

Ethnolinguistic Study of Marine Fishes' Characters of the Biak Tribe, Papua

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Abstract—This study aimed to describe lexical and cultural meaning of marine fish characters from the perspective of the Biak tribe, Papua. The Ethnolinguistics method used was assisted by Charles Carpenter Fries' lexical and cultural meaning theory. Lexical or general meaning referred to denotation, while cultural meaning described the connotation of the Biak tribe. The data was obtained from an informant belonging to the Biak tribe, possessing comprehensive knowledge of the nomenclature, morphology, and cultural significance of marine fish used. Meanwhile, data was collected using interviews, recording, listening, and note-taking methods. The analysis was done by identifying fish names according to characteristics and traits before classifying them into lexical and cultural meanings. The results showed 13 types of the Biak marine fish, whose characteristics were similar to humans.

Index Terms—lexical meaning, cultural meaning, fish, ethnolinguistics

I. INTRODUCTION

Language is a cultural product created by the conventions of a group of tribes. Meanwhile, naming or labelling is an artistic convention containing the perspective of a particular group. In this context, culture and language are mutually connected into a cohesive and integrated entity (Sugiarto, 2017; Arafah & Kaharuddin, 2019; Arafah et al., 2023a). Language serves as a reflection of culture, enabling individuals to discern and appreciate the cultural identity of speakers (Hasyim & Arafah, 2023b; Takwa et al., 2024). Cultural development can be seen in the language used since the concept is directly proportional to the level of civilization of an ethnic group (Arifin et al., 2022; Arnawa & Arafah, 2023).

The Biak tribe is a native Papuan population originating from the Biak Regency with several local terms used in the regional language. These local terms refer to multiple biotic and abiotic components or events, such as names of marine life, musical instruments, as well as plants and place names. The Biak tribe live in coastal areas, and their main livelihood is fishing. This geography influences the strong emotional ties between the Biak tribe, sea, culture and language, reflected in various local terms. Specifically, the characteristics of several marine biota are compared with those of the Biak tribe in a positive or negative context. As a cultural product, naming various sea fish is a marker that differentiates the Biak tribe from others in viewing the ocean. This occurs because geographical conditions also influence culture's growth and development, including character formation, perspective and method of treating nature (Suhadi et al., 2022; Arafah et al., 2021; Takwa et al., 2022a).

Ethnolinguistic study is the science that analyzes language and culture in society (Siwi et al., 2022; Manugeran et al., 2023). Furthermore, it explores the variations and use of language related to developments over time, beliefs, the influence of ethnic habits of specific tribes, differences in areas of communication, kinship systems with the speaker's culture, and the customs of an ethnic group (Awaluddin, 2016; Mokoginta & Arafah, 2022). The ethnolinguistic study focuses on lexical and cultural meaning of marine fish species as well as characteristics and habitat from the perspective of the Biak tribe in Papua. In social and cultural contexts, the branch of linguistics discipline is used to explore language (Foley, 2001; Widiatmoko, 2022; Arafah et al., 2020; Takwa et al., 2022b; Asri et al., 2023). Ethnolinguistic study of marine fish characters can explore the linguistic forms and meanings recorded in fish types, habitats, and characters, as well as wisdom values (Kaharuddin et al., 2022; Arafah et al., 2024) in the form of social values. Wardoyo and Sulaeman (2017) conducted a study entitled *Ethnolinguistics in the Naming of Building Names in the Yogyakarta Palace*. This study examined the naming of buildings in the Yogyakarta palace and its ritual ceremonies from an ethnolinguistic perspective.

Mofu (2018) conducted a study entitled *The Biak People's Proverbs in Various Sea Fish (Oral Folklore Study)* to analyze the relevance of proverbs with the Biak tribe's views on the nature of sea fish. The study entitled *Lexical*

Meaning and Cultural Meaning of Names of Food and Equipment in Toba Batak Traditional Ceremonies: Ethnolinguistic Study was carried out by Harahap et al. (2023) to determine lexical and cultural meanings of the names of food and equipment used in Toba Batak traditional ceremonies in Simangumban District, North Tapanuli Regency. Rizkia et al. (2023) conducted another study titled *Lexical Meaning and Cultural Meaning of Ornaments and Historical Relics in the Tuo Rantau Panjang House: An Ethnolinguistic Study* to determine lexical and cultural meanings of the ornaments and historical relics at the Tuo Rantau Panjang House in Merangin Regency, Jambi Province.

Many tribes performed analyses using ethnolinguistic methods with the object of marine fish (Asriyanti et al., 2022; Usman et al., 2024). This study is essential because cultural practitioners, academics, and marine or fisheries can use the results to add references related to cultural names, characteristics and fish habitats. The close relationship between humans and the natural environment creates an emotional relationship, reflected in regional language vocabulary (Arafah et al., 2023c; Yudith et al., 2024).

II. THEORETICAL STUDY

Etymologically, ethnolinguistics comes from the words *ethnic* and *linguistic*. *Ethno* is the 'science that analyzes tribes', while *linguistics* investigates the intricacies of everyday human language (Sudaryanto, 1996; Mutmainnah et al., 2022; Baa et al., 2023). Ethnolinguistics focuses on the analysis of language, representing a particular culture. This scientific analysis has a role in recording cultural phenomena as evidence of linguistic and cultural aspects (Rahayu & Permana, 2004; Sunyoto et al., 2022; Yudith et al., 2023). The ethnolinguistic method is used to uncover cultural phenomena in the form of lexicons (Fadillah et al., 2022; Harahap et al., 2023) with contextual meaning (Hasjim et al., 2020; Hasyim & Arafah, 2023a).

Ethnolinguistics is (1) a branch of linguistics investigating the relationship between language and rural tribes. In addition, the field is also known as anthropological linguistics, (2) a branch of anthropological linguistics examining the relationship between language and linguistic attitudes towards language (Kridalaksana, 2001; Arafah et al., 2020; Iksora et al., 2022). According to Mbete (2007), ethnolinguistics is also called anthropological or cultural linguistics, which dissects the choice of language use, methods and thought patterns (Hasyim et al., 2020; Arafah & Hasyim, 2023a). Meanwhile, Abdullah (2013) reported that this branch of linguistics was related to the dimensions of language (vocabulary, phrases, clauses, and discourse) in broader social and cultural dimensions to promote and maintain cultural practices and the social structure of society (Sunardi et al., 2018; Yulianti et al., 2022; Arafah & Hasyim, 2023b).

The ethnolinguistic study is limited to selfish names' lexical and cultural meanings. Ethnolinguistics views language from an anthropological perspective by showing the meaning of the use and misuse of language from different styles (Maize et al., 2021; Hasyim et al., 2023; Kaharuddin et al., 2023).

In language, meaning can be divided into lexical and cultural aspects (Fries in Tarigan, 2016; Afiah et al., 2022; Arafah & Hasyim, 2023b). Linguistic meaning is general and easy to recognize in line with the speaker's agreement (Arafah & Hasyim, 2019; Afiah et al., 2022). According to Wijana (2015), lexical meaning is defined by the linguistic units without combining them with other languages. Meanwhile, cultural meaning is obtained from the mindset and culture of the speaking tribe (Kaharuddin et al., 2021; Purwaningsih et al., 2022). With ethnolinguistics, meaning related to language structure and culture can be obtained. This branch of linguistics describes language structure, function, and use in sociocultural situations (Anggrawan et al., 2019; Arafah, 2023c).









III. STUDY METHODS

This study adopted a qualitative paradigm (Malawat & Hengki, 2021; Abidin & Kaharuddin, 2021; Kaharuddin et al., 2023) with an ethnolinguistic method used as a scalpel to analyze language in the sociocultural context of the Biak tribe. The method examined the relationship between language and culture, specifically to observe the use of language within tribe groups (Zuhria et al., 2022; Mardiana et al., 2023; Kaharuddin et al., 2024). This data consists of 13 names of marine fish from the Biak Regency, Papua Province, Indonesia. The data sources comprised three tribal chiefs: Mr Demianus Mofu, Yunus Padwa, and Yunus Maran, aged 72, 65, and 57. The informant understood fish names in the Biak tribal terms and cultural meanings. Meanwhile, data was obtained using interview and documentation methods (Malawat & Hengki, 2023; Kaharuddin, 2022; Kuswanty et al., 2023). Data were collected through literature, interviews, recording, and note-taking (Arafah et al., 2023b). Furthermore, data analysis was performed by identifying, exploring, interpreting and concluding.

IV. RESULTS AND DISCUSSION

This section presents the results of data analysis obtained during the study. Approximately 13 types of marine fish have cultural meanings from the perspective of the Biak tribe. Fish names were analyzed based on their meaning using ethnolinguistic methods. Fries divides the meaning into linguistic and social. In addition, the linguistic meaning is divided into lexical and structural (Fries in Tarigan, 2016; Halil et al., 2024).

TABLE 1
TYPES OF FISH USED AS DATA

No.	Local Name (Biak)	Characteristics	Picture
1	Indur Sarfer (Squirrelfish)	<ul style="list-style-type: none"> Has three species Living in a tropical reef Move backwards and forward while making sounds in its throat Popularly known as stone fish 	 <p>Squirrelfish</p>
2	Aruken (Pufferfish)	<ul style="list-style-type: none"> Big belly Thorny and non-thorny Sensitive Very protective When touched, the stomach grows up like a balloon Give sound while the stomach is growing up 	 <p>Pufferfish</p>
3	Inasar (Barracuda)	<ul style="list-style-type: none"> It consists of three species. Agile and nimble Aggressive When disturbed, will rage and blind Stabbing from the front is a form of resistance Large and small <i>sako</i> and <i>sou</i> 	 <p>Barracuda</p>
4	Aunower (Suckerfish)	<ul style="list-style-type: none"> Very small in stature Often attached to or following large fish Black in colour measuring 10-20 centimeters Resembling the Nine fish Front head plate 	 <p>Suckerfish</p>
5	Kaibam (Bumphead Parrotfish)	<ul style="list-style-type: none"> Big and wide Blue in colour Live in groups When shocked, it will hit whatever is in front of it (nets/rocks) 	 <p>Bumphead Parrotfish</p>
6	Inarar (Flatfish)	<ul style="list-style-type: none"> Very aggressive but sensitive When stepped on, it will run forward and back away to hide. 	 <p>Flatfish</p>
7	Indaf (Coral Trout)	<ul style="list-style-type: none"> Very aggressive If you see the bait, you immediately ambush it without leaving anything behind. Everything in front of him was brushed away. 	 <p>Coral Trout (Koeswanto, 2022)</p>
8	Insir (Emperor)	<ul style="list-style-type: none"> Body as big as the palm of your hand The colour is slightly brownish white Eat little by little and usually leave the food in the mouth. 	 <p>Emperor (Sahabuddin et al. (2015))</p>






9	Inggabow (Chopstick Fish)	<ul style="list-style-type: none"> Living under a stilt house There is a sizeable black pattern in the middle of the body Usually, spray water upwards 	 <p>mbar 1. Ikan sumpit, <i>Toxotes jaculatrix</i> (foto koleksi penulis)</p> <p>Chopstick Fish (Melta, 2014)</p>
10	Imbabar (Terapon Jarbua or Thornfish)	<ul style="list-style-type: none"> Has three names Very agile and nimble Never staying in one place, constantly moving here and there 	 <p>Terapon Jarbua or Thornfish</p>
11	Intokabu (Parrotfish)	<ul style="list-style-type: none"> Almost the same as cockatoos Stubborn 	 <p>Parrotfish</p>
12	Kinof (Lionfish) Kasidam	<ul style="list-style-type: none"> Poisonous It has a lovely pattern 	 <p>Lionfish</p>
13	Kin of Kabduref (Stonefish)	<ul style="list-style-type: none"> Poisonous Having an ugly appearance/pattern 	 <p>Stonefish</p>

TABLE 2
LEXICAL AND CULTURAL MEANING

No	Fish Name (Biak)	Lexical Meaning	Cultural meaning of the Biak tribe
1	Indur Sarfer (Squirrelfish)	Betok fish or Ungang rengginang (<i>Myripristis violacea</i>) is a type of marine fish that belongs to the Holocentridae family. This fish lives on coral reefs with nine spines and 12 soft rays on the dorsal fin. The first four dorsal and pelvic fin spines are serrated, broad and rough. The pectoral fins are orange with a yellow spot on the head, with bright yellow dorsal fins.	According to the Biak tribe, the behaviour of the <i>indoor server</i> fish, which only lives on the rocks while making sounds in the throat, is symbolized by humans who only talk. This behaviour represents the human character who is lazy and likes to grumble.
2	Aruken (Pufferfish)	Pufferfish or porcupinefish are one of the most dangerous spiny fish in the ocean. This fish has high behavioural and anatomical adaptations to coral waters (Pratama et al., 2014).	According to the Biak tribe, the response of the broken fish, which reacts with an expansion of the stomach and emits sounds when touched, is a symbolic reflection of human sensitivity, susceptibility to offence, and preference for uninterrupted tranquillity.
3	Inasar (Barracuda)	<i>Inasar</i> fish (<i>Tylosurus</i> sp. or Julung Fish) is a pelagic inhabiting sea waters and associated with coral. Sako fish belong to the Belonidae family (Sudiono et al., 2015).	According to the Biak tribe, the conduct of the <i>Ansar</i> fish, characterized by a propensity to react aggressively, symbolizes the nature shown by humans, who are quick to anger when disrupted.
4	Aunower (Suckerfish)	Remora fish (<i>Echeneidae</i>) are a family of fish in Carangiformes. This fish has eight species and has a sucking disc on top of its head which is used to attach its body (parasite) to large fish. Therefore, they swim with sharks (Xu et al., 2021).	According to the Biak tribe, the behaviour of <i>another</i> fish that likes to stick to or follow large fish is associated with parasites, namely humans depending on others or having a beggar mentality.
5	Kaibam (Bumphead Parrotfish)	Kaibam (parrotfish/ Bumphead Parrotfish) is a Scaridae Parrot family coralfish. This fish has several types. Parrotfish is a fish that produces sea sand. The leading food is algae that stick to dead coral. The sand produced comes from eating coral. This fish can also change gender from male to female	According to the Biak tribe, the conduct of the Kaibab fish, known to dwell in communal settings and resist human intrusion, serves as a metaphor for the emotional and temperamental aspects of human nature. However, the behaviour also includes attributes such as unity, solidarity, and mutual aid. In times of adversity, fish exemplify a collective

		(WWF-Indonesia, 2015).	resolve, swiftly aiding any member facing challenges.
6	Inarar (Flatfish)	Inarar (Triggerfish) or chicken fish (scientifically, Balistidae), local language <i>togek</i> , are fish with slanted fins pushed forward (Jaziri et al., 2019).	According to the Biak tribe, the behavioural traits of the <i>inner</i> fish, characterized by aggression, sensitivity, and a tendency to flee when threatened, are connected to the emotional volatility, provocative nature, and cowardice shown by specific individuals.
7	Indaf (Coral Trout)	Indaf (<i>coral trout</i>) is a fish member of the subfamily Epinephelinae, family Serranidae in the order Perciformes. There are many types of goropa fish (Kusuma et al., 2021).	According to the Biak tribe, the behaviour of the <i>indaf</i> fish, which is aggressive and clever and immediately devours all fish, symbolizes humans who are greedy and selfish.
8	Insir (Emperor)	Characteristic features: - 9 dorsal fin rays - 8 anal fin rays - The base of the pectoral fins is scaly 5 or 6 orange stripes on the sides - The rear edge of the gill cover and the front of the gill cover are bright red	According to the Biak tribe, the behaviour of the <i>insider</i> fish, which breeds like a goat, namely storing leftover food in its mouth and chewing at another time, is analogous to the type of human who works by hiding bones or being lazy.
9	Inggabow (Chopstick Fish)	Chopstick, Spinner, or Archer Fish forms a monotypic family, namely <i>Toxotidae</i> . These fish are known for preying on land insects and other small animals by shooting with water droplets from unique mouthparts. As the name suggests, blowpipe fish can choke using water, insects or prey that land on leaves or twigs above the surface (Melta, 2014).	According to the Biak tribe, the behaviour of the <i>inggabow</i> fish, which live under stilt houses and often spray water upwards, is analogous to the character of the tribe who live helpful for others. This fish shot down all insects as food by spraying water upward.
10	Imbabar. (Terapon Jarbua or Thornfish)	<i>Imbabar</i> is a type of ray-finned fish of the family <i>Terapontidae</i> . Fish has 11 to 12 spines in their dorsal fin. This fish has a small, slender body. Fish lives in shallow water near the coast.	According to the Biak tribe, the behaviour of the <i>imbabar</i> fish, which is agile and nimble, never stays still and likes to move here and there, is analogous to humans who are restless, nosy, or always busy with other tribes' business. This type of person feels perfect and looks for other tribe's mistakes or shortcomings. They are reluctant to appreciate other tribe's work and tend to justify it. However, the <i>imbabar</i> fish's behaviour symbolizes being diligent in working or not liking to sit idly by.
11	Intokabu (Parrotfish)	Intokabu (Parrotfish) is a type of <i>scaridae</i> family. They are found in coral reefs.	According to the Biak tribe, a characteristic of the <i>intokabu</i> fish, having a hard head, is associated with a tribe with a stone head, who like to fight or do not listen. However, the behaviour of the <i>intokabu</i> fish also implies the meaning of a person who has a firm opinion or is not easily influenced by others. This type of person sticks to his opinion because he is always right.
12	Kin of Kasidam (Lionfish)	Kin of Kasidam/Lionfish, scientific language <i>Dendrochirus</i> , species Pterois is a coral fish that is very dangerous in the ocean but has a lovely pattern and is venomous in its beautiful fins. Lionfish have nine species (Usseglio et al., 2017).	According to the Biak tribe, the venomous characteristics of the kin of <i>kasidam</i> fish are associated with humans behaving evilly, violently and violently. This type of person is always toxic to other tribes and a source of problems. Infairyur fish reverses the behaviour of the kin of <i>Kasidam</i> fish.
13	Kin of Kabduref (Stonefish)	Kin of Kabduref fish ugly-looking marine fish species with colours drab and bodily elongated (Novena, 2022).	According to the Biak tribe, the ugly and venomous characteristics of the <i>kin of kabduref</i> fish symbolize humans who are not helpful to another tribe. The principle of the Biak tribe is that life should be a blessing to others. Therefore, humans must harbour kindness, a beautiful heart and a clean mind despite having an ordinary face.

The Meaning of Fish According to the Biak Tribe

(1) Indur Sarfer (Squirrelfish)

Indur sarfer or squirrel consists of two words, namely *Indur* and *surfer*. *Indur* is derived from the word *durem* in the Biak language, which means grumbling, while *Sarfer* means fishing. *Indur Sarfer* describes fishing with tentacles. In the context of lexical meaning, *indur sarfer* is a type of coral fish pacing around in rocks while making sounds in the throat. This fish hides during daylight hours due to its vulnerability to sunlight but comes out at night. However, catching is easily carried out through a hook because of the largemouth.

From cultural semantics perspective, *indur sarfer* describes the character or nature of a stone fish, namely pacing back and forth while making sounds in the throat. Phrase sound in the throat is analogous to a grumbling and pacing human. Persistent complaints often involve avoiding responsibilities and showing more grumbling than productive work. The individuals typically lack courage, show indecisiveness, possess a propensity for empty rhetoric, only dare to criticize from a safe distance, and frequently resort to grumbling. Cultural semantics analyzes the significance of language within the framework of the speaker (Abdullah, 2013).

The cultural message in the concept of *Indur Sarfer* serves as a guide for the youth, aiming to enhance individuals with magnanimous hearts, courage to express feelings in public, and propensity to prioritize action over words. However, cultivating the traits may lead to societal discomfort and challenge the established social values passed down by ancestors.

(2) Aruken (Pufferfish)

Aruken is derived from the word *daruken*, which means opposing the transformation of the word *daruken* to *arukan*, which shows a process of contraction or shortening, resulting in the loss of the phoneme 'd'. Despite the phonetic alteration, the semantic content of the word remains unaffected. According to Chaer (2013), apheresis is a contraction or sound change at the beginning of a word. Contraction is the shortening and shrinking of phonemes in a word or phrase without resulting in a change of meaning (Chaer, 2013). *Aruken* changes body shape according to the situation, and when shot or disturbed, the body becomes large and wide. The stomach slowly bulged, followed by the growth of spines all over the body.

Furthermore, fish resembles a pig's thorn, with sharp and elongated spines. The body floats on the water's surface to defend against potential predators. In the cultural context of the Biak, individuals characterized as sensitive, irritable, emotional, temperamental, or touchy are referred to as *aruken*. Some of the characteristics of a tribe easily offended are (1) having an excessive reaction to criticism, (2) taking other tribe's conversations seriously, (3) holding grudges, (4) being susceptible to mood swings, and (5) withdrawing or feeling isolated. In the cultural framework of the Biak, the term *aruken* denotes an individual prone to being easily offended when subjected to criticism. When criticized, the individual tends to increase anger, driven by a firm conviction of righteousness. According to the cultural understanding of *aruken*, there is an inherent message emphasizing the importance of constructive criticism. This shows the acknowledgement that no individual is flawless and that human beings cannot thrive in isolation. In this framework, criticism serves the purpose of self-improvement, enhancing the journey towards becoming better versions.

(3) Inasar (Barracuda)

Morphologically, *Inasar* is derived from the word *in* and *sharp*, meaning fish and sharp, respectively. *Inasar* undergoes sound change or contraction of the phoneme 'n' in the middle of the word, known as syncope by Chaer (2013). Contraction is the shortening or shrinking of phonemes without resulting in a change in the meaning of the word or phrase (Chaer, 2013). Considering fish morphology, *Inasar* has sharp teeth used as knives or weapons to stab prey.

Within the Biak tribe, individuals characterized as temperamental, easily irritated, or prone to quick anger when disturbed are referred to as *Finisar*. Culturally, the term carries connotations of poor anger management, leading to swift outbursts of anger. The cultural message transmitted through the archetype of *Finisar* emphasizes the importance of patience and possessing a magnanimous heart. Individuals can coexist peacefully and harmoniously with others by cultivating patience and tolerance. The reputation for being communicative, open-minded, and endowed with humour improves the ability to celebrate differences as divine blessings.

(4) Aunower (ikan Remora)

In the lexicon, *aunower* is a state of confusion, dizziness, or slowness in thought. However, within cultural semantics, the term implies restlessness and a propensity to move about, following superiors or influential figures. Individuals labelled *aunower* typically occupy subordinate positions, persistently shadowing superiors in pursuit of wages. This cultural characterization suggests a lack of independence since individuals rely solely on superiors for sustenance and show reluctance to explore alternative methods. The cultural message transmitted shows the importance of human autonomy and self-sufficiency. In this context, God endowed humans with reasoning abilities to navigate various opportunities for survival without begging. The idea is to exert diligent effort without infringing on others while showing astuteness in situational dynamics.

(5) Kaibam (Parrot Fish)

In Indonesia, *Kaibam* is known as parrotfish, derived from the word *bam*, which means protruding. The meaning refers to the shape of a fish, which has a face protruding forward with a large body. In the cultural context, *kaibam* describes the notion that life should benefit others, as shown in the perpetual production of sand by *kaibam*.

(6) Inarar (Sand Fish)

Morphologically, *inarar* comes from the word *in* and *arar*, which means fish and essential. *Inarar* is a fish found in sandy environments, using sand or sand beds as a hiding point. The fish is characterized by diminutive size and slender physique, possessing a sleek skin texture. Furthermore, *Inarar* retreats into the sand when disturbed, and the body's anatomical structure suggests a resemblance to individuals who show evasiveness or verbosity. These individuals may benefit from support in honouring commitments, and cultural significance is profound, emphasizing the need for consistency between cultural messages and the behavioural traits of *Inarar*. Human communication should also prioritize honesty and consistency in line with the analogy.

(7) Indaf (Coral Trout)

Indaf is derived from two syllables: *in* and *daf*, meaning fish and current, respectively. *Daf* is derived from the word *dafdafer*, or eat a lot, as a lexical meaning. The lexical semantics of the word refer to the name *indaf*, which means greedy. *Indaf* is a large-bodied coral fish with a mouth resembling a stone hole for trapping small fish.

Cultural semantics define *indaf* as an individual characterized by a voracious appetite but reluctant to engage in labour. This individual shows a disposition similar to beggars by shunning effort and passively awaiting assistance. The

cultural message suggests the importance of diligent labour for sustenance and fulfilment, emphasizing the necessity for proactive engagement to achieve a balanced and prosperous existence.

(8) **Insir (Emperor)**

The term *insir* shows fish inclined to seek refuge in coral rocks when disturbed. Culturally, it symbolizes an individual who habitually seeks safety when faced with interference from others. The cultural message shows the importance of conflict avoidance and cultivating harmonious human relationships. The term advocates prioritizing peaceful resolutions and enhancing interactions to promote collective well-being.

(9) **Inggabow (Chopstick Fish)**

Inggabow consists of two syllables: *in* and *bow*, meaning fish and top. The consonant 'gg' is inserted between words *in* and *bow* forms *inggabow*. According to Chaer (2007), the concept is known as anapticsis or devotional voice, a change in sound by adding a particular vowel sound between two consonants to make speech smoother. The sound added is a weak vowel sound with three types of anapticsis: prothesis, epenthesis, and paragog. Anaptysis is adding a vowel sound between two consonants or a particular word.

The lexical definition of *inggabow* describes fish with a propensity for pushing water upward. *Inggabow* exemplifies altruism by helping smaller fish obtain food. Fish dislodge ants into the seawater by agitating the water near trees, nourishing smaller species. These behaviours are often observed in the habitat of mangrove forests. Culturally, the semantics of *inggabow* shows the principle of benefiting others in life. Recognizing strengths and weaknesses emphasizes using the advantages to aid individuals with limitations. This cultural message shows the importance of mutual support and cooperation in enhancing collective well-being.

(10) **Inbabar**

Inbabar has two syllables: *in* (fish) and *babar* (speedy). Lexical semantics is a type of fish that usually plays on the beach, not in the middle of the ocean. The fish likes grabbing human feet submerged in water or anything that passes. Cultural semantics are greedy or gluttonous. This type of human tends to grab anything that passes before him. The cultural message is that humans must be good at being grateful and learn to live according to the blessings they have been given.

(11) **Intokabu**

Intokabu has two syllables: *in* (fish) and *kabui* (ironwood). Morphologically, fish have anaptixis, which is a type of sound change. In this context, there is the addition of a vowel sound between two consonants or the addition to a particular word. The addition of the word *to* in the middle of the word is known as epenthesis.

The literal definition of a knife includes the classification as a tool composed of metal, designed for cutting or thrusting, typically with a sharp edge. This attribute symbolizes resilience and fearlessness in confronting adversaries. The connotations are extended to materials such as iron or wood, showing qualities of durability. In addition, knives have cultural significance for human fortitude in confronting challenges and adversaries.

(12) **Kinof Kasidam**

Kin of Kasidam consists of two syllables: *kin of* (fish) and *kasidam* (coconut leaves). Lexical semantics is a type of rockfish with a beautiful pattern and long and thick fins. When anchored or floating, the two fins open wide, such as the midrib of a coconut leaf. This fish can anchor calmly because of its deadly venom. An underlying sense of disquiet accompanies cultural semantics due to a volatile temperament. These individuals pose a threat by assuming adversarial roles or manifesting hypocritical tendencies. Cultural aspects show the importance of not assessing individuals based on outward appearances. A pleasing exterior does not correlate with a virtuous or genuine character, thereby mitigating the susceptibility to be misled by superficial impressions.

(13) **Kinof kabduref**

The term *kinof kabduref* presents a paradoxical notion when connected with the concept of *know kasidam*. In this context, *kinof* refers to a type or category, while *kabduref* shows a malevolent entity. Etymologically, *kinof* signifies fish, while *kabduref* represents evil. Lexical interpretation suggests a specific rockfish species with an unattractive or repulsive appearance. However, disturbance provokes a response similar to the cautionary adage, "Do not think that calm water does not have crocodiles." Beyond the literal connotations, cultural significance extends to the diversity of human creation by a divine entity. This imparts a lesson on gratitude towards all provisions bestowed by the divine and advocates for the stewardship of every gift granted.

Lexical and cultural meanings of the 13 types of marine fish were reported. Lexical meaning and cultural meaning are used in the theory of meaning from Fries. The terminology and meaning of fish names in the Biak tribe, Papua, is the target of the theory. This is consistent with Koentjaraningrat (2005), who states that every tradition has a meaning expressed through language.

This study shows a strong emotional bond between the Biak tribe, the ocean, and the contents. In the Biak language, specialized terms exist for marine biota, methods of management, and navigation systems, reflecting the intricacies of maritime understanding within culture. For example, the Biak tribe recognizes five types of wind commonly used by fishermen as a navigation system. These include (1) *wambarek* wind blows from the west to the east of the island, (2) *wamurem* wind blows from the east to the west, (3) *Wambrauw* wind blowing from the south to the north, (4) *wambrur* wind blows from the north down south of the island, and (5) *wamires* wind blows from the southeast to the northwest.

Several local terms are used to describe marine biota, namely *asteripang (pimam)*, *lola (kadwor)*, *lobster (barupu)*, *beer moon (ranser)*, *kima (arom)*, *napoleon fish (imamen)*.

These marine natural phenomena related to knowledge prove that the Biak tribe has a high level of civilization in the natural navigation system. Therefore, A.B. Lopian, in a book entitled *Sea Tribe, Pirates, Sea Kings, History of the Sulawesi Sea Area in the 19th Century (1986)*, refers to the Biak tribe as *Pirates* or the Vikings of Papua.

V. CONCLUSION

In conclusion, there were 13 types of marine fish in the regional language of the Biak tribe, which possessed lexical and cultural meanings. The names of these fish were classified based on habitat, character and physique. The results showed that the meaning of the word *fish* in the Biak language must be understood. Furthermore, the regional language in Ambon called the word *fish* with the term '*ian*'. In the Biak language, the word *fish* was attached directly to the types of fish. A total of 3 fish out of the 13 types did not use markers, and cultural meaning in the names refers to words in the context of the Biak tribe. The cultural message showed the human principles of diligence, selflessness, cooperation, and altruism, as exemplified by the fish character.

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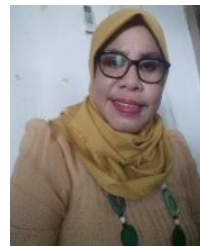


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