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Endangered Vocabulary and Terms of Fisheries in Hulu Sungai Tengah and Hulu Sungai Utara Regencies, South Kalimantan Province, Indonesia: Sociolinguistic Perspective

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Abstract

This study aims to describe and explain the endangered vocabulary and terms of fisheries in Hulu Sungai Tengah and Hulu Sungai Utara regencies of South Kalimantan province with a sociolinguistic perspective. The theories used in this study are the endangered language theories of Krauss (1992), Ewing (2014), Sallabank (2010), Romaine (2007), and McLellan (2014). The method used in this study is qualitative descriptive research. The findings of this study showed that there are 30 endangered vocabulary and terms of fisheries in Hulu Sungai Tengah and Hulu Sungai Utara regencies of South Kalimantan province. The 30 endangered vocabulary and terms of fisheries are tamburu or tampirai or kapalaan, lukah walut, lalangit, lapak, lukah, sarakap or jambih, hampang, jabak baung, pangilar, pangilar biawan and sapat siam, kabam, sarapang, haup or haupan or humbing or hahaup or susuduk or sususuk, kalang, rimpa, tamba, ladung, bungkalang, anak wanyi, karangga or serangga or anak kakarangga, bumbung caterpillars, kararawai or kakarawai, tabuan, kalut gatah, iwak tauman, iwak pipih, iwak jalawat, iwak tembiring, mambandan, and mamair or mangacar. The 30 vocabulary are considered endangered because they are rarely used and seen by the young generation of Banjar, especially students in urban areas. However, the 30 vocabulary are still surviving and sustainable known by the young and old population in the location where it is used in watery areas in Hulu Sungai Tengah and Hulu Sungai Utara regencies.

Keywords: vocabulary; fishery terms; endangered languages; young generation; sociolinguistics

1. INTRODUCTION

The regency of Hulu Sungai Tengah and Hulu Sungai Utara in South Kalimantan province have residential areas around the river. The location of this study are residential areas in Hulu Sungai Tengah and Hulu Sungai Utara regencies which are located on the right and left banks of the road and built on watery land. This leads to their lives being close to catching and keeping fish around the house. The activities of catching and keeping the fish are carried out traditionally by the locals. Fishing and fish farming tools are in front of and next to people's homes in Hulu Sungai Tengah and Hulu Sungai Utara regencies of South Kalimantan province. It attracted the interest of researchers to find out the names of fishing and fish farming tools carried out by residents in Hulu Sungai Tengah regency and Hulu Sungai Utara regency of South Kalimantan province. Therefore, this study is focused on finding endangered vocabulary and terms of traditional fisheries in Hulu Sungai Tengah and Hulu Sungai Utara regencies of South Kalimantan province.

Previous studies related to vocabulary and fishery terms in Hulu Sungai Tengah and Hulu Sungai Utara regencies have not been conducted by researchers. Existing research has been conducted by Prasetyo (2006), Prasetyo (2008), Effendi (2017), Rais, Wulandari, & Dharyati (2018) and Rafiek (2021). However, their study did not examine the endangered vocabulary and terms of fisheries. According to Prasetyo, in Hulu Sungai Utara Regency there are names of fishing equipment such as hampang, pengilar, lukah, luntak,

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rengge, and nylon wire (Prasetyo, 2006). The names of fishing equipment are used by the community to catch river fish such as biawan, gabus, kapar, karandang, saluang, betok, sepat, baung, and lais. Prasetyo in his study entitled Fishing Activities at Danau Panggang Fishing Sanctuary Hulu Sungai Utara regency, South Kalimantan found six names of fishing gear. The six names of fishing gear are hampang, pengilar, lukah, luntak, rengge, and wire (Prasetyo, 2008). Prasetyo also found many types of fish found in the Danau Panggang fishery sanctuary such as gabus fish, toman, sepat, and tambakan (Prasetyo, 2008). Not all young people today know the names of fishing gear such as hampang, pengilar, lukah, luntak, rengge, and wire. Similarly, the names of river fish such as biawan, haruan (gabus), kapar, karandang, saluang, betok, sepat, baung, toman, tambakan, and lais.

The study on Semantic Analysis of River Fauna in Banjarese Proverbs, South Kalimantan, Indonesia was conducted by Effendi (2017). In his study, Effendi found some river fauna in the form of *timpakul*, *bakut*, *baung*, *saluang*, *hundang* (shrimp), *haruan* (gabus), and *papuyu* (betok) (Effendi, 2017). Effendi's study shows that fish vocabulary is found in banjar proverbs in South Kalimantan. Not all young generations today who know the names of river fauna such as *timpakul*, *bakut*, *baung*, *saluang*, shrimp, *haruan* (gabus), and *papuyu* (betok). The study on Fish Catching and Production Activities in Hulu Sungai Utara Regency of South Kalimantan was conducted by Rais, Wulandari, & Dharyati (2018). In their study, 11 types of fishing tools were found which were divided into four groups, namely fishing group/hook and line (fishing rod buoys and *rawai baung*), trap group/pot trap (*lukah baung*, *jabak baung*, *tampirai* and *tamba seluang* (*kabam*)), group trap/barrier trap (*hampang padang*, *selambau kasa*, and *selambau sungai*), and net group/gill net (*lalangit* and *rengge*) (Rais, Wulandari, & Dharyati, 2018). The study conducted by Rafiek on Equation of Malay Vocabulary in the Animation Film of Upin and Ipin with Banjarese Vocabulary in South Kalimantan shows that there are several endangered vocabulary and fisheries terms (Rafiek, 2021). The endangered vocabulary and terms of fisheries include reed, *keli*, and puffer fish. Reed is bamboo as a fish device material or fishing rod handle. *Keli* is the name of the fish. Puffer fish is a fish that when rubbed can grow like a ball. The vocabulary and terms of fishing are not all known and seen by the younger generation now. Therefore, this study is very important to prove whether the vocabulary and term of fisheries are endangered or not?

Related to the term fishing, in Hikayat Raja Banjar found the term *malunta*. In Hikayat Raja Banjar it is said that Raden Samudra *malunta* (Ras, 1968, p. 398). *Malunta* means catching fish with nets. The above facts become a solid basis for the reason for the immediate research on vocabulary and fishery terms. Otherwise, those vocabularies and terms will be unknown to current and future generations. The vocabulary and terms of fishery are priceless cultural treasures of society. Vocabulary and the terms of fishery become part of cultural history, especially the history of cultural development in the community that lives and interacts with rivers, lakes, and other wetlands. This is in accordance with Hale's statement that to some extent there is a danger inherent to the loss of biological diversity on this earth Hale (1992, p. 1). In addition, there is also an inherent danger in the loss of linguistic diversity according to Hale (1992, p. 2).

2. LITERATURE REVIEW

2.1 Endangered Languages Theory

Endangered languages are significantly comparable to or associated with the threat of biological species in the natural world (Krauss, 1992, p. 4). Krauss (1992, p. 4) also mentions that languages are no longer learned as mother tongues by children. Krauss (1992, p. 4) states that a language is endangered because in some parts of the world we barely know what language to use, let alone how feasible each is, and some, perhaps even more, because governments generally support one language over another. The threat of a language due to the loss of language transmission from one generation to the next (Ewing, 2014, p. 12). Languages become endangered when used in fewer quantities and fewer situations (Ewing, 2014, p. 12). The loss of indigenous languages will result in simultaneous loss of cultural diversity. In Indonesia, primary endangered languages are associated with language shifts (Ewing, 2014, p. 14). There are several factors that cause language to become endangered according to Sallabank (2010). These factors are economic, cultural, political, historical, and attitude factors (Sallabank, 2010, p. 68). To preserve the language there must be careful language planning according to Romaine (2007, p. 115). Language shifts may be considered a loss of speaker and domain of use, both of which are essential to the

survival of a language according to Romaine (2007, p. 117). Preservation of language through 4 steps according to Romaine (2007, pp. 123-127). The Four Steps are a reversal of language shifts, revitalization through immersion, documentation, and ecology of language (Romaine, 2007, pp. 123-127). With regard to the ecology of language, the preservation of language requires the maintenance of speaking groups, and therefore, to reverse the death of language must preserve culture and habitat according to Romaine (2007, p. 127). Language will survive and be sustainable if there is a community to speak and send it.

Several factors that cause endangered languages on the island of Borneo were mentioned by McLellan (2014). These factors consist of external and internal factors according to McLellan (2014, p. 15). External factors causing endangered languages on the island of Borneo consist of language ecology (the influence of other stronger languages), urban migration, exogamous marriage, dams and deforestation leading to the forced relocation of communities (McLellan, 2007, p. 15). The internal factors that cause endangered languages on the island of Borneo consist of the breakdown of intergenerational transmission in the family, the diversity of dialects, namely people's reluctance to agree on standard variations, and deliberate language shifts (McLellan, 2007, p. 15). There are five strategies for revitalizing endangered languages, i.e. (1) regional language learning at universities, (2) documentation of minority languages, (3) Mother-tongue based multilingual education (MTBMLE) as a worldwide linguistic human rights movement that affirms the right of all children to be educated initially in the language in their homes, (4) website development, and (5) increased ethnolinguistic vitality (McLellan, 2014, pp. 18-20).

3. METHODS

The method used in this study is qualitative descriptive method. Researchers collect data by visiting directly to the research site. Researchers conducted interviews to collect data related to the endangered vocabulary and terms of fisheries in Hulu Sungai Tengah and Hulu Sungai Utara regencies of South Kalimantan province. In the case of analysis, the data that has been recorded, replayed at home to be typed into findings and discussions. The data found and discussed related to the endangered vocabulary and term of fisheries in Hulu Sungai Tengah and Hulu Sungai Utara regencies are equipped with photographs found in the field. The photographs are used to reinforce the research findings. The informants selected in this study are (1) Banjar natives, who know the name of vocabulary and fishery terms, (2) locals, who live permanently at the research site, (3) men and women aged between 15-70 years, (4) have articulators or speech tools including teeth that are still good and clearly heard when speaking, (6) know the meaning and function of vocabulary and fishery terms in their area, and (7) including informants selling fishing gear, fish traps, and fish bait.



Figure 1. Map of Hulu Sungai Tengah regency (Source: https://id.wikipedia.org/wiki/Daftar_kecamatan_dan_kelurahan_di_Kabupaten_Hulu_Sungai_Tengah)



Figure 2. Map of Hulu Sungai Utara regency (Source: https://id.wikipedia.org/wiki/Kabupaten_Hulu_Sungai_Utara)

To prove that the vocabulary and terms of fisheries found in Hulu Sungai Tengah and Hulu Sungai Utara regencies are endangered, the research team asked directly to 34 students from cities and regencies in South Kalimantan province. The 34 students are from Banjar tribe and speak Banjar language. The choice of 34 students was because they are native speakers of Banjarese language aged 18-21 years. 34 students consisted of 5 men and 29 women. The 34 students included the younger generation who had passed

education from elementary and secondary schools and underwent a college that mastered the knowledge of Banjarese vocabulary. The 34 students were asked 2 questions while looking at the display of vocabulary photos and fishery terms found in Hulu Sungai Utara and Hulu Sungai Tengah regencies of South Kalimantan province in a powerpoint slide. The two questions are (1) Do you know these vocabulary and fishery terms found in Hulu Sungai Tengah and Hulu Sungai Utara regencies of South Kalimantan province? Please answer whether you know them or not. (2) If you know, please write down these vocabulary and fishery terms found in Hulu Sungai Tengah and Hulu Sungai Utara regencies of South Kalimantan province. If you don't know, don't answer question number 2. The answers of 34 students who have been collected and calculated the number of know and do not know about the vocabulary and terms of fisheries contained in the Hulu Sungai Tengah and Hulu Sungai Utara regencies of South Kalimantan province. If the number of answers "know" more than "do not know" means vocabulary and the terms of fishery are not endangered. Conversely, if the number of answers "do not know" more than "know" means that vocabulary and the terms of fishery are endangered. The analysis of data in this study using an interactive model from Miles & Huberman (1992). Interactive models include data reduction measures, data presentation, and conclusion or verification (Miles & Huberman, 1992, p. 20). Interactive model steps must be sequential from data reduction, data presentation, to conclusion or verification (Miles & Huberman, 1992, p. 20). Interactive model data analysis should be based on data collection from the field (Miles & Huberman, 1992, p. 20). The data analysis in this study corresponds to the Interactive model step of Miles & Huberman (1992). This is because the data is collected from interviews and live video recording in the field, namely in the village of Danau Caramin (Hulu Sungai Utara regency), Halat village (border of Hulu Sungai Tengah and Hulu Sungai Utara regencies, Sungai Buluh village (Hulu Sungai Tengah regency), Tapus Dalam village (Sungai Pandan subdistrict, Hulu Sungai Utara regency), Amuntai market, Amuntai handicraft market, Pinang Habang village (Amuntai Tengah subdistrict, Hulu Sungai Utara regency), Teluk Masjid village (Sungai Pandan subdistrict, Alabio Hulu Sungai Utara regency), Binjai Pirua and Kasarangan villages, Labuan Amas Utara subdistrict, Hulu Sungai Tengah regency, Pasar Senen village, Amuntai, and the Baru village, Danau Panggang Subdistrict. After the data are collected, then gradually done the data reduction, presentation of data, and concluding.

4. RESULTS AND DISCUSSION

4.1 Kinds of Fishings Tool or Fishing Trap

1. Tamburu

According to Lamiah and Nurlina information in Danau Caramin village in Hulu Sungai Utara regency of South Kalimantan province, *tamburu* is used by locals to catch sepat fish and siamese sepat fish. This *tamburu* is made of wire, therefore it is also called wire *tamburu*. Based on the observations of researchers in the village of Danau Caramin, Hulu Sungai Utara regency, *tamburu* used is a *tamburu* made of wire with the sides of bamboo blades. According to Joanda Setiawan, a resident in Halat village, *tamburu* is used to catch small fish. Joanda Setiawan also stated that in Banjar, *tamburu* is also known as *tampirai*.



Figure 3. Tamburu in the village of Danau Caramin Hulu Sungai Utara regency South Kalimantan Province

(20/03/2021, Muhammad Rafiek collection)

Tamburu is a type of fish trap that is placed in the river to trap the fish that enter it. *Tamburu* in the village of Danau Caramin and Halat is made of wire with the sides given bamboo blades. According to Rukiah in Halat village, *tamburu* is also called *tamburu sapat*. That's because the *tamburu* is used to trap fish. In addition, according to Upi in the village of Tapus dalam, Hulu Sungai Utara regency, the *tamburu* is called *tamburu kawat* because it is made of wire. According to Upi, the *tamburu kawat* is used to trap small fish. According to the information of Arbainah's mother from Alabio, *tamburu* is also called *kapalaan* in Alabio. *Kapalaan* that sold at amuntai handicraft market every Thursday morning is *tamburu* or *tampirai* or *kapalaan* which made of bamboo. Maria, a fish trapping seller at Amuntai market, refers to it as *tamburu*. Please note that *the bamboo tamburu* that Maria sells at Amuntai market is higher than the usual *tamburu*. *Tamburu* or *Tampirai* or *kapalaan* is a fish trap made of rattan, bamboo blades, or counter wire. *Tampirai* in Banjarmasin is also called *tamburu* in Hulu Sungai Tengah and Hulu Sungai Utara regencies. *Tamburu* or *tampirai* is used to catch fish.

Tamburu or *tampirai* or *kapalaan* is a type of box-shaped fishing device made of wood, rattan or bamboo. The open center of the *tamburu* or *tampirai* or *kapalaan* serves as a fish entrance that will then be trapped. (<https://indonesiakaya.com/pustaka-indonesia/ikan-saluang/>).

Tamburu or *tampirai* or *kapalaan* is used to catch *sepat*, *saluang*, catfish, *kapar*, and others fish. *Manampirai* is the activity of putting *tampirai* to catch or trap fish. *Tamburu* or *tampirai* or *kapalaan* is the name of a traditional fishing tool made from bamboo blades or counter wire. *Tamburu* or *tampirai* or *kapalaan* is shaped like a heart or amor when viewed from above. At the front there is a narrow gap that serves as the entrance of the fish. The fish that have entered the *tamburu* or *tampirai* or *kapalaan* will be trapped in it and will not be able to get out again. Based on the observations of researchers, *tamburu* or *tampirai* or *kapalaan* made of wire counter shaped box, while *tamburu* or *tampirai* or *kapalaan* made of rattan or bamboo topped shaped like a heart. The function of both types of *tamburu* or *tampirai* or *kapalaan* is the same, namely to trap the fish that enter it. The research team also found many residents used *tamburu* or *tampirai* or *kapalaan* made of wire rather than bamboo blades. This is because bamboo raw materials have been difficult to get by and people who are experts in making *tamburu* or *tampirai* or *kapalaan* have been very limited or few.

2. Lukah Walut

Lukah walut is used to catch eels. According to Lamiah, Nurlina, and Arpani information in Danau Caramin village in Hulu Sungai Utara regency of South Kalimantan province, *lukah walut* is made of two types of materials. There are *lukah walut* made of wire and some are made of bamboo blades. According to Arpani, *lukah walut* is used by closing the top of the *lukah* with plastic bottle and its bottom is given a trap namely *lukah* lid so that the fish that have entered through cannot get out anymore. The activity of searching for fish with *lukah* is called *malukah*.



Figure 4. Lukah Walut from bamboo blades in the village of Danau Caramin Hulu Sungai Utara regency (20/03/2021, Muhammad Rafiek collection)

Lukah walut is an eel trap made of bamboo blades and wire. *Lukah walut* was given a cover on top and bottom so that the trapped eel could not get out anymore.

3. Lalangit

Lalangit is used to catch *papuyu* (betok), *sepat*, and Siamese *sepat* fish. *Lalangit* is made of bamboo blades given yarn or nylon. *Lalangit* is spread and shaken in the water with bait to catch fish. This was revealed by informants Lamiah, Nurlina, and Arpani in the village of Danau Caramin in the Hulu Sungai Utara regency of South Kalimantan province. The activity of finding fish with *lalangit* is called *malalangit*.



Figure 5. Lalangit in the village of Danau Caramin Hulu Sungai Utara regency (20/03/2021, Muhammad Rafiek collection)

Lalangit is made of polyethylene nylon which is transparent and smooth in color, the size of the net eye is 1.5-2 inches with a size of 1 m x 0.8 m (Azizi & Wahyudi, 2001, p. 74). This fishing tool is a special fishing tool used to catch betok fish (Azizi & Wahyudi, 2001, p. 74). *Lalangit* is used by placing it on an inclined position against the surface of the water (Azizi & Wahyudi, 2001, p.74).

4. Lapak

Lapak is a fishing rod made of nylon with a handle made of small bamboo rods baited by frogs. *Lapak* is used by the community in the village of Danau Caramin, Hulu Sungai Utara regency, to fish for *gabus* fish. To fish for *gabus* fish, residents use *lapak* while moving the bait of frogs in or on the surface of the water. According to Lamiah, Nurlina, and Arpani information in the village of Danau Caramin, Hulu Sungai Utara regency, *lapak* is made of small bamboo sticks with nylons given hooks with bait from frogs. *Lapak* is used to fishing *gabus* fish according to information Lamiah, Nurlina, and Arpani in the village of Danau Caramin, Hulu Sungai Utara regency. To fish using *lapak*, locals call it *malapak*.



Figure 6. Lapak in Danau Caramin village of Hulu Sungai Utara regency (20/03/2021, Muhammad Rafiek collection)

Lapak bait is a frog cub which is commonly called as lalak cub or kurat. Frog cubs are also called bancet or small frogs. Malapak is widely done by boys in the villages of Danau Caramin, Halat, and Sungai Buluh. That's because the bamboo rods used are short and easy to carry everywhere. In addition, in using lapak, boys can bring 5-10 lapak once they malapak.

5. Lukah

According to Rukiah in Halat village on the border of Hulu Sungai Tengah and Hulu Sungai Utara regencies, *lukah* is used to trap haruan, papuyu, nila, sepat, sepat siamese fish. Rukiah's explanation shows that *lukah* is a fish trap to trap river fish.



Figure 7. Lukah in Halat village (03/31/2021. Muhammad Rafiek Collection)

According to Solihin from Pinang Habang village, Amuntai Tengah subdistrict, Hulu Sungai Utara regency, *lukah* is used to trap haruan fish, siamese sapat, papuyu, and biawan. The fish used to get trapped in Pinang Habang village. *Lukah* which is widely used by residents in Halat village and Pinang Habang village is *bamboo lukah*.

6. Sarakap or Jambih

Sarakap is a fish trap used by sticking it into the water touching the ground. Fish that are closed or trapped will not be able to get out because they are locked in them. Once trapped, fishermen will immediately catch the fish in the *sarakap* by hand. The fisherman's hand goes through the top of the *Sarakap* to catch the caged fish. *Sarakap* is made of bamboo and rattan. The tip of the *bamboo* blade at the bottom of the *sarakap* is made sharp in order to stick to the ground firmly. *Sarakap* is used to catch large fish in the rice fields, such as sepat, papuyu (betok) and haruan (gabus) fish.



Figure 8. Sarakap for sale at Amuntai Market (03/31/2021. Muhammad Rafiek Collection)

According to Upi's explanation in Tapus Dalam village, *sarakap* is rarely used by people in his village because the depth of water in the swamp behind his house can reach as high as an adult's neck. *Sarakap* is usually used by people in shallow water because the fish to be caught is directly visible from the surface of the water. According to the information of Arbainah's mother from Alabio, *sarakap* in Amuntai is also called *jambih* in Alabio. *Sarakap* is a kind of tool to ambush fish (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p.136).

7. Hampang

Hampang is a fish steering device that is plugged into the ground in the water to direct the fish into the fish trap. *Hampang* is made of bamboo blades woven like *lampit*. According to H. Udin who comes from Alabio, *hampang* is also called *tampirai*. *Hampang* material according to H. Udin comes from bamboo.



Figure 9. Hampang (01/04/2021, Muhammad Rafiek Collection)

8. Jabak Baung

Jabak baung is a fish trap tool to trap *baung* fish. *Jabak baung* is made of bamboo that is still freshly cut down because the bamboo skin used is still green. This was expressed by H. Udin from Alabio who sells at Amuntai handicraft market every Thursday. *Jabak* means trap (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p. 130).



Figure 10. Jabak Baung (01/04/2021, Muhammad Rafiek Collection)

9. Pangilar

Pangilar is a fish trap used to trap nila, catfish, and other fish. *Pangilar* is made of rattan. According to H. Udin (the seller of the fishing equipment), the person who made the *pangilar* made it while looking at people, so it is named *pangilar*. *Pangilar* is the name of the fishing tool (Hapip, 2008, p. 134).



Figure 11. Pangilar (01/04/2021, Muhammad Rafiek Collection)

10. Pangilar Biawan and Sapat Siam

Pangilar biawan and *sapat siam* are special fish traps for trapping biawan and siamese fish. This was expressed by H. Udin, a traditional fish trapping tool seller at Amuntai handicraft market every Thursday.



Figure 12. Pangilar Biawan and Sapat Siam (01/04/2021, Muhammad Rafiek Collection)

11. Kabam

H. Udin and Arbainah's mother who sells fish traps at Amuntai handicraft market every Thursday morning informs about *kabam*. H. Udin informs that he sells *kabam* but has just been bought by people. According to Arbainah, *kabam* is also amor-shaped such as *bamboo tamburu* or *tampirai* or *kapalaan* but the upper part can be opened and smaller in size. *Kabam* is used to trap shrimp according to Arbainah explanation. *Kabam* is a type of saluang fishing device (Hapip, 2008, p. 72). Based on the explanation of H. Udin and Arbainah and banjarese dictionary by Hapip can be concluded that *kabam* can be used to trap shrimp and siamese.



Figure 13. Kabam (30/05/2021, Muhammad Rafiek Collection)

Based on observations in the field, the research team found the *kabam* used now uses a lot of wire rather than bamboo blades. This is because bamboo has been difficult to come by and traditional bamboo *kabam* makers have been very limited in number.

12. Sarapang

Sarapang is a four-eyed fishing tool. *Sarapang* is used by first paired on a long bamboo without a head as a handle. After *sarapang* so one with a long bamboo rod such as a new fishing rod can be used to spear the fish. The fish that is exposed to the spears of the *sarapang* will be directly stuck in the sharp edge of the *sarapang* eye. *Sarapang* consisting of four spearheads, there are three spear eyes related to the outside and pointed in the eye of the spear *sarapang* in the middle. *Sarapang* can be used to spear any fish. The activity of looking for fish with *sarapang* is called *manyarapang*.



Figure 14. Sarapang eye (22/03/2021, Muhammad Rafiek collection)

13. Haup or Haupan or humbing or Hahaup or Susuduk or Sususuk

Haup or Haupan or humbing or Hahaup or Susuduk or Sususuk is a fishing rod in the form of a large tangguk net and a twisted bamboo rod. Haup or Haupan or humbing or Hahaup or Susuduk or Sususuk are used to net various types of fish in the river. Haup or Haupan or humbing or Hahaup or Susuduk or Sususuk can also net large fish such as baung, patin, pipih (belida) and jelawat fish. Haup or Haupan or humbing or Hahaup or Susuduk or Sususuk are widely used in Pasar Senen Amuntai village.



Figure 15. Haup or Haupan or humbing or Hahaup or Susuduk or Sususuk (29/05/2021, Muhammad Rafiek Collection)

14. Kalang

Kalang according to H. Saidi in Amuntai is a nautical lukah. Kalang is larger than lukah. Kalang is used to trap fish in the river. Kalang can sometimes trap jelawat and pipih fish (belida). Kalang is placed tied to the banks of the river. To lift the kalang to the surface, Mr. Saidi used a stick in the form of a long bamboo and pulled a strap. If no fish is trapped, Mr. Saidi will immediately lower the kalang back into the river.



Figure 16. Kalang (21/06/2021, Muhammad Rafiek Collection)

15. Rimpa

Rimpa is a fishing net that is placed at the bottom of a river according to the size of a pond or a small river. Rimpa is stretched at the bottom of the river and left for a while to catch as many fish as possible when lifted. After a while, rimpa was then lifted up in a crowd to find out and take the fish trapped in it. Rimpa was found used by residents in pulau tambak village, South Amuntai sub-district, North Hulu Sungai Regency.



Figure 17. Rimpa (29/06/2021, Muhammad Rafiek Collection)

16. Tamba

Tamba is a shrimp trap tool used in the Baru village of Danau Panggang District, Hulu Sungai Utara Regency. Tamba is used by placing it at the bottom of the river by being tied to a bamboo or wooden stick. Before being placed at the bottom of the river, tamba is first given a small slice of coconut meat in it. The tamba was placed a short time at the bottom of the river after it was lifted to the surface to see the catch. If there are shrimp galah stuck will be taken immediately, while if there is no shrimp galah, the bait will be replaced with a new one and put back to the bottom of the river.



Figure 18. Tamba (29/06/2021, Muhammad Rafiek Collection)

4.2 Kinds of fish places

1. Ladung

Ladung is a place to put fish that have been caught. *Ladung* is made of thin bamboo blades woven like baskets. The *ladung* is made open at the top so that it is easy to insert or put fish into it. *Ladung* was found by a team of researchers for sale inside the Amuntai market.



Figure 19. Ladung for sale in Amuntai market (03/31/2021. Muhammad Rafiek Collection)

2. Bungkalang

Bungkalang is a fish basket according to the information of Arbainah's mother from Alabio. Arbainah's mother also informed that the *bungkalang* is also called by the name of *ladung* in Nagara. Maria, a seller of bamboo fishing equipment at Amuntai market said that the *bungkalang* is a *kurungan iwak*. *Kurungan iwak* is a fish cage that is caught in the form of a box and made of bamboo blades. It was delivered by Maria, a bamboo handicraft seller at Amuntai market.



Figure 20. Bungkalang (0104/2021, Muhammad Rafiek Collection)

4.3 Kinds of Baits

1. Anak Wanyi

According to Risnawati, a fish fishing bait seller at Amuntai market, anak wanyi are used for papuyu fishing bait. The anak wanyi is sold along with the nest that has been divided. *Wanyi* in Banjarese means bee in Indonesian.



Figure 21. Anak Wanyi's who was baited by papuyu fishing (03/31/2021). Muhammad Rafiek Collection)

The existence of anak wanyi bait is also strengthened by Maria, a fishing bait seller in the village of Teluk Masjid, Sungai Pandan subdistrict, Alabio. Maria called it as the anak wanyi. According to Maria, the seller of fishing baits in the village of Teluk Masjid, Sungai Pandan district, Alabio, Hulu Sungai Utara regency, anak wanyi are honey bee cubs.

2. Karangga or Serangga or Anak Kakarangga

According to Risnawati, a fish fishing bait seller at Amuntai market, *karangga* or *serangga* are used for papuyu (betok) fishing bait. *Karangga* or *serangga* are cubs and some are broods as bait for fishing. Both baits can be used to fish papuyu fish. Maria, a fish fishing bait seller in Teluk Masjid village, Sungai Pandan district, Alabio called the *karangga* as a anak *kakarangga*.



Figure 22. Karangga or serangga or anak kakarangga sold in Amuntai market (03/31/2021, Muhammad Rafiek Collection)

Kararangga are insects (Fudiat, Kawi, Durasid, & Ibrahim, 1984, p. 131). *Karangga* is (ant) *kerangga* (Hapip, 2008, p. 82).

3. Bumbung Caterpillar

Bumbung caterpillars are bamboo caterpillars or caterpillar larvae that are in bamboo rods. *Bumbung caterpillars* are usually sold in small pieces of bamboo covered in paper or banana leaves. To use *bumbung caterpillars* as bait for fishing, pieces of bamboo containing *bumbung caterpillars* are opened and stomped onto boards or soil to get out of the caterpillars. After the *bumbung caterpillars* are removed from the inside the new bamboo pieces are used as bait for fishing.



Figure 23. Bumbung caterpillars when removed from inside the bumbung (01/04/2021, Muhammad Rafiek Collection)

According to Risnawati who sells fishing baits in Amuntai market, *bumbung caterpillars* are used to fish *haruan* or *gabus*. *Bumbung caterpillars* in Amuntai market are also sold by Mas Ratu. *Bumbung caterpillars* are bamboo caterpillars.

4. Kararawai or Kakarawai or Anak Kakarawai

Kararawai or *kakarawai* are larvae and beehives used as bait for fishing. *Kararawai* or *kakarawai* there also refers to wasp larvae as baits for fishing *papuyu* (betok) and *haruan* (gabus). In the upper middle river regency, baits derived from bee larvae are called *iruan*, while baits derived from wasp larvae are called *kararawai* or *kakarawai*. *Kararawai* or *kakarawai* are usually searched and found in the bark of enau trees.

In teluk masjid village of Sungai Pandan subdistrict, Alabio, Hulu Sungai Utara regency, *kararawai* is called *anak kakarawai* or *kakarawai* by Maria, a fishing bait seller there.



Figure 24. Kararawai or Kakarawai Cubs (01/04/2021, Muhammad Rafiek Collection)

5. Tabuan

According to Maria, sellers of fishing bait in the village of Teluk Masjid Sungai Pandan subdistrict, Alabio, Hulu Sungai Utara regency, *tabuan* are bee crumbs and beehives. The *tabuan* measurements are larger than the *kakarawai* according to Maria's explanation. *Tabuan* is used as a fishing bait haruan or gabus fish.



Figure 25. Tabuan (01/04/2021, Muhammad Rafiek Collection)

Tabuan is a bee or stinger (Hapip, 2008, p. 177). *Tabuan* in Banjarese language which means bee has a reflection of etimon PAN=Proto Austronesia, namely *tabuan* (Kawi, Durasid, &Effendi, 1993, p. 17).

6. Kalut Gatah

According to Maria, the seller of fishing lures in the village of Teluk Masjid, Sungai Pandan subdistrict, Alabio, Hulu Sungai Utara regency, *kalut gatah* is a bait consisting of insects or *kakarangka* cubs mixed with rubber sap. *Kalut gatah* is used as bait for fishing papuyu or betok fish.



Figure 26. Kalut Gatah for sale in Teluk Masjid village, Sungai Pandan subdistrict, Alabio, Hulu Sungai Utara regency (Muhammad Rafiek collection)

Kalut gatah is made from *anak kakarangga* mixed with rubber sap and then given a little cooking oil and a squeeze of lime. So that the *kalut gatah* can last a long time can be stored in the refrigerator.

4.4 Kinds of Fish

1. Iwak Tauman

Tauman fish have a larger body size than haruan fish (gabus fish). Tauman fish have a different color or stripes than haruan fish (gabus fish). The length of tauman fish is also different from haruan fish (gabus fish). Tauman fish are also longer than haruan fish (gabus fish).



Figure 27. Iwak Tauman sold at Amuntai market (01/04/2021, Muhammad Rafiek Collection)

2. Iwak Pipih

Iwak pipih is a river fish whose body shape is flat. *Iwak pipih* is known as belida fish in Indonesian. *Iwak pipih* is usually cooked into *pepes*. *Iwak pipih* is also made crackers. Sometimes *iwak pipih* is also made *ampal*. *Iwak pipih* or belida fish is one type of fish that is threatened according to Wibowo & Sunarno (2006, p. 19).



Figure 28. Iwak Pipih for sale at Amuntai market (01/04/2021, Muhammad Rafiek Collection)

Belida is a type of land fish (*Notopterus notopterus*) [[metaphor: the body of belida fish resembles the shape of a thin board on a loom < MJP **balija* a type of thin board to compact weaving (on woven utensils), in Javanese *welira*; MPP **balija*, Mar *barira*; AP **balija*, Pai *vaida* (see *belera*)]] (Nothofer, 2009, p. 36).

3. Iwak Jalawat

Iwak jalawat is a river fish that becomes a fish consumption of Amuntai people at a fairly expensive price. *Iwak jalawat* is usually made *pepes*. In addition, *iwak jalawat* can also be made soup or yellow seasoning. *Iwak jalawat* can also be cooked *gangan asam*. *Iwak jalawat* can also be fried. There is also sweet sour *jelawat* cuisine.



Figure 29. Iwak Jalawat for sale in Amuntai market (30/05/2021, Muhammad Rafiek Collection)

4. Iwak Tembiring

Iwak tembiring is also called ikan lais tembiring or tabiring. Iwak tembiring is one type of large

lais fish. Iwak tembiring has sharp fang teeth. This fish has a thin elongated body and is white with a slightly dark back.



Figure 30. Iwak Tembiring for sale in Amuntai market (30/05/2021, Muhammad Rafiek Collection)

4.5 Kind of Fishing Activity

1. Mambandan

Mambandan is fishing *haruan* by using 2 fishing rods with long *tantaran* (small dried bamboo rods) from small bamboo. One fishing rod is baited by a frog and another one is given a bait in the form of duckling. This duckling serves to disturb the *haruan* or *gabus* cubs with the movement of his feet. It

will make the mother of haruan or gabus cubs angry and will peck or attack the duckling. After the fisher knows the location of mother of haruan or gabus cubs, then the fisher uses a bamboo fishing rod with bait frog. Mother of haruan or gabus cubs who feels that there is duckling that disturb their cubs will attack the duckling and at that time the fisher exchange their fishing rods into the one with the bait of frog. The mother of haruan or gabus cubs will be fooled and will eat the bait of the frog cub so that it is finally hit by a hook and caught fishing rod. This was reinforced by an informant named Zainuddin, a *pambandan* from Barabai. Zainuddin the original Barabai people stated that *mambandan* is a fishing activity haruan fish or gabus fish using two fishing rods of small bamboo long with one fishing hook baited frogs and another one is given a bait in the form of duckling.

2. Mamair or Mangacar

Mamair or mangacar is a fishing technique by moving fishing rods in the form of long bamboo rods so that the fish are lured to eat bait. Mamair or mangacar is done when the river water begins to recede. Mamair or mangacar is usually done to fish haruan fish.

10. Endangered Vocabulary and Term Fisheries in Hulu Sungai Tengah and Hulu Sungai Utara Regencies of South Kalimantan Province

To prove that the vocabulary and term fishery is already endangered in the younger generation, the research team asked 34 college students in Banjarmasin. The 34 students came from cities and regencies in South Kalimantan with Banjarese background. They are asked if they know and know the vocabulary and terms of the fishery, If they do not know, enough to give an answer do not know. But if they find out, just answer or write down the vocabulary name according to the photo shown. The results showed they were largely unfamiliar with the vocabulary and terms of the fishery.

Table 1. Endangered Vocabulary and Fisheries Terms Sequences

Endangered Vocabulary and Fisheries Terms	Know	Percentage	Do not know	Percentage	Most Endangered Order
tamburu or kapalaan	9	26,47 %	25	73,53 %	10
lukah walu t	11	32,35 %	23	67,65 %	12
lalangit	6	17,64 %	28	82,36 %	7
lapak	0	0 %	34	100 %	1
lukah	13	38,23 %	11	61,77 %	13
sarakap or jambih	4	11,76 %	30	88,24 %	5

hampang	0	0 %	34	100 %	1
jabak baung	0	0 %	34	100 %	1
pangilar	2	5,88 %	32	94,12 %	3
pangilar biawan	0	0 %	34	100 %	1
and sapat siam					
kabam	1	2,94 %	33	97,06 %	2
sarapang	5	14,70 %	29	85,30 %	6
haup or haupan or	2	5,88 %	32	94,12 %	3
humbing or					
susuduk or sususuk					
kalang	0	0 %	29	100 %	1
rimpa	1	3,44 %	28	96,56 %	2
tamba	1	3,44 %	28	96,56 %	2
ladung	3	8,82 %	31	91,18 %	4
bungkalang	4	11,76 %	30	88,24 %	5
anak wanyi	0	0 %	34	100 %	1
karangga or	11	32,35 %	23	67,65 %	12
serangga or anak					
kakarangga					
ulat bumbung	7	20,58 %	27	79,42 %	8
kararawai or	7	20,58 %	27	79,42 %	8
kakarawai					
tabuan	2	5,88 %	32	94,12 %	3
kalut gatah	1	2,94 %	33	97,06 %	2
iwak tauman	10	29,41 %	24	70,59 %	11
iwak pipih	6	17,64 %	28	82,36 %	7
iwak jelawat	4	11,76 %	30	88,24 %	5

iwak tembiring	15	44,11 %	19	55,89 %	15
mambandan	2	5,88 %	32	94,12 %	3
mamair	or 28	96,56 %	1	3,44 %	18
mangacar					

Based on table 2 above, it can be known that the order of endangered vocabulary and fishery terms based on checking directly to students by displaying the photos are (1) *lapak*, *anak wanyi*, *hampang*, *jabak baung*, *pangilar biawan* and *sapat siam*, and *kalang*, (2), *kabam*, *kalut gatah*, *rimpa*, and *tamba*, (3) *pangilar*, *tabuan*, *mambandan*, and *haup* or *haupan* or *humbing* or *susuduk* or *sususuk*, (4) *ladung*, (5) *sarakap* or *jambih*, *bungkalang* and *iwak jelawat*, (6) *sarapang*, (7) *lalangit* and *iwak pipih*, (8) *bumbung caterpillars*, and *kararawai* or *kakarawai*, (9) *tamburu* or *tampirai* or *kapalaan*, (10) *iwak tauman*, (11) *lukah walut* and *karangga* or *serangga* or *anak kakarangga*, (12) *lukah*, (13) *iwak tembiring*, and (14) *mamair* or *mangacar*. This finding reinforces Rafiek's finding that Banjarese language is rarely used by most young Banjar speakers, especially school and college age in South Kalimantan (Rafiek, 2010). In addition, these findings also reinforce Rafiek's findings which find that in the realm or domain of schools or higher education in Banjarbaru province of South Kalimantan, the use of Banjarese language began to be rarely used in daily communication (Rafiek, 2012,p.124).

This suggests that the 30 vocabularies and fisheries terms above are indeed endangered because many students do not know about them. Their ignorance is because they already live a lot in urban areas and have never seen or used such vocabulary and fishery terms in daily communication. In addition, their residence is far from where the objects and vocabulary and the term fishery are used.

5. CONCLUSION

Based on the findings and discussions above, it can be concluded that the further away the student's residence as a young generation from the location where vocabulary and fishery terms are used, the less they know. On the contrary, the closer they live to the location where vocabulary and fishery terms are used, the more they know. Students who live in urban areas that are far from fishery activities such as swamp areas and rivers, will be many who do not know the vocabulary and terms of fisheries. That's because they have never seen and used it or never seen anyone mention it and use it. On the contrary, students who live in areas where there is fishery activity, will know a lot of vocabulary and terms of fishery. This is because they have seen and used it or seen people mentioning and using it.

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**2. Bukti konfirmasi review dan hasil review pertama
(Tanggal 15 Februari 2022)**



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to me

Dear Muhammad Rafiek and H. Rustam Effendi,

Thank you for submitting your article entitled "Endangered Vocabulary and Terms of Fisheries in Hulu Sungai Tengah and Hulu Sungai Utara Regencies, South Kalimantan Province, Indonesia: Sociolinguistic Perspective". Based on the initial screening by the Editorial Board, please revise your article as suggested and re-submit it to us through this email. **Do not remove the comments from the editor in the article, and highlight your revision in yellow.** After revision is done, please submit your revision to this email address. Afterward, then we **can consider sending your article to two reviewers.** Thank you.

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Tue, Feb 15, 3:52
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to SiELE

Thank you

Endangered Vocabulary and Terms of Fisheries in Hulu Sungai Tengah and Hulu Sungai Utara Regencies, South Kalimantan Province, Indonesia: Sociolinguistic Perspective

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H. Rustam Effendi

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Abstract

This study aims to describe and explain the endangered vocabulary and terms of fisheries in Hulu Sungai Tengah and Hulu Sungai Utara regencies of South Kalimantan province with a sociolinguistic perspective. The theories used in this study are the endangered language theories of Krauss (1992), Ewing (2014), Sallabank (2010), Romaine (2007), and McLellan (2014). The method used in this study is qualitative descriptive research. The findings of this study showed that there are 30 endangered vocabulary and terms of fisheries in Hulu Sungai Tengah and Hulu Sungai Utara regencies of South Kalimantan province. The 30 endangered vocabulary and terms of fisheries are tamburu or tampirai or kapalaan, lukah walut, lalangit, lapak, lukah, sarakap or jambih, hampang, jabak baung, pangilar, pangilar biawan and sapat siam, kabam, sarapang, haup or haupan or humbing or hahaup or susuduk or sususuk, kalang, rimpa, tamba, ladung, bungkalang, anak wanyi, karangga or serangga or anak kakarangga, bumbung caterpillars, kararawai or kakarawai, tabuan, kalut gatah, iwak tauman, iwak pipih, iwak jalawat, iwak tembiring, mambandan, and mamair or mangacar. The 30 vocabulary are considered endangered because they are rarely used and seen by the young generation of Banjar, especially students in urban areas. However, the 30 vocabulary are still surviving and sustainable known by the young and old population in the location where it is used in watery areas in Hulu Sungai Tengah and Hulu Sungai Utara regencies.

Keywords: vocabulary; fishery terms; endangered languages; young generation; sociolinguistics

6. INTRODUCTION

The regency of Hulu Sungai Tengah and Hulu Sungai Utara in South Kalimantan province have residential areas around the river. The location of this study are residential areas in Hulu Sungai Tengah and Hulu Sungai Utara regencies which are located on the right and left banks of the road and built on watery land. This leads to their lives being close to catching and keeping fish around the house. The activities of catching and keeping the fish are carried out traditionally by the locals. Fishing and fish farming tools are in front of and next to people's homes in Hulu Sungai Tengah and Hulu Sungai Utara regencies of South Kalimantan province. It attracted the interest of researchers to find out the names of fishing and fish farming tools carried out by residents in Hulu Sungai Tengah regency and Hulu Sungai Utara regency of South Kalimantan province. Therefore, this study is focused on finding endangered vocabulary and terms of traditional fisheries in Hulu Sungai Tengah and Hulu Sungai Utara regencies of South Kalimantan province.

Previous studies related to vocabulary and fishery terms in Hulu Sungai Tengah and Hulu Sungai Utara regencies have not been conducted by researchers. Existing research has been conducted by Prasetyo (2006), Prasetyo (2008), Effendi (2017), Rais, Wulandari, & Dharyati (2018) and Rafiek (2021). However, their study did not examine the endangered vocabulary and terms of fisheries. According to Prasetyo, in Hulu Sungai Utara Regency there are names of fishing equipment such as hampang, pengilar, lukah, luntak,

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rengge, and nylon wire (Prasetyo, 2006). The names of fishing equipment are used by the community to catch river fish such as biawan, gabus, kapar, karandang, saluang, betok, sepat, baung, and lais. Prasetyo in his study entitled Fishing Activities at Danau Panggang Fishing Sanctuary Hulu Sungai Utara regency, South Kalimantan found six names of fishing gear. The six names of fishing gear are hampang, pengilar, lukah, luntak, rengge, and wire (Prasetyo, 2008). Prasetyo also found many types of fish found in the Danau Panggang fishery sanctuary such as gabus fish, toman, sepat, and tambakan (Prasetyo, 2008). Not all young people today know the names of fishing gear such as hampang, pengilar, lukah, luntak, rengge, and wire. Similarly, the names of river fish such as biawan, haruan (gabus), kapar, karandang, saluang, betok, sepat, baung, toman, tambakan, and lais.

The study on Semantic Analysis of River Fauna in Banjarese Proverbs, South Kalimantan, Indonesia was conducted by Effendi (2017). In his study, Effendi found some river fauna in the form of *timpakul*, *bakut*, *baung*, *saluang*, *hundang* (shrimp), *haruan* (gabus), and *papuyu* (betok) (Effendi, 2017). Effendi's study shows that fish vocabulary is found in banjar proverbs in South Kalimantan. Not all young generations today who know the names of river fauna such as *timpakul*, *bakut*, *baung*, *saluang*, shrimp, *haruan* (gabus), and *papuyu* (betok). The study on Fish Catching and Production Activities in Hulu Sungai Utara Regency of South Kalimantan was conducted by Rais, Wulandari, & Dharyati (2018). In their study, 11 types of fishing tools were found which were divided into four groups, namely fishing group/hook and line (fishing rod buoys and *rawai baung*), trap group/pot trap (*lukah baung*, *jabak baung*, *tampirai* and *tamba seluang* (*kabam*)), group trap/barrier trap (*hampang padang*, *selambau kasa*, and *selambau sungai*), and net group/gill net (*lalangit* and *rengge*) (Rais, Wulandari, & Dharyati, 2018). The study conducted by Rafiek on Equation of Malay Vocabulary in the Animation Film of Upin and Ipin with Banjarese Vocabulary in South Kalimantan shows that there are several endangered vocabulary and fisheries terms (Rafiek, 2021). The endangered vocabulary and terms of fisheries include reed, *keli*, and puffer fish. Reed is bamboo as a fish device material or fishing rod handle. *Keli* is the name of the fish. Puffer fish is a fish that when rubbed can grow like a ball. The vocabulary and terms of fishing are not all known and seen by the younger generation now. Therefore, this study is very important to prove whether the vocabulary and term of fisheries are endangered or not?

Related to the term fishing, in Hikayat Raja Banjar found the term *malunta*. In Hikayat Raja Banjar it is said that Raden Samudra *malunta* (Ras, 1968, p. 398). *Malunta* means catching fish with nets. The above facts become a solid basis for the reason for the immediate research on vocabulary and fishery terms. Otherwise, those vocabularies and terms will be unknown to current and future generations. The vocabulary and terms of fishery are priceless cultural treasures of society. Vocabulary and the terms of fishery become part of cultural history, especially the history of cultural development in the community that lives and interacts with rivers, lakes, and other wetlands. This is in accordance with Hale's statement that to some extent there is a danger inherent to the loss of biological diversity on this earth Hale (1992, p. 1). In addition, there is also an inherent danger in the loss of linguistic diversity according to Hale (1992, p. 2).

7. LITERATURE REVIEW

2.1 Endangered Languages Theory

Endangered languages are significantly comparable to or associated with the threat of biological species in the natural world (Krauss, 1992, p. 4). Krauss (1992, p. 4) also mentions that languages are no longer learned as mother tongues by children. Krauss (1992, p. 4) states that a language is endangered because in some parts of the world we barely know what language to use, let alone how feasible each is, and some, perhaps even more, because governments generally support one language over another. The threat of a language due to the loss of language transmission from one generation to the next (Ewing, 2014, p. 12). Languages become endangered when used in fewer quantities and fewer situations (Ewing, 2014, p. 12). The loss of indigenous languages will result in simultaneous loss of cultural diversity. In Indonesia, primary endangered languages are associated with language shifts (Ewing, 2014, p. 14). There are several factors that cause language to become endangered according to Sallabank (2010). These factors are economic, cultural, political, historical, and attitude factors (Sallabank, 2010, p. 68). To preserve the language there must be careful language planning according to Romaine (2007, p. 115). Language shifts may be considered a loss of speaker and domain of use, both of which are essential to the

survival of a language according to Romaine (2007, p. 117). Preservation of language through 4 steps according to Romaine (2007, pp. 123-127). The Four Steps are a reversal of language shifts, revitalization through immersion, documentation, and ecology of language (Romaine, 2007, pp. 123-127). With regard to the ecology of language, the preservation of language requires the maintenance of speaking groups, and therefore, to reverse the death of language must preserve culture and habitat according to Romaine (2007, p. 127). Language will survive and be sustainable if there is a community to speak and send it.

Several factors that cause endangered languages on the island of Borneo were mentioned by McLellan (2014). These factors consist of external and internal factors according to McLellan (2014, p. 15). External factors causing endangered languages on the island of Borneo consist of language ecology (the influence of other stronger languages), urban migration, exogamous marriage, dams and deforestation leading to the forced relocation of communities (McLellan, 2007, p. 15). The internal factors that cause endangered languages on the island of Borneo consist of the breakdown of intergenerational transmission in the family, the diversity of dialects, namely people's reluctance to agree on standard variations, and deliberate language shifts (McLellan, 2007, p. 15). There are five strategies for revitalizing endangered languages, i.e. (1) regional language learning at universities, (2) documentation of minority languages, (3) Mother-tongue based multilingual education (MTBMLE) as a worldwide linguistic human rights movement that affirms the right of all children to be educated initially in the language in their homes, (4) website development, and (5) increased ethnolinguistic vitality (McLellan, 2014, pp. 18-20).

8. METHODS

The method used in this study is qualitative descriptive method. Researchers collect data by visiting directly to the research site. Researchers conducted interviews to collect data related to the endangered vocabulary and terms of fisheries in Hulu Sungai Tengah and Hulu Sungai Utara regencies of South Kalimantan province. In the case of analysis, the data that has been recorded, replayed at home to be typed into findings and discussions. The data found and discussed related to the endangered vocabulary and term of fisheries in Hulu Sungai Tengah and Hulu Sungai Utara regencies are equipped with photographs found in the field. The photographs are used to reinforce the research findings. The informants selected in this study are (1) Banjar natives, who know the name of vocabulary and fishery terms, (2) locals, who live permanently at the research site, (3) men and women aged between 15-70 years, (4) have articulators or speech tools including teeth that are still good and clearly heard when speaking, (6) know the meaning and function of vocabulary and fishery terms in their area, and (7) including informants selling fishing gear, fish traps, and fish bait.



Figure 1. Map of Hulu Sungai Tengah regency (Source: https://id.wikipedia.org/wiki/Daftar_kecamatan_dan_kelurahan_di_Kabupaten_Hulu_Sungai_Tengah)



Figure 2. Map of Hulu Sungai Utara regency (Source: https://id.wikipedia.org/wiki/Kabupaten_Hulu_Sungai_Utara)

To prove that the vocabulary and terms of fisheries found in Hulu Sungai Tengah and Hulu Sungai Utara regencies are endangered, the research team asked directly to 34 students from cities and regencies in South Kalimantan province. The 34 students are from Banjar tribe and speak Banjar language. The choice of 34 students was because they are native speakers of Banjarese language aged 18-21 years. 34 students consisted of 5 men and 29 women. The 34 students included the younger generation who had passed

education from elementary and secondary schools and underwent a college that mastered the knowledge of Banjarese vocabulary. The 34 students were asked 2 questions while looking at the display of vocabulary photos and fishery terms found in Hulu Sungai Utara and Hulu Sungai Tengah regencies of South Kalimantan province in a powerpoint slide. The two questions are (1) Do you know these vocabulary and fishery terms found in Hulu Sungai Tengah and Hulu Sungai Utara regencies of South Kalimantan province? Please answer whether you know them or not. (2) If you know, please write down these vocabulary and fishery terms found in Hulu Sungai Tengah and Hulu Sungai Utara regencies of South Kalimantan province. If you don't know, don't answer question number 2. The answers of 34 students who have been collected and calculated the number of know and do not know about the vocabulary and terms of fisheries contained in the Hulu Sungai Tengah and Hulu Sungai Utara regencies of South Kalimantan province. If the number of answers "know" more than "do not know" means vocabulary and the terms of fishery are not endangered. Conversely, if the number of answers "do not know" more than "know" means that vocabulary and the terms of fishery are endangered. The analysis of data in this study using an interactive model from Miles & Huberman (1992). Interactive models include data reduction measures, data presentation, and conclusion or verification (Miles & Huberman, 1992, p. 20). Interactive model steps must be sequential from data reduction, data presentation, to conclusion or verification (Miles & Huberman, 1992, p. 20). Interactive model data analysis should be based on data collection from the field (Miles & Huberman, 1992, p. 20). The data analysis in this study corresponds to the Interactive model step of Miles & Huberman (1992). This is because the data is collected from interviews and live video recording in the field, namely in the village of Danau Caramin (Hulu Sungai Utara regency), Halat village (border of Hulu Sungai Tengah and Hulu Sungai Utara regencies, Sungai Buluh village (Hulu Sungai Tengah regency), Tapus Dalam village (Sungai Pandan subdistrict, Hulu Sungai Utara regency), Amuntai market, Amuntai handicraft market, Pinang Habang village (Amuntai Tengah subdistrict, Hulu Sungai Utara regency), Teluk Masjid village (Sungai Pandan subdistrict, Alabio Hulu Sungai Utara regency), Binjai Pirua and Kasarangan villages, Labuan Amas Utara subdistrict, Hulu Sungai Tengah regency, Pasar Senen village, Amuntai, and the Baru village, Danau Panggang Subdistrict. After the data are collected, then gradually done the data reduction, presentation of data, and concluding.

9. RESULTS AND DISCUSSION

4.1 Kinds of Fishings Tool or Fishing Trap

1. Tamburu

According to Lamiah and Nurlina information in Danau Caramin village in Hulu Sungai Utara regency of South Kalimantan province, *tamburu* is used by locals to catch sepat fish and siamese sepat fish. This *tamburu* is made of wire, therefore it is also called wire *tamburu*. Based on the observations of researchers in the village of Danau Caramin, Hulu Sungai Utara regency, *tamburu* used is a *tamburu* made of wire with the sides of bamboo blades. According to Joanda Setiawan, a resident in Halat village, *tamburu* is used to catch small fish. Joanda Setiawan also stated that in Banjar, *tamburu* is also known as *tampirai*.



Figure 3. Tamburu in the village of Danau Caramin Hulu Sungai Utara regency South Kalimantan Province

(20/03/2021, Muhammad Rafiek collection)

Tamburu is a type of fish trap that is placed in the river to trap the fish that enter it. *Tamburu* in the village of Danau Caramin and Halat is made of wire with the sides given bamboo blades. According to Rukiah in Halat village, *tamburu* is also called *tamburu sapat*. That's because the *tamburu* is used to trap fish. In addition, according to Upi in the village of Tapus dalam, Hulu Sungai Utara regency, the *tamburu* is called *tamburu kawat* because it is made of wire. According to Upi, the *tamburu kawat* is used to trap small fish. According to the information of Arbainah's mother from Alabio, *tamburu* is also called *kapalaan* in Alabio. *Kapalaan* that sold at amuntai handicraft market every Thursday morning is *tamburu* or *tampirai* or *kapalaan* which made of bamboo. Maria, a fish trapping seller at Amuntai market, refers to it as *tamburu*. Please note that *the bamboo tamburu* that Maria sells at Amuntai market is higher than the usual *tamburu*. *Tamburu* or *Tampirai* or *kapalaan* is a fish trap made of rattan, bamboo blades, or counter wire. *Tampirai* in Banjarmasin is also called *tamburu* in Hulu Sungai Tengah and Hulu Sungai Utara regencies. *Tamburu* or *tampirai* is used to catch fish.

Tamburu or *tampirai* or *kapalaan* is a type of box-shaped fishing device made of wood, rattan or bamboo. The open center of the *tamburu* or *tampirai* or *kapalaan* serves as a fish entrance that will then be trapped. (<https://indonesiakaya.com/pustaka-indonesia/ikan-saluang/>).

Tamburu or *tampirai* or *kapalaan* is used to catch *sepat*, *saluang*, catfish, *kapar*, and others fish. *Manampirai* is the activity of putting *tampirai* to catch or trap fish. *Tamburu* or *tampirai* or *kapalaan* is the name of a traditional fishing tool made from bamboo blades or counter wire. *Tamburu* or *tampirai* or *kapalaan* is shaped like a heart or amor when viewed from above. At the front there is a narrow gap that serves as the entrance of the fish. The fish that have entered the *tamburu* or *tampirai* or *kapalaan* will be trapped in it and will not be able to get out again. Based on the observations of researchers, *tamburu* or *tampirai* or *kapalaan* made of wire counter shaped box, while *tamburu* or *tampirai* or *kapalaan* made of rattan or bamboo topped shaped like a heart. The function of both types of *tamburu* or *tampirai* or *kapalaan* is the same, namely to trap the fish that enter it. The research team also found many residents used *tamburu* or *tampirai* or *kapalaan* made of wire rather than bamboo blades. This is because bamboo raw materials have been difficult to get by and people who are experts in making *tamburu* or *tampirai* or *kapalaan* have been very limited or few.

11.Lukah Walut

Lukah walut is used to catch eels. According to Lamiah, Nurlina, and Arpani information in Danau Caramin village in Hulu Sungai Utara regency of South Kalimantan province, *lukah walut* is made of two types of materials. There are *lukah walut* made of wire and some are made of bamboo blades. According to Arpani, *lukah walut* is used by closing the top of the *lukah* with plastic bottle and its bottom is given a trap namely *lukah* lid so that the fish that have entered through cannot get out anymore. The activity of searching for fish with *lukah* is called *malukah*.



Figure 4. Lukah Walut from bamboo blades in the village of Danau Caramin Hulu Sungai Utara regency (20/03/2021, Muhammad Rafiek collection)

Lukah walut is an eel trap made of bamboo blades and wire. *Lukah walut* was given a cover on top and bottom so that the trapped eel could not get out anymore.

12.Lalangit

Lalangit is used to catch *papuyu* (betok), *sepat*, and Siamese *sepat* fish. *Lalangit* is made of bamboo blades given yarn or nylon. *Lalangit* is spread and shaken in the water with bait to catch fish. This was revealed by informants Lamiah, Nurlina, and Arpani in the village of Danau Caramin in the Hulu Sungai Utara regency of South Kalimantan province. The activity of finding fish with *lalangit* is called *malalangit*.



Figure 5. Lalangit in the village of Danau Caramin Hulu Sungai Utara regency (20/03/2021, Muhammad Rafiek collection)

Lalangit is made of polyethylene nylon which is transparent and smooth in color, the size of the net eye is 1.5-2 inches with a size of 1 m x 0.8 m (Azizi & Wahyudi, 2001, p. 74). This fishing tool is a special fishing tool used to catch betok fish (Azizi & Wahyudi, 2001, p. 74). *Lalangit* is used by placing it on an inclined position against the surface of the water (Azizi & Wahyudi, 2001, p.74).

13.Lapak

Lapak is a fishing rod made of nylon with a handle made of small bamboo rods baited by frogs. *Lapak* is used by the community in the village of Danau Caramin, Hulu Sungai Utara regency, to fish for *gabus* fish. To fish for *gabus* fish, residents use *lapak* while moving the bait of frogs in or on the surface of the water. According to Lamiah, Nurlina, and Arpani information in the village of Danau Caramin, Hulu Sungai Utara regency, *lapak* is made of small bamboo sticks with nylons given hooks with bait from frogs. *Lapak* is used to fishing *gabus* fish according to information Lamiah, Nurlina, and Arpani in the village of Danau Caramin, Hulu Sungai Utara regency. To fish using *lapak*, locals call it *malapak*.



Figure 6. *Lapak* in Danau Caramin village of Hulu Sungai Utara regency (20/03/2021, Muhammad Rafiek collection)

Lapak bait is a frog cub which is commonly called as *lalak* cub or *kurat*. Frog cubs are also called *bancet* or small frogs. *Malapak* is widely done by boys in the villages of Danau Caramin, Halat, and Sungai Buluh. That's because the bamboo rods used are short and easy to carry everywhere. In addition, in using *lapak*, boys can bring 5-10 *lapak* once they *malapak*.

14.Lukah

According to Rukiah in Halat village on the border of Hulu Sungai Tengah and Hulu Sungai Utara regencies, *lukah* is used to trap *haruan*, *papuyu*, *nila*, *sepat*, *sepat siamese* fish. Rukiah's explanation shows that *lukah* is a fish trap to trap river fish.



Figure 7. Lukah in Halat village (03/31/2021. Muhammad Rafiek Collection)

According to Solihin from Pinang Habang village, Amuntai Tengah subdistrict, Hulu Sungai Utara regency, *lukah* is used to trap haruan fish, siamese sapat, papuyu, and biawan. The fish used to get trapped in Pinang Habang village. *Lukah* which is widely used by residents in Halat village and Pinang Habang village is *bamboo lukah*.

15.Sarakap or Jambih

Sarakap is a fish trap used by sticking it into the water touching the ground. Fish that are closed or trapped will not be able to get out because they are locked in them. Once trapped, fishermen will immediately catch the fish in the *sarakap* by hand. The fisherman's hand goes through the top of the *Sarakap* to catch the caged fish. *Sarakap* is made of bamboo and rattan. The tip of the *bamboo* blade at the bottom of the *sarakap* is made sharp in order to stick to the ground firmly. *Sarakap* is used to catch large fish in the rice fields, such as sepat, papuyu (betok) and haruan (gabus) fish.



Figure 8. Sarakap for sale at Amuntai Market (03/31/2021. Muhammad Rafiek Collection)

According to Upi's explanation in Tapus Dalam village, *sarakap* is rarely used by people in his village because the depth of water in the swamp behind his house can reach as high as an adult's neck. *Sarakap* is usually used by people in shallow water because the fish to be caught is directly visible from the surface of the water. According to the information of Arbainah's mother from Alabio, *sarakap* in Amuntai is also called *jambih* in Alabio. *Sarakap* is a kind of tool to ambush fish (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p.136).

16. Hampang

Hampang is a fish steering device that is plugged into the ground in the water to direct the fish into the fish trap. *Hampang* is made of bamboo blades woven like *lampit*. According to H. Udin who comes from Alabio, *hampang* is also called *tampirai*. *Hampang* material according to H. Udin comes from bamboo.



Figure 9. Hampang (01/04/2021, Muhammad Rafiek Collection)

17. Jabak Baung

Jabak baung is a fish trap tool to trap *baung* fish. *Jabak baung* is made of bamboo that is still freshly cut down because the bamboo skin used is still green. This was expressed by H. Udin from Alabio who sells at Amuntai handicraft market every Thursday. *Jabak* means trap (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p. 130).



Figure 10. Jabak Baung (01/04/2021, Muhammad Rafiek Collection)

18. Pangilar

Pangilar is a fish trap used to trap nila, catfish, and other fish. *Pangilar* is made of rattan. According to H. Udin (the seller of the fishing equipment), the person who made the *pangilar* made it while looking at people, so it is named *pangilar*. *Pangilar* is the name of the fishing tool (Hapip, 2008, p. 134).



Figure 11. Pangilar (01/04/2021, Muhammad Rafiek Collection)

10. Pangilar Biawan and Sapat Siam

Pangilar biawan and *sapat siam* are special fish traps for trapping biawan and siamese fish. This was expressed by H. Udin, a traditional fish trapping tool seller at Amuntai handicraft market every Thursday.



Figure 12. Pangilar Biawan and Sapat Siam (01/04/2021, Muhammad Rafiek Collection)

11. Kabam

H. Udin and Arbainah's mother who sells fish traps at Amuntai handicraft market every Thursday morning informs about *kabam*. H. Udin informs that he sells *kabam* but has just been bought by people. According to Arbainah, *kabam* is also amor-shaped such as *bamboo tamburu* or *tampirai* or *kapalaan* but the upper part can be opened and smaller in size. *Kabam* is used to trap shrimp according to Arbainah explanation. *Kabam* is a type of saluang fishing device (Hapip, 2008, p. 72). Based on the explanation of H. Udin and Arbainah and banjarese dictionary by Hapip can be concluded that *kabam* can be used to trap shrimp and siamese.



Figure 13. Kabam (30/05/2021, Muhammad Rafiek Collection)

Based on observations in the field, the research team found the *kabam* used now uses a lot of wire rather than bamboo blades. This is because bamboo has been difficult to come by and traditional bamboo *kabam* makers have been very limited in number.

12. Sarapang

Sarapang is a four-eyed fishing tool. *Sarapang* is used by first paired on a long bamboo without a head as a handle. After *sarapang* so one with a long bamboo rod such as a new fishing rod can be used to spear the fish. The fish that is exposed to the spears of the *sarapang* will be directly stuck in the sharp edge of the *sarapang* eye. *Sarapang* consisting of four spearheads, there are three spear eyes related to the outside and pointed in the eye of the spear *sarapang* in the middle. *Sarapang* can be used to spear any fish. The activity of looking for fish with *sarapang* is called *manyarapang*.



Figure 14. Sarapang eye (22/03/2021, Muhammad Rafiek collection)

13. Haup or Haupan or humbing or Hahaup or Susuduk or Sususuk

Haup or Haupan or humbing or Hahaup or Susuduk or Sususuk is a fishing rod in the form of a large tangguk net and a twisted bamboo rod. Haup or Haupan or humbing or Hahaup or Susuduk or Sususuk are used to net various types of fish in the river. Haup or Haupan or humbing or Hahaup or Susuduk or Sususuk can also net large fish such as baung, patin, pipih (belida) and jelawat fish. Haup or Haupan or humbing or Hahaup or Susuduk or Sususuk are widely used in Pasar Senen Amuntai village.



Figure 15. Haup or Haupan or humbing or Hahaup or Susuduk or Sususuk (29/05/2021, Muhammad Rafiek Collection)

14. Kalang

Kalang according to H. Saidi in Amuntai is a nautical lukah. Kalang is larger than lukah. Kalang is used to trap fish in the river. Kalang can sometimes trap jelawat and pipih fish (belida). Kalang is placed tied to the banks of the river. To lift the kalang to the surface, Mr. Saidi used a stick in the form of a long bamboo and pulled a strap. If no fish is trapped, Mr. Saidi will immediately lower the kalang back into the river.



Figure 16. Kalang (21/06/2021, Muhammad Rafiek Collection)

15. Rimpa

Rimpa is a fishing net that is placed at the bottom of a river according to the size of a pond or a small river. Rimpa is stretched at the bottom of the river and left for a while to catch as many fish as possible when lifted. After a while, rimpa was then lifted up in a crowd to find out and take the fish trapped in it. Rimpa was found used by residents in pulau tambak village, South Amuntai sub-district, North Hulu Sungai Regency.



Figure 17. Rimpa (29/06/2021, Muhammad Rafiek Collection)

16. Tamba

Tamba is a shrimp trap tool used in the Baru village of Danau Panggang District, Hulu Sungai Utara Regency. Tamba is used by placing it at the bottom of the river by being tied to a bamboo or wooden stick. Before being placed at the bottom of the river, tamba is first given a small slice of coconut meat in it. The tamba was placed a short time at the bottom of the river after it was lifted to the surface to see the catch. If there are shrimp galah stuck will be taken immediately, while if there is no shrimp galah, the bait will be replaced with a new one and put back to the bottom of the river.



Figure 18. Tamba (29/06/2021, Muhammad Rafiek Collection)

9.2 Kinds of fish places

1. Ladung

Ladung is a place to put fish that have been caught. *Ladung* is made of thin bamboo blades woven like baskets. The *ladung* is made open at the top so that it is easy to insert or put fish into it. *Ladung* was found by a team of researchers for sale inside the Amuntai market.



Figure 19. Ladung for sale in Amuntai market (03/31/2021. Muhammad Rafiek Collection)

2. Bungkalang

Bungkalang is a fish basket according to the information of Arbainah's mother from Alabio. Arbainah's mother also informed that the *bungkalang* is also called by the name of *ladung* in Nagara. Maria, a seller of bamboo fishing equipment at Amuntai market said that the *bungkalang* is a *kurungan iwak*. *Kurungan iwak* is a fish cage that is caught in the form of a box and made of bamboo blades. It was delivered by Maria, a bamboo handicraft seller at Amuntai market.



Figure 20. Bungkalang (0104/2021, Muhammad Rafiek Collection)

9.3 Kinds of Baits

1. Anak Wanyi

According to Risnawati, a fish fishing bait seller at Amuntai market, anak wanyi are used for papuyu fishing bait. The anak wanyi is sold along with the nest that has been divided. *Wanyi* in Banjarese means bee in Indonesian.



Figure 21. Anak Wanyi's who was baited by papuyu fishing (03/31/2021). Muhammad Rafiek Collection)

The existence of anak wanyi bait is also strengthened by Maria, a fishing bait seller in the village of Teluk Masjid, Sungai Pandan subdistrict, Alabio. Maria called it as the anak wanyi. According to Maria, the seller of fishing baits in the village of Teluk Masjid, Sungai Pandan district, Alabio, Hulu Sungai Utara regency, anak wanyi are honey bee cubs.

2. Karangga or Serangga or Anak Kakarangga

According to Risnawati, a fish fishing bait seller at Amuntai market, *karangga* or *serangga* are used for papuyu (betok) fishing bait. *Karangga* or *serangga* are cubs and some are broods as bait for fishing. Both baits can be used to fish papuyu fish. Maria, a fish fishing bait seller in Teluk Masjid village, Sungai Pandan district, Alabio called the *karangga* as a anak *kakarangga*.



Figure 22. Karangga or serangga or anak kakarangga sold in Amuntai market (03/31/2021, Muhammad Rafiek Collection)

Kararangga are insects (Fudiat, Kawi, Durasid, & Ibrahim, 1984, p. 131). *Karangga* is (ant) *kerangga* (Hapip, 2008, p. 82).

4. Bumbung Caterpillar

Bumbung caterpillars are bamboo caterpillars or caterpillar larvae that are in bamboo rods. *Bumbung caterpillars* are usually sold in small pieces of bamboo covered in paper or banana leaves. To use *bumbung caterpillars* as bait for fishing, pieces of bamboo containing *bumbung caterpillars* are opened and stomped onto boards or soil to get out of the caterpillars. After the *bumbung caterpillars* are removed from the inside the new bamboo pieces are used as bait for fishing.



Figure 23. Bumbung caterpillars when removed from inside the bumbung (01/04/2021, Muhammad Rafiek Collection)

According to Risnawati who sells fishing baits in Amuntai market, *bumbung caterpillars* are used to fish *haruan* or *gabus*. *Bumbung caterpillars* in Amuntai market are also sold by Mas Ratu. *Bumbung caterpillars* are bamboo caterpillars.

4. Kararawai or Kakarawai or Anak Kakarawai

Kararawai or *kakarawai* are larvae and beehives used as bait for fishing. *Kararawai* or *kakarawai* there also refers to wasp larvae as baits for fishing *papuyu* (betok) and *haruan* (gabus). In the upper middle river regency, baits derived from bee larvae are called *iruan*, while baits derived from wasp larvae are called *kararawai* or *kakarawai*. *Kararawai* or *kakarawai* are usually searched and found in the bark of enau trees.

In teluk masjid village of Sungai Pandan subdistrict, Alabio, Hulu Sungai Utara regency, *kararawai* is called *anak kakarawai* or *kakarawai* by Maria, a fishing bait seller there.



Figure 24. Kararawai or Kakarawai Cubs (01/04/2021, Muhammad Rafiek Collection)

5. Tabuan

According to Maria, sellers of fishing bait in the village of Teluk Masjid Sungai Pandan subdistrict, Alabio, Hulu Sungai Utara regency, *tabuan* are bee crumbs and beehives. The *tabuan* measurements are larger than the *kakarawai* according to Maria's explanation. *Tabuan* is used as a fishing bait haruan or gabus fish.



Figure 25. Tabuan (01/04/2021, Muhammad Rafiek Collection)

Tabuan is a bee or stinger (Hapip, 2008, p. 177). *Tabuan* in Banjarese language which means bee has a reflection of etimon PAN=Proto Austronesia, namely *tabuan* (Kawi, Durasid, &Effendi, 1993, p. 17).

6. Kalut Gatah

According to Maria, the seller of fishing lures in the village of Teluk Masjid, Sungai Pandan subdistrict, Alabio, Hulu Sungai Utara regency, *kalut gatah* is a bait consisting of insects or *kakarangka* cubs mixed with rubber sap. *Kalut gatah* is used as bait for fishing papuyu or betok fish.



Figure 26. Kalut Gatah for sale in Teluk Masjid village, Sungai Pandan subdistrict, Alabio, Hulu Sungai Utara regency (Muhammad Rafiek collection)

Kalut gatah is made from *anak kakarangga* mixed with rubber sap and then given a little cooking oil and a squeeze of lime. So that the *kalut gatah* can last a long time can be stored in the refrigerator.

9.4 Kinds of Fish

1. Iwak Tauman

Tauman fish have a larger body size than haruan fish (gabus fish). Tauman fish have a different color or stripes than haruan fish (gabus fish). The length of tauman fish is also different from haruan fish (gabus fish). Tauman fish are also longer than haruan fish (gabus fish).



Figure 27. Iwak Tauman sold at Amuntai market (01/04/2021, Muhammad Rafiek Collection)

2. Iwak Pipih

Iwak pipih is a river fish whose body shape is flat. *Iwak pipih* is known as belida fish in Indonesian. *Iwak pipih* is usually cooked into *pepes*. *Iwak pipih* is also made crackers. Sometimes *iwak pipih* is also made *ampal*. *Iwak pipih* or belida fish is one type of fish that is threatened according to Wibowo & Sunarno (2006, p. 19).



Figure 28. Iwak Pipih for sale at Amuntai market (01/04/2021, Muhammad Rafiek Collection)

Belida is a type of land fish (*Notopterus notopterus*) [[metaphor: the body of belida fish resembles the shape of a thin board on a loom < MJP **balija* a type of thin board to compact weaving (on woven utensils), in Javanese *welira*; MPP **balija*, Mar *barira*; AP **balija*, Pai *vaida* (see *belera*)]] (Nothofer, 2009, p. 36).

3. Iwak Jalawat

Iwak jalawat is a river fish that becomes a fish consumption of Amuntai people at a fairly expensive price. *Iwak jalawat* is usually made *pepes*. In addition, *iwak jalawat* can also be made soup or yellow seasoning. *Iwak jalawat* can also be cooked *gangan asam*. *Iwak jalawat* can also be fried. There is also sweet sour *jalawat* cuisine.



Figure 29. Iwak Jalawat for sale in Amuntai market (30/05/2021, Muhammad Rafiek Collection)

4. Iwak Tembiring

Iwak tembiring is also called ikan lais tembiring or tabiring. Iwak tembiring is one type of large

lais fish. Iwak tembiring has sharp fang teeth. This fish has a thin elongated body and is white with a slightly dark back.



Figure 30. Iwak Tembiring for sale in Amuntai market (30/05/2021, Muhammad Rafiek Collection)

9.5 Kind of Fishing Activity

1. Mambandan

Mambandan is fishing *haruan* by using 2 fishing rods with long *tantaran* (small dried bamboo rods) from small bamboo. One fishing rod is baited by a frog and another one is given a bait in the form of duckling. This duckling serves to disturb the *haruan* or *gabus* cubs with the movement of his feet. It

will make the mother of haruan or gabus cubs angry and will peck or attack the duckling. After the fisher knows the location of mother of haruan or gabus cubs, then the fisher uses a bamboo fishing rod with bait frog. Mother of haruan or gabus cubs who feels that there is duckling that disturb their cubs will attack the duckling and at that time the fisher exchange their fishing rods into the one with the bait of frog. The mother of haruan or gabus cubs will be fooled and will eat the bait of the frog cub so that it is finally hit by a hook and caught fishing rod. This was reinforced by an informant named Zainuddin, a *pambandan* from Barabai. Zainuddin the original Barabai people stated that *mambandan* is a fishing activity haruan fish or gabus fish using two fishing rods of small bamboo long with one fishing hook baited frogs and another one is given a bait in the form of duckling.

2. Mamair or Mangacar

Mamair or mangacar is a fishing technique by moving fishing rods in the form of long bamboo rods so that the fish are lured to eat bait. Mamair or mangacar is done when the river water begins to recede. Mamair or mangacar is usually done to fish haruan fish.

19. Endangered Vocabulary and Term Fisheries in Hulu Sungai Tengah and Hulu Sungai Utara Regencies of South Kalimantan Province

To prove that the vocabulary and term fishery is already endangered in the younger generation, the research team asked 34 college students in Banjarmasin. The 34 students came from cities and regencies in South Kalimantan with Banjarese background. They are asked if they know and know the vocabulary and terms of the fishery, If they do not know, enough to give an answer do not know. But if they find out, just answer or write down the vocabulary name according to the photo shown. The results showed they were largely unfamiliar with the vocabulary and terms of the fishery.

Table 1. Endangered Vocabulary and Fisheries Terms Sequences

Endangered Vocabulary and Fisheries Terms	Know	Percentage	Do not know	Percentage	Most Endangered Order
tamburu or kapalaan	9	26,47 %	25	73,53 %	10
lukah walu t	11	32,35 %	23	67,65 %	12
lalangit	6	17,64 %	28	82,36 %	7
lapak	0	0 %	34	100 %	1
lukah	13	38,23 %	11	61,77 %	13
sarakap or jambih	4	11,76 %	30	88,24 %	5

hampang	0	0 %	34	100 %	1
jabak baung	0	0 %	34	100 %	1
pangilar	2	5,88 %	32	94,12 %	3
pangilar biawan	0	0 %	34	100 %	1
and sapat siam					
kabam	1	2,94 %	33	97,06 %	2
sarapang	5	14,70 %	29	85,30 %	6
haup or haupan or	2	5,88 %	32	94,12 %	3
humbing or					
susuduk or sususuk					
kalang	0	0 %	29	100 %	1
rimpa	1	3,44 %	28	96,56 %	2
tamba	1	3,44 %	28	96,56 %	2
ladung	3	8,82 %	31	91,18 %	4
bungkalang	4	11,76 %	30	88,24 %	5
anak wanyi	0	0 %	34	100 %	1
karangga or	11	32,35 %	23	67,65 %	12
serangga or anak					
kakarangga					
ulat bumbung	7	20,58 %	27	79,42 %	8
kararawai or	7	20,58 %	27	79,42 %	8
kakarawai					
tabuan	2	5,88 %	32	94,12 %	3
kalut gatah	1	2,94 %	33	97,06 %	2
iwak tauman	10	29,41 %	24	70,59 %	11
iwak pipih	6	17,64 %	28	82,36 %	7
iwak jelawat	4	11,76 %	30	88,24 %	5

iwak tembiring	15	44,11 %	19	55,89 %	15
mambandan	2	5,88 %	32	94,12 %	3
mamair	or 28	96,56 %	1	3,44 %	18
mangacar					

Based on table 2 above, it can be known that the order of endangered vocabulary and fishery terms based on checking directly to students by displaying the photos are (1) *lapak, anak wanyi, hampang, jabak baung, pangilar biawan and sapat siam, and kalang*, (2), *kabam, kalut gatah, rimpa, and tamba*, (3) *pangilar, tabuan, mambandan, and haup or haupan or humbing or susuduk or sususuk*, (4) *ladung*, (5) *sarakap or jambih, bungkalang and iwak jelawat*, (6) *sarapang*, (7) *lalangit and iwak pipih*, (8) *bumbung caterpillars, and kararawai or kakarawai*, (9) *tamburu or tampirai or kapalaan*, (10) *iwak tauman*, (11) *lukah walut and karangga or serangga or anak kakarangga*, (12) *lukah*, (13) *iwak tembiring*, and (14) *mamair or mangacar*. This finding reinforces Rafiek's finding that Banjarese language is rarely used by most young Banjar speakers, especially school and college age in South Kalimantan (Rafiek, 2010). In addition, these findings also reinforce Rafiek's findings which find that in the realm or domain of schools or higher education in Banjarbaru province of South Kalimantan, the use of Banjarese language began to be rarely used in daily communication (Rafiek, 2012,p.124).

This suggests that the 30 vocabularies and fisheries terms above are indeed endangered because many students do not know about them. Their ignorance is because they already live a lot in urban areas and have never seen or used such vocabulary and fishery terms in daily communication. In addition, their residence is far from where the objects and vocabulary and the term fishery are used.

10. CONCLUSION

Based on the findings and discussions above, it can be concluded that the further away the student's residence as a young generation from the location where vocabulary and fishery terms are used, the less they know. On the contrary, the closer they live to the location where vocabulary and fishery terms are used, the more they know. Students who live in urban areas that are far from fishery activities such as swamp areas and rivers, will be many who do not know the vocabulary and terms of fisheries. That's because they have never seen and used it or never seen anyone mention it and use it. On the contrary, students who live in areas where there is fishery activity, will know a lot of vocabulary and terms of fishery. This is because they have seen and used it or seen people mentioning and using it.

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Endangered Fishery Vocabularies in Hulu Dialect of Banjar Language: A Sociolinguistic Perspective

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Abstract

This study aimed to examine the endangered fishery vocabularies in Hulu Dialect of Banjar language (upper river dialect) based on a sociolinguistic perspective at Central and North Hulu Sungai Regencies. The endangered language theory from Migge (2020), Krauss (1992), Ewing (2014), Sallabank (2010), Romaine (2007), and McLellan (2014) was used. Furthermore, qualitative methods through surveys, sociolinguistic interviews, and participant observations were used to collect data. The results showed that there are 30 endangered fisheries vocabularies in Hulu Dialect of Banjar language, including tamburu, tampirai, or kapalaan (stage trap); lukah walut (eel fish trap); lalangit (horizontal gillnet); lapak; lukah (fish pots or pot trap); sarakap or jambih; hampang (bamboo split); jabak baung (baung pot trap); pangilar (basket trap); pangilar biawan and sapat siam (biawan and sepat siam basket trap); kabam (trap); sarapang (spear); haup, haupan, humbing, hahaup, susuduk, or sususuk (lift net); kalang (the fishing gear); rimpa (gill net); tamba (shrimp pot trap); ladung (fish place); bungkalang (fish basket); anak wanyi (honey bees); karangga, serangga, or anak kakarangga (ants); bumbung caterpillars; kararawai or kakarawai (wasps); tabuan (hornets); kalut gatah (rubber); iwak tauman (Channa micropeltes); iwak pipih (Chitala borneensis); iwak jalawat (Leptobarbus hoevenii); iwak tembiring (Belodontichthys dinema); mambandan; and mamair or mangacar. These vocabularies become extinct because they were rarely used and seen by the younger generation of Banjar, specifically students in urban areas. However, they exist and are acknowledged by the young and old generation in the watery areas of Central and North Hulu Sungai Regencies.

Keywords: vocabulary, fishery, endangered languages, young generation, sociolinguistics

1. INTRODUCTION

Banjar language is used in Central, East, and South Kalimantan by native speakers (Kawi, 2002, p.7; Kawi, 2011, p. 2). This language is spoken in four provinces, including South, Central, East, and North Kalimantan, though it is also found in Tembilahan (Riau) and Sabak Bernam (Malaysia) (Kawi, 2002, p. 7). Banjar is a Malay dialect with a strong lexical influence from Javanese and East and West Barito's local languages (Adelaar, 2021, p. 82). Specifically, it consists of three dialects, including the Kuala (downriver), Hulu (upper river), and Bukit (Kawi, 2002, p. 170).

In Central and North Hulu Sungai Regencies, the community speaks Banjar Hulu (upper river dialect). The fishery vocabularies are endangered in both regencies because they infrequently use traditional bamboo fishing tools, replacing them with wire, netting or nets, and nylon. This study determined the inventory and classified these fishery vocabularies to avoid extinction. Since there are scarce traditional baits, the endemic fish are rarely found or traded, hence, the need for inventory and documentation.

Central and North Hulu Sungai Regencies consist of residential areas around the river. This study focused on the residential housing on both sides of the road built on watery soil, where the locals traditionally catch and rear fish, keep their fishing gear, and cultivate around their houses. Therefore, it identified the endangered fishery vocabularies in both regencies conducted traditionally.

Previous studies did not examine fishery vocabularies in these regencies, including Prasetyo (2006), Prasetyo

(2008), Rais, Wulandari, & Dharyati (2018), and Rafiek (2021). North Hulu Sungai Regency consists of *hampang*, *pengilar*, *lukah*, *luntak*, *rengge*, and nylon wire fishing gears that the community use to catch river fish, including *biawan*, *sneakhead*, *kapar*, *karandang*, *saluang*, *betok*, *sepat*, *baung*, and *lais* (Prasetyo, 2006). Furthermore, Prasetyo (2008) found six fishing gear, including *hampang*, *pengilar*, *lukah*, *luntak*, *rengge*, and wire. Several fish species were found in the Panggang Lake fisheries reserve, such as snakehead fish, toman, sepat, and tambakan (Prasetyo, 2008). Some of the younger generations do not know the fishing gears and fish species. Rais, Wulandari, & Dharyati (2018) found 11 types of fishing gear grouped into four, namely hook and line (buoy fishing line and *rawai baung*), pot trap (*lukah baung*, *jabak baung*, *tampirai*, and *tamba seluang (kabam)*), barrier trap (*hampang padang*, *selambau kasa*, and *selambau sungai*), and gill net (*lalangit* and *rengge*).

According to Rafiek (2021), there are several endangered fisheries such as *buluh*, *keli*, and *ikan kembung* (pufferfish). Furthermore, *Buluh* is the bamboo material for fishing tackle or rods, while *Keli* is a fish's name. *Ikan kembung* or pufferfish grows such a ball when rubbed. Some younger generations do not know or have seen these fishery vocabularies. Therefore, this study will maintain the vocabularies' sustainability for the present and future generations. The fishery vocabularies are invaluable cultural treasures and history, specifically the communities' cultural development living and interacting with rivers, lakes, and other wetlands.

1.1 Theory of Endangered Language

'Endangered languages' are the threatened regularly used languages by social, political, demographic, and other factors (Migge, 2020). In general, they significantly compare or relate to the threat of nature's biological species (Krauss, 1992, p. 4). Krauss (1992, p. 4) stated that children do not learn languages as mother tongues. Language is endangered because some parts of the world hardly know the spoken languages and their appropriateness, or governments favor a particular language. The lack of transmission across generations and less usage in fewer situations can endanger a language (Ewing, 2014, p. 12). This loss of indigenous languages reduces cultural diversity. In Indonesia, the endangered languages are primarily related to language shift (Ewing, 2014, p. 14).

Sallabank (2010) identified several factors endangering languages, such as economic, cultural, political, historical, and attitudinal (Sallabank, 2010, p. 68). In contrast, Romaine (2007, p. 115) stated that language preservation needs planning. Language shift is considered a loss of speakers and usage domains, critical to language sustainability (Romaine, 2007, p. 117). According to Romaine (2007, pp. 123-127), language preservation follows 4 steps, reversal of language shift, revitalization through immersion, documentation, and ecology. Language ecology preservation requires maintaining speakers to reserve the dead language by preserving culture and habitat (Romaine, 2007, p. 127). Language survival and sustainability are determined by the community's ability to speak and transmit.

McLellan (2014) mentioned several external and internal factors of endangered languages on Borneo Island (McLellan, 2014, p. 15). The external factors include language ecology (stronger influence of other languages), urban migration, exogamous marriages, dams, and deforestation forcing communities' relocation (McLellan, 2007, p. 15). The internal factors include the breakdown of families' intergenerational transmission, dialect diversity such as the lack of community standard variations, and intentional language shifts (McLellan, 2007, p. 15). The endangered languages are revitalized through five strategies, namely (1) local language learning at universities, (2) minority languages documentation, (3) Mother-tongue based multilingual education (MTBMLE) as a global linguistic human rights movement affirming the children's rights for education in their home language, (4) website development, and (5) the promotion of ethnolinguistic vitality (McLellan, 2014, pp. 18-20).

2. METHODS

A qualitative descriptive method collected data directly from the study location. The data was analyzed to determine the findings and discussions on the endangered fishery vocabularies in Central and North Hulu Sungai Regencies, strengthened by field photographs.

2.1 Participants and Location

There were 22 informants, including (1) indigenous Banjar tribe community with knowledge of the

fishery vocabularies and terms, (2) permanent residents in the study location, (3) male and female residents aged 25-70, (4) have an articulator or speech apparatus, including teeth in good condition and can speak clearly, (6) understand the meaning and function of fishery vocabularies and terms in their area, and (7) fishing rods, traps, and bait sellers.

The data were collected through direct interviews on the endangered fishery vocabularies in Banjar Hulu language at Central and North Hulu Sungai Regencies. The informants included Nurlina, Lamiah, and Arpani living in Danau Caramin Village from Central Amuntai Sub-district, Rukiah in Halat Village, Samdani and Upi in Tapus Dalam Village, Sungai Pandan Sub-district, and Solihin in Pinang Habang Village. The fish traps sellers used as informants consisted of Maria in the Amuntai market, H. Udin, and Arbainah in the Amuntai handicraft market. The fishing bait sellers included Risnawati and Mas Ratu in the Amuntai market, Maria in Teluk Masjid Village. A fish seller at the Amuntai market and Zainuddin in Binjai Pirua and Kasarangan Villages were anonymous informants. Juhran and Riski were from Pinang Habang and Pasar Senen Amuntai villages. Lastly, Sahripandi, Yasir, and H. Saidi were from Amuntai, Arbanah in Baru, and Masriah in Danau Panggang sub-district.



Figure 1. Map of Central Hulu Sungai Sub-district, South Kalimantan (Source: https://id.wikipedia.org/wiki/Daftar_kecamatan_dan_kelurahan_di_Kabupaten_Hulu_Sungai_Tenga)



Figure 2. Map of North Hulu Sungai Sub-district, South Kalimantan (Source: https://id.wikipedia.org/wiki/Kabupaten_Hulu_Sungai_Utara)

2.2 Instruments

2.2.1 The Elders Interviews

The elder community interviews directly asked whether they understood or were familiar with traditional fishery vocabularies. Those who answered yes were asked whether they use the traditional fishery vocabulary. Those who agreed were asked whether the fishery vocabularies have any objects. The interview ended when they answered no, whereas the team took photos and videos when they answered yes and asked how to use the fishing gear.

2.2.2 The Youth Interview

To prove the fishery vocabularies endangerment of Banjar Hulu language in Central and North Hulu Sungai Regencies, 34 students were interviewed consisting of 5 males and 29 females from cities and regencies in South Kalimantan province. They were from the Banjar tribe and had mastered the language vocabularies aged from 18-21 as the younger generation who graduated elementary, high school, and university. They were provided with 2 questions while looking at photos of fishery vocabularies and terms on a PowerPoint slide. The questions included (1) Do you know the fishery vocabularies and terms in Central and North Hulu Sungai Regencies, South Kalimantan Province? Please answer yes or no. (2) If yes, please write down the fishery vocabulary and terms. If no, avoid question 2.

The answers were counted to determine the responses, where a higher number of those who knew indicated that the fishery vocabularies and terms were not endangered. Conversely, a higher number of those who did not know showed endangerment.

2.3 Data Collection

The data collection was based on Milroy & Gordon (2003) using a survey, sociolinguistic interviews, and participant observations (Milroy & Gordon, 2003). The survey included a written questionnaire to guide the knowledge of fishery vocabulary, as shown below.

Table 1. Data collection questionnaire

No.	Endangered Fishery Vocabularies	Meaning	Function
1.	<i>sarakap or jambih</i>		
2.	<i>lapak</i>		
3.	<i>kalang</i>		
4.	<i>lukah</i>		
5.	<i>kabam</i>		
6.	<i>tamburu or tampirai</i>		
7.	<i>lukah walut</i>		
8.	<i>hampang</i>		
9.	<i>haup</i>		
10.	<i>jabak baung</i>		
11.	<i>sarapang</i>		
12.	<i>rimpa</i>		
13.	<i>lalangit</i>		
14.	<i>pangilar</i>		
15.	<i>pangilar biawan and sapat siam</i>		
16.	<i>tamba</i>		
17.	<i>ladung</i>		
18.	<i>bungkalang</i>		
19.	<i>kararangga</i>		
20.	<i>tabuan</i>		
21.	<i>anak wanyi</i>		

22.	<i>kalut gatah</i>		
23.	<i>kararawai</i>		
24.	<i>ulat bumbung</i>		
25.	<i>tuman</i>		
26.	<i>lais tembiring</i>		
27.	<i>pipih</i>		
28.	<i>jalawat</i>		
29.	<i>mamair</i>		
30.	<i>mambandan</i>		
31.	<i>tampirai pintit</i>		
32.	<i>banjur</i>		
33.	<i>salambau</i>		
34.	<i>suar</i>		
35.	<i>rawai</i>		

This quick survey was by Milroy & Gordon (2003). Furthermore, the sociolinguistic interviews asked whether they knew and used the fishery vocabularies in their daily lives, as well as whether young speakers know and recognize the fishery vocabularies. Participant observations were conducted to collect data by visiting informants' houses with fishing gear or at the traditional fishing gear and bait market, followed by data analysis.

2.4 Data Analysis

The data analysis used an interactive model by Miles & Huberman (1992) was used for data analysis, which involved reduction, presentation, and drawing conclusions or verification (Miles & Huberman, 1992, p. 20). The steps were sequential (Miles & Huberman, 1992, p. 20) and based on the field data (Miles & Huberman, 1992, p. 20). The data were collected through interviews and live video recordings in the field, including Danau Caramin Village (North Hulu Sungai Regency), Halat (border of Central and North Hulu Sungai regencies), Sungai Buluh (Central Hulu Sungai Regency), Tapus Dalam (River Pandan Sub-district, North Hulu Sungai District), Amuntai market and handicraft market, Pinang Habang (Central Amuntai Sub-district, North Hulu Sungai Regency), Teluk Masjid (Sungai Pandan Alabio Sub-district, North Hulu Sungai Regency), and Binjai Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency. The data was then reduced, presented, and conclusions are drawn sequentially.

3.RESULTS AND DISCUSSION

3.1 Types of Fishing Gears and Traps

1. *Tamburu* or *Tampirai* or *Kapalaan*

Lamiah and Nurlina stated that residents use *tamburu* to catch *sepat* and *sepat siam* fish. Furthermore, it is made of wire, hence, called wire *tamburu*. The observations in Danau Caramin Village showed that the commonly used *tamburu* is made of wire with a side of bamboo blades. Joanda Setiawan, residing in Halat Village, stated that *tamburu* catches small *sepat* fish and is called *tampirai* in Banjar.



Figure 3. *Tamburu* in Danau Caramin Village, North Hulu Sungai Regency (20/03/2021, Collection of Muhammad Rafiek)

Tamburu is used in a river to trap fish and made of wire with bamboo blades sides in Danau Caramin and Halat Villages. According to Rukiah in Halat Village, it is also called *tamburu sapat* used to trap *sepat* fish. Furthermore, Upi in Tapus Dalam Village stated that it is called a wire *tamburu* and traps small fish.

Arbainah from Alabio stated that they call *tamburu kapalaan*, which is made of bamboo and sold at the Amuntai handicraft market every Thursday morning. Maria, a fish trap trader at the Amuntai market, calls it a *tamburu* and sells the bamboo drums higher than regular drums.



Figure 4. *Tamburu* or *Tampirai* or *Kapalaan* at the Amuntai handicraft market(01/04/2021, collection of Muhammad Rafiek)

Tamburu, *tampirai*, or *kapalaan* are fish traps made of rattan, bamboo blades, or pendant wire. Furthermore, the box-shaped fishing gear is also made of wood, with the middle part as the entrance to trap fish (<https://indonesiakaya.com/7ustaka-indonesia/ikan-saluang/>).

Tamburu, *tampirai*, or *kapalaan* are used to catch *sepat*, *saluang*, catfish, and *kapar*. *Manampirai* involves installing *tampirai* to catch or trap fish. It is a traditional fishing tackle made of bamboo blades or pendant wire,

with a heart shape or amor when viewed from above. It has a narrow gap at the front as a fish entrance and is a permanent trap.

The observations showed that *tamburu*, *tampirai*, or *kapalan* made of pendant wire is box-shaped, while the rattan or bamboo is heart shaped, all meant to trap fish. Furthermore, most residents use *tamburu*, *tampirai*, or *kapalaan* made of wire instead of bamboo blades because bamboo raw materials are difficult to obtain, and the making experts are limited or few.

2. *Lukah Walut*

Lukah walut is used to catch eels, and according to Lamiah, Nurlina, and Arpani in Danau Caramin Village, it is made of wire and bamboo blades. Arpani stated that it involves covering the top with a plastic bottle and the bottom with a trap, preventing the fish from escaping. Fishing using this gear is called *malukah*.



Figure 5. *Lukah Walut* made of bamboo blades in Danau Caramin Village, North Hulu Sungai Regency (20/03/2021, Collection of Muhammad Rafiek)

Lukah walut is an eel trap gear made of bamboo blades and wire, with a top and bottom cover to prevent the trapped eel from escaping.

3. *Lalangit*

According to Lamiah, Nurlina, and Arpani in Danau Caramin Village, *Lalangit* is used to catch *papuyu* (*betok*), *sepat*, and *sepat siam* fish. It is made of bamboo blades with the thread or nylon stretched out and rocked with bait. Fishing using the *lalangit* is called *malalangit*.



Figure 6. *Lalangit* in Danau Caramin Village, North Hulu Sungai Regency (20/03/2021, Collection of Muhammad Rafiek)

Lalangit is made of transparent and smooth nylon polyethylene with a 1.5-2 inches mesh sized 1 m x 0.8 m (Azizi & Wahyudi, 2001, p. 74). This fishing gear specially catches *betok* (Azizi & Wahyudi, 2001, p. 74), by placing it at an angle near the water surface (Azizi & Wahyudi, 2001, p.74).

4. *Lapak*

Lapak is a fishing nylon gear with a handle made of small bamboo rods baited by frogs. It is used by the Danau Caramin Village residents to catch snakehead fish by moving the baby frog bait in or on the water surface. According to Lamiah, Nurlina, and Arpani, it is made of small bamboo sticks with nylon hooks baited with frogs to catch snakehead fish. This fishing activity using *lapak* is called *malapak*.



Figure 7. Lapak in Danau Caramin Village, North Hulu Sungai Regency (20/03/2021, Collection of Muhammad Rafiek)

The *lapak* uses a baby frog as bait called a *anak lalak* (*lalak* child), *kurat*, *bancet*, or small frogs. This *malapak* is mostly conducted by boys in Danau Caramin, Halat, and Sungai Buluh Villages because the bamboo rods are short and easy to carry 5-10 *lapak* at once.

5. Lukah

According to Rukiah in Halat Village, *lukah* traps *haruan*, *papuyu*, *tilapia*, *sepat*, *sepat siam*. It is a bamboo river fish trap widely used by residents of Central and North Hulu Sungai Regencies.



Figure 8. *Lukah* in Halat Village (31/03/2021. Collection of Muhammad Rafiek)

According to Solihin from Pinang Habang Village, Central Amuntai Sub-district, *lukah* traps *haruan*, *sapat siam*, *papuyu*, and *biawan* fish. It is commonly made of bamboo in Halat and Pinang Habang Villages.

6. Sarakap or Jambih

Sarakap is a fish trap stuck into the water touching the ground, preventing the fish from escaping and the fishermen catch it by hand through the top of the open *sarakap*. This gear is made of bamboo and rattan, with a sharp tip of the bottom bamboo blade that firmly embeds into the ground. *Sarakap* catches large fish in the rice fields, such as *sepat*, *papuyu* (*betok*), and *haruan* (snakehead).



Figure 9. *Sarakap* sold at Amuntai Market (31/03/2021. Collection of Muhammad Rafiek)

Upi, in Tapus Dalam Village, explained that *sarakap* is rarely used because of the high water depth in the swamp behind his house, which reaches an adult's neck. This gear is used in shallow water where the fish is seen from the surface. According to Arbainah at Alabio, in Amuntai, it is also known as *Jambih*, a tool that ambush fish (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p.136).

7. Hampang

Hampang is a fishing device plugged into the bottom of the water to direct the fish into the trap. It is made from woven bamboo blades such a *lampit* (bamboo mat). According to H. Udin from Alabio, it is also called *tampirai* with mild bamboo material. The observations showed that the residents rarely use *hampang* to direct fish to *tamburu* or *kapalaan* in Central and North Hulu Sungai Regencies.



Figure 10. *Hampang* (01/04/2021, Collection of Muhammad Rafiek)

8. *Jabak Baung*

Jabak baung is a gear that traps *baung* fish made of fresh green bamboo. H. Udin from Alabio, who trades at the Amuntai handicraft market every Thursday, stated that *Jabak* means trap (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p. 130).



Figure 11. *Jabak Baung* (01/04/2021, Collection of Muhammad Rafiek)

9. Pangilar

Pangilar is a rattan gear for trapping tilapia, catfish, and other fish. H. Udin stated that it is made while looking at other residents, hence, the name *pangilar* (Hapip, 2008, p. 134). The *pangilar* sold at the Amuntai handicraft market is not formed by people. Furthermore, it is box-shaped as a hole to trap the fish.



Figure 12. *Pangilar* (01/04/2021, Collection of Muhammad Rafiek)

10. *Pangilar* for *Biawan* and *Sepat Siam*

This is special gear for trapping *Biawan* and *Siam* fish. According to H. Udin, *Pangilar biawan* and *sepat Siam* are rarely seen or used by the residents and is only sold in the market.



Figure 13. *Pangilar* for *Biawan* and *Sapat Siam* (01/04/2021, Collection of Muhammad Rafiek)

11. *Kabam*

H. Udin and Arbainah, provided information about *kabam*. H. Udin stated that his *kabam* was sold out, while Arbainah stated that it is amor-shaped such a bamboo *tamburu*, *tampirai*, or *Kapalaan* with an open top and is small in size. Furthermore, Arbainah explained that it traps shrimp similar to *saluang* fishing gear (Hapip, 2008, p. 72). Based on H. Udin, Arbainah, and Hapip's Banjar dictionary, *kabam* traps shrimp and *sepat siam*.



Figure 14. *Kabam* (1/2021, Collection of Muhammad Rafiek)

The field observations showed that the current *kabam* is made from wire instead of bamboo blades because bamboo is difficult to obtain and the limited traditional makers.

12. *Sarapang*

Sarapang is a four-eyed fish spear attached to a long tipless bamboo handle. It is used to spear the fish after unifying with a long bamboo rod fishing pole. The hit fish immediately sticks into the sharp corner of the eye. It has three hooks pointed at the center on the outside, which spears any fish. Furthermore, fishing with *sarapang* is called *manyarapang*.



Figure 15. *Sarapang* (22/03/2021, Collection of Muhammad Rafiek)

13. *Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk*

This is a fishing net formed as a large *tangguk* (basket) and bent bamboo rods. It catches various types of fish in rivers, including big fish such as *baung*, catfish, flatfish (*belida*), and *jelawat*. Furthermore, it is widely used in Pasar Senen Amuntai Village.



Figure 16. *Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk* (29/05/2021, Collection of Muhammad Rafiek)

14. *Kalang*

According to H. Saidi in Amuntai, *Kalang* is a larger marine *lukah* (fishing trap). It is tied by the river's edge to trap fish, such as *jelawat* and flatfish (*belida*). Saidi uses a long bamboo stick and pulls the tie to lift the *kalang* to the surface, immediately lowering the gear back to the river when no fish is caught.



Figure 17. *Kalang* (21/06/2021, Collection of Muhammad Rafiek)

15. *Rimpa*

Rimpa is a fish trap net placed at the bottom of the river based on the pond or river size. It is left to catch the maximum amount of fish when lifted and then en masse to determine and pick the fish. The findings showed that it is used by the residents in Pulau Tambak Village, South Amuntai Sub-district, North Hulu Sungai Regency.



Figure 18. *Rimpa* (29/06/2021, Collection of Muhammad Rafiek)

16. *Tamba*

Tamba is a large prawn trap used in Baru Village, Danau Panggang Sub-district, North Hulu Sungai Regency. It is tied to a bamboo or wooden stick on the riverbed, fed with small coconut slices. It is left for a certain period then lifted to see the catch. When large prawns are trapped, they are taken immediately, whereas the bait is replaced and placed back into the riverbed when there is no catch.



Figure 19. *Tamba* (29/06/2021, Collection of Muhammad Rafiek)

3.2 Types of Fish Places

1. *Ladung*

Ladung is made of thin bamboo blades woven such a basket, which holds the trapped fish. It has an open-top to insert easily or place fish and is sold at the Amuntai market. However, it is rarely used by Central and North Hulu Sungai Regencies residents.



Figure 20. *Ladung* sold at Amuntai market(31/03/2021. Collection of Muhammad Rafiek)

2. *Bungkalang*

According to Arbainah from Alabio, *Bungkalang* is a fish basket also called *ladung* in Nagara. According to Maria, a bamboo fishing gear trader at the Amuntai market, it is a fish box cage made of bamboo slats.



Figure 21. *Bungkalang* (0104/2021, Collection of Muhammad Rafiek)

3.3 Types of Fishing Bait

1. *Anak Wanyi*

According to Risnawati, a fish bait seller at the Amuntai market, *anak wanyi* baits *papuyu* fish is sold with their split nests. Furthermore, *Wanyi* in Banjarese means bee in Indonesian.



Figure 22. *Anak Wanyi* used as bait for *papuyu* fish (31/03/2021. Collection of Muhammad Rafiek)

Maria, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio confirmed this bait as honey bees.

2. *Karangga*, Insect, or *Anak Kakarangga*

According to Risnawati, a fishing bait seller at the Amuntai market, insects are used as bait fishing *papuyu* (*betok*). Furthermore, she referred the *karangga* as *anak karangga*.



Figure 23. *Karangga* or insects sold at the Amuntai market (31/03/2021. Collection of Muhammad Rafiek)

Kararangga is an insect, including ants or clams, used as whitebait (Suryadikara, Kawi, Durationd, & Ibrahim, 1984, p. 131) (Hapip, 2008, p. 82).

3. *Ulat Bumbung*

Ulat Bumbung is bamboo caterpillars or larvae in bamboo stems sold in small bamboo strips covered with paper or banana leaves. The bamboo pieces with caterpillars are removed and pounded on a board or ground to remove them and used as fishing bait.



Figure 24. *Ulat bambung* when removed from bamboo (01/04/2021, Collection of Muhammad Rafiek)

According to Risnawati, *ulat bambung* is used to fish snakehead or *haruan*. Furthermore, it is sold by Mas Ratu at the Amuntai market.

4. *Kararawai* or *Kakarawai*

Kararawai is larvae and beehives used as bait. Some residents mentioned it as a wasp larva used as fishing bait for *papuyu* (*betok*) and *haruan* (snakehead). In the Central Hulu Sungai Regency, the bee and wasp larvae bait are *iruan* and *kararawai*, respectively. The residents seek and find *Kararawai* in the midrib of the palm tree.

According to Maria, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency, is called *Anak kakarawai* or *kakarawai*.



Figure 25. *Kararawai* or *Anak Kakarawai* (01/04/2021, Collection of Muhammad Rafiek)

5. Tabuan

According to Maria, tabuan includes bigger bees and nests than *kakarawai* used as bait for *haruan* or snakehead.



Figure 26. *Tabuan* (01/04/2021, Collection of Muhammad Rafiek)

Tabuan are bees or stingers (Hapip, 2008, p. 177). In Banjarese, it means bees with an etym reflection PAN = Proto Austronesian, namely *tabuan* (Kawi, Durationd, & Effendi, 1993, p. 17).

6. Kalut Gatah

According to Maria, *kalut gatah* is a fishing bait for *papuyu* or *betok*, with insects or *anak kakarangga* mixed with rubber latex.



Figure 27. *Kalut Gatah* sold in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency

Kalut gatah is made from *anak kakarangga* mixed with rubber latex, a little cooking oil, and lime juice. It can be stored in the refrigerator to last longer. Furthermore, it can be used as fishing bait because it can be made smaller and mixed with *anak Kakarangga* to attract fish.

3.4 Types of Fish

1. *Iwak Tauman*

Iwak Tauman or *tauman* is a type of fish with a larger body size, different colors, and patterns than the *haruan* (snakehead fish). It is believed to be endangered because it is rarely found in its natural habitat such as rivers and swamps using fishing rods and traditional gear. The observations showed that it is currently cultivated in cages in Central and North Hulu Sungai Regencies.



Figure 28. Tauman fish sold at Amuntai market (01/04/2021, Collection of Muhammad Rafiek)

2. *Iwak Pipih*

Iwak Pipih or *Pipih* is a type of flat-shaped fish found in rivers. It is known as *belida* in Indonesia and cooked into *Pepes*, crackers, and *ampal*. According to Wibowo & Sunarno (2006, p. 19), it is endangered and rare in Central and North Hulu Sungai Regencies. Furthermore, it is rarely sold at the market and also called a knife-backed fish, with the back part cooked into *ampal*.



Figure 29. *Iwak Pipih* sold at Amuntai Market (01/04/2021, Collection of Muhammad Rafiek)

Belida is a type of land fish (*Notopterus notopterus*) [[metaphor: the body is shaped such a thin board on a loom < MJP *balija sj a thin board for compacting the weave (on a weaving utensil), in Javanese *welira*; MPP *balija, Mar *barira*; AP *balija, Pai *vaida* (see *belera*)]] (Nothofer, 2009, p. 36).

3. *Iwak Jelawat*

Iwak Jelawat or *jelawat* is an expensive river fish consumed by Amuntai residents cooked with spicy flavor. In addition, it can be made into gravy or curry with tamarind, or fried and cooked with sweet and sour spices. This fish is rarely found and caught in the river, as explained by a fish seller at the Amuntai market, that it is cultivated in floating cages and caught with a *halawit* tool.



Figure 30. Jelawat fish sold at Amuntai market (01/04/2021, Collection of Muhammad Rafiek)

4. Tembiring fish

Iwak Tembiring or *tembiring* also called *lais tembiring* or *tabiring*, is a large *lais* fish with sharp canine teeth. It has a thin elongated body and is white with a slightly dark back, which is rarely found in rivers in North Hulu Sungai Regency. The observations showed that it is only found once a month at the Amuntai market.



Figure 31. Tembiring sold at Amuntai market (30/05/2021, Collection of Muhammad Rafiek)

3.5 Types of Fishing Activities

1. *Mambandan*

Mambandan is a fishing activity for *haruan* using 2 rods with a long *tantar* (dried small bamboo rods). One fishing rod is baited with frogs and the other with an angler or bully duckling to disturb the *haruan*' children with their foot movements. This angers the mother fish or snakehead, pecking or attacking the ducklings. When the anglers notice the mother *haruan* (cork) attacking the duckling, he uses a bamboo fishing rod baited with a baby frog. The mother is fooled and eats the bait, hitting the hook and being caught by the fishing rod. This was confirmed by Zainuddin, a *pambandanan* from Barabai, stating that *mambandan* is a fishing activity for *haruan* or snakehead using two long small bamboo rods with one hook baited with baby frog and the other given an angler or trick such as a duckling.



Figure 32. *Mambandan* in Binjau Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency (01/04/2021, Collection of Muhammad Rafiek).

Mambandan is a fishing activity for snakehead that is rarely performed by the residents in Central and North Hulu Sungai Regencies and only found in both villages.

2. Mamair or Mangacar

Mamair or *mangacar* is a fishing technique that involves moving a long bamboo rod and hooking the fish to eat the bait. This activity is performed by Central Hulu Sungai Regency residents when the river recedes. However, the observations showed that the residents mostly use *unjun* and *lapak* (fishing gear) to catch *haruan* or snakehead, including *papuyu* (*betok*).

3.6 Endangered Fishery Vocabularies in the Banjar Hulu Dialect at Central and North Hulu Sungai Regencies, South Kalimantan Province

This study interviewed 34 university students in Banjarmasin City to prove the fishery vocabularies and terms endangerment in the younger generation. They had Banjar ethnic backgrounds from cities and regencies in South Kalimantan. They were asked whether they knew or were familiar with the fishery vocabularies and terms and the interview ended when they answered no. On the other hand, when they answered yes, they were asked to answer or write down the name of the vocabularies based on the photo shown. The results showed that most of them are not familiar with these fishery vocabularies and terms.

Table 1. Endangered Fishery Vocabularies and Terms Sequences

Endangered Fishery Vocabularies and Terms	Know	Percentage	Do not know	Percentage	Most Endangered Order
<i>tamburu</i> or	9	26,47 %	25	73,53 %	10
<i>tampirai</i> or <i>kapalaan</i>					
<i>lukah walut</i>	11	32,35 %	23	67,65 %	12
<i>lalangit</i>	6	17,64 %	28	82,36 %	7
<i>lapak</i>	0	0 %	34	100 %	1
<i>lukah</i>	13	38,23 %	11	61,77 %	13
<i>sarakap</i> or <i>jambih</i>	4	11,76 %	30	88,24 %	5

<i>hampang</i>	0	0 %	34	100 %	1
<i>jabak baung</i>	0	0 %	34	100 %	1
<i>pangilar</i>	2	5,88 %	32	94,12 %	3
<i>pangilar biawan</i>	0	0 %	34	100 %	1
<i>and sapat siam</i>					
<i>kabam</i>	1	2,94 %	33	97,06 %	2
<i>sarapang</i>	5	14,70 %	29	85,30 %	6
<i>haup or haupan or</i>	2	5,88 %	32	94,12 %	3
<i>humbing or</i>					
<i>susuduk or sususuk</i>					
<i>kalang</i>	0	0 %	29	100 %	1
<i>rimpa</i>	1	3,44 %	28	96,56 %	2
<i>tamba</i>	1	3,44 %	28	96,56 %	2
<i>ladung</i>	3	8,82 %	31	91,18 %	4
<i>bungkalang</i>	4	11,76 %	30	88,24 %	5
<i>anak wanyi</i>	0	0 %	34	100 %	1
<i>karangga or</i>	11	32,35 %	23	67,65 %	12
<i>serangga or anak</i>					
<i>kakarangga</i>					
<i>ulat bumbung</i>	7	20,58 %	27	79,42 %	8
<i>kararawai or</i>	7	20,58 %	27	79,42 %	8
<i>kakarawai</i>					
<i>tabuan</i>	2	5,88 %	32	94,12 %	3
<i>kalut gatah</i>	1	2,94 %	33	97,06 %	2
<i>iwak tauman</i>	10	29,41 %	24	70,59 %	11
<i>iwak pipih</i>	6	17,64 %	28	82,36 %	7
<i>iwak jelawat</i>	4	11,76 %	30	88,24 %	5

iwak tembiring	15	44,11 %	19	55,89 %	15
mambandan	2	5,88 %	32	94,12 %	3
mamair	or 28	96,56 %	1	3,44 %	18
mangacar					

Table 2 shows the order of endangered fishery vocabularies and terms based on direct observations of students through photos display, including (1) *lapak*, *anak wanyi*, *hampang*, *jabak baung*, *pangilar biawan* and *sapat siam*, and *kalang*, (2) *kabam*, *kalut gatah*, *rimpa*, and *tamba*, (3) *pangilar*, *tabuan*, *mambandan*, and *haup* or *haupan* or *humbing* or *susuduk* or *sususuk*, (4) *ladung*, (5) *sarakap* or *jambih*, *bungkalang* and *iwak jelawat*, (6) *sarapang*, (7) *lalangit* and *iwak pipih*, (8) *bumbung caterpillars*, and *kararawai* or *kakarawai*, (9) *tamburu*, *tampirai*, or *kapalaan*, (10) *iwak tauman*, (11) *lukah walut* and *karangga*, *serangga*, or *anak kakarangga*, (12) *lukah*, (13) *iwak tembiring*, and (14) *mamair* or *mangacar*.

The findings showed that the fishery vocabularies of the Banjar Hulu dialect are endangered because the young speakers rarely see or use them in their daily life. In addition, the limited number of traditional makers of fishing gears causes a market shortage. Rodrigues (2014) stated that several factors influence language loss or extinction. Therefore, the Banjar Hulu dialect speakers should maintain and preserve their language.

The vocabulary of fishing gear, grounds, bait, fish, and endangered terms shown in the table above indicates the importance of language preservation. These vocabularies should be taught in elementary schools to universities for sustainability. Furthermore, the local mass media, specifically television and YouTube, should broadcast videos on important fisheries vocabularies.

The government's policy of incorporating local languages into the local content curriculum supports its preservation. Romaine supported this, stating that a language policy impacts its usage in the family domain (Romaine, 2002). As a result, it supports preserving the regional language in the family realm. Regular usage in the family realm also determines the ability to use the Banjar Hulu dialect.

This suggested that students' lack of knowledge endangered the 30 fishery vocabularies and terms. Their ignorance was influenced by living in urban areas, which means they have not seen or used these vocabularies in their daily communication. Moreover, they reside far from the areas regularly using these fishery objects and words.

This study is different from research from Rais, Wulandari, Dharyati (2018) which only found 11 types of fishing equipment. The research team managed to find 16 traditional fishing devices or traps that are endangered in Hulu Sungai Tengah and Hulu Sungai Utara. The findings of this study are also different from previous research from Rais, Wulandari, & Dharyati (2018) which only found 1 fish that is endangered, namely *jelawat* (*leptobarbus hoevenii*). The research team found 4 endangered fish in Hulu Sungai Tengah and Hulu Sungai Utara, namely *tauman*, *pipih*, *jelawat*, and *tembiring* fish. The findings of this study are more complete than the findings of Rais, Wulandari, & Dharyati (2018) because the research team managed to find 2 traditional fishing places, 6 types of traditional bait, and 2 traditional fishing techniques that are endangered in The Hulu Sungai Tengah And Hulu Sungai Utara. This study is also different from the research conducted by Prasetyo (2006) and Prasetyo (2008). Prasetyo (2006) and Prasetyo (2008) found only 6 traditional fishing gears, while the study found 16 traditional fishing tools. In addition, Prasetyo (2006) and Prasetyo (2008) found only 2 endangered fish, namely *tauman* fish (*channa micropeltes*) and *tapa* (*Mystus wiki*), while this study found 4 endangered fish.

CONCLUSION

The findings and discussion showed that the younger generation students living far from the area regularly

using the fishery vocabularies and terms had less knowledge. However, moving closer to where these vocabularies and terms are used increases their knowledge. Most students in urban areas far from fishing activities, such as swamps and rivers, lack knowledge of the fishery vocabularies and terms because they have not seen, used, or seen anyone mention or use them. However, those living in areas with fishing activities are familiar with these vocabularies and terms because they have used or seen people mention and use them.

Some traditional fishing gear vocabularies were not found and examined in Central and North Hulu Sungai regencies, including *salambau*, *rawai*, *suar*, *banjur*, and *tampirai pintit*. Therefore, further studies are needed to examine these vocabularies.

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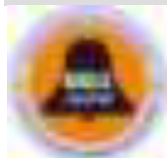
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Reviewer 1

Endangered Fishery Vocabularies in Hulu Dialect of Banjar Language: A Sociolinguistic Perspective

Abstract

*This study aimed to examine the endangered fishery vocabularies in Hulu Dialect of Banjar language (upper river dialect) based on a sociolinguistic perspective at Central and North Hulu Sungai Regencies. The endangered language theory from Migge (2020), Krauss (1992), Ewing (2014), Sallabank (2010), Romaine (2007), and McLellan (2014) was used. Furthermore, qualitative methods through surveys, sociolinguistic interviews, and participant observations were used to collect data. The results showed that there are 30 endangered fisheries vocabularies in Hulu Dialect of Banjar language, including tamburu, tampirai, or kapalaan (stage trap); lukah walut (eel fish trap); lalangit (horizontal gillnet); lapak; lukah (fish pots or pot trap); sarakap or jambih; hampang (bamboo split); jabak baung (baung pot trap); pangilar (basket trap); pangilar biawan and sapat siam (biawan and sepat siam basket trap); kabam (trap); sarapang (spear); haup, haupan, humbing, hahaup, susuduk, or sususuk (lift net); kalang (the fishing gear); rimpa (gill net); tamba (shrimp pot trap); ladung (fish place); bungkalang (fish basket); anak wanyi (honey bees); karangga, serangga, or anak kakarangga (ants); bumbung caterpillars; kararawai or kakarawai (wasps); tabuan (hornets); kalut gatah (rubber); iwak tauman (*Channa micropeltes*); iwak pipih (*Chitala borneensis*); iwak jalawat (*Leptobarbus hoevenii*); iwak tembiring (*Belodontichthys dinema*); mambandan; and mamair or mangacar. These vocabularies become extinct because they were rarely used and seen by the younger generation of Banjar, specifically students in urban areas. However, they exist and are acknowledged by the young and old generation in the watery regions of Central and North Hulu Sungai Regencies.*

Keywords: vocabulary, fishery, endangered languages, young generation, sociolinguistics

4. INTRODUCTION

Banjar language is used in Central, East, and South Kalimantan by native speakers (Kawi, 2002, p. 7; Kawi, 2011, p. 2). This language is spoken in four provinces, including South, Central, East, and North Kalimantan, though it is also found in Tembilahan (Riau) and Sabak Bernam (Malaysia) (Kawi, 2002, p. 7). Banjar is a Malay dialect with a substantial lexical influence from Javanese and East and West Barito's local languages (Adelaar, 2021, p. 82). Precisely, it consists of three dialects, including the Kuala (downriver), Hulu (upper river), and Bukit (Kawi, 2002, p. 170).

In Central and North Hulu Sungai Regencies, the community speaks Banjar Hulu (upper river dialect). The fishery vocabularies are endangered in both regencies because they infrequently use traditional bamboo fishing tools, replacing them with wire, netting or nets, and nylon. This study determined the inventory and classified these fishery vocabularies to avoid extinction. Since there are

scarce traditional baits, the endemic fish are rarely found or traded, hence, the need for inventory and documentation.

Central and North Hulu Sungai Regencies consist of residential areas around the river. This study focused on the residential housing on both sides of the road built on watery soil, where the locals traditionally catch and rear fish, keep their fishing gear, and cultivate around their houses. Therefore, it identified the endangered fishery vocabularies in both regencies conducted traditionally.

Previous studies did not examine fishery vocabularies in these regencies, including Prasetyo (2006), Prasetyo (2008), Rais, Wulandari, & Dharyati (2018), and Rafiek (2021). North Hulu Sungai Regency consists of *hampang*, *pengilar*, *lukah*, *luntak*, *rengge*, and nylon wire fishing gears that the community use to catch river fish, including *biawan*, snakehead, *kapar*, *karandang*, *saluang*, *betok*, *sepat*, *baung*, and *lais* (Prasetyo, 2006). Furthermore, Prasetyo (2008) found six fishing gear, including *hampang*, *pengilar*, *lukah*, *luntak*, *rengge*, and wire. Several fish species were found in the Panggang Lake fisheries reserve, such as snakehead fish, toman, sepat, and tambakan (Prasetyo, 2008). Some younger generations do not know the fishing gears and fish species. Rais, Wulandari, & Dharyati (2018) found 11 types of fishing gear grouped into four, namely hook and line (buoy fishing line and *rawai baung*), pot trap (*lukah baung*, *jabak baung*, *tampirai*, and *tamba seluang (kabam)*), barrier trap (*hampang padang*, *selambau kasa*, and *selambau sungai*), and gill net (*lalangit* and *rengge*).

According to Rafiek (2021), several endangered fisheries-related vocabularies such as *buluh*, *keli*, and *ikan kembung* (pufferfish). Furthermore, *Buluh* is the bamboo material for fishing tackle or rods, while *Keli* is a fish's name. *Ikan kembung* or pufferfish grows such a ball when rubbed. Some younger generations do not know or have seen these fishery vocabularies. Therefore, this study will maintain the vocabularies' sustainability for the present and future generations. The fishery vocabularies are invaluable cultural treasures and history, specifically the communities' cultural development living and interacting with rivers, lakes, and other wetlands.

4.1 Theory of Endangered Language

'Endangered languages' are the threatened regularly used languages by social, political, demographic, and other factors (Migge, 2020). In general, they significantly compare or relate to the threat of nature's biological species (Krauss, 1992, p. 4). Krauss (1992, p. 4) stated that children do not learn languages as mother tongues. Language is endangered because some parts of the world hardly know the spoken languages and their appropriateness, or governments favor a particular language. The lack of transmission across generations and less usage in fewer situations can endanger a language (Ewing, 2014, p. 12). This loss of indigenous languages reduces cultural diversity. In Indonesia, the endangered languages are primarily related to language shift (Ewing, 2014, p. 14).

Sallabank (2010) identified several factors endangering languages: economic, cultural, political, historical, and attitudinal (Sallabank, 2010, p. 68). In contrast, Romaine (2007, p. 115) stated that language preservation needs planning. Language shift is considered a loss of speakers and usage domains, critical to language sustainability (Romaine, 2007, p. 117). According to Romaine (2007, pp. 123-127), language preservation follows four steps: reversal of language shift, revitalization through immersion, documentation, and ecology. Language ecology preservation requires speakers to reserve the dead language by preserving culture and habitat (Romaine, 2007, p. 127). Language survival and sustainability are determined by the community's ability to speak and transmit.

McLellan (2014) mentioned several external and internal factors of endangered languages on Borneo Island (McLellan, 2014, p. 15). The external factors include language ecology (more substantial influence of other languages), urban migration, exogamous marriages, dams, and deforestation forcing communities' relocation (McLellan, 2007, p. 15). The internal factors include the breakdown of

families' intergenerational transmission, dialect diversity such as the lack of community standard variations, and intentional language shifts (McLellan, 2007, p. 15). The endangered languages are revitalized through five strategies, namely (1) local language learning at universities, (2) minority languages documentation, (3) Mother-tongue based multilingual education (MTBMLE) as a global linguistic human rights movement affirming the children's rights for education in their home language, (4) website development, and (5) the promotion of ethnolinguistic vitality (McLellan, 2014, pp. 18-20).

5. METHODS

A qualitative descriptive method collected data directly from the study location. The data was analyzed to determine the findings and discussions on the endangered fishery vocabularies in Central and North Hulu Sungai Regencies, strengthened by field photographs.

5.1 Participants and Location

There were 22 informants, including (1) indigenous Banjar tribe community with knowledge of the fishery vocabularies and terms, (2) permanent residents in the study location, (3) male and female residents aged 25-70, (4) have an articulator or speech apparatus, including teeth in good condition and can speak clearly, (6) understand the meaning and function of fishery vocabularies and terms in their area, and (7) fishing rods, traps, and bait sellers.

The data were collected through direct interviews on the endangered fishery vocabularies in Banjar Hulu language at Central and North Hulu Sungai Regencies. The informants included Nurlina, Lamiah, and Arpani living in Danau Caramin Village from Central Amuntai Sub-district, Rukiah in Halat Village, Samdani and Upi in Tapus Dalam Village, Sungai Pandan Sub-district, and Solihin in Pinang Habang Village. The fish traps sellers used as informants consisted of Maria in the Amuntai market, H. Udin, and Arbainah in the Amuntai handicraft market. The fishing bait sellers included Risnawati and Mas Ratu in the Amuntai market, Maria in Teluk Masjid Village. Anonymous informants were a fish seller at the Amuntai market and Zainuddin in Binjai Pirua and Kasarangan Villages. Juhran and Riski were from Pinang Habang and Pasar Senen Amuntai villages. Lastly, Sahripandi, Yasir, and H. Saidi were from Amuntai, Arbanah in Baru, and Masriah in Danau Panggang sub-district.



Figure 1. Map of Central Hulu Sungai Sub-district, South Kalimantan (Source: https://id.wikipedia.org/wiki/Daftar_kecamatan_dan_kelurahan_di_Kabupaten_Hulu_Sungai_Tenga)



Figure 2. Map of North Hulu Sungai Sub-district, South Kalimantan (Source: https://id.wikipedia.org/wiki/Kabupaten_Hulu_Sungai_Utara)

5.2 Instruments

5.2.1 The Elders Interviews

The elder community interviews directly asked whether they understood or were familiar with traditional fishery vocabularies. Those who answered yes were asked whether they use the traditional fishery vocabulary. Those who agreed were asked whether the fishery vocabularies have any objects. The interview ended when they answered no, whereas the team took photos and videos when they answered yes and asked how to use the fishing gear.

5.2.2 The Youth Interview

To prove that the fishery-related vocabularies endangerment of Banjar Hulu language in Central and North Hulu Sungai Regencies, 34 students were interviewed consisting of 5 males and 29 females from cities and regencies in South Kalimantan province. They were from the Banjar tribe and had mastered the language vocabularies aged from 18-21 as the younger generation who graduated elementary, high school, and university. They were provided with two questions while looking at photos of fishery vocabulary and terms on a PowerPoint slide. The questions included (1) Do you know the fishery vocabularies and terms in Central and North Hulu Sungai Regencies, South Kalimantan Province? Please answer yes or no. (2) If yes, please write down the fishery vocabulary and terms. If no, avoid question 2.

The answers were counted to determine the responses, where a higher number of those who knew indicated that the fishery vocabularies and terms were not endangered. Conversely, a higher number of those who did not know showed endangerment.

5.3 Data Collection

The data collection was based on Milroy & Gordon (2003) using a survey, sociolinguistic interviews, and participant observations (Milroy & Gordon, 2003). The survey included a written questionnaire to guide the knowledge of fishery vocabulary, as shown below.

Table 1. Data collection questionnaire

No.	Endangered Fishery Vocabularies	Meaning	Function
1.	<i>sarakap or jambih</i>		

2.	<i>lapak</i>		
3.	<i>kalang</i>		
4.	<i>lukah</i>		
5.	<i>kabam</i>		
6.	<i>tamburu or tampirai</i>		
7.	<i>lukah walut</i>		
8.	<i>hampang</i>		
9.	<i>haup</i>		
10.	<i>jabak baung</i>		
11.	<i>sarapang</i>		
12.	<i>rimpa</i>		
13.	<i>lalangit</i>		
14.	<i>pangilar</i>		
15.	<i>pangilar biawan and sapat siam</i>		
16.	<i>tamba</i>		
17.	<i>ladung</i>		
18.	<i>bungkalang</i>		
19.	<i>kararangga</i>		
20.	<i>tabuan</i>		
21.	<i>anak wanyi</i>		
22.	<i>kalut gatah</i>		
23.	<i>kararawai</i>		
24.	<i>ulat bumbung</i>		
25.	<i>tuman</i>		
26.	<i>lais tembiring</i>		
27.	<i>pipih</i>		
28.	<i>jalawat</i>		
29.	<i>mamair</i>		
30.	<i>mambandan</i>		
31.	<i>tampirai pintit</i>		
32.	<i>banjur</i>		
33.	<i>salambau</i>		
34.	<i>suar</i>		

35.	<i>rawai</i>		
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This quick survey was by Milroy & Gordon (2003). Furthermore, the sociolinguistic interviews asked whether they knew and used the fishery vocabularies in their daily lives, as well as whether young speakers know and recognize the fishery vocabularies. Participant observations were conducted to collect data by visiting informants' houses with fishing gear or at the traditional fishing gear and bait market, followed by data analysis.

5.4 Data Analysis

The data analysis used an interactive model by Miles & Huberman (1992) was used for data analysis, which involved reduction, presentation, and drawing conclusions or verification (Miles & Huberman, 1992, p. 20). The steps were sequential (Miles & Huberman, 1992, p. 20) and based on the field data (Miles & Huberman, 1992, p. 20). The data were collected through interviews and live video recordings in the field, including Danau Caramin Village (North Hulu Sungai Regency), Halat (border of Central and North Hulu Sungai regencies), Sungai Buluh (Central Hulu Sungai Regency), Tapus Dalam (River Pandan Sub-district, North Hulu Sungai District), Amuntai market and handicraft market, Pinang Habang (Central Amuntai Sub-district, North Hulu Sungai Regency), Teluk Masjid (Sungai Pandan Alabio Sub-district, North Hulu Sungai Regency), and Binjai Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency. The data was then reduced, presented, and conclusions are drawn sequentially.

6.RESULTS AND DISCUSSION

6.1 Types of Fishing Gears and Traps

17. *Tamburu* or *Tampirai* or *Kapalaan*

Lamiah and Nurlina stated that residents use *tamburu* to catch *sepat* and *sepat siam* fish. Furthermore, it is made of wire, hence, called wire *tamburu*. The observations in Danau Caramin Village showed that the commonly used *tamburu* is made of wire with a side of bamboo blades. Joanda Setiawan, residing in Halat Village, stated that *tamburu* catches small *sepat* fish and is called *tampirai* in Banjar.



Figure 3. *Tamburu* in Danau Caramin Village, North Hulu Sungai Regency (20/03/2021, Collection of Muhammad Rafiek)

Tamburu is used in a river to trap fish and made of wire with bamboo blades sides in Danau Caramin and Halat Villages. According to Rukiah in Halat Village, it is also called *tamburu sapat* used to trap *sepat* fish. Furthermore, Upi in Tapus Dalam Village stated that it is called a wire *tamburu* and traps small fish.

Arbainah from Alabio stated that they call *tamburu kapalaan*, made of bamboo and sold at the Amuntai handicraft market every Thursday morning. Maria, a fish trap trader at the Amuntai market, calls it a *tamburu* and sells the bamboo drums higher than traditional drums.



Figure 4. *Tamburu* or *Tampirai* or *Kapalaan* at the Amuntai handicraft market(01/04/2021, collection of Muhammad Rafiek)

Tamburu, tampirai, or kapalaan are fish traps made of rattan, bamboo blades, or pendant wire. Furthermore, the box-shaped fishing gear is also made of wood, with the middle part as the entrance to

trap fish (<https://indonesiakaya.com/7ustaka-indonesia/ikan-saluang/>).

Tamburu, *tampirai*, or *kapalaan* are used to catch *sepat*, *saluang*, catfish, and *kapar*. *Manampirai* involves installing *tampirai* to catch or trap fish. It is a traditional fishing tackle made of bamboo blades or pendant wire, with a heart shape or amor when viewed from above. It has a narrow gap at the front as a fish entrance and is a permanent trap.

The observations showed that *tamburu*, *tampirai*, or *kapalan* made of pendant wire is box-shaped, while the rattan or bamboo is heart shaped, all meant to trap fish. Furthermore, most residents use *tamburu*, *tampirai*, or *kapalaan* made of wire instead of bamboo blades because bamboo raw materials are difficult to obtain, and the making experts are limited or few.

18. *Lukah Walut*

Lukah walut is used to catch eels, and according to Lamiah, Nurlina, and Arpani in Danau Caramin Village, it is made of wire and bamboo blades. Arpani stated that it involves covering the top with a plastic bottle and the bottom with a trap, preventing the fish from escaping. Fishing using this gear is called *malukah*.



Figure 5. *Lukah Walut* made of bamboo blades in Danau Caramin Village, North Hulu Sungai Regency (20/03/2021, Collection of Muhammad Rafiek)

Lukah walut is an eel trap gear made of bamboo blades and wire, with a top and bottom cover to prevent the trapped eel from escaping.

19. *Lalangit*

According to Lamiah, Nurlina, and Arpani in Danau Caramin Village, *Lalangit* is used to catch *papuyu (betok)*, *sepat*, and *sepat siam* fish. It is made of bamboo blades with the thread or nylon stretched out and rocked with bait. Fishing using the *lalangit* is called *malalangit*.



Figure 6. *Lalangit* in Danau Caramin Village, North Hulu Sungai Regency (20/03/2021, Collection of Muhammad Rafiek)

Lalangit is made of transparent and smooth nylon polyethylene with a 1.5-2 inches mesh sized 1 m x 0.8 m (Azizi & Wahyudi, 2001, p. 74). This fishing gear specially catches *betok* (Azizi & Wahyudi, 2001, p. 74), by placing it at an angle near the water surface (Azizi & Wahyudi, 2001, p.74).

20. *Lapak*

Lapak is a fishing nylon gear with a handle made of small bamboo rods baited by frogs. It is used by the Danau Caramin Village residents to catch snakehead fish by moving the baby frog bait in or on the water surface. According to Lamiah, Nurlina, and Arpani, it is made of small bamboo sticks with nylon hooks baited with frogs to catch snakehead fish. This fishing activity using *lapak* is called *malapak*.



Figure 7. Lapak in Danau Caramin Village, North Hulu Sungai Regency (20/03/2021, Collection of Muhammad Rafiek)

The *lapak* uses a baby frog as bait called a *anak lalak* (*lalak* child), *kurat*, *bancet*, or tiny frogs. This *malapak* is mainly conducted by boys in Danau Caramin, Halat, and Sungai Buluh Villages because the bamboo rods are short and easy to carry 5-10 *lapak* at once.

21. *Lukah*

According to Rukiah in Halat Village, *lukah* traps *haruan*, *papuyu*, tilapia, *sepat*, *sepat siam*. It is a bamboo river fish trap widely used by Central and North Hulu Sungai Regencies residents.



Figure 8. *Lukah* in Halat Village (31/03/2021. Collection of Muhammad Rafiek)

According to Solihin from Pinang Habang Village, Central Amuntai Sub-district, *lukah* traps *haruan*, *sapat siam*, *papuyu*, and *biawan* fish. It is commonly made of bamboo in Halat and Pinang Habang Villages.

22. *Sarakap* or *Jambih*

Sarakap is a fish trap stuck into the water touching the ground, preventing the fish from escaping and the fishermen catch it by hand through the top of the open *sarakap*. This gear is made of bamboo and rattan, with a sharp tip of the bottom bamboo blade that firmly embeds into the ground. *Sarakap* catches large fish in the rice fields, such as *sepat*, *papuyu* (*betok*), and *haruan* (snakehead).



Figure 9. *Sarakap* sold at Amuntai Market (31/03/2021. Collection of Muhammad Rafiek)

Upi, in Tapus Dalam Village, explained that *sarakap* is rarely used because of the high water depth in the swamp behind his house, which reaches an adult's neck. This gear is used in shallow water where the fish is seen from the surface. According to Arbainah at Alabio, in Amuntai, it is also known as *Jambih*, a tool that ambush fish (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p.136).

23. *Hampang*

Hampang is a fishing device plugged into the bottom of the water to direct the fish into the trap. It is made from woven bamboo blades such a *lampit* (bamboo mat). According to H. Udin from Alabio, it is also called *tampirai* with soft bamboo material. The observations showed that the residents rarely use *hampang* to direct fish to *tamburu* or *kapalaan* in Central and North Hulu Sungai Regencies.



Figure 10. *Hampang* (01/04/2021, Collection of Muhammad Rafiek)

24. *Jabak Baung*

Jabak baung is a gear that traps *baung* fish made of fresh green bamboo. H. Udin from Alabio, who trades at the Amuntai handicraft market every Thursday, stated that *Jabak* means trap (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p. 130).



Figure 11. *Jabak Baung* (01/04/2021, Collection of Muhammad Rafiek)

25. *Pangilar*

Pangilar is a rattan gear for trapping tilapia, catfish, and other fish. H. Udin stated that it is made while looking at other residents; hence, the name *pangilar* (Hapip, 2008, p. 134). The *pangilar* sold at the Amuntai handicraft market is not formed by people. Furthermore, it is box-shaped as a hole to trap the fish.



Figure 12. *Pangilar* (01/04/2021, Collection of Muhammad Rafiek)

26. *Pangilar* for *Biawan* and *Sepat Siam*

Pangilar is special gear for trapping *Biawan* and *Siam* fish. According to H. Udin, *Pangilar biawan* and *sepat Siam* are rarely seen or used by the residents and is only sold in the market.



Figure 13. *Pangilar* for *Biawan* and *Sapat Siam* (01/04/2021, Collection of Muhammad Rafiek)

27. *Kabam*

H. Udin and Arbainah, provided information about *kabam*. H. Udin stated that his *kabam* was sold out, while Arbainah stated that it is amor-shaped such a bamboo *tamburu*, *tampirai*, or *Kapalaan* with an open top and is small in size. Furthermore, Arbainah explained that it traps shrimp similar to *saluang* fishing gear (Hapip, 2008, p. 72). Based on H. Udin, Arbainah, and Hapip's Banjar dictionary, *kabam* traps shrimp and *sepat siam*.



Figure 14. *Kabam* (//2021, Collection of Muhammad Rafiek)

The field observations showed that the current *kabam* is made from wire instead of bamboo blades because bamboo is difficult to obtain and the limited traditional makers.

28. *Sarapang*

Sarapang is a four-eyed fish spear attached to a long tipless bamboo handle. It is used to spear the fish after unifying with a long bamboo rod fishing pole. The hit fish immediately sticks into the sharp corner of the eye. It has three hooks pointed at the center on the outside, which spears any fish. Furthermore, fishing with *sarapang* is called *manyarapang*.



Figure 15. *Sarapang* (22/03/2021, Collection of Muhammad Rafiek)

29. *Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk*

This is a fishing net formed as a large *tangguk* (basket) and bent bamboo rods. It catches various types of fish in rivers, including big fish such as *baung*, catfish, flatfish (*belida*), and *jelawat*. Furthermore, it is widely used in Pasar Senen Amuntai Village.



Figure 16. *Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk* (29/05/2021, Collection of Muhammad Rafiek)

30. *Kalang*

According to H. Saidi in Amuntai, *Kalang* is a larger marine *lukah* (fishing trap). It is tied by the river's edge to trap fish, such as *jelawat* and flatfish (*belida*). Saidi uses a long bamboo stick and pulls the tie to lift the *kalang* to the surface, immediately lowering the gear back to the river when no fish is caught.



Figure 17. *Kalang* (21/06/2021, Collection of Muhammad Rafiek)

31. *Rimpa*

Rimpa is a fish trap net placed at the bottom of the river based on the pond or river size. It is left to catch the maximum amount of fish when lifted and then en masse to determine and pick the fish. The findings showed that it is used by the residents in Pulau Tambak Village, South Amuntai Sub-district, North Hulu Sungai Regency.



Figure 18. *Rimpa* (29/06/2021, Collection of Muhammad Rafiek)

32. *Tamba*

Tamba is a large prawn trap used in Baru Village, Danau Panggang Sub-district, North Hulu Sungai Regency. It is tied to a bamboo or wooden stick on the riverbed, fed with small coconut slices. It is left for a certain period then lifted to see the catch. When large prawns are trapped, they are taken immediately, whereas the bait is replaced and placed back into the riverbed when there is no catch.



Figure 19. *Tamba* (29/06/2021, Collection of Muhammad Rafiek)

6.2 Types of Fish Places

3. *Ladung*

Ladung is made of thin bamboo blades woven such a basket, which holds the trapped fish. It has an open-top to insert easily or place fish and is sold at the Amuntai market. However, it is rarely used by Central and North Hulu Sungai Regencies residents.



Figure 20. *Ladung* sold at Amuntai market(31/03/2021. Collection of Muhammad Rafiek)

4. *Bungkalang*

According to Arbainah from Alabio, *Bungkalang* is a fish basket also called *ladung* in Nagara. According to Maria, a bamboo fishing gear trader at the Amuntai market, it is a fish box cage made of bamboo slats.



Figure 21. *Bungkalang* (0104/2021, Collection of Muhammad Rafiek)

6.3 Types of Fishing Bait

7. *Anak Wanyi*

According to Risnawati, a fish bait seller at the Amuntai market, *anak wanyi* baits *papuyu* fish is sold with their split nests. Furthermore, *Wanyi* in Banjarese means bee in Indonesian.



Figure 22. *Anak Wanyi* used as bait for *papuyu* fish (31/03/2021. Collection of Muhammad Rafiek)

Maria, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio confirmed this bait as honey bees.

8. *Karangga*, Insect, or *Anak Kakarangga*

According to Risnawati, a fishing bait seller at the Amuntai market, insects are used as bait fishing *papuyu* (*betok*). Furthermore, she referred the *karangga* as *anak karangga*.



Figure 23. *Karangga* or insects sold at the Amuntai market (31/03/2021. Collection of Muhammad Rafiek)

Kararangga is an insect, including ants or clams, used as whitebait (Suryadikara, Kawi, Durationd, & Ibrahim, 1984, p. 131) (Hapip, 2008, p. 82).

9. *Ulat Bambung*

Ulat Bambung is bamboo caterpillars or larvae in bamboo stems sold in small bamboo strips covered with paper or banana leaves. The bamboo pieces with caterpillars are removed and pounded on a board or ground to remove them and used as fishing bait.



Figure 24. *Ulat bumbung* when removed from bamboo (01/04/2021, Collection of Muhammad Rafiek)

According to Risnawati, *ulat bumbung* is used to fish snakehead or haruan. Furthermore, it is sold by Mas Ratu at the Amuntai market.

10. *Kararawai* or *Kakarawai*

Kararawai is larvae and beehives used as bait. Some residents mentioned it as a wasp larva used as fishing bait for *papuyu* (*betok*) and *haruan* (snakehead). In the Central Hulu Sungai Regency, the bee and wasp larvae bait are *iruan* and *kararawai*, respectively. The residents seek and find *Kararawai* in the midrib of the palm tree.

According to Maria, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency, is called *Anak kakarawai* or *kakarawai*.



Figure 25. *Kararawai* or *Anak Kakarawai* (01/04/2021, Collection of Muhammad Rafiek)

11. **Tabuan**

According to Maria, *tabuan* includes bigger bees and nests than *kakarawai* used as bait for *haruan* or snakehead.



Figure 26. *Tabuan* (01/04/2021, Collection of Muhammad Rafiek)

Tabuan are bees or stingers (Hapip, 2008, p. 177). In Banjarese, it means bees with an etym reflection PAN = Proto Austronesian, namely *tabuan* (Kawi, Durationd, & Effendi, 1993, p. 17).

12. **Kalut Gatah**

According to Maria, *kalut gatah* is a fishing bait for *papuyu* or *betok*, with insects or *anak kakarangga* mixed with rubber latex.



Figure 27. *Kalut Gatah* sold in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency

Kalut gatah is made from *anak kakarangga* mixed with rubber latex, a little cooking oil, and lime juice. It can be stored in the refrigerator to last longer. Furthermore, it can be used as fishing bait because it can be made smaller and mixed with *anak Kakarangga* to attract fish.

6.4 Types of Fish

5. *Iwak Tauman*

Iwak Tauman or *tauman* is a type of fish with a larger body size, different colors, and patterns than the *haruan* (snakehead fish). It is believed to be endangered because it is rarely found in its natural habitat such as rivers and swamps using fishing rods and traditional gear. The observations showed that it is currently cultivated inside cages in Central and North Hulu Sungai Regencies.



Figure 28. Tauman fish sold at Amuntai market (01/04/2021, Collection of Muhammad Rafiek)

6. *Iwak Pipih*

Iwak Pipih or *Pipih* is a type of flat-shaped fish found in rivers. It is known as *belida* in Indonesia and cooked into *Pepes*, crackers, and *ampal*. According to Wibowo & Sunarno (2006, p. 19), it is endangered and rare in Central and North Hulu Sungai Regencies. Furthermore, it is rarely sold at the market and also called a knife-backed fish, with the back part cooked into *ampal*.



Figure 29. *Iwak Pipih* sold at Amuntai Market (01/04/2021, Collection of Muhammad Rafiek)

Belida is a type of land fish (*Notopterus notopterus*) [[metaphor: the body is shaped such a thin board on a loom < MJP *balija sj a thin board for compacting the weave (on a weaving utensil), in Javanese *welira*; MPP *balija, Mar *barira*; AP *balija, Pai *vaida* (see *belera*)]] (Nothofer, 2009, p. 36).

7. *Iwak Jelawat*

Iwak Jelawat or *jelawat* is an expensive river fish consumed by Amuntai residents cooked with spicy flavor. In addition, it can be made into gravy or curry with tamarind, or fried and cooked with sweet and sour spices. This fish is rarely found and caught in the river, as explained by a fish seller at the Amuntai market, that it is cultivated in floating cages and caught with a *halawit* tool.



Figure 30. Jelawat fish sold at Amuntai market (01/04/2021, Collection of Muhammad Rafiek)

8. Tembiring fish

Iwak Tembiring or *tembiring* also called *lais tembiring* or *tabiring*, is a large *lais* fish with sharp canine teeth. It has a thin elongated body and is white with a slightly dark back, which is rarely found in rivers in North Hulu Sungai Regency. The observations showed that it is only found once a month at the Amuntai market.



Figure 31. Tembiring sold at Amuntai market (30/05/2021, Collection of Muhammad Rafiek)

6.5 Types of Fishing Activities

3. *Mambandan*

Mambandan is a fishing activity for *haruan* using two rods with a long *tantar* (dried small bamboo rods). One fishing rod is baited with frogs and the other with an angler or bully duckling to disturb the *haruan'* children with their foot movements. This angers the mother fish or snakehead, pecking or attacking the ducklings. When the anglers notice the mother *haruan* (cork) attacking the duckling, he uses a bamboo fishing rod baited with a baby frog. The mother is fooled and eats the bait, hitting the hook and being caught by the fishing rod. This was confirmed by Zainuddin, a *pambandanan* from Barabai, stating that *mambandan* is a fishing activity for *haruan* or snakehead using two long small bamboo rods with one hook baited with baby frog and the other given an angler or trick such as a duckling.



Figure 32. *Mambandan* in Binjau Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency (01/04/2021, Collection of Muhammad Rafiek).

Mambandan is a fishing activity for snakehead that is rarely performed by the residents in Central and North Hulu Sungai Regencies and only found in both villages.

4. Mamair or Mangacar

Mamair or *mangacar* is a fishing technique that involves moving a long bamboo rod and hooking the fish to eat the bait. This activity is performed by Central Hulu Sungai Regency residents when the river recedes. However, the observations showed that the residents mostly use *unjun* and *lapak* (fishing gear) to catch *haruan* or snakehead, including *papuyu* (*betok*).

6.6 Endangered Fishery Vocabularies in the Banjar Hulu Dialect at Central and North Hulu Sungai Regencies, South Kalimantan Province

This study interviewed 34 university students in Banjarmasin City to prove the younger generation's fishery vocabularies and terms endangerment. They had Banjar ethnic backgrounds from cities and regencies in South Kalimantan. They were asked whether they knew or were familiar with the fishery vocabularies and terms and the interview ended when they answered no. On the other hand, when they answered yes, they were asked to answer or write down the name of the vocabularies based on the photo shown. The results showed that most of them are not familiar with these fishery vocabularies and terms.

Table 1. Endangered Fishery Vocabularies and Terms Sequences

Endangered Fishery Vocabularies	Know	Percentage	Do not know	Percentage	Most Endangered Order
<i>tamburu</i>	9	26,47 %	25	73,53 %	10
<i>tampirai</i>					
<i>o</i>					
<i>r kapalaan</i>					
<i>lukah walut</i>	11	32,35 %	23	67,65 %	12
<i>lalangit</i>	6	17,64 %	28	82,36 %	7
<i>lapak</i>	0	0 %	34	100 %	1
<i>lukah</i>	13	38,23 %	11	61,77 %	13
<i>sarakap or jambih</i>	4	11,76 %	30	88,24 %	5

<i>hampang</i>	0	0 %	34	100 %	1
<i>jabak baung</i>	0	0 %	34	100 %	1
<i>pangilar</i>	2	5,88 %	32	94,12 %	3
<i>pangilar</i>	0	0 %	34	100 %	1
<i>biawan</i>					
<i>and sapat siam</i>					
<i>kabam</i>	1	2,94 %	33	97,06 %	2
<i>sarapang</i>	5	14,70 %	29	85,30 %	6
<i>haup or haupan</i>	2	5,88 %	32	94,12 %	3
<i>or humbing</i>	or				
<i>susuduk or sususuk</i>					
<i>kalang</i>	0	0 %	29	100 %	1
<i>rimpa</i>	1	3,44 %	28	96,56 %	2
<i>tamba</i>	1	3,44 %	28	96,56 %	2
<i>ladung</i>	3	8,82 %	31	91,18 %	4
<i>bungkalang</i>	4	11,76 %	30	88,24 %	5
<i>anak wanyi</i>	0	0 %	34	100 %	1
<i>karangga</i>	or 11	32,35 %	23	67,65 %	12
<i>serangga or anak kakarangga</i>					
<i>ulat bumbung</i>	7	20,58 %	27	79,42 %	8
<i>kararawai</i>	or 7	20,58 %	27	79,42 %	8
<i>kakarawai</i>					
<i>tabuan</i>	2	5,88 %	32	94,12 %	3
<i>kalut gatah</i>	1	2,94 %	33	97,06 %	2
<i>iwak tauman</i>	10	29,41 %	24	70,59 %	11
<i>iwak pipih</i>	6	17,64 %	28	82,36 %	7
<i>iwak jelawat</i>	4	11,76 %	30	88,24 %	5

iwak tembiring	15	44,11 %	19	55,89 %	15
mambandan	2	5,88 %	32	94,12 %	3
mamair or mangac ar	28	96,56 %	1	3,44 %	18

Table 2 shows the order of endangered fishery vocabularies and terms based on direct observations of students through photos display, including (1) *lapak*, *anak wanyi*, *hampang*, *jabak baung*, *pangilar biawan* and *sapat siam*, and *kalang*, (2) *kabam*, *kalut gatah*, *rimpa*, and *tamba*, (3) *pangilar*, *tabuan*, *mambandan*, and *haup* or *haupan* or *humbing* or *susuduk* or *sususuk*, (4) *ladung*, (5) *sarakap* or *jambih*, *bungkalang* and *iwak jelawat*, (6) *sarapang*, (7) *lalangit* and *iwak pipih*, (8) *bumbung caterpillars*, and *kararawai* or *kakarawai*, (9) *tamburu*, *tampirai*, or *kapalaan*, (10) *iwak tauman*, (11) *lukah walut* and *karangga*, *serangga*, or *anak kakarangga*, (12) *lukah*, (13) *iwak tembiring*, and (14) *mamair* or *mangacar*.

The findings showed that the fishery vocabularies of the Banjar Hulu dialect are endangered because the young speakers rarely see or use them in their daily life. In addition, the limited number of traditional makers of fishing gears causes a market shortage. Rodrigues (2014) stated that several factors influence language loss or extinction. Therefore, the Banjar Hulu dialect speakers should maintain and preserve their language.

The vocabulary of fishing gear, grounds, bait, fish, and endangered terms shown in the table above indicates the importance of language preservation. These vocabularies should be taught in elementary schools to universities for sustainability. Furthermore, the local mass media, specifically television and YouTube, should broadcast videos on important fisheries vocabularies.

The government's policy of incorporating local languages into the local content curriculum supports its preservation. Romaine supported this, stating that a language policy impacts its usage in the family domain (Romaine, 2002). As a result, it supports preserving the regional language in the family realm. Regular usage in the family realm also determines the ability to use the Banjar Hulu dialect.

This suggested that students' lack of knowledge endangered the 30 fishery vocabularies and terms. Their ignorance was influenced by living in urban areas, which means they have not seen or used these vocabularies in their daily communication. Moreover, they reside far from the areas regularly using these fishery objects and words.

This study is different from research from Rais, Wulandari, Dharyati (2018) which only found 11 types of fishing equipment. The research team managed to find 16 traditional fishing devices or traps that are endangered in Hulu Sungai Tengah and Hulu Sungai Utara. The findings of this study are also different from previous research from Rais, Wulandari, & Dharyati (2018) which only found 1 fish that is endangered, namely *jelawat* (*leptobarbus hoevenii*). The research team found 4 endangered fish in Hulu Sungai Tengah and Hulu Sungai Utara, namely *tauman*, *pipih*, *jelawat*, and *tembiring* fish. The findings of this study are more complete than the findings of Rais, Wulandari, & Dharyati (2018) because the research team managed to find 2 traditional fishing places, 6 types of traditional bait, and 2 traditional fishing techniques that are endangered in The Hulu Sungai Tengah And Hulu Sungai Utara. This study is also different from the research conducted by Prasetyo (2006) and Prasetyo (2008). Prasetyo (2006) and Prasetyo (2008) found only 6 traditional fishing gears, while the study found 16 traditional fishing tools. In addition, Prasetyo (2006) and Prasetyo (2008) found only 2 endangered fish, namely *tauman* fish (*channa micropeltes*) and *tapa* (*Mystus wiki*), while this study found 4 endangered fish.

CONCLUSION

The findings and discussion showed that the younger generation students living far from the area regularly using the fishery vocabularies and terms had less knowledge. However, moving closer to where these vocabularies and terms are used increases their knowledge. Most students in urban areas far from fishing activities, such as swamps and rivers, lack knowledge of the fishery vocabularies and terms because they have not seen, used, or seen anyone mention or use them. However, those living in areas with fishing activities are familiar with these vocabularies and terms because they have used or seen people say and use them.

Some traditional fishing gear vocabularies were not found and examined in Central and North Hulu Sungai regencies, including *salambau*, *rawai*, *suar*, *banjur*, and *tampirai pintit*. Therefore, further studies are needed to examine these vocabularies.

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Reviewer 2

Endangered Fishery Vocabularies in Hulu Dialect of Banjar Language: A Sociolinguistic Perspective

Abstract

*This study aimed to examine the endangered fishery vocabularies in Hulu Dialect of Banjar language (upper river dialect) based on a sociolinguistic perspective at Central and North Hulu Sungai Regencies. The endangered language theory from Migge (2020), Krauss (1992), Ewing (2014), Sallabank (2010), Romaine (2007), and McLellan (2014) was used. Furthermore, qualitative methods through surveys, sociolinguistic interviews, and participant observations were used to collect data. The results showed that there are 30 endangered fisheries vocabularies in Hulu Dialect of Banjar language, including tamburu, tampirai, or kapalaan (stage trap); lukah walut (eel fish trap); lalangit (horizontal gillnet); lapak; lukah (fish pots or pot trap); sarakap or jambih; hampang (bamboo split); jabak baung (baung pot trap); pangilar (basket trap); pangilar biawan and sapat siam (biawan and sepat siam basket trap); kabam (trap); sarapang (spear); haup, haupan, humbing, hahaup, susuduk, or sususuk (lift net); kalang (the fishing gear); rimpa (gill net); tamba (shrimp pot trap); ladung (fish place); bungkalang (fish basket); anak wanyi (honey bees); karangga, serangga, or anak kakarangga (ants); bumbung caterpillars; kararawai or kakarawai (wasps); tabuan (hornets); kalut gatah (rubber); iwak tauman (*Channa micropeltes*); iwak pipih (*Chitala borneensis*); iwak jalawat (*Leptobarbus hoevenii*); iwak tembiring (*Belodontichthys dinema*); mambandan; and mamair or mangacar. These vocabularies become extinct because they were rarely used and seen by the younger generation of Banjar, specifically students in urban areas. However, they exist and are acknowledged by the young and old generation in the watery areas of Central and North Hulu Sungai Regencies.*

Keywords: vocabulary, fishery, endangered languages, young generation, sociolinguistics

7. INTRODUCTION

Banjar language is used in Central, East, and South Kalimantan by native speakers (Kawi, 2002, p. 7; Kawi, 2011, p. 2). This language is spoken in four provinces, including South, Central, East, and North Kalimantan, though it is also found in Tembilahan (Riau) and Sabak Bernam (Malaysia) (Kawi, 2002, p. 7). Banjar is a Malay dialect with a strong lexical influence from Javanese and East and West Barito's local languages (Adelaar, 2021, p. 82). Specifically, it consists of three dialects, including the Kuala (downriver), Hulu (upper river), and Bukit (Kawi, 2002, p. 170).

In Central and North Hulu Sungai Regencies, the community speaks Banjar Hulu (upper river dialect). The fishery vocabularies are endangered in both regencies because they infrequently use traditional bamboo fishing tools, replacing them with wire, netting or nets, and nylon. This study determined the inventory and classified these fishery vocabularies to avoid extinction. Since there are scarce traditional baits, the endemic fish are rarely found or traded, hence, the need for inventory and documentation.

Central and North Hulu Sungai Regencies consist of residential areas around the river. This study focused on the residential housing on both sides of the road built on watery soil, where the locals traditionally catch and rear fish, keep their fishing gear, and cultivate around their houses. Therefore, it identified the endangered fishery vocabularies in both regencies conducted traditionally.

Previous studies did not examine fishery vocabularies in these regencies, including Prasetyo (2006), Prasetyo (2008), Rais, Wulandari, & Dharyati (2018), and Rafiek (2021). North Hulu Sungai Regency

consists of *hampang*, *pengilar*, *lukah*, *luntak*, *rengge*, and nylon wire fishing gears that the community use to catch river fish, including *biawan*, snakehead, *kapar*, *karandang*, *saluang*, *betok*, *sepat*, *baung*, and *lais* (Prasetyo, 2006). Furthermore, Prasetyo (2008) found six fishing gear, including *hampang*, *pengilar*, *lukah*, *luntak*, *rengge*, and wire. Several fish species were found in the Panggang Lake fisheries reserve, such as snakehead fish, toman, sepat, and tambakan (Prasetyo, 2008). Some of the younger generations do not know the fishing gears and fish species. Rais, Wulandari, & Dharyati (2018) found 11 types of fishing gear grouped into four, namely hook and line (buoy fishing line and *rawai baung*), pot trap (*lukah baung*, *jabak baung*, *tampirai*, and *tamba seluang (kabam)*), barrier trap (*hampang padang*, *selambau kasa*, and *selambau sungai*), and gill net (*lalangit* and *rengge*).

According to Rafiek (2021), there are several endangered fisheries such as *buluh*, *keli*, and *ikan kembung* (pufferfish). Furthermore, *Buluh* is the bamboo material for fishing tackle or rods, while *Keli* is a fish's name. *Ikan kembung* or pufferfish grows such a ball when rubbed. Some younger generations do not know or have seen these fishery vocabularies. Therefore, this study will maintain the vocabularies' sustainability for the present and future generations. The fishery vocabularies are invaluable cultural treasures and history, specifically the communities' cultural development living and interacting with rivers, lakes, and other wetlands.

7.1 Theory of Endangered Language

'Endangered languages' are the threatened regularly used languages by social, political, demographic, and other factors (Migge, 2020). In general, they significantly compare or relate to the threat of nature's biological species (Krauss, 1992, p. 4). Krauss (1992, p. 4) stated that children do not learn languages as mother tongues. Language is endangered because some parts of the world hardly know the spoken languages and their appropriateness, or governments favor a particular language. The lack of transmission across generations and less usage in fewer situations can endanger a language (Ewing, 2014, p. 12). This loss of indigenous languages reduces cultural diversity. In Indonesia, the endangered languages are primarily related to language shift (Ewing, 2014, p. 14).

Sallabank (2010) identified several factors endangering languages, such as economic, cultural, political, historical, and attitudinal (Sallabank, 2010, p. 68). In contrast, Romaine (2007, p. 115) stated that language preservation needs planning. Language shift is considered a loss of speakers and usage domains, critical to language sustainability (Romaine, 2007, p. 117). According to Romaine (2007, pp. 123-127), language preservation follows 4 steps, reversal of language shift, revitalization through immersion, documentation, and ecology. Language ecology preservation requires maintaining speakers to reserve the dead language by preserving culture and habitat (Romaine, 2007, p. 127). Language survival and sustainability are determined by the community's ability to speak and transmit.

McLellan (2014) mentioned several external and internal factors of endangered languages on Borneo Island (McLellan, 2014, p. 15). The external factors include language ecology (stronger influence of other languages), urban migration, exogamous marriages, dams, and deforestation forcing communities' relocation (McLellan, 2007, p. 15). The internal factors include the breakdown of families' intergenerational transmission, dialect diversity such as the lack of community standard variations, and intentional language shifts (McLellan, 2007, p. 15). The endangered languages are revitalized through five strategies, namely (1) local language learning at universities, (2) minority languages documentation, (3) Mother-tongue based multilingual education (MTBMLE) as a global linguistic human rights movement affirming the children's rights for education in their home language, (4) website development, and (5) the promotion of ethnolinguistic vitality (McLellan, 2014, pp. 18-20).

8. METHODS

A qualitative descriptive method collected data directly from the study location. The data was

analyzed to determine the findings and discussions on the endangered fishery vocabularies in Central and North Hulu Sungai Regencies, strengthened by field photographs.

8.1 Participants and Location

There were 22 informants, including (1) indigenous Banjar tribe community with knowledge of the fishery vocabularies and terms, (2) permanent residents in the study location, (3) male and female residents aged 25-70, (4) have an articulator or speech apparatus, including teeth in good condition and can speak clearly, (6) understand the meaning and function of fishery vocabularies and terms in their area, and (7) fishing rods, traps, and bait sellers.

The data were collected through direct interviews on the endangered fishery vocabularies in Banjar Hulu language at Central and North Hulu Sungai Regencies. The informants included Nurlina, Lamiah, and Arpani living in Danau Caramin Village from Central Amuntai Sub-district, Rukiah in Halat Village, Samdani and Upi in Tapus Dalam Village, Sungai Pandan Sub-district, and Solihin in Pinang Habang Village. The fish traps sellers used as informants consisted of Maria in the Amuntai market, H. Udin, and Arbainah in the Amuntai handicraft market. The fishing bait sellers included Risnawati and Mas Ratu in the Amuntai market, Maria in Teluk Masjid Village. A fish seller at the Amuntai market and Zainuddin in Binjai Pirua and Kasarangan Villages were anonymous informants. Juhran and Riski were from Pinang Habang and Pasar Senen Amuntai villages. Lastly, Sahripandi, Yasir, and H. Saidi were from Amuntai, Arbanah in Baru, and Masriah in Danau Panggang sub-district.



Figure 1. Map of Central Hulu Sungai Sub-district, South Kalimantan (Source: https://id.wikipedia.org/wiki/Daftar_kecamatan_dan_kelurahan_di_Kabupaten_Hulu_Sungai_Tenga)



Figure 2. Map of North Hulu Sungai Sub-district, South Kalimantan (Source: https://id.wikipedia.org/wiki/Kabupaten_Hulu_Sungai_Utara)

8.2 Instruments

8.2.1 The Elders Interviews

The elder community interviews directly asked whether they understood or were familiar with traditional fishery vocabularies. Those who answered yes were asked whether they use the traditional fishery vocabulary. Those who agreed were asked whether the fishery vocabularies have any objects. The interview ended when they answered no, whereas the team took photos and videos when they answered yes and asked how to use the fishing gear.

8.2.2 The Youth Interview

To prove the fishery vocabularies endangerment of Banjar Hulu language in Central and North Hulu Sungai Regencies, 34 students were interviewed consisting of 5 males and 29 females from cities and regencies in South Kalimantan province. They were from the Banjar tribe and had mastered the language vocabularies aged from 18-21 as the younger generation who graduated elementary, high school, and university. They were provided with 2 questions while looking at photos of fishery vocabularies and terms on a PowerPoint slide. The questions included (1) Do you know the fishery vocabularies and terms in Central and North Hulu Sungai Regencies, South Kalimantan Province? Please answer yes or no. (2) If yes, please write down the fishery vocabulary and terms. If no, avoid question 2.

The answers were counted to determine the responses, where a higher number of those who knew indicated that the fishery vocabularies and terms were not endangered. Conversely, a higher number of those who did not know showed endangerment.

8.3 Data Collection

The data collection was based on Milroy & Gordon (2003) using a survey, sociolinguistic interviews, and participant observations (Milroy & Gordon, 2003). The survey included a written questionnaire to guide the knowledge of fishery vocabulary, as shown below.

Table 1. Data collection questionnaire

No.	Endangered Fishery Vocabularies	Meaning	Function
1.	<i>sarakap or jambih</i>		
2.	<i>lapak</i>		
3.	<i>kalang</i>		
4.	<i>lukah</i>		
5.	<i>kabam</i>		
6.	<i>tamburu or tampirai</i>		
7.	<i>lukah walut</i>		
8.	<i>hampang</i>		
9.	<i>haup</i>		
10.	<i>jabak baung</i>		
11.	<i>sarapang</i>		
12.	<i>rimpa</i>		
13.	<i>lalangit</i>		

14.	<i>pangilar</i>		
15.	<i>pangilar biawan and sapat siam</i>		
16.	<i>tamba</i>		
17.	<i>ladung</i>		
18.	<i>bungkalang</i>		
19.	<i>kararangga</i>		
20.	<i>tabuan</i>		
21.	<i>anak wanyi</i>		
22.	<i>kalut gatah</i>		
23.	<i>kararawai</i>		
24.	<i>ulat bumbung</i>		
25.	<i>tuman</i>		
26.	<i>lais tembiring</i>		
27.	<i>pipih</i>		
28.	<i>jalawat</i>		
29.	<i>mamair</i>		
30.	<i>mambandan</i>		
31.	<i>tampirai pintit</i>		
32.	<i>banjur</i>		
33.	<i>salambau</i>		
34.	<i>suar</i>		
35.	<i>rawai</i>		

This quick survey was by Milroy & Gordon (2003). Furthermore, the sociolinguistic interviews asked whether they knew and used the fishery vocabularies in their daily lives, as well as whether young speakers know and recognize the fishery vocabularies. Participant observations were conducted to collect data by visiting informants' houses with fishing gear or at the traditional fishing gear and bait market, followed by data analysis.

8.4 Data Analysis

The data analysis used an interactive model by Miles & Huberman (1992) was used for data analysis, which involved reduction, presentation, and drawing conclusions or verification (Miles & Huberman, 1992, p. 20). The steps were sequential (Miles & Huberman, 1992, p. 20) and based on the field data (Miles & Huberman, 1992, p. 20). The data were collected through interviews and live video recordings in the field, including Danau Caramin Village (North Hulu Sungai Regency), Halat (border of Central and North Hulu Sungai regencies), Sungai Buluh (Central Hulu Sungai Regency), Tapus Dalam (River Pandan Sub-district, North Hulu Sungai District), Amuntai market and handicraft market, Pinang Habang (Central Amuntai Sub-district, North Hulu Sungai Regency), Teluk Masjid (Sungai Pandan Alabio Sub-district, North Hulu Sungai Regency), and Binjai Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency. The data was then reduced, presented, and conclusions are drawn sequentially.

9.RESULTS AND DISCUSSION

9.1 Types of Fishing Gears and Traps

33. *Tamburu* or *Tampirai* or *Kapalaan*

Lamiah and Nurlina stated that residents use *tamburu* to catch *sepat* and *sepat siam* fish. Furthermore, it is made of wire, hence, called wire *tamburu*. The observations in Danau Caramin Village showed that the commonly used *tamburu* is made of wire with a side of bamboo blades. Joanda Setiawan, residing in Halat Village, stated that *tamburu* catches small *sepat* fish and is called *tampirai* in Banjar.



Figure 3. *Tamburu* in Danau Caramin Village, North Hulu Sungai Regency (20/03/2021, Collection of Muhammad Rafiek)

Tamburu is used in a river to trap fish and made of wire with bamboo blades sides in Danau Caramin and Halat Villages. According to Rukiah in Halat Village, it is also called *tamburu sapat* used to trap *sepat* fish. Furthermore, Upi in Tapus Dalam Village stated that it is called a wire *tamburu* and traps small fish.

Arbainah from Alabio stated that they call *tamburu kapalaan*, which is made of bamboo and sold at the Amuntai handicraft market every Thursday morning. Maria, a fish trap trader at the Amuntai market, calls it a *tamburu* and sells the bamboo drums higher than regular drums.



Figure 4. *Tamburu* or *Tampirai* or *Kapalaan* at the Amuntai handicraft market(01/04/2021, collection of Muhammad Rafiek)

Tamburu, tampirai, or kapalaan are fish traps made of rattan, bamboo blades, or pendant wire. Furthermore, the box-shaped fishing gear is also made of wood, with the middle part as the entrance to

trap fish (<https://indonesiakaya.com/7ustaka-indonesia/ikan-saluang/>).

Tamburu, *tampirai*, or *kapalaan* are used to catch *sepat*, *saluang*, catfish, and *kapar*. *Manampirai* involves installing *tampirai* to catch or trap fish. It is a traditional fishing tackle made of bamboo blades or pendant wire, with a heart shape or amor when viewed from above. It has a narrow gap at the front as a fish entrance and is a permanent trap.

The observations showed that *tamburu*, *tampirai*, or *kapalan* made of pendant wire is box-shaped, while the rattan or bamboo is heart shaped, all meant to trap fish. Furthermore, most residents use *tamburu*, *tampirai*, or *kapalaan* made of wire instead of bamboo blades because bamboo raw materials are difficult to obtain, and the making experts are limited or few.

34. *Lukah Walut*

Lukah walut is used to catch eels, and according to Lamiah, Nurlina, and Arpani in Danau Caramin Village, it is made of wire and bamboo blades. Arpani stated that it involves covering the top with a plastic bottle and the bottom with a trap, preventing the fish from escaping. Fishing using this gear is called *malukah*.



Figure 5. *Lukah Walut* made of bamboo blades in Danau Caramin Village, North Hulu Sungai Regency (20/03/2021, Collection of Muhammad Rafiek)

Lukah walut is an eel trap gear made of bamboo blades and wire, with a top and bottom cover to prevent the trapped eel from escaping.

35. *Lalangit*

According to Lamiah, Nurlina, and Arpani in Danau Caramin Village, *Lalangit* is used to catch *papuyu (betok)*, *sepat*, and *sepat siam* fish. It is made of bamboo blades with the thread or nylon stretched out and rocked with bait. Fishing using the *lalangit* is called *malalangit*.



Figure 6. *Lalangit* in Danau Caramin Village, North Hulu Sungai Regency (20/03/2021, Collection of Muhammad Rafiek)

Lalangit is made of transparent and smooth nylon polyethylene with a 1.5-2 inches mesh sized 1 m x 0.8 m (Azizi & Wahyudi, 2001, p. 74). This fishing gear specially catches *betok* (Azizi & Wahyudi, 2001, p. 74), by placing it at an angle near the water surface (Azizi & Wahyudi, 2001, p.74).

36. *Lapak*

Lapak is a fishing nylon gear with a handle made of small bamboo rods baited by frogs. It is used by the Danau Caramin Village residents to catch snakehead fish by moving the baby frog bait in or on the water surface. According to Lamiah, Nurlina, and Arpani, it is made of small bamboo sticks with nylon hooks baited with frogs to catch snakehead fish. This fishing activity using *lapak* is called *malapak*.



Figure 7. Lapak in Danau Caramin Village, North Hulu Sungai Regency (20/03/2021, Collection of Muhammad Rafiek)

The *lapak* uses a baby frog as bait called a *anak lalak* (*lalak* child), *kurat*, *bancet*, or small frogs. This *malapak* is mostly conducted by boys in Danau Caramin, Halat, and Sungai Buluh Villages because the bamboo rods are short and easy to carry 5-10 *lapak* at once.

37. *Lukah*

According to Rukiah in Halat Village, *lukah* traps *haruan*, *papuyu*, tilapia, *sepat*, *sepat siam*. It is a bamboo river fish trap widely used by residents of Central and North Hulu Sungai Regencies.



Figure 8. *Lukah* in Halat Village (31/03/2021. Collection of Muhammad Rafiek)

According to Solihin from Pinang Habang Village, Central Amuntai Sub-district, *lukah* traps *haruan*, *sapat siam*, *papuyu*, and *biawan* fish. It is commonly made of bamboo in Halat and Pinang Habang Villages.

38. *Sarakap* or *Jambih*

Sarakap is a fish trap stuck into the water touching the ground, preventing the fish from escaping and the fishermen catch it by hand through the top of the open *sarakap*. This gear is made of bamboo and rattan, with a sharp tip of the bottom bamboo blade that firmly embeds into the ground. *Sarakap* catches large fish in the rice fields, such as *sepat*, *papuyu* (*betok*), and *haruan* (snakehead).



Figure 9. *Sarakap* sold at Amuntai Market (31/03/2021. Collection of Muhammad Rafiek)

Upi, in Tapus Dalam Village, explained that *sarakap* is rarely used because of the high water depth in the swamp behind his house, which reaches an adult's neck. This gear is used in shallow water where the fish is seen from the surface. According to Arbainah at Alabio, in Amuntai, it is also known as *Jambih*, a tool that ambush fish (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p.136).

39. *Hampang*

Hampang is a fishing device plugged into the bottom of the water to direct the fish into the trap. It is made from woven bamboo blades such a *lampit* (bamboo mat). According to H. Udin from Alabio, it is also called *tampirai* with mild bamboo material. The observations showed that the residents rarely use *hampang* to direct fish to *tamburu* or *kapalaan* in Central and North Hulu Sungai Regencies.



Figure 10. *Hampang* (01/04/2021, Collection of Muhammad Rafiek)

40. *Jabak Baung*

Jabak baung is a gear that traps *baung* fish made of fresh green bamboo. H. Udin from Alabio, who trades at the Amuntai handicraft market every Thursday, stated that *Jabak* means trap (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p. 130).



Figure 11. *Jabak Baung* (01/04/2021, Collection of Muhammad Rafiek)

41. *Pangilar*

Pangilar is a rattan gear for trapping tilapia, catfish, and other fish. H. Udin stated that it is made while looking at other residents, hence, the name *pangilar* (Hapip, 2008, p. 134). The *pangilar* sold at the Amuntai handicraft market is not formed by people. Furthermore, it is box-shaped as a hole to trap the fish.



Figure 12. *Pangilar* (01/04/2021, Collection of Muhammad Rafiek)

42. *Pangilar* for *Biawan* and *Sepat Siam*

This is special gear for trapping *Biawan* and *Siam* fish. According to H. Udin, *Pangilar biawan* and *sepat Siam* are rarely seen or used by the residents and is only sold in the market.



Figure 13. *Pangilar* for *Biawan* and *Sapat Siam* (01/04/2021, Collection of Muhammad Rafiek)

43. *Kabam*

H. Udin and Arbainah, provided information about *kabam*. H. Udin stated that his *kabam* was sold out, while Arbainah stated that it is amor-shaped such a bamboo *tamburu*, *tampirai*, or *Kapalaan* with an open top and is small in size. Furthermore, Arbainah explained that it traps shrimp similar to *saluang* fishing gear (Hapip, 2008, p. 72). Based on H. Udin, Arbainah, and Hapip's Banjar dictionary, *kabam* traps shrimp and *sepat siam*.



Figure 14. *Kabam* (//2021, Collection of Muhammad Rafiek)

The field observations showed that the current *kabam* is made from wire instead of bamboo blades because bamboo is difficult to obtain and the limited traditional makers.

44. *Sarapang*

Sarapang is a four-eyed fish spear attached to a long tipless bamboo handle. It is used to spear the fish after unifying with a long bamboo rod fishing pole. The hit fish immediately sticks into the sharp corner of the eye. It has three hooks pointed at the center on the outside, which spears any fish. Furthermore, fishing with *sarapang* is called *manyarapang*.



Figure 15. *Sarapang* (22/03/2021, Collection of Muhammad Rafiek)

45. *Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk*

This is a fishing net formed as a large *tangguk* (basket) and bent bamboo rods. It catches various types of fish in rivers, including big fish such as *baung*, catfish, flatfish (*belida*), and *jelawat*. Furthermore, it is widely used in Pasar Senen Amuntai Village.



Figure 16. *Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk* (29/05/2021, Collection of Muhammad Rafiek)

46. *Kalang*

According to H. Saidi in Amuntai, *Kalang* is a larger marine *lukah* (fishing trap). It is tied by the river's edge to trap fish, such as *jelawat* and flatfish (*belida*). Saidi uses a long bamboo stick and pulls the tie to lift the *kalang* to the surface, immediately lowering the gear back to the river when no fish is caught.



Figure 17. *Kalang* (21/06/2021, Collection of Muhammad Rafiek)

47. *Rimpa*

Rimpa is a fish trap net placed at the bottom of the river based on the pond or river size. It is left to catch the maximum amount of fish when lifted and then en masse to determine and pick the fish. The findings showed that it is used by the residents in Pulau Tambak Village, South Amuntai Sub-district, North Hulu Sungai Regency.



Figure 18. *Rimpa* (29/06/2021, Collection of Muhammad Rafiek)

48. *Tamba*

Tamba is a large prawn trap used in Baru Village, Danau Panggang Sub-district, North Hulu Sungai Regency. It is tied to a bamboo or wooden stick on the riverbed, fed with small coconut slices. It is left for a certain period then lifted to see the catch. When large prawns are trapped, they are taken immediately, whereas the bait is replaced and placed back into the riverbed when there is no catch.



Figure 19. *Tamba* (29/06/2021, Collection of Muhammad Rafiek)

9.2 Types of Fish Places

5. *Ladung*

Ladung is made of thin bamboo blades woven such a basket, which holds the trapped fish. It has an open-top to insert easily or place fish and is sold at the Amuntai market. However, it is rarely used by Central and North Hulu Sungai Regencies residents.



Figure 20. *Ladung* sold at Amuntai market(31/03/2021. Collection of Muhammad Rafiek)

6. *Bungkalang*

According to Arbainah from Alabio, *Bungkalang* is a fish basket also called *ladung* in Nagara. According to Maria, a bamboo fishing gear trader at the Amuntai market, it is a fish box cage made of bamboo slats.



Figure 21. *Bungkalang* (0104/2021, Collection of Muhammad Rafiek)

9.3 Types of Fishing Bait

13. *Anak Wanyi*

According to Risnawati, a fish bait seller at the Amuntai market, *anak wanyi* baits *papuyu* fish is sold with their split nests. Furthermore, *Wanyi* in Banjarese means bee in Indonesian.



Figure 22. *Anak Wanyi* used as bait for *papuyu* fish (31/03/2021. Collection of Muhammad Rafiek)

Maria, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio confirmed this bait as honey bees.

14. *Karangga, Insect, or Anak Kakarangga*

According to Risnawati, a fishing bait seller at the Amuntai market, insects are used as bait fishing *papuyu* (*betok*). Furthermore, she referred the *karangga* as *anak karangga*.



Figure 23. *Karangga* or insects sold at the Amuntai market (31/03/2021. Collection of Muhammad Rafiek)

Kararangga is an insect, including ants or clams, used as whitebait (Suryadikara, Kawi, Durationd, & Ibrahim, 1984, p. 131) (Hapip, 2008, p. 82).

15. *Ulat Bambung*

Ulat Bambung is bamboo caterpillars or larvae in bamboo stems sold in small bamboo strips covered with paper or banana leaves. The bamboo pieces with caterpillars are removed and pounded on a board or ground to remove them and used as fishing bait.



Figure 24. *Ulat bumbung* when removed from bamboo (01/04/2021, Collection of Muhammad Rafiek)

According to Risnawati, *ulat bumbung* is used to fish snakehead or haruan. Furthermore, it is sold by Mas Ratu at the Amuntai market.

16. *Kararawai* or *Kakarawai*

Kararawai is larvae and beehives used as bait. Some residents mentioned it as a wasp larva used as fishing bait for *papuyu* (*betok*) and *haruan* (snakehead). In the Central Hulu Sungai Regency, the bee and wasp larvae bait are *iruan* and *kararawai*, respectively. The residents seek and find *Kararawai* in the midrib of the palm tree.

According to Maria, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency, is called *Anak kakarawai* or *kakarawai*.



Figure 25. *Kararawai* or *Anak Kakarawai* (01/04/2021, Collection of Muhammad Rafiek)

17. **Tabuan**

According to Maria, tabuan includes bigger bees and nests than *kakarawai* used as bait for *haruan* or snakehead.



Figure 26. *Tabuan* (01/04/2021, Collection of Muhammad Rafiek)

Tabuan are bees or stingers (Hapip, 2008, p. 177). In Banjarese, it means bees with an etym reflection PAN = Proto Austronesian, namely *tabuan* (Kawi, Durationd, & Effendi, 1993, p. 17).

18. **Kalut Gatah**

According to Maria, *kalut gatah* is a fishing bait for *papuyu* or *betok*, with insects or *anak kakaranga* mixed with rubber latex.



Figure 27. *Kalut Gatah* sold in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency

Kalut gatah is made from *anak kakarangga* mixed with rubber latex, a little cooking oil, and lime juice. It can be stored in the refrigerator to last longer. Furthermore, it can be used as fishing bait because it can be made smaller and mixed with *anak Kakarangga* to attract fish.

9.4 Types of Fish

9. *Iwak Tauman*

Iwak Tauman or *tauman* is a type of fish with a larger body size, different colors, and patterns than the *haruan* (snakehead fish). It is believed to be endangered because it is rarely found in its natural habitat such as rivers and swamps using fishing rods and traditional gear. The observations showed that it is currently cultivated in cages in Central and North Hulu Sungai Regencies.



Figure 28. Tauman fish sold at Amuntai market (01/04/2021, Collection of Muhammad Rafiek)

10. *Iwak Pipih*

Iwak Pipih or *Pipih* is a type of flat-shaped fish found in rivers. It is known as *belida* in Indonesia and cooked into *Pepes*, crackers, and *ampal*. According to Wibowo & Sunarno (2006, p. 19), it is endangered and rare in Central and North Hulu Sungai Regencies. Furthermore, it is rarely sold at the market and also called a knife-backed fish, with the back part cooked into *ampal*.



Figure 29. *Iwak Pipih* sold at Amuntai Market (01/04/2021, Collection of Muhammad Rafiek)

Belida is a type of land fish (*Notopterus notopterus*) [[metaphor: the body is shaped such a thin board on a loom < MJP *balija sj a thin board for compacting the weave (on a weaving utensil), in Javanese *welira*; MPP *balija, Mar *barira*; AP *balija, Pai *vaida* (see *belera*)]] (Nothofer, 2009, p. 36).

11. *Iwak Jelawat*

Iwak Jelawat or *jelawat* is an expensive river fish consumed by Amuntai residents cooked with spicy flavor. In addition, it can be made into gravy or curry with tamarind, or fried and cooked with sweet and sour spices. This fish is rarely found and caught in the river, as explained by a fish seller at the Amuntai market, that it is cultivated in floating cages and caught with a *halawit* tool.



Figure 30. *Jelawat* fish sold at Amuntai market (01/04/2021, Collection of Muhammad Rafiek)

12. Tembiring fish

Iwak Tembiring or *tembiring* also called *lais tembiring* or *tabiring*, is a large *lais* fish with sharp canine teeth. It has a thin elongated body and is white with a slightly dark back, which is rarely found in rivers in North Hulu Sungai Regency. The observations showed that it is only found once a month at the Amuntai market.



Figure 31. Tembiring sold at Amuntai market (30/05/2021, Collection of Muhammad Rafiek)

9.5 Types of Fishing Activities

5. *Mambandan*

Mambandan is a fishing activity for *haruan* using 2 rods with a long *tantar* (dried small bamboo rods). One fishing rod is baited with frogs and the other with an angler or bully duckling to disturb the *haruan*' children with their foot movements. This angers the mother fish or snakehead, pecking or attacking the ducklings. When the anglers notice the mother *haruan* (cork) attacking the duckling, he uses a bamboo fishing rod baited with a baby frog. The mother is fooled and eats the bait, hitting the hook and being caught by the fishing rod. This was confirmed by Zainuddin, a *pambandanan* from Barabai, stating that *mambandan* is a fishing activity for *haruan* or snakehead using two long small bamboo rods with one hook baited with baby frog and the other given an angler or trick such as a duckling.



Figure 32. *Mambandan* in Binjau Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency (01/04/2021, Collection of Muhammad Rafiek).

Mambandan is a fishing activity for snakehead that is rarely performed by the residents in Central and North Hulu Sungai Regencies and only found in both villages.

6. Mamair or Mangacar

Mamair or *mangacar* is a fishing technique that involves moving a long bamboo rod and hooking the fish to eat the bait. This activity is performed by Central Hulu Sungai Regency residents when the river recedes. However, the observations showed that the residents mostly use *unjun* and *lapak* (fishing gear) to catch *haruan* or snakehead, including *papuyu* (*betok*).

9.6 Endangered Fishery Vocabularies in the Banjar Hulu Dialect at Central and North Hulu Sungai Regencies, South Kalimantan Province

This study interviewed 34 university students in Banjarmasin City to prove the fishery vocabularies and terms endangerment in the younger generation. They had Banjar ethnic backgrounds from cities and regencies in South Kalimantan. They were asked whether they knew or were familiar with the fishery vocabularies and terms and the interview ended when they answered no. On the other hand, when they answered yes, they were asked to answer or write down the name of the vocabularies based on the photo shown. The results showed that most of them are not familiar with these fishery vocabularies and terms.

Table 1. Endangered Fishery Vocabularies and Terms Sequences

Endangered Fishery Vocabularies	Know	Percentage	Do not know	Percentage	Most Endangered Order
<i>tamburu</i>	9	26,47 %	25	73,53 %	10
<i>tampirai</i>					
<i>o</i>					
<i>r kapalaan</i>					
<i>lukah walut</i>	11	32,35 %	23	67,65 %	12
<i>lalangit</i>	6	17,64 %	28	82,36 %	7
<i>lapak</i>	0	0 %	34	100 %	1
<i>lukah</i>	13	38,23 %	11	61,77 %	13
<i>sarakap or jambih</i>	4	11,76 %	30	88,24 %	5

<i>hampang</i>	0	0 %	34	100 %	1
<i>jabak baung</i>	0	0 %	34	100 %	1
<i>pangilar</i>	2	5,88 %	32	94,12 %	3
<i>pangilar</i>	0	0 %	34	100 %	1
<i>biawan</i>					
<i>and sapat siam</i>					
<i>kabam</i>	1	2,94 %	33	97,06 %	2
<i>sarapang</i>	5	14,70 %	29	85,30 %	6
<i>haup or haupan</i>	2	5,88 %	32	94,12 %	3
<i>or humbing</i>	or				
<i>susuduk or sususuk</i>					
<i>kalang</i>	0	0 %	29	100 %	1
<i>rimpa</i>	1	3,44 %	28	96,56 %	2
<i>tamba</i>	1	3,44 %	28	96,56 %	2
<i>ladung</i>	3	8,82 %	31	91,18 %	4
<i>bungkalang</i>	4	11,76 %	30	88,24 %	5
<i>anak wanyi</i>	0	0 %	34	100 %	1
<i>karangga</i>	or 11	32,35 %	23	67,65 %	12
<i>serangga or anak kakarangga</i>					
<i>ulat bumbung</i>	7	20,58 %	27	79,42 %	8
<i>kararawai</i>	or 7	20,58 %	27	79,42 %	8
<i>kakarawai</i>					
<i>tabuan</i>	2	5,88 %	32	94,12 %	3
<i>kalut gatah</i>	1	2,94 %	33	97,06 %	2
<i>iwak tauman</i>	10	29,41 %	24	70,59 %	11
<i>iwak pipih</i>	6	17,64 %	28	82,36 %	7
<i>iwak jelawat</i>	4	11,76 %	30	88,24 %	5

iwak tembiring	15	44,11 %	19	55,89 %	15
mambandan	2	5,88 %	32	94,12 %	3
mamair or mangac ar	28	96,56 %	1	3,44 %	18

Table 2 shows the order of endangered fishery vocabularies and terms based on direct observations of students through photos display, including (1) *lapak*, *anak wanyi*, *hampang*, *jabak baung*, *pangilar biawan* and *sapat siam*, and *kalang*, (2) *kabam*, *kalut gatah*, *rimpa*, and *tamba*, (3) *pangilar*, *tabuan*, *mambandan*, and *haup* or *haupan* or *humbing* or *susuduk* or *sususuk*, (4) *ladung*, (5) *sarakap* or *jambih*, *bungkalang* and *iwak jelawat*, (6) *sarapang*, (7) *lalangit* and *iwak pipih*, (8) *bumbung caterpillars*, and *kararawai* or *kakarawai*, (9) *tamburu*, *tampirai*, or *kapalaan*, (10) *iwak tauman*, (11) *lukah walut* and *karangga*, *serangga*, or *anak kakarangga*, (12) *lukah*, (13) *iwak tembiring*, and (14) *mamair* or *mangacar*.

The findings showed that the fishery vocabularies of the Banjar Hulu dialect are endangered because the young speakers rarely see or use them in their daily life. In addition, the limited number of traditional makers of fishing gears causes a market shortage. Rodrigues (2014) stated that several factors influence language loss or extinction. Therefore, the Banjar Hulu dialect speakers should maintain and preserve their language.

The vocabulary of fishing gear, grounds, bait, fish, and endangered terms shown in the table above indicates the importance of language preservation. These vocabularies should be taught in elementary schools to universities for sustainability. Furthermore, the local mass media, specifically television and YouTube, should broadcast videos on important fisheries vocabularies.

The government's policy of incorporating local languages into the local content curriculum supports its preservation. Romaine supported this, stating that a language policy impacts its usage in the family domain (Romaine, 2002). As a result, it supports preserving the regional language in the family realm. Regular usage in the family realm also determines the ability to use the Banjar Hulu dialect.

This suggested that students' lack of knowledge endangered the 30 fishery vocabularies and terms. Their ignorance was influenced by living in urban areas, which means they have not seen or used these vocabularies in their daily communication. Moreover, they reside far from the areas regularly using these fishery objects and words.

This study is different from research from Rais, Wulandari, Dharyati (2018) which only found 11 types of fishing equipment. The research team managed to find 16 traditional fishing devices or traps that are endangered in Hulu Sungai Tengah and Hulu Sungai Utara. The findings of this study are also different from previous research from Rais, Wulandari, & Dharyati (2018) which only found 1 fish that is endangered, namely *jelawat* (*leptobarbus hoevenii*). The research team found 4 endangered fish in Hulu Sungai Tengah and Hulu Sungai Utara, namely *tauman*, *pipih*, *jelawat*, and *tembiring* fish. The findings of this study are more complete than the findings of Rais, Wulandari, & Dharyati (2018) because the research team managed to find 2 traditional fishing places, 6 types of traditional bait, and 2 traditional fishing techniques that are endangered in The Hulu Sungai Tengah And Hulu Sungai Utara. This study is also different from the research conducted by Prasetyo (2006) and Prasetyo (2008). Prasetyo (2006) and Prasetyo (2008) found only 6 traditional fishing gears, while the study found 16 traditional fishing tools. In addition, Prasetyo (2006) and Prasetyo (2008) found only 2 endangered fish, namely *tauman* fish (*channa micropeltes*) and *tapa* (*Mystus wiki*), while this study found 4 endangered fish.

CONCLUSION

The findings and discussion showed that the younger generation students living far from the area regularly using the fishery vocabularies and terms had less knowledge. However, moving closer to where these vocabularies and terms are used increases their knowledge. Most students in urban areas far from fishing activities, such as swamps and rivers, lack knowledge of the fishery vocabularies and terms because they have not seen, used, or seen anyone mention or use them. However, those living in areas with fishing activities are familiar with these vocabularies and terms because they have used or seen people mention and use them.

Some traditional fishing gear vocabularies were not found and examined in Central and North Hulu Sungai regencies, including *salambau*, *rawai*, *suar*, *banjur*, and *tampirai pintit*. Therefore, further studies are needed to examine these vocabularies.

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Endangered Fishery Vocabularies in Hulu Dialect of Banjarese

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Abstract

*This study aimed to examine the endangered fishery vocabularies in Hulu Dialect of Banjarese (upper river dialect) at Central and North Hulu Sungai Regencies. The endangered language theory from Migge (2020), Krauss (1992), Ewing (2014), Sallabank (2010), Romaine (2007), and McLellan (2014) was used. Furthermore, qualitative methods through surveys, interviews, and participant observations were used to collect data. The data analysis used the model of qualitative research by Busetto, Wick, & Gumbinger (2020). The results showed that there are 30 endangered fisheries vocabularies in Hulu Dialect of Banjarese, including tamburu, tampirai, or kapalaan (stage trap); lukah walut (eel fish trap); lalangit (horizontal gillnet); lapak; lukah (fish pots or pot trap); sarakap or jambih; hampang (bamboo split); jabak baung (baung pot trap); pangilar (basket trap); pangilar biawan and sapat siam (biawan and sepat siam basket trap); kabam (trap); sarapang (spear); haup, haupan, humbing, hahaup, susuduk, or sususuk (lift net); kalang (the fishing gear); rimpa (gill net); tamba (shrimp pot trap); ladung (fish place); bungkalang (fish basket); anak wanyi (honey bees); karangga, serangga, or anak kakarangga (ants); bumbung caterpillars; kararawai or kakarawai (wasps); tabuan (hornets); kalut gatah (rubber); iwak tauman (*Channa micropeltes*); iwak pipih (*Chitala borneensis*); iwak jalawat (*Leptobarbus hoevenii*); iwak tembiring (*Belodontichthys dinema*); mambandan; and mamair or mangacar. These vocabularies become extinct because they were rarely used and seen by the younger generation of Banjar, specifically students in urban areas.*

Keywords: vocabulary, fishery, endangered languages, young generation, banjarese

10. INTRODUCTION

Banjarese is used in Central, East, and South Kalimantan by native speakers (Kawi, 2002, p. 7; Kawi, 2011, p. 2). This language is spoken in four provinces, including South, Central, East, and North Kalimantan, though it is also found in Tembilahan (Riau) and Sabak Bernam (Malaysia) (Kawi, 2002, p. 7). Banjarese is a Malay dialect with a **substantial** lexical influence from Javanese and East and West Barito's local languages (Adelaar, 2021, p. 82). **Precisely**, it consists of three dialects, including the Kuala (downriver), Hulu (upper river), and Bukit (Kawi, 2002, p. 170).

In Central and North Hulu Sungai Regencies, the community speaks Banjarese Hulu (upper river dialect). The fishery vocabularies are endangered in both regencies because they infrequently use traditional bamboo fishing tools, replacing them with wire, netting or nets, and nylon. **The reduced use of traditional bamboo fishing tools has influence the extinction of the vocabulary in the community.** This study determined the inventory and classified these fishery vocabularies to avoid extinction. Since there are scarce traditional baits, the endemic fish are rarely found or traded, hence, the need for inventory and documentation.

Central and North Hulu Sungai Regencies consist of residential areas around the river. This study focused on the residential housing on both sides of the road built on watery soil, where the locals traditionally catch and rear fish, keep their fishing gear, and cultivate around their houses.

Previous studies did not examine fishery vocabularies in these regencies, including Prasetyo (2006), Prasetyo (2008), Rais, Wulandari, & Dharyati (2018), and Rafiek (2021). North Hulu Sungai Regency consists of *hampang*, *pengilar*, *lukah*, *luntak*, *rengge*, and nylon wire fishing gears that the community use to catch river fish, including *biawan*, snakehead, *kapar*, *karandang*, *saluang*, *betok*, *sepat*, *baung*, and *lais* (Prasetyo, 2006). Furthermore, Prasetyo (2008) found six fishing gear, including *hampang*, *pengilar*, *lukah*, *luntak*, *rengge*, and wire. Several fish species were found in the Panggang Lake fisheries reserve, such as snakehead fish, toman, sepat, and tambakan (Prasetyo, 2008). Some younger generations do not know the fishing gears and fish species. Rais, Wulandari, & Dharyati (2018) found 11 types of fishing gear grouped into four, namely hook and line (buoy fishing line and *rawai baung*), pot trap (*lukah baung*, *jabak baung*, *tampirai*, and *tamba seluang (kabam)*), barrier trap (*hampang padang*, *selambau kasa*, and *selambau sungai*), and gill net (*lalangit* and *rengge*). According to Rafiek (2021), several endangered fisheries-related vocabularies such as *buluh*, *keli*, and *ikan kembung* (pufferfish). Furthermore, *Buluh* is the bamboo material for fishing tackle or rods, while *Keli* is a fish's name. *Ikan kembung* or pufferfish grows such a ball when rubbed. Some younger generations do not know or have seen these fishery vocabularies. Therefore, this study will maintain the vocabularies' sustainability for the present and future generations. The fishery vocabularies are invaluable cultural treasures and history, specifically the communities' cultural development living and interacting with rivers, lakes, and other wetlands.

The difference between this study and the studies by Prasetyo (2006), Prasetyo (2008), Rais, Wulandari, & Dharyati (2018) is that those studies merely examined the use of traditional fishing gear and its catch. The research locations of Prasetyo (2006), Prasetyo (2008), Rais, Wulandari, & Dharyati (2018) were only in the Sambujur river and Danau Panggang District, meanwhile this study had two regencies as the scope of the study. Rafiek's research (2021) was also different from this study because the study only examined the names of three vocabulary of Banjarese related to fisheries in general. While this study specifically examined the vocabulary of endangered fisheries in Hulu Sungai Tengah and Hulu Sungai Utara regencies which are the location of the speakers of the Hulu dialect of Banjarese. Based on the differences from the above studies, it can be formulated the problem of this study, namely how is the endangered vocabulary in the hulu dialect of Banjarese?

10.1 Theory of Endangered Language

'Endangered languages' are the threatened regularly used languages by social, political, demographic, and other factors (Migge, 2020). In general, they significantly compare or relate to the threat of nature's biological species (Krauss, 1992, p. 4). Krauss (1992, p. 4) stated that children do not learn languages as mother tongues. Language is endangered because some parts of the world hardly know the spoken languages and their appropriateness, or governments favor a particular language. The lack of transmission across generations and less usage in fewer situations can endanger a language (Ewing, 2014, p. 12). This loss of indigenous languages reduces cultural diversity. In Indonesia, the endangered languages are primarily related to language shift (Ewing, 2014, p. 14).

Sallabank (2010) identified several factors endangering languages, economic, cultural, political, historical, and attitudinal (Sallabank, 2010, p. 68). In contrast, Romaine (2007, p. 115) stated that language preservation needs planning. Language shift is considered a loss of speakers

and usage domains, critical to language sustainability (Romaine, 2007, p. 117). According to Romaine (2007, pp. 123-127), language preservation follows four steps, reversal of language shift, revitalization through immersion, documentation, and ecology. Language ecology preservation requires speakers to reserve the dead language by preserving culture and habitat (Romaine, 2007, p. 127).

McLellan (2014) mentioned several external and internal factors of endangered languages on Borneo Island (McLellan, 2014, p. 15). The external factors include language ecology (**more substansial** influence of other languages), urban migration, exogamous marriages, dams, and deforestation forcing **communities'** relocation (McLellan, 2007, p. 15). The internal factors include the breakdown of **families'** intergenerational transmission, dialect diversity such as the lack of community standard variations, and intentional language shifts (McLellan, 2007, p. 15). The endangered languages are revitalized through five strategies, namely (1) local language learning at universities, (2) minority languages documentation, (3) Mother-tongue based multilingual education (MTBMLE) as a global linguistic human rights movement affirming the **children's** rights for education in their home language, (4) website development, and (5) the promotion of ethnolinguistic vitality (McLellan, 2014, pp. 18-20).

11. METHODS

A qualitative descriptive method collected data directly from the study location. The data was analyzed to determine the findings and discussions on the endangered fishery vocabularies in Central and North Hulu Sungai Regencies, strengthened by field photographs.

11.1 Participants and Location

There were 23 informants, including (1) indigenous Banjar tribe community with knowledge of the fishery vocabularies and terms, (2) permanent residents in the study location, (3) male and female residents aged 25-70, (4) have an articulator or speech apparatus, including teeth in good condition and can speak clearly, (6) understand the meaning and function of fishery vocabularies and terms in their area, and (7) fishing rods, traps, and bait sellers.

The data were collected through direct interviews on the endangered fishery vocabularies in Banjarese Hulu dialect at Central and North Hulu Sungai Regencies. **The informants included Nln, Lmh, and Apn living in Danau Caramin Village from Central Amuntai Sub-district, Rkh in Halat Village, Sdn and Up in Tapus Dalam Village, Sungai Pandan Sub-district, and Slh in Pinang Habang Village. The fish traps sellers used as informants consisted of Mra in the Amuntai market, HU, and Abn in the Amuntai handicraft market. HS in Amuntai. The fishing bait sellers included Rwt and MR in the Amuntai market, Mar in Teluk Masjid Village. NN informants were a fish seller at the Amuntai market and Zdn in Binjai Pirua and Kasarangan Villages. Jrn and Rsk were from Pinang Habang and Pasar Senen Amuntai villages. Lastly, Srp, Ysr, and HS were from Amuntai, Arb in Baru, and Msr in Danau Panggang sub-district.**



Figure 1. Map of Central Hulu Sungai Sub-district, South Kalimantan (Source: https://id.wikipedia.org/wiki/Daftar_kecamatan_dan_kelurahan_di_Kabupaten_Hulu_Sungai_Tenga)



Figure 2. Map of North Hulu Sungai Sub-district, South Kalimantan (Source: https://id.wikipedia.org/wiki/Kabupaten_Hulu_Sungai_Utara)

11.2 Instruments

11.2.1 The Elders Interviews

The elders interviews consisted of 23 informants. The elder community interviews directly asked whether they understood or were familiar with traditional fishery vocabularies. Those who answered yes were asked whether they use the traditional fishery vocabulary. Those who agreed were asked whether the fishery vocabulary have any objects. The interview ended when they answered no, whereas the team took photos and videos when they answered yes and asked how to use the fishing gear.

11.2.2 The Youth Interview

Respondents of this study were 62 college students who studied via online. These respondents were chosen because during this research period, lectures were held via online because of the pandemic. So the possibility of finding other respondents was considered quite difficult. The 62 college students consisted of 11 male students and 51 female students. However, because some of them were not the speakers of Banjarese, the researcher finally decided to select only 34 students who speak and have prior knowledge about Banjarese as respondents.

Then, to prove that the fishery-related vocabularies endangerment of Banjarese Hulu dialect in Central and North Hulu Sungai Regencies, the 34 students were interviewed consisting of 5 males and 29 females from cities and regencies in South Kalimantan province. They were from the Banjar tribe and had mastered the language vocabularies aged from 18-21 as the younger generation who graduated elementary, high school, and university. They were provided with two questions while looking at photos of fishery vocabulary and terms on a PowerPoint slide. The questions included (1) Do you know the fishery vocabularies and terms in Central and North Hulu Sungai Regencies, South Kalimantan Province? Please answer yes or no. (2) If yes, please write down the fishery vocabulary and terms. If no, avoid question 2.

The answers were counted to determine the responses, where a higher number of those who knew indicated that the fishery vocabularies and terms were not endangered. Conversely, a

higher number of those who did not know showed endangerment.

11.3 Data Collection

The data collection was based on Milroy & Gordon (2003) using a survey, sociolinguistic interviews, and participant observations (Milroy & Gordon, 2003). The survey included a written questionnaire to guide the knowledge of fishery vocabulary. (See appendix 1).

This quick survey was adapted from the technique of the data collection by Milroy & Gordon (2003). The adaptation was in terms of the existence of interview sociolinguistics done by the researcher. Furthermore, the interviews asked whether they knew and used the fishery vocabularies in their daily lives, as well as whether young speakers know and recognize the fishery vocabularies. Participant observations were conducted to collect data by visiting informants' houses with fishing gear or at the traditional fishing gear and bait market, followed by data analysis.

11.4 Data Analysis

The data analysis used the data analysis process adopted from a model of Qualitative research by Busetto, Wick, & Gumbinger (2020). This data analysis process began from stating research questions, research design, data collection, data analysis, and making a research report (Busetto, Wick, & Gumbinger, 2020, p. 2). If the gained data were not sufficient yet, then the researcher may recollect the data to analyze (Busetto, Wick, & Gumbinger, 2020, p. 2).

The data were collected through interviews and live video recordings in the field, including Danau Caramin Village (North Hulu Sungai Regency), Halat (border of Central and North Hulu Sungai regencies), Sungai Buluh (Central Hulu Sungai Regency), Tapus Dalam (River Pandan Sub-district, North Hulu Sungai District), Amuntai market and handicraft market, Pinang Habang (Central Amuntai Sub-district, North Hulu Sungai Regency), Teluk Masjid (Sungai Pandan Alabio Sub-district, North Hulu Sungai Regency), and Binjai Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency. The data was then reduced, presented, and conclusions are drawn sequentially.

12. RESULTS AND DISCUSSION

12.1 Types of Fishing Gears and Traps

49. *Tamburu* or *Tampirai* or *Kapalaan*

Lmh and Nln stated that residents use *tamburu* to catch *sepat* and *sepat siam* fish. Furthermore, it is made of wire, hence, called wire *tamburu*. The observations in Danau Caramin Village showed that the commonly used *tamburu* is made of wire with a side of bamboo blades. *Tamburu* catches small *sepat* fish and it is called *tampirai* in Banjarmasin city and Banjar regency.



Figure 3. *Tamburu* in Danau Caramin Village, North Hulu Sungai Regency (20/03/2021, Collection of Muhammad Rafiek)

Tamburu is used in a river to trap fish and made of wire with bamboo blades sides in Danau Caramin and Halat Villages. According to Rkh in Halat Village, it is also called *tamburu sapat* used to trap *sapat* fish. Furthermore, Up in Tapus Dalam Village stated that it is called a wire *tamburu* and traps small fish.

Abn from Alabio stated that they call *tamburu* or *kapalaan*, which is made of bamboo and sold at the Amuntai handicraft market every Thursday morning. Mra, a fish trap trader at the Amuntai market, calls it a *tamburu* and sells the bamboo drums higher than regular drums. **Even if it is sold in the market, based on observations in the field, the *tamburu* made of bamboo is no longer used by the community at the research site. *Tamburu* that is still widely used is a *tamburu* made of wire.**



Figure 4. *Tamburu* or *Tampirai* or *Kapalaan* at the Amuntai handicraft market(01/04/2021,

collection of Muhammad Rafiek)

Tamburu, tampirai, or kapalaan are fish traps made of rattan, bamboo blades, or pendant wire. Furthermore, the box-shaped fishing gear is also made of wood, with the middle part as the entrance to trap fish (<https://indonesiakaya.com/7ustaka-indonesia/ikan-saluang/>).

Tamburu, tampirai, or kapalaan are used to catch *sepat, saluang, catfish, and kapar*. *Manampirai* involves installing *tampirai* to catch or trap fish. It is a traditional fishing tackle made of bamboo blades or pendant wire, with a heart shape or amor when viewed from above. It has a narrow gap at the front as a fish entrance and is a permanent trap.

The observations showed that *tamburu, tampirai, or kapalaan* made of pendant wire is box-shaped, while the rattan or bamboo is heart shaped, all meant to trap fish. Furthermore, most residents use *tamburu, tampirai, or kapalaan* made of wire instead of bamboo blades because bamboo raw materials are difficult to obtain, and the making experts are limited or few.

50. *Lukah Walut*

Lukah walut is used to catch eels, and according to Lmh, Nln, and Apn in Danau Caramin Village, it is made of wire and bamboo blades. Apn stated that it involves covering the top with a plastic bottle and the bottom with a trap, preventing the fish from escaping. Fishing using this gear is called *malukah*.



Figure 5. *Lukah Walut* made of bamboo blades in Danau Caramin Village, North Hulu Sungai Regency (20/03/2021, Collection of Muhammad Rafiek)

Lukah walut is an eel trap gear made of bamboo blades and wire, with a top and bottom cover to prevent the trapped eel from escaping.

51. *Lalangit*

According to Lmh, Nln, and Apn in Danau Caramin Village, *Lalangit* is used to catch *papuyu (betok)*, *sepat*, and *sepat siam* fish. It is made of bamboo blades with the thread or nylon stretched out and rocked with bait. Fishing using the *lalangit* is called *malalangit*.



Figure 6. *Lalangit* in Danau Caramin Village, North Hulu Sungai Regency (20/03/2021, Collection of Muhammad Rafiek)

Lalangit is made of transparent and smooth nylon polyethylene with a 1.5-2 inches mesh sized 1 m x 0.8 m (Azizi & Wahyudi, 2001, p. 74). This fishing gear specially catches *betok* (Azizi & Wahyudi, 2001, p. 74), by placing it at an angle near the water surface (Azizi & Wahyudi, 2001, p.74).

52. *Lapak*

Lapak is a fishing nylon gear with a handle made of small bamboo rods baited by frogs. It is used by the Danau Caramin Village residents to catch snakehead fish by moving the baby frog bait in or on the water surface. According to Lmh, Nln, and Apn, it is made of small bamboo sticks with nylon hooks baited with frogs to catch snakehead fish. This fishing activity using *lapak* is called *malapak*.



Figure 7. Lapak in Danau Caramin Village, North Hulu Sungai Regency (20/03/2021, Collection of Muhammad Rafiek)

The *lapak* uses a baby frog as bait called a *anak lalak* (*lalak* child), kurat, *bancet*, or **tiny** frogs. This *malapak* is **mainly** conducted by boys in Danau Caramin, Halat, and Sungai Buluh Villages because the bamboo rods are short and easy to carry 5-10 *lapak* at once.

53. *Lukah*

According to Rkh in Halat Village, *lukah* traps *haruan*, *papuyu*, tilapia, *sepat*, *sepat siam*. It is a bamboo river fish trap widely used by **Central and North Hulu Sungai Regencies residents**.



Figure 8. *Lukah* in Halat Village (31/03/2021. Collection of Muhammad Rafiek)

According to Slh from Pinang Habang Village, Central Amuntai Sub-district, *lukah* traps *haruan*, *sapat siam*, *papuyu*, and *biawan* fish. It is commonly made of bamboo in Halat and Pinang Habang Villages.

54. *Sarakap* or *Jambih*

Sarakap is a fish trap stuck into the water touching the ground, preventing the fish from escaping and the fishermen catch it by hand through the top of the open *sarakap*. This gear is made of bamboo and rattan, with a sharp tip of the bottom bamboo blade that firmly embeds into the ground. *Sarakap* catches large fish in the rice fields, such as *sepat*, *papuyu* (*betok*), and *haruan* (snakehead).



Figure 9. *Sarakap* sold at Amuntai Market (31/03/2021. Collection of Muhammad Rafiek)

Up, in Tapus Dalam Village, explained that *sarakap* is rarely used because of the high water depth in the swamp behind his house, which reaches an adult's neck. This gear is used in shallow water where the fish is seen from the surface. According to Abn at Alabio, in Amuntai, it is also known as *Jambih*, a tool that ambush fish (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p.136).

55. *Hampang*

Hampang is a fishing device plugged into the bottom of the water to direct the fish into the trap. It is made from woven bamboo blades such a *lampit* (bamboo mat). According to HU from Alabio, it is also called *tampirai* with soft bamboo material. The observations showed that the residents rarely use *hampang* to direct fish to *tamburu* or *kapalaan* in Central and North Hulu Sungai Regencies.



Figure 10. *Hampang* (01/04/2021, Collection of Muhammad Rafiek)

56. *Jabak Baung*

Jabak baung is a gear that traps *baung* fish made of fresh green bamboo. HU from Alabio, who trades at the Amuntai handicraft market every Thursday, stated that *Jabak* means trap (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p. 130).



Figure 11. *Jabak Baung* (01/04/2021, Collection of Muhammad Rafiek)

57. *Pangilar*

Pangilar is a rattan gear for trapping tilapia, catfish, and other fish. HU stated that it is made while looking at other residents, hence, the name *pangilar* (Hapip, 2008, p. 134). The *pangilar* sold at the Amuntai handicraft market is not formed by people. Furthermore, it is box-shaped as a hole to trap the fish.



Figure 12. *Pangilar* (01/04/2021, Collection of Muhammad Rafiek)

58. *Pangilar* for *Biawan* and *Sepat Siam*

Pangilar for Biawan and Sepat Siam is special gear for trapping *Biawan* and *Siam* fish. According to HU, *Pangilar biawan* and *sepat Siam* are rarely seen or used by the residents and is only sold in the market.



Figure 13. *Pangilar* for *Biawan* and *Sapat Siam* (01/04/2021, Collection of Muhammad Rafiek)

59. *Kabam*

HU and Abn, provided information about *kabam*. HU stated that his *kabam* was sold out, while Abn stated that it is heart-shaped such a bamboo *tamburu*, *tampirai*, or *Kapalaan* with an open top and is small in size. Furthermore, Abn explained that it traps shrimp similar to *saluang* fishing gear (Hapip, 2008, p. 72). Based on HU, Abn, and Hapip's Banjarese dictionary, *kabam* traps shrimp and *sepat siam*.



Figure 14. *Kabam* (11/2021, Collection of Muhammad Rafiek)

The field observations showed that the current *kabam* is made from wire instead of bamboo blades because bamboo is difficult to obtain and the limited traditional makers.

60. *Sarapang*

Sarapang is a four-eyed fish spear attached to a long tipless bamboo handle. It is used to spear the fish after unifying with a long bamboo rod fishing pole. The hit fish immediately sticks into the sharp corner of the eye. It has three hooks pointed at the center on the outside, which spears any fish. Furthermore, fishing with *sarapang* is called *manyarapang*.



Figure 15. *Sarapang* (22/03/2021, Collection of Muhammad Rafiek)

61. *Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk*

Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk is a fishing net formed as a large *tangguk* (basket) and bent bamboo rods. It catches various types of fish in rivers, including big fish such as *baung*, catfish, flatfish (*belida*), and *jelawat*. Furthermore, it is widely used in Pasar Senen Amuntai Village.



Figure 16. *Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk* (29/05/2021, Collection of Muhammad Rafiek)

62. *Kalang*

According to HS in Amuntai, *kalang* is a larger marine *lukah* (fishing trap). It is tied by the river's edge to trap fish, such as *jelawat* and flatfish (*belida*). Saidi uses a long bamboo stick and pulls the tie to lift the *kalang* to the surface, immediately lowering the gear back to the river when no fish is caught.



Figure 17. *Kalang* (21/06/2021, Collection of Muhammad Rafiek)

63. *Rimpa*

Rimpa is a fish trap net placed at the bottom of the river based on the pond or river size. It is left to catch the maximum amount of fish when lifted and then en masse to determine and pick the fish. The findings showed that it is used by the residents in Pulau Tambak Village, South Amuntai Sub-district, North Hulu Sungai Regency.



Figure 18. *Rimpa* (29/06/2021, Collection of Muhammad Rafiek)

64. *Tamba*

Tamba is a large prawn trap used in Baru Village, Danau Panggang Sub-district, North Hulu Sungai Regency. It is tied to a bamboo or wooden stick on the riverbed, fed with small coconut slices. It is left for a certain period then lifted to see the catch. When large prawns are trapped, they are taken immediately, whereas the bait is replaced and placed back into the riverbed when there is no catch.



Figure 19. *Tamba* (29/06/2021, Collection of Muhammad Rafiek)

12.2 Types of Fish Places

7. *Ladung*

Ladung is made of thin bamboo blades woven such a basket, which holds the trapped fish. It has an open-top to insert easily or place fish and is sold at the Amuntai market. However, it is rarely used by Central and North Hulu Sungai Regencies residents.



Figure 20. *Ladung* sold at Amuntai market(31/03/2021. Collection of Muhammad Rafiek)

8. *Bungkalang*

According to Abn from Alabio, *Bungkalang* is a fish basket also called *ladung* in Nagara. According to Mra, a bamboo fishing gear trader at the Amuntai market, it is a fish box cage made of bamboo slats.



Figure 21. *Bungkalang* (0104/2021, Collection of Muhammad Rafiek)

12.3 Types of Fishing Bait

19. *Anak Wanyi*

According to Rwt, a fish bait seller at the Amuntai market, *anak wanyi* baits *papuyu* fish is sold with their split nests. Furthermore, *Wanyi* in Banjarese means bee in Indonesian.



Figure 22. *Anak Wanyi* used as bait for *papuyu* fish (31/03/2021. Collection of Muhammad Rafiek)

Mar, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio confirmed this bait as honey bees.

20. *Karangga*, Insect, or *Anak Kakarangga*

According to Rwt, a fishing bait seller at the Amuntai market, insects are used as bait fishing *papuyu* (*betok*). Furthermore, she referred the *karangga* as *anak karangga*.



Figure 23. *Karangga* or insects sold at the Amuntai market (31/03/2021. Collection of Muhammad Rafiek)

Kararangga is an insect, including ants or clams, used as whitebait (Suryadikara, Kawi, Durationd, & Ibrahim, 1984, p. 131) (Hapip, 2008, p. 82).

21. *Ulat Bumbung*

Ulat Bumbung is bamboo caterpillars or larvae in bamboo stems sold in small bamboo strips covered with paper or banana leaves. The bamboo pieces with caterpillars are removed and pounded on a board or ground to remove them and used as fishing bait.



Figure 24. *Ulat bumbung* when removed from bamboo (01/04/2021, Collection of Muhammad Rafiek)

According to Rwt, *ulat bumbung* is used to fish snakehead or *haruan*. Furthermore, it is sold by MR at the Amuntai market.

22. *Kararawai* or *Kakarawai*

Kararawai is larvae and beehives used as bait. Some residents mentioned it as a wasp larva used as fishing bait for *papuyu* (*betok*) and *haruan* (snakehead). In the Central Hulu Sungai Regency, the bee and wasp larvae bait are *iruan* and *kararawai*, respectively. The residents seek and find *Kararawai* in the midrib of the palm tree.

According to Mar, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency, is called *Anak kakarawai* or *kakarawai*.



Figure 25. *Kararawai* or *Anak Kakarawai* (01/04/2021, Collection of Muhammad Rafiek)

23. **Tabuan**

According to Mar, *tabuan* includes bigger bees and nests than *kakarawai* used as bait for *haruan* or snakehead.



Figure 26. *Tabuan* (01/04/2021, Collection of Muhammad Rafiek)

Tabuan are bees or stingers (Hapip, 2008, p. 177). In Banjarese, it means bees with an etym reflection PAN = Proto Austronesian, namely *tabuan* (Kawi, Durationd, & Effendi, 1993, p. 17).

24. **Kalut Gatah**

According to Mar, *kalut gatah* is a fishing bait for *papuyu* or *betok*, with insects or *anak kakarangga* mixed with rubber latex.



Figure 27. *Kalut Gatah* sold in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency

Kalut gatah is made from *anak kakarangga* mixed with rubber latex, a little cooking oil, and lime juice. It can be stored in the refrigerator to last longer. Furthermore, it can be used as fishing bait because it can be made smaller and mixed with *anak Kakarangga* to attract fish.

12.4 Types of Fish

13. *Iwak Tauman or tuman*

Iwak Tauman or *tuman* is a type of fish with a larger body size, different colors, and patterns than the *haruan* (snakehead fish). It is believed to be endangered because it is rarely found in its natural habitat such as rivers and swamps using fishing rods and traditional gear. The observations showed that it is currently cultivated inside cages in Central and North Hulu Sungai Regencies.



Figure 28. Tauman or tuman fish sold at Amuntai market (01/04/2021, Collection of Muhammad Rafiek)

14. *Iwak Pipih*

Iwak Pipih or *Pipih* is a type of flat-shaped fish found in rivers. It is known as *belida* in Indonesia and cooked into *Pepes*, crackers, and *ampal*. According to Wibowo & Sunarno (2006, p. 19), it is endangered and rare in Central and North Hulu Sungai Regencies. Furthermore, it is rarely sold at the market and also called a knife-backed fish, with the back part cooked into *ampal*.



Figure 29. *Iwak Pipih* sold at Amuntai Market (01/04/2021, Collection of Muhammad Rafiek)

Belida is a type of land fish (*Notopterus notopterus*) [[metaphor: the body is shaped such a thin board on a loom < MJP *balija sj a thin board for compacting the weave (on a weaving utensil), in Javanese *welira*; MPP *balija, Mar *barira*; AP *balija, Pai *vaida* (see *belera*)] (Nothofer, 2009, p. 36).

15. *Iwak Jelawat*

Iwak Jelawat or *jelawat* is an expensive river fish consumed by Amuntai residents cooked with spicy flavor. In addition, it can be made into gravy or curry with tamarind, or fried and cooked with sweet and sour spices. This fish is rarely found and caught in the river, as explained by a fish seller at the Amuntai market, that it is cultivated in floating cages and caught with a *halawit* tool.



Figure 30. Jelawat fish sold at Amuntai market (01/04/2021, Collection of Muhammad Rafiek)

16. Tembiring Fish

Iwak Tembiring or *tembiring* also called *lais tembiring* or *tabiring*, is a large *lais* fish with sharp canine teeth. It has a thin elongated body and is white with a slightly dark back, which is rarely found in rivers in North Hulu Sungai Regency. The observations showed that it is only found once a month at the Amuntai market.



Figure 31. Tembiring sold at Amuntai market (30/05/2021, Collection of Muhammad Rafiek)

12.5 Types of Fishing Activities

7. *Mambandan*

Mambandan is a fishing activity for *haruan* using two rods with a long *tantaran* (dried small bamboo rods). One fishing rod is baited with frogs and the other with an angler or bully duckling to disturb the *haruan'* children with their foot movements. This angers the mother fish or snakehead, pecking or attacking the ducklings. When the anglers notice the mother *haruan* (cork) attacking the duckling, he uses a bamboo fishing rod baited with a baby frog. The mother is fooled and eats the bait, hitting the hook and being caught by the fishing rod. This was confirmed by Zdn, a *pambandanan* from Barabai, stating that *mambandan* is a fishing activity for *haruan* or snakehead using two long small bamboo rods with one hook baited with baby frog and the other given an angler or trick such as a duckling.



Figure 32. *Mambandan* in Binjau Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency (01/04/2021, Collection of Muhammad Rafiek).

Mambandan is a fishing activity for snakehead that is rarely performed by the residents in Central and North Hulu Sungai Regencies and only found in both villages.

8. Mamair or Mangacar

Mamair or *mangacar* is a fishing technique that involves moving a long bamboo rod and hooking the fish to eat the bait. This activity is performed by Central Hulu Sungai Regency residents when the river recedes. However, the observations showed that the residents mostly use *unjun* and *lapak* (fishing gear) to catch *haruan* or snakehead, including *papuyu* (*betok*).

12.6 Endangered Fishery Vocabularies in the Banjar Hulu Dialect at Central and North Hulu Sungai Regencies, South Kalimantan Province

This study interviewed 34 university students in Banjarmasin City to prove the **younger generation's fishery vocabularies and terms endangerment**. They had Banjar ethnic backgrounds from cities and regencies in South Kalimantan. They were asked whether they knew or were familiar with the fishery vocabularies and terms and the interview ended when they answered no. On the other hand, when they answered yes, they were asked to answer or write down the name of the vocabularies based on the photo shown. The results showed that most of them are not familiar with these fishery vocabularies and terms.

Table 1. Endangered Fishery Vocabularies and Terms Sequences

Endangered Fishery	Know	Percentage	Do not know	Percentage	Most Endangered Order
Vocabularies and Terms					
Types of Fishing Gears and Traps					
<i>tamburu</i>	or 9	26,47 %	25	73,53 %	10
<i>tampirai</i>	or				
<i>kapalaan</i>					
<i>lukah walut</i>	11	32,35 %	23	67,65 %	12
<i>lalangit</i>	6	17,64 %	28	82,36 %	7
<i>lapak</i>	0	0 %	34	100 %	1
<i>lukah</i>	13	38,23 %	11	61,77 %	13
<i>sarakap</i> or <i>jambih</i>	4	11,76 %	30	88,24 %	5

<i>hampang</i>	0	0 %	34	100 %	1
<i>jabak baung</i>	0	0 %	34	100 %	1
<i>pangilar</i>	2	5,88 %	32	94,12 %	3
<i>pangilar biawan</i>	0	0 %	34	100 %	1
<i>and sapat siam</i>					
<i>kabam</i>	1	2,94 %	33	97,06 %	2
<i>sarapang</i>	5	14,70 %	29	85,30 %	6
<i>haup or haupan or</i>	2	5,88 %	32	94,12 %	3
<i>humbing or</i>					
<i>susuduk or sususuk</i>					
<i>kalang</i>	0	0 %	29	100 %	1
<i>rimpa</i>	1	3,44 %	28	96,56 %	2
<i>tamba</i>	1	3,44 %	28	96,56 %	2
Types of Fish Places					
<i>ladung</i>	3	8,82 %	31	91,18 %	4
<i>bungkalang</i>	4	11,76 %	30	88,24 %	5
Types of Fishing Bait					
<i>anak wanyi</i>	0	0 %	34	100 %	1
<i>karangga or</i>	11	32,35 %	23	67,65 %	12
<i>serangga or anak</i>					
<i>kakarangga</i>					
<i>ulat bumbung</i>	7	20,58 %	27	79,42 %	8
<i>kararawai or</i>	7	20,58 %	27	79,42 %	8
<i>kakarawai</i>					
<i>tabuan</i>	2	5,88 %	32	94,12 %	3
<i>kalut gatah</i>	1	2,94 %	33	97,06 %	2
Types of Fish					
<i>iwak tauman</i>	10	29,41 %	24	70,59 %	11
<i>iwak pipih</i>	6	17,64 %	28	82,36 %	7
<i>iwak jelawat</i>	4	11,76 %	30	88,24 %	5

<i>iwak tembiring</i>	15	44,11 %	19	55,89 %	15
<hr/>					
Types of Fishing Activities					
<hr/>					
<i>mambandan</i>	2	5,88 %	32	94,12 %	3
<i>mamair</i>	or 28	96,56 %	1	3,44 %	18
<i>mangaca</i>					
<i>r</i>					
<hr/>					

Table 2 shows the order of endangered fishery vocabularies and terms based on direct observations of students through photos display, including (1) *lapak, anak wanyi, hampang, jabak baung, pangilar biawan* and *sapat siam*, and *kalang*, (2) *kabam, kalut gatah, rimpa, and tamba*, (3) *pangilar, tabuan, mambandan*, and *haup* or *haupan* or *humbing* or *susuduk* or *sususuk*, (4) *ladung*, (5) *sarakap* or *jambih, bungkalang* and *iwak jelawat*, (6) *sarapang*, (7) *lalangit* and *iwak pipih*, (8) *bumbung caterpillars*, and *kararawai* or *kakarawai*, (9) *tamburu, tampirai*, or *kapalaan*, (10) *iwak tauman*, (11) *lukah walut* and *karangga, serangga*, or *anak kakarangga*, (12) *lukah*, (13) *iwak tembiring*, and (14) *mamair* or *mangacar*.

The findings showed that the fishery vocabularies of the Banjarese Hulu dialect are endangered because the young speakers rarely see or use them in their daily life. In addition, the limited number of traditional makers of fishing gears causes a market shortage. Therefore, the Banjar Hulu dialect speakers should maintain and preserve their language.

The vocabulary of fishing gear, grounds, bait, fish, and endangered terms shown in the table above indicates the importance of language preservation. These vocabularies should be taught in elementary schools to universities for sustainability. Furthermore, the local mass media, specifically television and YouTube, should broadcast videos on important fisheries vocabularies.

The government's policy of incorporating local languages into the local content curriculum supports its preservation. Romaine supported this, stating that a language policy impacts its usage in the family domain (Romaine, 2002). As a result, it supports preserving the regional language in the family realm. Regular usage in the family realm also determines the ability to use the Banjarese Hulu dialect.

This suggested that students' lack of knowledge endangered the 30 fishery vocabularies and terms. Their ignorance was influenced by living in urban areas, which means they have not seen or used these vocabularies in their daily communication. Moreover, they reside far from the areas regularly using these fishery objects and words.

The findings of this study are different from research from Sosiowati, Arka, Aryawibawa, & Widiastuti (2019, p.600) in terms of the vocabulary category of endangered fisheries. Sosiowati, Arka, Aryawibawa, & Widiastuti (2019, p.600) found that there are four subdomains of fisheries, namely fishery tools, fishery activities, fish names, and fisheries professions. Meanwhile, the findings of this study found five subdomains of fishery vocabulary, namely fishing tools and fish traps, fish places, fishing baits, fish names, and fishing activities.

CONCLUSION

The findings and discussion showed that the younger generation students living far from the area regularly using the fishery vocabularies and terms had less knowledge. However, moving closer to where these vocabularies and terms are used increases their knowledge. Most students in urban areas far from fishing activities, such as swamps and rivers, lack knowledge of the fishery vocabularies and terms because they have not seen, used, or seen anyone mention or use them. However, those living in areas with fishing activities are familiar with these vocabularies and terms because they have used or seen people mention and use them.

Some traditional fishing gear vocabularies were not found and examined in Central and North Hulu Sungai regencies, including *salambau*, *rawai*, and *tampirai pintit*. The reason of why these vocabularies were not found and examined is that the location which the vocabularies were used is quite isolated from common community. It is located in the wide river and swamp area which are far away from the settlement. Therefore, further studies are needed to examine these vocabularies.

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APPENDIX

Table A. Data collection

No.	Endangered Fishery Vocabulary	Meaning	Function
1.	<i>sarakap or jambih</i>		
2.	<i>lapak</i>		
3.	<i>kalang</i>		
4.	<i>lukah</i>		
5.	<i>kabam</i>		
6.	<i>tamburu or tampirai</i>		
7.	<i>lukah walut</i>		
8.	<i>hampang</i>		
9.	<i>haup</i>		
10.	<i>jabak baung</i>		
11.	<i>sarapang</i>		
12.	<i>rimpa</i>		
13	<i>lalangit</i>		

14.	<i>pangilar</i>		
15.	<i>pangilar biawan and sapat siam</i>		
16.	<i>tamba</i>		
17.	<i>ladung</i>		
18.	<i>bungkalang</i>		
19.	<i>kararangga</i>		
20.	<i>tabuan</i>		
21.	<i>anak wanyi</i>		
22.	<i>kalut gatah</i>		
23.	<i>kararawai</i>		
24.	<i>ulat bumbung</i>		
25.	<i>tuman</i>		
26.	<i>lais tembiring</i>		
27.	<i>pipih</i>		
28.	<i>jalawat</i>		
29.	<i>mamair</i>		
30.	<i>mambandan</i>		
31.	<i>tampirai pintit</i>		
32.	<i>salambau</i>		
33.	<i>rawai</i>		



STUDIES IN ENGLISH LANGUAGE AND EDUCATION

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REBUTTAL LETTER FOR SIELE JOURNAL

(Provide the date – 1/June/2022)

Dear Editors of SiELE Journal,

We have amended our article as suggested by the Reviewer as the following (below is an example of how the form should be filled in; you may also argue the Reviewer if necessary but this should be made with a sound justification):

No.	Reviewer 1 comments/suggestions	Corrections made
1	The reviewer ticked “Partially” for Title in the reviewer form	<i>We have changed our title from “Endangered Fishery Vocabularies in Hulu Dialect of Banjar Language: A Sociolinguistic Perspective” to “Endangered Fishery Vocabularies in Hulu Dialect of Banjarese”</i>
2	The reviewer ticked “No” for Abstract in the reviewer form	<i>We have revised our abstract; please Abstract. This study aimed to examine the endangered fishery vocabularies in Hulu Dialect of Banjarese (upper river dialect) at Central and North Hulu Sungai Regencies. The endangered language theory from Migge (2020), Krauss (1992), Ewing (2014), Sallabank (2010), Romaine (2007), and McLellan (2014) was used. Furthermore, qualitative methods through surveys, interviews, and participant observations were used to collect data. The data analysis used the model of qualitative research by Busetto, Wick, & Gumbinger (2020). The results showed that there are 30 endangered fisheries vocabularies in Hulu Dialect of Banjarese, including tamburu, tampirai, or kapalaan (stage trap); lukah walut (eel fish trap); lalangit (horizontal gillnet); lapak; lukah (fish pots or pot trap); sarakap or jambih; hampang (bamboo split); jabak baung (baung pot trap); pangilar (basket trap); pangilar biawan and sapat siam (biawan and sepat siam basket trap); kabam (trap); sarapang (spear); haup, haupan, humbing, hahaup, susuduk, or sususuk (lift net); kalang (the fishing gear); rimpa (gill net); tamba (shrimp pot trap); ladung (fish place); bungkalang (fish basket); anak wanyi (honey bees); karangga, serangga, or anak kakarangga (ants); bumbung</i>

		<i>caterpillars; kararawai or kakarawai (wasps); tabuan (hornets); kalut gatah (rubber); iwak tauman (Channa micropeltes); iwak pipih (Chitala borneensis); iwak jalawat (Leptobarbus hoevenii); iwak tembiring (Belodontichthys dinema); mambandan; and mamair or mangacar. These vocabularies become extinct because they were rarely used and seen by the younger generation of Banjar, specifically students in urban areas.</i>
3	The reviewer ticked “No” for techniques used for data collection and analysis in the reviewer form. What does it mean? This quick survey was by Milroy & Gordon (2003).	<i>We have revised the Method section, especially in data collection (see page 4, par. 2-3) and data analysis (see page 4, par. 4) This quick survey was adapted from the technique of the data collection by Milroy & Gordon (2003). The adaptation was in terms of the existence of interview sociolinguistics done by the researcher.</i>
4	<i>Additional comments: “This paper needs to provide the gap of study”</i>	<i>We argue that we have previously provided the gap of study; please see page 2, paragraph 1, lines 3-5. The difference between this study and the studies by Prasetyo (2006), Prasetyo (2008), Rais, Wulandari, & Dharyati (2018) is that those studies merely examined the use of traditional fishing gear and its catch. The research locations of Prasetyo (2006), Prasetyo (2008), Rais, Wulandari, & Dharyati (2018) were only in the Sambujur river and Danau Panggang District, meanwhile this study had two regencies as the scope of the study. Rafiek's research (2021) was also different from this study because the study only examined the names of three vocabulary of Banjarese related to fisheries in general. While this study specifically examined the vocabulary of endangered fisheries in Hulu Sungai Tengah and Hulu Sungai Utara regencies which are the location of the speakers of the Hulu dialect of Banjarese.</i>
...	If it is acknowledged by young and old speakers, then why do you consider those lexicons as endangered?	<i>we have deleted the last sentence in the abstract “However, they exist and are acknowledged by the young and old generation in the watery regions of Central and North Hulu Sungai Regencies”. To avoid misunderstanding in interpreting the sentence.</i>
...	... How does the use of certain tools for fishing affect several vocabularies? Please elaborate your reason.	<i>we have added the sentence in the second paragraph “The reduced use of traditional bamboo fishing tools has influence the extinction of the vocabulary in the community.”</i>
...	...This summary is not proper here.	<i>We have deleted the sentence in the third paragraph “Therefore, it identified the endangered fishery vocabularies in both</i>

		regencies conducted traditionally.
...	... Incoherent sentence	... We have deleted the sentence in the second paragraph in 1.1 “Language survival and sustainability are determined by the community’s community's ability to speak and transmit.”
...	... Make sure that the number of your informants meets the names you mention here.	23 informants consisting of 22 there are called initials and 1 person is called anonymity.)
	Why do you choose students?	because students have learned banjarese from elementary to high school. In addition, students also know and use banjarese from childhood to adulthood.
	You do not have to put your questionnaire here. Move it to the Appendix.	we have move table of data collection to appendices
	Again, your data collection here indicates that the vocab is still commonly used as people still sell the <i>tamburu</i> in the market; people also know it. So, why is it endangered?	we have added “Even if it is sold in the market, based on observations in the field, the <i>tamburu</i> made of bamboo is no longer used by the community at the research site. <i>Tamburu</i> that is still widely used is a <i>tamburu</i> made of wire.”
	What is amor? Do you mean armor? Proofread your paper, please!	we have revised heart
	Incoherent statement	we have deleted the sentence “Rodrigues (2014) stated that several factors influence language loss or extinction.
	You had stated this in the beginning or article! Do not write the same thing over and over again. Be an effective writer.	we have deleted the sentence “This study is different from research from Rais, Wulandari, Dharyati (2018) which only found 11 types of fishing equipment. The research team managed to find 16 traditional fishing devices or traps that are endangered in Hulu Sungai Tengah and Hulu Sungai Utara. The findings of this study are also different from previous research from Rais, Wulandari, & Dharyati (2018) which only found 1 fish that is endangered, namely <i>jelawat</i> (<i>leptobarbus hoevenii</i>). The research team found 4 endangered fish in Hulu Sungai Tengah and Hulu Sungai Utara, namely <i>tauman</i> , <i>pipih</i> , <i>jelawat</i> , and <i>tembiring</i> fish. The findings of this study are more complete than the findings of Rais, Wulandari, & Dharyati (2018) because the research team managed to find 2 traditional fishing places, 6 types of traditional bait, and 2 traditional fishing techniques that are endangered in The Hulu Sungai Tengah And Hulu Sungai Utara. This study is also different from the research conducted by Prasetyo

		<p>(2006) and Prasetyo (2008). Prasetyo (2006) and Prasetyo (2008) found only 6 traditional fishing gears, while the study found 16 traditional fishing tools. In addition, Prasetyo (2006) and Prasetyo (2008) found only 2 endangered fish, namely tauman fish (<i>channa micropeltes</i>) and tapa (<i>Mystus wiki</i>), while this study found 4 endangered fish.”</p> <p>We have revised “The findings of this study are different from research from Sosiowati, Arka, Aryawibawa, & Widiastuti (2019, p.600) in terms of the vocabulary category of endangered fisheries. Sosiowati, Arka, Aryawibawa, & Widiastuti (2019, p.600) found that there are four subdomains of fisheries, namely fishery tools, fishery activities, fish names, and fisheries professions. Meanwhile, the findings of this study found five subdomains of fishery vocabulary, namely fishing tools and fish traps, fish places, fishing baits, fish names, and fishing activities.</p>
	Grant number?	we have added the grant number
	No need! Acknowledgement is for funding only.	<p>We have deleted the sentence in Acknowledgment “The authors are grateful to Prof. H. Sutarto Hadi, M.Sc., M. Sc., Ph. D. as the Chancellor and Dr. Chairil Faif Pasani, M. Si. as the Dean of the Faculty of Teacher Training and Education, Lambung Mangkurat University, Banjarmasin. The Gratitude is also extended to the authors’ wives, children, informants, and the reviewers who helped this journal be accepted and published.”</p>

No.	Reviewer 2 comments/suggestions	Corrections made
1	The reviewer ticked “Partially” for Title in the reviewer form	<i>We have changed our title from “Endangered Fishery Vocabularies in Hulu Dialect of Banjar Language: A Sociolinguistic Perspective” to “Endangered Fishery Vocabularies in Hulu Dialect of Banjarese”</i>
2	The reviewer ticked “No” for Abstract in the reviewer form	<i>We have revised our abstract; please Abstract. This study aimed to examine the endangered fishery vocabularies in Hulu Dialect of Banjarese (upper river dialect) at Central and North Hulu Sungai Regencies. The endangered language theory from Migge (2020), Krauss (1992), Ewing (2014), Sallabank (2010), Romaine (2007), and McLellan (2014) was used. Furthermore, qualitative methods through surveys, interviews, and participant observations were used to collect data. The data analysis used the model of qualitative research by Busetto, Wick, & Gumbinger (2020). The results showed that there</i>

		<p>are 30 endangered fisheries vocabularies in Hulu Dialect of Banjarese, including tamburu, tampirai, or kapalaan (stage trap); lukah walut (eel fish trap); lalangit (horizontal gillnet); lapak; lukah (fish pots or pot trap); sarakap or jambih; hampang (bamboo split); jabak baung (baung pot trap); pangilar (basket trap); pangilar biawan and sapat siam (biawan and sepat siam basket trap); kabam (trap); sarapang (spear); haup, haupan, humbing, hahaup, susuduk, or sususuk (lift net); kalang (the fishing gear); rimpa (gill net); tamba (shrimp pot trap); ladung (fish place); bungkalang (fish basket); anak wanyi (honey bees); karangga, serangga, or anak kakarangga (ants); bumbung caterpillars; kararawai or kakarawai (wasps); tabuan (hornets); kalut gatah (rubber); iwak tauman (<i>Channa micropeltes</i>); iwak pipih (<i>Chitala borneensis</i>); iwak jalawat (<i>Leptobarbus hoevenii</i>); iwak tembiring (<i>Belodontichthys dinema</i>); mambandan; and mamair or mangacar. These vocabularies become extinct because they were rarely used and seen by the younger generation of Banjar, specifically students in urban areas.</p>
3	The reviewer ticked “No” for techniques used for data collection and analysis in the reviewer form.	<p>We have revised the Method section, especially in data collection (see page 4, par. 2-3) and data analysis (see page 4, par. 4) We have changed our method from “The data analysis used an interactive model by Miles & Huberman (1992) to the data analysis used a research process by Busetto, Wick, & Gumbinger (2020).</p>
4	Additional comments: “This paper needs to provide the gap of study”	<p>We argue that we have previously provided the gap of study; please see page 2, paragraph 1, lines 3-5. The difference between this study and the studies by Prasetyo (2006), Prasetyo (2008), Rais, Wulandari, & Dharyati (2018) is that those studies merely examined the use of traditional fishing gear and its catch. The research locations of Prasetyo (2006), Prasetyo (2008), Rais, Wulandari, & Dharyati (2018) were only in the Sambujur river and Danau Panggang District, meanwhile this study had two regencies as the scope of the study. Rafiek's research (2021) was also different from this study because the study only examined the names of three vocabulary of Banjarese related to fisheries in general. While this study specifically examined the vocabulary of endangered fisheries in Hulu Sungai Tengah and Hulu Sungai Utara regencies which are the location of the speakers of the Hulu dialect of Banjarese.</p>
	You should use the newest publication. Remember that is 2022 already! All cited works should be	<p>We have changed our method from “The data analysis used an interactive model by Miles & Huberman (1992) to the data analysis used a</p>

	<i>published in the years 2000+</i>	<i>research process by Busetto, Wick, & Gumbinger (2020).</i>
...	<p>...It is not common to mention the names of informants; it is against research ethics. Use codes instead. For example I1 for Informant 1, I2 for Informant 2, and so on.</p>	<p>we have revised the names of informants "... The informants included Nln, Lmh, and Apn living in Danau Caramin Village from Central Amuntai Sub-district, Rkh in Halat Village, Sdn and Up in Tapus Dalam Village, Sungai Pandan Sub-district, and Slh in Pinang Habang Village. The fish traps sellers used as informants consisted of Mra in the Amuntai market, HU, and Abn in the Amuntai handicraft market. HS in Amuntai. The fishing bait sellers included Rwt and MR in the Amuntai market, Mar in Teluk Masjid Village. NN informants were a fish seller at the Amuntai market and Zdn in Binjai Pirua and Kasarangan Villages. Jrn and Rsk were from Pinang Habang and Pasar Senen Amuntai villages. Lastly, Srp, Ysr, and HS were from Amuntai, Arb in Baru, and Msr in Danau Panggang sub-district."</p>
...	<p>...It is a problem and bias in this study that these young informants live in the city and the majority of them is female that may be unaware or unfamiliar with the fishery lexical items!</p> <p>By the way, how many elders did you interview for 2.2.1?</p>	<p>...we have revised to "Respondents of this study were 62 college students who studied via online. These respondents were chosen because during this research period, lectures were held via online because of the pandemic. So the possibility of finding other respondents was considered quite difficult. The 62 college students consisted of 11 male students and 51 female students. However, because some of them were not the speakers of Banjarese, the researcher finally decided to select only 34 students who speak and have prior knowledge about Banjarese as respondents."</p> <p>The elders interviews consisted of 23 informants.</p>
	The terms should be grouped into names of fish, fishing traps, baits, etc.!	we have grouped into name of fish, fishing traps, baits, etc.
...	...Why not? Elaborate a bit.	we have revised from "... Some traditional fishing gear vocabularies were not found and examined in Central and North Hulu Sungai regencies, including salambau, rawai, suar, banjur, and tampirai pintit. Therefore, further studies are needed to examine these vocabularies." To "Some traditional fishing gear vocabularies were not

		found and examined in Central and North Hulu Sungai regencies, including salambau, rawai, suar, banjur, and tampirai pintit. The reason of why these vocabularies were not found and examined is that the location which the vocabularies were used is quite isolated from common community. It is located in the wide river and swamp area which are far away from the settlement. Therefore, further studies are needed to examine these vocabularies.”
...	Delete this. In SELE Journal, Acknowledgements are only for funding.	We have deleted the sentence in Acknowledgment “The authors are grateful to Prof. H. Sutarto Hadi, M.Sc., M. Sc., Ph. D. as the Chancellor and Dr. Chairil Faif Pasani, M. Si. as the Dean of the Faculty of Teacher Training and Education, Lambung Mangkurat University, Banjarmasin. The Gratitude is also extended to the authors’ wives, children, informants, and the reviewers who helped this journal be accepted and published.”
...	...Please follow the journal SOP for references! You are not following the APA 7th style! This will be a problem to them because I know that they are very strict with references.	We have revised references following the APA 7th style.

Thank you.

Sincerely,

Muhammad Rafiek

Corresponding author’s name

7. Bukti Konfirmasi Revisi Kedua (7 Juni 2022)



SiELE Journal Unsyiah <sielejournal@unsyiah.ac.id>

Jun 7, 2022, 11:32
AM

to me

Well received with thanks, Mr. Muhammad Rafiek. We have sent your revision to one of our Editors for further evaluation. We will get back to you sometime in July should there be further amendments required. We appreciate your patience.

Best Regards,
The Editors

Studies in English Language and Education (SiELE)
English Education Department
Faculty of Teacher Training and Education
University of Syiah Kuala, Banda Aceh, Indonesia
ISSN: 2355-2794 (Print); 2461-0275 (Online)



m rfk <mrfk@ulm.ac.id>

Jun 7, 2022, 12:19
PM

to SiELE

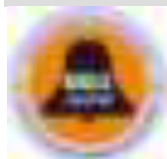
Thank you for your response.

8. Bukti Hasil Review Ketiga (8 Juli 2022)

[SiELE] Further Amendments on Your Article

External

Inbox



SiELE Journal Unsyiah <sielejournal@unsyiah.ac.id>

Jul 8, 2022, 12:58
PM

to me

Dear Muhammad Rafiek and H. Rustam Effendi,

Attached is your article that has been evaluated by one of our Editors. The main concern of the Editor is that:

"This article needs reconsideration for publication because, in its current form, the content is not relevant to the scope of SiELE. The authors only describe traditional fishing tools, baits, and types of fish in the fishery field. To be relevant to the scope of SiELE, the authors must relate the findings to some sort of morphological approach, phonological approach, or semantic approach (must fully integrate linguistic issues in the paper) such as lexical analysis, i.e., etymology study. In fact, the findings are not relevant to the case built in the introduction and research questions. Please see my comments in the article".

Please carefully attend to the comments in the article, work on the attached document, and send the revision back to us to this email by **August 1, 2022**. Thank you.

Best Regards,
The Editors

Studies in English Language and Education (SiELE)
English Education Department
Faculty of Teacher Training and Education
University of Syiah Kuala, Banda Aceh, Indonesia
ISSN: 2355-2794 (Print); 2461-0275 (Online)

Endangered Fishery Vocabulary in Hulu Dialect of Banjarese

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Abstract

*This study aimed at examining the endangered fishery vocabulary in Hulu Dialect of Banjarese (upper river dialect) at Central and North Hulu Sungai Regencies. The endangered language theory from Migge (2020), Krauss (1992), Ewing (2014), Sallabank (2010), Romaine (2007), and McLellan (2014) was used. Furthermore, qualitative methods through surveys, interviews, and participant observations were used to collect data. The data analysis used the model of qualitative research by Busetto, Wick, & Gumbinger (2020). The results showed that there are 30 endangered fishery vocabulary in Hulu Dialect of Banjarese, including tamburu, tampirai, or kapalaan (stage trap), lukah walut (eel fish trap), lalangit (horizontal gillnet), lapak, lukah (fish pots or pot trap), sarakap or jambih, hampang (bamboo split), jabak baung (baung pot trap), pangilar (basket trap), pangilar biawan and sapat siam (biawan and sepat siam basket trap), kabam (trap), sarapang (spear), haup, haupan, humbing, hahaup, susuduk, or sususuk (lift net), kalang (the fishing gear), rimpa (gill net), tamba (shrimp pot trap), ladung (fish place), bungkalang (fish basket), anak wanyi (honey bees), karangga, serangga, or anak kakarangga (ants), bumbung caterpillars, kararawai or kakarawai (wasps), tabuan (hornets), kalut gatah (rubber), iwak tauman (*Channa micropeltes*), iwak pipih (*Chitala borneensis*); iwak jalawat (*Leptobarbus hoevenii*); iwak tembiring (*Belodontichthys dinema*); mambandan; and mamair or mangacar. These types of vocabulary become extinct because they were rarely used and seen by the younger generation of Banjar, specifically students in urban areas.*

Keywords: Fishery vocabulary, endangered languages, Hulu dialect of Banjarese

13. INTRODUCTION

Banjarese is used in Central, East, and South Kalimantan (Kawi, 2002, p. 7; Kawi, 2011, p. 2). This language is spoken in four provinces, including South, Central, East, and North Kalimantan, though it is also found in Tembilahan (Riau) and Sabak Bernam (Malaysia) (Kawi, 2002, p. 7). Banjarese is a Malay dialect with a **substantial** lexical influence from Javanese and East and West Barito's local languages (Adelaar, 2021, p. 82). **Precisely**, it consists of three dialects, including the Kuala (downriver), Hulu (upper river), and Bukit (Kawi, 2002, p. 170).

In Central and North Hulu Sungai Regencies, the community speaks Banjarese Hulu (upper river dialect). The fishery vocabulary is endangered in both regencies because they infrequently use traditional bamboo fishing tools, replacing them with wire, netting or nets, and nylon. **The reduced use of traditional bamboo fishing tools has influenced the extinction of the vocabulary in the community.** This study attempted to identify and classify the fishery vocabulary to avoid extinction. Since there are scarce traditional baits, the endemic fish are rarely found or traded, hence, the need for inventory and documentation. Central and North Hulu Sungai Regencies consist of residential areas around the river. This study focused on the residential housing on both

sides of the road built on watery soil, where the locals traditionally catch and rear fish, keep their fishing gear, and cultivate around their houses.

Previous studies did not examine fishery vocabulary in these regencies, including Prasetyo (2006), Prasetyo (2008), Rais, Wulandari, and Dharyati (2018), and Rafiek (2021). North Hulu Sungai Regency consists of *hampang*, *pengilar*, *lukah*, *luntak*, *rengge*, and nylon wire fishing gears that the community use to catch river fish, including *biawan*, snakehead, *kapar*, *karandang*, *saluang*, *betok*, *sepat*, *baung*, and *lais* (Prasetyo, 2006). Furthermore, Prasetyo (2008) found six fishing gear, including *hampang*, *pengilar*, *lukah*, *luntak*, *rengge*, and wire. Several fish species were found in the Panggang Lake fisheries reserve, such as snakehead fish, toman, sepat, and tambakan (Prasetyo, 2008). Some younger generations do not know the fishing gears and fish species. Rais, Wulandari, and Dharyati (2018) found 11 types of fishing gear grouped into four, namely hook and line (buoy fishing line and *rawai baung*), pot trap (*lukah baung*, *jabak baung*, *tampirai*, and *tamba seluang (kabam)*), barrier trap (*hampang padang*, *selambau kasa*, and *selambau sungai*), and gill net (*lalangit* and *rengge*). According to Rafiek (2021), several endangered fishery-related vocabulary includes *buluh*, *keli*, and *ikan kembung* (pufferfish). Furthermore, *Buluh* is the bamboo material for fishing tackle or rods, while *Keli* is a fish's name. *Ikan kembung* or pufferfish grows such a ball when rubbed. Some younger generations do not know or have heard these fishery vocabulary. Therefore, this study will maintain the vocabulary sustainability for the present and future generations. The fishery vocabulary is invaluable cultural treasure and history, specifically the cultural development of the community living and interacting with rivers, lakes, and other wetlands.

The difference between this study and the studies by Prasetyo (2006), Prasetyo (2008), Rais, Wulandari and Dharyati (2018) is that those studies merely examined the use of traditional fishing gear and its catch. The research locations of Prasetyo (2006), Prasetyo (2008), Rais, Wulandari, and Dharyati (2018) were only in the Sambujur river and Danau Panggang District, meanwhile this study had two regencies. Rafiek's research (2021) was also different from this study because the study only examined the names of three vocabulary of Banjarese related to fisheries in general. While this study specifically examined the vocabulary of endangered fisheries in Hulu Sungai Tengah and Hulu Sungai Utara regencies which are the location of the speakers of the Hulu dialect of Banjarese. Based on the differences from the above studies, it can be formulated the problem of this study, namely how is the endangered vocabulary in the Hulu dialect of Banjarese?

LITERATURE REVIEW

Theory of Endangered Language

Endangered languages are the threatened regularly used languages by social, political, demographic, and other factors (Migge, 2020). In general, they significantly compare or relate to the threat of nature's biological species (Krauss, 1992, p. 4). Krauss (1992, p. 4) stated that children do not learn languages as their mother tongues. Language is endangered because some parts of the world hardly know the spoken languages and their appropriateness, or governments favor a particular language. The lack of transmission across generations and less usage in fewer situations can endanger a language (Ewing, 2014, p. 12). This loss of indigenous languages reduces cultural diversity. In Indonesia, the endangered languages are primarily related to language shift (Ewing, 2014, p. 14).

Sallabank (2010) identified several factors endangering languages, economic, cultural, political, historical, and attitudinal (Sallabank, 2010, p. 68). In contrast, Romaine (2007, p. 115) stated that language preservation needs planning. Language shift is considered a loss of speakers and usage domains, critical to language sustainability (Romaine, 2007, p. 117). According to

Romaine (2007, pp. 123-127), language preservation follows four steps, namely reversal of language shift, revitalization through immersion, documentation, and ecology. Language ecology preservation requires speakers to reserve the dead language by preserving culture and habitat (Romaine, 2007, p. 127).

McLellan (2014) mentioned several external and internal factors of endangered languages on Borneo Island (McLellan, 2014, p. 15). The external factors include language ecology (**more substantial** influence of other languages), urban migration, exogamous marriages, dams, and deforestation forcing **communities'** relocation (McLellan, 2007, p. 15). The internal factors include the breakdown of **families'** intergenerational transmission, dialect diversity such as the lack of community standard variations, and intentional language shifts (McLellan, 2007, p. 15). The endangered languages are revitalized through five strategies, namely (1) local language learning at universities, (2) minority languages documentation, (3) Mother-tongue based multilingual education (MTBMLE) as a global linguistic human rights movement affirming the **children's** rights for education in their home language, (4) website development, and (5) the promotion of ethnolinguistic vitality (McLellan, 2014, pp. 18-20).

METHODS

This study employed a qualitative approach. It is . . .

Participants and Location

There were 23 informants who were chosen purposively. Those participating in the study met the following criteria: (1) indigenous Banjar tribe community with knowledge of the fishery vocabulary and terms, (2) permanent residents in the study location, (3) male and female residents aged 25-70, (4) having an articulator or speech apparatus, including teeth in good condition (5) being able to speak clearly, (6) understanding the meaning and function of fishery vocabulary and terms in their area, and (7) fishing rods, traps, and bait sellers.

Based on the criteria above, **the informants chosen included Nln, Lmh, and Apn living in Danau Caramin Village from Central Amuntai Sub-district, Rkh in Halat Village, Sdn and Up in Tapus Dalam Village, Sungai Pandan Sub-district, and Slh in Pinang Habang Village. The fish traps sellers used as informants consisted of Mra in the Amuntai market, HU, and Abn in the Amuntai handicraft market. HS in Amuntai. The fishing bait sellers included Rwt and MR in the Amuntai market and Mar in Teluk Masjid Village. Moreover, NN was a fish seller at the Amuntai market and Zdn in Binjai Pirua and Kasarangan Villages. Jrn and Rsk were from Pinang Habang and Pasar Senen Amuntai villages. Lastly, Srp, Ysr, and HS were from Amuntai, Arb in Baru, and Msr in Danau Panggang sub-district.**



Figure 1. Map of Central Hulu Sungai Sub-district, South Kalimantan (Source: https://id.wikipedia.org/wiki/Daftar_kecamatan_dan_kelurahan_di_Kabupaten_Hulu)

Sungai Tenga)



Figure 2. Map of North Hulu Sungai Sub-district, South Kalimantan (Source: https://id.wikipedia.org/wiki/Kabupaten_Hulu_Sungai_Utara)

13.1 Instruments

13.1.1 The Elders Interviews

The elders interviews consisted of 23 informants. The elder community interviews directly asked whether they understood or were familiar with traditional fishery vocabulary. Those who answered yes were asked whether they use the traditional fishery vocabulary. Those who agreed were asked whether the fishery vocabulary have any objects. The interview ended when they answered no, whereas the team took photos and videos when they answered yes and asked how to use the fishing gear.

13.1.2 The Youth Interview

Respondents of this study were 62 college students who studied via online. These respondents were chosen because during this research period, the lectures were held via online because of the pandemic. Thus, the possibility of finding other respondents was considered quite difficult. The 62 college students consisted of 11 male students and 51 female students. However, because some of them were not the speakers of Banjarese, the researchers finally decided to select only 34 students who speak and have prior knowledge about Banjarese as respondents.

Then, to prove that the endangerment of some fishery lexicons in Banjarese Hulu dialect in Central and North Hulu Sungai Regencies, the 34 students were interviewed consisting of 5 males and 29 females from cities and regencies in South Kalimantan province. They were from the Banjar tribe and had mastered the language vocabulary aged from 18-21 as the younger generation who graduated elementary, high school, and university. They were provided with two questions while looking at photos of fishery vocabulary and terms on a PowerPoint slide. The questions included (1) Do you know the fishery vocabulary and terms in Central and North Hulu Sungai Regencies, South Kalimantan Province? Please answer yes or no. (2) If yes, please write down the fishery vocabulary and terms. If no, avoid question 2.

The answers were counted to determine the responses, where a higher number of those who knew indicated that the fishery vocabularies and terms were not endangered. Conversely, a higher number of those who did not know showed endangerment.

13.2 Data Collection

The data collection was based on Milroy & Gordon (2003) using a survey, sociolinguistic interviews, and participant observations (Milroy & Gordon, 2003). The survey included a written questionnaire to guide the knowledge of fishery vocabulary. (See appendix 1).

This quick survey was adapted from the technique of the data collection by Milroy & Gordon (2003). The adaptation was in terms of the existence of interview sociolinguistics done by the researcher. Furthermore, the interviews asked whether they knew and used the fishery vocabulary in their daily lives, as well as whether young speakers know and recognize the fishery vocabulary. Participant observations were conducted to collect data by visiting informants' houses with fishing gear or at the traditional fishing gear and bait market, followed by data analysis.

13.3 Data Analysis

The data analysis used the data analysis process adopted from a model of Qualitative research by Busetto, Wick, & Gumbinger (2020). This data analysis process began from stating research questions, research design, data collection, data analysis, and making a research report (Busetto, Wick, & Gumbinger, 2020, p. 2).. If the gained data were not sufficient yet, then the researcher may recollect the data to analyze (Busetto, Wick, & Gumbinger, 2020, p. 2).

The data were collected through interviews and live video recordings in the field, including Danau Caramin Village (North Hulu Sungai Regency), Halat (border of Central and North Hulu Sungai regencies), Sungai Buluh (Central Hulu Sungai Regency), Tapus Dalam (River Pandan Sub-district, North Hulu Sungai District), Amuntai market and handicraft market, Pinang Habang (Central Amuntai Sub-district, North Hulu Sungai Regency), Teluk Masjid (Sungai Pandan Alabio Sub-district, North Hulu Sungai Regency), and Binjai Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency. The data was then reduced, presented, and conclusions are drawn sequentially.

14. RESULTS AND DISCUSSION

14.1 Types of Fishing Gears and Traps

65. *Tamburu* or *Tampirai* or *Kapalaan*

Lmh and Nln stated that residents use *tamburu* to catch *sepat* and *sepat siam* fish. Furthermore, it is made of wire, hence, called wire *tamburu*. The observations in Danau Caramin Village showed that the commonly used *tamburu* is made of wire with a side of bamboo blades. *Tamburu* is used to catch small *sepat* fish and it is called *tampirai* in Banjarmasin city and Banjar regency.



Figure 3. *Tamburu* in Danau Caramin Village, North Hulu Sungai Regency

Tamburu is used in a river to trap fish and made of wire with bamboo blades in Danau Caramin and Halat Villages. According to Rkh in Halat Village, it is also called *tamburu sapat* used to trap *sepat* fish. Furthermore, Up in Tapus Dalam Village stated that it is called a wire *tamburu* and traps small fish.

Abn from Alabio stated that they call *tamburu* or *kapalaan*, which is made of bamboo and sold at the Amuntai handicraft market every Thursday morning. Mra, a fish trap trader at the Amuntai market, calls it a *tamburu* and sells the bamboo drums higher than regular drums. **Even if it is sold in the market, based on observations in the field, the *tamburu* made of bamboo is no longer used by the community at the research site. *Tamburu* that is still widely used is a *Tamburu* made of wire.**



Figure 4. *Tamburu* or *Tampirai* or *Kapalaan* at the Amuntai handicraft market

Tamburu, tampirai, or kapalaan are fish traps made of rattan, bamboo blades, or pendant

wire. Furthermore, the box-shaped fishing gear is also made of wood, with the middle part as the entrance to trap fish (<https://indonesiakaya.com/7ustaka-indonesia/ikan-saluang/>).

Tamburu, *tampirai*, or *kapalaan* are used to catch *sepat*, *saluang*, catfish, and *kapar*. *Manampirai* involves installing *tampirai* to catch or trap fish. It is a traditional fishing tackle made of bamboo blades or pendant wire, with a heart shape or amor when viewed from above. It has a narrow gap at the front as a fish entrance and is a permanent trap.

The observations showed that *tamburu*, *tampirai*, or *kapalaan* made of pendant wire is box-shaped, while the rattan or bamboo is heart shaped, all meant to trap fish. Furthermore, most residents use *tamburu*, *tampirai*, or *kapalaan* made of wire instead of bamboo blades because bamboo raw materials are difficult to obtain, and the making experts are limited or few.

66. *Lukah Walut*

Lukah walut is used to catch eels, and according to Lmh, Nln, and Apn in Danau Caramin Village, it is made of wire and bamboo blades. Apn stated that it involves covering the top with a plastic bottle and the bottom with a trap, preventing the fish from escaping. Fishing using this gear is called *malukah*.



Figure 5. *Lukah Walut* made of bamboo blades in Danau Caramin Village, North Hulu Sungai Regency

Lukah walut is an eel trap gear made of bamboo blades and wire, with the top and bottom covers used to prevent the trapped eel from escaping.

67. *Lalangit*

According to Lmh, Nln, and Apn in Danau Caramin Village, *Lalangit* is used to catch *papuyu* (*betok*), *sepat*, and *sepat siam* fish. It is made of bamboo blades with the thread or nylon stretched out and rocked with bait. Fishing using the *lalangit* is called *malalangit*.



Figure 6. *Lalangit* in Danau Caramin Village, North Hulu Sungai Regency

Lalangit is made of transparent and smooth nylon polyethylene with a 1.5-2 inches mesh sized 1 m x 0.8 m (Azizi & Wahyudi, 2001, p. 74). This fishing gear specially catches *betok* (Azizi & Wahyudi, 2001, p. 74), by placing it at an angle near the water surface (Azizi & Wahyudi, 2001, p.74).

68. *Lapak*

Lapak is a fishing nylon gear with a handle made of small bamboo rods baited by frogs. It is used by the Danau Caramin Village residents to catch snakehead fish by moving the baby frog bait in or on the water surface. According to Lmh, Nln, and Apn, it is made of small bamboo sticks with nylon hooks baited with frogs to catch snakehead fish. This fishing activity using *lapak* is called *malapak*.



Figure 7. *Lapak* in Danau Caramin Village, North Hulu Sungai Regency

The *lapak* uses a baby frog as bait called a *anak lalak* (*lalak* child), *kurat*, *bancet*, or **tiny** frogs. This *malapak* is **mainly** conducted by the boys in Danau Caramin, Halat, and Sungai Buluh Villages because the bamboo rods are short and easy to carry 5-10 *lapak* at once.

69. *Lukah*

According to Rkh in Halat Village, *lukah* traps *haruan*, *papuyu*, tilapia, *sepat*, *sepat siam*. It is a bamboo river fish trap widely used by **Central and North Hulu Sungai Regency residents**.



Figure 8. *Lukah* in Halat Village

According to Slh from Pinang Habang Village, Central Amuntai Sub-district, *lukah* traps *haruan*, *sapat siam*, *papuyu*, and *biawan* fish. It is commonly made of bamboo in Halat and Pinang Habang Villages.

70. *Sarakap* or *Jambih*

Sarakap is a fish trap stuck into the water touching the ground, preventing the fish from escaping and the fishermen catch it by hand through the top of the open *sarakap*. This gear is made of bamboo and rattan, with a sharp tip of the bottom bamboo blade that firmly embeds into the ground. *Sarakap* catches large fish in the rice fields, such as *sepat*, *papuyu* (*betok*), and *haruan* (snakehead).



Figure 9. *Sarakap* sold at Amuntai Market

Up, in Tapus Dalam Village, explained that *sarakap* is rarely used because of the deep water in the swamp behind his house, which reaches an adult's neck. This gear is used in shallow water where the fish is seen from the surface. According to Abn at Alabio, in Amuntai, it is also known as *Jambih*, a tool that ambushes fish (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p.136).

71. *Hampang*

Hampang is a fishing device plugged into the bottom of the water to direct the fish into the trap. It is made from woven bamboo blades such a *lampit* (bamboo mat). According to HU from Alabio, it is also called *tampirai* with soft bamboo materials. The observations showed that the residents rarely use *hampang* to direct fish to *tamburu* or *kapalaan* in Central and North Hulu Sungai Regencies.



Figure 10. *Hampang Jabak Baung*

Jabak baung is a gear that traps *baung* fish made of fresh green bamboo. HU from Alabio, who trades at the Amuntai handicraft market every Thursday, stated that *Jabak* means trap (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p. 130).



Figure 11. *Jabak Baung Pangilar*

Pangilar is a rattan gear for trapping tilapia, catfish, and other fish. HU stated that it is made while looking at other residents, hence, the name *pangilar* (Hapip, 2008, p. 134). The *pangilar* sold at the Amuntai handicraft market is not formed by people. Furthermore, it is box-shaped as a hole to trap the fish.



Figure 12. *Pangilar*

72. *Pangilar* for *Biawan* and *Sepat Siam*

Pangilar for Biawan and Sepat Siam is special gear for trapping *Biawan* and *Siam* fish. According to HU, *Pangilar biawan* and *sepat Siam* are rarely seen or used by the residents and only sold in the market.



Figure 13. *Pangilar* for *Biawan* and *Sapat Siam*

73. *Kabam*

HU and Abn provided information about *kabam*. HU stated that his *kabam* was sold out, while Abn stated that it is heart-shaped such a bamboo *tamburu*, *tampirai*, or *Kapalaan* with an open top and is small in size. Furthermore, Abn explained that it traps shrimp similar to *saluang* fishing gear (Hapip, 2008, p. 72). Based on HU, Abn, and Hapip's Banjarese dictionary, *kabam* traps shrimp and *sepat siam*.



Figure 14. *Kabam*

The field observations showed that the current *kabam* is made from wire instead of bamboo blades because bamboo is difficult to obtain and the limited traditional makers.

74. *Sarapang*

Sarapang is a four-eyed fish spear attached to a long tipless bamboo handle. It is used to spear the fish. The hit fish immediately sticks into the sharp corner of the eye. It has three hooks pointed at the center on the outside, which spears any fish. Furthermore, fishing with *sarapang* is called *manyarapang*.



Figure 15. *Sarapang*

75. *Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk*

Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk is a fishing net formed as a large *tangguk* (basket) and attached to bent bamboo rods. It catches various types of fish in rivers, including big fish such as *baung*, catfish, flatfish (*belida*), and *jelawat*. Furthermore, it is widely used in Pasar Senen Amuntai Village.



Figure 16. *Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk*

76. Kalang

According to HS in Amuntai, *kalang* is a larger marine *lukah* (fishing trap). It is tied by the river's edge to trap fish, such as *jelawat* and flatfish (*belida*). Saidi uses a long bamboo stick and pulls the tie to lift the *kalang* to the surface, immediately lowering the gear back to the river when no fish is caught.



Figure 17. *Kalang*

77. Rimpa

Rimpa is a fish trap net placed at the bottom of the river based on the pond or river

size. It is used to catch a large number of fish and then en masse to determine and pick the fish. The findings showed that it is used by the residents in Pulau Tambak Village, South Amuntai Sub-district, North Hulu Sungai Regency.



Figure 18. *Rimpa*

78. *Tamba*

Tamba is a large prawn trap used in Baru Village, Danau Panggang Sub-district, North Hulu Sungai Regency. It is tied to a bamboo or wooden stick and put on the riverbed, fed with small coconut slices. It is left for a certain period then lifted to see the catch. When large prawns are trapped, they are taken immediately, whereas the bait is replaced or placed back into the riverbed when there is no catch.



Figure 19. *Tamba*

14.2 Types of Fish Containers

9. *Ladung*

Ladung is made of thin bamboo blades woven such a basket, which holds the trapped fish. It has an open-top to insert easily or place fish and is sold at the Amuntai market. However, it is rarely used by Central and North Hulu Sungai Regencies residents.



Figure 20. *Ladung* sold at Amuntai market

10. *Bungkalang*

According to Abn from Alabio, *Bungkalang* is a fish basket also called *ladung* in Nagara. According to Mra, a bamboo fishing gear trader at the Amuntai market, it is a fish box cage made of bamboo slats.



Figure 21. *Bungkalang*

14.3 Types of Fishing Bait

25. *Anak Wanyi*

According to Rwt, a fish bait seller at the Amuntai market, *anak wanyi* is a bait for *papuyu* fish and sold with their split nests. Furthermore, *Wanyi* in Banjarese means bee in Indonesian.



Figure 22. *Anak Wanyi* used as bait for *papuyu* fish

Mar, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio confirmed this bait as honey bees.

26. *Karangga*, Insect, or *Anak Kakarangga*

According to Rwt, a fishing bait seller at the Amuntai market, insects are used as a bait for *papuyu* (*betok*). Furthermore, she referred the *karangga* as *anak karangga*.



Figure 23. *Karangga* or insects sold at the Amuntai market

Kararangga is an insect, including ants or clams, used as whitebait (Suryadikara, Kawi, Durationd, & Ibrahim, 1984; Hapip, 2008).

27. *Ulat Bumbung*

Ulat Bumbung is bamboo caterpillars or larvae in bamboo stems sold in small bamboo strips covered with paper or banana leaves. The bamboo pieces with caterpillars are removed and pounded on a board or ground to remove the caterpillars.



Figure 24. *Ulat bumbung* when removed from bamboo

According to Rwt, *ulat bumbung* is used to fish snakehead or *haruan*. Furthermore, it is sold by MR at the Amuntai market.

28. *Kararawai* or *Kakarawai*

Kararawai is larvae and beehives used as bait. Some residents mentioned it as a wasp larva used as fishing bait for *papuyu* (*betok*) and *haruan* (snakehead). In the Central Hulu Sungai Regency, the bee and wasp larvae bait are *iruan* and *kararawai*, respectively. The residents seek and find *Kararawai* in the midrib of the palm tree.

According to Mar, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency, is called *Anak kakarawai* or *kakarawai*.



Figure 25. *Kararawai* or *Anak Kakarawai*

29. **Tabuan**

According to Mar, tabuan includes bigger bees and nests than *kakarawai* used as a bait for *haruan* or snakehead.



Figure 26. *Tabuan*

Tabuan are bees or stingers (Hapip, 2008, p. 177). In Banjarese, it means bees with an etym reflection PAN = Proto Austronesian, namely *tabuan* (Kawi, Durationd, & Effendi, 1993, p. 17).

30. **Kalut Gatah**

According to Mar, *kalut gatah* is a fishing bait for *papuyu* or *betok*, with insects or *anak kakarangga* mixed with rubber latex.



Figure 27. *Kalut Gatah* sold in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency

Kalut gatah is made from *anak kakarangga* mixed with rubber latex, a little cooking oil, and lime juice. It can be stored in the refrigerator to last longer. Furthermore, it can be used as fishing bait because it can be made smaller and mixed with *anak Kakarangga* to attract fish.

14.4 Types of Fish

17. *Iwak Tauman or tuman*

Iwak Tauman or *tuman* is a type of fish with a larger body size, different colors, and patterns than the *haruan* (snakehead fish). It is believed to be endangered because it is rarely found in its natural habitat such as rivers and swamps using fishing rods and traditional gear. The observations showed that it is currently cultivated **inside** cages in Central and North Hulu Sungai Regencies.



Figure 28. *Tauman or tuman* fish sold at Amuntai market

18. *Iwak Pipih*

Iwak Pipih or *Pipih* is a type of flat-shaped fish found in rivers. It is known as *belida* in Indonesia and cooked into *Pepes*, crackers, and *ampal*. According to Wibowo and Sunarno (2006, p. 19), it is endangered and rare in Central and North Hulu Sungai Regencies. Furthermore, it is rarely sold at the market and also called a knife-backed fish, with the back part cooked into *ampal*.



Figure 29. *Iwak Pipih* sold at Amuntai Market

Belida is a type of land fish (*Notopterus notopterus*) [[metaphor: the body is shaped such a thin board on a loom < MJP *balija sj a thin board for compacting the weave (on a weaving utensil), in Javanese *welira*; MPP *balija, Mar *barira*; AP *balija, Pai *vaida* (see *belera*)] (Nothofer, 2009, p. 36).

19. *Iwak Jelawat*

Iwak Jelawat or *jelawat* is an expensive river fish consumed by Amuntai residents cooked with spicy flavor. In addition, it can be made into gravy or curry with tamarind, or fried and cooked with sweet and sour spices. This fish is rarely found and caught in the river, as explained by a fish seller at the Amuntai market, that it is cultivated in floating cages and caught with a *halawit* tool.



Figure 30. *Jelawat* fish sold at Amuntai market

20. Tembiring Fish

Iwak Tembiring or *tembiring*, also called *lais tembiring* or *tabiring*, is a large *lais* fish with sharp canine teeth. It has a thin elongated body and is white with a slightly dark back, which is rarely found in rivers in North Hulu Sungai Regency. The observations showed that it is only found once a month at the Amuntai market.



Figure 31. *Tembiring* sold at Amuntai market

14.5 Types of Fishing Activities

9. *Mambandan*

Mambandan is a fishing activity for *haruan* using two rods with a long *tantaran* (dried small bamboo rods). One fishing rod is baited with frogs and the other with an angler or bully duckling to disturb the small *haruan* with their foot movements. This angers the mother fish or snakehead, pecking or attacking the ducklings. When the anglers notice the mother *haruan* (cork) attacking the duckling, a fisher uses a bamboo fishing rod baited with a baby frog. The mother is fooled and eats the bait, hitting the hook and being caught by the fishing rod. This was confirmed by Zdn, a *pambandanan* from Barabai, stating that *mambandan* is a fishing activity for *haruan* or snakehead using two long small bamboo rods with one hook baited with baby frog and the other given an angler or trick such as a duckling.



Figure 32. *Mambandan* in Binjau Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency

Mambandan is a fishing activity for snakehead that is rarely performed by the residents in Central and North Hulu Sungai Regencies and only found in both villages.

10. *Mamair* or *Mangacar*

Mamair or *mangacar* is a fishing technique that involves moving a long bamboo rod and hooking the fish to eat the bait. This activity is performed by Central Hulu Sungai Regency residents when the river recedes. However, the observations showed that the residents mostly use *unjun* and *lapak* (fishing gear) to catch *haruan* or snakehead, including *papuyu* (*betok*).

14.6 Endangered Fishery Vocabularies in the Banjar Hulu Dialect at Central and North Hulu Sungai Regencies, South Kalimantan Province

This study interviewed 34 university students in Banjarmasin City to prove the knowledge of **younger generation's fishery vocabulary and terms**. They had Banjar ethnic backgrounds from cities and regencies in South Kalimantan. They were asked whether they knew or were familiar with the fishery vocabularies and terms and the interview ended when they answered no. On the other hand, when they answered yes, they were asked to answer or write down the name of the vocabularies based on the photo shown. The results showed that most of them are not familiar with these fishery vocabularies and terms.

Table 1. Endangered Fishery Vocabularies and Terms Sequences

Endangered Fishery	Know	Percentage	Do not know	Percentage	Most Endangered Order
Vocabularies and Terms					
Types of Fishing Gears and Traps					
<i>tamburu</i>	or 9	26,47 %	25	73,53 %	10
<i>tampirai</i>	or				
<i>kapalaan</i>					
<i>lukah walut</i>	11	32,35 %	23	67,65 %	12
<i>lalangit</i>	6	17,64 %	28	82,36 %	7
<i>lapak</i>	0	0 %	34	100 %	1
<i>lukah</i>	13	38,23 %	11	61,77 %	13
<i>sarakap</i> or <i>jambih</i>	4	11,76 %	30	88,24 %	5

<i>hampang</i>	0	0 %	34	100 %	1
<i>jabak baung</i>	0	0 %	34	100 %	1
<i>pangilar</i>	2	5,88 %	32	94,12 %	3
<i>pangilar biawan</i>	0	0 %	34	100 %	1
<i>and sapat siam</i>					
<i>kabam</i>	1	2,94 %	33	97,06 %	2
<i>sarapang</i>	5	14,70 %	29	85,30 %	6
<i>haup or haupan or</i>	2	5,88 %	32	94,12 %	3
<i>humbing or</i>					
<i>susuduk or sususuk</i>					
<i>kalang</i>	0	0 %	29	100 %	1
<i>rimpa</i>	1	3,44 %	28	96,56 %	2
<i>tamba</i>	1	3,44 %	28	96,56 %	2

Types of Fish
Places

<i>ladung</i>	3	8,82 %	31	91,18 %	4
<i>bungkalang</i>	4	11,76 %	30	88,24 %	5

Types of Fishing
Bait

<i>anak wanyi</i>	0	0 %	34	100 %	1
<i>karangga or</i>	11	32,35 %	23	67,65 %	12
<i>serangga or anak</i>					
<i>kakarangga</i>					
<i>ulat bumbung</i>	7	20,58 %	27	79,42 %	8
<i>kararawai or</i>	7	20,58 %	27	79,42 %	8
<i>kakarawai</i>					
<i>tabuan</i>	2	5,88 %	32	94,12 %	3
<i>kalut gatah</i>	1	2,94 %	33	97,06 %	2

Types of Fish

<i>iwak tauman</i>	10	29,41 %	24	70,59 %	11
<i>iwak pipih</i>	6	17,64 %	28	82,36 %	7
<i>iwak jelawat</i>	4	11,76 %	30	88,24 %	5

<i>iwak tembiring</i>	15	44,11 %	19	55,89 %	15
<hr/>					
Types of Fishing Activities					
<i>mambandan</i>	2	5,88 %	32	94,12 %	3
<i>mamair</i> or <i>mangaca</i>	28	96,56 %	1	3,44 %	18
<i>r</i>					

Table 2 shows the order of endangered fishery vocabulary and terms based on direct observations of students through photo display, including (1) *lapak*, *anak wanyi*, *hampang*, *jabak baung*, *pangilar biawan* and *sapat siam*, and *kalang*, (2) *kabam*, *kalut gatah*, *rimpa*, and *tamba*, (3) *pangilar*, *tabuan*, *mambandan*, and *haup* or *haupan* or *humbing* or *susuduk* or *sususuk*, (4) *ladung*, (5) *sarakap* or *jambih*, *bungkalang* and *iwak jelawat*, (6) *sarapang*, (7) *lalangit* and *iwak pipih*, (8) *bumbung caterpillars*, and *kararawai* or *kakarawai*, (9) *tamburu*, *tampirai*, or *kapalaan*, (10) *iwak tauman*, (11) *lukah walut* and *karangga*, *serangga*, or *anak kakarangga*, (12) *lukah*, (13) *iwak tembiring*, and (14) *mamair* or *mangacar*.

The findings showed that the fishery vocabulary of the Banjarese Hulu dialect are endangered because the young speakers rarely see or use them in their daily life. In addition, the limited number of traditional makers of fishing gears causes a market shortage. Therefore, the Banjar Hulu dialect speakers should maintain and preserve their language.

The vocabulary of fishing gear, grounds, bait, fish, and endangered terms shown in the table above indicates the importance of language preservation. These vocabularies should be taught in elementary schools to universities for sustainability. Furthermore, the local mass media, specifically television and YouTube, should broadcast videos on important fishery vocabulary.

The government's policy of incorporating local languages into the local content curriculum supports its preservation. Romaine supported this, stating that a language policy impacts its usage in the family domain (Romaine, 2002). As a result, it supports preserving the regional language in the family realm. Regular usage in the family realm also determines the ability to use the Banjarese Hulu dialect.

This suggests that students' lack of knowledge endangered the 30 fishery vocabulary and terms. Their ignorance was influenced by living in urban areas, which means they have not seen or used these vocabularies in their daily communication. Moreover, they reside far from the areas regularly using these fishery objects and words.

The findings of this study are different from research from Sosiowati, Arka, Aryawibawa, & Widiastuti (2019, p.600) in terms of the vocabulary category of endangered fisheries. Sosiowati, Arka, Aryawibawa, & Widiastuti (2019, p.600) found that there are four subdomains of fisheries, namely fishery tools, fishery activities, fish names, and fisheries professions. Meanwhile, the findings of this study found five subdomains of fishery vocabulary, namely fishing tools and fish traps, fish places, fishing baits, fish names, and fishing activities.

CONCLUSION

The findings and discussion showed that the younger generation students living far from the area regularly using the fishery vocabulary and terms had less knowledge. However, moving closer to where these vocabulary and terms are used increases their knowledge. Most students in urban areas far from fishing activities, such as swamps and rivers, lack knowledge of the fishery vocabularies and terms because they have not seen, used, or seen anyone mention or use them. However, those living in areas with fishing activities are familiar with these vocabulary and terms because they have used or seen people mention and use them.

Some traditional fishing gear vocabularies were not found and examined in Central and North Hulu Sungai regencies, including *salambau*, *rawai*, and *tampirai pintit*. The reason of why these vocabularies were not found and examined is that the location which the vocabularies were used is quite isolated from common community. It is located in the wide river and swamp area which are far away from the settlement. Therefore, further studies are needed to examine these vocabularies.

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APPENDIX

Table A. Data collection

No.	Endangered Fishery Vocabulary	Meaning	Function
1.	sarakap or jambih		
2.	lapak		
3.	kalang		
4.	lukah		
5.	kabam		
6.	tamburu or tampirai		
7.	lukah walut		
8.	hampang		
9.	haup		
10.	jabak baung		
11.	sarapang		
12.	rimpa		
13	lalangit		

14.	<i>pangilar</i>		
15.	<i>pangilar biawan and sapat siam</i>		
16.	<i>tamba</i>		
17.	<i>ladung</i>		
18.	<i>bungkalang</i>		
19.	<i>kararangga</i>		
20.	<i>tabuan</i>		
21.	<i>anak wanyi</i>		
22.	<i>kalut gatah</i>		
23.	<i>kararawai</i>		
24.	<i>ulat bumbung</i>		
25.	<i>tuman</i>		
26.	<i>lais tembiring</i>		
27.	<i>pipih</i>		
28.	<i>jalawat</i>		
29.	<i>mamair</i>		
30.	<i>mambandan</i>		
31.	<i>tampirai pintit</i>		
32.	<i>salambau</i>		
33.	<i>rawai</i>		



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9. Bukti artikel revisi ketiga yang diresubmit (8 Agustus 2022)

Fishery Vocabulary in Hulu Dialect of Banjarese: Semantic Analysis

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Abstract

This study aimed at examining the fishery vocabulary in Hulu dialect of Banjarese (upper river dialect) at Central and North Hulu Sungai Regencies with semantic analysis. This study used lexeme theory from Kreidler (2002), Barcroft, Sunderman & Schmitt (2011), and Spencer (2017) to examine lexemes. This study also used lexical meaning theory from Stringer (2019), Riemer (2010), and Nordquist (2019) to examine lexical meaning, and grammatical meaning theory from Feist (2022) and Nordquist (2020) to examine grammatical meaning. Moreover, this study also used the theory of semantic roles from Gildea & Jurafsky (2002) and Jurafsky & Martin (2020) to examine semantic functions. Data collection techniques were carried out by observation, interviews and recording. The data analysis used the model of qualitative research by Busetto, Wick, & Gumbinger (2020), and Riemer (2010). The results showed that there are 30 fishery vocabulary in Hulu dialect of Banjarese, which consists of 16 lexemes of fishing gears, traps, and net, 2 lexemes of Fish Containers, 6 lexemes of bait for fishing fish, 4 lexemes of fish species, and 2 lexemes of fishing activities. The thirty fishery vocabulary in the Hulu dialect of Banjarese consist of 28 lexemes having lexical meanings and 2 lexemes having grammatical meanings. All of the thirty fishery vocabulary in the Hulu dialect of Banjarese have semantic function. The results of this study have theoretical implications for the development of the Hulu dialect of Banjarese. The results of this study also have practical implications for the importance of inventorying and documenting fishery vocabulary in the Hulu dialect of Banjarese in the form of a pictorial dictionary.

Keywords: Fishery vocabulary, Hulu dialect of Banjarese, lexemes, meaning, semantics

15. INTRODUCTION

Banjarese is used in Central, East, and South Kalimantan (Kawi, 2002, p. 7; Kawi, 2011, p. 2). This language is spoken in four provinces, including South, Central, East, and North Kalimantan, though it is also found in Tembilahan (Riau) and Sabak Bernam (Malaysia) (Kawi, 2002, p. 7). Banjarese is a Malay dialect with a substantial lexical influence from Javanese and East and West Barito's local languages (Adelaar, 2021, p. 82). Precisely, it consists of three dialects, including the Kuala (downriver), Hulu (upper river), and Bukit (Kawi, 2002, p. 170).

In Central and North Hulu Sungai Regencies, the community speaks Banjarese Hulu (upper river dialect). The fishery vocabulary is endangered in both regencies because they infrequently use traditional bamboo fishing tools, replacing them with wire, netting or nets, and nylon. The reduced use of traditional bamboo fishing tools has influenced the extinction of the vocabulary in the community. This is based on the Sapir-Whorf Hypothesis or linguistic relativity which states

that there is a strong connection between a speaker's language, culture, and mind. In the process of language, it is proved that a person's conditions and culture greatly influence the language used in daily communication. The cultural patterns of a society, according to this hypothesis, are able to construct clauses so as to provide variations in information. This study attempted to identify and classify the fishery vocabulary to avoid extinction. Central and North Hulu Sungai Regencies consist of residential areas around the river. This study focused on the residential housing on both sides of the road built on watery soil, where the locals traditionally catch and rear fish, keep their fishing gear, and cultivate around their houses.

Previous studies did not examine fishery vocabulary in these regencies, including Prasetyo (2006), Prasetyo (2008), Rais, Wulandari, and Dharyati (2018), and Rafiek (2021). North Hulu Sungai Regency consists of *hampang*, *pengilar*, *lukah*, *luntak*, *rengge*, and nylon wire fishing gears that the community use to catch river fish, including *biawan*, snakehead, *kapar*, *karandang*, *saluang*, *betok*, *sepat*, *baung*, and *lais* (Prasetyo, 2006). Furthermore, Prasetyo (2008) found six fishing gear, including *hampang*, *pengilar*, *lukah*, *luntak*, *rengge*, and wire. Several fish species were found in the Panggang Lake fisheries reserve, such as snakehead fish, toman, sepat, and tambakan (Prasetyo, 2008). Some younger generations do not know the fishing gears and fish species. Rais, Wulandari, and Dharyati (2018) found 11 types of fishing gear grouped into four, namely hook and line (buoy fishing line and *rawai baung*), pot trap (*lukah baung*, *jabak baung*, *tampirai*, and *tamba seluang (kabam)*), barrier trap (*hampang padang*, *selambau kasa*, and *selambau sungai*), and gill net (*lalangit* and *rengge*). According to Rafiek (2021), several fishery-related vocabulary includes *buluh*, *keli*, and *ikan kembung* (pufferfish). Furthermore, *Buluh* is the bamboo material for fishing tackle or rods, while *Keli* is a fish's name. *Ikan kembung* or pufferfish grows such a ball when rubbed. Some younger generations do not know or have heard these fishery vocabulary. Therefore, this study will maintain the vocabulary sustainability for the present and future generations. The fishery vocabulary is invaluable cultural treasure and history, specifically the cultural development of the community living and interacting with rivers, lakes, and other wetlands.

The difference between this study and the studies by Prasetyo (2006), Prasetyo (2008), Rais, Wulandari and Dharyati (2018) is that those studies merely examined the use of traditional fishing gear and its catch. The research locations of Prasetyo (2006), Prasetyo (2008), Rais, Wulandari, and Dharyati (2018) were only in the Sambujur river and Danau Panggang District, meanwhile this study had two regencies. Rafiek's research (2021) was also different from this study because the study only examined the names of three vocabulary of Banjarese related to fisheries in general. While this study specifically examined the vocabulary of fisheries in Hulu Sungai Tengah and Hulu Sungai Utara regencies which are the location of the speakers of the Hulu dialect of Banjarese. Based on the differences from the above studies, it can be formulated the problem of this study, namely how is the fishery vocabulary in the Hulu dialect of Banjarese? What is the lexical and grammatical meaning of fishery vocabulary in the Hulu dialect of Banjarese? What is the semantic function of fishery vocabulary in the Hulu dialect of Banjarese?

16. LITERATURE REVIEW

2.1 Definition of Semantics

Semantics comes from the ancient Greek word *semantikos*, an adjective which means 'relating to sign', based on the noun *sēmeion* 'sign' (Riemer, 2010, p.4). Semantics is both the study of the naturalness of meaning and the content of meaning (Feist, 2022, p. 2). Semantics is the study of how a word is used to represent meaning (Stringer, 2019). Semantics is the study of meaning (Riemer, 2010, p. 6). Based on the understanding of Feist, Stringer, and Riemer, it can be known

that semantics is one of the linguistic sciences that examines the meaning of words.

Semantics is the study of meaning in a language (Bagha, 2011). To summarize, semantics is the study of meaning (Bagha, 2011). Semantics is the level of linguistic analysis at which meaning is analyzed (Bagha, 2011). Semantics is the main branch of linguistics devoted to the study of meaning in language (Crystal, 2008, p. 428). Semantics is a systematic study of meaning (Kreidler, 2002, p. 3). So, semantics is one of the branches of linguistics that examines the meaning in a language.

2.2 Lexeme

The term lexeme was introduced by Lyons (1977). A lexeme is a minimal unit that can take part in a reference or predicate. All lexemes of a language are lexicons of language (Kreidler, 2002, pp.50-51). Lexeme, lexical units, and lexical items are interchangeable terms. They all defined as 'items which function as a single unit of meaning, regardless of the number of words they contain' (Barcroft, Sunderman & Schmitt, 2011, p.573).

Lexeme as a complex representation that connects meaning (singular) with a collection of word forms (or, being very strict, connects meanings with a series of grammatical words, which are then associated with the corresponding form of the word) (Spencer, 2017, p.212). Based on Spencer's view, it can be seen that lexeme is a word that has a single meaning.

2.3 Meaning in Semantic

2.3.1 Lexical Meaning

Lexical semantics deals with aspects inherent in the meaning of words and semantic relationships between words, as well as the ways in which the meaning of words is related to syntactic structures (Stringer, 2019). Lexical semantics is the study of the meaning of words (Riemer, 2010, p.21). Lexical meaning refers to the sense (or meaning) of a word (or lexeme) as it appears in the dictionary. It is also known as semantic meaning, denotative meaning, and central meaning (Nordquist, 2019). A lexical meaning is a meaning that is based on the actual word (the actual meaning), and has a fixed nature that means it is not related to the context of the sentence. This meaning itself can be found in dictionaries, due to its fixed and original nature, in the absence of any special meaning or interpretation. So, a lexical meaning is a meaning obtained from a root word/base. A lexical meaning is the actual meaning contained in a word and that meaning has been contained in a dictionary.

2.3.2 Grammatical Meaning

Grammatical meaning is the meaning of content (Feist, 2022, p.104). Grammatical meaning shows the listener how to construct the meaning of speech from its parts (Feist, 2022, p. 105). Grammatical meaning consists of a procedure that composes the content of an utterance (Feist, 2022, p. 106). Based on Feist's opinion, it can be seen that grammatical meaning is the meaning contained in a spoken grammar.

Grammatical meanings are meanings that are conveyed in sentence by word order and other grammatical signals. Grammatical meaning is also called structural meaning (Nordquist, 2020). Grammatical meaning is a meaning that exists due to grammatical activity in the form of duplication, modification, affixation or transformation of word forms. Grammatical meanings are meanings obtained from words that have received affixation as well as words that undergo

morphophonemic and dredging processes. Grammatical meaning is the basic meaning of a word that turns into a new meaning. The new meaning is present because of the grammaticalization process (repetition, repetition of words, compounding of words) that occurs in the word, so that the word undergoes a change in meaning as well as its form.

2.4 Semantic Function

The semantic function is also called the semantic relationship or semantic role, which is filled by the constituents of the sentence in the semantic frame. Semantic functions are also given input sentences, target words and frames. Meanwhile, the system labels constituents with abstract semantic roles, such as Agent or Patient or domain Specific semantic roles such as Speaker, Message, and Topic (Gildea & Jurafsky, 2002). Based on the opinion of Gildea & Jurafsky it can be seen that the semantic function consists of an Agent or Patient or a domain of specific semantic roles such as Speaker, Message, and Topic.

Semantic roles can be defined at a meaningful level, for example, that the verb send and receive will share semantic roles (Gildea & Jurafsky, 2002). This opinion of Gildea & Jurafsky can be interpreted that the semantic function can be known from the function of the verb which has a semantic role. The role of semantics expresses the role that the arguments of the predicate are taken in an event (Jurafsky & Martin, 2020, p. 373). The term semantic role shows all sets of roles, both small and large (Jurafsky & Martin, 2020, p. 374).

3. METHODS

3.1 Research Approach

This study employed a qualitative approach. Pendekatan kualitatif berorientasi pada analisis kasus konkret dalam temporalnya dan kekhususan lokal dan mulai dari ekspresi dan aktivitas orang-orang di dalamnya konteks lokal (Flick, 2009, p. 21). Pendapat Flick tentang pendekatan kualitatif tersebut sangat tepat untuk mengkaji kosakata perikanan dalam bahasa Banjar dialek hulu yang juga bersifat kekhususan lokal dan dituturkan serta dilakukan oleh penduduk atau informan dalam konteks lokal.

The qualitative approach is oriented towards the analysis of concrete cases in their temporal and local specificities, and starting from the expression and activities of people in their local contexts (Flick, 2009, p. 21). Flick's opinion on this qualitative approach is very appropriate to examine fishery vocabulary in Hulu dialect of Banjarese which is also locally specific, spoken and carried out by residents or informants in a local context.

3.2 Research Participants and Location

There were 23 informants who were chosen purposively. Those participating in the study met the following criteria: (1) indigenous Banjar tribe community with knowledge of the fishery vocabulary and terms, (2) permanent residents in the study location, (3) male and female residents aged 25-70, (4) having an articulator or speech apparatus, including teeth in good condition (5) being able to speak clearly, (6) understanding the meaning and function of fishery vocabulary and terms in their area, and (7) fishing rods, traps, and bait sellers.

Based on the criteria above, the informants chosen included Nln, Lmh, and Apn living in Danau Caramin Village from Central Amuntai Sub-district, Rkh in Halat Village, Sdn and Up in Tapus Dalam Village, Sungai Pandan Sub-district, and Slh in Pinang Habang Village. The fish traps sellers used as informants consisted of Mra in the Amuntai market, HU, and Abn in the

Amuntai handicraft market. HS in Amuntai. The fishing bait sellers included Rwt and MR in the Amuntai market and Mar in Teluk Masjid Village. Moreover, NN was a fish seller at the Amuntai market and Zdn in Binjai Pirua and Kasarangan Villages. Jrn and Rsk were from Pinang Habang and Pasar Senen Amuntai villages. Lastly, Srp, Ysr, and HS were from Amuntai, Arb in Baru, and Msr in Danau Panggang sub-district. They are fishermen at the research site who are encountered and used as informants because they know the vocabulary of fisheries in the Hulu dialect of Banjarese.

3.3 Data Collection

Data collection was carried out by observation, interview and recording techniques. This is in accordance with the data collection techniques proposed by Flick (2009). Flick (2009) mentioned that verbal data collection can be done with interviews, observations, and visual data in the form of videos. Flick's opinion was reinforced by Mason (2002) and Creswell (2014). Mason (2002) states that qualitative data collection techniques can be carried out by interviews, observations, and the use of visual methods. Creswell (2014) also states that qualitative data collection techniques can be carried out by observation, interviews, and audiovisual materials. The observation technique was carried out by observing the use of fishery vocabulary in the Hulu dialect of Banjarese in speech and the use of fishery tools. Interview techniques were conducted by interviewing and recording the informants and their utterances with a mobile phone at the research site. Furthermore, the interviews asked whether they knew and used the fishery vocabulary in their daily lives, as well as whether young speakers know and recognize the fishery vocabulary. The results of the interview video are viewed and reviewed again after the recording to be transcribed. After the data is transcribed, it is then analyzed and discussed with reference to the Banjarese-Indonesia dictionary.

The data were collected through interviews and live video recordings in the field, including Danau Caramin Village (North Hulu Sungai Regency), Halat (border of Central and North Hulu Sungai regencies), Sungai Buluh (Central Hulu Sungai Regency), Tapus Dalam (River Pandan Sub-district, North Hulu Sungai District), Amuntai market and handicraft market, Pinang Habang (Central Amuntai Sub-district, North Hulu Sungai Regency), Teluk Masjid (Sungai Pandan Alabio Sub-district, North Hulu Sungai Regency), and Binjai Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency.

The interviews consisted of 23 informants. The community interviews directly asked whether they understood or were familiar with traditional fishery vocabulary. Those who answered yes were asked whether they use the traditional fishery vocabulary. Those who agreed were asked whether the fishery vocabulary have any objects. The interview ended when they answered no, whereas the team took photos and videos when they answered yes and asked how to use the fishing gear.

3.4 Data Analysis

The data analysis used the data analysis process adopted from a model of Qualitative research by Busetto, Wick, & Gumbinger (2020). This data analysis process began from stating research questions, research design, data collection, data analysis, and making a research report (Busetto, Wick, & Gumbinger, 2020, p. 2).. If the gained data were not sufficient yet, then the researcher may recollect the data to analyze (Busetto, Wick, & Gumbinger, 2020, p. 2).

Based on the data analysis process from Busetto, Wick, & Gumbinger, data analysis was

carried out by analyzing verbal data in the form of fishery vocabulary in the Hulu dialect of Banjarese. The data was analyzed by looking at and listening back to the interview results in the recorded video. Based on the results of the interview with the informants, each fishery vocabulary in the Hulu dialect of Banjarese was discussed.

Data analysis of this study uses semantic analysis. The semantic analysis step used in this study is semantic analysis by Riemer (2010). There are three steps in Riemer's semantic analysis step, namely (1) the initial vocabulary data is identified and described, (2) new words are explained and paraphrased, and (3) translate from one language to another to indicate their meaning (Riemer, 2010, p. 6). The data was then reduced, presented, and conclusions are drawn sequentially.

4 RESULTS AND DISCUSSION

4.1 Types of Fishing Gears, Traps, and Net Vocabulary in Hulu Dialect of Banjarese

79. *Tamburu* or *Tampirai* or *Kapalaan* Lexeme

Lmh and Nln stated that residents use *tamburu* to catch *sepat* and *sepat siam* fish. Furthermore, it is made of wire, hence, called wire *tamburu*. The observations in Danau Caramin Village showed that the commonly used *tamburu* is made of wire with a side of bamboo blades. *Tamburu* is used to catch small *sepat* fish and it is called *tampirai* in Banjarmasin city and Banjar regency.



Figure 1. *Tamburu* in Danau Caramin Village, North Hulu Sungai Regency

Tamburu is used in a river to trap fish and made of wire with bamboo blades in Danau Caramin and Halat Villages. According to Rkh in Halat Village, it is also called *tamburu sapat* used to trap *sepat* fish. Furthermore, Up in Tapus Dalam Village stated that it is called a wire *tamburu* and traps small fish.

Abn from Alabio stated that they call *tamburu* or *kapalaan*, which is made of bamboo and sold at the Amuntai handicraft market every Thursday morning. Mra, a fish trap trader at the Amuntai market, calls it a *tamburu* and sells the bamboo drums higher than regular drums. Even if it is sold in the market, based on observations in the field, the *tamburu* made of bamboo is no longer used by the community at the research site. *Tamburu* that is still widely used is a *Tamburu* made of wire.



Figure 2. *Tamburu* or *Tampirai* or *Kapalaan* at the Amuntai handicraft market

Tamburu, tampirai, or kapalaan are fish traps made of rattan, bamboo blades, or pendant

wire. Furthermore, the box-shaped fishing gear is also made of wood, with the middle part as the entrance to trap fish (<https://indonesiakaya.com/7ustaka-indonesia/ikan-saluang/>).

Tamburu, *tampirai*, or *kapalaan* are used to catch *sepat*, *saluang*, catfish, and *kapar*. *Manampirai* involves installing *tampirai* to catch or trap fish. It is a traditional fishing tackle made of bamboo blades or pendant wire, with a heart shape or amor when viewed from above. It has a narrow gap at the front as a fish entrance and is a permanent trap.

The observations showed that *tamburu*, *tampirai*, or *kapalaan* made of pendant wire is box-shaped, while the rattan or bamboo is heart shaped, all meant to trap fish. Furthermore, most residents use *tamburu*, *tampirai*, or *kapalaan* made of wire instead of bamboo blades because bamboo raw materials are difficult to obtain, and the making experts are limited or few.

80. *Lukah Walut Lexeme*

Lukah walut is used to catch eels, and according to Lmh, Nln, and Apn in Danau Caramin Village, it is made of wire and bamboo blades. Apn stated that it involves covering the top with a plastic bottle and the bottom with a trap, preventing the fish from escaping. Fishing using this gear is called *malukah*.



Figure 3. *Lukah Walut* made of bamboo blades in Danau Caramin Village, North Hulu Sungai Regency

Lukah walut is an eel trap gear made of bamboo blades and wire, with the top and bottom covers used to prevent the trapped eel from escaping.

81. *Lalangit Lexeme*

According to Lmh, Nln, and Apn in Danau Caramin Village, *Lalangit* is used to catch *papuyu* (*betok*), *sepat*, and *sepat siam* fish. It is made of bamboo blades with the thread or nylon stretched out and rocked with bait. Fishing using the *lalangit* is called *malalangit*.



Figure 4. *Lalangit* in Danau Caramin Village, North Hulu Sungai Regency

Lalangit is made of transparent and smooth nylon polyethylene with a 1.5-2 inches mesh sized 1 m x 0.8 m (Azizi & Wahyudi, 2001, p. 74). This fishing gear specially catches *betok* (Azizi & Wahyudi, 2001, p. 74), by placing it at an angle near the water surface (Azizi & Wahyudi, 2001, p.74).

82. *Lapak Lexeme*

Lapak is a fishing nylon gear with a handle made of small bamboo rods baited by frogs. It is used by the Danau Caramin Village residents to catch snakehead fish by moving the baby frog bait in or on the water surface. According to Lmh, Nln, and Apn, it is made of small bamboo sticks with nylon hooks baited with frogs to catch snakehead fish. This fishing activity using *lapak* is called *malapak*.



Figure 5. *Lapak* in Danau Caramin Village, North Hulu Sungai Regency

The *lapak* uses a baby frog as bait called a *anak lalak* (*lalak* child), *kurat*, *bancet*, or tiny frogs. This *malapak* is mainly conducted by the boys in Danau Caramin, Halat, and Sungai Buluh Villages because the bamboo rods are short and easy to carry 5-10 *lapak* at once.

83. *Lukah Lexeme*

According to Rkh in Halat Village, *lukah* traps *haruan*, *papuyu*, tilapia, *sepat*, *sepat siam*. It is a bamboo river fish trap widely used by Central and North Hulu Sungai Regency residents.



Figure 6. *Lukah* in Halat Village

According to Slh from Pinang Habang Village, Central Amuntai Sub-district, *lukah* traps *haruan*, *sapat siam*, *papuyu*, and *biawan* fish. It is commonly made of bamboo in Halat and Pinang Habang Villages.

84. *Sarakap* or *Jambih Lexeme*

Sarakap is a fish trap stuck into the water touching the ground, preventing the fish from escaping and the fishermen catch it by hand through the top of the open *sarakap*. This gear is made of bamboo and rattan, with a sharp tip of the bottom bamboo blade that firmly embeds into the ground. *Sarakap* catches large fish in the rice fields, such as *sepat*, *papuyu* (*betok*), and *haruan* (snakehead).



Figure 7. *Sarakap* sold at Amuntai Market

Up, in Tapus Dalam Village, explained that *sarakap* is rarely used because of the deep water in the swamp behind his house, which reaches an adult's neck. This gear is used in shallow water where the fish is seen from the surface. According to Abn at Alabio, in Amuntai, it is also known as *Jambih*, a tool that ambushes fish (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p.136).

85. *Hampang Lexeme*

Hampang is a fishing device plugged into the bottom of the water to direct the fish into the trap. It is made from woven bamboo blades such a *lampit* (bamboo mat). According to HU from Alabio, it is also called *tampirai* with soft bamboo materials. The observations showed that the residents rarely use *hampang* to direct fish to *tamburu* or *kapalaan* in Central and North Hulu Sungai Regencies.



Figure 8. *Hampang*

86. *Jabak Baung Lexeme*

Jabak baung is a gear that traps *baung* fish made of fresh green bamboo. HU from Alabio, who trades at the Amuntai handicraft market every Thursday, stated that *Jabak* means trap (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p. 130). *Jabak baung* in the pasar sabtu village, Sungai Tabukan District, Hulu Sungai Utara Regency is called *ringkap baung* or *kurihing*.



Figure 9. *Jabak Baung*

87. *Pangilar Lexeme*

Pangilar is a rattan gear for trapping tilapia, catfish, and other fish. According to Mr. HU, the word *pangilar* comes from the basic word *kilar* which means to glance, while the lexeme *pangilar* means the person who is glancing. *Pangilar* in this context means is a fishing device made when the maker glances at others. *Pangilar* is the name of a fishing gear (Hapip, 2008, p. 134).



Figure 10. *Pangilar*

88. *Pangilar* for *Biawan* and *Sepat Siam* Lexeme

Pangilar for *Biawan* and *Sepat Siam* is special gear for trapping *Biawan* and *Siam* fish. According to HU, *Pangilar biawan* and *sepat Siam* are rarely seen or used by the residents and only sold in the market.



Figure 11. *Pangilar* for *Biawan* and *Sapat Siam*

89. *Kabam* Lexeme

HU and Abn provided information about *kabam*. HU stated that his *kabam* was sold out, while Abn stated that it is heart-shaped such a bamboo *tamburu*, *tampirai*, or *Kapalaan* with an open top and is small in size. Furthermore, Abn explained that it traps shrimp similar to *saluang* fishing gear (Hapip, 2008, p. 72). Based on HU, Abn, and Hapip's Banjarese dictionary, *kabam* traps shrimp and *sepat siam*.



Figure 12. *Kabam*

The field observations showed that the current *kabam* is made from wire instead of bamboo blades because bamboo is difficult to obtain and the limited traditional makers.

90. *Sarapang* or *Sirapang* Lexeme

Sarapang or *sirapang* is a fishing gear which has a form of four-eyed spear. *Sarapang* or *sirapang* can be used as a fishing gear by formerly attaching it to a long tipless bamboo as a handle. After *Sarapang* or *sirapang* is being attached to the long tipless bamboo, then it is used to spear the fish. The fish that had been speared will immediately sticks into the sharp corner of the eye of *sarapang* or *sirapang*. *Sarapang* or *sirapang* has four-eyed spear which consists of three-eyed spear outside and a sharp one-eyed in the center. *Sarapang* or *sirapang* can be used to spear any kind of fish. Furthermore, fishing with *sarapang* or *sirapang* is called *manyarapang* or *manyirapang*.



Figure 13. *Sarapang* or *Sirapang*

91. *Haup*, *Haupan*, *Humbing*, *Hahaup*, *Susuduk*, or *Sususuk* Lexeme

Haup, *Haupan*, *Humbing*, *Hahaup*, *Susuduk*, or *Sususuk* is a fishing net formed as a large *tangguk* (basket) and attached to bent bamboo rods. It catches various types of fish in rivers, including big fish such as *baung*, catfish, flatfish (*belida*), and *jelawat*. Furthermore, it is widely used in Pasar Senen Amuntai Village.



Figure 14. *Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk*

92. *Kalang Lexeme*

According to HS in Amuntai, *kalang* is a larger marine *lukah* (fishing trap). It is tied by the river's edge to trap fish, such as *jelawat* and flatfish (*belida*). HS uses a long bamboo stick and pulls the tie to lift the *kalang* to the surface, immediately lowering the gear back to the river when no fish is caught.



Figure 15. *Kalang*

93. *Rimpa Lexeme*

Rimpa is a fish trap net placed at the bottom of the river based on the pond or river size. It

is spread out in the riverbed and used to catch a large number of fish when the *Rimpa* is lifted. It is left for a certain period and lifted by many people to see and take the trapped fish. The findings showed that it is used by the residents in Pulau Tambak Village, South Amuntai Sub-district, North Hulu Sungai Regency.



Figure 16. *Rimpa*

94. *Tamba Lexeme*

Tamba is a large prawn trap used in Baru Village, Danau Panggang Sub-district, North Hulu Sungai Regency. It is tied to a bamboo or wooden stick and put on the riverbed. Before it is put on the riverbed, small coconut slices were put in it as a bait. It is left for a certain period then lifted to see the catch. When large prawns are trapped, they are taken immediately, whereas the bait is replaced or placed back into the riverbed when there is no catch.



Figure 17. *Tamba*

4.2 Types of Fish Containers Vocabulary in Hulu Dialect of Banjarese

11. *Ladung Lexeme*

Ladung is made of thin bamboo blades woven such a basket, which holds the trapped fish. It has an open-top to insert easily or place fish and is sold at the Amuntai market. However, it is rarely used by Central and North Hulu Sungai Regencies residents.



Figure 18. *Ladung* sold at Amuntai market

12. *Bungkalang Lexeme*

According to Abn from Alabio, *Bungkalang* is a fish basket also called *ladung* in Nagara. According to Mra, a bamboo fishing gear trader at the Amuntai market, it is a fish box cage made of bamboo slats. *Bungkalang* in Karatungan village, Limpasu District, Hulu Sungai Tengah Regency is called *dungkring*.



Figure 19. *Bungkalang*

4.3 Types of Fishing Bait Vocabulary in Hulu Dialect of Banjarese

31. *Anak Wanyi Lexeme*

According to Rwt, a fish bait seller at the Amuntai market, *anak wanyi* is a bait for papuyu fish. It is sold with their nests which had been cut into small pieces. Furthermore, *Wanyi* in Banjarese means *bee* in Indonesian.



Figure 20. *Anak Wanyi* used as bait for *papuyu* fish

Mar, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio confirmed this bait as honey bees.

32. *Karangga, Insect, or Anak Kakarangga Lexeme*

According to Rwt, a fishing bait seller at the Amuntai market, insects are used as a bait for *papuyu (betok)*. Furthermore, she referred the *karangga* as *anak karangga*.



Figure 21. *Karangga* or insects sold at the Amuntai market

Kararangga is an insect, including ants or clams, used as whitebait (Suryadikara, Kawi, Durationd, & Ibrahim, 1984; Hapip, 2008).

33. *Ulat Bumbung Lexeme*

Ulat Bumbung is bamboo caterpillars or larvae in bamboo stems sold in small bamboo strips covered with paper or banana leaves. The bamboo pieces with caterpillars are removed and pounded on a board or ground to remove the caterpillars.



Figure 22. *Ulat bumbung* when removed from bamboo

According to Rwt, *ulat bumbung* is used to fish snakehead or *haruan*. Furthermore, it is sold by MR at the Amuntai market.

34. *Kararawai* or *Kakarawai* *Lexeme*

Kararawai is larvae and beehives used as bait. Some residents mentioned it as a wasp larva used as fishing bait for *papuyu* (*betok*) and *haruan* (snakehead). In the Central Hulu Sungai Regency, the bee and wasp larvae bait are *iruan* and *kararawai*, respectively. The residents seek and find *Kararawai* in the midrib of the palm tree.

According to Mar, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency, is called *Anak kakarawai* or *kakarawai*.



Figure 23. *Kararawai* or *Anak Kakarawai*

35. *Tabuan Lexeme*

According to Mar, *tabuan* includes bigger bees and nests than *kakarawai* used as a bait for *haruan* or snakehead.



Figure 24. *Tabuan*

Tabuan are bees or stingers (Hapip, 2008, p. 177). In Banjarese, it means bees with an etymon reflection PAN = Proto Austronesian, namely *tabuan* (Kawi, Durationd, & Effendi, 1993, p. 17).

36. *Kalut Gatah Lexeme*

According to Mar, *kalut gatah* is a fishing bait for *papuyu* or *betok*, with insects or *anak kakarangga* mixed with rubber latex.



Figure 25. *Kalut Gatah* sold in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency

Kalut gatah is made from *anak kakarangga* mixed with rubber latex, a little cooking oil, and lime juice. It can be stored in the refrigerator to last longer. Furthermore, it can be used as fishing bait because it can be made smaller and mixed with *anak Kakarangga* to attract fish.

4.4 Types of Fish Vocabulary in Hulu Dialect of Banjarese

21. *Iwak Tauman or tuman Lexeme*

Iwak Tauman or *tuman* is a type of fish with a larger body size, different colors, and patterns than the *haruan* (snakehead fish). It is believed to be endangered because it is rarely found in its natural habitat such as rivers and swamps using fishing rods and traditional gear. The observations showed that it is currently cultivated inside cages in Central and North Hulu Sungai Regencies.



Figure 26. *Tauman or tuman* fish sold at Amuntai market

22. *Iwak Pipih Lexeme*

Iwak Pipih or *Pipih* is a type of flat-shaped fish found in rivers. It is known as *belida* in Indonesia and cooked into *Pepes*, crackers, and *ampal*. According to Wibowo and Sunarno (2006, p. 19), it is endangered and rare in Central and North Hulu Sungai Regencies. Furthermore, it is rarely sold at the market and also called a knife-backed fish, with the back part cooked into *ampal*.



Figure 27. *Iwak Pipih* sold at Amuntai Market

Belida is a type of land fish (*Notopterus notopterus*) [[metaphor: the body is shaped such a thin board on a loom < MJP *balija sj a thin board for compacting the weave (on a weaving utensil), in Javanese *welira*; MPP *balija, Mar *barira*; AP *balija, Pai *vaida* (see *belera*)] (Nothofer, 2009, p. 36).

23. *Iwak Jelawat Lexeme*

Iwak Jelawat or *jelawat* is an expensive river fish consumed by Amuntai residents cooked with spicy flavor. In addition, it can be made into gravy or curry with tamarind, or fried and cooked with sweet and sour spices. This fish is rarely found and caught in the river, as explained by a fish seller at the Amuntai market, that it is cultivated in floating cages and caught with a *halawit* tool.



Figure 28. *Jelawat* fish sold at Amuntai market

24. *Tembiring Fish Lexeme*

Iwak Tembiring or *tembiring*, also called *lais tembiring* or *tabiring*, is a large *lais* fish with sharp canine teeth. It has a thin elongated body and is white with a slightly dark back, which is rarely found in rivers in North Hulu Sungai Regency. The observations showed that it is only found once a month at the Amuntai market.



Figure 29. *Tembiring* sold at Amuntai market

4.5 Types of Fishing Activities Vocabulary in Hulu Dialect of Banjarese

11. *Mambandan Lexeme*

Mambandan is a fishing activity for *haruan* using two rods with a long *tantaran* (dried small bamboo rods). One fishing rod is baited with frogs and the other with an angler or bully duckling to disturb the small *haruan* with their foot movements. This angers the mother fish or snakehead, pecking or attacking the ducklings. When the anglers notice the mother *haruan* (cork) attacking the duckling, a fisher uses a bamboo fishing rod baited with a baby frog. The mother is fooled and eats the bait, hitting the hook and being caught by the fishing rod. This was confirmed by Zdn, a *pambandan* from Barabai, stating that *mambandan* is a fishing activity for *haruan* or snakehead using two long small bamboo rods with one hook baited with baby frog and the other given an angler or trick such as a duckling.



Figure 30. *Mambandan* in Binjau Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency

Mambandan is a fishing activity for snakehead that is rarely performed by the residents in Central and North Hulu Sungai Regencies and only found in both villages.

12. *Mamair* or *Mangacar* Lexeme

Mamair or *mangacar* is a fishing technique that involves moving a long bamboo rod and hooking the fish to eat the bait. This activity is performed by Central Hulu Sungai Regency residents when the river recedes. However, the observations showed that the residents mostly use *unjun* and *lapak* (fishing gear) to catch *haruan* or snakehead, including *papuyu* (*betok*).

4.6 Fishery Vocabulary in the Banjar Hulu Dialect at Central and North Hulu Sungai Regencies, South Kalimantan Province

Based on the results above, it can be grouped that fishery vocabulary in the Hulu dialect of Banjarese consists of five types. The five types of fishery vocabulary in the Hulu dialect Banjarese consist of (1) Types of Fishing Gears, Traps, and Net Vocabulary, (2) Types of Fish Containers Vocabulary, (3) Types of Fishing Bait Vocabulary, (4) Types of Fish Vocabulary, and (5) Types of Fishing Activities Vocabulary.

Table 1. Types of Fishing Gears, Traps, and Net Vocabulary in Hulu Dialect of Banjarese

No.	Lexemes	Parts of Speech Category
1.	<i>Tamburu</i> or <i>tampirai</i> or <i>kapalaan</i> lexeme	Noun
2.	<i>Lukah walut</i> lexeme	Noun
3.	<i>Lalangit</i> lexeme	Noun
4.	<i>Lapak</i> lexeme	Noun
5.	<i>Lukah</i> lexeme	Noun

6.	<i>Sarakap</i> or <i>jambih</i> lexeme	Noun
7.	<i>Hampang</i> lexeme	Noun
8.	<i>Jabak baung</i> lexeme	Noun
9.	<i>Pangilar</i> lexeme	Noun
10.	<i>Pangilar biawan</i> and <i>sapat siam</i> lexeme	Noun
11.	<i>Kabam</i> lexeme	Noun
12.	<i>Sarapang</i> or <i>sirapang</i> lexeme	Noun
13.	<i>Haup</i> or <i>haupan</i> or <i>humbing</i> or <i>hahaup</i> or <i>susuduk</i> or <i>sususuk</i> lexeme	Noun
14.	<i>Kalang</i> lexeme	Noun
15.	<i>Rimpa</i> lexeme	Noun
16.	<i>Tamba</i> lexeme	Noun

Based on table 1, it can be seen that the Types of Fishing Gears, Traps, and Net vocabulary consists of 16 lexemes. The sixteen lexemes are categorized as noun classes. The sixteen lexemes were found to be used in swamps or rivers or both based on field observations. Lexemes of *tamburu* or *tampirai* or *kapalaan*, *lukah walut*, *lalangit*, *lapak*, *lukah*, *sarakap* or *jambih*, *hampang*, *sarapang* or *sirapang*, and *rimpa* were found when they were used by informants in swamps. Lexeme of *jabak baung*, *pangilar*, *pangilar biawan* and *sapat siam*, *kabam*, *haup* or *haupan* or *humbing* or *hahaup* or *susuduk* or *sususuk*, *kalang*, and *tamba* were found when they were used by informants in rivers.

Table 2. Types of Fish Containers Vocabulary in Hulu Dialect of Banjarese

No.	Lexemes	Parts of Speech Category
1.	<i>Ladung</i> lexeme	Noun
2.	<i>Bungkalang</i> lexeme	Noun

Based on table 2, it can be seen that the Types of Fish Containers Vocabulary consists of two lexemes. The two lexemes are *ladung* and *bungkalang*. Both lexemes are categorized as noun classes. Lexemes of *ladung* and *bungkalang* are found when they were placed by informants next to the house or behind the house.

Table 3. Types of Fishing Bait Vocabulary in Hulu Dialect of Banjarese

No.	Lexemes	Parts of Speech Category
1.	<i>Anak wanyi</i> lexeme	Noun
2.	<i>Karangga</i> or insect or <i>anak kakarangga</i> lexeme	Noun
3.	<i>Ulat bumbung</i> lexeme	Noun
4.	<i>Kararawai</i> or <i>kakarawai</i> or <i>anak kakarawai</i> lexeme	Noun
5.	<i>Tabuan</i> lexeme	Noun
6.	<i>Kalut gatah</i> lexeme	Noun

Based on table 3, it can be seen that the Types of Fishing Bait Vocabulary consists of six lexemes. The six lexemes are *anak wanyi*, *karangga* or insect or *anak kakarangga*, *ulat bumbung*, *kararawai* or *kakarawai* or *anak kakarawai*, *tabuan*, and *kalut gatah*. The six lexemes are categorized as noun classes. The six lexemes were found when the informants sold them in front of houses and in markets.

Table 4. Types of Fish Vocabulary in Hulu Dialect of Banjarese

No.	Lexemes	Parts of Speech Category
1.	<i>Iwak pipih</i> lexeme	Noun
2.	<i>Iwak tauman</i> or <i>tuman</i> lexeme	Noun
3.	<i>Iwak jalawat</i> lexeme	Noun
4.	<i>Iwak tembiring</i> lexeme	Noun

Based on table 4, it can be seen that the Types of Fish Vocabulary consists of four lexemes. The four lexemes are *iwak pipih*, *iwak tauman* or *tuman*, *iwak jalawat*, and *iwak tembiring*. The four lexemes are categorized as noun classes. The four lexemes were found while they were being sold by informants in the market.

Table 5. Types of Fishing Activities Vocabulary in Hulu Dialect of Banjarese

No.	Lexemes	Parts of Speech Category
1.	<i>Mambandan</i> lexeme	Verb
2.	<i>Mamair</i> or <i>mangacar</i> lexeme	Verb

Based on table 5, it can be seen that the Types of Fishing Activities Vocabulary consists of two lexemes. The two lexemes are *mambandan* and *mamair* or *mangacar*. Both lexemes are categorized as verb classes. The two lexemes were found when the fishing activities were carried out by informants in a swamp at the research site. Based on the above results, it can be seen that fishery vocabulary in the Hulu dialect of Banjarese consists of twenty-eight noun lexemes and two verb lexemes.

Based on the analysis of meaning types, the fishery vocabulary of the Hulu dialect of Banjarese has 30 lexical meanings. The lexemes includes (1) *tamburu* or *tampirai* or *kapalaan*, (2) *lukah walut*, (3) *lalangit*, (4) *lapak*, (5) *lukah*, (6) *sarakap* or *jambih*, (7) *hampang*, (8) *jabak baung*, (9) *pangilar*, (10) *pangilar biawan* and *sapat siam*, (11) *kabam*, (12) *sarapang* or *sirapang*, (13) *haup* or *haupan* or *humbing* or *hahaup* or *susuduk* or *sususuk*, (14) *kalang*, (15) *rimpa*, (16) *tamba*, (17) *ladung*, (18) *bungkalang*, (19) *anak wanyi*, (20) *karangga* or insect or *anak kakarangga*, (21) ulat bumbung, (22) *kararawai* or *kakarawai* or *anak kakarawai*, (23) *tabuan*, (24) *kalut gatah*, (25) *iwak tauman*, (26) *iwak pipih*, (27) *iwak jalawat*, (28) *iwak tembiring*, (29) *mambandan*, and (30) *mamair* or *mangacar*. The thirty lexemes have the lexical meaning, that is, a meaning that corresponds to the meaning of the dictionary and is based on the observation of the five senses.

The results of the grammatical meaning analysis show that only fishery vocabulary related to fish fishing activities has a grammatical meaning. Grammatical meaning is closely related to grammatical or grammatical meanings of sentences. The verb *mambandan* consists of the prefix *mam-* (*maN-*) and the root of a word *bandan*. The verb *mamair* consists of the prefix *maN-* and the root of a word *pair*. The verb *mangacar* consists of the prefix *maN-* and the root of a word *kacar* (hook).

The grammatical meaning in the verbs *mambandan* and *mamair* or *mangacar* occurs due to the process of affixation. The affixation process is due to the addition of the prefix *maN-* in front of the root of a word. The meaning of the prefix *maN-* is to do an activity or do or do something.

The semantic function of fishery vocabulary in the Hulu dialect of Banjarese is related to its function or usefulness. Lexeme *tamburu* or *tampirai* or *kapalaan* serves semantically as a tool to trap *Siamese sepat* and *sepat* fish. The lexeme of the *lukah walut* serves semantically as a tool for trapping eels. *Lalangit* lexeme serves semantically as a tool for trapping *papuyu* fish (*betok* fish) and *Siamese sepat*. The *lapak* lexeme serves semantically as a tool for fishing for *haruan* or snakehead fish. *Lukah* lexeme serves semantically as a tool to trap *papuyu* fish (*betok* fish), *haruan* (snakehead fish), tilapia, *Siamese sapat*, and *biawan*. The *sarakap* or *jambih* lexeme serves semantically as a tool to ambush *haruan* (snakehead fish) and *papuyu* fish (*betok* fish). The *hampang* lexeme functions semantically as a tool to direct fish into the bamboo pond. The lexeme of *jabak baung* serves semantically as a tool to trap *baung* fish. *Pangilar* lexeme functions semantically as a tool to trap all types of fish including tilapia and patin fish. The leksem *pangilar biawan* and *sapat siam* function semantically as a tool to trap *biawan* and *siamese sepat* fish. Leksem *kabam* serves semantically as a tool for *saluang* fish and small shrimps as well as small fish. Leksem *sarapang* or *sirapang* functions semantically as a tool to spear fish with large sizes such as

haruan (snakehead fish) and *tauman* (*tuman*). Lexeme *haup* or *haupan* or *humbing* or *hahaup* or *susuduk* or *sususuk* functions semantically as a tool to net *pipih* fish, *jelawat*, *sapat*, *haruan*, and *papuyu*. *Kalang* lexeme serves semantically as a tool for trapping *jalawat* fish and *pipih* fish. *Rimpa* lexeme serves semantically as a tool for netting various types of fish in rivers or in ponds. The *tamba* lexeme serves semantically as a tool for trapping large prawns.

Ladung lexeme serves semantically as a place to collect fish from fishing. The *bungkalang* lexeme serves semantically as a place to confine freshly caught fish so as not to jump or loose.

The lexeme of the *anak wanyi* serves semantically as a bait for fishing for *senggiringan* fish, *papuyu* (*betok*), *haruan* (snakehead fish), *Siamese sapat*. *Karangga* lexeme or *insect* or *anak kakarangga* serves semantically as bait for fishing for *papuyu* fish or *betok* fish. The lexeme of the *ulat bumbung* functions semantically as a bait for fishing for *haruan* (snakehead fish), *papuyu* (*betok*), carp (goldfish), and tilapia. Lexeme *kararawai* or *kakarawai* or *anak kakarawai* function semantically as bait for fishing for *betok* fish or *papuyu* fish and all kinds of fish. Lexeme *tabuan* functions semantically as a bait for fishing for *haruan* (snakehead fish), *papuyu* (*betok*), catfish, *baung*, *lais*, and all types of fish. Lexeme *kalut gatah* functions semantically as a bait for fishing for *papuyu* fish or *betok* fish and *sepat* fish.

Lexeme *iwak tauman* functions semantically as a human consumable fish that can be cooked by frying, boiling, roasting or grilling. The *iwak pipih* lexeme functions semantically as a human-consumed fish that can be cooked by dipping and making *empal*. Besides, it can also be made as crackers and *amplang*. *Iwak Jalawat* lexeme functions semantically as a human-consumed fish that can be cooked by frying, boiling, and dipping. Lexeme *iwak tembiring* functions semantically as a human consumption fish that can be cooked by frying and making salted fish.

Lexeme *mambandan* functions semantically as a fishing activity for a mother of *haruan* (snakehead fish) who guards her cubs (*bandan*) with two bamboo fishing rods and two baits. Lexeme *mamair* or *mangacar* functions semantically as a *haruan* (snakehead fish) fishing activity with a long bamboo rod while moving the fishing rod and bait.

25. CONCLUSION

Based on the results and discussion above, conclusions can be obtained, namely fishery vocabulary in the Hulu dialect of Banjarese consists of five types. The five types include (1) vocabulary of fishing gears, traps, and net, (2) vocabulary of fish containers, (3) vocabulary of fishing baits, (4) vocabulary of fish species, and (5) vocabulary of fishing activities. The vocabulary of fishing gears, traps, and net consists of (1) *tamburu* or *tampirai* or *kapalaan*, (2) *lukah walut*, (3) *lalangit*, (4) *lapak*, (5) *lukah*, (6) *sarakap* or *jambih*, (7) *hampang*, (8) *jabak baung*, (9) *pangilar*, (10) *pangilar biawan* and *sapat siamese*, (11) *kabam*, (12) *sarapang* or *sirapang*, (13) *haup* or *haupan* or *humbing* or *hahaup* or *susuduk* or *sususuk*, (14) *kalang*, (15) *rimpa*, and (16) *tamba*. The fisheries vocabulary which related to the fish containers consist of (1) *ladung* and (2) *bungkalang*. The fisheries vocabulary related to fishing baits consist of (1) *anak wanyi*, (2) *karangga* or *insects* or *anak kakarangga*, (3) *ulat bumbung*, (4) *kararawai* or *kakarawai* or *anak kakarawai*, (5) *tabuan*, and (6) *kalut gatah*. Fishery vocabulary related to fish species is (1) *iwak tauman*, (2) *iwak pipih*, (3) *iwak jalawat*, and (4) *iwak tembiring*. Fishery vocabulary related to fishing activities, namely (1) *mambandan*, (2) *mamair* or *mangacar*. The thirty fishery vocabulary in the Hulu dialect of Banjarese consist of twenty-eight class nouns and two verb classes. The thirty fishery vocabulary in the Hulu dialect of Banjarese have semantic function.

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APPENDIX

Table A. Data collection

No.	Fishery Vocabulary	Meaning	Function
1.	<i>sarakap or jambih</i>		
2.	<i>lapak</i>		
3.	<i>kalang</i>		
4.	<i>lukah</i>		
5.	<i>kabam</i>		
6.	<i>tamburu or tampirai</i>		
7.	<i>lukah walut</i>		
8.	<i>hampang</i>		
9.	<i>haup</i>		
10.	<i>jabak baung</i>		
11.	<i>sarapang</i>		
12.	<i>rimpa</i>		
13	<i>lalangit</i>		

14.	<i>pangilar</i>		
15.	<i>pangilar biawan and sapat siam</i>		
16.	<i>tamba</i>		
17.	<i>ladung</i>		
18.	<i>bungkalang</i>		
19.	<i>kararangga</i>		
20.	<i>tabuan</i>		
21.	<i>anak wanyi</i>		
22.	<i>kalut gatah</i>		
23.	<i>kararawai</i>		
24.	<i>ulat bumbung</i>		
25.	<i>tuman</i>		
26.	<i>lais tembiring</i>		
27.	<i>pipih</i>		
28.	<i>jalawat</i>		
29.	<i>mamair</i>		
30.	<i>mambandan</i>		
31.	<i>tampirai pintit</i>		
32.	<i>salambau</i>		
33.	<i>rawai</i>		

10. Bukti Konfirmasi Hasil Revisi Ketiga (12 Agustus 2022)



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Fri, Aug 12,
3:13 PM

to me

Thank you for the revision, Mr. M. Rafiek.

Best Regards,
The Editors

Studies in English Language and Education (SiELE)
English Education Department
Faculty of Teacher Training and Education
University of Syiah Kuala, Banda Aceh, Indonesia
ISSN: 2355-2794 (Print); 2461-0275 (Online)



m rfk <mrfk@ulm.ac.id>

Aug 12, 2022,
3:57 PM

to SiELE

You are welcome.

11. Bukti Hasil Review Keempat (12 Agustus 2022)

[SiELE] Comments from the Chief Editor

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Inbox



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Fri, Aug 12, 5:20
PM

to me

Dear Mr. M. Rafiek,

Please attend to the comments from the Chief Editor in your article, they are in red ink. Please revise and submit to SiELE by **August 20, 2022**. Please do not remove the comments from the Chief Editor in your article while making your revision, and highlight your revision in yellow. Thank you.

Best Regards,
The Editors

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A Semantic Analysis of the Fishery Vocabulary in the Hulu Dialect of Banjarese

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Abstract

This study aimed at examining the fishery vocabulary in Hulu dialect of Banjarese (upper river dialect) at Central and North Hulu Sungai Regencies with semantic analysis. This study used lexeme theory from Kreidler (2002), Barcroft, Sunderman & Schmitt (2011), and Spencer (2017) to examine lexemes. This study also used lexical meaning theory from Stringer (2019), Riemer (2010), and Nordquist (2019) to examine lexical meaning, and grammatical meaning theory from Feist (2022) and Nordquist (2020) to examine grammatical meaning. Moreover, this study also used the theory of semantic roles from Gildea & Jurafsky (2002) and Jurafsky & Martin (2020) to examine semantic functions. Data collection techniques were carried out by observation, interviews and recording. The data analysis used the model of qualitative research by Busetto, Wick, & Gumbinger (2020), and Riemer (2010). The results showed that there are 30 fishery vocabulary in Hulu dialect of Banjarese, which consists of 16 lexemes of fishing gears, traps, and net, 2 lexemes of Fish Containers, 6 lexemes of bait for fishing fish, 4 lexemes of fish species, and 2 lexemes of fishing activities. The thirty fishery vocabulary in the Hulu dialect of Banjarese consist of 28 lexemes having lexical meanings and 2 lexemes having grammatical meanings. All of the thirty fishery vocabulary in the Hulu dialect of Banjarese have semantic function. The results of this study have theoretical implications for the development of the Hulu dialect of Banjarese. The results of this study also have practical implications for the importance of inventorying and documenting fishery vocabulary in the Hulu dialect of Banjarese in the form of a pictorial dictionary.

Keywords: Fishery vocabulary, Hulu dialect of Banjarese, lexemes, meaning, semantics.

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<http://1234/123/4/siele/.1.4...> (to be filled in by the IT Editor)

1. INTRODUCTION – PLEASE ITALICIZE ALL NON-ENGLISH WORDS. SOME MAY HAVE BEEN NORMALIZED WHEN THE EDITOR INSERT THE ARTICLE INTO THE JOURNAL’S TEMPLATE.

Banjarese is used in Central, East, and South Kalimantan (Kawi, 2002, p. 7; Kawi, 2011, p. 2). This language is spoken in four provinces, including South, Central, East, and North Kalimantan, though it is also found in Tembilahan (Riau) and Sabak Bernam (Malaysia) (Kawi, 2002, p. 7). Banjarese is a Malay dialect with a substantial lexical influence from Javanese and East and West Barito's local languages (Adelaar, 2021, p. 82). Precisely, it consists of three dialects, including the Kuala (downriver), Hulu (upper river), and Bukit (Kawi, 2002, p. 170).

In Central and North Hulu Sungai Regencies, the community speaks Banjarese Hulu (upper river dialect). The fishery vocabulary is endangered in both regencies because they infrequently use traditional bamboo fishing tools, replacing them with wire, netting or nets, and nylon. The reduced use of traditional bamboo fishing tools has influenced the extinction of the vocabulary in the community. This is based on the Sapir-Whorf Hypothesis or linguistic relativity which states that there is a strong connection between a speaker's language, culture, and mind. In the process of language, it is proved that a person's conditions and culture greatly influence the language used in daily communication. The cultural patterns of a society, according to this hypothesis, are able to construct clauses so as to provide variations in information. This study attempted to identify and classify the fishery vocabulary to avoid extinction. Central and North Hulu Sungai Regencies consist of residential areas around the river. This study focused on the residential housing on both sides of the road built on watery soil, where the locals traditionally catch and rear fish, keep their fishing gear, and cultivate around their houses.

Previous studies did not examine fishery vocabulary in these regencies, including Prasetyo (2006), Prasetyo (2008), Rais, Wulandari, and Dharyati (2018), and Rafiek (2021). North Hulu Sungai Regency consists of hampang, pengilar, lukah, luntak, rengge, and nylon wire fishing gears that the community use to catch river fish, including biawan, sneakhead, kapar, karandang, saluang, betok, sepat, baung, and lais (Prasetyo, 2006). Furthermore, Prasetyo (2008) found six fishing gear, including hampang, pengilar, lukah, luntak, rengge, and wire. Several fish species were found in the Panggang Lake fisheries reserve, such as snakehead fish, toman, sepat, and tambakan (Prasetyo, 2008). Some younger generations do not know the fishing gears and fish species. Rais, Wulandari, and Dharyati (2018) found 11 types of fishing gear grouped into four, namely hook and line (buoy fishing line and rawai baung), pot trap (lukah baung, jabak baung, tampirai, and tamba seluang (kabam)), barrier trap (hampang padang, selambau kasa, and selambau sungai), and gill net (lalangit and rengge). According to Rafiek (2021), several fishery-related vocabulary includes buluh, keli, and ikan kembung (pufferfish). Furthermore, Buluh is the bamboo material for fishing tackle or rods, while Keli is a fish's name. Ikan kembung or pufferfish grows such a ball when rubbed. Some younger generations do not know or have heard these fishery vocabulary. Therefore, this study will maintain the vocabulary sustainability for the present and future generations. The fishery vocabulary is invaluable cultural treasure and history, specifically the cultural development of the community living and interacting with rivers, lakes, and other wetlands.

The difference between this study and the studies by Prasetyo (2006), Prasetyo (2008), Rais, Wulandari and Dharyati (2018) is that those studies merely examined the use of traditional fishing gear and its catch. The research locations of Prasetyo (2006), Prasetyo (2008), Rais, Wulandari, and Dharyati (2018) were only in the Sambujur river and Danau

Panggang District, meanwhile this study had two regencies. Rafiek's research (2021) was also different from this study because the study only examined the names of three vocabulary of Banjarese related to fisheries in general. While this study specifically examined the vocabulary of fisheries in Hulu Sungai Tengah and Hulu Sungai Utara regencies which are the location of the speakers of the Hulu dialect of Banjarese. Based on the differences from the above studies, it can be formulated the problem of this study, namely how is the fishery vocabulary in the Hulu dialect of Banjarese? What is the lexical and grammatical meaning of fishery vocabulary in the Hulu dialect of Banjarese? What is the semantic function of fishery vocabulary in the Hulu dialect of Banjarese?

SINCE YOUR LITERATURE REVIEW IS VERY BRIEF, COMBINE IT WITH INTRODUCTION.

2. LITERATURE REVIEW - DELETE

2.1 Definition of Semantics – NOT NECESSARY, DELETE

Semantics comes from the ancient Greek word *semantikos*, an adjective which means 'relating to sign', based on the noun *sēmeion* 'sign' (Riemer, 2010, p.4). Semantics is both the study of the naturalness of meaning and the content of meaning (Feist, 2022, p. 2). Semantics is the study of how a word is used to represent meaning (Stringer, 2019). Semantics is the study of meaning (Riemer, 2010, p. 6). Based on the understanding of Feist, Stringer, and Riemer, it can be known that semantics is one of the linguistic sciences that examines the meaning of words.

Semantics is the study of meaning in a language (Bagha, 2011). To summarize, semantics is the study of meaning (Bagha, 2011). Semantics is the level of linguistic analysis at which meaning is analyzed (Bagha, 2011). Semantics is the main branch of linguistics devoted to the study of meaning in language (Crystal, 2008, p. 428). Semantics is a systematic study of meaning (Kreidler, 2002, p. 3). So, semantics is one of the branches of linguistics that examines the meaning in a language.

2.2 Lexeme – THE INFORMATION BELOW IS OK, COMBINE WITH INTRODUCTION

The term lexeme was introduced by Lyons (1977). A lexeme is a minimal unit that can take part in a reference or predicate. All lexemes of a language are lexicons of language (Kreidler, 2002, pp.50-51). Lexeme, lexical units, and lexical items are interchangeable terms. They all defined as 'items which function as a single unit of meaning, regardless of the number of words they contain' (Barcroft, Sunderman & Schmitt, 2011, p.573).

Lexeme as a complex representation that connects meaning (singular) with a collection of word forms (or, being very strict, connects meanings with a series of grammatical words, which are then associated with the corresponding form of the word) (Spencer, 2017, p.212). Based on Spencer's view, it can be seen that lexeme is a word that has a single meaning.

2.3 Meaning in Semantics

2.3.1 Lexical meaning

Lexical semantics deals with aspects inherent in the meaning of words and semantic relationships between words, as well as the ways in which the meaning of words is related to

syntactic structures (Stringer, 2019). Lexical semantics is the study of the meaning of words (Riemer, 2010, p.21). Lexical meaning refers to the sense (or meaning) of a word (or lexeme) as it appears in the dictionary. It is also known as semantic meaning, denotative meaning, and central meaning (Nordquist, 2019). A lexical meaning is a meaning that is based on the actual word (the actual meaning), and has a fixed nature that means it is not related to the context of the sentence. This meaning itself can be found in dictionaries, due to its fixed and original nature, in the absence of any special meaning or interpretation. So, a lexical meaning is a meaning obtained from a root word/base. A lexical meaning is the actual meaning contained in a word and that meaning has been contained in a dictionary.

2.3.2 Grammatical Meaning

Grammatical meaning is the meaning of content (Feist, 2022, p.104). Grammatical meaning shows the listener how to construct the meaning of speech from its parts (Feist, 2022, p. 105). Grammatical meaning consists of a procedure that composes the content of an utterance (Feist, 2022, p. 106). Based on Feist's opinion, it can be seen that grammatical meaning is the meaning contained in a spoken grammar.

Grammatical meanings are meanings that are conveyed in sentence by word order and other grammatical signals. Grammatical meaning is also called structural meaning (Nordquist, 2020). Grammatical meaning is a meaning that exists due to grammatical activity in the form of duplication, modification, affixation or transformation of word forms. Grammatical meanings are meanings obtained from words that have received affixation as well as words that undergo morphophonemic and dredging processes. Grammatical meaning is the basic meaning of a word that turns into a new meaning. The new meaning is present because of the grammaticalization process (repetition, repetition of words, compounding of words) that occurs in the word, so that the word undergoes a change in meaning as well as its form.

2.4 Semantic Function

The semantic function is also called the semantic relationship or semantic role, which is filled by the constituents of the sentence in the semantic frame. Semantic functions are also given input sentences, target words and frames. Meanwhile, the system labels constituents with abstract semantic roles, such as Agent or Patient or domain Specific semantic roles such as Speaker, Message, and Topic (Gildea & Jurafsky, 2002). Based on the opinion of Gildea & Jurafsky it can be seen that the semantic function consists of an Agent or Patient or a domain of specific semantic roles such as Speaker, Message, and Topic.

Semantic roles can be defined at a meaningful level, for example, that the verb send and receive will share semantic roles (Gildea & Jurafsky, 2002). This opinion of Gildea & Jurafsky can be interpreted that the semantic function can be known from the function of the verb which has a semantic role. The role of semantics expresses the role that the arguments of the predicate are taken in an event (Jurafsky & Martin, 2020, p. 373). The term semantic role shows all sets of roles, both small and large (Jurafsky & Martin, 2020, p. 374).

2. METHODS

2.1 Research Approach

This study employed a qualitative approach. Pendekatan kualitatif berorientasi pada analisis kasus konkret dalam temporalnya dan kekhususan lokal dan mulai dari ekspresi dan aktivitas orang-orang di dalamnya konteks lokal (Flick, 2009, p. 21). Pendapat Flick tentang pendekatan kualitatif tersebut sangat tepat untuk mengkaji kosakata perikanan dalam bahasa Banjar dialek hulu yang juga bersifat kekhususan lokal dan dituturkan serta dilakukan oleh penduduk atau informan dalam konteks lokal.

The qualitative approach is oriented towards the analysis of concrete cases in their temporal and local specificities, and starting from the expression and activities of people in their local contexts (Flick, 2009, p. 21). Flick's opinion on this qualitative approach is very appropriate to examine fishery vocabulary in Hulu dialect of Banjarese which is also locally specific, spoken and carried out by residents or informants in a local context.

2.2 Research Participants and Location

There were 23 informants who were chosen purposively. Those participating in the study met the following criteria: (1) indigenous Banjar tribe community with knowledge of the fishery vocabulary and terms, (2) permanent residents in the study location, (3) male and female residents aged 25-70, (4) having an articulator or speech apparatus, including teeth in good condition (5) being able to speak clearly, (6) understanding the meaning and function of fishery vocabulary and terms in their area, and (7) fishing rods, traps, and bait sellers.

Based on the criteria above, the informants chosen included Nln, Lmh, and Apn living in Danau Caramin Village from Central Amuntai Sub-district, Rkh in Halat Village, Sdn and Up in Tapus Dalam Village, Sungai Pandan Sub-district, and Slh in Pinang Habang Village. The fish traps sellers used as informants consisted of Mra in the Amuntai market, HU, and Abn in the Amuntai handicraft market. HS in Amuntai. The fishing bait sellers included Rwt and MR in the Amuntai market and Mar in Teluk Masjid Village. Moreover, NN was a fish seller at the Amuntai market and Zdn in Binjai Pirua and Kasarangan Villages. Jrn and Rsk were from Pinang Habang and Pasar Senen Amuntai villages. Lastly, Srp, Ysr, and HS were from Amuntai, Arb in Baru, and Msr in Danau Panggang sub-district. They are fishermen at the research site who are encountered and used as informants because they know the vocabulary of fisheries in the Hulu dialect of Banjarese.

2.3 Data Collection

Data collection was carried out by observation, interview and recording techniques. This is in accordance with the data collection techniques proposed by Flick (2009). Flick (2009) mentioned that verbal data collection can be done with interviews, observations, and visual data in the form of videos. Flick's opinion was reinforced by Mason (2002) and Creswell (2014). Mason (2002) states that qualitative data collection techniques can be carried out by interviews, observations, and the use of visual methods. Creswell (2014) also states that qualitative data collection techniques can be carried out by observation, interviews, and audiovisual materials. The observation technique was carried out by observing the use of fishery vocabulary in the Hulu dialect of Banjarese in speech and the use of fishery tools. Interview techniques were conducted by interviewing and recording the informants and their utterances with a mobile phone at the research site. Furthermore, the interviews asked whether they knew and used the fishery vocabulary in their daily lives, as well as whether young speakers know and recognize the fishery vocabulary. The results of the interview video are viewed and reviewed again after the recording to be transcribed. After the data is transcribed, it is then analyzed and discussed with reference to the Banjarese-Indonesia dictionary.

The data were collected through interviews and live video recordings in the field, including Danau Caramin Village (North Hulu Sungai Regency), Halat (border of Central and North Hulu Sungai regencies), Sungai Buluh (Central Hulu Sungai Regency), Tapus Dalam (River Pandan Sub-district, North Hulu Sungai District), Amuntai market and handicraft market, Pinang Habang (Central Amuntai Sub-district, North Hulu Sungai Regency), Teluk Masjid (Sungai Pandan Alabio Sub-district, North Hulu Sungai Regency), and Binjai Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency.

The interviews consisted of 23 informants. The community interviews directly asked whether they understood or were familiar with traditional fishery vocabulary. Those who answered yes were asked whether they use the traditional fishery vocabulary. Those who agreed were asked whether the fishery vocabulary have any objects. The interview ended when they answered no, whereas the team took photos and videos when they answered yes and asked how to use the fishing gear.

2.4 Data Analysis

The data analysis used the data analysis process adopted from a model of Qualitative research by Busetto, Wick, & Gumbinger (2020). This data analysis process began from stating research questions, research design, data collection, data analysis, and making a research report (Busetto, Wick, & Gumbinger, 2020, p. 2).. If the gained data were not sufficient yet, then the researcher may recollect the data to analyze (Busetto, Wick, & Gumbinger, 2020, p. 2).

Based on the data analysis process from Busetto, Wick, & Gumbinger, data analysis was carried out by analyzing verbal data in the form of fishery vocabulary in the Hulu dialect of Banjarese. The data was analyzed by looking at and listening back to the interview results in the recorded video. Based on the results of the interview with the informants, each fishery vocabulary in the Hulu dialect of Banjarese was discussed.

Data analysis of this study uses semantic analysis. The semantic analysis step used in this study is semantic analysis by Riemer (2010). There are three steps in Riemer's semantic analysis step, namely (1) the initial vocabulary data is identified and described, (2) new words are explained and paraphrased, and (3) translate from one language to another to indicate their meaning (Riemer, 2010, p. 6). The data was then reduced, presented, and conclusions are drawn sequentially.

3. RESULTS AND DISCUSSION – FOCUS MORE ON THE LINGUISTIC ORIGIN AND USE OF THE WORDS RATHER THAN EXPLAINING TOO MUCH OF THEIR FUNCTIONS. AGAIN, SIELE FOCUSES ON LINGUISTICS, NOT ANTHROPOLOGY.

3.1 Types of Fishing Gears, Traps, and Net Vocabulary in Hulu Dialect of Banjarese

3.11 Tamburu or Tampirai or Kapalaan lexeme

Lmh and Nln stated that residents use tamburu to catch sepat and sepat siam fish. Furthermore, it is made of wire, hence, called wire tamburu. The observations in Danau Caramin Village showed that the commonly used tamburu is made of wire with a side of bamboo blades. Tamburu is used to catch small sepat fish and it is called tampirai in Banjarmasin city and Banjar regency.



Figure 1. Tamburu in Danau Caramin Village, North Hulu Sungai Regency.

Tamburu is used in a river to trap fish and made of wire with bamboo blades in Danau Caramin and Halat Villages. According to Rkh in Halat Village, it is also called tamburu sapat used to trap sepat fish. Furthermore, Up in Tapus Dalam Village stated that it is called a wire tamburu and traps small fish.

Abn from Alabio stated that they call tamburu or kapalaan, which is made of bamboo and sold at the Amuntai handicraft market every Thursday morning. Mra, a fish trap trader at the Amuntai market, calls it a tamburu and sells the bamboo drums higher than regular drums. Even if it is sold in the market, based on observations in the field, the tamburu made of bamboo is no longer used by the community at the research site. Tamburu that is still widely used is a Tamburu made of wire.



Figure 2. Tamburu or Tampirai or Kapalaan at the Amuntai handicraft market.

Tamburu, tampirai, or kapalaan are fish traps made of rattan, bamboo blades, or pendant wire. Furthermore, the box-shaped fishing gear is also made of wood, with the middle part as the entrance to trap fish (<https://indonesiakaya.com/7ustaka-indonesia/ikan-saluang/>).

Tamburu, tampirai, or kapalaan are used to catch sepat, saluang, catfish, and kapar. Manampirai involves installing tampirai to catch or trap fish. It is a traditional fishing tackle made of bamboo blades or pendant wire, with a heart shape or amor when viewed from above. It has a narrow gap at the front as a fish entrance and is a permanent trap.

The observations showed that tamburu, tampirai, or kapalaan made of pendant wire is box-shaped, while the rattan or bamboo is heart shaped, all meant to trap fish. Furthermore, most residents use tamburu, tampirai, or kapalaan made of wire instead of bamboo blades because bamboo raw materials are difficult to obtain, and the making experts are limited or few.

3.1.2 Lukah Walut lexeme

Lukah walut is used to catch eels, and according to Lmh, Nln, and Apn in Danau Caramin Village, it is made of wire and bamboo blades. Apn stated that it involves covering the top with a plastic bottle and the bottom with a trap, preventing the fish from escaping. Fishing using this gear is called malukah.

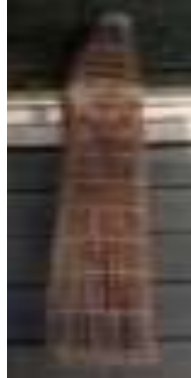


Figure 3. Lukah Walut made of bamboo blades in Danau Caramin Village, North Hulu Sungai Regency

Lukah walut is an eel trap gear made of bamboo blades and wire, with the top and bottom covers used to prevent the trapped eel from escaping.

3.1.3 Lalangit lexeme

According to Lmh, Nln, and Apn in Danau Caramin Village, Lalangit is used to catch papuyu (betok), sepat, and sepat siam fish. It is made of bamboo blades with the thread or nylon stretched out and rocked with bait. Fishing using the lalangit is called malalangit.



Figure 4. Lalangit in Danau Caramin Village, North Hulu Sungai Regency

Lalangit is made of transparent and smooth nylon polyethylene with a 1.5-2 inches mesh sized 1 m x 0.8 m (Azizi & Wahyudi, 2001, p. 74). This fishing gear specially catches betok (Azizi & Wahyudi, 2001, p. 74), by placing it at an angle near the water surface (Azizi & Wahyudi, 2001, p.74).

3.1.4 Lapak lexeme

Lapak is a fishing nylon gear with a handle made of small bamboo rods baited by frogs. It is used by the Danau Caramin Village residents to catch snakehead fish by moving the baby frog bait in or on the water surface. According to Lmh, Nln, and Apn, it is made of

small bamboo sticks with nylon hooks baited with frogs to catch snakehead fish. This fishing activity using lapak is called malapak.



Figure 5. Lapak in Danau Caramin Village, North Hulu Sungai Regency

The lapak uses a baby frog as bait called a anak lalak (lalak child), kurat, bancet, or tiny frogs. This malapak is mainly conducted by the boys in Danau Caramin, Halat, and Sungai Buluh Villages because the bamboo rods are short and easy to carry 5-10 lapak at once.

3.1.5 Lukah lexeme

According to Rkh in Halat Village, lukah traps haruan , papuyu, tilapia, sepat, sepat siam. It is a bamboo river fish trap widely used by Central and North Hulu Sungai Regency residents.

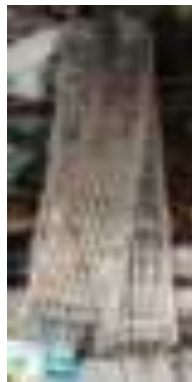


Figure 6. Lukah in Halat Village

According to Slh from Pinang Habang Village, Central Amuntai Sub-district, lukah traps haruan, sapat siam, papuyu, and biawan fish. It is commonly made of bamboo in Halat and Pinang Habang Villages.

3.1.6 Sarakap or Jambih lexeme

Sarakap is a fish trap stuck into the water touching the ground, preventing the fish from escaping and the fishermen catch it by hand through the top of the open sarakap. This gear is made of bamboo and rattan, with a sharp tip of the bottom bamboo blade that firmly embeds into the ground. Sarakap catches large fish in the rice fields, such as sepat, papuyu (betok), and haruan (snakehead).

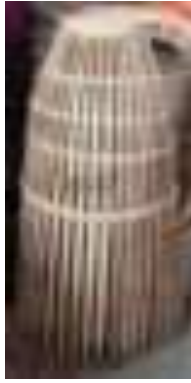


Figure 7. Sarakap sold at Amuntai Market.

Up, in Tapus Dalam Village, explained that sarakap is rarely used because of the deep water in the swamp behind his house, which reaches an adult's neck. This gear is used in shallow water where the fish is seen from the surface. According to Abn at Alabio, in Amuntai, it is also known as Jambih, a tool that ambushes fish (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p.136).

3.1.7 Hampang lexeme

Hampang is a fishing device plugged into the bottom of the water to direct the fish into the trap. It is made from woven bamboo blades such a lampit (bamboo mat). According to HU from Alabio, it is also called tampirai with soft bamboo materials. The observations showed that the residents rarely use hampang to direct fish to tamburu or kapalaaan in Central and North Hulu Sungai Regencies.



Figure 8. Hampang.

3.1.8 Jabak Baung lexeme

Jabak baung is a gear that traps baung fish made of fresh green bamboo. HU from Alabio, who trades at the Amuntai handicraft market every Thursday, stated that Jabak means trap (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p. 130). Jabak baung in the pasar sabtu village, Sungai Tabukan District, Hulu Sungai Utara Regency is called ringkap baung or kurihing.



Figure 9. Jabak Baung

3.1.9 Pangilar lexeme

Pangilar is a rattan gear for trapping tilapia, catfish, and other fish. According to Mr. HU, the word pangilar comes from the basic word kilar which means to glance, while the lexeme pangilar means the person who is glancing. Pangilar in this context means is a fishing device made when the maker glances at others. Pangilar is the name of a fishing gear (Hapip, 2008, p. 134).



Figure 10. Pangilar

3.1.10 Pangilar for Biawan and Sepat Siam lexeme

Pangilar for Biawan and Sepat Siam is special gear for trapping Biawan and Siam fish. According to HU, Pangilar biawan and sepat Siam are rarely seen or used by the residents and only sold in the market.



Figure 11. Pangilar for Biawan and Sapat Siam

3.1.11 Kabam lexeme

HU and Abn provided information about kabam. HU stated that his kabam was sold out, while Abn stated that it is heart-shaped such a bamboo tamburu, tampirai, or Kapalaan with an open top and is small in size. Furthermore, Abn explained that it traps shrimp similar to saluang fishing gear (Hapip, 2008, p. 72). Based on HU, Abn, and Hapip's Banjarese dictionary, kabam traps shrimp and sepat siam.

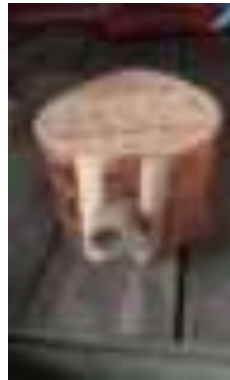


Figure 12. Kabam

The field observations showed that the current kabam is made from wire instead of bamboo blades because bamboo is difficult to obtain and the limited traditional makers.

3.1.12 Sarapang or Sirapang lexeme

Sarapang or sirapang is a fishing gear which has a form of four-eyed spear. Sarapang or sirapang can be used as a fishing gear by formerly attaching it to a long tipless bamboo as a handle. After Sarapang or sirapang is being attached to the long tipless bamboo, then it is used to spear the fish. The fish that had been speared will immediately sticks into the sharp corner of the eye of sarapang or sirapang. Sarapang or sirapang has four-eyed spear which consists of three-eyed spear outside and a sharp one-eyed in the center. Sarapang or sirapang can be used to spear any kind of fish. Furthermore, fishing with sarapang or sirapang is called manyarapang or manyirapang.



Figure 13. Sarapang or Sirapang

3.1.13 Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk lexeme

Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk is a fishing net formed as a large tangguk (basket) and attached to bent bamboo rods. It catches various types of fish in rivers, including big fish such as baung, catfish, flatfish (belida), and jelawat. Furthermore, it is widely used in Pasar Senen Amuntai Village.



Figure 14. Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk

3.1.14 Kalang lexeme

According to HS in Amuntai, kalang is a larger marine lukah (fishing trap). It is tied by the river's edge to trap fish, such as jelawat and flatfish (belida). HS uses a long bamboo stick and pulls the tie to lift the kalang to the surface, immediately lowering the gear back to the river when no fish is caught.



Figure 15. Kalang

3.1.15 Rimpa lexeme

Rimpa is a fish trap net placed at the bottom of the river based on the pond or river size. It is spread out in the riverbed and used to catch a large number of fish when the Rimpa is lifted. It is left for a certain period and lifted by many people to see and take the trapped fish. The findings showed that it is used by the residents in Pulau Tambak Village, South Amuntai Sub-district, North Hulu Sungai Regency.

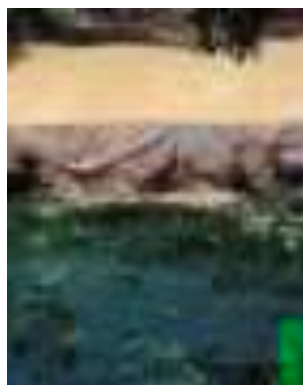


Figure 16. Rimpa

3.1.16 Tamba lexeme

Tamba is a large prawn trap used in Baru Village, Danau Panggang Sub-district, North Hulu Sungai Regency. It is tied to a bamboo or wooden stick and put on the riverbed. Before it is put on the riverbed, small coconut slices were put in it as a bait. It is left for a certain period then lifted to see the catch. When large prawns are trapped, they are taken immediately, whereas the bait is replaced or placed back into the riverbed when there is no catch.



Figure 17. Tamba

3.2 Types of Fish Containers Vocabulary in Hulu Dialect of Banjarese

3.2.1 *Ladung lexeme*

Ladung is made of thin bamboo blades woven such a basket, which holds the trapped fish. It has an open-top to insert easily or place fish and is sold at the Amuntai market. However, it is rarely used by Central and North Hulu Sungai Regencies residents.



Figure 18. Ladung sold at Amuntai market

3.2.2 *Bungkalang lexeme*

According to Abn from Alabio, Bungkalang is a fish basket also called ladung in Nagara. According to Mra, a bamboo fishing gear trader at the Amuntai market, it is a fish box cage made of bamboo slats. Bungkalang in Karatungan village, Limpasu District, Hulu Sungai Tengah Regency is called dungkring.



Figure 19. Bungkalang

3.3 Types of Fishing Bait Vocabulary in Hulu Dialect of Banjarese

3.3.1 *Anak Wanyi lexeme*

According to Rwt, a fish bait seller at the Amuntai market, anak wanyi is a bait for papuyu fish. It is sold with their nests which had been cut into small pieces. Furthermore, Wanyi in Banjarese means bee in Indonesian.



Figure 20. Anak Wanyi used as bait for papuyu fish

Mar, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio confirmed this bait as honey bees.

3.3.2 *Karangga, Insect, or Anak Kakarangga lexeme*

According to Rwt, a fishing bait seller at the Amuntai market, insects are used as a bait for papuyu (betok). Furthermore, she referred the karangga as anak karangga.



Figure 21. Karangga or insects sold at the Amuntai market

Kararangga is an insect, including ants or clams, used as whitebait (Suryadikara, Kawi, Durationd, & Ibrahim, 1984; Hapip, 2008).

3.3.3 *Ulat Bumbung lexeme*

Ulat Bumbung is bamboo caterpillars or larvae in bamboo stems sold in small bamboo strips covered with paper or banana leaves. The bamboo pieces with caterpillars are removed and pounded on a board or ground to remove the caterpillars.



Figure 22. Ulat bumbung when removed from bamboo.

According to Rwt, ulat bumbung is used to fish snakehead or haruan. Furthermore, it is sold by MR at the Amuntai market.

3.3.4 *Kararawai or Kakarawai lexeme*

Kararawai is larvae and beehives used as bait. Some residents mentioned it as a wasp larva used as fishing bait for papuyu (betok) and haruan (snakehead). In the Central Hulu Sungai Regency, the bee and wasp larvae bait are iruan and kararawai, respectively. The residents seek and find Kararawai in the midrib of the palm tree.

According to Mar, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency, is called Anak kakarawai or kakarawai.



Figure 23. Kararawai or Anak Kakarawai

3.3.5 *Tabuan lexeme*

According to Mar, tabuan includes bigger bees and nests than kakarawai used as a bait for haruan or snakehead.



Figure 24. Tabuan

Tabuan are bees or stingers (Hapip, 2008, p. 177). In Banjarese, it means bees with an etymon reflection PAN = Proto Austronesian, namely tabuan (Kawi, Durationd, & Effendi, 1993, p. 17).

3.3.6 *Kalut Gatah lexeme*

According to Mar, kalut gatah is a fishing bait for papuyu or betok, with insects or anak kakarangga mixed with rubber latex.



Figure 25. Kalut Gatah sold in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency

Kalut gatah is made from anak kakarangga mixed with rubber latex, a little cooking oil, and lime juice. It can be stored in the refrigerator to last longer. Furthermore, it can be used as fishing bait because it can be made smaller and mixed with anak Kakarangga to attract fish.

3.4 Types of Fish Vocabulary in Hulu Dialect of Banjarese

3.4.1 Iwak Tauman or Tuman lexeme

Iwak Tauman or tuman is a type of fish with a larger body size, different colors, and patterns than the haruan (snakehead fish). It is believed to be endangered because it is rarely found in its natural habitat such as rivers and swamps using fishing rods and traditional gear. The observations showed that it is currently cultivated inside cages in Central and North Hulu Sungai Regencies.



Figure 26. Tauman or tuman fish sold at Amuntai market

3.4.2 Iwak Pipih lexeme

Iwak Pipih or Pipih is a type of flat-shaped fish found in rivers. It is known as belida in Indonesia and cooked into Pepes, crackers, and ampal. According to Wibowo and Sunarno (2006, p. 19), it is endangered and rare in Central and North Hulu Sungai Regencies. Furthermore, it is rarely sold at the market and also called a knife-backed fish, with the back part cooked into ampal.



Figure 27. Iwak Pipih sold at Amuntai Market

Belida is a type of land fish (*Notopterus notopterus*) [[metaphor: the body is shaped such a thin board on a loom < MJP *balija sj a thin board for compacting the weave (on a weaving utensil), in Javanese welira; MPP *balija, Mar barira; AP *balija, Pai vaidā (see belera)]] (Nothofer, 2009, p. 36).

3.4.3 *Iwak Jelawat lexeme*

Iwak Jelawat or jelawat is an expensive river fish consumed by Amuntai residents cooked with spicy flavor. In addition, it can be made into gravy or curry with tamarind, or fried and cooked with sweet and sour spices. This fish is rarely found and caught in the river, as explained by a fish seller at the Amuntai market, that it is cultivated in floating cages and caught with a halawit tool.



Figure 28. Jelawat fish sold at Amuntai market

3.4.4 *Tembiring Fish lexeme*

Iwak Tembiring or tembiring, also called *lais tembiring* or *tabiring*, is a large *lais* fish with sharp canine teeth. It has a thin elongated body and is white with a slightly dark back, which is rarely found in rivers in North Hulu Sungai Regency. The observations showed that it is only found once a month at the Amuntai market.



Figure 29. Tembiring sold at Amuntai market

3.5 Types of Fishing Activities Vocabulary in Hulu Dialect of Banjarese

3.5.1 Mambandan lexeme

Mambandan is a fishing activity for haruan using two rods with a long tantaran (dried small bamboo rods). One fishing rod is baited with frogs and the other with an angler or bully duckling to disturb the small haruan with their foot movements. This angers the mother fish or snakehead, pecking or attacking the ducklings. When the anglers notice the mother haruan (cork) attacking the duckling, a fisher uses a bamboo fishing rod baited with a baby frog. The mother is fooled and eats the bait, hitting the hook and being caught by the fishing rod. This was confirmed by Zdn, a pambandan from Barabai, stating that mambandan is a fishing activity for haruan or snakehead using two long small bamboo rods with one hook baited with baby frog and the other given an angler or trick such as a duckling.



Figure 30. Mambandan in Binjau Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency

Mambandan is a fishing activity for snakehead that is rarely performed by the residents in Central and North Hulu Sungai Regencies and only found in both villages.

3.5.2 Mamair or Mangacar lexeme

Mamair or mangacar is a fishing technique that involves moving a long bamboo rod and hooking the fish to eat the bait. This activity is performed by Central Hulu Sungai Regency residents when the river recedes. However, the observations showed that the residents mostly use unjun and lapak (fishing gear) to catch haruan or snakehead, including papuyu (betok).

3.6 Fishery Vocabulary in the Banjar Hulu Dialect at Central and North Hulu Sungai Regencies, South Kalimantan Province

Based on the results above, it can be grouped that fishery vocabulary in the Hulu dialect of Banjarese consists of five types. The five types of fishery vocabulary in the Hulu dialect Banjarese consist of (1) Types of Fishing Gears, Traps, and Net Vocabulary, (2) Types of Fish Containers Vocabulary, (3) Types of Fishing Bait Vocabulary, (4) Types of Fish Vocabulary, and (5) Types of Fishing Activities Vocabulary.

Table 1. Types of fishing gears, traps, and net vocabulary in Hulu Dialect of Banjarese.

No.	Lexemes	Parts of speech category
1.	<i>Tamburu</i> or <i>tampirai</i> or <i>kapalaan</i> lexeme	Noun
2.	<i>Lukah walut</i> lexeme	Noun
3.	<i>Lalangit</i> lexeme	Noun
4.	<i>Lapak</i> lexeme	Noun
5.	<i>Lukah</i> lexeme	Noun
6.	<i>Sarakap</i> or <i>jambih</i> lexeme	Noun
7.	<i>Hampang</i> lexeme	Noun
8.	<i>Jabak baung</i> lexeme	Noun
9.	<i>Pangilar</i> lexeme	Noun
10.	<i>Pangilar biawan</i> and <i>sapat siam</i> lexeme	Noun
11.	<i>Kabam</i> lexeme	Noun
12.	<i>Sarapang</i> or <i>sirapang</i> lexeme	Noun
13.	<i>Haup</i> or <i>haupan</i> or <i>humbing</i> or <i>hahaup</i> or <i>susuduk</i> or <i>sususuk</i> lexeme	Noun
14.	<i>Kalang</i> lexeme	Noun
15.	<i>Rimpa</i> lexeme	Noun
16.	<i>Tamba</i> lexeme	Noun

Based on Table 1, it can be seen that the Types of Fishing Gears, Traps, and Net vocabulary consists of 16 lexemes. The sixteen lexemes are categorized as noun classes. The sixteen lexemes were found to be used in swamps or rivers or both based on field observations. Lexemes of *tamburu* or *tampirai* or *kapalaan*, *lukah walut*, *lalangit*, *lapak*, *lukah*, *sarakap* or *jambih*, *hampang*, *sarapang* or *sirapang*, and *rimpa* were found when they were used by informants in swamps. Lexeme of *jabak baung*, *pangilar*, *pangilar biawan* and *sapat siam*, *kabam*, *haup* or *haupan* or *humbing* or *hahaup* or *susuduk* or *sususuk*, *kalang*, and *tamba* were found when they were used by informants in rivers.

Table 2. Types of fish containers vocabulary in Hulu Dialect of Banjarese

No.	Lexemes	Parts of speech category
1.	<i>Ladung</i> lexeme	Noun
2.	<i>Bungkalang</i> lexeme	Noun

Based on Table 2, it can be seen that the Types of Fish Containers Vocabulary consists of two lexemes. The two lexemes are *ladung* and *bungkalang*. Both lexemes are categorized as noun classes. Lexemes of *ladung* and *bungkalang* are found when they were placed by informants next to the house or behind the house.

Table 3. Types of Fishing Bait Vocabulary in Hulu Dialect of Banjarese.

No.	Lexemes	Parts of speech category
1.	<i>Anak wanyi</i> lexeme	Noun
2.	<i>Karangga</i> or <i>insect</i> or <i>anak kakarangga</i> lexeme	Noun
3.	<i>Ulat bumbung</i> lexeme	Noun
4.	<i>Kararawai</i> or <i>kakarawai</i> or <i>anak kakarawai</i> lexeme	Noun
5.	<i>Tabuan</i> lexeme	Noun
6.	<i>Kalut gatah</i> lexeme	Noun

Based on Table 3, it can be seen that the Types of Fishing Bait Vocabulary consists of six lexemes. The six lexemes are *anak wanyi*, *karangga* or *insect* or *anak kakarangga*, *ulat bumbung*, *kararawai* or *kakarawai* or *anak kakarawai*, *tabuan*, and *kalut gatah*. The six lexemes are categorized as noun classes. The six lexemes were found when the informants sold them in front of houses and in markets.

Table 4. Types of Fish Vocabulary in Hulu Dialect of Banjarese

No.	Lexemes	Parts of speech category
1.	<i>Iwak pipih</i> lexeme	Noun
2.	<i>Iwak tauman</i> or <i>tuman</i> lexeme	Noun
3.	<i>Iwak jalawat</i> lexeme	Noun
4.	<i>Iwak tembiring</i> lexeme	Noun

Based on Table 4, it can be seen that the Types of Fish Vocabulary consists of four lexemes. The four lexemes are *iwak pipih*, *iwak tauman* or *tuman*, *iwak jalawat*, and *iwak tembiring*. The four lexemes are categorized as noun classes. The four lexemes were found while they were being sold by informants in the market.

Table 5. Types of Fishing Activities Vocabulary in Hulu Dialect of Banjarese

No.	Lexemes	Parts of speech category
1.	<i>Mambandan</i> lexeme	Verb
2.	<i>Mamair</i> or <i>mangacar</i> lexeme	Verb

Based on Table 5, it can be seen that the Types of Fishing Activities Vocabulary consists of two lexemes. The two lexemes are *mambandan* and *mamair* or *mangacar*. Both lexemes are categorized as verb classes. The two lexemes were found when the fishing activities were carried out by informants in a swamp at the research site. Based on the above results, it can be seen that fishery vocabulary in the Hulu dialect of Banjarese consists of twenty-eight noun lexemes and two verb lexemes.

4. DISCUSSION

WHERE IS THE DISCUSSION? THE PURPOSE OF THE DISCUSSION IS TO INTERPRET AND DESCRIBE THE SIGNIFICANCE OF YOUR FINDINGS IN LIGHT OF WHAT WAS ALREADY KNOWN ABOUT THE RESEARCH PROBLEM BEING INVESTIGATED (THIS MEANS, YOU NEED TO RELATE THEM TO PREVIOUS STUDIES/THE LITERATURE. DO OTHER PLACES IN INDONESIA ALSO HAVE SIMILAR VOCAB AS THIS DIALECT? DO OTHER PLACES ALSO FACE TRADITIONAL VOCABULARY DISTINCTION? WHY? EXPLAIN ANY NEW UNDERSTANDING OR INSIGHTS IN RELATION TO LINGUISTIC STUDIES THAT EMERGED AS A RESULT OF YOUR STUDY. THE FOCUS OF THIS JOURNAL IS LINGUISTICS, NOT ANTRHOPOLOGY – REFER TO PREVIOUSLY PUBLISHED WORK IN SIELE TO SEE HOW A DISCUSSION IS WRITTEN.

Based on the analysis of meaning types, the fishery vocabulary of the Hulu dialect of Banjarese has 30 lexical meanings. The lexemes includes (1) *tamburu* or *tampirai* or *kapalaan*, (2) *lukah walut*, (3) *lalangit*, (4) *lapak*, (5) *lukah*, (6) *sarakap* or *jambih*, (7) *hampang*, (8) *jabak baung*, (9) *pangilar*, (10) *pangilar biawan* and *sapat siam*, (11) *kabam*, (12) *sarapang* or *sirapang*, (13) *haup* or *haupan* or *humbing* or *hahaup* or *susuduk* or *sususuk*, (14) *kalang*, (15) *rimpa*, (16) *tamba*, (17) *ladung*, (18) *bungkalang*, (19) *anak wanyi*, (20) *karangga* or *insect* or *anak kakarangga*, (21) *ulat bumbung*, (22) *kakarawai* or *kakarawai* or *anak kakarawai*, (23) *tabuan*, (24) *kalut gatah*, (25) *iwak tauman*, (26) *iwak pipih*, (27) *iwak jalawat*, (28) *iwak tembiring*, (29) *mambandan*, and (30) *mamair* or *mangacar*. The thirty lexemes have the lexical meaning, that is, a meaning that corresponds to the meaning of the dictionary and is based on the observation of the five senses.

The results of the grammatical meaning analysis show that only fishery vocabulary related to fish fishing activities has a grammatical meaning. Grammatical meaning is closely related to grammatical or grammatical meanings of sentences. The verb *mambandan* consists of the prefix *mam-* (*maN-*) and the root of a word *bandan*. The verb *mamair* consists of the

prefix maN- and the root of a word pair. The verb mangacar consists of the prefix maN- and the root of a word kacar (hook).

The grammatical meaning in the verbs mambandan and mamair or mangacar occurs due to the process of affixation. The affixation process is due to the addition of the prefix maN- in front of the root of a word. The meaning of the prefix maN- is to do an activity or do or do something.

The semantic function of fishery vocabulary in the Hulu dialect of Banjarese is related to its function or usefulness. Lexeme tamburu or tampirai or kapalaan serves semantically as a tool to trap Siamese sepat and sepat fish. The lexeme of the lukah walut serves semantically as a tool for trapping eels. Lalangit lexeme serves semantically as a tool for trapping papuyu fish (betok fish) and Siamese sepat. The lapak lexeme serves semantically as a tool for fishing for haruan or snakehead fish. Lukah lexeme serves semantically as a tool to trap papuyu fish (betok fish), haruan (snakehead fish), tilapia, Siamese sapat, and biawan. The sarakap or jambih lexeme serves semantically as a tool to ambush haruan (snakehead fish) and papuyu fish (betok fish). The hampang lexeme functions semantically as a tool to direct fish into the bamboo pond. The lexeme of jabak baung serves semantically as a tool to trap baung fish. Pangilar lexeme functions semantically as a tool to trap all types of fish including tilapia and patin fish. The leksem pangilar biawan and sapat siam function semantically as a tool to trap biawan and siamese sepat fish. Leksem kabam serves semantically as a tool for saluang fish and small shrimps as well as small fish. Leksem sarapang or sirapang functions semantically as a tool to spear fish with large sizes such as haruan (snakehead fish) and tauman (tuman). Lexeme haup or haupan or humbing or hahaup or susuduk or sususuk functions semantically as a tool to net pipih fish, jelawat, sapat, haruan, and papuyu. Kalang lexeme serves semantically as a tool for trapping jalawat fish and pipih fish. Rimpa lexeme serves semantically as a tool for netting various types of fish in rivers or in ponds. The tamba lexeme serves semantically as a tool for trapping large prawns.

Ladung lexeme serves semantically as a place to collect fish from fishing. The bungkalang lexeme serves semantically as a place to confine freshly caught fish so as not to jump or loose.

The lexeme of the anak wanyi serves semantically as a bait for fishing for senggiringan fish, papuyu (betok), haruan (snakehead fish), Siamese sapat. Karangga lexeme or insect or anak kakarangga serves semantically as bait for fishing for papuyu fish or betok fish. The lexeme of the ulat bumbung functions semantically as a bait for fishing for haruan (snakehead fish), papuyu (betok), carp (goldfish), and tilapia. Lexeme kararawai or kakarawai or anak kakarawai function semantically as bait for fishing for betok fish or papuyu fish and all kinds of fish. Lexeme tabuan functions semantically as a bait for fishing for haruan (snakehead fish), papuyu (betok), catfish, baung, lais, and all types of fish. Lexeme kalut gatah functions semantically as a bait for fishing for papuyu fish or betok fish and sepat fish.

Lexeme iwak tauman functions semantically as a human consumable fish that can be cooked by frying, boiling, roasting or grilling. The iwak pipih lexeme functions semantically as a human-consumed fish that can be cooked by dipping and making empal. Besides, it can also be made as crackers and amplang. Iwak Jalawat lexeme functions semantically as a human-consumed fish that can be cooked by frying, boiling, and dipping. Lexeme iwak tembiring functions semantically as a human consumption fish that can be cooked by frying and making salted fish.

Lexeme mambandan functions semantically as a fishing activity for a mother of haruan (snakehead fish) who guards her cubs (bandan) with two bamboo fishing rods and two baits. Lexeme mamair or mangacar functions semantically as a haruan (snakehead fish) fishing activity with a long bamboo rod while moving the fishing rod and bait.

5. CONCLUSION

Based on the results and discussion above, conclusions can be obtained, namely fishery vocabulary in the Hulu dialect of Banjarese consists of five types. The five types include (1) vocabulary of fishing gears, traps, and net, (2) vocabulary of fish containers, (3) vocabulary of fishing baits, (4) vocabulary of fish species, and (5) vocabulary of fishing activities. The vocabulary of fishing gears, traps, and net consists of (1) tamburu or tampirai or kapalaan, (2) lukah walut, (3) lalangit, (4) lapak, (5) lukah, (6) sarakap or jambih, (7) hampang, (8) jabak baung, (9) pangilar, (10) pangilar biawan and sapat siamese, (11) kabam, (12) sarapang or sirapang, (13) haupt or haupan or humbing or haupt or susuduk or sususuk, (14) kalang, (15) rimpa, and (16) tamba. The fisheries vocabulary which related to the fish containers consist of (1) ladung and (2) bungkalang. The fisheries vocabulary related to fishing baits consist of (1) anak wanyi, (2) karangga or insects or anak kakarangga, (3) ulat bumbung, (4) kararawai or kakarawai or anak kakarawai, (5) tabuan, and (6) kalut gatah. Fishery vocabulary related to fish species is (1) iwak tauman, (2) iwak pipih, (3) iwak jalawat, and (4) iwak tembiring. Fishery vocabulary related to fishing activities, namely (1) mambandan, (2) mamair or mangacar. The thirty fishery vocabulary in the Hulu dialect of Banjarese consist of twenty-eight class nouns and two verb classes. The thirty fishery vocabulary in the Hulu dialect of Banjarese have semantic function.

WHERE IS THE LIMITATION OF THIS STUDY? WHERE ARE THE RECOMMENDATIONS FOR FUTURE RELATED RESEARCH?

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APPENDIX

Table A. Data collection.

No.	Fishery vocabulary	Meaning	Function
1.	<i>sarakap or jambih</i>		
2.	<i>lapak</i>		
3.	<i>kalang</i>		
4.	<i>lukah</i>		
5.	<i>kabam</i>		
6.	<i>tamburu or tampirai</i>		
7.	<i>lukah walut</i>		
8.	<i>hampang</i>		
9.	<i>haup</i>		
10.	<i>jabak baung</i>		
11.	<i>sarapang</i>		
12.	<i>rimpa</i>		
13.	<i>lalangit</i>		
14.	<i>pangilar</i>		
15.	<i>pangilar biawan and sapat siam</i>		
16.	<i>tamba</i>		
17.	<i>ladung</i>		
18.	<i>bungkalang</i>		
19.	<i>kararangga</i>		
20.	<i>tabuan</i>		
21.	<i>anak wanyi</i>		
22.	<i>kalut gatah</i>		
23.	<i>kararawai</i>		
24.	<i>ulat bumbung</i>		
25.	<i>tuman</i>		
26.	<i>lais tembiring</i>		
27.	<i>pipih</i>		
28.	<i>jalawat</i>		
29.	<i>mamair</i>		
30.	<i>mambandan</i>		
31.	<i>tampirai pintit</i>		
32.	<i>salambau</i>		
33.	<i>rawai</i>		



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A Semantic Analysis of the Fishery Vocabulary in the Hulu Dialect of Banjarese

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Abstract

This study aimed at examining the fishery vocabulary in Hulu dialect of Banjarese (upper river dialect) at Central and North Hulu Sungai Regencies with semantic analysis. This study used lexeme theory from Kreidler (2002), Barcroft, Sunderman & Schmitt (2011), and Spencer (2017) to examine lexemes. This study also used lexical meaning theory from Stringer (2019), Riemer (2010), and Nordquist (2019) to examine lexical meaning, and grammatical meaning theory from Feist (2022) and Nordquist (2020) to examine grammatical meaning. Moreover, this study also used the theory of semantic roles from Gildea & Jurafsky (2002) and Jurafsky & Martin (2020) to examine semantic functions. Data collection techniques were carried out by observation, interviews and recording. The data analysis used the model of qualitative research by Busetto, Wick, & Gumbinger (2020), and Riemer (2010). The results showed that there are 30 fishery vocabulary in Hulu dialect of Banjarese, which consists of 16 lexemes of fishing gears, traps, and net, 2 lexemes of Fish Containers, 6 lexemes of bait for fishing fish, 4 lexemes of fish species, and 2 lexemes of fishing activities. The thirty fishery vocabulary in the Hulu dialect of Banjarese consist of 28 lexemes having lexical meanings and 2 lexemes having grammatical meanings. All of the thirty fishery vocabulary in the Hulu dialect of Banjarese have semantic function. The results of this study have theoretical implications for the development of the Hulu dialect of Banjarese. The results of this study also have practical implications for the importance of inventorying and documenting fishery vocabulary in the Hulu dialect of Banjarese in the form of a pictorial dictionary.

Keywords: Fishery vocabulary, Hulu dialect of Banjarese, lexemes, meaning, semantics.

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1. INTRODUCTION – PLEASE ITALICIZE ALL NON-ENGLISH WORDS. SOME MAY HAVE BEEN NORMALIZED WHEN THE EDITOR INSERT THE ARTICLE INTO THE JOURNAL’S TEMPLATE.

Banjarese is used in Central, East, and South Kalimantan (Kawi, 2002, p. 7; Kawi, 2011, p. 2). This language is spoken in four provinces, including South, Central, East, and North Kalimantan, though it is also found in Tembilahan (Riau) and Sabak Bernam (Malaysia) (Kawi, 2002, p. 7). Banjarese is a Malay dialect with a substantial lexical influence from Javanese and East and West Barito's local languages (Adelaar, 2021, p. 82). Precisely, it consists of three dialects, including the Kuala (downriver), Hulu (upper river), and Bukit (Kawi, 2002, p. 170).

In Central and North Hulu Sungai Regencies, the community speaks Banjarese Hulu (upper river dialect). The fishery vocabulary is endangered in both regencies because they infrequently use traditional bamboo fishing tools, replacing them with wire, netting or nets, and nylon. The reduced use of traditional bamboo fishing tools has influenced the extinction of the vocabulary in the community. This is based on the Sapir-Whorf Hypothesis or linguistic relativity which states that there is a strong connection between a speaker's language, culture, and mind. In the process of language, it is proved that a person's conditions and culture greatly influence the language used in daily communication. The cultural patterns of a society, according to this hypothesis, are able to construct clauses so as to provide variations in information. This study attempted to identify and classify the fishery vocabulary to avoid extinction. Central and North Hulu Sungai Regencies consist of residential areas around the river. This study focused on the residential housing on both sides of the road built on watery soil, where the locals traditionally catch and rear fish, keep their fishing gear, and cultivate around their houses.

Previous studies did not examine fishery vocabulary in these regencies, including Prasetyo (2006), Prasetyo (2008), Rais, Wulandari, and Dharyati (2018), and Rafiek (2021). North Hulu Sungai Regency consists of *hampang*, *pengilar*, *lukah*, *luntak*, *rengge*, and nylon wire fishing gears that the community use to catch river fish, including *biawan*, sneakhead, *kapar*, *karandang*, *saluang*, *betok*, *sepat*, *baung*, and *lais* (Prasetyo, 2006). Furthermore, Prasetyo (2008) found six fishing gear, including *hampang*, *pengilar*, *lukah*, *luntak*, *rengge*, and wire. Several fish species were found in the Panggang Lake fisheries reserve, such as snakehead fish, *toman*, *sepat*, and *tambakan* (Prasetyo, 2008). Some younger generations do not know the fishing gears and fish species. Rais, Wulandari, and Dharyati (2018) found 11 types of fishing gear grouped into four, namely hook and line (buoy fishing line and *rawai baung*), pot trap (*lukah baung*, *jabak baung*, *tampirai*, and *tamba seluang (kabam)*), barrier trap (*hampang padang*, *selambau kasa*, and *selambau sungai*), and gill net (*lalangit* and *rengge*). According to Rafiek (2021), several fishery-related vocabulary includes *buluh*, *keli*, and *ikan kembung* (pufferfish). Furthermore, *Buluh* is the bamboo material for fishing tackle or rods, while *Keli* is a fish's name. *Ikan kembung* or pufferfish grows such a ball when rubbed. Some younger generations do not know or have heard these fishery vocabulary. Therefore, this study will maintain the vocabulary sustainability for the present and future generations. The fishery vocabulary is invaluable cultural treasure and history, specifically the cultural development of the community living and interacting with rivers, lakes, and other wetlands.

The difference between this study and the studies by Prasetyo (2006), Prasetyo (2008), Rais, Wulandari and Dharyati (2018) is that those studies merely examined the use of traditional fishing gear and its catch. The research locations of Prasetyo (2006), Prasetyo (2008), Rais, Wulandari, and Dharyati (2018) were only in the Sambujur river and Danau

Panggang District, meanwhile this study had two regencies. Rafiek's research (2021) was also different from this study because the study only examined the names of three vocabulary of Banjarese related to fisheries in general. While this study specifically examined the vocabulary of fisheries in Hulu Sungai Tengah and Hulu Sungai Utara regencies which are the location of the speakers of the Hulu dialect of Banjarese. Based on the differences from the above studies, it can be formulated the problem of this study, namely how is the fishery vocabulary in the Hulu dialect of Banjarese? What is the lexical and grammatical meaning of fishery vocabulary in the Hulu dialect of Banjarese? What is the semantic function of fishery vocabulary in the Hulu dialect of Banjarese?

SINCE YOUR LITERATURE REVIEW IS VERY BRIEF, COMBINE IT WITH INTRODUCTION.

The term lexeme was introduced by Lyons (1977). A lexeme is a minimal unit that can take part in a reference or predicate. All lexemes of a language are lexicons of language (Kreidler, 2002, pp.50-51). Lexeme, lexical units, and lexical items are interchangeable terms. They all defined as 'items which function as a single unit of meaning, regardless of the number of words they contain' (Barcroft, Sunderman, & Schmitt, 2011, p.573).

Lexeme as a complex representation that connects meaning (singular) with a collection of word forms (or, being very strict, connects meanings with a series of grammatical words, which are then associated with the corresponding form of the word) (Spencer, 2017, p.212). Based on Spencer's view, it can be seen that lexeme is a word that has a single meaning.

1.1 Meaning in Semantics

1.1.1 Lexical meaning

Lexical semantics deals with aspects inherent in the meaning of words and semantic relationships between words, as well as the ways in which the meaning of words is related to syntactic structures (Stringer, 2019). Lexical semantics is the study of the meaning of words (Riemer, 2010, p.21). Lexical meaning refers to the sense (or meaning) of a word (or lexeme) as it appears in the dictionary. It is also known as semantic meaning, denotative meaning, and central meaning (Nordquist, 2019). A lexical meaning is a meaning that is based on the actual word (the actual meaning), and has a fixed nature that means it is not related to the context of the sentence. This meaning itself can be found in dictionaries, due to its fixed and original nature, in the absence of any special meaning or interpretation. So, a lexical meaning is a meaning obtained from a root word/base. A lexical meaning is the actual meaning contained in a word and that meaning has been contained in a dictionary.

1.1.2 Grammatical Meaning

Grammatical meaning is the meaning of content (Feist, 2022, p.104). Grammatical meaning shows the listener how to construct the meaning of speech from its parts (Feist, 2022, p. 105). Grammatical meaning consists of a procedure that composes the content of an utterance (Feist, 2022, p. 106). Based on Feist's opinion, it can be seen that grammatical meaning is the meaning contained in a spoken grammar.

Grammatical meanings are meanings that are conveyed in sentence by word order and other grammatical signals. Grammatical meaning is also called structural meaning (Nordquist, 2020). Grammatical meaning is a meaning that exists due to grammatical activity in the form of duplication, modification, affixation or transformation of word forms. Grammatical meanings are meanings obtained from words that have received affixation as

well as words that undergo morphophonemic and dredging processes. Grammatical meaning is the basic meaning of a word that turns into a new meaning. The new meaning is present because of the grammaticalization process (repetition, repetition of words, compounding of words) that occurs in the word, so that the word undergoes a change in meaning as well as its form.

1.2 Semantic Function

The semantic function is also called the semantic relationship or semantic role, which is filled by the constituents of the sentence in the semantic frame. Semantic functions are also given input sentences, target words and frames. Meanwhile, the system labels constituents with abstract semantic roles, such as Agent or Patient or domain Specific semantic roles such as Speaker, Message, and Topic (Gildea & Jurafsky, 2002). Based on the opinion of Gildea & Jurafsky it can be seen that the semantic function consists of an Agent or Patient or a domain of specific semantic roles such as Speaker, Message, and Topic.

Semantic roles can be defined at a meaningful level, for example, that the verb send and receive will share semantic roles (Gildea & Jurafsky, 2002). This opinion of Gildea & Jurafsky can be interpreted that the semantic function can be known from the function of the verb which has a semantic role. The role of semantics expresses the role that the arguments of the predicate are taken in an event (Jurafsky & Martin, 2020, p. 373). The term semantic role shows all sets of roles, both small and large (Jurafsky & Martin, 2020, p. 374).

2. METHODS

2.1 Research Approach

This study employed a qualitative approach. The qualitative approach is oriented towards the analysis of concrete cases in their temporal and local specificities, and starting from the expression and activities of people in their local contexts (Flick, 2009, p. 21). Flick's opinion on this qualitative approach is very appropriate to examine fishery vocabulary in Hulu dialect of Banjarese which is also locally specific, spoken and carried out by residents or informants in a local context.

2.2 Research Participants and Location

There were 23 informants who were chosen purposively. Those participating in the study met the following criteria: (1) indigenous Banjar tribe community with knowledge of the fishery vocabulary and terms, (2) permanent residents in the study location, (3) male and female residents aged 25-70, (4) having an articulator or speech apparatus, including teeth in good condition (5) being able to speak clearly, (6) understanding the meaning and function of fishery vocabulary and terms in their area, and (7) fishing rods, traps, and bait sellers.

Based on the criteria above, the informants chosen included Nln, Lmh, and Apn living in Danau Caramin Village from Central Amuntai Sub-district, Rkh in Halat Village, Sdn and Up in Tapus Dalam Village, Sungai Pandan Sub-district, and Slh in Pinang Habang Village. The fish traps sellers used as informants consisted of Mra in the Amuntai market, HU, and Abn in the Amuntai handicraft market. HS in Amuntai. The fishing bait sellers included Rwt and MR in the Amuntai market and Mar in Teluk Masjid Village. Moreover, NN was a fish seller at the Amuntai market and Zdn in Binjai Pirua and Kasarangan Villages. Jrn and Rsk were from Pinang Habang and Pasar Senen Amuntai villages. Lastly, Srp, Ysr, and HS were

from Amuntai, Arb in Baru, and Msr in Danau Panggang sub-district. They are fishermen at the research site who are encountered and used as informants because they know the vocabulary of fisheries in the Hulu dialect of Banjarese.

2.3 Data Collection

Data collection was carried out by observation, interview and recording techniques. This is in accordance with the data collection techniques proposed by Flick (2009). Flick (2009) mentioned that verbal data collection can be done with interviews, observations, and visual data in the form of videos. Flick's opinion was reinforced by Mason (2002) and Creswell (2014). Mason (2002) states that qualitative data collection techniques can be carried out by interviews, observations, and the use of visual methods. Creswell (2014) also states that qualitative data collection techniques can be carried out by observation, interviews, and audiovisual materials. The observation technique was carried out by observing the use of fishery vocabulary in the Hulu dialect of Banjarese in speech and the use of fishery tools. Interview techniques were conducted by interviewing and recording the informants and their utterances with a mobile phone at the research site. Furthermore, the interviews asked whether they knew and used the fishery vocabulary in their daily lives, as well as whether young speakers know and recognize the fishery vocabulary. The results of the interview video are viewed and reviewed again after the recording to be transcribed. After the data is transcribed, it is then analyzed and discussed with reference to the Banjarese-Indonesia dictionary.

The data were collected through interviews and live video recordings in the field, including Danau Caramin Village (North Hulu Sungai Regency), Halat (border of Central and North Hulu Sungai regencies), Sungai Buluh (Central Hulu Sungai Regency), Tapus Dalam (River Pandan Sub-district, North Hulu Sungai District), Amuntai market and handicraft market, Pinang Habang (Central Amuntai Sub-district, North Hulu Sungai Regency), Teluk Masjid (Sungai Pandan Alabio Sub-district, North Hulu Sungai Regency), and Binjai Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency.

The interviews consisted of 23 informants. The community interviews directly asked whether they understood or were familiar with traditional fishery vocabulary. Those who answered yes were asked whether they use the traditional fishery vocabulary. Those who agreed were asked whether the fishery vocabulary have any objects. The interview ended when they answered no, whereas the team took photos and videos when they answered yes and asked how to use the fishing gear.

2.4 Data Analysis

The data analysis used the data analysis process adopted from a model of Qualitative research by Busetto, Wick, & Gumbinger (2020). This data analysis process began from stating research questions, research design, data collection, data analysis, and making a research report (Busetto, Wick, & Gumbinger, 2020, p. 2). If the gained data were not sufficient yet, then the researcher may recollect the data to analyze (Busetto, Wick, & Gumbinger, 2020, p. 2).

Based on the data analysis process from Busetto, Wick, & Gumbinger, data analysis was carried out by analyzing verbal data in the form of fishery vocabulary in the Hulu dialect of Banjarese. The data was analyzed by looking at and listening back to the interview results in the recorded video. Based on the results of the interview with the informants, each fishery vocabulary in the Hulu dialect of Banjarese was discussed.

Data analysis of this study uses semantic analysis. The semantic analysis step used in this study is semantic analysis by Riemer (2010). There are three steps in Riemer's semantic analysis step, namely (1) the initial vocabulary data is identified and described, (2) new words are explained and paraphrased, and (3) translate from one language to another to indicate their meaning (Riemer, 2010, p. 6). The data was then reduced, presented, and conclusions are drawn sequentially.

3. RESULTS AND DISCUSSION – FOCUS MORE ON THE LINGUISTIC ORIGIN AND USE OF THE WORDS RATHER THAN EXPLAINING TOO MUCH OF THEIR FUNCTIONS. AGAIN, SIELE FOCUSES ON LINGUISTICS, NOT ANTHROPOLOGY.

3.1 Types of Fishing Gears, Traps, and Net Vocabulary in Hulu Dialect of Banjarese

3.11 *Tamburu* or *Tampirai* or *Kapalaan* lexeme

Tamburu or *tampirai* or *kapalaan* lexeme is a fish device made of bamboo in the shape of a heart or wire in the shape of a box. *Tamburu* or *tampirai* or *kapalaan* lexeme made of bamboo has a larger size and is higher than *kabam* (will be explained in 3.1.11). *Tamburu* or *kapalaan* lexeme is more often used by speakers of the Hulu dialect of Banjarese than *tampirai*. *Tampirai* lexeme is called *sengirai* lexeme in Malay. In this case there is a difference in the first and second syllables between *tampirai* lexeme in Hulu dialect of Banjarese and *sengirai* lexeme in Malay. *Tamp* on *tampirai* lexeme becomes *seng* on *sengirai* lexeme in Malay. *Tampirai* lexeme has similar forms and similarities in meaning with *sengirai* lexeme in South Sumatra and *sempirai* in Riau. Especially with *sempirai* lexeme in Riau, *tampirai* lexeme differs only in the use of the initial consonant *t* and the vowel *a* which is the initial consonant *s* and the vowel *e* in the *sempirai* lexeme.

Lmh and Nln stated that residents use *tamburu* to catch *sepat* and *sepat siam* fish. Furthermore, it is made of wire, hence, called wire *tamburu*. The observations in Danau Caramin Village showed that the commonly used *tamburu* is made of wire with a side of bamboo blades. *Tamburu* is used to catch small *sepat* fish and it is called *tampirai* in Banjarmasin city and Banjar regency.



Figure 1. *Tamburu* in Danau Caramin Village, North Hulu Sungai Regency.

Tamburu is used in a river to trap fish and made of wire with bamboo blades in Danau Caramin and Halat Villages. According to Rkh in Halat Village, it is also called *tamburu sepat* used to trap *sepat* fish. Furthermore, Up in Tapus Dalam Village stated that it is called a wire *tamburu* and traps small fish.

Abn from Alabio stated that they call *tamburu* or *kapalaan*, which is made of bamboo and sold at the Amuntai handicraft market every Thursday morning. Mra, a fish trap trader at the Amuntai market, calls it a *tamburu* and sells the bamboo drums higher than regular drums. Even if it is sold in the market, based on observations in the field, the *tamburu* made of bamboo is no longer used by the community at the research site. *Tamburu* that is still widely used is a *Tamburu* made of wire.



Figure 2. *Tamburu* or *Tampirai* or *Kapalaan* at the Amuntai handicraft market.

Tamburu, *tampirai*, or *kapalaan* are fish traps made of rattan, bamboo blades, or pendant wire. Furthermore, the box-shaped fishing gear is also made of wood, with the middle part as the entrance to trap fish.

Tamburu, *tampirai*, or *kapalaan* are used to catch *sepat*, *saluang*, catfish, and *kapar*. *Manampirai* involves installing *tampirai* to catch or trap fish. It is a traditional fishing tackle made of bamboo blades or pendant wire, with a heart shape or amor when viewed from above. It has a narrow gap at the front as a fish entrance and is a permanent trap.

The observations showed that *tamburu*, *tampirai*, or *kapalaan* made of pendant wire is box-shaped, while the rattan or bamboo is heart shaped, all meant to trap fish. Furthermore, most residents use *tamburu*, *tampirai*, or *kapalaan* made of wire instead of bamboo blades because bamboo raw materials are difficult to obtain, and the making experts are limited or few.

3.1.2 *Lukah Walnut lexeme*

Lukah walut lexeme is an eel trap made of bamboo. The naming of *lukah walut* is based on its function to trap eels. *Lukah walut* lexeme is called *bubu belut* lexeme in Malay. So, it is not the same in terms of naming between *lukah walut* lexeme in Hulu dialect of Banjarese and *bubu belut* lexeme in Malay. *Lukah walut* is used to catch eels, and according to Lmh, Nln, and Apn in Danau Caramin Village, it is made of wire and bamboo blades. Apn stated that it involves covering the top with a plastic bottle and the bottom with a trap, preventing the fish from escaping. Fishing using this gear is called *malukah*.

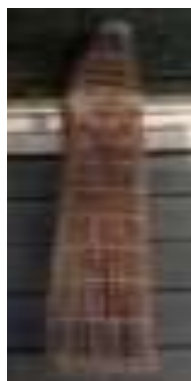


Figure 3. *Lukah Walut* made of bamboo blades in Danau Caramin Village, North Hulu Sungai Regency

Lukah walut is an eel trap gear made of bamboo blades and wire, with the top and bottom covers used to prevent the trapped eel from escaping.

3.1.3 *Lalangit lexeme*

Lalangit lexeme is a fish trap made of bamboo and nylon nets that are made and used horizontally or stretched. The naming of the *lalangit* is based on the color nylon used to be white like the color of the clouds in the sky. According to Lmh, Nln, and Apn in Danau Caramin Village, *Lalangit* is used to catch *papuyu (betok)*, *sepat*, and *sepat siam* fish. It is made of bamboo blades with the thread or nylon stretched out and rocked with bait. Fishing using the *lalangit* is called *malalangit*.



Figure 4. *Lalangit* in Danau Caramin Village, North Hulu Sungai Regency

Lalangit is made of transparent and smooth nylon polyethylene with a 1.5-2 inches mesh sized 1 m x 0.8 m (Azizi & Wahyudi, 2001, p. 74). This fishing gear specially catches betok (Azizi & Wahyudi, 2001, p. 74), by placing it at an angle near the water surface (Azizi & Wahyudi, 2001, p.74).

3.1.4 *Lapak lexeme*

Lapak lexeme is a *haruan* fishing rod made of short bamboo sticks and nylon and hooks. The naming of the *lapak* is based on fish anglers fishing while sitting in a buttocks or sitting directly on the ground. *Lapak* lexeme is a fishing nylon gear with a handle made of small bamboo rods baited by frogs. It is used by the Danau Caramin Village residents to catch snakehead fish by moving the baby frog bait in or on the water surface. According to Lmh, Nln, and Apn, it is made of small bamboo sticks with nylon hooks baited with frogs to catch snakehead fish. This fishing activity using *lapak* is called *malapak*.



Figure 5. *Lapak* in Danau Caramin Village, North Hulu Sungai Regency

The *lapak* uses a baby frog as bait called a *anak lalak* (*lalak* child), *kurat*, *bancet*, or tiny frogs. This *malapak* is mainly conducted by the boys in Danau Caramin, Halat, and Sungai Buluh Villages because the bamboo rods are short and easy to carry 5-10 *lapak* at once.

3.1.5 *Lukah lexeme*

Lukah lexeme is a fish trap device made of bamboo slats woven in such a way shaped like a missile or torpedo. *Lukah* lexeme is also given a *handut* (*injap*) in the middle so that the fish cannot come out after being trapped. *Lukah lexeme* is called *bubu lexeme* in Malay. So, it is not the same naming between *lukah* lexeme in Hulu dialect of Banjarese and *bubu lexeme* in Malay. According to Rkh in Halat Village, *lukah* traps *haruan*, *papuyu*, tilapia, *sepat*, *sepat siam*. It is a bamboo river fish trap widely used by Central and North Hulu Sungai Regency residents.



Figure 6. *Lukah* in Halat Village

According to Slh from Pinang Habang Village, Central Amuntai Sub-district, *lukah* traps *haruan*, *sapat siam*, *papuyu*, and *biawan* fish. It is commonly made of bamboo in Halat and Pinang Habang Villages.

3.1.6 *Sarakap or Jambih lexeme*

Sarakap lexeme in Hulu dialect of Banjarese is called *sekap* or *serkap* lexeme in Malay. In this case there are differences in the mention or naming of the initial syllables between the two languages. The first and second syllables of *sara* pada *sarakap* in Hulu dialect of Banjarese turn into one syllable *se* on *sekap* or *ser* on *serkap* in Malay. *Sarakap* lexeme is a fish trap stuck into the water touching the ground, preventing the fish from

escaping and the fishermen catch it by hand through the top of the open *sarakap*. This gear is made of bamboo and rattan, with a sharp tip of the bottom bamboo blade that firmly embeds into the ground. *Sarakap* catches large fish in the rice fields, such as *sepat*, *papuyu* (*betok*), and *haruan* (snakehead).

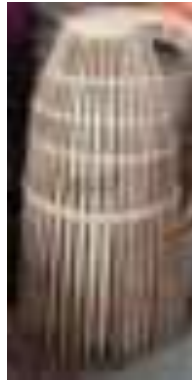


Figure 7. *Sarakap* sold at Amuntai Market.

Up, in Tapus Dalam Village, explained that *sarakap* is rarely used because of the deep water in the swamp behind his house, which reaches an adult's neck. This gear is used in shallow water where the fish is seen from the surface. According to Abn at Alabio, in Amuntai, it is also known as *Jambih*, a tool that ambushes fish (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p.136).

3.1.7 *Hampang* lexeme

The reflection of etimon Proto Austronesian=PAN in Banjarese for *hampang* (*empang*) is **ampaŋ* (Kawi, Durasid, & Effendi, 1993, p. 16). *Hampang* or *empang* has a reflection of etymon Proto Austronesian in Banjarese, namely **ampaŋ* (Kawi, Durasid, & Effendi, 1993, p. 71). *Hampang* lexeme is a fishing device plugged into the bottom of the water to direct the fish into the trap. It is made from woven bamboo blades such a *lampit* (bamboo mat). According to HU from Alabio, it is also called *tampirai* with soft bamboo materials. The observations showed that the residents rarely use *hampang* to direct fish to *tamburu* or *kapalaan* in Central and North Hulu Sungai Regencies.



Figure 8. *Hampang*.

3.1.8 *Jabak Baung* lexeme

Jabak baung lexeme is a gear that traps *baung* fish made of fresh green bamboo. HU from Alabio, who trades at the Amuntai handicraft market every Thursday, stated that *Jabak*

means trap (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p. 130). *Jabak baung* in the pasar sabtu village, Sungai Tabukan District, Hulu Sungai Utara Regency is called *ringkap baung* or *kurihing*.



Figure 9. *Jabak Baung*

The naming of *jabak baung* is based on its function as a tool to trap *baung* fish. *Jabak* in Hulu dialect of Banjarese means trapping in Indonesian, while *baung* is *baung* fish (*Mystus Nemurus*).

3.1.9 *Pangilar* lexeme

Pangilar lexeme is called *kemilar* lexeme in Malay. In this case there is a difference between the mention of *pangilar* in Hulu dialect of Banjarese and *kemilar* in Malay. The *pangilar* lexeme in Hulu dialect of Banjarese differs from the first and second syllables with the *kemilar* lexeme in Malay. The first and second syllables of *pangi* on *pangilar* become *kemi* on *kemilar* in Malay. *Pangilar* lexeme is a rattan gear for trapping tilapia, catfish, and other fish. According to Mr. HU, the word *pangilar* comes from the basic word *kilar* which means to glance, while the lexeme *pangilar* means the person who is glancing. *Pangilar* in this context means is a fishing device made when the maker glances at others. *Pangilar* is the name of a fishing gear (Hapip, 2008, p. 134).



Figure 10. *Pangilar*

3.1.10 *Pangilar* for *Biawan* and *Sepat Siam* lexeme

Pangilar for *Biawan* and *Sepat Siam* lexeme is special gear for trapping *Biawan* and *Siam* fish. The designation of *Pangilar* for *Biawan* and *Sepat Siam* lexeme is based on its

function of trapping *biawan* and *siamese sepats*. *Pangilar* for *Biawan* and *Sepat Siam* lexeme is called *kemilar sepat* in Malay. According to HU, *Pangilar biawan* and *sepat Siam* are rarely seen or used by the residents and only sold in the market.



Figure 11. *Pangilar* for *Biawan* and *Sepat Siam*

3.1.11 *Kabam* lexeme

Kabam lexeme is a fish trap tool for trapping *saluang*, shrimp, and *siamese sepat* fish. *Kabam*, which functions as a *saluang* fish trap tool, was proposed by Aminah (2015). HU and Abn provided information about *kabam*. HU stated that his *kabam* was sold out, while Abn stated that it is heart-shaped such a bamboo *tamburu*, *tampirai*, or *kapalaan* with an open top and is small in size. Furthermore, Abn explained that it traps shrimp similar to *saluang* fishing gear (Hapip, 2008, p. 72). Based on HU, Abn, and Hapip's Banjarese dictionary, *kabam* traps shrimp and *sepat siam*.



Figure 12. *Kabam*

The field observations showed that the current *kabam* is made from wire instead of bamboo blades because bamboo is difficult to obtain and the limited traditional makers.

3.1.12 *Sarapang* or *Sirapang* lexeme

Sarapang or *sirapang* lexeme is called *serampang* in Malay. This suggests that the lexeme of *sarapang* or *sirapang* undergoes the absorption of the consonant *m* on the second syllable and the change in the sound of the vocal *e* to *a* in the first syllable. *Sarapang* or *sirapang* lexeme is a fishing gear which has a form of four-eyed spear. *Sarapang* or *sirapang* can be used as a fishing gear by formerly attaching it to a long tiplless bamboo as a handle. After *Sarapang* or *sirapang* is being attached to the long tiplless bamboo, then it is used to spear the fish. The fish that had been speared will immediately sticks into the sharp corner of the eye of *sarapang* or *sirapang*. *Sarapang* or *sirapang* has four-eyed spear which consists of

three-eyed spear outside and a sharp one-eyed in the center. *Sarapang* or *sirapang* can be used to spear any kind of fish. Furthermore, fishing with *sarapang* or *sirapang* is called *manyarapang* or *manyirapang*.



Figure 13. *Sarapang* or *Sirapang*

The naming of *sarapang* or *sirapang* is based on more than one spearhead used to spear fish. The function of the four spear eyes is to ensure that the fish that is speared will be directly firmly speared and cannot break free again.

3.1.13 *Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk lexeme*

Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk lexeme is a fishing net formed as a large *tangguk* (basket) and attached to bent bamboo rods. It catches various types of fish in rivers, including big fish such as *baung*, catfish, flatfish (*belida*), and *jelawat*. Furthermore, it is widely used in Pasar Senen Amuntai Village.



Figure 14. *Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk*

3.1.14 *Kalang lexeme*

Kalang lexeme is a fish trapping device to be installed blocking the edge of the river so that fish coming from upstream to the estuary will be trapped in it. It looks like a *lukah* but it is larger. According to HS in Amuntai, *kalang lexeme* is a larger marine *lukah* (fishing trap). It is tied by the river's edge to trap fish, such as *jelawat* and flatfish (*belida*). HS uses a long bamboo stick and pulls the tie to lift the *kalang* to the surface, immediately lowering the gear back to the river when no fish is caught.



Figure 15. *Kalang*

3.1.15 *Rimpa lexeme*

Rimpa lexeme is a fish trap net placed at the bottom of the river based on the pond or river size. It is spread out in the riverbed and used to catch a large number of fish when the *Rimpa* is lifted. It is left for a certain period and lifted by many people to see and take the trapped fish. The findings showed that it is used by the residents in Pulau Tambak Village, South Amuntai Sub-district, North Hulu Sungai Regency.

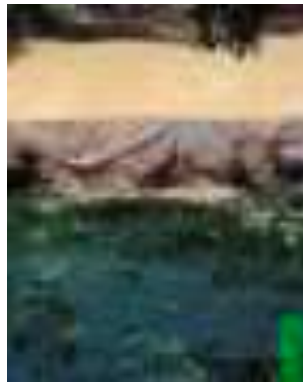


Figure 16. *Rimpa*

3.1.16 *Tamba lexeme*

Tamba lexeme is a large prawn trap used in Baru Village, Danau Panggang Sub-district, North Hulu Sungai Regency. It is tied to a bamboo or wooden stick and put on the riverbed. Before it is put on the riverbed, small coconut slices were put in it as a bait. It is left for a certain period then lifted to see the catch. When large prawns are trapped, they are taken immediately, whereas the bait is replaced or placed back into the riverbed when there is no catch.



Figure 17. *Tamba*

3.2 Types of Fish Containers Vocabulary in Hulu Dialect of Banjarese

3.2.1 Ladung lexeme

Ladung lexeme is made of thin bamboo blades woven such a basket, which holds the trapped fish. It has an open-top to insert easily or place fish and is sold at the Amuntai market. However, it is rarely used by Central and North Hulu Sungai Regencies residents.



Figure 18. *Ladung* sold at Amuntai market

3.2.2 Bungkalang lexeme

Bungkalang is a *bakul* (from wood-bottomed bamboo square/round, the top is round with a rattan frame or bamboo) (Hapip, 2008, p. 20). According to Abn from Alabio, *Bungkalang* lexeme is a fish basket also called *ladung* in Nagara. According to Mra, a bamboo fishing gear trader at the Amuntai market, it is a fish box cage made of bamboo slats. *Bungkalang* in Karatungan village, Limpasu District, Hulu Sungai Tengah Regency is called *dungkring*.



Figure 19. *Bungkalang*

3.3 Types of Fishing Bait Vocabulary in Hulu Dialect of Banjarese

3.3.1 *Anak Wanyi lexeme*

The honeybee in PMP=Proto Malayo Polynesia is **wañi* (Zorc, 1994, p. 554). *Wanyi* in Proto–Malayo-Polynesian (PMP), and Proto–Western Malayo-Polynesian (PWMP) are **wani* 'honey bee' (Blust, 2002, p.123). In ProtoAustronesian (PAn) is **waNu* (Blust, 2002, p. 123). Honeybee in the Polynesian Proto Malayo is **wani* (honeybee sp.) (Blust, 2001, p.37). According to Rwt, a fish bait seller at the Amuntai market, *anak wanyi* lexeme is a bait for *papuyu* fish. It is sold with their nests which had been cut into small pieces. Furthermore, *Wanyi* in Banjarese means bee in Indonesian.



Figure 20. *Anak Wanyi* used as bait for *papuyu* fish

Mar, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio confirmed this bait as honey bees.

3.3.2 *Karangga, Insect, or Anak Kakarangga lexeme*

Karangga or insects or *anak kakarangga* lexeme come from the Javanese kuna, i.e. *kararanga*. *Kararanga* is a kind of red large tree ants (Zoetmulder & Robson, 2006, p. 462). *Anak karangga* are white-and-white *kerangga* saplings. *Karangga* is a type of ant and has a rather large body and red. *Karangga* is called *kroto* or ant *rangrang* in Javanese.

According to Rwt, a fishing bait seller at the Amuntai market, insects are used as a bait for *papuyu* (*betok*). Furthermore, she referred the *karangga* as *anak karangga* lexeme.



Figure 21. *Karangga* or insects sold at the Amuntai market

Kararangga lexeme is an insect, including ants or clams, used as whitebait (Suryadikara, Kawi, Durasid, & Ibrahim, 1984; Hapip, 2008).

3.3.3 *Ulat Bumbung* lexeme

The caterpillar comes from the ancient Javanese language, namely *wulat* (Zoetmulder & Robson, 2006, p. 1324). *Hulat* is also derived from the ancient Javanese language, i.e. *wulat* (Zoetmulder & Robson, 2006, p. 366). The *Bumbung* lexeme is tubes (bamboo), perian, vessels, reeds (Poerwadarminta, 2007, p.188). *Bumbung* comes from the ancient Javanese language, *bunbun* (Zoetmulder & Robson, 2006, p. 142). *Bunbun* is a roof or bamboo tubes used as containers of water, sap, and so on (Zoetmulder & Robson, 2006, p. 142). The *bumbung* is pieces of bamboo shavings (Mangunsuwito, 2009, p. 313). Caterpillars or *hulats* in Reflections on Proto Austronesian etymon in banjarese is **ulad* (Kawi, Durasid, & Effendi, 1993, p. 26). *Bumbung* in The Hesperonesian Proto (Western Austronesian)=PHN **bun+bun* is a perforated bamboo stick (Zorc, 1994, p. 574).

Ulat Bumbung lexeme is bamboo caterpillars or larvae in bamboo stems sold in small bamboo strips covered with paper or banana leaves. The bamboo pieces with caterpillars are removed and pounded on a board or ground to remove the caterpillars.



Figure 22. *Ulat bumbung* when removed from bamboo.

According to Rwt, *ulat bumbung* is used to fish snakehead or *haruan*. Furthermore, it is sold by MR at the Amuntai market.

3.3.4 *Kararawai* or *Kakarawai* lexeme

Karawai lexeme is a kind of bee (which makes a nest out of the ground in houses) (Hapip, 2008, p. 83). *Kerawai* lexeme is a wasp stingers whose nests are made from the ground (Departemen Pendidikan Nasional, 2008, p. 677).

Kararawai lexeme is larvae and beehives used as bait. Some residents mentioned it as a wasp larva used as fishing bait for *papuyu* (*betok*) and *haruan* (snakehead). In the Central Hulu Sungai Regency, the bee and wasp larvae bait are *iruan* and *kararawai*, respectively. The residents seek and find *Kararawai* in the midrib of the palm tree.

According to Mar, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency, is called *Anak kakarawai* or *kakarawai*.



Figure 23. *Kakarawai* or *Anak Kakarawai*

3.3.5 *Tabuan* lexeme

Tabuan lexeme in Tae' language (WMP) is a type of wasp that makes its nest in dry wood in Proto Malayo Polynesia=PMP **tabuqan*. *Tabuan* is a *penyangat* (Stokhof & Almanar, 1986, p.25). In Proto-Western Malayo-Polynesian (PWMP) is **tabuqan* 'wasp sp.' (wasps, stingers, wasps) (Blust, 2002, p. 123). The reflection of Proto Austronesian etymon=PAN for bees is *tabuan* (Kawi, Durasid, & Effendi, 1993, p.17). Droning creature (bee) has a reflection of Proto Austronesian etymon in Banjarese, namely **tabuh/an* and reflection in Banjarese, namely *tabuan* (bee) (Kawi, Durasid, & Effendi, 1993, p. 38). Hornet (bee) has a reflection of Proto Austronesian ethone in banjarese, namely **tabuan* (Kawi, Durasid, & Effendi, 1993, p. 56).

According to Mar, *tabuan* lexeme includes bigger bees and nests than *kakarawai* used as a bait for *haruan* or snakehead.



Figure 24. *Tabuan*

Tabuan lexeme are bees or stingers (Hapip, 2008, p. 177). In Banjarese, it means bees with an etymon reflection PAN = Proto Austronesian, namely *tabuan* (Kawi, Durasid, & Effendi, 1993, p. 17).

3.3.6 *Kalut Gatah* lexeme

According to Mar, *kalut gatah* lexeme is a fishing bait for *papuyu* or *betok*, with insects or *anak kakarangga* mixed with rubber latex.



Figure 25. *Kalut Gatah* sold in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency

Kalut gatah is made from *anak kakarangga* mixed with rubber latex, a little cooking oil, and lime juice. It can be stored in the refrigerator to last longer. Furthermore, it can be used as fishing bait because it can be made smaller and mixed with *anak Kakarangga* to attract fish.

3.4 Types of Fish Vocabulary in Hulu Dialect of Banjarese

3.4.1 *Iwak Tauman or Tuman lexeme*

Iwak Tauman or *tuman* lexeme is a type of fish with a larger body size, different colors, and patterns than the *haruan* (snakehead fish). It is believed to be endangered because it is rarely found in its natural habitat such as rivers and swamps using fishing rods and traditional gear. The observations showed that it is currently cultivated inside cages in Central and North Hulu Sungai Regencies.



Figure 26. *Tauman* or *tuman* fish sold at Amuntai market

Iwak tauman or *tuman* is also known as *Channa micropeltes*, *giant snakehead*, or *giant mudfish*. The mention is related to its larger size than *haruan* fish (snakehead fish).

3.4.2 *Iwak Pipih lexeme*

Iwak Pipih or *Pipih* lexeme is a type of flat-shaped fish found in rivers. It is known as *belida* in Indonesia and cooked into *Pepes*, crackers, and *empal*. According to Wibowo and Sunarno (2006, p. 19), it is endangered and rare in Central and North Hulu Sungai Regencies. Furthermore, it is rarely sold at the market and also called a knife-backed fish, with the back part cooked into *empal*.



Figure 27. *Iwak Pipih* sold at Amuntai Market

Belida is a type of land fish (*Notopterus notopterus*) [[metaphor: the body is shaped such a thin board on a loom < MJP *balija sj a thin board for compacting the weave (on a weaving utensil), in Javanese *welira*; MPP *balija, Mar *barira*; AP *balija, Pai *vaida* (see *belera*)]] (Nothofer, 2009, p. 36). Blust (2002, p. 126) refers to the *iwak pipih* as *balida/balidaq in Proto-Western Malayo-Polynesian (PWMP).

3.4.3 *Iwak Jalawat lexeme*

Iwak Jalawat or *jelawat* lexeme is an expensive river fish consumed by Amuntai residents cooked with spicy flavor. In addition, it can be made into gravy or curry with tamarind, or fried and cooked with sweet and sour spices. This fish is rarely found and caught in the river, as explained by a fish seller at the Amuntai market, that it is cultivated in floating cages and caught with a *halawit* tool.



Figure 28. *Jelawat* fish sold at Amuntai market

Iwak jalawat is also called *sultan* fish. *Iwak jalawat* has a scientific name, namely *Leptobarbus hoevenii* (Srithongthum, Au, Amornsakun, Musikarun, Fatihah, Halid, & Lim, 2021).

3.4.4 *Tembiring Fish lexeme*

Iwak Tembiring or *tembiring* lexeme, also called *lais tembiring* or *tabiring*, is a large *lais* fish with sharp canine teeth. It has a thin elongated body and is white with a slightly dark back, which is rarely found in rivers in North Hulu Sungai Regency. The observations showed that it is only found once a month at the Amuntai market.



Figure 29. *Tembiring* sold at Amuntai market

Iwak tembiring has a scientific name, namely *Walago dinema*. *Iwak tembiring* is a large *lais* fish. *Iwak tembiring* belongs to the type of river fish.

3.5 Types of Fishing Activities Vocabulary in Hulu Dialect of Banjarese

3.5.1 *Mambandan* lexeme

Mambandan lexeme is a fishing activity for *haruan* using two rods with a long *tantaran* (dried small bamboo rods). One fishing rod is baited with frogs and the other with an angler or bully duckling to disturb the small *haruan* with their foot movements. This angers the mother fish or snakehead, pecking or attacking the ducklings. When the anglers notice the mother *haruan* (cork) attacking the duckling, a fisher uses a bamboo fishing rod baited with a baby frog. The mother is fooled and eats the bait, hitting the hook and being caught by the fishing rod. This was confirmed by Zdn, a *pambandan* from Barabai, stating that *mambandan* is a fishing activity for *haruan* or snakehead using two long small bamboo rods with one hook baited with baby frog and the other given an angler or trick such as a duckling.



Figure 30. *Mambandan* in Binjau Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency

Mambandan lexeme is a fishing activity for snakehead that is rarely performed by the residents in Central and North Hulu Sungai Regencies and only found in both villages.

3.5.2 *Mamair* or *Mangacar* lexeme

Mamair or *mangacar* lexeme is a fishing technique that involves moving a long bamboo rod and hooking the fish to eat the bait. This activity is performed by Central Hulu Sungai Regency residents when the river recedes. However, the observations showed that the residents mostly use *unjun* and *lapak* (fishing gear) to catch *haruan* or snakehead, including *papuyu* (*betok*). *Mangacar* is fishing with a *kacar* hook (Hapip, 2008, p. 73).

3.6 Fishery Vocabulary in the Banjar Hulu Dialect at Central and North Hulu Sungai Regencies, South Kalimantan Province

Based on the results above, it can be grouped that fishery vocabulary in the Hulu dialect of Banjarese consists of five types. The five types of fishery vocabulary in the Hulu dialect Banjarese consist of (1) Types of Fishing Gears, Traps, and Net Vocabulary, (2) Types of Fish Containers Vocabulary, (3) Types of Fishing Bait Vocabulary, (4) Types of Fish Vocabulary, and (5) Types of Fishing Activities Vocabulary.

Table 1. Types of fishing gears, traps, and net vocabulary in Hulu Dialect of Banjarese.

No.	Lexemes	Parts of speech category
1.	<i>Tamburu</i> or <i>tampirai</i> or <i>kapalaan</i> lexeme	Noun
2.	<i>Lukah walut</i> lexeme	Noun
3.	<i>Lalangit</i> lexeme	Noun
4.	<i>Lapak</i> lexeme	Noun
5.	<i>Lukah</i> lexeme	Noun
6.	<i>Sarakap</i> or <i>jambih</i> lexeme	Noun
7.	<i>Hampang</i> lexeme	Noun
8.	<i>Jabak baung</i> lexeme	Noun
9.	<i>Pangilar</i> lexeme	Noun
10.	<i>Pangilar biawan</i> and <i>sapat siam</i> lexeme	Noun
11.	<i>Kabam</i> lexeme	Noun
12.	<i>Sarapang</i> or <i>sirapang</i> lexeme	Noun
13.	<i>Haup</i> or <i>haupan</i> or <i>humbing</i> or <i>hahaup</i> or <i>susuduk</i> or <i>sususuk</i> lexeme	Noun
14.	<i>Kalang</i> lexeme	Noun
15.	<i>Rimpa</i> lexeme	Noun
16.	<i>Tamba</i> lexeme	Noun

Based on Table 1, it can be seen that the Types of Fishing Gears, Traps, and Net vocabulary consists of 16 lexemes. The sixteen lexemes are categorized as noun classes. The sixteen lexemes were found to be used in swamps or rivers or both based on field observations. Lexemes of *tamburu* or *tampirai* or *kapalaan*, *lukah walut*, *lalangit*, *lapak*, *lukah*, *sarakap* or *jambih*, *hampang*, *sarapang* or *sirapang*, and *rimpa* were found when they were used by informants in swamps. Lexeme of *jabak baung*, *pangilar*, *pangilar biawan* and *sapat siam*, *kabam*, *haup* or *haupan* or *humbing* or *hahaup* or *susuduk* or *sususuk*, *kalang*, and *tamba* were found when they were used by informants in rivers.

Table 2. Types of fish containers vocabulary in Hulu Dialect of Banjarese

No.	Lexemes	Parts of speech category
1.	<i>Ladung</i> lexeme	Noun
2.	<i>Bungkalang</i> lexeme	Noun

Based on Table 2, it can be seen that the Types of Fish Containers Vocabulary consists of two lexemes. The two lexemes are *ladung* and *bungkalang*. Both lexemes are categorized as noun classes. *Lexemes of ladung* and *bungkalang* are found when they were placed by informants next to the house or behind the house.

Table 3. Types of Fishing Bait Vocabulary in Hulu Dialect of Banjarese.

No.	Lexemes	Parts of speech category
1.	<i>Anak wanyi</i> lexeme	Noun
2.	<i>Karangga</i> or insect or <i>anak kakarangga</i> lexeme	Noun
3.	<i>Ulat bumbung</i> lexeme	Noun
4.	<i>Kararawai</i> or <i>kakarawai</i> or <i>anak kakarawai</i> lexeme	Noun
5.	<i>Tabuan</i> lexeme	Noun
6.	<i>Kalut gatah</i> lexeme	Noun

Based on Table 3, it can be seen that the Types of Fishing Bait Vocabulary consists of six lexemes. The six lexemes are *anak wanyi*, *karangga* or insect or *anak kakarangga*, *ulat bumbung*, *kararawai* or *kakarawai* or *anak kakarawai*, *tabuan*, and *kalut gatah*. The six lexemes are categorized as noun classes. The six lexemes were found when the informants sold them in front of houses and in markets.

Table 4. Types of Fish Vocabulary in Hulu Dialect of Banjarese

No.	Lexemes	Parts of speech category
1.	<i>Iwak pipih</i> lexeme	Noun
2.	<i>Iwak tauman</i> or <i>tuman</i> lexeme	Noun
3.	<i>Iwak jalawat</i> lexeme	Noun
4.	<i>Iwak tembiring</i> lexeme	Noun

Based on Table 4, it can be seen that the Types of Fish Vocabulary consists of four lexemes. The four lexemes are *iwak pipih*, *iwak tauman* or *tuman*, *iwak jalawat*, and *iwak tembiring*. The four lexemes are categorized as noun classes. The four lexemes were found while they were being sold by informants in the market.

Table 5. Types of Fishing Activities Vocabulary in Hulu Dialect of Banjarese

No.	Lexemes	Parts of speech category
1.	<i>Mambandan</i> lexeme	Verb
2.	<i>Mamair</i> or <i>mangacar</i> lexeme	Verb

Based on Table 5, it can be seen that the Types of Fishing Activities Vocabulary consists of two lexemes. The two lexemes are *mambandan* and *mamair* or *mangacar*. Both lexemes are categorized as verb classes. The two lexemes were found when the fishing activities were carried out by informants in a swamp at the research site. Based on the above results, it can be seen that fishery vocabulary in the Hulu dialect of Banjarese consists of twenty-eight noun lexemes and two verb lexemes.

4. DISCUSSION

WHERE IS THE DISCUSSION? THE PURPOSE OF THE DISCUSSION IS TO INTERPRET AND DESCRIBE THE SIGNIFICANCE OF YOUR FINDINGS IN LIGHT

OF WHAT WAS ALREADY KNOWN ABOUT THE RESEARCH PROBLEM BEING INVESTIGATED (THIS MEANS, YOU NEED TO RELATE THEM TO PREVIOUS STUDIES/THE LITERATURE. DO OTHER PLACES IN INDONESIA ALSO HAVE SIMILAR VOCAB AS THIS DIALECT? DO OTHER PLACES ALSO FACE TRADITIONAL VOCABULARY DISTINCTION? WHY? EXPLAIN ANY NEW UNDERSTANDING OR INSIGHTS IN RELATION TO LINGUISTIC STUDIES THAT EMERGED AS A RESULT OF YOUR STUDY. THE FOCUS OF THIS JOURNAL IS LINGUISTICS, NOT ANTHROPOLOGY – REFER TO PREVIOUSLY PUBLISHED WORK IN SIELE TO SEE HOW A DISCUSSION IS WRITTEN.

4.1 The Fishery Vocabulary of the Hulu Dialect of Banjarese: Semantic Analysis

Based on the analysis of meaning types, the fishery vocabulary of the Hulu dialect of Banjarese has 30 lexical meanings. The lexemes includes (1) *tamburu* or *tampirai* or *kapalaan*, (2) *lukah walut*, (3) *lalangit*, (4) *lapak*, (5) *lukah*, (6) *sarakap* or *jambih*, (7) *hampang*, (8) *jabak baung*, (9) *pangilar*, (10) *pangilar biawan* and *sapat siam*, (11) *kabam*, (12) *sarapang* or *sirapang*, (13) *haup* or *haupan* or *humbing* or *hahaup* or *susuduk* or *sususuk*, (14) *kalang*, (15) *rimpa*, (16) *tamba*, (17) *ladung*, (18) *bungkalang*, (19) *anak wanyi*, (20) *karangga* or insect or *anak kakarangga*, (21) *ulat bumbung*, (22) *kararawai* or *kakarawai* or *anak kakarawai*, (23) *tabuan*, (24) *kalut gatah*, (25) *iwak tauman*, (26) *iwak pipih*, (27) *iwak jalawat*, (28) *iwak tembiring*, (29) *mambandan*, and (30) *mamair* or *mangacar*. The thirty lexemes have the lexical meaning, that is, a meaning that corresponds to the meaning of the dictionary and is based on the observation of the five senses.

The results of the grammatical meaning analysis show that only fishery vocabulary related to fish fishing activities has a grammatical meaning. Grammatical meaning is closely related to grammatical or grammatical meanings of sentences. The verb *mambandan* consists of the prefix *mam-* (*maN-*) and the root of a word *bandan*. The verb *mamair* consists of the prefix *maN-* and the root of a word *pair*. The verb *mangacar* consists of the prefix *maN-* and the root of a word *kacar* (hook).

The grammatical meaning in the verbs *mambandan* and *mamair* or *mangacar* occurs due to the process of affixation. The affixation process is due to the addition of the prefix *maN-* in front of the root of a word. The meaning of the prefix *maN-* is to do an activity or do or do something.

The semantic function of fishery vocabulary in the Hulu dialect of Banjarese is related to its function or usefulness. *Lexeme tamburu* or *tampirai* or *kapalaan* serves semantically as a tool to trap *Siamese sepat* and *sepat* fish. *The lexeme of the lukah walut* serves semantically as a tool for trapping eels. *Lalangit lexeme* serves semantically as a tool for trapping *papuyu* fish (*betok* fish) and *Siamese sepat*. *The lapak lexeme* serves semantically as a tool for fishing for *haruan* or snakehead fish. *Lukah lexeme* serves semantically as a tool to trap *papuyu* fish (*betok* fish), *haruan* (snakehead fish), tilapia, *Siamese sapat*, and *biawan*. *The sarakap* or *jambih lexeme* serves semantically as a tool to ambush *haruan* (snakehead fish) and *papuyu* fish (*betok* fish). *The hampang lexeme* functions semantically as a tool to direct fish into the bamboo pond. *The lexeme of jabak baung* serves semantically as a tool to trap *baung* fish. *Pangilar lexeme* functions semantically as a tool to trap all types of fish including tilapia and *patin* fish. *The lexeme pangilar biawan* and *sapat siam* function semantically as a tool to trap *biawan* and *siamese sepat* fish. *Lexeme kabam* serves semantically as a tool for *saluang* fish and small shrimps as well as small fish. *Lexeme sarapang* or *sirapang* functions semantically as a tool to spear fish with large sizes such as *haruan* (snakehead fish) and *tauman* (*tuman*). *Lexeme haup* or *haupan* or *humbing* or *hahaup* or *susuduk* or *sususuk* functions semantically as a tool to net *pipih* fish, *jelawat*, *sapat*, *haruan*, and *papuyu*. *Kalang lexeme* serves semantically as a tool for trapping *jalawat* fish and *pipih* fish. *Rimpa lexeme* serves

semantically as a tool for netting various types of fish in rivers or in ponds. *The tamba lexeme* serves semantically as a tool for trapping large prawns.

Ladung lexeme serves semantically as a place to collect fish from fishing. The *bungkalang lexeme* serves semantically as a place to confine freshly caught fish so as not to jump or loose.

The lexeme of the anak wanyi serves semantically as a bait for fishing for *senggiringan* fish, *papuyu (betok)*, *haruan* (snakehead fish), *Siamese sapat*. *Karangga* or insect or *anak kakarangga lexeme* serves semantically as bait for fishing for *papuyu* fish or *betok* fish. *The lexeme of the ulat bumbung* functions semantically as a bait for fishing for *haruan* (snakehead fish), *papuyu (betok)*, carp (goldfish), and tilapia. *Lexeme kararawai* or *kakarawai* or *anak kakarawai* function semantically as bait for fishing for *betok* fish or *papuyu* fish and all kinds of fish. *Lexeme tabuan* functions semantically as a bait for fishing for *haruan* (snakehead fish), *papuyu (betok)*, catfish, *baung, lais*, and all types of fish. *Lexeme kalut gatah* functions semantically as a bait for fishing for *papuyu* fish or *betok* fish and *sepat* fish.

Lexeme iwak tauman functions semantically as a human consumable fish that can be cooked by frying, boiling, roasting or grilling. *The iwak pipih lexeme* functions semantically as a human-consumed fish that can be cooked by dipping and making *empal*. Besides, it can also be made as crackers and *amplang*. *Iwak Jalawat lexeme* functions semantically as a human-consumed fish that can be cooked by frying, boiling, and dipping. *Lexeme iwak tembiring* functions semantically as a human consumption fish that can be cooked by frying and making salted fish.

Lexeme mambandan functions semantically as a fishing activity for a mother of *haruan* (snakehead fish) who guards her cubs (*bandan*) with two bamboo fishing rods and two baits. *Lexeme mamair* or *mangacar* functions semantically as a *haruan* (snakehead fish) fishing activity with a long bamboo rod while moving the fishing rod and bait.

4.2 Perbedaan The Fishery Vocabulary of the Hulu Dialect of Banjarese dengan Kosakata Perikanan Bahasa Daerah Lain di Indonesia

The findings of this study are different from research from Sosiowati, Arka, Aryawibawa, and Widiastuti (2019, p.600) in terms of the vocabulary category of fishery. Sosiowati, Arka, Aryawibawa, and Widiastuti (2019, p.600) found that there are four subdomains of fisheries, namely fishery tools, fishery activities, fish names, and fisheries professions. Meanwhile, the findings of this study found five subdomains of fishery vocabulary, namely fishing tools and fish traps, fish places, fishing baits, fish names, and fishing activities. In addition, there is not a single fishery vocabulary that is the same between Loloan Malay and the Hulu dialect of banjarese.

The findings of this study are also different from the research findings from Sinaga, Simpen, and Satyawati (2020). In their research, Sinaga, Simpen, and Satyawati found Fishing Gear Ecolexicon type nouns in the form of *bubu, doton, gobuk, hole, holom, oddor, rambang, sidua tali, jaring (net), solu, and doran*. Sinaga, Simpen, & Satyawati invented fishing gear Ecolexicon with rewording types such as *goli-goli* and *tahu-tahu*. In addition, Sinaga, Simpen, and Satyawati also found Fishing Gear Ecolexicon with verb types such as *mangenet, manggobuk, mangarsik, marsolu, martelong, mangarisris, and manaon*. The fishery vocabulary in Batak Toba language found by Sinaga, Simpen, and Satyawati is clearly different from that found by the research team. The fauna of Ecolexicon that lives in the waters of Lake Toba found by Sinaga, Simpen, and Satyawati include *paetan (sepat fish), mujahir, ihan (semah fish), nila (tilapia), and pora-pora*. The findings of the

ecolexicon fauna are also different from the findings of this study.

The findings of this study are also different from the research findings of Fauzi and Iskandar (2021). Fauzi and Iskandar found the river ecolexicon in the Riau Malay text in the form of nouns, namely *kail* (hook), *pancing* (fishing rod), *jaring* (net), *lukah*, *pukat* (trawl), and *tanggok*. In addition, Fauzi and Iskandar also found nouns in the Riau Malay text in the form of *senggarek* fish, *baung*, *motan*, and *selais*.

The vocabulary of fisheries found in the Hulu dialect of Banjarese in the study is different from the research findings of Almos and Ladyanna (2019). In her research, Almos and Ladyanna found the lexicon of classical fisheries in the Minangkabau community in the form of nouns, namely *lapun*, *sasau*, *pantik*, *tamban*, and *papeh*. In addition, Almos and Ladyanna also found a classical fishery lexicon in the Minangkabau community in the form of verbs, namely *malapun*, *mamantik*, and *mamapeh*. There is not a single noun and verb in the classical fishery lexicon of the Minangkabau community that is the same as the vocabulary of fisheries in the Hulu dialect of Banjarese.

Based on differences with the findings of previous studies, it can be explained that fishery vocabulary in the Hulu dialect of Banjarese has a distinctive vocabulary. The specificity of the fishery vocabulary shows that the Hulu dialect of Banjarese has cultural wealth. Cultural knowledge through the richness of distinctive vocabulary is in line with the findings of Namaziandost, Tavakoli, and Izadpanah (2021). Namaziandost, Tavakoli, and Izadpanah found that cultural knowledge has a positive impact on vocabulary knowledge. The specificity of fishery vocabulary in the Hulu dialect of Banjarese will be maintained if the local population continues to maintain the preservation of the use of environmentally friendly fishing gear. This is in line with aspects of environmental wisdom or local wisdom (Arianto, Sayuti, & Efendi, 2021).

The inequality of fishery vocabulary in the Hulu dialect of banjarese with the vocabulary of fisheries in Loloan Malay, Batak Toba language, Riau Malay, and Minangkabau language shows that differences in geographical location are influential in vocabulary naming. The findings of this study make an important contribution to the development of dialect geography research.

5. CONCLUSION

Based on the results and discussion above, conclusions can be obtained, namely fishery vocabulary in the Hulu dialect of Banjarese consists of five types. The five types include (1) vocabulary of fishing gears, traps, and net, (2) vocabulary of fish containers, (3) vocabulary of fishing baits, (4) vocabulary of fish species, and (5) vocabulary of fishing activities. The vocabulary of fishing gears, traps, and net consists of (1) *tamburu* or *tampirai* or *kapalaan*, (2) *lukah walut*, (3) *lalangit*, (4) *lapak*, (5) *lukah*, (6) *sarakap* or *jambih*, (7) *hampang*, (8) *jabak baung*, (9) *pangilar*, (10) *pangilar biawan* and *sapat siamese*, (11) *kabam*, (12) *sarapang* or *sirapang*, (13) *haup* or *haupan* or *humbing* or *hahaup* or *susuduk* or *sususuk*, (14) *kalang*, (15) *rimpa*, and (16) *tamba*. The fisheries vocabulary which related to the fish containers consist of (1) *ladung* and (2) *bungkalang*. The fisheries vocabulary related to fishing baits consist of (1) *anak wanyi*, (2) *karangga* or insects or *anak kakarangga*, (3) *ulat bambung*, (4) *kakarawai* or *kakarawai* or *anak kakarawai*, (5) *tabuan*, and (6) *kalut gatah*. Fishery vocabulary related to fish species is (1) *iwak tauman*, (2) *iwak pipih*, (3) *iwak*

jalawat, and (4) *iwak tembiring*. Fishery vocabulary related to fishing activities, namely (1) *mambandan*, (2) *mamair* or *mangacar*. The thirty fishery vocabulary in the Hulu dialect of Banjarese consist of twenty-eight class nouns and two verb classes. The thirty fishery vocabulary in the Hulu dialect of Banjarese have semantic function.

Some traditional fishing gear vocabularies were not found and examined in Central and North Hulu Sungai regencies, including *salambau*, *rawai*, and *tampirai pintit*. The reason of why these vocabularies were not found and examined is that the location which the vocabularies were used is quite isolated from common community. It is located in the wide river and swamp area which are far away from the settlement. Therefore, further studies are needed to examine these vocabularies.

WHERE IS THE LIMITATION OF THIS STUDY? WHERE ARE THE RECOMMENDATIONS FOR FUTURE RELATED RESEARCH?

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APPENDIX

Table A. Data collection.

No.	Fishery vocabulary	Meaning	Function
1.	<i>sarakap or jambih</i>		
2.	<i>lapak</i>		
3.	<i>kalang</i>		
4.	<i>lukah</i>		
5.	<i>kabam</i>		
6.	<i>tamburu or tampirai</i>		

7.	<i>lukah walut</i>		
8.	<i>hampang</i>		
9.	<i>haup</i>		
10.	<i>jabak baung</i>		
11.	<i>sarapang</i>		
12.	<i>rimpa</i>		
13.	<i>lalangit</i>		
14.	<i>pangilar</i>		
15.	<i>pangilar biawan and sapat siam</i>		
16.	<i>tamba</i>		
17.	<i>ladung</i>		
18.	<i>bungkalang</i>		
19.	<i>kararangga</i>		
20.	<i>tabuan</i>		
21.	<i>anak wanyi</i>		
22.	<i>kalut gatah</i>		
23.	<i>kararawai</i>		
24.	<i>ulat bumbung</i>		
25.	<i>tuman</i>		
26.	<i>lais tembiring</i>		
27.	<i>pipih</i>		
28.	<i>jalawat</i>		
29.	<i>mamair</i>		
30.	<i>mambandan</i>		
31.	<i>salambau</i>		
32.	<i>rawai</i>		
33.	<i>tampirai pintit</i>		

13. Bukti Konfirmasi Revisi Keempat (21 Agustus 2022)



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Sun, Aug 21,
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to me

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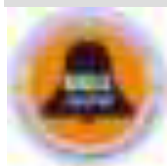
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**14. Letter of Acceptance (Surat Artikel
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Dear Muhammad Rafiek and H. Rustam Effendi,

On behalf of Studies in English Language and Education (SiELE) journal, I am pleased to inform you that your article entitled "A Semantic Analysis of the Fishery Vocabulary in the Hulu Dialect of Banjarese" has been accepted for publication in this journal in the September 2022 issue (volume 9 number 3). The Chief Editor will contact you again for confirmation of the final proof by the end of August 2022.

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Study Program of Indonesian Language and Literature Education, Faculty of Teacher
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Email: stee@steejournal.com

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A Semantic Analysis of the Fishery Vocabulary in the Hulu Dialect of Banjarese

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Abstract

This study aimed at examining the fishery vocabulary in Hulu dialect of Banjarese (upper river dialect) at Central and North Hulu Sungai Regencies with semantic analysis. This study used lexeme theory from Kreidler (2002), Barcroft, Sunderman & Schmitt (2011), and Spencer (2017) to examine lexemes. This study also used lexical meaning theory from Stringer (2019), Riemer (2010), and Nordquist (2019) to examine lexical meaning, and grammatical meaning theory from Feist (2022) and Nordquist (2020) to examine grammatical meaning. Moreover, this study also used the theory of semantic roles from Gildea & Jurafsky (2002) and Jurafsky & Martin (2020) to examine semantic functions. Data collection techniques were carried out by observation, interviews and recording. The data analysis used the model of qualitative research by Busetto, Wick, & Gumbinger (2020), and Riemer (2010). The results showed that there are 30 fishery vocabulary in Hulu dialect of Banjarese, which consists of 16 lexemes of fishing gears, traps, and net, 2 lexemes of Fish Containers, 6 lexemes of bait for fishing fish, 4 lexemes of fish species, and 2 lexemes of fishing activities. The thirty fishery vocabulary in the Hulu dialect of Banjarese consist of 28 lexemes having lexical meanings and 2 lexemes having grammatical meanings. All of the thirty fishery vocabulary in the Hulu dialect of Banjarese have semantic function. The results of this study have theoretical implications for the development of the Hulu dialect of Banjarese. The results of this study also have practical implications for the importance of inventorying and documenting fishery vocabulary in the Hulu dialect of Banjarese in the form of a pictorial dictionary.

Keywords: Fishery vocabulary, Hulu dialect of Banjarese, lexemes, meaning, semantics.

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1. INTRODUCTION

Banjarese is used in Central, East, and South Kalimantan (Kawi, 2002, p. 7; Kawi, 2011, p. 2). This language is spoken in four provinces, including South, Central, East, and North Kalimantan, though it is also found in Tembilahan (Riau) and Sabak Bernam (Malaysia) (Kawi, 2002, p. 7). Banjarese is a Malay dialect with a substantial lexical influence from Javanese and East and West Barito's local languages (Adelaar, 2021, p. 82). Precisely, it consists of three dialects, including the Kuala (downriver), Hulu (upper river), and Bukit (Kawi, 2002, p. 170).

In Central and North Hulu Sungai Regencies, the community speaks Banjarese Hulu (upper river dialect). The fishery vocabulary is endangered in both regencies because they infrequently use traditional bamboo fishing tools, replacing them with wire, netting or nets, and nylon. The reduced use of traditional bamboo fishing tools has influenced the extinction of the vocabulary in the community. This is based on the Sapir-Whorf Hypothesis or linguistic relativity which states that there is a strong connection between a speaker's language, culture, and mind. In the process of language, it is proved that a person's conditions and culture greatly influence the language used in daily communication. The cultural patterns of a society, according to this hypothesis, are able to construct clauses so as to provide variations in information. This study attempted to identify and classify the fishery vocabulary to avoid extinction. Central and North Hulu Sungai Regencies consist of residential areas around the river. This study focused on the residential housing on both sides of the road built on watery soil, where the locals traditionally catch and rear fish, keep their fishing gear, and cultivate around their houses.

Previous studies did not examine fishery vocabulary in these regencies, including Prasetyo (2006), Prasetyo (2008), Rais, Wulandari, and Dharyati (2018), and Rafiek (2021). North Hulu Sungai Regency consists of *hampang*, *pengilar*, *lukah*, *luntak*, *rengge*, and nylon wire fishing gears that the community use to catch river fish, including *biawan*, *sneakhead*, *kapar*, *karandang*, *saluang*, *betok*, *sepat*, *baung*, and *lais* (Prasetyo, 2006). Furthermore, Prasetyo (2008) found six fishing gear, including *hampang*, *pengilar*, *lukah*, *luntak*, *rengge*, and wire. Several fish species were found in the Panggang Lake fisheries reserve, such as snakehead fish, *toman*, *sepat*, and *tambakan* (Prasetyo, 2008). Some younger generations do not know the fishing gears and fish species. Rais, Wulandari, and Dharyati (2018) found 11 types of fishing gear grouped into four, namely hook and line (buoy fishing line and *rawai baung*), pot trap (*lukah baung*, *jabak baung*, *tampirai*, and *tamba seluang (kabam)*), barrier trap (*hampang padang*, *selambau kasa*, and *selambau sungai*), and gill net (*lalangit* and *rengge*). According to Rafiek (2021), several fishery-related vocabulary includes *buluh*, *keli*, and *ikan kembung* (pufferfish). Furthermore, *Buluh* is the bamboo material for fishing tackle or rods, while *Keli* is a fish's name. *Ikan kembung* or pufferfish grows such a ball when rubbed. Some younger generations do not know or have heard these fishery vocabulary. Therefore, this study will maintain the vocabulary sustainability for the present and future generations. The fishery vocabulary is invaluable cultural treasure and history, specifically the cultural development of the community living and interacting with rivers, lakes, and other wetlands.

The difference between this study and the studies by Prasetyo (2006), Prasetyo (2008), Rais, Wulandari and Dharyati (2018) is that those studies merely examined the use of traditional fishing gear and its catch. The research locations of Prasetyo (2006), Prasetyo (2008), Rais, Wulandari, and Dharyati (2018) were only in the Sambujur river and Danau Panggang District, meanwhile this study had two regencies. Rafiek's research (2021) was also different from this study because the study only examined the names of three vocabulary of

Banjarese related to fisheries in general. While this study specifically examined the vocabulary of fisheries in Hulu Sungai Tengah and Hulu Sungai Utara regencies which are the location of the speakers of the Hulu dialect of Banjarese. Based on the differences from the above studies, it can be formulated the problem of this study, namely how is the fishery vocabulary in the Hulu dialect of Banjarese? What is the lexical and grammatical meaning of fishery vocabulary in the Hulu dialect of Banjarese? What is the semantic function of fishery vocabulary in the Hulu dialect of Banjarese?

The term lexeme was introduced by Lyons (1977). A lexeme is a minimal unit that can take part in a reference or predicate. All lexemes of a language are lexicons of language (Kreidler, 2002, pp.50-51). Lexeme, lexical units, and lexical items are interchangeable terms. They all defined as 'items which function as a single unit of meaning, regardless of the number of words they contain' (Barcroft, Sunderman, & Schmitt, 2011, p.573).

Lexeme as a complex representation that connects meaning (singular) with a collection of word forms (or, being very strict, connects meanings with a series of grammatical words, which are then associated with the corresponding form of the word) (Spencer, 2017, p.212). Based on Spencer's view, it can be seen that lexeme is a word that has a single meaning.

1.1 Meaning in Semantics

1.1.1 Lexical meaning

Lexical semantics deals with aspects inherent in the meaning of words and semantic relationships between words, as well as the ways in which the meaning of words is related to syntactic structures (Stringer, 2019). Lexical semantics is the study of the meaning of words (Riemer, 2010, p.21). Lexical meaning refers to the sense (or meaning) of a word (or lexeme) as it appears in the dictionary. It is also known as semantic meaning, denotative meaning, and central meaning (Nordquist, 2019). A lexical meaning is a meaning that is based on the actual word (the actual meaning), and has a fixed nature that means it is not related to the context of the sentence. This meaning itself can be found in dictionaries, due to its fixed and original nature, in the absence of any special meaning or interpretation. So, a lexical meaning is a meaning obtained from a root word/base. A lexical meaning is the actual meaning contained in a word and that meaning has been contained in a dictionary.

1.1.2 Grammatical Meaning

Grammatical meaning is the meaning of content (Feist, 2022, p.104). Grammatical meaning shows the listener how to construct the meaning of speech from its parts (Feist, 2022, p. 105). Grammatical meaning consists of a procedure that composes the content of an utterance (Feist, 2022, p. 106). Based on Feist's opinion, it can be seen that grammatical meaning is the meaning contained in a spoken grammar.

Grammatical meanings are meanings that are conveyed in sentence by word order and other grammatical signals. Grammatical meaning is also called structural meaning (Nordquist, 2020). Grammatical meaning is a meaning that exists due to grammatical activity in the form of duplication, modification, affixation or transformation of word forms. Grammatical meanings are meanings obtained from words that have received affixation as well as words that undergo morphophonemic and dredging processes. Grammatical meaning is the basic meaning of a word that turns into a new meaning. The new meaning is present because of the grammaticalization process (repetition, repetition of words, compounding of words) that occurs in the word, so that the word undergoes a change in meaning as well as its form.

1.2 Semantic Function

The semantic function is also called the semantic relationship or semantic role, which is filled by the constituents of the sentence in the semantic frame. Semantic functions are also given input sentences, target words and frames. Meanwhile, the system labels constituents with abstract semantic roles, such as Agent or Patient or domain Specific semantic roles such as Speaker, Message, and Topic (Gildea & Jurafsky, 2002). Based on the opinion of Gildea & Jurafsky it can be seen that the semantic function consists of an Agent or Patient or a domain of specific semantic roles such as Speaker, Message, and Topic.

Semantic roles can be defined at a meaningful level, for example, that the verb send and receive will share semantic roles (Gildea & Jurafsky, 2002). This opinion of Gildea & Jurafsky can be interpreted that the semantic function can be known from the function of the verb which has a semantic role. The role of semantics expresses the role that the arguments of the predicate are taken in an event (Jurafsky & Martin, 2020, p. 373). The term semantic role shows all sets of roles, both small and large (Jurafsky & Martin, 2020, p. 374).

2. METHODS

2.1 Research Approach

This study employed a qualitative approach. The qualitative approach is oriented towards the analysis of concrete cases in their temporal and local specificities, and starting from the expression and activities of people in their local contexts (Flick, 2009, p. 21). Flick's opinion on this qualitative approach is very appropriate to examine fishery vocabulary in Hulu dialect of Banjarese which is also locally specific, spoken and carried out by residents or informants in a local context.

2.2 Research Participants and Location

There were 23 informants who were chosen purposively. Those participating in the study met the following criteria: (1) indigenous Banjar tribe community with knowledge of the fishery vocabulary and terms, (2) permanent residents in the study location, (3) male and female residents aged 25-70, (4) having an articulator or speech apparatus, including teeth in good condition (5) being able to speak clearly, (6) understanding the meaning and function of fishery vocabulary and terms in their area, and (7) fishing rods, traps, and bait sellers.

Based on the criteria above, the informants chosen included Nln, Lmh, and Apn living in Danau Caramin Village from Central Amuntai Sub-district, Rkh in Halat Village, Sdn and Up in Tapus Dalam Village, Sungai Pandan Sub-district, and Slh in Pinang Habang Village. The fish traps sellers used as informants consisted of Mra in the Amuntai market, HU, and Abn in the Amuntai handicraft market. HS in Amuntai. The fishing bait sellers included Rwt and MR in the Amuntai market and Mar in Teluk Masjid Village. Moreover, NN was a fish seller at the Amuntai market and Zdn in Binjai Pirua and Kasarangan Villages. Jrn and Rsk were from Pinang Habang and Pasar Senen Amuntai villages. Lastly, Srp, Ysr, and HS were from Amuntai, Arb in Baru, and Msr in Danau Panggang sub-district. They are fishermen at the research site who are encountered and used as informants because they know the vocabulary of fisheries in the Hulu dialect of Banjarese.

2.3 Data Collection

Data collection was carried out by observation, interview and recording techniques. This is in accordance with the data collection techniques proposed by Flick (2009). Flick (2009) mentioned that verbal data collection can be done with interviews, observations, and visual data in the form of videos. Flick's opinion was reinforced by Mason (2002) and Creswell (2014). Mason (2002) states that qualitative data collection techniques can be carried out by interviews, observations, and the use of visual methods. Creswell (2014) also states that qualitative data collection techniques can be carried out by observation, interviews, and audiovisual materials. The observation technique was carried out by observing the use of fishery vocabulary in the Hulu dialect of Banjarese in speech and the use of fishery tools. Interview techniques were conducted by interviewing and recording the informants and their utterances with a mobile phone at the research site. Furthermore, the interviews asked whether they knew and used the fishery vocabulary in their daily lives, as well as whether young speakers know and recognize the fishery vocabulary. The results of the interview video are viewed and reviewed again after the recording to be transcribed. After the data is transcribed, it is then analyzed and discussed with reference to the Banjarese-Indonesia dictionary.

The data were collected through interviews and live video recordings in the field, including Danau Caramin Village (North Hulu Sungai Regency), Halat (border of Central and North Hulu Sungai regencies), Sungai Buluh (Central Hulu Sungai Regency), Tapus Dalam (River Pandan Sub-district, North Hulu Sungai District), Amuntai market and handicraft market, Pinang Habang (Central Amuntai Sub-district, North Hulu Sungai Regency), Teluk Masjid (Sungai Pandan Alabio Sub-district, North Hulu Sungai Regency), and Binjai Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency.

The interviews consisted of 23 informants. The community interviews directly asked whether they understood or were familiar with traditional fishery vocabulary. Those who answered yes were asked whether they use the traditional fishery vocabulary. Those who agreed were asked whether the fishery vocabulary have any objects. The interview ended when they answered no, whereas the team took photos and videos when they answered yes and asked how to use the fishing gear.

2.4 Data Analysis

The data analysis used the data analysis process adopted from a model of Qualitative research by Busetto, Wick, & Gumbinger (2020). This data analysis process began from stating research questions, research design, data collection, data analysis, and making a research report (Busetto, Wick, & Gumbinger, 2020, p. 2). If the gained data were not sufficient yet, then the researcher may recollect the data to analyze (Busetto, Wick, & Gumbinger, 2020, p. 2).

Based on the data analysis process from Busetto, Wick, & Gumbinger, data analysis was carried out by analyzing verbal data in the form of fishery vocabulary in the Hulu dialect of Banjarese. The data was analyzed by looking at and listening back to the interview results in the recorded video. Based on the results of the interview with the informants, each fishery vocabulary in the Hulu dialect of Banjarese was discussed.

Data analysis of this study uses semantic analysis. The semantic analysis step used in this study is semantic analysis by Riemer (2010). There are three steps in Riemer's semantic analysis step, namely (1) the initial vocabulary data is identified and described, (2) new words are explained and paraphrased, and (3) translate from one language to another to

indicate their meaning (Riemer, 2010, p. 6). The data was then reduced, presented, and conclusions are drawn sequentially.

3. RESULTS AND DISCUSSION

3.1 Types of Fishing Gears, Traps, and Net Vocabulary in Hulu Dialect of Banjarese

3.11 *Tamburu* or *Tampirai* or *Kapalaan* lexeme

Tamburu or *tampirai* or *kapalaan* lexeme is a fish device made of bamboo in the shape of a heart or wire in the shape of a box. *Tamburu* or *tampirai* or *kapalaan* lexeme made of bamboo has a larger size and is higher than *kabam* (will be explained in 3.1.11). *Tamburu* or *kapalaan* lexeme is more often used by speakers of the Hulu dialect of Banjarese than *tampirai*. *Tampirai* lexeme is called *sengirai* lexeme in Malay. In this case there is a difference in the first and second syllables between *tampirai* lexeme in Hulu dialect of Banjarese and *sengirai* lexeme in Malay. *Tamp* on *tampirai* lexeme becomes *seng* on *sengirai* lexeme in Malay. *Tampirai* lexeme has similar forms and similarities in meaning with *sengirai* lexeme in South Sumatra and *sempirai* in Riau. Especially with *sempirai* lexeme in Riau, *tampirai* lexeme differs only in the use of the initial consonant *t* and the vowel *a* which is the initial consonant *s* and the vowel *e* in the *sempirai* lexeme.

Lmh and Nln stated that residents use *tamburu* to catch *sepat* and *sepat siam* fish. Furthermore, it is made of wire, hence, called wire *tamburu*. The observations in Danau Caramin Village showed that the commonly used *tamburu* is made of wire with a side of bamboo blades. *Tamburu* is used to catch small *sepat* fish and it is called *tampirai* in Banjarmasin city and Banjar regency.



Figure 1. *Tamburu* in Danau Caramin Village, North Hulu Sungai Regency.

Tamburu is used in a river to trap fish and made of wire with bamboo blades in Danau Caramin and Halat Villages. According to Rkh in Halat Village, it is also called *tamburu sapat* used to trap *sepat* fish. Furthermore, Up in Tapus Dalam Village stated that it is called a wire *tamburu* and traps small fish.

Abn from Alabio stated that they call *tamburu* or *kapalaan*, which is made of bamboo and sold at the Amuntai handicraft market every Thursday morning. Mra, a fish trap trader at the Amuntai market, calls it a *tamburu* and sells the bamboo drums higher than regular drums. Even if it is sold in the market, based on observations in the field, the *tamburu* made of bamboo is no longer used by the community at the research site. *Tamburu* that is still widely used is a *Tamburu* made of wire.



Figure 2. *Tamburu* or *Tampirai* or *Kapalaan* at the Amuntai handicraft market.

Tamburu, *tampirai*, or *kapalaan* are fish traps made of rattan, bamboo blades, or pendant wire. Furthermore, the box-shaped fishing gear is also made of wood, with the middle part as the entrance to trap fish.

Tamburu, *tampirai*, or *kapalaan* are used to catch *sepat*, *saluang*, catfish, and *kapar*. *Manampirai* involves installing *tampirai* to catch or trap fish. It is a traditional fishing tackle made of bamboo blades or pendant wire, with a heart shape or amor when viewed from above. It has a narrow gap at the front as a fish entrance and is a permanent trap.

The observations showed that *tamburu*, *tampirai*, or *kapalaan* made of pendant wire is box-shaped, while the rattan or bamboo is heart shaped, all meant to trap fish. Furthermore, most residents use *tamburu*, *tampirai*, or *kapalaan* made of wire instead of bamboo blades because bamboo raw materials are difficult to obtain, and the making experts are limited or few.

3.1.2 *Lukah Walut lexeme*

Lukah walut lexeme is an eel trap made of bamboo. The naming of *lukah walut* is based on its function to trap eels. *Lukah walut* lexeme is called *bubu belut* lexeme in Malay. So, it is not the same in terms of naming between *lukah walut* lexeme in Hulu dialect of Banjarese and *bubu belut* lexeme in Malay. *Lukah walut* is used to catch eels, and according to Lmh, Nln, and Apn in Danau Caramin Village, it is made of wire and bamboo blades. Apn stated that it involves covering the top with a plastic bottle and the bottom with a trap, preventing the fish from escaping. Fishing using this gear is called *malukah*.

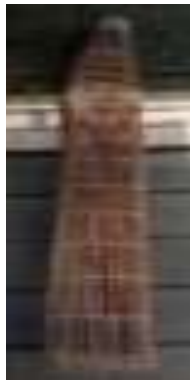


Figure 3. *Lukah Walut* made of bamboo blades in Danau Caramin Village, North Hulu Sungai Regency

Lukah walut is an eel trap gear made of bamboo blades and wire, with the top and bottom covers used to prevent the trapped eel from escaping.

3.1.3 *Lalangit lexeme*

Lalangit lexeme is a fish trap made of bamboo and nylon nets that are made and used horizontally or stretched. The naming of the *lalangit* is based on the color nylon used to be white like the color of the clouds in the sky. According to Lmh, Nln, and Apn in Danau Caramin Village, *Lalangit* is used to catch *papuyu (betok)*, *sepat*, and *sepat siam* fish. It is made of bamboo blades with the thread or nylon stretched out and rocked with bait. Fishing using the *lalangit* is called *malalangit*.



Figure 4. *Lalangit* in Danau Caramin Village, North Hulu Sungai Regency

Lalangit is made of transparent and smooth nylon polyethylene with a 1.5-2 inches mesh sized 1 m x 0.8 m. This fishing gear specially catches *betok*, by placing it at an angle near the water surface (Azizi & Wahyudi, 2001, p.74).

3.1.4 *Lapak lexeme*

Lapak lexeme is a *haruan* fishing rod made of short bamboo sticks and nylon and hooks. The naming of *lapak* is based on fish anglers fishing while sitting in a buttocks or sitting directly on the ground. *Lapak lexeme* is a fishing nylon gear with a handle made of small bamboo rods baited by frogs. It is used by the Danau Caramin Village residents to catch snakehead fish by moving the baby frog bait in or on the water surface. According to Lmh, Nln, and Apn, it is made of small bamboo sticks with nylon hooks baited with frogs to catch snakehead fish. This fishing activity using *lapak* is called *malapak*.



Figure 5. *Lapak* in Danau Caramin Village, North Hulu Sungai Regency

The *lapak* uses a baby frog as bait called a *anak lalak* (*lalak* child), *kurat*, *bancet*, or tiny frogs. This *malapak* is mainly conducted by the boys in Danau Caramin, Halat, and Sungai Buluh Villages because the bamboo rods are short and easy to carry 5-10 *lapak* at once.

3.1.5 *Lukah lexeme*

Lukah lexeme is a fish trap device made of bamboo slats woven in such a way shaped like a missile or torpedo. *Lukah* lexeme is also given a *handut* (*injap*) in the middle so that the fish cannot come out after being trapped. *Lukah lexeme* is called *bubu lexeme* in Malay. So, it is not the same naming between *lukah* lexeme in Hulu dialect of Banjarese and *bubu* lexeme in Malay. According to Rkh in Halat Village, *lukah* traps *haruan*, *papuyu*, tilapia, *sepat*, *sepat siam*. It is a bamboo river fish trap widely used by Central and North Hulu Sungai Regency residents.



Figure 6. *Lukah* in Halat Village

According to Slh from Pinang Habang Village, Central Amuntai Sub-district, *lukah* traps *haruan*, *sapat siam*, *papuyu*, and *biawan* fish. It is commonly made of bamboo in Halat and Pinang Habang Villages.

3.1.6 *Sarakap or Jambih lexeme*

Sarakap lexeme in Hulu dialect of Banjarese is called *sekap* or *serkap* lekseme in Malay. In this case there are differences in the mention or naming of the initial syllables between the two languages. The first and second syllables of *sara* pada *sarakap* in Hulu dialect of Banjarese turn into one syllable *se* on *sekap* or *ser* on *serkap* in Malay. *Sarakap* lexeme is a fish trap stuck into the water touching the ground, preventing the fish from escaping and the fishermen catch it by hand through the top of the open *sarakap*. This gear is made of bamboo and rattan, with a sharp tip of the bottom bamboo blade that firmly embeds into the ground. *Sarakap* catches large fish in the rice fields, such as *sepat*, *papuyu* (*betok*), and *haruan* (snakehead).

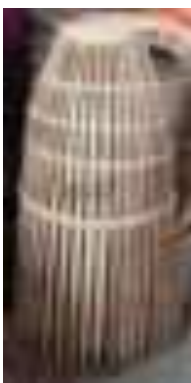


Figure 7. *Sarakap* sold at Amuntai Market.

Up, in Tapus Dalam Village, explained that *sarakap* is rarely used because of the deep water in the swamp behind his house, which reaches an adult's neck. This gear is used in shallow water where the fish is seen from the surface. According to Abn at Alabio, in Amuntai, it is also known as *Jambih*, a tool that ambushes fish (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p.136).

3.1.7 *Hampang lexeme*

The reflection of etimon Proto Austronesian=PAN in Banjarese for *hampang* (*empang*) is **ampaŋ* (Kawi, Durasid, & Effendi, 1993, p. 16). *Hampang* or *empang* has a reflection of etymon Proto Austronesian in Banjarese, namely **ampaŋ* (Kawi, Durasid, & Effendi, 1993, p. 71). *Hampang* lexeme is a fishing device plugged into the bottom of the water to direct the fish into the trap. It is made from woven bamboo blades such a *lampit* (bamboo mat). According to HU from Alabio, it is also called *tampirai* with soft bamboo materials. The observations showed that the residents rarely use *hampang* to direct fish to *tamburu* or *kapalaan* in Central and North Hulu Sungai Regencies.



Figure 8. *Hampang*.

3.1.8 *Jabak Baung lexeme*

Jabak baung lexeme is a gear that traps *baung* fish made of fresh green bamboo. HU from Alabio, who trades at the Amuntai handicraft market every Thursday, stated that *Jabak* means trap (Suryadikara, Kawi, Durasid, & Ibrahim, 1984, p. 130). *Jabak baung* in the pasar sabtu village, Sungai Tabukan District, Hulu Sungai Utara Regency is called *ringkap baung* or *kurihing*.



Figure 9. *Jabak Baung*

The naming of *jabak baung* is based on its function as a tool to trap *baung* fish. *Jabak* in Hulu dialect of Banjarese means trapping in Indonesian, while *baung* is *baung* fish (*Mystus Nemurus*).

3.1.9 *Pangilar* lexeme

Pangilar lexeme is called *kemilar* lexeme in Malay. In this case there is a difference between the mention of *pangilar* in Hulu dialect of Banjarese and *kemilar* in Malay. The *pangilar* lexeme in Hulu dialect of Banjarese differs from the first and second syllables with the *kemilar* lexeme in Malay. The first and second syllables of *pangi* on *pangilar* become *kemi* on *kemilar* in Malay. *Pangilar* lexeme is a rattan gear for trapping tilapia, catfish, and other fish. According to HU, the word *pangilar* comes from the basic word *kilar* which means to glance, while the lexeme *pangilar* means the person who is glancing. *Pangilar* in this context means is a fishing device made when the maker glances at others. *Pangilar* is the name of a fishing gear (Hapip, 2008, p. 134).



Figure 10. *Pangilar*

3.1.10 *Pangilar* for *Biawan* and *Sepat Siam* lexeme

Pangilar for *Biawan* and *Sepat Siam* lexeme is special gear for trapping *Biawan* and *Siam* fish. The designation of *Pangilar* for *Biawan* and *Sepat Siam* lexeme is based on its function of trapping *biawan* and *siamese sepat*s. *Pangilar* for *Biawan* and *Sepat Siam* lexeme is called *kemilar sepat* in Malay. According to HU, *Pangilar biawan* and *sepat Siam* are rarely seen or used by the residents and only sold in the market.



Figure 11. *Pangilar* for *Biawan* and *Sapat Siam*

3.1.11 *Kabam* lexeme

Kabam lexeme is a fish trap tool for trapping *saluang*, shrimp, and *siamese sepat* fish. *Kabam*, which functions as a *saluang* fish trap tool, was proposed by Aminah (2015). HU and Abn provided information about *kabam*. HU stated that his *kabam* was sold out, while Abn stated that it is heart-shaped such a bamboo *tamburu*, *tampirai*, or *kapalaan* with an open top and is small in size. Furthermore, Abn explained that it traps shrimp similar to *saluang* fishing gear (Hapip, 2008, p. 72). Based on HU, Abn, and Hapip's Banjarese dictionary, *kabam* traps shrimp and *sepat siam*.

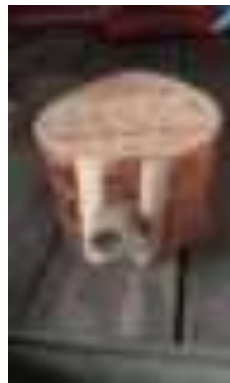


Figure 12. *Kabam*

The field observations showed that the current *kabam* is made from wire instead of bamboo blades because bamboo is difficult to obtain and the limited traditional makers.

3.1.12 *Sarapang* or *Sirapang* lexeme

Sarapang or *sirapang* lexeme is called *serampang* in Malay. This suggests that the lexeme of *sarapang* or *sirapang* undergoes the absorption of the consonant *m* on the second syllable and the change in the sound of the vocal *e* to *a* in the first syllable. *Sarapang* or *sirapang* lexeme is a fishing gear which has a form of four-eyed spear. *Sarapang* or *sirapang* can be used as a fishing gear by formerly attaching it to a long tipless bamboo as a handle. After *Sarapang* or *sirapang* is being attached to the long tipless bamboo, then it is used to spear the fish. The fish that had been speared will immediately sticks into the sharp corner of the eye of *sarapang* or *sirapang*. *Sarapang* or *sirapang* has four-eyed spear which consists of three-eyed spear outside and a sharp one-eyed in the center. *Sarapang* or *sirapang* can be

used to spear any kind of fish. Furthermore, fishing with *sarapang* or *sirapang* is called *manyarapang* or *manyirapang*.



Figure 13. *Sarapang* or *Sirapang*

The naming of *sarapang* or *sirapang* is based on more than one spearhead used to spear fish. The function of the four spear eyes is to ensure that the fish that is speared will be directly firmly speared and cannot break free again.

3.1.13 *Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk lexeme*

Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk lexeme is a fishing net formed as a large *tangguk* (basket) and attached to bent bamboo rods. It catches various types of fish in rivers, including big fish such as *baung*, catfish, flatfish (*belida*), and *jelawat*. Furthermore, it is widely used in Pasar Senen Amuntai Village.



Figure 14. *Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk*

3.1.14 *Kalang lexeme*

Kalang lexeme is a fish trapping device to be installed blocking the edge of the river so that fish coming from upstream to the estuary will be trapped in it. It looks like a *lukah* but it is larger. According to HS in Amuntai, *kalang lexeme* is a larger marine *lukah* (fishing trap). It is tied by the river's edge to trap fish, such as *jelawat* and flatfish (*belida*). HS uses a long bamboo stick and pulls the tie to lift the *kalang* to the surface, immediately lowering the gear back to the river when no fish is caught.



Figure 15. *Kalang*

3.1.15 *Rimpa lexeme*

Rimpa lexeme is a fish trap net placed at the bottom of the river based on the pond or river size. It is spread out in the riverbed and used to catch a large number of fish when the *Rimpa* is lifted. It is left for a certain period and lifted by many people to see and take the trapped fish. The findings showed that it is used by the residents in Pulau Tambak Village, South Amuntai Sub-district, North Hulu Sungai Regency.



Figure 16. *Rimpa*

3.1.16 *Tamba lexeme*

Tamba lexeme is a large prawn trap used in Baru Village, Danau Panggang Sub-district, North Hulu Sungai Regency. It is tied to a bamboo or wooden stick and put on the riverbed. Before it is put on the riverbed, small coconut slices were put in it as a bait. It is left for a certain period then lifted to see the catch. When large prawns are trapped, they are taken immediately, whereas the bait is replaced or placed back into the riverbed when there is no catch.



Figure 17. Tamba

3.2 Types of Fish Containers Vocabulary in Hulu Dialect of Banjarese

3.2.1 Ladung lexeme

Ladung lexeme is made of thin bamboo blades woven such a basket, which holds the trapped fish. It has an open-top to insert easily or place fish and is sold at the Amuntai market. However, it is rarely used by Central and North Hulu Sungai Regencies residents.



Figure 18. Ladung sold at Amuntai market

3.2.2 Bungkalang lexeme

Bungkalang is a *bakul* (from wood-bottomed bamboo square/round, the top is round with a rattan frame or bamboo) (Hapip, 2008, p. 20). According to Abn from Alabio, *Bungkalang* lexeme is a fish basket also called *ladung* in Nagara. According to Mra, a bamboo fishing gear trader at the Amuntai market, it is a fish box cage made of bamboo slats. *Bungkalang* in Karatungan village, Limpasu District, Hulu Sungai Tengah Regency is called *dungkring*.



Figure 19. Bungkalang

3.3 Types of Fishing Bait Vocabulary in Hulu Dialect of Banjarese

3.3.1 Anak Wanyi lexeme

The honeybee in PMP=Proto Malayo Polynesia is **wañi* (Zorc, 1994, p. 554). *Wanyi* in Proto–Malayo–Polynesian (PMP), and Proto–Western Malayo–Polynesian (PWMP) are **wani* 'honey bee' (Blust, 2002, p.123). In ProtoAustronesian (PAN) is **waNu* (Blust, 2002, p. 123). Honeybee in the Polynesian Proto Malayo is **wani* (honeybee sp.) (Blust, 2001, p.37). According to Rwt, a fish bait seller at the Amuntai market, *anak wanyi* lexeme is a bait for *papuyu* fish. It is sold with their nests which had been cut into small pieces. Furthermore, *Wanyi* in Banjarese means bee in Indonesian.



Figure 20. *Anak Wanyi* used as bait for *papuyu* fish

Mar, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio confirmed this bait as honey bees.

3.3.2 *Karangga*, *Insect*, or *Anak Kakarangga* lexeme

Karangga or insects or *anak kakarangga* lexeme come from the Javanese kuna, i.e. *kararanga*. *Kararanga* is a kind of red large tree ants (Zoetmulder & Robson, 2006, p. 462). *Anak karangga* are white-and-white *kerangga* saplings. *Karangga* is a type of ant and has a rather large body and red. *Karangga* is called *kroto* or ant *rangrang* in Javanese.

According to Rwt, a fishing bait seller at the Amuntai market, insects are used as a bait for *papuyu* (*betok*). Furthermore, she referred the *karangga* as *anak karangga* lexeme.



Figure 21. *Karangga* or insects sold at the Amuntai market

Kararangga lexeme is an insect, including ants or clams, used as whitebait (Suryadikara, Kawi, Durasid, & Ibrahim, 1984; Hapip, 2008).

3.3.3 *Ulat Bumbung* lexeme

The caterpillar comes from the ancient Javanese language, namely *wulat* (Zoetmulder & Robson, 2006, p. 1324). *Hulat* is also derived from the ancient Javanese language, i.e. *wulat* (Zoetmulder & Robson, 2006, p. 366). The *Bumbung* lexeme is tubes (bamboo), perian, vessels, reeds (Poerwadarminta, 2007, p.188). *Bumbung* comes from the ancient Javanese language, *buṅbuṅ* (Zoetmulder & Robson, 2006, p. 142). *Buṅbuṅ* is a roof or bamboo tubes used as containers of water, sap, and so on (Zoetmulder & Robson, 2006, p. 142). The *bumbung* is pieces of bamboo shavings (Mangunswito, 2009, p. 313). Caterpillars or *hulats*

in Reflections on Proto Austronesian etymon in banjarese is **ulad* (Kawi, Durasid, & Effendi, 1993, p. 26). *Bumbang* in The Hesperonesian Proto (Western Austronesian)=PHN **buŋ+buŋ* is a perforated bamboo stick (Zorc, 1994, p. 574).

Ulat Bumbang lexeme is bamboo caterpillars or larvae in bamboo stems sold in small bamboo strips covered with paper or banana leaves. The bamboo pieces with caterpillars are removed and pounded on a board or ground to remove the caterpillars.



Figure 22. *Ulat bumbang* when removed from bamboo.

According to Rwt, *ulat bumbang* is used to fish snakehead or *haruan*. Furthermore, it is sold by MR at the Amuntai market.

3.3.4 *Kararawai* or *Kakarawai* lexeme

Karawai lexeme is a kind of bee (which makes a nest out of the ground in houses) (Hapip, 2008, p. 83). *Kerawai* lexeme is a wasp stingers whose nests are made from the ground (Departemen Pendidikan Nasional, 2008, p. 677).

Kararawai lexeme is larvae and beehives used as bait. Some residents mentioned it as a wasp larva used as fishing bait for *papuyu* (*betok*) and *haruan* (snakehead). In the Central Hulu Sungai Regency, the bee and wasp larvae bait are *iruan* and *kararawai*, respectively. The residents seek and find *Kararawai* in the midrib of the palm tree.

According to Mar, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency, is called *Anak kakarawai* or *kakarawai*.



Figure 23. *Kararawai* or *Anak Kakarawai*

3.3.5 *Tabuan* lexeme

Tabuan lexeme in Tae' language (WMP) is a type of wasp that makes its nest in dry wood in Proto Malayo Polynesia=PMP **tabuqan*. *Tabuan* is a *penyangat* (Stokhof & Almanar, 1986, p.25). In Proto-Western Malayo-Polynesian (PWMP) is **tabuqan* 'wasp sp.' (wasps, stingers, wasps) (Blust, 2002, p. 123). The reflection of Proto Austronesian etymon=PAN for bees is *tabuan* (Kawi, Durasid, & Effendi, 1993, p.17). Droning creature (bee) has a reflection of Proto Austronesian etymon in Banjarese, namely **tabuh/an* and reflection in Banjarese, namely *tabuan* (bee) (Kawi, Durasid, & Effendi, 1993, p. 38). Hornet

(bee) has a reflection of Proto Austronesian ethone in banjarese, namely **tabuan* (Kawi, Durasid, & Effendi, 1993, p. 56).

According to Mar, *tabuan* lexeme includes bigger bees and nests than *kakarawai* used as a bait for *haruan* or snakehead.



Figure 24. *Tabuan*

Tabuan lexeme are bees or stingers (Hapip, 2008, p. 177). In Banjarese, it means bees with an etymon reflection PAN = Proto Austronesian, namely *tabuan* (Kawi, Durasid, & Effendi, 1993, p. 17).

3.3.6 *Kalut Gatah* lexeme

According to Mar, *kalut gatah* lexeme is a fishing bait for *papuyu* or *betok*, with insects or *anak kakarangga* mixed with rubber latex.



Figure 25. *Kalut Gatah* sold in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency

Kalut gatah is made from *anak kakarangga* mixed with rubber latex, a little cooking oil, and lime juice. It can be stored in the refrigerator to last longer. Furthermore, it can be used as fishing bait because it can be made smaller and mixed with *anak Kakarangga* to attract fish.

3.4 Types of Fish Vocabulary in Hulu Dialect of Banjarese

3.4.1 *Iwak Tauman* or *Tuman* lexeme

Iwak Tauman or *tuman* lexeme is a type of fish with a larger body size, different colors, and patterns than the *haruan* (snakehead fish). It is believed to be endangered because it is rarely found in its natural habitat such as rivers and swamps using fishing rods and traditional

gear. The observations showed that it is currently cultivated inside cages in Central and North Hulu Sungai Regencies.



Figure 26. *Tauman* or *tuman* fish sold at Amuntai market

Iwak tauman or *tuman* is also known as *Channa micropeltes*, *giant snakehead*, or *giant mudfish*. The mention is related to its larger size than *haruan* fish (snakehead fish).

3.4.2 *Iwak Pipih lexeme*

Iwak Pipih or *Pipih* lexeme is a type of flat-shaped fish found in rivers. It is known as *belida* in Indonesia and cooked into *Pepes*, crackers, and *empal*. According to Wibowo and Sunarno (2006, p. 19), it is endangered and rare in Central and North Hulu Sungai Regencies. Furthermore, it is rarely sold at the market and also called a knife-backed fish, with the back part cooked into *empal*.



Figure 27. *Iwak Pipih* sold at Amuntai Market

Belida is a type of land fish (*Notopterus notopterus*) [[metaphor: the body is shaped such a thin board on a loom < MJP *balija sj a thin board for compacting the weave (on a weaving utensil), in Javanese *welira*; MPP *balija, Mar *barira*; AP *balija, Pai *vaida* (see *belera*)]] (Nothofer, 2009, p. 36). Blust (2002, p. 126) refers to the *iwak pipih* as *balida/balidaq in Proto-Western Malayo-Polynesian (PWMP).

3.4.3 *Iwak Jalawat lexeme*

Iwak Jalawat or *jelawat* lexeme is an expensive river fish consumed by Amuntai residents cooked with spicy flavor. In addition, it can be made into gravy or curry with tamarind, or fried and cooked with sweet and sour spices. This fish is rarely found and caught

in the river, as explained by a fish seller at the Amuntai market, that it is cultivated in floating cages and caught with a *halawit* tool.



Figure 28. *Jelawat* fish sold at Amuntai market

Iwak jalawat is also called *sultan* fish. *Iwak jalawat* has a scientific name, namely *Leptobarbus hoevenii* (Srithongthum, Au, Amornsakun, Musikarun, Fatihah, Halid, & Lim, 2021).

3.4.4 *Tembiring* Fish lexeme

Iwak Tembiring or *tembiring lexeme*, also called *lais tembiring* or *tabiring*, is a large *lais* fish with sharp canine teeth. It has a thin elongated body and is white with a slightly dark back, which is rarely found in rivers in North Hulu Sungai Regency. The observations showed that it is only found once a month at the Amuntai market.



Figure 29. *Tembiring* sold at Amuntai market

Iwak tembiring has a scientific name, namely *Walago dinema*. *Iwak tembiring* is a large *lais* fish. *Iwak tembiring* belongs to the type of river fish.

3.5 Types of Fishing Activities Vocabulary in Hulu Dialect of Banjarese

3.5.1 *Mambandan* lexeme

Mambandan lexeme is a fishing activity for *haruan* using two rods with a long *tantaran* (dried small bamboo rods). One fishing rod is baited with frogs and the other with an angler or bully duckling to disturb the small *haruan* with their foot movements. This angers the mother fish or snakehead, pecking or attacking the ducklings. When the anglers notice the mother *haruan* (cork) attacking the duckling, a fisher uses a bamboo fishing rod baited with a baby frog. The mother is fooled and eats the bait, hitting the hook and being caught by the fishing rod. This was confirmed by Zdn, a *pambandanan* from Barabai, stating that *mambandan* is a fishing activity for *haruan* or snakehead using two long small bamboo rods with one hook baited with baby frog and the other given an angler or trick such as a duckling.



Figure 30. *Mambandan* in Binjau Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency

Mambandan lexeme is a fishing activity for snakehead that is rarely performed by the residents in Central and North Hulu Sungai Regencies and only found in both villages.

3.5.2 *Mamair* or *Mangacar* lexeme

Mamair or *mangacar* lexeme is a fishing technique that involves moving a long bamboo rod and hooking the fish to eat the bait. This activity is performed by Central Hulu Sungai Regency residents when the river recedes. However, the observations showed that the residents mostly use *unjun* and *lapak* (fishing gear) to catch *haruan* or snakehead, including *papuyu* (*betok*). *Mangacar* is fishing with a *kacar* hook (Hapip, 2008, p. 73).

3.6 Fishery Vocabulary in the Banjar Hulu Dialect at Central and North Hulu Sungai Regencies, South Kalimantan Province

Based on the results above, it can be grouped that fishery vocabulary in the Hulu dialect of Banjarese consists of five types. The five types of fishery vocabulary in the Hulu dialect Banjarese consist of (1) Types of Fishing Gears, Traps, and Net Vocabulary, (2) Types of Fish Containers Vocabulary, (3) Types of Fishing Bait Vocabulary, (4) Types of Fish Vocabulary, and (5) Types of Fishing Activities Vocabulary.

Table 1. Types of fishing gears, traps, and net vocabulary in Hulu Dialect of Banjarese.

No.	Lexemes	Parts of speech category
1.	<i>Tamburu</i> or <i>tampirai</i> or <i>kapalaan</i> lexeme	Noun
2.	<i>Lukah walut</i> lexeme	Noun
3.	<i>Lalangit</i> lexeme	Noun
4.	<i>Lapak</i> lexeme	Noun
5.	<i>Lukah</i> lexeme	Noun
6.	<i>Sarakap</i> or <i>jambih</i> lexeme	Noun
7.	<i>Hampang</i> lexeme	Noun
8.	<i>Jabak baung</i> lexeme	Noun
9.	<i>Pangilar</i> lexeme	Noun
10.	<i>Pangilar biawan</i> and <i>sapat siam</i> lexeme	Noun
11.	<i>Kabam</i> lexeme	Noun
12.	<i>Sarapang</i> or <i>sirapang</i> lexeme	Noun
13.	<i>Haup</i> or <i>haupan</i> or <i>humbing</i> or <i>hahaup</i> or <i>susuduk</i> or	Noun

	<i>sususuk</i> lexeme	
14.	<i>Kalang</i> lexeme	Noun
15.	<i>Rimpa</i> lexeme	Noun
16.	<i>Tamba</i> lexeme	Noun

Based on Table 1, it can be seen that the Types of Fishing Gears, Traps, and Net vocabulary consists of 16 lexemes. The sixteen lexemes are categorized as noun classes. The sixteen lexemes were found to be used in swamps or rivers or both based on field observations. Lexemes of *tamburu* or *tampirai* or *kapalaan*, *lukah walut*, *lalangit*, *lapak*, *lukah*, *sarakap* or *jambih*, *hampang*, *sarapang* or *sirapang*, and *rimpa* were found when they were used by informants in swamps. Lexeme of *jabak baung*, *pangilar*, *pangilar biawan* and *sapat siam*, *kabam*, *haup* or *haupan* or *humbing* or *hahaup* or *susuduk* or *sususuk*, *kalang*, and *tamba* were found when they were used by informants in rivers.

Table 2. Types of fish containers vocabulary in Hulu Dialect of Banjarese

No.	Lexemes	Parts of speech category
1.	<i>Ladung</i> lexeme	Noun
2.	<i>Bungkalang</i> lexeme	Noun

Based on Table 2, it can be seen that the types of fish containers vocabulary consists of two lexemes. The two lexemes are *ladung* and *bungkalang*. Both lexemes are categorized as noun classes. *Lexemes of ladung* and *bungkalang* are found when they were placed by informants next to the house or behind the house.

Table 3. Types of Fishing Bait Vocabulary in Hulu Dialect of Banjarese.

No.	Lexemes	Parts of speech category
1.	<i>Anak wanyi</i> lexeme	Noun
2.	<i>Karangga</i> or insect or <i>anak kakarangga</i> lexeme	Noun
3.	<i>Ulat bumbung</i> lexeme	Noun
4.	<i>Kararawai</i> or <i>kakarawai</i> or <i>anak kakarawai</i> lexeme	Noun
5.	<i>Tabuan</i> lexeme	Noun
6.	<i>Kalut gatah</i> lexeme	Noun

Based on Table 3, it can be seen that the Types of Fishing Bait Vocabulary consists of six lexemes. The six lexemes are *anak wanyi*, *karangga* or insect or *anak kakarangga*, *ulat bumbung*, *kararawai* or *kakarawai* or *anak kakarawai*, *tabuan*, and *kalut gatah*. The six lexemes are categorized as noun classes. The six lexemes were found when the informants sold them in front of houses and in markets.

Table 4. Types of Fish Vocabulary in Hulu Dialect of Banjarese

No.	Lexemes	Parts of speech category
1.	<i>Iwak pipih</i> lexeme	Noun
2.	<i>Iwak tauman</i> or <i>tuman</i> lexeme	Noun
3.	<i>Iwak jalawat</i> lexeme	Noun
4.	<i>Iwak tembiring</i> lexeme	Noun

Based on Table 4, it can be seen that the Types of Fish Vocabulary consists of four lexemes. The four lexemes are *iwak pipih*, *iwak tauman* or *tuman*, *iwak jalawat*, and *iwak*

tembiring. The four lexemes are categorized as noun classes. The four lexemes were found while they were being sold by informants in the market.

Table 5. Types of Fishing Activities Vocabulary in Hulu Dialect of Banjarese

No.	Lexemes	Parts of speech category
1.	<i>Mambandan</i> lexeme	Verb
2.	<i>Mamair</i> or <i>mangacar</i> lexeme	Verb

Based on Table 5, it can be seen that the Types of Fishing Activities Vocabulary consists of two lexemes. The two lexemes are *mambandan* and *mamair* or *mangacar*. Both lexemes are categorized as verb classes. The two lexemes were found when the fishing activities were carried out by informants in a swamp at the research site. Based on the above results, it can be seen that fishery vocabulary in the Hulu dialect of Banjarese consists of twenty-eight noun lexemes and two verb lexemes.

4. DISCUSSION

4.1 The Fishery Vocabulary of the Hulu Dialect of Banjarese: Semantic Analysis

Based on the analysis of meaning types, the fishery vocabulary of the Hulu dialect of Banjarese has 30 lexical meanings. The lexemes includes (1) *tamburu* or *tampirai* or *kapalaan*, (2) *lukah walut*, (3) *lalangit*, (4) *lapak*, (5) *lukah*, (6) *sarakap* or *jambih*, (7) *hampang*, (8) *jabak baung*, (9) *pangilar*, (10) *pangilar biawan* and *sapat siam*, (11) *kabam*, (12) *sarapang* or *sirapang*, (13) *haup* or *haupan* or *humbing* or *hahaup* or *susuduk* or *sususuk*, (14) *kalang*, (15) *rimpa*, (16) *tamba*, (17) *ladung*, (18) *bungkalang*, (19) *anak wanyi*, (20) *karangga* or insect or *anak kakarangga*, (21) *ulat bumbung*, (22) *kararawai* or *kakarawai* or *anak kakarawai*, (23) *tabuan*, (24) *kalut gatah*, (25) *iwak tauman*, (26) *iwak pipih*, (27) *iwak jalawat*, (28) *iwak tembiring*, (29) *mambandan*, and (30) *mamair* or *mangacar*. The thirty lexemes have the lexical meaning, that is, a meaning that corresponds to the meaning of the dictionary and is based on the observation of the five senses.

The results of the grammatical meaning analysis show that only fishery vocabulary related to fish fishing activities has a grammatical meaning. Grammatical meaning is closely related to grammatical or grammatical meanings of sentences (Feist, 2022; Nordquist, 2020). The verb *mambandan* consists of the prefix *mam-* (*maN-*) and the root of a word *bandan*. The verb *mamair* consists of the prefix *maN-* and the root of a word *pair*. The verb *mangacar* consists of the prefix *maN-* and the root of a word *kacar* (hook).

The grammatical meaning in the verbs *mambandan* and *mamair* or *mangacar* occurs due to the process of affixation; a process of adding affixes to the root or base word (Sharum et al., 2010). The affixation process is due to the addition of the prefix *maN-* in front of the root of a word. The meaning of the prefix *maN-* is to do an activity or do something (Rahman, 2018).

The semantic function of fishery vocabulary in the Hulu dialect of Banjarese is related to its function or usefulness. The lexeme *tamburu* or *tampirai* or *kapalaan* serves semantically as a tool to trap *Siamese sepat* and *sepat* fish. The lexeme of the *lukah walut* serves semantically as a tool for trapping eels. *Lalangit* lexeme serves semantically as a tool for trapping *papuyu* fish (*betok* fish) and *Siamese sepat*. The *lapak* lexeme serves semantically as a tool for fishing for *haruan* or snakehead fish. *Lukah* lexeme serves semantically as a tool to trap *papuyu* fish (*betok* fish), *haruan* (snakehead fish), tilapia,

Siamese sapat, and *biawan*. The *sarakap* or *jambih lexeme* serves semantically as a tool to ambush *haruan* (snakehead fish) and *papuyu* fish (betok fish). The *hampang lexeme* functions semantically as a tool to direct fish into the bamboo pond. The *lexeme of jabak baung* serves semantically as a tool to trap *baung* fish. *Pangilar lexeme* functions semantically as a tool to trap all types of fish including *tilapia* and *patin* fish. The *lexeme pangilar biawan* and *sapat siam* function semantically as a tool to trap *biawan* and *siamese sepat* fish. *Lexeme kabam* serves semantically as a tool for *saluang* fish and small shrimps as well as small fish. *Lexeme sarapang* or *sirapang* functions semantically as a tool to spear fish with large sizes such as *haruan* (snakehead fish) and *tauman (tuman)*. *Lexeme haup* or *haupan* or *humbing* or *hahaup* or *susuduk* or *sususuk* functions semantically as a tool to net *pipih* fish, *jelawat*, *sapat*, *haruan*, and *papuyu*. *Kalang lexeme* serves semantically as a tool for trapping *jalawat* fish and *pipih* fish. *Rimpa lexeme* serves semantically as a tool for netting various types of fish in rivers or in ponds. The *tamba lexeme* serves semantically as a tool for trapping large prawns.

Ladung lexeme serves semantically as a place to collect fish from fishing. The *bungkalang lexeme* serves semantically as a place to confine freshly caught fish so as not to jump or loose.

The *lexeme of the anak wanyi* serves semantically as a bait for fishing for *senggiringan* fish, *papuyu (betok)*, *haruan* (snakehead fish), *Siamese sapat*. *Karangga* or insect or *anak kakarangga lexeme* serves semantically as bait for fishing for *papuyu* fish or *betok* fish. The *lexeme of the ulat bumbung* functions semantically as a bait for fishing for *haruan* (snakehead fish), *papuyu (betok)*, carp (goldfish), and *tilapia*. *Lexeme kararawai* or *kakarawai* or *anak kakarawai* function semantically as bait for fishing for *betok* fish or *papuyu* fish and all kinds of fish. *Lexeme tabuan* functions semantically as a bait for fishing for *haruan* (snakehead fish), *papuyu (betok)*, catfish, *baung*, *lais*, and all types of fish. *Lexeme kalut gatah* functions semantically as a bait for fishing for *papuyu* fish or *betok* fish and *sepat* fish.

Lexeme iwak tauman functions semantically as a human consumable fish that can be cooked by frying, boiling, roasting or grilling. The *iwak pipih lexeme* functions semantically as a human-consumed fish that can be cooked by dipping and making *empal*. Besides, it can also be made as crackers and *amplang*. *Iwak Jalawat lexeme* functions semantically as a human-consumed fish that can be cooked by frying, boiling, and dipping. *Lexeme iwak tembiring* functions semantically as a human consumption fish that can be cooked by frying and making salted fish.

Lexeme mambandan functions semantically as a fishing activity for a mother of *haruan* (snakehead fish) who guards her cubs (*bandan*) with two bamboo fishing rods and two baits. *Lexeme mamair* or *mangacar* functions semantically as a *haruan* (snakehead fish) fishing activity with a long bamboo rod while moving the fishing rod and bait.

4.2 Differences in the Fishery Vocabulary of the Hulu Dialect of Banjarese with Fishery Vocabulary of Other Regional Languages in Indonesia

The findings of this study are different from research from Sosiowati, Arka, Aryawibawa, and Widiastuti (2019, p.600) in terms of the vocabulary category of fishery. Sosiowati, Arka, Aryawibawa, and Widiastuti (2019, p.600) found that there are four subdomains of fisheries, namely fishery tools, fishery activities, fish names, and fisheries professions. Meanwhile, the findings of this study found five subdomains of fishery vocabulary, namely fishing tools and fish traps, fish places, fishing baits, fish names, and fishing activities. In addition, there is not a single fishery vocabulary that is the same between Loloan Malay and the Hulu dialect of banjarese.

The findings of this study are also different from the research findings from Sinaga, Simpen, and Satyawati (2020). In their research, Sinaga, Simpen, and Satyawati found

Fishing Gear Ecolexicon type nouns in the form of *bubu*, *doton*, *gobuk*, *hole*, *holom*, *oddor*, *rambang*, *sidua tali*, *jaring* (net), *solu*, and *doran*. Sinaga, Simpen, & Satyawati invented fishing gear Ecolexicon with rewording types such as *goli-goli* and *tahu-tahu*. In addition, Sinaga, Simpen, and Satyawati also found Fishing Gear Ecolexicon with verb types such as *mangenet*, *manggobuk*, *mangarsik*, *marsolu*, *martelong*, *mangarisris*, and *manaon*. The fishery vocabulary in Batak Toba language found by Sinaga, Simpen, and Satyawati is clearly different from that found by the research team. The fauna of Ecolexicon that lives in the waters of Lake Toba found by Sinaga, Simpen, and Satyawati include *paetan* (sepat fish), *mujahir*, *ihan* (*semah* fish), *nila* (tilapia), and *pora-pora*. The findings of the ecolexicon fauna are also different from the findings of this study.

The findings of this study are also different from the research findings of Fauzi and Iskandar (2021). Fauzi and Iskandar found the river ecolexicon in the Riau Malay text in the form of nouns, namely *kail* (hook), *pancing* (fishing rod), *jaring* (net), *lukah*, *pukat* (trawl), and *tanggok*. In addition, Fauzi and Iskandar also found nouns in the Riau Malay text in the form of *senggarek* fish, *baung*, *motan*, and *selais*.

The vocabulary of fisheries found in the Hulu dialect of Banjarese in the study is different from the research findings of Almos and Ladyanna (2019). In her research, Almos and Ladyanna found the lexicon of classical fisheries in the Minangkabau community in the form of nouns, namely *lapun*, *sasau*, *pantik*, *tamban*, and *papeh*. In addition, Almos and Ladyanna also found a classical fishery lexicon in the Minangkabau community in the form of verbs, namely *malapun*, *mamantik*, and *mamapeh*. There is not a single noun and verb in the classical fishery lexicon of the Minangkabau community that is the same as the vocabulary of fisheries in the Hulu dialect of Banjarese.

Based on differences with the findings of previous studies, it can be explained that fishery vocabulary in the Hulu dialect of Banjarese has a distinctive vocabulary. The specificity of the fishery vocabulary shows that the Hulu dialect of Banjarese has cultural wealth. Cultural knowledge through the richness of distinctive vocabulary is in line with the findings of Namaziandost, Tavakoli, and Izadpanah (2021). Namaziandost, Tavakoli, and Izadpanah found that cultural knowledge has a positive impact on vocabulary knowledge. The specificity of fishery vocabulary in the Hulu dialect of Banjarese will be maintained if the local population continues to maintain the preservation of the use of environmentally friendly fishing gear. This is in line with aspects of environmental wisdom or local wisdom (Arianto, Sayuti, & Efendi, 2021).

The inequality of fishery vocabulary in the Hulu dialect of banjarese with the vocabulary of fisheries in Loloan Malay, Batak Toba language, Riau Malay, and Minangkabau language shows that differences in geographical location are influential in vocabulary naming. The findings of this study make an important contribution to the development of dialect geography research.

5. CONCLUSION

Based on the results and discussion above, conclusions can be obtained, namely fishery vocabulary in the Hulu dialect of Banjarese consists of five types. The five types include (1) vocabulary of fishing gears, traps, and net, (2) vocabulary of fish containers, (3) vocabulary of fishing baits, (4) vocabulary of fish species, and (5) vocabulary of fishing activities. The vocabulary of fishing gears, traps, and net consists of (1) *tamburu* or *tampirai* or *kapalaan*, (2) *lukah walut*, (3) *lalangit*, (4) *lapak*, (5) *lukah*, (6) *sarakap* or *jambih*, (7) *hampang*, (8) *jabak baung*, (9) *pangilar*, (10) *pangilar biawan* and *sapat siamese*, (11) *kabam*, (12) *sarapang* or *sirapang*, (13) *haup* or *haupan* or *humbing* or *hahaup* or *susuduk* or *sususuk*,

(14) *kalang*, (15) *rimpa*, and (16) *tamba*. The fisheries vocabulary which related to the fish containers consist of (1) *ladung* and (2) *bungkalang*. The fisheries vocabulary related to fishing baits consist of (1) *anak wanyi*, (2) *karangga* or insects or *anak kakarangga*, (3) *ulat bumbung*, (4) *kararawai* or *kakarawai* or *anak kakarawai*, (5) *tabuan*, and (6) *kalut gatah*. Fishery vocabulary related to fish species is (1) *iwak tauman*, (2) *iwak pipih*, (3) *iwak jalawat*, and (4) *iwak tembiring*. Fishery vocabulary related to fishing activities, namely (1) *mambandan*, (2) *mamair* or *mangacar*. The thirty fishery vocabulary in the Hulu dialect of Banjarese consist of twenty-eight class nouns and two verb classes. The thirty fishery vocabulary in the Hulu dialect of Banjarese have semantic function.

Some traditional fishing gear vocabularies were not found and examined in Central and North Hulu Sungai regencies, including *salambau*, *rawai*, and *tampirai pintit*. The reason of why these vocabularies were not found and examined is that the location which the vocabularies were used is quite isolated from common community. It is located in the wide river and swamp area which are far away from the settlement. Therefore, further studies are needed to examine these vocabularies.

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APPENDIX

Table A. Data collection.

No.	Fishery vocabulary	Meaning	Function
1.	<i>sarakap or jambih</i>		

2.	<i>lapak</i>		
3.	<i>kalang</i>		
4.	<i>lukah</i>		
5.	<i>kabam</i>		
6.	<i>tamburu or tampirai</i>		
7.	<i>lukah walut</i>		
8.	<i>hampang</i>		
9.	<i>haup</i>		
10.	<i>jabak baung</i>		
11.	<i>sarapang</i>		
12.	<i>rimpa</i>		
13.	<i>lalangit</i>		
14.	<i>pangilar</i>		
15.	<i>pangilar biawan and sapat siam</i>		
16.	<i>tamba</i>		
17.	<i>ladung</i>		
18.	<i>bungkalang</i>		
19.	<i>kararangga</i>		
20.	<i>tabuan</i>		
21.	<i>anak wanyi</i>		
22.	<i>kalut gatah</i>		
23.	<i>kararawai</i>		
24.	<i>ulat bumbung</i>		
25.	<i>tuman</i>		
26.	<i>lais tembiring</i>		
27.	<i>pipih</i>		
28.	<i>jalawat</i>		
29.	<i>mamair</i>		
30.	<i>mambandan</i>		
31.	<i>salambau</i>		
32.	<i>rawai</i>		
33.	<i>tampirai pintit</i>		



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A Semantic Analysis of the Fishery Vocabulary in the Hulu Dialect of Banjarese

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Abstract

This study aimed at examining the fishery vocabulary in Hulu dialect of Banjarese (upper river dialect) at Central and North Hulu Sungai Regencies with semantic analysis. This study used lexeme theory from Kreidler (2002), Barcroft et al. (2011), and Spencer (2017) to examine lexemes. This study also used lexical meaning theory from Riemer (2010), Stringer (2019), and Nordquist (2019) to examine lexical meaning, and grammatical meaning theory from Nordquist (2020) and Feist (2022) to examine grammatical meaning. Moreover, this study also used the theory of semantic roles from Gildea and Jurafsky (2002) and Jurafsky and Martin (2020) to examine semantic functions. Data collection techniques were carried out by observation, interviews and recording. The data analysis used the model of qualitative research by Riemer (2010) and Busetto et al. (2020). The results showed that there are 30 fishery vocabulary in Hulu dialect of Banjarese, which consists of 16 lexemes of fishing gears, traps, and net, 2 lexemes of Fish Containers, 6 lexemes of bait for fishing fish, 4 lexemes of fish species, and 2 lexemes of fishing activities. The thirty fishery vocabulary in the Hulu dialect of Banjarese consist of 28 lexemes having lexical meanings and 2 lexemes having grammatical meanings. All of the thirty fishery vocabulary in the Hulu dialect of Banjarese have semantic function. The results of this study have theoretical implications for the development of the Hulu dialect of Banjarese. The results of this study also have practical implications for the importance of inventorying and documenting fishery vocabulary in the Hulu dialect of Banjarese in the form of a pictorial dictionary.

Keywords: Fishery vocabulary, Hulu dialect of Banjarese, lexemes, meaning, semantics.

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1. INTRODUCTION

Banjarese is used in Central, East, and South Kalimantan (Kawi, 2002, p. 7; Kawi, 2011, p. 2). This language is spoken in four provinces, including South, Central, East, and North Kalimantan, though it is also found in Tembilahan (Riau) and Sabak Bernam (Malaysia) (Kawi, 2002, p. 7). Banjarese is a Malay dialect with a substantial lexical influence from Javanese and East and West Barito's local languages (Adelaar, 2021, p. 82). Precisely, it consists of three dialects, including the Kuala (downriver), Hulu (upper river), and Bukit (Kawi, 2002, p. 170).

In Central and North Hulu Sungai Regencies, the community speaks Banjarese Hulu (upper river dialect). The fishery vocabulary is endangered in both regencies because they infrequently use traditional bamboo fishing tools, replacing them with wire, netting or nets, and nylon. The reduced use of traditional bamboo fishing tools has influenced the extinction of the vocabulary in the community. This is based on the Sapir-Whorf Hypothesis or linguistic relativity which states that there is a strong connection between a speaker's language, culture, and mind. In the process of language, it is proved that a person's conditions and culture greatly influence the language used in daily communication. The cultural patterns of a society, according to this hypothesis, are able to construct clauses so as to provide variations in information. This study attempted to identify and classify the fishery vocabulary to avoid extinction. Central and North Hulu Sungai Regencies consist of residential areas around the river. This study focused on the residential housing on both sides of the road built on watery soil, where the locals traditionally catch and rear fish, keep their fishing gear, and cultivate around their houses.

Previous studies did not examine fishery vocabulary in these regencies, including Prasetyo (2006), Prasetyo (2008), Rais et al. (2018), and Rafiek (2021). North Hulu Sungai Regency consists of *hampang*, *pengilar*, *lukah*, *luntak*, *rengge*, and nylon wire fishing gears that the community use to catch river fish, including *biawan*, snakehead, *kapar*, *karandang*, *saluang*, *betok*, *sepat*, *baung*, and *lais* (Prasetyo, 2006). Furthermore, Prasetyo (2008) found six fishing gear, including *hampang*, *pengilar*, *lukah*, *luntak*, *rengge*, and wire. Several fish species were found in the Panggang Lake fisheries reserve, such as snakehead fish, *toman*, *sepat*, and *tambakan* (Prasetyo, 2008). Some younger generations do not know the fishing gears and fish species. Rais et al. (2018) found 11 types of fishing gear grouped into four, namely hook and line (buoy fishing line and *rawai baung*), pot trap (*lukah baung*, *jabak baung*, *tampirai*, and *tamba seluang (kabam)*), barrier trap (*hampang padang*, *selambau kasa*, and *selambau sungai*), and gill net (*lalangit* and *rengge*). According to Rafiek (2021), several fishery-related vocabulary includes *buluh*, *keli*, and *ikan kembung* (pufferfish). Furthermore, *Buluh* is the bamboo material for fishing tackle or rods, while *Keli* is a fish's name. *Ikan kembung* or pufferfish grows such a ball when rubbed. Some younger generations do not know or have heard these fishery vocabulary. Therefore, this study will maintain the vocabulary sustainability for the present and future generations. The fishery vocabulary is invaluable cultural treasure and history, specifically the cultural development of the community living and interacting with rivers, lakes, and other wetlands.

The difference between this study and the studies by Prasetyo (2006), Prasetyo (2008), Rais et al. (2018) is that those studies merely examined the use of traditional fishing gear and its catch. The research locations of Prasetyo (2006), Prasetyo (2008), Rais et al. (2018) were only in the Sambujur river and Danau Panggang District, meanwhile this study had two regencies. Rafiek's research (2021) was also different from this study because the study only examined the names of three vocabulary of Banjarese related to fisheries in general. While this study specifically examined the vocabulary of fisheries in Hulu Sungai Tengah and Hulu

Sungai Utara regencies which are the location of the speakers of the Hulu dialect of Banjarese. Based on the differences from the above studies, it can be formulated the problem of this study, namely how is the fishery vocabulary in the Hulu dialect of Banjarese? What is the lexical and grammatical meaning of fishery vocabulary in the Hulu dialect of Banjarese? What is the semantic function of fishery vocabulary in the Hulu dialect of Banjarese?

The term lexeme was introduced by Lyons (1977). A lexeme is a minimal unit that can take part in a reference or predicate. All lexemes of a language are lexicons of language (Kreidler, 2002, pp.50-51). Lexeme, lexical units, and lexical items are interchangeable terms. They all defined as 'items which function as a single unit of meaning, regardless of the number of words they contain' (Barcroft et al., 2011, p.573).

Lexeme as a complex representation that connects meaning (singular) with a collection of word forms (or, being very strict, connects meanings with a series of grammatical words, which are then associated with the corresponding form of the word) (Spencer, 2017, p.212). Based on Spencer's view, it can be seen that lexeme is a word that has a single meaning.

1.1 Meaning in Semantics

1.1.1 Lexical meaning

Lexical semantics deals with aspects inherent in the meaning of words and semantic relationships between words, as well as the ways in which the meaning of words is related to syntactic structures (Stringer, 2019). Lexical semantics is the study of the meaning of words (Riemer, 2010, p.21). Lexical meaning refers to the sense (or meaning) of a word (or lexeme) as it appears in the dictionary. It is also known as semantic meaning, denotative meaning, and central meaning (Nordquist, 2019). A lexical meaning is a meaning that is based on the actual word (the actual meaning), and has a fixed nature that means it is not related to the context of the sentence. This meaning itself can be found in dictionaries, due to its fixed and original nature, in the absence of any special meaning or interpretation. So, a lexical meaning is a meaning obtained from a root word/base. A lexical meaning is the actual meaning contained in a word and that meaning has been contained in a dictionary.

1.1.2 Grammatical Meaning

Grammatical meaning is the meaning of content (Feist, 2022, p.104). Grammatical meaning shows the listener how to construct the meaning of speech from its parts (Feist, 2022, p. 105). Grammatical meaning consists of a procedure that composes the content of an utterance (Feist, 2022, p. 106). Based on Feist's opinion, it can be seen that grammatical meaning is the meaning contained in a spoken grammar.

Grammatical meanings are meanings that are conveyed in sentence by word order and other grammatical signals. Grammatical meaning is also called structural meaning (Nordquist, 2020). Grammatical meaning is a meaning that exists due to grammatical activity in the form of duplication, modification, affixation or transformation of word forms. Grammatical meanings are meanings obtained from words that have received affixation as well as words that undergo morphophonemic and dredging processes. Grammatical meaning is the basic meaning of a word that turns into a new meaning. The new meaning is present because of the grammaticalization process (repetition, repetition of words, compounding of words) that occurs in the word, so that the word undergoes a change in meaning as well as its form.

1.2 Semantic Function

The semantic function is also called the semantic relationship or semantic role, which is filled by the constituents of the sentence in the semantic frame. Semantic functions are also given input sentences, target words and frames. Meanwhile, the system labels constituents with abstract semantic roles, such as Agent or Patient or domain Specific semantic roles such as Speaker, Message, and Topic (Gildea & Jurafsky, 2002). Based on the opinion of Gildea and Jurafsky it can be seen that the semantic function consists of an Agent or Patient or a domain of specific semantic roles such as Speaker, Message, and Topic.

Semantic roles can be defined at a meaningful level, for example, that the verb send and receive will share semantic roles (Gildea & Jurafsky, 2002). This opinion of Gildea and Jurafsky can be interpreted that the semantic function can be known from the function of the verb which has a semantic role. The role of semantics expresses the role that the arguments of the predicate are taken in an event (Jurafsky & Martin, 2020, p. 373). The term semantic role shows all sets of roles, both small and large (Jurafsky & Martin, 2020, p. 374).

2. METHODS

2.1 Research Approach

This study employed a qualitative approach. The qualitative approach is oriented towards the analysis of concrete cases in their temporal and local specificities, and starting from the expression and activities of people in their local contexts (Flick, 2009, p. 21). Flick's opinion on this qualitative approach is very appropriate to examine fishery vocabulary in Hulu dialect of Banjarese which is also locally specific, spoken and carried out by residents or informants in a local context.

2.2 Research Participants and Location

There were 23 informants who were chosen purposively. Those participating in the study met the following criteria: (1) indigenous Banjar tribe community with knowledge of the fishery vocabulary and terms, (2) permanent residents in the study location, (3) male and female residents aged 25-70, (4) having an articulator or speech apparatus, including teeth in good condition (5) being able to speak clearly, (6) understanding the meaning and function of fishery vocabulary and terms in their area, and (7) fishing rods, traps, and bait sellers.

Based on the criteria above, the informants chosen included Nln, Lmh, and Apn living in Danau Caramin Village from Central Amuntai Sub-district, Rkh in Halat Village, Sdn and Up in Tapus Dalam Village, Sungai Pandan Sub-district, and Slh in Pinang Habang Village. The fish traps sellers used as informants consisted of Mra in the Amuntai market, HU, and Abn in the Amuntai handicraft market. HS in Amuntai. The fishing bait sellers included Rwt and MR in the Amuntai market and Mar in Teluk Masjid Village. Moreover, NN was a fish seller at the Amuntai market and Zdn in Binjai Pirua and Kasarangan Villages. Jrn and Rsk were from Pinang Habang and Pasar Senen Amuntai villages. Lastly, Srp, Ysr, and HS were from Amuntai, Arb in Baru, and Msr in Danau Panggang sub-district. They are fishermen at the research site who are encountered and used as informants because they know the vocabulary of fisheries in the Hulu dialect of Banjarese.

2.3 Data Collection

Data collection was carried out by observation, interview and recording techniques. This is in accordance with the data collection techniques proposed by Flick (2009). Flick (2009) mentioned that verbal data collection can be done with interviews, observations, and visual data in the form of videos. Flick's opinion was reinforced by Mason (2002) and Creswell (2014). Mason (2002) states that qualitative data collection techniques can be carried out by interviews, observations, and the use of visual methods. Creswell (2014) also states that qualitative data collection techniques can be carried out by observation, interviews, and audiovisual materials. The observation technique was carried out by observing the use of fishery vocabulary in the Hulu dialect of Banjarese in speech and the use of fishery tools. Interview techniques were conducted by interviewing and recording the informants and their utterances with a mobile phone at the research site. Furthermore, the interviews asked whether they knew and used the fishery vocabulary in their daily lives, as well as whether young speakers know and recognize the fishery vocabulary. The results of the interview video are viewed and reviewed again after the recording to be transcribed. After the data is transcribed, it is then analyzed and discussed with reference to the Banjarese-Indonesia dictionary.

The data were collected through interviews and live video recordings in the field, including Danau Caramin Village (North Hulu Sungai Regency), Halat (border of Central and North Hulu Sungai regencies), Sungai Buluh (Central Hulu Sungai Regency), Tapus Dalam (River Pandan Sub-district, North Hulu Sungai District), Amuntai market and handicraft market, Pinang Habang (Central Amuntai Sub-district, North Hulu Sungai Regency), Teluk Masjid (Sungai Pandan Alabio Sub-district, North Hulu Sungai Regency), and Binjai Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency.

The interviews consisted of 23 informants. The community interviews directly asked whether they understood or were familiar with traditional fishery vocabulary. Those who answered yes were asked whether they use the traditional fishery vocabulary. Those who agreed were asked whether the fishery vocabulary have any objects. The interview ended when they answered no, whereas the team took photos and videos when they answered yes and asked how to use the fishing gear.

2.4 Data Analysis

The data analysis used the data analysis process adopted from a model of Qualitative research by Busetto et al. (2020). This data analysis process began from stating research questions, research design, data collection, data analysis, and making a research report (Busetto et al., 2020, p. 2). If the gained data were not sufficient yet, then the researcher may recollect the data to analyze (Busetto et al., 2020, p. 2).

Based on the data analysis process from Busetto et al., data analysis was carried out by analyzing verbal data in the form of fishery vocabulary in the Hulu dialect of Banjarese. The data was analyzed by looking at and listening back to the interview results in the recorded video. Based on the results of the interview with the informants, each fishery vocabulary in the Hulu dialect of Banjarese was discussed.

Data analysis of this study uses semantic analysis. The semantic analysis step used in this study is semantic analysis by Riemer (2010). There are three steps in Riemer's semantic analysis step, namely (1) the initial vocabulary data is identified and described, (2) new words are explained and paraphrased, and (3) translate from one language to another to indicate their meaning (Riemer, 2010, p. 6). The data was then reduced, presented, and conclusions are drawn sequentially.

3. RESULTS AND DISCUSSION

3.1 Types of Fishing Gears, Traps, and Net Vocabulary in Hulu Dialect of Banjarese

3.11 *Tamburu* or *Tampirai* or *Kapalaan* lexeme

Tamburu or *tampirai* or *kapalaan* lexeme is a fish device made of bamboo in the shape of a heart or wire in the shape of a box. *Tamburu* or *tampirai* or *kapalaan* lexeme made of bamboo has a larger size and is higher than *kabam* (will be explained in 3.1.11). *Tamburu* or *kapalaan* lexeme is more often used by speakers of the Hulu dialect of Banjarese than *tampirai*. *Tampirai* lexeme is called *sengirai* lexeme in Malay. In this case there is a difference in the first and second syllables between *tampirai* lexeme in Hulu dialect of Banjarese and *sengirai* lexeme in Malay. *Tamp* on *tampirai* lexeme becomes *seng* on *sengirai* lexeme in Malay. *Tampirai* lexeme has similar forms and similarities in meaning with *sengirai* lexeme in South Sumatra and *sempirai* in Riau. Especially with *sempirai* lexeme in Riau, *tampirai* lexeme differs only in the use of the initial consonant *t* and the vowel *a* which is the initial consonant *s* and the vowel *e* in the *sempirai* lexeme.

Lmh and Nln stated that residents use *tamburu* to catch *sepat* and *sepat siam* fish. Furthermore, it is made of wire, hence, called wire *tamburu*. The observations in Danau Caramin Village showed that the commonly used *tamburu* is made of wire with a side of bamboo blades. *Tamburu* is used to catch small *sepat* fish and it is called *tampirai* in Banjarmasin city and Banjar regency.



Figure 1. *Tamburu* in Danau Caramin Village, North Hulu Sungai Regency.

Tamburu is used in a river to trap fish and made of wire with bamboo blades in Danau Caramin and Halat Villages. According to Rkh in Halat Village, it is also called *tamburu sapat* used to trap *sepat* fish. Furthermore, Up in Tapus Dalam Village stated that it is called a wire *tamburu* and traps small fish.

Abn from Alabio stated that they call *tamburu* or *kapalaan*, which is made of bamboo and sold at the Amuntai handicraft market every Thursday morning. Mra, a fish trap trader at the Amuntai market, calls it a *tamburu* and sells the bamboo drums higher than regular drums. Even if it is sold in the market, based on observations in the field, the *tamburu* made of bamboo is no longer used by the community at the research site. *Tamburu* that is still widely used is a *Tamburu* made of wire.



Figure 2. *Tamburu* or *Tampirai* or *Kapalaan* at the Amuntai handicraft market.

Tamburu, *tampirai*, or *kapalaan* are fish traps made of rattan, bamboo blades, or pendant wire. Furthermore, the box-shaped fishing gear is also made of wood, with the middle part as the entrance to trap fish.

Tamburu, *tampirai*, or *kapalaan* are used to catch *sepat*, *saluang*, catfish, and *kapar*. *Manampirai* involves installing *tampirai* to catch or trap fish. It is a traditional fishing tackle made of bamboo blades or pendant wire, with a heart shape or amor when viewed from above. It has a narrow gap at the front as a fish entrance and is a permanent trap.

The observations showed that *tamburu*, *tampirai*, or *kapalaan* made of pendant wire is box-shaped, while the rattan or bamboo is heart shaped, all meant to trap fish. Furthermore, most residents use *tamburu*, *tampirai*, or *kapalaan* made of wire instead of bamboo blades because bamboo raw materials are difficult to obtain, and the making experts are limited or few.

3.1.2 *Lukah Walut lexeme*

Lukah walut lexeme is an eel trap made of bamboo. The naming of *lukah walut* is based on its function to trap eels. *Lukah walut* lexeme is called *bubu belut* lexeme in Malay. So, it is not the same in terms of naming between *lukah walut* lexeme in Hulu dialect of Banjarese and *bubu belut* lexeme in Malay. *Lukah walut* is used to catch eels, and according to Lmh, Nln, and Apn in Danau Caramin Village, it is made of wire and bamboo blades. Apn stated that it involves covering the top with a plastic bottle and the bottom with a trap, preventing the fish from escaping. Fishing using this gear is called *malukah*.

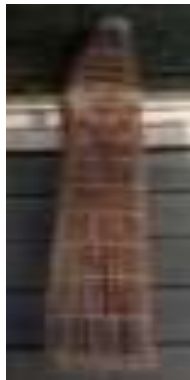


Figure 3. *Lukah Walut* made of bamboo blades in Danau Caramin Village, North Hulu Sungai Regency

Lukah walut is an eel trap gear made of bamboo blades and wire, with the top and bottom covers used to prevent the trapped eel from escaping.

3.1.3 *Lalangit lexeme*

Lalangit lexeme is a fish trap made of bamboo and nylon nets that are made and used horizontally or stretched. According to Lmh, Nln, and Apn in Danau Caramin Village, *Lalangit* is used to catch *papuyu (betok)*, *sepat*, and *sepat siam* fish. It is made of bamboo blades with the thread or nylon stretched out and rocked with bait. Fishing using the *lalangit* is called *malalangit*.



Figure 4. *Lalangit* in Danau Caramin Village, North Hulu Sungai Regency

Lalangit is made of transparent and smooth nylon polyethylene with a 1.5-2 inches mesh sized 1 m x 0.8 m. This fishing gear specially catches *betok*, by placing it at an angle near the water surface (Azizi & Wahyudi, 2001, p.74).

3.1.4 *Lapak lexeme*

Lapak lexeme is a *haruan* fishing rod made of short bamboo sticks and nylon and hooks. The naming of *lapak* is based on fish anglers fishing while sitting in a buttocks or sitting directly on the ground. *Lapak* lexeme is a fishing nylon gear with a handle made of small bamboo rods baited by frogs. It is used by the Danau Caramin Village residents to catch snakehead fish by moving the baby frog bait in or on the water surface. According to Lmh, Nln, and Apn, it is made of small bamboo sticks with nylon hooks baited with frogs to catch snakehead fish. This fishing activity using *lapak* is called *malapak*.



Figure 5. *Lapak* in Danau Caramin Village, North Hulu Sungai Regency

The *lapak* uses a baby frog as bait called a *anak lalak* (*lalak* child), *kurat*, *bancet*, or tiny frogs. This *malapak* is mainly conducted by the boys in Danau Caramin, Halat, and Sungai Buluh Villages because the bamboo rods are short and easy to carry 5-10 *lapak* at once.

3.1.5 *Lukah lexeme*

Lukah lexeme is a fish trap device made of bamboo slats woven in such a way shaped like a missile or torpedo. *Lukah* lexeme is also given a *handut* (*injap*) in the middle so that the fish cannot come out after being trapped. *Lukah lexeme* is called *bubu lexeme* in Malay. So, it is not the same naming between *lukah* lexeme in Hulu dialect of Banjarese and *bubu* lexeme in Malay. According to Rkh in Halat Village, *lukah* traps *haruan*, *papuyu*, tilapia, *sepat*, *sepat siam*. It is a bamboo river fish trap widely used by Central and North Hulu Sungai Regency residents.



Figure 6. *Lukah* in Halat Village

According to Slh from Pinang Habang Village, Central Amuntai Sub-district, *lukah* traps *haruan*, *sapat siam*, *papuyu*, and *biawan* fish. It is commonly made of bamboo in Halat and Pinang Habang Villages.

3.1.6 *Sarakap or Jambih lexeme*

Sarakap lexeme in Hulu dialect of Banjarese is called *sekap* or *serkap* lexeme in Malay. In this case there are differences in the mention or naming of the initial syllables between the two languages. The first and second syllables of *sara* pada *sarakap* in Hulu dialect of Banjarese turn into one syllable *se* on *sekap* or *ser* on *serkap* in Malay. *Sarakap* lexeme is a fish trap stuck into the water touching the ground, preventing the fish from escaping and the fishermen catch it by hand through the top of the open *sarakap*. This gear is made of bamboo and rattan, with a sharp tip of the bottom bamboo blade that firmly embeds into the ground. *Sarakap* catches large fish in the rice fields, such as *sepat*, *papuyu* (*betok*), and *haruan* (snakehead).

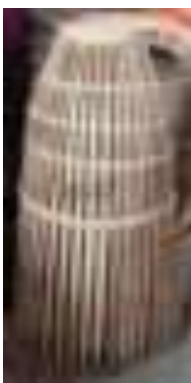


Figure 7. *Sarakap* sold at Amuntai Market.

Up, in Tapus Dalam Village, explained that *sarakap* is rarely used because of the deep water in the swamp behind his house, which reaches an adult's neck. This gear is used in shallow water where the fish is seen from the surface. According to Abn at Alabio, in Amuntai, it is also known as *Jambih*, a tool that ambushes fish (Suryadikara et al., 1984, p.136).

3.1.7 *Hampang lexeme*

The reflection of etimon Proto Austronesian=PAN in Banjarese for *hampang* (*empang*) is **ampaŋ* (Kawi et al., 1993, p. 16). *Hampang* or *empang* has a reflection of etymon Proto Austronesian in Banjarese, namely **ampaŋ* (Kawi et al., 1993, p. 71). *Hampang* lexeme is a fishing device plugged into the bottom of the water to direct the fish into the trap. It is made from woven bamboo blades such a *lampit* (bamboo mat). According to HU from Alabio, it is also called *tampirai* with soft bamboo materials. The observations showed that the residents rarely use *hampang* to direct fish to *tamburu* or *kapalaan* in Central and North Hulu Sungai Regencies.



Figure 8. *Hampang*.

3.1.8 *Jabak Baung lexeme*

Jabak baung lexeme is a gear that traps *baung* fish made of fresh green bamboo. HU from Alabio, who trades at the Amuntai handicraft market every Thursday, stated that *Jabak* means trap (Suryadikara et al., 1984, p. 130). *Jabak baung* in the pasar sabtu village, Sungai Tabukan District, Hulu Sungai Utara Regency is called *ringkap baung* or *kurihing*.



Figure 9. *Jabak Baung*

The naming of *jabak baung* is based on its function as a tool to trap *baung* fish. *Jabak* in Hulu dialect of Banjarese means trapping in Indonesian, while *baung* is *baung* fish (*Mystus Nemurus*).

3.1.9 *Pangilar* lexeme

Pangilar lexeme is called *kemilar* lexeme in Malay. In this case there is a difference between the mention of *pangilar* in Hulu dialect of Banjarese and *kemilar* in Malay. The *pangilar* lexeme in Hulu dialect of Banjarese differs from the first and second syllables with the *kemilar* lexeme in Malay. The first and second syllables of *pangi* on *pangilar* become *kemi* on *kemilar* in Malay. *Pangilar* lexeme is a rattan gear for trapping tilapia, catfish, and other fish. According to HU, the word *pangilar* comes from the basic word *kilar* which means to glance, while the lexeme *pangilar* means the person who is glancing. *Pangilar* in this context means is a fishing device made when the maker glances at others. *Pangilar* is the name of a fishing gear (Hapip, 2008, p. 134).



Figure 10. *Pangilar*

3.1.10 *Pangilar* for *Biawan* and *Sepat Siam* lexeme

Pangilar for *Biawan* and *Sepat Siam* lexeme is special gear for trapping *Biawan* and *Siam* fish. The designation of *Pangilar* for *Biawan* and *Sepat Siam* lexeme is based on its function of trapping *biawan* and *siamese sepat*s. *Pangilar* for *Biawan* and *Sepat Siam* lexeme is called *kemilar sepat* in Malay. According to HU, *Pangilar biawan* and *sepat Siam* are rarely seen or used by the residents and only sold in the market.



Figure 11. *Pangilar* for *Biawan* and *Sapat Siam*

3.1.11 *Kabam* lexeme

Kabam lexeme is a fish trap tool for trapping *saluang*, shrimp, and *siamese sepat* fish. *Kabam*, which functions as a *saluang* fish trap tool, was proposed by Aminah (2015). HU and Abn provided information about *kabam*. HU stated that his *kabam* was sold out, while Abn stated that it is heart-shaped such a bamboo *tamburu*, *tampirai*, or *kapalaan* with an open top and is small in size. Furthermore, Abn explained that it traps shrimp similar to *saluang* fishing gear (Hapip, 2008, p. 72). Based on HU, Abn, and Hapip's Banjarese dictionary, *kabam* traps shrimp and *sepat siam*.

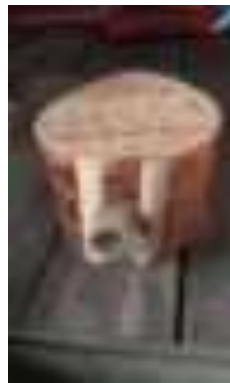


Figure 12. *Kabam*

The field observations showed that the current *kabam* is made from wire instead of bamboo blades because bamboo is difficult to obtain and the limited traditional makers.

3.1.12 *Sarapang* or *Sirapang* lexeme

Sarapang or *sirapang* lexeme is called *serampang* in Malay. This suggests that the lexeme of *sarapang* or *sirapang* undergoes the absorption of the consonant *m* on the second syllable and the change in the sound of the vocal *e* to *a* in the first syllable. *Sarapang* or *sirapang* lexeme is a fishing gear which has a form of four-eyed spear. *Sarapang* or *sirapang* can be used as a fishing gear by formerly attaching it to a long tipless bamboo as a handle. After *Sarapang* or *sirapang* is being attached to the long tipless bamboo, then it is used to spear the fish. The fish that had been speared will immediately sticks into the sharp corner of the eye of *sarapang* or *sirapang*. *Sarapang* or *sirapang* has four-eyed spear which consists of three-eyed spear outside and a sharp one-eyed in the center. *Sarapang* or *sirapang* can be

used to spear any kind of fish. Furthermore, fishing with *sarapang* or *sirapang* is called *manyarapang* or *manyirapang*.



Figure 13. *Sarapang* or *Sirapang*

The naming of *sarapang* or *sirapang* is based on more than one spearhead used to spear fish. The function of the four spear eyes is to ensure that the fish that is speared will be directly firmly speared and cannot break free again.

3.1.13 *Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk lexeme*

Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk lexeme is a fishing net formed as a large *tangguk* (basket) and attached to bent bamboo rods. It catches various types of fish in rivers, including big fish such as *baung*, catfish, flatfish (*belida*), and *jelawat*. Furthermore, it is widely used in Pasar Senen Amuntai Village.



Figure 14. *Haup, Haupan, Humbing, Hahaup, Susuduk, or Sususuk*

3.1.14 *Kalang lexeme*

Kalang lexeme is a fish trapping device to be installed blocking the edge of the river so that fish coming from upstream to the estuary will be trapped in it. It looks like a *lukah* but it is larger. According to HS in Amuntai, *kalang lexeme* is a larger marine *lukah* (fishing trap). It is tied by the river's edge to trap fish, such as *jelawat* and flatfish (*belida*). HS uses a long bamboo stick and pulls the tie to lift the *kalang* to the surface, immediately lowering the gear back to the river when no fish is caught.



Figure 15. *Kalang*

3.1.15 *Rimpa lexeme*

Rimpa lexeme is a fish trap net placed at the bottom of the river based on the pond or river size. It is spread out in the riverbed and used to catch a large number of fish when the *Rimpa* is lifted. It is left for a certain period and lifted by many people to see and take the trapped fish. The findings showed that it is used by the residents in Pulau Tambak Village, South Amuntai Sub-district, North Hulu Sungai Regency.



Figure 16. *Rimpa*

3.1.16 *Tamba lexeme*

Tamba lexeme is a large prawn trap used in Baru Village, Danau Panggang Sub-district, North Hulu Sungai Regency. It is tied to a bamboo or wooden stick and put on the riverbed. Before it is put on the riverbed, small coconut slices were put in it as a bait. It is left for a certain period then lifted to see the catch. When large prawns are trapped, they are taken immediately, whereas the bait is replaced or placed back into the riverbed when there is no catch.



Figure 17. Tamba

3.2 Types of Fish Containers Vocabulary in Hulu Dialect of Banjarese

3.2.1 Ladung lexeme

Ladung lexeme is made of thin bamboo blades woven such a basket, which holds the trapped fish. It has an open-top to insert easily or place fish and is sold at the Amuntai market. However, it is rarely used by Central and North Hulu Sungai Regencies residents.



Figure 18. Ladung sold at Amuntai market

3.2.2 Bungkalang lexeme

Bungkalang is a *bakul* (from wood-bottomed bamboo square/round, the top is round with a rattan frame or bamboo) (Hapip, 2008, p. 20). According to Abn from Alabio, *Bungkalang* lexeme is a fish basket also called *ladung* in Nagara. According to Mra, a bamboo fishing gear trader at the Amuntai market, it is a fish box cage made of bamboo slats. *Bungkalang* in Karatungan village, Limpasu District, Hulu Sungai Tengah Regency is called *dungkring*.



Figure 19. Bungkalang

3.3 Types of Fishing Bait Vocabulary in Hulu Dialect of Banjarese

3.3.1 Anak Wanyi lexeme

The honeybee in PMP=Proto Malayo Polynesia is **wañi* (Zorc, 1994, p. 554). *Wanyi* in Proto–Malayo–Polynesian (PMP), and Proto–Western Malayo–Polynesian (PWMP) are **wani* 'honey bee' (Blust, 2002, p.123). In ProtoAustronesian (PAN) is **waNu* (Blust, 2002, p. 123). Honeybee in the Polynesian Proto Malayo is **wani* (honeybee sp.) (Blust, 2001, p.37). According to Rwt, a fish bait seller at the Amuntai market, *anak wanyi* lexeme is a bait for *papuyu* fish. It is sold with their nests which had been cut into small pieces. Furthermore, *Wanyi* in Banjarese means bee in Indonesian.



Figure 20. *Anak Wanyi* used as bait for *papuyu* fish

Mar, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio confirmed this bait as honey bees.

3.3.2 *Karangga*, *Insect*, or *Anak Kakarangga* lexeme

Karangga or insects or *anak kakarangga* lexeme come from the Javanese kuna, i.e. *kararanga*. *Kararanga* is a kind of red large tree ants (Zoetmulder & Robson, 2006, p. 462). *Anak karangga* are white-and-white *kerangga* saplings. *Karangga* is a type of ant and has a rather large body and red. *Karangga* is called *kroto* or ant *rangrang* in Javanese.

According to Rwt, a fishing bait seller at the Amuntai market, insects are used as a bait for *papuyu* (*betok*). Furthermore, she referred the *karangga* as *anak karangga* lexeme.



Figure 21. *Karangga* or insects sold at the Amuntai market

Kararangga lexeme is an insect, including ants or clams, used as whitebait (Suryadikara et al., 1984; Hapip, 2008).

3.3.3 *Ulat Bumbung* lexeme

The caterpillar comes from the ancient Javanese language, namely *wulat* (Zoetmulder & Robson, 2006, p. 1324). *Hulat* is also derived from the ancient Javanese language, i.e. *wulat* (Zoetmulder & Robson, 2006, p. 366). The *Bumbung* lexeme is tubes (bamboo), perian, vessels, reeds (Poerwadarminta, 2007, p.188). *Bumbung* comes from the ancient Javanese language, *buṅbuṅ* (Zoetmulder & Robson, 2006, p. 142). *Buṅbuṅ* is a roof or bamboo tubes used as containers of water, sap, and so on (Zoetmulder & Robson, 2006, p. 142). The *bumbung* is pieces of bamboo shavings (Mangunswito, 2009, p. 313). Caterpillars or *hulats*

in Reflections on Proto Austronesian etymon in banjarese is **ulad* (Kawi et al., 1993, p. 26). Bumbung in The Hesperonesian Proto (Western Austronesian)=PHN **buŋ+buŋ* is a perforated bamboo stick (Zorc, 1994, p. 574).

Ulat Bumbung lexeme is bamboo caterpillars or larvae in bamboo stems sold in small bamboo strips covered with paper or banana leaves. The bamboo pieces with caterpillars are removed and pounded on a board or ground to remove the caterpillars.



Figure 22. *Ulat bumbung* when removed from bamboo.

According to Rwt, *ulat bumbung* is used to fish snakehead or *haruan*. Furthermore, it is sold by MR at the Amuntai market.

3.3.4 *Kararawai* or *Kakarawai* lexeme

Karawai lexeme is a kind of bee (which makes a nest out of the ground in houses) (Hapip, 2008, p. 83). Kerawai lexeme is a wasp stingers whose nests are made from the ground (Departemen Pendidikan Nasional, 2008, p. 677).

Kararawai lexeme is larvae and beehives used as bait. Some residents mentioned it as a wasp larva used as fishing bait for *papuyu* (*betok*) and *haruan* (snakehead). In the Central Hulu Sungai Regency, the bee and wasp larvae bait are *iruan* and *kararawai*, respectively. The residents seek and find *Kararawai* in the midrib of the palm tree.

According to Mar, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency, is called *Anak kakarawai* or *kakarawai*.



Figure 23. *Kararawai* or *Anak Kakarawai*

3.3.5 *Tabuan* lexeme

Tabuan lexeme in Tae' language (WMP) is a type of wasp that makes its nest in dry wood in Proto Malayo Polynesia=PMP **tabuqan*. *Tabuan* is a *penyangat* (Stokhof & Almanar, 1986, p.25). In Proto-Western Malayo-Polynesian (PWMP) is **tabuqan* 'wasp sp.' (wasps, stingers, wasps) (Blust, 2002, p. 123). The reflection of Proto Austronesian etymon=PAN for bees is *tabuan* (Kawi et al., 1993, p.17). Droning creature (bee) has a reflection of Proto Austronesian etymon in Banjarese, namely **tabuh/an* and reflection in

Banjarese, namely *tabuan* (bee) (Kawi et al., 1993, p. 38). Hornet (bee) has a reflection of Proto Austronesian etymon in Banjarese, namely **tabuan* (Kawi et al., 1993, p. 56).

According to Mar, *tabuan* lexeme includes bigger bees and nests than *kakarawai* used as a bait for *haruan* or snakehead.



Figure 24. *Tabuan*

Tabuan lexeme are bees or stingers (Hapip, 2008, p. 177). In Banjarese, it means bees with an etymon reflection PAN = Proto Austronesian, namely *tabuan* (Kawi et al., 1993, p. 17).

3.3.6 *Kalut Gatah* lexeme

According to Mar, *kalut gatah* lexeme is a fishing bait for *papuyu* or *betok*, with insects or *anak kakarangga* mixed with rubber latex.



Figure 25. *Kalut Gatah* sold in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency

Kalut gatah is made from *anak kakarangga* mixed with rubber latex, a little cooking oil, and lime juice. It can be stored in the refrigerator to last longer. Furthermore, it can be used as fishing bait because it can be made smaller and mixed with *anak Kakarangga* to attract fish.

3.4 Types of Fish Vocabulary in Hulu Dialect of Banjarese

3.4.1 *Iwak Tauman* or *Tuman* lexeme

Iwak Tauman or *tuman* lexeme is a type of fish with a larger body size, different colors, and patterns than the *haruan* (snakehead fish). It is believed to be endangered because it is rarely found in its natural habitat such as rivers and swamps using fishing rods and traditional

gear. The observations showed that it is currently cultivated inside cages in Central and North Hulu Sungai Regencies.



Figure 26. *Tauman* or *tuman* fish sold at Amuntai market

Iwak tauman or *tuman* is also known as *Channa micropeltes*, *giant snakehead*, or *giant mudfish*. The mention is related to its larger size than *haruan* fish (snakehead fish).

3.4.2 *Iwak Pipih lexeme*

Iwak Pipih or *Pipih* lexeme is a type of flat-shaped fish found in rivers. It is known as *belida* in Indonesia and cooked into *Pepes*, crackers, and *empal*. According to Wibowo and Sunarno (2006, p. 19), it is endangered and rare in Central and North Hulu Sungai Regencies. Furthermore, it is rarely sold at the market and also called a knife-backed fish, with the back part cooked into *empal*.



Figure 27. *Iwak Pipih* sold at Amuntai Market

Belida is a type of land fish (*Notopterus notopterus*) [[metaphor: the body is shaped such a thin board on a loom < MJP *balija sj a thin board for compacting the weave (on a weaving utensil), in Javanese *welira*; MPP *balija, Mar *barira*; AP *balija, Pai *vaida* (see *belera*)]] (Nothofer, 2009, p. 36). Blust (2002, p. 126) refers to the *iwak pipih* as *balida/balidaq in Proto–Western Malayo-Polynesian (PWMP).

3.4.3 *Iwak Jalawat lexeme*

Iwak Jalawat or *jelawat* lexeme is an expensive river fish consumed by Amuntai residents cooked with spicy flavor. In addition, it can be made into gravy or curry with tamarind, or fried and cooked with sweet and sour spices. This fish is rarely found and caught

in the river, as explained by a fish seller at the Amuntai market, that it is cultivated in floating cages and caught with a *halawit* tool.



Figure 28. *Jelawat* fish sold at Amuntai market

Iwak jalawat is also called *sultan* fish. *Iwak jalawat* has a scientific name, namely *Leptobarbus hoevenii* (Srithongthum et al., 2021).

3.4.4 *Tembiring* Fish lexeme

Iwak Tembiring or *tembiring lexeme*, also called *lais tembiring* or *tabiring*, is a large *lais* fish with sharp canine teeth. It has a thin elongated body and is white with a slightly dark back, which is rarely found in rivers in North Hulu Sungai Regency. The observations showed that it is only found once a month at the Amuntai market.



Figure 29. *Tembiring* sold at Amuntai market

Iwak tembiring has a scientific name, namely *Walago dinema*. *Iwak tembiring* is a large *lais* fish. *Iwak tembiring* belongs to the type of river fish.

3.5 Types of Fishing Activities Vocabulary in Hulu Dialect of Banjarese

3.5.1 *Mambandan* lexeme

Mambandan lexeme is a fishing activity for *haruan* using two rods with a long *tantaran* (dried small bamboo rods). One fishing rod is baited with frogs and the other with an angler or bully duckling to disturb the small *haruan* with their foot movements. This angers the mother fish or snakehead, pecking or attacking the ducklings. When the anglers notice the mother *haruan* (cork) attacking the duckling, a fisher uses a bamboo fishing rod baited with a baby frog. The mother is fooled and eats the bait, hitting the hook and being caught by the fishing rod. This was confirmed by Zdn, a *pambandan* from Barabai, stating that *mambandan* is a fishing activity for *haruan* or snakehead using two long small bamboo rods with one hook baited with baby frog and the other given an angler or trick such as a duckling.



Figure 30. *Mambandan* in Binjau Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency

Mambandan lexeme is a fishing activity for snakehead that is rarely performed by the residents in Central and North Hulu Sungai Regencies and only found in both villages.

3.5.2 *Mamair* or *Mangacar* lexeme

Mamair or *mangacar* lexeme is a fishing technique that involves moving a long bamboo rod and hooking the fish to eat the bait. This activity is performed by Central Hulu Sungai Regency residents when the river recedes. However, the observations showed that the residents mostly use *unjun* and *lapak* (fishing gear) to catch *haruan* or snakehead, including *papuyu* (*betok*). *Mangacar* is fishing with a *kacar* hook (Hapip, 2008, p. 73).

3.6 Fishery Vocabulary in the Banjar Hulu Dialect at Central and North Hulu Sungai Regencies, South Kalimantan Province

Based on the results above, it can be grouped that fishery vocabulary in the Hulu dialect of Banjarese consists of five types. The five types of fishery vocabulary in the Hulu dialect Banjarese consist of (1) Types of Fishing Gears, Traps, and Net Vocabulary, (2) Types of Fish Containers Vocabulary, (3) Types of Fishing Bait Vocabulary, (4) Types of Fish Vocabulary, and (5) Types of Fishing Activities Vocabulary.

Table 1. Types of fishing gears, traps, and net vocabulary in Hulu Dialect of Banjarese.

No.	Lexemes	Parts of speech category
1.	<i>Tamburu</i> or <i>tampirai</i> or <i>kapalaan</i> lexeme	Noun
2.	<i>Lukah walut</i> lexeme	Noun
3.	<i>Lalangit</i> lexeme	Noun
4.	<i>Lapak</i> lexeme	Noun
5.	<i>Lukah</i> lexeme	Noun
6.	<i>Sarakap</i> or <i>jambih</i> lexeme	Noun
7.	<i>Hampang</i> lexeme	Noun
8.	<i>Jabak baung</i> lexeme	Noun
9.	<i>Pangilar</i> lexeme	Noun
10.	<i>Pangilar biawan</i> and <i>sapat siam</i> lexeme	Noun
11.	<i>Kabam</i> lexeme	Noun
12.	<i>Sarapang</i> or <i>sirapang</i> lexeme	Noun
13.	<i>Haup</i> or <i>haupan</i> or <i>humbing</i> or <i>hahaup</i> or <i>susuduk</i> or <i>sususuk</i> lexeme	Noun

14.	<i>Kalang</i> lexeme	Noun
15.	<i>Rimpa</i> lexeme	Noun
16.	<i>Tamba</i> lexeme	Noun

Based on Table 1, it can be seen that the Types of Fishing Gears, Traps, and Net vocabulary consists of 16 lexemes. The sixteen lexemes are categorized as noun classes. The sixteen lexemes were found to be used in swamps or rivers or both based on field observations. Lexemes of *tamburu* or *tampirai* or *kapalaan*, *lukah walut*, *lalangit*, *lapak*, *lukah*, *sarakap* or *jambih*, *hampang*, *sarapang* or *sirapang*, and *rimpa* were found when they were used by informants in swamps. Lexeme of *jabak baung*, *pangilar*, *pangilar biawan* and *sapat siam*, *kabam*, *haup* or *haupan* or *humbing* or *hahaup* or *susuduk* or *sususuk*, *kalang*, and *tamba* were found when they were used by informants in rivers.

Table 2. Types of fish containers vocabulary in Hulu Dialect of Banjarese

No.	Lexemes	Parts of speech category
1.	<i>Ladung</i> lexeme	Noun
2.	<i>Bungkalang</i> lexeme	Noun

Based on Table 2, it can be seen that the types of fish containers vocabulary consists of two lexemes. The two lexemes are *ladung* and *bungkalang*. Both lexemes are categorized as noun classes. *Lexemes of ladung* and *bungkalang* are found when they were placed by informants next to the house or behind the house.

Table 3. Types of Fishing Bait Vocabulary in Hulu Dialect of Banjarese.

No.	Lexemes	Parts of speech category
1.	<i>Anak wanyi</i> lexeme	Noun
2.	<i>Karangga</i> or insect or <i>anak kakarangga</i> lexeme	Noun
3.	<i>Ulat bumbung</i> lexeme	Noun
4.	<i>Kararawai</i> or <i>kakarawai</i> or <i>anak kakarawai</i> lexeme	Noun
5.	<i>Tabuan</i> lexeme	Noun
6.	<i>Kalut gatah</i> lexeme	Noun

Based on Table 3, it can be seen that the Types of Fishing Bait Vocabulary consists of six lexemes. The six lexemes are *anak wanyi*, *karangga* or insect or *anak kakarangga*, *ulat bumbung*, *kararawai* or *kakarawai* or *anak kakarawai*, *tabuan*, and *kalut gatah*. The six lexemes are categorized as noun classes. The six lexemes were found when the informants sold them in front of houses and in markets.

Table 4. Types of Fish Vocabulary in Hulu Dialect of Banjarese

No.	Lexemes	Parts of speech category
1.	<i>Iwak pipih</i> lexeme	Noun
2.	<i>Iwak tauman</i> or <i>tuman</i> lexeme	Noun
3.	<i>Iwak jalawat</i> lexeme	Noun
4.	<i>Iwak tembiring</i> lexeme	Noun

Based on Table 4, it can be seen that the Types of Fish Vocabulary consists of four lexemes. The four lexemes are *iwak pipih*, *iwak tauman* or *tuman*, *iwak jalawat*, and *iwak tembiring*. The four lexemes are categorized as noun classes. The four lexemes were found while they were being sold by informants in the market.

Table 5. Types of Fishing Activities Vocabulary in Hulu Dialect of Banjarese

No.	Lexemes	Parts of speech category
1.	<i>Mambandan</i> lexeme	Verb
2.	<i>Mamair</i> or <i>mangacar</i> lexeme	Verb

Based on Table 5, it can be seen that the Types of Fishing Activities Vocabulary consists of two lexemes. The two lexemes are *mambandan* and *mamair* or *mangacar*. Both lexemes are categorized as verb classes. The two lexemes were found when the fishing activities were carried out by informants in a swamp at the research site. Based on the above results, it can be seen that fishery vocabulary in the Hulu dialect of Banjarese consists of twenty-eight noun lexemes and two verb lexemes.

4. DISCUSSION

4.1 The Fishery Vocabulary of the Hulu Dialect of Banjarese: Semantic Analysis

Based on the analysis of meaning types, the fishery vocabulary of the Hulu dialect of Banjarese has 30 lexical meanings. The lexemes includes (1) *tamburu* or *tampirai* or *kapalaan*, (2) *lukah walut*, (3) *lalangit*, (4) *lapak*, (5) *lukah*, (6) *sarakap* or *jambih*, (7) *hampang*, (8) *jabak baung*, (9) *pangilar*, (10) *pangilar biawan* and *sapat siam*, (11) *kabam*, (12) *sarapang* or *sirapang*, (13) *haup* or *haupan* or *humbing* or *hahaup* or *susuduk* or *sususuk*, (14) *kalang*, (15) *rimpa*, (16) *tamba*, (17) *ladung*, (18) *bungkalang*, (19) *anak wanyi*, (20) *karangga* or insect or *anak kakarangga*, (21) *ulat bumbung*, (22) *kararawai* or *kakarawai* or *anak kakarawai*, (23) *tabuan*, (24) *kalut gatah*, (25) *iwak tauman*, (26) *iwak pipih*, (27) *iwak jalawat*, (28) *iwak tembiring*, (29) *mambandan*, and (30) *mamair* or *mangacar*. The thirty lexemes have the lexical meaning, that is, a meaning that corresponds to the meaning of the dictionary and is based on the observation of the five senses.

The results of the grammatical meaning analysis show that only fishery vocabulary related to fish fishing activities has a grammatical meaning. Grammatical meaning is closely related to grammatical or grammatical meanings of sentences (Feist, 2022; Nordquist, 2020). The verb *mambandan* consists of the prefix *mam-* (*maN-*) and the root of a word *bandan*. The verb *mamair* consists of the prefix *maN-* and the root of a word *pair*. The verb *mangacar* consists of the prefix *maN-* and the root of a word *kacar* (hook).

The grammatical meaning in the verbs *mambandan* and *mamair* or *mangacar* occurs due to the process of affixation; a process of adding affixes to the root or base word (Sharum et al., 2010). The affixation process is due to the addition of the prefix *maN-* in front of the root of a word. The meaning of the prefix *maN-* is to do an activity or do something (Rahman, 2018).

The semantic function of fishery vocabulary in the Hulu dialect of Banjarese is related to its function or usefulness. The lexeme *tamburu* or *tampirai* or *kapalaan* serves semantically as a tool to trap *Siamese sepat* and *sepat* fish. The lexeme of the *lukah walut* serves semantically as a tool for trapping eels. *Lalangit* lexeme serves semantically as a tool for trapping *papuyu* fish (*betok* fish) and *Siamese sepat*. The *lapak* lexeme serves semantically as a tool for fishing for *haruan* or snakehead fish. *Lukah* lexeme serves semantically as a tool to trap *papuyu* fish (*betok* fish), *haruan* (snakehead fish), tilapia, *Siamese sapat*, and *biawan*. The *sarakap* or *jambih* lexeme serves semantically as a tool to ambush *haruan* (snakehead fish) and *papuyu* fish (*betok* fish). The *hampang* lexeme functions

semantically as a tool to direct fish into the bamboo pond. *The lexeme of jabak baung* serves semantically as a tool to trap *baung* fish. *Pangilar lexeme* functions semantically as a tool to trap all types of fish including *tilapia* and *patin* fish. *The lexeme pangilar biawan* and *sapat siam* function semantically as a tool to trap *biawan* and *siamese sepat* fish. *Lexeme kabam* serves semantically as a tool for *saluang* fish and small shrimps as well as small fish. *Lexeme sarapang* or *sirapang* functions semantically as a tool to spear fish with large sizes such as *haruan* (snakehead fish) and *tauman (tuman)*. *Lexeme haup* or *haupan* or *humbing* or *hahaup* or *susuduk* or *sususuk* functions semantically as a tool to net *pipih* fish, *jelawat*, *sapat*, *haruan*, and *papuyu*. *Kalang lexeme* serves semantically as a tool for trapping *jalawat* fish and *pipih* fish. *Rimpa lexeme* serves semantically as a tool for netting various types of fish in rivers or in ponds. *The tamba lexeme* serves semantically as a tool for trapping large prawns.

Ladung lexeme serves semantically as a place to collect fish from fishing. *The bungkalang lexeme* serves semantically as a place to confine freshly caught fish so as not to jump or loose.

The lexeme of the anak wanyi serves semantically as a bait for fishing for *senggiringan* fish, *papuyu (betok)*, *haruan* (snakehead fish), *Siamese sapat*. *Karangga* or insect or *anak kakarangga lexeme* serves semantically as bait for fishing for *papuyu* fish or *betok* fish. *The lexeme of the ulat bumbung* functions semantically as a bait for fishing for *haruan* (snakehead fish), *papuyu (betok)*, carp (goldfish), and *tilapia*. *Lexeme kararawai* or *kakarawai* or *anak kakarawai* function semantically as bait for fishing for *betok* fish or *papuyu* fish and all kinds of fish. *Lexeme tabuan* functions semantically as a bait for fishing for *haruan* (snakehead fish), *papuyu (betok)*, catfish, *baung*, *lais*, and all types of fish. *Lexeme kalut gatah* functions semantically as a bait for fishing for *papuyu* fish or *betok* fish and *sepat* fish.

Lexeme iwak tauman functions semantically as a human consumable fish that can be cooked by frying, boiling, roasting or grilling. *The iwak pipih lexeme* functions semantically as a human-consumed fish that can be cooked by dipping and making *empal*. Besides, it can also be made as crackers and *amplang*. *Iwak Jalawat lexeme* functions semantically as a human-consumed fish that can be cooked by frying, boiling, and dipping. *Lexeme iwak tembiring* functions semantically as a human consumption fish that can be cooked by frying and making salted fish.

Lexeme mambandan functions semantically as a fishing activity for a mother of *haruan* (snakehead fish) who guards her cubs (*bandan*) with two bamboo fishing rods and two baits. *Lexeme mamair* or *mangacar* functions semantically as a *haruan* (snakehead fish) fishing activity with a long bamboo rod while moving the fishing rod and bait.

4.2 Differences in the Fishery Vocabulary of the Hulu Dialect of Banjarese with Fishery Vocabulary of Other Regional Languages in Indonesia

The findings of this study are different from research from Sosiowati et al. (2019, p.600) in terms of the vocabulary category of fishery. Sosiowati et al. (2019, p.600) found that there are four subdomains of fisheries, namely fishery tools, fishery activities, fish names, and fisheries professions. Meanwhile, the findings of this study found five subdomains of fishery vocabulary, namely fishing tools and fish traps, fish places, fishing baits, fish names, and fishing activities. In addition, there is not a single fishery vocabulary that is the same between Loloan Malay and the Hulu dialect of banjarese.

The findings of this study are also different from the research findings from Sinaga et al. (2020). In their research, Sinaga et al. found Fishing Gear Ecollexicon type nouns in the form of *bubu*, *doton*, *gobuk*, *hole*, *holom*, *oddor*, *rambang*, *sidua tali*, *jaring* (net), *solu*, and *doran*. Sinaga et al. invented fishing gear Ecollexicon with rewording types such as *goli-goli* and *tahu-tahu*. In addition, Sinaga et al. also found Fishing Gear Ecollexicon with verb types

such as *mangenet*, *manggobuk*, *mangarsik*, *marsolu*, *martelong*, *mangarisris*, and *manaon*. The fishery vocabulary in Batak Toba language found by Sinaga et al. is clearly different from that found by the research team. The fauna of Ecolexicon that lives in the waters of Lake Toba found by Sinaga et al. include *paetan* (sepat fish), *mujahir*, *ihan* (*semah* fish), *nila* (tilapia), and *pora-pora*. The findings of the ecolexicon fauna are also different from the findings of this study.

The findings of this study are also different from the research findings of Fauzi and Iskandar (2021). Fauzi and Iskandar found the river ecolexicon in the Riau Malay text in the form of nouns, namely *kail* (hook), *pancing* (fishing rod), *jaring* (net), *lukah*, *pukat* (trawl), and *tanggok*. In addition, Fauzi and Iskandar also found nouns in the Riau Malay text in the form of *senggarek* fish, *baung*, *motan*, and *selais*.

The vocabulary of fisheries found in the Hulu dialect of Banjarese in the study is different from the research findings of Almos and Ladyanna (2019). In her research, Almos and Ladyanna found the lexicon of classical fisheries in the Minangkabau community in the form of nouns, namely *lapun*, *sasau*, *pantik*, *tamban*, and *papeh*. In addition, Almos and Ladyanna also found a classical fishery lexicon in the Minangkabau community in the form of verbs, namely *malapun*, *mamantik*, and *mamapeh*. There is not a single noun and verb in the classical fishery lexicon of the Minangkabau community that is the same as the vocabulary of fisheries in the Hulu dialect of Banjarese.

Based on differences with the findings of previous studies, it can be explained that fishery vocabulary in the Hulu dialect of Banjarese has a distinctive vocabulary. The specificity of the fishery vocabulary shows that the Hulu dialect of Banjarese has cultural wealth. Cultural knowledge through the richness of distinctive vocabulary is in line with the findings of Namaziandost et al. (2021). Namaziandost et al. found that cultural knowledge has a positive impact on vocabulary knowledge. The specificity of fishery vocabulary in the Hulu dialect of Banjarese will be maintained if the local population continues to maintain the preservation of the use of environmentally friendly fishing gear. This is in line with aspects of environmental wisdom or local wisdom (Arianto et al., 2021).

The inequality of fishery vocabulary in the Hulu dialect of Banjarese with the vocabulary of fisheries in Loloan Malay, Batak Toba language, Riau Malay, and Minangkabau language shows that differences in geographical location are influential in vocabulary naming. The findings of this study make an important contribution to the development of dialect geography research.

5. CONCLUSION

Based on the results and discussion above, conclusions can be obtained, namely fishery vocabulary in the Hulu dialect of Banjarese consists of five types. The five types include (1) vocabulary of fishing gears, traps, and net, (2) vocabulary of fish containers, (3) vocabulary of fishing baits, (4) vocabulary of fish species, and (5) vocabulary of fishing activities. The vocabulary of fishing gears, traps, and net consists of (1) *tamburu* or *tampirai* or *kapalaan*, (2) *lukah walut*, (3) *lalangit*, (4) *lapak*, (5) *lukah*, (6) *sarakap* or *jambih*, (7) *hampang*, (8) *jabak baung*, (9) *pangilar*, (10) *pangilar biawan* and *sapat siamese*, (11) *kabam*, (12) *sarapang* or *sirapang*, (13) *haup* or *haupan* or *humbing* or *hahaup* or *susuduk* or *sususuk*, (14) *kalang*, (15) *rimpa*, and (16) *tamba*. The fisheries vocabulary which related to the fish containers consist of (1) *ladung* and (2) *bungkalang*. The fisheries vocabulary related to fishing baits consist of (1) *anak wanyi*, (2) *karangga* or insects or *anak kakarangga*, (3) *ulat bumbung*, (4) *kararawai* or *kakarawai* or *anak kakarawai*, (5) *tabuan*, and (6) *kalut gatah*. Fishery vocabulary related to fish species is (1) *iwak tauman*, (2) *iwak pipih*, (3) *iwak*

jalawat, and (4) *iwak tembiring*. Fishery vocabulary related to fishing activities, namely (1) *mambandan*, (2) *mamair* or *mangacar*. The thirty fishery vocabulary in the Hulu dialect of Banjarese consist of twenty-eight class nouns and two verb classes. The thirty fishery vocabulary in the Hulu dialect of Banjarese have semantic function.

Some traditional fishing gear vocabularies were not found and examined in Central and North Hulu Sungai regencies, including *salambau*, *rawai*, and *tampirai pintit*. The reason of why these vocabularies were not found and examined is that the location which the vocabularies were used is quite isolated from common community. It is located in the wide river and swamp area which are far away from the settlement. Therefore, further studies are needed to examine these vocabularies.

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APPENDIX

Table A. Data collection.

No.	Fishery vocabulary	Meaning	Function
1.	<i>sarakap or jambih</i>		
2.	<i>lapak</i>		
3.	<i>kalang</i>		
4.	<i>lukah</i>		
5.	<i>kabam</i>		
6.	<i>tamburu or tampirai</i>		
7.	<i>lukah walut</i>		
8.	<i>hampang</i>		
9.	<i>haup</i>		
10.	<i>jabak baung</i>		
11.	<i>sarapang</i>		
12.	<i>rimpa</i>		
13.	<i>lalangit</i>		
14.	<i>pangilar</i>		
15.	<i>pangilar biawan and sapat siam</i>		
16.	<i>tamba</i>		
17.	<i>ladung</i>		
18.	<i>bungkalang</i>		
19.	<i>kararangga</i>		
20.	<i>tabuan</i>		
21.	<i>anak wanyi</i>		
22.	<i>kalut gatah</i>		
23.	<i>kararawai</i>		
24.	<i>ulat bumbung</i>		
25.	<i>tuman</i>		
26.	<i>lais tembiring</i>		
27.	<i>pipih</i>		
28.	<i>jalawat</i>		
29.	<i>mamair</i>		
30.	<i>mambandan</i>		
31.	<i>salambau</i>		
32.	<i>rawai</i>		
33.	<i>tampirai pintit</i>		



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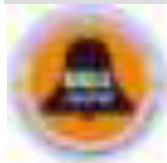
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