

LEXICAL AND SOCIAL MEANING OF MARITIME PURE ORAL TRADITIONS OF THE BIAK TRIBE: ETHNOLINGUISTIC PERSPECTIVE

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Abstract

The Biak tribe in Papua has a close attachment to the sea, which is reflected in maritime oral languages and traditions. This tradition serves not only as a means of cultural inheritance but also as a social, spiritual, and ecological guide in the lives of coastal communities. This research aims to uncover the lexical and social meaning in the purely maritime oral tradition of the Biak tribe through an ethnolinguistic approach. The research method uses a qualitative approach with an ethnographic design, located in Biak Numfor Regency, with research subjects in the form of traditional leaders, native speakers, and traditional fishermen. Data were collected through participatory observation, in-depth interviews, documentation, and literature studies, then analyzed descriptively. The results of the study show that the maritime vocabulary of the Biak language, such as terms for the moon, sun, stars, wind, seasons, sea, and boats, not only has a lexical meaning, but also is full of social meaning. For example, the term *wampasi* (shady season) is interpreted as a symbol of blessing, while *wambraw* (wave season) is understood as a sign of danger. This oral tradition becomes natural navigation, customary norms, and reflections on Biak cosmology that unite humans, nature, and ancestors. In conclusion, the oral maritime tradition of the Biak tribe is a local wisdom that maintains ecological harmony as well as cultural identity. However, modernization poses serious challenges, so that preservation efforts are needed through local culture-based education and regional policies.

Keywords: ethnolinguistics, oral traditions, maritime, Biak tribe, social meaning.

INTRODUCTION

The Biak tribe is one of the ethnic groups in Papua that inhabit the coastal area of Biak Numfor Regency and its surroundings. The life of the Biak people has long been closely related to the sea as the main living space as well as a source of livelihood (Rumansara, 2002; Yuliana, 2019). Historically, the Biak people were known as accomplished sailors who made contact with various regions in Papua, Maluku, and Sulawesi, even before the arrival of Europeans. Biak's strategic geographical position in the maritime trade route makes it a gateway for cultural, economic, and social interaction in the eastern region of the archipelago (Mansoben, 1995; Salim & Nugroho, 2020).

The dominance of the marine environment in the life of the Biak people is reflected in their cultural, social, and linguistic systems (Geertz, 1973; Pawley et al., 2005). Various pure oral traditions, such as myths, legends, fables, expressions, and proverbs, are the main media for inheriting maritime knowledge and values from generation to generation (Rosaldo, 1982; Yuliana, 2019). The tradition not only contains an aesthetic and narrative dimension, but also contains a lexical meaning that represents the relationship of the Biak people with the sea, as well as a social meaning that governs the norms, ethics, and harmony of their collective life. For example, in *Wor Melaut* and the Boat Sinking ritual, the language symbols used are not just verbal expressions, but a reflection of maritime cosmology, which is believed to connect humans, nature, and ancestors (Rumansara, 2002; Foley, 1986).

The Biak language, as a member of the Austronesian family, functions not only as a means of communication but also as a vehicle for the preservation of ethnic identity (Suharno, 1982; Nababan, 1991). The treasures of the maritime lexicon in the Biak language show how strong the community's attachment to the sea is. Terms related to boats, navigation, seasons, and seagoing rituals contain layers of meaning that describe the worldview of the Biak people (Palmer, 1996; Thomas et al., 2004). Thus, research on lexical and social meanings in the pure oral traditions of the Biak tribe can reveal the close relationship between language, culture, and the maritime environment (Samarin, 1967; Zaim, 2014).

Ethnolinguistic studies are relevant in this study because they focus attention on the interconnectedness of language and culture. Spradley (2007) emphasizes that the ethnographic approach—one part of ethnolinguistics—views language as an entrance to understanding people's perspectives from an emic perspective. Through ethnolinguistic studies, the pure oral tradition of Biak can be researched as a form of cultural practice that affirms the social and spiritual identity of the coastal communities of Papua (Foley, 1986; Pawley et al., 2005).

On the other hand, the current of modernization and globalization is a serious challenge to the sustainability of the Biak oral and language traditions. The younger generation tends to leave regional languages and oral literary

heritage due to the dominance of digital culture and modern entertainment (Zaim, 2014; Yuliana, 2019). In fact, the loss of oral language and traditions means the loss of part of the cultural identity of the Biak people. Therefore, this research is important to be carried out as an effort to preserve the maritime oral traditions of the Biak tribe through the exploration of the lexical and social meanings contained in it (Geertz, 1973; Rumansara, 2002).

METHOD

Research Design

This study uses a qualitative approach with an ethnolinguistic design. This approach was chosen because the main purpose of the research is to explore and understand the lexical meaning and social meaning contained in the pure maritime oral tradition of the Biak tribe. Through an ethnolinguistic perspective, language is seen as an entrance to study culture, so that oral traditions can be analyzed not only as narrative texts, but also as cultural practices that reflect the life view of the Biak people.

Location and Research Subject

The research was conducted in the coastal area of Biak Numfor Regency, Papua, which is the main area where the Biak tribe lives. This location was chosen because the people still practice maritime oral traditions in their daily lives.

The subjects of the study are traditional leaders, native speakers of the Biak language, and traditional fishermen who understand and still use maritime oral traditions, both in the context of rituals, daily communication, and sea activities.

Research Instruments

The main instrument in this qualitative research is the researcher himself (human instrument). Researchers play the role of data collectors, observers, and analysts. To support the data collection process, several additional instruments are used, including:

1. A semi-structured interview guide that contains a list of open-ended questions related to terms, lexical meanings, and social meanings in maritime oral traditions.
2. Voice and video recording tools to document the interview process, spoken word, and ritual practices.
3. Field notebooks to record the results of observations, nonverbal expressions, and socio-cultural situations that are not captured by the recording device.
4. Written documents or archives in the form of local manuscripts, customary records, or other relevant references.

Data Collection Techniques

Data is collected through several techniques as follows:

1. Participatory Observation

The researcher conducted direct observations of the activities of the Biak people, especially those related to the use of maritime oral traditions in daily life and traditional ceremonies.

2. In-Depth Interviews

Interviews were conducted in a semi-structured manner with traditional leaders, native speakers, and fishermen. The interviews focused on understanding local terms, the interpretation of social meaning, and the function of oral traditions in people's lives.

3. Documentation

Collecting data in the form of audio recordings, videos, photos, and written documents related to the oral maritime traditions of the Biak tribe.

4. Literature Study

The researcher examined the previous literature on ethnolinguistics, oral traditions, and Papuan maritime culture as material for triangulation and strengthening data analysis.

RESULTS AND DISCUSSION

The lexical and social meaning of pure maritime oral folklore of the Biak tribe

The Biak tribe, as resident of coastal areas, generally use the sea as their main source of livelihood. The urgency of the sea for the Biak tribe is seen in the use of various local contents in the form of words, phrases, or sentences that are documented through purely oral, partly oral, and non-verbal oral folklore. This study only focused on pure oral and partially oral folklore according to time, data adequacy, and researcher readiness.

Based on the results of research on the pure oral folklore and part of the oral folklore of the Biak tribe related to the maritime realm, the researcher found various terms in the form of local knowledge of the Biak people about the marine world. These terms are used to refer to marine life, marine components, natural navigation, and astronomy. These various terms occupy the sea as a source of life, a source of knowledge, and a source of culture with which the Biak language can develop. The relevance of marine biota components to the development of the Biak language is realized through the naming of all marine components, from the surface to the seabed. All types of marine life have local names in the Biak language.

Marine biota data in this study are limited to local naming that contains social meaning that the Biak people use as a standard for organizing and regulating human behavior in community life. The following is a presentation of data and discussion.

Research Data on Maritime Local Knowledge of the Biak Tribe in the Form of Morphemes

Table 1 Local Knowledge Data of the Morpheme-Shaped Maritime Biak Tribe

No.	Biak/Indonesian	Lexical Meaning	Social Meaning
1	Paik/ month	Celestial bodies that surround the Earth shine at night because they reflect the sun's light	The Biak people used the moon to divide the cycle of the seasons. The astronomical knowledge of the Biak people can be seen in the division of the seasonal cycle into 12 months equal to one year based on the position of the stars.
2	or / sun	The stars at the center of the solar system are the source of light and heat for the planets, including the Earth.	The Biak people have two terms to refer to the position of the sun, namely the rising/setting sun and the sun entering/descending/setting. The position of the sun outward from the blemish of the mountains is symbolized by a high place. This 3Sunrise is interpreted as the beginning of life or the beginning of a new life. The sunset that generally goes towards the ocean is marked by a low place and the end of the life-or-death journey.
3	Erumek/ dark blue (sea color)	A color name that refers to a shade of blue that is darker than regular blue.	The Biak people interpret the dark blue color of seawater as a symbol of shade.
4	<i>Sawakoi/star Orion and star Scorpion/ Romanggundi</i>	The star of Orion refers to the star cluster (constellation) of Orion, which is one of the most famous and easily recognizable constellations in the night sky.	Biak people can tell a certain season from the position of two groups of stars, namely the star group Orion (Biak is called Sawakoi), and the Scorpio star group (Biak is called Romanggundi). If the position of the Scorpio constellation is below the horizon, then it is time for the wind and rain season.
5		The star Scorpio is the constellation or constellation Scorpius, which is one of the oldest and most striking constellations in the night sky.	
5	<i>Wampasi/ shady season</i>	The shady season refers to a time or time when the weather tends to be calm, not scorching hot, not raining heavily, and natural conditions feel cool, shady, or peaceful.	The Biak people view the shady season as a good time to do sea activities such as fishing.
6	<i>Wambraw/ wave season/south wind</i>	A term that refers to a specific time or period of the year when large or high sea waves occur, which are often caused by strong winds or seasonal storms.	The Biak people equate the nature of the wambraw wind with the north wind, namely storms or winds that bring disaster. Blowing around August-September
7	<i>Wambarek/ West Wind</i>	The west wind is the wind that blows from west to east.	The Biak people equate the west wind with the east wind because of its nature. This wind blows in January-February. The wind blows so smoothly that it is synonymous with the shady season.
8	<i>Wambrur / north wind</i>	Winds blowing from north to south	The Biak people interpret the wambrur wind as a wind that brings disaster or

			disaster because the position of the wind is very strong, causing the sea level to be high in waves.
9	<i>Wamurem/</i> East Wind	Winds blowing from east to west	This wind blows around September, October. November. The Biak people view the eastern waters as a strong wind that blows hard but quickly fades.
10	<i>Wamires/</i> Southeast Wind	Winds blowing from southeast to northwest	Oang Biak interprets the southeast wind as a wind that brings blessings because it is shady in nature. When the southeast wind blows, there will be a very long meti or ebb or meti, and the duration of time can be one month.
11	<i>Makmandira</i> / afternoon star	Evening star is a term that usually refers to celestial bodies that appear bright in the sky at dusk (afternoon).	The Biak people make the appearance of the afternoon star or small animal a marker of many fish and also a good time to grow green beans.
12	<i>Squirrels/</i> Sampari /	The morning star is a term that usually refers to a bright celestial body that is visible in the eastern sky before sunrise, i.e., at dawn or morning.	The Biak people who go to sea use the morning star as an indicator of the direction of the land. Very bright rays help the sailor's visibility in the ocean to see the position of the land before landing.
13	<i>Saw/</i> bay	A part of the water that juts out to the mainland with a fairly wide curve, protected from large waves, and usually related to the sea or ocean.	The Biak people interpret the bay as the center of shade. Fishermen use the bay to rest or hide/take shelter from storms and big waves. Shade center
14	<i>Rars/</i> cape	A part of land that juts out into a sea or lake, forming a small tip or peninsula that juts out into the water.	The center of catastrophe. The Biak people interpret the cape as a hot, sacred, and haunted place. They say that the cape is the only ghost of the sea or evil jinn who always disturbs the fishermen.
15	<i>Risen/</i> Wave/ Waves	Water waves that move on the surface of the sea, river, or lake, usually due to wind or other activities such as currents or tides.	The Biak people do not see big waves as a disaster but instead consider them friends. The fishermen will use the help of big waves to land on the beach by counting the waves
16	<i>Swan/</i> sea	A vast and deep collection of salt water that covers most of the earth's surface, forming an ecosystem that is important for life and natural resources.	The Biak people view the sea as a second home. Therefore, they must know and be friendly with all the inhabitants of the sea and be familiar with all the turmoil they have.
17	<i>Paisem</i>	Color (boat dyes/paint)	The Biak people dye their boats with natural dyes derived from suntung ink (squid or cuttlefish), often referred to as part of a "maritime natural dyes" or "traditional marine dyes".
18	<i>Sasien/sasi/</i>	a statement of ability or pledge made in the context of the customs of a community,	The Biak people interpret it as a prohibition or closure of marine products for a certain time in a village/region. Violation of promises will be given customary punishment. This agreement is a convention and a cooperation.
19	Stilt house/anchor house/ <i>Rumbepyar</i>	Houses on the coast made on the water with support poles are made of waterproof wood.	Stilt houses for the Biak people are not just a place to live. The stilt house is a place to carry out traditional rituals, deliberations, a place for large families to gather, and a place to store boats.
20	Stilt house pole	Vertical structures that support the floor and the entire building	The place to moor boats, crab houses, shells/shells/symbols of the

		of a stilt house, so that they are raised above the surface of the ground or water.	underworld/sea/Biak cosmology, life in the ocean and land are connected by rituals. The stilt house pole is interpreted as a custom that regulates life in the ocean and land, so every new activity in these two regions needs to begin with a traditional ceremony.
21	Boat/ <i>Water</i>	Water transportation equipment, advice on fishing/feeding	The Biak people view boats as not just a means of sea transportation, and a tool for fishing. Boats for the Biak people are the second home where families gather because fishermen usually invite their children and wives to go to sea.
21	Rock/rose	Remnants or skeletons of marine corals (usually from coral animals such as corals) that have died and hardened into a solid shape like a rock	The Biak people interpret corals as a symbol of determination and persistence, never giving up, and being strong in the face of natural challenges such as storms, big waves, and difficult seasons.
22	<i>Wairon</i> /warboat	Boats used for war	The Wairon is a type of boat that the Biak people used for war expeditions (or war boats). This boat can hold 50 to 70 people.
	Waimansusu / trading boats/very large boats/manswan boats/manswan birds/cranes	The boats were large, loaded with many tribes, and were used for trading	The largest type of boat known to the Biak people. These boats are used specifically for long-distance shipping in the context of trade. This boat can load goods weighing 1,000 to 1,200 kg and 30-40 people.
23	Waikabaisa / small boat	Small boats, filled with a small number of people, were used to look for fish or for short trips.	This type of boat is specially made by the Biak people to catch fish by the beach or in the shallow sea that is not far from the shore.

Based on Table 1, the maritime local term of the Biak tribe in the form of morphemes is classified into several parts, namely local knowledge related to astronomy or astrology, customary law, coastal and ocean geomorphology, marine and coastal ecosystems, coastal human ecology or socio-coastal ecology, and natural navigation. Natural navigation is very important for the Biak tribe because it is used as a sea map and a guarantee of the safety of the people of Biak from the past until now.

Astronomy is the science that studies celestial bodies, such as the moon, stars, sun, planets, comets, and other universe phenomena (Moche, 2009). Customary law is an unwritten rule or norm of law that grows and develops in indigenous peoples, and is implemented from generation to generation as a guideline for life. According to Ahyani (2017), customary law is an unwritten norm born from the culture and traditions of the local community, which is upheld and followed by members of the community as a guideline in daily life. Coastal and ocean geomorphology is a branch of geography that studies the earth's surface forms (morphology) in coastal (coastal) and underwater areas, as well as the natural processes that shape and change these shapes (Das, 2022). Marine ecosystems are ecosystems that are located in open and deep-sea waters. Examples of marine ecosystems: open sea (pelagic); deep sea; plankton ecosystems; and pelagic and demersal fish ecosystems (Nybakken & Bertness, 2005).

Coastal human ecology is a branch of ecology that studies the mutual relationship between humans (particularly those living in coastal areas) and their coastal natural environment, including the sea, beaches, mangrove forests, and other aquatic resources (Yáñez-Arancibia et al., 2013). Coastal human ecology looks at how human activities affect the coastal environment, and conversely, how the environment affects the way humans live there.

Natural navigation is the way fishermen or sailors determine direction, position, or travel in the sea (or land) using clues from nature, without the help of modern tools such as GPS or digital compasses (KBBI online). This discussion began with the local knowledge of the Biak tribe related to maritime astronomy.

Analysis of Lexical Meaning and Social Knowledge of the Local Maritime Biak Tribe in the Form of Morphemes

The morphemic data of the maritime Biak tribe in this study are in the form of nouns or nouns. The form of nouns in the Biak language consists of basic (singular) nouns and derivative nouns. The analysis begins with maritime morphoastronomy.

Maritime Astronomy of the Biak Tribe (moon, sun, stars, wind, seasons)

1. Moon (paik)

Lexically, the word moon (noun) in Arabic is called qamar, moon, and paik, is a celestial body that surrounds the earth, shining at night because it reflects sunlight, or a unit of time that lasts between 28 and 31 days; twelve months make up one year. In Indonesian, the word bulan comes from the Malay language. The moon can appear at three different times according to natural phenomena, namely at night, in the morning or evening, and sometimes during the day (especially when the moon is close to the sun in the sky) (KBBI online, 2008).

In the Biak language, the word paik includes a basic morpheme or a single root word. Basic morphemes are self-sufficient morphemes or called free morphemes (Heuvel, 2006). The Biak people know several derivative terms of the word moon, namely dead moon, crescent moon, and full moon/full moon. Dead moon or a dark moon is an effective time to fish. Imsa fa iba, there are fish, but only a few. If it is light, the fish do not sleep but swim back and forth, so it is difficult to fish.

The social meaning of paik in the Biak language is related to local knowledge when effectively utilizing marine products, such as fishing and balobe (molo) activities, or catching fish while diving in the ocean. The word paik was relegated to the phrase dark moon and the phrase crescent moon as a clue to the sea for the Biak tribe. The phrase dark moon refers to a good time to fish for julung fish (infnairyur). The julung fish can lure many large fish, such as sharks, to get closer. Paikya insape isrebes, the crescent moon is the wrong time to lobe and not dive (molo) because there are few fish, but it can be used for fishing. Thus, fishermen can use the julung fish as a benchmark for fishing for larger fish (Mr. Mofu's informant).

2. Matahari (Or)

The sun in Biak includes basic morphemes and nouns. Lexically, the sun is the closest star to Earth, the center of our solar system, and an important object in astronomy. The sun is the main source of light and energy for the Earth (KBBI online, 2008). The sun rises in the east and sets in the west. In Biak is a singular root word or basic morpheme in Indonesian.

In astrology, the Biak people use or as a weather indicator or natural navigation. Or rya the sun looks red in the afternoon, indicating that tomorrow the sea will be shaded. Oang Biak has several local terms related to the sun, including sunrise and sunset.

According to Biak cosmology, the place where the sun rises, i.e., the east, is aligned with the high place. This is because the sun always rises or appears outward from the flaws of the mountain. While the place where the sun sets is analogous to the ocean or low place. This is because the sun is always seen setting or entering the ocean. The land is higher than the ocean. The land is the residence of the spirits of the ancestors. The ocean is where ghosts live.

In general, the social meaning or according to the Biak people, is natural navigation. Or is lowered in the phrase sun rises/outwards/rises and the phrase sun descends/sun in/sets. In particular, the social meaning refers to the cosmology and mythology of the Biak people related to the position and workings of the sun. The Biak people view the sunrise as the beginning of a new day or a new life. While the sunset is a symbol of the end of the life-or-death journey. Life starts in the morning and ends at night as the sun enters the contest. Sunrise is also used as natural navigation to determine the direction of the land when going to sea.

3. Stars (mom)

According to KBBI online (2008), "star" has several meanings depending on the context. Stars from the point of view of astronomy means celestial bodies that appear to glow at night (other than the moon), usually shine on their own because they emit light. Astronomy is the science that studies celestial bodies such as stars, planets, moons, galaxies, comets, asteroids, and other celestial phenomena. Bintang in Biak is a singular root word.

Bintang in Biak is called mak. The Biak tribe has several terms related to the stars, namely the stars of Scorpio and Orion/night star, the evening star, and the morning star (mumeser/sampari).

4. Wind (Wam)

The maritime meteorological elements of the Biak tribe in this study are related to local knowledge systems including wind and seasons. The relationship between wind and season is very close because wind is one of the elements that are affected by seasonal changes, and conversely, seasons can also be determined by wind patterns. Wind plays an important role in the change of seasons. Winds carry different air masses, such as humid air → cause rain → rainy season. Dry air → cause drought → dry season.

Lexically, wind has several meanings, namely air that moves due to natural processes and the movement of air from high-pressure areas to low-pressure areas, usually feeling cool (KBBI online). The Biak tribe knows five types of winds, namely Wambarek (West wind), Wambrur (North wind), Wamurem (East wind), Wamires (Southeast wind), and Wambraw (South wind). The local terms of the names of the wind in the Biak language underwent a process of affixation. Wam in the Biak language includes a basic/singular morpheme, which means wind, a noun class. The morpheme of wam is followed by the suffix or suffix -barek, -brur, -urem, -ires; and -braw became Wambarek, Wambrur, Wamurem, Wamires, and Wambraw. Wam + barek = wambarek; wam + brur = wambrur; wam + urem = wamuren; and wam + ires = wamures; wam + braw = wambraw. In Biak, wam is a singular root word or basic morpheme in Indonesian (Mr. Krey).

Lexically, the west wind (wambarek) in Indonesia usually blows during the western season, which is around November to March. This wind originates from the Indian Ocean and blows towards the Asian Continent, crossing the territory of Indonesia from west to east. The westerly winds often bring rain clouds and storms, which cause bad weather at sea. Traditional fishermen use the wind as a guide to the season: the westerly wind means the rainy season, which signifies the time to repair boats and nets, not to go to sea far away (Bpk Dimara, Rumbiak, Krey, Kapisa).

The north wind (wambrur) is a wind that blows from north to south or a wind that blows from the north. The north wind blows not too strongly, so it can help the fishermen to go south. The north wind blows from October to March (Mr. Dimara, Rumbiak, Krey, Kapisa).

Socially, the Biak tribe makes the five types of winds above as natural navigation. This local knowledge is also mixed with Biak cosmology and mythology, which is immortalized in some Biak folk prose and the ritual of the Boat Sinking. In ancient times, the ancestors of Biak did not use the year of the A.D. for the windy season or the change of seasons, but used natural signs. Animal behavior (migration or disappearance of animals from habitat), changes in plants (flowering or fruiting season; leaves begin to fall or new shoots grow), the color of the sky and the expanse of clouds, and the tides of seawater are examples of natural signs. For example, the Biak people see the time of the appearance of the afternoon star as the right time to grow mung beans. The color of the sky is red in the afternoon, a sign of tomorrow's scorching heat. The migration of animals from lowlands to highlands or mountains is a sign of tsunamis.

Meti wampasi is a natural phenomenon when sea level decreases or sea water moves very far from the coast (unlike low tide in general), used as a guide by the Biak people to determine the conditions of the shady season or when the southeast wind blows (wamires). In the A.D. year, it falls from May to September. This season is considered a good time to go to sea, molo, or balobe.

5. Season

The Biak tribe knows two local terms related to the season, namely Wampasi and Wambraw. These two words have a close relationship with the windy season according to the root word wam- attached to it. In this context, seasons refer to the gust of wind. In Biak, the words wambraw and wampasi are derived root words or affixations in Indonesian. The pattern is wam—pasi = wampasi/ noun + adjective from the word season + shade. This affixation forms a new class of words, namely nouns. The pattern of the word wambraw is wam—braw = wambraw. Wam season + braw- (strong/hard)/ noun + adjective. This word refers to the windy season. The process of affixation forms a new class of words, namely nouns.

Lexically, wampasi or shady season is a transitional period between the two main seasons in Indonesia, namely the rainy season → the dry season, and the dry season → the rainy season. "Shady season" is a traditional or local term used by coastal communities (especially fishermen) to refer to a time when the sea is calm, the wind is light, and the waves are small, so it is safe to go to sea. This season is also called the pancaroba season, and in the context of marine/fishermen it is often called the shady season because the sea tends to be calmer (shady) than the extreme main seasons. The duration of blowing is around April-May and October-November (KBBI online, 2008). Lexically, Wambraw or the wave season is a term used to refer to a specific period of time when the waves or waves of the sea are high and dangerous, especially for shipping and fishing activities. Wave season is a time when sea winds blow strongly, causing high waves and turbulent seas, making it risky for shipping or activities at sea. This term is often used by coastal communities and traditional fishermen in Indonesia. Waves are caused by strong winds, storms, or changes in air pressure. The duration of time is around November-March because it is identical to the western season.

The social meaning of the wambraw wind for the Biak people is the wave season, the season of disaster/disaster. Biak fishermen must avoid the wambraw season when they want to go to sea. When the wambraw wind blows, the position of the sea water will be very large. This law of causality occurs because wind is the trigger for ocean waves. When the wind blows above sea level, the friction between the wind and seawater will push the water, forming waves (waves). The stronger the wind, the more energy is transferred to the water (Mr. Dimara, Rumbiak, Krey, Kapisa). When the Wambraw wind blows, in general, sea activities are stopped. But there are also those who are still at sea. When the wind blows, the price of fish in the market becomes expensive because fishermen who go to sea can be counted with their fingers. The wind blows in the morning until evening. The morning shade night was turbulent again.

The opposite of the wambraw season is wampasi. The social meaning of wampasi for the Biak people is the shady season, the season of blessings. Wampasi is a good time to do all kinds of activities at sea, ranging from looking for fish by boat, molo (looking for fish by diving), or balobe (looking for fish or marine life on the beach). It is concluded that the Biak people view the wampasi season as a season of blessings—a symbol of tranquility and peace. Wampasi is the fish season. Many fish come along with the shady sea. On the contrary, wambraw is a season of disaster, disaster, calamity, or suffering. Thus, fishermen who go to sea in the wambraw season must be super careful of all consequences such as damaged boats and sinking boats. In general, the social meaning of wampasi and wambraw is the natural navigation of Biak fishermen to go to sea.

Maritime Local Knowledge of the Biak Peribahsa tribe

In addition to the local knowledge of the Biak tribe in the form of maritime morphemes, there are many expressions/proverbs that use marine facilities. This signifies a strong emotional bond between the Biak tribe and the marine world. The sea is the home of the two Biak people. The sea by the Biak tribe is used as a source of

local knowledge. The space of imagination and source of inspiration hone and develop the skills of a variety of oral cultures including language. All marine components, ranging from marine life, sea level, to natural phenomena, are valuable in the eyes of the Biak people. This appreciation is manifested through naming in the Biak language.

Proverbs are expressions that have received a special meaning and place in the use of language. Proverbs can be in the form of thimbles/pameos, proverbs, parables, mottoes, expressions, and tamsil/sirupa. It sometimes also implies customary laws or customary regulations. These proverbs, besides their beautiful form, are sometimes arranged in the form of poetry or rhyming forms. Sometimes it is depreciated in the form of rhymes. Proverbs contain subtle innuendos that contain advice with beautiful use of language (Bachtiar, 2004; KBBI Online 2008; Sukatman, 2009).

Characteristics of Proverbs

1. The words that make up a proverb of order or order are certain and cannot be changed.
2. Used to satirize or to embellish language.
3. The words that make up proverbs are generally regular, pleasant to hear, and have a certain meaning.
4. Formed or made based on a very careful view and comparison of the environment and events that occur or apply in people's lives.
1. It is formed with a dense and beautiful language bond unit, inherent in the mouths of the community for generations.

CONCLUSION

This research shows that the purely maritime oral tradition of the Biak tribe not only functions as a means of communication but also as a forum for the preservation of local knowledge, cultural identity, and cosmology of the coastal Papuan people. Through ethnolinguistic studies, it was found that lexical meanings in the Biak language, such as terms related to the moon, sun, stars, wind, seasons, and sea, reflect the close attachment of the community to the maritime environment. Each term does not simply refer to natural objects or phenomena, but also contains a social dimension that regulates societal norms, ethics, and survival strategies.

Socially, these oral traditions play a role as a guideline in determining the sea season, regulating collective behavior through customary laws such as sasi, and being a means of building harmony between humans, nature, and ancestors. Thus, the oral maritime tradition of the Biak tribe is a form of local wisdom that is full of functional, symbolic, and spiritual values, as well as an ethnic identity that distinguishes them from other community groups. However, this study also confirms that the modernization and dominance of digital culture is a serious threat to the sustainability of the oral traditions of the Biak tribe. If there are no systematic preservation efforts, then the younger generation has the potential to lose most of their cultural identity. Therefore, the results of this study are expected to be an important reference in regional language revitalization programs, local culture-based education, and maritime oral traditions preservation policies in Papua.

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