



PROCEEDINGS

The 1st International Conference on Local Languages



EMPOWERMENT AND PRESERVATION OF LOCAL LANGUAGES

Bali, 23 – 24 February 2018

Faculty of Arts, Udayana University

Denpasar, Bali, Indonesia

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THE 1ST INTERNATIONAL CONFERENCE
ON LOCAL LANGUAGES

EMPOWERMENT AND PRESERVATION OF LOCAL LANGUAGES

Editors

I Nengah Sudipa
Ida Bagus Putra Yadnya
Made Budiarsa
I Nyoman Darma Putra

**Udayana University
Denpasar, 23—24 February 2018**

“Empowerment and Preservation of Local Languages”

Proceedings The 1st International Seminar on Local Languages

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Editors

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Cover Design

Espistula Communications Bali

Cover Photo

Balinese Offering Cake “Sarad” by Arba Wirawan
“Baligrafi” (2016) by I Nyoman Gunarsa, made for Jurnal Kajian Bali (*Journal of Bali Studies*)

Layout

Made Henra Dwikarmawan Sudipa

Publisher

Udayana University Press

Organized by

**Masters and Doctoral Programs of Linguistics
Faculty of Arts, Udayana University**

in collaboration with

Local Languages Researcher Association

ISBN: 978-602-294-262-7

PREFACE

This proceedings contain 116 papers that cover various range of topics on local languages and beyond, most of them based on current research. We thanks to invited speakers and paper presenters for their enthusiasm in supporting the 1st International Conference on Local Languages (ICLL) 2018. We believe that the papers not only will encourage productive discussion among presenters and participants but also inspire further research in the respected field.

It is a great pleasure for us to welcome you in our conference, here at the Faculty of Arts, Udayana University. It is perhaps the first conference for most of us to attend in the New Year 2018, before other academic activities, research, and conferences alike are filling up our time table ahead.

We deeply thanks to your support to come and share your knowledge and expertise to our conference. Your presence and contribution did make our conference a great success.

Our conference on local language is a continuation of the conference on *bahasa Ibu* (Mother Tongue) which held annually by Postgraduate Linguistics Program, Udayana University, for ten times consecutively. This year marked the new face of the conference as we uplifted it from national into international conference.

Despite the change in the level and scope, we maintain the focus and the date of the conference which are on local language and in February, the important month to the international spirit of preserving and developing of local languages.

In 1999, UNESCO declared 21 February as International Mother Language Day (IMLD). IMLD was established to help preserve local languages from the possibility of extinction or marginalisation, but also to promote global awareness of linguistic and cultural diversity.

Since then, a lot of research has focused on the existence and linguistic uniqueness of local languages. Despite this, more effort and research is needed that not only focuses on UNESCO's mission, but ensures the sustainability and life of local languages.

International Conference on Local Languages (ICLL) is a scientific forum dedicated to empowering and preserving local languages. The aim of the conference is to provide an opportunity for academics, researchers and students from various disciplines to share their expertise, concerns, and research results in preserving and promoting local languages.

The conference is purposely organised in February 2018 in order to bring UNESCO's mission of respecting local languages into a productive scientific exchange.

The committee have selected eight related and challenging topics for the conference as listed below.

1. Exploration on the universality and uniqueness (phonology, morphology, and syntax) of local languages

2. Socio-cultural dimension of local languages as a resource of culture and strengthening identity in global era
3. Language policy and national language development, in the context of preservation of local languages as mother language and indigenous languages
4. Multilingual and multicultural dilemma in the preservation of local languages and national language
5. Strategies of empowering local languages through education channels
6. Translation as an effort to empower and preserve local languages
7. Empowerment of literature and oral tradition as pillars of local languages sustainability and viability
8. The use of Communication and Information Technology (CIT) in the preservation of local language and literature as well as language creative industries

We have received a lot of support to held this conference and therefore it is time for us to thanks them all. Firstly, to Prof. AA Raka Sudewi the Rector of Udayana University and Prof. Luh Sutjiati Beratha, M.A. the Dean of Faculty of Arts, for their all support and guidance.

Secondly, to our invited speakers including A/Prof. Dr. Harra Mayuko (Osaka University), Prof. Dr. Cece Sobarna, M.Hum. (Padjadjaran University), Dr. F.X. Rahyono, M.Hum. (University of Indonesia), Prof. Dr. I Nyoman Darma Putra, M.Litt. (Udayana University), and Prof. Dr. I Nyoman Sedeng, M.Hum. (Udayana University).

Thirdly, to member of international advisory board including Prof. Ben Ambridge (The University of Liverpool, UK), Prof. David Bradley (La Trobe University, Australia), Prof. Clifton Pye (The University of Kansas, America), Dr. Richard Fox (University of Heidelberg, Germany), Dr. Thomas M. Hunter (The University of British Columbia, Canada), Dr. Dwi Noverini Djenar (The University of Sydney, Australia), Dr. I Wayan Arka (Australian National University).

Fourthly, to both Dr. Made Sri Satyawati, M.Hum. and Prof. Ketut Artawa, M.A., Ph.D. as the head of the Masters and Doctoral Programs of Linguistics, Faculty of Arts, Udayana University, respectively, and to Prof. Dr. Made Budiarsa, M.A., head of Local Languages Researcher Association, for valuable their scientific advise and daily encouragement to make this conference happened.

Last but not least my appreciation are due to all committee member of the conference who have been untiringly make the conference happened as expected.

Denpasar, 23 February 2018
Head of the Conference Committee

Ida Ayu Laksmi Sari

Message from the Dean of Faculty of Arts, Udayana University

God, the Almighty, has blessed us that the Proceedings of the International Conference on Local Languages (ICLL) could be completed in time. The conference of Local Languages has been conducted for ten times since 2008. The theme of ICLL this year is Empowerment and Preservation of Local Languages. This theme becomes important because since the year of 2000, the International Mother Language Day has been recognized all over the world, and through UNESCO recognition, the language day has got its international status. The declaration of this would help preserve all the local languages of the world and that diversity of languages is important for the maintenance of cultural identity and distinction.

The International Mother Language Day is celebrated on 21th February every year which highlights the importance of linguistic identity. We are really proud that we have achieved something that has global acceptance and that ICLL is the celebration of International Mother Language Day.

In this opportunity I would like to express my gratitude to the Head of Master and Ph.D Programs in Linguistics for their supports, advice, and valuable guidance for the smooth running of this conference. My sincere appreciation is expressed to the Head of Local Language Researchers' Association for the collaboration that has been established with Linguistics Department, Faculty of Arts Udayana University. My gratitude is also extended to all speakers for their participation in this conference. I would like to express my biggest thanks to the committee of the conference who have worked hard to plan and prepare this conference. Finally, I hope that this conference will be beneficial to everyone.

Denpasar, 5 January 2018

Prof. Dr. Ni Luh Sutjiati Beratha, M.A.
NIP. 195909171984032002

Message from The Rector of Udayana University

Om Swastiastu, May God bless us all

First of all, I would like to invite all of you to express our gratitude to Ida Sang Hyang Widhi Wasa (God, the Almighty) because without God's permission, the International Conference on Local Languages (ICLL) would not be possible to be conducted and this proceeding as documentation of scientific publication from the speakers would not be finished in time.

Secondly, allow me to express my greatest appreciation, to the Faculty of Arts, especially the Master and Doctoral Programs in Linguistics can implement one of its flagship programs, the International Conference on Local Languages which this year was held for the first time. However, this internationally is a continuation of the national seminar on mother (*Seminar Nasional Bahasa Ibu*) that had been annually held consecutively in the past ten years.

I am also very happy that this scientific activity attended by speakers and participants from various regions in Indonesia as well as from other countries. These facts contributed to the importance, quality and international level of the conference.

As the Rector of Udayana University, I trusted that the papers presented and compiled in this proceedings could contribute to the development of both the body of knowledge and research activities on local languages. In addition, it also contributed to the global attempts in preserving local languages.

Om Shanti, Shanti, Shanti, Om

Denpasar, 8 January 2018

Prof. Dr. dr. A.A. Raka Sudewi, Sp.S (K)

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ANCIENT LANGUAGE IN SACRED RITUAL OF BUDDHIST THAI-KHMER PEOPLE IN MUANG DISTRICT, SURIN PROVINCE, THAILAND

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Abstract

The territory of Surin Province, Thailand was an ancient land which at that time Khmers had been a prosperous city since about a thousand years ago. The archeological evidences found were the castle, ancient graven image, human bones, and steel and bronze instruments. Moreover, the graven images were proved that they were made from much of valuable elements like silver, gold, copper alloy, iron, and copper. Buddhist Thai-Khmer people believed in the power of gods so that this was a cause to always have sacred rituals in auspicious times through day, month, and year. The ritual that was very important for them was Jolmamud ritual which had been inherited since the ancient time up until now. An ancient language that Buddhist Thai-Khmer people used was Austro-Asiatic languages; so it was the language that Mon-Khmer used for communication. Their belief on Jolmamud ritual was related to the worship and offer to the god in which the offering was made up with procedures and important ceremony that was passes through this ritual for a long time. The ancient language used in the ritual was combined in order that other tribes would understand such as Bongbod (god), Mamud (a receiver of supernatural power). Another evidence found during carrying on this ritual was the colloquialism called Spiritual Language; also it was a language that Khmer had ever used before about a thousand years ago and it had been used in the ritual only.

Keywords: Ancient Language, Sacred Ritual, Buddhist Thai-Khmer People, Surin Province

Background

The boundary line of Southern Northeast of Thailand was close to Cambodia that used to be a prosperous land in the past and ancient Khmer civilization was found there. The appearing thing that had been discovered was a thousand year stone castle which was sculptured by the sculptors who believed in god. With this respect, it caused such an extreme inspiration to human to be able to carve strong stone very beautifully so that there were many laterite figures of gods, Buddhist literature animals, and blooming lotuses throughout the castle. In addition, this castle was built because of the influence of Brahmanism, Hindu, and Khmers who lived around the area and believed in religion, tradition or culture, holy rituals as well as former language (Pratheep Kaeram, 1992: p. 15). In the same area, there were many various tribes

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living together; each group had different cultures that could be obviously seen on folkway consisted of cultures, languages, traditional costume, foods, and religious belief or particular doctrine. Culture, on the other hand, could specify the classification of the tribes especially, in Thailand that comprised of several ethnic group: Mon, Tailue, Thai-Laos, Thai-Khmer, and Thai-Kui. Nevertheless, in each region also had many various ethnic groups, particularly, in the Southern Northeast of Thailand which was the biggest area in Thailand. Thai-Khmers who lived in this area was called “Khmer Soong,” and mostly lived in Surin, Buriram, and Srisaket. These people inherited their traditions and language as particular character especially, in Jolmamud ritual that was used to cure patient according to folkway mixed with superstition by pouring holy water, incantation, and local medicine by folk doctor who learned from the ancestors.

Jolmamud ritual was the ritual that Thai-Khmers used to communicate with the god or spiritual power which was beyond human being. The ritual also was performed to connect spiritual world to human world by respectfully inviting ghosts and gods through the medium for asking for the cause of getting sick (Phra Veera Sooksawaeng, 2007: p. 6).

Objectives

1. To study the belief of Jolmamud ritual that had been inherited since the ancient time of Thai-Khmer people in Surin Province,
2. To study Jolmamud ritual of Thai-Khmer people in Surin Province,
3. To study ancient language used in Jolmamud ritual of Thai-Khmer people in Surin Province.

Received Data Framework

This part was proceeded by studying academic documents and writing presented in many resources such as related data of belief and traditional ritual.

Informants: key informants were chosen by Purposive Selection according to their expertise on ritual, belief, procedures, elements, and ritual offerings as well as auspicious time. The criteria in selecting key informants were 1) two Mamud shamans, 2) five patient, 3) twelve patient's siblings, 4) five monks, 5) two community leaders, 6) three local philosophers, and 7) fifteen general people; there were totally forty-four people. Studied area: Mueang District, Surin Province.

The criterion of Studied Area Selection

1. Being the area of strong belief and continuously inheriting up until now
2. Having Mamud shamans who performing the ritual
3. Being the area that still continuing the ritual and having patient who believe in the ritual.

Methodology

1. Studying the data from primary and secondary documents, and related literatures to

have the concept ideas according to the research way as the supervisor's device,

2. Surveying the studied area as its context,
3. Preparing the presentation of received data on ritual belief of Thai-Khmer people in Surin Province and then Contacting to the studied area in order to ask for permission in collecting data from key informants,
4. Collecting data by going directly to the studied area and using the research tools: interview, observation, ritual participation, ritual procedures, and belief and ritual doctrine with video record, photograph taking during the ritual performance,
5. Writing the report by Descriptive Analysis and summarizing each issue and presenting.

Results

1. Jolmamuad ritual belief of Thai-Khmers in Surin Province

Thai-Khmers believed and respected in former worship that was Jolmamuad ritual and followed the teaching in that belief and ritual through the superstition. Thai-Khmers had been accepted the power of spiritual ancestor and god since the past. Jolmamuad ritual was the ritual that had for connecting to the power of external spirit (spirit exists). The particular worship was inherited since the past¹ (Kruejit Sriboonnark, 2002: p. 44) that was combined with annual teacher's observation ceremony in order to pay respect to the power of the spirit (Yasochara Siripaprapagon, 2017: p. 35).

Jolmamuad ritual was an ancient ritual concerning to spirit, supernatural power, and god. During the ritual, there would be the offerings, traditional dancing, forgiveness ceremony, and healing ceremony that would predict through the medium by playing folk music, lightening fragrant or sermon. Therefore, the ritual that people believed had to follow the former way that was inherited from the past (Yasochara Siripaprapagon, 2017: p. 5) such as castle graven image worship would pay respect to the ancestors by performing rightly the related ritual.

Jolmamuad ritual appeared in the doctrine in related ritual of Buddhist principles:

1. Jolmamuad ritual that related to Buddhist principles was the practice of body, speech, and mind that in the ritual would have the donation from people who attended the ritual,
2. Praying, wearing white clothes, and concentrating on the mind was the fundamental practice that would have peaceful mind that was a positive thought to improve physical and mind condition at the same time,
3. Showing gratitude that Thai-Khmers arranged was for to pay respect to the goodness of the spirits and ancestors through physical doing,
4. Humbleness was a qualification that Thai-Khmers regarded to the power of the spirit and god with worshiping by flowers, fragrant, and candles (Dhammapitaka, P.A. Payutto, 1995).

¹ Assist. Prof. Dr. Kruejit Sriboonnark, *Rue Mamuad: Ritual Incarcerated Ceremony of Thai-Khmers in Surin*, Faculty of Humanities, Rajabhat Surin Institute, 2002. P. 44.

Language Used in the Ritual for Spirit Power Connection

Ancestors usually used words to convey the meanings to get comprehended in each language. Those use words were like as the key to unlock some knowledge and access to something (Assist. Prof. Dr. Achara Phanurat, 12 December 2017).

The word “Juam” referred to tent or top point that showed some shapes imply. In this respect, Juam implied to something inside that was respectful things or to condense the top point meant lofty thing. As mentioned, it really meant to stupa or castle that Juam was some holy places that holy things dwell in.

Language or word that appeared in the worship with praying or holy language was “Aom Ancha Kommateng Ancha Anjen Berrami Luktamaharasai Kayomjamrong Krab Sawaha.” Aom meant the triple gods concentration.

Ancha Kommateng Ancha referred to humble invitation before the worship of whom we respected, appeared in stone inscription in the reign of Jayavarman VII (Suthat Wiyasingha, 13 December 2017). Ancient people who performed the ritual believed that Khmer language was a strong one that Buddhist instructors also used Khmer letter because those letters could connect to magic power and protect respecters (Boonsa Khlangrit, 13 December 2017).

Berrami Luktamaharasai referred to various implicit meanings concerning to preceptor or hermit who had great prestige (Phrakrusophonhammarungsi, 13 December 2017).

Kayomjamrong Krab Sawaha referred to I highly pay respect but Sawaha ended because it was regarded as a holy word that led the praying came true soon.

Khmer language or ancient Khmer language used in Jolmamud ritual came along with Thai-Khmers who lived in Surin Province because those people believed and respected the god so that Jolmamud ritual was the ritual that performed to pay respect to the god up until now.

The Importance of the Ritual

Mamud ritual belief of Thai-Khmers was a belief in the supernatural power in communicating with spirits by following the steps appearing the ritual since the ancient time. There were 2 ways of the inheritance in the ritual: 1) descendent inheritance; it was the family that had been inherited formerly that the heir kept along since the last medium passed away; 2) caused inheritance such as got sick without reason and did not get recovered although healed with every field. In this regard, the ritual was performed in order to seek for the cause called Bol, and when having known that it was because the supernatural came to dwell in body, performing the ritual would help to get well.

Mamud ritual was an ancient ritual but was not stated when it happened exactly. The purpose of the ritual was such a way to seek for the cause and treatment for patience especially, some family or all disciples of the ritual was underneath Thai-Khmer belief on supernatural power, ghost, and ancestor spirits that would stay with the family after the death to protect all members. According to the belief mentioned earlier, the sickness did have the cause based on the action of ghost; so the treatment needed to find the hypotheses with Bol ceremony

(Achara Phanurat, 2002: p. 15).

In carrying on Mamuad ritual, there were significant elements that had to be managed by the principal, called Krutome who was a medium, in arranging the pavilion as the ancient way.

0An Analysis of the role in Thai-Khmers' Society

The ritual did not focused only on patience treatment but also the way of people's lives such as language, education, occupation, handicraft, history, and living in the society and family. Moreover, in assembling the group made up the communication and the economy that affected to the trade of the offering used in the ritual as well as wearing clothes. Thai-Khmers respected and followed the elders so that assembling in the ritual had an effect on family governance and village peacefully because the community specified the regulations for all members to follow (Yasochara Siripaprapagon, 2016: p. 102).

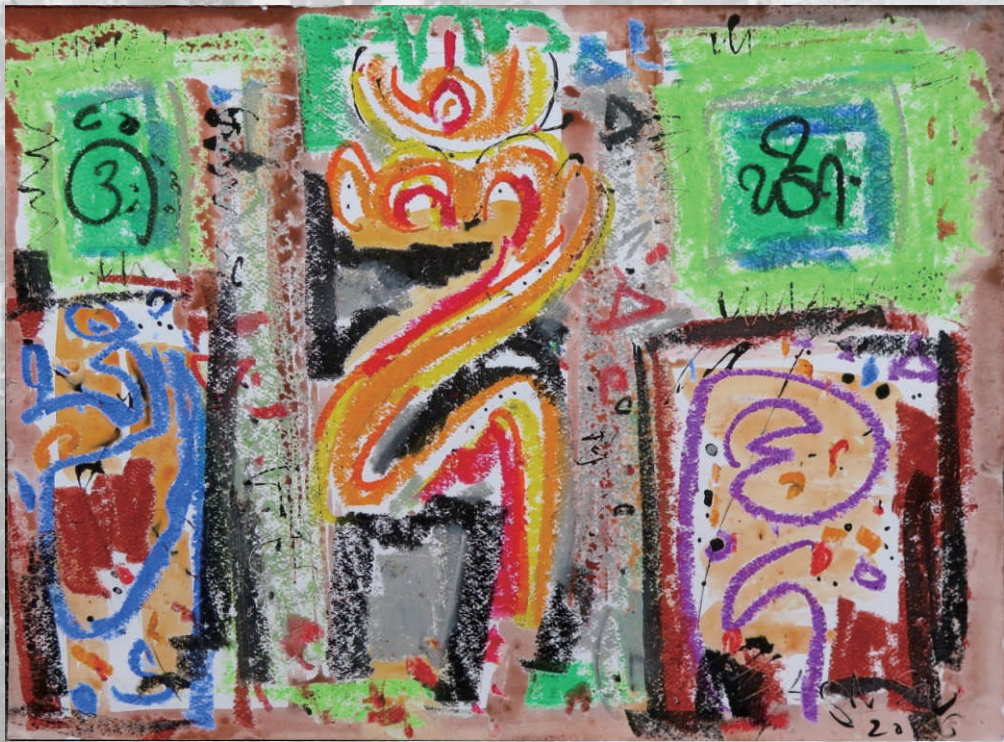
The consistency of the functionalism which dealt with individual cultural elements had its function that was the response of social needs; therefore society could still occupy. Also, any ancient activities that people inherited, indicated the condition both in the past and society even they were done. In this respect, the spirit communication ritual of Thai-Khmers played a vital in their way of live both directly and indirectly because it could respond to followers' needs, particularly, in the treatment that should look back to what a patience had done before. Thus, performing the ritual would help people got close to the patience that made the patience felt better (Yasochara Siripaprapagon, 2017: p. 3).

Conclusion

The boundary in Surin Province used to be ancient Khmer land that was a prosperous society in a thousand years ago. The archeological evidence found were the castle, ancient graven image, human bones, and steel and bronze instruments. Moreover, the graven images were proved that they were made from much of valuable elements like silver, gold, copper alloy, iron, and copper. Buddhist Thai-Khmer people believed in the power of gods so that this was a cause to always have sacred rituals in auspicious times through day, month, and year. The ritual that was very important for them was Jolmamuad ritual which had been inherited since the ancient time up until now. An ancient language that Buddhist Thai-Khmer people used was Austro-Asiatic languages; so it was the language that Mon-Khmer used for communication. Their belief on Jolmamuad ritual was related to the worship and offer to the god in which the offering was made up with procedures and important ceremony that was passes through this ritual for a long time. The ancient language used in the ritual was combined in order that other tribes would understand such as Bongbod (god), Mamuad (a receiver of supernatural power). Another evidence found during carrying on this ritual was the colloquialism called Spiritual Language; also it was a language that Khmer had ever used before about a thousand years ago and it had been used in the ritual only.

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**Udayana
University
Press**

ISBN 978-602-294-262-7

