The Shift of Lexicon in Traditional Technology System in Tolaki Community at Konawe District of Southeast Sulawesi

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Abstract—This research discusses the lexicon used for traditional technology systems in the Tolaki community. Lexicon is a language component containing information about the meaning and usage of words, the richness of words a language has. Lexicon runs into a shift due to certain factors such as changes in norms, culture, and environment and the development of science and technology. The level of shift and the change in the meaning of the lexicon for traditional technology systems in Tolaki community, Konawe Regency, Southeast Sulawesi are analyzed with the method of qualitative descriptive analysis. The data are taken from written sources, literature studies, by examining and recording some lexicons from the book "Tolaki Culture" by Abdurrauf Tarimana. This book discusses the lexicon used for traditional technology systems in the Tolaki community. The validation of the data is then substantiated by questionnaire distribution in which the informants fill in lexicon data for agricultural technology systems and imply them in Tolaki language. The lexical-semantic theory by Pateda is applied and the results of the data analysis show that the lexicon for agricultural technology system in Tolaki is extinct and undergoing a shift. 115 lexicons of traditional technology systems are analyzed and among them are 50 (44%) lexicons undergoing extinction, 29 (25%) undergoing a shift, and 36 (31%) undergoing no shift.

Index Terms—shift of lexicon, traditional technology systems, Tolaki society

I. INTRODUCTION

Lexicon is a language component containing information about the meanings and usage of words in a language (Hasjim et al., 2020). The shift of lexicons may happen when the lexicons for certain traditional technology systems of society decreases in which changes in norms, culture, and environment ensue due to the development of science and technology (Arafah & Kaharuddin, 2019; Takwa et al., 2021). The changes in the environment affect the system of society. For example, an area previously viscous with traditional life changes activities to a more modern one and affects the mastery of lexicons. Whereas the community communicates with unique-pattern words of different meanings (Yulianti et al., 2022). If those lexicons are about to affect, a change in cultural heritage exists due to modernism. Therefore, environmental awareness is encouraged (Arafahet al., 2021). The shift of lexicon to new words/terms results in the extinction of lexicons (Arafahet al., 2020), especially the lexicons of Tolaki language for traditional technology systems. The extinction of a regional language means the burial of all cultural values in that language, including various environmental wisdom (Adisaputra, 2009; Hasyimet al., 2020). Historically and synchronously, Tolaki language is predicted to undergo a shift to be more varied and, if viewed from the space and time dimensions, appears to have evolved with its environmental domain. This research discusses one of the environmental domains predicted to have a reduction in people's mastery and/or knowledge of the lexicons related to traditional technology systems in the Tolaki community. Many lexicons of the traditional technology systems have shifted to modern ones. The transition of the shift

tends to result in the deterioration of traditional lexicons due to the place the lexicon undergoing modernization. Therefore, the problem of this research is about the shift and change in the meaning of the lexicon for the traditional technology system in the Tolaki community of Konawe Regency. The shift level and change in the meaning of the lexicons are analyzed with the expectation this paper enriches knowledge in the language field, especially the use of lexicon for traditional technology systems in the Tolaki community of Konawe Regency, Southeast Sulawesi Province, and to be reference sources in the development of local content curriculum for agricultural-based local language learning.

II. LITERATURE REVIEW

A shift in language is a symptom of a change in form and meaning of a language until the collective symptom emerges (Arafah & Hasyim, 2019; Kaharuddin et al., 2020) due to the dynamics of a bilingual society with its various social aspects (Purwaningsih et al., 2020). The change in information technology also becomes the reason for the community leaving the original language to use another media of conversation, such as social media.

Language contact is unavoidable in a bilingual society and leads people to a language choice being used. The shift in language is a very long time process (Fasold, 1984; Hasyim et al., 2019) even being more than two or three generations (Arafah & Setiyawati, 2020). How people shift or switch from one language to another, Chaer and Agustina (2010) stated that being a bilingual or multilingual, an utterer of a language is faced with options in which he is more fluent. In such a situation, a language shift process exists where one language is placed as the more important one rather than the other language(s) being mastered. The utterers perform an utterance based on what they have in their minds and convey it into an utterance that is easier to speak or understand (Afiah et al., 2022). When the shift of language occurs, the language community members tend to prefer to use the new language rather than their traditional language. Most cases of language shift in society occur through the transition from generation to generation over a fairly long time, particularly in a bilingual society. As this paper limits the scope of discussion on the shift of lexicon in Lolaki language, it is necessary to define lexicon to distinguish it from the vocabulary. The lexicon is a language component containing information about the meaning and usage of words (Sibarani, 1997; Kaharuddin, 2018; Kadaruddin et al., 2020) including the information about words in a language such as semantic, syntactic, morphological, and phonological behavior. On the other hand, vocabulary is more emphasized on the richness of words a person has or the richness of language (Andi, & Arafah 2017). Similarly, Booij (2007) said that the lexicon specifies the properties of each word in the phonological form, morphological and syntactic properties, and meaning. The lexicon reflects the physical environment and social environment of the human being. The existence of a social environment in language helps to see the power relation in society that are formed and strengthened through the use of language (Arafah et al., 2021). The complete lexicon of a language is seen as a complex inventory consisting of designs arranged in the mind of the language community. The lexicon reflects the boundary of the physical environment character and cultural character of the people who use it (Fill & Mühlhäusler, 2001, p. 14). The lexicon describing the environment is called the eco-lexicon. It is a set of words describing the biotic (flora and fauna) and abiotic environmental conditions (for example, rocks, clay, water) of an area where the language is used (Mbete, 2011). Richards and Schmidt (2002, p. 307-308) define lexicon as 1) the set of all the words and idioms of any language, 2) a dictionary, 3) the words and phrases listed in the base component of generative grammar and information about them, 4) a mental system which contains all the information a person knows about words. According to psycholinguists, people's knowledge of a word includes: (a) knowing how a word is pronounced, (b) the grammatical patterns with which a word is used (c) the meaning or meanings of the word. It is understandable therefore that lexicon is a series of words or expressions that a certain language possesses. It is related to a word or phrase listed based on its generative grammar component and all information related to the word or phrase. a mental system consisting of all the information people know about words. Human knowledge of words under psycholinguistic experts includes knowing how the word is pronounced, the grammatical rules of the usages, and the meaning of the word. In many ethnographic writings on technological systems of many societies in the world, compiled by anthropologists since the end of the 19th century and the beginning of the 20th century, it appears that there are at least eight kinds of equipment systems and physical cultural elements used by a mobile small community or rural community living in agriculture. They are (1) productive tools, (2) weapons, (3) containers, (4) tools for lighting fires, (5) food, drinks, and arousal generating materials, (6) clothing and jewelry, (7) shelter and housing, (8) transportation tools (Tarimana, 1989; Arafah et al., 2020). Language is a complex symbol grounded by the effect of the physical environment and social group of the community (Arafah et al., 2021). The physical environment is geography/topography climate, coast, valley, etc. considered as the basis of the economy. The effect of social environment starts from political organization, group, and individual thoughts. Individual thoughts themselves are products of expressing someone's feelings or how someone behaves and translates them into a language (Fadillah et al., 2022). Language development can be affected by learning systems involving lexicons, phonetic systems, grammatical systems concerning morphology, and syntax (Ismail et al., 2020). The lexicon is the clearest mirror in the physical and social environment of the speakers. The physical and social factors of the community are the potential to produce new lexicons that the lexicon characteristics of a social group of people will be reflected. For example, the lexicons in hilly areas will differ from the lexicons in coastal/fishing areas, in the political field, and so on. As a result, the social behavior or human actions of a group of people are following the values of where a certain society lives that

may reflect their religious, social, and culture (Irmawati et al., 2020). In this case, language/lexicons have a complex analyzable meaning rather than just a transparent descriptions analysis. Therefore, the environmental characteristic is reflected in the language and the social environment so that the universality can be fully described. Hence, the lexicon as a mirror of the social environment must be given a space for continuous enrichment by increasing the cultural and linguistic complexities. These two complexities are used to refer to the level of morphology and syntax development (Fill et al., 2001; Kaharuddin & Hasyim, 2020). Concerning the social environment above, language can also be affected by certain environments, for example, the language for marine/fishermen environment, hilly environment (agriculture, rice fields), political environment, economic environment, and others. Each of these environments has several lexicons closely related to the environment they are used. This characteristic of language environment can be studied based on ecolinguistic theory. This theory began to be discussed intensively in 1990. Ecolinguistic concepts have developed since 1921 initiated by Edwar Sapir (1884-1939), followed by Haugen (1972), and very intensively discussed by Fill and Muhlhausler in 2001. In the eco-linguistic perspective, ecolinguistics is seen as life science, the science of life and living (language, culture, humans, and environment). The language in the eco-linguistic perspective is understood as a natural and human reality. It must be learned and taught to a new generation and used as a tool of communication with other people. Language can be seen as something alive, living in the human body and soul based on speech organs. The language uttered is based on the socio-cultural dimension. The harmonic interaction between the social and cultural environment can protect the right to life of the language in utterance. Furthermore, the basic assumption of this theory is to reconstruct local languages for preservation.

Three ecological parameters in studying language phenomena are (1) environment, (2) diversity, and (3) interaction, interrelation, and interdependence. These three parameters are the basic pillars of ecolinguistic studies (Haugen, 1972, as cited in Mbete, 2011). Haugen further said that ecolinguistic studies have a very broad and interconnected study space, namely: comparative historical linguistics (LHK), demography, sociolinguistics, dialinguistics, dialectology, philology, linguistics, prescriptive glotopolytics, ethnolinguistics, typology (Haugen, 1972). The above concept and theory indicate that language and environment have a reciprocal relationship. More broadly, ecological changes also affect values, ideology, and culture as part of the unique identity of a society, whereas language greatly influences human thought, attitudes, and behavior patterns. The reciprocal relationship has positive or negative implications. The positive impact is its implacability to the physical, economic and social environment. For example, the environment is preserved, balanced, and inherited by the next generation. The negative impact is the ensuence of various changes, unbalance, and ecosystem damage. Hence, language can lead to constructive and destructive things related to the environment (al-Gayoni, 2010; Arafah & Hasyim, 2020). Related to the description above, language creation is based on its environment. The damaged environment has implications for language, society, and culture. This paper discusses various lexicon matters in the rice field environment of the Tolaki community. As a rationale, this study is flashed on two dimensions, namely the dimensions of space and time. The space dimension is the environment supporting the creation and shifting of these lexicons, while the time dimension is the period or age of the lexicon users. The problems area about the shift level of the Tolaki lexicon for rice fields in the Tolaki community, the changes in Tolaki lexicon for the field of rice, and the factors affecting the shift in Tolaki lexicon. This problem is explored based on an ecolinguistic perspective. This theory is quite relevant because ecolinguistics investigates language related to its environment. Related to the prediction of community mastery on lexicons for the rice field environment above, it is necessary to reveal the things that underlie the occurrence of this event. Social ecology is the starting point of the development or erosion of a language. The word ecology comes from the Greek *Oikos* meaning "home" or "place to live." Ecology is the study of organisms "at home". Furthermore, ecology is defined as the study of organisms or groups of organisms to their environment or the reciprocal relationship between living organisms and their environment (Odum, 1996).The environment going side by side with a certain environment will always interact to make an ecosystem spring up. For example, environmental sociology in general studies the relationship between humans or human life (social life). On the one hand, environmental law develops an environmental economic problem that emerges in humans and originates from the physical metabolism of modern society, such as physical production and consumption, efforts to acquire natural resources, and their growth (Susilo, 2018, p. 3-4). Thus, the social environment affects the surrounding environment's character development. In addition, each perspective that also conducted psychology is most influenced by ego and social interaction of the human (Purwaningsih et al., 2020). Human in their interaction is deterministic, all-possible, and dialectical interactions between humans and the environment are not eternal. Therefore, the environment tends to change driven by humans. In line with this, man is the only regulator of this natural development gradually so that nature is subdued. Antonio Maroni, a professor of ecology from the University of Parma Italy, stated that the episode of human relations with the environment is parallel to the historical background of human relations with the universe. The most crucial stage is divided into three stages: a period of natural balance, a period of a natural imbalance, and the present (Chang, 2000, p.16, as cited in Susilo, 2018, p. 54). In the semantic study, the concept of meaning is developed by philosophers and linguists who discuss meaning in form of a relationship between languages (speech, thought, and reality in nature). Pateda (2001, p. 74) said that the discussion of meaning in words is a lexical semantic study. The meaning of a word is considered an independent unit, not the meaning of the word in a sentence. Thus, the relationship between words in a particular field can be expressed through the components of meaning in words in a particular field. The meaning components show that the meaning of each word is formed from some elements or components, for

example, the words describing kinship, such as "father," "mother," "sister," and "brother." n lexical semantics, the meaning in the lexemes of language is studied. The meaning is called the lexical meaning. In the semantic study, the lexeme is a term commonly used to describe meaningful language units. The term lexeme can more or less be equivalent to the term commonly used in morphological and syntactic studies and defined as the smallest free grammatical unit. This is in line with Djajasudarma (1993, p. 13) who stated that lexical semantics is the meaning of language elements as symbols of objects, events, and others. Lexical meaning has language elements independently of the context. Thus, lexical meaning can be interpreted as lexicon, lexeme, or word in nature. Lexical meaning can also be defined as meaning under the reference, meaning following the results of the five sensory observations, or meaning that is real in our lives. Furthermore, Lyons (1995, p. 47) states that "the noun 'lexeme is, of course, related to the words' lexical' and 'lexicon', (we can think of 'lexicon' as having the same meaning as vocabulary or dictionary." The relationship between word and concept or meaning of word and thing referred to by that meaning is outside the language. The relationship between the three is called a referential relationship, which is usually described in form of a triangle of meaning introduced by Ogden and Richard (1972) in (Parera, 2004), better known as word (symbol), concept/thought (reference), and reference (referent) as shown in the triangle below.

(b) concept

(a) Word (Symbol)   (c) Reference (Referent)
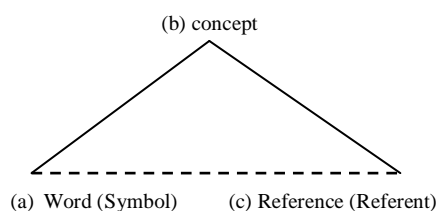
The symbol is a word referring to an object, people, event through the mind. The symbol must be free or impersonal and verified with facts or language following the fact or actual language (Parera, 2004, p. 29). Reference is something in the speaker's mind about the object pointed to by a symbol. Reference is an object, event, or fact in human experience. The reference relates to the psychological context, while the referent relates to the social context.

This research is therefore examining the lexical semantics based on meaning and referential (reference) or correspondence, namely a theory highlighting the relationship between words and references expressed through language sound symbols, in the form of words, phrases, or sentences. Thus, the study of meaning and referential emphasizes the direct relationship between words and their references in the real world (Parera, 2004, p. 45).

III. RESEARCH METHOD

This research was conducted in Konawe District, Southeast Sulawesi, where the majority of the population speaks in Tolaki language. The research method was the descriptive method. The data in qualitative form were the shift of lexicon for traditional technology systems in written sources. The book "Tolaki Culture" by Tarimana (1993) which is related to the lexicon for the traditional technology system of Tolaki people was studied by examining and recording several data in form of the lexicon. The informants were 7 people filling out a questionnaire containing 115 lexicons for traditional technology systems in the Tolaki community, interpreting the lexicon into Tolaki language. The data collection technique was to focus on natural settings or natural conditions, consisting of several stages: a questionnaire which included language use and language skills, free listening-engaged in conversation, listening-engaged in conversation, and documentation. The data were organized and sorted into patterns, categories, and basic description units that themes can be found (Moleong, 2008; Arafah et al., 2020). The data obtained from interviews (taking notes techniques and recording techniques) were separated. The notes were then used to examine the content on a very exploratory level to transform the initial notes into the emergent themes and translate them into units and concluded to make them easy to understand (Sunardi et al., 2018). Furthermore, the data were analyzed by quantitative and qualitative methods to describe the level of lexicon shift and changes of the lexicon for Tolaki language in the traditional technology system of the Tolaki community in Konawe Regency.

IV. RESEARCH RESULT AND DISCUSSION

A. Level of the Shift of Lexicon

The lexicon for traditional technology systems in Tolaki society is undergoing a shift. Many lexicons related to traditional technological systems are not used anymore and eventually disappear. The respondents have the same answers on average: there is a shift, no shift, and extinction in the agricultural lexicon in the Tolaki community. The data analysis shows that there are 12 categories of the lexicon for the traditional technology systems in Tolaki society of each is discussed related to the shift of lexicon:

1. There are 10 lexicons for field farming tools: 6 lexicons (60%) undergoing no shift, 2 lexicons (20%) in a shift, and 2 lexicons (20%) in extinction;
2. There are 5 lexicons for sago extracting tools: 2 lexicons (40%) undergoing no shift, 2 lexicons (40%) in a shift, and 1 lexicon (10%) in extinction;

3. There are 10 lexicons of wild animal hunting tools: 2 lexicons (20%) undergoing no shift and 8 lexicons (80%) in extinction;
4. There are 4 lexicons for breeding tools: 2 lexicons (50%) undergoing no shift and 2 lexicons (50%) in extinction;
5. There are 6 lexicons for fishing gear: 2 lexicons (50%) undergoing no shift and 2 lexicons (50%) in extinction;
6. There are 4 lexicons for weapon tools: All (100%) are in extinction;
7. There are 9 lexicons for Container: 1 lexicon (11%) undergoing no shift, 5 lexicons (56%) in a shift, and 3 lexicons (33%) in extinction;
8. There are 5 lexicons for tools for making and lighting a fire: 1 lexicon (20%) undergoing no shift, 2 lexicons (40%) in a shift, and 2 lexicons (40%) in extinction;
9. There are 17 lexicons for eating and drinking: 3 lexicons (18%) undergoing no shift, 11 lexicons (64%) in a shift, and 3 lexicons (18%) in extinction;
10. There are 26 lexicons for clothing and jewelry tools: 9 lexicons (35%) undergoing no shift, 5 lexicons (19%) in a shift, and 12 lexicons (46%) in extinction;
11. There are 8 lexicons for protection tools: 4 lexicons (50%) undergoing no shift and 4 lexicons (50%) in extinction;
12. There are 11 lexicons for transportation tools: 3 lexicons (27%) undergoing no shift, 1 lexicon (9%) in a shift, and 7 lexicons (64%) in extinction.

B. Changes in the Meaning of the Lexicon

The changes in meanings of the lexicon for the traditional technology system of Tolaki people were analyzed by using lexical-semantic theory to examine the meaning of lexemes in the language called lexical meaning which has language elements independently of the context, the meaning of lexicon or word in nature, the meaning under the reference, the meaning following the results of five sensory observations, or the real meaning in our lives.

1. Changes in the lexicon for field farming tools
Data 1. *Potasu → Mombaho nggae → Masina mombaho*
The lexicon changes in form but the function is still steady. *Potasu*, a sharp tip tool made of wood used to make holes for planting rice, changes to *mombaho nggae*, planting the 28-day old rice seedlings yanked out the seedbed, and to *masina mombaho*, a tool made of iron driven by a machine and used to plant rice seeds, using fuel as a driving force.

Data 2. *Sowi → Tronton*
The lexicon changes in form but the function is still steady. *Sowi,* a rice harvesting tool made of sharpened iron and its stalks made of bamboo, changes to *Tronton,* a rice harvesting tool shaped like a car driven by an engine, using fuel, namely diesel.

Data 3. *Nohu → Ponggilingan*
The lexicon changes in form but the function is still steady. *Nohu*, a tool for pounding rice, made of long wooden holes, changes to *ponggilingan,* a tool made of iron driven by a machine and used to peel rice husks, using fuel as engine impetus.

2. Changes in the lexicon for sago-smoking tools
Data 4. *O Saku → Masina Mombaru*
The lexicon changes in form but the function is still steady. *O saku,* a tool for breaking sago grains which are made of logs, changes to *masina mombaru,* a tool made of an engine driven by fuel used to grate sago.

Data 5. *O ani → terpal*
The lexicon changes in form but the function is still steady. *O ani,* a tool of sago precipitation made of or derived from the skin of buffalo, changes to *tarpaulin,* a tool of sago precipitation made of thick mota cloth.

3. Changes in the lexicon for container
Data 6. *o lepa → embere*
The lexicon changes in form but the function is still steady. *O lepa,* a food storage tool, such as rice, this tool is made of woven rattan or rectangular leaves of thatch, changes to *embere,* a multipurpose-food storage tool made of plastic or cylindrical zinc.

Data 7. *o bungge → lamari*
The lexicon changes in form but the function is still steady. *O bungge,* a tool for storing women's clothes made of rattan, changes to *lamari,* a tool for storing clothes made of wood/plastic/glass in a rectangular shape.

Data 8. *burua → lamari*
The lexicon changes in form but the function is still steady. *Burua,* a tool made of teak/polapi wood, square in shape, short in size, portable wood/plastic used to store clothes, changes to *lamari,* a tool made of wood/plastic/glass in a rectangular shape and heavily used to store clothes.

Data 9. *obaki → taasi*
The lexicon changes in form but the function is still steady. *Obaki,* a tool made of woven rattan, brought when shopping for staples or collecting vegetables in the garden, changes to *Taasi,* a tool made of designed plastic, carried when shopping for staples or collecting vegetables in the garden.

Data 10. *okuro → dandanga*
The lexicon changes in form but the function is still steady. *O kuro,* a tool made of clay round in shape used to cook, changes to *dandanga,* a tool made of iron, round in shape used to cook.

4. Changes in the lexicon for making and lighting fires tools

Data 11. *otinggu → api-api*

The lexicon changes in form but the function is still steady. *Otinggu*, a tool of making fire traditionally, changes to *api-api*, a tool of making fires in a modern way.

Data 12. *O eri → api-api*

The lexicon changes in form but the function is still steady. *O eri*, a tool of making fire from bamboo in a traditional way, changes to *api-api*, a tool of making fires in a modern way.

5. Changes in the lexicon for eating and drinking utensils

Data 13.*siwole → panombo*

The lexicon changes in form but the function is still steady. *Siwole,* a tool made of woven angel leaves with a circular mouth and the bottom part circular smaller than the size of the mouth used to prepare rice, changes to *panombo*, a tool made of plastic/glass with a circular mouth and the bottom part circular and smaller in size than the mouth used to prepare rice.

Data 14.*O aha → mangko mohewu*

The lexicon changes in form but the function is still steady. *O aha*, a tool made of coconut shell with a circular mouth and the bottom part circle smaller in size than the mouth used to store soup side dish, changes to *mangko mohewu,* a tool made of porcelain/glass with a circular mouth and the bottom part circle and smaller in size than the mouth used to store soup side dishes.

Data 15. *O dula → baskom*

The lexicon changes in form but the function is still steady. *O dula,* a tool for sago made of a large fruit of *bila* (a large round fruit with hard outer skin) with a circular mouth, the lower part circle and maller in size than the mouth, changes to *baskom,* a tool for sago made of porcelain/plastic with a circular mouth, the bottom part circle and smaller in size than the mouth.

Data 16. *O boku → mangkok mohewu*

The lexicon changes in form but the function is still steady. *O boku,* a place for the sauce of fish/vegetables made of sago midrib with a small square of mouth in size and the lower part with a small square in the same size as the mouth, changes to *mangkok mohewu,* a tool for storing side dishes of soup made of porcelain/glass with a circular mouth and the bottom part circle and smaller than the size of the mouth.

Data 17. *O bila → o tonde*

The lexicon changes in form but the function is still steady. *O bila,* a drinking tool made of small fruit of *bila* with a circular mouth and the bottom part is also circle smaller in size than the mouth, changes to *o tonde,* a drinking tool made of porcelain/plastic/glass with a circular mouth and the bottom part circle and smaller in size than the size of the mouth. It has various types and shapes.

Data 18. *O benggi → gumba mohewu*

The lexicon changes in form but the function is still steady. *O benggi,* a jar made of clay for storing liquor, circular in shape, circular at the bottom part, and smaller in size than the mouth, changes to *gumba mohewu,* a tool made of plastic to store liquor, circular in shape, and the bottom part is circular with the same size as the mouth.

Data 19. *lambaga → gumba mohewu*

The lexicon changes in form but the function is still steady. *lambaga,* a jar made of clay for storing liquor, circular in shape, and the bottom part circular with the size smaller than the mouth, changes to *gumba mohewu,* a tool made of plastic to store liquor, circular in shape, and the bottom part circular with the same size as the mouth.

Data 20. *wuapangi → jerken*

The lexicon changes in form but the function is still steady. *Wuapangi,* a jar made of clay for storing liquor, circular in shape, and the bottom part circular with the size smaller than the mouth, changes to *jerken,* a tool made of plastic to store liquor, rectangular in shape, and each side concave in shape.

Data 21. *takara → litere*

The lexicon changes in form but the function is still steady. *takara*, a jug made of thick-walled bamboo for storing or measuring liquor, circular in shape, and the bottom part circular with the same size as the mouth, changes to *litere,* a tool made of porcelain to store or measure liquor. This tool is circular in shape and the bottom part is circular with the same size as the size of the mouth.

Data 22. *koloi → o tonde*

The lexicon changes in form but the function is still steady. *Koloi,* a jar made of clay used to store or drink liquor, changes to *otonde*, a tool made of porcelain/plastic/and glass used to store or drink liquor.

Data 23. *oranda → kapara*

The lexicon changes in form but the function is still steady. *Oranda*, a placemat made of rattan on which food is put for guests, rectangular slightly concave or flat, changes to *kapara*, a placemat made of porcelain/glass/plastic with a slightly concave or flat rectangular shape.

6. Changes in the lexicon for tools of clothing and jewelry

Data 24. *pebo → sulepe*

The lexicon changes in form but the function is still steady. *Pebo,* a belt tool made of bark, rattan, and angel leaves, changes to *sulepe,* a belt tool made of animal skin produced or manufactured in a modern way

Data 25. *tatasi → dompet*

The lexicon changes in form but the function is still steady. *Tatasi,* a storage tool made of sago midrib, palm fronds, and angel leaf plaits tuckable in trouser pocket, changes to *dompet,* a storage tool made of animal skin that is tuckable in a trouser pocket, produced in a modern manner with various styles.

Data 26. *ambahi mboiso → kasoro*

The lexicon changes in form but the function is still steady. *Ambahi mboiso,* a bedding tool made of woven angel leaves, changes to *kasoro,* a bedding tool made of rectangular-embroidered cloth in which foam cotton is inserted.

Data 27. *ambahi mbererehua → karpet*

The lexicon changes in form but the function is still steady. *Ambahi mbererehua*, a seating tool made of woven angel leaves specifically for seating, changes to *karpet*, a seating tool, or a stretch (mat) for floor covering made of thick cloth and rugs.

Data 28. *ambahi mombuai → karembi*

The lexicon changes in form but the function is still steady. *Ambahi mombuai*, a tool for drying made of woven angel leaves specifically for drying, changes to *karembi,* a tool for drying made of rope or nylon stretched and tied to a pole so that it can be used for drying.

7. Changes in the lexicon for transportation

Data 29. *kapinda → sandale, sapatu*

The lexicon changes in form but the function is still steady. *Kapinda,* a tool for footwear when walking, made of palm fronds or car tires, changes to *sendale* or *sepatu,* tools for footwear when walking, made of animal skin and special and produced in a modern way.

V. CONCLUSION

Based on the discussion of research results, the conclusion is that in the book Tolaki Culture by Abdurrauf Tarimana, of the 115 lexicons for traditional technology systems in the Tolaki community, 50 (44%) lexicons undergoing extinction, 29 (25%) undergoing a shift, and 36 (31%) undergoing no shift. The changes in meaning of the lexicons are (1) the lexicon for farming tools, the changes in forms of lexicons are p*otasu → mombaho nggae → masina mombaho, sowi → tronton, nohu → ponggilingan;* (2) the lexicons for sago-smoking tools, the changes in forms of lexicons are *o pocket → masina mombaru and o ani → tarpaulin;* (3) the lexicons for containers, the changes in forms of lexicons are *o lepa → embere, o bungge → lamari, burua → lamari, obaki → basket, okuro → dandanga;* (4) the lexicons for tools of making and lighting fires, the changes in forms of lexicons are *otinggu → api-api, o eri → api-api;* (5) the lexicons for eating and drinking utensils, the changes in forms of lexicons are *siwole → panombo, o aha → mangko mohewu, o dula → basin, o boku → mohewu bowl, o if → o toned, o benggi → gumba mohewu, lambaga → gumba mohewu, wuapangi → jerken, takara → litere, koloi → o toned, o randa → kapara;* (6) the lexicons for clothing and jewelry tools, the changes in forms of lexicons are *pebo → sulepe, tackle → wallet, ambahi mboiso → kasoro, ambahi mbererehua → carpet, ambahi mombuai → karembi;* (7) the lexicon for means of transportation, the change in form of lexicon is *kapinda → sandale, sapatu.*

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