

## **Falewuo (Kebambuan) Glosarium in Society Nias: Ecolinguistic Study**

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### **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 Mbetse'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 Mbetse (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, dialinguistic, which focuses its studies on the range of dialects and languages used by the language community, including in new habitats or migration pockets with their ecological dynamics Fifth, dialectology, studying and mapping internal variations in the language system Sixth, philology, 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 Haugen 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 are 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, Lolomatua 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;

**Table 1.** List of Rarely Used and Endangered Nias Language Vocabularies

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.



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



		crumpled. Then the paper was done using wood / small bamboo which is smaller than the bamboo circle.
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.	gurusi 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 latak / 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 languish 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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