HOW TO NAME GOD IN THE CULTURAL IMAGERY OF MANGGARAIAIN LANGUAGE SPEAKERS

Kletus Erom
Program Studi Pendidikan Bahasa Inggris
FKIP UNWIRA Kupang, NTT
kletus.Erom@yahoo.com

Abstract
Manggaraian Language (ML) is the main local language spoken by people in Great Manggarai: Manggarai Regency, West Manggarai Regency, and East Manggarai Regency, in East Nusa Tenggara Province, Indonesia. It has four dialects: East Manggarai Dialect, Middle Manggarai Dialect, S–H Manggarai Dialect, and West Manggarai Dialect. Middle Manggarai Dialect is considered as the standard one for some reasons. ML has many unique linguistic features. Among other things is pair of lexicons for naming God that is based in the cultural imagery of Manggaraian Language Speakers (MLS). There are three pair of lexicons for naming God in ML: Morin agu Ngaran ‘Owner and Owner’, Jari agu Dedek ‘Creator and Shaper’, and Ciri agu Wowo ‘The Starter to Be/Become and Pourer’. The three pairs of lexicons that are called verbal symbols in the theory of cultural linguistics are usually spoken out mainly in the ritual ceremonies. Their existence in ML is based in the cultural imagery of the Manggaraian Language Speakers (MLS). Describing the three pairs of lexicons is the semantic aspect of language. Explaining the reasons MLS name God in such three pairs of lexicons is the capacity of the theory of cultural linguistics (TCL). Of course these three pairs of lexicons in ML have some implication in the life of MLS in the world.

Keywords: cultural linguistics, cultural imagery, Manggaraian language speakers, semantic system, verbal symbols.

INTRODUCTION
Every ethnic must believe in one entity that have supernatural power that can control the world and all its containers including their lives. They must give name to it in their local languages because it takes their attention in their lives. It may, even must
be different among the languages of ethnic groups. A specific name for it is a kind of vocabulary or lexicon in their local languages. Thus, pairs of lexicons referring to God the Almighty in Manggaraian Language (ML) is different from those in Lamaholot Language (LL), in Tetun Language (TL), in Dawan Language (DL), etc. Manggaraian Language Speakers (MLS) name God the Almighty in three pairs of lexicons in ML: (1) Morin agu Ngaran ‘Owner and Owner’, (2) Jari agu Dedek ‘Creator and Shaper’, and (3) Ciri agu Wowo ‘Starter to Be/Become and Pourer’. Lamaholot Language Speakers (LLS) name God the Almighty in two pairs of lexicons in LL: (1) Lera Wulan Tana Ekan ‘The Sun and the Moon, the Earth and the Place’. Tetun Language Speakers (TLS) name God the Almighty in TL in one pair of lexicons: Na’i Maromak ‘King of the Bright’. Dawan Language Speakers (DLS) name God the Almighty one pair lexicons: Uis Neno ‘King of the Sky’, etc. It is clearly seen in the four languages of four different ethnics that the names of God are different, not only due to different language but also the lexical meanings of the names. Of course every other ethnic has their own specific terms for God the Almighty with different base. These differences are influenced by or based in different imageries of the native language speakers because these language expressions are the play of verbal symbols that are based in imagery (Palmer, 1996: 3) of the language speakers.

The main attention of this writing is the three specific vocabularies or lexicons for naming God the Almighty in ML based on the cultural imagery of the MLS, as has been mentioned in the previous immediate paragraph. This linguistic semantic system is a kind of lexicogrammatical system in ML. Semantic system is one of the plays of verbal symbols appearing in ML that are based in imagery of the MLS.

On the bases of the linguistic phenomena above, the writer was motivated to seek what cultural imageries of the MLS that base the verbal symbols in terms of naming God the Almighty. This must figure out the cultural imagery of the MLS. It is formulated in a title “How to Name God in the Cultural Imagery of the Manggaraian Language Speakers”. This topic is specified into two problems. (1) What are the verbal symbols in terms of lexicons for naming God in the cultural imagery of Manggaraian Language Speakers? (2) What cultural imagery of the MLS that bases the lexicons or vocabularies for naming God? (3) What is the implication of this naming system about the ideology of the MLS in life in the world?

Besides the ideas about naming God the Almighty in ML and LL presented above, there were some studies that inspired the writer in finding and deciding this topic. Bustan and Bire (2014: 60 – 66) wrote an article entitled “The Features of Verbal Expressions on the Existence of God as a Supernatural Power in Manggarai Language”. This article applied the Theory of Cultural Linguistics proposed by Palmer (1996). They found five verbal expressions: (1) Morin agu Ngaran, (2) Jari agu Dedek, (3) Jari agu Dading, (4) Ciri agu Wowo, and (5) Tanah Wa Awang Eta, Burn Awo Kolep Sale, Ulung Le Wa’i Lau. However, they did not talk more the implication and application of the five verbal expressions of MLS in their daily cultural practice. They did not also explain well the verbal symbols of Jari agu Dedek and Ciri agu Wowo. They also used the term verbal expressions for verbal symbols and reflection for imagery, the two terms mainly and originally introduced and used by Palmer in his book entitled Toward a Theory of Cultural Linguistics (1996). The linguistic study highlighted in the TCL intends to find out two things: verbal symbols that deal with linguistic features and cultural imagery that refers to the way the native language speakers see things around them in their mind.
Inspired by the linguistic features for God in ML, LL, TL, and the article of Bustan and Bire (2014: 60 – 66), the writer wants to investigate further the cultural imagery of the MLS that bases the verbal symbols of God in forms of pairs of lexicons for naming God. This is done by interpreting the verbal symbols. The writer also wants to analyze further the implication of this naming system showing the ideology of MLS in life in the world.

CONCEPTS AND THEORY

Dealing with this study, a number of important terms that should be defined or conceptualized to understand, direct, and limit the coverage of the study. Such terms include Verbal Symbols, Manggaraian Language, Cultural Imagery, and Cultural Linguistic Perspective. The first term is verbal symbol. The word verbal is an adjective derived from the word verb. The word verbal means spoken or relating to words (McIntosh, 2013: 1741). Symbol is, among other things, something that is used to represent a quality or idea (McIntosh, 2013: 1595). Verbal symbol is a symbol of something in words or language. This goes in line with Palmer (1996: 3) who defines language as the play of verbal symbols that are based in imagery. The verbal symbols used in this writing refer to the lexicons used to name God the Almighty in ML.

The second term is Manggaraian Language (ML). It is the main local language spoken by 77.000 people in three regencies (Profil Kabupaten Manggarai, 2008) in western part of Flores Island, East Nusa Tenggara Province, Indonesia. ML has four dialects: East Manggarai Dialect, Middle Manggarai Dialect, S–H Manggarai Dialect, and West Manggarai Dialect (Verheijen, 1991). Middle Manggarai Dialect is considered as the standard one for some reasons (Erom, 2010: 27). So, although the data for this study were only taken from Middle Manggarai Dialect, the result can be generalized and applied in the three other dialects spoken in the other two Manggarai Regencies. The three regencies that their people speak ML in many and various kinds of social affairs are Manggarai Recency, West Manggarai Ragency, and East Manggarai Regency. The term Great Manggarai ‘Manggarai Raya’ refers to the three regencies.

The third term is Cultural Imagery. Bodley (1994: 22) described or defined culture as what people think, make, and do. The word kebudayaan ‘culture’ in the Contemporary Indonesian – English Dictionary (Salim, 1997: 195) is translated as mind, intelligence. This translation goes in line with the definition of the word imagery. Imagery or cultural imagery (Palmer, 1996: 4) is what we see in our mind’s eye (Palmer, 1996: 3). Cultural imagery in this writing is what the MLS see or think in their minds so they give name to God the Almighty. Manggaraian culture in this writing is giving name to God the Almighty in three pairs of lexicons.

The fourth term is Cultural Linguistic Perspective. It is a linguistic theory highlighting language and culture. The theory of cultural linguistics (TCL), proposed by Gary B. Palmer in 1996, is the synthesis of cognitive linguistics with Boasian linguistics, ethnosemantics, and the ethnography of speaking (Palmer, 1996: 5). The synthesis of the three linguistic traditions is termed cultural linguistics (Palmer, 1996: 5, 36). Cultural linguistics intends to connote a broad interest in language and culture (Palmer, 1996: 36). The TCL pays specific attention to imagery role in each language expression. Language expressions include grammatical aspects of language, figurative language, and discourse scenarios and narratives. Grammatical aspects of language cover morphology, syntax, semantics, phonetics, and phonology (Fromkin, 61 – 277). Figurative language covers
metaphor, metonymy, poetic sounds, parallelism, and the like. Discourse scenarios and narratives cover various kinds of discourse, legends, fables, etc. All such language expressions called *verbal symbols* in the theory of cultural linguistics (TCL) are based in imagery (Palmer, 1996: 3) of the language speakers.

There are some theoretical statements of cultural linguistics quoted from Palmer (1996) that are presented in this writing used as the base to understand this topic.  
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 is the main and primary definition of the theory of cultural linguistics (TCL). It is so because it starts by defining language, the main entity of linguistics. This definition subsumes all other theoretical statements pertaining to the TCL. This definition asserts three main points: the play of verbal symbols, imagery, imaginations dwell on experiences obtained through sensory modes. The play of verbal symbols deals with the physical realizations of language used in communication. The physical realizations of language used in communication are in form of grammatical aspects of language, figurative language, or discourse and narrative scenarios, as has been explained in the immediate previous paragraph.

Other point emphasized in the definition is imagery. Imagery is what we see in our mind’s eye. The imagery or cultural imagery or mental imagery (Palmer, 1996: 4) can be identified based on the lexical meaning and referential meaning of the words, phrases, clauses, and sentences of a language, Manggarai Language, for example.

Other point mentioned in the definition is that imaginations dwell on experiences obtained through sensory modes. Experiences of human beings form and enrich their mental imagery. Experiences are recorded by the sensory modes. In other words and implicitly, the sensory modes form and enrich the mental imagery of the speakers. The sensory modes cover eyes, ears, nose, tongue, and skin.

This definition asserts that all human languages are in forms of the plays of verbal symbols. The plays of verbal symbols are based in cultural imagery of the language speakers. The plays of verbal symbols are various. They can be in forms of grammatical aspects of language, figurative language, or discourse and narrative scenarios as has been mentioned before.

So, in conducting studies highlighted from the TCL, the researchers actually intend to find out two things: linguistic features or verbal symbols of the language investigated and cultural imagery of the native speakers of the languages investigated. Linguistic features are firstly analyzed. Then the cultural imagery or mental imagery of the language speakers is identified by interpreting the existence of verbal symbols in language. Verbal symbols are based in imagery (Palmer, 1996: 3). Verbal symbols of language are the gate to enter the cultural imagery of the language speakers.

Imagery or images are mental representation that begins as conceptual analogs of immediate perceptual experience from the peripheral sensory organs (1996: 47). Sensory organs include eyes, ears, nose, tongue, and skin. In line with this, there exist imageries of visual, auditory, kinaesthetic, olfactory, and temperature (Palmer, 1996: 46). The prototypic function of imagery is *to represent the environment* (Palmer, 1996: 46). It goes in line with Eggins (2004: 11), saying that the fundamental purpose that language has evolved is *to enable us (people) to interact in order to make meanings: to make*
sense of the world and of each other.

Imagery is what we see our mind’s eye (Palmer, 1996: 3). This implies that imagery or cultural imagery resides in human mind. Mind is the part of a person that makes it possible for him or her to think, feel emotions, and understand things (McIntosh, 2013: 977). Brain, the organ inside the head, controls thought, memory, feelings, and activity (McIntosh, 2013: 177). In other words, brain is the organ or tool for thinking, memorizing, feeling, and doing an activity. The act of thinking about or considering something, an idea or opinion, or a set of ideas about a particular subject is called thought (McIntosh, 2013: 1633). In other words, thought is the act of thinking, memorizing, feeling, understanding, and doing something. So, Imagery resides in human thoughts. Human mind identify all things sensed by the sensory organs. Everything seen by the eyes, heard by the ears, smelled by the nose, tasted by the tongue, and fell or touched by the skin, is recorded or sensed in the mind.

It is the meaning that resides in the lexicogrammar of language or other cultural materials produced by human, like the meanings expressed in the statues, pictures, buildings, and other material cultures. However, all these meanings expressed in whatever forms of things produced by human beings are understood on the bases of cultural imagery of human beings. So imagery and meaning are not the same things but they have very close and real relationship in one’s life activities.

There is another theoretical statement of Palmer that talks about the coverage and the applicability of the TCL in investigating a language. This theoretical statement supports what has been stated in the immediate previous paragraphs. 2) The 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. In the past, these linguistic domains have been subjected to disparate and mutually inconsistent theories as though they differ in kind, when they really only represent different points of view. They can best be understood in terms of a single theory of culturally defined mental imagery – a cultural theory of linguistic meaning. In this cultural linguistics, phonemes are heard as verbal images arranged in complex categories, words acquire meanings that are relative to image-schemas, scenes, and scenarios; clauses are image-based constructions; discourse emerges as a process governed by the reflexive imagery of itself; and worldview subsumes it all (Palmer, 1006: 4).

This theoretical statement explains the applicability of the TCL emphasizing the existence of imagery in various language expressions. The TCL can be applied in analyzing a wide range of linguistic topics: narrative, figurative language or metaphor and metonymy, lexical semantics, grammatical constructions, discourse, even phonology. This delineates that whatever the forms of language expressions are both microlinguistics (phonology, morphology, syntax, and semantics) and macrolinguistics (sociolinguistics, anthropological linguistics, literature, cultural linguistics, etc.) are based in imagery. Imagery is the base for all forms of linguistics expressions. Therefore, in analyzing such linguistics expressions, the imagery should not be left out because as analogized by Palmer (1996: 147) that linguistic expression is only the ‘cart’ before the ‘horse’. The language expression is only the cart which is dragged along or pulled by the horse ‘imagery’. Just as the horse make the cart move, imagery makes the language come to the surface or
exist. Language expression is based in imagery.

Another theoretical statement talks about working with the TCL in investigating linguistic phenomena. It is completely stated in the following theoretical statement.

3) **Cultural linguistics may require “thick description”** (Geertz, 1973; Sherzer, 1983). Determining the meaning of discourse requires attention to the identities and histories of discourse participants, as well as to the immediate previous history of the discourse under interpretation, especially as these are construed by the participants. But determining what is sufficient, pertinent, and meaningful is often a matter of perspective and social position. Therefore, the determination of meaning must be interpretive, taking into account speakers’ and listeners’ own construal (Palmer, 1996: 38).

This study discusses about working with the theory of cultural linguistics (TCL). Working with the TCL is done by analyzing the meanings of verbal symbols to interpret the cultural imagery of the native speakers of a language. Similarly, in this study, the verbal symbols for God in Manggaraian Language are analyzed emptying into the identification of the cultural imagery of the native MLS through interpretation. Naming something is a kind of semantic theory. There are two important terms that are involved in naming theory. Such terms include signifier and signified. Signifier is a word in a language and signified is the object in the world that it stands for, refers to, or denotes. Words are names or labels for things (Palmer, 1990: 17 – 24). The words *Deus* in Latin, *God* in English, *Tuhan* in Bahasa Indonesia, and sets of lexicons in BM: *Morin agu Ngaran*, *Jari agu Dedek*, and *Ciri agu Wowo* in Manggaraian Language are the names for an entity believed having supernatural power. These words are verbal symbols that are based in the imagery of the native language speakers. This is done by doing interpretation of the verbal symbols. This study belongs to cultural linguistics.

Some language experts also propose the following theoretical statements dealing with the TCL.

4) **Worldview cannot be understood without language. It is fundamentally produced by linguistically mediated human thought. A worldview has all the complexity of life itself. To the extent that it subsumes the schematic imagery of linguistic semantics (Ridington in Palmer, 1996: 113). World view can be seen as an important determinant of grammar. Thus, the study of grammars can be regarded as the study of world view constrained to linguistics symbols (Palmer, 1996: 114). We see worldview as a part of culture, and culture – including language – is a society’s entire stock of traditional knowledge, an accumulating social edifice of partially shared imagery (Palmer, 1996: 116).**

5) **The grammatical constructions we use usually form our ideas about the world (Whorf in Kövecses, 2006: 245). Some cognitive linguists also stated that grammar reflects the way its speakers schematically conceptualize the world (Kövecses, 2006: 244). Many of cognitive processes that we find in cognition and culture can be found in what is called grammar of language. The grammar of language is a complex cognitive system which its principle and process work together with cognitive system in general (Kövecses, 2006: 295).**

6) **Sapir argued that the complete vocabulary of a language may indeed be looked upon as a complex inventory of all the ideas, interests, and occupations that take up the**
attention of the community. He argued that all human experience is, to some extent, mediated through culture and language. Object or forces in the physical environment become labeled in language only if they have cultural significance – that is, if they take the attention of the community.” And once a language provides a word for an object or activity, that object or event becomes culturally significant. The relationship of vocabulary and cultural value is multidirectional. Speakers give names (words) to important entities and events in their physical and social worlds, and, once named, those entities and events became culturally and individually noticed and experienced (in Bonvillain, 2003: 47 – 48).

7) A complete vocabulary of a language may indeed be looked upon as a complex inventory of all the ideas, interests, and occupations that take up the attention of the community (Sapir in Bonvillain, 2003: 47 – 48). He continued to argue that all human experience is, to some extent, mediated through culture and language. Object or forces in the physical environment become labeled in language only if they have cultural significance – that is, if they take the attention of the community.” Once a language provides a word for an object or activity, that object or event becomes culturally significant. Speakers give names (words) to important entities and events in their physical and social worlds, and, once named, those entities and events became culturally and individually noticed and experienced.

Thus, the lexicons used to name or call God, the Almighty in ML belong to grammatical structure and vocabulary of language. These are influenced by or are based in imagery of the MLS because it is a language expression, which represents the play of verbal symbols that are based in imagery (Palmer, 1996: 3).

METHODOLOGY
Perry (2005: 72 – 82) classifies research designs of a study into three continuums: basic – applied, qualitative – quantitative, and exploratory – confirmatory. This study belongs to the basic continuum because it tends to theorize the existence of the imagery of the MLS that bases the verbal symbols or lexicons used to name God the Almighty in ML. This study also belongs to qualitative continuum because it works to uncover information from information-rich samples. This study also belongs to confirmatory continuum because it intends to confirm Sapir-Whorf hypothesis saying that language determines the way the speakers perceive the world. It also confirms the theory of cultural linguistics saying that language is the play of verbal symbols that are based in imagery. All language expressions, including the lexicons used to name or call God in ML are based in the cultural imagery of the MLS.

The data are qualitative because it relies heavily on verbal description (Perry, 2005: 75). The data analysis intends to uncover the cultural imagery of the MLS that bases the linguistics expression or verbal symbols in terms of lexicons used to call or name God in ML. The data were obtained from observation, especially those usually spoken out in the ritual speeches in ML, confirmed by looking them up in the bilingual dictionary of ML: Manggarai – Indonesia by Verheijen (N.D). The data obtained were fatherly confirmed with the informants by having an interview. The location of the data was Manggarai Regency, in Flores Island, one of the three big islands in East Nusa Tenggara Province.

Since it is a qualitative study, the qualitative method was applied. Qualitative study
is a kind of social study relevant to analyze cultural linguistics to find out qualitatively the cultural imagery of the MLS revealed in the lexicons used to call or name God the Almighty in ML. Qualitative study focuses on the quality of observation on human life.

This study attempts to find out the cultural imagery of the MLS revealed in language expression or verbal symbols used to call God the Almighty. The words found by observing are listed and translated into English by gloss and idiomatic gloss. Gloss translation intends to find out the lexical meaning of the lexicons used to name God. Idiomatic gloss intends to find out the real meaning of the words in English, the language used to describe this study. The analysis started from the analysis of the lexicons used to name God in ML. From the lexicons used to name God the formal linguistic meaning of the lexicons can be revealed. Finally, still basing on such meaning, the cultural imagery of the MLS was analyzed and found out in the way of interpretation (Palmer, 1996: 6).

The Lexicons Used to Name God the Almighty in Manggarai Language

Based on the observation and confirmed by looking them up in the Manggarai – Indonesia Dictionary by Verheijen (N.D.) and the interview with some credible informants, there has been found three lexicons used to name, call, or mention God the Almighty. The lexicons exist in pairs. Such lexicons include (1) Morin agu Ngaran (Verheijen, N.D.: 335) ‘Owner and Owner’, (2) Jari agu Dedek (Verheijen, N.D.: 100) ‘Creator and Shaper’, and Ciri agu Wowo (Verheijen, N.D.: 706) ‘The Starter to Be/Become and Pourer’. These three pairs of lexicons are well known and widely spread out in use, especially in ritual speeches. It is quoted, among other things, from the ritual speech of Paka Di’a ‘Must Be Good’, the ritual feast to mark the death of Mrs. Anastasia Duhung, the Late, in Tungku Village, Cibal District, Manggarai Regency, Flores Island, East Nusa Tenggara Province, Indonesia, spoken out by Mr. Romanus Wandur on July 21, 2003. The beginning of the third segment of Paka Di’a discourse is “Eeeee, denge di’a kole Lite Morin agu Ngaran, Jari agu Dedek, Ciri agu Wowo”. Literally or glossily, the segment is translated as ‘Ooo the Owner and the Owner, Creator and Shaper, The Starter to Be/Become and Pourer’. It is idiomatic-glossily translated as ‘Oo God, the Owner and the Creator’. The segments of this ritual speech are uttered in tune or melody. The melodic expression Eeee------ starting the segment of the ritual speech specifically raised to God the Almighty is higher than the one raised to all the attendance, the peers in the first segment. This higher tone shows the cultural imagery of the MLS who see and believe God higher than any other gods. This is the example of sound symbolism in the TCL, especially in the theory of cultural phonology. As Palmer (1996: 279 – 282) states that verbal symbols link conceptual units of sounds to units of meaning. In this case, higher tune as verbal symbols means God be in higher position.

Names of God: Verbal Symbols

There are two levels of analyses: microlinguistics and macrolinguistics. Microlinguistic analysis is guided with the theory of semantics, especially lexical semantics. This intends to uncover the linguistic features of ML in terms of pairs of lexicons used to name God the Almighty. These are the verbal symbols for God the Almighty in ML. Macrolinguistic level of analysis is highlighted with the theory of cultural linguistics. It intends to uncover the cultural imagineries of MLS that base the existence of sets of lexicons used to name God the Almighty in ML. Such lexicons are the verbal symbols that are based in the cultural imagery of the MLS. This is the way MLS see and perceive
God the Almighty in their mind. This is the cultural imagery of MLS that bases the verbal symbols.

E.g. Denge di’a Lite Morin agu Ngaran, Jari agu Dedek, Ciri agu Wowo.
‘Listen to us, oh God the Almighty.’

E.g. Denge di’a Lite Morin agu Ngaran, Jari agu Dedek, Ciri agu Wowo.
‘Listen to us, oh God the Almighty.’

E.g. Denge di’a Lite Morin agu Ngaran, Jari agu Dedek, Ciri agu Wowo.
‘Listen to us, oh God the Almighty.’

As clearly seen in the examples above those three pairs of words or lexicons are commonly spoken out and heard in the ritual speeches specifically raised to God the Almighty. More or less they have close related meanings. At the same time they have slight different meanings. The following discusses about those two kinds of meanings.

Morin agu Ngaran ‘The Owner and the Owner’

The lexicons Morin and Ngaran are derived from the base words Mori and Ngara ‘Owner’ respectively. The phoneme /n/ appearing at the final position of the words Mori and Ngara is a pronominal copy. The pronominal copy in form of the phoneme /n/ represents the third singular noun or person representing everything existing in the world owned by the Owner, and here in this case owned by God the Almighty.

Lexically or literally, the words Mori and Ngara ‘Owner’ is the Mori and Ngara ‘Owners’ of the sky with all its containers, such as the sun, the moon, the stars, the cloud, etc. and the earth with all its containers, such as human being, animals, plants, water, lakes, seas, oceans, mountains, hills, valleys, volcanoes, etc. In short, the phoneme /n/ ending the words or lexicons Mori and Ngara in ML represents the sky and the earth with all their containers that are owned by God the Almighty. In this pair of lexicons, God the Almighty is believed as the Owner of everything existing in the sky and the earth with all their containers. This means that the MLS believe in God the Almighty.

Like any other people in the world, the MLS cannot see God the Almighty but they believe very much that He does not only exist in the world but even He is the Owner of the world with all its containers. The question may arise in our mind as to how they know and see Him so that they believe in Him very much that makes them name or call Him in three pairs of lexicons? They can know and see Him by seeing and witnessing all the creatures existing in the sky and in the earth. Everything existing in the world must have the owner. The sky and the earth with all their containers must have the owner. The world covering the sky and the earth with all their containers must have the owner. The water sources, rivers, seas, oceans, trees, rocks, mountains, hills, valleys, volcanoes, etc. have the owner. So, no wonder, the MLS worship the water sources, trees, rocks, etc. They actually worship God the Almighty in those things. In fact, they also mention the
three sets of lexicons naming God when speaking to a domestic animal, like a cock used as a gift given to God, to a tree before chopping or cutting it down for various needs, to the wild animals for various intentions, for example, to forbid them to enter and eat all the plants growing in the field, to a rock before breaking it down, to water or river before building a dam (Erom, 2015: 22 – 30), etc. Those things are believed the MLS as the actual and real proofs of the presence of God in the world and their lives. This lexical system proves that God the Almighty is the Owner of everything existing in the world covering the sky and the earth with all their containers. God the Almighty is the owner of the solar system.

**Jari agu Dedek ‘The Creator and The Shaper’**

The lexicons *Jari* and *Dedek* do not have the phoneme /n/ representing the pronominal copy appearing at the final position of the word *Jari* and *Dedek*. This might happen for the phonological fluency only. It rather disturbs the fluency of the pronunciation of the words *Jari agu Dedek* for the second time. Moreover, this expression is pronounced in tune or melody that needs the stream of continuous air blowing from the lungs. So this does not mean that there are no things that are created and shaped by the *Jari agu Dedek* ‘Creator and Shaper’. Everything must have been created and shaped by a certain supernatural power that is called *Jari agu Dedek* in ML.

Lexically or literally, the words *Jari* and *Dedek* ‘Creator and Shaper’ is the *Jari* and *Dedek* ‘Creator and Shaper’ of the sky with all its containers, such as the sun, the moon, the stars, the cloud, etc. and the earth with all its containers, such as human being, animals, plants, water, lakes, seas, oceans, mountains, hills, valleys, volcanoes, etc. In this pair of lexicons, God the Almighty is believed as the Creator and the Shaper of everything existing in the sky and the earth with all their containers or in short and magnificent term the solar system. This also means that MLS believe in God the Almighty.

Once again, like any other people everywhere in the world, the MLS cannot see God the Almighty but they believe very much that God the Almighty does not only exist in the world but even He is the Creator and the Shaper of the world with all its containers. The question may also arise in our mind as to how they know and see God the Almighty so that they believe in Him very much? They can know and see Him by seeing and witnessing all the creatures existing in the sky and in the earth. Everything existing in the world must have the Creator and the Shaper. The sky and the earth with all their containers must have the Creator and the Shaper. The world covering the sky and the earth with all their containers must have the Creator and the Shaper. The water sources, rivers, seas, oceans, trees, rocks, mountains, hills, valleys, volcanoes, etc. must have the Creator and the Shaper. So, no wonder, the MLS worship the water sources, trees, rocks, etc. They actually worship God the Almighty in those things. In fact, they also mention the three sets of lexicons referring to God when speaking to a domestic animal, and so on as has been explained before. Those things are believed as the actual and real proofs of the presence of God in the world and their lives. This lexical system proves that God the Almighty is the Creator and the Shaper of everything existing in the world covering the sky and the earth with all their containers. God the Almighty is the Creator and the Shaper of the solar system.

**Ciri agu Wowo ‘The Starter to Be/Become and The Pourer’**

The lexicons *Ciri* and *Wowo* do not also have the phoneme /n/ representing
the pronominal copy appearing at the final position of the word Mori and Ngara. This might also occur for the phonological fluency only. It rather disturbs the fluency of the pronunciation of the words or expression Ciri agu Wowo for the third time. More over, this expression is pronounced in tune or melody that needs the continuous air stream flowing from the lungs. So this does not mean that there are no things that are started to be/become or poured by the Ciri agu Wowo ‘Starter to Be/Become and Pourer’. Everything must have been started and poured by a certain Starter and Pourer that is called Ciri agu Wowo in ML.

Lexically or literally, the words Ciri and Wowo ‘Starter to Be/Become and Pourer’ are the Ciri and Wowo of the sky with all its containers, such as the sun, the moon, the stars, the cloud, etc. and the earth with all its containers, such as human being, animals, plants, water, lakes, seas, oceans, mountains, hills, valleys, volcanoes, etc. In this pair of lexicons, God the Almighty is believed as the Starter to Be/Become and the Pourer of everything existing in the sky and the earth with all their containers or in short and magnificent term the solar system. God the Almighty is the Starter to Be/Become and the Pourer of the solar system.

The pair of the lexicons Ciri agu Wowo ‘Starter to Be/Become and the Pourer’ is metaphorically used. The pair of the lexicons Ciri agu Wowo ‘Starter to Be/Become and the Pourer’ meaning God the Almighty can be understood in the way of the following explanation. The original meaning of the word Ciri is to become. Become means to start to be (McIntosh, 2013: 126). This means that something has not existed or has not been before. It is the first time for something to be or to exist. The existence of the word Ciri in ML is based or motivated by the cultural imagery of MLS. In the cultural imagery of the MLS, God the Almighty is the “causer” of something to start to be in the world.

Other common use of the word ciri ‘to become’ is when an egg of a hen or that of other poultries or birds starts to be the life in form of chicken or bird to be after being hatched or brooded by its mother for some time. The word ciri is also used to say the child to be of the mammals, like dog, pig, horse, even human being, etc. at the age of some days. Human being belongs to mammal. Human being also possibly undergoes the process of starting to be ‘ciri’ a child. It is called mamur ‘forget’ or de’i ‘stop/block’. The word mamur or de’i are metaphorically used. A normal virgin undergoes menstruation starting at a mature age. It normally happens every month. When a menstruation of a married woman starts to stop at a certain month it metaphorically means the womb forgets that normal cycle, or the womb stops or blocks the menstruation. These both mean that the process of ciri ‘to start to be/become’ a new child has started. The MLS believes this process is amazingly done by God the Almighty. The processes of starting to be of both the sky and all its containers and the earth with all its containers are metaphorically believed as following the start of the life of the chicken in an egg and the start to be of the life of a child in its mother’s womb. God is metaphorically believed as the Mother that bears everything existing in the world covering the sky and the earth with all their containers. God is believed by MLS to be the actor of the process of starting to be/become ‘ciri’.

The original meaning of the word wowo is to pour. Something poured is usually the liquid things, like water. To pour means to make a substance flow from a container, especially into another container (McIntosh, 2013: 1195). The example of the use of the word wowo ‘to pour’ is when someone pours water into a glass, on a plant, etc. Other common use of the word wowo is when a woman or a mother bears her child. So the word wowo is in the sense of bearing a new born child to the world. It is a metaphorical
expression. It is a structural metaphor. In this metaphor, a mother is someone who pours water into a container or onto a plant. A new born child is metaphorized into a container. It is a world that is considered as a container. God the Almighty is believed to control this very amazing event. God the Almighty is metaphorically thought as a primary mother of every human being that is able to bear a new born child to the world. God the Almighty is metaphorically believed as the mother who bears everything to the world.

Once again, this means that the MLS believe in God the Almighty. Like any other people in the world, the MLS cannot see God the Almighty but they believe very much that God the Almighty, besides existing in and creating the world, with all its containers, is the mother who bears everything existing in the world. God the Almighty is the one who controls the bearing of a new born child by a woman or a mother. God the Almighty is metaphorically believed as the mother who bears everything to the world.

The question may also arise in our mind as to how they know and see God the Almighty so that they believe in Him very much? They can know and see Him by seeing and witnessing all the creatures existing in the sky and in the earth. Everything existing in the world, especially the human being considered as the highest God’s creature with specific ideas in mind, must have been started to be and poured to the world by a starter to be and a pourer. The sky and the earth with all their containers must have been started to be and poured by the starter to be and the pourer or commonly called a Creator. The world covering the sky and the earth with all their containers must have been started to be and poured by a creator. The human being, as the highest creature of all must have been started to be and poured by a creator. The water sources, rivers, seas, trees, rocks, mountains, hills, valleys, volcanoes, etc. must have been started to be and poured by a starter to be and a pourer. So, no wonder, the MLS worship the water sources, trees, rocks, etc. They actually worship God the Almighty in those things. In fact, they also mention the three sets of lexicons naming God when speaking to a domestic animal, and so on, as has been explained before. Those things are believed to have been started to be and poured by a supernatural power that is called Ciri and Wowo in ML. A pair of lexicons Ciri agu Wowo ‘Starter to be/become and Pourer’ are the actual proofs of the presence of God in the world and in their lives. This lexical system proves that God the Almighty is the Starter to be/become and the Pourer of everything existing in the world covering the sky and the earth with all their containers or in a very scientific and magnificent term, God the Almighty is the Starter to be/become and Pourer of the solar system in the mind of the MLS.

The Belief of MLS: Cultural Imagery

Inverting about the belief of MLS implied in three pairs of lexicons in ML has been mentioned in each pair of lexicons. Inverting about the cultural imagery of MLS that bases the three pairs of lexicons naming God the Almighty in ML has also been mentioned in each pair of lexicons. This is only the specific emphases about the belief that means the cultural imagery of MLS.

It has been deeply explained that MLS give names to God the Almighty in three pairs of lexicons or six lexicons. This implies in general that MLS believe in God the Almighty. In a more specific statement, MLS believe in God very much with many roles in their lives in the world. In fact, they name God the Almighty in three pairs of lexicons or six lexicons. They consider, understand, perceive, and see God the Almighty as the Owner, Creator, Shaper, Starter to Be/Become and Pourer of the sky with all
its containers and the earth with all its containers. They believe God the Almighty as the **Owner, Creator, Shaper, Starter to Be/Become** and **Pourer** of the sky with all its containers and the earth with all its containers. In other words, God the Almighty is the **Owner, Creator, Shaper, and Pourer** of the solar system. This is the belief of the MLS in God the Almighty. This is the cultural imagery of the MLS having in mind that bases them in giving three pairs of lexicons to God the Almighty.

**Implication**

The three pairs of lexicons for naming God the Almighty that are based in the imagery of the MLS have some implications in life in the world. It is very common for the MLS to do various kinds of rituals with their specific speeches going in line with their intentions. Among them are the rituals of worshipping domestic animals, wild animals, rocks, trees, rivers, etc. Other people might see or understand the MLS as polytheism or animism when they worship the things mentioned above. The Catholic Church through its priests mainly from Europe and other continents of the world might have been false in thinking even judging this cultural practice of worshipping the mentioned things of the MLS as the practice of polytheism and animism. However, this cultural practice is not at all the practice of showing polytheism and animism. They worship those things not in the sense of polytheism or animism. They worship those things not in the sense of considering or thinking those things as Gods other than God the Almighty. They worship those things not in the sense of considering or thinking those things as having spirit or soul. They are not actually the followers of polytheism and animism.

Except, they are actually and really monotheism, as ideally being broadcasted and campaigned by the modern religions, among other things Catholic Religion, the main modern religion believed by the MLS. They worship those things on the basis of two kinds of cultural imageries in mind. They worship those things, on the one hand, they really want to respect, appreciate them, because they are owned, created, shaped, and poured by God the Almighty. On the other hand, they worship those things because they really want to respect, appreciate God the Almighty Himself because He is the Owner, Creator, Shaper, and Pourer of those things. The MLS appreciate and respect the big trees before being cut for building houses, the big rocks before being broken to place a big house or other things, the domestic animals like cocks, pigs, buffaloes being sacrificed to worship God and Ancestors, wild animals being victimized by the cruelness of human action not because they consider and put those things at the same position as God the Almighty. They worship those things to appreciate, respect, and permit God the Almighty as the Owner, Creator, Shaper, and Pourer of those things. They believe in God the Almighty. This explanation makes everybody sure that they are not polytheism or animism. So, the Catholic Church mainly coming to Manggarai to spread out the teaching or doctrines of the Catholic Church must have been mistaken in judging these cultural practices as something polytheistic and animistic. The MLS are religious and monotheism, the same as the teachings or doctrines of the modern religions, including the one introduced and spreaded by Catholic Church.

**CONCLUSION AND SUGGESTIONS**

The existence of the three pairs of lexicons used to name or call God the Almighty in ML is certainly based in imagery of the MLS. Naming God the Almighty in three pairs of lexicons shows the religiosity of the MLS. They believe in one God the Almighty but
in three pairs of lexicons. This means that the MLS believe in one God having and doing many roles in the living world, especially in their living as human being. They believe in God in such away that they give thee pairs of names to God the Almighty. The three pairs of lexicons used to name or call God the Almighty because those pairs of lexicons are culturally significant for the MLS. Those pairs of lexicons attract the interests of the MLS. So the MLS do believe in God the Almighty. They are religious. They are monotheism.

This study has some significance for human society, especially the MLS. In line with the significance and the result of the data analysis, a number of suggestions would be offered to many sides relevant to their competence and capacity. The experts of linguistics, culture, cultural linguistics, and other related subjects should do continued study or similar study to confirm and extend. The local governments of Manggarai Regency, East Nusa Tenggara Province, and Central Government of Republic of Indonesia should allocate enough funds for local language researches, seminars, workshops, etc., aiming at perpetuating local languages, including ML. The MLS themselves should attempt and feel proud having and speaking ML in proper situation, living side by side with the national language, Bahasa Indonesia, and the foreign languages, such as English, Chinese, Japanese, and other foreign languages. They should be realized of living tolerantly in multilingual and multicultural situations. As Erom (2015) stated that multilingualism can answers the challenges of globalization era. The enculturation between the domestic belief, especially the belief of the MLS and the doctrines of the modern religions, especially the Catholic doctrines, the main modern religion entering the three Manggarai Regencies should be campaigned and supported for lifting up the quality of human life, especially that of the MLS. The enculturation of the practice of worshipping God in the way of Manggaraian traditional belief and in that of the modern religions, such as that of Catholic Religion should be supported for the high quality of life of the MLS. The doctrines of the modern religion and that of the traditional belief that support each other for high quality of human life in the world, in general, and the life of MLS in particular should be supported, even campaigned. Do avoid sharpening the differences of the two doctrines since they contribute something good that marks the high quality of human life that can be modified to be the base of peace living in the world before entering the second living in heaven, as believed and promised in the modern religions.

REFERENCES


