

Fishery Ecolexicon in Kambera

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Abstract- This research is a qualitative descriptive study that aims to study and describe the ecolexicon that represents the fisheries sector in Waingapu using ecolinguistics theory. This theory emphasizes the reciprocal relationship between language and the environment. The data collection methods used are in-depth interviews and observation. Data are analyzed using the *padan* method, specifically *teknik pilah unsur penentu* (the determinant element sorting technique). Informants are people who live and work in the fisheries sector, such as fishermen, fishmongers, and fishery practitioner. Data analysis shows that there are 104 lexicons in Kambera related to the fishery sector which consists of nouns and verbs from the point of view of lexical categories. Nouns dominate the list and contain most of the names of fishery products such as fishes, crabs, clams, and others. Besides, it also consists of terms of fishing equipment. For verbs, they are related to fishing activities.

Keywords: Ecolexicon; Kambera; Sumba; Ecolinguistics; Fishery Ecolexicon

I. INTRODUCTION

Language has various functions in human life. Apart from being the main means of communication, language also has another function as a symbol of culture. Each country or region has its own language. Language has varied variety caused by various things such as geographical location and social status. Language becomes the character of the nationality, region, culture, gender of the speaker, the socio-economic status of the speaker, and so on (Finegan, 1999).

The diversity of languages in a country such as Indonesia is a manifestation of the diversity of the nation itself (Simpson et al., 2015). For example, on the mainland of Flores, there are Lio, Ngadha, Nagekeo, Sikka, Lamaholot, and Manggarai ethnic groups, with their respective languages. On the mainland of Sumba, there are also various languages that are

ethnic characteristics of various ethnic groups, such as Kodi, Wewewa, Kambera, and so on.

Mbete (in Nirmalasari, 2010) explains that language contains a cultural vision, namely to record, maintain, and pass on the collective concepts, historical, philosophical, socio-cultural, and ecological values of a society. Language has a function to distinguish one ethnic group from another. One part of the speaker's life that is reflected by language is the environment where the speaker lives and works. For example, Indonesian culture based on agriculture with the main commodity of rice plants can be reflected in the Indonesian language which has different lexicon for rice plants and their derivatives such as grain, rice, rice, and so on. However, in other cultures where rice is not the main staple of the community, the lexicon is limited. For example, in English there is only the word 'rice' to refer to

either rice as the plant, uncooked rice, or cooked rice.

Language is a representation of the environment in which it lives which gives a picture of what the environment is like. The Kambera language also has the same function, namely being a representation and characteristic of speakers and their environment. Kambera language is a local language spoken by people in easter part Sumba Island, Indonesia. The Kambera language is a reflection of the culture of the people of Sumba Timur. As an inseparable unit, the Kambera language is used primarily as a means of communication and indirectly the speaking community is the main factor influencing the development of the Kambera language.

The Kambera language is also a reflection of the environment of the community. With different geographical conditions, this language also represents things that are different from one region to another in East Sumba. For example, people who live in mountain areas do not have a rich lexicon related to marine names and terms. Vice versa, people who live on the coast will not have a lot of lexicons related to things that exist in mountain areas.

This study aims to obtain facts and information about the Kambera language and its relationship to the environment, especially the fishery resources in Waingapu, the capital of Kabupaten Sumba Timur. This research will explore words and expressions of ecological fishery resources in the area including the names of fish and other marine products caught by fishermen, tools that support fishing or other marine products, and other things such as types of flora and fauna on the coast.

Ecolinguistics, or Language Ecology, was originally defined in 1972 by Norwegian linguist Einar Haugen as "the study of the interactions between a particular language and its environment" (May & Hornberger, 2008). Thus, ecolinguistic analysis relates linguistic data to the speaker's situation and the sociocultural and socio-economic characteristics of the speech community. Ecolinguistic studies study the interaction, interrelation, and interdependence between language and the environment that forms a language system as a sign of reciprocal relations, connectedness, and dependence with the environment (Fill & Muhlhausler, 2006).

Edward Sapir in 1912 wrote that it is the vocabulary of a language that most clearly

reflects the physical and social environment of its speakers. The complete vocabulary of a language can indeed be viewed as a complex inventory of all the ideas, interests, and occupations that attract the attention of the community, and is a complete thesaurus of the language of a particular tribe, most of which can infer the character of the physical environment and the characteristics and culture of the people who use it (Fill & Muhlhausler, 2006). On the other hand, lexemes related to environments are also usually used by its speakers as a means to symbolize their cultural values. For example, the use of proverbs which shows the relation of language with its community and how they see the world or environments (Bura, 2016).

The aim of ecolinguistics is to intervene in the problems of our lives as human beings in a world full of diversity. Our lives reflect and influence our language, and our language influences and reflects our lives (Lindø & Bundsgaard, 2000). Mbetete et al., (2015) explains that language that reflects the environment or environmental lexicon is a representation of environmental reality, as well as a representation of the knowledge and experience of the speech community (group of speakers) in interacting, interrelation, and interdependence with entities in the environment. Haugen (in Mbetete et al., 2015)) emphasizes that the dimensions of space or the physical environment are important because these environments are the basis of distinctive ecological wealth and can produce distinctive language, expressions, and words.

In Kamus Besar Bahasa Indonesia, leksikon (lexicon) has the meaning of 'kosa kata' (vocabulary) and is a language component that contains information about the meaning and use of words in the language ("Kamus Besar Bahasa Indonesia," 2016). The smallest unit of the lexicon is called a lexeme. According to Kridalaksana (2008), lexeme is an abstract basic form that underlies other inflectional forms. For example, the word eat is a lexeme that underlies the inflectional form or other affixes such as makanan, makan, dimakan and so on. In other words, the lexicon is a collection or treasure of words in a language (Budhiono, 2017). The lexicon that describes the environment is called the ecolexicon which is the language of the environment which is a verbal form that contains meaning about the environment. The ecolexicon also lives in a cultural environment which is a dimension of natural space in which

language lives because the speakers also live in that place.

These lexicons will be identified using morphology theory, which is a branch of linguistics that studies words in a language, including word structures and word classes. In this study, morphology will be used to identify the class of lexicon words obtained through data collection. According to (Chaer, 2008), words are divided into 11 types, namely nouns, verbs, adjectives, adverbs, pronouns, numbers, prepositions, conjunctions, articular, interjections, and particles.

This ecolinguistic-based research is one type of research that supports language maintenance, especially local languages in various regions in Indonesia. Along with the times changes and various currents such as globalization, language preservation efforts have become more difficult. Differences or knowledge gaps between generations may occur. The younger generation, who has more contact with foreign cultures, intentionally or not, may have less knowledge of the local language than the older generation. In addition, environmental problems such as environmental pollution and natural disasters can also cause language to disappear. The loss of an environment can lead to the loss of the language associated with that environment. Based on these problems, studies are needed to document language as a way to store the wealth of human knowledge contained in language.

Several studies on similar topic have been done previously such as of Sinaga et al. (2021) which study the Lake Toba ecolexicon in the Toba Batak language speaking community and Budhiono (2017) which study the lexicon of rice planting tools and activities in Javanese. Another study of Mbetete et al., (2015) revealed that Lio language has a lexicon that is linguistically categorized including nouns, adjectives, and verbs, as a cultural process of managing natural resources, both clay resources in the context of pottery, as well as in the field of knowledge about plants and animals, cultural animals, ikat weaving, and also the marine world. Moreover, as shown in Putra et al., (2021), the environmental destruction such as by the use of chemical pesticides threaten and even diminish environmental resources such as weeds. This situation affects the understanding of the community about the certain plants and leads to the survival issue of the resources. Further, it also affects the survival of languages

related to the resources and may lead to the lack of knowledge of the younger community about the resources.

This type of study is important for the preservation of a language because it helps the language to be documented and eventually the documentation becomes the one of the way to keep the language exist. As Mbetete et al.(2015) states it, most of the young speakers do not have much knowledge regarding the meaning and references of various lexicon. Changes in the physical environment and mindset as well as cultural patterns are also factors that influence changes in the knowledge of young speakers about the richness of language, culture, and the linguistic environment and biodiversity that is coded verbally-lingually. A well and continuous documentation is a key to preserve the language.

II. METHODS

These lexicons will be identified using morphology theory, which is a branch of linguistics that studies words in a language, including word structures and word classes. In this study, morphology will be used to identify the class of words obtained through data collection. According to Chaer (2008), words are divided into 11 types, nouns, verbs, adjectives, adverbs, pronominals, numbers, prepositions, conjunctions, articular, interjections, and particles.

This research is descriptive qualitative research to provide an overview of linguistic facts related to marine ecology in the selected location. This descriptive research will produce descriptive data regarding related words or lexicon, which will be referred to as the fishery ecolexicon.

The data used in this study are a number of lexicons related to flora, fauna (catches in the form of fish and other commodities), fishing activities, and fishing gear on the coast in Waingapu. Data collection techniques are carried out by means of observation and interviews with people who live and work as or who are related to the fisheries sector such as fishermen, fishmongers, and marine expert.

The location of data collection is the coast in Waingapu City. Informants or resource persons who will be interviewed are workers in the fisheries sector and are able to use Indonesian and Kambera languages well. The number of informants to be interviewed is 6 people and 1 expert informant.

Padan (matching) method will be used in

data analysis. According to Sudaryanto, the padan method is a language analysis method where the determining tool comes from outside the language itself (in Muhammad, 2016). The objects that are outside the language which will then be harmonized or matched with the determining referent. The technique used in determining is the *teknik pilah unsur penentu* (determining element sorting technique) in which the mental ability of the researcher is relied upon in sorting the data.

III. RESULT AND DISCUSSION

Based on ecolinguistic parameters, the environment is varied with its own rich diversity. The contents of the environment include everything, both visible and invisible, living (biotic) and non-living things (abiotic) (Mbetse, 2013). The diversity of the environment, which due to interaction and interrelation over a long period of time, which is represented verbally in the languages that exist in the environment forms a set of understandings in the cognition of the community. These understandings are manifested in forms of environmental language (or ecolexicons) (Fauzi, 2016).

Based on this research which is conducted in Waingapu, there are 104 ecolexicons found, 88 nouns and 16 verbs. These ecolexicons consist of 63 lexicons related to fauna, 9 lexicons related to flora, 16 lexicons related to fishing activities, and 16 lexicons related to fishing gears or equipments. As this research is aimed at gathering and describing the ecolexicon, the following discussion will be accompanied with tables and figures. For comparative matter, the lexicons are presented in Kambera and in Bahasa Indonesia and English (some with the Latin names).

Fauna Ecolexicon

The lexicons in Table 1 refer to fauna found in the coast of Waingapu, mostly as commodities caught, sold, and consumed by the people. This category dominates the list and contains names of fishery products not only of fishes, but also crabs, clams, and others. Kamus Besar Bahasa Indonesia (KBBI) defines fauna as the whole animal life of a particular habitat, area, or geological strata; animal world (2016), in line with Merriam Webster Dictionary that defines the word as animal life, especially the animals' characteristic of a region, period, or special environment (merriam-webster.com, 2022). The fauna lexicon of fishery environment is a lexicon group whose reference refers to animals that have a close relationship with the marine environment because they live or are in the area around the sea/coastal. They are included in the biotic category. Based on class of words, these lexicons are all included as nouns.

Language is a sign of relationship of people, as the community who speak the language, with their environment. It is a sign of the relationship, interrelation, interaction, and interdependence (Mbetse et al., 2015) of the people with their natural environment where they live and work. How speech community recognize and have knowledge about the details of their environment is the picture of the closeness of their relationship with the environment. For example, fishermen in Waingapu having knowledge of the size and behavior of fish is a sign of their understanding of and familiarity with the environment where they work or live. This leads to the way how Kambera speech community give names to any living and non-living things. The naming of the types of fish is based on the understanding of characters, traits, and colors of the fish.

Table 1
Fauna Lexicon in Kambera

No	Kambera	Bahasa Indonesia	English/Latin
1	Hanjata	Anak kepiting	Baby Crab
2	Karungu/Karanggi	Kepiting	Crab
3	Kurrang Bara/Kurrang Muru	Udang (laut) putih	White Shrimp
4	Kurrang rara	Udang merah	Red Shrimp
5	Kandala/Wuttu Tehik	Udang sentadu	Mantis Shrimp
6	Kurrang Rara Kuddu/Wuttu Kurrang	Udang merah halus	Small Red Shrimp
7	Wuli jala	Kerang gonggong merah	Dog Conch (Canarium Stroumbus)
8	Ngura wei	Kerang Bulu	Antique Ark (Anadara Antiquata)
9	Pakara tada	Kerang Darah	Blood Clam

			(Anadara Granosa)
10	Mbiala/Wihi Ai	Kerang Cangkang Lunak	Longnecks
11	Marangga Kadu, Pakadu	Kerang Lambis/Tedong	Spider Conchs
12	Kambiru Tehik, Wuli Wulang	Keong mata lembu	Silver-Mouthed Turban
13	Miti kawu	Kerang gonggong putih	Dog Conch (Laevistrombus Canarium)
14	Tiu	Kerang hitam	Black Sea Mussel
15	Tilu Tanuama/Karra	Telur penyu	Turtle Eggs
16	Karungu Hurat	Kepiting setan	Devil Crab (Zosimus Aeneus)
17	Kili mangu	Kepiting besar	Big Crab
18	Wui/Kongu	Kepiting hantu	Swimming Crab (Scylla)
19	Kanua/Wita Hawurung	Cumi	Squid
20	Wita	Gurita	Octopus
21	Wita bakul	Gurita kepala besar	Giant Octopus
22	Ana nei/Kanei	Teripang	Sea Cucumbers
23	Karangga/karuangga/Karoka	Bulu babi/Landak Laut	Sea Urchins (Echinoidea)
24	Kalaing/Iyang Pouwa	Ikan buntal	Puffer Fish
25	Kawala	Ikan cepa/kuwe	Giant Trevally
26	Ana languanga	Anak bubara	Giant Trevally
27	Iyang wattu	Ikan batu (kakap batu)	Mangrove Snapper (Lutjanus Griseus)
28	Iyang Hamuu	Ikan putih halus	Anchovy
29	Pakara kikku	Ikan Kembung (laki-laki)/Ikan Banyar	Restrelliger Kanagurta
30	Iyang mapu	Ikan Selar Kuning	Yellowstripe Scad
31	Iyang Katombong/Tobung	Ikan Kembung (perempuan)	Rastrelliger Brachysoma
32	Iyang Naidju/Tawora	Ikan Cendro/Caruang	Houndfish
33	Iyang Otu/Utu/illa	Ikan lencam	Lethrinidae
34	Cakalang/Iyang Kareri	Cakalang	Skipjack Tuna
35	Iyang Tangiri/Iyang Bega	Tenggiri	Spanish Mackerel
36	Iyang tongkol/Kareri hurat	Ikan tongkol	Mackerel Tuna
37	Ipping	Ikan halus/teri nasi	Herings
38	Nimbe	Ikan julung-julung	Halfbeaks (Hemiramphidae)
39	Iyang Tembang/Sambula batu	Ikan sarden	Sardine
40	Iang ciro	Tembang ciro	Sardine
41	Ru tibu	Ikan layaran	Sailfish
42	Kanduli wara	Belut pasir	Sandeel
43	Kiri huku	Belut besar	Swamp Eel
44	Ana ne	Ikan ular	Snake Fish
45	Iyang ittu/Dittu	Ikan manyung	Ariid Catfish
46	Kanaka/Iyang Takii	Ikan tembakul	Mudskipper
47	Kajanga rara	Ikan kakap ratu (merah)	Queen Snapper
48	Iyang Katii	Ikan pisang-pisang	Double-Lined Fusilier (Pterocaesio Digramma)
49	Wanju/Iyang Tare	Ikan kakap merah	Red Snapper
50	Miting karaha	Ikan kakap tanda-tanda	Mahogany Snapper
51	Iyang Ka'o/Mayiiyu Mbalang	Ikan kerapu (macan)	Tiger Grouper
52	Iyang Ka'o rara/Mayiiyu Rara	Ikan kerapu sunu	Leopard Coral Trout
53	Manimbu	Barakuda	Barracuda (Sphyraena)
54	Iyang Timbi Tad'da	Ikan Fanggo/Kambing-kambing/Ayam-ayam	Starry Triggerfish
55	Marau/Iyang malanak	Ikan belanak	Mullet Fish
56	Kamboka marau/Iyang Mangaba	Ikan belanak kecil	Mullet Fish
57	Kapari/Iyang Pe	Ikan pari biasa	Ray Fish
58	Iyang Pari Soa	Ikan pari manta	Manta Ray Fish
59	Iyang Pari Kapihak	Ikan pari biasa tanpa duri	Ray Fish
60	Iyang Hakappa/Hapapa	Ikan sebelah	Sole Fish/Lemon Fish
61	Manduli	Ikan baronang	White-Spotted Spinefoot (Siganus Canaliculatus)
62	Iyang Malara	Ikan Baronang	Streamlined Spinefoot

63	Iyang Awa	Ikan Guntur/Kerisi hijau	(<i>Siganus Argenteus</i>) Green Jobfish
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There are fish named based on their physical appearance, such as their colors. For example (4) *kurrang rara* or *udang merah* in Bahasa Indonesia which refers to the red shrimp, (47) *kajanga rara* or *ikan kakap ratu* in Bahasa Indonesia which refers to the queen snapper fish (*Etelis Oculatus*), and (52) *iyang ka'o rara* or *Ikan kerapu merah* which refers to leopard coral grouper/trout fish (*Plectropomus Leopardus*). The physical appearance of these 3 faunae are red colors which can be seen in their names with the word *rara* which means 'red'. It should be noted that the word 'iyang' which usually appear in front of a noun phrase refer to and has the same function with 'fish' as in the 'trout fish'.



Picture 1.
Kurrang rara



Picture 2.
Kajanga rara



Picture 3.
Ka'o rara

Names can also be based on shape of the fauna which resembles the shape of other living things. For instance, (5) *kandala* or *wuttu tehik* or in Bahasa Indonesia *udang sentadu* which refer to the mantis shrimp or stomatopods. This type of shrimp is given the name *wuttu tehik* or sea louse because it resembles the shape of a lice, in a bigger form. Another example is (46) *kanaka* or *ikan tembakul* in Bahasa Indonesia which refers to mudskipper, a type of fish that lives in mud and can leap. In Kambera, it is also usually called *iyang takii*. The word *takii* means 'tokek' in Bahasa Indonesia or 'gecko' in English. This name is given because physically this fish looks like a gecko, which is resembled through the shape of the eyes that protrude from the tops of its flat head, like a gecko's eyes. Beside resembling the shape of living things, names can also be given as the resemblance of non-living things. For example (12) *kambiru tehik* or *wuli wulang* which refers to silver mouth turban snail. It is a type of snail that has soft meat in round shape similar to the size of the eye of a cow's eye. It is why in Bahasa Indonesia it is called as 'keong mata lembu' or snail that looks like eyes of the ox. In Kambera, the round shape is perceived as the resemblance

of 'the moon' which then can be seen from its name *wuli wulang*. The lexicon 'wulang' means the 'moon' in English or 'bulan' in Bahasa Indonesia.



Picture 4.
**Kandala/
Wuttu Tehik**



Picture 5.
**Kanaka/
Iyang Takii**



Picture 6.
**Kambiru Tehik
/Wuli Wulang**

Other examples are (34) *cakalang* or *iyang kareri* which refers to skipjack fish and (36) *iyang tongkol* or *kareri hurat* which refers to mackerel fish. These tuna fish are given the name with the lexicon 'kareri' as the part of the phrases. The word 'kareri' refers to the fruit 'watermelon' which explains how the speech community perceive the body features of these fishes, their stripes, which more or less bear a resemblance to the stripes of a watermelon. Also, it relates to the body shape of the fish which are cylindrical, similar to the shape of watermelon. The lexicon 'hurat' also is also a sign how the speech community perceive the physical condition of the animals. 'Hurat' refers to the condition of having various features or stripes on body. It can be seen from *kareri hurat* (mackerel fish), when comparing to *iyang kareri* (skipjack fish), which have more stripes on its body. Another example is (16) *karungu hurat* or the devil crab (*Zosimus Aeneus*). This crab also has the lexicon *hurrat* on its name which refers to its physical with complexion.



Picture 7.
**Cakalang/
Iyang Kareri**



Picture 8.
**Iyang Tongkol/
Kareri Hurat**



Picture 9.
**Karungu
Hurat**

Names of fauna can also be taken from the behavior of the animals. Different speech community and culture might perceive and conclude differently how animals behave, the way they live or act. For example (19) *kanua* or *wita hawurung* (squid), (24) *kalaing* or *iyang pouwa* (puffer fish), (46) *kanaka* or *iyang takii* (mudskipper) and (55) *marau* or *iyang malanak* (mullet fish). *Wita hawurung* in (19) is a noun

phrase consists of wita which means ‘gurita’ in Bahasa Indonesia or ‘octopus’ and hawurung which means ‘fly’/‘flying’. The phrase can be literally translated as ‘the flying octopus. This name is given based on the fact that they are from the same type of Cephalopoda but different in the way they behave, where octopus move mostly by crawling on the seabed, while squid move by swimming. This behavior is perceived as squid ‘flying’, while octopus not flying. *Iyang pouwa* in (24) refers to the puffer fish which usually will inflate itself by taking air from the stomach three times larger than its body size and highlighting the spines and excreting poison so that it does not become prey for predators, bigger fish or human. When seeing this fish on the sea, people will usually hit the fish to push them away to avoid their poison. The act of hitting can be seen from the verb ‘pouwa’ which means ‘to hit’ or ‘to beat’. *Kanaka* in 46 refers to the ball used in an Indonesian traditional game called ‘bekel’ where players throwing the ball up and catching it again, but at the same time have to take or change the position of the existing seeds (conch shells, soft drink bottle caps). The ball is made of rubber (in the past people might use round eggplants). When thrown up, the ball will bounce up and down and it similar to the gesture of the mudskipper when it skips the mud by jumping or bouncing. Literally, *marau* in 55 means ‘far’ (the distance). This shows the act of the mullet fish which usually will jump around to avoid or to get far away from predators (Utami et al., 2022). This act means to get far away from predators (including human).



Picture 10.
**Kanua/Wita
Hawurung**



Picture 11.
**Kalaing/Iyang
Pouwa**



Picture 12.
**Marau/Iyang
Malanak**

There are fish that named based on their physical shape, for example (21) *wita bakul* with the adjective ‘bakul’ or ‘big’ because this type of octopus is characterized by its big head. Another example is the noun phrase (54) *iyang timbi tad'da* (starry triggerfish). Literally ‘timbi’ means ‘thick’ and ‘tad'da’ means ‘skin’ (thick skin fish) because this type of fish is characterized by its thick skin. Example from (60) *iyang hakappa/hapapa* (sole fish) is also showing the fact that names of fauna is derived

from their physical shape. ‘Hakappa’ or ‘hapapa’ means ‘half’ because this fish is characterized by its unique feature of the differences between the right and the left side of the body.



Picture 13.
Wita Bakul



Picture 14.
**Iyang Timbi
Tad'da**



Picture 15.
**Iyang
Hakappa/
Hapapa**

Fauna can also be named based on where they live. For instance, (27) *iyang wattu* (*Lutjanus Griseus*) that has the noun ‘wattu’ on its name which means ‘batu’ or ‘stone’. This derives from the preference of habitat where every type of fish in the clan of *Lutjanus* has a preferred habitat around ‘coral reef’ (Oktaviyani, 2018), which in Bahasa Indonesia is translated into ‘batu karang’. Another example is (42) *kanduli wara* or *belut pasir* in Bahasa Indonesia or the ‘sand eel in English. This type of fish has the noun ‘wara’ on its name which refer to the ‘sand’ as its habitat as stated by Holland et al., (2005) that sand eels preferred is the sand habitat. Last example is (59) *iyang pari kapihak* which has the word ‘kapihak’ or ‘muddy’ on its name because these fish are often found swimming freely in waters with muddy, sandy, coral to rocky bottoms (Kinakesti & Wahyudewantoro, 2017).



Picture 16.
Iyang Wattu



Picture 17.
Kanduli Wara



Picture 18.
**Iyang Pari/
Kapihak**

As the Kambera speech community is a community which at the same time speak Bahasa Indonesia as the national language, names of fauna and other living and non-living things may also be the adaptation of names from bahasa Indonesia. For instance, in (27) *iyang wattu* is from *ikan batu*, (34) *cakalang* (or *iyang kareri*) which has the same name in Bahasa Indonesia, *cakalang*, (35) *iyang tangiri* from

ikan tenggiri, (36) *Iyang tongkol* from *ikan tongkol*, (40) *iyang ciro* from *tembang ciro*, and the type of Batoidea or ray fish which all have the word ‘pari’ on their names in Kambera. The word ‘pari’ in Bahasa Indonesia also refer to the same fish. For these cases, some are in form of adaptation of Indonesian word into the names in Kambera. Others, such as *cakalang*, actually have their names in Kambera, but people in daily lives usually use the Indonesian names.

Flora Ecolexicon

Lexicons in the following table are related to floras that live in the coast of Waingapu. All the lexicons are in forms of noun phrases with the noun ‘rau’ or ‘rawu’ as the head. ‘Rau’ is the name for sea grass in general.

Table 2
Flora Lexicon in Kambera

No	Kambera	Bahasa Indonesia	English/Latin
1	Rau Kangaruk Muru	Rumput laut jelly (hijau)	Euchema
2	Rau Kangaruk Rara	Rumput laut jelly (merah)	Euchema
3	Rau Kiku Njara nama Mbalar	Dulse	Dulse (Palmaria palmate)
4	Rau Kiku Njara nama Kuddu	Rumput Laut Ogo Merah	Gracilaria
5	Rau Bakul Kombu	Kombu	Kombu (Saccharina laminaria)
6	Rau Halorut	Maesangi	Maesangi (Capsosiphon fulvescens)
7	Rau Kakuka	Rumput Laut Suun/Bulung	Sea Grapes (Caulerpa lentillifera)
8	Rau Matakalili	Ganggang Hijau	Sea Lettuce (Ulva lectuca)
9	Rau Mbakuhau/ Bokuhau	Umibudo	Sea Grapes (Caulerpa lentillifera)

Naming of flora is also based on several ideas of speech community of how they perceive the feature or characteristics of the plants, such as the shape and the taste. In (1) *rau kangaruk muru* and (2) *rau kangaruk rara*, the word ‘kangaruk’ refers to the crunchy eating sounds when people eat the euchema. In (3) *rau kiku njara nama mbalar* and (4) *rau kiku njara nama kuddu*, the noun phrase ‘kiku njara’ means ‘horse tail’ because it refers to the shape of the

plants that resemble the shape of horse tail. Another example is (9) *rau mbakuhau* where the word ‘mbakuhau’ means ‘chili’ in Kambera. This plant is one of the most-consumed seaweed in Sumba (Meiyasa & Tarigan, 2021). In English, it is called as “sea grapes” for its outward appearance is like that of a grape, though it has nothing to do with the grapes of the land (Pulukadan et al., 2013). However, in East Sumba, people perceive this plant to the shape like chili. It is why they named it as *rau mbakuhau* or the vegetables that looks like chili.



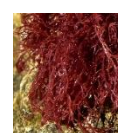
Picture 19.
Rau Kangaruk Muru



Picture 20.
Rau Kangaruk Rara



Picture 21.
Rau Kiku Njara Nama Mbalar



Picture 22.
Rau Kiku Njara Nama Kuddu



Picture 23.
Rau Mbakuhau

Fishing Gear

The speech community of Kambera also has a set of names that referentially and conceptually refer to fishing gears or equipment. The equipment referred to is certainly related to their relationship with the fishing activity, especially in their daily work to catch fish as their source of living. Based on class of words, these lexicons are all included as nouns and noun phrases. The following table displays list of fishing equipment in Kambera language.

Table 3.
Fishing Gear Lexicon in Kambera

No	Kambera	Bahasa Indonesia	English
	Tiena Ketinting	Perahu ketinting	Ketinting Boat
	Hudu Kurrang	Alat penangkap kepiting	Crab Catcher
	Buhi	Dayung	Paddle
	Jerigen	Jerigen	Jerry Can
	Jangkar/ Watu Duga	Jangkar	Anchor
	Nggerung/ Njering	Pukat/Jaring	Trawl/Net
	Tiena pabuhi/	Perahu dayung	Rowboat

	Ana kora	biasa	
	Katanga Iyang/ Katanga Jerigen	Jerigen penampung ikan	Jerry Cans for Fish
	Latta/ Papayei	Tempat duduk dalam sampan	Seats In the Boat
	Kaku	Pemberat jaring/pukat	Net/Trawl Weight
	Mangiala	Alat pancing	Fishing Rod
	Nilung	Jaring tangan	Hand Net
	Boka/Buoka	Alat tombak ikan	Fish Spear
	Timbil	Alat penanda posisi pukat dalam air	Trawl Position Marker in Water
	Auta	Alat menakuti ikan	Tool To Scare Fish
	Nggata/ Kaba	Alat timba air untuk di sampan	Water Bucket for The Boat

The lexicons of fishing equipment in the table above are in forms of noun and noun phrases. The equipment are used by local fishermen to explore the marine area as the part of fishing activity to catch fishes. Most are still traditional equipment because most fishermen are still doing fishing traditionally. There are of course those who use more modern equipment such as big boat with machines. *Tiena pabuhi* in (7) and *tiena ketinting* in (1) are both fishing boats that have the same shape with several sizes. The difference is *tiena ketinting* has a long shaft mounted on the side that can be submerged in water or lifted to the surface of the water and uses an external motor to help it operates. *Tiena pabuhi*, on the other hand, does not use an engine but depends fully on human power to operate it using boat paddle or *buhi* (3). The word 'pabuhi' is the derived form of the word 'buhi' with affix *pa-* that change the noun 'buhi' into verb 'pabuhi' or 'to use the paddle'.

It is important to note that dialect differences between several area causes some lexicon to have more than one equivalents in Kambera. For example, *nggerung* and *njering* in (6) or *boka* and *buoka* in (13). This two equipment are eco-friendly traditional tools that fishermen use to catch fishes. Another example is *hudu kurrang* in (2), which is a traditional handmade gear used to catch shrimps. It is designed based on the needs and technique of fishermen when doing their job. This fact shows that fishermen, as speech community, have deep understanding of their environment and about habits or behavior of animals. Equipment is

designed to fulfill their needs to work efficiently.

Lexicon may also be the adaptation from names in Bahasa Indonesia such as in (17) *jerigen* and (18) *jangkar* which both are the same lexicon as in Bahasa Indonesia. *Katanga jerigen* in (20) has also the word 'jerigen' in the phrase which also a word from Bahasa Indonesia. *Njering* in (19) is phonetically similar to *jaring*, the Indonesian word for the trawl.



Picture 24.
Tiena Pabuhi



Picture 25.
Tiena Ketinting



Picture 26.
Nggerung/Njering



Picture 27.
Boka/Buoka



Picture 28.
Hudu Kurrang



Picture 29.
Katanga Jerigen

Fishing Activity

In the ecolexicon of fishing equipment, verbs are also found, including activities carried out to catch fish, such as can be seen from Table 4. Mostly are in the forms of verb phrases which consist of a verb and the noun used to carry out the activity or place where the activity takes place. For example, *paut na nggerung* in (1) consists of the verb *paut* 'to take' and the noun *nggerung* 'the trawler/net' which express the activity of taking the trawler up into the boat. Another example is *he la tiana* in (3) which consist of the verb *he* 'the act of going up into something' and the noun *tiana* 'the boat' which refer to the action of going into the boat.

Table 4

Fishing Activity Lexicon in Kambera

1.	<i>Paut na nggerung</i>
	Menaikkan jaring ke sampan
	To raise the net to the boat
2.	<i>Taku Wai welingu la tiana</i>
	Mengeluarkan air dari sampan
3.	<i>He la tiana</i>
	Menaiki sampan
	To ride the boat
4.	<i>Puru welingu la tiana</i>

	Turun dari sampan
	To get off the boat
5.	<i>Kuaja iyang</i>
	Menembak ikan dengan tombak
	To spear fish
6.	<i>Kambahung njeriing</i>
	Membersihkan jaring dari lumut
	Clean the net from moss
7.	<i>Mangiala iang</i>
	Memancing ikan
	To do fishing
8.	<i>Walang njeriing/nggerung</i>
	Menebarkan pukat
	To spread the trawl
9.	<i>Walla njeriing/nggerung la wai</i>
	Meninggalkan pukat dalam air
	To leave the trawl in the water
10.	<i>Yila na nggerung/welingu la wai</i>
	Menarik pukat kembali
	To pull the trawl back
11.	<i>Putu iyang la njeriing</i>
	Melepaskan ikan dari pukat
	To release fish from the trawl
12.	<i>Putu ihi mihi</i>
	Menangkap siput atau sejenisnya
	To catch a slug, shell, scallop
13.	<i>Putu rau la wai</i>
	Mengambil rumput laut dari dalam air
	To take seaweed from the water
14.	<i>Dengi iyang</i>
	Menjemur ikan
	To dry the fish
15.	<i>Dengi rau</i>
	Menjemur rumput laut
	To dry the seaweed
16.	<i>Hudu karungu</i>
	Menangkap kepiting
	To catch the crabs

CONCLUSION

Based on the discussion, there are several points that can be inferred. First, numbers of fishery ecolexicon obtained are 104 ecolexicon, which based on morphological categories can be divided into 88 nouns and 16 verbs. Most nouns are in form of noun phrases and verbs in form of

verb phrases. Second, based on category of lexicon, there are 63 lexicons related to marine fauna, 9 lexicons related to flora, 16 lexicons related to fishing activities, and 16 lexicons related to fishing gear or equipment. This study explores more than the fishery in small scope (fish commodities), but including floras and activities related to fishing. Third, nouns refer to fauna (including fishes, crabs, clams, and others), flora, and fishing gear or equipment, while verbs refer to fishing activities. Lastly, ecolinguistic allows us to study and to dig deeper on the relationship of people in particular area as speech community with their environment which represented in the language they use. Their knowledge and experience with the natural environment are reflected in the way they name living (and non-living) things around them. It is the reason why the Kambera speech community base the naming on several concepts such as physical appearance or shape, feature or characteristics, behavior, and habitat of flora and fauna. The way they perceive, understand, and express their understanding and experience might be different of those in other cultures. However, it is the uniqueness of each culture. Language is a means or container where the concepts and contents of human knowledge are accommodated.

However, since environment is changing from time to time, language of environment will also change. The most visible facts that can be seen in today's world is that the previously mono language speech community is affected by other community and use more than one language. For example, most Kambera speakers also use Bahasa Indonesia because it is the national language and some also use foreign language such as English because of modern and globalization drive. This is seen on their preferences when using languages, between *cakalang* and *iyang kareri* as example.

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