

Biological, Sociological and Ideological Dimensions of Flora and Fauna Lexicons in the Baikeno Language Guyub Speech

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ABSTRACT: *The Baikeno language is an exciting language to study. In addition to preserving the language itself, it also serves to introduce the language to the broader community so that more researchers are interested in conducting research on the ecolexicon in regional languages and using it as a small dictionary in the world of languages. This study aims to determine the biological, sociological, and ideological dimensions of the flora and fauna lexicon in the Baikeno speech community. Methods This research is qualitative. The results of this study indicate that the understanding of the people in the Naimeco, such as the flora and fauna ecolexicon in the Baikeno language, is quite good. They know the eco-collection of flora and fauna well. Still, there are some flora or fauna whose ideological characteristics are unknown to the younger generation because these flora and fauna fall into the category of rare or even rare, so they cannot explain the physical aspects of the flora or fauna. At the same time, the older generation knows better how the dimensions are generated from biological, sociological, and ideological.*

KEYWORDS -*Ecolexicon, biological, sociological, and ideological dimensions, Lexicon of fauna and flora*

I. INTRODCUTION

Baikeno language is a very interesting language to study, besides itself, it also works to introduce the language to the wider community so that more researchers are interested in conducting research on the ecolexicon in regional languages as well as being able to use it as a small dictionary in the world of languages. Ecolinguistics is a linguistic science that examines the relationship between language and the environment (Mbeté, 2009).

Ecolinguistics considers the ecological aspects of the language used by speakers in a society. This shows that life cannot be separated from the environment in which it lives, so there is no doubt that language and environment have a close relationship. both have a reciprocal relationship, namely language reflects the environment and reflects language (Tangkas, 2013:384).

Entities in a marked marked with language so as to distinguish one from another. Humans who live in a certain environment must be more familiar with certain entities that are close to them and are marked according to the language spoken. One of the entities related to language is an entity in the world of flora and fauna. Each country has various types of flora and fauna, there are a number of flora and fauna that can be found in each region or country, but there are also species that can only be found in certain areas, one of which is the country of Timor-Leste. This country is located in Southeast Asia, namely on the island of East Timor. Administratively, the state of Timor-Leste is divided into 13 Municipal, 64 Posto Administrativo and approximately 640 Sucos/village. Of the 13 Municipalities, there is one special Region in Timor-Leste called Regional Administrativo Especial Oecusse-Ambeno alias RAEOA which has 18 sucos/villages, one of which is Naimeco suco. These areas have the same regional language but have different intonations. In this area there is a regional language called Baikeno. In this village there are many lexicon about flora and fauna that use Baikeno language and of course it is still unknown to the public. According to Wierzbicka (1997:1) there is a very close

relationship between social life and lexicons in language, as well as the use of lexicon in speaking in Suco Naimeco.

There are various treasures of lexicon related to flora and fauna in each region, for example; land and/or air fauna lexicon (Gaho & Sari, 2020; Umiyati, 2020). Not all people know the flora and fauna lexicon in this regional language because it is dominated by foreign languages or other languages. Foreign languages are important, but local languages must be maintained in this modern era so that the changes that occur do not change the understanding of the speech community. To overcome this, action is needed for regional languages in Timor-Leste, especially the flora and fauna lexicon in the area. Various flora and fauna lexicon must be preserved and often used in daily conversation so as not to experience extinction due to the influence of modern times.

Language is a wealth of human culture, as an element of culture (Gaho, Kardana, & Sari, 2022; Mbeté, Koroh, Setiawan, & Sari, 2020). The growth and development of language is influenced by the prevailing culture in the area where the language is produced or used (see Oktira et al., 2022; Saputra et al., 2022). Language basically becomes unimportant in culture. This shows that cultural activities by humans are inseparable from language. One of the functions of language in human life is to develop the human mind which is obtained from interaction with the surrounding environment, namely with fellow humans and other living creatures (Sudaryanto, 2017). The relationship between humans and the surrounding nature produces a variety of languages. De Saussure (1988) emphasizes that for some people language, as it appears in the lexicon, is a nomenclature; the meaning of a glossary of terms representing a number of things or things. Signs of language are not with names (only) but concepts and acoustic images. In the ecolinguistic perspective, the concepts in the mind are marked by words or terms. The purpose of this study is to find out what are the biological, sociological and ideological dimensions of the flora and fauna lexicon in the Baikeno speech community.

II. METHOD

This research is a qualitative research in which the data involves written data without analyzing numbers. Qualitative research seeks to understand the meaning of phenomena, events and events with the people or communities studied by Edi Subroto (2007). In this study, there is a research design in the form of several stages that will be passed in preparation, namely the preparation stage, data collection stage, data analysis and presentation of analysis results. and methods to be used and determine the data source. The data collection stage was carried out by remembering the flora and fauna lexicon in the Baikeno language and also using an interview method to increase vocabulary regarding the flora and fauna lexicon. After that, the results of the analysis are displayed at the final stage of the study. The results of the analysis will be displayed descriptively because it explains what the flora and fauna ecolexicon is in the Baikeno language and how the biological, ideological and sociological dimensions are produced.

III. RESULTS AND DISCUSSION

Biological, Sociological and Ideological Dimensions of Flora and Fauna Lexicons in the Baikeno-Speaking Community

1. Pne'o 'Awar awar'

Pne'o is a flora ecolexicon in Baikeno language while in Indonesian it is called awar awar. Judging from the biological dimension, the pne'o lexicon is verbal knowledge of the Naimeco suco community where this tree has a large trunk, curved shape, green leaves and small round fruit. Local knowledge about this flora entity thrives and lives in the lowlands and highlands. Although this awar awar tree does not have an ideological dimension, sociologically, this tree is usually used by the community for making garden fences and has health benefits. Some of the benefits used are as medicines and snakes. How to take pneumonia sap and apply on the itchy or itchy body part.

2. Lutu

Lutu is a tree that has a large structure, tall, black trunk, branches and has a small fruit (biological dimension). People in Suco Naimeco use this tree as a material for house construction because of its large and strong structure. In addition, the leaves of the lutu tree can also heal internal wounds and fractures (sociological dimension). The leaves of the lutu tree are ground and then applied to wounds or broken bones so that they can relieve pain. There is no ideological dimension to this plant

3. Nesam 'Pohon Kedondong'

The Naimeco people are also familiar with the Nesam plant in their environment. The Nesam tree has a large structure, height, branches, round fruit and small flowers (biological dimension). From a sociological perspective, this tree with the Latin name *Spondias* has many benefits to improve the community's economy because its fresh fruit can be sold and eaten immediately. The leaves taste sour so they are used as food seasoning. This tree can be used as a medicine for wounds and broken bones by pounding the leaves and affixed to the injured part.

4. Nunba'i

This flora eco-collection in the Baikeno language is called Nunba'i. The biological character of this tree is that it has a large structure, is tall, has a lot of fanfare and small leaves. Based on the sociological dimension, in general, the Naimeco suco community uses this tree trunk as a fence or screen to protect the garden from animal attacks that damage plants. One of the functions of nunba'i leaves is as food for livestock. This tree has an ideological dimension inherent in folk culture, namely as a means of protection against enemies. The protector against the enemy in question is that there are evil people or spirits such as jinn who want to come to our house with evil intentions, then the person or genie will turn around because they see this leaf. sometimes when people have babies for a few days they are often frightened by the jinn so they often cry at night. Usually people sow Nunba'i leaves around the road near their homes as a symbol of self-protection.

5. Nunuh 'Beringin'

Banyan in the language of Baikeno Nunuh is a tree that is already familiar to the public. This tree has a large structure, tall branches, has very small fruit and roots that look like dangling hairs so that this tree looks quite scary and the shape of the tree as a house that can be used as a shelter (biological dimension). Sociologically, although this tree which in tetun hale looks scary, but it has benefits, namely the shoots and young leaves that can be consumed as delicious vegetables, besides the hanging roots that resemble hair can also be used as medicinal ingredients to heal wounds. How to make wound medicine from the roots of the nunuh tree is by chewing the roots and then placing them on the wound. The shape of the hale tree resembles a house so that people and animals can take shelter under it because of the freshness of the air. In addition, the leaves of the nunuh tree are beneficial for livestock, both cows, buffaloes and goats.

Viewed from the ideological dimension, the community worships the banyan tree as a symbol of customary strength because the community believes that this tree holds strength and gives wealth according to the traditions of the local community. The tree with the Latin name *ficus benyamina* was determined by the ancestors so that every harvest season, the Naimeco suco brings animals, young corn, pumpkins, and others which are considered as new food to be offered to the ancestors who are on the banyan tree. This tradition is carried out after the offering at the church. Thus, people believe that the food they offer can be accepted by their ancestors as a sign of gratitude.

6. Nikis

Nikis is one of the flora lexicon whose stems are medium in size, strong, have twigs, have colorful flowers and long fruit shapes (biological dimensions). The nikis tree has a sociological dimension because it is known by the public in every house where this tree trunk is. The nikis tree has a function besides being used as fuel as well as to make hedges where the people of Suco Naimeco generally live as farmers.

The words of the nikis tree are plugged in front of every house because according to community belief, the niki tree trunk is used as worship wood (nimone). Nimone is the name of the nikis tree trunk which is used as a symbol of self-protection from enemies. This nimone worship method burns candles and slaughters animals that have been provided as signs of belonging to the ancestors of the nimone (ideological dimension).

7. Uthau-fo'o 'Pohon Kelor'

Uthau-fo'o is an eco-collection of flora in the Baikeno language while in Indonesian it is called the Moringa tree. This tree which in Latin *Moringa oleifera* has a tall, branched stem, has small leaves on each branch and often falls according to the season. In addition, it has white flowers and long fruit (biological dimension). The sociological nature of this uthau-fo'o plant is where the leaves are consumed for health as a vegetable because it contains vitamins first for mothers who breastfeed their children because they can increase breast milk. This tree has no biological dimension but can be used as medicine to prevent various diseases and one of them is diabetes.

8. Usapi 'Pohon Kesambi'

Usapi in Indonesian is called Kesambi. Judging from the biological dimension, this usapi tree has a large and strong structure, flowering and fruiting as well. From the sociological dimension, people usually consume fruit. The process of consuming usapi fruit is through community traditions where first worshipping ancestors. In addition to the fruit, clean the seeds to make a lamp. How to make a lamp with seeds from the usapi tree is to pound the seeds and then the ground seeds are wrapped with thread so that they are round and attached to wood or bamboo and then burned, shaped like an incense torch. This green leafy tree has no ideological dimension but the trunk of this tree with the Latin name *schlecheira oleosa* can be used as fuel for cooking or making hedges.

9. Kiub 'Pohon Asam'

Kiub in Indonesian is tamarind tree or kaliase. The structure of this tree is large, tall and has many branches, has small leaves and brown fruit and when eaten it tastes sweet and sour (biological dimension). Sociologically, this cube fruit with the Latin name *tamarindus* is usually traded to improve the economy of the local community. Besides being sold, because it tastes sour, this fruit can be eaten either directly or used as a complementary ingredient in food and other dishes. The tamarind tree in the Tetun Sukaer language has a stem that is not easily broken so it was used by children in earlier times as a swing. There is no ideological dimension to this lying plant but there are several food terms where the ingredient is acidic such as; kiu-so'o: sour shoots mixed with vegetables, kiu-umú; sour fruit mixed with white charcoal, kiu-aeká; tamarind seeds soaked in water for frying.

10. Taentuné 'Pohon Sagu'

In Baikeno, sago is called **taentuné**, which is a flora ecolixicon in the Naimeco suco. The shape of this metoxylyon tree (latin) is a large trunk, thorny trunk and straight height without branches and round seeds (biological dimensions). Sociologically, the leaves of the sago tree are shaped like the leaves of a coconut tree, so the people of Naimeco often use the leaves of the sago tree for roofs. The trunk of the taentuné tree is used as feed for animals such as pigs and cows, then the leaves are also used as material for making rope. The leaves are then united into a slightly thick and long shape. Since ancient times, taentuné as one of the ingredients of food that used to be 'putá'. How to make puta that is burned or cooked until cooked. The results will be enjoyed by the family concerned. In addition to food for humans, make animal food such as pigs, cows, buffalo and other pets. Apart from that, although it does not have an ideological dimension, sago bebak is used for making garden fences and houses. When the sago is mature, the tree has a lot of mucus, so the Naimeco suco farmers have already got the slime water. The slime water from the sago palm will be cooked and filtered until it becomes an alcoholic drink, aka "tuá-no'e". The Naimeco suco people feel happy to the point of getting drunk from consuming this liquor.

11. Kaun Aen-Oek 'Ular Sawah'

Kaun Aen-Oek is an eco-collection of fauna which in Indonesian means rice field snake. As the name suggests, rice field snakes are in their habitat or rice field environment. Rice field snakes are reptiles that will move to places following the movement of food sources, such as rats or frogs that live in rice fields. Rice field snakes have back fangs and a unique head shape, which is pointed or tapered. Rice field snakes can grow up to 2 meters (biological dimension). KaunAen-Oek is known by the public because the meat can be eaten and the oil can be used as medicine. The oil is obtained by frying snakes and then the oil is stored as a topical medicine (sociological dimension). But on the one hand, Kaun Aen-Oek has an ideological element in society which is believed to be the ancestor of the ancestors because these animals are considered to be able to give rain to farmers. When the rain does not come down so that it is dry, people will admire this snake by giving small chickens and placing them around the rice fields, when the snake comes and eats the chicken, people will enjoy a few days later it will rain, but on the contrary if the snake appears there will be a drought (ideological dimension).

12. Saob 'Ular Hijau'

In the Baikeno language, the green snake is called **Saob**, this snake has the same characteristics as snakes in general, but the green snake matches its name (biological dimension). This snake is known as a dangerous snake by the community because it has a deadly poison, but on the one hand this snake is useful as a pest exterminator in the fields because it eats mice (sociological dimension). Saob is also known as the ancestor (Oe-caná) by the community because it is considered the guardian of springs in the fields (ideological dimension).

13. Teke 'Tokek'

The Naimeco people are also familiar with the eco-collection of the **Teke** fauna or in Indonesian it is called the gecko. The body characteristics of the gecko are actually very similar to the lizard, it has a longer, fatter body, and is white, red and black around its body (biological dimension). It is known by the people of Naimeco because it is useful in the health sector, namely it is used as an asthma medication by consuming the flesh and skin (sociological dimension).

On the ideological side, the gecko is considered an ancestor by some "Tua-Nono" people as "Teke-tapi" because this fauna eco-collection changes its appearance and lives in wood and rock holes. This supports the old nono as a worshiping community to get a reward when asking for the animal (ideological dimension)

14. Beso 'katak'

Beso in Indonesian means frog. Frogs are amphibians, frogs reproduce by laying eggs, have webbed feet to facilitate the frog above and hind legs that are much larger, longer and stronger than commercial legs, it aims to facilitate frogs (biological dimension). With the scientific name anura can be consumed by the people of Naimeco because of the soft texture of the meat. In addition to the soft meat of the animal in the name of the Tetun Manduku language that lives in fresh water and land, it can be used for health and one of them is treating heart disease (sociological dimension). Frogs do not have ideological elements but animals that always live in the air are often found in the trees.

15. Kolkita 'Burung Nuri/Lorico'

Kolkita in Indonesian is called the parrot bird. This beautiful colored bird has wings that are generally used for flight, colorful body sides, has a first beak so in Baikeno language it is called **Kolkita lulu-mtasá** (biological dimension). On the sociological side, a bird with the tetun name "Loriko" and its melodious voice is maintained and has a fairly expensive price when sold, but some are used for jewelry in front of the house. The daily social life of the Naimeco suco community presupposes Kolkita as a beautiful woman among other women. A parable in the Baikeno song "Kolkita lulu-mtasa, sasane mtasa okey, sailo alo kasian, sailo alo kasian". This song shows that a woman in the village is the only one who is very beautiful and charming. In addition, the faunal lexicon, which has decreased in number and has no ideological dimension, is protected by the local government so that it will not become extinct in the future..

16. Maon-Fuiz 'Ayam Hutan/manu-fuik'

The jungle fowl or the Naimeco suco community call it **mao-fuiz**, which has the same characteristics as the free-range chicken, but there are two differences, namely that the feathers are patterned and more colorful than other chickens which have plain colors and the body size of the jungle fowl is also smaller. The chicken with the Portuguese name galo has the characteristics of partridge feathers on the neck, nape, and long tapered coat with golden brown yellow color. The face of this chicken is red, the irises are brown (biological dimension). In the sociological dimension, jungle fowl that usually live in the forest are consumed directly by the community or used as pets at home. The life of the fauna lexicon which is in the Tetun Lorico language is always in the forest, so one way to get this lorico is to attach a debt rope. This is only done by people who have a profession in terms of hunting it and not just anyone.

17. Bijae-Mol6 'Sapi Timor'

Bijae-Mol6 biologically has four legs, has horns, skin color is light brown or even dark brown and has a tail. Bijae-molo meat is usually consumed by the public as a food ingredient and is easily found in the market. In addition, these mammals can be traded for the family's economic needs. The horns can be used as a traditional trumpet or in the local language called a pub. The traditional trumpet is used by the local community when holding traditional events which work to remind residents to be careful and participate in these sacred activities (sociological dimension). In general, the Timor Cow has a high price as a wedding dowry or in Tetun it is called a *barlaki* because these pets are very integrated with society. It is said to be united because the *bijae-mol6* is ideologically an animal that is offered to celebrate the completion of the construction of traditional and ancestral houses. It is very important because it has a heart and heart that is relevant for traditional elders to read and know the good and bad of a community activity in the future..

18. Bijae-Metan 'Timor Buffalo'

Bijae-Metan is a fauna eolexicon which means buffalo. Buffaloes have characteristics that are almost similar to cows, but buffaloes have more curved horns and darker skin color (biological dimension). People in Naimeco village use buffalo as a plowing tool, then the meat can also be consumed as food. The benefits of this faunal lexicon are also for the affairs of the local community. When a man proposes to a woman, then another thing that must be prepared is the Timor buffalo. (sociological dimension). This four-legged animal can be used for traditional offerings.

19. Bibi 'Goat'

Pada umumnya masyarakat di suco Naimeco sangat mengenal eolexicon fauna **Bibi** atau dalam bahasa Indonesia disebut dengan nama kambing. Binatang yang dinamai dalam bahasa portugis *cabra* merupakan hewan herbivora karena memakan tumbuh-tumbuhan, memiliki tanduk yang pendek melengkung, berbulu, berkaki empat dan memiliki ekor yang pendek (dimensi biologis). Bibi biasa dternak oleh masyarakat setempat dan dagingnya dikonsumsi dan dijadikan berbagai macam olahan. Salah satu diantaranya yaitu *sate kambing* yang dijual demi kebutuhan ekonomi keluarga. Walau kambing ini tidak memiliki ideologis namun masyarakat di desa yang berbatasan dengan propinsi Nusa Tenggara Timur ini memelihara leksikon fauna dengan nama latin *capra aegagrus* untuk kepentingan belis maupun disembeli bagi leluhur sebagai tanda penghormatan dan syukuran.

In general, people in the Naimeco suco are very familiar with the fauna **Bibi** eolexicon or in Indonesian it is called the goat. The animal chosen in Portuguese *cabra* is a herbivore animal because it eats plants, has curved horns, bristle, has four legs and has a short tail (biological dimension). Bibi is usually raised by the local community and the meat is consumed and made into various kinds of preparations. One of them is *goat satay* which is sold for the economic needs of the family. Although this goat is ideological, the people in the village,

which does not have a lexicon in the province of East Nusa Tenggara, maintain the fauna with the Latin *capra aegagrus* for the sake of belis or slaughter for the ancestors as a sign and thanksgiving.

20. Fafi 'Timor Pig'

Pig in Baikeno language is called *Fafi*. Fafi's characteristics when viewed from the biological dimension, have four legs, have a short tail, have a large and long muzzle-shaped nose. The pig with the Portuguese name *porca* is usually used as livestock by the people in Naimeco village for various forms of events, both traditional and other. The form of the event is a fauna lexicon which is very useful, including; Belis in marriage, offering to ancestors or being sold.

IV. CONCLUSION

The understanding of the people in the Naimeco suco about the flora and fauna ecollexicon in the Baikeno language is quite good. They know the eco-collection of flora and fauna well, but there are some flora or fauna whose ideological characteristics are unknown to the younger generation because these flora and fauna fall into the category of rare or even rare so that they cannot explain the physical characteristics of the flora or fauna. While the older generation knows better how the dimensions are generated from both biological, sociological and ideological.

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