

How to Cite:

Pamantung, R. P., Mantau, M., Sahetapy, J. F., & Manangkot, V. E. (2021). Abstraction of Minahasan folklore in food tradition. *Linguistics and Culture Review*, 5(S2), 1172-1183.
<https://doi.org/10.21744/lingcure.v5nS2.1726>

Abstraction of Minahasan Folklore in Food Tradition

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Abstract--The main purpose of folklore is to convey present useful information and everyday life lessons in an easy way for the common people to understand. "The transmission process of folklore is still largely undocumented." Minahasan people still believe that Folklore become a philosophy in life. That philosophy never changes although time is changed until era 0.5. This research is entitled "Abstraction of Minahasan Folklore in Food". The problems are the form and meaning of abstraction of Minahasan folklore in food. The method used is a qualitative method through an ethnography at the level of descriptive synchronic linguistics. An ethnographic approach was applied in data collection so that the form and meaning of Minahasan traditional food are in line with the concept of people's of Minahasa. This research uses the Gastronomy linguistics approach and purposive sampling. The theory of Syntax by Givon (1994) and theory of meaning by Leech (1981) are used to analyze the data. The results showed that Minahasan Folklore consist of several titles are as follow: I royor si koki' ,Toar Lumimuut, Si Naa en Jaa,Tumideng (Tumileng), Lingkambene (padi yang melambai), Wuwun Sewe, Tjarema, Sisil an dumoro' in tjinamualian in tama i Maesa tanu in and Panagian.

Keywords--food tradition, lingual form, meaning, Minahasan food, Minahasan folklore.

Introduction

Discourse on tradition and culture is always a hot topic in every discussion room (Frank et al., 1996). Tradition is a collection of material objects or ideas that are given special meaning from time to time. Coomans (2000), explains that tradition is a picture of human attitudes and behavior that has been processed for a long time and is carried out from generation to generation starting from the ancestors. Two processes give rise to a tradition, among others, spontaneous and unexpected emergence and involving a wide audience. Historical heritage that attracts attention, love, and admiration turns into behavior in various forms such as traditional ceremonies and rituals (Coomans, 2000). The understanding of a tradition is the attitude or orientation of thoughts or material objects or ideas that come from the past that is taken by society in the present (Coomans, 2000).

Folklore is usually conveyed orally and has developed from generation to generation as part of a cultural tradition. Article 36 of the 1945 Constitution states that language and culture need to be preserved by all the people of Indonesia. The culture and language in the Republic of Indonesia are diverse and numerous because of the many regions and ethnicities or ethnicities in Indonesia. One of the important parts of the cultural tradition is the traditional Minahasa food which not only contains the concept of a cultural system but has also been shifted into a religious system or social system because of the cultural values in the Minahasa tradition. The lexicon of food names as nouns is an important language aspect that is a source of cultural and linguistic information related to the preservation of local languages in Minahasa and cultural traditions based on myths or folklore related to the beliefs of the indigenous Minahasa people. Furthermore, Weichart & Minahasa (2004), suggests that food, ingredients, and ways of eating hold an important position in Minahasa cultural discourse. Seasonings that are considered to be unique and representative of the whole region, and therefore contain elements of "Minahasa culture". Not all dishes that are classified as Minahasa specialties are consumed in the same way in each region in Minahasa, because the spices used in each region and the way of cooking also show differences. The fact that there is an increasing variety of Minahasa food names is proof that language is a significant thing as a means of thinking systematically and regularly or human ability to develop a culture to pass on cultural values from one generation to the next, as stated by the statement. Cassirer (see Suriasumantri, 1988). The results of food research can be a reference or reference in the linguistic field and become a reference source of information in the tourism sector related to the creative economy, especially the development of culinary tourism.

Therefore, research on the abstraction of Minahasa folklore in food is an important effort that aims to integrate informative, emotive, and affective elements according to the function of language in communicating thoughts, feelings, and attitudes or symbolic and emotive functions in scientific communication in supporting the preservation of language and culture (Tambahani, 2002; Turang, 1997; Verhaar, 1996). The problems that arise in the research are (1) What lingual forms appear in the abstraction of Minahasa folklore in the food tradition? (2) What meanings appear in the abstraction of Minahasa folklore in the food tradition?

Research objectives are (1) to identify and classify the lingual forms that appear in the abstraction of Minahasa folklore in food (2) analyze and describe the meaning that appears in the abstraction of Minahasa folklore in food. The benefits of this research can be divided into two parts, namely theoretical benefits and practical benefits. The results of this study are useful as a contribution in enriching the data supporting the theoretical cross-language theory of linguistics. Thus, the food naming system is not only based on the lingual data of Indo-European languages as did [Lehrer \(1974\)](#), and other linguists but is also enriched by data on the languages of the archipelago, including the abstraction of Minahasa folklore in the food tradition. Therefore, it is hoped that this study can be used as a reference for researchers who are interested in studying aspects of food in other Indonesian languages. In addition, this study is a form of introduction to the linguistic gastronomy approach.

Practically, the results of this study can contribute to the Regional Government of North Sulawesi, especially the City of Manado, especially the Department of Tourism, to promote Minahasa specialties as a local specialty owned by the region. This research implies that the results of this study can be used as important information in culinary tourism related to the description of Minahasa folklore related to the origin and naming of Minahasa food for the North Sulawesi Provincial Government so that it is expected to have a positive impact on the community and the tourism sector ([Aarts, 2019](#); [Allan, 2016](#); [Chaedar, 2002](#); [Aminuddin, 1988](#)).

The focus of research on the abstraction of Minahasa folklore in food in North Sulawesi Province is rarely done so far. Several research results related to aspects of Minahasa food that have been carried out, among others, by [Inkiriwang \(2007\)](#); [Wierzbicka \(1996\)](#); [Adam \(1976\)](#); [Kalangi \(1980\)](#); [Karamoy \(2002\)](#); [Weichert & Minahasa \(2004\)](#); and [Pamantung \(2015\)](#). The difference between the previous research and this research is the approach to the research method carried out on Minahasa folklore and traditional food using a gastronomic linguistic approach. This approach is different from the approach in previous research because it combines ethnography, synchronic linguistics, and gastronomy. This approach was introduced through several studies conducted by Pamantung, among others, Minahasa Traditional Food Gastronomy as an Immune Booster in the COVID-19 Pandemic (2021).

Tradition is understood as everything that is handed down from ancestors. Tradition in anthropology is the same as customs, namely customs that are magical and religious in the life of an indigenous population which includes cultural values, norms, laws and rules that are interrelated, and then become a system or regulation that has been established and includes all conceptions. the cultural system of a culture to regulate human actions or actions in social life. Tradition can also be said as a hereditary habit in society. Indeed there is no human life without a tradition. Tradition then becomes an end in itself ([Spradly, 1979](#)).

Culture which is the result of tradition has at least three forms. Associated with tradition and culture, the form of culture as objects made by humans (artifacts) for example folklore is a story that is passed down from generation to generation

from the old generation to the new generation orally. Folklore can be interpreted as a form of expression of a culture that exists in society through speech, which has a direct relationship with various aspects of culture and the composition of the social values of the community itself (Manoppo, 1983; Matthews, 1978; Moleong, 2007). The relationship between folklore and food traditions can be explained in the following. The concept of typical Minahasa food in question is food that is produced and consumed by the Minahasa community by the conventions of the Minahasa community. Typical Minahasa food is culturally raised or used in the mobility of Minahasa people's life regularly. Traditional Minahasa food that is presented or appears as a dish in various party activities, non-party or commercially, but the food still contains the original Minahasa cultural value because the way of making it is still primitive, namely food is put in bamboo and cooked by burning in a fireplace. Thus, it can be said that the concept of Minahasa culture is evident in reality in the name of Minahasa food (Hoang, 2019; Gede Budasi & Wayan Suryasa, 2021).

Form and meaning are a unified whole that are interrelated in the anthropolinguistic discussion of Minahasa food. Atchinson (see Colbey, 2001) states that language includes the level of phenomena: sound (phonetics and phonology), word formation and word endings (morphology), word combinations (syntax), meaning (semantics), and language use (pragmatics). When examined from the syntactic theory in the form of the theory of Generative Transformation discovered by Mantasiah (2017), and developed by GIVON (1984), the lexical form of the name of a typical Minahasa food, consists of words and phrases. The phonological components are interpreted as natural language sounds, and the semantic components represent the meaning of language. The perfect meaning-form composite idea is represented by phonological, semantic components that are in harmony with its syntax.

The lexical or lingual form of Minahasa traditional food names can be observed through syntactic, phonological, and morphological theories. When observed from the syntactic theory, the lexical form of the name of a typical Minahasa food consists of several lingual forms as follows. 1). Say. Word is a type of noun word class which is a basic word. The word form in Minahasa food and drink is observed as a lexical form based on morphological theory. Single words appear in words that can not be separated anymore. 2). Combination of words. The lexical form is in the form of a combination of the names of typical Minahasa food consisting of words and phrases. Combinations of words consist of phrases and compound words. A noun phrase that comes from a noun, verb, or adjective. Form and meaning become a whole thing. The lexical or lingual form as a name is determined by the conventions of the people who use objects, things, or events, and events experienced by speakers. The meaning intended in this study is the meaning that is observed in semantics as the science of meaning. The meaning is related to the cognition or thought held by the Minahasa community as a cultural community that consumes and produces the food (Sugiyama, 2001; Singh et al., 2021; Fatmawati, 2021).

Kempson (1977), states that there are three things about explaining the meaning in human language. First, define the nature of the meaning of the word. Second, by defining the essence of the meaning of the sentence. Third, by explaining the

communication process. Meaning is taken from construction within construction. There is a connection between words and things. This relationship is explained by semantics. Leech (1974), states that meaning consists of denotative and connotative meanings. The denotative meaning is the actual meaning of the word. The denotative meaning is the same as the conceptual meaning. The connotative meaning is the meaning outside of the real meaning. The figurative or metaphorical meaning of the word. Leech (1971), distinguishes the meaning of seven different elements. Conceptual meaning, namely the meaning that emphasizes the logical meaning. Sometimes this meaning is called 'denotative' or 'cognitive' meaning. Although there is a possibility that there are differences in conceptual meaning for each language user, in this study, it is assumed that conceptual meaning is the meaning written in the dictionary. Connotative meaning is the communicative value of an expression according to what is referred to. Collocative meaning is a meaning that contains associations obtained by a word, which is caused by the meaning of other words that tend to appear in its environment. Reflective, collocative, affective, stylistic, and connotative meanings can be combined into a large category, namely associative meaning. Thematic meaning is the last type, namely the meaning that is communicated according to the way the speaker or writer organizes the message, in terms of sequence, focus and emphasis (Fibri & Frøst, 2019; Handoyo et al., 2018; Singapurwa et al., 2017).

The research method used is the descriptive qualitative method through an ethnographic approach at the linguistic level which is descriptive synchronic. The ethnographic approach is used in data collection so that the shape and meaning of Minahasa food are by the concept of Minahasa people's thinking (Halliday & Hasan, 1976; Hickerson, 1980; Lyons, 1977). The gastronomic linguistic approach is used in this research because it combines ethnography, synchronic linguistics, and gastronomy in the scope of traditional Minahasa food. Furthermore, naming in the form of a lexeme of typical Minahasa food has cultural and linguistic meaning. The search for all aspects of the language above is traced to the naming of Minahasa specialties. The methods used in data collection are observation, participating observation, and interviews. Interview methods and observations of informants were carried out in the city of Manado and the Minahasa Regency which were selected based on purposive sampling. Data analysis was carried out by interpreting and reconstructing steps. The theories used in analyzing the data are Syntactic theory (GIVON, 1994), and Meaning theory (Leech, 1974).

Result and Discussion

Religious ceremonies performed jointly to communicate with the gods are called foso or poso. In the beginning, foso or poso was a family party because parents were visiting their children or grandchildren. There are two major types of foso, namely national foso and family foso. The other foso, namely the garden foso, the repellent of disease or harm, and the death foso. The description of the Minahasa community system as the concept of a "region" is an ideology adopted by Minahasa people related to Minahasa culture, especially myths in the food aspect (Foley, 1997; Halliday & Hasan, 1989; Lutzeier, 1983). The description or description of social life and the belief system adopted by the Minahasa people is

historical evidence that led this paper to the search for the naming of Minahasan food (Von Essen et al., 2013; Kristianto et al., 2014). Based on the belief system that exists in the Minahasa community, it appears that there are several folklore myths or legends that are mythized or become myths as guidelines or directions, and the models that are believed and trusted by the Minahasa people so that the cognition or thought within the scope of these myths is practiced or implemented and applied in tradition in the form of ritual ceremonial practices that are routinely adopted (Colozza & Avendano, 2019; Rianti et al., 2018).

Furthermore, to understand the appearance of food names, the explanation of folklore becomes myths related to food in the first part followed by cultural traditions in the form of rituals and routines of eating and drinking practices that produce Minahasa cultural products in the form of food. Therefore, Eko's opinion is correct, namely that myths are engineered and manipulated so that it appears as a fact that has occurred in the Minahasa community until now (era 0.5). Minahasa culture specifically for food as a practice of eating and drinking can be observed in Minahasa folklore which produces sources of naming and vocabulary (nomenclature). Sources of names or references to food names in folklore are supported by the practice of eating and drinking by the Minahasa community which is considered a unique habit in life. The explanation of food names based on folklore and daily eating and drinking practices is presented as follows. Minahasa culture is related to food based on the description of Minahasa folklore which is a cultural myth that can be explained below (Nida, 2015; Parera, 2004; Pastika, 2005; Samarin & Badudu, 1988).

Minahasa has several folk tales or legends that are believed, believed, and considered as stories that happened to the Minahasa community that led to the food produced and consumed in Minahasa. The myths that exist in folklore specifically for food are usually applied to everyday life because they are considered as obligations and guidelines that must be fulfilled by the Minahasa community so that "Opo Ni Empung" gives blessings and luck to that community. The habit of eating and drinking on objects that are usually consumed by spirits or Opo Ni Empung as a mythical idea in Minahasa is a form of social practice that continues to this day. However, the practice of eating and drinking has become a habitual concept that is adapted and adopted in line with globalization and modernization (Guerrero et al., 2010; Suryadarma et al., 2010). The names of traditional Minahasa food are now more diverse or varied. Variations in the form of food names that appear further strengthen the name of the original Minahasa food. The value of the myth still appears in the addition of food names that appear today. The addition of food names is the result of experiments from food makers in the Minahasa community.

Folklore or legends in Minahasa have human actors, non-human nature dwellers, and Opo Ni Empung (God Almighty). These stories are considered sacred stories because now what is happening is very close to the routine implementation practiced by the majority religion or spiritual teachings in Minahasa such as GMIM as the largest church in Minahasa (Aitchison, 2012; Casson, 1981; Clark, 1995; Cruse, 2008). Indigenous Minahasa cultural traditions that are considered to have myths are generally rarely told routinely to children by parents nowadays, but there are folklore materials that are told in schools so that stories are

considered traditional stories ([Mansoer, 2001](#); [Saeed, 1999](#); [Salzmann, 1993](#); [Rina, 2021](#)). Activities to fulfill obligations that are directed to the guidelines of the values contained in the myths of Minahasa folklore are considered as mythical rationalizations of the food produced and consumed by ancestors or ancestors called "Karema, Toar, and Lumimuut".

Minahasa folklore tells about the origins of Minahasa, early human life, positive and negative good or bad behavior, ways of life of the spirits and first humans in Minahasa. The story of Minahasa folklore that has been researched by linguists from abroad and at home has resulted in a mythological division that occurred in the past and the division of administrative areas according to the traditions of Minahasa cultural practice and history as stated by [Renwarin \(2007\)](#). Some several folklores or legends are used as a reference in tracing the naming of Minahasa specialties because they are considered as myths that serve as directions, instructions, and guidelines for the Minahasa community to this day. The folk tales consist of I Royor the chef Toar Lumimuut, The Origin of the Name Amurang, Mount Lokon and Klabat, Si Naa en Jaa, Tumideng (Tumileng), Lingkambene (waving rice), Wuwun Sewe, Kukua an doro' Repi , Sisil an doro' anak tuama , Kukua an doro' Tjarema , Sisil an dumoro' in tjinamualian in tama i Maesa tanu in, Sisil an si Wailan Displaygo, and Panagian. Based on Minahasa folklore, the vocabulary or lexicon related to the typical Minahasa food that appears is Wawi 'pork',

Sera' 'fish', Pongkor 'golden fish', Wene 'rice', Sende'en
'vegetable', Buana 'fruit', Kalapa 'coconut' , Bene'
'rice', Wooo 'wild boar', Empung satoro 'thanksgiving feast', Nasi jaha
'Ginger rice cake stuffed in bamboo', Cucur
'kucur cake', and Bulu tui's 'bamboo tu'is'.

When examined in depth, there is a philosophy in the Minahasa folklore that becomes the cognition of the Minahasa people. General characteristics are in the form of a daily menu consisting of 'rice,' vegetable sende'en, and serza 'protein', while the food as a party menu is 'rice,' serza 'protein', and sende'en 'vegetable' . The process of reasoning or inductive thinking is supported by the view that nature in Minahasa is permanent which consists of mountains with forests and uma (gardens), so the fact that the general characteristics of daily meals and feasts become special features with the appearance of food and drink at the celebration event which is observed raises classification of food labeled linulut and non-linulut. Based on inductive reasoning, it can be traced why the procurement of food ingredients in Minahasa always comes from talun 'forest' and uma 'garden'. Therefore, references in the naming system only revolve around references to talun 'hutan' and uma 'kebun'. When examined from the implicit and explicit cultural meanings, the lexical form of food and drink in Minahasa which includes the concepts of talun 'forest' and uma 'garden' must be linked to the concept of tou 'people' as a derivative of the ancestors of Toar Lumimuut and Karema who promised in Batu Pinabetengan in Minahasa myth ([Deely, 1990](#); [Djajasudarma, 1993](#); [Fairclough, 1989](#)).

The lingual form of traditional food names based on Minahasa folklore is words and phrases

Word

The word consists of several names, namely Wawi 'pork', Sera' 'fish', Pongkor 'golden fish', Wene 'padi', Sende'en 'vegetable', Buana 'fruit', Kalapa 'coconut' , Bene' 'paddy', Bulu'd 'bamboo', Wioo 'wild boar', Nimakaupuknjo 'harvest feast'. Empung satoro 'thanksgiving feast', Kekekou 'carrier quail, rice' Cucur 'curd cake'. 'bamboo' feathers. Tande 'corn', Asu 'dog', and Bulu tui's 'bamboo tu'is'.

Phrase

The phrase consists of several names as follows.

- *Empung satoro*
'thanksgiving feast'
- *Nasi jaha*
'Ginger rice cake stuffed in bamboo'
- *Bulu tui's*'
'bamboo tu'is'

Clauses and sentences do not appear in the lingual form of Minahasa folklore. The most common form is the word. Meanwhile, the phrase consists of only three phrases. The basic form that appears in folklore eventually develops following the wishes of society since *pongkor* occurs which in folklore means goldfish changed to the term men who have a negative nature or playboy, men who have many female or male partners- men who are often divorced. Similarly, the word *sende'en* which means vegetable has changed into a nickname for women who have negative traits such as, flirtatious or playgirl. Women like to chase men or like people's husbands.

The meanings that appear in the Minahasa folklore in the food tradition can be displayed below.

Denotative meanings often appear in food names in folklore, namely Wawi 'pig', Sera " fish ', Pongkor' goldfish ', Wene' rice ', Sende'en' vegetable ', Buana' fruit ', Kalapa' coconut ', Bene " rice ', Wioo' wild boar ', and Bulu tui's' bamboo tu'is'.

The connotative meaning is only slightly, namely pongkor dan sende'en.

- *Pongkor* ' goldfish '
- *Sende'en* ' vegetable '

Pongkor which means gold fish is analogous to other meanings so that eating is beyond the word itself. Meaning extends in a negative direction. The basic form that appears in folklore eventually develops in accordance with the wishes of the community due to the fact that pongkor has occurred which in folklore means that the gold fish has changed to a male term who has a negative character or a playboy, a male who has many female or male partners. divorced men. Men who

like to seduce single or married women. Sende'en 'vegetable'. Likewise, the word sende'en, which means vegetables, has turned into a nickname for women who have negative traits, for example, flirt or playgirl and actor. Women like to chase men or like men's husbands (Spradley, 1979; Suratminto & Holil, 2003; Taulu, 1952).

Conclusion

Based on the results of data analysis that has been carried out, several conclusions can be drawn in this study, namely as follows.

- First, the concept of Minahasa culture related to Minahasa specialties can be observed in Minahasa civilization through the fact that the symbol of Minahasa food as a "mediator" between humans and Opo Niempu 'The Owner of Nature' in the past turned into a symbol of "blessing" or "thankfulness". "Religiously (implied meaning) and social system because what is left behind now is the habit of eating and drinking with Minahasa typical food menus as a routine for social mobility in the life of the Minahasa community. The lingual form is only words and phrases.
- Second, denotative meanings often appear in food names in folklore. On the other hand, only a few connotative meanings are *pongkor* and *sende'en*.

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