



## The Analysis of *Batata* Sentence of Ciacia Language in Traditional Medicine

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### Abstract\*

*Batata is one of the aspect of mantras lyrical that lexically can be understood and its contextual meaning based on the necessity. Batata sentence in traditional medicine has not been conducted yet. It is the one of various linguistic aspects. The study present deals with the sentence analysis of batata in traditional medicine of Ciacia language. It has main objectives is formulating and analyzing types of sentences batata in Ciacia language. This is a kind of descriptive-qualitative research which employs a distributional method in data analysis with the underlying theories of syntax. The data taken from informan directly when he has been acted patient treatment for the several times. The result of this study, it found that sentence of batata is filled by Imperative sentences filled by the swear marker consists of pindongo 'hear' + S + P + O and compound sentences consist of two clause and four clause. It can be formulated syntactically [if + S + P + Pel] as first clause, while [S + P] as second clause, and [if + P- (no) as first clause, while [S + P] [S + P] [S + P] as second, third, fourth clause.*

### 1. Introduction

Ciacia language has subject markers attached to the left and right sides (Husni, 2015: 271). Subject markers that appear in front of the verb are known as the Subject of Match or Subject of the Prefix (SP), whereas markers that appear behind the verb show the aspect of aspect. A sentence characterizes the word because the subject marker is present (attached) to the verb, which syntactically consists of a subject and a predicate (Husni, 2021). In this case, these are complex words. The basic structure of Ciacia language clauses is filled with a variety of syntactic relations, both subject, object, and oblique with a number of respective semantic roles (Yani, 2018).

According to Abdullah et al., (1991), the basic structure of Ciacia language clauses is S-P, P-S, and verb clauses. Adjective clauses, intransitive clauses, active, passive, reflexive, and reciprocal clauses are all types of verb clauses. Clauses and non-clause sentences, news sentences, questions and commands, simple sentences and broad sentences are all part of the sentence aspect. Meanwhile, Yani & Hidayat (2001) contend that sentences in the Ciacia language have the pattern or structure of (1) simple sentences: S – P – (O – Pel – K); (2) compound sentences have the pattern or structure of S – P – conj – P, S – P – K – conj – S – P – (O-K); and (3) complex sentences have the pattern conj - S – P – S – P - (O – K), conj – S – P – P – S, conj - P – S – S – P.

Quirk et al., (1985: 200) in his book “*University of Grammar of English*”, type of imperative sentences consists of: Imperative sentence without subject (*based form of verb*), imperative sentence with subject (S + imperative), imperative sentence with let (let + person

pronoun), and negative imperative sentence (don't + verb). Clause is the central unit of syntax. Each clause has a structure consisting of a predicate which may be filled by a copula verb, or may be zero in a verbless clause and a number of arguments (Dixon, 2010: 228).

The Ciacia societies, who live in the village of east Batuatas in South Buton Regency, have a tradition of using the *batata* function to treat diseases. *Batata* is a local term that refers to a request in the form of words containing religious magical power or a tribal prayer in the local language that is based on the belief that there is great power behind human strength. According to La Ode Abdul Hamid, this power stems from the power inherited by the ancestors and demonstrated to *Kawasa Ompu* 'The Almighty' (Interview, October 22, 2021). This is usually because *batata* users have a strong belief that is accompanied by compliance to meet the requirements of the treatment process. The power of *batata* lies not only in the word arrangement, but also in the language and perspectives of its users. This demonstrates that the *batata* language contains a meaning that is thought to be capable of bestowing magical powers on both the *Pande Batata* (PB) 'magician' and the *dibatatai* 'patient'. Saputra defines *magi* (*magic*) as having a sacred value and being able to control the natural surroundings, including the natural mind and human behavior (Saputra, 2007: 113).

*Batata* is used as a form of prayer or supplication to greet the blessings of *Kawasa Ompu*, the prophets/friends of the prophet, the angels and His Apostles, ancestors, and the natural surroundings. As a result, *batata* serves as a vehicle for communication between humans as a microcosm and as part of communication with the universe as a macrocosm. The modes of communication are inseparable components of the Ciacia community's entire system of local wisdom and cognition belief. The belief system arose from the belief that the meaning of the word in *batata* speech has religious magical power, contains an oath, and is subjective, that is, its meaning can only be understood through spiritual belief and teacher transmission (Husni, Laksana et al., 2021).

The main objective of this study is to analyze the clauses or sentences of *batata* speech in Ciacia language that are spoken directly by PB during the patient's illness treatment. Study of sentences of *batata* is very interesting. This sentences cover several affixation, including subject markers and aspect markers as consequencey phrase, clause, and sentence construction.

## 2. Research Methods

This study investigated the forms of language which have including to the focus of *batata* sentence analysis of Ciacia Language in traditional medicine at the South Buton Regency. This study use oral data. Oral data were taken from the result of recording from informants directly when he has done the patient treatment. Beside that, the researcher also a native speaker of Ciacia Language.

In the data collection, this study used observation method, interview, recording, and noting technique (Djajasudarma, 2010). It was analyzed by using Agih (*distributional*) method. The Agih (*distributional*) method is a method whose determinants come from the language itself, in the form of words, phrases, clauses or sentences (Sudaryanto, 1993:16).

To make this study well understood, several abbreviation in the discussion were presented as follows: AP= Actor Prefix; Pref= Prefix; S= Subject; P= Predicate; SF= Suffix; O= Object; PN= Personal Name; Cl= Clitic; N= Noun; NP= Noun Phrase; VP= Verb Phrases; PL= Plural; 3PS= Third Person Singular; 3PP= Third Person Plural; 2PS= Second Person Singular; 2PP= Second Person Plural; 1PS= First Person Singular; Prep= Preposition.

### 3. Discussions

The discussion focuses discussed construction of sentences. They are imperative sentences and compound sentences.

#### 3.1. Imperative Sentence

The *batata* sentence contains an oath that contains the blessings that exist within humans themselves. According to the *Online version of the KBBI*, an oath is a statement that is officially uttered by testifying to God or to something sacred (to strengthen the truth and sincerity, etc.). Meanwhile, the oath in question, according to the source, aims to strengthen the determination of those who are ordered to do something, namely activate the prophetic blessings that are in the human body. On the other hand, he stated that humans frequently ignore the elements of blessing that are within them. If these elements are not ordered, humans will have problems in the form of diseases, and by mentioning their names, the following diseases can be cured with the help of the Almighty (Interview, August 20, 2021).

Data (14) *BP Sagala Panaki* (All Illness)

- (14-1) *pindongo isimiu ka-baraki-no anabi Lino-no*  
listen 3PP Pref-bless-SF prophet Lino-SF  
'listen to you, the blessing of Linos' prophet'
- (14-2) *pindongo isimiu ka-barakati-no anabi Kacucubha-no*  
listen 3PP Pref-bless-SF prophet amniotic fluid-SF  
'listen to you, the blessing of Amniotic fluid prophet'
- (14-3) *pindongo isimiu ka-barakati-no anabi Aka-no*  
listen 3PP Pref-bless-SF prophet brother-SF  
'listen to you, the blessing of brothers' prophet'
- (14-4) *pindongo isimiu ka-barakati-no anabi Rea Molino-no*  
listen 3PP Pref-bless-SF nabi blood clean-SF  
'listen to you, the blessing of blood clean prophet'
- (14-5) *pindongo isimiu ka-barakati-no anabi Rea Mompute-no*  
listen 3PP Pref-bless-SF prophet blood white -SF  
'listen to you, the blessing of blood white prophet'

Sentence (14-1 to 14-5) is a subtle and polite form of command sentence that contains an oath sentence distinguished by the addition of the word *pindongo* 'listen' at the beginning of the sentence. In the five *batata* utterances, the *pindongo* verb is followed by the subject *isimiu* 'you' and the noun predicate in the word *kabarakatino* 'blessing,' while *anabi* 'prophet' (*anabi lino*, *kacucubha*, *aka*, *rea molino*, and *rea mompute*) functions as a sentence object for do something according to the PB command, namely to treat all diseases by. According to source information, the five prophets live in the human body and can help the patient overcome illness if we ask them in a subtle and polite manner. In the Ciacia language, the use of the personal pronoun *isimiu* 'you' is a third-person plural form of politeness (see Mustafa, 1991; Husni, 2021; Yani, 2018). As a result, the sentence's characteristics can be stated as follows.

<i>Pindongo + isimiu + ka-barakati-no + anabi lino</i>				
Listen	N	+	NP	+ NP
S	+	P	+	O → sentence

The following table shows the construction of command sentences containing oaths in *batata*, which is formed from the marker of the verb *pindongo* 'listen' at the beginning of the sentence.

Table. Imperative Sentence

No. BP	Markers oaths (V)	Third Person Plural (S)	Noun Phrase (P)	Noun Phrase (O)	Description
(14-1)	<i>Pindongo</i> ‘listen’	<i>isimiu</i> ‘you’	<i>kabarakatino</i> ‘blessing’	<i>anabi Lino</i> ‘Lino prophet’	sentence
(14-2)	<i>pindongo</i> ‘listen’	<i>isimiu</i> ‘you’	<i>kabarakatino</i> ‘blessing’	<i>anabi kacucubhano</i> ‘amniotic fluid prophet’	sentence
(14-3)	<i>pindongo</i> ‘listen’	<i>isimiu</i> ‘you’	<i>kabarakatino</i> ‘blessing’	<i>anabi akano</i> ‘brother prophet’	sentence
(14-4)	<i>pindongo</i> ‘listen’	<i>isimiu</i> ‘you’	<i>kabarakatino</i> ‘blessing’	<i>anabi rea molinono</i> ‘blood clean prophet’	sentence
(14-5)	<i>pindongo</i> ‘listen’	<i>isimiu</i> ‘you’	<i>kabarakatino</i> ‘blessing’	<i>anabi rea momputeno</i> ‘blood white prophet’	sentence

Oaths are marked with the *pindongo* ‘listen’ marker in sentences such as those in the table above. The noun predicate *Kabarakatino* ‘blessing’ explains the third person plural of the subject *isimiu* ‘you,’ which in this case is *anabi* ‘prophet’ (*anabi lino, kacucubha, aka, rea molino, and rea mompute*). The meaning of this sentence in the context of *batata* is to strengthen the determination to do something with a firm pledge by utilizing the blessings of the prophets mentioned in the data (14-1-14-5). In this case, the five prophets were directed to carry out the oath in accordance with the request of the PB in order to cure human diseases.

### 3.2 Compound Sentence

*Batata* compound sentences are distinguished by the presence of two clauses that follow the same pattern in syntax and word choice.

Data (14) *BP Sagala Panaki* (All Illness)

- (14-6) *bhara indee numiati-isie kasodo kompana no-simpa sikadi-no sagala*  
if anyone intend-SF panas panas AP-anger deviate-SF all  
*jurusa isimiu tumangki-isie manimbule-e manawara-e*  
directions 3PP repel-SF return -SF neutralize-SF  
‘If anyone intends to deviate from his intention, his anger will deviate in all directions, you are the ones who repel and return to neutralize’
- (14-7) *bhara lalo-no sinaai-no kasumusa-no isimiu maafu-sie isimiu manimbula-e*  
if heart-SF lust -SF difficult -SF 3PP forgive-SF 3PP return-SF  
*isimiu monawara-e*  
3PP neutral -SF  
‘If his heart is lust, you forgive him, return it, and neutralize it’
- (14-8) *bhara indee nu-miatiso-no La Dekiana kasodho kompana no-simpa*  
if anyone AP-intend -SF PN hot hot AP bent  
*sikadhdi-no mina rondoiy-ana padha ajamani-no na-mireru i bhake-miu*  
itikad -SF Prep tonight-Det to era-SF AP-shelter Prep heart-CL2S  
*na-mireru i kumba-miu na-mireru i hate-miu.*  
AP-shelter Prep heart-CL2S AP-shelter Prep heart-CL2S  
‘If who intends La Deki, anger, deviant intentions, from tonight to an age, take shelter in your heart, take shelter in your heart, take shelter in your heart’



The pattern in sentences (14-9) is [If + S (-no) + (nu-) P (-no) + O (-ana) + Pel]. as a core clause, then S<sub>1</sub> [Ø + P (-e) + Pel], S<sub>2</sub> [Ø + P (-e) + Pel], S<sub>3</sub> [Ø + P(-e) + Pel], and S<sub>4</sub> [Ø + P(-e) + Pel]. The pattern is depicted below.

*Bhara indeeno* is the subject function, *numiatisono* is the predicate function, *La Dekiana* is the object function, and *kosodho kompana simpa sikadhino* is a complementary function as a core clause. Ø the deletion of the subject in the verb servant ‘help’ occupies the predicate function, while *alamu* ‘natural’ occupies the complementary function as the first clause (S<sub>1</sub>), which occupies the adverb function; Ø the deletion of the subject in the verb *tongkae* ‘help’ occupies the predicate function, while *dhunia* ‘world’ occupies a complementary function as a second clause as subordinate (S<sub>2</sub>), which occupies the adverb function; Ø the deletion of the subject in the verb *pokotaroo* ‘direction’ occupies the predicate function, and *i gunu* ‘in the mountain’ occupies a complementary function as a subordinate of the second clause (S<sub>3</sub>), which occupies the adverb function; Ø the deletion of the subject in the verb *potalikue* ‘ignore’ occupies the predicate function, and *i bumi* ‘on earth’ occupies a complementary function as a subordinate of the the four clauses are combined into a single sentence structure known as equivalent compound sentences. As a result, the sentence’s characteristics can be expressed using the following pattern.

$  \begin{aligned}  & [Bhara + indee + (-no) + (nu-) + VP + (-no) + NP + NP + (-no)]_{S1} + [\emptyset + VP + NP]_{S2} \\  & + [\emptyset + VP + PP]_{S3} [\emptyset + VP + PP]_{S4} \\  & [IF + S + P] + [S + P] + [S + P] + [S + P] \quad \longrightarrow \quad \text{Four clauses}  \end{aligned}  $
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#### 4. Novelties

The sentence of *batata* of Ciacia language in traditional medicine is filled by Imperative sentences filled by the swear marker consists of *pindongo* ‘listen’ + S + P + O and equivalent compound sentences consist of two clause and four clause. In this case, the five prophets were instructed to carry out the oath in accordance with the request or request of the PB in order to cure human diseases.

#### 5. Conclusion

The traditional medicine *batata* speech in Ciacia language has bound morpheme forms attached to most verbs as markers of pronominal subjects, or subjects of conformity. Furthermore, time form markers (aspectuality) were discovered, such as the position of the suffix, which is at the end of the verb. Commands and compound sentences containing requests, advice, treatment, and patient protection can be found in the middle of the *batata* stanzas. This research can be expanded to look at other forms of *batata* discourse, such as function and meaning.

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