



P-ISSN 2355-2794  
E-ISSN 2461-0275

## A Semantic Analysis of the Fishery Vocabulary of the Hulu Dialect of Banjarese

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### Abstract

*This study aimed to examine the fishery vocabulary in the Hulu dialect of Banjarese (upper river dialect) at the Central and North Hulu Sungai Regencies, Kalimantan, Indonesia. Data collection techniques were carried out by observation, interviews, and recording with 23 native speakers of the Banjarese language. They were permanent residents in the study locations, male and female residents aged 25-70, and they knew about their traditional fishing activities. Semantic analysis was used in scrutinizing the data. The initial vocabulary data from the informants was first identified and described. Each lexeme of the fishery vocabulary in the Hulu dialect of Banjarese was analyzed based on its lexical meaning, grammatical meaning, and semantic function. The words were then explained, paraphrased, and further categorized based on their types of meaning and function. The results showed that the fishery vocabulary of the Hulu dialect of Banjarese has 30 lexical meanings, comprising 28 nouns and two verbs. They are categorized into five types: (1) fishing gear, traps, and net, (2) fish containers, (3) fishing bait, (4) fish species, and (5) fishing activities. The fishery vocabulary in the Hulu dialect of Banjarese depicts the cultural wealth of these people. These lexemes can be maintained if the people continue to preserve the use of environment-friendly fishing gear that depicts their environmental and local wisdom.*

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**Citation in APA style:** Rafiek, M., & Effendi, H. R. (2022). A semantic analysis of the fishery vocabulary of the Hulu dialect of Banjarese. *Studies in English Language and Education*, 9(3), 1256-1282.

Received February 9, 2021; Revised August 8, 2022; Accepted August 22, 2022; Published Online September 15, 2022.

<https://doi.org/10.24815/siele.v9i3.24750>

**Keywords:** Fishery vocabulary, Hulu dialect of Banjarese, lexemes, meaning, semantics.

## 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).

The community speaks Banjarese Hulu (upper river dialect) in Central and North Hulu Sungai Regencies. The fishery vocabulary is endangered in both regencies because they infrequently use the 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 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 significantly influence the language used in daily communication. According to this hypothesis, the cultural patterns of a society can construct clauses to provide variations in information. Therefore, this study attempted to identify and classify the fishery vocabulary to avoid extinction. The Central and North Hulu Sungai Regencies have residential areas around the river. This study focused on the residential housing on both sides of the road built on wet soil, where the locals traditionally catch and rear fish, keep their fishing gear, and cultivate them around their residences.

Previous studies did not examine fishery vocabulary in these regencies (Prasetyo, 2006, 2008; Rais et al., 2018; 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 gears, including *hampang*, *pengilar*, *lukah*, *luntak*, *rengge*, and wire. Several fish species were found in the Panggang Lake fisheries reserve, such as snakehead, *toman*, *sepat*, and *tambakan* (Prasetyo, 2008). Some younger generations do not know the fishing gear 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*). Rafiek (2021) states several fishery-related vocabularies, including *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 into such a ball when rubbed. Some younger generations do not know or have heard this fishery vocabulary. Therefore, this study intends to document the traditional fish vocabulary of the present and future generations. The fishery vocabulary is an 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 \(2006, 2008\)](#) and [Rais et al. \(2018\)](#) is that they merely examined the use of traditional fishing gear and its catch. The research locations of [Prasetyo \(2006, 2008\)](#) and [Rais et al. \(2018\)](#) were only in the Sambujur river and Danau Panggang District; meanwhile, this study investigated the words still used in two regencies. [Rafiek's \(2021\)](#) research was also different from this study because the study only examined the names of three vocabularies 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, the following research question is formulated:

- What are the categories of fishery vocabulary of the Hulu dialect of Banjarese based on the types of meaning and function?

In analysis, the categories of the fishery vocabulary are based on the lexical meaning, grammatical meaning, and semantic function of each word (i.e., data) obtained from the informants of this present study.

## 1.1 Meaning in Semantics

Lexeme is a complex representation that connects meaning (singular) with a collection of word forms (connects meanings with a series of grammatical words, which are then associated with the corresponding form of the word) ([Spencer, 2017](#)). The term lexeme was introduced by [Lyons \(1977\)](#) as a minimal unit that can take part in a reference or predicate. All lexemes of a language are lexicons of language ([Kreidler, 2002](#)). Lexeme, lexical units, and lexical items are interchangeable terms. They are 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](#)).

### 1.1.1 Lexical meaning

Lexical semantics deals with aspects inherent in the meaning of words and semantic relationships between words, as well as how 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](#)). Lexical meaning is based on the actual word (the actual meaning) and has a fixed nature, which means it is not related to the context of the sentence. This meaning can be found in dictionaries, due to its fixed and original nature, without any special meaning or interpretation. So, a lexical meaning is a meaning obtained from a root word/base. Lexical meaning is the actual meaning of a word, and that meaning has been contained in a dictionary.

### 1.1.2 Grammatical Meaning

Grammatical meaning is the meaning of the content ([Feist, 2022](#)). It shows the listener how to construct the meaning of speech from its parts ([Feist, 2022](#)). It consists

of a procedure that composes the content of an utterance. Based on Feist (2022), it can be concluded that grammatical meaning is the meaning contained in spoken grammar.

Grammatical meanings are conveyed by word order and other grammatical signals in a sentence. Grammatical meaning is also called structural meaning (Nordquist, 2020). It exists due to grammatical activity in the form of duplication, modification, affixation, or transformation of word forms. Grammatical meanings are obtained from words that have received affixation and 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 changes meaning and its form.

### *1.1.3 Semantic function*

The semantic function is also called the semantic relationship or role, which is filled by the sentence's constituents 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, and specific semantic roles, such as Speaker, Message, and Topic (Gildea & Jurafsky, 2002). Based on Gildea and Jurafsky (2002), 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, the verb send and receive will share semantic functions (Gildea & Jurafsky, 2002). Therefore, 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). The term semantic role shows all sets of roles, both small and large (Jurafsky & Martin, 2020).

## **2. METHODS**

### **2.1 Research Approach**

This study employed a qualitative approach. The qualitative approach is oriented toward analyzing concrete cases in their temporal and local specificities, starting from the expression and activities of people in their local contexts (Flick, 2009). This view of the qualitative approach is appropriate to examine the fishery vocabulary in the Hulu dialect of Banjarese because it is locally specific, spoken, and carried out by residents or informants in a local context.

### **2.2 Research Participants and Location**

Twenty-three informants 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 locations, (3) male and female residents aged 25-70, (4) having good articulator or speech apparatus (i.e., teeth in good condition), (5) being able to speak clearly, (6)

understanding the meaning and function of fishery vocabulary and terms in their areas, and (7) knowledge on 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 trap sellers used as informants consisted of Mra in the Amuntai market, HU, HS, and Abn in the Amuntai handicraft market. 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 sites and know the vocabulary of fisheries in the Hulu dialect of Banjarese.

### 2.3 Data Collection

Data were collected through observation, interview, and recording techniques (Flick, 2009). Flick (2009) mentioned that verbal data collection could be done with interviews, observations, and visual data in videos. This is reinforced by Mason (2002) and Creswell (2014). Mason (2002) stated that qualitative data collection techniques could be carried out by interviews, observations, and visual methods. Similarly, Creswell (2014) stated that qualitative data collection techniques could be carried out by observation, interviews, and audiovisual materials. The observation technique was carried out by observing fishery vocabulary in the Hulu dialect of Banjarese in their speech and fishery tools in their work as fishermen. Interview techniques were conducted by interviewing and recording the informants and their utterances with a mobile phone at the research sites. Furthermore, the interviews asked whether they knew and used the fishery vocabulary in their daily lives and whether the young speakers knew and recognized the fishery vocabulary.

The data collected through interviews and live video recordings in the field included the cite areas of 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 23 informants were asked whether they understood or were familiar with traditional fishery vocabulary. Those who answered 'yes' then continued with inquiries on the traditional fishery vocabulary. Those who agreed were further asked whether the fishery vocabulary had any objects or fishing gear. The researchers took photos and videos during the interviews.

### 2.4 Data Analysis

The results of the interviews from the videos were viewed and reviewed again for transcription. After the data was transcribed, the meaning was further checked in accordance with the Banjarese-Indonesia dictionary. The data analysis used the

process adopted from a qualitative research model by Busetto et al. (2020). This data analysis process began by stating the research questions, research design, data collection, data analysis, and a research report (Busetto et al., 2020). If the gained data were insufficient, the researcher might recollect the data to be further analyzed.

Data analysis of this study uses semantic analysis (Riemer, 2010). It is the process of drawing meaning from text. The vocabulary data from the informants were identified and described. Each lexeme of the fishery vocabulary in the Hulu dialect of Banjarese was analyzed based on its lexical meaning, grammatical meaning, and semantic function. Then, the words were explained, paraphrased, and further categorized based on their types of meaning and function.

### 3. RESULTS AND DISCUSSION

Based on the analysis of types of meaning and function, the fishery vocabulary of the Hulu dialect of Banjarese has 30 lexical meanings, comprising 28 nouns and two verbs. They are categorized into five types: (1) fishing gear, traps, and net, (2) fish containers, (3) fishing bait, (4) fish species, and (5) fishing activities. They are explained in the following subsections.

#### 3.1 Types of Fishing Gears, Traps, and Net Vocabulary in Hulu Dialect of Banjarese

##### 3.1.1 *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* is made of bamboo, has a larger size, and is higher than *kabam* (further explained in 3.1.11). *Tamburu* or *kapalaan* is more often used by speakers of the Hulu dialect of Banjarese than *tampirai*. *Tampirai* is called *sengirai* in Malay. In this case, there is a difference in the first and second syllables between *tampirai* in the Hulu dialect of Banjarese and *sengirai* in Malay. *Tamp* on *tampirai* becomes *seng* on *sengirai* in Malay. *Tampirai* has similar forms and similarities in meaning with *sengirai* in South Sumatra and *sempirai* in Riau. Especially with *sempirai* in Riau, *tampirai* differs only in using the initial consonant /t/ and the vowel /a/, which is the initial consonant /s/, and the vowel /e/ in *sempirai*.

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



**Figure 1.** *Tamburu* in Danau Caramin Village, North Hulu Sungai Regency.

Abn from Alabio stated that *tamburu* or *kapalaan*, made of bamboo, is sold at the Amuntai handicraft market every Thursday morning. Mra, a fish trap trader at the Amuntai market, calls it a *tamburu* and sells bamboo drums higher than typical 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. *The Tamburu* that is still widely used is the one 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. *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. 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 makers today are limited only to a 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 in trapping eels. *Lukah walut* is called *bubu belut* in Malay. So, it is not the same naming between *lukah walut* in the Hulu dialect of Banjarese and *bubu belut* 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.

### 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 of nylon, which used to be white, like the color of the clouds (i.e., *langit*) in the sky. *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 especially catches *betok*, by placing it at an angle near the water surface (Azizi & Wahyudi, 2001). 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 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.

### 3.1.4 *Lapak* lexeme

*Lapak* lexeme is a *haruan* fishing rod made of short bamboo sticks, nylon, and hooks. The naming of *lapak* is based on the style of fishing while sitting on the ground. *Lapak* is a fishing nylon gear with a handle made of small bamboo rods baited by frogs (*anak lalak*, *kurat*, *bancet*, or tiny frogs) to catch snakehead fish. According to Lmh, Nln, and Apn, 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 at 5-10 *lapak* at once. This fishing activity using *lapak* is called *malapak*.





**Figure 5.** *Lapak* in Danau Caramin Village, North Hulu Sungai Regency.

### 3.1.5 *Lukah* lexeme

*Lukah* lexeme is a fish trap device made of bamboo slats woven in a way shaped like a missile or a torpedo. It is commonly made in Halat and Pinang Habang Villages. *Lukah* is also given a *handut (injak)* in the middle so the fish cannot escape after being trapped. *Lukah* is called *bubu* in Malay. So, it is not the same naming between *lukah* in the Hulu dialect of Banjarese and *bubu* in Malay. According to Rkh in Halat Village, *lukah* traps *haruan*, *papuyu*, *tilapia*, *sepat*, and *sepat siam* fish and is widely used by Central and North Hulu Sungai Regency residents. Meanwhile, Slh from Pinang Habang Village, Central Amuntai Sub-district, *lukah* traps *haruan*, *sapat siam*, *papuyu*, and *biawan* fish in their area.



**Figure 6.** *Lukah* in Halat Village.

### 3.1.6 *Sarakap* or *Jambih* lexeme

*Sarakap* lexeme in Hulu dialect of Banjarese is called *sekap* or *serkap* 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 the Hulu dialect of Banjarese turn into one syllable *se* on *sekap* or *ser* on *serkap* in Malay. *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).

Up in Tapus Dalam Village, he 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).



**Figure 7.** *Sarakap* sold at Amuntai Market.

### 3.1.7 *Hampang* lexeme

The reflection of etimon Proto Austronesian=PAN in Banjarese for *hampang* (empang) is *\*ampan* (Kawi et al., 1993, p. 16). *Hampang* or *empang* reflects etymon Proto Austronesian in Banjarese, namely *\*ampan* (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 as 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). *Jabak baung* in the Pasar Sabtu village, Sungai Tabukan District, Hulu Sungai Utara Regency, is called *ringkap baung* or *kurihing*. 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*).



**Figure 9.** *Jabak baung.*

### 3.1.9 *Pangilar lexeme*

The *pangilar* lexeme is called *kemilar* in Malay. In this case, there is a difference between the naming of *pangilar* in the Hulu dialect of Banjarese and *kemilar* in Malay. The *pangilar* in the Hulu dialect of Banjarese differs from the first and second syllables of the *kemilar* in Malay. The first and second syllables of *pangi* on *pangilar* become *kemi* on *kemilar* in Malay. *Pangilar* 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 *pangilar* means the person who is glancing. *Pangilar*, in this context, means a fishing device made when the fishermen can glance at each other while fishing. *Pangilar* is the name of fishing gear (Hapip, 2008).



**Figure 10.** *Pangilar.*

### 3.1.10 *Pangilar for biawan and sepat siam lexeme*

*Pangilar* for *biawan* and *sepat siam* lexeme is a special gear for trapping *biawan* and *siam* fish. The designation of *pangilar* for *biawan* and *sepat siam* is based on its function of trapping *biawan* and *siamese sepats*. *Pangilar* for *biawan* and *sepat siam* is called *kemilar sepat* in Malay. According to HU, *pangilar biawan* and *sepat siam* are rarely seen or used by the residents but are still sold in the market.



**Figure 11.** *Pangilar* for *biawan* and *sapat siam* fish.

### 3.1.11 *Kabam* lexeme

*Kabam* lexeme is a fish trap tool for trapping *saluang* (Aminah, 2015), shrimp, and *siamese sepat* fish. HU and Abn informed that it is heart-shaped such as the bamboo of *tamburu*, *tampirai*, or *kapalaan*, with an open top and is small in size. Furthermore, Abn explained that it traps shrimp and *sepat siam*, similar to *saluang* fishing gear (Hapip, 2008). The field observations showed that the current *kabam* is made from wire instead of bamboo blades because bamboo is difficult to obtain and due to its limited number of traditional makers.



**Figure 12.** *Kabam*.

### 3.1.12 *Sarapang* or *Sirapang* lexeme

*Sarapang* or *sirapang* lexeme is called *serampang* in Malay. This suggests that *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* is a fishing gear that has the form of a four-eyed spear. The naming is based on more than one spearhead used to spear fish.

*Sarapang* or *sirapang* can be used as fishing gear by attaching it to a long tipless bamboo as a handle. After it is attached to the long tipless bamboo, it is used to spear the fish. The fish that had been speared will immediately stick into the sharp corner of the eye of *sarapang* or *sirapang*. *Sarapang* or *sirapang* has a four-eyed spear which consists of a three-eyed spear outside and a sharp one-eyed one in the center. 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 anymore. It 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 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 installed by blocking the river's edge so that *jelawat* and flatfish (*belida*) from upstream to the estuary will be trapped. It looks like a *lukah*, but it is larger. According to HS in Amuntai, *kalang* is a larger version of *lukah*. HS uses a long bamboo stick to pull the tie and lift *kalang* to the surface, 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 much fish when the *Rimpa* is lifted. It is left for a certain period and lifted to see and take the trapped fish. It is used by the residents in Pulau Tambak Village, South Amuntai Sub-district, and 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 are put in it as bait. It is left for a certain period and then lifted to get 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 into a basket that holds the trapped fish. It has an open top to insert or easily 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). 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

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. 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’, and in ProtoAustronesian (PAn), it is \**waNu*. ‘bee’ (Blust, 2002, p. 123). Honeybee in the Polynesian Proto Malayo is \**wani* ‘honeybee sp.’ (Blust, 2001, p. 37). Mar, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio confirmed this bait as honey bees.



**Figure 20.** Anak wanyi used as bait for papuyu fish.

### 3.3.2 Karangga or anak kakarangga lexeme

*Karangga*, *anak karangga*, or *anak kakarangga* lexeme comes from the Javanese *kuna*, i.e. *kararangga*. *Kararangga* is a kind of red large tree ants (Zoetmulder & Robson, 2006), has a rather large body and red. *Anak karangga* are white-and-white *karangga* saplings. It is called *kroto* or ant *rangrang* in Javanese. According to Rwt, a fishing bait seller at the Amuntai market, insects (ants or clams) are used as a bait (Hapip, 2008; Suryadikara et al., 1984) for *papuyu* (*betok*) fish.



**Figure 21.** Karangga or insects sold at the Amuntai market

### 3.3.3 Ulat bumbung lexeme

*Hulat* or caterpillar comes from the Javanese language, namely *wulat* (Zoetmulder & Robson, 2006). The *bumbung* lexeme is tubes (bamboo), perian, vessels, and reeds (Poerwadarminta, 2007). This word comes from the Javanese language, *bungbung* (Zoetmulder & Robson, 2006). *Bungbung* is a roof or bamboo tube used as a container for water, sap, and so on. The *bumbung* is a piece of bamboo shavings (Mangunsuwito, 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* 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 by pounding them on a board or ground. According to Rwt, *ulat bumbung* is used to fish snakehead or *haruan*. Furthermore, it is sold by MR at the Amuntai market.



**Figure 22.** Ulat bumbung when removed from bamboo.



### 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). *Kerawai* is a wasp stingers whose nests are made from the ground (Departemen Pendidikan Nasional, 2008, p. 677). *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) fish. 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 trees. According to Mar, a fishing bait seller in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency, it is called *Anak kakarawai* or *kakarawai* in this area.



**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* (bees or stingers) (Hapip, 2008; Stokhof & Almanar, 1986). In Proto-Western Malayo-Polynesian (PWMP), it 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) reflects Proto Austronesian ethone in Banjarese, namely \**tabuan* (Kawi et al., 1993). According to Mar, *tabuan* includes bigger bees and nests than *kakarawai* and is used as bait for *haruan* or snakehead fish.



**Figure 24.** *Tabuan*.

### 3.3.6 *Kalut gatah* lexeme

According to Mar, *kalut gatah* lexeme is a fishing bait for *papuyu* or *betook* fish, with insects or *anak kakarangga* mixed with rubber latex, a little cooking oil, and lime juice. It can be stored in the refrigerator to last longer. It can be used as fishing bait because it can be made smaller and mixed with *anak kakarangga* to attract fish.



**Figure 25.** *Kalut gatah* sold in Teluk Masjid Village, Sungai Pandan Sub-district, Alabio, North Hulu Sungai Regency.

### 3.4 Types of Fish Species Vocabulary in Hulu Dialect of Banjarese

#### 3.4.1 *Iwak tauman or tuman lexeme*

*Iwak tauman* or *tuman* lexeme is a fish with a larger body size, different colors, and patterns than the *haruan* (snakehead fish). *Iwak tauman* or *tuman* is called *Channa micropeltes*, giant snakehead, or giant mudfish. It is believed to be endangered because it is rarely found in its natural habitats, 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* lexeme is a flat-shaped fish found in rivers.; it is also called a knife-backed fish. It is known as *belida* in Indonesia and cooked into the traditional *pepes*, *empal* (the back part of the fish is used for cooking this dish), and crackers. According to Wibowo and Sunarno (2006), it is endangered and rare in Central and North Hulu Sungai Regencies. Furthermore, it is rarely sold on the 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).



**Figure 27.** *Iwak Pipih* sold at Amuntai Market.

#### 3.4.3 *Iwak jalawat lexeme*

*Iwak jalawat* or *jelawat lexeme* is an expensive river fish consumed by Amuntai residents and cooked with a spicy flavor. *Iwak jalawat* is also called *sultan* fish, and its scientific name is *Leptobarbus hoevenii* (Srithongthum et al., 2021). It is traditionally cooked into gravy or curry with tamarind or fried with sweet and sour spices. This fish is rarely found and caught in the river. A fish seller at the Amuntai market explained 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 lexeme*

*Iwak tembiring* or *tembiring lexeme* also called *lais tembiring* or *tabiring*, is a large *lais* river fish with sharp canine teeth. It has a thin elongated body and is white with a slightly dark back. This fish's scientific name is *Walago dinema*. It is rarely found in rivers in North Hulu Sungai Regency. The observations showed that it is only sold monthly 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* lexeme is a fishing activity for *haruan* fish 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 into disturbing 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. Zdn, from Barabai, informed that the fisherman of this fishing activity is called a *pambandan*. This fishing activity for snakehead is now rarely performed by the residents in Central and North Hulu Sungai Regencies.



**Figure 30.** *Mambandan* in Binjau Pirua and Kasarangan Villages, North Labuan Amas Sub-district, Central Hulu Sungai Regency.

#### 3.5.2 *Mamair* or *mangacar* lexeme

*Mamair* or *mangacar* lexeme is a fishing technique that involves moving a long bamboo rod (*kacar*) to hook fish to eat the bait (Hapip, 2008). 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*).



**Figure 31.** *Mamair* or *mangacar*.

### 3.6 Fishery Vocabulary of the Hulu Dialect of Banjarese

Based on the results in 3.1, 3.2, 3.3, 3.4, and 3.5, the fishery vocabulary in the Hulu dialect of Banjarese can be categorized into five types. They are (1) types of fishing gear, traps, and net, (2) types of fish containers, (3) types of fishing bait, (4) types of fish, and (5) types of fishing activities. The fishery vocabulary in the Hulu dialect of Banjarese consists of 28 noun lexemes and two verb lexemes.

Table 1 shows that the types of fishing gears, traps, and net that consist of 16 lexemes. The 16 lexemes are categorized as noun classes. These tools were found to be used in swamps or rivers, or both, based on field observations. The informants informed that the lexemes of *tamburu* or *tampirai* or *kapalaan*, *lukah walut*, *lalangit*, *lapak*, *lukah*, *sarakap* or *jambih*, *hampang*, *sarapang* or *sirapang*, and *rimpa* are used in swamps. Meanwhile, the lexemes of *jabak baung*, *pangilar*, *pangilar biawan* and *sapat siam*, *kabam*, *haup* or *haupan* or *humbing* or *hahaup* or *susuduk* or *sususuk*, *kalang*, and *tamba* are used in rivers.

**Table 1.** Types of fishing gear, traps, and net vocabulary in the Hulu dialect of Banjarese.

No.	Lexemes	Parts of speech category
1.	<i>Tamburu</i> or <i>tampirai</i> or <i>kapalaan</i>	Noun
2.	<i>Lukah walut</i>	Noun
3.	<i>Lalangit</i>	Noun
4.	<i>Lapak</i>	Noun
5.	<i>Lukah</i>	Noun
6.	<i>Sarakap</i> or <i>jambih</i>	Noun
7.	<i>Hampang</i>	Noun
8.	<i>Jabak baung</i>	Noun
9.	<i>Pangilar</i>	Noun
10.	<i>Pangilar biawan</i> and <i>sapat siam</i>	Noun
11.	<i>Kabam</i>	Noun
12.	<i>Sarapang</i> or <i>sirapang</i>	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>	Noun
14.	<i>Kalang</i>	Noun
15.	<i>Rimpa</i>	Noun
16.	<i>Tamba</i>	Noun

Table 2 shows the fish containers that consist of two lexemes, *ladung* and *bungkalang*. Both lexemes are categorized as noun classes. These containers are known to be placed by the fishermen next to their houses or behind them.

**Table 2.** Types of fish containers vocabulary in Hulu dialect of Banjarese.

No.	Lexemes	Parts of speech category
1.	<i>Ladung</i>	Noun
2.	<i>Bungkalang</i>	Noun

Table 3 displays the types of fishing bait that consist of six lexemes. They are *anak wanyi*, *karangga* or insect or *anak kakarangga*, *ulat bumbung*, *kararawai* or *kakarawai* or *anak kakarawai*, *tabuan*, and *kalut gatah*. These words are categorized as noun classes, and these tools are still sold in the markets or personally made by the fishermen at home.

**Table 3.** Types of fishing bait vocabulary in Hulu dialect of Banjarese.

No.	Lexemes	Parts of speech category
1.	<i>Anak wanyi</i>	Noun
2.	<i>Karangga</i> or insect or <i>anak kakarangga</i>	Noun
3.	<i>Ulat bumbung</i>	Noun
4.	<i>Kararawai</i> or <i>kakarawai</i> or <i>anak kakarawai</i>	Noun
5.	<i>Tabuan</i>	Noun
6.	<i>Kalut gatah</i>	Noun

Table 4 further exhibits the types of fish vocabulary, which comprise four lexemes. They are *iwak pipih*, *iwak tauman* or *tuman*, *iwak jalawat*, and *iwak tembiring*. The four lexemes are categorized as noun classes and are still found to be sold in the markets.

**Table 4.** Types of fish vocabulary in Hulu dialect of Banjarese.

No.	Lexemes	Parts of speech category
1.	<i>Iwak pipih</i>	Noun
2.	<i>Iwak tauman</i> or <i>tuman</i>	Noun
3.	<i>Iwak jalawat</i>	Noun
4.	<i>Iwak tembiring</i>	Noun

Table 5 shows the types of fishing activities vocabulary that consist of two lexemes. They are *mambandan* and *mamair* or *mangacar*. Both lexemes are categorized as verb classes and are found when the informants carry out fishing activities in swamps at the research sites. Based on the grammatical meaning analysis (Feist, 2022; Nordquist, 2020), the verb *mambandan* consists of the prefix *mam-* (*maN-*) and the root word of *bandan*. The verb *mamair* consists of the prefix *maN-* and the root word of *pair*. The verb *mangacar* consists of the prefix *maN-* and the root word of *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 meaning of the prefix *maN-* is to do an activity or something (Rahman, 2018).

**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

The fishery vocabulary in the Hulu dialect of Banjarese depicts the cultural wealth of these people. Cultural knowledge through the richness of distinctive vocabulary is in line with the findings of Namaziandost et al. (2021). They found that cultural knowledge has a positive impact on vocabulary knowledge. The specificity of fishery vocabulary in the Hulu dialect of Banjarese can be maintained if the local population continues to preserve environmentally friendly fishing gear. This aligns with environmental or local wisdom aspects (Arianto et al., 2021).

The diversity of fishery vocabulary in the Hulu dialect of Banjarese with the vocabulary of fisheries in Loloan Malay (Sosiowati et al., 2019), Batak Toba language (Sinaga et al., 2020), Riau Malay (Fauzi & Iskandar, 2021), and Minangkabau language (Almos & Ladyanna, 2019) 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.

#### 4. CONCLUSION

Based on the results and discussion above, it can be concluded that there are five categories of the traditional fishery vocabulary of the Hulu dialect of Banjarese based on the types of meaning. They are (1) 16 lexemes for fishing gears, traps, and nets, (2) two lexemes for fish containers, (3) six lexemes for fishing baits, (4) four lexemes for fish species, and (5) two lexemes for fishing activities. The 30 lexemes of fishery vocabulary of the Hulu dialect of Banjarese consist of 28 nouns and two verbs.

This research has answered the research question posed for this study; however, it was conducted not without limitations. Some traditional fishing gear vocabularies were not found and examined in the Central and North Hulu Sungai regencies, including *salambau*, *rawai*, and *tampirai pintit*. The reason is that the locations in which the people still use these lexemes are quite isolated for the researchers to reach. They are in the wide river and swampy areas far from the settlements in which the present study was conducted. Therefore, future researchers are encouraged to further study these lexemes in the isolated areas for documentation and further preservation of the Banjarese language.

#### ACKNOWLEDGEMENTS

The PNPB Lambung Mangkurat University funded this study in 2021 through the Compulsory Research Lecturer Program, grant number: 023.17.2.677518/2021 dated 23/11/2020.

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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>		

Table A continued...

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>		