

CHAPTER IV

DATA ANALYSIS

The present chapter gives description of the process of data analysis as well as the characteristics of the data. The first part of this chapter explains about the identification of the Compensatory Strategies (CpS) and ‘Non-CpS’, the classification of CpS, exceptions found in the data, and the last one is the frequency of CpS use. Some examples from the data and the retrospective comments are presented along with the explanation.

4.1. Identification of the Compensatory Strategies (CpS)

The identification of the CpS used in the two Kabayan stories is done by finding the problem indicators or strategy markers, and by considering each of the subjects’ retrospective comments. In order to know exactly in which part of the story the subjects faced lexical difficulties, the strategy markers are the first things to be found, and after that the markers are emphasized by the retrospective comment made by the subjects themselves. The types of strategy markers will be explained below along with the retrospective comments on the performances.

1. Implicit signals of uncertainty

Strategy markers such as filled and unfilled pauses, repeats, false starts, corrections, drawls, rising intonation, laughs and sighs (Poulisse, 1990) can indicate that the subject is having difficulties in arranging and finding the words to be spoken. This is one of the subjects’ performances:

“...then he become white like a bird and then he..he <clearing her throat><long pause><tape stopped> go down the chicken house <laugh> and after that uh..uh..his wife put something to cover the...the...the uh the chicken house so nobody can... can... see uh... what is it on... on uh on inside”. (Subject no. 12)

Retrospective comment:

S: “Terus ini” (“Then this one”)

I: “Ini ya, kurungan ayam?” (“This one, isn’t it, kurungan ayam?”)

S: “Iya, kurungan ayam” (“Yes, kurungan ayam”)

I: “Chicken coop”

S: <laugh>

(S = subject, I = the writer acting as interviewer)

Here the subject herself also admitted in her retrospective comment that she was having difficulties in finding the English word for “kurungan ayam” (chicken coop) and “kain” (a piece of cloth), that is why she made a long pause and that she hesitated.

2. Explicit signals of uncertainty

Other kind of strategy markers which express uncertainty, such as asking the subject him or herself can show that the subject is having a problem, for instance:

“So he pour a lot of tuak from.....eh, into the big ... big periuk. Periuk is a.....big basket made frombig basket made from <long pause> uh made from ... apa ya tanah itu... ground? Made from, made from sticky, sticky.....sticky sand...” (Subject no. 3)

Retrospective comment:

S: “Aku itu mau ngomong, basket made from tanah liat itu apa seh?” (“I wanted to say, basket made from ‘tanah liat’, what is it in English?”)

I: “Basket? Basket itu keranjang, lain” (“Basket? Basket is ‘keranjang’, it’s different”)

S: “Aku tadi ngomong basket made from... sticky sand. Haruse apa tadi?” (“I said basket made from... sticky sand. What was it supposed to be?”)

Here it can be seen that the subject is trying hard to explain “periuk” (clay pot), and in the retrospective comment she said that she does not know the English word for “tanah liat” (clay). When she was trying to find the right word, she asked herself “apa ya tanah itu” (“what is clay in English?”).

3. Direct appeals for assistance

By looking at the direct appeal for assistance, the lexical difficulties can be easily identified. The subject runs out of words or ideas so that he or she has to ask for assistance from other people in order to solve the lexical problem, for example:

“Kabayan /w/ was very shocked that saw a special guest come to his home, to his house and..ask his wife to..uh kill the /shIp/, sheep? <long pause> uh...Kabayan’s wife confused with what Kabayan said... what what goat or sheep, which one? Uh... we don’t have a goat. Goat or sheep?”

(Subject no. 17)

Retrospective comments:

S: “Tadi ya masalah ini tadi ya, sing nentukno kambing sing disembelih barang, vocab-e nggak ngerti” (“The problem was how to decide the English word for the slaughtered goat, I didn’t know”)

I: “Ragu-ragu, tho? Sheep apa goat, sheep apa goat. Gitu, waktu itu ya?”
 (“You doubted, didn’t you? Sheep or goat, sheep or goat. Is that what happened?”)

S: “He-eh” (“Uh-huh”)

.....
 S: “Biasane lek gitu itu spontan, sekilas inget gitu lho. Biasane kan kita ngrungokno dari mana, dari mana utek-utek gitu kan ada sing masuk, koyok kebetulan ingete sheep gitu lho. Goat itu ilingku koyok modele kayak kambing gunung gitu lho, makane takpergunakno” (“Usually it is spontaneous, suddenly I remember. Usually we hear it from somewhere, from somewhere, then something comes in, it seems that accidentally I remembered sheep. I thought goat was like the kind of mountain goat, that’s why I didn’t use it”).

In the retrospective comments, the subject explained that he did not remember the English word for ‘kambing’ (goat), and at that time the word ‘goat’ and ‘sheep’ crossed his mind, and so he was confused which to choose between ‘goat’ and ‘sheep’.

In identifying the CpS, it is necessary to remember that the strategy markers and the retrospective comments should be used together, not separated. It is because nobody knows what is really going on inside the subject’s mind except him or herself, and even the researcher could not correctly locate the lexical difficulties faced by the subjects by relying on the spoken data only. Something identified by the researcher as a problem is not always a problem according to the subjects.

4.2. Identification of Non-Compensatory Strategies ('Non-CpS')

Not all of the subjects' words that are used can be classified as the compensatory strategies (CpS). This is due to 'no problem', ambiguous CpS, and unclear words (which are classified as 'Non CpS'). The statistical calculation of this kind of data is as follows:

Table 8: The Exact Word and 'Non CpS' in Compensating the Twelve Vocabularies (in Numbers)

Subj No.	Vocabulary	Exact Word	Non CpS
1.	lintah darat (N)	1	-
2.	tuak (N)	-	1
3.	ember (N)	-	3
4.	kapuk (N)	-	3
5.	kurungan ayam (N)	-	3
6.	kain (N)	3	3
7.	santan (N)	8	1
8.	haji (N)	4	-
9.	kopiah (N)	-	-
10.	destar (N)	4	2
11.	jubah (N)	2	-
12.	sembelih (V)	-	-
Total		22	16

First of all, 'no problem' happens due to the fact that sometimes the subjects themselves are not aware that the target word is a problem. If they do not consider the target word as a problem, then it is not CpS because CpS should be a solution of a lexical problem (see the three criteria of CpS at 2.1. on page 8). One example is, some of the subjects did not have any problem in overcoming 'tuak'. They think that there are no English words for vocabularies like "tuak" because they are original from Indonesia, thus they do not make a lot of efforts in finding the right word for "tuak".

“And then ... Kabayan wife ... and then Kabayan wife filled uh....filled uh..... filled a big uh...a big water place, a big water place with uh tuak... and then... Kabayan shower his body with this tuak...”

(Subject no.6)

Retrospective comment:

S: “Tuak itu kan nggak ada Bahasa Inggrisnya, itu kan dari sini”

(Translation: “There is no English word for tuak, right? It originated from here”)

The subject said that there was no English word for “tuak” because it originated from Indonesia, and that he did not even know if there was an English word for “tuak”. Still about the awareness of problem, sometimes the subjects feel sure that the words they choose are already correct and they feel that they do not encounter any difficulties, although actually those words are not the appropriate ones for replacing the target words, for example:

“Kabayan think that he doesn’t eat something delicious for a long time. He think that he never eat a delicious chicken in a coconut water.”

(Subject no. 9)

Retrospective comment:

I: “Di sini kamu bingung nggak, santan itu Inggris apa?” (“Were you confused here, what is the English for ‘santan’?”)

S: “Biasanya coconut water tho?” (“Usually it is coconut water, isn’t it?”)

I: “Coconut water? Bukan coconut milk?” (“Coconut water? Not coconut milk?”)

S: “Oh, iya!! Oh, iya!! O.....!!! Oh, coconut milk! Oh, iya, lupa! Lali!”

(“Oh, yeah!! Oh, yeah!! O.....!!! Oh, coconut milk! Oh, yeah, I forgot! Forgot!”)

The subject thought that the English for “santan” was coconut water, then in the retrospective session when the interviewer mentioned “coconut milk”, suddenly she exclaimed that she has forgotten about it). Only the retrospective comment can give confirmation whether the word is CpS or not.

When they are cornered and they do not know what to say, unclear words in English were used by the subjects to compensate the difficult vocabularies, for example: ‘blank’ to replace ‘cloth’, ‘furthur’ to replace ‘fur’, /bes/ to replace ‘washtub’, ‘shall’ and /refiər/ to replace ‘scarf’. This kind of words cannot be classified into any of the four CpS because the retrospective comments did not give enough information on the reason why the subjects produce such words. This is one of the examples of the story-retelling:

“...and then he got an idea, he told he told his wife to put a ...tuak, a kind of beer...in America, and then put it in a big [bes], and then spread uh..uh...” (Subject no.14)

Here the subject did not know the English word for “ember” (washtub), so she made up a word /bes/ to replace it.

Besides ‘no problem’ and unclear words, there are some strategies which can be ambiguously classified into both of the conceptual and the linguistic CpS. This type of data is not included in the calculation of the CpS because of the ambiguity, for example: ‘chicken cage’ and ‘water place’. Actually these data would not be ambiguous if only the retrospective comments were sufficient so that the writer could follow the subjects’ way of thinking (in order to determine whether they use conceptual or linguistic knowledge). Further detail about the ambiguous CpS can be seen in the discussion of each of the twelve difficult vocabularies in section 4.3.

‘No problem’, unclear words, and ambiguous CpS are part of the data which is excluded in order to get the clear cases of CpS. Once again it is very important to refer to the retrospective comments. If the retrospective comments are not complete enough, then it would be risky to classify the CpS according to the researcher’s own opinion.

4.3. Classification of the Compensatory Strategies (CpS)

Answering the first research question (section 1.2., page 4) about what types of CpS the Tourism students of Petra Christian University used, a coding system adopted from the research done by Poullisse as explained in chapter III (section 3.3.2., page 36) is used in identifying Compensatory Strategies (CpS) in the data. However, since the electronic instrument used for collecting the data is a tape recorder, the mime or the non-linguistic strategies cannot be captured; therefore they are excluded from the analysis. Besides, the subjects are all aware that it is their spoken performance which is going to be heard by the native speaker, not their facial expressions or gestures for instance because it is not possible to do. Most important, the mime used by the subjects does not give any significant meaning to the comprehension of the story because the mime is used together with their linguistic CpS, for example:

“He use a poci, peci, peci <gesturing a hat by moving her hand above her head> is a kind of a hat that usually Moslem use it whenever he..go everywhere. And he use a ..white clothes and also a white /destər/, /destər/ is a kind of s uh syal, uh .. he uh he usually put it in his neck” <moving her hand around her neck to indicate a scarf> (Subject no. 16)

In general, almost all of the subjects faced difficulties in the twelve vocabularies estimated by the writer before the data collection was done. The twelve vocabularies are: 'lintah darat' (= usurer), 'tuak' (= palm wine), 'ember' (= washtub), 'kapuk' (= kapok), 'kurungan ayam' (= chicken coop), 'kain' (= cloth), 'santan' (= coconut milk), 'haji' (remains as haji), 'kopiah' (= fez), 'destar' (= scarf), 'jubah' (= robe), and 'sembelih' (= slaughter) (for the criteria, see section 3.3.2 on page 37). All of the eleven are nouns, and only 'sembelih' is a verb. Besides the twelve problematic vocabularies, there are also several other vocabularies which give several subjects difficulties. The vocabularies are not as difficult as the twelve ones, for example: 'owe' to replace 'debt' (= 'utang'), 'sleep' to replace 'crawl' (= 'merangkak'), 'lamb' to replace 'goat' (= 'kambing'), 'special' to replace 'rare' ('langka'), and 'sticky' to replace 'thick' (= 'kental'). Nevertheless, the CpS other than the twelve are excluded in this analysis and frequency calculation.

The use of CpS by the Tourism students of Petra Christian University in retelling the two stories of Kabayan is presented in the following two tables (Tables 9 and 10):

Table 9: The Compensatory Strategies Used in Story I
("Si Kabayan Pays His Debts")

Voc ab. Subj . No.	"lintah darat" (= usurer)	"tuak" (= palm wine)	"ember" (=washtub)	"kapuk" (=kapok)	"kurungan ayam" (= chicken coop)	"kain" (= cloth)
1.	- man : HOCO (1a) - the Arabian man uh whom.	kind of water like a grape: ANCO (1def)	a place which is very big to ...uh...so that uh Kabayan can get into the	kapuk : LITRA (2ab)	a cage uh cage is for a chicken ANCO (1def)	a cloth : exact word

	whom the Kabayan uh.....ask for uhm, lend...lend a money from : ANCO (1def)		place which is full of grape : ANCO (1 def)			
2.	people : HOCO (1a)	- water : HOCO (1a) - tuak : LITRA (2ab)	/beskom/ : LITRA (2af)	a wool : HOCO (1a)	some...some ... like like a ...like a chicken, like a chicken cover: ANCO (1def)	a ... skirt blue skirt : ANCO (1def)
3.	landlord : HOCO (1a)	tuak is a traditional drink made from...from uh...uh...made from legen fermentation and legen is...siwalan's uh siwalan's water. Siwalan is a fruit uh...like like coconut, the tree is like coconut but the fruit is not as hard as coconut :ANCO (1def)	periuk is a... big basket made from...big basket made from...uh...u h made from ... apa ya tanah itu... ground? Made from, made from sticky, sticky ... sand, made from sticky sand : ANCO (1def)	kapuk is a kind of flower...uh is a flow is a... kind of uh apa ya? soft like cotton : ANCO (1def)	chicken cage, usually Javanese people make the chicken cage from plait bamboo with a...big hole : ANCO (1def)	large cloth, dark cloth : ANCO (1def) by using the exact word
4.	gangster: HOCO (1a)	wine : HOCO (1a)	bowl : HOCO (1a)	cotton : HOCO (1a)	the cage is like a, like a chicken, like a chicken cage : ANCO (1def)	sarong; sarong is a some kind like a Indonesian traditional textile : ANCO (1def)
5.	a very mean Arabian man : ANCO (1def)	tuak is uh a sho a sort of a alcoholic drink : ANCO (1 def)	---	cotton : HOCO (1a)	bird cage : HOCO (1a)	a piece of clothes : HOCO (1a)

6.	- creditor - man : HOCO (1a)	tuak : * no problem	water place : * ambiguous	further *	cage : HOCO (1a)	blank *
7.	loan shark : exact word	wine : HOCO (1a)	basket : HOCO (1a)	cotton : * no problem	bird cage : HOCO (1a)	a piece of cloth : exact word
8.	- people - man : HOCO (1a)	the water, but not the water, it actually like.. a wine, but not a wine... but in your country said like wine, in in Indonesian people say tuak : ANCO (1def)	like a big, a very big bowl : ANCO (1def)	like the material of a /wɔɪ/ : ANCO (1def)	chicken cage* (pronounced /kek/) : ambiguous	---
9.	people : HOCO (1a)	water of.. uhm.. <laugh> uhm beer? : ANCO (1def)	place : HOCO (1a)	-something, something uh the colour is white? : ANCO (1 def) - cotton : HOCO (1a)	a cage and.. like a uh a chicken cage : ANCO (1 def)	---
10.	- man - Arabians : HOCO (1a)	alcohol : HOCO (1a)	can : HOCO (1a)	something that white, and soft, that usually used to fill uh... to fill.. Indonesian's bed : ANCO (1def)	the place that usually people.. uh use for.. to close eh, to say to.. the place he that chicken : ANCO (1def)	big... uh<long pause> xxx big <whisper> big.. sheet <laugh>: ANCO (1def)
11.	Arabian : HOCO (1a)	wine : HOCO (1a)	basket : HOCO (1a)	cottons : HOCO (1a)	the cage : HOCO (1a)	a piece of clothes : HOCO (1a)
12.	man : HOCO (1a)	water : HOCO (1a)	some place such as.. a.. a big.. big.. a... big... big glass : ANCO (1def)	kapuk is you know something uh.. used to... uh used... for bed, uh.. uh the colour is white : ANCO (1def)	chicken house* : ambiguous	something to cover the.. the.. the uh the chicken house so nobody can.. can.. see.. uh what is it on... uh on inside : ANCO (1def)

13.	guy : HOCO (1a)	a traditional drink from.. West Java, tuak : ANCO (1def)	some kind of a huge pot : HOCO (1a)	cotton : HOCO (1a)	the... chicken... into the chicken uh.. <tape stopped> I mean uh this cage : ANCO (1def)	a piece of napkin : HOCO (1a)
14.	rentenirs : LITRA (1ab)	a.. tuak, a kind of beer.. in America : ANCO (1def)	/bes/ *	kapuk or a kind of.. cotton : ANCO (1def)	the cage : HOCO (1a)	a.. piece of cloth : exact word
15.	an Arabian who use to... lend his money to some people : ANCO (1def)	tuak is a.. some kind of.. uhm.. drink like beer, uh.. if you drink it too much you can.. drunk : ANCO (1def)	bowl : HOCO (1a)	some.. kind of cotton : ANCO (1def)	a chicken /ke/, cage* : ambiguous	the cover of the cage: ANCO (1def)
16.	- rentenir : LITRA (2ab) - the rentenir fro, from Arab, and uh and that call him the master : ANCO (1def)	a.. beer maybe wine I don't know which is better beer or wine; beer : HOCO (1a)	bowl : HOCO (1a)	cotton : HOCO (1a)	the.. big cave uh a big cave, cave <whisper> : ANCO (1 def)	clothes uh purp purple clothes : ANCO (1def)
17.	person : HOCO (1a)	tuak : LITRA (2ab)	plastic can : ANCO (1def)	cotton :* no problem	the cave : HOCO (1a) with slip of the tongue (it should be cage, not cave)	sleyer : LITRA (2ab)
18.	people : HOCO (1a)	tuak is a kind of wine, a tradi it is a traditional in Betawi : ANCO (1def)	drum : HOCO (1a)	like uh... Dacron, it is it is to.. make a pillow : ANCO (1def)	something that that he that he can hide. It is something to.. to make the chicken uh.. to.. to keep the chicken, it is usual to keep	a.. big napkin : ANCO (1def)

					the chicken : ANCO (1def)	
ANCO = Analytic Conceptual Strategy HOCO = Holistic Conceptual Strategy LITRA = Linguistic Strategy of Transfer LIMO = Linguistic Strategy of Morphological Creativity --- = the subject does not mention the problematic word in her story at all * = unclear or ambiguous cases that cannot be classified to either one of the four CpS < > = non-verbal action / / and [] = phonetic description of how the subjects pronounce the words xxx = incomprehensible words						

Table 10: The Compensatory Strategies Used in Story II ("Si Kabayan is a Haji")

Voc ab.	santan (= coconut milk)	haji	kopiah (= fez)	destar (= scarf)	jubah (= robe)	sembelih (=slaugh ter)
Subj . No.						
1.	coconut milk :exact word	a person who has just came back from Saudi Arabian : ANCO (1def)	hat : HOCO (1a)	syal : LITRA (2ab)	clothes : HOCO (1a)	cut : HOCO (1a)
2.	santen : LITRA (2ab)	haji : LITRA (2ab) and exact word	hat : HOCO (1a)	shall [shal] *	- dress; - clothes : HOCO (1a)	cook : HOCO (1a)
3.	coconut milk sauce : exact word	a people which which has done uh... which has done... uh ha which has done his uh ...his uh ...religion ... religion ... uh...must, ya? Which has done his religion much, must! Uh which call haji. A ...haji is one of Moslem's, one of Moslem's must. Once of one of the	peci is a Moslem's cap. Peci is a Moslem's cat eh cap, not cat. Cap with... white colour and ... rather... rather fit to the head and not rather it must be fit to the head so it cannot be falling down if you are uh if you are shaking your..head : ANCO (1def)	a destar uh it is a white scarf made from a long...s..rect angle, a long rectangle cloth : ANCO (1def) by using the exact word	jubah, jubah is white a white jacket white long jacket and also white white shirt and white sarong inside the jubah. White uh sarong is traditional clothes traditional cloth which is which has pattern strips. But in this case this is not strips : ANCO (1def)	- sacrifice; - cut : HOCO (1a)

		five Moslem must to do : ANCO (1def)				
4.	coconut milk :exact word	- the leader of Moslem - leader of a monk : ANCO (1def)	hat : HOCO (1a)	syal : LITRA (2ab)	coat : HOCO (1a)	kill : HOCO (1a)
5.	coconut's milk : exact word	haji is uh.. a.. a leader from Moslems : ANCO (1def)	hat : HOCO (1a)	shawls : HOCO (1a)	coat : HOCO (1a)	- serve - kill : HOCO (1a)
6.	santan : LITRA (2ab)	haji : LITRA (2ab) and exact word	kopiah : LITRA (2ab)	syal : LITRA (2ab)	dress: HOCO (1a)	cook : HOCO (1a)
7.	coconut milk :exact word	haji is a..ck/ a person who came from.. Arab country that he have he have fulfil his test as a holy man in there : ANCO (1def)	hat that use usually used by Moslem : ANCO (1def)	scarf : exact word	robe : exact word	kill : HOCO (1a)
8.	santan, santan is from the coconut tree : ANCO (1def)	Moslem : HOCO (1a)	kopiah is a white hat : ANCO (1def)	/destər/ is like a.... a white a white ssilk, silk.. that usually use in our neck : ANCO (1def)	- cloth [kloθ] - clothes : HOCO (1a)	cut : HOCO (1a)
9.	coconut water * : no problem	- Moslem person - Moslem people: HOCO (1a)	hat : HOCO (1a)	scarf : exact word	skirt : HOCO (1a)	serve* : no problem
10.	coconut mil..milk : exact word	an.. a person who usually uh.. /ka/ who usually come from Mecca and he.. and they usually take a... /p/ pray in there : ANCO (1def)	cap : HOCO (1a)	syal : LITRA (1ab)	shirt : HOCO (1a)	cook; cut : HOCO (1a)

11.	coconut butter : ANCO (1def)	Moslem : HOCO (1a)	hat on his head : ANCO (1def)	scarf : exact word	a long and white.. clothes : ANCO (1def)	cut : HOCO (1a)
12.	santan uh.. santan is uhm young uh young.. a coconut it's uh.. uh.. mixed with the water and then we can take the water and it's called santan :ANCO (1def)	Moslem : HOCO (1a)	a white... hat that in Moslem usually call uh kopiah : ANCO (1def)	syal : LITRA (1ab)	long dress : ANCO (1def)	kill : HOCO (1a)
13.	a <tape stopped> with a coconut <tape stopped> with a coconut sauce : ANCO (1def)	haji : LITRA (1ab) and exact word	hat : HOCO (1a)	scarf : exact word	robe : exact word	kill : HOCO (1a)
14.	coconut : HOCO (1a)	Moslem priest : ANCO (1def)	hat : HOCO (1a)	syal : LITRA (1ab)	jacket : HOCO (1a)	cut : HOCO (1a)
15.	coconut : HOCO (1a)	Moslem : HOCO (1a)	Moslem hat : ANCO (1def)	some kind of syal : ANCO (1def) with LITRA (1ab) as subordinate CpS	coat : HOCO (1a)	kill : HOCO (1a)
16.	milk coconut :exact word, but different order	haji is a g a.. pri like a priest in Christian but is in a he is a priest in Moslem, eh when he a Moslem : ANCO (1def)	a poci, peci, peci is a kind of a hat that usually Moslem use it whenever he.. go everywhere : ANCO (1def)	/destər/ is a kind of s uh syal, uh he uh he usually put it in his neck : ANCO (1def)	clothes : HOCO (1a)	- cut; - kill : HOCO (1a)
17.	coconut milk :exact word	a priest or haji : HOCO (1a) and LITRA (2ab)	hat : HOCO (1a)	sleyer : LITRA (2ab)	shirt : HOCO (1a)	kill : HOCO (1a)

18.	the.. milk milk of coconut : ANCO (1def)	haji is a Moslem people who had already gone to Mecca : ANCO (1def)	hat : HOCO (1a)	/reʃiər/ *	blouse [blous] : HOCO (1a)	cut : HOCO (1a)
ANCO = Analytic Conceptual Strategy HOCO = Holistic Conceptual Strategy LITRA = Linguistic Strategy of Transfer LIMO = Linguistic Strategy of Morphological Creativity --- = the subject does not mention the problematic word in her story at all * = unclear or ambiguous cases that cannot be classified to either one of the four CpS < > = non-verbal action / / and [] = phonetic description of how the subjects pronounce the words xxx = incomprehensible words						

The criteria of classifying the Compensatory Strategies (CpS) into the four types (ANCO, HOCO, LITRA, and LIMO) are based on the theory in chapter II (section 2.1.1., page 9) and each CpS is coded based on the coding system on section 3.3.2 page 37. The first type of CpS, the Analytic Conceptual Strategy (ANCO) is indicated by the explanation of characteristic features of the target word or by paraphrasing (the term used by early taxonomies), such as: ‘hat that usually used by Moslem’ to replace ‘fez’. The second, Holistic Conceptual Strategy (HOCO) is identified by the use of one single word with similar or close meaning to replace the target word, and it can be a superordinate (e.g. ‘coconut’ to replace ‘coconut milk’), coordinate (‘cut’ to replace ‘slaughter’), or subordinate word (‘sarong’ to replace ‘cloth’). Moreover, the use Linguistic Strategy of Transfer (LITRA) can be seen by the appearance of the L1 word (in this case Indonesian words). This type of CpS are identified in the three forms: borrowing (e.g. ‘rentenir’ to replace ‘usurer’), foreignizing (e.g. foreignizing the Indonesian word ‘baskom’ into /beskom/ to replace ‘washtub’), and literal translation (e.g. ‘Kabayan now facing the king’ from ‘Kabayan sedang menghadap raja’, but this

type is not found in the twelve vocabularies). The last one, the use of Linguistic Strategy of Morphological Creativity (LIMO) is shown by the new and unusual words in L2 (English) which cannot be found in any English dictionary, but LIMO does not appear in any of the twelve vocabularies. It is very difficult to find LIMO in the data. The only one LIMO found does not come from the twelve problematic vocabularies, but from other case:

“uh at .. in the afternoon he went to Kabayan’s house, and Kabayan, Kabayan /ck/ uh accept him ... honourly because, and he said to his wife uh he had an honour guest” (Subject no. 15)

Here she wanted to say that Kabayan welcomed the guest in an honourable way or with honour; that is why she combined honour with -ly.

Retrospective comment:

I: “... Kabayan welcome him honourly. Itu maksude waktu itu kamu mau ngomong apa waktu itu?” (“... Kabayan welcome him honourly. What did you want to say at that time?”)

S: “Eh, apa ya? Tamu kehormatan” (“Eh, what was it? Honoured guest”)

I: “Maksude Kabayan menyambut de’e dengan hormat gitu tah?” (“Do you mean that Kabayan welcomed him with honour, like that?”)

S: “He-eh” (“Uh-uh”)

4.4. Frequencies of Compensatory Strategies (CpS) Use

After the data are classified according to the four CpS, their numbers are calculated in order to answer the second research question concerning the frequencies of CpS use (Table 11).

Table 11: The Comparison of CpS
Among the Twelve Vocabularies (in Numbers)

Subj No.	Vocabulary	ANCO	HOCO	LITRA	LIMO
1.	lintah darat (N)	4	13	2	-
2.	tuak (N)	9	7	2	-
3.	ember (N)	6	8	1	-
4.	kapuk (N)	8	7	1	-
5.	kurungan ayam (N)	9	6	-	-
6.	kain (N)	8	3	1	-
7.	santan (N)	5	2	2	-
8.	haji (N)	9	6	4	-
9.	kopiah (N)	7	10	1	-
10.	destar (N)	4	1	7	-
11.	jubah (N)	3	13	-	-
12.	sembelih (V)	-	17	-	-
Total		72	93	21	0
ANCO = Analytic Conceptual Strategy HOCO = Holistic Conceptual Strategy LITRA = Linguistic Strategy of Transfer LIMO = Linguistic Strategy of Morphological Creativity					

There are eleven nouns and only one verb in the two Kabayan stories, and they are able to elicit a lot of compensatory strategies. By referring to Tables 9, 10, and 11, the use of compensatory strategies in all six nouns is explained one by one below.

The first problematic vocabulary is 'lintah darat' (usurer). According to the Great Dictionary of Indonesian Language ('Kamus Besar Bahasa Indonesia'), 'lintah darat' is a person who lends money at a very high interest. To overcome 'lintah darat', most of the subjects (13 subjects) use Holistic Conceptual Strategy (HOCO), that is by using other words which have similar meaning, some of them (4 subjects) use Analytic Conceptual Strategy (ANCO), and a small number of them (2 subjects) use LITRA. When the subjects tried to find the correct English word for 'lintah darat', they could choose to use their conceptual knowledge or their linguistic knowledge. By using the conceptual knowledge about 'lintah

darat', the subjects analysed the concept of 'lintah darat' semantically, and then deconstructed the defining and characteristic features. Inside their minds, they thought that usually 'lintah darat' are mean people, they lend money with high interest, and from the Kabayan story it was mentioned that the 'lintah darat' was an Arabian. This is one extract from Subject no.1's retrospective comment:

S: "Eh, gimana caranya ngomong 'lintah darat'. Ya itu. Eh, ... karena <ehem> lintah daratnya dari Arab, ya bilang orang Arab. Orang Arab yang ma, eh, yang mana Kabayan berhutang kepada".

(Translation: "Eh, how to say 'lintah darat'. Yes, that's the one.

Eh,...because <clearing her throat> the 'lintah darat' is from Arab, so I said Arabian man. Arabian man whom Kabayan owe from")

The explanation of conceptual analysis clarifies why some subjects used 'gangster' or 'creditor' or 'very mean Arabian man' to compensate for 'usurer' or 'loan shark'. However, some subjects replaced the target word with a very general superordinate word (words having higher hierarchical level than the target word), such as 'man', 'people', 'guy', and 'person'. On the other hand, if the subjects chose to refer to their linguistic knowledge, they manipulated their linguistic knowledge to compensate the target word. Some subjects chose 'rentenir' (Indonesian synonymy of 'lintah darat'), and the reason they used transfer strategy was because they did not have any idea of how to say it in English, also under pressure of limited time for thinking. However, there is one subject (Subject no. 7) who can find the exact word for overcoming this vocabulary, that is "loan shark"; "loan shark" that is "a person who lends money at exorbitant or illegal rate of interest" has the same meaning with "usurer" that is "a person who lends money

at interest, now specifically at a rate of interest that is excessive or unlawfully high” (Webster’s New World College Dictionary).

Tuak is a kind of alcoholic drink made of fermented water of palm or ‘siwalan’ (Kamus Besar Bahasa Indonesia). It is a traditional drink from Indonesia, and in Kabayan’s story, in West Java. Nine subjects use ANCO, seven use HOCO, and two use LITRA. The subjects who use ANCO realize that the listeners would be foreigners with different culture; therefore, they clarify the characteristics of ‘tuak’ by saying ‘a kind of water like grape’, ‘a sort of alcoholic drink’, ‘traditional drink made from legen fermentation’, and there is one subject (Subject no.8) who compares the Western wine with Indonesian tuak: ‘the water but not the water, it actually like a wine, but not a wine, but in your country said like wine, in Indonesian people say tuak’. There are seven subjects who use HOCO are using the superordinate word such as water and alcohol (the ingredients of ‘tuak’), and coordinate words (wine and beer). Wine and beer are similar to tuak; they are all alcoholic drinks, but they originated from Western countries. One of the subjects who use ‘wine’ and ‘beer’ explained that she thought ‘tuak’ was a kind of liquor, so she replace ‘tuak’ with ‘wine’. Using transfer (LITRA) is also an alternative way chosen by two subjects; that is by keep using the L1 form ‘tuak’ without making any changes to it.

After ‘tuak’, the subjects faced ‘ember’ as the next problematic vocabulary. ‘Ember’ or ‘washtub’ is a water container in cylinder shape (made from plastic, zinc, etc) used for fetching water from well, etc (Kamus Besar Bahasa Indonesia). In Kabayan story, the palm wine is poured into this washtub, and in the comic strips the wash tub was drawn with the colour dark blue, to resemble plastic material. In table 11 it can be seen that there are 8 subjects use

HOCO 6 subjects use ANCO, and only 1 subject uses LITRA. The only subject who uses LITRA (Subject no.2) makes foreignization of Indonesian word ‘baskom’ (the water container for washing hands or face, Webster’s Dictionary) into /beskom/. Most subjects use HOCO to compensate ‘washtub’; they use ‘bowl’, ‘water place’, ‘basket’, ‘place’, ‘can’, and ‘drum’. Here is the retrospective comment of Subject no.11 about compensating ‘washtub’ with ‘basket’:

“Eh...apa ini embere ini lho, njelasno ne ya itu maksude apa, njelasno ne itu yaapa gitu lho, aku kan lupa Inggris tho, jadi takjelasno a big..basket, tadi basket kan mestine keranjang, tapi ya yaapa lagi, ya wis gitu”

Translation:

“Eh... what is this ‘ember’ in English, and how to explain it, I forgot the English word for that, so I explained a big .. basket, basket is supposed to be ‘keranjang’, but what else, that’s the way it is”.

To compensate this vocabulary, there is one subject who uses ‘water place’ because he does not know the English word for ‘ember’. ‘Water place’ can be classified into either conceptual or linguistic CpS. It can be categorized as ANCO (1def) because it defines the use of ‘ember’ that is the place for water, but also as LITRA (2alt) that is literal translation from Indonesian ‘tempat air’ (‘tempat’ = place, ‘air’ = water). Unfortunately the retrospective comment on this ‘water place’ is not sufficient because the subject did not explain much about what he thought; he only mentioned that he had lexical difficulty with ‘ember’. Therefore, this case is considered ambiguous, and cannot be included in the CpS calculation.

‘Kapok’ or ‘kapok’ in English is rough cotton from *kabu-kabu* tree (*Ceiba pentadra*) used to fill beds (pillow, etc) (Kamus Besar Bahasa Indonesia). The number of ANCO use for ‘kapok’ is 8, the number for HOCO is 7, and for LITRA is 1. Some subjects associate ‘kapok’ with ‘cotton buds’, and that is how they get ‘cotton’ to replace ‘kapok’.

S: “... soale aku nggak ngerti ember itu apa, apalagi yang namanya kapok, aku nggak tau, aku pake cotton soale ingete cotton bud” (Subject no.16)

(Translation: “It’s because I don’t know the English word for ‘ember’, and the same for ‘kapok’, I don’t know, I used ‘cotton’ because I remember cotton bud”)

The English vocabulary for ‘kurungan ayam’ used in the story is ‘chicken coop’. Coop is a small cage, pen, or building as for poultry (Webster’s Dictionary). In Indonesia, chicken coop is a kind of cage to keep chicken from running away, made of plaited bamboo with many holes, and the shape is like a dome. Nine subjects use ANCO for ‘chicken coop’, six use HOCO, and none of them use LITRA and LIMO. The subjects who use ANCO describe the features of ‘chicken coop’, such as mentioning the function, or the materials of which it is made. However, it is worth noted that ‘kurungan ayam’ consists of two words, ‘kurungan’ and ‘ayam’; thus, this condition gives rise to a new problem in analysis, namely the ambiguous CpS. ‘Chicken cage’ can be classified to ANCO because it consists HOCO as subordinate CpS (‘cage’), but it can also be classified to LITRA by considering that ‘chicken cage’ is a literal translation of ‘kurungan ayam’. Moreover, the subjects who mentioned ‘chicken cage’ (Subjects no.8 and 15) did not give complete explanation in their retrospective comments

about the ‘chicken cage’ (about why they choose to use it instead of any other words), so ‘chicken cage’ is considered as an unclear case. The same condition goes to ‘chicken house’ (produced by Subject no.12) because it has the same characteristic with ‘chicken cage’ and that the subject did not give detail explanation of what has made her choose ‘chicken house’ for compensating ‘chicken coop’.

A piece of cloth is placed on the chicken coop to cover Kabayan inside it. The cloth was drawn in purple, and with some stripes on it. There are 8 subjects who use ANCO to overcome ‘cloth’, 3 subjects use HOCO, and only one subject uses LITRA.

Retrospective comment:

S: “Kain itu aku lupa bahasa Inggris apa, langsung terus aku bilang clothes. Clothes kan baju, mungkin ditutupi baju gitu lho. Kain itu apa ya? Lali aku”. (Subject no.5)

(Translation: “I forgot the English word for ‘kain’, directly I said clothes.

Clothes is ‘baju’, maybe (the cage is) covered by clothes. What is the English for ‘kain’? I forgot”)

Here the subject knows that ‘clothes’ is not the right word for ‘kain’, but she used it anyway because she forgot the English for it.

‘Santan’ is the vocabulary which gives trouble only to a small number of the subjects. There are 8 subjects who can find the exact word, while there are 5 subjects using ANCO, 2 subjects using HOCO, and 2 subjects using LITRA. It can be seen in Table 11 that most of the subjects can find the right English word for ‘santan’, that is ‘coconut milk’, although there are some of them who were not

sure if the “coconut milk” they used is correct. Moreover, using ANCO can be problematic, just like what Subject no.12 has encountered.

Retrospective comment: (Subject no.12)

S: “Santen, santen kental”

I: “Coconut milk”

S: “Ah... <laugh>. Apa ya, coconut apa, aduh... . Aku pertama bayangin gini, misale mau ngomong santan itu mestine made from coconut terus diparut. Apa itu diparut <laugh> tambah mbulet ndak tau wis. Jadi kan mestine diparut, dicampur air, diambil aire, gitu. Wis ndak tau diparut apa, jadi wis nggak tau”.

(“Ah... <laugh>. What was it, what coconut. At first I imagined like this, if I said ‘santan’, it should be made from coconut then ‘diparut’ (= shredded). What is ‘diparut’ in English <laugh> becomes complicated, I don’t know anymore. So it should be ‘diparut’, mixed with water, like that. I did not know the English for ‘diparut’, so just let it be”).

This is the obstacle of using ANCO; the new lexical problem. Subject no.12 faces difficulties in explaining ‘santan’ in English by using ANCO because she did not know the English word for ‘diparut’.

The word ‘haji’ actually is the same in English and Indonesian. It is the title given to Moslems who have accomplished his religious pilgrimage. Most of the subjects use ANCO to overcome this one (9 subjects), 6 subjects use HOCO, and 4 subjects use LITRA. Those who use LITRA do not bother to change ‘haji’ into other words or explain it further, so it means that they are accidentally using the exact word. On the other hand, the subjects who use ANCO explain a little bit about ‘haji’, just as this one:

Retrospective comment:

S: “Terus mari gitu ini..haji, haji. Ya, orang Islam takpikire ora Islam lek haji kan mesti pernah ke Mekah tho, ya wis takjelasno itune ae. Gak tau aku Inggrise apa”. (Subject no.18)

(Translation: After that, this one..haji, haji. Yeah, I thought Moslems who are haji must have gone to Mekah, so I explained that. I don’t know the English for it.)

‘Kopiah’ or ‘peci’ is defined as cap (usually worn by Moslems when they pray). There are 10 subjects use ANCO, 7 use HOCO, and 1 use LITRA. This time the compensatory strategy with the highest number is HOCO; that is by using superordinate word such as ‘hat’ (most subjects use this) and ‘cap’. Those who use ANCO describe ‘kopiah’ as the hat or cap used by Moslems, and some of them describe ‘kopiah’ by mentioning the colour white.

S: “Lek kopiah itu ya...lek aku ngo, ya ngomong ae bahwa topi yang biasa dipake orang Muslim gitu, tapi warnane putih” (Subject no.7)

(Translation: “If kopiah... I said that it is a hat that usually used by Moslem, like that, but the colour is white”)

‘Destar’ is described as white scarf in the comic strips, and it is one of the things that Kabayan wears when he disguised as a haji. Two of the subjects are successful in finding the exact word for ‘destar’ (‘scarf’), and those who are not chose to use LITRA (7 subjects), ANCO (4 subjects), and HOCO (1 subject). LITRA, in the form of borrowing (e.g. ‘syal’ and ‘sleyer’) gets the highest number in this vocabulary among the two stories of Kabayan.

This is the performance and the retrospective comment of one of the subjects’ who use LITRA (Subject no.14):

“And then he pretend to be .. like a priest. He wears a white hat, a white /s/ syal and then a white jubah...”

Retrospective comment:

S: “Aku ngomong syal” (“I said syal”)

I: “Syal. How to spell it? Gimana cara spell syal-e?” (How to spell syal?)

S: “S-y, s-y-a-l”

In compensating ‘jubah’ or ‘robe’, HOCO and ANCO dominate the number of use. There are 13 subjects using HOCO, 3 subjects using ANCO, and finally there are only two subjects producing the exact word. Some of the HOCO used are superordinate words, such as: clothes, and some are coordinate words; such as: ‘dress’, ‘coat’, ‘skirt’, ‘shirt’, ‘jacket’, and ‘blouse’.

S: “Aku pake coat <laugh> soale pikirku koyok raincoat sing dowo-dowo gini” (Subject no.4)

(Translation: “I used coat <laugh> because I thought it was like raincoat which is long like this”).

According to Kamus Besar Bahasa Indonesia, ‘sembelih’ means cutting the neck of animals, etc. The word “sembelih” is quite problematic to the subjects. They admitted that they were confused whether “kill” or “cut” are appropriate enough to be used because they thought that living animals cannot be cut just like that, not like the Indonesian words “sembelih” or “potong”, which usually have already contained the meaning of making a living animal dead to get its meat.

“Apa ya memotong itu? Mau ngomong cut tapi kok rasanya nggak, nggak pantes gitu lho... cut” (Subject no.12)

Translation:

“What is the English for ‘memotong’? I wanted to say cut but it feels not appropriate... cut”

To compensate ‘slaughter’, almost all of the subjects (17 subjects) use HOCO, in the form of coordinate word, namely: ‘cut’, ‘cook’, ‘kill’, and ‘sacrifice’. None of them use ANCO or LITRA or LIMO. There is one exception, though, Subject no. 9 who said that she did not have any problem in facing ‘sembelih’, so this one cannot be classified as CpS.

“And then Kabayan ask her, her, /wai/, his wife to..serve a goat, and then Kabayan’s wife said to Kabayan, how could we got a, we get a goat, even the tail we don’t have it, and then uh Kabayan said to his, his wife, how could you say like that, why don’t we ask your father’s goat...”

Retrospective comment:

S: “Menyembelih?”

I: “Sempat mikir ndak, eh, menyembelih itu apa ya?” (“Did you get the chance to think, eh, what is ‘menyembelih’ in English?”)

S: “Ndak, langsung aja serve” (“No, I directly used serve”).

Slips of the tongue are sometimes produced by the subjects in producing the compensatory strategies. They admitted that they did not realize they have made those mistakes, just like this Subject no. 17:

“After Kabayan looks like a bird, he..came in into a cave and his wife put the cave with a.....with a.....with a sleyer.”

Retrospective comment:

S: “Trus ambek, sakjane ini maune omong itu cage, sangkar, kok tembuse ndek cave, biasa bingung sodok yaapa gitu lho” (“This one too, actually I wanted to say cage, but it turned out to be cave, it’s usual, I was confused, something like that”)

I: “Lho, kok isa nyambung situ?” (“How come?”)

- S: “Aku tuh rencanae mau ngomong ndek cage tapi kok keluare cave.
Kaget aku sampe ngrungokno tadi” (“I planned to say cage, but then
cave came out. I was surprised when I heard it myself”)
- I: “Tapi pas tadi ngomong itu sadar ndak nek keliru?” (“But did you
realize that it was wrong?”)
- S: “Ndak. Ndak tau. Cave kan gua, cage baru kandang atau kurungan,
sakjane....” (“No. No, I didn’t. Cave is ‘gua’, cage is ‘kandang’ or
‘kurungan’, it’s supposed to be so....”)

Subject no.17 did not realize that he said ‘cave’ instead of ‘cage’ until he has heard his own performance at the retrospective session. Actually he wanted to compensate ‘chicken coop’ with ‘cage’, but he slipped to become ‘cave’; similar but different in meaning.

All of the subjects have completed the story-retelling tasks well. They have tried their best to solve the lexical problems while maintaining the sequence of the stories. From the clear cases, the CpS can be calculated as follows:

Table 12: The Comparison of CpS (in Numbers and Percentages)

Types of CpS		Number		Total Number	Percent age
		Story I	Story II		
A. Conceptual	Analytic (ANCO)	44	28	72	38.7%
	Holistic (HOCO)	44	49	93	50.0%
B. Linguistic	Transfer (LITRA)	7	14	21	11.3%
	Morphological Creativity (LIMO)	-	-	-	-
Overall total		186			100%

The CpS with the highest frequency of use is the Holistic Conceptual Strategy (HOCO) with the total number 93 (50.0%). HOCO is the type of CpS which is easiest to be produced because the speaker does not have to spend too much time to arrange the definition or to explain the characteristics of the target

word. By using HOCO, what the subjects need to do is only to find the words with similar meaning, or the words which share similar characteristics and components, that are from the superordinate, coordinate, or subordinate words. However, this activity of recalling the memory might be exhausting for some people and it is shown by some of the subjects when they spent a long time to find the appropriate word to replace the target word (indicated by long pause). In addition, there are some cases where HOCO are used as the subordinate CpS of ANCO, such as: 'some kind of cotton' ('cotton' for compensating 'kapok'), 'long dress' ('long' is used for explaining the character of the robe, and 'dress' is used for compensating 'robe'), and 'Moslem hat' ('hat' for compensating 'fez').

Right after HOCO, Analytic Conceptual Strategy (ANCO) becomes the second mostly used CpS by reaching the number 72 (38.7%) of the total 186 CpS. This number is caused by the awareness of the subjects that they were speaking to a native speaker of English, namely a tourist, who does not know anything about Indonesian language (this awareness was caused by the instruction given to them prior to the task performance, see Appendix 1). Therefore, some of the subjects (like subject no.3, see tables 9 and 10) use ANCO to explain the target word that they are trying to say; the ANCO used by the subjects are mostly accompanied by Indonesian words (the use of borrowing or LITRA inside ANCO), since ANCO is used to explain the typical Indonesian terms, for example: "tuak is.....", "haji is.....", "kapuk or a kind of cotton", etc. Moreover, this condition might be influenced by the monologue character of the task, so that the subjects can only depend on themselves in facing the difficult vocabularies, and they cannot ask for help from anyone because of the absence of the interlocutor. According to Ortega (1999), by using ANCO the time and effort needed are a lot, but ANCO can give

high amount of information and it can be effective without depending on the context.

The compensatory strategy at the third position is LITRA (Linguistic Strategy of Transfer) with the number 21 (11.3%). The use of LITRA can become a problem for the interlocutor (if the interlocutor were present and he or she did not understand Indonesian at all), but in this story-retell task this problem does not appear since the task is monologues. Actually the subjects have several reasons why they chose to use LITRA; the first one is that because the L1 words happen to cross in their mind as they were thinking about the right L2 word. The second reason is that the subjects were cornered and they just could not figure out other ways to solve the lexical problem. The subjects might not want the conversation to be idle; therefore they tried best they can to keep talking.

Linguistic Strategy of Morphological Creativity (LIMO) is the most difficult type of CpS to be found. It is due to the fact that LIMO requires creativity from the speaker, that the speaker should have the ability to combine existing L2 words with the L2 morphemes. From the twelve vocabularies that become the problem for almost all of the subjects, none of the subjects used LIMO to overcome the difficult vocabularies, and it turned out that the only LIMO in the data was produced by one subject (Subject no. 15, see the end of section 4.3. on page 58).

Other interesting phenomenon that can be found in the performance of the subjects is the economical way of using the language. Almost all of the subjects use shorter definition or words to replace the target word at the later parts of the story after they have explained the characteristics of the target word at the beginning. This is one of the examples:

“Then he crouch to . . . to the cage, to the cage slowly, uh ... the cage is like a, like a chicken, like a chicken cage and then he use, and his wife cover it by ... by sarong.

.....
 ... And after he open it wider, uhm .. the cage was opened and Kabayan act like a ... old ancient bird that escape from .. their .. cage” (Subject no.4)

Here she does not repeat the explanation about ‘the cage which is like chicken cage’ at the later part of the story, at the beginning only.

In conclusion, there is a variety in the use of CpS by the Tourism Department Students of Petra Christian University. The variety is influenced by the type of the task, the lexical problems to be solved, as well as the subjects’ knowledge of the ongoing discourse, the situation, and the world. All of the efforts done are for one purpose; that is for maintaining the conversation.