Abstract Booklet

Indonesian Languages and Linguistics: State of the Field

16-18 February 2020

Center for Language and Cultural Studies
Atma Jaya Catholic University
Jakarta 2020

PREFACE

Indonesian Languages and Linguistics: State of the Field

The linguistic landscape of Indonesia is rich and dynamic. Home to about 700 languages, roughly ten percent of the languages of the world, it offers a wonderful case study for language documentation, multilingualism, emerging new varieties, and, sadly, concerns about language endangerment. Remarkably, in a span of less than 100 years, Indonesian has emerged as a major world language spoken as a first or second language by some 260 million people. Standard Indonesian has been instantiated and developed as a national language, resulting in an increasing number of Indonesians reporting use of Indonesian as a primary language. Along the way, Indonesian has been in contact with hundreds of other languages of Indonesia (both Austronesian and non-Austronesian), colonial languages, as well as a range of other Malay and Malay-based varieties spoken as lingua francas throughout the archipelago. The outcomes of language contact across Indonesia are varied. In some instances, increased knowledge and use of Indonesian is implicated in a shift toward monolingualism and growing endangerment of the local languages of Indonesia, many of which are under-described and under-documented. At the same time, some language varieties are maintained, and yet new varieties (colloquial spoken varieties, regional koines, creoles, and pidgins) are emerging, shifting the multilingual landscape and the socio-indexical features of different language varieties.

The study of linguistics in the Indonesian context is thus largely centered on the focal areas that emerge from the above: language documentation and description, language use in multilingual contexts, language endangerment and vitality, and emerging varieties of spoken Indonesian. Studying the languages of Indonesia in a multifaceted way provides not only critical insight into this rich linguistic landscape, it also offers an opportunity to inform the field of linguistics relevant to the understanding of language ecologies and broader trends in language change and use. We will use these four areas as focal points for the conference as we aim to understand the current state of the field and look to its future, exploring questions such as:

Language documentation and description

- What is the state of language documentation and description of the languages of Indonesia, including new varieties?
- How does documentation contribute to language description and linguistic typology and vice versa?

- What are the best practices for documenting and describing the languages of Indonesia?
  - How can linguists best collaborate with native speakers and/or local communities in language documentation projects? How do our linguistic projects benefit local communities?
  - What do local communities need and expect from linguists when they collaborate in a documentation project?
  - How do we treat variation within the target language?

Language use in multilingual contexts

- How can we characterize the shifting multilingual landscape of Indonesia, both synchronically and diachronically? What is the relationship between language and identity in different communities in Indonesia?
- What are the language ideologies in Indonesia associated with multilingualism and multilingual language use?
- What are the roles of different languages in different contexts and for different social groups in Indonesia?

Language endangerment and vitality

- How should we think about language endangerment and shift in the context of Indonesia?
- What are the factors that support the maintenance of local languages and what factors accelerate language shift?
- How can we characterize language endangerment scenarios in Indonesia?
- What models of language maintenance or revitalization do we have in Indonesia?

Emerging varieties of spoken Indonesian

- How can we provide much needed documentation of emerging spoken varieties? Are there shared features of emerging varieties that are unexpected cross-linguistically?
- Are emerging varieties of spoken Indonesian stable? And what is the interaction between regional/emerging Indonesian varieties and established Malay, Malayic, and Malay-based varieties?
- What is the role of a suprastratal language that has few to no native speakers? What role do new regional koines play in local language ecologies?

We also hope to address a few broader questions including:

- What are the role and the form of standard Indonesian today 90 years after standardization?
- What are the particular challenges of doing linguistics in Indonesia?
- In what way is the Indonesian situation comparable/unique cross-linguistically?

ORGANIZING COMMITTEE:

Abigail C. Cohn (Cornell University)
Yanti (Atma Jaya Catholic University)
Thomas Conners (University of Maryland)
Joseph Errington (Yale University)
Maya Ravindranath Abtahian (University of Rochester)
Asako Shiohara (ILCAA, Tokyo University of Foreign Studies)

PROGRAM

Sunday, February 16, 2020
12:00 – 13:00 Lunch and Registration

13:00 – 13:10 Welcome: InLaLi
                        Yohanes Eko Adi Prasetyanto, Director of LPPM

13:10 – 14:10 **Opening Talk**
                        Bambang Kaswanti Purwo
                        Playing with Words and Characters to Communicate in the Cyber World
                        <u>*Chair*</u>: Abigail C. Cohn

Panel: Documentation, Description, and Analysis
<u>*Chair: Yanti*</u>

14:10 – 14:50 **Sonja Riesberg**
                        Documenting and Describing the Languages of Eastern Indonesia – Past, Present, and Future

14:50 – 15:30 **Jermy I. Balukh**
                        Language Documentation Data and Constructional-linguistic Change in East Nusa Tenggara

15:30 – 15:50 Break

15:50 – 16:30 **Antonia Soriente**
                        Language Documentation in Indonesia: Directions, Approaches and Few Case Studies

16:30 – 16:50 **Thomas Conners**
                        Discussant

16:50 – 17:20 Discussion

Monday, February 17, 2020
Panel: Language Use in Multilingual Contexts
Chair: Maya Abtahian

08:30 – 09:10 **Kristian Tamtomo**
 Learning (the Languages) to Labor in a Global Periphery: Youth Language Use in Vocational Secondary Schools in Central Java

09:10 – 9:50 **Nick Palfreyman**
 Sign Language Research in Indonesia: Past, Present and Future

9:50 – 10:20 Break

10:20 – 11:00 **Bradley McDonnell**
 Documenting Multilingualism in Southwest Sumatra

11:00 – 11:20 **J. Joseph Errington**
 Discussant

11:20 – 11:50 Discussion

12:00 – 13:00 Lunch

Parallel Sessions

	Chair: Luh Anik Mayani	*Chair: Katharina E. Sukamto*
13:00 – 13:30	**Karl Anderbeck, and Tessa Yuditha** Mapping Bornean Languages Intelligibility	**Colleen Alena O'Brien** Voice Systems of Western Austronesia Languages: Emerging Evidence from Indonesia
13:30 – 14:00	**Russell Barlow** The State of the Field in Sulawesi: New Insights from the Suwawa Language Documentation Project	-
14:00 – 14:30	**Joseph Lovestrand** Languages of Sumba: State of the Field	**Yuta Sakon** *Ada Baiknya* Construction in Indonesian

14:30 – 15:00 Break

Panel: Language Endangerment and Language Vitality
Chair: Abigail C. Cohn

15:00 – 15:40 **Multamia RMT Lauder and Allan F. Lauder**
Vitality and Revitalization of Minority Regional Languages in the East of Indonesia

15:40 – 16:20 **Eri Kurniawan**
Documenting the Endangered Language of the Baduy Dalam: Is the Linguist-focused Model a Way to Go?

16:20 – 16:40 Break

16:40 – 16:50 **Joseph Lovestrand**
Call to Action: Proposing an Endangered Language Fund for Indonesia

16:50 – 17:10 **Marian Klamer**
Discussant

17:10 – 17:40 Discussion

17:40 Dinner

Tuesday, February 18, 2020

Panel: Emerging Varieties of Spoken Indonesian
Chair: J. Joseph Errington

09:00 – 09:40 **Asako Shiohara and Yanti**
Capturing Emerging Indonesian Varieties using a Picture-task to Elicit Semi-spontaneous Narratives

09:40 – 10:20 **Dwi Noverini Djenar**
Poetics and the Indonesian Language in the Public Sphere

10:20 – 10:50 Break

10:50 – 11:10 **Michael Ewing**
Discussant

11:10 – 11:40 Discussion
11:40 – 12:40 Lunch

Parallel Sessions

	Chair: Bernadette Kushartanti	*Chair: Ika Nurhayani*
12:40 – 13:10	**Misriani Balle** Models of Language Maintenance or Revitalization in Sumba	**Dalan Peranginangin** On the Necessity of Escaping Eurocentrism and Broadening Perspectives: The Documentation of Pagu as a Case in Point
13:10 – 13:40	**Khairunnisa and Bradley McDonnell** Documenting Interaction and Variation in Ampenan Sasak	**David Gil, Jad Kadan, and Yeshayahu Shen** Exploring Sociolinguistic Variation: Metaphor Comprehension in the Languages of Indonesia
13:40 – 14:10	**Jacob Hakim, Bradley McDonnell, and Yanti** The Resilience and Endangerment of Nasal: A Unique Language Situation in Western Indonesia	**Okki Kurniawan** Social Dimensions and Variation in Jakarta Indonesian: The Case of the Verbal Prefix N-
14:10 – 14:40	**Misnadin Misnadin** The Realisation of the Three-way Laryngeal Contrast in Madurese Stops: Do Age and Dialect Matter?	**Renhard Saupia** Why is Leti Shifting?

14:40 – 15:10 **David Gil**
　　　　　　　Final Discussant
　　　　　　　Chair: Thomas Conners

15:10 – 15:30 Closing Remarks

List of Abstracts

Mapping Bornean Languages Intelligibility

Karl Anderbeck, and Tessa Yuditha

Language maps operate as a guide for understanding the spread of language families, the size of particular language groups, and approximately how linguistically diverse a region is. Some maps do better as guides than others. In Indonesia, the least educational language maps are those of Borneo, including recently-published maps (Lewis, Simons & Fennig 2016; Tim Pemetaan Bahasa 2017). Large areas are mapped with catch-all categories like 'Malayic Dayak' which primarily serve to exhibit and propagate ignorance of the linguistic situation. A key reason for this confusion is the presence of large dialect networks, most prominently Barito, Malayic, and Bidayuhic (Land Dayak) networks, where the speech of one region shades slightly into the speech of the next, and thus which are difficult to map.

One way to define language boundaries is via understanding intelligibility, or who understands whom (Gooskens 2018). While not the only way to define a language, the concept of intelligibility allows for relatively consistent decisions of where one language stops and another starts. There are three basic ways of researching intelligiblity: predicting it through structural comparison of related lects, gauging perceptions of intelligibility via interviews of speakers, and testing the functional ability of speakers of a certain lect to understand a related lect.

This paper describes methodologies used to elucidate patterns of intelligibility in western Borneo, methodologies which fall into all three categories mentioned above. First, statistical methods of comparing lists of language data are discussed, with focus on a method called Levenshtein or edit distance (Kessler 1995). This method has been demonstrated to predict intelligibility with a relatively high degree of accuracy. Second, a perceptual method called participatory dialect mapping (Truong & Garcez 2012) is presented, with some results of its implementation. Third, functional intelligibility tests are discussed, with focus on a newer methodology called the picture pointing task (Gooskens & Schneider 2016).

Finally, some of the results gained from applying these research methods and synthesizing their results are presented, including proposals for revising current language maps.

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Tim Pemetaan Bahasa. 2017. Bahasa dan peta bahasa di Indonesia. Jakarta: Badan Bahasa.

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Models of Language Maintenance or Revitalization in Sumba

Misriani Balle

There are around nine languages spoken on the island of Sumba, eastern Indonesia (Eberhard, Simons and Fennig 2019). These nine languages are used for daily rural routine and traditional ceremonies. Often people from one group can fluently speak or understand another's dialect or language. However, in at least some areas this diversity is under threat (Simanjuntak 2018). This paper gives a qualitative description of two programs that the Suluh Insan Lestari foundation is engaged in to promote and maintain linguistic diversity in Sumba.

One of the models used in Sumba is by working with the Educational and Culture Department (Kementerian Pendidikan dan Kebudayaan) to develop literacy materials for mother-tongue-based multilingual education. In 2018, Suluh assisted the local people and university students in a participatory workshop to develop an orthography in the Kodi language (Balle and Lovestrand 2019). After the orthography was designed, several workshops were run to write down traditional short stories by locals and schoolteachers. The head of the

Educational and Culture Department appointed teachers to be trained to apply the materials at their assigned schools. This model fulfils the schools' desire to have local content material in the curriculum.

Impressionistically, this workshop method has encouraged local teachers to express themselves more during their teaching. Their students were enthusiastic to come to the class for two reasons; 1) the teachers taught using their local language and, therefore, 2) the literacy materials were more relevant, so they understood the teachers more. Teaching and learning in the local language boosted the knowledge of the local language and culture as well. It also increased both the teachers and the student's self-satisfaction.

Churches are also aware of language shift and language loss. They have publicly shared their opinion that losing a language means loss of identity. So, to increase the awareness of the pastors serving under Gereja Kristen Sumba (GKS) denomination, another approach used in Sumba is a church-based model. There is currently a collaborative project between Suluh and GKS to document and maintain the languages and cultures of Sumba. This approach has engendered a more positive attitude by the pastors' in using local languages in their sermons.

Because GKS has local assets and is open to collaboration, work has started with building relationships and more awareness among church members in order to establish good capacity for the language maintenance. It takes time to find the right people, but building a strong capacity for the work will sustain and hopefully pass down to the next generation.

The church and Suluh desire to build capacity and multiply people for the work as it will maintain the usage of the languages and cultures of Sumba. Hopefully in the end, local people can be independent in doing the work and know how to maintain their languages and cultures in this modern world.

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Language Documentation Data and Constructional-linguistic Change in East Nusa Tenggara

Jermy I. Balukh

East Nusa Tenggara (NTT) is home to about 70 languages or roughly ten percent of languages in Indonesia. It makes NTT one of the linguistically diverse regions in Indonesia. However, most of the languages are not only minority and endangered, but also undocumented and undescribed languages. The most contemporary linguistic characteristic is multilingualism, where people can speak more than two languages, at least their native language and one of neighboring languages/dialects, local Malay, and Indonesian. In this context, language contact resulting in lexical and constructional calquing or structural change is the norm. A good case in point comes from Dhao and Hawu. Dhao, a language spoken in Ndao Island, has approximately 24% out of 2.836 lexical entries as loans from Kupang Malay and Indonesian. Certain low frequent loan words, nevertheless, have a high influence on sentence constructions (1a). Once the loan words are moved or deleted, the whole construction will be violated (1b). The corresponding native words even cannot help in this case. Meanwhile, Hawu spoken in Sabu Island which was considered as a verb initial language (2a) is undergoing a structural change to verb medial in its current usage (2b). Such a situation indicates a radically typological change in that other languages have begun to invade a variety of domains and the community's cultural knowledge stored in lexicons and grammar has been in serious decrease, if not saying they already vanish. The languages are still there but typologically they are extremely in danger.

Dhao

(1) a. *ja'a* **kalua** **untuk** *tenge* *doi*
         1SG   exit   for   search money
         'I am going out to make money'

     b. **ja'a* **podho** **ho** *tenge* *doi*
         1SG   exit   so.that search money

Hawu

(2) a. *pe-made*   *ri*   *noo*   *hengi'u*   wawi   VSO
         CAUS-dead   PRT   3SG   CLASS   pig
         'He killed a pig'

     b. *yaa* *pe-made*   *hengi'u* *wawi*   SVO
         1SG   CAUS-dead   CLASS   pig
         'I kill a pig'

In this paper, I argue that language documentation plays a significant role in providing linguistic data required for the exploration of detailed constructional information and the study of language contact should be explicitly included as the primary agenda of language documentation.

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The State of the Field in Sulawesi:
New Insights from the Suwawa Language Documentation Project

Russell Barlow

Sulawesi is home to some 113 languages, making it the island with the third-greatest number of languages in the world (Mead 2013:3). Indeed, Sulawesi contains more languages than any other island belonging to a single nation. Although these 113 languages are all members of the large Austronesian family, they represent a number of different primary branches of Malayo- Polynesian (the exact number is debatable, depending on one's particular classification system). Some of these groups (such as Minahasan) are endemic to the island, whereas others represent genealogical groupings that span across great geographical stretches, containing languages spoken not only in other islands of Indonesia, but also in the Philippines, Malaysia, and Madagascar. In addition to this rich genealogical diversity, Sulawesi exhibits fascinating typological diversity as well. Whereas the languages of northern Sulawesi mostly retain the four- voice system of proto-Austronesian, the languages to the south have diverged from this typologically unusual system, nevertheless maintaining a complex variety of alternations in verbal affixation (Blust 2013:83). This typological gradient across Sulawesi has concomitant effects throughout the grammars of these languages, affecting, for example, basic constituent order and even the nature of distinctions among word classes. Sulawesi is thus a transition zone, a feature also apparent in its ecology, as the island belongs to Wallacea, the biogeographical transition zone between Asia and Australasia.

Still, many of the languages of Sulawesi remain scarcely described or grossly under-documented. Considering both the genealogical and the typological diversity within the island—as well as the fact that many of these languages are highly endangered—the value of language documentation in the region is self-evident.

This paper focuses on the current effort to document Suwawa, an under-documented language of Sulawesi. Suwawa [swu] is a highly endangered language of the Gorontalo-Mongondow subgroup, spoken in the Bone Bolango Regency of Gorontalo Province. The ongoing Suwawa documentation project, which began in 2019, involves both international

and local researchers and aims not only to provide a lasting record of a disappearing language but also to contribute to theoretical issues of great interest to linguistic typology. In conjunction with other recent documentation efforts on the island of Sulawesi, the Suwawa documentation project aims to contribute to our understanding of Sulawesi as a typological transition zone, focusing on two syntactic issues: basic constituent order and lexical class distinctions. After providing a structural overview of the Suwawa language, I will argue how its description and analysis can factor into ongoing debates in Austronesian linguistics, namely, the development of verb-medial word order and the beleaguering task of defining 'verbs' and 'nouns'. Finally, I will offer suggestions for how efforts to document and describe the languages of Sulawesi can best proceed so as to help answer diachronic and synchronic questions such as these.

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Poetics and the Indonesian Language in the Public Sphere

Dwi Noverini Djenar

A recent news article in Tempo online (25 November 2019) reported that the speech of Indonesia's Minister of Education and Cultures, Nadiem Makarim, celebrating Teachers' Day (Hari Guru) had 'suddenly' gone viral. The article doesn't say why it did. Perhaps because the newly appointed Minister is the former CEO of Gojek, so anything he says would draw public attention. But the Minister had delivered other speeches before, which attracted attention but not to the same extent. So why this speech in particular?

Nadiem Makarim's speech is one among many contemporary instances that show the use of poetic language by public figures continues to resonate with the Indonesian public. But poetic practice, common not just in politics and media but also informal interaction, seems to escape the attention of most linguists working on Indonesian,

perhaps understandably because it may be considered as falling within the ambit of literary studies. However, as Jakobson (1960) elegantly expressed in his closing address at the conference on style at Indiana University: "a linguist deaf to the poetic function of language and a literary scholar indifferent to linguistic problems and unconversant with linguistic methods are equally flagrant anachronisms." With this in mind, my purpose in this paper is to examine the use of Indonesian as part of poetic practice in the public sphere. In this sphere, Indonesian language articulates the voice of authority and gains its resonances through "acts of exemplary speech" (Errington 2001: 109).

Recent research in linguistic poetics has expanded the previously structure-focused analysis of parallelism and repetition to consider the role of verbal and non-verbal language, the body and the environment in the understanding of poetic practice in natural discourse. In this kind of analysis, poetic expressions are understood as outcomes of repeated practice, accumulated and sedimented through participation, and which are adapted to new developments (Kataoka 2012a, 2012b). I combine insight from this research with that from Errington's (2001) work on Javanese public talk and Latour's notions of assembly and assemblage of objects (2005), to show that political Indonesian is very much tied up with poetic performance designed to evoke "lyric epiphany" (Friedrich 2006) rather than a mere demonstration of the speaker's tacit knowledge of poetic patterns.

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Exploring Sociolinguistic Variation
Metaphor Comprehension in the Languages of Indonesia

David Gil, Jad Kadan, and Yeshayahu Shen

Linguistic typology tends to focus on variation across geographical space, comparing languages from different parts of the world and belonging to different families. However, languages vary not only geographically and genealogically but also across sociolinguistic space. Moreover, such variation is not random: languages of different sociolinguistic types, or spoken in different sociolinguistic settings, often differ from one another in systematic ways. With its close to 800 languages, the Indonesian archipelago provides a valuable laboratory for the investigation of such variation.

This paper presents a case study of such variation, in the form of an online experimental study of metaphor comprehension in some of the languages of Indonesia. As noted by Lakoff and Johnson (1980), Kogan et al (1989), Glucksberg and Keysar (1990) and others, metaphors exhibit a pervasive directionality, founded in conceptual hierarchies. As argued in Porat and Shen (2017) such directionality is observable not just in the conventionalized metaphors that we are all familiar with but also in novel and anomalous metaphors, such as the following:

(1) (a)   Forgetfulness is like a mackerel
    (b)# A mackerel is like forgetfulness

In (1) above, the (a) variant is preferred to the (b) variant because it conforms to the tendency for abstract concepts to be explicated in terms of concrete ones rather than the other way around. To explore possible patterns of variation in metaphor comprehension, we adapted the Context Experiment first developed in Porat and Shen (2017). In this experiment, subjects are presented with 22 novel comparisons in the less natural order, such as that in (1b). Beneath each comparison, two potential speakers are offered, and subjects are asked to choose which of the two is more likely to have uttered the comparison. An example experimental stimulus derived from (1) above is presented in (2) below:

(2)   A mackerel is like forgetfulness
            a very old man
            a fisherman

The experiment thus pits the directionality of conceptual hierarchies against the asymmetries of grammar, posing subjects with a dilemma. In accordance with the the tendency to explicate abstract entities in terms of

concrete ones, the comparison should be about forgetfulness, and hence the speaker is more likely to be the very old man. However, the grammatical structure of the sentence is such that the mackerel is the subject, and hence the speaker is more likely to be a fisherman. Who wins?

In English, grammar tends to win; for example, in (2), speakers tend to prefer the fisherman over the very old man as the more likely speaker. However, in other languages, different preferences are in evidence. In this paper, we present two findings based on experimental results from three languages of Indonesia: Jakarta Indonesian, Minangkabau and Abui, further supported by data from languages in other parts of the world. First, the larger the polity size associated with the language, the stronger the grammatical effect; thus, the grammatical effect is stronger in Jakarta Indonesian than in Minangkabau, and stronger in Minangkabau than in Abui. Secondly, the higher the socioeconomic status of the subjects the stronger the grammatical effect; this tendency is revealed in a comparative study of Minangkabau speakers of different socioeconomic status.

In conclusion, we suggest that our findings may be viewed within the broader perspective of a journey from symmetry to asymmetry manifest in cognitive architecture, in ontogenesis and in phylogenesis. In the case at hand, the weaker grammatical asymmetries in languages of low polity complexity and speakers of low socio-economic status would appear to point towards an earlier stage in the evolution of metaphors in which the comprehension of metaphors was more symmetric than it is now.

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The Resilience and Endangerment of Nasal: A Unique Language Situation in Western Indonesia

Jacob Hakim, Bradley McDonnell, and Yanti

The Nasal (pronounced [nɑˈsɑl]) language is a Malayo-Polynesian isolate spoken by some 3,000 people in southwest Sumatra, Indonesia, which until recently has been completely overlooked by linguists (Anderbeck & Aprilani 2013). While a wordlist of Nasal was first documented in Dutch colonial records as early as 1887, it has been absent from any survey of Austronesian languages in the last century (Voorhoeve 1955; Foley 1981; Tryon 1995; Adelaar 2010). Given the extensive surveys of the languages of Sumatra since the Dutch colonial period (albeit superficial in many cases), it is surprising that such a language has gone unnoticed to linguists and other scholars.

This paper argues that while Nasal speakers have shown extreme resilience in maintaining Nasal, the language at present should be considered endangered for several reasons. First, compared to other languages of Sumatra that often have hundreds of thousands if not millions of speakers, Nasal has the smallest population of any language on the island. (Note that if the barrier islands of Sumatra are considered, Nasal is second to Enggano, which has approximately 1,500 speakers (Edwards 2015).) Second, Nasal speakers are at the very least bilingual in Nasal and Kaur, a Malayic language, but are most commonly trilingual in Nasal, Kaur and another Malayic language called South Barisan Malay with various levels of proficiency in (Standard) Indonesian. What is concerning is the fact that Nasal appears to be losing ground to these languages with many children not learning the language. Finally, the contexts in which Nasal is spoken appear to be shrinking where whole genres of traditional songs and stories are no longer known, such as Mudo Bemban, a specialized genre of storytelling.

Based upon Himmelmann's (2010) notion of "language endangerment scenario", we present the unique constellation of factors that has led to an apparent shift away from Nasal. We also discuss some of the unique challenges in documenting Nasal as well as the prospects for language maintenance/revitalization.

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Documenting Interaction and Variation in Ampenan Sasak

Khairunnisa and Bradley McDonnell

The importance of documenting interaction and variation in speech communities, especially when those communities speak an endangered language in the last decade has come to the forefront (see e.g., Childs, Good & Mitchell 2014; Hildebrandt, Jany & Silva 2017). This work has emphasized the need to move beyond documentation that is built exclusively upon monologic narratives and elicitation, which often feed directly into descriptions of the language. Rather, documenting interaction (e.g., everyday conversations) is important on a number of levels; it is by far the most frequent way people communicate and plays

an important role in social life, it often reveals aspects of the language (e.g., grammatical structures, phonetic forms) and its speakers (e.g., language attitudes, ideologies) that linguists would never think to ask, and it provides rich data on frequent and infrequent patterns of language use as well as variation.

Factors related to variation are especially pronounced in Sasak, a language spoken by some 3 million people on the island of Lombok, which demonstrates extensive morphosyntactic variation (Austin 2000). Traditionally, the language is split into five major dialects after a shibboleth meaning 'like this–like that': menó-mené, ngenó-ngené, meriyaq-meriku, kutó-kuté, and nggetó-nggeté. While the usefulness of these labels have been in question for some time (Jacq 1998; Asikin-Garmager 2017), in one speech community in a coastal suburb of the capital city of Mataram called Ampenan, there is much variation in the morphosyntax and features of different dialects are observed to be used between speakers and even within the same speaker. For example, the shibboleth from which the dialects have been named in everyday conversations vary between ngeno-ngene and meno-mene. In some cases, a speaker will use both forms within the same speech event. Other features, such as the marking of grammatical voice and the attachment of clitics, have been shown to vary between dialects. In Ampenan Sasak, variation in the presence or absence of the Actor Voice homorganic nasal prefix is common, as in the examples in (1). In (1a), the verb is marked with nasal prefix, while in (1b) it is not. The fact that that agent Ipa is not preceded by an agent particle siq and referenced by an enclitic demonstrates that this is in fact AV.

Furthermore, clitics that serve as arguments of a predicate also show variation in whether they attach as proclitics or enclitics to their hosts. In a corpus of eight everyday conversations, there were 183 instances of proclitics and 1,491 instances of enclitics. This pattern is surprising in light of Austin's (2004) study of clitics in Sasak, which only describes enclitics in Sasak.

This paper shows that there are numerous challenges for researchers to document interaction and variation, but despite such challenges the results of the documentation provide invaluable insights into patterns of language use as well as richer picture of the language. In the end, this paper will provide examples of these challenges and how we were able to address them to create a rich documentation of the language.

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Examples

(1a) Terus   kan   mauq=ku **m-beli**, telekóng   ape
      then   right   can=1SG AV-buy prayer.outfit what
      'then, right, I can buy a shall or the like.'

(1b) Ipa beruq=n   **colét**   sekediq
      I   just.now=3SG touch a.little
      'Ipa just tried a little bit (of…)'

Documenting the Endangered Language of the Baduy Dalam: Is the Linguist-Focused Model a Way to Go?

Eri Kurniawan

This talk will share part of a larger, collaborative research project between the University of Iowa (USA), and Universitas Pendidikan Indonesia, the principal purpose of which was to document and study the grammar of an endangered Sundanese variety spoken by an isolated indigenous tribe of Baduy in Banten (Western part of Java Island). This will demonstrate how similar to and different from the mainstream

Sundanese and neighboring languages, the Baduy language structurally is. The talk will first argue for the mounting significance and urgency of preserving the language due to rapid changes in linguistic and social landscape of the community owing to external pressures. It will then present a variety of initiatives or projects that have been undertaken as well as the products that emerge from the projects. Finally, the talk will attempt to question the extent of success of what has been done in terms of the fieldwork model, which was heavily linguist-focused; analyze the model employed under Cameron et al.'s (1992) three models of linguistic research; and will entertain the likelihood of experimenting with Craykowska-Higgins' (2009) community-based model to foster a mutually beneficial collaboration and partnership between linguistic communities and the people of Baduy.

Social Dimensions and Variation in Jakarta Indonesian: The Case of the Verbal Prefix N-

Okki Kurniawan

This paper investigates the pattern of variation of nasal assimilation in Jakarta Indonesian (JI), a colloquial variety of Indonesian spoken in Jakarta, the capital of Indonesia. As a new emerging variety of colloquial Indonesian, documentation of JI is needed and such documentation can offer insight into the structural and social dimensions of an emerging variety.

The verbal prefix /N-/ in JI is cognate with /məN-/ in Standard Indonesian. Like in SI, the shape of this morpheme is phonologically conditioned (assimilating in place before voiced stops, substituting before voiceless stops, surfacing as ŋə- before sonorants and as ŋ- before vowels). Beyond this, there is variation N-prefix patterns with root-initial voiced obstruents [b-, d-, g-, and d͡z-] where the prefix is realized either as homorganic cluster [mb, nd, ɲd͡z, ŋg] or as [ŋə-] as exemplified in (1):

(1) Root-initial voiced obstruents:
     a. /N+bəli/:   mbəli ~ ŋəbəli   'to buy'
     b. /N+dapət/:   ndapət ~ ŋədapət   'to get'
     c. /N+d͡zawab/:   ɲd͡zawap ~ ŋəd͡zawap   'to answer'
     c. /N+guntiŋ/:   ŋguntiŋ ~ ŋəguntiŋ   'to cut with scissors'

The key question to be addressed in this study is what conditions the

variation and why.

In prior work, possible linguistic conditioning is considered (effect of place of articulation, lexical frequency, lexicalization). Here we focus on social-indexical factors, of gender and educational attainment, as the language has evolved from the 1970s to the 2000s with the goal of of shedding light on the understanding of the development of JI. Crucial to study is examining naturalistic data drawn from speech corpora. They are the 2000s corpus (Gil et al., 2015) and the 1970s corpus (Wallace, 1970). There are twenty speakers investigated in Gil et al's corpus and thirty five speakers in Wallace's corpus, ranging in age between twenty and fifty.

This study found that the variation between the choice of nasal assimilation as opposed to [ŋə-] prefixation is at least partly conditioned by educational attainment and gender of the speakers. In Figure 1, the percentages of the variant with nasal assimilation produced by male speakers of lower educational background are lower than male speakers of higher educational background in both generations. In Figure 2, the 1970s results among the female speakers of low educational attainment show absolutely no occurrences of the variant with nasal assimilation (the variant which predominates in the 2000s corpus). On the other hand, the females in the 1970s corpus of higher educational attainment produced a high occurrence of variants with assimilation. In general, the choice of the variant with nasal assimilation has higher frequency among females than males and similarly, the choice of the variant with nasal assimilation has higher frequency among those of higher educational attainment than those of a lower attainment.

This current study shows the importance of naturalistic speech corpora in studying the emergence of a new variety, namely JI. The patterns of variation found in the naturalistic speech corpora from the 1970s and the 2000s enable us to learn how they are conditioned by social dimensions.

Figure 1: The bars with dots present the percentages of occurrences from speakers of lower educational background. The bars with stripes present the percentages from speakers of higher educational background.
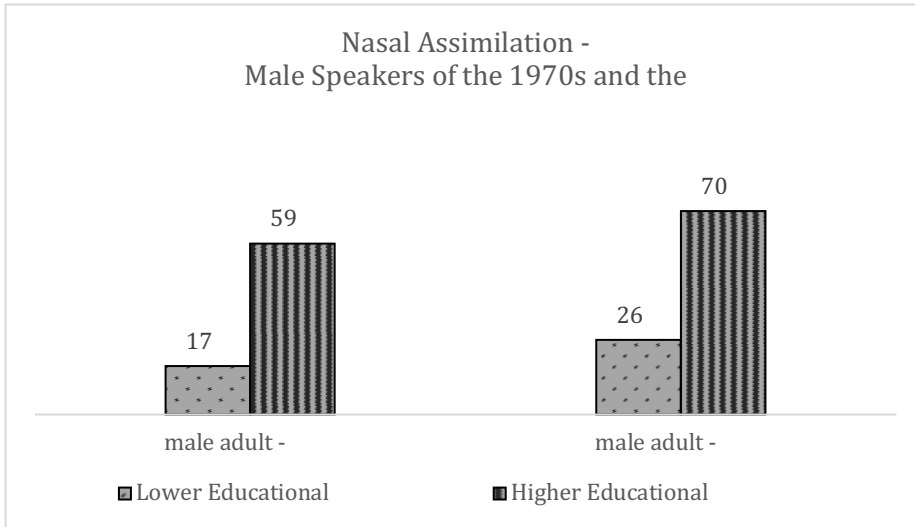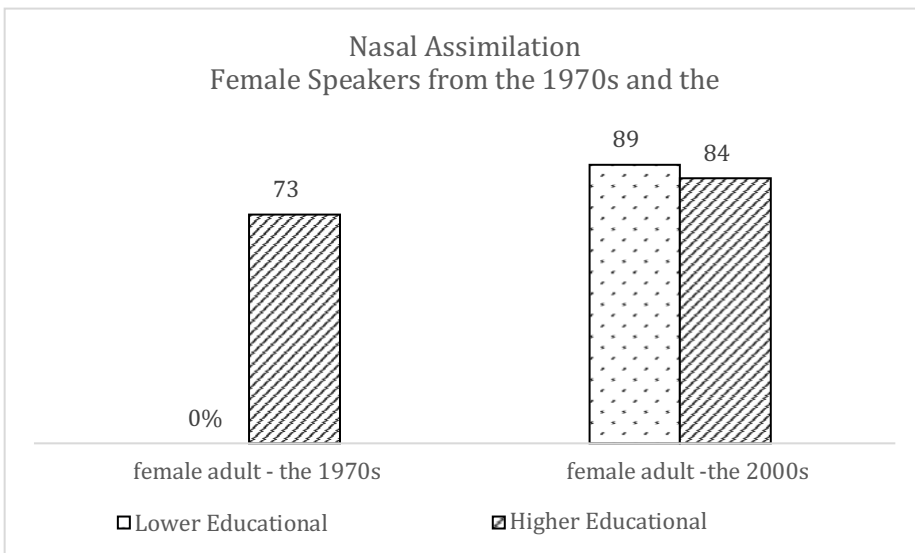

Figure 2: The bars with dots represent the speakers of lower educational background. The bars with stripes represent the speakers of higher educational background.

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Vitality and Revitalization of Minority Regional Languages in the East of Indonesia

Multamia RMT Lauder and Allan F Lauder

Across the world, language loss and language death has been happening at an alarming rate (Crystal, 2000: 19) and this has also impacted the languages of Indonesia. Finding research which has taken place recently and which deals with language vitality and revitalization is not easy. This paper reports on research of six endangered regional languages (bahasa daerah) in Moluccas (Gamkonora, Kao, Pagu, and Oirata) and in East Nusa Tenggara (Kao and Kui). This makes it possible to make comparisons. The researchers spent four years working in each setting, giving adequate time to get to know the communities and their language.

Those studies gathered information about the conditions of language use and language attitudes of speakers. It also identified solutions for language revitalization suitable for the unique conditions of each language. During the course of these activities, a variety of products have emerged which support language revitalization such as developing orthographies, producing small dictionaries, documentary films of daily activities, and publishing a number of children's books on local folklore. It has also encouraged the younger generation to be proud of their local language and use it in email, sms, WhatsApp, and Twitter as well as video recording themselves using the local language and uploading it to Youtube.

The article discusses how language revitalization must contend with the realities of language choice faced by small language communities, where everyone is obliged to learn how to use Indonesian at school and in government offices. Also, they need to learn the local Malay variety, which is used as a lingua franca in a highly multilingual area.

Therefore, revitatization efforts must take into consideration language choice, community empowerment efforts which will best support the continuity of their language, culture and identity. Overall, the research provides strong evidence of how the extreme complexity and uniqueness of different language communities cannot be revitalized

with simple formulae that fits all but must be found in close cooperation with the communities who must grapple with both linguistic and non-linguistic factors.

Languages of Sumba: State of the Field

Joseph Lovestrand

The island of Sumba is located in the province of Nusa Tenggara Timur (NTT). Its area of about 11,000 km² is home to a population of over 750,000 people. The indigenous languages of Sumba belong to a single genetically-related group that arrived on the island around 3500 years ago (Lansing et al. 2007). The languages of Sumba can be divided into seven, eight or nine distinct languages (Asplund 2010; Eberhard, Simons & Fennig 2019; Edwards & UBB 2018; Hammarström, Forkel & Haspelmath 2019). In addition to the Sumba language group, communities of Hawu speakers from the neighboring island of Savu also live in Sumba, along with various other migrants from different parts of Indonesia. The national language (bahasa Indonesia) is widely spoken as a second language across the island.

Language documentation and description in Sumba began in the 19th century with the arrival of the Dutch (e.g. Heijmering 1846; Vermast 1895). The foremost among early scholars in Sumba was Onvlee who published a dictionary and grammar of the Kambera dialect of Sumbanese, the largest language of the Sumba group whose 250,000 or more speakers occupy the entire eastern half of island (Onvlee 1984; 1925). The description of the grammar of Kambera was continued by Klamer (1998; as well as 1997; 2002; 2002; 2004 inter alia) in what remains the most up to date and complete description of any language of Sumba.

There is much less material available for the languages of West Sumba. The available documentation of these languages is primarily of two kinds. First, there is a significant number of wordlists, including some by the Ministry of Education and Culture, that have been used in lexicostatistic comparisons (e.g. Asplund 2010; Lansing et al. 2007). Second, there are orthographically transcribed poetic or ritual texts included in publications by anthropologists interested in this aspect of the culture (e.g. Fox 2006; Hoskins 1994; Kuipers 1998). Notably missing (from a language documentation perspective) are videos -- "the ideal recording device" (Himmelmann 1998: 168). Exceptions are an ongoing

project in Wejewa (Yanti & Shiohara 2018) and edited video clips for a commercial audience (Hoskins & Scheerer Whitney 1988; 1991; Larsson 2013).

Description of any of the languages of West Sumba is minimal at best. Several Indonesian students have taken interest is describing Kodi and Wejewa, but overall the scope and quality of these efforts have been limited (e.g. Ekayani, Mbete & Putra 2014; Ngongo 2015; Sukerti 2014). The MA thesis of the Sumbanese linguist Ghanggo Ate (2018) is the most outstanding recent linguistic analysis of any language of Sumba.

Language vitality in Sumba remains relatively high, at least in the villages. However, there are some signs that even in the villages there is a possibility of a future shift to Indonesian (Simanjuntak 2018), and poetic or ritual speech has been reported to be rapidly falling out of active use by the younger generations (Kuipers 1998: 2). There is an ongoing effort by the Indonesian foundation Suluh Insan Lestari to partner with Kodi, Wanukaka and Lamboya speakers to promote literacy in their languages, however there is still a need for further phonological analysis as a prerequisite to orthography design (e.g. Lovestrand & Balle 2019).

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Call to Action: Proposing an Endangered Language Fund for Indonesia

Joseph Lovestrand

The estimated 700 languages spoken in Indonesia represent 10 percent of the languages of the world (Eberhard, Simons & Fennig 2019). On par with global averages (Campbell et al. 2013), about half of those languages are declining in language vitality, and a quarter are unlikely to be spoken anymore within two or three generations (Anderbeck 2015). In other words, about 10 percent of the endangered languages of the world are in Indonesia.

There are several American and European agencies that give grants for projects to document and promote endangered languages. The two largest active programs are the Endangered Languages Documentation Programme (EDLP) hosted by SOAS in London and the Documenting Endangered Languages (DEL) program from the National Science Foundation in the USA. Smaller agencies include the Endangered Languages Fund (ELF) founded by Doug Whalen in the USA and the Foundation for Endangered Languages (FEL) organized by Nicholas Ostler in the UK.

Much less than 10% of the resources granted by these organizations have been for languages of Indonesia. This means that Indonesia is falling behind the rest of the world in funding for documenting and preserving endangered languages. Part of the reason for the gap in funding is that locally-trained linguists are disadvantaged when evaluated by international academic standards (Arka 2018; Sawaki & Arka 2018). An Indonesian organization could target this issue by providing funding that allows local linguists to put their initial training into practice and gain the experience they need. For example, allowing applications to be written in Indonesian, instead of English, would encourage more locally-trained linguists to apply for funding.

What type of organization is feasible for Indonesia? The larger organizations, ELDP and DEL, have models that would be difficult to launch and perhaps more difficult to sustain. The model of the smaller organizations, ELF and FEL, is a more appropriate fit for this context. These organizations give small grants, generally around $1000 USD per award, to cover expenses associated with a linguistic project such as developing printed or digital materials, creating a documentary corpus, or training community members in skills for documentation or language promotion.

ELF and FEL are funded by small donations from individuals with an interest in preserving global language diversity. Funding for an Indonesian organization could likewise come from an international pool of donors, but could also invite the participations of Indonesian individuals and corporations who take pride in their country's linguistic diversity and cultural heritage. There is also the possibility of funding from foreign embassies in Indonesia, such as the Ambassadors Fund for Cultural Preservation through which the American embassy offers grants of up to $200,000 USD.

The call to action is to form an exploratory group to discuss how to 1) create a trustworthy and reliable structure (yayasan), 2) apply for grants and motivate funding from local philanthropists and corporate social responsibility funds, and 3) organize an operation that effectively and sustainably provides grants that positively impact communities that speak endangered languages while promoting the diversity and cultural heritage of Indonesia.

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Documenting Multilingualism in Southwest Sumatra

Bradley McDonnell

This paper presents the challenges and prospects of documenting multilingualism in Sumatra, specifically in two rural communities in southwest Sumatra: a Besemah speech community in the highlands of southwest Sumatra and the Nasal speech community located in the southernmost reaches of Bengkulu province. These communities represent very different types of multilingualism. The former involves several varieties of Malay/Indonesian, including Besemah, a vernacular Malay language (Adelaar 2005), Palembang Malay, and Standard Indonesian, while the latter includes Nasal, an endangered Malayo-Polynesian isolate spoken in just three villages, alongside two vernacular Malay varieties, Kaur and Semende, as well as colloquial and Standard Indonesian. In the Besemah speech community, a more stable multilingualism exists, with a relatively small number of non-Besemah-speaking community members living in the village. For the Nasal speech community, the multilingual situation is far less stable. Because the number of Nasal speakers is much smaller, many Nasal speakers marry non-Nasal-speaking spouses, and this spouse appears to only learn the language in some cases. It is more likely that they know or learn Kaur or Semende, and while it is more likely that their children will learn Nasal, there are still some that do not. Beyond this, the Nasal speaking community has far more non-Nasal speaking inhabitants, and thus at any given time Nasal speakers engage in conversations in Nasal, Semende, Kaur, or some variety of colloquial Indonesian within the Nasal villages.

Beyond the differences that these communities present, documenting multilingualism requires a change in orientation from an approach that isolates languages and privileges the 'ancestral code' (Woodbury 2011) to one that looks at the full range of language repertoires and contexts (Childs, Good & Mitchell 2014). This paper reports on current efforts to document multilingualism in southwest Sumatra, both the prospects and challenges that come with such projects.

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The Realisation of the Three-way Laryngeal Contrast in Madurese Stops: Do Age and Dialect Matter?

Misnadin Misnadin

Madurese, a language primarily spoken in Madura, is known to exhibit a three-way laryngeal contrast in its stops distinguishing between voiced, voiceless unaspirated and voiceless aspirated stops. Previous studies have discussed a number of acoustic characteristics of the contrast; however, they did not specifically look at the participants' age and dialect. The present study aims to further discuss the contrast by taking the two variables into consideration. It is expected that speakers of different age and dialect will realise the laryngeal contrast differently because of a couple of reasons. In terms of age, younger speakers of Madurese tend to be more exposed to other languages, such as Indonesian and English. They particularly speak Indonesian more often than older speakers do. Because Indonesian has only two-way voicing contrast, we expect that it will influence the realization of the three-way laryngeal contrast in Madurese. For example, their VOTs for voiceless aspirated stops will become lower, and therefore, it is possible that voiceless unaspirated and voiceless aspirated stops will have the same VOT values for younger speakers, which could lead to merger in the two voicing categories. In terms of dialect, Western Madura is geographically closer to Java, home to Javanese speakers whose

language has two-way voicing contrast. In relation to this, it is common to find speakers of Western Madurese speak Javanese. For that reason, we expect that speakers of Western Madurese will realise the laryngeal contrast differently from speakers of Eastern Madurese due to some influence from Javanese. In order to uncover this phenomenon, we are recruiting 20 participants from the two different dialect areas, i.e. 10 speakers of West Madurese and 10 speakers of East Madurese. The 10 speakers (5 male) from each of the two regencies will also be recruited on the basis of two age groups: 5 speakers from younger generation (18-25 years old) and 5 speakers from older generation (50-70 years old). They will be instructed to read a number of Madurese words embedded in a carrier phrase that contain stops with different voicing contrast. Acoustic measurements that we will be looking at include voice onset time (VOT), fundamental frequency (F0) following the consonants, voicing duration and a number of spectral measures.

Voice Systems of Western Austronesia Languages: Emerging Evidence from Indonesia

Colleen Alena O'Brien

The debate over how to analyze voice systems in Western Austronesian languages is a fierce one and it has implications not just for describing these languages but for formulating universal theories of grammatical relations and voice. One type of system, often called Philippine-voice, seems to be fundamentally different from voice systems of the rest of the world. Inseparable from the nature of voice in languages with Philippine-voice is the question of how to categorize their alignment system: as nominative/accusative, ergative-absolutive, split, or unergative-unaccusative. Foley (1998) views them as a distinct syntactic type, as do other researchers, including Himmelmann (2005) and Riesberg (2014).

In most languages of the world, the default voice for transitive clauses is active (or ergative), and such clauses have two core arguments; if the language has a secondary voice (whether passive or antipassive), it is always intransitive, and one of the arguments must be demoted to an oblique or eliminated altogether. In Philippine-voice languages, however, it seems that both arguments remain as core arguments in all voices. This pattern can be seen in the example on the following page, taken from

Western Subanon (Philippines). In both the patient- and agent-voice constructions, there are two arguments, one marked with og (the 'pivot') and the other with nog (the 'non-pivot'). The verbal morphology is different, but neither voice is derived from the other.

Much of the research on symmetrical voice languages has centered on larger languages spoken in the Philippines. However, as more languages are documented—and, crucially, more languages of Indonesia—more interesting data have been brought to light, such as in Himmelmann and Reisberg's (2013) paper on Totoli, which they say has a unique system with an "intricate interplay of (symmetrical) voice and applicative functions marked by a set of affixes that are clearly cognate with voice marking affixes in Philippine-type languages" . Thus by using data from less-studied languages of Indonesia, as well as by looking at languages that diverge somewhat from the canonical Philippine-type, we can learn more about the voice systems of Western Austronesian languages.

This paper reports on some of the latest research on voice systems in Indonesia, focusing on two languages of Sulawesi: Gorontalo, a Philippine-type language, and Bobongko, a language which has some Philippine-type features but is also morphosyntactically distinct (Mead 2001).

Specifically, I look at restrictions in the various voices of the two languages, considering the effects of animacy, definiteness, and TAM distinctions. I hope here to show how new data from Indonesian languages have been shedding light on the broader issues of voice systems. Finally, I argue that more documentation of the languages of Indonesia is necessary for better understanding the theoretical issues of alignment and voice in Philippine-type languages.

WESTERN SUBANON (example of Philippine-voice)

a. Patient voice:

pig-apuy-an	nog	laki	koni	og	gomoy koyon
PF.REAL-cook-PF.REAL	NPIV	man	DET	PIV	rice DET

'The man cooked <u>the rice</u>.'
(author's notes)

b. Agent voice:

mig-apuy	og	laki	koni	nog	gomoy koyon
AF.REAL-cook	PIV	man	DET	NPIV	rice DET

'<u>The man</u> cooked the rice.'
(author's notes)

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Sign Language Research in Indonesia: Past, Present and Future

Nick Palfreyman

There are at least two sign languages in Indonesia, and we cannot discount the possibility of others. BISINDO (Bahasa Isyarat Indonesia) is used mostly by deaf people in urban centres across Indonesia, and Kata Kolok – one of several 'shared sign languages' around the world (Nyst 2012) – is used by deaf and hearing people in a village in north Bali.

Both of these signed languages emerged independently of ambient spoken languages. BISINDO was named in the 2000s, but has been in use since at least the 1950s (Palfreyman 2019a), while Kata Kolok is thought to have been used by five generations of deaf people (de Vos 2012a).

Unsurprisingly, given its geographical spread, there is considerable variation in BISINDO, and Palfreyman (2019a) finds parallels with the sociolinguistic situation of Malay isolects. Early BISINDO studies focused on variation in completives (Palfreyman

2013), colour terms (Palfreyman 2016a, Isma et al. 2018) and numerals (Palfreyman 2017, Isma et al. 2017).

In this presentation I consider what is so exceptional about BISINDO and Kata Kolok, both for sign language linguistics and for our understanding of the linguistic tapestry of Indonesia. Research on Kata Kolok (Marsaja 2008, de Vos 2011, 2012a/b, Lutzenberger 2018) has made a significant contribution to sign language typology by pioneering our understanding of cross-linguistic diversity (de Vos & Zeshan 2012). Meanwhile, the variation found in BISINDO at a grammatical level has provided insights into processes such as grammaticalization and lexicalisation (Palfreyman 2019a).

Outcomes of contact between Indonesia's signed and spoken languages are also remarkable: switching in mouthings between Indonesian and regional languages such as Javanese aids the creation of social meaning (Palfreyman 2016b), while a recent investigation of signs based on BISINDO's two manual alphabets points to the role of contact with written Indonesian (Palfreyman 2019b). However, this contact also threatens the vitality of regional BISINDO varieties, and of Kata Kolok itself (de Vos 2012b).

Looking to the future, I reflect on the exciting potential of the Kata Kolok corpus (de Vos 2016) and the BISINDO corpus (Palfreyman & Isnaini, 2019) to deepen our understanding of these languages. The development of gesture studies in Indonesia will also be crucial in order to shed light on the influence of gestures on the signs of these languages.

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On the Necessity of Escaping Eurocentrism and Broadening Perspectives: The Documentation of Pagu as a Case in Point

Dalan Peranginangin

This paper addresses the necessity of "Escaping Eurocentrism" (Gil 2001) and also Broadening Perspective approach on describing little or un-studied languages by revising earlier descriptions of Pagu (Wimbish 1991), a non-Austronesian language spoken in Halmahera, the North Maluku province, Indonesia. It will provide two cases of examples viz. tense and aspect elements. If we focus only on tense and aspect functions when describing related elements, we may fail to discover whether they also have other coexisting functions. In this paper, I will show that each of the elements has broader functions, i.e. as locational and confirmative markers, respectively. This, in turn, suggests that descriptive linguists need to analyze grammatical structures beyond the categories traditionally used in Eurocentric approaches in order to document the full range of the functions and meanings of these structures.

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Playing with Words and Characters to Communicate in the Cyber World

Bambang Kaswanti Purwo

The present paper is a preliminary description and analysis of some of the linguistic means indicating the young people's creativity in developing a language of their own, different from the adult language or the standard language. The language is an outgrowth of the one exclusively used among hoodlums or street children in the seventies. It has been popular among young people since the eighties, known as "bahasa prokem". During the era of the use of cellphone text messages

it was labeled as "bahasa alay", a portmanteau of the term "anak layangan" (kiteflyer) and it is now widely referred to as "bahasa gaul", a language for hob-nob among young people. The language is considered as "bahasa rusak" (broken language) by some, if not many, of the wider community of Indonesian speakers, particularly by language planners and language teachers. The language is treated as rese or rempong (to use young people's vocabulary): it disturbs attempts to help students develop their ability in using the standard language and in speaking and writing "correctly".

The language, which makes use of the morphology and syntax of Betawi dialect and Indonesian, abounds in vocabulary items that are products of reshaping in a variety of ways the standard single or multiple word forms of Indonesian – such as sabi (bisa), kamsud (maksud), ucul (lucu), boil (mobil), bais (habis), baper (bawa perasaan), gapen (gak penting) – and English – spelled differently, like rekues, , oretz (all right), woles (slow), kece (catchy). Samples of other coinage of new words are mekong or makarena for makan, ember for memang, bokap for ayah, lebay for berlebihan and Indonesian-English word combination: buming gamon (gagal move on), kudet (kurang up to date). Many of the words of this language are adopted and widely used by adult speakers and recorded in the official Kamus Besar Bahasa Indonesia, for examples, cowok, cewek, bloon, nongkrong, curhat, baper, galau.

The sample sentences below illustrate that knowing Indonesian enables one to understand sentences as in (1) and (2), but this is not necessarily the case for sentences (3) and (4). Sentences (5) and (6) illustrate cases of deviation from the Indonesian spelling of the words.

(1) […] Sakit hati? Cuma bs nangis. Cewe tuh emg hebat gamau ngerepotin org jd nanggung sndiri.

(2) Gua literally anak jaksel, dan gua ngomong mixed

(3) kuylah kita ke mal (ayolah kita ke mal)
    ya kali gak kuy (ya ayolah masak nggak)

(4)Kenokap lu sendokiran di lokur? (kenapa kamu sendirian di luar?)
    Emang kemoken doi? (memang ke mana dia?)

(5) s4y4 m4u k3 s3kolah, 1ku7 (saya mau ke sekolah, ikut?)

(6)

The following three questions arise: (a) what are the rules or patterns of word formation, (b) how do they mark emphasis or focus on words or expressions and (c) how do they combine clauses?

Documenting and Describing the Languages of Eastern Indonesia – Past, Present, and Future

Sonja Riesberg

Indonesia is one of the linguistically most diverse countries in the world. But, as in the rest of the word, also in Indonesia languages are disappearing in great numbers and with enormous speed. Documenting and describing the diversity we find is clearly a task that cannot be met by professional linguists alone.

This paper explores ways to meet this challenge and discusses different options to provide resources and skills for documenting and preserving the linguistic heritage to a wider range of actors. It will first give an overview of both national and international documentation efforts in Eastern Indonesia (past and present). It then addresses some of the challenges that can arise when establishing a regional documentation facility with local staff and community members in an area with little literacy. As an example, we will look at the Center for Endangered Languages Documentation (CELD) in Manokwari, West Papua. Within the scope of several international documentation projects hosted by the center, local staff and community members have been trained, and partly are now permanently employed. Additionally, workshops for students, lecturers, and members of the speech communities were organized. The long-term goal for this facility was to independently manage the work flow of language documentation i.e. recording, data processing, and archiving. This goal has largely been achieved by today, 10 years after its foundation, but various challenges had to be faced while developing an

appropriate training program and some issues have not been solved, yet. The reasons this, as well as the question of what we can learn for future community based documentary enterprises will be fathomed in this presentation.

Ada baiknya Construction in Indonesian

Yuta Sakon

The aim of this study is to clarify that *ada baiknya* is Construction in the sense of Construction Grammar (Hilpert 2014, Taylor 2012), which means that this expression is stored in knowledge as a form-meaning pair like (1) without consideration of its constituents.

(1) [*ada baiknya*]form=[ADVICE, CAUTION, PROHIBITION]meaning

A similar expression *Ada artinya NP "*NP is meaningful" consists of presentational verb *ada*, and *artinya*, which can be divided into noun *arti* "mean" and suffix *-nya*. Its suffix is corresponded to the following NP. It leads us say that this expression has a compositional meaning and is formerly canonical. In contrast, *ada baiknya* shows unique behaviors semantically and morphosyntactically, which cannot be predicted from its constituents.

　　In order to verify the difference, I examined the features of these phrases by using MALINDConc (Nomoto, H, Akasegawa, S and Shiohara, A. 2018). I coded for each item the type of following phrases and the person of agent in the following phrases. When the agent is omitted, such sentences are classified according to their pragmatic functions.

Table 1 indicates that *ada baiknya* most frequently is followed by clauses, unlike *ada artinya*. Representative examples are given below.

(2) *Ada　baik-nya　Anda mencari alternatif　yang lebih alami.*
　　exist good-NYA 2SG　search　　alternative REL　more natural
　　'You had better take an alternative natural medicine.'　　　　(SV)

(3) *Ada baik-nya　　berpikir ulang.*
　　exist good-NYA think　　repeat
　　'It is better to think it over.'　　　　　　　　　　　　　　(V)

Table 2 shows that in the expression ada baiknya the half has first person plural or second person as agent. Adding the advisory use which is not

marked by any agent, it accounts for approximately 70 percent.

I focus on the two main criteria to identify Constructions (Hilpert 2014: 14-22): deviation from canonical pattern, non-compositional meaning. Regarding morphology, it is difficult to identify the function of -nya in this phrase. According to Englebreston (2003) and Sneddon et al. (2010), it may be defined as Nominalization -nya. However, instances other than idiomatic uses (e.g. alangkah baiknya) is not attested in this search. Moreover, this construction shows syntactically unique behavior in that two clauses is combined without any conjunction, as in (2) and (3). Semantically, this construction is frequently used as advice (cf. (2)), which seems to be derived from the compositionally means "if S do X, it would be better". This is also borne out by the result indicated by Table 2. In addition, it also can denote a caution and a prohibition.

(4) *Ada baik-nya   jangan terlalu sering   minum*
    exist good-NYA PROH   too   frequently drink

    obat   sakit kepala.
    medicine ache   head
    'You must not take headache medicine more than necessary'

This example serves to illustrates the coercion effects (Hilpert 2014: 17): some example of *ada baiknya* lose their compositional meaning because it is regarded as a form-meaning pair.

Table 1. The type of phrases following *ada X-nya*

	Subject-Predicate	Predicate	Complement Clause	Noun Phrase	other	zero	all
baik	90(50.8%)	47(26.5%)	33(18.6%)	0(0%)	4(2.2%)	3(1.6%)	177
arti	2(2.2%)	6(6.6%)	4(4.4%)	73(81.1%)	4(4.4%)	1(1.1%)	90

Table 2. Agents in following phrases of *ada baiknya*

person		
1SG	3	
1PL	44	
2nd	43	
3rd	13	
zero	78	
factual		45
advice		33
total	177	

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Corpus
MALINDOConc (https://malindoconc.lagoinst.info/concordance/ind/)

Why is Leti Shifting?

Renhard Saupia

The competition among languages in a community often creates a divide between a more prestigious language and a local variety which can result in users abandoning the local language in favor of the more dominant and prestigious language (Lewis and Simons, 2016). This phenomenon usually leads to language shift. The shifting of a language happens when some members of the community use the language face-to-face for the function of daily life but an increasing number no longer do (Lewis and Simons, 2016:163-164). This study tries to investigate the causes of shifting in Leti, an Austronesian language spoken in Southwest Maluku (Engelenhoven, 2004). Interviews and observations are used to collect data in order to find out the causes of shifting.

Thirty respondents were asked to be part of the interview through a discussion of Leti as shifting language. Fifteen of them are above 35 years old and the others are below. While the observation was based researcher experience to observe the use of Leti by the native people in Leti island. The areas of focus are in Tomra, Nuwewang, and Tutuwaru villages. The data is analyzed qualitatively to discover the cause of the language shift in Leti. The findings show that the norms of language use and preference for the prestige language are the main reasons for language shift. The norms of restricted use of local language are the result of the fact that most of the lexical content of Leti was forbidden to be spoken by native people. Such as lirulu or lirnusa (Leti language spoken by the founder of the island), lirmarne (Leti language for royal people) and lirasnyara (Sung language usually being sung by elders). Prestige, on the other hand, is responsible for a more recent language shift. Parents, teachers, local government, and religious leaders encourage Leti people to use the prestige language, Indonesian, rather than Leti.

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Capturing Emerging Indonesian Varieties Using a Picture-Task to Elicit Semi-Spontaneous Narratives

Asako Shiohara and Yanti

One of the most drastic socio-linguistic changes observed in Indonesia in recent times is the rapid language-shift to Indonesian, especially in large cities where regional languages were initially predominant. This presentation shows our attempts in capturing the structural distinctions among the Indonesian spoken in these cities based on the data collected by eliciting semi-spontaneous narratives, i.e. using a series of pictures as stimuli, such as, the Jackal and Crow picture task (Carroll 2011). We introduce the method with evaluation for it as a research instrument and present the preliminary finding from the data collected in two cities, Sumbawa Besar and Makassar.

Speakers from various linguistic backgrounds live in these areas, and one speaker may use many registers, which cannot be simply labelled either as standard variety or as a non-standard regional variety, depending on the utterance setting. Reflecting on this situation, the linguistic features observed vary among speakers as well as the setting in which the data are collected, and data obtained from each participant using the method show only a limited aspect of their whole language use. However, we could still observe some of the structural features that can be attributed to the areal (rather than personal) factors, as summarized in (1) and (2) below. Both phenomena mentioned below can be viewed as an influence of the regional language spoken in the areas.

(1) In Sumbawa Besar, the speakers use active and passive voices as it is used in standard Indonesian. The pragmatic use of each voice structure is, however, different; in general, the frequency of the passive voice is higher than that of standard Indonesian.

(2) In Makassar, some speakers use clitic pronouns of the dominant regional language as an agreement marker for the patient in the transitive structure.

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Language Documentation in Indonesia: Directions, Approaches and Few Case Studies

Antonia Soriente

The main purpose of this presentation is to reflect in general on Language documentation in Indonesia and then to address the issue departing from few case studies in Kalimantan and elsewhere.

As well described in the latest publication by MacDonnell et al 2018, Language documentation has seen its official birth after the seminal publication by Himmelmann in 1998. It is well known that Himmelmann did not invent a new discipline nor for the first time addressed issues that anthropologists, ethnographers and linguists had done for long time in the past. He just gave a sort of systematization to a field that so far was quite ignored. After his seminal work a number of activities have been carried out in Indonesia and abroad on Indonesian languages with the purpose to give language documentation a real place in linguistic studies and prompting funding agencies to give more support to such researches.

In the last twenty years the approach of language documentation has changed in the sense that scholars have been more aware that it is important to narrow the scope of a language documentation project and that the main objective is to make these projects sustainable.

If we look at the single projects and the distribution on the Indonesian territory, it is possible to say that a lot has been done in terms of studies and publications. The point to reflect on is more that, unfortunately, whatever has been produced so far, except very few cases, most of the projects have been carried out thanks to foreign researchers and with little or nearly no impact on the national policy towards local languages. This can be demonstrated by the fact that nowhere in Indonesia language documentation is a topic in linguistics study programs and that only remains at the level of workshops that have not become sustainable. Despite the necessity of collaborating between local Indonesian universities and foreign institutions as required by obvious ethic reasons, no real project of language documentation has been carried out by Indonesian scholars in Indonesian institutions.

The main body of linguistic research in Indonesia, Badan Pengembangan dan Pembinaan Bahasa, the center for language development that has a long history in the country fostering the study of the national language and of local languages, has been concentrated on language mapping and on producing a number of publications containing

wordlists of not more that 1000 items and very little on more wide range texts. The main problem is that even the material that has produced these publications and the new program on collecting oral traditions across the archipelago has not been stored in an accessible archive. The main objective of language documentation which are producing a longlasting and accountable record of a natural language is not reached.

Drawing from few case studies on language documentation in the Province of North Kalimantan, mainly the documentation on Kenyah and Punan languages (see Soriente 2006 and Césard et al 215) and reflecting in general on language documentation in the island of Kalimantan, I will try to address some points relevant to this conference to make language documentation more appealing and maybe successful.

I will then discuss on the possibility of making Language documentation part of wider multidisciplinary projects such as the one carried out in South Sulawesi on 'Indonesian Boatbuilding Traditions Project', where a team of Archaeologists, ethnographers and linguists work together to produce a documentation that can be available to a wider public.

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Learning (The Languages) to Labor in a Global Periphery: Youth Language Use in Vocational Secondary Schools in Central Java

Kristian Tamtomo

Vocational secondary schools (sekolah menengah kejuruan – SMK) present a unique case in which youths as students face not only the multilingual demands of secondary education but also the demands of increasingly globalized industries. My presentation discusses the social meanings in the way students use multiple languages in their processes of learning to become (adult) workers and in their social interactions of being youth in two SMK in Semarang, Central Java. I adopt an ethnographic and practice approach to language including the ideological evaluation of forms and uses as well as recent notions of 'polylanguaging/translanguaging' that emphasize the social use of languages over linguistic/grammatical competence.

At a descriptive level, there are three orders of social language use in SMK. First (and most dominant) is the institutional order, present in language classes, representing the mainstream multilingual ideal of separate monolingual ability in Indonesian, Javanese and English as the main languages of SMK in Central Java. Second is the practical order, present in 'productive' vocational classes, representing the industry-oriented way of using and combining multiple languages as part of learning vocational skills. Third is the interactional order of interactions among students, reflecting the often poly/translingual norms of youth sociability.

These orders present a number of analytical significance. First, by focusing on a range of language practices, I show that youth language involves not only practices that feature poly/translingual use of languages but also practices that require the use of ideal/standard forms. Second, this range of language practices represents an interconnected repertoire. Yet, the dominance of the institutional order leads speakers to put the interconnections between languages (and practices) under erasure, leading them to define their language practices in terms of idealized performances. Third, youth language use in SMK represents a nexus of various scales of social scapes flowing through globalized education, industry and popular culture. However, the unequal distribution of linguistic resources means that students often have peripheral engagements with these scapes, in contrast to the ideal institutional demands.

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