
METAPHORICAL LEXICON IN MAENA LYRICS OF WEDDING IN NIAS: ECOLINGUISTICS STUDY

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Abstract

This research is about language phenomena realized in Nias language. The title is “Metaphorical Lexicon in *Maena* Lyrics of Wedding in Nias: Ecolinguistics Study”. Grammatical category of metaphorical lexicon and dimensionality of the social praxis realized in *Maena* lyrics of wedding Nias are the objectives of the research. Data of the research are obtained from *Maena* video in Nias language and then are transcribed into written form. There are two types of required data, such as metaphorical biotic lexicon and abiotic lexicon. Observation and taking note technique were employed in collecting the data. The data were analyzed by orienting dialectical ecolinguistic theory of Bang and Døør. The result of the analysis were displayed in formal and informal methods. The result shows that there are two findings, namely (1) grammatical category of metaphorical lexicon realized in *Maena* lyrics of wedding are biotic ecology, such as *mbala* (papaya) and *gae* (banana) and abiotic ecology, such as *te’u* (mice), and *mao* (cat). (2) social praxis dimension of metaphorical lexicon realized in *Maena* lyrics of wedding in Nias are biological dimension as indicated in the use of natural lexicon in the lyrics, ideological as indicated in the concept formed as genuine meaning communicated through *Maena* lyrics, and sociological dimension as indicated through conceptual deliverance in *Maena* lyrics.

Keywords: *maena lyrics of wedding, grammatical category, social praxis dimension*

INTRODUCTION

Language and human being surroundings are interrelated in terms of language of surroundings and language surroundings. Relation between language results in surroundings and language surroundings concept (Mbate, 2011). Language of human being surroundings is language describing the surrounding. It records and constructs language surroundings reality, whereas language surroundings is circle of place where a language exists, such as human being, nature, and language social circle (Desiani, 2016:2).

Discussion of human language living potential must be always concerned with behaviour and attitudes, particularly level of culture and language proficiency of generations according to its functional space and circumstances for life. The existed language is, in this case, not only existed one in cognition but also in communicative, productive, and creative performance acted, both oral and written. This means that any language of a certain society can give description about culture, social community, and natural circumstance of the speaker, and so does Nias language. Thus, ecolinguistic is used as a bridge to reveal metaphorical lexicon realized in *Maena* lyrics of Nias so that it will be easier to understand and maintain the existence of those lexicon for an utterance.

Ecolinguistics studies about language interaction to ecology. Basically ecology is the study of mutual interrelated to a system. Ecology of language and ecology integrate between interaction, conservation, circumstances, and language system. Bang and Døør (1993:2) explained that ecolinguistics is the part of critical, applied linguistics concerned with the ways in which language and linguistics are involved in the ecological crisis. In line with this, Bundsgaard (2000:11) explained ecolinguistics or dialectical ecolinguistics on the view of ELI Research Group, research group of circumstance, ideology and language developed by Bang and Døør. He explained that ecolinguistics is a study that investigates mutual correlation between language dimension, ideological dimension, sociological dimension, and biological dimension of language.

Bundsgaard dan Steffensen (2000:7) said that language is a part of social activity containing social praxis. Social praxis is included as a concept referring to as all society behaviours, attitudes, and action among the member of society and natural surroundings. In this case, social praxis is included as dominant aspect, whereas language the object of it. This indicates that social praxis changes (change of human activities and attitudes to the member of society and to natural surroundings) cause changes to language. In other words, the most

easily observable social praxis change result on language change is on lexicon level.

There are three dimensions of social praxis, namely (1) ideological dimension, related ideology to individual or group mental order, cognitive, psychological clung to a certain utterance; (2) sociological dimension, the interrelated dimension to the way how utterances organize and control interactional process among the society yielding the act of showing mutual respect to each other, worth of one to another in gatherings; and (3) biological dimension, concerning biological human existence in relation to other species, as well as diversities to plants or animals equally toward verbally recorded ecosystem in language (particularly Nias language) until those such entities are identified, recognized, and comprehended. Furthermore, the three dimensions are constructed into language and then constructing language itself, and they are mutually interactional (dialectical). Hence, it can be said that ecolinguistic theory is applicable to analyze lexicon diversities of flora lexicon and fauna lexicon that represent diversity of its orientational entities and verbal lexicon that represents diversity of utterances of Nias language, both on physical circle and social surroundings. To see interrelation between the three dimensions, the following figure of Dialog Model is presented adapting to Bang & Døør (1993):

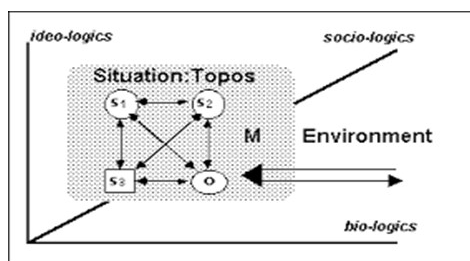


Figure 1

Dialog Model Bang & Døør (1993)

This model is used to analyze the process of a language formation in *Maena* lyrics of wedding in Nias. It explains a four of S1, S2, S3, and O occurs in topos (time, place, and space) of three dimensions setting, such as social praxis dimension covering ideological

dimension, sociological dimension, and biological dimension. Additionally, it is explained that S1 is the text maker, S2 is text consumer, S3 is subject which implicitly or explicitly formed in a dialogue situation, and O is the object addressed to in communication (Bundsgaard, 2000:10).

Nias language (*Li Niha*) is a local language of Nias Island whose active users are more than 50.000.000. It is categorized as a unique language compared with other languages, since every word is ended in vocal, it is never ended in consonant. For instance, “*Ama ina ba talifusö, ya’e nafoda*’ (ladies and gentlemen, here is a piece of a betel vine). As a medium of communication, Nias language is used as a tool of communication as well as expressed through ‘*Maena*’ presented to various events in Nias.

Maena is the most popular cultural activity show among society in Nias, giving an event terrifying situation. Before the presence of modern technology, *Maena* was presented naturally alone without any traditional or electronic musical instruments. Instead, *Maena* was always horrifying. In Nias, *Maena* can be presented at various important events. One of them is wedding party. It is not only stylish body movement creation presentation, but is escorted by expressions conveyed by both bride and bridegroom on the mentioned *Maena* lyrics. In forming every mentioned *Maena* lyrics, there are lots of natural lexicon. Those lexicon are aimed at showing the way and respect of served a betel vine to the bride. Presentation of *Maena* lyrics is done in chorus, shouted loudly by both guider (*sanutunö*) and participants. The following are pieces of *Maena* lyrics quotation.

“*Ha tambai dawuo ha tambai wino, ha sagörö mbulu gambe sataha. Ha sara femanga mbago mbetua, awai nösi mbola me numana*” (Only a half piece of betel leaf and areca nut, a piece of unripe gambier and only a mouthful tobacco and lime stone in an embroidered bag of poor).

It can be seen in the construction of the lyrics that natural lexicon are explicitly realized. It is shown that relation between human being to their circumstance is inseparable form one to another. Besides, this such piece of *Maena* lyrics indicates maintainance of local culture of Nias society. Development of *Maena* lyrics in Nias, however, has been meaningfully influenced by technology development resulting in its gradual disappearance among society in Nias. Today, electronical music instruments, particularly, keyboard or organa, is dominantly used escorting wedding party in Nias. This has

resulted in the considerable choice of presenting *Maena* in every wedding party that it almost disappear. Buiding on this fact, an investigation to reveal *Maena* lyrics used to be presented in wedding party in Nias to create a document is conducted. Hence, a research conducted is entitled, “Metaphorical Lexicon in *Maena* Lyrics of Wedding in Nias: Ecolinguistic Study”.

METHODS

This research is about “Metaphorical Lexicon in *Maena* Lyrics of Wedding in Nias: Ecolinguistic Study”. It belongs to qualitative descriptive on macro linguistics field, particularly ecolinguistics. Grounded on the source of data, in which the data are oral form which are transcribed into written form, this research is a library research.

The data collected in this research is primary data. It consists of two types, namely: 1) *Maena* video of wedding in community of Nias and 2) informant. *Maena* video is used to identify grammatical category of metaphorical lexicon in *Maena* lyrics of wedding in Nias community. This video was obtained from a record of *Maena* presentation of wedding in Nias and Nias songs album *Aurifa* posted on youtube uploaded by Nias Folk Song. Informant, the second data source, was used to

describe metaphorical lexicon of social praxis dimension in *Maena* lyrics of wedding of Nias community. The data were collected using observation and taking note technique. *Maena* lyrics of wedding in Nias was analyzed through language analysis method. Formal and informal methods were applied in displaying the research findings.

RESULT AND DISCUSSION

Natural Lexicon Types Identification in *Maena* Lyrics of Wedding in Nias

The result of data analysis shows that natural lexicon in *Maena* lyrics of wedding in Nias consists of animate lexicon and unanimate lexicon. Both of these types of natural lexicon are used to represent something intended to do by *Maena* activity participants. Some instances of natural lexicon in *Maena* lyrics of wedding in Nias are presented.

Table 1.
Natural Lexicon in *Maena* Lyrics of Wedding in Nias

No	Natural Lexicon			Grammatical Form		Category of Surroundings	
	Nias	Englisih	Latin	Basis	Falling	Biotic	Abiotic
1	<i>Baēwa</i>	Eel	Mono Petrus Albus	+	-	+	-
2	<i>Bunga</i>	Petal	Flos	+	-	+	-
3	<i>Danō</i>	Soil	Solum	+	-	-	+
4	<i>Dawuo</i>	Betel	Piper Betle	+	-	+	-
5	<i>Gae</i>	Banana	Musa Paradisiaca	+	-	+	-
6	<i>Gogōwaya</i>	Bird	Copsychus	+	-	+	-
7	<i>Hili</i>	Mountain		+	-	-	+
8	<i>Hiu</i>	Shark	Selachi-morpha	+	-	+	-
9	<i>Hōwa</i>	Spinach	Amaranthus	+	-	+	-
10	<i>Huwa</i>	Straw		+	-		
11	<i>Luo</i>	Sun	Sol	+	-	-	+
12	<i>Mao</i>	Cat	Felis Catus	+	-	+	-
13	<i>Mbago</i>	Tobacco	Nicotiana Tabacum	+	-	+	-
14	<i>Mbagoa</i>	Rottan		+	-	+	-
15	<i>Mbala</i>	Papaya	Carica Papaya	+	-	+	-
16	<i>Mbawi</i>	Pig	Sus Scrofa Domesticus	+	-	+	-
17	<i>Mbua Hoya</i>	Red areca nut	Cyrtostachy Renda	+	-	+	-
18	<i>Mbulu Gambe</i>	Gambier	Uncaria Gambir	+	-	+	-
19	<i>Molō</i>	Flood		+	-	-	+
20	<i>Namō</i>	Lake	Lacus	+	-	-	+
21	<i>Sita</i>	Green tree python	Arboreal	+	-	+	-
22	<i>Te’u</i>	Mice	Muridae	+	-	+	-
23	<i>Uro</i>	Shrimp	Caridea	+	-	+	-
24	<i>Wino</i>	Pinang	Areca Catechu	+	-	+	-
25	<i>Wuria</i>	Jungle	Solanum Torvum	+	-	+	-
26	<i>Zilatao</i>	Cock	Gallus	+	-	+	-

It can be seen in the table that initially natural lexicon in *Maena* lyrics of wedding in Nias belonging to basic grammatical category. Besides, buiding on natural surroundings category, it can be seen that there are two categories, such as biotic natural surroundings category and abiotic natural surroundings category. Metaphorical lexicon of biotic natural surroundings category consists of 21 pieces, namely *mbala* ‘papaya’, *tawuo/dawuo* ‘betel’, *fino/wino* ‘areca nut’, *bulu gambe* ‘gambier’, *bago* ‘tobacco’, *bunga* ‘petal’, *te’u* ‘mice’, *mao* ‘cat’, *mbua hoya* ‘red areca nut’, *wuria* ‘jungle’, *mbagoa* ‘rottan’, *hiu* ‘shark’, *baewa* ‘eel’, *uro* ‘shrimp’, *hōwa* ‘spinach’, *gae* ‘banana’, *bulugeu/mbulugeu* ‘leaves’, *gogowaya* ‘bare necked fruitcrow’, *silatao* ‘cock’, *sita* ‘green tree python’, and *bawi* ‘pig’. Meanwhile, metaphorical lexicon of abiotic surroundings consists of five pieces, namely *hili* ‘mountain’, *namö*, ‘river’, *luo* ‘sun’, and *molö* ‘flood’.

Animate Metaphorical lexicon in *Maena* lyrics of Wedding in Nias

Animate metaphorical lexicon in *Maena* lyrics of wedding in Nias consists of two types, includes fauna and flora. Both of these types belonging to as media used in *Maena* lyrics of wedding in Nias to express something to each other (bride to bridegroom and vice versa).

Metaphorical Flora Lexicon

Metaphorical flora lexicon found in *Maena* lyrics of wedding in Nias consists of commonly existed lexicon in the surroundings as well as in daily life. Generally, these lexicon are those which are used in daily *Maena* lyrics of Nias society, such those used for medicines or other necessities.

In the following table, several instances of metaphorical flora lexicon found in *Maena* lyrics of wedding in Nias are illstrated.

Table 2.
Metaphorical Flora Lexicon

No	Metaphorical Flora Lexicon			Ecology category	
	Nias	English	Latin	Biotic	Abiotic
1	<i>Mbala</i>	Papaya	Carica Papaya	+	-
2	<i>Bunga</i>	Petal	<i>Flos</i>	+	-
3	<i>Mbua Hoya</i>	Red areca nut	Cyrtostachy Renda	+	-
4	<i>Wuria</i>	Guayas fruit	Solanum Torvum	+	-
5	<i>Dawuo</i>	Betel	Piper Betle	+	-

6	<i>Wino</i>	Areca nut	Areca Catechu	+	-
7	<i>Mbulu Gambe</i>	Gambier	Uncaria Gambir	+	-
8	<i>Mbago</i>	Tobacco	Nicotiana Nabacum	+	-
9	<i>Mbagoa</i>	Rottan	Calameae	+	-
10	<i>Hōwa</i>	Spinach	<i>Amaranthus</i>	+	-
11	<i>Gae</i>	Banana	<i>Musa Paradisiaca</i>	+	-
12	<i>Mbulugeu</i>	Leaves	<i>Ficus Benyamina</i>	+	-

It can be seen in the table that all flora lexicon in *Maena* lyrics of wedding in Nias consists of 12 lexicon, namely *mbala* ‘papaya’, *tawuo/ dawuo* ‘betel’, *fino/wino* ‘pinang’, *bulu gambe* ‘gambier’, *bago* ‘tobacco’, *bunga* ‘petal’, *mbua hoya* ‘red areca nut’, *wuria* ‘guayas fruit’, *mbagoa* ‘rottan’, *hōwa* ‘spinach’, *gae* ‘banana’, dan *mbulugeu* ‘leaves’.

Metaphorical Fauna Lexicon

In accordance with metaphorical flora lexicon, metaphorical fauna lexicon are also found in *Maena* lyrics of wedding in Nias. In general, these lexicon are inseperable from daily expressions among society in Nias. It consists of fauna terms used fo consumption, wild animal maintenance, etc. In the following table, metaphorical fauna lexicon found in *Maena* lyrics of wedding in Nias are presented.

Table 3.
Metaphorical Fauna Lexicon

No	Metaphorical Fauna Lexicon			Ecology Category	
	Nias	English	Latin	Biotic	Abiotic
1	<i>Te’u</i>	Mice	Muridae	+	-
2	<i>Mao</i>	Cat	Felis Catus	+	-
3	<i>Hiu</i>	Shark	Selachimorpha	+	-
4	<i>Baewa</i>	Eel	Mono PetrusAlbus	+	-
5	<i>Uro</i>	Shrimp	Caridea	+	-
6	<i>Gogowaya</i>	Bird	Aves	+	-
7	<i>Zilatao</i>	Cock	Gallus Gallus	+	-
8	<i>Sita</i>	Green tree python	Morelia Viridis	+	-
9	<i>Mbawi</i>	Pig	Sus Scrofa Domesticus	+	-

It can be seen in the table taht all metaphorical fauna lexicon in *Maena* lyrics of wedding in Nias consists of 9 lexicon, namely *te’u* ‘mice’, *mao* ‘cat’, *hiu* ‘shark’, *baewa* ‘eel’,

uro ‘shrimp’, *gogowaya* ‘bird, *silatao* ‘cock’, *sita* ‘green tree phyton’, dan *bawi* ‘pig’.

Unanimous Lexicon in *Maena* Lyrics of Wedding in Nias

The result of data analysis shows that, in *Maena* lyrics of wedding in Nias unanimous lexicon are also found. They refer to some elements of nature existed around utterance in daily society life in Nias. Their realization on *Maena* lyrics of wedding party in Nias can be considered as interrelation of utterances to surroundings. Hence, this such an interrelated connection is realized in daily communication using utterances, such as in *Maena* lyrics. In the following table, instances of unanimous natural lexicon found in *Maena* lyrics of wedding party in Nias are presented.

Table 4.
Unanimous Natural Lexicon

No	Unanimous Natural Lexicon			Ecology Category	
	Nias	Engsih	Latin	Biotic	Abiotic
1	<i>Hili</i>	Maountain	-	-	+
2	<i>Molö</i>	Flood	-	-	+
3	<i>Namö</i>	River	<i>Lacus</i>	-	+
4	<i>Luo</i>	Sun	<i>Sol</i>	-	+
5	<i>Danö</i>	Soil	<i>Solum</i>	-	+

It can be seen in the table that all natural lexicon in *Maena* lyrics of wedding party in Nias belong to basic grammatical category. In addition, from abiotic circumstance category, five lexicon are found, includes *hili* ‘mountain’, *namö* ‘river’, *luo* ‘sun’, *molö* ‘flood’, dan *tanö/danö* ‘soil’.

Metaphorical Lexicon of Social Praxis dimension Containing Flora Lexicon

Social praxis dimension discussed beforehand is metaphorical lexicon of social praxis dimension in *Maena* lyrics of wedding in Nias containing flora lexicon. In table 4. It shown that there are 12 flora lexicon found in *Maena* lyrics of wedding in Nias. Realisation of metaphorical lexicon in *Maena* lyrics of wedding in Nias containing flora lexicon can be seen in such sentences as in the following:

- 4.1. *Ha wa so ami ae saholö mbala* (D1, C3)
 Intr Conj Conj
 “Why are you coming early (as early as papaya growth)?”

In the datum 4.1 above, it can be understood that existed flora lexicon in the expression is *mbala* (papaya). *Mbala* “papaya” whose latin is *Carica Papaya* is a kind of plant

growing uprightly and is wet. It is classified into *Caricaceae* species originally found in Middle America and West Hindi. As is generally known, papaya tree does not have branches, grows up 5-10 metres with its spiral leaves on the top. It has skeletal single curly leaf on a long stem with hollow middle space. The edge of leaves are curly (*palmatifidus*), the surface is sharp (*laevis*), shine (*nitidus*) and its fruit meat is like parchment (*parkamenteus*).



Picture 1.
Mbala “papaya” (*Carica Papaya*)

Building on the elaboration above, it can be concluded that biological dimension in utterance “*Ha wa so ami ae saholömbala?*” is recognized on the appearance of flora lexicon *mbala*, a tree who relation to human existence, particularly in Nias, is inseparable. *Mbala* in *Maena* lyrics of wedding in Nias is linguistically belonging to noun. It appears on after subordinative conjunction ‘*sahulö*’ (as early as). Implicitly realized concept on this such an abiotic lexicon is a concept formed through mentalism condition of individual resulting from social circumstances. It is a concept of speed. It is a realized concept showing similarity bridegroom coming process to papaya growing process, earlier than the growing of other kinds of plants. It is also showing realisation of ideological concept. Deliverance of the existed concept in metaphorical lexicon, addressing to bridegroom indicates sociological dimension existence resulting in the arrangement of the *Maena* lyrics. Hence, members of Nias society use this metaphorical lexicon to convey aforementioned concept implicitly as parables toward *dome* ‘guest’, in this case the bridegroom, coming early to meet *zowatö* ‘host’, the bride.

Metaphorical Lexicon of Social Praxis Dimension containing Fauna Lexicon

The second social praxis of animate lexicon is metaphorical lexicon of social praxis

dimension containing fauna lexicon. In table 4.2, it is shown that there are 9 flora lexicon in the lyrics of *Maena* of wedding in Nias. They are all belonging to noun category. The use of metaphorical lexicon in the lyrics of *Maena*, containing fauna lexicon can be seen on the following utterance.

- 4.13 *E ba no i'usu*
te'u (D2, K4)
 Konj. has Prefix (i) been bitten
 mouse
 "And has been bitten by mouse"

In the datum 4.13, it is shown that there is fauna lexicon used in the arrangement of the lyrics of *Maena*. It is found the expression "*Maena mbola*" or *maena* of giving a piece of betel vine in a wedding party. Generally, *Maena* of giving a piece of betel vine in a wedding party in Nias is followed by words telling the contents of *bolanafo* (an special embroidery small bag for betel vine) with the sounds showing unpretentiousness, weaknesses, and low of profile. The existence of this such kind of biotic fauna lexicon indicates biological lexicon. Mouse is a mammal of *muridae* species. In table 4.13, it is written "*E ba no i'usu te'u*." the bite of mouse addressed to *bolanafo*. This concept indicates subordinate or low of profile. It is exemplified from an old former thing resulting from weaknesses and uncapabilities to presenting more. This a concept of ideological dimension. Furthermore, the concept of implicitly representing uncapability of the bridegroom shown to the bride is the concept sociological dimension.



Picture 2.
Te'u 'mouse' (Muridae)

Lexicon of Social Praxis Dimension: Natural Unanimate Lexicon

Maena lyrics of wedding in Nias containing natural unanimate lexicon is also resulting from three social praxis dimension. Biological dimension analysis in this part is

rather different from biological dimension analysis containing natural animate lexicon.

Generally, biological substance is in closed relation to animate creature. In this part, biological dimension is not only illustrating the existence of one animate creature in their relation to other animate creatures but also explaining the existence of animate creatures in relation to unanimate creatures. It is biological dimension of language circumstances investigating the existence of animate elements and unanimate elements since nature does not concern only at animate creatures but also unanimate creatures. To discuss more about metaphorical lexicon of social praxis dimension realized in *Maena* lyrics of wedding in Nias, metaphorical lexicon containing unanimate lexicon (abiotic) are illustrated.

- 4.21 *Wa mi sui hili zi hai*
katawaena (D1, K5)
 INTR you (PLURAL) circle mountain swallow
 That you went circle over the mountains, o, wallet

In datum 4.21, the use of unanimate lexicon *hili* 'mountain' is indicated. This kind of unanimate lexicon indicates container *gunung* (mountain) which is in line row-mountains exist in Nias Island. The use of the container *hili* in the arrangement of *Maena* of wedding in Nias is belonging to biological dimension. Furthermore, ideological dimension in this lexicon appears on the concept of implicitness. Datum 4.21 indicate a concept of seriousness that can be seen on the use of the container *hili* lexicon pre-modified by container *sui* (go circle). This concept conveyed using unanimate lexicon *hili*. This kind of concept indicates sociological dimension.



Picture 3.
Hili 'mountain'

CONCLUSION

This research is an investigation on *Maena* lyrics of wedding in Nias studied using structure of language theory of Quirk (1985)

and dialectical ecolinguistic theory by Bang dan Døør (1993). It yields on two findings. The finding must be the distribution of information of metaphorical lexicon realized in *Maena* lyrics of wedding in Nias, ecolinguistics study to the readers.

The findings obtained from this research can be elaborated as (1) Natural lexicon (animate and unanimate) realized in *Maena* lyrics of wedding in Nias is belonging to grammatical category, such as nouns. Natural lexicon of grammatical category of nouns consist of 26 lexicon. They are classified into two types lexicon, namely animate and unanimate lexicon. Animate lexicon is classified into two, such as flora lexicon consisting of 12 lexicon and fauna lexicon consisting of 9 lexicon. Unanimate lexicon consists of 5 lexicon. (2) social praxis dimension in *Maena* lyrics of wedding in Nias is indicated by certain pattern orientation. Biological dimension is indicated by the use of lexicon in the lyrics. Ideological dimension is indicated by concepts formed from faithful meaning of *Maena* lyrics. Sociological dimension is indicated by concept deliverance through the lyrics of *Maena*.

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