

Arkais Vocabulary Identification as Efforts to revitalize the Language with a Panai: Ecolinguistic Perspective

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ABSTRACT

This study examined arkais vocabulary found in Panai Malay Language (PML), a mother tongue found in three districts namely Panai Tengah District (Labuhan Bilik), Panai Hilir District (Sei Berombang), and Panai Hulu District (Ajamu). The formulation of the problem in this research was how was the existence of archaic vocabulary in PML? The purpose of this study was to find out how much arkais vocabulary is in PML, so it could find out the potential level of threat and extinction of PML. This type of research was a descriptive study that used a quantitative approach. The data collection technique used is the note-taking. The data analyzed were written data obtained from an archaeological vocabulary study. The results obtained show that (1). The archaic PML ecolexicon includes the home eco-lexicon, wood, flora, fauna, fish, (2). Flora ecolexicon is the most archaic eco-lexicon, (3). Panai Malay is at the Beginning Threatened level (level 3)

1. INTRODUCTION

Indonesia has a variety of regional languages and spread from Sabang to Merauke. In the regional languages, there are also various dialects. The diversity of dialects is a reflection of the ethnic and cultural diversity of Indonesian people. In the Language Development and Development Agency data, it is stated that from 1992 to mid-2017 669 regional languages have been mapped throughout Indonesia and there are many other regional languages that have not been mapped. Among the hundreds of languages found in Indonesia from year to year the number continues to decrease, endangered, in an insecure position, even some are heading for extinction. One of the regional languages that is in an insecure position is Panai Malay Language (hereinafter referred to as PML).

PML is a regional language used as a mother tongue in three sub-districts in the area of Labuhan Batu Regency, Rantau Prapat. PML speakers are spread over 3 districts namely Panai Tengah District (Labuhan Bilik), Panai Hilir District (Sei Berombang), and Panai Hulu District (Ajamu). The potential for PML insecurity from extinction

is beginning to be seen from the characteristics of PML speakers in the three districts. In the Panai Tengah Subdistrict, Labuhan Bilik, parents competed to send their children to school outside the area. Labuhan Bilik's daughters migrate to schools outside the city, such as in Rantau Prapat, Kisaran, Medan, Jakarta, and even abroad such as Saudi Arabia, Cairo, Egypt, and so on. Certainly, while attending school outside the region / abroad, the languages used are Indonesian and foreign languages. Even if there was a use of PML, even then only occasionally, when meeting with the same speaker the frequency of use was relatively low. This condition clearly results in the use of PML in daily communication not being maximized, which results in the continued use of PML being threatened.

Likewise, Panai Hilir sub-district, which has the capital city of Sei Berombang who are ethnic Chinese, have long controlled the trade sector. In daily communication for fellow ethnic Chinese, this ethnic group prefers to use Chinese, although sometimes it is mixed with Indonesian. Whereas trade communication with local residents in general uses Indonesian language occasionally mixed with PML. Even if it uses Panai Malay, the PML language that is used is only just, not fluent. Thus the use of PML is increasingly marginalized.

It is also different from the use of PML in the Panai Hulu District which has thousands of cities, Ajamu. This district is known for its plantations. As is usually the case with plantations, Ajamu is dominated by people who speak the Java Region. The language used in daily communication is mixed between Javanese, Indonesian and Panai languages. In addition, there are also many residents who come from Tapanuli, whose daily life is more dominant using ethnic Batak among ethnic groups. This condition will also speed up PML's vocabulary.

Furthermore, the destruction of some ecosystems in PML speakers' areas causes the loss of some vocabulary in communication. In the past, Labuhan Bilik was famous for producing high-quality wood, now the wood has become extinct. The community is very difficult to get wood materials to build houses. Now wood for building houses is very rare. As a result, today the community tends to build houses no longer using the traditional "tungkat house" / stilt houses, but houses in the form of shop houses or shophouses, all of which no longer use wood, but are made of stone, cement, and iron.

What are the consequences? Of course, it will bring unfavorable effects in the vocabulary of PML. With people rarely making houses made of wood and stage models, words related to objects, shapes, and activities are no longer used in communication, which will gradually disappear from circulation (archaic), for example, said *bondol*, *telan*, *galogaR*. These words are rarely used because the construction of new houses does not use wood or not a stage model. *Bondol* is wood located at the bottom of the door frame. *GalogaR* is wood that can *telan*. *Telan* is the wood where nails on the floor boards.

Likewise, in the field of marine ecosystems. The Panai area which is famous for its fish products, especially *fish terubuk*, is now hard to find. The fish are almost extinct. Due to the scarcity of this *terubuk* fish, people rarely consume it. The consequence is that words related to the type of *terubuk* fish dishes are rarely used. For example, *anyang terubuk*, and the ingredients make it like the word *mumbang* (coconut pistil), *Roncah* (mixture), and so on.

Paying attention to the phenomenon of the frequency of PML usage which is getting weaker

and the damage to some ecosystems in the area, will accelerate PML vocabulary. If this is negated, it is feared that the number of PML archives is increasing, and in the end, it will threaten the survival of PML. This condition must not be allowed to drag on, it must be revitalized immediately to avoid extinction. Noting the linguistic phenomena as above, it is deemed necessary to conduct this research.

1. LITERATURE REVIEW

1.1 The Definition of *Arkais*

Etymologically, *arkais* or *archaic* is derived from Greek, meaning "from an earlier period and not used anymore or something that has the characteristics of ancient or antique. Something in linguistics that has been used for a long time and is no longer used is often called "archeism". Understanding from the dictionary and linguists above can be concluded that the *archaic* vocabulary is words that are no longer used and out of date or ancient, or forms of words that are no longer common. Words that are rarely heard and are hard to find again, but *archaic* vocabulary can also be defined as the language used because of the elements of the past that have survived to the present day. Language, as well as its speakers, is dynamic.

1.2 Language Revitalitation

Kamus Besar Bahasa Indonesia Daring (2017), revitalization is interpreted as 'the process, method, act of reviving or activating' something that was previously powerless. Language revitalization is defined as an effort to improve the form or function of language use for languages that are threatened by language loss or language death (King, 2001).

Revitalization is an effort or form of activity to increase the vitality (vitality) of a language. Increasing the life force of the language includes efforts to develop and protect language as well as fostering language speakers. Language revitalization aims to increase the use of the language, even language users will increase. In this connection, revitalization in this context is an activity to expand the linguistic system of a language (minority) and create a new sphere in its use by new types of speakers (King, 2001: 5-9).

Revitalization can be done through the learning of local languages by the speakers of the languages

concerned, either classically (together in a class or group) or modeling in a particular community. To support this effort, documentation of linguistic references, such as grammar and dictionaries, is created and the preparation of teaching materials for language learning.

Revitalization of regional languages is carried out after knowing the vitality level of the language. Languages that have a high level of vitality or are safe need not be revitalized. Revitalization only needs to be done in languages where the vitality level is weak based on the results of the language vitality test. (Guidelines for Conservation and Revitalization of Languages: 2017: 7-8)

1.3 Eco-Linguistics Theory

Ecolinguistics is a discipline that examines the environment and language. It is interdisciplinary linguistics, which juxtaposes ecology and linguistics (Mbete.2009: 1). Based on that, language is very closely related to its environment. The language can be lost or extinct if the ecology that supports it is also extinct.

According to Thohir (in Mbete, 2010: 2), ecology is the study of all types of living things, including humans (with culture and language and its relation to "the environment". Furthermore, what is meant by the human environment and the environment is everything that resides in around humans, both in the form of inanimate objects, as well as the bodies or organisms in which there are humans.

Louis and Calvet (2006) define ecology as the study of organisms and their environment, while language ecology is the study of language and its environment. In this case, the relationship between language is itself, between language and society. Departing from these philosophical thoughts, the environment becomes one of the important studies in Eco-linguistics.

The importance of Eco-linguistics is because the language that is dynamic is associated with the environment. The nature of language is dynamic (changeable) in accordance with the times and social life of the speakers speaking. That is, of course, the vocabulary used changes and updates because the old vocabulary is rarely used. This is caused by the lack of confidence of the community in using the language, influenced by modernization, social factors by looking at the local language is the language used by the language groups used by the lower classes; farmers, traders, or laborers. However, in terms of

scientific scholarship, it does not look at language levels (prestige or not).

Based on empirical facts, some Malay speakers in Labuhan Bilik no longer use and know archaic words and meanings, let alone used in everyday speech events. Departing from these problems, researchers, language academics, observers, interested people, connoisseurs, learners, the government (regional), and the language user community, and others must realize and pay attention and cooperate seriously so that the language vocabulary is not lost and extinct without us knowing. Because it is not something that can be underestimated, but it must be taken seriously and important for the identity of the Malay community in Labuhan Bilik, should researchers, language academics, observers, interested people, connoisseurs, learners, government (regional), and the user community language, and others must realize and pay attention and cooperate seriously so that the language vocabulary is not lost and extinct without us knowing because it is not something that can be underestimated, but it must be taken seriously and important for the identity of PLM speakers.

Research on PLM has not been done much. Documented research includes PLM research conducted in 1999 Aiyub, et al. with the title Structure of Panai dialect Malay. Furthermore, the research "The Oral Tradition of Cenggok-Cenggok at the Panai Labuhanbatu-North Sumatra Malay Marriage Ceremony by Tengku Winona. Sharina Amanda's 2014 research entitled Reconstruction of Langkat Malay, Serdang Malay, and Panai Malay. Research on Taboo in Panai Malay in 2018 and Clitika research in Panai Malay 2018 by Hilman Haidir, these studies were very encouraging. However, these studies only provide a preliminary description of the existence of PMLs, but have not examined how to preserve efforts to maintain the existence of the PML in its use.

Research on the revitalization of archaic vocabulary has been done by several experts. The first study was conducted by Lumbantoruan (2005) entitled "Study of Toba Batak Language Vocabulary". The research was a thesis at the University of North Sumatra. The research aims to find archaic words and word-arising factors in the Toba Batak language. The research focused on 484 words taken from several written sources. Data submitted to monolingual speakers as many as 60 questionnaires and to bilingual speakers as many as 60 questionnaires. The results showed that word arising was faster in bilingual speakers than in

monolingual speakers. From the age level, word arising is more common at a young age, both in monolingual speakers and bilingual speakers. Word arising due to linguistic factors included phonological aspects, morphological aspects, and semantic aspects. In addition, word arising can also occur due to sociolinguistic factors.

The second study was conducted by Nadra et al. (2010) presented in the article titled "Comparison of Color Concepts between Old Age Speakers and Young Age Speakers in the Rao Mapat Tunggul Dialect" group. The study examines the development of language, especially on the concept of color. This development was observed by comparing the use of the concept of color by speakers. The grammar of words in this study was also observed by comparing the use of language by speakers.

The third study was conducted by Yulis (2013) entitled "An Analysis of Dead Words of Minangkabauness in Koto Tabang-Pariaman Dialect". The research was a thesis at the Postgraduate of Padang State University. The study uses a qualitative descriptive approach with the aim of finding the Pangkaman dialect of the Minangkabau language that is no longer used by young speakers in Koto Tabang.

Yulis's research is also complemented by the research of Dewi, et al in 2017, with the title Minangkabau Language Vocabulary which has the Potential Arkais in Kaba Cindua Mato (KCM). This research can be classified as library research because researchers collect data from written sources in the form of books (manuscripts that have been recorded). However, to make a conclusion, the researchers also conducted field research by distributing questionnaires to a number of respondents to determine the level of vocabulary. The data of this study are all clauses in which there are archaic vocabularies. The object of this study was the archaic vocabulary found in the KCM manuscript. The archaic vocabulary referred to in this study was the vocabulary found in the KCM manuscript, but was no longer used by speakers of the Minangkabau language at this time. The results of his research stated that Kaba Cindua Mato was one of the documents written in the Minangkabau language. *Kaba* included classical *kaba* that can represent the use of vocabulary in the Minangkabau language in the past. Based on a careful reading of the *Kaba*

Cindua Mato (KCM) manuscript, it was concluded that changes in the Minangkabau language, among others, led to potentially archaic vocabulary. The vocabulary was almost no longer used by speakers of the Minangkabau language today. If the vocabulary was no longer used by a speaker, he will become archaic. The archaic vocabulary in question is the vocabulary found in the KCM manuscript but was no longer used by speakers of the Minangkabau language at this time. The results showed that in the KCM manuscript there were 122 archaeological potential vocabularies divided into 43 verbs, 6 adjectives, adverbs, and 68 nouns. All of the potentially archaic vocabulary found in the KCM manuscript then tested to active Minangkabau speakers to find out the level of archaicism. Based on the respondent's answer, it was concluded that the age of the respondent influences their opinion on the narrative of a word. Respondents under the age of 20 choose more archaic vocabulary; respondents under the age of 40 choose more semi-archaic vocabulary, while respondents under the age of 60 choose more active vocabulary. All archaic potential vocabularies found in the KCM manuscript are tested to active Minangkabau speakers who live in Padang City. Based on the respondent's answers, it is obtained a description of the level of vocabulary of the vocabulary that of the 122 vocabulary that has the potential to be archaic there are 22 vocabularies that are still active, 46 vocabularies that are semi-archaic, and 56 vocabularies that have been archaic. Opinions about the level of sarcasm may not be exactly the same if tested on active Minangkabau speakers in other areas because each speaker has their respective tendencies. Therefore, it is recommended that other researchers examine the Minangkabau language arising in other areas so that the vocabulary of the Minangkabau language can continue to be preserved.

2. METHODOLOGY

This research used qualitative and quantitative research methods. Quantitative research used to find answers to how the existence of PML archives, while qualitative methods were used to find answers about the potential threat of extinction of PML. The data collection technique used the note taking technique. The data analyzed by written data obtained from informants namely words and classified as archaic. The results obtained show that in PML there are archaic words.

3. RESULTS AND DISCUSSION

3.1. The Existence of Archaic Vocabulary

Early research on archaic vocabulary in PML has been done by Amran et al. in 2016. The researchers collected 787 words of data collected from 11 informants. Vocabulary that becomes the data of findings, then included in a questionnaire that contains 3 options, namely Option A for criteria still recognizing and using, option B for

criteria still recognizing, but not using, and option C for criteria not recognizing and not using. The conclusion of this study is really very surprising, because of the 787 PML vocabularies asked to 55 respondents, it turns out that 626 vocabularies or about 79.54% belong to archaic words. The above data can be grouped in Ecolinguistics studies as shown in the following table.

Table 1: Vocabulary of Arkais PML Connected to Eco-Lexicon of Rumah (House)

No.	Words	Meaning	Responden's Answer			
			A	B	C	Number
1.	<i>alang</i>	Poles that position the house horizontally	26	18	11	55
2.	<i>anjungan</i>	The attic used for the royal son's silence	8	12	35	55
3.	<i>Babi kuRus</i>	A type of hard wood that is usually used for home support poles	11	9	35	55
4.	<i>Bondol</i>	Wooden transverse under the door that serves as a barrier / lock the door	33	10	12	55
5.	<i>Bungkolan</i>	The highest roof support crosses the position of the sky	25	6	24	55
6.	<i>Gulung-gulung</i>	Roof brace	28	11	16	55
7.	<i>Jonang</i>	Board posts for the walls of the house	4	8	43	55
8.	<i>Kajang</i>	Plaited palm leaves for the roof of the house	26	10	19	55
9.	<i>Kaso jantan</i>	Roll-up buffer	11	18	26	55
10.	<i>LahaR</i>	Wooden retaining / buffer stage house which is located at the bottom of the house	52	1	2	55
11.	<i>mamaRang</i>	Take palm leaves from the tree to make the roof of the house	37	6	12	55
12.	<i>Pantok angin</i>	Ventilation	15	14	26	55
13.	<i>Rebeh</i>	The house that wants to fall down	12	16	27	55
14.	<i>SameR</i>	House walls made of woven nipah leaves	16	6	33	55
15.	<i>Somat</i>	Make a roof from palm leaves	27	11	17	55
16.	<i>Susun siReh</i>	The walls of the board are stratified	32	13	10	55
17.	<i>Tunjok langit</i>	The highest roof support pole	21	22	12	55

Table 2: Vocabulary of Arkais PML Connected to Eco-Lexicon of Kayu (Wood)

No.	Word	Meaning	Responden's Answer			
			A	B	C	Number
1.	<i>Alu/antan</i>	Wood as a means of pounding something (rice pounder, sweet potato leaves)	10	17	28	55
2.	<i>Basong</i>	A type of wood that is made as a cover / stopper bottle	16	19	20	55
3.	<i>Bongang</i>	Wood made as a human aid	16	3	36	55
4.	<i>Kotok</i>	Drum	7	18	30	55
5.	<i>Punak</i>	A kind of wood	15	13	27	55
6.	<i>Pule</i>	A kind of lightweight wood	10	15	30	55
7.	<i>maRanti</i>	A kind of wood	12	13	30	55
8.	<i>Simpak</i>	Broken wood / tree	14	17	24	55

Table 3: Vocabulary of Arkais PML Connected to Eco-Lexicon of Flora

No.	Word	Meaning	Responden's Answer			
			A	B	C	Number
1.	<i>AmpaR</i>	Yellowing rice	5	10	40	55
2.	<i>Babal nangka</i>	Jackfruit Pistil	14	7	34	55
3.	<i>Balinjau</i>	Small tomato	13	17	25	55
4.	<i>baRombang</i>	A type of plants that bear fruit on the beach	38	3	14	55
5.	<i>Binalu</i>	Parasitic plants	35	8	12	55
6.	<i>CokuR</i>	Galangal (An Asian plant of ginger family)	45	4	5	55
7.	<i>Gelatang</i>	Itchy plants	8	10	37	55
8.	<i>Jambu kalutok</i>	Guava	9	15	31	55
9.	<i>Kamandike</i>	Watermelon	8	14	43	55
10.	<i>kaRakap</i>	Smooth betel leaves	30	12	13	55
11.	<i>Kontus</i>	Old coconut for nursery	3	6	46	55
12.	<i>Lecina</i>	Chilli	5	6	44	55
13.	<i>Lunjung</i>	Tall tree	13	15	27	55
14.	<i>maRundut</i>	A tree with thick fruit	8	18	29	55
15.	<i>Mayang</i>	Coconut flower	40	6	9	55
16.	<i>Mumbang</i>	Coconut pistil	41	5	9	55
17.	<i>Nipah</i>	Plants to make the roof of a house	7	16	32	55
18.	<i>PunggoR</i>	Dead tree	10	16	29	55
19.	<i>Seludang</i>	Mayang coconut that has dried	28	11	16	55
20.	<i>saRusong</i>	Dried banana leaves	6	10	39	55
21.	<i>Sikojut</i>	Princess shame	11	19	25	55
22.	<i>Simpak</i>	Broken tree	14	17	24	55
23.	<i>Tembatu</i>	Palm fruit	11	16	28	55
24.	<i>Upeh</i>	Betel nut	23	10	22	55

Table 4: Vocabulary of Arkais PML Connected to Eco-Lexicon of Fauna

No.	Word	Meaning	Responden's Answer			
			A	B	C	Number
1.	<i>buRan</i>	Great ape	44	3	8	55
2.	<i>Cengkok</i>	Beruk, black monkey	44	4	7	55
3.	<i>Cingkanit</i>	Pig lice	35	10	10	55
4.	<i>Keluang</i>	Big bat	29	10	16	55
5.	<i>kalimumuR</i>	Dandruff	6	17	32	55
6.	<i>Kupang</i>	Latter-shelled anima	44	4	7	55
7.	<i>mangkuRtuk</i>	Chickens that are about to lay eggs	12	14	29	55
8.	<i>mangalaboR</i>	Fish caught	9	17	29	55
9.	<i>mayaRudut</i>	Ducks are chasing humans	7	15	33	55
10.	<i>Pekbud</i>	Smooth anchovy	18	3	34	55
11.	<i>Ronek</i>	Mouse	9	14	32	55
12.	<i>Rongit</i>	Mosquito	11	16	28	55
13.	<i>Sikapkap</i>	A kind of bird	13	17	25	55

Table 5: Vocabulary of Arkais PML Connected to Eco-Lexicon Fishery – Fishman

No.	Word	Meaning	Responden's Answer			
			A	B	C	Number
1.	<i>Ambang</i>	Place fishing equipment in the boat	21	11	23	55
2.	<i>Bolat</i>	Fishing gear mounted on the river bank	44	5	6	55
3.	<i>Gebeng</i>	Large carrier canoes	3	7	45	55
4.	<i>kajaR</i>	The trapper is made of yarn like a net	9	16	30	55
5.	<i>Katiok</i>	Fishing gear in the form of a lot of fishing line without bait	44	7	4	55
6.	<i>Kisa</i>	Fishing gear	6	19	20	55
7.	<i>Lukah</i>	Bubu, a fishing gear	39	9	7	55
8.	<i>Sampan dopi</i>	Small canoe	44	10	1	55
9.	<i>Senta</i>	Sampan bones	25	7	23	55
10.	<i>siRnip</i>	Charged boat	13	14	28	55
11.	<i>Tajok</i>	Ribs canoe	20	12	23	55
12.	<i>Tuako</i>	Big ship	6	10	39	55

3.2 The Level of Threat and Extinction of PML

The level of threat and extinction of PML can be determined based on the scale of the threat level of extinction. This scale was compiled by referring to the opinions of Grenoble and Whaley (2006: 18) which made the criteria used by UNESCO, the level of threat and extinction of languages classified 6 scale, namely the language:

- (1) Safe,
- (2) Risky,
- (3) Starting to be Threatened,
- (4) Severe Conditions,
- (5) Almost Extinct, and
- (6) Extinct.

Saragih (2012) explained that a language that is in a safe position has several indicators including that all generations of speakers use that language in all domains of language use in the language-speaking community. When compared with other languages in the community of speakers, safe language functions as a language in the realm of government, education, and commerce. By its nature, a safe and secure language becomes the language of the country and has the highest morale, authority or prestige among other languages because this language functions in all aspects of the speaker's life. Taking into account the indicators above, it is certain that:

1. PML does not work in the realm of government in the three speaking regions. The language used in the realm of government is Indonesian.

2. PML does not function in the realm of education, even if it is used only in lower classes, namely classes I and II.

3. PML is used in full trading. It is said to be incomplete, because traders in the Panai Hilir sub-district, Sei Berombang, are ethnic Chinese.

The security classification of a second language is a language that tends to have the risk of extinction. Language that is risky (at risk) is (a). languages with limited domains of use (b) the number of speakers is smaller than other languages in the community. (c) Generally, this language has speakers from various age groups (d). and the number of speakers who still survive. Taking into account BMP in social life, it can be concluded:

1. The realm of using BMP is limited, but the speakers are the biggest speakers compared to other language speakers in the community.
2. PML Nutritionists come from all age groups
3. The number of PML speakers is classified as still surviving.
4. Based on these criteria, PML is not in a risky position.

The third language position is the position of the language that began to be threatened (disappearing) Criteria for language that began to be threatened include (a). if observed, the number of speakers has shrunk from generation to generation, (b). The realm of usage is limited, and the realm of usage especially in households is beginning to be replaced by other languages with wider communication power.

Noting the above criteria and adjusting to PML conditions in the field, it can be stated that:

1. The number of PML speakers was gradually shrinking. This was due to the large number of migrants from outside the region. In addition, the nature of the children who go to school outside the school and in general after finishing college and working outside the area. With so many young people who do not return home, it will reduce BMP speakers gradually.

2. The realm of using PML was currently limited, only within the family and community.

According to condition, PML may have been classified as being in a position of being threatened. This is also reinforced by previous research which found many PML vocabularies classified as archaic.

The fourth classification was a severe condition. The language in severe condition (moribund) is (a). a language that is no longer used by the younger generation or by children. (b) In other words, this language is not inherited or passed on by the old generation to the younger generation. (c). Except by elderly speakers for special purposes, this language is not used by the younger generation. Taking into account PML in the community it can be stated that BMP is not at the Bad Level because PML was still used at all ages, parents still use the BMP language as a mother tongue so that the inheritance is still from generation to generation.

Near extinct languages were languages where the number of speakers was only a matter of fingers, especially the older generation. Taking into account the 5th classification, PMLs are currently not in the level of extinct extents, because there are still many open PMLs.

4. CONCLUSION

Based on the studies that have been conducted, several conclusions can be drawn, namely:

1. The archaeological PML eco-lexicon includes the home eco-lexicon, wood, flora, fauna, fish.
2. Eco-lexicon Flora is the most common gangland eco-lexicon.
3. Panai Malay Language is in the Threatened Beginning (level 3)

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