PROCEEDINGS

International Seminar
LANGUAGE MAINTENANCE AND SHIFT (LAMAS) 6
“Empowering Families, Schools, and Media for Maintaining Indigenous Languages”

August 9—10, 2016

Compiled by
Agus Subiyanto, Suharno, M. Suryadi, Wuri Sayekti, and Tohom Marthin Donius Pasaribu

Master Program in Linguistics, Diponegoro University
in Collaboration with
Balai Bahasa Jawa Tengah
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Empowering Families, Schools, and Media for Maintaining Indigenous Languages"

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Semarang, Indonesia

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NOTE

This international seminar on Language Maintenance and Shift 6 (LAMAS 6 for short) is a continuation of the previous LAMAS seminars conducted annually by the Master Program in Linguistics, Diponegoro University in cooperation with Balai Bahasa Jawa Tengah.

We would like to extend our deepest gratitude to the seminar committee for putting together the seminar that gave rise to this compilation of papers. Thanks also go to the Head and the Secretary of the Master Program in Linguistics, Diponegoro University, without whom the seminar would not have been possible.

The table of contents lists 107 papers and abstracts presented at the seminar. Some of the papers have been selected to be published in Parole: Journal of Linguistics and Education, and for these papers only the abstracts are published in the proceeding.

Of the papers, 4 papers were presented by invited keynote speakers. They are Peter Suwarno, Ph.D. (Arizona University, USA), Mukhlis Abu Bakar, M.A., Ph.D., (National Institute of Education, Singapore), Dr. Agus Subiyanto, M.A. (Diponegoro University, Indonesia), Hywel Coleman, M.A., OBE (University of Leeds, UK).

The topic areas of the papers cover Sociolinguistics (16 papers), Discourse Analysis (14 papers), Language Acquisition (1 paper), Language & Culture (5 papers), Linguistics in Education (10 papers), Language in Politics (1 paper), Pragmatics (21 papers), Psycholinguistics (3 papers), Semantics (12 papers), Phonology (2 papers), Morphology (1 paper), and Syntax (11 papers).
# SCHEDULE OF THE INTERNATIONAL SEMINAR ON LANGUAGE MAINTENANCE AND SHIFT (LAMAS) 6

**August 9—10, 2016 in Pascasarjana, Diponegoro University (Imam Bardjo, S.H. No.3-5 Street, Semarang, Indonesia)**

## TUESDAY, AUGUST 9, 2016 (FIRST DAY)

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THE ANALYSIS OF LEXIS IN SUNDANESE PUPUH ‘KINANTI’

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Abstract

Music is not only something that a lot of people enjoy; for years it has been used for other purposes—express feelings, thoughts, personal opinions, and even messages. Sundanese people are not an exception to this. They employ poems in the form of songs to teach young generation about moral and cultural value. One of the types of the Sundanese songs taught to young children is pupuh Kinanti, which usually talks about waiting, worry and love. This study focuses on analyzing the diction of one of the famous pupuh Kinanti to understand how the semes are a part of an isotopy which contributes to the whole meaning of the text as well as how the presence of a word instead of the other gives effect to the whole pupuh. The study uses descriptive qualitative approach to examine the data by firstly doing thorough reading before choosing the words that fall into the same isotopy using Rastier’s semic analysis. The analysis shows that the poem, which consists of two stanzas, contains repeated semes that build different kinds of isotopies that in turn form clusters of molecules.

Key words: lexis, semic analysis, interpretive semantics, pupuh Kinanti, Sundanese

1. INTRODUCTION

Sundanese literature has been in existence for hundreds of years, and it has been the subject of research by many literary critics since a long time ago. As the literature grows, more and more people become interested in studying about it. One of the forms of Sundanese literary genres that have existed for centuries is a kind of poem called pupuh.

Pupuh has always been used to impart values from older to younger generation. Just like poems in general, for example English sonnets, pupuh has rules that differentiate one type to another; these rules include the numbers of syllables (guru wilangan) per line, the end vowel which should be used in each line, and the characteristics (watek) of the pupuh. Sundanese pupuh is divided into two—Sekar Ageung and Sekar Alit, the first consisting of four types of pupuh and the latter consisting of thirteen types—and it is usually recited by singing.

The type of pupuh used in this analysis is pupuh Kinanti; it is under the category of a major pupuh (Sekar Ageung) and is considered to be one of the most famous kind of pupuh, which is taught to school children from young age. This type of pupuh usually has six lines per stanza, each line having eight syllables and the end vowels are ‘a’ and ‘i’, and it usually talks about waiting, worry and concern, or love.

The chosen pupuh is quite easy to understand, and it has no title; people usually call it by its first name, “Budak Leutik Bisa Ngapung” (A Young Child Who Can Fly). The main reason why this pupuh is selected to be the subject of the analysis is because this pupuh does not talk about the things that a pupuh Kinanti usually brings out; instead the poem is usually used as riddles for young children. The only characteristics of pupuh Kinanti that this poem has are the numbers of syllables and end vowel sounds per line.

Interpretive Semantics

This study utilizes a branch of semantics developed by the French linguist, Francois Rastier called the interpretive semantics. This branch of semantics is developed from the statement made by Saussure that “that human languages are made of oppositions” (Maucri, 2005). These oppositions can be used to define semantics relations, for example ‘day’ versus ‘night’. 
According to Hébert (2011), interpretive semantics is “a “second-generation” synthesis of European structural semantics.” There are four components in interpretive semantics: thematic, which talks about content; dialectics, which analysis involves states, processes, and actors; dialogics, which is modal evaluations; and tactics, which is the linear sequencing of content. It also operates on two levels: types and lexia. The first is a unit that is “manifested to varying degrees through its tokens” (Hébert, 2011) and the latter is a unit that is functional and works with more than one morpheme. In this analysis, the component which is paid attention to is the thematic, as it deals mostly on the content of the text itself.

Semic Analysis

The application of interpretative semantics is very wide; the branches include the observation of veridictory square, dialogics, and a semantic graph. In this study, I am going to focus on the branch of interpretive semantics called the semic analysis, which analyze semes in the text. To do a semic analysis, one must first identify the elements of meanings in the text—these are the semes. Afterwards, the semes are grouped into clusters and later relations holding these clusters together are analyzed.

A seme is a feature of content in interpretive semantics, which works in the level of lexeme. As stated by Kreidler (1998), one should distinguish between a lexeme as it has “semantic relations outside of language” and function words, which only contribute to the grammatical meanings in a language. Hébert (2011) mentions that a seme is the signified part of a semiotic act, which, in Saussure’s words as cited by Chandler (2002) is considered “the concept to which [the sign] refers”. In his analysis, Mauceri (2005) explains that semes “are not used to describe isolated words but rather are defined as sets of words related to them. For instance, instead of describing a priori ‘chair’ as /furniture/, /for sitting/,..., /furniture/ is described by the set {'chair', 'closet', 'table', 'sofa’}.” He also mentions that semes are dependant on context and therefore are not universal.

A seme can be divided into two smaller parts; they are generic and specific seme. A generic seme has three different levels which are divided based on a seme’s semantic class. These levels are the microgeneric, mesogeneric, and macrogeneric. The other type of seme is the specific seme, which only functions as a differentiator from one sememe (a signified of a morpheme) to another sememe in the same class.

When there is a repetition of a seme in a text, it forms a cluster called isotopy. For example, the words “book,” “pencil,” and “eraser” contain the seme /study/. These words also contain another seme, for instance /school/ or /stationery/. The analysis of isotopy should include commonality in the context in which the semes appear. It is noted by Mauceri (2005) dan isotopies are “useful for word sense disambiguation.” In his article, he gives the following example:

“For instance, let’s consider the word ‘bugs’ in the two sentences:

• Bugs were crawling everywhere in the room.
• Bugs were found in the program.

In the first sentence there is an isotopy /animal/ between ‘bugs’ and ‘crawling’, in the second sentence there is an isotopy /computer/ between ‘bugs’ and ‘programs.’”

(Mauceri, 2005)

A seme may have a meaning that is independent or dependent on the context. If a seme has meaning independent of its context, it is called a type or inherent. In addition to being independent of the context, an inherent seme can also be present in the context—and if the meaning of a seme is the same both outside and inside of the context, it is ‘actualized.’ Meanwhile, a seme that is only present in contextual indication; this type of seme is called a token or afferent. It means that the meaning only appears inside the context, not independent. A seme that is normally present in a context but is not is said to be ‘virtualized’—this is the opposite of the ‘actualized’ seme.
2. METHODOLOGY

Descriptive qualitative approach is used in this study. The pupuh “Budak Leutik Bisa Ngapung” is obtained from the Internet and then an extensive reading is done to collect the data suitable for the purpose of the analysis. Considering the limited space assigned for the analysis, it would be impossible to do an extensive analysis on every seme appearing in this pupuh using interpretive semantics; therefore, the collection of data is limited to words that contain isotopies relating to the macrogeneric class /action/, especially those that fall into the mesogeneric category of /movement/.

After the data are collected, the next step is sorting them into a heuristic semic table, which functions is to record the preliminary findings. It is worthy to note that the words that do not contain the semantic classes mentioned above are not listed in this heuristic table provided in this paper. After this is done, these words (now in the forms of semes) are analyzed based on their actualizations in the text before the logical connections between isotopies are identified. Justifications are only given in the tables when a question may rise on whether a seme is actualized or virtualized in the text.

3. DISCUSSION

In order to analyze the semes, firstly the signifieds have to be categorized into their different semes. For the ease of reading, the categorization is done in the form of a heuristic table seen below:

<table>
<thead>
<tr>
<th>No.</th>
<th>Reference no. (verse, line)</th>
<th>‘Signified’</th>
<th>/Seme/</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>L1, V1</td>
<td>‘ngapung’</td>
<td>/fly/, /airborne/, /action/, /movement/</td>
</tr>
<tr>
<td>2.</td>
<td>L2, V1</td>
<td>‘ngapungna’</td>
<td>/fly/, /airborne/, /action/, /movement/</td>
</tr>
<tr>
<td>3.</td>
<td>L3, V1</td>
<td>‘kakalayangan’</td>
<td>/fly/, /airborne/, /action/, /movement/</td>
</tr>
<tr>
<td>4.</td>
<td>L3, V1</td>
<td>‘nguriling’</td>
<td>/action/, /movement/</td>
</tr>
<tr>
<td>5.</td>
<td>L4, V1</td>
<td>‘neangan’</td>
<td>/action/, /movement/, /missing/</td>
</tr>
<tr>
<td>6.</td>
<td>L1, V2</td>
<td>‘ngagarantung’</td>
<td>/airborne/, /action/, /movement/</td>
</tr>
<tr>
<td>7.</td>
<td>L2, V2</td>
<td>‘enteup’</td>
<td>/airborne/, /action/, /movement/</td>
</tr>
</tbody>
</table>

Table 1. Heuristic Semic Table

Table 1 consists of the preliminary findings of the semes falling into the macrogeneric /action/ and mesogeneric /movement/. It is seen here that these semantic classes are made of several repeated semes. The first three data (1-3) have the seme /fly/ while the other four do not—the word ‘ngapung’ and ‘ngapungna’ are the Sundanese words for ‘fly’ while ‘kakalayangan’ means ‘floating.’ Data four only fall into two seme categories /action/ and /movement/ while data five ‘neangan,’ or ‘look for’ in English, has three semes /action/, /movement/, and /missing/. The last two data are almost similar to data one to three in terms of seme categories with the exclusion to /fly/, this is because even though ‘ngagarantung’ (hang from) and ‘enteup’ (perch on) must be an action that is done not on the ground, there is no actual flying involved.

The next step of this analysis will be determining the actualization and the logical relations amongst the semes. The following table (Table 2), provides more information about each seme in terms of their actualization in the text:

<table>
<thead>
<tr>
<th>/semi/</th>
<th>/fly/</th>
<th>/airborne/</th>
<th>/action/</th>
<th>/movement/</th>
<th>/missing/</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘ngapung’ actualized specific inherent</td>
<td>actualized macrogeneric inherent</td>
<td>actualized macrogeneric inherent</td>
<td>actualized mesogeneric inherent</td>
<td>Ø</td>
<td></td>
</tr>
<tr>
<td>‘ngapungna’ actualized specific</td>
<td>actualized macrogeneric</td>
<td>actualized macrogeneric</td>
<td>actualized mesogeneric</td>
<td>Ø</td>
<td></td>
</tr>
</tbody>
</table>
Looking at Table 2, it is seen that every single sememe in the pupuh is actualized; it means that the poem does not intend to put layers of hidden meanings inside of it, which is usually done by virtualizing the word—that is, eliminating the characteristics of the semes that should be present in both inside and outside the context. The sememes also fall into different semantic classes, from the specifics (‘ngapung’ and ‘ngapungna’ in which the seme /fly/ is an actual specific sememe of the words) to the largest semantic class that is macrogeneric, this is in the dimensional part of the text.

It is not surprising that all of the sememes are inside the mesogeneric category /movement/ and macrogeneric category /action/ since it is already mentioned that this study only focuses on the words that go into those categories. As we can see from both Table 1 and Table 2, there are some semes that occur repeatedly; they create different isotopies. The first isotopy that we can observe is from the seme /fly/ as this seme appears more than once in the text (data 1-3). The only seme that does not form an isotopy in the text is the seme /missing/.

The reading of the tables suggests that the connections between sememes and semes that are present in the text are not a symbolic one, as every sememe is actualized. The symbolic connection only occurs when there is a link of (at least) two sememes—one that is only present in a linguistic chain, and the other in the reading. In other words, a symbolic connection may be found if there is an incompatible generic seme and one identical specific seme, or, to be simple, virtualized. This is not found in the data. Therefore, the only possible connection is a metaphorical connection since it is also stated by Hébert (2011) that this kind of connection “links two sememes that are present in a linguistic chain.”

4. CONCLUSION
In a nutshell, it can be concluded that pupuh Kinanti namely “Budak Leutik Bisa Ngapung” consists of several repeated semes that can be grouped under several isotopies (and molecules). Every sememe is actualized in its seme, and they fall into the same mesogeneric semantic class /movement/, which is also a part of the macrogeneric class /action/. There is no virtualization of the words in the data, and from this it can be drawn that there is no other meaning underlying what is written in the whole pupuh itself as the only connection found is the metaphorical one instead of a symbolic one.

This study is very limited as the space assigned prohibits me to develop a more thorough analysis on other semes and isotopies that are present in the text. Moreover, it also prevents the analysis of the whole pupuh itself as a full text. Another challenge found when doing this analysis is finding the right references, as Rastier’s books are in French and it seems that a lot of researchers using this particular theory for their analyses are French linguists.
For future analysis, it is recommended that those who are interested in doing an interpretive semantics analysis combine this theory with other interpretive semantics theories such as the Veridictory Square and/or the Semantic Graphs, both of which are also a semiotic act analysis.

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