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The Flora and Fauna Lexicons within the *Ama Samawa* of Sumbawa Society in Indonesia: Ecolinguistic Perspective

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Abstract

This study aimed to describe the lexicon flora and fauna with the *Ama Samawa*. It was a term derived from the Sumbawa language which means *linguistic expression*. It was influenced and shaped by the lexicon of flora and fauna from the environment. *Ama Samawa* was produced and practiced by the Sumbawa community in Sumabawa Regency, West Nusa Tenggara Province, Indonesia. This study applied an ecolinguistic theory approach. Furthermore, the data was collected by applying interview and participatory observation. The data were analyzed using a dialectical ecolinguistic framework. It was developed by Bang and Door (1993). Therefore, the results of this study found the species of lexicon fauna were *kebo* (buffalo), *ayam* (chicken), *jaran* (horse), *mayung* (deer), *asu* (dog), *uti* (kada), *belek* (snake), and *bodok* (cat), while the species of flora lexicon includes, *kemang* (flower), *bage* (old tamarind fruit), *seping* (young tamarind fruit), *kedebong punti* (banana pelapah), *godong* (banana leaf), and *air* (bamboo).

1. Introduction

The native-people of Sumbawa island called *tau samawa.* Mostly they worked as farmer. It was not surprising why *tau samawa* had a pattern of living by farming because they have vast expanse of agricultural land. So, each person almost has rice fields for acres. With the availability of this vast agricultural land potential, it provides an opportunity for Sumbawa people to breed various species of animals such as cows, buffaloes, goats, chickens. Thus in their farmlands often found many species of wild fauna, for example, snakes, deer, monkeys, pigs and so forth. Besides, it was not only found many species of animals but also it can be seen a lot of flora in their environment.

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Then, the process of habitual interaction in their daily environment, thus they created a *linguistic expression*, it called *ama samawa*. *Ama samawa* means metaphor or figurative language that usually emerges in literary works to achieve special effects for the readers. According to Teilanyo (2007:310) defines metaphor is one of the features that gives literature its distinctiveness in the form of the suggestion or indirection, and imagination or invention that characterise its method of expression. Metaphor is a device of the poetic imagination and the rhetorical flourish-a matter of extraordinary rather than ordinary language (Lakoff and Johnson,2003:4).

Metaphor is a kind of figurative language which uses connotative meaning, which is considered difficult to understand its meaning. It could be able to understand its meaning depends on the background knowledge of the readers because the metaphor was created from the language aspect and ecological aspect.

Both these aspects of creating metaphor can be seen in Sumbawa metaphor or *ama samawa*. *Ama samawa* has been taken from the names of fauna and flora species. It was used by them to communicate with others informally communication. They used this metaphor to interact, to constitute ideas, as cultural values concepts and social norms. Henceforth, these metaphor forms were realized to praise, insinuate, criticizing, angry, happy and other expressions of feelings.

In other words, the Samawa people would be used *ama samawa* in their communication for suits a specific purpose, eg when Sumbawa people want to call someone was stupid*,* they would be used a metaphor that taken form the name of fauna that is '*kebo belamong'.* The lexicon *kebo* original driven from Sumbawa language, which means 'buffalo'. Besides '*kebo belamong'* has the implicit meaning 'stupid person.

The study of *ama samawa* was very closely related to ecolinguistic studies, because it inseparable from its formation taken from the lexicon of species fauna and flora in the environment society of Sumbawa. Then, this study discussed about the lexicon flora and fauna within the *ama samawa* of sumbawa society-Indonesia by using an ecolinguistic approach. Additional, this study discussed about the meaning and function of *ama samawa* that created from the ecological scavenger.

2. Materials and Methods

Metaphor is the figurative language created from a combination of ecology and language aspects. The terms ecology was coined by the German biologist Ernest Haeckle, who explained the organism's environment and all other organisms. According to Edward Sapir in Fill and Muhlhausler (2001: 14) says that the term 'environment' only when reference is had to such influences under physical environment as a geographical character (whether coast, valley, plain, plateau, climate, rainfall, fauna, flora and mineral resources).

Henceforth, Fill and Muhlhausler (2001: 14) says that environmental factors affect language, assuming that language is materially influenced by the environment of the speakers of the language itself. Ecology and Language and speakers of language themselves cannot be separated from each other. Initially, the study of language and environment was initiated by Einar Haugen in 1970, where he argued that the study of language and ecology could be defined as a study of the interaction between languages with their environment or the environment in which the language was used by Haugen (1972: 323). Mbete (2014) argues that language environment (language ecology) is a product and natural conditions, also certain spaces, and is natural, while the environmental language (ecological language) is a product of culture, human and community products.

Language is a symbol system in the form of sound, is arbiter, productive, dynamic, diverse and human (Chaer and Agustina, 2010). The language is not a single system, but rather consists of several subsystems, namely phonological, grammatical, and also lexicon subsystems (Kushartanti et al, 2005: 1). The language elements referred to are eco-phonology, eco-morphology, eco-synthesis

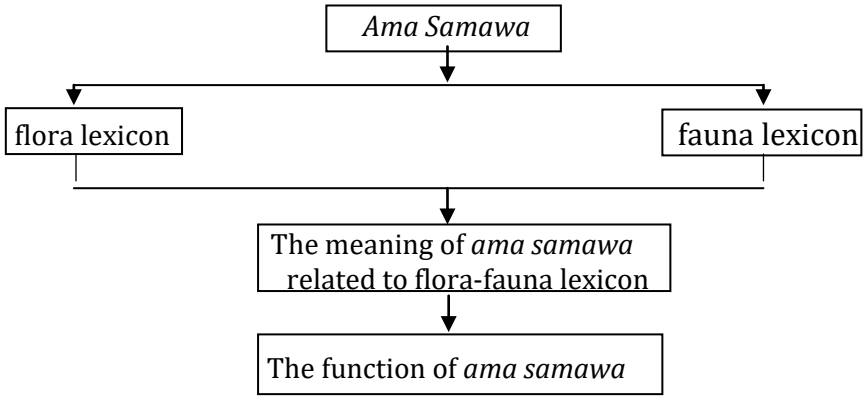
and eco-semantics that are part of the environmental discourse (see Muhlhausler, 1995 in Al Gayoni, 2009: 6). Then, metaphor created based on the linguistic expression that has been passed down from generation to generation and is still often used today. This is following the opinion of Chaer (2009: 78) which says that not a few expressions have been settled and used by people continuously until now.

Then, this study used a qualitative method. The data collected related to lexicon flora and fauna in *ama samawa* spoken by the Sumbawa community, in Sumbawa Regency, West Nusa Tenggara Province, Indonesia. The data was a form of linguistic expression that was influenced and shaped by the flora-fauna lexicon that existed in the environment. The data was obtained through the method of interview and participatory observation. The data analyzed by using Miles and Huberman's (1994, p. 10-12) flow path models. The models consisted of four, namely (1) data collection was collecting utterances *ama samawa* or metaphor that are taken from the flora-fauna lexicon, (2) data reduction was simplifying and adjusting the data by only selecting data that are related to *ama samawa* utturance, (3) data display was presenting the meaning of ama samawa based on the flora and fauna lexicon, after presenting the meaning of them, then explaining the purpose of using them in social context and (4) conclusions was concluding the perspective of using *ama samawa* in the society of Sumbawa.

3. Results and Discussions

The community of Sumbawa used *Ama Samawa* for interacting, constituting ideas, cultural values and norms. This section presents and discusses of structural analysis of flora and fauna lexicon contained in the *ama samawa* can be seen in the chart in the following;

Chart 1
The Classification Ama Samawa



Based on the chart above, it can shows the procedures of analyzing *ama samawa* relating to the lexicon of flora and fauna. It began from classifying the flora and fauna that used as a lexicon to produced the *ama samawa,* then it found the meaning of each flora and fauna utterances. After that, all of the *ama samawa* have been founded in this study, which would be explain their function. A more detailed explanation of the classification, the meaning, and the function of them can be seen in the following.

3.1 The Classification of Ama Samawa Related to Lexicon of Flora

The classification of *ama samawa* taken from the names of flora that lived in the Sumbawa community, so that as a result of the frequent Sumbawa people interacting within flora in their environment, this interaction was given rise to a *ama samawa* in the Sumbawa language formed into a parable expression. The list of flora lexicon in *ama samawa* can be seen through table 1 belows;

Table 1
The Flora Lexicon of *Ama Samawa*

No	*Ama Samawa*	Flora Lexicon	Lexicon Meaning
1	*sumping* ***kemang***	kemang	flower
2	***kemang*** *lala*	kemang	flower
3	*ntin mara* ***bage*** *ka tu gerik*	bage	an old tamarind fruit
4	*idung mata mara* ***seping*** *luyet*	seping	a young tamarind fruit
5	*sekarat api ke* ***kedebong punti***	kedebong punti	banana midrib
6	*yam minyak ulir* ***godong***	godong	banana leaf
7	*oras* ***air*** *ola poto*	air	bamboo
8	*satili ke silaguri sapuin*	silaguri	silaguri tree

Based on table (1) above, the lexicon of flora in *ama samawa* founded were eight flora lexicons. These lexicons used to utterance of Sumbawa society. The reason for choosing these flora lexicons, because they were very easy growing in their environment, and these lexicon are used to fulfil their needs every day, for example, an old tamarind fruit most popular to dried fish, this drying fish called *jangan* ***bage,*** but a young tamarind fruit used as ingredients for famous Sumbawa culinary called *sepat* food.

3.2 The Classification of Ama Samawa Related to Lexicon of Fauna

The classification of *ama samawa* taken from the names of fauna within *ama samawa*, which consist of two species of fauna. The two species were breed animal and wild animal. The following can be seen the list of fauna lexicon founded in *ama samawa* in table 2.

Table 2
The Fauna Lexicon of *Ama Samawa*

No	*Ama Samawa*	Fauna Lexicon	Lexicon Meaning
1	Kebo ***Belamong***	kebo	buffalo
2	*Ete sifat* ***ayam*** *ngaram*	ayam	chiken
3	*Dadi* ***ayam*** *todok tele*	ayam	chiken
4	*Yam* ***jaran*** *ka kelepas*	jaran	horse
5	*Yam* ***mayung*** *tama desa*	mayung	deer
6	*Yam* ***asu*** *lela nisung*	asu	dog
7	*Yam* ***jaran*** *kakan boko*	jaran	horse
8	*Lis* ***uti*** *tama* ***rentek***	uti dan rentek	Lizard and monitor lizard
9	*Ete sifat* ***jaran*** *belo*	jaran	horse
10	*Yam palangan* ***bele*** *iwis*	belek	snake
11	*Yam palangan* ***kebo*** *karong*	kebo	buffalo

12	*Ngelan mara **bele***	belek	snake
13	*Ngenam **bodok***	bodok	cat
14	*Noroa tu bakati **asu***	asu	dog
15	*Nonda **bodok** no roa jangan*	bodok	cat
16	*Dadi **jaran** boko lane*	jaran	horse
17	*Sempit rarit ola **bodok***	bodok	cat
18	*Mate **kebo** ode*	kebo	buffalo
19	***Ulat** sira nan po bau batemung*	ulat	caterpillar

Based on table (2) above, it can be seen that the *fauna* lexicon within *ama samawa* is associated with wild animals and breed animals. The breed animals were *kebo* (buffalo), *ayam* (chicken), *bodok* (cat), and *jaran* (horse). Henceforth, the wild animals were *mayung* (deer), *rentek* (lizard), *bele'* (snake), *uti* (monitor lizard), and *ulat* (caterpillar).

3.3 The Meaning of Ama Samawa Related to Flora-Fauna Lexicon

The meaning contained in ama samawa has a different meaning depending on the purpose of the community when using these metaphorical utterances. But the core of using flora and fauna lexicon to figure out human behaviour. Then in this explanation would be discussed a few of the flora-fauna lexicon used it within *ama samawa*.

Furthermore, one of the example of the fauna lexicon in *ama samawa* is *kebo belamung*. Here are the example of using this utterance in the sentence *'kau kebo belamung'*. The lexicon *kebo* has the meaning 'buffalo'. Hence, the *kebo belamung* phrase has denotation meaning 'buffalo wearing clothes'. But, the connotation meaning of *kebo belamung* phrase is 'stupid person'. The reason of this phrase means 'stupid person', due to the behavior of a buffalo whom wants to do anything when someone ploughed his rice fields. During ploughing his ricefarm, the buffaloes would not stop ploughing the fields even though, the buffaloes get feelings exhausted. So thus, a person always obey anything, although it is bad and dangerous for him or her. *Kebo belamung* phrase is an expression in the form of compound words, because the two words cannot be separated and inserted with other words. It would be to have new meanings. In addition, this utterance belong to the idiomatical, because this utterance ungrammatical.

Meanwhile, one of the metaphors taken from the lexicon of flora was *ntin mara bage*. This metaphor has denotation meaning of 'knee like sour fruit'. But the connotation meaning of this metaphor was 'someone who is feeling very afraid'. This proverbial metaphor in Sumbawa society linked to someone who is very afraid or nervous, when he climbed and picked the tamarind fruit, after on the tree he perched on a trunk, then getting very nervous.

3.4 The Function of Ama Samawa

The *ama samawa* has a variety of functions, sometimes someone did not speak forth or even just using certain cues. This happened because of some reason, those reasons were 1) expect something; 2) mocking; 3) compare; and 4) advising. Likewise within *ama samawa* has a function such as (1) satire, (2) giving advice, (3) praise, (4) entertainers, (5) refining language, and (6) giving criticism to someone.

It can be seen from the example of *ama samawa* is *ete sifat ayam ngaram*, which is interpreted as its denotation meaning 'takes the nature of laying hens'. But the connotation meaning of this metaphor si

‘person who can't be bothered and get angry easily. This metaphor has functioned as a *satire* that is used on a person who is very emotional. So that others will insinuate him look like "*ete nature of chicken ngaram*". This metaphor intended person could not be able to control his own emotions, and if it continues to occur it would be cause harm to himself in the community. This phrase usually utterances when someone is in a state of many problems such as when his subordinates talk to their superiors, children with their parents and so forth. This expression can appear in any context that involves a person's mood was not good.

4. Conclusion

This study has discussed *ama samawa* in the Sumbawa language, there were several forms of lexicon fauna and flora within *ama samawa*. The species of fauna lexicons were *kebo* (buffalo), *ayam* (chicken), *jaran* (horse), *mayung* (deer), *asu* (dog), *uti* (kada), *belek* (snake), and *bodok* (cat), while the species of flora lexicon includes, *kemang* (flower), *bage* (old tamarind fruit), *seping* (young tamarind fruit), *kedebong punti* (banana midrib), *godong* (banana leaf), and *air* (bamboo). The form of this metaphor can be in words, clauses and sentences. While the metaphor has a meaning that has been agreed by the users of the language, so they can understand each other during speaking with it. Furthermore, the meaning of *ama samawa* was a manifestation of human behavior, which was associated with fauna and flora in their environment. Besides, *ama samawa* has functions as a satire against various parties who done violate the norms in society, and it functions as advice, entertainment, praise, refine words, suggestions and provide criticism.

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