matter is available in the following paragraphs.

Homonyms that were Homograph

From the classification, the obtained data consisted of ten homonyms from the vernacular language and the dialect. They were:

- (1) *Bait*. It means giving birth and tasting 'bitter.' The spelling looks similar, but the pronunciation is different. [baIt] is pronounced with high tone [I]. On the other hand, [bait] is pronounced with a lower tone of vocoid sound [i].
- (2) *Duen*. It has a meaning of staying or border. Both have the same spelling but different pronunciations. The pronunciation on [duɛn] has the sound of [ɛ]. The initial vocal is widely pronounced in a rounded shape. It is like someone pronouncing *enak*. On the other hand, the pronunciation [duen] had the initial does not have rounded sound as in the word *dea*.
- (3) *Tena*. The word has the meaning of boat and make. The pronunciation of [tɛna] uses the vocal sound of [ɛ]. The front part is opened as found in a word *enak*. On the other hand, the sound [təna] uses the sound of [ə] middle and average but not centralized as found in vocal *e* on the word, *elang*.
- (4) *Goan*. This word has the meaning of waving or a Muslim people. The homonym of this word, *Goan*, has a different pronunciation in which [gɔ'an] has the stressing sound on the vocal *a* with a clear sound. On the other hand, the sound [gəan] uses a lower tone as found in vocal, *a*, in the word, *dua*.
- (5) *Bua*. The words have the meaning of giving birth to a barking sound. It also has a

different pronunciation. [bua] is pronounced with the vocal *a* with lower tone as found in the word, *dua*. On the other hand, the sound [bu'a] has the stressed word on vocal *a*, with a clearer sound as found in the vocal *a* in *adik*.

- (6) *Au* has a meaning of I or You. The homonyms of this word are homonyms with homographs in the form of the pronunciation in the first word. However, in the second word, the pronunciation is different. [A'u] is pronounced with the vocal *a* with the lower tone, while the vocal *u* is with the higher tone. In contrast, [Au] is pronounced with the vocal *a* with clearer sound and vocal *u* with lower sound.
- (7) *Wain*. This word has the meaning of wife and feet. Although the word has the same spelling, the pronunciation is different. The pronunciation of [wain] refers to wife. It is pronounced vocal *i* with a lower sound. [Wa'In] with the meaning of feet is pronounced vocal *i* with clearer sound.
- (8) *Api*. This word has the meaning of fiance or fiancee of scorch. *Api* that has the meaning of fiancee, is pronounced with vocal *a*. The vocal is clearer, as found in the word *adik*. The word *api*, which means scorch, is pronounced with the vocal *a*, lower toned than the vocal *a* in the word *dua*.
- (9) *Moa* is equivalent to yawning or greeting an adult man. This word has different pronunciations. *Moa*, which means yawning, is pronounced with lower toned, while the other *moa* is pronounced with a clearer sound.
- (10) *Nain* has a double meaning with different pronunciations. *Nain* that is equivalent to 'save' is pronounced higher-toned *I*. It is different with *nain* that means breathing. It has a lower tone *I*.

Homonyms that Have Homographs and Homophone

Homonyms that were homographs and homophones dominated the findings of Sikka vernacular language and Sikka Krowe dialect. In this analysis, the researchers found forty-one

homonyms that were homographs and homophones. Here are the realizations of the homonyms in Sikka vernacular language with Sikka Krowe dialect. They are classified as homonyms that are homograph and homophone. *daa, mage, marak, naran, waun, gahu, pura, daha, lai, dua, wua, utur, tuang, daan, alan, megu, ita, wulan, kowan, awu, pati, goon, lero, alin, netak, widung, nara, hama, nora, Utan, puan, tama, heak, ubun, naing, beta, meran, niluk, regang, sawe, sako, oni*.

The Cultural Homonyms in Sikka Vernacular Language with Sikka Krowe Dialect

Abdullah (2014) defines the cultural meaning concept as understanding a community's verbal and non-verbal expressions. They are correlated with the cognitive system, way of life, and world view of a community. Therefore, the meaning is reflected in verbal and non-verbal behaviors of language and the culture of a community. One of the products is realized into folklore. The ethnolinguistics review focuses on various cultural recorded products both verbally and non-verbally in a community. For example, the collective intelligence of a community is expressed into local wisdom or language life activity pattern. It is also summarized in a community in the forms of words, phrases, discourses (folklore), and other lingual units, such as verbal behaviors, symbols, signs, and ritual properties (the non-verbal behaviors) of a community (Abdullah, 2014:20). The researchers explain the lingual unit of homonyms with a cultural meaning in community activities in the form of custom, religion, and cultural rite. Based on the findings, the homonym in Sikka vernacular language with the Sikka Krowe dialect has these cultural meanings.

1) Awu

In terms of a homonym of the vernacular and the dialect, it has two meanings: kitchen and ash. Lexically, ash is defined as the remnants of something burnt. However, in Sikka, *awu* refers to the limitations of human actions. *Awu*, in a rite or lodong me ceremony, is the crucial object

for the event. Lodong me tradition is an obligation of parents to educate the babies since they are born by teaching the custom morals. It is found in this custom: inat bua bur nora awu, amat ga'e sedon nora teren.

All tribes in Sikka hold Lodong me rite. It has the same purposes and philosophy. However, each tribe, has different terms and manner. After a baby is aged four weeks, the rite is held. In the early morning, around 2 AM, the event begins with mama or Na'a before dusk or kaburaung. Mama or mother carries her baby from the bedroom where it has a watu mahang. It is an offering place for the ancestor and mostly placed in the corner of a bedroom. From the side of this watu mahang, the mother moves along with the father and heads toward the house's main door. Then, they stop in front of the door. The mother pours the ash or awu while walking. She has the ash from a korak or a coconut shell. Then, they pour the ash while saying:

nurak aman/inan
raik gete wiin di bano depo poi
te ei lalan au wur nain Awu ia
bano ma le lalan gete poi
lopa bano raka Utur

Meaning:

My dear child. One day you will grow up. Therefore, walk on the path that I pour the ashes on it. Walk through this path! Don't try to take other roads!

The poetry shows that the mother hopes for her child to grow obedient toward the applied norm and regulation in a community. The ash symbolizes the limits, borders, or parameters. In this life, the borders and limitations show the things that belong to us. Thus, we can work on it. However, some matters belong to other people. Therefore, these matters must be acknowledged and cannot be recklessly taken or trespassed. The border shows the border of lands, fields, forests, or public spaces and the goodness, normative parameters, and laws.

2) Utan.

Utan in Sikka vernacular language means wrapper or cover. Lexically, this word can also refer to sarong or package. The meaning of utan in Sikka community daily life is as the complement of female dresses. It also has a cultural meaning in the form of respect, acknowledgment, and reward. Sikka is a region with tenun local wisdom. It is unique, for example, utan. Utan is a sarong used for Sikka women in various activities. It has many motifs and specific symbols. Besides that, utan is also to complete Sikka women's dresses. It is an acknowledgment symbol in many activities or rites, such as engagement, marriage, funerals, etc.

The bind Maumere Tenun is also made by women that have excellent creativity and high art creation. It is not only an art but also social status, religion, cultural, and economic symbols. Certain motifs also require high meditation and concentration (Sanjaya, 2020). The examples of the motifs in the bind tenun of Sikka are:

- (1) *Utan Kelang Dala Mawarani*. It is a sarong with the eastern star painting that symbolizes the power and hope for the wearer.
- (2) *Utan Naga Lalang*. It is a sarong with a dragon painting as the symbol of power and hope.
- (3) *Utan Moko Wawi Korok / Lian Lipa*. It is a bind tenun from Krowe tribe with geometrical ornament variety, such as meander path, snake motif, gecko motif, and star geometrical ornament variety.
- (4) *Utan Jentiu*. It is a bind tenun of Krowe Sikka from the pre-Christian era with complex rhombus ornaments and held by the hands of *Swastika*. It symbolizes the dominant power.
- (5) *Utan Karasong Doberadu / Korasong Manu Walu*. It has a motif of two-pair chicken and large objects that monitor the governance of life. This tenun has a strong effect on Portugal.

If an individual gives an utan to other individuals, it symbolizes kinship and a closer

relationship because not all persons can have it. For example, it is found in an engagement. The one that has the right to receive the utan from the female party is na'a or the aunt. This utan has the function as the dowry of the male party. Usually, na'a or the aunt must provide the dowry in animals, such as horses, buffaloes, etc.

3) Daha

Daha, lexically, has a meaning of maturity or meal. However, daha can also mean culture. The interview results showed daha in the last phase of an engagement is a symbol of response from the female party toward the male party. Usually, in Flores, before two people marry, they must engage first by exchanging the rings. After that, the woman can determine the dowry. This dowry will be the obligation for the man to provide.

The liable belis may take forms into horns, horses, golden, nature products, and money. After that, the family of the woman will respond to the belis with some goods. One of them is daha. Daha refers to a set of belis responses, such as rice, beef, moke or beer, traditional and modern cookies, and sarong and cloth based on the numbers of the male party attendants. Daha in belis gete rite refers to gifts for the male family that attend and engage a daughter of the woman's family properly. It also symbolizes that the relationship will not end by exchanging and giving gifts.

4) Wua

Wua, lexically, is an areca nut but its use for the engagement rite in Sikka Regency has a specific culture. As explained previously, if a couple will marry, the couple must undergo some processes in the Sikka's culture. Before the belis gete or giving the dowry, the couple must undergo a process named Wua Ta'a or an official engagement. This process occurs if the agreement during the belis is confirmed by the male party. Poto wua taa is the traditional engagement in which the male party must bring the dowries, such as horses, money, and wua taa or betel nuts. Wua taa is a gift from the male party that the female party will use. The gift will

be shared with the whole family, and the neighbors will announce that the woman has been engaged. Wua taa is brought by the male party as the expression to engage the woman.

Wu'a ta'a or the areca nut is an official and valuable media in the community. It refers to the official mode to share the woman's purposes. Wua ta'a is a pragmatic semiotic media as the bridge to share and to receive. The sender of wua ta'a is the man as the manifestation of his intention to engage the woman. When the woman sees the wua ta'a, the woman will understand the intention.

CONCLUSION

Sikka's vernacular language is still preserved. However, the researchers found some uses of the languages that have been shifted and faded. Thus, studies about the homonym phenomena could be the solution to preserve the language and the dialect. The researchers investigated the phenomenon with an ethnolinguistic approach. It is useful to explain the realization and the types of homonyms in the Sikka vernacular language and Sikka Krowe dialect. However, the researchers found some cultural meaning based on the problem formulation. This research aims to discuss the findings and provide the following conclusion. Firstly, in Sikka vernacular language with the Sikka Krowe dialect, the researchers found the homonym phenomenon. This phenomenon is in the forms of words, such as the roots and the morphological processes. The researchers found 53 homonym realizations and double meaning. Homonyms in the vernacular language consist of two. They are homonym with homograph and homonym that is homograph and homophone. Secondly, the researchers found the lexical meaning in cultural meaning, such as the homonym realizations. They were in the forms of the applied objects for a specific rite that had important roles.

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