

FUNCTION OF THE RIPE ROTTAN AS THE MATERIALS OF FIRE-MAKING: THE TRADITIONAL APPROACH IN LANI, PAPUA HIGHLAND

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Abstracts

Lani tribe has many heritages to preserve such as traditional cook, tradition game, and the local fire-making etc. However, the local fire-making is very important to preserve to the next generation. Purpose of this research was to recognize the fire-making from the Lani tribe. The researcher took the data from elders who have grown up and the stakeholder in Lani Jaya. This research was done by using qualitative research. In collection the data the researcher did the observation, interview, and documentation. In analyzing data, the researcher used the data condensation, data display, and verifying. All in all, the result are shown that there are some things used to design the fire making: Mbirim nggaganak wumbuk wolonak (dry rattan), Yibino nggaganak wumbuk wolonak (dry wild bamboo), Eyo Inar ogobak kirik wolonak (dry wood), Tor ogobak kirik wolonak (the dry clip wood), Mbree engga wumbuk wolonak (dry leaf), Pubu engga wumbuk wolonak (dry grass), Kani ebe ngaganak umbuk wolonak (dry wood), Kani apir wumbuk wolonak (dry stalk wood), Kani enggawak wumbuk wolonak (dry branch wood), Kami engga wumbuk wolonak (dry leaf wood)

Keywords: fire-making, Lani

INTRODUCTION

The ancestors of the Lanny tribe in ancient times recognized fire as a sign of life, fire also as a sign of rescuer, fire also as a symbol, fire also as the colors of life, fire is also a source of means for the most important role in daily life in the tribal ancestral community.

The Lanny tribe had big celebrations since their ancestors, where fire was something special in this celebration, fire can help all or can complete all these activities, so that the continuity of life lasts for ages, this is a sign that fire brings good luck in life for the Lanny tribe at that time. With the presence of fire, the ancestors of the Lanny tribe could warm the body organs of newborn babies covered in blood using the power of the warmth of the fire, even the ancestors of the Lanny

tribe could cremate the bodies of their ancestors with the power of the heat of the fire.

It is also with fire that the Lanny tribe can survive the rainy season and winter, whether the blades of their body organs are touched by rain or wind, using the power of fire. so that the ancestors of the Lanny tribe could live for centuries in a good life.

Bamboo is one of the results of Abundant non-timber forests utilized by the community in the Lani tribe. The bamboo are grown both in the village and forest. According to Gouri Prajapati (2022), bamboo is the world's quickest developing wood plant. On the other word, it is mostly used by people because it didn't takes many years to produce it. The Bamboo which the ancestors used is the one grows in the forest or will bamboo. The bamboo is known as the product of the forest. It has been used for long time not only for bulding their house, stable, fance but also to make fire.

The fire-making in Lani tribe is used not only ribe bamboo but also some tools used such as dry leaf wood, dry branch wood, etc.

This research was conducted based on the traditional approach by using ripe rottan in Lani tribe through the equipment instructed by them. Besides, the reseacher conducted this research because noone wrote about this.

From the explanation above, the researcher formulates the problem of this research namely what did the ancestors of Lani tribe produce fire by using ripe bamboo. The objective of this reseach was to identify the ancestors of Lani tribe produce fire by using ripe bamboo.

RESEARCH METHOD

This research uses a descriptive method with a qualitative study as cited by Christi Agustin Malaikosa in Napius Kogoya, (2024). The researcher used descriptive method to analyze it because the data collection in this research was in the form of images and words. As the researcher explained in the previous chapter, this research discussed the semiotic fashion of the Dani Tribe in Papua highland. the subject of this research is Dani tribe in Papua highland. The researcher collected the data through some steps as cited by Sutrisno in Napius Kogoya, (2024) namely 1)

observation,, it is done sistematically through observation, recording the phenomena which is observed (Sutrino, 1987: 160). 2) interview which is done to answer the research objectives. The interview is done through the elders and the tirbe chief of Dani Tribe. 3) documentation, this techinque is by oberserving and studying documentation in the form of notes and writings. The documentation were talking photographic images.

The analyze technique used in this research are qualitative data analyses followed by the concept of Mile, Huberman dan Saldana in Halitopo (2020) suggested the analysis qualitative data into three parts such as 1). Data Reduction, it is pointed to the process of selecting, focusing, simplifying, abstraction or transformationg the data which is shown in the field notes, interview transcript, and other empirical materials. 2) Data Display, is used to make rows and colums of a matrix in the qualitative data, is should be entered in the cell to analytic activities. and 3) Withdraw of Conclution, the data is collected, reduced, and displayed the data, the researcher draw the conclusion based on the result of the research.

RESULT AND DISCUSSION

The researcher found there are some equipment used by the elders and people around Lani Tribe to make fire-making using ripe rottan.

1. Result

Table 1: Fire-making equipment

<i>No.</i>	<i>Equipments</i>	<i>Lani Language</i>
1.	<i>Dry rattan</i>	<i>Mbirim nggaganak wumbuk wolonak</i>
2.	<i>Dry will bamboo</i>	<i>Yibino nggaganak wumbuk wolonak</i>
3.	<i>The dry wood</i>	<i>Eyo inar ogobak kiri wolonak</i>
4.	<i>The dry clip wood</i>	<i>Tor ogobak kirik wolonak</i>
5.	<i>Dry leaf</i>	<i>Mbree ngga wumbuk wolonak</i>
6.	<i>Dry grass</i>	<i>Pubu engga wumbuk wolonak</i>
7.	<i>Dry wood</i>	<i>Kani ebe ngaganak wumbuk wolonak</i>
8.	<i>Dry stalk wood</i>	<i>Kani apir wumbuk wolonak</i>
9.	<i>Dry branch wood</i>	<i>Kani enggawak wumbuk wolonak</i>
10.	<i>Dry leaf wood</i>	<i>Kani engga wumbuk wolonak</i>



Figure 1: Fire-making equipment

DISCUSSION

a. *Dry rattan (Mbirim nggaganak wumbuk wolonak)*

The dry rattan (*Mbirim nggaganak wumbuk wolonak*) is used as traditional fire making. The rattan itself growing up in the forest, the rattan is make traditional matches from ancestor until now. Method of making traditional matches is important from rattan, the rattan split in half coiled, then that hank carry to home to dry it on the fire place till the rattan be dry. Hanks of the rattan enter in small traditional bag and carry it wherever they are it be their traditional matches.

b. *Dry wild bamboo (Yibino nggaganak wumbuk wolonak)*

The dry wild bamboo (*Yibino nggaganak wumbuk wolonak*), is used as traditional fire making. The wild bamboo growing up in the forest it be traditional matches. The way making traditional matches from wild bamboo is split in half coiled then it put on the fire place as the bamboo dry. And that hank put in the traditional bag to carry it as matches for cigarette, cooking food at home, and burn the result of hunt in the forest.

c. *Dry wood (Eyo inar ogobak kirik wolonak)*

The dry wood (*Eyo Inar ogobak kirik wolonak*) is used as traditional fire making, the *eyo inar* is one of the important materials made from special tree, and name of the tree is *timo*, that tree growing up by itself in the forest and drying by man in the house. The *eyo inar* is about 15 cm as easy to fill in small traditional bag.

d. *The dry clip wood (Tor ogobak kirik wolonak)*

The *Tor ogobak kirik wolonak* (the dry clip wood) is used a wedge for widen mouth of clip-on. The *tor* is made from branch of dry tree it has tapered and middle wedge around 5 cm that thing easy to enter in small traditional bag.

e. *Dry leaf (Mbree engga wumbuk wolonak)*

The *Mbree engga wumbuk wolonak* (dry leaf) is used as fire making firstly put down *mbree engga* on the ground because the *mbree engga* is important for traditional fire making. This grass grown in the forest and the leaf which already dry collect into one bond then save in the house. If there is no fire the dry grass where they save it used as traditional fire making.

f. *Dry grass (Pubu engga wumbuk wolonak)*

The *Pubu engga wumbuk wolonak* (dry grass) is used the traditional fire making, the *pubu engga wumbuk* put on the *mbree engga wumbuk*, on the *mbree engga* and *pubu engga*, put the dry rattan or dry wild bamboo then on its put the *inar* and his position hunker down and hold on it and scrape it slowly but with power a few minute smoke come out from scrape and the rattan or bamboo broken down directly blow and it be fire flame with completely.

g. *Dry wood (Kani ebe ngaganak wumbuk wolonak)*

Kani ebe ngaganak wumbuk wolonak (dry wood), is used as traditional fire making this wood take from dry tree stalk split rail put after fire flame. The *kani ebe ngaganak wumbuk wolonak* is around 2 meters because heavy to carre it from forest to home.

h. *Dry stalk wood (Kani apir wumbuk wolonak)*

Dry stalk wood (Kani apir wumbuk wolonak) is used as fire making, this dry stalk wood from branch of tree which straight it put after dry branch wood is around 1 or 2 meter. The dry stalk wood find in the forest to bond carry out to home and do their traditional cooking.

i. *Dry branch wood (Kani enggawak wumbuk wolonak)*

Dry branch wood (*Kani enggawak wumbuk wolonak*) is used as local fire making, the dry branch wood is important to flame the dry stalk wood and dry wood. The dry branch wood collect by local people in the forest and from the forest carry it to home fo make fire.

j. *Dry leaf wood (Kani engga wumbuk wolonak)*

Dry leaf wood (*Kani engga wumbuk wolonak*) is used as traditional fire making, this dry leaf wood after the fire flame come out from the dry grass fistly put the dry leaf on the flame then they put the other dry wood in that fire they do cooking food, and warm up their body because cold regions.

CONCLUSIONS

The aim of this research was to identify the equepment of fire making at Lani tribe. There are some different meaning and function used in Lani tribe such as: Dry rattan (Mbrim wumbuk wolonak), Dry wild bamboo (Yibino wumbuk wolonak), Dry wood (Eyo inar ogobak kirik), Dry clip wood (Tor ogobak kirik wolonak), Dry leaf (Mbere engga wumbuk wolonak), Dry grass (bupu engga wumbuk wolonak), Dry wood (Kani ebe ngaganak wumbuk wolonak), Dry stalk wood (Kani apir wumbuk wolonak), Dry branch wood (Kani enggewak wumbuk wolonak), and Dry leaf wood (Kani engga wumbuk wolonak).

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