

## FAUNA LEXICON IN ANGKOLA LANGUAGE: AN ECOLINGUISTICS STUDY

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**Abstract:** Angkola is one of the existing ethnicities in North Sumatra Province, which has rich natural resources since it is in a highland form and rain falls all year. Therefore, this natural condition has influenced the Angkola language which has a variety of speech that comes from the entities in the surrounding environment, such as its fauna. The use of the fauna lexicon by the Angkola community shows the close relationship between the Angkola community and the surrounding nature. The fauna lexicon is expressed in the utterance of metaphor. This research aims to find out the relationship form of the Angkola language and its fauna, in terms of its metaphor. The dialogic method designed by Bang & Door (1993) is used to analyze that respective relationship. It is descriptive qualitative research. The data collection technique consists of interviews and observation. The results appear as the fauna lexicon is used in the advice-giving in Angkola language with distinguished meaning and purpose.

**Keywords:** Angkola language, fauna, lexicon, metaphor, ecolinguistics

### INTRODUCTION

Angkola language as one of the existing vernaculars is still used by the Angkola ethnic in North Sumatra Province, especially in the South Tapanuli Regency. The language of Angkola serves as a symbol of the identity of the Angkola community, a symbol of the pride of the Angkola community, a tool of communication in the Angkola family and local community, the expression of thoughts and wills of the Angkola ethnic groups, supporting the Angkola culture which includes the fields of art, customs, religion, and so on, and the pillars of the Indonesian culture. The maintenance and guidance efforts place the Angkola language in accordance with its function and position as a regional language that can enrich the treasury of the national language.

Most of the Angkola speakers live in South Tapanuli Regency. The large number of speakers of Angkola language does not guarantee that this language can survive the threat of extinction. The reason is, in order to survive, as stated by Saussure and Barker in Mbete (2008), language must be firmly in the cognition of its speakers and must be used more frequently and deeply in the socio-cultural life of the community. According to Mbete (2009:2), from an ecolinguistic perspective, language and the community of speakers are seen as organisms that live systemically in life, along with other organisms. Suktiningsih (2016) has found that ecolinguistics has succeeded in revealing the relationship between Sundanese language and its fauna, that comes to the results that the fauna lexicons are generally used by the older to give advice to the younger. This former research has inspired this current research to be conducted in terms of Angkola language.

The South Tapanuli Regency is rich in natural resource potential. This district has a high rainfall density in a year, making many of its residents work as farmers. This geographical

condition also makes the types of flora and fauna that live and grow in the area diverse, and the Angkola language is very rich in natural environmental lexicons that refer to flora and fauna entities. The relationship between humans and the surrounding nature produces a variety of languages. In particular, the cultural environment can also be related to the quality and condition of the language environment. In this case, ecolinguistic studies are needed, to study the reciprocal relationship between nature/the environment and language or to juxtapose ecology and linguistics. As a scientific discipline, ecology describes the reciprocal relationship between living things and the natural surroundings. On the other hand, linguistics is the scientific study of language phenomena both micro and macro. In any speech and community, one must know, master, and use a set of words and discourses related to their environment, both the social environment and the natural environment. In the perspective of cognitive anthropology, a set of lexicons used is an object of events and signs of important activities in their environment. The dynamic of the lexicon is influenced by changes of the environment in which a language is spoken. As evidence of the lexicon dynamics caused by changes of the environment, a group of rural farmers still know more about local language lexicons than the urban farmer groups who are more familiar with terms such as tractors, fertilizers, pesticides and others which are new lexicons formed through the process of borrowing, speaker innovation through compounding, or through mixing the elemental parts of a lexicon with elements / parts of other lexicons (Halliday, 2001).

The study of the dialectical relationship between language and its environment has spawned research topics under the umbrella of ecolinguistics, and since then the scope of application of ecological concepts in linguistics has grown rapidly, both in the fields of pragmatics, discourse analysis, anthropological linguistics, theoretical linguistics, language teaching, and various other branches of linguistics (Fill and Muhlhauser, 2001:1). According to Bang and Door (1993:2), language and ecolinguistics are part of culture, social formation and praxis. The dialogue model in dialectal linguistics can be described in the figure below. It can be seen that there is a relationship between language and social praxis resulting from all actions, activities and community behavior between each other and the surrounding environment.

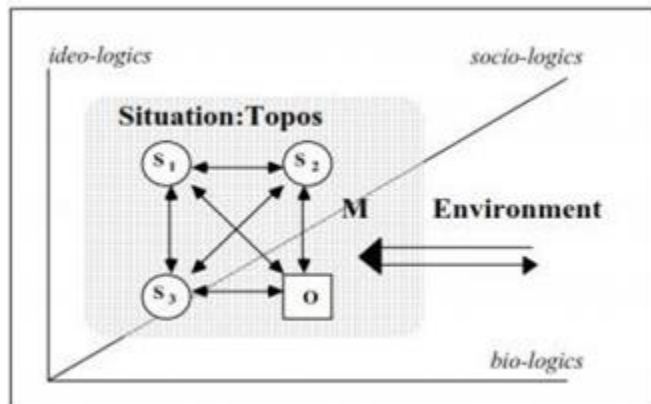


Figure 1. Dialogic relationship by Bang & Door (1993)

S1 refers to the creator of the text, namely the speaker or writer, S2 refers to the consumer of the text, namely the speech partner or reader, meanwhile S3 refers to the anonymous subject or category which is a sociocultural constituent, and O is the object referred to in the communication. The dialogue of the four constituents, which is indicated by the sign “ $\leftrightarrow$ ”, takes place in TOPOS (space, place, and time), with a background of three dimensions of social praxis, namely ideological, sociological, and biological dimensions. These three

dimensions of social praxis are the ecology or environment of language which refers to the behavior of people with their environment.

In the scope of ecolinguistic studies, it is stated that language records physical and social environmental conditions, just like what has been stated by Sapir (2001) that the physical and social environment is related to lexicon devices which indicate a symbiotic relationship between verbal intercourse and its environment, flora and fauna, including other natural elements. The diversity of lexicons that are unique to the regions indicates that the physical environment is preserved. Like other regional languages, Angkola plays an important role in everyday life as a means of communication for the people who use it. In addition, the lack of attention to the environment is one of the reasons that the ecosystem becomes more critical and, in the end, the lexicon in the ecosystem becomes extinct. More than that, the ecosystem will become increasingly critical as a result of greed for development. As a result, a lot of biodiversity has been lost, various damages have occurred, both physical, biological, and sociological to human survival and environmental sustainability (Al Gayoni, 2010: 1). This will result in an imbalance of the ecosystem. Ecolinguistic studies try to include oneself in environmental studies from a linguistic perspective because socio-ecological changes greatly affect the use of language and changes in cultural values in a society (Al Gayoni, 2010:1). This research tries to reveal the existence of the fauna lexicon of Angkola language through an ecolinguistic perspective, which is to examine the interrelationships between language and ecology (physical and socio-cultural environment).

## METHOD

This research is a qualitative descriptive study. The location of this research is in the Sipirok District, South Tapanuli, where the majority of the population uses the Angkola language in their daily communication. The data of this study is a fauna lexicon related to the natural conditions of Angkola which is an agricultural area located in a mountainous area and close to the forest. The data are taken from the local speaker as the informants and from the written materials in the Angkola language. Data collection techniques in this study consisted of interview techniques and observation techniques. Interview technique was used to obtain data on the meaning and function of fauna in the culture of the Angkola people. Observation techniques are used to obtain data on fauna forms in the culture of the Angkola people. After the whole data is collected, it is analyzed respectively by using the theory of dialogical relationship designed by Bang and Door (1993).

## DISCUSSION

### Lexicon Identification in the Metaphor of Angkola Community

The lexicon identification referred to in this article is a grammatical identification which includes the identification of forms, categories and functions. Grammatical forms are meanings that are in accordance with grammar. Grammatical categories are groups of language units that are distinguished by form, function, and meaning, for example word class or word type while the intended function is the structural element in the sentence. The results of data collection collect several lexicons which are described as follows: *anjing*, *bodat*, *babiat*, *badak*, *gaja*, *naning*, *pidong*, *piongot*.

### Grammatical form

The grammatical form refers to the basic form and or derivative form of a word/lexicon. The Austronesia family has derivative forms of affixes, derivative forms of repeated words and derivative forms in the form of compound words. The results of the analysis show that the fauna lexicon, both in the biotic and abiotic categories. The data is

identified and clarified into 2 (two) parts, namely the basic form lexicon and derived from lexicon, basic and derived from lexicon along with their classical categories (noun, verb, adjective). For more details, see the initial data below.

**Table 1. The error of the Use of Subject Verb Agreement**

No	Fauna Lexicon			Grammatical Form		Environmental Category	
	Angkolanese Name	Indonesian Name	Latin Name	Basic Form	Derivative Form	Biotic	Abiotic
1	Anjing	Anjing	<i>Canis lupus</i>	√	-	√	-
2	Babiat	Harimau	<i>Panthera tigris</i>	√	-	√	-
3	Badak	Badak	<i>Rhinocerotidae</i>	√	-	√	-
4	Bodat	Monyet	<i>Macaca ascicularis</i>	√	-	√	-
5	Gaja	Gajah	<i>Elephas maximus</i>	√	-	√	-
6	Naning	Tabuhan	<i>Vespa</i>	√	-	√	-
7	Pidong	Burung	<i>Aves</i>	√	-	√	-
8	Piongot	Lebah	<i>Anthophilia</i>	√	-	√	-

### The dialogue model of Angkola's speech

The types of animals (fauna) that live in the South Tapanuli area are very diverse and have close relationships with the Angkola people, so that in the life of the Angkola people they use the fauna lexicon in metaphors that have their own metaphorical meanings. Here are the metaphorical meanings that exist in the Angkola community that are analyzed by using the dialogic relationship by Bang & Door (1993).

#### *Anjing/anjing/ Canis lupus*

In the Angkola community, the presence of dogs in the community is very common. Many people keep dogs as house and field guards. In addition, dogs are also used as friends when the local community hunts pigs, which often become pests for residents' agriculture and plantations. The use of metaphors with the word dog is found in the Angkola language below:

*"Bada-bada anjing."*

It implies that the fight that occurred was just a casual fight. In the dialogue model analysis of the metaphor, it was found that 4 (four) constituents emerged, namely the speaker (S1), the text consumer (S2), the speech partner/reader (S3), the object being referred to or the problem being discussed (O). In the above metaphorical dialogue, the speaker's constituents (S1) can be occupied by adults or young, aged or not (older generation) to other text consumers (S2) who are the same age, older or younger. Usually, this utterance is uttered by someone to show that the quarrel that is happening is not something serious. By knowing the description above, it can be concluded that the *bada-bada anjing* metaphor can appear in 3 (three) TOPOS environments (space, place and time), namely (1) the time when someone knows an argument; (2) the place where the speaker is and (3) the time where the speaker explains the object of the conversation.

### ***Babiat/harimau/Panthera tigris***

In addition to dogs, the Angkola people know and often interact with the tiger '*babiat*' given the location of their settlements close to the forest. Due to the form of familiarity with this animal, it can be found a metaphor that uses the name of this animal as following:

*"Babiat na sega bolang, harambir na muba sabut."*

This metaphor describes a condition where as a result of his own actions, a person has lost his identity and self-esteem. In the dialogue model analysis of the metaphor, it was found that 4 (four) constituents emerged, namely the speaker (S1), the text consumer (S2), the speech partner/reader (S3), the object being referred to or the problem being discussed (O). In the above metaphorical dialogue, the speaker constituents (S1) are occupied by parents (older generation) to younger text consumers (S2). By knowing the description above, it can be concluded that the metaphor of "*Babiat na sega bolang, harambir na muba sabut*" can appear in 3 (three) TOPOS environments (space, place and time), namely (1) the time when someone who is older knows the ugliness of someone who the same age or younger than the speaker; (2) the speaker's residence is in the same environment with parents/age with the speaker and (3) the time when the speaker is annoyed or regret for the person of the object of conversation.

### ***Badak/badak/Rhinocerotidae***

The Ingol-ingol badak metaphor uses the name of the rhino as its element.

*"Ingol-ingol badak."*

This metaphor implies people who like to eavesdrop. When he listens to other people talking, he pretends not to hear and listens, when in fact he really understands and understands what is being said. And usually, this person will tell what he heard to others. In the above metaphorical dialogue, the speaker's constituent (S1) is occupied by one person to another's text consumer (S2). This expression is spoken by someone who is annoyed to see other people eavesdropping and then tells what he heard to others. Thus, it can be concluded that *the Ingol-ingol badak* metaphor appears in 3 (three) TOPOS environments (space, place and time), namely (1) the time when someone knows the ugliness of someone who is the same age, older or younger than the speaker; (2) the speaker's residence is in the same environment as the parents/age of the speaker and (3) the time when the speaker does not like the attitude of people to the object of conversation.

### ***Bodat/monyet/Macaca fascicularis***

Monkeys are a type of primate that has long been living in the land of Angkola. They are also pests that often interfere with agricultural and plantation activities of the people of South Tapanuli. They interfere with the crops from the time they sow the seeds until the plants begin to sprout. Metaphor using the word *bodat* is found in the Angkola language, as follows:

*"Holong-holong bodat."*

The lexicon is meant to be a symbol to express the metaphorical affectionate love which implies the meaning that you want the result of being too fond of your child, to the detriment of the child. In the analysis of the dialogue model found 4 (four) constituents that appear, namely the speaker (S1), the text consumer (S2), the speech partner/reader (S3), the object being referred to or the problem being discussed (O). In the above metaphorical dialogue, the constituents of the speaker (S1) are occupied by the parents of the consumers of the text (S2) who are younger. This utterance is usually uttered by parents who criticize and advise younger people about their upbringing of children who are considered wrong. By knowing the description above, it can be concluded that the *Holong-holong bodat* metaphor can appear in 3 TOPOS environments (space, place and time), namely (1) the time when

someone advises someone; (2) the place where the speaker has a relationship with the speech partner (3) when the speaker feels the need to criticize or advise someone.

### ***Gaja/gajah/ Elephas maximus***

Elephants are considered a key species because of their impact on the environment. Other animals tend to keep their distance from elephants and predators such as lions, tigers, hyenas, and wild dogs usually only attack young elephants. The Angkola metaphor that uses the name of the elephant animal is as follows:

*“Gaja pagaja-gaja, landuk tarhapat.”*

The lexicon is meant to be a symbol to express a metaphor that implies that we must be careful not to approach something dangerous, not to get involved in other people's disputes. In the analysis of the dialogue model on this, it was found that 4 (four) constituents emerged, namely the speaker (S1), the text consumer (S2), the speech partner/reader (S3), the object being referred to or the problem being discussed (O). In the above metaphorical dialogue, the constituents of the speaker (S1) are occupied by the parents of the consumers of the text (S2) who are younger. This utterance is usually given as advice to younger people. By knowing the description above, it can be concluded that this can occur in 3 (three) TOPOS environments (space, place and time), namely (1) the time when a person gets advice from an older person; (2) the place and (3) the time where the speaker has a relationship with the speech partner.

### ***Naning/tawon/ Vespa affinis***

The next animal found in the Angkola language metaphor is the wasp. The vespa affinis wasp is not an animal that likes to live just anywhere. Its habitat is in the wild such as forests, cliffs, or open fields. This wasp can be an indicator of good or bad natural ecosystems. When the Vespa wasp enters a residential area, it indicates that its natural habitat is damaged or threatened. This makes the understanding of the metaphor by using wasps very good among the younger generation. The data below is a metaphor using the wasp lexicon which in the Angkola language is known as *naning*.

*“Olol maranak naning.”*

The lexicon is intended to be a symbol to express the Olol maranak naning metaphor which implies the meaning that a small person has a big (successful) son. In the dialogue model analysis of this metaphor, it was found that 4 (four) constituents emerged, namely the speaker (S1), the text consumer (S2), the speech partner/reader (S3), the object being referred to or the problem being discussed (O). In the above metaphorical dialogue, the speaker constituents (S1) are occupied by adults to the text consumers (S2) who are the same age. This expression is spoken to show admiration for someone who has successful children. By knowing the description above, it can be concluded that the Olol maranak naning metaphor can appear in 3 (three) TOPOS environments (space, place and time), namely (1) the time when a person expresses his admiration for someone; (2) the place where the speaker has a relationship with the interlocutor and (3) the time when the speaker really likes the person who is the object of the conversation.

### ***Pidong/burung/Avian***

Rice is the staple and one of the most widely grown types of plants in South Tapanuli Regency. However, the main obstacle faced by rice farmers is the number of disturbing pests. One of them is bird pests. These birds will fly and perch on rice plants to eat these plants so that the rice plants are weak or damaged. Since they are pests to the rice field, the farmers commonly put traps for them. Hence, it is not surprising that metaphors using the lexicon bird (*pidong*) are found in the Angkola language.

*“Songon pidong na hona sambil.”*

It implies the meaning of the condition of someone who is helpless, such as being trapped due to unrequited love. In the dialogue model analysis of the *Songon pidong na hona* while metaphor, it was found that 4 (four) constituents emerged, namely the speaker (S1), the text consumer (S2), the speech partner/reader (S3), the object being referred to or the problem being discussed (O). In the above metaphorical dialogue, the speaker's constituent (S1) is occupied by someone to the text consumer (S2) who is the same age. This utterance is usually uttered by someone whose love is one-sided. By knowing the description above, it can be concluded that *Songon pidong na hona* while appearing in 3 (three) TOPOS environments (space, place and time), namely (1) the time when someone likes the opposite sex; (2) the place where the speaker knows the speech partner and likes it (3) the time where the speaker has closeness with the speech partner.

### ***Piongot/lebah/ Anthophilia***

Until now, the people of South Tapanuli still hunt wild honey in the forest. Usually they will hunt with makeshift equipment, so it is not uncommon when hunting many bee stings. Metaphors using the lexicon of bees (*piongot*) are also found in the Angkola language. The metaphor is as follows:

*“Na tarpaingot, piongoton.”*

This metaphor comes from the activities of people who often look for bees in the forest. If you are not careful, you will get stung by a bee. This is expressed in the metaphor above. In the above metaphorical dialogue, the constituents of the speaker (S1) are occupied by the parents of the consumers of the text (S2) who are younger. This utterance is usually given as advice to younger people. By knowing the description above, it can be concluded that the metaphor of *Na tarpaingot, piongoton* can appear in 3 (three) TOPOS environments (space, place and time), namely (1) the time when someone gets advice from an older person; (2) the place where the speaker knows the speech partner well and (3) the time where the speaker has closeness with the speech partner.

### **Social praxis dimension**

Seen from the analysis of the dialogue model above, it is found that the formation of metaphors contained in the Angkola language occurs by a cross-mapping process through ecolinguistic parameters. The cross-mapping process is caused by the closeness of biological characteristics or characteristics possessed by the source and target domains, especially between the Angkola community and the agricultural environment near the forest which has a diverse fauna, which is then recorded verbally which is then patterned at the level of social (ideological) praxis, biological, and sociological) in the view of the speaker and the hearer and the relationship between the two.

### **CONCLUSIONS**

The close relationship between the Angkola people and the surrounding environment has formed a variety of metaphor expressions. From the observation and interviews technique, it is obtained that several metaphors in the Angkola language are derived from the fauna lexicon that live around, such as *anjing* (dog), *babiat* (tiger), *badak* (rhinoceros), *bodat* (monkey), *gaja* (elephant), *naning* (wasp), *pidong* (bird), and *piongot* (bee). The fauna lexicon that is used in each metaphor has its own meaning and purpose. Majority of the metaphors are used by the older to give advice to the younger. The dialogic model of the Angkola metaphors is formed by a cross-mapping process through ecolinguistic parameters.

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