

NIAS TRADITIONAL HOUSE IN ECOLINGUISTIC PERSPECTIVE**Evirius Ndruru**Program Magister Linguistik, Universitas Warmadewa
ndruruevirius@gmail.com**Abstract**

This paper was made to reveal how ecolinguistic theory approach views *Omo Hada* 'Traditional House' of Nias society on the level of linguistic items interrelation to the human environment. This study was conducted using qualitative research design. Data in the form of lexicons concerning the traditional house were collected through interviewing with two seniors of Nias indigenous soceity (each aged 50 and 57 years) through electronic media (Whatsapp application). Data were analyzed by three stages, namely *condensation*, *display*, *veryfying* and *drawing conclusion* (Miles, Huberman, and Saldana, 2014). The results show there are 38 lexicons. Some of the lexicons are basic and other are derivatives. The entire lexicon is categorized as abiotic. This is because all parts of the traditional house are inanimate objects. The close relationship between Nias environment and the traditional house is reflected in the biological dimension of symbols in carving in traditional houses; social dimension praxis seen from lies in the use of lexicons giving each of the parts and materials concepts of linguistic. In addition, hunting and fighting habits ofthe society Nias with the concept of cooperation also reflects an idiology of power and that for a certain objective establishing other persons are necessary.

Keywords: *Lexicon, Omo Hada, Nias Island, Ecolinguistic*

Abstrak

Makalah ini dibuat untuk mengungkapkan bagaimana pendekatan teori ekolinguistik memandang Omo Hada 'Rumah Tradisional' masyarakat Nias pada tingkat item linguistik yang terkait dengan lingkungan manusia. Penelitian ini dilakukan menggunakan desain penelitian kualitatif. Data dalam bentuk leksikon tentang rumah tradisional ini dikumpulkan melalui wawancara dengan dua orang tua masyarakat adat Nias (masing-masing berusia 50 dan 57 tahun) melalui media elektronik (aplikasi Whatsapp). Data dianalisis dengan tiga tahap, yaitu kondensasi, display, veryfying dan drawingconclusion (Miles, Huberman, dan Saldana, 2014). Hasilnya menunjukkan ada 38 leksikon. Beberapa leksikon bersifat mendasar dan lainnya adalah turunan. Seluruh leksikon dikategorikan sebagai abiotik. Ini karena semua bagian rumah tradisional adalah benda mati. Hubungan erat antara lingkungan Nias dan rumah adat tercermin dalam dimensi biologis simbol-simbol dalam ukiran di rumah-rumah tradisional; dimensi sosial praxis dilihat dari kebohongan dalam penggunaan leksikon yang memberikan masing-masing bagian dan konsep materi linguistik. Selain itu, kebiasaan berburu dan berkelahi masyarakat Nias dengan konsep kerja sama juga mencerminkan idiologi kekuasaan dan bahwa untuk objektivitas tertentu membangun orang lain diperlukan.

Kata kunci: Leksikon, Omo Hada, Pulau Nias, Ekolinguistik

INTRODUCTION

The interrelation and interdependence of human language with the environment in which it lives has become an issue debated by many experts in the field of language and culture (Mühlhäusler 1996, 2006; Fill, Alwi & Mühlhäusler 2001; Mufewe 2004; Busser, Rik De & LaPolla 2015). Most project experts in the field of language and its close

relationship with the environment is motivated by the idea that beyond the arbitration of language, the ideological meaning is tucked away, which forms the sociocultural forms and structures of human beings, as social beings using language to represent their environment (Fill & Muhlhausler 2004; Stibbe 2015; Kravchenko 2016). This suggests that reinforcing the notion that the language itself has not only an instrumental function, i.e., as a communication tool for human beings but more than that, language represents what the confusion has shaped the recorded human being and its civilizations (Lier, 2010). The human environment referred to here, includes the place where humans take refuge and where they move daily in nature.

The people of Island of Nias are an ethnic group in the country of Indonesia that has rich cultural and natural heritage, those which are of high value (Hollandais et al. 1920; Sianipar and Widaretna 2012). However, the feature of natural resources rich in cultural and historical values is an aspect of the natural features of this community environment. The people of Nias have a language that is used as a primary communication tool called *Li Niha*, where *li* refers to 'language' and *niha* is in 'human' (Halawa, T., Harefa, A. 1983; Brown 2001; Gulo 2014). Nias, like other languages of the world, records and describes human, their environment and the activities they perform.

Specific studies to uncover the extent to which the views of ecolinguistic theory can explore the interconnectedness between language and the human environment and prove that it can have a separate status (not as an umbrella term for another field of linguistic studies), has been done in many languages of the world, either at local, national, and international levels, such as on-site works that have been in existence and published recently (Feng and Fan 2012; Alexander and Stibbe 2013; Garner 2014; LeVasseur 2015; Edney 2016; Poole 2017; and Mavisakalyan, Tarverdi, and Weber 2018). In line with these conditions, several studies of Nias languages have also been carried out but not at the level of language relations with the environment in the view of ecolinguistic theory. Nias language studies, for example: a study of the Nias language structure that focuses on the Central Nias language variations (Halawa, T., Harefa, A. 1983); disclosure of grammatical structure or grammar of South Nias (Brown 2001); examination of the superficial ergativity system of Nias (Crysmann 2009); a contrastive study between English and Nias (Maru'ao 2012); a study on the unique characteristics of Nias (Gulo 2014); examination of the personal pronoun function of the Middle variety of Nias (Gulö 2014); a study of the names of the ancestors of Nias tribe according to linguistic study theories (Gulö 2016); and most recently, the study of the status of Nias (Polili et al. 2018).

Someone might ask, what is the interesting thing about the Nias traditional house to study through the approach of scientific study? Nias island community includes a group that has a habit of hunting and fighting. And the most prominent of the Nias community culture is the habit of cooperating or sharing work, apart from the sociocultural community that embrace the nobility system. From this fact, the present researcher thinks that the pattern of life of the real society of Nias is reflected in the traditional house building, which was once only built for the king, as its dwelling place and meeting place or by the Nias community known as *orahua* 'gathered'.

Language environment consists of the human element, the natural environment, and the socio-cultural environment, including the language element which is the reality of the language environment (Mbetse, 2011). In ecolinguistic theory, language and community speakers are seen as organisms that live in a system in an environment. Language is also regarded as a system that can develop and change according to human development and shift non-stop from time to time (Mbetse, 2008). In linguistics, these changes can be seen in many ways. One of the simplest things that can indicate a change is the lexical level. The idea reinforces the fact that it is an aspect that is closely related to humans.

The study departs from what has been described previously that the same study with the present one has not been examined elsewhere. More specifically, this study is designed to uncover the lexicon forming the whole of the Nias traditional house building and to explore what Nias society philosophy lies beyond such its customary house culture. In a theoretical advantage, the recently study examines the applicability of ecolinguistic theory, including the extent to which the theory is able to reveal the relationships of Nias society and the natural environment through the linguistic form used in the almost extinct customary house (as the same house construction is no longer continued). In a more specific tendency, the object of this study is limited exploration on lexicons used to name the materials and parts of the traditional house of Nias society.

METHOD

This research was conducted in Hilinawalö Mazinö Village, Mazinö District, South Nias Regency, North Sumatera Province. Hilinawalö Mazinö is one of the traditional villages that owns and preserves various traditional cultures, including traditional houses. The data were obtained from this village, in the form of phrases or lexicons used in naming materials and parts of Nias custom house building. The reason for the selection of this village is that traditional house complete with its various parts is found in this village. This research data is obtained through unstructured electronic-based interview, where the data collected through interview with some respondents, namely native speakers of Nias language aged over 40 years through WhatsApp (Android) application media. Data were analyzed using qualitative data analysis technique including condensation data, display data, and drawing conclusion or verification (Miles et al., 2014:31-32).

RESULTS AND DISCUSSION

Findings

The data reported in the following sections is data obtained from interviews, then analyzed using qualitative data analysis theory which has been described in the previous section with the approach of ecolinguistic theory. After the results are presented, the discussion is presented in the next section, that is, by discussing the results of other studies and the literature related to the results of the study in this paper. This is done to determine the similarities and differences of results that appear.

Classification of Linguistic Lexicons in Nias Traditional House

Traditional house of Nias has a variety of carved styles attached to parts of the wall of the building which implicitly symbolizes the ideology of the people of Nias as a group of strong and resilient. Like other houses in general, traditional houses in Nias have parts inside the building. These sections each have names that can be categorized linguistically. To determine the relationship of each lexicon category to the environment, the ecology-based lexicon category is also described, i.e. whether it is biotic (animate) or abiotic (inanimate). This is important to do because this analysis embraces the theory of ecolinguistics, i.e. language and environmental relations.

The lexicons that can be in this custom house building are described in the following table.

Table 1. Lexicon in Nias Traditional House

No	Lexicon		Form		Ecological Category	
	Nias	English	Basic	Derived	Biotic	Abiotic
1	<i>Naha gowulo</i>	A place for	-	+	-	+

		gathering				
2	<i>Ahe mbatö</i>	Floor	-	+	-	+
3	<i>Hare-hare</i>	Sccond floor or attic	-	+	-	+
4	<i>Tuhasa</i>	seats for <i>si'ulu</i> and customary mothers	+	-	-	+
5	<i>Solagotö</i>	A place for leaning	-	+	-	+
6	<i>Jara-jara</i>	a kind of window for air escape)	-	+	-	+
7	<i>Harefa</i>	a place to store things	+	-	-	+
8	<i>Tjumbu-tjumbu/lawa-lawa</i>	hole on the roof used for sunlight emitting	-	+	-	+
9	<i>Gasotoga</i>	pole/milestone	+	-	-	+
10	<i>Rai-rai si'alawe</i>	wall hangings and bed	-	+	-	+
11	<i>Naehanadu</i>	places of worship of ancient society	-	+	-	+
12	<i>Naha Kömönyö</i>	Incense storage	-	+	-	+
13	<i>Rate</i>	Chain	+	-	-	+
14	<i>Saeta göndra</i>	thing for hanging drum	-	+	-	+
15	<i>Tandru side-ide</i>	Small animal horns	-	+	-	+
16	<i>tandru sebua</i>	Big animal horns	-	+	-	+
17	<i>Asoa</i>	Water storage made of bamboo	+	+	-	+
18	<i>Naha nawu</i>	kitchen		+	-	+
19	<i>Fanuna/fulawa</i>	place to store and dry firewood	+	+	-	+
20	<i>Fo</i>		+		-	+
21	<i>Sobawa gogovfaya/sobawa lawölö</i>	A part of taditional house of a big bird beak form	-	+	-	+
22	<i>Omo Lasara</i>	seating at the front of the house	-	+	-	+
23	<i>Sagö</i>	Roof	+	-	-	+
24	<i>Ora</i>	Ladder	+	-	-	+
25	<i>Daro-daro</i>	Stone for seating	+	+	-	+
26	<i>Hombo Batu</i>	Jumping stone		+	-	+
27	<i>Bawagöli</i>	Big stepladder	+	+	-	+
28	<i>ehomo</i>	Main upright pole	+	-	-	+
29	<i>Ndriwa</i>	Main slopping pole	+	-	-	+
30	<i>Silötö</i>	Buffering pole	+	-	-	+
31	<i>Ewe</i>	log as a place to lay the board	+	-	-	+
32	<i>Toga</i>	milestone	+	-	-	+
33	<i>Fulanö</i>	wooden stem as a place to lay the pole of the roof	+	-	-	+

34	<i>Fafa</i>	board	+	-	-	+
35	<i>Gasö</i>	roofing pole	+	-	-	+
36	<i>Dane-dane zagö (re)</i>	A pole above roofing pole	-	+	-	+
37	<i>Ehomo mbu'mbu</i>	pillars for the roof of the house	-	+	-	+
38	<i>Gasö macua</i>	A pole under roofing pole	-	+	-	+

Lexicons contained in traditional houses in Nias, as shown in the table above, are of grammatical category, basic and derivative. In addition, it is also known that all lexicons are ecologically classified as abiotic because all the materials used in traditional house buildings are inanimate objects. From this description, the more important thing to know is that there are 38 lexicons contained in the Nias traditional house building. This shows that the people of Nias is linguistically rich of vocabularies that are used to identify objects existing in its environment.

Philosophical Meaning beyond Nias Traditional House

In general, language is a human identity and language is used as a communication tool. However, language does not really work as a communication tool or it can be said that language is not limited to the concept of functioning as a communication tool (Mbetse, 2008). Indeed, the cultural vision that includes recording, preserving, and inheriting the collective concepts, historical, philosophical, socio-cultural, and ecological values of a society is contained in language, so that it can be said that language is a symbol and a cultural element attached to human life (Mbetse, 2008). The Nias lexicon in the traditional house also contains a cultural vision in which each lexicon recording, preserving, and passing on the collective concepts, historical, philosophical, socio-cultural, and ecological values of the people of Nias. In conclusion, lexicons found in traditional houses in Nias contain the meaning of the philosophy which can be explained in the following section.

Naha gowuloa



Figure 1: *Naha gowulo* (a gathering place)

Nahia gowuloa is one part of traditional house in Nias. This place serves as a gathering place for the *si'ila* (implementers of customary law) with community members to hold meetings. Holding meetings has become a habit for community members on the island of Nias to discuss the rules on how people live in order to stay solid, especially when there are plans to organize during pre-war.

Batö

Batö is a part of traditional house in Nias made of board with material of bayo tree trunks. This floor composed with a closed row and is affirmed by one other board at the

row of each board. The structure of this board does not use iron or nails because it is believed robustness formed when not using nails.



Figure 2: *Batö* (floor)

This condition also reflects the Nias society ideology when fighting in the group in the past, the brand does not use iron tools, other than bamboo.

Jara-jara

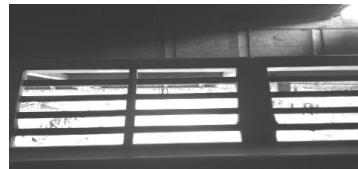


Figure 3: *Jara-jara* (a kind of window for air escape)

In the figure 3, the air outlet in place of the window called the *jara-jara*. It is located inside the front of the custom house above the gathering place. Apart from being an air entry room, this place is also used by the *si'ila* to watch cultural activities displayed in the yard, such as *hombobatu* (stone jumping), *silat* 'slef-defense arts', and *maena* 'traditional dance'.

Harefa



Figure 4: *Harefa* (a place to store things)

Harefa is a place to store things, such as swords and bags carried when hunting. This is an important place because it makes it easy for the *si'ila* to pick up their weapons of hunting and battle. This place is located inside the right side of the the house.

Tjumbujagö



Figure 5: *Tjumbujagö* (hole on the roof used for sunlight emitting)

Tjumbu jagö is part of traditional house that serves to breed sunlight in order for the inside of the house to be bright during the day. This place is located on the front of the traditional house above the prison. The left and right sections of *tjumbu jagö* (as shown in figure 5) often use as a clothesline.

Gasö/toga



Figure 6: *Gasö/toga* (pole/milestone)

Gasö/toga as shown in the picture above is a pole located in the middle of *nahia gowuloa* near the prisons inside the custom house. This pole serves as anchoring beams that exist under the roof. In addition, it also serves as a dividing place between *si'ulu* and *si'ila* when holding meetings. *Si'ulu*, in the adat structure has a higher position than *si'ila*.

Rai-rai si'alawe dan kafini



Figure 7: *Rai-rai si'alawe* and *kafini*
(wall hangings and bed)

Rai-rai si'alawe (yellow wall hangings) is a crown-shaped ornament symbolizing the king's crown. The place beneath the picture of the king's *mhkota* is where the king *istrahat* to lie down.

Naehanadu



Figure 8: *Naehanadu* (places of worship of ancient society)

Naehanadu is important in indigenous houses because it is used as a place of prayer for members of ancient society. In this place, the king, *si'ulu*, *si'ila*, and members of the community perform an offering to their ancestors.

Naha nawuFigure 9: *Naha nawu* (kitchen)

In the traditional house there is also a kitchen, a cooking place called *naha nawu*. As shown in the picture above, the traditional kitchen of Nias people is made of wood. The stones are arranged as props and woks. For cooking, firewood is used.

Fanuna/fulawaFigure 10: *Fanuna/fulawa* (place to store and dry firewood)

Above the kitchen is a place to store and dry firewood called *fanuna/fulawa*.

OraFigure 11: *Ora* (ladder)

At the front of the custom house (sometimes beside the house) there are stairs to go up and down to traditional house. This staircase is made of *bayo* wood.

Daro-daroFigure 12: *Daro-daro* (stone for seating)

Daro-daro is a quadrangular and wide stone seating area, located outside the front of the custom house. The *daro-daro* shown in the figure 12 is the seating that everyone can use.

LasaraFigure 13: *Lasara* (seating at the front of the house)

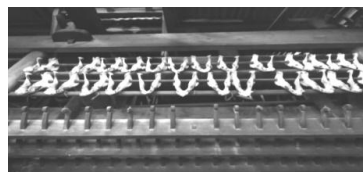
Outside, on the front of the custom, there is a neatly arranged place of seats made of stones that have been carved to look elegant. This place is the seat for the king and the queen. In addition, this place was also used as a seat for the king when returning from the battle, where the king presided over a large meeting.

Ehomo dan ndriwaFigure 14: *Ehomo dan ndriwa* (connecting and buffering poles)

Ehomo and *ndriwa* are the most prominent parts of traditional houses. *Ehomo* (upright pole) is a pole buffer that stands on the rock and then buffer the body custom house. *Ndriwa* (sloping pole) serves to strengthen the upright pole. Both types of this section are made from selected trees, taht is *manawadanö*.

Arö mbatöFigure 15: *Arö mbatö* (basement or floor under traditional house)

In figure 15, the condition looks like a hole with a floor of *dang* is surrounded by a number of assemblies arranged in a neat series. This part in a traditional house is called *arö mbatö* (bottom floor). It is located in a large customary house on the island of Nias located in Bawomataluo Village, South Nias Regency. In ancient times, this hole serves as the entrance and exit of the king with *si'ulu* and *si'ila* when going and returning from battle. Visible poles of great size and of strong and sturdy wood. This shows the size of traditional houses that range from 300 square meters.

Töla jimbi mbawiFigure 16: *Töla jimbi mbawi* (jaws of pigs)

In figure 16, there is a thing looks a row of pig jaws that hang on the inner walls of traditional houses. In Nias community spokesman is called *töla jimbi mbawi*. Other customs of the Nias community to date are the *owasa* (party). Holding parties is not just at the wedding but other events, like *famahö*. *Famahö*, for the people of Nias is an activity to introduce the status of a noble or descendant of nobles who have many treasures. To do this the king or nobleman made a great show to invite all members of the community to eat together by cutting tens to hundreds of pigs. In addition, the people of Nias embraced this concept evenly (though not the descendants of nobility). In conclusion, the event making the event by cutting pigs is an implicitly obligatory event in the social concept of society in Nias. Due to this condition, conducting this event is required for every member of the community to repay what he has received on major events conducted by others. If this is not done, it will be a low opinion for every member of the community. The higher names are not only for the nobles but also for the members of the community who are able to hold many *owasa* events with a large number of pigs slaughtered so that every member of the community keeps a pig's jaw at home to remember how many great events he has done. So this event is done for as an enlargement event for every member of society.

DISCUSSION

From his study of the metaphorical lexicon of the Nias speech community culture, Ndruru discovers the social praxis dimensions determined by patterns in movement conceptualized through language, closely related to the environment (Ndruru 2017). These relationships indicate that the people of Nias are a group of people whose social relationships with high-value environments so that the cohesiveness of the group is visible. In fact, this is motivated by the condition of the people of Nias who have a habit of hunting and fighting. In hunting and fighting activities, cohesiveness is desirable because both types of activities require the same concept of achieving a defensive and attacking objective. This value is reflected from the traditional house building built on a large and sturdy pole and selected from hardwood tree trunks.

The forms and ways of using each part of the custom house also have meaning in the concept of language relations with the environment. Ndruru finds the biological dimension in the lyrics of the *Nubena*, which is indicated through the use of the lexicon in the lyrics of the *Maena*. In *Maena* lyrics there are lexicon that categorize biotic environment and abiotic refers to group of flora and fauna. This shows a close relationship with the reality in the life of the Nias community that was conceptualized through the use of language. In this study found the existence of biological dimensions that are depicted through the carving of monkeys that symbolize the ancestors who are familiar with eating tree fruit in the garden.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

There are various types of lexicons that are closely related in Nias traditional house as examined. The results of the analysis show there are 38 lexicons (not all are described with images). Some of the lexicons are basic and other lexicons are derivatives. The entire lexicon is categorized as abiotic. This is because all parts of the traditional house are inanimate or are obtained from processed trees. The close relationship between the environment and the lexicon in the Nias traditional house is reflected in the biological dimension of symbols in carving in traditional houses; social dimension praxis seen from the use of each of the parts and materials used in the house. In addition, hunting and

fighting habits among the people of Nias with the concept of cooperation also reflects its ideology of power and that for a certain objective establishing other persons are necessary; its ideologic dimensions the concepts contained in the traditional house section; and the sociological dimension is that every part of the custom house tells the history of the Nias community as a group that likes to hold big events by inviting all members of society and these activities take turns, not only by kings or nobles but ordinary members of society should do it. Thus, language represents ideology, ideas, and lifestyle of society that is inspired from the real inseparable life to the environment. Grounded the results of this study it is recommended to the people of Nias island to strive to develop and improve the way of preserving traditional cultures as environmental identities of the community so as to survive the flow of globalization that blends modern cultures.

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