



**SOME MORAL TEACHINGS IN THE MANGGARAIAN FOLKLORE
“HUMAN BECOMES A DOG”:
CULTURAL LINGUISTIC PERSPECTIVE**

Rewritten and Analysed

by

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INTRODUCTION

It is commonly heard the words, phrase, or terms *Tombo Tura* and *Tombo Turuk* in Bahasa Manggarai (BM) spoken by Manggaraian Community (MC). MC usually consider or think them the same thing. However, both are different. The term *Tombo Tura* is translated as ‘*dongeng*’ in Bahasa Indonesia (BI) and ‘*fairy tale*’ or ‘*legend*’ in English. On the contrary *Tombo Turuk* is translated as ‘*sejarah*’ in BI (Verheijen, n.d. 654) and ‘*history*’ in English. *Tura* (BM) means *menceriterakan*, *memberitahukan*, *mengabarkan* in BI (Verheijen, n.d. 664) ‘to tell’ or ‘to report’ in English. *Tombo* ‘to tell’ has the same meaning with the word *tura* ‘to tell,’ i.e., *menceriterakan*, *memberitahukan*, *mengabarkan* in BI (Verheijen, n.d. 653 – 654). Thus, *Tombo Tura* is a story that is told to the generation of the same era or of the next, while *Tombo Turuk* is to tell the history to the generation of the same era or of the next. *Tombo Turuk* is the story of history. Thus, *Tombo Tura* and *Tombo Turuk* of *Human Becomes a Dog (HBD)* in this article can be defined as the story of history that should be told through the generations of MC. Thus, both the terms *tombo tura* and *tombo turuk* can mean here the same.

The terms *Tombo Tura* and *Tombo Turuk* belong to *Cerita Rakyat* in BI which is translated as *Folklore* or *Folk Tale* in English. *Folklore* is the traditional stories and culture of a group of people (McIntosh, 2013: 598). *Folk Tale* is a story that parents have passed on to their children through speech over many years (McIntosh, 2013: 598). Thus, *Tombo Tura* or *Tombo Turuk* is the traditional stories and culture of parents that have passed on to their children through speech. In this article, the *Folklore* or *Folk Tale* of HBD of MC is the traditional stories and culture of Manggaraian Ancestors that have passed on to their children through speech with its glorious intention. (For economizing, it is only mentioned here *Folklore* from now on.)

In deciding to retell, to write, and to analyse the folklore of HBD in this article, there were some reasons that inspired and encouraged the writer so that it can

now occupies some pages of this journal. Those reasons sound practical, theoretical, and religious. The first is the practical reason. The folklore of *HBD* is quite common among MC in three regencies: Manggarai Regency, West Manggarai Regency, and East Manggarai Regency, especially among old generation. This story is cultural riches of MC that teaches and educates MC some important things. This is one of the reasons of telling it both orally and written to MC, even to other ethnics.

The second is theoretical reason. The content of the folklore of *HBD* is contrast to the biological science that has been worldly patent saying that all living creatures, especially animals, has their own genes. Gene is a part of the DNA in a cell that controls the physical development, behaviour, etc. of an individual plant or animal and is passed on from its parents (McIntosh, 2013: 644). The implication and application of this theoretical statement is that human is human and dog is dog with their own genes. They are different creatures of God. Thus, it is impossible to happen that human changes to dog, or in other way round, dog changes to human. God does not have lack power to create everything with His powerful and miracle speech.

The third is also a theoretical reason, specifically in the Theory of Cultural Linguistics (TCL) proposed by Gary B. Palmer (1996). There are some theoretical statements that are worth mentioning and quoting here.

(1) *Language is the play of verbal symbols that are based in imagery. Imagery is what we see in our mind's eye, but it is also the taste of a mango, the feel of walking in a tropical downpour, the music of Mississippi Masala. Our imaginations dwell on experiences obtained through all the sensory modes, and then we talk* (Palmer, 1996: 3).

This theoretical statement asserts two important things that are investigated in the light of the TCL, i.e., verbal symbols and imagery. Verbal symbols pertain to the physical features of language produced by human in communication. The linguistics features, the verbal symbols, are based in imagery, that is commonly called

cultural imagery or mental imagery (Palmer, 1996: 4). In other words, the forms of language are reflections of cultural imagery of human community. The verbal symbols in this article are in forms of a discourse and narration of the folklore of HBD. In the light of the TCL, folklore, although it is, among other things, defined as an untrue story (Salim, 1997: 297), it must be based in cultural imagery of its supporting human community. The folklore of MC is based in their own cultural imagery.

Other theoretical statement of Palmer talks about the coverage of language analysis in the light of the TCL. It follows.

(2) *This theme of imagery in language provides a basis for examining a surprisingly wide range of linguistic topics. It applies not only to narrative and figurative language, but also to the semantics of words and grammatical constructions, to discourse, and even to phonology. ----- Discourse emerges as a process governed by the reflexive imagery of itself; and worldview subsumes it all* (Palmer (1996: 4).

This theoretical statement explains that the TCL can be applied in analysing the grammar of language, figurative language, and discourses and narratives. Discourses and narratives are discussed by Palmer (1996: 170 – 221) in a specific chapter. Discourses and narratives are expressions that are based in cultural imagery of a society. Analogized from this statement, the folklore of *HBD* is constructed by the cultural imagery of MC. The folklore of *HBD* reflects cultural imagery of MC.

Another theoretical statement of TCL is that the study of discourse scenario has got several significances. They can be read in the following theoretical statement.

(3) *The study of discourse scenarios can be put to several uses: to discover why discourse is coherent or incoherent, to determine how talk about discourse can make sense, and investigate how various cultures and subcultures may define discourse scenarios differently.* (Palmer, 1996: 170).

The theoretical statement explains the significances of the study of discourse scenario, i.e., to find out the coherence or incoherence, meaning, and different definitions among cultures and subcultures. Analogized from this, the folklore of *HBD* has its own coherence, significance, definition following the cultural imagery of MC.

The fourth is lexical reason. This has been lightly touched before. In dictionaries, *Tombo Turuk* or *Tombo Tura* in BM is translated as *dongeng* in BI and *tale*, *legend*, or *untrue story* in English (Salim, 1997: 297). *Tale is a story, especially one which might be invented or difficult to believe* (McIntosh, 2012: 1603). *Legend is an old story handed down from past* (Salim, 1997: 696). *Legend is a very old story or set of stories from ancient times* (McIntosh, 2012: 885). Then the writer may bravely say in short that folklore is a very old traditional story from the past that is difficult to believe.

From the definitions and their summary there exists three notions that seem contrast, i.e., legend is a story from the past, it is old, but it is difficult to believe. According to the writer, the old story inherited from the past must be believed by the next generation, so that they want to tell it again and again without getting bored through the generations. On the contrary, if a generation did not believe the story anymore, they would not like to tell it anymore. If the story was not told anymore, it would die. It is not living anymore in the society. In fact, the folklore of HBD is still alive in MC until the present time.

A triggered question may arise in our mind. Why does the next generation of MC still want to tell the folklore of HBD that makes it still alive? MC still keep telling the folklore of HBD certainly because they still get something good, wise, advice, the philosophy of life of MC inside it. Reverberating the wise, advice, life philosophy of togetherness in the mind of MC may cause them put aside, even forget the illogical chronology of the events existing in the folklore of HBD.

The life wisdom and the life philosophy of MC that is intended to be found out in the folklore of HBD. This will and understanding are also supported by the ideas of the TCL of Palmer (1996) that have been asserted.

The fifth is literature reason. Palmer (1996: 212 – 219) has explained about a literature about ‘*The Story of Kuna Hot Pepper*’. Usually, narrative describes sequence of events arranged according to time or place, no matter whether the events are judged to be mythical or real events. But the order of the story events is a bit chaotic so it is difficult for the non-Kuna people to understand it (Sherzer, 1987: 305) because the hot pepper plant has grown before the boy is buried there, under the hot pepper plant. It seems as if the burial of the boy caused the hot pepper grow there. In fact, when the boy was still alive, he wanted to eat the hot pepper growing beside his grandmother’s house when he had meals. The story is really illogical.

Palmer (1996: 217) asserts that one reason that makes Kuna people not pay much attention to the strange chronology of events in the story because they have heard the story before. The form of the story has been open, the text of the world has been known. It is not necessary to specify how, when, or where the boy died and buried. The same information may appear in other folklore with other telling motivation by other people. So, the folklore of *HBD*, although the chronology of events is blurred, of course, has certain intention from the ancestors inherited and taught to their descendants, MC.

Erom (2022: 171 – 190) retold and analyzed the folklore entitled “*Manusia Menjadi Kera Mengajarkan Moral Kehidupan Berkeluarga bagi Masyarakat Manggarai: Dalam Perspektif Teori Linguistik Kebudayaan*”.

The sixth is religious reason. In the bible, the holy book of Catholic Religion, and other church communities, like Protestant with its all denominations, the existence of living things in the world, especially

human and animals is told or narrated in other version. All kinds of animals: fishes in the sea, birds in the air, and animals on the land were created by God the Almighty on the fifth day (Gen. 1: 20 – 23), while human being on the sixth day, the last day (Gen. 1: 26 – 31). Of course, dog is not specifically mentioned, the same as other kinds of animals, but it must belong to land animals. Dog and human, both were created on different days, animals, of course including dog, on the fifth and human on the sixth day. The animals, the dog is one day older than human is.

The seventh is institutional reason. Writing this article was also triggered by the mission No. 6 of Widya Mandira Catholic University asserting “*To explore and develop local visdoms and cultures of East Nusa Tenggara Province*” (Anonymous, 2022: 6).

That is all the seven specific reasons at least for the writer in retelling, rewriting, and analyzing, or even reanalyzing the folklore of *HBD* in this article.

ABOUT THE NAME OF MANGGARAI

The name of *Manggarai* refers to three concepts. First, it refers to the name a district, District of *Manggarai*, lying on the western tip of Flores Island, East Nusa Tenggara Province, Indonesia. The name *Manggarai District (Manggarai Regency)* has been used since Flores District was divided into five, i.e., District of East Flores, District of Sikkah, District of Ende, District of Ngada, and District of Manggarai in 1958, in the same way and time of the division of Peninsula Province into three, i.e., East Nusa Tenggara Province, West Nusa Tenggara Province, and Bali Province with their own districts.

In 2003, the western part of Manggarai District was separated to become one district called West Manggarai District with the capital of Labuhan Bajo. In 2007, the eastern part of Manggarai District was separated to be another one more district called East Manggarai District with the capital of Borong. The central part of Manggarai District keeps the same name, Manggarai District with the same capital, Ruteng. The name Great Manggarai usually and commonly refers to the three districts.

Second, it refers to the name of the main local language having a big number of speakers and wide area. It is Bahasa Manggarai (BM), a language spoken by the people in three districts of Manggarai in various affairs, such as everyday communication, marriage negotiation, religious rituals, traditional rituals, legends or folktales, prayers, and songs of Catholic Church – the main religion of most MC, and so forth.

And third, it is the name of a unit of culture that is unique and interesting, valuable, and prestigious. Language and culture cannot be separated. Similarly, BM and Manggaraian Culture (MCult) cannot be separated. Both BM and MCult are practiced by the people in Great Manggarai. Both BM and MCult are very much valuable possessions of the three districts. BM is practically spoken in the three districts. On the bases of the unity of language and culture, both the two separated districts, West Manggarai District and East

Manggarai District, keep being given the name Manggarai District, only added the words West and East. It was explained by the Vice Regent of Manggarai District, Dr. Deno Kamelus, SH., MH, the Late on the Feast of *Penti* (New Year Feast) in Ringkas Village, Cibal Subdistrict, Manggarai District on Juli 13, 2009.

BM consists of four dialects (Verheijen, 1991: 1), Middle Manggarai Dialect (MMD) spoken in Manggarai District and in western part of East Manggarai District, East Manggarai Dialect (EMD) spoken in eastern part of East Manggarai District, West Manggarai Dialect spoken in southern and western parts of West Manggarai District, and S – H Dialect spoken in northern part of West Manggarai District. The MMD of BM is considered standard for some proper reasons.

A number of scientific reasons of considering MMD the standard dialect of BM follows. The radio news and promotions broadcasted by the Local Government Radio (LGR) ‘*Radio Pemerintah Daerah (RPD)*’ of Manggarai District speaks MMD of BM. Broadcasting service of LGR is still made use of the two separated Manggarai Districts up to now, both by the governments for governmental affairs, and the private institutions or personals. The prayers, songs, and the Holy Bible of Catholic Church, the main religion of most MC in the three Districts of Manggarai speak MMD. It is understandable because the hierarchical structure of Catholic Church most MC follows in the three districts belong to the leadership of Ruteng Diocese. The bishop and the centre of serving administration for the Catholic people situates in Ruteng. The region of Middle Manggarai is said to be centrals of culture and the governmental affairs of Manggarai District. MMD is lack of being influenced or affected by other languages and cultures because geographically it is located in the middle, between the two separated districts: West Manggarai District and East Manggarai District.

METHODOLOGY

Methodology is a set of methods used (in doing something) (Hornby, 1989: 780). Methodology in this study is confirming, retelling, rewriting, analysing, and even reanalysing the content of the Folklore of HBD. It was confirmed with some qualified persons of MC, who know enough and can tell or retell about it. The writer himself as a person born, grew, and lived together with his parents and other relatives for at least 24 years in MC also knows this story. So, going in line with Moleong (2017: 168 – 172), the writer himself becomes the instrument of the study utilizing his intuition in rewriting the Folklore. Then it exists in form of a reading text that can be read by whomever, of course those who speak English and are much interested in understanding and thinking in deep about the folklores.

Doing the analyzis begins with rereading the Folklore. Then trying to understand its content. After that trying to understand the chronology of the events and interpret the intention of the story. The intentions are the values of the story that are taught and inherited by the Ancestors of MC of various clans. The form of the story belongs to the verbal symbol and the values belong

to cultural imagery of MC embedded or packed in the folklore in the light of the TCL. The cultural imagery of course can be obtained by interpreting the verbal symbols as recommended by the TCL of Palmer (1996: 38). Interpretation was mostly done by the writer when the informants did not give satisfied information. It is understandable because “any linguistic classification of experience had to be tacitly accepted by the community as an identity” (Edward Sapir, 1949 [1921]: 12 – 13). Both the verbal symbols and cultural imagery becomes the conclusions of the story based on which the practical and theoretical suggestions are offered to many sides following their competences, capacities, rights, powers, skills, and major.

1. THE CONCISE OF THE FOLKLORE ‘HUMAN BECOMES A DOG’

Long, long time ago, in Manggarai, once called *Nunca Lalé* ‘the Island of Lalé’, there lived a new and small family consisting of four members: a man, a woman, an old woman, and a baby. A man was the husband of the woman, the father of the baby, and the son of the old woman. A woman was the wife of the man, the mother of the baby, and the daughter-in-law of the old woman. An old woman was the mother of the man, the mother-in-law of the woman, and the grandmother of the baby. A baby was the child of the man and the woman and the grandchild of the old woman.

The husband of the old woman, the father of the man, the father-in-law of the woman, and the grandfather of the baby had died before the man and the woman got married. So, willy nilly the old woman, the wife of the late, the mother of the man, the mother-in-law of the woman, the grandfather of the grandchild/baby lived together in the family of the man and the woman. This is the Manggaraian moral and cultural responsibility of the children to look after their old parent(s) in their residual lives, especially when they do not have energy anymore to work to earn living.

The following was everyday situation in this small family. Everyday the husband/the father and the wife/the mother were busy with their own easy activities. They were not so busy with taking care of their baby. The wife/the mother only gave suck her baby. The husband/the father only watched her wife giving suck her baby. Sometimes he and his wife cradled their baby to make it smile and laugh. They both smiled and laughed together with their baby. They did, of course, easy works in the family everyday.

On the contrary, the widow of the late, the mother of the man, the mother-in-law of the woman, the grandmother of the baby was very busy in doing very difficult, hard, even disgusting things everyday. She was very busy with bathing the baby in the morning and in the afternoon. She was very busy with feeding milk to the baby with the nipple. She cradled the baby to make it easy to sleep. She was very busy with washing the baby whenever, wherever, and whichever it urinates and defecates. She had to wash the baby in whatever, whenever, and whichever situation she was. She hardly

ever took a rest at the day time in case the baby urinated and defecated. She did not go to bed early until the baby slept in the evening. In the morning she had to get up earlier than her son and daughter-in-law, following the baby getting up. Even very often she got up in the middle of the night for washing the baby urinating and defecating.

One day, at lunch time three events happened simultaneously to the four sides in the family. The husband and the wife sat freely in the veranda of the house after having their lunch. Then came the turn of the old woman had her lunch alone in the kitchen being accompanied by domestic animals, dogs and cats. Unfortunately, right at the same time the baby urinated and defecated. This was a very difficult, hard, disgusting time for the old woman. She was asked by both her son and daughter-in-law to wash the baby after urinating and defecating. In fact, they sat freely in front of the house. Willy-nilly she had to stop eating her lunch and had to wash the vices of the baby.

The old woman faced two very difficult choices: keeping on having lunch or obeying her son and daughter-in-law and leaving the baby crying because of still getting wet and breathing in some bad smell of its feces. She wanted to go on having lunch because she had not finished it yet and she was still hungry. She did not want to disobey her son and her daughter-in-law because she wanted to do good things as the recompense of allowing her to stay together with them. She did not want to leave her grandchild crying very loudly getting wet and smelling something bad its own feces. However, she could not do the three things simultaneously. If she had continued eating lunch, she would not have washed her grandchild and altogether would have disobeyed her son and her daughter-in-law. On the contrary, if she had washed her grandchild, she would have obeyed her son and her daughter-in-law and she would have stopped eating her lunch. It was a very difficult choice.

Then she was thinking about doing one thing that can settle three things altogether: making herself full, making her son and her daughter-in-law happy, and washing her grandchild clean. That one thing she was thinking about was changing her nature as male human being to become a male dog with some personal considerations. Becoming a dog could make her easy to do only one thing but settle more than one thing, i.e., three different things: washing her grandchild, making her son and her daughter happy by only eating directly the feces of her grandchild. Finally, after considering very well, she was brave to tell her son and her daughter-in-law about what she had been thinking for some times. With full tears in her eyes, with complete sorrow on her face, with tremble on her lips, and with a quivering voice, she said the following very crucial and strange verbal expressions to her son and daughter-in-law: “Listen my good son and my good daughter-in-law. For the comfortable condition of my loving grandchild, my pursuance to both of you, my son and my daughter-in-law, easiness of my everyday work, and significant economizing water, I would like to say to you two, I had better become a female dog to directly eat the feces of

my grandchild. Doing this, you need not prepare very much money for paying water and buying foods and drinks for me every month. Her son and her daughter-in-law shocked and kept silent for a moment without being able to say anything. They did not think at all that his mother and her mother-in-law were so brave to say such kind of so surprising and strange sentences. And right at that time a real woman, that altogether the mother of the man, the mother-in-law of the woman, and the grandmother of the baby, the real female human had become a real female dog, real domestic animal standing in front of them three. Starting from that time the family lacked one human member on one side, and there appeared one female dog on the other. It was a very historical and fatal time, properly recalled everlasting time by MC.

Starting from that day the grandmother that had been a real human being, an old woman, became a real female dog, an animal that was very obedient to guard the house of its master day and night. She was also obedient to guard the rice field and the farm so as to keep plants from being eaten by wild animals, like wild pig, porcupine, monkey, etc. Since that time, the family have lived without the mother of the son, the mother-in-law of the daughter-in-law, and the grandmother of the baby and had been replaced by a female dog. The son and the daughter-in-law were very sad, even the baby cried very loudly feeling the absence of its grandmother from being a member of the family. It did not feel again the warm cradle of its grandmother. The son and the daughter-in-law cried loudly and felt very sorry for what they had done. Regretting, in fact, always comes late. All have happened. All have become facts as they are.

SOME COMENTS AND ANALYSIS

In general, the narration scenario of the Folklore *HBD* is CAUSE – EFFECT. The old woman, or mother of the man, mother-in-law of the woman, or the grandmother of the baby is mentioned with the word ‘the old woman’ to show important character in this story. They are specified in the following.

- a. The laziness and arrogancy of the son and daughter-in-law cause them to be reluctant to settle their own baby.
- b. Urinating and defecating of the baby cause it getting wet, unpleasant smell, dirty, then crying loudly.
- c. Being hungry and it is the time for having lunch, cause the old woman to have lunch.
- d. Having lunch causes the old woman not to have time to wash the baby.
- e. The laziness and the arrogancy of the husband and the wife, causes them to ask the old woman to wash the baby.
- f. Being hungry and having lunch causes the old woman not to have time to wash the baby.
- g. Being forcedly asked to wash the baby causes the old woman to stop her lunch to wash the baby although she was still hungry.
- h. Working (washing the baby) while being very hungry put the old woman in a difficult situation.

- i. Being in a difficult situation causes the old woman disappointed living as a human being, a woman, a mother, a mother-in-law, and a grandmother.
- j. Being disappointed causes the old woman to regret her position as a human being.
- k. Regretting her position as human being causes her to arise a strange thought in her mind, in that she wanted to become a female dog, a domestic animal.
- l. The old woman told her son and daughter-in-law, saying: I had better become an animal, a female dog. Being an animal, a dog, I can directly eat the feces of my grandbaby. It will be very easy for me to do this. I will not feel very busy because it is common for the dog. Furthermore, doing this can reduce the monthly payment of the family, like paying water, foods and drinks, dresses. I will not need a bedroom to sleep.
- m. Finally, the real human being, the old woman, a mother, a mother-in-law, a grandmother became a female dog, one of domestic animals.

Generally, the Folklore of *HBD* has two things that are worth commenting. First, the chronology of the story is chaotic. There are some facts that indicate chaotic. (1) The content of the story is contrast to the theory of Genetics saying that every creature, especially animals, including dogs has their own gene. So, it is impossible that human being can change to a dog. (2) There are some linguistic features existing in the story. A bit moment before the old woman became a female dog, she told her son, daughter-in-law, and her grandbaby saying “I had better become a dog.” From this quotation it implies the idea that before the old woman became a female dog there had existed a dog or dogs in the world, at least and specifically in Manggarai Districts, called *Nunca Lalé* in the past. It is impossible for an old woman to say it if and only if there had not been a dog before. Just because the old woman had seen the life of the dog that inspired and motivated her to change her nature as human being to a dog, an animal. (3) As religious people who believe in God, of course, all creatures, including animals, like the dog must have been specifically created by God the Almighty on a certain day and do not hope to the change and the move, or incarnation of other creatures or other animals. God be not lack of power and miracles to say and create something from nothing to being and absence to presence or existence.

Second, although the scenario of the story is chaotic, but in the belief of the *Theory of Cultural Linguistics (TCL)* (Palmer, 1996), the story was constructed by the Ancestors of MC based in some cultural imagery of MC themselves. Cultural imagery or mental imagery is what people see in their mind (Palmer, 1996: 3) about something. Cultural imagery is the life philosophy of the language speakers. Analogizing from this statement, the Folklore of *HBD* was constructed by the ancestors of MC based on what they saw or understood it in their minds. Something they saw and understood about the folklore was really the aim of composing, constructing, and telling it to the next generation, their heritage. The ancestors constructed the

folktale to pack the golden message for their heritage, other than the ones packed in traditional ritual discourse, traditional songs, or in other cultural forms. The Folktale of HBD packs the life philosophy of MC.

Most of MC have heard and known the content of the folklore. MC do not care any more about the chaotic of the chronology of the folklore. They do not care anymore about the chronology and the times of the events and the names of the characters involved in the folklore, etc. They are only interested in the dramatization and meaning of the story of human being, human being becoming animal, a grandmother becoming a dog. They are only interested in the meaning and the aim of the story. The story has collective meaning and intention of MC. This is the cultural imagery of MC. In the light of the TCL, all human languages are based in cultural imagery of their speakers. It is human cultural imagery that motivates people to create all human language expressions in forms of phonology, morphology, syntax, and semantics. They can be considered the same as the lexicogrammar proposed by Halliday (2004) and Eggins (2004). The cultural imagery of the language speakers also bases the construction of the narration of the folklore. It is cultural imagery of MC that bases the construction of the folklore about *HBD* or other folklores.

The Folklore of *HBD* was constructed and told among MC because it was motivated by the cultural imagery of MC. Cultural imagery motivates the existence of the folklores. MC, in this case the ancestors and old generation, wants to tell and teach something important in lives to the next generation. The folklore teaches the young generation, young MC generation about family lives, that is not easy. It is not so because family lives or marriage lives demands responsibilities and sacrifices of the husband and wife, that at the same time they are the father and the mother of the children given to them by God the Almighty. The general responsibility is to guarantee the preparation of clothes, foods and drinks, and housing for all members of the family: husband, wife, and children. In modern society, there is an additional responsibility, it is to say the responsibility of children education comprising physics, spirits, economy, social, etc. The folklore also teaches the husbands and wives, fathers and mothers to honour and look after their parents, especially when they are physically weak and cannot work anymore to earn foods. Those are among other things that are intended to tell in the Folklore of *HBD*. For that reason, the folklore does not pay so much attention to the logic or the chronology of place and time of the events told in the story. The important thing is that the message for human being, especially for the generation bequeathed from ancestors of MC born to the world in their own eras, including this millennial era.

The folklore also teaches husbands and wives of MC to work together and to be togetherness working in the family, including and mainly in growing up, taking care, and educating their child or children. Being busy in running the family is something that is suggested, even a must for husbands and wives. Being very busy in

working of husbands and wives is always intended to get the prosperity for all members of the family, especially for the very young children, a baby. In growing up their child husbands and wives should do something that they can do, even must be able to do something. Their being very busy in working must not become the reasons for avoiding from the responsibility to pay attention and survive the family, like providing and giving them foods and drinks, bathing and washing the baby, especially after urinating and defecating, as clearly told in the story.

Working together in doing all good things for their children, babies in the family for husbands and wives has been verbally and explicitly inherited from Ancestors stated in wise words existing in various ritual discourses saying, among other things: *Duat nggere pé'ang (uma) ného rangka lama = wé'é nggere cé'é (mbaru) cama régé ruék* 'Going to the farms makes rows like big monkeys = Going home makes rows like the birds of ruék (Verheyjen, n.d.: 530) (May husbands and wives be happy in working together in the family)'.

Working together in the family, even working together among families, relatives, clans in a kampong, or more, has also been verbally and explicitly inherited from Ancestors stated in traditional songs of MC. Some examples include the *Kélong Déré Woé* 'The Kélong of Singing a Friend' often sung together in the yard of kampong by the people of the whole kampong, *Onko* 'Assembling Together/Being Unity' sung together after expressing some segments and before the last segment of a ritual discourse, *Ooo.....* in *Réngé Ela Penti*, 'The Charms of Pig of Penti' the reading of the charming of offering a pig to Ancestors and God on the New Year Party of MC. This means that Ancestors of MC teach about unity and working together to the next generations through at least three forms of the cultural practice.

Running the family life demands some sacrifice from husbands and wives. The sacrifices include time, energy, thought, feeling, even work. Just because the husband and the wife in the folklore were not ready to sacrifice their time and energy to take care of their baby, especially in washing the baby after urinating and defecating, they gave that job to their old mother/mother-in-law, in fact they were free at that time. Because of the situation, finally the mother/mother-in-law was brave to refuse her nature being a human, the high God's creature, and wanted to become a dog, an animal, one of low God's creatures.

The story also teaches husbands and wives to give respect and take care of their parents: father and mother. They are old and so cannot work to earn living anymore, and not even to be burdened them with hard working, e.g., washing the baby after urinating and defecating. They are weak and do not have enough energy to do many hard things. On the contrary, husbands and wives should serve their parents in the same way they serve their baby or children. This is one form of thanking parents for their merits for giving birth new born child/children in the family and grow them up until they have come of age, so they become adults, get marriage, and become husbands and wives that possibly have children.

Well serving parents is the fourth commands, one of the ten commands of God given to Israeli people through Moses, it is to love parents to have long life (Exodus, 20: 12).

CLOSING

This closing consists of conclusion and suggestion. The conclusion is like a summary of what have been long discussed in the analysis. Inspired by the finding in the analysis, the suggestions are offered to some sides following their rights, competences, capacities, and power.

CONCLUSION

Beside the ritual discourses and the traditional songs, the folktale of HBD of MC store and teach glorious moral teaching to MC for running their family lives. Running family life has some responsibilities, even spends energy, thought, economy, social, material, spiritual, etc. The folktales of HBD of MC teaches moral education for running family life to MC.

Moral education, in general, is in form of responsibilities of husbands and wives in providing and fulfilling the needs of clothes, foods and drinks, and housing for the family. The clothes should fulfil aspects of health, quality, quantity, etiquette, culture, and beauty. The housing should fulfil aspects of health, quality, size, culture, and beauty. The foods and drinks should fulfil aspects of nutrition, various kinds, culture, and hygiene.

There also exist specific responsibilities for husbands and wives. They are taking care of the children in terms of giving foods, bathing, washing after urinating and defecating, medical care, education, and many others. Those responsibilities really do not belong to their parents: father and mother (father-in-law and mother-in-law). Even to take care of their parents that are old, so lack of energy to work to earn things for living are the responsibilities of husbands and wives as the main members of a family.

The story also teaches the children, the sons that have become husbands of wives and daughters that have become wives of husbands in a family in how to give respect and take care of their parents/parents-in-law. The story also teaches husbands and wives to thank their parents for having given birth to them to the world and grow them up. They represent the presence of unseen God the Almighty in the world that can be seen. They have to keep in mind that their parents are not the workers of the family, so it is not proper at all to give them hard work, e.g., washing the babies after urinating and defecating. Let them do whatever they can do something good for the family, especially for themselves.

SUGGESTIONS

Going in line with the significances and the conclusions, several suggestions are proposed. The folktales need, even must be explored, exploited, revitalized, perpetuated, and modified for the importance of life of the society both for individual and collective life. Exploring, investigating, and documenting the

folktales needs some amount of payment. So, the government, both local and mainly central, religion institution, any kind of social institutions have to prepare funds to realize those glorious wills.

The result of the investigation, the folktales need writing and publishing in forms of reading books properly presented to and read in various levels of educations of Kinder Garten, Elementary Schools, Junior High Schools, Senior High Scholls, and Universities with some language adjustment in terms of vocabulary, grammar, letter size, and applications adapted to the education levels. The composition of the content of the story, in general, can consists of the quotation of the story and the messages for the readers, especially MC. Besides the composition of the content, the story should also be written in at least three languages: Bahasa Manggarai, Bahasa Indonesia, and English, or other foreign languages fitting the science, technology, and art for supporting human quality of social life of MC, or other ethnics or societies. Finally, it should be tried in such a way that certain acts of events are accompanied with illustrative pictures, although in skech only to attract interest and grow imagination of the readers while reading, especially those of the low levels of education institutions. Of course, this ideal suggestion needs special talent of a special person as well, and payment.

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