



TABOOS AND EUPHEMISMS IN WANUKAKA LANGUAGE

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ABSTRACT

Taboos and euphemisms are two words that contain different meanings. Taboos meaningful meaningless euphemism ban while smoothing. In a society Wanukaka ditemukan forms of speech taboos, such as fellow human relations, genitals, sexual activity, things that have a relationship with nature and animals. Therefore, selected forms of euphemisms (smooth) as a form of avoidance, replacement, and loadbearing extra meaning to the words tersebut.

Keywords: taboo, prohibition, smooth, evasion, replacement, meaning

PRELIMINARY

Language as a communication system or subsystem is a part of a cultural system. Language is involved in all aspects of culture, at least by way of having a name or term for the elements of all aspects of the culture. human culture would not be possible without language; bahasalah factor that allows the formation of culture. Another relationship of language with culture is that language as a communication system, has meaning only in a culture that becomes the container.

Another connection between language and culture is a key to a deeper understanding on a culture is through its language. All spoken language, with the exception of the science that we consider universal is about things that exist in the culture of that language. Interest in studying a language is to more deeply understand the patterns and values of a society; language is considered the most powerful traits of one's personality (Nababan, 1984).

Each language communities (regions) including Wanukaka community on the island of

Sumba has a culture. In every culture there are patterns and values espoused, obeyed, and done by the community. Similarly, the people who use the local language Wanukaka Wanukaka. In the selection and use of language, they always pay attention to the cultural values are alive and used in the community to maintain a good relationship with God, fellow human beings, as well as the environment in which they live.

One very important thing noticed by the public Wanukaka is a taboo subject. In Big Indonesian Dictionary (2003) stated that the taboo is considered sacred (untouchable, spoken, and so on); restrictions; ban. Meanwhile, according to Laksana (2009) taboo is essentially a 'prohibition' or 'prohibited'.

Sumarsono (2010) stated that the taboo play an important role in the language. This problem is alluded to in semantics. Science looks at the taboo as the cause of changing the meaning of words. A taboo word is not used, then used another word that already has its own significance. As a result, words that are not taboo it obtain an extra meaning.

Because taboo not only the fear of the unseen spirit, but also with regard to courtesy and manners

social interaction, people who do not want to be bad manners would avoid the use of certain words. In Indonesian society, especially in the local language, are often said to be more women avoid using words associated with the genitals or the words 'dirty' other (Sumarsono, 2010).

In a society Wanukaka, found too many taboos, such taboos God's name is taboo to mention the name of a parent or relative's name is taboo to mention sexual activity, taboo calls the devil and suanggi is taboo to mention the name of the beast, taboo mention place names, and so on. These communities strongly believe a violation of taboos, then they will receive sanctions. The sanctions they face as a moral sanction, social exclusion, illness and death.

Due to severe sanctions and memempengaruhi psychology of people, it selected forms euphemism to soften or soften taboos. The choices of words or language that are euphemisms this, it can be maintained communication links, both to God, fellow human beings, as well as on the environment. With good communication and manners that are trusted by the public, then the relationship with God, fellow human beings, and the environment into harmony. These communities feel that they live in peace and hormonis because of their adherence to the taboos and euphemisms use forms that are smooth and soften what was spoken by them. In Big Indonesian Dictionary (2003) stated euphemism is an expression of a more subtle expression perceived as a substitute for crude, which is considered harmful or unpleasant. Taboos and euphemisms are two words that contain different meanings. Tabu is a ban while the euphemism is feathering. According to Mbete (1996) pentabuan or penghidaran form, in the sense that it should not be uttered existing forms modified or replaced with another form. Changing or replacing it also contains smoothing language (euphemism) by removing, exchanging places, or replace a segment of a particular

sound with another sound so different, including also in penghidaran partially.

DISCUSSION

Wanukaka society is a bilingual society, meaning that people Wanukaka are people who know and use the two languages at once in their lives daily. In addition Wanukana language as a first language, most people Wanukakan can also use Indonesian. According Wijana and Rohmadi (2006) the intricacies of the relationship between language and social structure of native speakers. The third kind of relationship it is: 1) the structure of society affect the language; 2) the structure of language to influence the structure of society; and 3) the structure of language and society mutually mengaruh-influence.

Correspondingly, Dittmar in Chaer and Agustina (2010) suggested seven dimensions in sociolinguistic research. The seventh dimension is a problem in sosiolinguistik it is (1) the social identity of the speaker, (2) social identity of the listeners involved in the communication process, (3) a social lingungan said event occurred, (4) analysis of synchronic and diachronic of dialek- social dialect, (5) different social assessment by the speakers will be the behavior of the forms of speech, (6) the level of variation linguistic diversity, and (7) the practical application of sociolinguistic research.

Social identity of speakers can be seen from the question of what and who the speakers are, and how this relates to an opponent he said. Social identity of the listeners would be seen from the speakers. Social environment where said event occurred. The social assessment of different speakers of the forms of speech are things that are very important in any communication events involving the community in the event said.

Based on the above discussion, it can be said that in a society Wanukaka found to be two strata or layers of society, namely the public Maraba or nobility

and madengu community or society most. In the communication and social interaction has always used language option in accordance with the social strata of people involved in the talks.

Before the discussion of taboo and euphemism forms in society Wanukaka on the island of Sumba, it needs to be explained and unexampled some writings that discuss taboo.

The first, written by Mbete taboo (1996) in the journal "Development Horizons spacecraft linguistics Linguistics" with the title "Taboo Words in English Dialects Kambera Sumba. A Preliminary study".

In he writes, Mbete find words taboo in Sumba language Kambera Dialect as follows:

- (1) Taboo in the belief (religion).
- (2) Taboo in the world of superstition.
- (3) Taboo in kinship.
- (4) Taboo human body parts.

Second, taboo written by Laksana (2009) in his book "Taboo language one way Understanding the Culture of Bali". In his writings he discusses and mendeskripkan taboo in the culture of Bali, sebagai following:

- (1) Taboo in the cultural and social context.
- (2) Taboo name and taboo words.
- (3) Taboo profanity.

Each ethnicity in various cultures believe in the things that are taboo. According to Frazer in Laksana (2009) is generally taboo undifferentiated above: (1) taboo action, (2) taboo people, (3) taboo objects / things, and (4) the taboo words.

TABOO AND EUPHEMISM

According to Lee (2006) attitude toward language was considered taboo in the speech community is very strong, and violations can be sanctioned by measures used immorality, social ostracism, and even illness or death. There is no universally banned topics: what language can not be said in one language can be said in another vice versa.

Taboos relating to religion or magic can affect various linguistic phenomena, and include the avoidance of animal names in many communities talk. May believe that animals or spirits understand human language, and the mention of their names will expel them or draw them near where they may harm.

Taboo is one of the important things that must be considered by the community language. Each language communities (regions) have things that are forbidden to say and do. Any violation of the things that are taboo, people who violate it will receive social sanctions, disasters, accidents, and even death. Taboos and euphemisms are two words that contain different meanings. Tabu is a ban while the euphemism is feathering.

Language is a communication tool for people in every region and ethnic. Any communication that took place or that happens must happen interaction between the speaker and the person spoken to. Those involved in the interaction of the talks is not just talking about the relationship or their problems, but also other people or other things. In communicating, everyone is affected by our thoughts, feelings, the context in which the conversation took place, such as the situation and cultural context, and so forth. According to Halliday and Hasan (1992) context is the text that accompanies the text.

Each ethnicity in various cultures believe the things that are taboo. According to Frazer in Laksana (2009) is generally taboo undifferentiated above: (1) taboo action, (2) taboo people, (3) taboo objects / things, and (4) the taboo words.

In a society Wanukaka found many taboos, among others:

- 1) Taboos parents' names;
- 2) Taboos relative's name;
- 3) Taboos object / thing;
- 4) sexual taboos;
- 5) Taboos Marriage
- 6) Taboos place; and

7) Taboos animals.

Here are three types of taboos found in Wanukaka society.

1. Parents name taboos

For the people Wanukaka call on the name of parents (father and mother) are very taboo or forbidden. Violation of the call, will be judged as people who have no manners. Therefore, the people Wanukaka rename using the word ama father and mother's name with the word ina. If the name of the Father Agus Weingu Moli, he can not be called by Agus but he is called by dialing ama meaning father. Similarly, if the mother's name. Heni signs Kaita, he could not be called Heni but she was called by a call ina meaning mother. Ama's nickname and ina father's mother, showed appreciation and respect for the father and mother. Simultaneously showed politeness person who called. For if the name of the father and mother who are called, then the person is considered to have no manners. Ama and ina a call eufemis form.

2. Name Relatives Taboos

For the people Wanukaka invoke the name of relatives (grandparents) very taboo or forbidden. Violation of the call, will be judged as people who have no manners. Therefore, the people Wanukaka rename grandfather using Boku word meaning grandfather and grandmother's name with the word appu. which means grandmother in the language Wanukaka. Boku and appu call a form eufemis.

Similarly, to call the father-in-law and mother-in-law. Their names can not be mentioned. Therefore, the selected form in the language Wanukaka eufemis call to the father-in-law called ama yera (father in law) and yera ina (mother-in-law). As well as answering the aunt or uncle and aunt. Their names can not be called or invoked. Therefore, the language used Wanukaka calls at local or uncle and aunt as ina shop or call eufemis (smooth).

For children who are named the same as the name of the grandfather or grandmother or the name of

the father or mother, then his grandfather's name was called as the guest Boku, which means the same name as his grandfather's name, whereas if the same name as the name of his grandmother then called a appu means the same name the name of his grandmother. If the name of his son together with his father's name, the name will be the guest called ama, which means the same name as his father. If the same name as his mother, the boy's name was called guest ina, which means the same as his mother's name.

3. Human body parts taboos

Tilu words or seeds testicles or male genitalia are very taboo by society Wanukaka. People who call this word is considered extremely disrespectful. To avoid the use of this word is replaced with the word napunamu which means that you have or marapu or something invisible. In addition, there is also the word lahu 'male genitalia or testes. To avoid the use of this word has been replaced by the word 'napunamu' also means 'that you have' or the word 'marapu' which means something that is not visible.

Said wota, talli and third Wokabeimu tantamount ie vulva or female genitals. These three words are very taboo because it is very rough. For people who use words genitals is considered very impolite. In addition, social conflicts can occur even charged with customary law. To avoid the use of the word, the chosen form eufemis namely marapu 'something not seen or napunana which means he's got. For the people Wanukaka tilu and lahu word usage to refer to male and wota, talli, wokabeimu to mention sex and women are disrespectful or violating ethical and social norms that apply.

4. Sexual Taboos

In the language Wanukaka found several taboos associated with sexual activity or sexual intercourse between a male and female, as hawakku means according to the raw Sumba cukki or intercourse. In addition there are also the use of the word 'pakaleti' or raw riding. Pakaleti is actually used

for the animals, but often also used for humans who are having sex. In a society Wanukaka, also used the form eufemis (fine) for a sexual relationship, which means the raw pahaingi one or intercourse.

5. Marriage Taboos

In a society marriage Wanukaka there are also things that are taboo. Boys 'ana moni' of the father can not woo and marry the girls 'ana wini' from your father or your mother. Similarly, a boy from the mother can not marry the daughter of his mother's brother. In the event of such a marriage, the family was considered to be very savage, and children will be born dead or living death.

Marriage according to the customs people are child-men 'ana moni' of sister (aunt) 'ina shop' can woo and marry the girls 'mini ana' of pamanya 'shop'. It was a good marriage by indigenous communities.

6. Place Taboos

Place taboos pemali or Miha. Taboos large tree or Pingi ai basket 'big tree'. Tabu big rocks' watu cathode 'in the community Wanukaka large trees and large stones that are considered taboo or pemali replaced with' Pingi ai basket 'timber trees large and or watu basket' cobblestone replaced by Pingi ai Adung or watu Adung more polite to use , Second place is' large trees and large rocks are places that are considered sacred. At this point the community gives and put betel nut and momotong chicken as a form of worship to God.

7. Beast Taboos

In any society Wanukakan not mention the name of the snake. Snakes are usually called kaboku. Usually people are afraid to use or mention the name. Therefore, to avoid the use of the name kobuku 'big snake', it is replaced with Ubu Profit (ancestors or designation of the most delicate to the ancestors). Ubu the use of the profit to keep the snake does not bother people.

Wanukaka society is also not benari use woya 'crocodile' because it was considered taboo and

disrespectful. Therefore, in this society, woya word 'crocodile' is replaced by ana woya rara 'hatchlings in red' means crocodile newborn child who intends hatchlings are still small and must be nurtured and taken very well as a form of euphemisms.

FINALE

Based on the description of the taboos and euphemisms in the language Wanukaka, it can be stated that:

1. Community Wanukaka recognize seven kinds of taboo.
2. Community Wanukaka using the form euphemism for maintaining relationships, animals, and the natural environment. This relationship should be maintained, so as not to violate social norms and ethics and damaging to the environment in which they live

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