Falewuo (Kebambuan) Glosarium in Society Nias: Ecolinguistic Study

RAHAMAWATI1 | DWI WIDAYATI2 |

1Universitas Prima Indonesia
2Universitas Sumatera Utara, Indonesia
rahmawati@unprimdn.ac.id, dwiwidayati@usu.ac.id

ABSTRACT
Ecolinguistic is a branch linguistics who studies the role of linguistics in problem ecology and environment. Ecolinguistics is an interdisciplinary study that looks at the link between ecosystems and linguistics. This study involves sociology, anthropology, psychology and political science. The socio-ecological aspects greatly affect the balance, preservation and inheritance of the environment for current and future generations. Falewuo’s lexicon, for example Niru, still remains in the memory of the older generation, but the entity has become extinct. The purpose of this research is to maintain local ecological wisdoms that need to be included in the discourse of a healthy and green environment (greenspeak), bearing in mind that the soul (ideological, philosophical, socio-ecological concepts) of the community is imbued with these local wisdoms. There are changes due to the emergence of practical tools made of plastic, aluminum and iron. Of course, some that have been used can damage the environment and lose the vocabulary of bamboo in the Nias language because it is rarely used. This study used qualitative methods. The qualitative method is a research method based on existing facts or phenomena that empirically live in the speakers (Sudaryanto, 2015). The theory used is Mbete’s ecolinguistic theory. From the research results, it was found that the changes in the lifestyle of the Nias people had changed considerably and did not pay attention to nature as a provider and life. The conclusion of this study is that the pattern of social life has also begun to shift towards individual traits. Environment and language are closely related because every flora and fauna that exists must have the meaning of the wealth of the language-speaking community.

KEYWORDS:
ecolinguistics; Falewuo; society; Nias

INTRODUCTION
Ecolinguistics is an interdisciplinary study that looks at the link between ecosystems and linguistics. This study involves sociology, anthropology, psychology and political science. The socio-ecological aspects greatly affect the balance, preservation and inheritance of the environment for current and future generations. Socio-ecological aspects greatly affect these conditions. Maintenance, balance, and environmental heritage for future generations. Ecolinguistics tries to create a healthy environment, by incorporating local ecological wisdom into the language (Mühlhäusler, 1995). Thus the vocabulary of a language still exists from time to time. Not only is the vocabulary itself alive, but the balance of life with the environment will be maintained between humans and their environment.

Haugen (1970) in Mbete (2009: 11-mentions, there are ten spaces for the study of language ecology, among others, first comparative historical linguistics, making the
languages of relatives in a geographic environment the focus of studies to find their genetic
historical relations. Second, demographic linguistics, examines certain language
communities in an area to describe the quantity of resources (and quality) of the use of
languages along with their domains and varieties and registrations (sociolectual and
functional lecturing). the structure of the speaking community Fourth, dialingustic, which
focuses its studies on the range of dialects and languages used by the language community,
cluding in new habitats or migration pockets with their ecological dynamics Fifth,
dialectology, studying and mapping internal variations in the language system Sixth,
phonology, examines and explores the potential of written culture and tradition, its propek,
the meaningful relation to the study and / or the fading of the culture, and local writing
traditions. Seventh, prescriptive linguistics, examines the viability of language in certain
areas in certain areas, standardization of written and spoken language, standardization of
grammar (as local content which does require certainty of standard, normative and
pedagogical language). Eighth, glotopolitics, also studies and empowers institutions for
handling language problems (especially in the era of regional autonomy, special autonomy,
and assistance to offices and / or language centers). Ninth, ethnolinguistics, anthropological
linguistics or cultural linguistics (cultural linguistics) which dissect selective use of
language, way, style, mindset and imagination (Palmer, 1996 in Mbete, 2009), in relation to
patterns of language use, ritual languages, the creation of advertising discourse based on
local languages. Tenth, typology, examines the degree of universality and uniqueness of
languages. Of the ten studies of language ecology above, this research is closely related to
ecolinguistics.

LITERATURE REVIEW
Ecolinguistics is a scientific discipline that studies environment and language. Ecolinguistics is
an interdisciplinary language science, side by side ecology and linguistics (Mbete, 2008: 1).
Based on this, language is closely related to its own environment. The language can be lost
or wiped out if the ecology that supports it is destroyed too. There is a real relationship
regarding various changes in the physical environment to language and vice versa. In his
writing Language and Environment, Mühlhäusler (p. 3) mentions, there are four that make
possible the relationship between language and environment. All of them are different
subjects of linguistic study at one time, or at another. The four relationships are (1) Language
is independent and self-contained (Chomsky, Cognitive Linguistics); (2) Language is
constructed by the world (Marr); (3) The world is constructed by language (structuralism
and post structuralism);
Ecolinguistics is an interdisciplinary study that studies the relationship between
ecosystems and linguistics. This study was introduced by Einar Haugan in 1972. Various
socio-ecological changes greatly affect the use of language, as well as changes in values
and culture in a society. These changes are recorded and clearly reflected at the lexical level in
the language used.

By believing in the concept of signs, the peculiarities of approaching natural events can
be studied linguistically. Linguistics has a branch of science related to nature, namely
ecolinguistics. This branch of linguistics was pioneered by Einar Haugen around 1972 with
a study of the interaction between created language and the environment. The term Haugen
introduced is language ecology. Developments around 1990, ecolinguistics became a new
paradigm in language studies which involved not only the social context but also the
ecological context.
RESEARCH METHODS
Qualitative methods in used in this research. Qualitative methods are research that uses data based on existing facts or phenomena that empirically live in speakers (Sudaryanto, 2015). Overall data will be obtained using the watch and note method. This data is analyzed by means of the split method which is part of the language itself which is the determining tool. This is the right method for analyzing language (Sudaryanto, 2015: 18). This research begins with data collection. Data collection was carried out by observation and interviews. In the observation method, data is recorded and recorded. In the interview method, the informants were asked what bamboo vocabulary (falewuo) in Nias society they still use and which are hardly used. The data sources in this study were 4 native speakers of Nias who live in South Nias, Amorosa Village, Lolomataua District. The informants interviewed were men and women aged 20-44 years.

RESULTS AND DISCUSSION
In the Nias language, problems also occur due to displacement of the use of natural materials that are used by the community to meet their needs. This shift in the use of these tools resulted in the use of the Nias language vocabulary being rare and almost extinct among the people who spoke the language. This change is due to the emergence of new tools that are more practical but do not think about nature and can cause environmental damage such as the emergence of materials made of plastics, atoms, iron and mercury. This can damage the environment and can also damage the language, namely by losing the Nias vocabulary about the name of the previous tool because it is not used. As the younger generation of language successors, of course they don't know the vocabulary because they have never heard and used the vocabulary. So that the vocabulary will gradually be lost or destroyed. List of rarely used and endangered Nias language vocabularies related to bamboo, namely;

| NO | EQUIPMENT       | EXPLANATION                                                                 |
|----|-----------------|------------------------------------------------------------------------------|
| 1  | Sigu lewuo      | Is a musical instrument made of bamboo which has been given about 7 holes, which are used by blowing. In Indonesian language it is called a bamboo flute. |
| 2  | Fifi wofo       | This tool is usually used by bird hunters. This tool is made of a bamboo splinter with a very small diameter, about the size of a little finger. On one side of the end is given a small hole through which the air passes when it is blown. The sound produced is exactly like the sound of a bird. |
| 3  | Riri-riri lewuo | This tool is almost the same as sigu lewuo (flute), it's just that there is only 1 hole on one side. |
| 4  | Druri dana      | Druri dana is made of bamboo which is played by beating and shaking it. This tool in Indonesian we know as angklung. |
| 5  | Famofu          | This tool is used when you want to start a fire by blowing the wind.         |
| 6  | Tobalia         | This tool is made of bamboo which is then usually hung in front of the house. This tool sounds by being hit using a wood that is shaped like a drum stick. Its purpose is to call people when something tragedy happens or needs help. The louder the sound and the faster the blows, the sign that the owner is in a state of emergency. |
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|---|---|---|
| 7. | Tutuhao | Is a musical instrument made of bamboo segments. On the front side, there are 3 semacem strings about 1 cm wide. The strings are from the segment of bamboo itself which is pulled from some of the flesh of the bamboo. Then the 1st and 3rd strings, both ends are wedged, while the 2nd string is only in the middle. |
| 8. | Duri Gahe | This musical instrument made of bamboo is played by hitting the two bamboos on our knees. Each of the two sections of bamboo has been given 1 small hole and 1/6 on one side is released (just below the hole). |
| 9. | Riti-riti sole lewuo | This musical instrument is made of bamboo and coconut shells which have been filled with seeds inside. This tool produces sound by being shaken. |
| 10. | Tamburu dano | This musical instrument is made of bamboo which is given 1 hole which is then directed into the ground which has been dug into a square shape which has been closed using the bark of the areca tree (which attaches the leaves to the stem). Then on the upper side of the hole a smaller bamboo segment has been attached. A special rope is attached to the end of the small bamboo (“Wewe Iti-Iti” in the language of Nias). To produce sound, the rope is pulled back. |
| 11. | Asoa | This tool used to be used by people who were far from water sources. This tool is made of large bamboo joints. One end of the segment is cut, the other is left closed. How to use it is very easy, just fill in water through the open side, then cover it with plastic which is then tied with a rope or rubber. Even though in this era there was electricity and PAM water, people living in remote areas still used it. |
| 12. | Fana maria | This tool existed in ancient times. This tool is made of very large bamboo ("kauko" in the language of Nias). Minimum circumference of 50 cm and minimum length of 1 m. Inside the bamboo is filled with various things that can explode, some of which are: coal, kerosene, etc. This tool is used as a bomb by placing it on the ground, then throwing firewood at it. This is done to scare the enemy or put up a fight. Currently, this tool is no longer used, it's just that it can be found in a museum in Gunung Sitoli. |
| 13. | Daoma-daoma | The term Daoma-daoma is the name for a chair made of bamboo |
| 14. | Hele-hele | This tool is made of bamboo which has the same function as a pipe, which is to drain water from a spring that is far from the house. The size for this tool is not determined, depending on the needs. The bamboo divider is given a hole so that it can remove the barrier, then plastic is used so that the water flowed is not dirty. |
| 15. | Saraha | This tool is used by the people who use rice fields as a bird repellent. Length is 2-3 m. The bamboo was split apart 1 m without being separated, stuck into the ground, made as strong as possible. Then one of the sides that had been split was tied with a strong rope. The length of the rope is in accordance with the distance between the bamboo and the hut where it is resting (nose-nose). How to use it is just pulling the rope so that it produces a sound like clapping hands. |
| 16. | Fana lewuo | This tool is usually used by children. Made of bamboo which is about 1 cm in circumference. The two ends of the bamboo are hollow. Then from one side is inserted paper that has been |
| No. | Item          | Description                                                                 |
|-----|---------------|-----------------------------------------------------------------------------|
| 17  | Takula        | This tool is commonly used by farmers. This tool is a cone hat made of peeled bamboo skin. How to make it exactly the same as wicker. |
| 18  | Gai           | The term Gai is used as a bait / worm in fishing. This tool is made of bamboo which is about 1 m long. |
| 19  | Niru          | An object for sorting or cleaning rice for separating bran or grain.         |
| 20  | Bakul (baskom nasi) | Objects for storing cooked rice and can also be used as a property for traditional dances. |
| 21  | Caping (topi kerucut) | Objects that are used to avoid sunlight when working in the fields. |
| 22  | Cufo (tikar)  | Items such as beds or drying basins.                                        |
| 23  | tori- tori (kipas) | The object used to fan the satay.                                            |
| 24  | moka-moka lewuo | The thing called a bamboo cannon.                                             |
| 25  | mbali-mbali lewuo | Bamboo propeller.                                                           |
| 26  | gurusu nifazokhi lewuo | Chairs made of bamboo.                                                     |
| 27  | wikho-wikho lewuo | which means bamboo flute.                                                   |
| 28  | solo lewuo    | which means bamboo torch.                                                   |
| 29  | Karajjang     | Bamboo baskets (place for luggage such as fruit baskets and others).        |
| 30  | Anduri        | Tampi (commonly used to winnowing rice or rice in separating latah / midah / amapas of rice husks with the help of the wind being swung and blown so that the rice can be separated from the rice, can also be used for drying) |
| 31  | Goddang       | Drum (an instrument in the gamelan which has one of its main functions to regulate the rhythm. This instrument is played by hand, without any tools) |
| 32  | wikho-wikho lewuo | Which means bamboo flute.                                                   |
| 33  | Korsi         | Bamboo chairs for seating.                                                  |
| 34  | Birae         | Houses made of bamboo.                                                      |
| 35  | Surune        | Musical instrument (flute) made of bamboo.                                  |
| 36  | Solo          | Torch made of bamboo. Kerosene is filled in bamboo with coconut belts which are exposed to kerosene as the source of the fire. |
| 37  | Daga          | Multi-functional tool / place for equipment. Usually as a sling on the back. |
| 38  | Nora          | Ladder made of bamboo.                                                      |
| 39  | Sosou'a       | A tool made of bamboo which is used as a place for brood hens to incubate.  |
| 40  | Ora lewuo     | Ladder (Ora) made of bamboo (Lewuo).                                        |
| 41  | Goli          | A fence that is usually used to fence off livestock.                        |
| 42  | Asoa          | Water jars or used as water glasses.                                        |
| 43  | Toho Lewuo    | Spear made of bamboo.                                                       |
| 44  | Fekula        | Load-bearing tools. Usually used as a tool to carry frozen rubber.          |
| 45  | Hele-hele     | A water pipe made of bamboo to keep water flowing.                          |

Ecolinguistics is a scientific discipline that studies environment and language. Ecolinguistics is an interdisciplinary language science, juxtaposing ecology and linguistics (Meko, Aron 2008: 1). Based on this, language is closely related to its own environment. The language can be lost or wiped out if the ecology that supports it is destroyed too. This
bamboo vocabulary could become extinct due to not using bamboo materials, which are the rich vocabulary of the Nias language.

CONCLUSION
The use of words or vocabulary derived from bamboo in Nias society has experienced a deterioration because the tools used in everyday life, both in household appliances and agricultural tools, have been replaced by tools that are more modern and more practical. The Nias people, who are recognized as people who live from nature and use nature to make ends meet and are friendly with nature, have changed to a more practical community in fulfilling their needs. This reluctance in the langurish vocabulary will result in a diminished list of Nias language vocabulary that is used slowly. Changes like this will have a negative impact on the preservation of Nias language in the future. The use of natural tools is considered irrelevant.

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