

**EGEP BINE RITUAL TEXT
FLORES TRADITION INSTITUTE COMMUNITIES:
ECOLINGUISTIC PERSPECTIVE**

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Abstract

The purpose of this paper is to illustrate the tradition of *Egep Bine* in the Lembata Flores community. The *Egep Bine* tradition is a healing ritual performed by a *naran* 'brother' to *bine* 'sister' for the mistakes made. The *Egep Bine* ritual is carried out by *naran* unstressed pressure and coercion so that *bine* avoids the disasters of *benete* 'catastrophe' as it is difficult to obtain the *kenobek* 'bloodline', the *huhe beria* 'is full of pain that is difficult to cure' and is struck by unnatural deaths. The *Egep Bine* rituals are guided by *molan* 'shamans' as mediators between humans and ancestors. The method used is consider and competent to give an overview of the traditions of the people of Lembata. The theory used is ecolinguistics which describes the use of language related to the natural environment. The *Egep Bine* tradition has a morphological form that shows a lexicon related to the natural environment and related to local wisdom such as the use of *braha*. In an ecolinguistic perspective, everything that is used comes from the natural environment which is used as material for recovery. Examples of *braha* 'cotton' symbol of purity. The values contained in the *Egep Bine* ritual are: the value of harmony, obedience, and kinship.

Keywords: Ritual, *Egep Bine*, *naran*, recovery, *ata molan*

1. INTRODUCTION

A tradition is very closely related to the language used in certain rituals. This is related to the general view that language is a communication tool implies a fundamental view that language is a tool that has a function to 'serve' human communication. Philosophically, each tool has two elements namely function and form. The connection between humans and language and culture is well understood. So close are the connections between the three phenomena that make them difficult to separate even though all three are different symptoms. The 'close' relationship between humans, language and culture is shown by the existence of a complex and systematic reciprocal relationship as a description of the development of human culture (Artawa in Jufsizal, 2018: 3) Based on these statements, it can be said that language is a flexible device, intelligent and powerful developed by humans as a culture of humanity. Language has determined human civilization as the leader of living creatures on this earth. Language exists because there are humans, and humans are capable of being creative and will bring forth their culture.

Not only does speaking mean using the forms of language outwardly, but also thinking about and adjusting cultural and moral values used by the group. Culture or traditions can not be separated from the owner community. In this connection, language is the most technical message system of culture, but there are many other ways such as

time, space, motion, and limbs. Every cultural communication takes place in a particular environment, the environment in which the communication takes place must always be considered (Eilers, 1995: 30).

Humans have limitations to run and maintain their lives. God created humans as the noblest creations, thoughts, feelings, and intellect given by God to humans. These three gifts are a set of instruments to cultivate nature that is provided to humans (Rahyono in Genua, 2018: 181). In other words, language influences the way of thinking of the language user community.

In connection with this opinion, the people of Lembata cannot be separated from the way of thinking to make a recovery in a family environment. One of the traditional rituals is *Egep Bine*. *Egep Bine* is a ritual of restoration carried out by a *naran* 'brother' to *bine* 'sister' for the mistakes that have been made. The ritual is carried out by *naran* unstressed pressure and coercion with the intention of avoiding *benete* 'havoc' as it is difficult to get a *kenobek* 'descendant', *huhe beria* impact abundant pain that is difficult to cure 'and an unnatural death. The *Egep Bine* rituals are guided by *molán* 'shamans' as mediators between humans and ancestors. In the ritual, the media or equipment used is generally associated with the natural environment. The natural environment has become an inseparable part such as interaction, interrelation and interdependence of humans, especially the Lembata community, which is part of an ecolinguistic perspective. The *Egep Bine* tradition has a morphological form that shows lexicons related to the natural environment and related to local wisdom such as the use of *braha*. In an ecolinguistic perspective, everything that is used in the *Egep Bine* ritual comes from the natural environment which is used as material for recovery. Examples of *braha* 'cotton' symbol of purity

Every language user lives and moves in a society that has different customs or procedures. This difference is also manifested in the use of language. The use of language that is not permanent can result in communication errors and make the interaction process does not go according to the goal (Darwis & Rokhman, 2016).

Based on this explanation, the following problems can be formulated: 1) what are the lexicon treasures found in the text of the *kenangi* in the *mosalaki* eye ritual of the ethnic Lio Ende Flores? 2) What is the meaning that is contained behind the text of the swim in the *mosalaki* eye ritual of the ethnic Lio Ende Flores? The aim is to find and describe the lexicon's treasures and the meaning contained in the text of *kenangi* in the *mosalaki* eye ritual of the Lio Ende Flores ethnic group. The theory used to answer these problems is cultural linguistics and ecolinguistics. Cultural linguistics related to environmental factors is reflected in language. Culture, in general, is passed more closely through language, meaning that language is the main vehicle for an inheritance, as well as cultural development. According to Duranti (in Genua, 2018: 49), describing culture is the same as describing language. Besides ecolinguistic studies, related to the use of vocabulary or lexicon that reflects the physical environment and also the social environment of the speakers. Therefore, if typography is different then the vocabulary is different (Sapir in Fill and Muhlhauser, 2001; 14). Humans are an inseparable part, an integral part that is closely related and is not outside of, or upon nature. That means life and life are not understood within the framework of a mechanistic paradigm that accepts the existence of an integrated dualism between the parts of nature (Keraf, 2014: 19). In addition, it can be said that humans live outside and above the universe. Therein lie the nobility and life that must be respected, maintained, and nurtured. This also confirms that in the first place and especially humans are ecological creatures, creatures that can

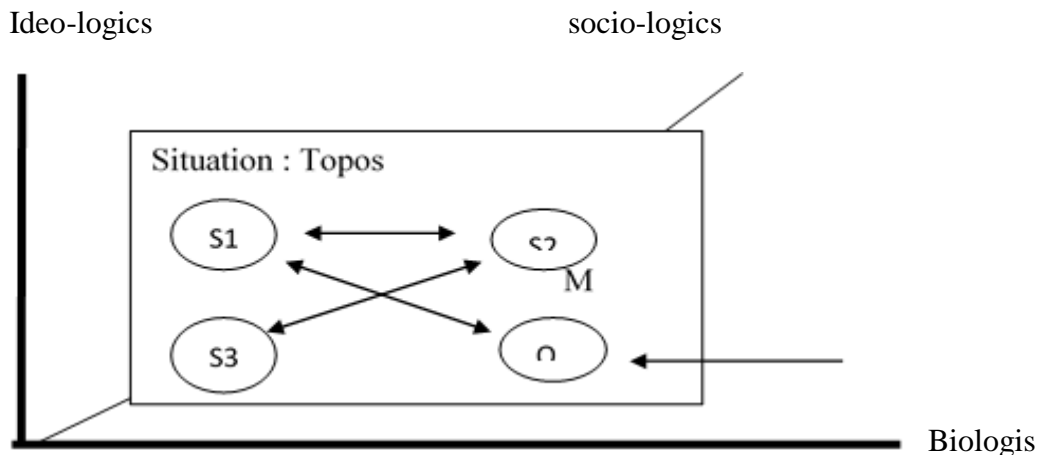
only live in the web of life and interactions with all other ecological arrangements. Without ecological interactions in the ecological order, humans will perish and lose their identity as living organisms (Keraf in Genua, 2018).

2. METHOD

This research is a type of field research which is strengthened by the study of literature with a qualitative descriptive approach. Research data in the form of lexicons in the *Egep Bine* ritual relating to the natural environment as a means. Through field research and literature studies, research data is collected by researchers. Data collection instruments are humans (researchers and research assistants), recording devices, and note devices. Sources of data from Lembata native native speakers and written sources containing linguistic data and information relating to the lexicon relating to morphological studies. Data were analyzed descriptively-argumentatively based on ecolinguistic theory.

3. DISCUSSION

In analyzing the ritual texts *Egep Bine* used interrelation relations from an ecolinguistic perspective according to Bundsgraard and Steffensen. It was explained that ecolinguistics is the study of the interrelations of biological, sociological, and ideological dimensions of language (in Linda and Bundsgraad (ed), 2000: 11). The figure shows the interrelations between the three dimensions: as follows.



Picture. Interrelation Relations

Explanation :

- S1 : Text Maker
- S2 : Text Consumer
- S3 : Subject
- O : The object being referenced
- Topos : Space, place and time
- ↔ : Dialogue

Based on Figure 1 above, it can be explained that S1 is a text maker, that is, a speaker or writer, S2 is a consumer / connoisseur of the text, namely the speech partner or reader, S3 is an anonymous subject or category which is a sociocultural constituent, and O is an object referenced in communication. Dialogue from the four constituents, expressed by the sign '↔', takes place in TOPOS (space, place, and time), against the background of three dimensions of social praxis, namely the ideological, sociological,

and biological dimensions. These three dimensions of social praxis are the ecology or environment of language.

In an ecolinguistic perspective, everything that is used in the *Egep Bine* ritual comes from the natural environment which is used as material for recovery. Based on traditional customs, the community believes that the womb of a mother who has conceived all children is a sacred and sacred place, which must be nurtured by maintaining the sacred relationship between all children one womb. The womb is a symbol of peace, unity, brotherhood. The mistake a bine makes for *naran* is likened to a torn uterus. linguistically the ritual text *EgepBine* has a morphological form that shows the lexicons related to the use of materials originating from the natural environment and relating to local wisdom based on the tri-dimensions that will be described below.

3.1 The Text Form of the *EgepBine* Ritual

1. The *braha* lexicon is 'cotton'

Based on the linguistic study of the 'cotton' *braha* lexicon 'categorized by nouns and tangible basic shapes. Semantically, the 'cotton' *braha* lexicon is a cotton fiber that can be spun into yarn and woven into fabric. The *braha* lexicon, 'cotton', has been recorded in the cognitive of the local community. This is included in the level of ideological dimensions. At the level of biological dimensions the type of pure white cotton means purity or purity. The 'cotton' *braha* is then rounded to be placed on the head or ritual bine in the ritual. At the level of sociological dimension, *braha* is used as one of the ingredients in healing rituals. It states that *braha* is a medium to unite the harmony of broken brotherhood.

2. Slight lexicon

At the linguistic level of the lexicon, *kleruk* 'container holds betel' which is categorized as a noun and has a basic form. Semantically, the *keleruk* is a container for storing the whiting of the Lembata people's tradition. *Keleruk* is already there in the cognition of the local community because it is always used in everyday life and is already well known to the general public both children, adolescents and adults. This is included in the level of ideological dimensions. At the biological level, the material comes from palm leaves and is woven in the shape of a square or round shape. Besides that, at the level of the sociological dimension of the *keleruk* 'vessel' the slope can also be used as a place to give offerings to the ancestors as shown in the following statement.

Kam be bine no naran juei ka de keleruk

kami dengan saudari dan saudara sudah makan artikula sirih

'Kami mendamaikan saudara dan saudari dengan makan sirih bersama'

3. Palm Wine Lexicon

Palm wine lexicon 'alcoholic drink'. The lexicon of *tuak* is categorized as a noun and has a basic form. Ecolinguistics of *tuak* has three ideological, biological and sociological dimensions) Semantically, *tuak* is a type of traditional alcoholic drink made from palm sugar palm (palm, coconot) distributed. At the level of ideological dimensions, *tuak* already exists in the cognitive society of its owner, Lembata. *Tuak* is used as a drink in every traditional customs ritual and is integrated with the community. Biologically, the type of wine is white, has two tastes, namely bitter sweetness. The natural sweetness while the bitter taste has been shared with various traditional herbs. Furthermore *tuak* can be used to unite a sense of togetherness and kinship so that there

is no division or disagreement either in the family or with other communities. This relates to the level of sociological dimensions

4. The *konok* lexicon 'shell glass'

The *konok* lexicon 'shell glass' is linguistically categorized as a noun and has a basic form. *Konok* in the ecolinguistic perspective there are three dimensions namely ideological dimensions, biological dimensions, sociological. *Konok* semantically is a container or a place used for drinking glass substitutes made of shell. *Konok* is used in traditional rituals or in giving offerings to the ancestors. At the level of ideological dimensions, the *konok* lexicon exists in the Lembata people's cognitive capacity as one of the traditional media. At the biological level, *konok* is a coconut shell that is blended into a traditional beverage container in every traditional ritual, while at the level of the sociological dimension *konok* is used as a beverage container in ancient times to express kinship and togetherness.

5. *Manuk lalung* lexicon 'rooster'

Manuk lalung lexicon 'rooster' is categorized as a noun in the form of compound nouns. *Manuk lalung* is semantically a type of rooster used in the *Egep Bineritual*. *Manuk lalung* lexicon is well known to the Lembata community in general, both children, adolescents and adults because it is a type of poultry that is maintained by the local community (ideological dimension). *Manuk lalung* is a type of poultry that has a variety of colors. At the level of the biological dimension *manuk lalung* is a type of red rooster used in the ritual, whereas at the level of the sociological dimension, *manuk lalung* will be used as a symbol of the recovery of the fracture between *bine* 'sister' and *naran* 'brother' from misunderstanding. Symbols of blood from *manuk lalung* will be affixed to the forehead of *bine* and *naran* and the meat is used as material for offerings to the ancestors.

3.2 Values Contained in *Egep Bine*'s Ritual Text

Each particular text or utterance always contains various values. As for the values contained in the ritual texts *egep bine* as shown below.

1. Value of harmony

The value of harmony is related to how humans always maintain and care for the natural environment, because that is where life comes from, whether it is the need for food, herbs and other freshness that can give life. The value of harmony in the *Egep Binetext* can be seen in the relationship between humans who are still alive and ancestors who have died

Egep Bine ritual text, there is a value of harmony seen in the following data.

Ina ama tua magu,enei lenge no enai lolo

mother father on the ancestors hho were below and above the ground
Ancestors who have passed away

Ama lera wulan,ina tana ekan

Bapa matahari bulan ibu tanah bumi
Father sun moon mother land earth
'God of heaven and earth'

Mio belimut raya tuhu belapeng

Pemelihara dan pemberi kehidupan
Maintainer and giver live
'Maintainer of live earth'

Mio gerie geratei nekar nelik
 you maintain and nurture guard
 'You preserver of is life

Go noto mio tuak umen nere
 I give you tuak eat
 'This is offerings

2. Compliance Value

The value of compliance states obedience to an order or rule. Compliance can also be interpreted as discipline and always follow what is ordered. The compliance value can be seen in the data in bold below.

Han naran emu ninek
 So brother take back
 Order sister

Puken gero jema jue be
 Because two days yesterday
 Because yesterday

De keniring neu gewalet
 There is a difference and return
 There is a difference in words

Keleruk neu belobek
 Because of betel nut
 Because of betel nut

Tuak neu burang
 wine bubbly
 Wine bubbly

Ke tek de gole keramek weki hi
 So order don't greet each other
 So as not to greet each other

The value of obedience is specifically seen in the Han sentences *Han naran emu ninek* 'so that you can retrieve it' from the rift that has occurred by being united to establish a sense of kinship as brothers and sisters.

3. Kinship values

Family values are a system, attitudes and beliefs that consciously or not, unite family members in one culture. Family values are also a guideline for the development of norms and regulations contained in the family environment. In addition, there is a sense of solidarity between one community and other communities. This can be conveyed that the Lembata community has a very high sense of poverty so that if there is a dispute between relatives it must be resolved as soon as possible. This is contained in the following *EgepBineritual* text.

Luku

My sister

My sister

Naram gone, no oreg neripo

Your brother with all my heart

Your brother with all my heart

Go gole doka mone Nomoe lakin

I called in with my husband

I called in with my husband

No moe anekei Weolem pene ake

With children stepped in here

Steo with the children

Geu bele une ulik nobe titen

and in home our place

in the house

Kemulit titen

Our together

Our together

Based on these data the family value contained in the word "sister" is an honorable greeting or affection from the "brother" naran towards sisters from one womb. A broken sense of family is rebuilt in the *Egep Bine* ritual.

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5. CONCLUSION

Each region has a different way of solving problems. The unity of life of the soul and body of naran and bine in the Lembata community, even though they are married, must remain well established, because relationships cannot be tainted by words and deeds, especially bine. *Egep Bine* is a ceremony to maintain the relationship between naran and bine after being polluted in order to avoid the effects that will abound. There are various rituals of the lexicon associated with the natural environment that is close to the community and is always utilized in daily life. Both as an ingredient for recovery and local customs traditions. In addition to the lexicon contained in the morphological form, but contained values that affect people's lives such as the value of obedience, harmony and kinship.

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