

# The Tracking of *Palakesimpar* Lexicon in The Javanese Language

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**Abstract:** *Palakesimpar* lexicon had a great benefit, especially for people's health. Besides that, this research was believed to have the value of local wisdom, which had a large enough contribution to developing the Indonesian language. The aims of this research were to 1) determine the *palakesimpar* lexicon in the Javanese language; 2) classify the lexicons based on their function; 3) describe the cultural meaning and philosophy which was available behind the *palakesimpar* lexicon. Ethnolinguistics theory with a qualitative approach was used in this research. As a qualitative approach, this research used ethnolinguistic theory which was supported by the symbolic interaction theory. Data obtained from three sources include humans as informants, references or documents, and circumstances or events. Pieces of information obtained from the informants later were typed as writing which will form the words, phrases, sentences, sentences cluster, or text. The result of the research could find that *palakesimpar* lexicons consist of 28 units. They can be categorized according to their function in life as 1) vegetables, 2) fruits, 3) snacks, and 4) drugs. There were 13 kinds of vegetables, namely *bligo*, *blestru*, *gambas*, *jipang*, *labu*, *kara benguk*, *kara buncis*, *kara krupuk*, *kara uceng*, *kacang gleyor*, *kacang tholo*, *kacang ruji*, and *kacang kapri*. There were 8 types of fruits: *blewah*, *krai*, *markisa*, *melon*, *semangka*, *timun*, *timun wuku*, and *timun suri*. There were 2 types of snacks: *wuluh* and *bligo*. The last, there were 3 kinds of drugs: *cabe*, *mrica*, and *kemukus*. Based on the analysis, it was known that *palakesimpar* lexicons had 28 units categorized as *thukulan*, *not tandurans* 'plant'. The other lexical units worked as fruits, snacks, and drugs. For Javanese people, some of the *palakesimpar* lexicons can build the idiomatic expression. They had indirect meanings. The meaning of indirect meaning could be understood through context by applying the translation technique which was correlated with philosophical values in Javanese culture. The object of study that applies ethnolinguistics theory is still limited in number. There are many topics that have not been studied yet. For this reason, more adequate research both in terms of quantity and quality needs to be carried out. It is very important because, by this anthropological linguistic theory, the values of the cultural philosophy contained behind the use of language can be revealed.

**Keywords:** *palakesimpar*, lexicon, meaning, context, culture.

## 1. Introduction

The lexicon covered in *palakesimpar* in Javanese language needs to be inventoried. This is important considering that the term *palakesimpar* is almost forgotten by the community that owns it. However, the references contained in it are very useful as food

ingredients. In this regard, the lexicon belonging to *palakesimpar* has an important function for human health and is believed to have the value of local wisdom, which will later have a considerable contribution to the development of Indonesian vocabulary. It is affirmed in the Law of the Republic of Indonesia Number 24 of 2009 Article 42 Paragraph (1), it is stated that regional languages must be developed, fostered, and protected so that they continue to fulfill their functions in social life and remain part of Indonesia's cultural wealth (Kemendikbud 2011).

Language expresses the will and view of life of its people (Suhandano 2004). For this reason, the cultural values of an ethnic group can be seen through its language (Pulungan, : 3). Reality shows that regional languages, including the Javanese language, are one of the languages adopted by millennial generations (Lailatul Fitriah 2021). To clarify, the results of previous Javanese studies using ethnolinguistic theory are presented, among others, as follows.

- 1) Classification of Plants in Javanese language (An Anthropological Linguistic Study) by (Suhandano 2004)
- 2) "Plant Lexicon in Javanese Proverbs (Ethnolinguistic Studies)" by (Afini 2015)
- 3) "The Lexicon of the Nglarung Tradition in Rawa Pening, Banyubiru District (Ethnolinguistic Studies)" by (Luqmanawati 2016)
- 4) "Ethnolinguistics in Building Names in the Yogyakarta Palace" in the *Journal of al Tsaqafa Volume 14, No. 01, January 2017* by (Sulaeman 2017).

Based on the background that has been mentioned, it is necessary to conduct research on the lexicon covered in *the palakesimpar*. It has the aims to 1) determine the *palakesimpar* lexicon in the Javanese language; 2) classify the lexicons based on their function; 3) describe the cultural meaning and philosophy which was available behind the *palakesimpar* lexicon.

This research is included in the functional paradigm, that the use of language relates to the external factors of language (Baryadi 2012). It is also mentioned that in research, categorical problems are often taken into account so that the problems under study are easily identified (Baryadi 2012). For this reason, in this study the authors choose the noun category, namely the lexicon on *palakesimpar* as the object.

This study used a qualitative approach, used ethnolinguistic theory which was supported by the theory of symbolic interaction. In ethnolinguistics there are two disciplines: the language and the culture. Foley in Wardoyo and Sulaeman (2022) explains that ethnolinguistics is a branch of linguistics that discusses language in a cultural context. Cultural linguistics is related to the interpretative meaning of the whole contained in the context, for example: linguistic, social, and culture (Wardoyo and Sulaeman, 2022: 58).

First of all, what was done in this research was the determination of data sources, the next stage was data collection, and then the data analysis stage (Matthew B. Miles 2014). The technique used was triangulation. Data came from three sources: humans as informants, references or documents, and circumstances or events. From the informants, the information obtained which will later be transcribed so it was in the form of words,

phrases, sentences, sentence clusters, or text. In this case, the data was completed through interview techniques assisted by recording and/or note-taking techniques.

Data analysis in this study used an interaction model. The data obtained from various data sources interacted in order to obtain various inputs according to the substance of the research that had been determined. The interaction between the research data aimed to gain various important things according to the research objectives. This data comparison was carried out from the lowest data to the biggest data level according to the formulation of the research problem.

Data analysis in this study used the agih method, the determining tool using the language being studied itself (Sudaryanto 2015). The implementation of the method used a technique for direct elements, and the explanation tends to use paraphrasing techniques.

## 2. Data Analysis

Data analysis in this study was grouped based on the description of the lexicon names and their uses and the meaning of the cultural philosophy contained therein. To make it clearer, the data analysis of this research was described in the following section.

### 2.1. Lexicon Names and Their Uses

Functionally, plants in the Javanese language were divided into two groups, namely the *tanduran group* (which was planted and cultivated) and the *thukulan* (which was not planted) (Suhandano 2004). All lexicon covered in *palakesimpar* were initially categorized as *thukulan* (unplanted), tending to grow wild. However, after knowing its benefits, namely as a food contributor and beneficial for health, the *Tukulan* covered in *Palakesimpar* began to be cultivated.

*Palakesimpar* referred to the name of a vine whose fruit hangs from the tree. The term *palakesimpar* in Java was well known long enough. In the year 1742 Java (1814 AD), the term *palakesimpar* was recorded in the Javanese manuscript *Serat Centhini* volume I, to be precise at pupuh 58, verse 17. In *Serat Centhini* it was stated, that the fruit of the creeping plant which was included in the vegetable group (*jejanganan*) includes *kacang kara, timun, bēstru, cērme, pare ula, bligo waluh, labu, pare dhempel, markis, and buncis*. The plant grew spread on a medium called *anjang-anjang*.

*Palakesimpar* fruit is also included in the fruit group, namely *semangka, timun, krai, and timun wuku*. In the *Serat Centhini* there was no mention of a *palakesimpar* fruit named *melon* and *blewah*. Meanwhile, *palakesimpar* which was known in the life of the Javanese people was more numerous than those mentioned in *Serat Centhini*.

The data showed that there were at least 31 kinds of fruit included in the *palakesimpar*. The fruits were called *bligo, blewah, blestru, gambas, jipang, krai, labu, markisa, melon, semangka, timun, timun wuku, timun suri, waluh, pare ayam, pare ula, kara, kara benguk, kara krupuk, kara uceng, kara buncis, kacang gleyor, kacang tholo, kacang ruji, kemukus, cabe, and mrica*. Based on its use, the fruit of the *palakesimpar* plant can be divided into four groups, namely the vegetable group, the fruit group, the snack group, and herbs or medicine. Based on its use, the fruit included in the *palakesimpar* can be classified, as shown in the following table.

**Table 1.** Classification of Uses *Palakesimpar*

31 Types	Javanese Name	Indonesian Name	Latin Name
vegetables (20 types)	<i>bligo</i>	beligo	<i>Benincasa hispida</i>
	<i>blestru</i>	blustru	<i>Luffa aegyptiaca</i>
	<i>gambas</i>	gambas/oyong	<i>Luffa acutangula</i>
	<i>jipang</i>	labu siam	<i>Sechium edule</i>
	<i>labu</i>	labu batang	<i>Cucurbitaceal</i>
	<i>waluh</i>	waluh	<i>Cucurbita Moschata</i>
	<i>pare ayam</i>	pare ayam	<i>Mamondica charantra</i>
	<i>pare ula</i>	pare belut	<i>Trichosanthes anguina</i>
	<i>Kara kapri</i>	kapri	<i>Pisum sativum</i>
	<i>kara buncis</i>	buncis	<i>Phaseolus vulgaris</i>
	<i>kara krupuk</i>	koro kerupuk	
	<i>kara uceng</i>	koro uceng	<i>Dolichos lablab</i>
	<i>kacang gleyor</i>	kacang panjang	<i>Vigna unguiculata</i>
	<i>kacang tholo</i>	kacang tolo	<i>Vigna unguiculata</i>
	<i>kacang ruji</i>	kacang ruji	<i>Vigna unguiculata</i>
	<i>Kara cipir</i>	kecipir	<i>Psophocarpus tetragonolobus</i>
	<i>kara benguk</i> (tempe ingredient)	benguk	<i>Mucuna pruriens</i>
	<i>kara bethok</i> (tempe ingredient)	koro bedog	<i>Canavalia ensiformis</i>
	<i>Kara pedang/ loke</i> (tempe ingredient)	koro pedang/koro loke	<i>Canavalia gladiata</i>
<i>Kara gajih</i>	koro gajih	<i>Dalichos lablab L</i>	
Fruits (8 types)	<i>blewah</i>	blewah	<i>Curcumis melo var cantalupenis</i>
	<i>melon</i>	melon	<i>Cucumis melo var reticulatus</i>
	<i>markisa</i>	markisa	<i>Passiflora edulio</i>
	<i>semangka</i>	semangka	<i>Citrullus lanatus</i>
	<i>timun krai</i>	timun kerahi	<i>Cucumis melo</i>
	<i>timun</i>	mentimun	<i>Cucumis sativus</i>
	<i>timun wuku</i>	timun wuku'	
	<i>timun suri</i>	mentimun suri	<i>Cucumis mel L Var Reticulatus Naudin</i>
Snacks (2 types)	waluh	waluh	<i>Benincasa kispeda</i>
	bligo	beligo	<i>benincasa hispida</i>
Medicine or spice (3 types)	<i>kemukus</i>	kemukus	<i>Piper cubeba</i>
	<i>cabe</i>	cabya	<i>Piper retrofractum</i>
	<i>mrica</i>	merica/lada	<i>Piper ningrum</i>

Based on their use in life, the lexicon was grouped as follows:

- 1) Vegetables

bligo	'kundur'
blestru	'blustru'
gambas	'gambas/oyong'
jipang	'pumpkin'
labu	'stem pumpkin'
waluh	'waluh'

For the community, these vegetables were believed to have a function in health. Bligo was believed to help digestion, blestru (young) and gambas as vegetable ingredients, which were believed to strengthen bones. Jipang was believed to reduce high blood pressure and pumpkin was believed to facilitate digestion. Waluh was believed to be an anti-oxidant. From cultural considerations, vegetables were generally used as a complement in kenduri, for example, birthdays party and so on. By using vegetables, it was hoped that the children who were celebrated can grow and develop well.

Other vegetables category nuts, as follows.

kara benguk	'koro bentuk'
kara krupuk	'koro krupuk'
kara uceng	'koro uceng'
kara buncis	'beans'
kara cipir	'cipir'
kara bethok	'koro bedhok'
kara loke	'koro loke'
kara gajih	'koro gajih'
pare ayam	'pare ayam'
pare ula	'pare belut'
kacang gleyor	'long beans'
kacang tholo	'tolo beans'
kacang ruji	'ruji beans'

All vegetables categorized as nuts were very good for health.

## 2) Fruits

Palakesimpar which was categorized as fruits as follows.

blewah	'cantaloupe'
krai	'cucumber collari'
markisa	'markisa'
melon	'melon'
semangka	'watermelon'
timun	'cucumber'
timun wuku	'wuku cucumber'
timun suri	'suri cucumber'

The fruits were used by the community as a dessert. The fruit of blewah, krai, melon, and semangka were often used as the material for fruit ice. Furthermore, they were also consumed directly. The fruits were believed that able to lower blood pressure.

### 3) Snacks

Palakesimpar in the form of waluh and bligo were not only used as vegetables, but also used as a snack. Waluh by the community was used as an ingredient of lodeh vegetable and traditional snacks. Bligo was used as an ingredient for lodeh vegetables and sweetmeat. Both fruits were also believed to be anti-oxidants. In addition, palakesimpar types of nuts can be used as snacks which were commonly called klethik-klethik.

### 4) Medicine

Palakesimpar which was categorized as medicine included cabe, mrica. and kemukus. This lexicon was believed by the community to be a body warmer.

## ***2.2. The Meaning of Palakesimpar Based on Javanese Cultural Philosophy***

### 1) Palakesimpar

Palakesimpar lingual unit was formed from two words: pala and kesimpar (Wiwin Erni Siti Nurlina 2021). The word pala came from Sanskrit or Old Javanese language which meant woh 'fruit'. Furthermore, the word kesimpar was derived from the base simpar 'side with the sole of the foot' and the prefix ke- which expressed the meaning of 'accidentally'. Thus, Palakesimpar was the name of a creeping plant and its fruit. At first, this plant grew wild, drooping on the surface of the ground so that the feet of passersby were scattered around it. Along with the progress of civilization, people were motivated to intensify agriculture through the cultivation of these plants. Thus, what was originally only a wild plant was turned into a tanduran 'plant'. Finally, palakesimpar was cultivated and maintained so it grew well, with abundant yields and supports the people's food.

### 2) Vegetables Types Palakesimpar

In Javanese society, the word kara was used to form the expression of gendhak isi kara aku anak putune Ki Ageng Sela 'The pot contains kara, I am the descendant of Ki Ageng Sela'. This expression was said when there was lightning, when we were outside the house. Underlying the spell was a myth that Ki Ageng Sela was believed to be able to catch lightning. Therefore, when there was lightning spontaneously we were advised to recite the mantra to avoid the lightning.

In addition, the word kara could form the rhyme Nyebar godhong kara, sabar sawetara 'spread the kara leaves, be patient for a while'. This rhyme was expressed when people were going through the waiting process. In situations like this, there were hopes or suggestions that were packaged in the form of rhymes from other people. In this context, they were expected to be patient. In the rhyme, the expression Nyebar godhong kara 'spreads the kara leaves' as the sampiran and the expression sabar sawetara 'be patient for a while' as the contents.

From palakesimpar which was categorized as 'nuts', there was an expression of urut kacang. This expression was used in the context of queuing to carry out certain events, such as the process of becoming an ASN (civil administration), the process of undergoing education, and so on. The expression meant that this queuing process cannot

be interrupted by other parties, as illustrated in the arrangement of the grains of peanut seeds in the package.

In addition, related to the kacang lexicon, an idiomatic expression of "kacang mangsa ninggala lanjutan" was found 'peanuts cannot leave their vines.' That was, the behavior of children will not deviate from the behavior of their parents. This expression occurred when someone looked a child's behavior which was not good. This was related to the behavior of their parents. Society believed that genetic factors must be passed on to their children.

### (3) Fruit Type Palakesimpar

Palakesimpar in the form of timun had a more special value than other fruits. Timun 'cucumber' can be used as a fruit and vegetable. It had the status of a vegetable when used as a salad, but its existence could be as a fruit when was used as a lotis ingredient, and so on. The name of timun had reached all corners of the country, for all levels of society from the past until now.

By the community, the lexical units of timun 'cucumber' and semangka 'watermelon' could form idiomatic expressions, such as the following:

timun mungsuh duren 'a strong person was at odds with a strong person'

timun wungkuk jaga imbuh 'used as a reserve, will be used if needed'

timun wuku gotong wolu 'wuku cucumber was carried by eight people'

anak-anak timun 'status as children, loved as life partners'

In the expression timun mungsuh duren meant 'the weak people against the strong people'. In Javanese culture, timun 'cucumber' as a symbol of a weak person may be due to immature age, unhealthy physic, or small stature. Cucumber flesh was crunchy and easy to mash, but contained a lot of water and was easy to consume. On the other hand, durian had a large size, was hard, and the surface of the skin was full of thorns. In a situation like this, durian as a symbol of 'superpower', always wins in various situations.

In Javanese society, the idiomatic expression of timun wungkuk jaga imbuh was often met. In this case, the personification of the subject occurred. Timun 'cucumber' as the element that was explained and the state of wungkuk 'hunchback' as the element that explained. The lingual unit of wungkuk could only collocate with human nouns. Therefore, it could be said that timun 'cucumber' was personified as a human, in this case as an imperfect person, especially in terms of intelligence. Its existence was only as a jaga imbuh 'backup when it will be used'.

A very popular idiomatic expression was timun wuku gotong wolu 'Wuku cucumber which carried by 8 people' or timun wuku godhong wolu 'Wuku cucumber with eight leaves'. This expression was found in the macapat pupuh dhangdhanggula song which told of the founding of the Mataram Kingdom from Mentaok Earth by Danang Sutowijaya or Panembahan Senopati. In this case Danang Sutowijaya was symbolized as timun wuku, while gotong meant 'support', wolu referred to the eight figures who supported Danang Sutawijaya to reign as king of Mataram. The eight people were (1) Ki Ageng Pemanahan, (2) Ki Jurumartani, (3) Ki Penjawi, (4) Tumenggung Mayang, (5) Ki Jurukithing, (6) Ki Buyut Wirasaba, (7) Pangeran Made Pandan, and (8) Adipati Batang (Haryatmo 2015).

The phrase anak-anak timun was used by the community to explain that there was a father who loved the woman (his adopted daughter) whom he cared for and raised. In this case, the word timun 'cucumber' was a symbol of a girl who was easily persuaded and deceived by a man who took care of her.

The phrase sigar semangka described a fair and equal distribution. This expression was usually used in situations where the area was divided into two parts with the same area. This was found in the Kitab Kanjeng Kyai Suryaraja, an heirloom of the Kasultanan Yogyakarta's Palace, in the description of the division of the Purwakandha Kingdom by Sri Maharaja Prabu Surya Hamisesa for his two children. This expression was stated in Pupuh I Asmarandana stanzas 28-30 as follows.

28. ....mangkana pangandikane/ lah kaki putra karonya/ besuk sapungkur mara/  
Negara Purwaginunggung/ iku sun sigar samangka//

' ...Thus he said, Well, my two sons, after my death, the Purwagupita (Purwakandha) State, I will divide it in two equally.'

29. Danakusuma ta kaki/ sira jumênênga nata/ aneng ing Danarajane/ wong  
sawetaning bêngawan/ sira kang ngreh[10]na lawan/ ingsun paringi jujuluk/ Prabu Surya  
Amijaya//

'Danakusuma my son, you reigned in Danaraja, the people east of the river were in your control and I gave you the title Prabu Surya Hamijaya.'

30. Sira kaki kang taruni/ anaa Purwagupita/ sun juluki sira raden/ kaya ta jênêng  
manira/ Prabu Suryawisesa/ poma karo kaki sunu/ aja na salayeng karsa// (Kitab Kanjeng  
Kyai Suryaraja, 1700 Jawa:9-10).

' You were my young son, stayed in Purwagupita, I gave you a title like my name, Prabu Suryawisesa. Never mind my two children, there should be no difference of understanding and always keep in peace.'

#### 4. The Medicines/Herbs Types of *Palakesimpar*

*Palakesimpar* which was categorized as medicine or herbal medicine included *cabe*, *mrica*, and *kemukus* 'chili, mrica. and cubeb'. *The cabe* lexicon was believed by the community to be a body warmer. An idiomatic expression that often appears was *cabe puyang awak mriyang bisa ilang* 'cabe puyang can make the fever go away'. It meant, when a person who was sick with a fever was given a drink of the *cabe puyang* powder, the fever could be cured. Likewise, *mrica* was believed to be a body warmer. Furthermore, *kemukus* was believed by The Javanese people could relief a cough.

### 3. Conclusion

From this explanation, it can be seen that the lexicon covered in *Palakesimpar* were 28 pieces. All categorized as *thukulan* not *tanduran* 'plants'. This plant was originally an abandoned creeper, but along with the progress of civilization it was cultivated. Its existence was a contributor to food for the community. The lexicon contained in the *palakesimpar* was useful for making vegetables, fruit, snacks, and medicine. Most of the



lexical units for the Javanese people function were vegetables. For the Javanese people, the *palakesimpar* lexicon could build the idiomatic expressions. The stated meaning was indirect. This meaning could only be known through the context by applying interpretive techniques associated with philosophical values in Javanese culture.

The object of study that applied ethnolinguistic theory is still limited in number. There are many other topics that have not been studied yet. For this reason, more adequate research both in terms of quantity and quality needs to be carried out. This is very important because with this anthropological linguistic theory, the cultural philosophical values contained behind the use of language can be revealed.

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