

## TRADITIONAL MEDICINAL TREATMENT NIJO ON LIO ENDE FLORES ETHNIC: ECO-LINGUISTICS PERSPECTIVE

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### ABSTRACT

*The article aims at giving explanation and describing the environment language phenomenon on Lio Ende Flores ethnic. It relates to the traditional medicinal treatment, which is called as nijo 'medicinal treatment pray' for healing the illness of ata ro 'patient'. The study relates to ecolinguistics that describe the relationship of interaction, inter-relation, and interdependence between society and its environment. It analyzes the nijo tradition that has been done in hereditary by ancestors without learning process. In nijo tradition involves ingredients of flora and fauna describing the characteristics of nijo containing medical ingredients. It uses qualitative descriptive to describe nijo as special characteristics of Lio Ende Flores ethnic that is done by ata bhisa 'healer' who has strength and energy for healing the illness. The result of this study shows that ingredients of flora suchs as peda 'thorny pandanus', muku 'red banana' functions as healing the illness of high blood pressure and also as ru'u base 'amplification man genitals'. Besides, the fauna that functions as medicine such as taga kamba 'carabao horn' and lepe ko 'firefly' to heal various illnesses suchs as complication and other illnesses. Nijo text also can function as healing the illness suchs demi doli miu soli demi take miu lake meaning as the request for healing the illness of ata ro 'patient'. The text only used when praying the ata ro 'patient' and can not be used in daily conversation.*

**Keywords:** nijo, ru'u, healer, traditional ingredients.

## INTRODUCTION:

The most influential philosophical action nowadays has positioned language as the central point of view. Scholars observe language is not merely a philosophical issue but also a linguistic matters. The assumption confirmed that philosophical aspects basically related to the understanding of language as medium. Attention to the language as medium relates to the meaning in the era of 20<sup>th</sup> century. What made the speech or utterance has meaning, and what made something has meaning, are not only related to language, but also as the problems in philosophical theories (Gibbons, 2002, p. 120).

In the time of development of science and technology, the culture with human being always use anything in the environment for fulfilling their needs, either in material or non-material aspect. Besides as fulfilling their needs, they use the language as the identity of each ethnic. The richness of Indonesian languages can be seen particularly in the language in the ethnical vicinity of Lio Ende Flores (LEF), East Nusa Tenggara (NTT) Province. The variety can be seen from the lexicons related to the environment. The fact of meaning and function of environment conservation, especially for farmer or sellers, support the study of environment science, and mainly for human ecology and culture ecology. In environment science aspect with human, plant, and animal resources, noted and symbolized in verbal form of word, utterance, and proposition. Likewise, it refers to the description of the plant taxonomy, mainly potential and prospective medical plant. All knowledges of living things in the environment were selected naturally over the course of time. What is planted and used, and even sold basically are the inheritance of ancestors (Mbetse, 2008, p. 17).

Based on the above views, one of the characteristics of Lio Ende Flores ethnic in praying *ata ro* 'patient' is *nijo* 'medicinal treatment pray' traditionally. *Nijo* is oral text containing the strength and energy that is spoken by only certain people, namely *ata bhisia*, 'healer'. The strength is inheritance of ancestors and medicinal treatment instructions given through *nipi* 'dream' like the kinds of plant used for ingredients. This study aims at giving explanation and describing the characteristics of *nijo* containing medical ingredients on Lio Ende Flores ethnic based on ecolinguistics aspect in the variety of lexicons related to flora and fauna.

Besides *nijo*, the ingredients for medicinal treatment is the oldest way in keeping the health that has been inherited by ancestors. Traditional medicinal treatment used by all ethnics in all areas in Indonesian, mainly in Lio Ende Flores (LEF), East Nusa Tenggara (NTT). The way of traditional medicinal treatment is the most effective method in using the ingredients of flora and fauna. Each life in the world has same life value, so it must be saved and kept. It is based on the morality of life, either in human being or others. Since it has value, it must be protected and kept (Keraf, 2010, p. 66). Based on the view, each plant has value and advantage based on the belief of society. Each ingredient has chemical substance that has effect to human body and it is used traditionally. The people believe that by using traditional medicinal treatment like *nijo*, it can heal various illnesses, either medical or non medical aspect. Medicinal treatment ingredients of flora and fauna used as main health keeping, so it is called as traditional medicinal treatment. The speakers of Lio Ende Flores still keep tradition or culture since it can be reached and easy to get, without side effects, and it is effective. It has been entrusted that the traditional medicinal treatment can heal various kinds of illnesses since long time ago.

Based on the explanation above, it can be said that traditional medicinal treatment has been used by people in the ancient time. According to the native key informant, the tradition is inherited in Lio Ende Flores ethnic until now (an interview with a local medicine man). In the ancient times, most people are farmers and live in rural area, and they are far from hospital. So, the way to keep them health or to heal the illness is using traditional medicinal treatment. Traditional medicine is ingredients produced by specialist people who are called as *ata bhisia* 'healer'. The healer gets it in hereditary and through dream of medicinal treatment instruction. The tradition is still performed until nowadays. The people believe that using traditional medicinal treatment can heal various illnesses. Even *ata ro* 'patients', who cannot be recovered by the hospital, they can be healed by traditional medicinal treatment. It lines to (Rasna, 2014, p. 91) that medicinal treatment need not only knowledge but also skill to make appropriate ingredients. The ability of healer in making appropriate ingredients from flora or fauna is a special skill. Besides, (Ratna, 2010, p. 141) states that the healer who make ingredients some natural substances shows the low role for other people in using the plant. If it is true, it is not difficult to understand that the participation of other people in making the ingredients do not give good effect or much advantage.

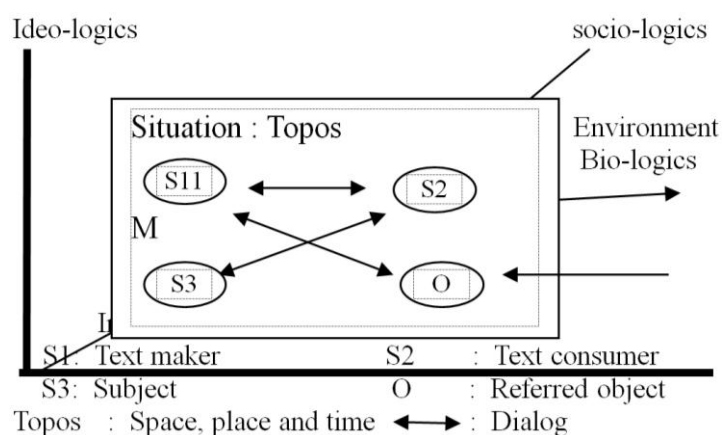
There are two types of healer; a given healer and a learned healer. A given healer is naturally gift the knowledge of healing, while a learned healer gets the knowledge by leaning from a teacher or a senior healer. In Lio Ende Flores, the given healer called *ata bhisia* or *bhisia mali*, means traditional healer. The healer formulates ingredients, *nijo*, which are based on the standard operating procedure (SOP). The knowledge of *nijo* cannot be known by others because it is a special charisma given by the ancestors through dream. The gifts will not be

obtained from the natural learning. If it is obtained from learning process, it will not be long maintained. In relation to the *nijo* text, it has effect to decreasing knowledge and skill about traditional ingredients medicine and decreasing of terms related to traditional medicinal treatment. (Rasna, 2014, p. 91).

Discussion of traditional medicinal treatment basically relates to ecolinguistics since it explains the inter-relationship among language with human thinking and multilingual communication with ecology parameter, namely interaction interrelationships, *environment*, and *diversity* (Fill, A & Muhlhausler, P, 2001, p. 1). Ecolinguistic theory is based on principle of interaction, interrelationship, interdependence, and diversity. The form of interaction of physic and social environment or language and culture can be seen from the level lexicon interrelation, while the form of diversity can be seen from the various lexicons in a certain language. It is used to investigate the variety of lexicon in the certain language. It is used to look at the variety of lexicon in human mind, in real community, language system, and interrelationship among speakers. According (Fill, A & Muhlhausler, P, 2001, p. 6) the variety occurs since the factors of environment adaptation, while Glausiusz states that the variety of language (lexicon) occurs since the evolution process.

Bang & Door stated that linguistic theory constitutes the relationship between ecology that reflex human and problems in language phenomena (1996, p.10a). Linguistic theory is also ecology theory, a ecology approach that investigates study object in the relationship with environment as relational study (1996, p.10b). Bunsdgraard and Steffensen in Lindo explained that ecolinguistic is study of interrelationship of the dimensions of biology, sociology, and language ideology (Lindo A. V., 2000, p. 11)

In picture 1.1 presents interrelationship among three dimensions: biology, sociology, and language ideology.



Based on picture 1.1 above, it can be explained that S1 is text maker, namely writer or speaker, S2 is text consumer, namey interlocutor or reader, S3 is subject or anonym category as socio-cultural constituent, and O is referred object in communication. Dialog of those constituents is signed by symbol „↔“, that occurs in TOPOS (space, place, and time), with background of three social practice dimensions, namely ideology, sociology, and biology. The three dimension constitutes ecology of language.

It lines to (Rasna, 2014, p. 194) if the language has a few speakers or if the usage is lesser, the language will be shifted or changed from dominant language. If the phenomenon occurs for long time or continuously, the lexicons of the language will be extinct and new terms are created. It occurs since the weakness of lexicons to be maintained. So, it is afraid that if the medicinal plants are not used again by young generation, the knowledge of treatment may get lost. It thus need documentation, analysis and deep development from ecolinguistics perspective, so the knowledge of Lio Flores ethnic in relation to language will not be extinct.

Based on the explanation above, the problems of this study are, how the flora and fauna in traditional medicinal treatment on Lio Ende Flores ethnic are used and what are the *nijo* texts of traditional medicinal treatment on Lio Ende Flores ethnic. The problems can be solved through 1) collecting ingredients data of flora and fauna, and the use it in medicinal treatment, 2) analyze the traditional medicinal treatment *nijo* text having healing meaning.

## METHODS:

The object of the study is *nijo* text, traditional medicinal treatment prayer. The language phenomena on Lio Ende Flores ethnic was investigated through qualitative descriptive approach. The concept of qualitative methodology refers to the concept of phenonenology, epistemology as its philosophical base stating the

knowledge object is not only on empirical data, but also covers the perception of thinking, willing, and belief about something out of subject or *aphostheorioric trancedent* thing (Muhadjir, 1996).

Further, besides phenomenology epistemology, it has interpretive practice approach having some subjective assumptions about real experiences and social pattern (Husserl, 1970). Husserl states that knowledge is always based on experience. The relationship between perception and its objects are not passive. Besides, the human beings are aware about the objectives. It emphasizes that awareness and interaction form each other. Besides, social science should emphasize the way of life, namely experience of someone and how it is created. Objective perspective is the only guarantee that has to be preserved so that the world of social reality world cannot be replaced by the fictitious one. In this view, objectivity is one principle that should be attended when the researchers use social objects. The focus of this study is on the way people is connected to the experiential objects known by the healer. In this case, the traditional medicinal treatment and the *nijo* text is a private experience that cannot be shared to the other people.

Study of *nijo* text on Lio ethnic is an attempt to get qualitative data with an aims at describing and analyzing lexicon of flora and fauna as ingredients in *nijo* on Ende Flores ethnic. The utterance of traditional medicinal treatment spoken in local language and followed by its translation based on text. The data collection is performed through interview to informant (a healer) who often use traditional ingredients and *nijo* in traditional medicinal treatment. Besides, the informant in this study are few users of the language in Lio Flores ethnic. Deep interview is conducted repeatedly to find out much vocabularies as wanted data. The interview is done both structurally and unstructurally using elicitation technique (Samarin, 1988, p. 193). The interview method used collected data based on the purpose of study. The researcher used structural interview to get data about traditional medicinal treatment. In the practice, the interview is controlled by the researcher to achieve the purpose of the study. If the researcher want to get more information, it is done through unstructural interviews. The researcher tried to get *nijo* text from *ata bhisa*, the healer, orally.

This study used inductive method, namely analyzing data and taking a conclusion. Qualitative data analysis was post data collection. It aims at giving description systematically, factually, and accurately about data and its relationship with objects. It used to find out the truth from informants. (Miles & Huberman, 2007) state that analysis is done interactively and countinously.

## RESULTS AND DISCUSSION:

Based on the data collection, there are some results comprises of traditional formula of remedies and text of prayer which are applied for healing or medicinal treatment.

### Flora Treasure and Traditional Medicinal Treatment, *Nijo*:

Flora treasure has much advantages, one of them is traditional ingredients for healing various illness. Lexicon of traditional medicinal treatment that is used to heal various *ru'u* 'illnesses' has external referential meaning and can be seen clearly. Some medicinal treatment ingredients on Lio Ende Flores ethnic, with *nijo* can be seen below.

#### (1) *Lexicon Peda* 'thorn pandanus' (*Pondanus tectorius*)

*Lexicon peda* 'thorn pandanus' morphologically has basic form and as nominal category. Semantically, *lexicon peda* has external referential meaning that refers to kind of plant, thorn pandanus that often found in side cost and river. From ideology dimension, *lexicon peda* is available in cognitive of Lio Ende Flores ethnic. The reason is the form of *peda* is available, but not all people know the advantage of it. Besides, the kind of *peda* known through dream and also the place where it live. Biology dimension of *lexicon peda* has thorn leaves and hanged root. Most people in Lio Ende Flores ethnic believe that the ingredients has usefull if it is done with certain own way. The process of taking *peda* as medicinal treatment may be done with certain ways, namely (1) must follow the way of life of *peda*, (2) when cutting should not be known by other people, (3) give permission to the owner of plant, (4) throw the result of first cutting for the owner of plant. The procedures believed to make *ata ro* 'patient' can be healed without challenge. The advantage of *lexicon peda* depend on the part of plant used as medicinal treatment. It also depend on the closeness of relationship in hereditary in social life (social dimension). It also can be used for illness of *ru'u base* 'amplification man sex' and swollen of part of body. The ingredient process is done with certain process and *nijo* who is conducted by *ata bhisa* 'healer'. Based on the belief of society, kind of *peda* has hanged root. It is believed that it can be used to heal all illnesses. *Nijo* text can be used generally to ask healing, as in the example below.

*embu mamo kukajo*  
 grandparents great-grandparents ancestors  
 ancestors  
*nitu pa'i tana watu*  
 genie genie land stone  
 natural controller  
     *ro ji'e baja keku*  
     ill heal ill heal  
 'Please heal it'  
*demi doli miu so'i*  
 If wrong you responsible  
 'If there is a fault, please responsible'  
*demi take miu lake*  
 if hide you look for  
 'if it is hidden, find out'

The *nijo* text has healing meaning for *ata ro* 'patient' and apologize for fault as in the sentence *demi doli miu so'i* 'if there is a fault, please forgive him/her. Besides, to get the ingredients, it has the way of cut called as *bhando*. *Bhando* is the way of cutting with position from under to above directions. It is believed that the illness can be healed totally since the net has been cut. The way of cutting with *bhando* shows the first process of healing of *ata ro* 'patient'.

**Lexicon Muku 'banana' (*Musa paradisiacia*):**

Morphologically, lexicon *muku* 'banana' is basic lexicon and nominal category. Semantically, lexicon *muku* 'banana' is biotic and can be seen clearly. On ideology dimension, it is available in the society though. The lexicon *muku* 'banana' is available in the society life and used as ingredients to heal the illness of people.

On biology dimension, *wunu muku* 'banana leaves' is green when it is productive, and become yellow brown when it is not productive and certain advantages. Lexicon *wunu meta* 'green leave' has economic value like as rice parcel and other packings. Lexicon *wunu tu'u* 'dried leaves' is compound and nominal category. Related to *wunu muku* 'banana leaves', there is the fact that there is interaction and interdependence between leaves and Lio Ende Flores ethnic, since they need each other.

The advantage of *wunu muku tu'u* 'dried banana leaves' for healing is to clean the dirty blood pascapartus. The water can be used as drinking before using for bathing. Besides, it is used to heal the high blood although it has not been proved yet medically. Bunsdgraard and Steffensen states that ecolinguistics is a study of interrelationship among dimensions of biology, sociology, and language, (Lindo & Bunsdgaard, 2000, p. 11) There is interaction, interrelationship, and interdependence between environment and society (sociology dimension). Further, *esa muku ngura* 'banana fruit' in traditional medicinal treatment used to heal *mba* 'stomach illness'. Biologically, *esa muku ngura* 'banana fruit' is the kind of *muku* that has not been consumed yet. On ideology dimension, the lexicon has been available in society cognitive. The lexicon *esa muka ngura* 'young banana fruit' has much advantages. It can be used to heal stomach illness and it has been proved. It also needs a belief that the illness can be healed.

Furthermore, *koko* 'banana stem leather' also can be used as traditional medicinal treatment. Lexicon *koko* 'banana stem leather' biologically is green and used fast. It is very practice used before medicinal treatment. *Koko* is very effective and practice to stop *ra* 'blood' to the wound. The way is rob the banana stem leather and put in the wound. It has been known most of people as the first aid. Lio Ende Flores ethnic believes that by putting the banana stem leather on the wound, it can stop the blood come out from the wound. The use of *koko* included as social aspect since it is used in the society life. The water of the banana is also fresh (biology dimension).

Other part of banana plant used is *ae muku* 'banana water'. Semantically, it has the relationship of external referential meaning. Biologically, the banana stem has high water degree and it can be used to heal hypertention. It has been done by the society since in the ancient people. In last time, the society has lacks of water, so they take water from banana stem. Although the water is astringent, it is still used as drinking and cooking. By using *ae muku* 'banana water', the people in the last time always get health and avoid from the hypertention. The use of *ae muku* included as social aspect since it is used in the society life.

Besides *ae muku*, there is lexicon *kamu muku* 'banana root'. Sociologically, the people use *kamu muku* to handle the toxin in the body, heal the typhus, clean the heart, and heal the wound. The use of *kamu muku* only

known and done by certain person. It is done since it has been proved can heal the patient. Before the ingredients is drunk, it is done *nijo* ‘medicinal treatment pray’ to ask to the *Du’a Ngga’e* ‘Creator God’, *embu mamu* ‘ancestors’ to taste the ingredients to make the illness can be heal. *Nijo* text can be said by every person when asking the heal as in the examples below,

*Du’a ngga’e ghe*ta wawo *ji’e*  
 God Allah KONJ above good  
 ‘The great good God’  
*ghele ulu raka eko*  
 KONJ head up tail  
 ‘Natural controller’  
*ro jie baja keku*  
 Sick good serious condition heal  
 ‘Please heal’  
*boka ki bere ae*  
 cut tall flow water  
 ‘Cut and lose by the water’

The part of *nijo* text contains the asking of healing patient. *Nijo* text can be used by every people with belief that the illness can be handled. *Ru’u* ‘illness’ supposed like as tall and water, it cut like tall and loss or flow like water.

**Feo’candlenut tree’ (Aleurites moluccana):**

Lexicon *feo* ‘candlenut tree’ morphologically is basic form and nomina category. Semantically, lexicon *feo* can be seen clearly and referes to a kind of tree, in which the fruit has hard leather with much oil, and used for food powder. *Feo* is categorized as long time tree, and the fruit used as traditional medicine ingredients and the stem used in house building.

In the last time, the fruit of *feo* used as light tool when there was not been electric yet. *Feo* has also economic value, like *esa* ‘fruit’ *rada* ‘dried branch’ used as fire-wood. The form of fruit *feo* is *moja*, ‘oval’, the leather is black and hard (*kana mite*), the substance is yellow with two parts. Lexicon *moja* is basic from and nomina category, *kana mite* and *isi kune* are compound. *Feo* used as traditional medicinal treatment which is conducted either with or without through *nijo* ‘medicinal treatment pray’ by certai person, ‘*ata bhisa*’ ‘healer’. Based on ecology category, lexicon *feo* is very useful for the society life like as health ingredients, economic value, and food powder.

Based on sociology dimension, *feo* used as traditional medicinal treatment ingredients, namely for *esa* ‘biji’ as illustration below.

**a. Ru’u Base ‘amplification the sex’:**

Lexicon *Ru’u base* is adjective and compound, namely *ruu* ‘illness’ and *base* ‘amplification sex’. Semantically, *ruu base* is one of kinds of illness with amplification of sex. The way of making is by dividing ‘*pati mbi’a*’ ‘out leather of *kana feo*’ in the complete form, round (*moja*). It then burnt ‘*tunu*’, until it has black color. After that, make it cold. *Feo tunu* ‘burnt candlenut’ is prayed with *nijo* text as follow.

*Embu mamu kukajo*  
 Grandparent great-grandparents ancestors  
 Ask to the ancestors  
*kema dosa no ndu’a.ndu’a*  
 work sin with individually  
 The fault has been done  
*pati ji’e sai*  
 give good has  
 ‘please, heal!’

In general, *nijo* text has meaning to ask to the ancestors in order the *ata ro* ‘patient’ can be healed. The prayed *feo* is rub on the stone to create oil. After that, it put ‘*lali*’ at the illness with one direction in several times

wholly. It then waited until dried and be sticky like glue to throw dirty liquid from the sex. It may be done several times, and the illness can be healed. It needs long time and done patiently, especially for the patient 'ata ro' (sociology dimension). It is also done carefully. It may use a help tool like *bele manu* 'chicken leather' to make the virus is not contagious to the healer.

b. *Wija* 'tenderloin/washing body'

Lexicon *feo* 'candle nut' also used to make *wija* 'tenderloin' on the children who fall and has illness on their body. The process first is preparing seven *feo*. Lexicon *Feo* can be done with process of *gewu* 'mix submerged rice'. From social dimension, *are* 'rice' and *feo* 'candle nut' are refined and then put (*lali*) on the part of body that has a sick. It can heal and make the sick loss. *Lali* tradition has been done since in the last time until now. To make the tenderloin is not free, it covered with cloth for 15-20 minutes. It can smoothen the blood flow. *Nijo* 'medicinal treatment pray; for healing like as follow.

*miu pati sai wunu kaju to minu mogo*

2 JMK give has leaf tree for drinking swallow

'Give ingredients for drinking'

*pati sai wunu kaju to wija lali*

give PART leaf tree KONJ washing body

'Washing body with leaves ingredients'

*lai mbeja si ru'u leka teba kai*

take all has illness KONJ body 2JMK

'Take all illnesses in the body'

*baja kai mae nala*

heavy 2JMK don't long time

'The illness is only in the moment'

*Nijo* text has meaning to make the illness loss. Besides, it has a request to make the blood in the body flow well and make the body become fresh. In addition, fauna is also has advantages like as traditional medicinal treatment ingredients .

### Fauna Treasure and Traditional Medicinal Treatment *Nijo*:

Fauna treasure on Lio Ende Flores ethnic may be used in traditional medicinal treatment. The kinds of fauna used to heal the illness can be seen in the illustration below.

#### (1) *taga kamba* 'buffalo thorn':

*Taga kamba* 'buffalo thorn' as symbol of strength on Lio Ende ethnic in addition as traditional medicinal treatment ingredients. *Taga kamba* has external referential meaning that refers to abiotik. *Taga kamba* only used by certain person like *ata bhisa* 'healer'. It is done by using certain procedure. Every *ata bhisa* 'healer' has specific way that can not given to other people. Although, he/she can give information to heal someone who is sick. Medicinal treatment using *taga kamba* may be used either for medical or non-medical illness like as the result of fault in breaking the law. Besides, *nijo* text can not be given to others. It is as inheritance from the ancestors since there is not any social group and government who give attention to *ata bhisa*. *Nijo* text will be appearing when praying the patient, and it is only used to be heard. What can be seen is only the action of medicinal treatment like, (1) put the rice on patient forehead, and (2) commonly, *nijo* text can be seen in the following utterances.

*demi doli miu soi*  
if fail/coil 2JMK take

'The fail/coil is lose

*demi take miu lake*

if endured 2JMK open

'If it is endured, please open'

*demi taka miu langa*

if be sticky 2 JMK remove

'if it is be sticky, please remove'

Based on the data it can be concluded that using *nijo* text, either by *ata bhisa/bhisa mali* or patient, can imagine all illnesses in the body and try to throw it. It is done seriously and several times without tired, and the illness of the *ato ro* then can be healed. Besides, it can be done by saying *demi take miu lake* 'if it is endured, please open'. The *nijo* text has high ideology, in which all illnesses can be healed if it is done seriously and belief. With full and complete belief, using *nijo* text and traditional ingredients has significant effect to the *ato ro* 'patient'. It thus needs the belief for both the healer and patient.

Kinds of fauna also can be used as traditional medicinal treatment ingredients. It includes biotic and abiotic. Kinds of fauna that can be used to heal the illness can be seen in the illustration below.

## (2) *Lepe Ko* 'Firefly' (*Photuris lucicrescens*):

Lexicon *lepe ko* 'firefly' may be used as ingredients for traditional medicinal treatment. Morphologically, lexicon *lepe ko* 'firefly' is compound and nomina category. Semantically, it has external referential meaning that refers to kind of insect that has a light and can be seen clearly in the night. In ideology dimension, *lepe ko* 'firefly' has been available in society cognitive, particularly for old man. The light of *lepe ko* plays role as signs of danger or warning for their species from eating one another. Lexicon *lepe ko* has been available on cognitive aspect in the terms of form and function. The young generation knows *lepe ko* but they do not know the physical form, rather than only watched on TV or social media. In the last time, it has always been seen in the night, particularly when raining. The increasing of science and technology and more chemical substances make *lepe ko* can not live in long time. *Lepe ko* can be used as traditional medicinal treatment ingredients, particularly to heal illness in the ear. The way is catching *lepe ko* and then put it in the ear to someone who is sick. When the dirt of the ear is removed, *lepe ko* will go out and re-fly.

Every *nijo* 'medicinal treatment pray' has the strength with using the environment language. It has effect to the language and kind of ingredients used. It lines to Usman (2009:304), that there are three elements of healing in traditional way, namely (1) someone who has magic strength, (2) the way of healing, an effort of someone to heal patient with spiritual ability and skill, and (3) the healing instrument in the forms of flora, fauna, and other things. The three elements of traditional ways can not be used in the process of healing for medical aspect.

## CONCLUSION:

Lio Ende Flores ethnic believes that by using medicinal ingredients traditionally with *nijo* 'medicinal treatment pray', it has strength, power, and energy for healing. *Nijo* is not used in daily conversation, but only at the time of praying *ata ro* 'patient' by healer. Besides, it uses ingredients from flora and fauna with medical virtue as believed by the society. It thus needs documentation of *nijo* 'medicinal treatment pray' to make it still kept and maintained.

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