RJIB

RETORIKA: Jurnal Ilmu Bahasa
Vol. 4, No. 2 Oktober 2018, Page 156-164

P-ISSN: 2406-9019
E-ISSN: 2443-0668
Available Online at https://ejournal.warmadewa.ac.id/index.php/jret

Nautical Eco-Lexicon of Lamaholot Language of Bahinga Village

Fransiska Jone Mare

1. Magister of Linguistic, Universitas Warmadewa, Denpasar, Bali, Indonesia
jonemare@gmail.com

Received: 10/05/2018	Revised: 31/06/2018	Published: 31/10/2018

How to cite (in APA style):

Mare, F, J. (2018). Nautical Eco-Lexicon of Lamaholot Language of Bahinga Village. *RETORIKA : Jurnal Ilmu Bahasa*, 4 (2), 156-164. Doi: http://dx.doi.org/10.22225/jr.4.2.739.156-164

Abstract—This study examines the treasury of eco-lexicon in order to reveal the level of society's knowledge on the diversity of lexicon, the metaphorical expressions and the mythology of the nautical matter of the language. To achieve these objectives, I made use of quantitative-qualitative research method. I collected the data by using observation, interview and questionnaire methods. The results of the study show there are 87 nautical nominal laxicons in the form of base, 24 lexicons in the form of phrase, and 16 lexicons in the form of verb "to catch"; there are 18 lexicons connecting to the expression of metaphors and myths of nautical matter that are dilated by the three dimensions of social praxis; and the level of society's knowledge about the lexicon, metaphorical expressions, and myth of nautical matter of Lamaholot language in Bahinga Village is among others: the group of elderly have an average knowledge of 76% and above (really know), adults have an average knowledge of 51% 75% (know), and adolescents have an average knowledge of 26% -50% (less know).

Keywords: Lexicon; Metaphorical Expression; Myth of Nautical Matter.

I. INTRODUCTION

Lexicon as a recording instrument of the events in human lives can be examined with ecolinguistic study approach (Fill, Alvin & Mühlhäusler, 2004; Mühlhäusler, 2006; Chen, 2016). Ecolinguistic-related researches have so far been done with a variety of focuses (Do Couto, 2014). The study of expressions in Lio Language and its function in preserving the environment to reveal its relation to nature, especially lexicons containing verbs that have functions to preserve the environment is one of earliest studies on ecolinguistic area conducted in Indonesia (see Mbete, 2002). In other context and object, lexicon has also been examined, e.g. the study of the Gayo noun lexicon in the Lut tribal environment which was focused on assessing society's understanding toward lexicon of Gayo speech community (Sukhrani, 2010). In agriculture environment, such as rice fields, study on ecolinguistic had been conducted to describe the domain of Kodi (Tangkas, 2013). In this linguistic analysis, the model used was of combining biological, sociological and ideological dimensions in examining the dynamics of change in language. Similarly, the approach of ecolinguistic theory has also been applied in examining community mastery of lexicons relating to rice fields in Bali which found that there are a large number of lexicons connected to rice fields that are very rarely used and eventually disappear (Erawati, 2013). It can be imagined if a number of lexicons in a community language are extinct, part of the culture seems extinct as well. Human civilization from time to time involves the meeting and unification of tribes whose culture

and social background are different. Aside from the developmental factors in science and technology, the situation, like in several regions in Indonesia, encourages people in each traditional region to tend to use Indonesian as the unifying language to communicate. If a language is rarely used, the language will become extinct (Nash & Orman, 2013). Therefore, language absolutely needs to be maintained in order to strive for the survival of culture and community identity.

In the present study, I examine ecolinguistic perspective toward lexicons of Lamaholot language. In adjunct I describe the society's mastery of lexicons, including their metaphorical expressions and their mythical aspects. Social praxis dimensions are also revealed to to measure how the society and their environment are mutually close to each other and how both reflect each other through language. In addition, ecolinguistic theory and lexical semantic theory are underlying theories used in this study.

II. METHOD

The study was designed in qualitative approach. It was conducted in Bahinga village of East Flores District, East Nusa Tenggara. Data were collected by providing questions to 90 respondents, who 45 were men and other 45 were women. The questions asked were arranged in a hierarchy, wherein it started from addressing information on the village of Bahinga and went on asking structured questions about Lamaholot lexicons connected to maritime. In the structured questions, respondents were asked to provide response by stating their level of mastery on each of lexicon through making a tick (√) on the statement *very good, good, adequate,* and/or *less*. Furthermore, interview was done to all 90 participants to know how proficient they were in knowing the essence of metaphorical expressions and the myths of the lexicons related to maritime. Document was also created during interview to provide visual materials supporting data analysis of the study. To analyse the data, particularly for the results of the written questions, quantitative approach to data analysis was used by accumulating and summing-up to determine the average of the respondents' response. Data obtained from interview was analysed by qualitative data analysis technique, that is, by making inferences from the participants' response and then by describing them on words. Both quantitative and qualitative approaches were also made use of in presenting the final results of data analysis. Finally, conclusions were drawn on based on the findings obtained

III. DISCUSSION

Nautical Eco-lexicon

Bahinga community is a traditional society. The existence of traditions and cultures of villagers of the village, especially those related to the nautical matter world, are still well-preserved. The scoiety's belief in the ancestral heritage that illustrates the harmony of life between the world of the land and the nautical matter is reflected in the diversity of nautical lexicons. The whole things about nautical lexicons suggest that the existence of some lexicons in a language environment is inseparable to biological, sociological and ideological influences (Pérez, 2015). There are 103 noun lexicons of marine biota in the form of base and phrase and exclusively there are 16 verbs associated with the process of 'to catch' the marine biotas. The category of noun lexicon and the nautical matter verb are described as follows.

Base Form

The basic form is the unit, both single and complex, which forms the basis of the formation for a larger unit (Ramlan, 1985). The basic form is a single morpheme but can also be a combination of morphemes (Katamba, 1993). The basic form referred to in this section is the one of a single base morpheme. Actually, to declare a single basic form there is the original term. The term is not used because the origin can be a base morpheme, while the base morphemes described above are bound forms. Table 1 describes the nautical lexicon in the form of a base.

Table 1 Nautical Lexicon of Base Form

No.	Lexicon			Ecological Category		Grammatical	
	Lamaholot Terms	English	Latin	Biotic	Abiotic	N	V
1	*Klaru*	Whale	-	+	-	+	-
2	*Kbohu*	Puffer	*Tetroadontidae*	+	-	+	-

3	*Kleket*	*Enjel*	*Pomacanthidae*	+	-	+	-
4	*Kmer'a*	Red snapper	*Latjunus capechanus*	+	-	+	-
5	*Kretut*	Octopus babies	*Octopus*	+	-	+	-
6	*Kloba*	Gian octopus	*Octopus*	+	-	+	-
7	*Klako*	Black sea cucumber+	-	+	-	+	-
8	*Krisi*	Silk snapper	*Latjunus vivanus*	+	-	+	-
9	*Kwato*	Stone lionfish	-	+	-	+	-
10	*Kria*	Red lionfish	*Pterois volitans*	+	-	+	-
11	*Klele*	Tatihu	*Thunnus maccoyii*	+	-	+	-
12	*Klepak*	Flatfish	*Linguado/Botuus Manus*	+	-	+	-
13	*Kro'o*	Noctural	*Holocentridae*	+	-	+	-
14	*Klewok*	-	-	+	-	+	-
15	*Kboko*	Cuttlefish	*Sepia officinalis*	+	-	+	-
16	*Khokot*	-	-	+	-	+	-
17	*Kweak*	-	-	+	-	+	-
18	*Khowe*	Mullet	*Moolgarda seheli*	+	-	+	-
19	*Kroko*	-	-	+	-	+	-
20	*Krogobao*	Frog	*Antennariidae*			+	-
21	*Klere*	Fishing rod	-		+	+	-
22	*Klume*	chopper	-		+	+	-
23	*Breke*	Sharp iron	-	-	+	+	-
24	*Khole*	-	-	+	-	+	-
25	*Kui*	Trumpet	-	+	-	+	-
26	*Keeto*	Catfish	*Clarias sp*	+	-	+	-
27	*Kea*	Turtle	-	+	-	+	-
28	*Hua*	Tuna fish	*Auxis thasard*	+	-	+	-
29	*Gau*	Anchovy engraulis	*Engraulis*	+	-	+	-
30	*Pae*	Turtle	-	+	-	+	-
31	*Tia*	Corydoras	-	+	-	+	-
32	*Kima*	Snail	*Filum moluska*	+	-	+	-
33	*Kema*	Eel	*Anguilia*	+	-	+	-
34	*Kedaluk*	Tilapia	-	+	-	+	-
35	*Kepela*	Prickly Leatherjacket	*Abalistes stellaris*	+	-	+	-
36	*Kepuak*	Shrimp Scad	-	+	-	+	-
37	*Kujo*	Crab	-	+	-	+	-
38	*Ketuko*	-	-	+	-	+	-
39	*Kura*	Shrimp	-	+	-	+	-

40	*Kuno*	Anchovy Stolephorus	*Stolephorus*	+	-	+	-
49	*Nawe*	Sea cucumbers	-	+	-	+	-
50	*Nili*	Hollow Nautilus	-	+	-	+	-
51	*Mana*	Swordfish	-	+	-	+	-
52	*Bawo*	-	-	+	-	+	-
53	*Nebe*	Garfish	*Hemiramphidae*	+	-	+	-
54	*Burak*	Muttonfish	*Latjanus analis*	+		+	-
55	*Tena*	Boat	-	+		+	-
56	*Waha*	Paddle	-	-	+	+	-
57	*Puket*	Trawl	-	-	+	+	-
58	*Keturak*	Spear	-	-	+	+	-
59	*Nere*		-	-	+	+	-
60	*Redi*		-	-	+	+	-
61	*Wuwu*	Fish trap	-	-	+	+	-
62	*Kawi*	-	-	-	+	+	-
63	*Huto*	Arc	-	-	+	+	-
64	*Penasa*	Arrow	-	-	+	+	-
65	*Harii*	Giant octopus	*Octopus*	+	-	+	-
66	*Karogo*	Frogfish	-	+	-	+	-
67	*Ketili*	Snail	-	+	-	+	-
68	*Kebeku*		-	+	-	+	-
69	*Kima*	Snail	*Filum moluska*	+	-	+	-
70	*Kema*	Snail	*Anguilia*	+	-	+	-
71	*Kedaluk*	Tilapia	-	+	-	+	-
72	*Kura Dahi*	Lopster	*Lopster*	+	-	+	-
73	*Kepela*	Leather jacket	*Abalistes stellaris*	+	-	+	-
74	*Eba*	Toxic Snail	-	+	-	+	-
75	*Ewe*	Soft egg	-	+	-	+	-
76	*Eta*	Atlantic cod	*Gabus marhou*	+	-	+	-
77	*Edu*	Yellow-tailed snapper	*Ocyurus chrysurus*	+	-	+	-
78	*Emat*	-	-	+	-	+	-
79	*Uho*	Coral	-	+	-	+	-
80	Ala	Net	-	+	-	+	-
81	Ane	Bait	-	-	+	+	-
82	Io	Shark	-	+	-	+	-
83	*Klaru*	Wahle	-	+	-	+	-
84	*Kbohu*	Puffer fish	*Tetroadontidae*	+	-	+	-

85	*Kleket*	*Enjel*	*Pomacanthidae*	+	-	+	-
86	*Kmer'a*	Red snapper	*Latjunus capechanus*	+	-	+	-
87	*Khowe*	Mullet	*Moolgardaseheli*	+	-	+	-

Based on table 2 above, nautical nouns in the form of base comprise 87 lexicons. The lexicons are divided into two categories of distinctive environment, namely biotic and abiotic. The noun lexicon categorized as biotic environment amounted to 62 lexicons and lexicons categorized abiotic environment aree mounted to 15 lexicons.

Phrase Form

It has long been termed and known that a phrase is a grammatical unit consisting of two or more words that does not exceed the functional limit of the clause element (Ramlan, 2005). Based on the type of word that becomes its core element, phrases are divided into: 1) nominal phrase, the phrase whose core element is a noun type; 2) verbal phrase, phrases whose core elements are verbs; 3) adverbial phrase/ complementary, a phrase containing the description element; 4) preposition phrase, a phrase containing elements of the preposition; and 5) adjective phrase, a phrase containing an adjective element. In Table 2 the noun phrase noun description is displayed.

Table 2 Nautical Lexicons with Phrase Form

No	Lexicon			Category			
	Lamaholot Term	English	Latin	Core		Modifier	
				Lexicon	Category	Lexicon	Category
1	*Kura dahi*	Lopster	*Lopster*	*Kura*	N	*dahi*	Adj
2	*Ika pero*	Salted fish	-	*Ika*	N	*pero*	Adj
3	*Ika krema*	Barbed fish	-	*Ika*	N	*krema*	Adj
4	*Ika gatek*	Itchy fish	-	*Ika*	N	*gatek*	Adj
5	*Ika maka*	Dried fish	-	*Ika*	N	*maka*	Adj
6	*Kima bele*	Giant snail	-	*Kima*	N	*bele*	Adj
7	*Uho manure*	Seaweed	-	*Uho*	N	*manure*	N
8	*Tahik mara*	Shallow sea	-	*Tahik*	N	*mara*	Adv
9	*Tahik leme*	Deep sea	-	*Tahik*	N	*leme*	Adv
10	*Ojok bele*	Big waves	-	*Ojik*	N	*bele*	Adj
11	*Tena Bele*	Large boat	-	*Tena*	N	*bele*	Adj
12	*Eka nook*	Midnight	-	*Eka*	Adv	*noko*	N
13	*Pero jaha*	Very salty	-	*Pero*	Adj	*Jaha*	Adv
14	*Wau meke*	Stench	-	*Wau*	Adj	*Meke*	Adj
15	*Weli ono*	Inside	-	*Weli*	Prep	*ono*	Adj
16	*Lali wai*	In the water	-	*Lali*	Prep	*wai*	N
17	*Weli woho*	Outside	-	*Weli*	Prep	*woho*	Adj
18	*Lali wata*	Under the sea	-	*Lali*	Prep	*wata*	N
19	*Heti lewo*	Above the village	-	*Heto*	Prep	*Lewo*	N
20	*Lau harii*	In harii (the place of worshippi g for Harii)	-	*Lau*	Prep	*Tempat persemba-han untuk Harii*	N
21	*Rae ile hau*	From the moun-tain	-	*Rae*	Prep	*Ile*	N

22	*Baha tena*	Rowing the canoe	-	*Baha*	V	*tena*	N
23	*Tiwa ala*	Throwing the net	-	*Tiwa*	V	*ala*	N
24	*Pete tubak*	Cut, stab	-	*Pete*	V	*tubak*	V
25	*Tao blutu*	To save the bubu	-	*Tao*	V	*bubu*	N

There are 25 phrase-formed nautical lexicons. These phrases are 1) Nominal phrase, including *Kura dahi, Ika pero, Ika krema, Ika gatek, Ika maka, Kima bele, Uho manure, Tahik mara, Tahik mara, Tahik leme, Ojok bele, Tena Bele* which are formed with the pattern N-N is 1, N-Adj is 5, N-Adv is 2 phrases; 2) Adjective phrase, which includes *pero jaha, wau meke* in which these two phrases are formed by Adj-Adv; 3) Adverbial phrase, amounting to 1 phrase, namely *Eka noko* formed with the pattern Adv-N; 4) Prepositional Phrase, including *Weli ono, Lali wai, Weli woho, Lali wata , Heti lewo, Lau harii, Rae ile hau* which are formed with the pattern Prep-N totaling 5, Prep-Adj consist of 2 phrases; 5) Verb phrase, including *Baha tena, Tiwa ala, Pete tubak, Tao blutu* where the verb lexicon is formed with the pattern V-V totaling 1 phrase, and V-N which amounts to 4.

Verb

Lexicon is a component of the language that contains all the information about the meaning and usage of words in a language, whereas the verb lexicon is a class of words expressing an action (Kridalaksana, 1984). Based on the results of the research, it is found that there are sixteen verbs associated with the action/process of capturing the marine biota of the spokesman of Lamaholot in the village of Bahinga. The list of these lexicons is detailed in Table 3.

Table 3 Nautical Lexicon with Verb Form

NO	Lexicon			Ecological Category	
	Lamaholot term	English	Latin	Biotic	Abiotic
1	*Weda*	To catch	-	-	+
2	*Geba*	To catch	-	-	+
3	*Hele*	To catch	-	-	+
4	*Look puket*	To catch	-	-	+
5	*Epet*	To catch	-	-	+
6	*Here*	To catch	-	-	+
7	*Pete Tubak*	To catch	-	-	+
8	*Tao blutu*	To catch	-	-	+
9	*Eba*	To catch	-	-	+
10	*Tiwa ala*	To catch	-	-	+
11	*Wetot*	To catch	-	-	+
12	*Pekeri*	To catch	-	-	+
13	*Geli,Guit*	To catch	-	-	+
14	*Heto*	To catch	-	-	+
15	*Meti*	To catch	-	-	+
16	*Nuha*	To catch		-	+

Table 4 shows that the overall nautical verb lexicon is 16 lexicons and are categorized as abiotic environment. The sixteen lexicons have the same meaning of "to catch". However, the distinction in this context is the object of sea biota to catch, the equipment used and the process of catching.

Society's Awareness of Nautical Lexicon

It must have so far been in individual's

awareness that majority in the use of national and international languages as communication tools brings about great impact on the extinction of a large number of at least lexicons of regional languages (Pérez, 2015). Competition amid the globalization era could not be avoided to have resulted in the emergence of language of preference for the society to survive without at the same time caring for their mother tongue preservation (Cowley, 2014). What happens in reality is most of society group loss partly the awareness toward their own cultures.

The loss of socitey's awareness of their culture, which was totally reflected through lexicon forms, occurred in the Bahinga community, where the longer the time passes, the lexicon associated with their maritime aspects became increasingly extinct. The leading factor to this disappearance is the young generations' preference in employing Indonesian national (and/or international) language in every communication. Of course, such preference is caused by various factors, including the mixture of cultures, such as the contacts of two or more people with different backgrounds, education, assimilation, and else. In the results of the present study, there were 19 kinds of nouns and 15 kinds of verbs tested for society's awareness on them. Participants were 90 persons, divided into 30 teenagers, 30 adults, and 30 old persons. These participants were tested to see their mastery on metaphorical expressions and mythical aspect of the 44 types of the lexicons. Table 4 reveals Bahinga society's mastery on 19 kinds of nautical nouns. Poor mastery of the maritime nominee is dominated by teenagers, which is about 33% of the 30 participants tested. Poor mastery of the nautical nouns is dominated by teenagers, which is about 33% of the 30 participants tested.

Table 4 Average of Bahinga Society's Mastery on 19 Nautical Nouns

Number of Participants	Level of Mastery				
	Very good	Good	Less	Poor	
Teenager (30)	33,33%	16,67%	46,67%	3,33%	100%
Adult (30)	40%	60%	-	-	100%
Old (30)	61,11%	12,22%	22,22%	4,44%	100%

The interview results confirm that not often using the lexicon is a major factor in the lack of control over them. In addition, the communication situation that occurs in part is in conditions where participants come from different regions and with different cultures and languages, resulting in lattered lexicons (Feng & Fan, 2012). In addition, education is the main factor that requires them to master and use Indonesian as a national language in order to live and survive in conditions of global competition. Not only teenagers who have less knowledge about the expression of maritime, especially nouns, among older people there are also those who do not know 100 percent of the total.

Society's Knowledge on Metaphorical Expressions and Its Mithology

Bahinga community has a number of metaphorical expressions in the field of maritime and has myths in that field. Metaphorical expressions are formed from experience and knowledge which are then linked to the reality that occurs in life (Mühlhäusler, 2006). Ideologically, an object or animal is associated with the characterization of characteristics, the nature and form of events, human beings, or anything else. Of course, the formation of such a concept for use in communication as an expression that is implicitly agreed upon by community members requires cognitive abilities (Finke, 2014). Evenly, the output of the formation of these concepts represents society's perspective, standpoint, and paradigm of society as an identity distinguishing itself from other tribes of society (Gontier, 2017). In other words, at least other communities also have similar concepts to metaphorical expressions; it's just that the concept is certainly different and the views, paradigm and perspective that are represented must also be different. Likewise, it occurs in such living concepts within the language of the Bahinga community.

Human civilization, marked by the trigger of new things and situations in each environment, such as lifestyle, life pattern, ways of communication, and way of geting along, results in traditional conventional language-based concepts extinction (Ghafar

Samar & Bhatia, 2017; Kraisame, 2018). Proliferation of development in technology and science each generation has led to the emergence of new forms of communication (Pérez, 2015), for example, the use of unifying languages in each multilingual group of society. This kind of matter has a huge impact on the maintenance of cultural entities (Roberts & Fedzechkina, 2018). In Bahinga village, a shift in the way and lifestyle of the community occurred unstoppably. Gradually, bussinessmen in the maritime field are diminishing. This automatically makes the language commonly used in communication around activities in the sea extinct, including the form and use of metaphorical expressions (Barreira da Silva Rocha, 2018). In interviews with fishermen and teenagers in the Bahinga village, it was stated that society's awareness of the existence of metaphorical expressions was sgnificantly limited; most teenagers do not recognize the form and use of metaphorical expressions related to the field of maritime. Communities in the middle class in terms of age also do not know that the most.

Language extinction is caused by several factors (Kraisame, 2018). The vulnerable factors in changing elements in human life that trigger language extinction is the discontinuation of community activities in working on something that is often used; the parents' tendency to teach children to use unifying languages (national and international languages) from the early age; limited efforst to maintain the first language or mother tongue; and the emergence of advanced technology-based human needs and materials that can only be operated with knowledge of national and international languages (Kraisame, 2018). Thus, language urgently demands instutional-maintaining programs.

IV. CONCLUSION

As has been studied in this paper, human environmental condition in Bahinga village is recorded in a medium, namely language. The richness of the marine environment has led to the presence of a number of lexicons that serve to describe the objects in and around them. In addition, human activities carried out within and around the maritime arena also lead to the emergence of lexicons that are closely related to nature itself. Because of this situation, language and environment are the two elements and aspects of human life that make it in a situation of interdependence, that human live in dependence on his own and his environment depends on how he describes it through language. In addition, humans also communicate with the environment in which it survives by using language. Without language, the environment cannot undergo a move and develop smoothly and effectively because language is able to make all the objects that exist in the environment alive through interaction and human activity. Lamalohot survival as a first language in Bahinga village tends to be enviromantally in serious matter of concern. This is derived from the facts about the lexicon of the language of Hamalohot which has been studied in this paper. This paper is only able to provide basic information but not a fixed provision as the language is a living thing. Therefore, for a relevant context and object, this study can be continued.

ACKNOWLEDGEMENT

The author would like to thank the parties who have contributed to this writing, whether in relation to other aspects of supporting material or finance and accommodation. Hopefully this paper can provide intellectual benefits for readers.

REFERENCES

Barreira da Silva Rocha, A. (2018). Social outcomes due to the interplay between language competition and ideology struggle. *Physica A: Statistical Mechanics and Its Applications*, *492*, 1340–1351.

Chen, S. (2016). Language and ecology: A content analysis of ecolinguistics as an emerging research field. *Ampersand*, *3*, 108–116.

Cowley, S. J. (2014). Bio-ecology and language: A necessary unity. *Language Sciences*, *41*, 60–70.

Do Couto, H. H. (2014). Ecological approaches in linguistics: A historical overview. *Language Sciences*, *41*, 122–128.

Erawati. (2013). *Erosi Leksikon Bidang Persawahan di Bali: Kajian Ekolinguistik (Tesis)*. Denpasar: Universitas Udayana.

Feng, R., & Fan, A. (2012). A Brief Analysis on the Lettered Words in Chinese--From the Perspective of Ecolinguistics. *IERI Procedia*, *2*, 194–199.

Fill, A & Mühlhäusler, P. (2004). The Ecolinguistics: Language Reader, Ecology, and Environment. *Language and Communication*, *24*(4), 183–205.

Finke, P. (2014). The ecology of science and its consequences for the ecology of language.

Language Sciences, *41*, 71–82.

Ghafar Samar, R., & Bhatia, T. K. (2017). Predictability of language death: Structural compatibility and language contact. *Language Sciences*, *62*, 52–65.

Gontier, N. (2017). What are the levels and mechanisms/processes of language evolution? *Language Sciences*, *63*, 12–43.

Katamba, F. (1993). *Morphology*. London: The Macmillan Press.

Kraisame, S. (2018). Language endangerment and community empowerment: Experience form community training in the Moken language documentation and preservation project. *Kasetsart Journal of Social Sciences*, *39*(2), 244–253.

Kridalaksana. (1984). *Kamus Linguistik*. Jakarta: Gramedia.

Mbete, A. M. (2002). *Ungkapan-Ungkapan Dalam Bahasa Lio dan Fungsinya Dalam Melestarikan Lingkungan*. Denpasar: Universitas Udayana.

Mühlhäusler, P. (2006). Environment and Language. *Encyclopedia of Language & Linguistics*, 203–207.

Nash, J., & Orman, J. (2013). Things people speak?: A response to Orman's "Linguistic diversity and language loss: A view from integrational linguistics" with rejoinder. *Language Sciences*, *41*(PB), 222–226.

Pérez, I. C. (2015). Indigenous Languages, Identity and Legal Framework in Latin America: An Ecolinguistic Approach. *Procedia - Social and Behavioral Sciences*, *212*, 111–116.

Ramlan, M. (1985). *Morfologi: Suatu Tinjauan Deskriptif*. Yogyakarta: Karyono.

Ramlan, M. (2005). *Ilmu Bahasa Indonesia.* Yogyakarta: CV Karyono.

Roberts, G., & Fedzechkina, M. (2018). Social biases modulate the loss of redundant forms in the cultural evolution of language. *Cognition*, *171*(July 2017), 194–201.

Sukhrani, D. (2010). *Leksikon Nomina Bahasa Gayo Dalam Lingkungan Kedanauan Lut Tawar: Kajian Ekolinguistik (Tesis)*. Medan: Universitas Sumatra Utara.

Tangkas, D. (2013). *Khazanah Verbal Kepadian Komunitas Tutut Bahasa Kodi, Sumba Barat Daya: Kajian Ekolinguistik (Tesis)*. Denpasar: Universitas Udayana.