CHAPTER II

REVIEW OF RELATED LITERATURE

In this research, the writer makes use of some of the theories on methods of analysis of linguistic repertoire, in relation to the action of choosing distinct variety based on the social factors and the influence of the social dimensions. In making the analysis, the writer applies the concept of domains to explain the choosing of certain variety. Together with these theories, the writer includes some previous studies on the language of the people, in the island of Haruku as references for his research.

2. 1. Historical and empirical data

The history of the Haruku language in the island of Haruku, in the Central Molucass, can be traced historically since early centuries. It is found that the role of the language of the indigenous people there became the only language for each tribe or ethnic group. In fact, the interaction with other people outside the community enriched their linguistic repertoire. However, the native speakers were still able to use their first language proficiently.

From 16th until 17th century there were beginning of the big change in the language use. The Portuguese and Dutch brought not only colonialism but also the new religion of Christianity. After the Portuguese colonials was replaced by the Dutch, however, the colonial authority interfered the education field by their politic system known as 'Divide et Impera" which aims is to weaken the natives from getting unite and raising rebellion against them. The traditional language was considered as one of the tool to unite different Molucans. Therefore, the government built schools only in the villages who are Christians. The church was given order and chance to build schools by the financial support from the colonial government. Every student should learn and use the Malay language, and the parents were ordered to teach and practice this language at home so that the student is familiar with it. The fact shows that this was the effort to prevent the natives from using the same language in the future by decreasing, and, if possible, eliminating the role of the traditional language perfectly. This was happened primarily in the area of the Central Molucass, including the island of Haruku.

The Native languages were survived since the cultural backgrounds of the natives are strong. The use of the traditional languages in ceremonies, ritual services, and daily communication between adult was still dominant.

During the three hundred and fifty years of the colonialism, the influence of this policy became stronger and stronger. The good side of this policy is, that education in the Mollucas made the literacy rate in the Central Mollucas was among the highest in all East Indies or Indonesia according to the 1930 census as it is mentioned by Cooley (1962). After the Indonesians become an independent nation and Bahasa Indonesia become the national language used in many aspects

of the modern live of the Indonesians, including the education systems, the role of the traditional language in Haruku become less and less powerful. Nowadays, there are only few people in Christian villages in Haruku, including Wassu, use their own language in daily conversation. Most of them are from the old generation whose parents still used all or at least most of the Haruku language while interacting. Some of the younger generation becomes the passive speakers of their native tongue. They can understand and grab few part of the language but unable to produce complete and complex form of the language. They cannot inherit the language perfectly and as the result of that the Haruku language undergo the process of language loss. The native language maintained only in cultural events, but not in the daily conversations.

After the long period of colonialism and the widespread education introduced to them, the Central Molucans are less proficient in their own language. The government tries to save this identity of the culture by including the subject of " Traditional Language " in schools since the beginning of the 1990s. The teacher of the Haruku language in Wassu is taken from the old generation who recently around 70 years old of age. The learning process, however, seems to be far away from its aim. The old *Upu Latu* or chief of Wassu Johannes Salakory, 77 years old, stated that the students are far away from mastering their language since they are learning it in class, and far from the social practice in relating to the less ability of their parents to use that language. On the other hand, he agreed that it would, nevertheless, help the younger generation to be close to their culture in the future.

2. 2. Review of the underlying theory

Linguistic variation of a certain community can be identified and analyzed from different levels of linguistic analysis. Holmes (1992) gives four levels of linguistic analysis, which comprises the levels of the vocabulary and word choice, the sounds word structure, the grammar, and pronunciation. One of these levels, the vocabulary and word choices is analyzed by using sociolinguistic approach. The aim of the approach is to explain why people speak differently in different social contexts and identifying the social function of the variation besides the ways it is used to convey meanings.

2. 2. 1. Linguistic repertoire

Holmes has also stated that " In any community the distinguishable varieties (or codes) which available for use in different social contexts form a kind of repertoire of available options. The members of each community have their distinctive *linguistic repertoire*", (Holmes, 1992, p. 10). Milroy and Milroy (1990), in the book of *An Encyclopedia of Language* edited by Collinge, write that linguistic repertoire is the spoken or written styles, which is available to a community , and the members of this community select the proper style to fulfil various communicative needs from the repertoire. Crystal (1990) writes the following :

> **Repertoire** (repertory) a term used in *sociolinguistics* s to refer to the range of *languages* or *varieties* of a language available for use by a speaker, each which enables him to perform a particular social role. The term may also be applied collectively to the range of *linguistic* varieties within a *speech* community.

By this definition, the linguistic repertoire is the range of linguistic varieties available to the speaker or the speech community to be used in certain context, which depend on the social factors involved while speaking or writing.

The linguistic repertoire consists of distinctive varieties of language. People may select one variety from their linguistic repertoire while communicating to convey meanings. Crystal says that a variety is " ...a term used in *sociolinguistics* and *stylistics* to refer to any *system of linguistic expression* whose use is governed by situational variables " (p. 408). Some linguists, according to him, define variety as one kind of situationally distinctive language, which is a specialized type of language used within a dialect. Since certain variety is taken in the context of communication, it is important to understand the social factors' influence the choice of the speaker.

2. 2. 2. Social factors and social dimensions

The social factors influence the language choice of the multilingual community in much the same way as the stylistic choice of the monolingual community. As it is mentioned by Milroy and Milroy, who considers the setting of interaction, the sex of the interlocutors and their social orientation between them, and the topic of the conversation, are to be the reasons why speakers use such variety (Collinge, 1990, p. 507). They stated that, in using each variety, the speakers refer to different sets of social values. According to Holmes, " As elsewhere, choosing appropriate variety from this wide linguistic repertoire depends on social factors " (Holmes, 1992, p. 11). She divided the social factors into four components, which is probably not reflected altogether in the same

context of interaction. One ort more of these components are reflected in certain context. The four components of the social factors are subsequently (1) the participant, who use the variety, (2) the setting or the social context of the interaction, (3) the topic of what is being talked about, and (4) the function or the purpose of using such variety.

The understanding of these factors is the basic component to analyze and to describe the variety's use of the speaker (ibid). The social dimension of a social distance, status, formality, and the function of referential and affective are related to the factors above. The relation of the social dimensions and the social factors is clearly presented by Holmes (ibid., p. 12), that could be concisely stated as follows :

- A social distance scale concerned with participant relationships, started from the intimate and high solidarity to the distant and low solidarity.

- A status scale concerned with participant relationships, started from superior and high status to the subordinate and lower status.

- A formality scale relating to the setting or type of interaction, from the formal to the informal interaction.

- Two functional scales relating to the purposes of topic of interaction. The referential function scale is started from the low affective content to the high affective content.

2. 2. 3. Domains

Fishman, in Hudson (1980), developed a well established system of analysis by introducing the concept of Domains. 'Home' , 'school' , 'work' , 'religion' and so on are the example of domains. Following this system, a member of the bilingual community chooses certain variety of language according to which domain the use of language occurs. Besides, domains are " ... congruent combination of a particular kind of speaker and addressee, in a particular kind of topic" (Hudson, 1980, p. 80).

According to Hudson, the basis of this kind of system of analysis is the prototype theory. In this theory, " ... a concept is not a set of necessary and sufficient features, but rather a prototype – a description of a typical instance of that particular concept " (p.78). The advantage of the application of this theory in the study of sociolinguistics is a learning of a concept based on prototype which can be done on the basis of the very small number of instances, even a single one if possible. The learning process of it does not need any kind of formal definition of the instances.

Another advantage of the prototype theory is, that a sociolinguist " ... can make use of the theory in explaining how people categorize the social factors to which they relate language – factors such as the kind of person who is speaking and the circumstances in which he is doing so" (p.80). In order to understand how people categorize speakers and circumstances by using the concept based on prototypes the researcher is able to put a new linguistic item into a typical kind of speaker uses it, or into typical circumstances under which it is used.

Domains also means the sets of similar situation (Collinge, 1990, p. 508), which function to describe pattern of code choice. Holmes stated that domains are useful summaries of relevant social factors. " A domain involves typical interaction between typical participants in typical setting " (Holmes, 1990, p. 24). The relation of the domains of language use with the social factors can be seen in table taken based on Fishman's work in 1972, quoted by Holmes (p. 24) to explain its function (see Table No. 1).

Table No: 1.

Domains of language use

Domain	Participant	Setting	Topic	Variety/Code
Family	Parent	Home	Planing a family party	
Friendship	Friend	Beach	How to play tennis	
Religion	Priest	Church	Choosing The Sunday liturgy	
Education	Teacher	School	Solving a math problem	
Employment	Employer	Workplace	Applying for a promotion	

It is possible to use the notion of domains to describe the way people select different varieties in different situations.

Some studies on the linguistic repertoires of the speech community have been done by sociolinguists. For example, the study of the Paraguayans who use

two kinds of language varieties done by Rubin in 1968 (Holmes, 1990, p. 25). He uses the domains to explain the use of Guarani and Spanish languages in different contexts, as described on Table No: 2 .

Table No: 2.

The domains of the language use in Paraguay

Domain	Participant	Setting	Topic	Language
Family	Parent	Home	Planning a family party	Guarani
Friendship	Friend	Cafe	Funny anecdote	Guarani
Religion	Priest	Church	Choosing Sunday liturgy	Spanish
Education	Teacher	Primary school	Telling a story	Guarani
Education	Lecturer	University	Solving a math problem	Spanish
Administration	Official	Office	Getting an important licence	Spanish

2. 3. Review of previous studies

The center of Research and Development of Molucass together with the Summer Institute of Linguistic (SIL), has made a survey on the native languages in the Molucass. According to their survey, there are nine native languages in the area known as Ambon-Lease, in the Central Molucass (1996). This area consists

of four islands, called Ambon, Haruku, Saparua, and Nusa Laut. Those nine languages are subsequently (1) languages of Laha, Larike-Wakasihu, Asilulu, Seith-Kaitetu, Hitu, and Tulehu in the island of Ambon; (2) the language of Haruku in the island of Haruku; (3) the language of Saparua in Saparua island; and (4) the Nusa Laut language in the island of Nusa Laut. It is said that the nine languages begin to undergo language loss, because of the effect of the widespread using of the lingua franca of the area, the Ambonesse Malay, for centuries.

In the island of Haruku, according to the survey above, there are at least 18,000-20,000 native speakers of the Haruku language. Most of them live in the island, and the rest live in the island of Ceram. They came to Ceram in 1960s in order to find new area for farming, and still use this language there until today.

The study on the use of the Haruku language by Edward Kotynsky shows, that on this island, the native Moslems use the island's predominant language (Kotynsky, 1985, p. 10). He also mention Chlenov who studied the use of the native language in Aboru, one of the Christian villages in Haruku (Chlenov and Sirk 1973), and the result is that only the old generation of the villagers use the Haruku languages (Kontynsky, 1985, p.10).

Kotynsky found out that " It seems to be a general rule in Ambon, Lease, and some parts of Ceram, that people in Christian villages prefer using Ambonesse Malay, while the people in Moslem villages prefer using the local languages than Ambonesse Malay.

Based on the survey of the Summer Institute of Linguistics (SIL, 1989), the number of languages listed for Molucass Indonesia are 131 languages. Of those, 128 are living languages and the others are extinct. In Haruku island, the

language of Haruku seems to be more secure in the Moslem villages, while in the Christian villages, they tend to be shifted to other linguistic varieties. Wassu, is one of the Christian villages in the island, that undergoes the decrease of the native, who can speak their own language.