

LEXICONS OF FAUNA IN BATAK TOBA UMPASA: A STUDY OF ECOLINGUISTICS

Devi Melisa Saragi

Department of English Literature, Universitas Kristen Indonesia, Indonesia

Email: devi.saragi@uki.ac.id

Abstract

Article Info

Received: 12/08/2022

Revised: 20/09/2022

Accepted: 12/10/2022

Ecolinguistics is a study dealing the physical and social ecological context where language operates, and in turn, how language and discourse affect the environment and ecology. This research tried to determine the kinds of fauna found in constructing umpasa, the functions of the fauna lexicons as the lingual units in constructing the umpasa and the philosophical value which is represented by the lexicons of fauna in umpasa. Umpasa is a Batak Toba poem consisting of two, three, four lines or more conveyed by the people having higher position in the Batak kinship system. This research applied the qualitative descriptive with content analysis approach. The object of the data was the umpasa containing lexicons of fauna which were collected by observing method and note taking techniques. All the data obtained were then analyzed by content analysis approach. The first result of this research shows that the fauna found in umpasa are birds (olive-winged bulbul, sparrows, turtledoves), snakes, fish, buffaloes, cows, mice, insect, while the second result are that syntactically, the lexicons of fauna constructing the umpasa stand as subject, subject with implicit verb and object (direct and indirect object). The third result represents that the lexicons of fauna found in umpasa actually distribute some of philosophical value, such as value of environmental philosophy, value of transportation philosophy, value of cultural and traditional philosophy, value of consumption philosophy, value of high social status in the society, and value of health philosophy.

Keywords: Batak Toba, umpasa, fauna, ecolinguistics

1. INTRODUCTION

Language and culture are inseparable aspects. They are intertwined each other (Koentjaraningrat, 1993). The meaning of language has been explained by many linguists as a system of arbitrary signals, symbols and tools which are produced by human speech to cooperate, communicate, and identify themselves (Chaer, 1995:14; Kridalaksana, 1983; Keraf, 1997:1). When we interact with another language, it means that we also interact with the culture that speaks the language. It is impossible to understand one's culture without accessing its language directly. Tarigan (2016) also added that beside the previous relation mentioned, language is also utilised to record, maintain, and bequeath the social concept, historical value, philosophy, socioculture, and ecology of a society group.

Sanjaya (2020) mentioned that language is a symbol used by humans to convey ideas, thoughts, feelings to other people or even to other living things. This dimension of language is so complex that earlier linguists classified the function of language itself according to its context (Jakobson, 1980; Leech, 1977; Kridalaksana, 2005). This various functioning of language was then explained by Halliday (2001: 21-22) who said that each individual is unique because they basically have different experiences from one another. However, this experience will create the culture and the pattern of language use of each person in group.

The study of language has not been only limited to the functioning of language itself. At first language was only structurally and functionally observed. As science has developed, language has also been integrated to other sciences. One of the studies that synergizes the language with another science is ecolinguistics. Ecolinguistics is a science that focuses on the relationship between language and ecology (environment). This term which was introduced by Einar Haugen to his work entitled Ecology



of Language appeared around the 1960s. Haugen in (Fill and Muhlhauser, 2001) defined that ecology is the science of interaction between a particular language and its environment, both the social and the natural environment. In addition, Haugen in Subiyanto (2013) also added that one of the language interactions toward the environment can be seen by the presence of metaphors understood by the society as a one of the language codes that reside only in the speakers' minds. Therefore, the language will function only when it is used to connect speakers to others, social or natural their environment.

Along with the development of the times, both the natural environment and the social environment are also increasingly eroded. This certainly greatly affects the existence of languages, especially regional languages, Batak Toba language for instance. Lately, the younger generation of Batak tends to ignore the use of the Batak language in their own community. They prefer to use their second language that is Indonesian as a means of communication. Although it is still very clear that the accent of the vernacular is Batak, the vocabularies used are belong to Bahasa. This situation, however, is emphasized by the laws of the Republic of Indonesia which do regulate the position of Indonesian as the official language in statehood events, education, liaison at the national level for the benefit and planning, implementation of the government's development in national culture, science and technology. This policy makes the speakers of a regional language interact with one another in a more limited scope. If this situation is exacerbated with a negative language attitude, it will become a concern that gradually the existence of the regional language which is in this case is Batak will get worse. What have been explained above is in line with what Haugen said. According to him the relationship between ecology and language can be seen in the vocabularies representing the nature. If the natural damage cannot be controlled, it will lead to the extinction of languages. Therefore, ecolinguistics is expected to provide an important role in maintaining regional languages not only through the formal language learning, but it'd rather seeing how nature can be connected to language.

One of the language functions delivered by Jakobson (1980) is poetic function. Its aspect focuses on aesthetic aspects. If it is connected with the natural environment, this function can be found in the form of poems, rhymes or other expressions, namely "umpasa". Umpasa is a Batak Toba language rhyme delivered by a person whose predicate as parents or group of relatives who have higher position in structure of Dalihan Na Tolu (Tobing, 1963: 194, 1977:13-14; Situmorang, 1983:193, Sitanggang, 1996). The umpasa consists of two lines. The first line is called prefatory, while the second one stand as the content. Each prefatory in umpasa usually uses a word relating to nature, plants, animals, or cultural objects.

Regarding to the earlier description, it can be concluded that the correlation of the Batak community to faunas has been implemented through lingual units that form the umpasa. The lexicons of fauna must have very important roles in constructing the umpasa. It can be said that without the presence of the animal lexicon, the umpasa will also not be formed. Therefore, this study raised three problems, namely: 1) What kinds of fauna found in constructing the Umpasa? 2) How do the lexicons as the lingual units construct the umpasa?; 3) What philosophical value which is represented by the lexicons of fauna in umpasa built upon the perspective of ecoshopy?

There are three previous researches used by writer as the comparison to this one. Sanjaya and Rahardi (2020) conducted a research entitled *Metaphorical Ecolinguistics: The characteristics of Local Wisdom values in Manggarai Traditional Wedding Ceremony, Flores, East Nusa Tenggara*. This study describes the values of local wisdom implemented in Manggarai traditional wedding ceremony. The findings of this study are that the local wisdom in the Manggarai traditional wedding ceremony is classified into tangible and intangible. The tangible wisdom found are palm wine, betel nut, dowry, rings, native chicken eggs and white roosters, while the intangible ones are the forms of expressions. The tangible local wisdom represents the meaning of brotherhood, sincerity of heart, love and posterity. Meanwhile, the other one contains the meaning of manners, girls, struggles, humility and heredity. While this study focused on the local wisdom characters, the writer's research focused on how umpasa is constructed by lexicons of fauna and the philosophical value delivered by the existence of the faunas.



Martalina et al (2019) also conducted a research on the An analysis of fauna lexicon in proverbs found in Atheist Novel by Achdiat Karta Mihardja. It aims to identify the fauna lexicon used and explain the ecosophy of the fauna lexicon from an ecoloidistic point of view. This research uses a descriptive qualitative approach. The results show that the fauna lexicon used in Indonesian proverbs are spiders, flies, snails, caterpillars, ants, centipedes, handlebars, bees, horses, dogs, cats, tigers, lions, chickens, birds, lizards, snakes, and eels. Based on the ecosophy approach, it can be seen that the faunas in the proverbs present value of local wisdom, religius value, consumption value, production value, and potential value. While Tarigan (2016) conducted a research in ecolinguistics about the resilience and shifting of the Flora Lexicons in Karo Language. It has explained that the lexicons of the flora observed have undergone the morphological processes into new lexicons through a derivation process in which the nomina lexicons are formed using prefixes, suffixes, prefixes, and inserts; verb lexicons use prefixes and suffixes; whereas the adjective lexicon uses only suffixes; The second shows that there is a different percentage in terms of lexicons that have shifted and survived in the seven villages that have been observed, while the third shows that the main factor causing the persistence of flora is that the culture still retains some confectionery, games, or tools.

2. LITERATURE REVIEW

A. The Concept of Ecolinguistics

Ecolinguistics is an interdisciplinary science that connects ecology and linguistics. It was firstly introduced by Haugen (1972:35). This study later is better known as "language ecology". According to Haugen in Herman, Purba and Saragih (2022), language ecology is the study of the relationship between language and its environment. This relationship can be seen from the metaphorical ecolinguistic which deals with non-natural dimensions such as social, cultural and historical aspects. Language is found in minds of its speakers, therefore it can function when it is only used to connect among speakers, and speakers with their natural and non-natural environments (Haugen, 1972:35; Fill & Penz, 2018). The language environment in ecolinguistics consists of physical and social environment (Sapir in Fill and Muhlhausler, 2001: 14). The physical environment concerns a geography consisting of physical: topography of a country (coastal, valleys, land, plateaus, mountains), climate, rainfall intensity, the economic basis of human life consisting of the fauna, flora, and mineral sources of the area. Meanwhile, the latter deals with various community forces that shape mind and individual life, namely religion, ethics, political organization, and art. In its discussion, ecolinguistics tries to solve issues related to language and where it is used.

The concept of ecolinguistics criticizes the mutual change between the environment and its language. These changes cause shift in values, norms and cultures that exist in the environment as a result of pressures from previous societies (Umiyati, 2011). The concepts include the critical ecolinguistics, sustainability, the concept of a risky society, ecolinguistic parameters, lexicons, and the concept of ideology. All of these concepts occurred as a manifestation of responses toward the changes influenced by nature, society, and cultural environment that appeared in the language environment. The changes that plague the social and cultural aspects also affect the language use.

Language ecology has been developing into into ecolinguistics which consists of not only natural ecolinguistics but also metaphorical ecolinguistics. The natural ecolinguistics is widely called envirolinguistics. Rahardi et al., (2016) assert that metaphorical ecolinguistics is a form of preserving the local wisdom values and is closely related to learning with different cultural backgrounds. Metaphorical ecolinguistics does not only focus on environmental issues but also try to display the particular. Besides, it also tries to carry out various preservation strategies that are expected to overcome the language extinction.

The urgency for language rescue is due to many regional languages including Bahasa are on the critical verge. Therefore, they are difficult to survive, function, and be passed on next generation. Many of the values of local wisdom and traditional knowledge were displaced and extinct. Other factors such as the threat of hegemony and the dominance of several international, regional and national languages



also suppress the minor languages (Sinar, 2010: 70). In order to avoid that condition mentioned above, ecolinguistics conducts parameters of interrelationships, environment (physical and socio-cultural environment) and diversity (diversity of languages and environments) (Haugen in Fill and Muhlhauser, 2001: 1).

B. Value of Philosophy

Koentjaraningrat (2016) said that culture is a whole system of ideas, actions, and human works in the context of community life used as a guide for the society to learn. He also explains that culture can be classified into three forms, first as a complex of ideas, ideas, values, norms and regulations; secondly as a complex of activities as well as patterned actions of human beings in society; thirdly as the objects of human work. The form of culture must have cultural values. They are considered to be good, true, appropriate and also agreed by the society. In short, cultural values are formulated in culture and implemented within societies. They are also revealed in direct or indirect interactions among citizens in various types of activities. Therefore, cultural values are naturally socio-cultural in nature (Edy Sedyawati, 2007: 254).

Cultured communities present local wisdom used as a life guide and source of perspective. Local wisdom is a view of life as well as science which direct the activities carried out by local communities in solving various problems in fulfilling their needs. Local wisdom is often said as a local policy or local knowledge. Modern science is considered to manipulate the nature and culture by seeing all natural and inner life empirically along with the loss of elements of value and morality (<https://www.djkn.kemenkeu.go.id/kpknl-palu/baca-artikel/13057/Memaknai-Kembali-Kearifan-Lokal-Dalam-Kehidupan-Sehari-hari.html>). Geertz in Ernawi (2010) explains that: '... local wisdom is an entity which largely determines dignity of human beings in their communities'. Therefore, when the traditional values are separated from the roots of the local culture, the community will lose its identity and sense of pride and belonging. Sartini in Basyari (2014) explained that there are some functions of local wisdom, namely (1) for the conservation and preservation of natural resources, (2) human resource development, (3) cultural and scientific development, (4) as a source of admonition, belief, literature and taboos, (5) as a means of forming communal integration, (6) as an ethical and moral basis, (7) political function.

C. Oral Tradition: Umpasa

Based on the Big Indonesian Dictionary (KBBI: 2016), oral traditions have two distinguished meanings, namely (1) the custom which was passed down from the ancestors and is still carried out in society (2) previous judgments or presumptions which existed which are considered as the best and correct way. In brief, the first meaning of tradition is conveyed for generations, while the second one states that tradition contains goodness and truth though they are local. The second meaning also presents that dispelling myth that has been circulating in society always being interpreted as everything occurred in the past.

Batak people certainly have some oral traditions which are still delivered at certain traditional events and are even very well documented. Sitanggang (1996) mentioned that Batak Toba Literature has traditional poems consisting of several varieties, including *andung-andung*, *tonggo-tonggo*, *tabas*, *umpama*, and *umpasa*. The oral tradition of *umpasa* and *umpama* seems difficult to distinguish because many traditional practitioners say the two are the same, but some of them say they are different. However, Sitanggang (1996) in his book is quite clear to differ the two. In terms of meaning, the term *umpama* can be interpreted as a metaphor, similarity, likeness or parable, while *umpasa* contains the meaning of blessings, prayers, awards, blessings and expectation which are often conveyed by people who are predicated as older people or groups of relatives or those who have higher position in kinship system called *Dalihan Na Tolu*.



Umpasa is a Batak Toba poem consisting of two, three, four lines or more so that it can be compared with ordinary rhymes in old Indonesian literature. An example of umpasa taken from Sitanggang (1996) can be seen below.

Table 1. Some examples of Umpasa

Dengke ni Sabulan	The fish from Sabulan
Tu tonggina tu tabona	It tastes sweet and delicious
Nasa si ose padan	Whoever breaks the promise
Tu ripurna tu magona	They'll live in trouble

The characteristics of umpasa:

1. Umpasa consists of stanzas
2. Each stanza can be constructed y 2,3,4 or more lines
3. Each line can contain two up to four words
4. The power of umpasa is the richness of metaphors and rhythms. In addition to these two elements, the sound that is harmonious to hear also brings the beauty of the umpas. The loss of these elements immediately gives the listener an impression that they weren't created by the exepertises. High-value umpasa contains magical words, although it should not be interpreted that the effectiveness of umpasa depends on its magical content
5. Each stanza in umpasa consists of two parts. The first part functions as the prefatory which also presents euphonic so that there are harmonious sounds in the end of each line. While the other present the meaning of the content.

Umpasa is delivered in every traditional Batak Toba ceremony. Sitanggang (1996: 46-48) states that Batak Toba custom is a unit of spiritual and social culture which includes various aspects of life such as law, decency, religion, kinship system, language, art, and technology. The form of umpasa belongs to an abstract culture that contains attitudes, beliefs, views on life. Therefore, umpasa is a traditional channel that is believed by the community to be the controller of daily life, containing hope, supplication, advice on life instructions and blessings for those who will be given a Batak Toba umpasa.

3. METHOD

This research applied the qualitative descriptive with content analysis approach. It was very appropriate to be implemented since this research tried to obtain an explanation containing a communication which is conveyed in the forms of signs, symbols, or other criteria. In this case, the data of the research were the umpasa containing lexicons of fauna taken from the book titled Tradisi Umpasa Suku Batak Toba written by Sitanggang (1996). The object of the data was the lexicon of fauna. All the data were taken by observing method with note taking technique. All the data collected were then analyzed by content analysis technique in order to get the lexicons found in the umpasa, how they function in constructing the umpasa and what philosophical value were delivered by the lexicons of fauna for Batak society. In short, the procedure that the researcher had conducted were reading the book of umpasa and then observing the samples of umpasa which contain the lexicons of fauna, after that recording and writing all the samples needed to be analyzed, and finally narrating the results of analyses

4. RESULTS AND DISCUSSION

The umpasa analysed in this research are the umpasa related to advice for newly married couple in the wedding day. It is usually delieverd by hula-hula, a group of people who are considered to have higher position in Batak tradition. Based on the analysis of 52 marriage umpasa taken from the book of Tradisi Umpasa Suku Batak Toba dalam Upacara Pernikahan by Sitanggang (1996), it can be seen that the lexicons of fauna found are birds (olive-winged bulbul, sparrows, turtledoves), snakes, fish, buffaloes, cows, mice, insect. This table below provides the lines of prefatory in the Batak umpasa.



Table 2. Prefatory in the Batak Umpasa

Kinds of umpasa	Prefatory of the umpasa containing the lexicons of fauna	Function of Lexicon
Hg (3)/ Descendant (3)	Manginsir ma <u>sidohar</u> (Sitanggang, 1996: lamp 1) creep and slide do <u>the diving beetle</u> (a kind of insect)	subject
Hg (5)/ Descendant (5)	Andor halumpang togu-togu ni <u>lombu</u> (Sitanggang, 1996: lamp 1) Andor halumpang (a kind of vining plant) is created as the dribbling rope of <u>cows</u>	direct object
Hg (19)/ Descendant (19)	Marasar <u>ulok dari</u> di toru duhut sirumata (Sitanggang, 1996: lamp 3) Under Sirumata (a kind of bushes) snakes nest	subject
Hm (3)/Wealth (3)	<u>Dengke</u> sale-sale, <u>Dengke</u> sitapongan(Sitanggang, 1996: lamp 7) Smoked fishes, the fish from Sitapongan (a name of region in Batak)	subject
Hm(13)/ Wealth (13)	Tu sanggar ma <u>amporik</u> ⁽¹⁾ , tu lubang ma <u>satua</u> ⁽²⁾ (Sitanggang, 1996: lamp 8) to reeds the sparrows fly, to the hole the mice go	^(1,2) subject with implicit verb
Hm (15)/ Wealth (15)	<u>Anduhur</u> martutu, di atas ni Purbatua (Sitanggang, 1996: lamp 8) The turtledoves chirp above Purbatua (a name of place)	subject
Hm (19)/ wealth (19)	<u>Horbo</u> ni Parsambalan, manggagat jonok tu onan.... (Sitanggang, 1996: lamp 9) The buffaloes are Parsambalan, grazing near the market	subject
Rg (11)/Religion (11)	Bolon do <u>dengke roba</u> ⁽³⁾ , Etek do <u>pora-pora</u> ⁽⁴⁾ (Sitanggang, 1996: lamp 10) are big the roba (a kind of Batak Fish), are small the Pora_pora (a kind of fish)	^(3,4) subject
Rg (13)/Religion (13)	Habang ma <u>ambaroba</u> , songgop tu sitorop.....(Sitanggang, 1996; lamp 11) Do fly the cuckoos, stop at Sitorop (a kind of tree)	subject
Kr (11)/Kinship (11)	Sai turtu ma ninna <u>anduhur</u> ⁽⁵⁾ , tio ma ninna <u>lote</u> ⁽⁶⁾ ... (Sitanggang,1996: lamp. 12) “turtu” chirp the turtledoves, “tio” chirp the quails	^(5,6) subject

Structurally, these lexemes function as the parts of the construction of the Batak proverb (umpasa). The lexicons of fauna in the umpasa observed are found in prefatory statement. Syntactically, they function as the subject and the object in the sentences. Data number Hg (3), Hg (19), Hm(3), Hm(13) ^(1,2), Hm(15), Hm (19), Rg (11)^(3,4), Rg (13), and Kr (11) ^(5,6) show that the lexicons of fauna stand as subject in the line of prefatory. The existence of subject here is a must to construct the prefatories. Another sentence construction is inverted sentence. An inverted sentence is a sentence in a normally subject-first language in which the predicate (verb) comes before the subject (noun). This kind of sentence can be seen in datum (Hg 3) Manginsir ma sidohar If it is translated into English it becomes “creep and slide do Sidohar (a kind of insect)”. From the sentence, it can be seen that the verb “creep and slide” comes before the subject sidohar. The datum Hm(13) “Tu sanggar ma amporik⁽¹⁾, tu lubang ma satua⁽²⁾” This line has implicit verb. There is not any verb in that sentence, but the existence of the preposition ‘tu’ has represented the meaning of verb “ go”, so if it is translated to



English, it is equivalent to “to reeds the sparrows fly, to the hole the mice go” Besides as subject, the lexicon of fauna also function as the object. It can be seen in datum Hg (5) “Andor halumpang togu-togu ni lombu “ /Andor halumpang (a kind of vining plant) is created as the dribbling rope of cows. The structure of the sentence is passive. The dribbling rope of cows stands as a direct object in the sentence.

The existence of fauna lexicon in the umpasa as subject and object is very significant in constructing the prefatory. Without the lexicons, the umpasa certainly cannot be created and will not have a complete meaning. The significance of the lexicon fauna does not only play important roles in the construction, but also has a strong relation to the lives of Batak people in particular. Umpasa is a product of Batak society which has unique harmony in their daily lives. Therefore, the process of creating the umpasa cannot be separated from the influences of the creators. The previous creators of umpasa had adapted the words composing it from daily vocabularies based on the activities and the background of their lives. Hence, all the words in this case are the fauna lexicon certainly are the manifestation of Batak philosophy and its realization in their real life. The manifestation of philosophy and relation of Batak life toward the fauna lexicon found in the umpasa can be explained by implementing the ecosophy in the perspective of linguistics.

The lexicon of fauna “Sidohar” (diving beetle) or *Cybister chinensis*, “ulok” (snake) or *Serpentes* play an important role in keeping the ecosystem balanced. *Cybister chinensis* is a species of diving beetle native to East Asia. They also belong to predators. Due to their predaceous behavior, they bring a positive impact to a home garden and can keep the pond water clean, removing dead insects and especially aiding in pest control by eating mosquito larvae and other pest invertebrates. They require well-oxygenated water due to their use of atmospheric oxygen to maintain their diving air bubble, and as such are an indicator of healthy water quality. Besides *Cybister chinensis*, Another fauna found in the umpasa “Ulok” or *Serpentes*. In social and cultural perspective, snakes deliver negative connotation than other animals. However, snakes play an important role in our ecosystem and provides us economic and therapeutic benefits. In agriculture sectors, Snakes as predators, feed on frogs, insects, rats, mice, and other rodents which can destroy the harvest such as rice, wheat, corns ect (Kusrini, 2009; Asri and Bagyo, 2015; Rambosius, ect. 2019). In short, the existence of snakes plays an integral role in maintaining balance in the ecosystem. Based on the explanation below, it can be concluded that these two faunas distribute the value of environmental philosophy.

Other fauna written in the umpasa are “lombu” (cow) or *Bos Taurus* and “horbo” (buffalo) or *Bubalus bubalis*. These two animals present the value of some philosophy aspects. Nakao (2003) stated that buffalo has been an integral part of livestock agriculture in Asia for over 5000 years producing draft power, milk, meat and hides. Even today, 153 million buffalo provide 76.734.759 t of milk and 3.089.875t of meat, and in several countries, up to 30% of the draft power for agricultural operations. In fact, all body parts are used including horns and hair. Similarly, for traditional Indonesian communities, a buffalo becomes an animal that has an important meaning, used as transport, as a tool to process the rice fields, even when the people were not familiar with the currency, buffalo is also used as a medium of exchange and investment. Some areas make the buffalo as an animal that has its own meaning, even specifically has a symbolic meaning, is considered a symbol of fertility, believed to bring the spirits of the dead who are feasted to the afterlife where the spirits ride the buffalo (Manurung, 2013).

For the Batak, water buffaloes are very important for economy, culture, agriculture and transportation. Traditionally, Batak farmers still use water buffaloes as the main animal for preparing paddy fields and as a means of transporting the agricultural products. In this respect, buffaloes and cows represent the value of transportation. From a tradition and belief point of view, the buffalo has an important significance as part of traditional ceremonies. One of the traditional ceremonies which involves the existence the buffaloes is the Mangalahat Horbo Lae-lae. According to Hutajulu (1995), it is one of the animal sacrificial ceremonies related to Toba Batak indigenous belief. Connected to supernatural spirits, it was a buffalo sacrificial ceremony lasting several days, held in one village by a



community or a particular family. Another ceremony which present this animal is Batak wedding. A buffalo is used as one of the dowries that the groom must pay to the bride. Even if the price is relatively high, the whole family members will endeavor to fulfill this obligation. Based on the description, the animal 'buffalo' offers cultural and traditional philosophical values.

As an investment, buffalo ownership becomes a symbol of community social status, the more buffalo owned, it is interpreted as a rich person who has a high social status, in megalithic community life, buffalo has a sacred value and buffalo ownership determines one's social status. In this aspect, buffaloes also present the value of high social status in the society. Another value which buffalo can deliver for Batak people is the value of aesthetic. In Batak land, especially in Rumah Bolon—the traditional Batak house, the horn of buffaloes are usually set up. It is believed that the horn can symbolize safety from devils or as a sign of power and courage.

As the value of consumption philosophy, buffaloes become one of the animals which can give contribution in the aspect of food stuff. Buffalo meat has significantly more iron than beef, higher levels of vitamins and minerals, and twice the beta-carotene of grain-fed meat. Buffalo has less fat and more protein than beef, so it doesn't shrink when heated and is more filling (Hole, 2018). For Batak people, the buffalo meat is not only usually cooked in traditional ceremonies and daily cooked for daily menu at home, but it is also used as the menu in lapo- the traditional Batak restaurant. Beside the meat, buffalo milk also becomes one of Batak people consumption. One of traditional food processed made of the milk is called Dali ni Horbo.

Dengke or fish is also one of fauna composing the prefatory in umpasa. This fauna also presents important role for Batak people. One of fish which is very important for Batak society is the golden fish or *Cyprinus carpio*. Beside as the daily consumption, golden fish which is called ihan mas arsik is also believed as a symbol of wealth, blessing and prayer, harmony, freshness, gratitude, persistence in pursuing goals, and kinship. The symbol represented depends on what event the arsik is given. As an example, If a child is born, especially if the first one, the hula-hula (clan group from the mother) must provide Arsik. Three fish given, symbolize the family has gained one member in the family, One for the Father, one for the mother, and another for the newborn child.

The next faunas found in the umpasa are kinds of birds such as olive-winged bulbul (*Pycnonotus plumosus*), sparrows (*Passeridae*), turtledoves (*Streptopelia turtur*). Indonesia is a country where varieties of biodiversity can be found. One of the varieties which can be seen is the kinds of birds which live in Indonesia. According to Sukmantoro (2007), there are 1.598 bird species found in the territory of Indonesia, while Susanti (2014) said that as many as 1.666 species of birds in Indonesia are able to live in forest areas as well as urban areas. Related to recent research, currently the number of bird species in Indonesia reaches 1,812 species (Junaid, 2021). Besides as entertainment for their beautiful voices, birds in fact play important roles for ecosystem, such as birds as species of pest controllers, birds as species of seed dispersals, birds as species of grass controllers, birds as species of pollinators, and birds as predators. Agriculture has been long known in the society of Batak Toba. Besides hunting and breeding animals, farming has also become one of ways of making living. Marsiadapari or mutual cooperation is one of agricultural terms conducted by Batak people. It is a mutual cooperation conducted by several people to harvest. They should help each other to crop the rice for instance, so the process can be quickly finished. Relating to this, turtledoves also bring positive influences for agriculture. They feed on grass, weed seeds, and insects. In this case, they function as the natural control of weed and insect. Regarding to this explanation, it can be concluded that turtledoves represents the value of environmental philosophy.

Besides distributing the value of environmental philosophy, turtledove (*Streptopelia turtur*) also can show the value of consumption philosophy. The meat of this birds is rich of various vitamin which can supply daily body nutrient such as B3, B6, and B12. Cited from the internet, the advantages of consuming the meat can also accelerate the body's metabolism, maintain the health of internal organs, help improve blood circulation, prevent heart attacks and treat allergies. Based on the advantages mentioned earlier, it can be also said that this bird delivers the value of health philosophy. Sparrows are



little passerine feathered creatures forming the family Passeridae. They are little, stout, brown and dark fowls with brief tails and squat and effective snout. They are also generally social birds, with many species breeding in loose colonies and most species occurring in flocks during the non-breeding season. These fowls commonly live in agrarian areas, and for a few, human settlements are an essential living space. The same as turtle dove, sparrows are grain eating species. They also feed on insects, in this manner they are significant to agriculture. In this case, this fauna moreover distributes the value of environmental philosophy

5. CONCLUSION

Ecolinguistics which is also known as language and ecology – is a relatively new field of language study taking into account the physical and social ecological context where language operates, and in turn, how language and discourse affect the environment and ecology. Therefore, it can be said that Language change either in lexicons or grammar cannot be detached from the environmental and cultural changes in the societies. In one side, the environmental changes affect the language changes, in other hand, human behaviour toward their environments is influenced by the language they use. The interrelation between language and environment can be represented toward how the earlier of literary works involved lexicons from the nature, such as fauna, flora, food or any other cultural things. In Batak Toba, the usage of these kinds of lexicons have been implemented in some literary works, such as umpasa. Umpasa refers to a spoken a literary work delivered by older people who have higher position in Batak kinship system which is called Dalihan Na Tolu. Umpasa has been conveyed in various traditional ceremonies as forms of blessing, advice and wish. The lexicons of fauna have been used in constructing umpasa. This research found that the lexicons of fauna constructing the umpasa are birds (olive-winged bulbul, sparrows, turtledoves), snakes, fish, buffaloes, cows, mice, insect. The existence of those lexicons in umpasa shows a very significant role. Syntactically, the lexicons of fauna constructing the umpasa stand as subject, subject with implicit verb and object (direct and indirect object). If these functions are omitted in the patterns, umpasa also will not be properly constructed, since they have significant function syntactically. Besides playing important function structurally, the lexicons of fauna found in umpasa actually represent some of philosophical value, such as value of environmental philosophy, value of transportation philosophy, value of cultural and traditional philosophy, value of consumption philosophy, value of high social status in the society, and value of health philosophy.

REFERENCES

- [1] Fill, A. dan P. Mühlhäusler., "The Ecolinguistics Reader. Language, Ecology and Environment". London: Continuum. 2001.
- [2] Fromkin, V., R. Rodman, P. Collins and Blair, D., "An Introduction to Language". Sydney: Holt, Rinehart and Winston. 1990.
- [3] Halliday, M.A.K. "New Ways of Meaning: The Challenge to Applied Linguistics". Dalam Journal of Applied Linguistics 6 :7-36. 1990.
- [4] Haugen, Einar. "The Ecology of Language". Stanford, California: Standford University Press. 1972.
- [5] Herman, H., Purba, R., Sijabat, P. A., Saputra, N., Muhammadiyah, M., & Thao, N. V. "Investigating the Realization of Speech Function in a Speech through Systemic Functional Linguistics Perspective". Script Journal: Journal of Linguistics and English Teaching, 7(01), 31-41. 2022. <https://doi.org/10.24903/sj.v7i01.917>
- [6] Herman, H., Purba, R., and Saragih, A. "Lexical Items of Flora and Fauna in Local Languages: An Ecolinguistics Study". Journal of Social Science and Humanities Research, 1(1), 24-28. 2022. DOI: 10.56854/jsshr.v1i1.49
- [7] Jakobson, R. "Closing Statement: Linguistics and Poetics". In Sebeok (Ed), Style in Language. Cambridge: MIT Press. 1960.



- [8] Leech, G. "English in Advertising". London: Longman. 1966.
- [9] Martalina, dkk. "Leksikon Fauna Peribahasa Indonesia dalam Novel Atheis Karangan Achdiat Karta Mihardja". *Jurnal Ilmiah Sastra dan Bahasa* Volume 16 Nomor 1 Edisi Juni 2019 (1—10)
- [10] Marbun, S., Silalahi, D. E., & Herman, H. "Telling People to Change Their Behaviour Through Implications: An Implicature Analysis on Covid-19 Public Service Announcements in Indonesia". *Elsya: Journal of English Language Studies*, 3(3), 215-224. 2021. <https://doi.org/10.31849/elsya.v3i3.6336>
- [11] Munthe, E. J. B., Simamora, M. A., Herman, Napitupulu, F. D., and Saragi, C. N. "An analysis of contextual meaning in Batak Toba songs lyric by Putri Silitonga: A case on semantics". *American Journal of Research in Humanities and Social Sciences*, 4(2022), 12-23. 2022.
- [12] Nahampun, L. K. G., Herman, Saragi, C. N., and Saputra, N. "The Contrastive Analysis of the Sound in Vowel and Consonant in English and Batak Language". *LingLit: Journal Scientific Journal for Linguistics and Literature* 3 (2), 87-92. 2022.
- [13] Purba, D., Sinurat, B., & Herman, H. "Utilizing Instagram Social Media on Language Style: An Analysis to Teenagers as Millennial Generations in Their Captions". *Anglophile Journal*, 2(1). p 1-11, 2021. DOI: <https://dx.doi.org/10.51278/anglophile.v2i1.268>
- [14] Richards, J. C., Platt, J. and Platt, H. "Dictionary of Language Teaching & Applied Linguistics". Essex: Longman. 1992.
- [15] Sanjaya, F. O dan R. Kunjana Rahardi. "Kajian Ekolinguistik Metaforis Nilai-Nilai Kearifan Lokal Upacara Pernikahan Adat Manggarai, Flores, Nusa Tenggara Timur". *Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 7 (2) Juli 2020
- [16] Saragih, D. Y., Sinaga, Y. K., Herman, Purba, R., Saragi, C. N., and Manurung, L. W. "The analysis of directive illocutionary acts on some conversations in the miracle worker movie". *Sarcouncil Journal of Arts and Literature*, 1(2), 01-08. 2022. DOI: <https://doi.org/10.5281/zenodo.6519387>
- [17] Sibarani, R. "Leksikograf". Medan: USU. 1997.
- [18] Sitanggang, S.R.H. "Tradisi Umpasa Suku Batak Toba dalam Upacara Pernikahan". Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan. 1996.
- [19] Stibbe, A. "Ecolinguistics: Language, Ecology and The Stories We Live By". New York: Routledge. 2015.
- [20] Subiyanto, A. "Ekolinguistik: Model Analisis dan Penerapannya". *Humanika*, vol. 18, no. 2, Jul. 2013. <https://doi.org/10.14710/humanika.18.2>
- [21] Sudaryanto. "Metode dan Aneka Teknik Analisis Bahasa". Yogyakarta: Duta Wacana University Press. 1993.
- [22] Tarigan, B. "Kebertahanan dan Kebergseran Leksikon Flora Bahasa Karo: Kajian Ekolinguistik". Disertasi. Medan: Universitas Sumatra Utara. 2016.
- [23] Troike, S. M. "The Ethnography Communication". Oxford: Blackwell Publishing. 2003.
- [24] <https://www.djkn.kemenkeu.go.id/kpkn-palu/baca-artikel/13057/Memaknai-Kembali-Kearifan-Lokal-Dalam-Kehidupan-Sehari-hari>

