

STUDY OF FLORA LANGUAGE HAVING TRADITIONAL INGREDIENTS ON LIO ENDE FLORES ETHNIC: ECOLINGUISTICS POINT OF VIEW

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ABSTRACT

This study aims at investigating flora lexicons that has medicine function on Lio Ende Flores ethnic. Several lexicons of medicined flora and its making process have changed from local language to Indonesian language. Most of them are known but it is very difficult to find out the reality or will be extinct. It can be investigated throught ecolinguistics study. The problem statements of the study are 1) what are lexicons that can be used as traditional medicinal treatment on Lio Ende Flores ethnic? and 2) what are the meaning of traditional medicinal treatment on Lio Ende Flores ethnic?. Based on the problems, the objectives of this study are 1) to investigate and describe lexicons that can be used as traditional medicinal treatment on Lio Ende Flores ethnic and 2) to describe the meaning of traditional medicinal treatment on Lio Ende Flores. The significances of the study is to enrich the linguistics literature, mainly to ecolinguistics. The study uses qualitative descriptive. Likewise, the data found in the field is chosen in descriptive, argumentative, and qualitative techniques. It uses ecolinguistics theory to investigate the relationship between language and environment, with parameters of interaction, interrelation, and interdependence. Besides, it uses model of three dimensions, namely ideology, biology, and sociolinguistics. The relationship among language, culture, and environment can not be seperated because they have been united in the cognitive of the people. The result of the stuyd shows that there are several lexicons having medicine ingredients, like uta kala 'Ende's vegetable', which has been known by the people at the place. Besides, lexicon of rubu re'e is known as wild flora that can be used to heal the illness. The meaning of traditional medicinal treatment on Lio Ende Flores ethnic, namely history meaning, interrelationship meaning, and harmony meaning.

Key words: *environment, flora, traditional, medicinal treatment*

INTRODUCTION

Language is one of the culture creatures and a tool that can be used to express what has been learnt and thought by human being in verbal way. Besides, the language is used to overcome the human weakness in the interraction and communication (Rahyono, 2015:82). Instruments that are used like several lexicons in traditional medicinal tratment that have been decreased in the globalization era. Besides, language is also callled as a great thing (Danesi, 2012:108). It is called as a great thing since every lexicon used in traditional medicinal tratment has power and energy to heal the illness. The life of Lio Ende Flores ethnic is really dependenced to environment. Without environment, there is not life. There is not any development of economy without of environment, like ground, water, air, sun energy, and natural resources (Keraf, 2017:91).

Modern human think that environment dependent to human. Although the human has many weaknesses, they still believe that they are as determiner for universe life (Suka, 2012: 8). Several lexicons have not been known anymore by young generation. The phenomenon occurs since the lexicons only exist in cognitive of the older people, but the lexicons are not found in the environment.

The theory used is ecolinguistics to investigate the relationship between language and environment, with parameters of interaction, interrelation, and interdependence. Besides, it uses model of three dimensions, namely ideology, biology, and sociolinguistics. The relationship among language, culture, and environment can not be seperated because they have been united in the cognitive of the people. The problem statements of the study are 1) what are lexicons that can be used as traditional medicinal treatment on Lio Ende Flores ethnic? and 2) what are the meaning of traditional medicinal treatment on Lio Ende Flores ethnic?. Based on the problems, the objectives of this study are 1) to investigate and describe lexicons that can be used as traditional medicinal treatment on Lio Ende Flores ethnic and 2) to describe the meaning of traditional medicinal treatment on Lio Ende Flores. The significances of the study is to enrich the linguistics literature, mainly to ecolinguistics study.

METHODOLOGY

The study uses qualitative descriptive method. Qualitative method is used to find out and investigate the environment lexicons and people knowledge of perception (Strauss and Corbin, 2012). It refers to perception and attitude of people toward environment, particularly for flora lexicons that used as

traditional medicinal treatment. Besides, it uses interpretative approach to find out natural data in the practice of traditional medicinal treatment. Further, the interview is done to find out data about lexicons that related to traditional medicinal treatment. Qualitative study tends to phenomena which are natural, phenomenologic, and ethnography. Therefore, qualitative study is usually viewed as naturalistic inquiry) and cognitive anthropology. The naturalistics one is used because the language phenomena, like traditional ingredients commonly come from environment and can not be engineered.

ANALYSIS

Language phenomena related to flora which have medicine thing on Lio Flores Ende ethnic is decreasing in the globalization era. The lexicons used as medicine ingredients to heal the illness and still used in the present day can be described as folow. However, the reality has been changed from local language to Indonesian language because only a few of people who know the lexicons, like the description below.

1) *Wunu beta* ‘stack of leaves’

Lexicon of *wunu beta* ‘stack of leaves’ is nominal category in the form of compound. Lexicon in the daily life is only known by certain people who have strength in traditional medicinal treatment, namely *ata bhis* ‘shaman’. *Wunu beta* is collection of various leaves to heal the certain illness, like *bowo* ‘swollen on body’ on *ata ro* ‘patient’ and it is categorized in sociology dimension of ecolinguistics perspective. On ideology dimension, the lexicon has been existed in people’s cognitive, since only found in certain people. For people in general, *wunu* is leave and *beta* is seperate, but for shaman, various leaves is called as *wunu beta* and used to heal the illness.

2) *Rebe re’e*

Lexicon of *rubu re’e* is also noun in the form of compound word. Lexicon of *rubu re’e* has been existed in the cognitive of Lio Ende ethnic because it lives and develops in the environment and categorized as ideology dimension. The plant *rubu re’e* has advantages if it is used as traditional medicine ingredients to clean dirty blood and categorized as sociology dimension. The lexicon is only known by older people, but the young generation only know the lexicon with the name of *kuru* ‘glass’.

3) *Uta kala* ‘ende’s vegetables’

Lexicon of *uta kala* is linguistically categorized as noun in the form of compound word. *Uta kala* for Lio Ende’s people is named as Ende’s vegetable since it lives and grows at Ende. In other places, it is also called as Ende’s vegetables. *Uta kala* has existed in the cognitive of Lio Ende Flores ethnic for all generations and can be used for traditional medicinal treatment for all people. *Uta kala* is very usefull to heal smallpox and *hara* ‘fever’ and categorized as sociology dimension.

4) *Peda* ‘pandan pantai’

Lexicon of *peda* ‘pandanus’ is linguistically categorized as noun in the form of base form. *Peda* is a wild plant that live at riveror sea side and can be used to heal *ru’u base* ‘man sex disease’. On ideology dimension, lexicon of *peda* has existed in the cognitive of Lio Ende Flores ethnic. Besides, cutting the root of *peda* is very unique, namely start from the below to the under. It is believed by the people that the way can heal the whole illnesses. It is categorized as sociology dimension, namely use the things in the environment.

Each lexicon has certain meaning. The meaning of the lexicon used in the communication, mainly for flora language that has traditional medicine ingredients on Lio Ende ethnic can be described below.

1) History meaning

The people use traditional ingredients as medicinal treatment and it is inheritance from ancestors and can not be changed to others. It is inheritance from the ancestors that has great healing if it is believed by the *ato ro* ‘patient’. One of utterance which is said by *ata bhis* ‘shaman’ is *ji’e sai no wunu ina* ‘please, heal with the leave ingredients’.

2) Religious meaning

The weakness of human can be solved by asking to the God to make the medicine ingredients has great function to heal traditionally. One of the ways is when taking the ingredients, it should be preceded by asking to the God. It is done because Lio Ende ethnic believe about it. They believe that there is a big power out of human. It can influence and arrange the human life. Both medicine ingredients and belief to the God are needed in the medicinal treatment (Rahyono, 2015: 179). One of the examples of lexicon that has medicinal treatment function is *ji'e sai* 'please, heal', namely asking healing by using traditional ingredients. Besides, it should be done seriously in order the illness can be healed.

3) Interrelation meaning

The purpose of interrelation in traditional medicinal treatment is to keep attitude and attention of people toward among people and environment. The meaning of interrelation on lexicon *rubu re'e* 'forest grass' has advantages as traditional medicinal treatment. The meaning is started from ourselves, and then followed by environment, soul, and the God.

4) Harmony Meaning

The harmony relates to the attitude to keep good relationship and protect all plants, mainly flora that live, grow, and develop, and used as traditional medicine. The harmony is decreasing to the young generation. In which, they do not really love environment. Therefore, the harmony becomes exploitation.

CONCLUSION

Language phenomena, mainly for lexicons that have traditional medicinal treatment, can be used for healing. Besides, each word or lexicons which are used have power and energy like *rubu re'e* 'wild grass' to clean dirty blood and other illnesses, and it has been proved medically. However, some of lexicons are not known more by the young generation. It therefore need documentation to avoid the extinct and it can be learnt. Besides, it also can be used to enrich the local language literatures on every generation, mainly for young generation in order it can not decreased by the development of sciences, knowledge, and technology.

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