

Kinship in Kata Kolok and Balinese: differences between the signed and spoken language of a single village community

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Bengkala, Bali

2,749 villagers
 North Bali
 Farmers (rambutan, mango etc.)
 Local businesses
 Hindu (all villagers are of *sudra caste*)

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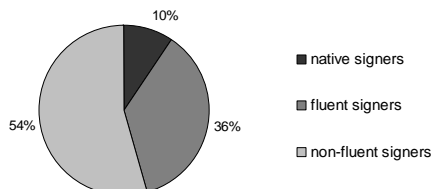
Desa Kolok

2.2% congenital deafness versus 0.01% in the United States
 (Winata et al 1995)
 + 5 generations of native signers
 48 Deaf signers - 1,200 hearing signers
 (Marsaja 2008)

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Sign fluency in Kata Kolok

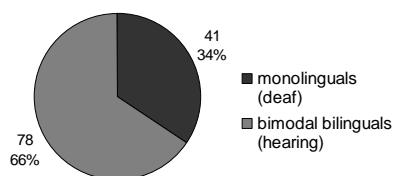
Marsaja, I. G. (2008)



More than half of Kata Kolok users is non-fluent.
 Only 10% of the speech community is native user.

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Bimodal bilingualism in Kata Kolok



Two thirds of its native users are *bimodal bilinguals*

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Desa Kolok

Integration of deaf villagers into the wider hearing community:

- Communication through sign language in all aspects of vilage life (politics, liturgy, education etc.)
- Equal chances at marriage (Branson et al. 2004)
- Similar economic status

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Desa Kolok

Socio-cultural construction of deafness:

(Branson et al. 2004; Marsaja 2008)

- Special offices reserved for the deaf men
 - burrying the dead
 - village security guard
 - water pipe maintance
- Bhatara Kolok 'deaf god'
- Janger Kolok 'deaf dance'

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The sociolinguistic setting of KK

Many non-fluent signers who use Balinese as their first language.

Large proportion of hearing signers

– 96% of signers are hearing in the case of Kata Kolok.

High degree of intergration of deaf people into the wider hearing community.

Not used in educational settings (until recently).

Small community size, which facilitates a dense social network.



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Cross-modal typology

The comparison between village sign languages and their surrounding spoken languages sheds light on the relationship between **shared cultural practices** and lexicalisation.

The outcome is interesting in particular given the **intense linguistic contact** between these languages.

The comparions between urban and rural sign languages sheds light on the potential impact of **social processes** (e.g. education) on lexicalisation.

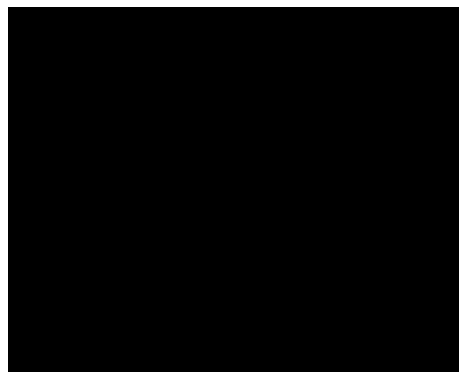
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Methodology: corpus of Kata Kolok

- 12 months of fieldwork
- 100 hours of video data
- Including: informal conversational data, culturally entrenched narratives, hearing (non-)fluent signers, child signing

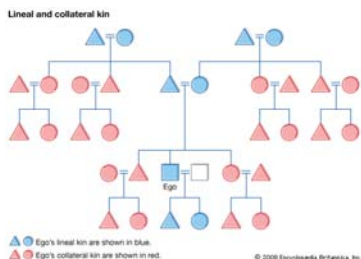
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Kata Kolok



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Kinship terminology: lineal, collateral & affinal



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Lineal relatives in Balinese

	Basa biasa	Bali Halus
'father'	Bape	Aai
'mother'	Meme	Biang
'parents'	Orang tuane	Biang lan aji
'son'	P(i)anak muani*	Oka lanang
'daughter'	P(i)anak luh	Oka istri
'grandfather'	Kaki	Pekak
'grandmother'	Dadong	Niang
'grandchild'	Cucu	Putu

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Lineal relatives in Kata Kolok

	Sign
'mother'	MOTHER
'father'	FATHER
'child,' 'to be born,' 'to give birth,' 'rent'	OFFSPRING
'grandparent'	GRANDPARENT

The signs GRANDPARENT and OFFSPRING can be combined with the signs MALE and FEMALE, but they are usually left unspecified.

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Collateral relatives in Balinese

	Basa biasa	Bali Halus
'sibling'	Mekejang	Samian
'brother'	Nyama muani	Semeton istri
'sister'	Nyama luh	Semeton lanang
'older brother'	B(e)li muani	Raka lanang
'older sister'	Mbok luh	Raka istri
'younger brother'	Adi muani*	Ari lanang*
'younger sister'	Adi luh*	Ari istri*
'uncle'	Rerame	Rerame
'aunt'	Tumin, We	Bibi
'cousin'	Misan	Mingsiki
'nephew'	Keponakan muani	Oka lanang
'niece'	Keponakan luh	Oka istri

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Birth order in Balinese

	1st born	2nd born	3rd born	4th born
Male	Gede/ Wayan	Made/ Kadek	Nyoman/Ko mang	Ketut
Female	Putu	Made/ Kadek	Komang/Nyo man	Ketut

For example,

Ni Ketut Sri the daughter (4th child) of my research assistant
I Ketut Kanta research assistant (9th child of the family)

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Collateral relatives in Kata Kolok

	Sign
'same/similar,' 'consanguineous family member,' 'clan member'	SAME
'high,' 'big,' 'older sibling'	HIGH
'low,' 'small,' 'younger sibling'	LOW

Unlike the lineal terms GRANDPARENT and OFFSPRING these terms cannot be specified for gender.

These are probably not kinship terms.

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Birth order in Kata Kolok

'The first child was me. At the time when I was born, my parents were inexperienced at child rearing. Around the time of my birth, they were inexperienced. The second one, SM, went well. Two months passed and they took care of the baby well. The second child grew. The third, BD, died. The fourth, a girl, died. The fifth is SK. He would not accept breast milk.'

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Birth order in Kata Kolok



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Birth order in Kata Kolok

FIRST GROW ME GROW [TOPIC] STUPID
 RECENT-TIME FIRST [TOPIC] STUPID
 SECOND SAMMIONG GOOD
 MONTH ONE MONTH TWO OFFSPRING [TOPIC] TAKE-CARE GOOD
 GROW SECOND
 THIRD BUDAYA DIE
 FOURTH GIRL DIED
 FIFTH SUKRADA
 FIFTH DRINK-MILK NEG

[TOPIC] = the parents

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Affinals in Balinese

	Basa biasa	Bali Halus
'spouse'	Kurenan	Rabi
'husband'	Bapak (<i>Indonesian</i>)	
'wife'	Ibu (<i>Indonesian</i>)	
'father in law'	Matua muani	Aji lanang
'mother in law'	Matua luh	Biang istri
'son in law'	Mantu muani	Mantu lanang
'daughter in law'	Mantu luh	Mantu istri
'brother in law'	Ipah muani	Ipen lanang
'sister in law'	Ipah luh	Ipen istri

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Affinals in Kata Kolok

	Sign
'to marry', 'spouse', 'marriage'	MARRIAGE
'in-laws,' '(distant) relatives'	IN-LAW

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The Kata Kolok kinship in comparison to other sign languages

Like many other sign languages, kinship terms make reference to bodyparts (e.g. the signs for mother and father are based on 'breasts' and 'mustache').

Unlike the lexicon of urban sign languages, Kata Kolok does not exhibit any contact-induced structures:
 There is no initialisation, i.e. forms which are derived from the handshape used to indicate the first letter of the spoken word.

There is also no systematic use of mouthings, i.e. mouth movements which are derived from spoken words.

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The Kata Kolok kinship in comparison to other sign languages

The lexicalisation of kinship is limited in comparison to urban sign languages.

Kata Kolok signers are also unfamiliar with the use of abstract spatial diagramming to describe family relations.

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Other village sign languages

Adamorobe Sign Language (Nyst 2007:100, cf. Woodward 1978:128)

GRANDPARENT, MOTHER, FATHER, OFFSPRING, SAME

Unsurprisingly, lexicalisation seems to start with the lesser marked lineal kinship relations

Providence Island Sign Language (Woodward 1978:128)

MOTHER, FATHER, OFFSPRING, SAME

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New data...

Within the EuroBABEL VillageSign project we are collecting more data.

Yolgnu Sign Language (Adone p.c. July 2011) seems to have a complex kinship terminology.

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Cross-modal typology & markedness

On a semantic level, Kata Kolok does not make any additional distinctions that high and low Balinese do make.

Kata Kolok does have more general meanings in comparison to the surrounding spoken languages including a term for GRANDPARENT that does not exist in high or low Balinese.

The Balinese are more marked than the Kata Kolok terms.

But the Mardin SL number system shows that the reverse may also occur!

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Cross-modal typology & gesture

From a cross-modal typological perspective, Kata Kolok 's kinship system is quite bare, and, alongside other village sign languages, it might reflect one of the most basic systems ever reported.

This may actually come from Balinese co-speech gesture.

The cultural salience of birth order can be expressed in modality-specific ways.

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Influence through co-speech gesture

Absolute pointing (incl. a celestial timeline)

Negative headshake

Multiple gestural emblems

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Kata Kolok & Balinese colour terms

Balinese:

putih-white
 barak/bang -red
 selem- black
 gadang - green
 pelung – blue
 kuning -yellow
 orenz-orange
 soklat - brown
 brumbun/kelau-grey
 ungu- purple

Kata Kolok

BLACK
 WHITE
 RED
 GRUE

In 2007, an inclusive deaf school was set-up in the village, and the lexicon has started to expand as a result.

'pointing for colour'
 'object naming'

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Conclusion

The comparison of the spoken and signed language of a single community gives a unique perspective on the role of culture in the emergence of lexica (see also de Vos 2011).

The outcomes of the interaction between village sign languages and the surrounding hearing communities in which they emerge may vary (Zeshan 2011).

Two particular ways in which influence from the hearing community may occur is through spontaneous co-speech gesture and deaf education.

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