

# Ecolexicon of Flora and Fauna in Makassarese Proverbs: An Ecolinguistic Study

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**Abstract**—This study is aimed at examining the Flora and Fauna ecolexicon in the Makassarese language and understanding the metaphorical relationships within the analyzed ecolexicon using Haugen's (1972) theory. The study employs a qualitative approach. The research data is sourced from documents. The results reveal the existence of 20 flora ecolexicons and 20 fauna ecolexicons, comprising linguistic morphology and biotic semantic morphology categories. The metaphors used by the Makassarese community fall into the conventional classification of Makassarese discourse society's agreement. The interdependence between flora and fauna that inhabit the Makassar natural environment (ecoregion) serves as the realm of sources interacting with humans. This interaction is connected to their conditions and behaviors as the target domain through a correlated cross-mapping process within the mental and cognitive realms of the discourse community members. This is subsequently realized in Makassarese proverb and in verbal communication within the social life of the discourse community. The ecolexicons, based on the ecophilosophical perspective within eco-linguistics, hold philosophical values. The intended philosophical values encompass local wisdom, consumptive value, productive value, and environmental service value.

**Index Terms**—ecolexicon, ecophilosophy, flora and fauna, Makassarese proverbs, metaphor

## I. INTRODUCTION

Initially, the existence of language is only understood as a means of communication, but gradually transformed into an object and material of research, and also became a subject of philosophy of language (Nuzwaty, 2014). The relationship between language and the universe, such as the naming of objects and animals according to the imitation of sounds produced by nature, such as thunder sounds, splashing waters, and animal sounds, began to be studied extensively (Kravchenko, 2016). The sounds produced by nature are captured by the human senses. They are then processed in the mind, resulting in various object names that have semantic meaning corresponding to the objects they refer to. Lucy (2015) points out that language tends to be influenced by the natural environment where the language is used and exists. It can be concluded that language emerges from nature; therefore, the implementation of language studies is connected to ecoregions and the natural environment in which the language is used, leading to the emergence of terminology such as onomatopoeia, metaphor, parts of speech, analogy versus anomaly, physis and nomos, and etcetera (Lyon, 1992; Stidd, 2004; Algeo, 2010; Sabet & Zhang, 2020). In other words, language, culture, and the natural environment are interconnected components (Fill & Steffensen, 2014).

Language and the environment have a linguistic subdiscipline that explains the relationship between the two, known as ecolinguistics. Ecolinguistics is referred to as the study of ecology (Fill & Miihlhausler, 2001). The goal of language ecology is to examine the linguistic ecology that surrounds it, preserve and develop the linguistic ecology, and find a close relationship between language ecology and human ecology (Yang, 2014). In other words, language ecology aims to find methods for its preservation and development by analyzing the relationship between language and nature (Skutnabb-Kangas & Phillipson, 2011).

Ecolinguistics is related to the study of language and ecology. Ecolinguistics has been applied to describe the language relationships, interactions, and diversity, text analyses concerning the environment studies, examine the words in a language relate to objects in the local environment, dialect studies in specific geographic locations, and various other areas (Stibbe, 2015). Simply put, ecolinguistics explores broader language patterns that influence how humans think about and interact with nature.

In relation to research on the relationship between language and the environment, there is a local language that holds uniqueness in its proverbs used by its native community, known as the Makassarese language. The Makassarese language

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(Basa Mangkasara) is spoken by the Makassarese ethnic group in South Sulawesi, Indonesia. The Makassarese language belongs to the Malay-Polynesian branch of the Austronesian language family, with approximately 1.6 million speakers (Grimes, 1992, p. 625). This language is primarily used by communities in South Sulawesi, such as in the Jeneponto, Bantaeng, Gowa, and Takalar Regencies (Charmilasari, 2017; Jukes, 2006). The Makassarese has a unique script called Lontara, although nowadays it is more commonly written using the Latin alphabet (Arief, 1995; Basang & Arief, 1981; Jukes, 2006; Manyambeang et al., 1979).

In this case, the connection between the Makassarese community and their environment is evident in the naming (ecolexicon) of flora and fauna found within the Makassarese society's surroundings. Subsequently, these ecolexicons of flora and fauna are captured in Makassarese proverbs. It can be concluded that the presence of these ecolexicons forms the construction of proverbs (Downes, 1998; Gerrig & Banaji, 2021). Proverbs are a form of oral literature in Makassarese with a background in the Makassarese language and culture. The book of Makassarese proverbs written by Zainuddin Hakim (1995) represents an effort to preserve regional language and literature. It is a form of preservation, as well as an endeavor to nurture and develop cultural elements of the region, both directly and indirectly contributing to the preservation of national culture (Hakim, 1995).

From an ecolinguistic view, the ecolexicons used in proverbs aren't merely understood as names attached to those flora and fauna. The presence of flora and fauna is as important as the presence of humans within an ecosystem. The shared consideration of the interconnectedness between humans, other organisms, and the environment is known as ecophilosophy or ecological philosophy (Naess, 1989). Ecophilosophy is employed to describe a set of philosophical principles that encompass ecological considerations (Stibbe, 2015).

In light of the above, the study of Makassarese proverbs from an ecolinguistic perspective has not been extensively explored. Previous research on Makassarese proverbs has mainly focused on uncovering their values or meanings and comparing them with proverbs from other cultures (Akbar, 2020; Lubis, 2016; Mustafa, 2012; Sua et al., 2020). However, this current research examines the ecolexicon of flora and fauna that contain in Makassarese proverbs, identify the connection to the natural environment of the Makassar community through an ecophilosophical lens. As such, the sustainability of the ecological aspects of Makassarese proverbs can be preserved. Based on the description provided, this research aims to achieve three main objectives:

1. Identify the lexicons of flora and fauna within Makassarese proverbs.
2. Analyze the concept of metaphorical ecolexicons of flora and fauna within Makassarese proverbs.
3. Analyze the ecophilosophy of ecolexicons of flora and fauna within Makassarese proverbs.

In essence, the research seeks to uncover the ecolexicons related to flora and fauna in Makassarese proverbs, delve into the metaphorical connections these ecolexicons hold, and explore the ecophilosophical aspects that link these ecolexicons to the environment within the context of Makassarese proverbs.

## II. CONCEPT AND THEORY

### A. *Ecolexicon*

Language encapsulates wisdom, life values, and cultural values embedded within texts written in local languages. These texts are referred to as eco-texts. Eco-texts are manuscripts that are related to the environment. Beyond embodying wisdom for life, language also holds a treasury of knowledge about traditional techniques for utilizing local natural resources, recorded in the lexical treasury, which in turn gives rise to ecolexicons (Mbete, 2015). Ecolexicons are collections of lexicons that reflect both the natural environment and the social environment of the speakers (Ino et al., 2022). The reflection of the natural environment refers to the geographical and topographical conditions of a specific country or region, such as valleys, mountains, plains, coastlines, and economic conditions (fauna, flora, and water). The reflection of the social environment encompasses aspects like religion, ethical standards, political organization, and art (Sapir, 1912).

### B. *Makassarese Proverbs*

Proverbs are a form of idiom characterized by fixed sentence structure and symbolic expressions of life. They encompass both sayings and similes (Mustafa, 2012; Rimma et al., 2014; Syzdykov, 2014). Proverbs typically convey specific meanings, such as advice, life principles, or behavioral guidelines (Sariah, 2018). Similarly, in the Makassar language, there are proverbs like "*Ejapi na Doang*," which translates to "if it turns red, then it's definitely a shrimp." This means that someone cannot be trusted based solely on their words; their actions must also align. This proverb is frequently used by the Makassarese people. Makassarese proverbs encompass aphorisms, similes, maxims, and expressions (Hakim, 1995).

### C. *The Category of Environment*

Language and the environment interact with each other, ensuring that every word spoken is interconnected with the natural environment (Haugen, 1972). Furthermore, the environment can be classified into two categories: the category of noun meanings or biotic and abiotic (Verhaar, 2010).

## III. RESEARCH METHOD

This research employs a qualitative descriptive approach. Qualitative research seeks to find solutions to problems based on data or facts (Babbie, 2016). In this case, qualitative descriptive approach is used to obtain information about the forms, categories, meanings, and describe the ecophilosophy within Makassarese proverbs comprehensively and deeply.

The data source for this research is the book of Makassar proverbs by Zainuddin Hakim. The Makassarese proverbs book consists of 180 pages and contains 1128 proverbs used by the Makassarese, which are closely related to the environmental aspects of flora and fauna, particularly in the Makassar region. Therefore, in alignment with the research's objective focused on analyzing the forms, categories, and metaphorical meanings of the ecolexicons related to flora and fauna in Makassarese proverbs.

After collecting data, then data is analyzed using the following steps 1) providing a detailed description of the data and specifying where the relevant information within the data can be located, 2) identifying the forms, categories, and metaphorical meanings, as well as describing the ecophilosophy of the ecolexicons related to flora and fauna in Makassarese proverbs, 3) drawing conclusions after completing the analysis process (see Miles et al., 2014).

#### IV. RESULTS AND DISCUSSION

Based on the data analysis, the ecolexicons related to flora and fauna in Makassar proverbs encompass: 1) ecolexicons of flora and fauna in Makassar proverbs based on their forms, categories, and lexical meanings, 2) conceptualization of the metaphorical ecolexicons of flora and fauna within Makassar proverbs, 3) description of the ecophilosophy of the ecolexicons related to flora and fauna in Makassar proverbs. These aspects are elaborated upon in the following analysis.

##### A. The Lexicons of Flora and Fauna in Makassarese Proverbs

In this section, the lexicons of flora and fauna found in the Makassarese proverbs book are divided into two parts, as described below:

TABLE 1  
LEXICONS OF FLORA IN MAKASSARESE PROVERBS

No	Lexicons	English	Latin	Grammatical Forms		Grammatical Categories			
				Base	Derivative	N	NP	A	V
1	<i>Kopi</i>	Coffee	<i>Coffea L.</i>	+	-	+	-	-	-
2	<i>Kaluku</i>	Coconut	<i>Cocos nucifera L.</i>	+	-	+	-	-	-
3	<i>Tangke</i>	Branch	<i>mesopodium</i>	+	-	+	-	-	-
4	<i>Tiboang</i>	Peanut	<i>Arachis</i>	+	-	+	-	-	-
5	<i>Biralle</i>	Corn	<i>Zea Mays</i>	+	-	+	-	-	-
6	<i>Lekok unti</i>	Banana leaf	-	-	-	+	+	-	-
7	<i>Kapasak</i>	Cotton	<i>Gossypium hirsutum L.</i>	+	-	+	-	-	-
8	<i>Kadondong</i>	Ambarella fruit	<i>Spondias dulcis Parkinson</i>	+	-	+	-	-	-
9	<i>Kunyik</i>	Turmeric	<i>Curcuma longa linn</i>	+	-	+	-	-	-
10	<i>Dokek unti</i>	Banana heart	<i>Musa Paradisiaca</i>	-	+	+	+	-	-
11	<i>Lekok paccok</i>	Taro leaves	<i>Colocasia esculenta (L.) Schott</i>	-	+	-	+	-	-
12	<i>Paria</i>	Bitter melon	<i>Momordica Charantia</i>	+	-	+	-	-	-
13	<i>Camba</i>	Acid	<i>Tamarindus indica</i>	+	-	+	-	-	-
14	<i>Kayu kalotorok</i>	Dry wood	-	-	+	+	-	-	-
15	<i>Batu</i>	Seed	<i>Semen</i>	+	-	+	-	-	-
16	<i>Rappo</i>	betel nut	<i>Areca Catechu</i>	+	-	+	-	-	-
17	<i>Kayu busak</i>	Weathered wood	-	-	+	+	-	-	-
18	<i>Lamung-lamung</i>	vegetation	<i>Plantae</i>	-	-	+	-	-	-
19	<i>Lada</i>	Chilli	<i>Capsicum Annum L.</i>	+	-	+	-	-	-
20	<i>Bulo</i>	Bamboo	<i>Bambusa Vulgaris</i>	+	-	+	-	-	-

Note: N = noun; NP = Noun phrase; A = Adjective; V = Verb. Source: Researchers, 2023.

Table 1 above shows 20 flora lexicons categorized as nouns, such as *lada* 'chili' and *Biralle* 'corn' while *lekok paccok* 'taro leaves' is categorized as noun phrases. Meanwhile, other lexicons are noun categories. Hereby, it can be concluded that these lexicons are sources forming the lexical treasury of the environmental language, possessing meanings, and thus referred to as ecolexicons (Mbete, 2015; cf. Gaho, 2022). Therefore, these lexicons have a close connection to the environment of the speakers' community (see Umiyati, 2020).

TABLE 2  
LEXICONS OF FAUNA IN MAKASSARESE PROVERBS

No	Lexicons	English	Latin	Grammatical Forms		Grammatical Categories		
				Base	Derivative	N	A	V
1	<i>Ularak lekleng</i>	Cobra	<i>Naja sputatrix</i>	-	+	+	-	-
2	<i>Sikuju</i>	Crab	<i>Scyda serrata</i>	+	-	+	-	-
3	<i>Caccak</i>	house gecko	<i>Filum Chordata</i>	+	-	+	-	-
4	<i>Paknyiki</i>	Bat	<i>Chiroptera</i>	+	-	+	-	-
5	<i>Lamuk</i>	Mosquito	<i>Aides sp</i>	+	-	+	-	-
6	<i>Masapi</i>	Eel	<i>Monopterus albus</i>	+	-	+	-	-
7	<i>Tedong</i>	Buffalo	<i>Bubalus bubalis</i>	+	-	+	-	-
8	<i>Cumik-cumik</i>	Squid	<i>Loligo sp.</i>	+	-	+	-	-
9	<i>Miong</i>	Cat	<i>Felis Catus</i>	+	-	+	-	-
10	<i>Jangan lekleng</i>	Black Chicken	-	+	-	+	-	-
11	<i>Kalaka</i>	Crow	<i>Corvus</i>	-	+	+	-	-
12	<i>Bullung</i>	Jellyfish	<i>Rhizotomae</i>	+	-	+	-	-
13	<i>Darek</i>	Monkey	<i>Hominioidea</i>	+	-	+	-	-
14	<i>Balao</i>	Mouse	<i>Rattus argentiventer</i>	+	-	+	-	-
15	<i>Cui-cui</i>	Sparrows	<i>Estrildid finches</i>	-	+	+	-	-
16	<i>Dale-dale</i>	Grasshopper	<i>Caelifera</i>	+	-	+	-	-
17	<i>Siso</i>	Snail	<i>Pila ampullacea</i>	+	-	+	-	-
18	<i>Kongkong</i>	Dog	<i>Canis</i>	+	-	+	-	-
19	<i>Bembe</i>	Goat	<i>Capra aegagrus hircus</i>	+	-	+	-	-
20	<i>Gallang-gallang butta</i>	Earthworms	<i>Lumbricus rubellus</i>	-	+	+	-	-

Note: N = noun; A = Adverb; V = Verb. Source: Researchers, 2023

Table 2 above shows 20 fauna lexicons found in Makassarese proverbs book. Each of these lexicons is divided into various grammatical categories and grammatical forms. For instance, the lexicon *caccak* ‘gecko’ includes the noun category. Furthermore, the lexicon *Cui-cui* ‘sparrow’ is formed as a derivative and categorized as a noun. Most of the discovered lexicons are categorized as nouns, with some in derivative forms. These lexicons represent a list of words in the Makassarese language used in daily life. Umiyati (2023) mentions that the lexicons used by local communities serve as evidence of their close relationship with the environment, such as the lexicon “penaho”, a verb aimed at protecting trees from extinction. In other words, ecolexicons emerge as a form of preserving their natural surroundings.

*B. The Concept of Metaphorical Ecolexicons of Flora and Fauna in Makassarese Proverbs*

The closeness of the Makassarese to environment has contributed numerous vocabulary and lexicons that enrich the cultural treasury of the Makassar language. This aligns with Haugen’s (1972) view that language takes shape through its lexicons and grammar (see Aronoff & Anshen, 2007; Budasi & Satyawati, 2021; Duranti, 2001). Various types of lexicons emerge due to the harmonious interaction between speech communities and their natural environment. This interaction allows them to create metaphorical meanings that hold philosophical values, which can take the form of advice or admonishment, and even sarcasm. Several linguistic units associated with the ecolexicons of flora and fauna in Makassarese proverbs are considered as concrete or tangible sources, while the figurative meanings that stem from these sources represent intangible or abstract targets.

*(a). Classifications of Metaphorical Ecolexicons Related to Flora in Makassarese Proverbs*

The discussion in this section pertains to the plants present in the environment of the Makassarese. These various types of plants serve as data for the domain or source of metaphors found within Makassarese proverbs, as described below:

Metaphors related to flora:

- 1) *Nu Assengji lada-ya passe na nu kanre-ja*  
 You Know Chili-DET Spicy CONJ you eat  
 ‘You know chili is spicy but you eat it’

The sentence (1) above carries a metaphorical meaning, indicating a proverb directed towards someone who regrets their actions after facing danger. The word “ladaya” serves as a symbol for the sensation of spiciness, which points to the consequences of their deeds.

- 2) *Erok tongak na-baddilik Bulu*  
 Want Also-1S Pref- shot bamboo  
 'I want to be shot with a bamboo gun too'

The sentence (2) above is conveyed as advice to someone not to force another person to share a problem they're experiencing. Instead, it's better to approach gently by inviting them to talk casually. Naturally, they will share their story calmly without feeling pressured.

- 3) *Kuntui rappo nipue rua*  
 Like betel nut split two  
 'Like a betel nut split in two'

Sentence (3) is a metaphorical expression often used to describe situations or things that are closely connected or inseparable, just like the two halves of a split betel nut. It implies that their physical appearance, behavior, and personality are almost identical.

- 4) *Sangkontu sanrapang tongi tau annakgalaka ri kayu busak*  
 As also people holding Prep wood weathered  
 'Like a person holding onto a rotten piece of wood'

Sentence (4) is a simile used to describe someone who is persistently holding onto something that is no longer useful or beneficial, similar to holding onto a piece of rotten wood that offers no support or stability. It conveys the idea of clinging to something that has lost its value (see Steen, 2008).

- 5) *Lamung-Iamungna taua na-jagai nalamung-Iamun-na niak tonja na tanajampang-ia*  
 Plants people Pref-care whereas plant-Poss3S exist also CONJ abandoned-3S  
 'The person is cared for, while the plant itself is neglected'

The sentence (5) above is spoken to someone who neglects their own family while paying attention to other people's families. This sentence illustrates a situation where someone is well taken care of, while the very thing they are responsible for, like a plant, is being neglected. It's a metaphorical expression that highlights the irony or contradiction between taking care of oneself but neglecting important responsibilities.

- 6) *Sangkontu sanrapang tongi cekla na camba, bungung na sekrok*  
 Like also salt with vinegar well with bucket  
 'Like salt and vinegar, well and bucket'

Sentence (6) is directed towards a couple or this phrase is used to depict a close and inseparable relationship between two things, just as salt and vinegar are often combined for flavor, and a well and bucket work together to obtain water. It emphasizes the idea of mutual dependence and complementarity.

- 7) *Kontui pepekrakinra na nipantamai kayu kalotorok*  
 Like fire light up and put wood dry  
 'Like a burning fire, then filled again with dry wood'

Sentence (7) conveys the idea of continuously adding fuel to a fire that is already burning. It's often used metaphorically to describe situations where a problem or conflict is aggravated by adding more issues or tensions to it, making the situation worse. The fire represents a person's anger. Meanwhile, the dry wood acts as the third party worsening the situation or triggering more significant anger. Just as dry wood added to a fire produces a larger blaze, this phrase symbolizes how a third party's involvement can exacerbate tensions or conflicts.

- 8) *Tau takkulle nilamung batun-na*  
 People NEG planted seed-3S  
 'A person whose seed cannot be planted'

Sentence (8) is a proverb directed at someone who cannot be trusted or entrusted with responsibilities, just as a damaged plant seed is deemed incapable of growing properly due to its compromised state. In other words, someone with poor behavior is assuredly not capable of handling responsibilities and cannot be trusted.

- 9) *Kammai kapasak lekbak peppek rupan-na*  
 Like cotton had hit face-Poss3S

‘His face is like cotton that has been beaten’

Sentence (9) is a sarcastic remark directed at someone whose face turns pale out of fear. It conveys that when a person appears nervous or frightened, their behavior may change, making them look as pale as cotton.

10) *Tau bajik kadondong lalona*  
 People good Ambarella fruit like  
 ‘A good person is like an ambarella fruit’

Sentence (10) is a conditional sentence. It implies that someone who pretends to be good but, in reality, harbors something bad in their heart. It’s likened to an ambarella fruit, which has a smooth outer skin but rough seeds. This suggests that we should be cautious of individuals with such characteristics.

(b). *Classifications of Metaphorical Ecolexicons Related to Fauna in Makassar Proverbs*

In addition to metaphors derived from flora, there are also Makassar proverbs that originate from fauna (animals), such as *cecek* ‘gecko’, *bulling* ‘jellyfish’, *cumik-cumik* ‘squid’, and *tedong* ‘buffalo’. The following will be explained in more detail according to their usage in sentences.

11) *Kammai caccak naipika pallangga lombo*  
 Like gecko stuck beam big  
 ‘Like a gecko stuck under a heavy beam’

Sentence (11) has a metaphorical meaning directed at someone who becomes immobilized or unable to take any action, or remains silent, after their mistake is revealed. In other words, a person who has been proven guilty cannot say anything due to fear, especially when their wrongdoing has become known to the public.

12) *Tau assipak bulling*  
 People act Jellyfish  
 ‘A person who has characteristics like a jellyfish’

Sentence (12) is a sarcastic remark directed at someone who constantly causes trouble or chaos within the community. In this context, *bulling* ‘jellyfish’ is characterized by its stinging cells on its tentacles that can cause skin irritation when touched. In other words, the jellyfish is considered a source of problems or disturbances in community life.

13) *Tau assipak cumik-cumik*  
 Like act squid  
 ‘A person who has characteristics like a squid’

This phrase metaphorically describes someone who is secretive, evasive, or elusive in their actions or behavior. Just as a squid can quickly disappear by releasing ink and escaping from predators, this phrase implies that the person in question tends to hide their intentions or actions, making it difficult to understand their true motives.

14) *Kamma tongi nicinik miong na balao*  
 Like also seen cat with mouse  
 ‘Like a cat that sees a mouse’

Sentence (14) is a sarcastic remark typically addressed to two siblings who are not in harmony, always quarreling, or fighting. In this context, the behavior of cats and mice never involves harmony; they often hurt each other. Similarly, humans who lead a disharmonious life tend to create misunderstandings and issues among the people in their environment.

15) *Annganre tedong attattai cui-cui*  
 Eat buffalo defecate sparrows  
 ‘Eats like a buffalo, but defecates like a sparrow’

Sentence (15) is a comparative phrase. It is directed at someone who is skilled at managing their finances. In other words, they have a high income but low expenses. Just as a buffalo eats a lot, while a sparrow produces small droppings, this phrase illustrates the comparison between someone’s substantial income and their expenses are minimal.

16) *Sangkontu tongi ularak lekleng*  
 Like also snake black  
 ‘Like a black snake’

Sentence (16) is a sarcastic phrase directed at someone who doesn't accept advice and instead reacts aggressively, just like a snake suddenly attacking its prey. Similarly, someone who is stubborn and hard to control may react defensively even after being advised multiple times.

17) *Sangkontu akkarameng sikuju i lalang karanjenga*  
 Like fingers crab PREP in basket  
 'Like a crab in a basket'

Sentence (17) has a metaphorical meaning of causing a commotion. It's usually said to someone who argues with their friend over a trivial matter, but their voices cause a disturbance.

18) *Kamma tommami paknyiki bottok-na rasanna epana*  
 Like also bat stench-Poss3S smells armpit-Poss3S  
 'His armpits smell just like a bat's odor'

Sentence (18) is a sarcastic remark towards someone whose armpits smell foul. In this context, a person is considered by the community to be indifferent to their personal hygiene, resulting in a bad odor.

19) *Tau assipak lamuk*  
 People act mosquito  
 'A person who has the characteristics of a mosquito'

Sentence (19) is a satire directed at someone who always hurts others, whether through words or actions. In this case, it is likened to a mosquito that hurts its prey by sucking blood and causing pain to others.

20) *Masapi lalona*  
 Eel like  
 'Like eel'

Sentence (20) above is a satirical statement aimed at someone who is unreliable because their stance always changes or they frequently break promises. Like an eel with slippery skin, it can slip away at any time when held.

### C. The Ecophilosophy Values in the Ecolexicon of Flora and Fauna in Makassar Proverbs

There are several ecophilosophy values found in the ecolexicon of flora and fauna in Makassarese proverbs, as described below:

#### 1. Local wisdom values

Local wisdom values are those related to actions taken to preserve biodiversity, such as the tradition of *ma'burasa*. *A'burasa* is a tradition of the Bugis-Makassar ethnic group in South Sulawesi, Indonesia, carried out before the fasting month or Eid al-Fitr. *Ma'burasa* comes from the Bugis language and means making "burasa", which is a traditional dish commonly known as *ketupat*. *Burasa* holds significance as an identity of the Bugis-Makassar community.

The process of making *burasa* is a local wisdom that has become a tradition in the Bugis-Makassar community and is passed down through generations. *Burasa* is wrapped using *lekok unti* 'banana leaves' as the main material. In this context, the ecolexicon of *lekok unti* 'banana leaves' holds a philosophical value of local wisdom. The use of *lekok unti* in food processing represents a traditional culture of the Makassar community. Additionally, banana leaf ash can contribute to soil stabilization.

Furthermore, the lexicon of *tedong* 'buffalo' also holds a philosophical value of local wisdom. In Makassarese, particularly in Toraja City, the buffalo holds a special significance. It is used as a medium of exchange in marriage, inheritance, and funeral ceremonies. Owning buffalo is a symbol of social status. It's understandable that among the Toraja people, the buffalo holds great significance, with naming, grouping, and assigning value being complex tasks (Bo'Do, 2008). The buffalo has a very high cultural value. Typically, buffalo horns are mounted on the front of traditional Toraja houses known as *tongkonan*. The more horns displayed in front of a *tongkonan*, the higher the social status of the family that owns the house (Arifuddin, 2016).

Furthermore, the lexicon of *jangang* 'chicken' also holds a philosophical value of local wisdom, as seen in the tradition of *suru maca*. The "suru maca" tradition involves a collective prayer sent to the ancestors. This ritual takes place before the month of Ramadan. Apart from conveying prayers, the *suru maca* tradition is a form of respect to the deceased ancestors and a means of purifying the soul and spirit before observing the fasting rituals.

#### 2. Consumptive Values

Consumptive value refers to the direct benefits derived from biodiversity. An example of this value is the utilization of biodiversity for fulfilling clothing, food, and shelter needs. Just like the ecolexicon of flora in Makassarese proverbs, reflected in their usage such as *lekok paccok* 'taro leaves,' *dokek unti* 'banana blossom, and *paria* 'bitter melon'. The

ecolexicon *lekok paccok* ‘taro leaves’ carries a significant nutritional value, particularly its high fiber content. The fiber in taro leaves aids in digestion and nutrient absorption, contributing to overall health.

Furthermore, the nutritional content of taro leaves can support the growth of beneficial microorganisms such as *Escherichia coli* and *Lactobacillus acidophilus*, aiding in maintaining a healthy digestive system (Anwar et al., 2022; Temesgen & Retta, 2015). Among the ecolexicons related to fauna that hold consumptive value are *masapi* ‘eel’, *cumik-cumik* ‘squid’, *sukuju* ‘crab’, *siso* ‘snail’, and *jangang* ‘chicken’. *Masapi* ‘eel’ is a type of fish rich in protein. While its natural habitat is in rice fields, due to high demand for consumption, eels are also cultivated by the Makassarese. The meat of rice field eels contains various nutrients such as protein, fats, saturated and unsaturated fatty acids, vitamin A, phosphorus, vitamin C, and calcium. In essence, rice field eel meat provides a well-rounded nutritional profile that is beneficial for health (see Chen et al., 2017).

Similarly, *cumik-cumik* ‘squid’ and *sukuju* ‘crab’, these seafood items are popular choices in seafood stalls and restaurants due to their rich nutritional content (see Lund, 2013; McManus et al., 2011; Nøstbakken et al., 2021). Moreover, *siso* ‘snail’ is also a creature with great potential for culinary development, particularly in the culinary industry, given its high nutritional value. Additionally, *jangang* ‘chicken’ holds numerous benefits; both chicken eggs and meat are valuable food sources. As an animal with high consumptive value, chickens are commonly raised by communities for their meat and eggs. Particularly, free-range or local chickens are known for their relatively high protein content. On the other hand, the availability of chicken meat and eggs is relatively easy, assisting communities in meeting their animal protein needs (see Meng et al., 2022; Yang et al., 2023).

### 3. Productive Values

Productive value refers to the market value derived from trading biodiversity in local, national, and international markets. As seen in the case of the ecolexicons *lada* ‘chili’, *kaluku* ‘coconut’, *tiboang* ‘peanut’, *kapasak* ‘cotton’, *bulo* ‘bamboo’, *camba* ‘coffee’, *kadondong* ‘ambarella fruit’, *kunyik* ‘turmeric’, *biralle* ‘corn’, and *paccok* ‘taro’ are closely related to the speech community of Makassarese. The closeness is evidenced through a sociological dimension, with these plants growing and being cultivated extensively due to their economic significance. For instance, the flora lexicon of *paccok* ‘taro’ (*Colocasia esculenta* (L.) Schott) is a versatile food commodity with numerous uses. Additionally, *paccok* ‘taro’ holds considerable economic value as a source of carbohydrates, fats, vitamins, and excellent fiber content. Taro is a low-calorie food that serves as an alternative to rice and can help normalize blood sugar levels for individuals with diabetes (Simamora et al., 2018). Similarly, ecolexicons of fauna, like *jangang* ‘chicken’ also possess productive value that is reflected in their usage within Makassar proverbs.

### 4. Environmental Services Values

Environmental services are products of biological natural resources and their ecosystems that provide direct (tangible) and indirect (intangible) benefits. The examples of environmental services include nature tourism, water resource protection (hydrology), soil fertility, erosion and flood control, natural beauty and uniqueness, carbon absorption and storage (carbon offset). Additionally, environmental services are generated from various land uses (forests or agriculture) as well as aquatic environments, including freshwater (rivers, lakes, swamps) and marine ecosystems (Soenarno, 2015). The lexicon of *ularak* ‘snake’ plays a significant role that holds environmental service value. *Ularak* is commonly found in human settlements where its prey, such as *balao* ‘rats’ or other animals, are abundant. The habitats of *ularak* are diverse, including *ri galunga* ‘rice fields’, *ri romanga* ‘forests’, *ri kokoa* ‘gardens’, and other bushy areas. As a fauna species with environmental service value, *ularak* plays a crucial role in the ecosystem as a predator (see Asri et al., 2015) and prey in the food chain (see Ferranti, 2023; Li et al., 2023; Pujaru et al., 2021). An ecosystem refers to the structured relationships among living organisms in a specific environment, involving the flow and utilization of energy (Adey & Loveland, 2007). In this context, *ularak* serves as a natural predator of *balao* ‘rats’ and insects, thus helping to control pest populations.

## V. CONCLUSION

Based on the analysis results, 40 ecolexicons were identified, consisting of 20 ecolexicons related to flora and 20 ecolexicons related to fauna, categorized into linguistic morphology and semantic morphology within the biotic realm. Furthermore, the metaphors used by the Makassarese are classified based on the conventional agreement among the speakers of Makassarese language. The interdependence between the flora and fauna residing in the Makassarese natural environment (ecoregion) as the source domain, and humans, connected to their conditions and behaviors as the target domain, occurs through a cross-mapping process that correlates within the cognitive and mental aspects of the speech community. This interplay is then realized within the context of the Makassarese proverb book and the verbal communication of the Makassarese. The emergence of these lexicons is a result of the harmonious interaction between speech communities and their natural environment. Moreover, several metaphorical meanings carry philosophical values in the form of advice, guidance, and even sarcasm.

The presence of the ecolexicons also serves as an indicator that the names of flora and fauna used in Makassarese proverbs are present in the Makassarese’s environment and have a close relationship with the Makassarese community. These ecolexicons, when viewed through the lens of ecolinguistic understanding, hold philosophical values (see Dregson & Devall, 2008; Nurwahyuni et al., 2022). From an ecolinguistic perspective, these lexicons represent the names of plants and animals. However, based on ecophilosophical understanding, these ecolexicons carry philosophical values in their

existence within the Makassarese environment. These philosophical values include local wisdom, consumptive value, productive value, and ecosystem service value.

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