

Investigating and Maintaining Mandailing Cultural Terminology

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Abstract: Part of Mandailing Language (ML) lexicon is susceptible to loss particularly the cultural terms and idiomatic cultural expressions. The loss may be due to the replacement of the old words by the new ones and the limited use of the words (they are used only in cultural events). Since the youths of Mandailing seldom attend their cultural ceremonies, their mastery of cultural terms and expressions is very poor. The poor mastery of those cultural terms and expressions cause them to lose interest in them. This study tries to investigate and list those cultural terms and expressions and to describe their meaning in Bahasa Indonesia. Fifty common cultural terms and fifty idiomatic expressions have been collected from Mandailing tradition figures functioning as informants and from some printed sources. The common cultural terms belong to simple (one-word structure) terms and complex (more than one word structure) terms. The simple terms express literal meaning and the complex terms express nonliteral meanings and those idiomatic expressions express idiomatic/connotative meanings only. Three ways can be suggested in order to sustain the life of those terms and expressions : 1. To record every cultural term and expression and have them published for public readers, 2. To train more people to become tradition figures who are skilled in using cultural terms and expressions and 3. To write more books on Mandailing traditions for children's reading at schools.

1 INTRODUCTION

One of the characteristics of any language is change. Change may occur at any level of the language (phonology, morphology, syntax and semantics) and it can be caused by both internal and external factor (Bussmann, 1995:258; Curzon and Adams, 2006:19-25; Akmajian, 1995:296). Even in the worst condition language may disappear or dies (Bussmann, 1995:261).

When a language is lost, its speakers will undergo disadvantages since language is culture or language is part of culture. A term in one language may disappear because the referent (the physical object, event or the concept to which the term refers) has disappeared, referent change due to social and cultural changes (Robins, 1976:313-315; Bussmann, 1995:260; Malmkjaer, 1991).. For example in Mandailing culture in the past *garigit* (a piece of big bamboo used as water container), *panggilingan* (a large and flat stone with a bit hollow surface used as an apparatus for grinding chillies and other grains with a small rounded stone) and *losung aek* (a mill used to grind rice (to remove the husks) run by water power), *hauma* (farm), *jolma* (human), *ultop* (blowpipe made of bamboo) each has disappeared

or undergone archaism (no longer in current use) (Lubis, 2015:51). The young people at present do not know these old words anymore. What they know now are modern tools which have replaced the old ones whose functions are similar to the traditional tools such as bucket/pail replacing *garigit*, electric blender replacing *panggilingan* and rice grinding mill powered by machine replacing *losung aek*, *hauma* is replaced by *kobun*, a word which derives from Bahasa Indonesia, *jolma* is replaced by *halak* (a synonym from ML and *ultop* is no longer in current use. However *sinapang angin* 'air rifle' a gun having the same function but with very different form and material is used at present.

The present study tries to address: (1) investigation of terms closely related to Mandailing culture, (2) types of terms/common terms, idioms, metaphors, similes and proverbs which will undergo loss or unintelligible to many Mandailing young speakers at present, and (3) possible efforts that could be made to maintain the terms.

2 THEORETICAL FRAMEWORK

It is a natural phenomenon that every thing undergoes change and loss. There is no a single thing that remains unchanged. Living things can grow bigger, taller or smaller and shorter. Non living things even though they do not grow as living things but they may undergo erosion or disappearance. Season may last longer or shorter at a certain period of time. The same is true for language. Many languages have undergone change and loss (death) . Since there is no documentation made (no dictionaries) those languages at least some certain terms may disappear for ever. A language spoken at a certain time in the past is now unintelligible to the present speakers. For example, Old English verbs used hundreds of years ago like *scinan* , *smeocan* and *singan* are quite different from the verbs we use in present English :*shine*, *smoke*,and *sing* (Millward, 1988:88). Not only the words, spellings and the pronunciations of the words which have changed but the meaning change as well. Meaning may broaden, narrow, degenerate, and elevate (Malmkjaer, 1991:206). For example, the meaning of *holiday* in the past was limited to religious days, the days on which people did not go to work but only to religious places but now it has broadened to ‘any day where people do not go to work’.

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‘any day where people do not go to work’. ML vocabulary in general is divided into five kinds, i.e. 1. Bahasa adat, words related to cultural ceremonies, 2. Bahasa Andung , words used to mourn for death, 3. Bahasa Parkapur, words used especially when people are in the forest, 4. Bahasa na Biaso, words used in every day speech, and 5. Bahasa Bura, words or expressions used when someone is in anger (Nasution,2005:15).

The special terms used in cultural ceremonies are relatively stable, i.e. they do not change as rapidly as the change of common words and they are not replaced either by new words. For example, the old term *raja panusunan* (the most powerful king) is still used in Mandailing traditional meetings even though the king as the village ruler acted only long time ago for his position has now been replaced by *kepala desa* or *lurah* at present regional or village administration.

When a traditional ceremony is being held like a mangupa ceremony (part of Mandailing wedding ceremonies) normally young people are not interested in attending the ceremony since many terms, idioms, metaphors used are intelligible to them. They feel that a traditional ceremony is boring, impractical and tends to be redundant since many who are present at the ceremony are given opportunity to talk and the matter talked by one is almost the same as the matter talked by the next speaker. Commonly a traditional ceremony takes a long time since, as has been mentioned before, many people must talk. The tradition obliges them to have a share. This condition causes the youths to lose interest. Moreover they do not understand what is being talked about. If something is not desirable anymore it is very likely sooner or later it will disappear.

3 METHOD

About 1000 ML cultural terms and expressions will be collected at the end of the investigation and documentation project. The project will last for two years from 2018 to 2019. The project is now still in progress. Until now 100 ML cultural terms and expressions have been found and they have been classified according to types: 1. Common cultural terms and 2. Idiomatic expressions. The meaning of each term and expression has also been described and the possible efforts that should be made to maintain the cultural terms have also been advised.

The data have been collected from reliable informants and printed sources: books, magazines and newspapers. The location of research, especially the location of the informants from whom the field data were collected is Mandailing-Natal Regency.

4 FINDINGS

A number of 50 common cultural terms have been found as can be seen in the Table 1 and 50 cultural expressions have also been found as listed in Table 2 below.

Table 1. List of common cultural terms in ML

NO	TERMS	MEANING IN BAHASA INDONESIA
1	Tondi	Semangat
2	Mangupa	Upacara pemberian nasihat kepada pengantin
3	Gobak-gobak	Selimut
4	Raja-raja adat	Raja-raja yang menguasai adat
5	Raja-raja torbing balok	Raja-raja di daerah sekitar
6	Raja panusunan	Raja yang kedudukannya paling tinggi
7	Ugari	Aturan menurut adat
8	Horja	Upacara/perhelatan perkawinan
9	Naduma bulung	Isteri raja
10	Na poso bulung	Para pemuda
11	Paralok-alok	Pengatur/pemimpin upacara
12	Hatobangon	Orang-orang yang dituakan dalam adat
13	Bayo pangoli	Pria yang melamar
14	Boru na nioli	Gadis yang dilamar
15	Mata ni horja	Acara utama sebuah horja/pesta
16	Siriaon	Peristiwa/keadaan gembira
17	Siluluton	Peristiwa/keadaan duka
18	Pangupa	Bahan-bahan yang dipakai dalam upacara mangupa
19	Horas	Sehat rohani dan jasmani/ Sapaan
20	Ihan adat	Anak ikan jurung yang dipakai dalam upacara mengupa
21	Bulung ujung	Bagian ujung daun pisang untuk upacara mangupa
22	Induri	Penampi tempat bahan-bahan pangupa
23	Uhum	Hukuman
24	Patik	Peraturan adat
25	Na uli bulung	Gadis-gadis
26	Batang boban	Kewajiban yang dibebankan oleh pihak mora kepada pihak anak boru
27	Tading-tadingan	
28	Partanoan	Harta peninggalan
29	Martiga-tiga	Tanah yang dimiliki
30	Paruhum	Berdagang/berjualan
31	Jamita	Hakim/ahli hokum
32	Marpangir	Kisah/cerita
33	Mangan pamunan	Mandi dengan daun-daunan yang beraroma wangi
34	Napuran	Upacara pemberian makan terakhir kepada seorang putrid sebelum menikah dengan suami Sirih untuk upacara adat
35	Uning-uningan	
36	Morapule	Peralatan musik
37	Rongkap	Kedua pengantin
38	Salapa	Pendamping/pasangan dalam perkawinan
39	Taon sabagas	Tempat sirih persembahan
40	Humolip	Undangan untuk sekeluarga/seisi rumah
41	Dongan tubu	Meninggal

42	Momongan	Saudara sedarah
43	Tulila	Gong
44	Gordang sambilan	Suling
		Satu set gendang sebanyak sembilan buah dengan ukuran yang berbeda dari yang paling besar hingga yang paling kecil yang menghasilkan suara yang berbeda
45	suhut	Tuan rumah/pendiri upacara
46	Jagar-jagar	Anak gadis
47	Dongan saripe	Isteri
48	Anak boru	Pihak pelamar atau pihak yang mengambil isteri dari mora
49	Kahanggi	Sejumlah orang yang berasal dari marga yang sama
50	mora	Sejumlah orang/pihak yang dilamar oleh pihak anak boru

Table 2. List of cultural expressions in ML

NO	EXPRESSIONS	MEANING IN BAHASA INDONESIA
1	Pastak-pastak ni paradaton	Rambu-rambu adat
2	Ompu na robian	Nenek moyang
3	Haroan boru	Mengawinkan anak laki-laki
4	Pabagas boru	Mengawinkan anak perempuan
5	Mambongkot bagas	Memasuki rumah baru
6	Ulos naso ra buruk	Adat yang tidak pernah hilang
7	Maralok-alok	Sidang adat
8	Pataya-taya patik	Menguasai adat
9	Pagana-gana ugari	Bijaksana dalam menjalankan adat
10	Raja adat	Ahli dalam adat istiadat
11	Goruk-goruk hapinis	Anak boru yang pertama sekali
12	Pareme usang-marusang	Pemilik padi yang tak pernah habis dari tahun ke tahun
13	Raja na mamboto etongan na hurang sanga na lobi	Raja yang tahu membedakan adat yang benar dari yang salah
14	Pokat ulu tot	Musyawah antaranggota keluarga dan kerabat dekat saja
15	Martandolan	mengambil pedoman
16	Ompu ni kotuk	pengambil keputusan pendapat raja-raja
17	Hombar suhut (kahanggi pareban)	Dua atau lebih laki-laki yang isterinya berasal dari sumber yang sama dan mereka tidak semarga
18	Anak ni manuk na langka-langka indalu	kerbau muda
19	piras manuk na ni hobolan	telur ayam rebus yang kulitnya telah dikupas
20	habang tondi	semangat hilang
21	hobol tondi dohot badan	teguh semangat dan badan
22	manuk na direngrengan	ayam gulai yang telah diceraikan
23	bulung gadung na dipudun	daun ubi yang dipelintir untuk dimasak (bukan ditumbuk)
24	pangupa pahoras tondi	Acara <i>mangupa</i> yang dihadiri oleh anggota keluarga saja
25	pangupa manuk	acara <i>mangupa</i> yang dihadiri oleh keluarga dan kerabat dekat saja
26	pangupa hambeng	acara <i>mangupa</i> yang dihadiri keluarga, kerabat dekat dan orang sekampung

27	pangupa horbo	acara <i>mangupa</i> besar yang dihadiri juga oleh raja-raja <i>torbing balok</i> (raja-raja tetangga)
28	mangampehon goar	mewariskan nama kepada cucu
29	pangitean na mangolu	pengganti yang telah meninggal
30	pangkancing pamoldas ni huta	orang yang mengurus ketertiban masyarakat
31	tarkurung di bondul na opat	disaksikn oleh empat saksi
32	uhum mate	hukum mati
33	uhum pasung	hukuman pasung
34	uhum jadi hatoban	hukuman menjadi budak
35	uhum horbo mate	hukuman seekor kerbau disembelih oleh orang yang bersalah
36	uhum horbo mangolu	hukuman seekor kerbau hidup
37	pamasuk aili paruar babi huta	kesalahan mengadu domba dengan tujuan menimbulkan perang
38	pangalantuk,panggete-gete	kejahatan mengadu domba yang dapat diberi hukuman mati
39	teas	kejahatan menghina raja atau bangsawan. hukumannya si penjahat bisa dijadikan budak
40	si tuan na torop	Orang banyak
41	janglas	Hukuman ringan
42	si timba paya	Kesalahan yang dilakukan oleh kalangan bangsawan berupa penganiayaan atau menghamili seorang gadis
43	tapian raya bangunan	tempat kedua pengantin mandi dengan tujuan meninggalkan masa remaja menuju masa perkawinan
44	indahan lungun-lungun	hidangan sebagai oleh-oleh
45	burangir parsomba	sirih persembahan
46	burangir pataonkon	sirih pengantar undangan
47	burangir karopit	sirih yang dilipat empat yang digunakan untuk memberi nasihat khusus
48	burangir na hombang	sirih yang ditawarkan kepada semua hadirin
49	banir na bolak parkolipan	<i>mora</i> yang dapat memberikan perlindungan
50	mata ni ari naso gakkakon	<i>mora</i> yang tidak dapat disanggah/dilawan

Of the 50 common terms, 25 terms belong to a single word term, i.e. those words are made only of one word like *tondi*, *mangupa*, *ugari*, *horas*, *horja*, *uhum*, *patik* etc. and they express literal meaning so that it is not difficult to understand. In terms of use those words are commonly used in traditional events like wedding ceremonies, childbirth ceremonies etc. In every day occasions they are seldom used since a new word as a synonym is available now to replace the old word. For example, *jamita*, *napuran*, *rongkap*, *tulila*, *uhum* have been replaced by *carito*, *burangir*, *dongan*, *suling* and *paraturan*.

And the other 25 common terms are made up of two or more words. So they belong to compound words or complex words such as *mangan pamunan*,

taon sabagas, *dongan tubu*, *tading-tadingan*, *gordang sambilan* etc. These very old words are rarely heard in every day speech.

In terms of word category they mostly belong to noun like *suhut*, *mora*, *horja*, *dongan tubu*, *gordang sambilan*, *mangan pamunan*, *taon sabagas* etc. only one word that belongs to to verb that is *marpangir*.

Unlike the 50 the common cultural terms, the 50 idiomatic cultural expressions express nonliteral /connotative meaning. The meaning of those expressions cannot be inferred from the meaning of each element of the expression. For example, *ompu ni kotuk* which literally means ‘the main button’ but its connotative meaning is ‘one

who makes a decision in a meeting'; *pangitean na mangolu* literally means 'living bridge' but its connotative meaning is 'one who replaces the dead'. In terms of form, all the expressions belong to phrase only; mostly noun phrases. There are three ways which can be applied to maintain the cultural lexicon of ML which is susceptible to loss. They are:

1. To record every ML term and idiomatic expression and have them published not only for local and national use but for international use as what is being done now.
2. To train more people to become ML tradition figure because being a tradition figure and should know and use many cultural terms in cultural ceremonies. The language used in a cultural ceremony is characterized by the dominant use of cultural terms and expressions.
3. To write books on Mandailing traditions like ceremonies, folklores, literary works for children's reading at schools. By reading the books they will be introduced to cultural terms and expressions in their native language (ML).

5 CONCLUSIONS

Many cultural terms and expressions are used in ML especially in ritual occasions, not in every day speech. Since their use is limited only to the special occasions, only special people like tradition figures and elderly people who have opportunity to hear and use them. Most of common people especially the young people do not know them. The young people are commonly not interested in attending traditional ceremonies because lots of terms and expressions are unintelligible to them. Since only the number of people who know and use the cultural terms and expressions is very limited they are susceptible to loss. In terms of structure those cultural terms and expressions are distinguished into simple structure (one-word structure) and complex structure (consisting of more than one word). Those one-word terms express literal meaning and those with complex structure express non-literal meaning. Three methods can be advised to maintain those terms and expressions that is (1) by documenting them and have them published for public use, (2) to encourage more people to become tradition figure, and (3) to provide cultural reading materials for school children to make them interested in learning and using the cultural terms and expressions.

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