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

Connie de Vos
University of Central Lancashire
EuroBABEL workshop on "Kinship and Numeral Systems from Cross-Linguistic and Cross-Modal perspectives"
Preston, 16 September 2011

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

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)

Sign fluency in Kata Kolok

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

Bimodal bilingualism in Kata Kolok

Two thirds of its native users are bimodal bilinguals.
Desa Kolok

Integration of deaf villagers into the wider hearing community:
- Communication through sign language in all aspects of village life (politics, liturgy, education etc.)
- Equal chances at marriage (Branson et al. 2004)
- Similar economic status

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 maintenance
- Bhatara Kolok ‘deaf god’
- Janger Kolok ‘deaf dance’

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 integration of deaf people into the wider hearing community.

Not used in educational settings (until recently).
Small community size, which facilitates a dense social network.

Overlap is expected!

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

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

Kata Kolok
Kinship terminology: lineal, collateral & affinal

Lineal relatives in Balinese

<table>
<thead>
<tr>
<th>Basa biasa</th>
<th>Bali Halus</th>
</tr>
</thead>
<tbody>
<tr>
<td>'father'</td>
<td>Bape</td>
</tr>
<tr>
<td>'mother'</td>
<td>Meme</td>
</tr>
<tr>
<td>'parents'</td>
<td>Orang tuane</td>
</tr>
<tr>
<td>'son'</td>
<td>P(i)anak muani</td>
</tr>
<tr>
<td>'daughter'</td>
<td>P(i)anak luh</td>
</tr>
<tr>
<td>'grandfather'</td>
<td>Kaki</td>
</tr>
<tr>
<td>'grandmother'</td>
<td>Dadong</td>
</tr>
<tr>
<td>'grandchild'</td>
<td>Cucu</td>
</tr>
</tbody>
</table>

Collateral relatives in Balinese

<table>
<thead>
<tr>
<th>Basa biasa</th>
<th>Bali Halus</th>
</tr>
</thead>
<tbody>
<tr>
<td>'brother'</td>
<td>Nyama muani</td>
</tr>
<tr>
<td>'sister'</td>
<td>Nyama luh</td>
</tr>
<tr>
<td>'younger brother'</td>
<td>Adi muani*</td>
</tr>
<tr>
<td>'younger sister'</td>
<td>Adi luh*</td>
</tr>
<tr>
<td>'uncle'</td>
<td>Rerame</td>
</tr>
<tr>
<td>'aunt'</td>
<td>Tumin, We</td>
</tr>
<tr>
<td>'cousin'</td>
<td>Misan</td>
</tr>
<tr>
<td>'nephew'</td>
<td>Keponakan muani</td>
</tr>
<tr>
<td>'niece'</td>
<td>Keponakan luh</td>
</tr>
</tbody>
</table>

Birth order in Balinese

<table>
<thead>
<tr>
<th>1st born</th>
<th>2nd born</th>
<th>3rd born</th>
<th>4th born</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>Gede/ Wayan</td>
<td>Made/Kadek</td>
<td>Nyoman/Kopu</td>
</tr>
<tr>
<td>Female</td>
<td>Puku</td>
<td>Made/Kadek</td>
<td>Komang/Nyoman</td>
</tr>
</tbody>
</table>

Collateral relatives in Kata Kolok

<table>
<thead>
<tr>
<th>Sign</th>
<th>Basa biasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>'same/similar,' 'consanguineous family member,' 'clan member'</td>
<td>SAME</td>
</tr>
<tr>
<td>'high,' 'big,' 'older sibling'</td>
<td>HIGH</td>
</tr>
<tr>
<td>'low,' 'small,' 'younger sibling'</td>
<td>LOW</td>
</tr>
</tbody>
</table>

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

These are probably not kinship terms.

For example,
Ni Ketut Sri the daughter (4th child) of my research assistant
I Ketut Kanta research assistant (9th child of the family)
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.'

Affinals in Balinese

<table>
<thead>
<tr>
<th>Relationship</th>
<th>Basa biasa</th>
<th>Bali Halus</th>
</tr>
</thead>
<tbody>
<tr>
<td>'spouse'</td>
<td>Kurenan</td>
<td>Rubi</td>
</tr>
<tr>
<td>husband</td>
<td>Budak (Indonesian)</td>
<td></td>
</tr>
<tr>
<td>wife</td>
<td>Su (Indonesian)</td>
<td></td>
</tr>
<tr>
<td>father in law</td>
<td>Matua muani</td>
<td>Bu lanang</td>
</tr>
<tr>
<td>'mother in law'</td>
<td>Matua luh</td>
<td>Bung istri</td>
</tr>
<tr>
<td>son in law</td>
<td>Mantu muani</td>
<td>Mantu lanang</td>
</tr>
<tr>
<td>'daughter in law'</td>
<td>Mantu luh</td>
<td>Mantu istri</td>
</tr>
<tr>
<td>'brother in law'</td>
<td>pah muani</td>
<td>pah lanang</td>
</tr>
<tr>
<td>‘sister in law’</td>
<td>pah luh</td>
<td>pah istri</td>
</tr>
</tbody>
</table>

The Kata Kolok kinship in comparison to other sign languages

Like many other sign languages, kinship terms make reference to body parts (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.
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.

Other village sign languages
GRANDPARENT, MOTHER, FATHER, OFFSPRING, SAME

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

New data...
Within the EuroBABEL VillageSign project we are collecting more data.
Yolngu Sign Language (Adone p.c. July 2011) seems to have a complex kinship terminology.

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.

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

Influence through co-speech gesture
Absolute pointing (incl. a celestial timeline)
Negative headshake
Multiple gestural emblems
Kata Kolok & Balinese colour terms

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

Kata Kolok

BLACK
WHITE
RED
GRUE

‘pointing for colour’
‘object naming’

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

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.

References


Nyst, Victoria. 2007. A descriptive analysis of Adamorobe Sign Language (Ghana). Amsterdam: LOT.

