



JURNAL ILMU PENGETAHUAN BUDAYA

Vol. 16 No. 1 (2015)

Preface

It is with great pride and excitement, that I welcome the publication of this edition of *Wacana, Journal of the Humanities of Indonesia* Vol. 16 No. 1 and No. 2. The journal, which is the mainstay of the Faculty of Humanities, has greatly improved in quality since its first publication in 1999. In 2010, articles started being published in English in order to reach a wider audience. Since then, *Wacana* has become well known among international scholars in the field of humanities and social sciences.

This edition of *Wacana* is a special edition dedicated to Professor Hein Steinhauer, a professor from the Leiden University/Radboud University of Nijmegen who has pursued his career in descriptive linguistics. Professor Steinhauer, who is a close friend of Fakultas Ilmu Pengetahuan Budaya Universitas Indonesia, has collaborated with our faculty in the areas of teaching and research over an extensive period of time. Since 2007 he has also contributed significantly to the development of this journal and is still very much involved in it today. Aside from his role as an advisor and reviewer, he has also contributed several articles and participated at *Wacana's* lectures and seminars since 2008.

The theme chosen for this edition is "From languages to cultures in Indonesia". This broad theme that has generated varied and unique articles about the people of Indonesia, was inspired by Professor Steinhauer's field of expertise.

I would also like to take this opportunity to thank the authors of the articles for their contribution to this special edition of the journal, who with genuine passion in their fields of expertise want to share their findings in the various aspects of the languages and cultures in Indonesia.

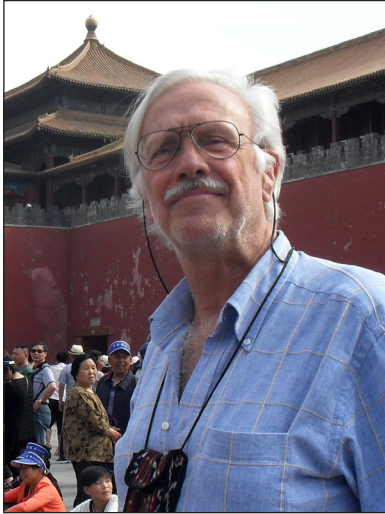
I hope this special edition of *Wacana* will provide benefits and an additional stimulus to the language and cultural discourse in Indonesia and inspire more scholars to do research in this very rich area.

Adrianus L.G. Waworuntu

Dean of the Faculty of Humanities, University of Indonesia

About Steinhauer

This is a special double issue of *Wacana, Journal of the Humanities of Indonesia*, to honour the academic work of Hein Steinhauer in the field of linguistics. With the great support of the Faculty of Humanities University of Indonesia, *Wacana* presents this double issue that not only contains, as usual, scientific contributions from experts in the field of humanities and social sciences, but is also dedicated to honouring a person who has contributed greatly to the development of Indonesian studies and to this journal.



Prof. Hein Steinhauer
(photograph by Moeimam 2013).

The idea of this *festschrift* originated several years ago during an informal conversation about Indonesian studies with Aone van Engelenhoven. The publication of this *festschrift* has presented *Wacana* with the opportunity to not only ask for contributions from friends and colleagues of Hein Steinhauer, but also to appeal to other experts to share their important findings in the field of linguistics, literature, and the culture of Indonesia. This underpins the mission and vision of *Wacana* as a journal providing a platform for academic discussion in the field of humanities and social sciences.

I would like to express my gratitude and appreciation to all members of the editorial board under the supervision of Lilie Roosman, to *Wacana's* secretary Hana Nurul Hasanah, and especially to Dina Nawangningrum who has worked relentlessly on the layout of the manuscripts. Without their efforts this edition of *Wacana* would not have been possible.

Hein is Pak Hein

He has not only been a good friend and colleague, but also a mentor to me for more than 30 years. I first met Hein in 1982 in Jakarta when I was still a Bachelor student of Dutch Language at the University of Indonesia. At that time I was also working for Wim Stokhof within the framework of ILDEP (Indonesian Linguistic Development Project) in Jakarta. Hein and Wim were representatives of ILDEP, Wim stationed in Jakarta and Hein in Leiden. During my Master's degree at Leiden University in the mid-80s I took additional courses to expand my knowledge in Indonesian linguistics, amongst others Hein's classes on Austronesian languages. Here I also met Aone van Engelenhoven for the first time, who was one of my classmates.

I can recall three periods of working with Hein of which I have particularly recollections. The first period was when I was working with him at the National Language Centre (Badan Bahasa) in Jakarta within the framework of ILDEP

II, before I left Jakarta to do my Master's degree at Leiden University. The second time was after I finished my PhD on bilingual lexicology at the Instituut voor Nederlandse Lexicologie in Leiden. With the support of my supervisors (Professor Piet van Sterkenburg and the late Professor Jan de Vries), and especially through the encouragement of the late Professor A. Teeuw, I had the opportunity to work with Hein again, this time in compiling a comprehensive Dutch-Indonesian dictionary. This project was a collaboration between the University of Indonesia and Leiden University, financed by the Nederlandse Taalunie, Leiden University, KNAW (De Koninklijke Nederlandse Akademie van Wetenschappen), and the International Institute of Asian Studies. It took several years to find financial support before we could start the project. Seven very intensive years followed that involved Hein's competence and expertise in Indonesian linguistics and my background in Dutch linguistics and lexicology. This fruitful collaboration resulted in the dictionary being published twice, in 2004 (for Dutch speakers, published by KITLV Press) and 2005 (for Indonesian speakers, published by Gramedia Pustaka Utama in collaboration with KITLV Jakarta). The third time we worked together started in 2007 and actually continues to the present day: Hein's support in the advancement of this journal, *Wacana*. In 2007 I was asked by the Faculty of Humanities, University of Indonesia, to manage and further develop the Faculty's academic journal, *Wacana, Jurnal Ilmu Pengetahuan Budaya* (since 2010 called *Wacana, Journal of the Humanities of Indonesia*). Without hesitation I turned to Hein for his advice, academic experience and knowledge in how to improve the quality of the academic content and how to promote the journal among experts in the field of humanities and social sciences. Thanks to his unwavering support, and also that of other advisors and members of the editorial board, *Wacana* has grown to become an acknowledged academic journal. It is an accredited, peer-reviewed journal recognized by the Indonesian academic community and beyond. But the work is never finished. Continuous improvements are still necessary to position *Wacana* as the foremost academic journal in its field. In 2011 Lilie Roosman took over as editor in chief, and up to this day Hein Steinhauer still continues to give his academic support to *Wacana*.

In appreciation of all his efforts and contributions in the development of *Wacana* in particular, and to Indonesian studies in general, Aone van Engelenhoven and I as former students and friends, have decided to bring together relevant academic articles on languages and cultures in Indonesia and to present these contributions in this bipartite *festschrift*.

Our thanks go to all contributors, without whom this appreciation could not have taken shape. This *festschrift* is also a concrete effort to strengthen the collaboration between academics of Universitas Indonesia and Leiden University.

Susi Moeimam

Wacana, Journal of the Humanities of Indonesia

Hein Steinhauer and the beauty of the language system

The early 1980s in the Netherlands was a time of reform for Dutch education. For higher education this meant that the Dutch Ministry of Education assigned specialisms to all Dutch universities. Because of its tradition in Asian studies, Leiden University was designated as the national centre of Asian studies where exclusively Asian languages such as Chinese, Japanese, Arabic, and Indonesian could be studied.

The Faculty of Letters at Leiden University was at that time engaged in a fierce battle with itself. There were the descriptivists in the Comparative Linguistics Department who adhered to structuralism and functionalist linguistics and the theoreticians in the General Linguistics Department who preferred generative linguistics instead. Whereas the introduction to literary studies was more or less successfully provided by the Department of General Literary Studies, the introduction to linguistics appeared to be more problematic. Although it did touch upon linguistic phenomena in non-Western languages, it was nevertheless considered to be of little use to students of Asian languages like Korean, Japanese, and Chinese. As such the departments of these three languages decided to remove the course from their curriculums altogether. By contrast, however, the board of the Department of Languages and Cultures of Southeast Asia and Oceania decided to add an extra course within the department that enabled the students to link phenomena attested in Indonesian and Javanese to linguistic qualities in general. It was Hein Steinhauer to whom this class was assigned and it was this class that lured me into studying Austronesian linguistics.

I majored in descriptive linguistics with Hein Steinhauer. Hein led me to describe and analyse several aspects of the Leti language. At that time in the early 1980s specific descriptive techniques were offered in special field work classes with an Indonesian language consultant who was usually a PhD student in the Indonesian Linguistics Development Project (ILDEP). This collaborative research project between The Netherlands and Indonesia intended to train Indonesians in linguistics. A further aspect of Hein's teaching was that he urged the student before beginning a description project to carefully study anything written on the language to be studied. This entailed the reinterpretation of writings like the ingenious Roti and Toba Batak grammars of J.C.G. Jonker and H.N. van der Tuuk. It required a lot of effort by the student before he or she would be able to read them. In the same way Hein insisted that also material produced by non-linguists like M.A. Chlenov's *Nasalenie Molukkskikh Ostrovov* or G. Heijmering's *Bijdrage tot de kennis van de taal der Z.W. Eilanden* should be consulted and that not knowing the source language would never be an excuse not to do so. As such, Hein Steinhauer already advocated what would later become known as missionary linguistics.

Because of the "beauty of the system" as he sometimes would label it, Hein has been an ardent defender of Praguian Structuralism throughout his career. All of his students came to be well acquainted with the Structuralist adage

“Difference of form implies difference of meaning” and were supposed to look for it in the language material that they studied. Although expressed clearly in all Hein’s publications, his papers on Biak, Nimboran, Nilulat Dawanese, and Blagar are to my mind, the best examples of this typical characteristic. All his students, whether they are BA, MA or PhD, can relate to Hein’s scientific preciseness and real interest in other people’s research. This made him well-suited as a BA and MA study coordinator for the Department of Indonesian in the late 1980s and early 1990s, but above all the perfect PhD supervisor in both ILDEP projects. The enthusiasm for the research of his students, however, did not automatically imply that he would show them the easy way on the path of linguistics. It cannot be denied that my interest in cognitive linguistics – away from the structuralism promoted by Hein Steinhauer – was initially motivated by a strong feeling of frustration of not understanding Professor Carl Ebeling’s (1978) standard work *Syntax and semantics* during my MA study whereas Hein considered it obligatory reading for any student of descriptive linguistics.

As a specialist of a non-Western language, Hein Steinhauer was assigned to both the Comparative Linguistics Department and the Department of Languages and Cultures of Southeast Asia and Oceania. For the latter department he developed a new Indonesian language course for which he wrote the famous *Leerboek Indonesisch*, which still is the most informative learner’s grammar of Indonesian that can be found. At the time, the *Leerboek* outshone all Dutch learner grammars in Indonesian, because of its thorough analyses and deep insight in Indonesian grammatical meanings. The *Leerboek* typically displays the linguistics that Hein has been endorsing throughout his life: a linguistics that closely combines grammar and semantics as proposed in the Semiotactic theory of his promotor Professor Ebeling at the University of Amsterdam. Interestingly, Steinhauer’s article (2011) “Number in Indonesian” is the only clear example that displays Semiotactics as an approach to explain the quantification in Indonesian. The daring conclusion that all Indonesian (or Malay) nouns behave like or basically are mass nouns rather than count nouns was actually already suggested in his (2005) paper “Images of Malay culture in lexicon and grammar”. His attention to semantic exactness became specifically apparent in the Dutch–Indonesian dictionaries that he wrote together with Susi Moeimam (2004 and 2005).

It is an honour to know him and to work with him. *Semoga semua budi baiknya terbalas.*

Aone van Engelenhoven
Leiden University

For Hein, a few words about the fate of languages in Alor and Pantar

When the Universitas Indonesia awarded me an honorary doctorate some years ago, I was very glad to have the opportunity to say a few words about the fate of the non-Austronesian languages spoken on the islands of Alor and Pantar, Nusa Tenggara Timur, which I first had the opportunity to investigate forty years ago.¹ Although research into the languages of Alor and Pantar has now been placed on a really sound footing, attested to by the number of interesting and state-of-the-art studies written by linguists from Indonesia, the Netherlands, Australia, Britain, and other countries, I believe (and wish to make no bones about the fact) that the languages of Alor and Pantar are still teetering on the verge of extinction.

Various factors contribute to the process of the extinction of a language and a few of them can be summed up as follows: the tendency of speakers of the language to leave their natal villages in search of a better life; the desire of parents to give their children the best possible education, which of course means using Indonesian (and sometimes English) as the language of communication and instruction in their daily life – a situation which consequently hampers the development of a child's proficiency in its mother tongue. The idea of returning to their natal villages after having completed their secondary or tertiary education is also often not considered an appealing prospect. Going back to one's place of birth is scorned as a loss of status and as a relapse into a former situation, dismissed as taking a retrograde step. Speakers of minority languages frequently see Indonesian as the epitome of everything which is thought of as "modern" and "a guarantee of success". Broadly speaking, Indonesian is looked upon as one of the elements most representative of the progress and success of the nation and people of Indonesia. Indonesian is considered the language of first choice to be used not just in the educational sphere but also in everyday communications outside it. The upshot is that the regional languages/the languages of the ancestors fall out of favour and are gradually used less and less.

The results of my work on Alor indicate that the legacy of traditional knowledge, specifically for every matter or activity which is important to the ethnic group, was almost always carried out in the local language. As far as I am aware this situation is now fastly changing. The younger generation of several language communities seems increasingly unable or, only imperfectly so, to understand or follow traditional bards on occasions when, for example, the creation myths of the ancestors or tales about local history are performed, sometimes in an archaic or even a quite hermetic variant of the language. Loss of the knowledge of a language among the younger generation also means that the spiritual relation which is believed to exist between the ancestors and the present day generation (even if they do not longer adhere to the traditional religion) will also gradually cease to exist. With the disappearance of this link,

¹ This text is partly based on my honorary doctorate acceptance speech (Kampus UI Depok, 14 February 2013).

what will happen in the future is not difficult to predict: identity and self-respect of the ethnic group will be lost, for in the ancient concept the groups identity is anchored, among other factors, in its links with the ancestors.

Another factor which at present is also precipitating the process of the extinction of languages on Alor and Pantar is the dearth of the number of the speakers of the various languages. Generally speaking, linguists assess that the number of speakers of these languages is no higher than 10,000 people. The chance that minority languages like those of Alor and Pantar will be able to survive in this era of modernization is extremely limited.

According to *The Ethnologue; Languages of the world* (Lewis, Simon, and Fennig 2013),² 52% of all languages are spoken by fewer than 10,000 speakers; 28% are spoken by fewer than 1,000 people. On the other hand, ten of the most important languages in the world (among them English) are now spoken by more than 109 million speakers. Together these ten languages seem to have become the mother tongues of almost half the people in the world. By and large, linguists believe that 50% or more of all languages will not be passed on from the older to the younger generation. In other words, these languages will no longer be taught to children as their mother tongue. Reference has just been made above to various factors which contribute to the destruction and extinction of languages, and unquestionably globalization in all its forms – the modernization of governments, penetration into remote areas, the introduction of general education (often inseparable from policies which discriminate against minority languages), tremendous increase of communication systems, - seem to be propelling a tendency towards the extinction of minority languages in our world.

The principal goal of any language is to transmit meaning between speech participants by means of a system of signs which are semantically and formally correlated. Language develops apace in conjunction with life and culture of its speakers, and that same language is a cultural identification marker for those who use it. Mankind will have to accommodate itself to the conditions in which it finds itself, if it is to continue to survive. This is the reason why gradually an assortment of tools of communication have been developed with which the special aspects of the life and the culture of a particular group can aptly be expressed (for example, specialized lexicon, concepts of time, space and movement). When a language is less and less used by its speaker, many of these culture specific elements with their specific, differential linguistic realizations, can become increasingly threatened and could eventually disappear without trace. This does not only hold for the language/culture specific elements, but also for the entire complex set of traditional knowledge systems of the group. Occasionally, we find that some elements of the traditional knowledge enshrined in an (almost) extinct language are absorbed into the legacy of neighbouring, dominant languages (concepts of time, space, movements, traditional tales, medical skills, methods

² Lewis, Paul M., Gary F. Simons, and Charles D. Fennig. 2013. *Ethnologue; Languages of the world*. Seventeenth edition. Dallas, TX: SIL International.

of preparing food, building houses). Even so, a mother tongue is the sole vehicle of communication which can express concepts of the world in a unique fashion: certain matters can only be expressed in the mother tongue and unique meanings are often lost in translation. In other words: "As each language dies, many sciences – linguistics, anthropology, prehistory and psychology – lose one more precious source of data, one more of the diverse and unique ways that the human mind can express itself through a language's structure, vocabulary and idiom" (Foundation for Endangered Languages – Manifesto).³

The Universal Declaration Cultural Diversity (UNESCO 2001)⁴ stresses the diversity of culture as one fundamental element of all mankind, and The United Nations Declaration on the Rights of Indigenous Peoples (2007)⁵ assigns one set of fundamental rights specifically to isolated groups, emphasizing among other points, the protection and preservation of their cultures, including their languages and oral traditions. Both these international bodies suggest that all their member nations do all within their power to preserve and support all the forms of culture within their various areas. Protecting culture, including language, is one of the responsibilities of a nation and this duty is also acknowledged by nations such as Indonesia and Malaysia.

It has been estimated that there are around five hundred languages in Indonesia and the figure of one hundred has been mentioned for Malaysia. Obviously it would be impossible to save all these languages. Anton Moeliono (personal communication) stated that only ten languages are being prioritized in Indonesia on account of the number of their speakers which (far) exceed a million: Javanese, Sundanese, Madurese, Minangkabau, Buginese, Batak, Balinese, Acehnese, Sasak, and Makassarese. What then will be the fate of the other languages?

The picture just set out above of the situation of the languages of Alor and Pantar can perhaps be taken as a metaphor for all the minority languages of Indonesia and it is not difficult to envisage what will happen: gradually the tide of the threat posed by Indonesian as the national language will no longer be able to be turned. The language situation in Malaysia differs substantially from what we find in Indonesia, nevertheless, the minority languages there are also clearly threatened, and there are indications that several languages have become extinct. Maintaining or preserving minority languages as treasures of traditional knowledge it is the duty and the responsibility of governments, albeit this responsibility is a heavy obligation: for most ASEAN countries this first of all implies a more intensive awareness building among the responsible authorities and a greater preparedness to provide the necessary funds and create the necessary facilities. Nowadays, governments the world over are showcasing innovation, particularly in a technical sense, as a wonder cure in

³ The FEL Manifesto at: <http://www.ogmios.org/manifesto/index.php>.

⁴ UNESCO Universal Declaration Cultural Diversity (2 November 2001) at: http://portal.unesco.org/en/ev.php-URL_ID=13179&URL_DO=DO_TOPIC&URL_SECTION=201.html.

⁵ Available at: http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf.

raising the growth of prosperity of people, alas often neglecting the importance of very varied knowledge which is enshrined in the treasure-house of the oral traditions.

As far as I know, with the exception of Indonesia, at this moment no public institutions have been specifically set up in other ASEAN countries for the preservation of regional/minority languages, a move which I believe is incredibly significant. In this field, Indonesia can serve as a model: the *Badan Pengembangan dan Pembinaan Bahasa* (Institution for the Development and Advancement of Language, formerly called the *Pusat Pembinaan dan Pengembangan Bahasa*) focuses not only on activities concerned with the national language, but also pays proper attention to regional languages, above all to those languages which are threatened with extinction. I am convinced that armed with its new, strong infrastructure (17 *Balai Bahasa* and 13 *Kantor Bahasa*), this institution will be in a position to play an even more significant role in the documentation of minority languages (using all the tools at its disposal): educating linguists to specialize in the description of languages, developing strategies for the protection and revitalization of languages, the creation of orthographies, printing school textbooks, making inventories of oral traditions and the like: activities pioneered and promoted by previous heads of the *Pusat Bahasa* such as Ety Mulyadi, Amran Halim, and Anton Moeliono, often in close co-operation with Leiden University.

When I was awarded this honorary doctorate at the Universitas Indonesia, my sponsor paid tribute to the positive results of my own personal efforts. However, this was not a precise statement of the situation, as what I have achieved has not been my work alone but has been the fruits of a close collaboration with a series of colleagues in Indonesia and the Netherlands. In this context I would like to mention the name of the late Professor Andries Teeuw. He was the prime mover in the cultural collaboration between Indonesian and the Netherlands. He urged me to leave the University of Amsterdam and make the University of Leiden as the centre of my activities. Professor Teeuw was an astute advisor and my mentor in the field of Indonesian Studies.

I should also mention here the name of Professor Hein Steinhauer. We embarked on our Slavonic and Baltic Studies more or less at the same time, did fieldwork in former Yugoslavia, resuscitated Alor/Pantar studies, and executed together ILDEP: the Indonesian Linguistic Development Project, a long-term co-operation between Indonesia and the Netherlands. He has emerged as a prominent scholar of Indonesian and its regional languages. It has been my pleasure to work with him as a scholar and my friend.

Wim Stokhof

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Leiden University

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