

Banjar Archaic Vocabulary: An Anthropological Linguistic Studies

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Abstract. Banjar archaic is an ancient ethnic Banjar language that some speakers still speak in remote areas or older speakers. Banjar archaic language is unique in terms of disclosure, so it is exciting to research. Banjar's archaic vocabulary must be well documented so that the vocabulary does not disappear over time. This study aims to identify the vocabulary of the Banjar language archaic and describe the class category of Banjar archaic. The method used in this research is a qualitative descriptive method with the emic approach. The subject of this study was the Banjar ethnic community with an age range of 40-65 years. The research was conducted in Peat Subdistrict, Banjar Regency. The results showed that the vocabulary of Banjar language archaic is still used by Banjar ethnicity, as evidenced by the discovery of eighty-eight vocabulary with four types of word classes, namely nouns, verbs, adjectives, and numerals. Of the four types of word classes, which are still widely used are the class of nouns in the form of basic nouns and compound nouns. While the least is numeral found only one vocabulary. The surviving vocabulary of Banjar archaic is caused by several factors of community culture, namely farming and community patterns that still uphold Banjar customs.

Keywords: Archaic, Banjar language, vocabulary, anthropological linguistic

Received: 15 June 2022 | Revised: 17 August 2022 | Accepted: 15 September 2022

1 Introduction

Banjar ethnicity is a community that inhabits the region of South Kalimantan Province. Banjar ethnicity is divided into sub-ethnic, Banjar Kuala, and Banjar Hulu. Based on genealogical patterns, Banjar is not just an ethnic concept, but related to political, sociological, and religious concepts. Banjar ethnicity is sociologically a mixture of various cultural ethnicities, such as Malay culture, Bukit, Ngaju, and Ma'anyan. However, the more assertive and dominant element is the Malay element. This can be seen from the language factor.

A vocabulary is a form of language possessed by a language community in a region that is an element of culture. But with the development of the age of language, vocabulary changed. Differences in vocabulary usage characterize these changes. If speakers rarely use a vocabulary or language, then it can be classified into archaic vocabulary.

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archaic is a form of past, as is the Indonesian vocabulary; Banjar archaic vocabulary can still be categorized in the word class. The use of archaic vocabulary is rarely used by Banjar youth, the rapid development of language influences the cause, and the language has been abandoned by its speakers. Vocabulary plays an important role in the process between speakers. The cause of vocabulary changes or potential loss is caused by the speaker factor itself, other speakers' influence, or Banjar ethnicity itself. Revitalization of Banjar's archaic language should be done so that the younger generation of Banjar and other Indonesian people know the richness of the ancient Banjar vocabulary. Archaic is a form of past, as is the Indonesian vocabulary, Banjar archaic vocabulary can still be categorized in the word class. The use of archaic vocabulary is rarely used by Banjar youth, the rapid development of language influences the cause and the language has been abandoned by its speakers. Vocabulary plays an important role in the process between speakers. The cause of vocabulary changes or potential loss is caused by the speaker factor itself, other speakers' influence, or Banjar ethnicity itself. Banjar's archaic language should be revitalized so that the younger generation of Banjar and other Indonesian people know the richness of the ancient Banjar vocabulary.

This research aims to discover Banjar's archaic vocabulary and Banjar archaic language, class. The benefit of this research is knowing Banjar's archaic vocabulary that is still used in Banjar ethnic speech events and Banjar archaic language documentation. Documenting aims to revitalize the Banjar Archaic language.

Research on Banjar's archaic language specifically has never been done. Previous research has only alluded to a little about Banjar's archaic language, as Arief [1] in his research that discusses religion and culture in the local wisdom of growing rice in Meratus in Dayak ethnic community, He mentioned Dayak Meratus ethnically using Banjar archaic language with Banjar Hulu sub-dialect. Meanwhile, according to Kern as written by Arif, saying the Banjar ethnicity itself, especially in the Labuhan Atas area, does not use the Banjar archaic language anymore; people instead use old Malay vocabulary. Banjar archaic is an early language spoken by Dayak Meratus and Ethnic Banjar when the two ethnicities lived in the same group.

Afria [2] examined the inventory of. The research aims to protect the language. According to him, language inventory is necessary so that the vocabulary is not lost and extinct. Based on the empirical facts Afria found, people in Jambi Province no longer use and know Old Malay. Based on Afria research, research on Banjar archaic language must be done for the sake of identity and language documentation.

Banjar language is a language spoken by Banjar ethnicities who inhabit the region of South Kalimantan Province. Banjar language itself is divided into two major dialects, namely Banjar Hulu and Banjar Kuala. According to Hapip [3], the differences between the two dialects are the vocal sound system, certain vocabulary, and accents or speech accents. Banjar vocabulary of the two dialects has the same meaning that distinguishes only the way it is told.

Vocabulary is also referred to as the vocabulary of the word [4]. The vocabulary contains a set of words owned and by individuals or ethnicities, which are later used in composing a sentence. Vocabulary can be shifted or even destroyed, this is because vocabulary can easily change due to environmental influences or the arbitrary nature of the language itself. As a result of the shift, the language can be categorized as archaic.

Kridalaksana [5] explains that archaism (archaism, atavism, revival form) is an unusual element of language but is used to present certain effects. Archaic sometimes appears in the current language to give an impression to have the appeal of the listener or reader, as a message greeter according to the situation, condition, and value of taste possessed by a group of people or readers. It is also explained by Martinus [6], he thinks archaism is the use of words or forms of words that are past and not common for use anymore. Archaic has diction characteristics in the form of past forms, rarely used, and usually sacred.

Archaic vocabulary can be categorized into common word classes, such as nouns, verbs, adjectives, and numerals. There is no difference with another modern vocabulary. It's just that the vocabulary of this archaic is shifting and not even used otherly replaced by new languages that arise due to the development of the times. Progress itself is not something that can be avoided, but the past must also be documented to be a memorable history and a lesson for the next generation, no exception to a language.

One of the studies that can be used to document language is linguistic anthropology. Linguistic Anthropology is a linguistics branch that studies the relationship between language and culture especially to observe how the language is used daily as a tool in societal actions. This is in line with Wortham's [7] opinion he thinks linguistic anthropology studies how speakers choose potentially relevant beliefs, styles, and rules, and sometimes ignores or alter them, in actual events of language use. According to Foley [8], Anthropological linguistics tries to find the hidden meanings that exist behind the use of language, the use of different forms of language, the use of registers, and styles. Anthropological linguistics is an interpretive discipline that explores language to

gain cultural understanding. The study focused on distinctive themes such as linguistic documentation of endangered regional languages.

2. Method

This research started with a phenomenon that occurs in the ethnic community of Banjar. Banjar's ethnic people daily use the Banjar language, but the language they use has changed. Past languages have rarely been used especially by speakers who are teenagers. Based on this, this study examined the phenomenon of language according to the pattern of speakers commonly referred to as the emic approach. According to Kaplan and Manners [9], an emic approach is an approach used to understand cultural phenomena by using cultural categories as their measuring patterns. To get the form of the word archaic Banjar language is used as an oral data source from Banjar people and written data from the Banjar language dictionary.

The research method used is qualitative descriptive, this research method utilizes qualitative data from a study that is then described descriptively. Qualitative descriptive has a pattern of analyzing various situations from data collected from interviews and observations in the field [10]. The research was conducted in District Gabut, Banjar Regency. Banjar speakers in District Gambut are mostly still using Banjar Hulu accent and there are still old people in the area who use Banjar archaic language in daily speech even though the number is limited

The subjects of this study are Banjar speakers with a range of ages 40-65 years. He is a Banjaran speaker and has lived in the area for a long time. The sex of the subject is male and female. Data validation uses triangulation techniques, namely source triangulation, theory, and methods. Triangulate the source by collecting data from informants and written data in the form of dictionaries. Triangulation of theory using a linguistic theory of anthropology. Triangulation method with interview and observation methods.

3. Result and Discussion

Banjar Archaic Vocabulary and Word Class Categories

Based on the results of research in the Peat subdistrict, Banjar Regency found eighty-eight vocabulary of Banjar archaic language that is still used. Banjar's archaic vocabulary is used in the daily speech activities of Banjar ethnic people. The vocabulary consists of nouns, verbs, adjectives, and numerals. These four classes of words form the vocabulary of Banjar language archaic and are still used among Banjar people, especially speakers in old age

a. Noun

Nouns are commonly referred to as nouns, nouns refer to humans, animals, objects, and a concept. Nouns are divided into two, namely the base noun and the derivative noun [12]. A base noun is a noun consisting of a single morpheme, in contrast to a derivative noun derived from the existence of a grammatical process [13]. In the Banjar archaic language, nouns are also categorized from basic nouns and derivative nouns.

Basic nouns are further divided into general nouns and special nouns, found 40 common and special basic noun vocabulary. Common basic nouns found in the form of vocabulary, *atang* (where to put the stove), *ambin/palatar* (terrace), *ayakan* (flour sieve), *bakul* (where to clean rice), *butah* (basket where to make the harvest), *banua* (area), *bul* (light bulb), *cangkir* (glass), *cucut* (teapots), *dupan* (dog), *galas* (jars), *gula batu* (candy), *iwak sanggiringan* (a kind of catfish), *jintingan* (shopping cart), *jidar* (basin), *kalimbuai* (mollusca beast), *kincing* (pot), *kindai* (rice barn), *kucauan* (water filled bowl for hand washing), *kulimbit* (skin), *kulikar* (pan base), *kumpay* (grass), *licak* (mud), *pasak* (house foundation), *pangup* (air filter), *pilanduk* (deer), *pondok* (house), *mangkuksing* (dead wood branches), *ranggas* (dead wood branches), *sasudu* (spoon), *salungkuy* (hood from the sheath), *sasiruk* (oil filter), *susupan* (vegetable), *tampah* (where to clean the rice), *tangkun* (rice bowl), *tatampi baras* (heavy cleaning equipment), *tutui* (hammer), and *wancuh* (scoop the rice). Meanwhile, special basic nouns are in the form of vocabulary *duit mengajut* (sustenance obtained unexpectedly) and *kamarian* (yesterday).

Derivative nouns change the identity of a vocabulary through the affixation process. According to Humaidi and Ahmad [14], the change from derived nouns in Banjar is considered quite productive. The process of forming a class of derived nouns by affixation and reduplication. Also, in the process of formation, it can be called compounding due to the addition of certain words. Based on the morphological form, there are not many derived nouns in the Banjar archaic language, there are only 7 forms, *dadampar* (cutting board), *kandutan* (place money from cloth), *kucauan* (a bowl filled with water for washing hands), *padangan* (kitchen), *pembasuhan* (dishwasher), *garabak bihi* (connotations are not good (negative)), dan *penggaduran* (dishwasher).

b. Verbs

Verbs are a class of words that have a predicate function which states an action or action. The inflectional formation of verbs in the Banjar language involves more affixes than other word classes [15]. From a semantic perspective, the Banjar archaic verb

makes it more specific because it is seen from the actions referred to and carried out by the Banjar people themselves [16]. This verb is divided into three aspects, namely, action verbs, process verbs, and state verbs.

Action verbs or also known as verbs that produce an action. This type of verb is recognized by the characteristic that it can be used as an answerer and is used as a form of the command. There are 9 action verbs found in the Banjar archaic language, namely, *balalah* (traveling), *mahamput* (throw), *manaradak* (planting rice seeds), *miang* (itching), *rawis* (slash), *manyalukut* (burn), *saulayan* (one round), *penambayan* (beginning), and *pahanti* (ban).

Process verbs are identified from looking at the two constituent indicators, namely, being able to answer questions and the presence of signs of change from one state to another. In Banjar archaic, this type of verb is found in 6 vocabularies, namely, *andahan* (deposit), *baharaguan* (cooking), *badiri barangkat* (get ready), *bahuma* (farming), *bawilang* (counting), and *maukang* (bite).

A state verb is a verb that hints at a reference verb under certain circumstances. Because of its very small number of verbs it often overlaps, to distinguish it from the adjectives used prefixes. In Banjar archaic language, the word class is only used because of its appearance only at a certain time, the number of verb vocabulary of the state found as many as 4 pieces, namely *batat* (not alive), *bakakarik* (cleaning up), *maniring* (viewed), and *maningau* (viewed).

c. Adjective

An adjective is a class of words that express a characteristic of a state in which a noun becomes the subject, object, or complement in a sentence [17]. When viewed from its meaning, adjectives are divided into two types, namely, qualitative adjectives and classificatory adjectives.

Qualitative adjectives rank indicate the level of quality or intensity from various levels of comparison [16]. In the Banjar archaic language, standardized adjectives are divided into adjectives with characteristics and size adjectives. Adjectives describing the adjective in a class of words indicate a quality of intensity of a physical and mental character. Found 15 vocabulary words Banjar archaic which mean adjectives of the character, namely, *aria* (happy), *hara* (worry), *haway* (concerned), *hungang* (stupid), *lucut* (sick condition), *malamin* (antique), *ngalu* (headaches), *purici* (dirty), *puaka* (ungodly), *rambang* (confused), *rangka* (greedy), *tahayabang* (loomed over), *tagasut* (careless), *baugah* (away), and *umbas* (wasteful). Adjective size refers to the quality and

can be measured by a qualitative measure. In the Banjar archaic vocabulary, only 3 vocabularies were found, namely, *mancarunung* (clean), *awang* (distance), and *padang* (Silent). The main reference classifier adjective is a noun restricted to a certain group. There are 3 vocabulary words in the Banjar archaic language that are included in this word class, namely *bahara* (hopefully), *mangilap* (easy), and *pumput* (dead-end sense).

d. Numerals

Numerals or the number of words are commonly used when calculating the number of forms and concepts [18]. Numerelia is a word that shows the quantity or number of nouns [5]. The numerals found in the archaic Banjar language are the main numerals. These numerals are the basic numerals of the source of other numbers [19]. This number was found in a Banjar language vocabulary that still uses this word class, namely vocabulary *talū* which means number three.

4. Conclusion

Research on the Banjar archaic language using anthropological linguistic studies reveals that 88 archaic vocabulary forms are still used by the Banjar ethnic group, which are divided into four types of word classes, namely basic nouns as many as 40 vocabulary, 7 basic compound nouns words, action verbs 9 vocabularies, process verbs 6 vocabulary, state verbs 4 vocabulary, adjectives premier traits 15 vocabularies, adjectives size 3 vocabulary, and adjectives classifier is 3 vocabularies and numeral 1 vocabulary. The surviving vocabulary of the Banjar archaic language is due to several cultural factors, namely farming and social patterns that still uphold Banjar customs. The factor causing the occurrence of archaic language is that the vocabulary in the area shows regional characteristics because, amid the many emerging languages and other influences, Banjar archaic language is still used as a form of regional language preservation.

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