

# **CHAPTER I**

## **INTRODUCTION**

### **1.1 Background**

Language is the play of verbal symbols that are based in imagery (Palmer, 1996: 3). Referring to this definition it is known that imagery is what we see in our mind's eye. Our imaginations dwell on experiences obtained through all sensory modes, and then we talk (Palmer, 1996: 3). So, the relationship between language and imagery are so close because language comes out from our mind.

Actually, language has a power or sense and also it has an important role in human life because language helps people to understand something clearly. Language is retained in thought, so language is the tool of thinking. It is an instrument for human being to speak and to contact with others in a society.

In linguistics we talk about language and society because the real thing to unite the people in the world is language. Through language we know the background, feeling and situation of speaker.

Language is an integral part of human behavior. It is the primary means of interaction between people. Speakers use language to convey their thoughts, feelings, intentions, and desires to others. Language links interlocutors in a dynamic and reflexive process. We learn about people through what and how they say something. We learnt about ourselves through the ways other people react to what we say; and

we learn about our relationships with others through the give-and-take of communication interactions (Bonvilain, 2003: 1).

Edward Sapir (1988: 6) states that the idea was once popular in anthropology that language and thought are more closely intertwined than is commonly believed. It is not just that language use is an outcome of thinking conversely, the way one thinks is influenced by the language one is 'born into the world'. Based on this statement we can see that the way of thinking about this world depends on the language obtained by us since we were born into the world.

There are many languages in the world that have their own characteristics. It is based on the rule of their language. Several characteristics of languages are: language operates in a regular systematic fashion, language is basically oral of symbols representing meaning as they are related to real life situation and expression, and language is a social function and that without any society it would probably not exist (Raja in Tefa, 2007: 1)

East Nusa Tenggara is one of the provinces in Indonesia. It has various cultural and local languages like Helong Rote language, Abui language, Kambera language, Wewewa language, Lamaholot language, Lio language, Sikka language, Tetun language, Dawan language, etc (Profil Propinsi NTT 2010).

Flores Timur Regency is located in the east of Flores Island. It has some languages. Keraf (1977) investigated that there are four languages in East Flores regency including Lembata, namely Lamaholot language, Kedang language, Larantuka Malay, and Sikka Krowe language. As any other local languages in the

world, Lamaholot language has its own unique lexical system contributing to a specific meaning. The system is greatly determined by the cultural imagery of the Lamaholot people. The lexical system is very important in the cultural imagery of the Lamaholot people. The importance of lexical system is not only explained verbally but it is mainly crystallized in linguistics, semantics, especially in the specific order of the lexical system. One of them is Word Pairs in Relational Opposition. For example, the female gender always precedes the order in the word pair in kinship terms *eme – ba* ‘mother and father’, *oka – moa* ‘grandmother and grandfather’. The above/over/on always precedes the word order of the word pair of the adverb directions of *teti – lali* ‘above/over/on and beneath/below/under’

Based on word pairs in relational opposites in Lamaholot language above which is very unique, the writer is really interested in conducting a study investigating the meaning of word pairs in Lamaholot Language, in order that she may understand and discover the real meaning of its word pair. Because of this, she is inspired to have a title of her study as **“Word Pairs in Relational Opposites in Nobo Dialect of Lamaholot Language: Cultural Linguistic Perspectives”**.

## **1.2 Statement of the Problems**

The topic of the study is specified into two problems. The problems are formulated in form of questions. They are stated in the following:

1. What are the word pairs in relational opposites of Lamaholot language?
2. What are the order of word pairs in relational opposites in Lamaholot Language?

3. What is the cultural imagery of the Lamaholot language speaker that bases those word pairs in Lamaholot language?

### **1.3 Objectives of the Study**

In line with the problem statement the objectives of the study are formulated in detail in the following:

1. To find out, describe and explain the word pairs in relational opposites in Lamaholot language.
2. To find out, describe, and explain the order of the word pairs in relational opposites in Lamaholot Language.
3. To find out, describe and explain the cultural imagery of Lamaholot language speakers that bases the word pairs in Lamaholot language.

### **1.4 Significance of the Study**

In general, this study has some significances: practical significance and academic significance. The details of the two are explained in the following.

#### **1.4.1 Practical Significance**

Practical Significance is the one that is practical in social life of the people, especially Lamaholot people in East Flores Regency.

1. The result of the study can improve the knowledge of the writer on the kinds of word pairs in relational opposites in Lamaholot language.

2. The result of the study can become a good information for the Lamaholot people about the meaning of word pairs in relational opposites in Lamaholot language.

#### **1.4.2 Academic Significance**

Academic significance is the one that sounds theoretical. The result of the study is for the advantage of the linguistic theory, especially the theory of cultural linguistics. Academic significance in detail follows.

1. The finding of this study can become the source for the related studies for next coming studies, especially those applying the theory of cultural linguistics.
2. The finding of this study can strengthen the trust to cultural linguistic theory in studying languages.
3. The finding of this study can become a scientific reference and source that bases that attempt of perpetuating local language, especially Lamaholot language in East Flores Regency.

#### **1.5 Scope of Limitation**

This study belongs to linguistics that is divided into two: microlinguistics and macrolinguistics. Microlinguistics covers phonology, morphology, syntax, and semantics. Macrolinguistics covers cultural linguistics, sociolinguistics, anthropological linguistics, stylistics, mathematical and statistical linguistics, language teaching, and ecolinguistics..

This study analyzes word pairs in relational opposites in Lamaholot language, specifically it deals with Lamaholot language in Nobo dialect. The focus is

on the form and the meaning of each word pairs in Lamaholot language spoken in Nobo village. Then the cultural imagery of the speakers of Lamaholot language can be interpreted.

## **1.6 Definition of Terms**

To help the readers in understanding this study some terms dealing with the topic are defined. Those terms include word pairs in relational opposites, Lamaholot language, cultural linguistics perspective, and cultural imagery. The deeper and specific explanation will be presented especially in Chapter II, subchapter of concepts.

### **1.6.1 Cultural Linguistics Perspective**

Cultural linguistics perspective is a linguistic theory that is intended to connote a broad interest in language and culture (Palmer, 1996: 36). Palmer (in Erom, 2011: 119) defines that the theory of cultural linguistics (TCL) is the synthesis of cognitive linguistics with Boasian linguistics, ethnosemantics, and the ethnography of speaking (Palmer, 1996: 5). The synthesis of the three linguistics tradition is termed cultural linguistics (Palmer, 1996: 5, 36). This study intends to uncover the cultural imagery of the Lamaholot people through the language they speak.

### **1.6.2. Cultural Imagery**

Imagery or images are mental representation that begins as conceptual analogs of immediate perceptual experience from the peripheral sensory organs (Palmer, 1996: 47). Cultural imagery in this study is imagery of Lamaholot people that bases

the expression of the word pairs in relational opposites in Lamaholot language used in the speech.

### **1.6.3 Lamaholot Language**

Lamaholot Language is spoken in the eastern part of Flores Island in several dialects. (Keraf in Nagaya: 1978) investigated that Lamaholot is considered as a chain of different dialects rather composed of different language. Lamaholot language is spoken by 150.000 speakers in East Flores and Lembata regency (SIL 2006: 29).

Keraf (1978: 8) divided Lamaholot Language into three parts: western Lamaholot dialect, center lamaholot dialect and eastern Lamaholot dialect. Keraf (in Leyn, 2012: 6) divided Lamaholot language into 35 dialects: Lamalera, Mulan, Ile Ape, Belang, Lewotala, Imulolo, Lewuka, Kalikasa, Lewokukun, Mingar, Wuakerong, Lewopenutu, Lamahora, Merdeka, Lewoeleng, Lamatuka, Atawolo, Kedang, Kiwang Ona, Dulhi, Watan, Horowura, Botun, Waiwadan, Lamakera, Ritaebang, Lewolema, Baipito, Waibalun, Bama, Lewolaga, Tanjung, Lewotobi, Pakuunu dan Hewa.

Nobo dialect is included Lewotobi dialect. Nagaya (2011) investigated that Lewotobi Lamaholot is spoken in Kecamatan Ile Bura and Kecamatan Wulunggitang of Flores Timur Regency. Geographically, this region is located around Mt. Lewotobi.