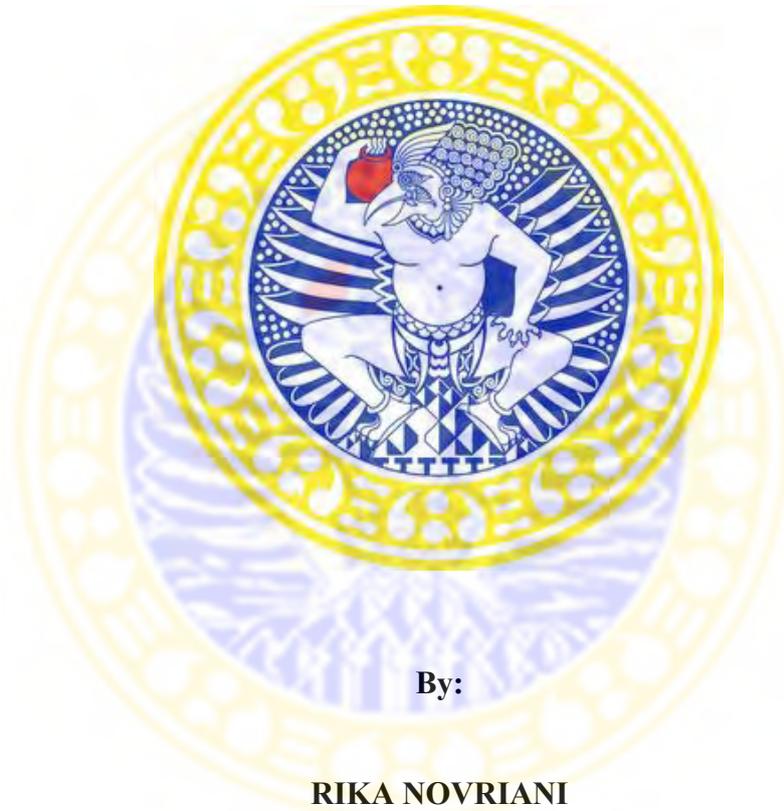


**REVISITING THE JAVANESE LOANWORDS IN THE
OXFORD ENGLISH DICTIONARY**

A THESIS



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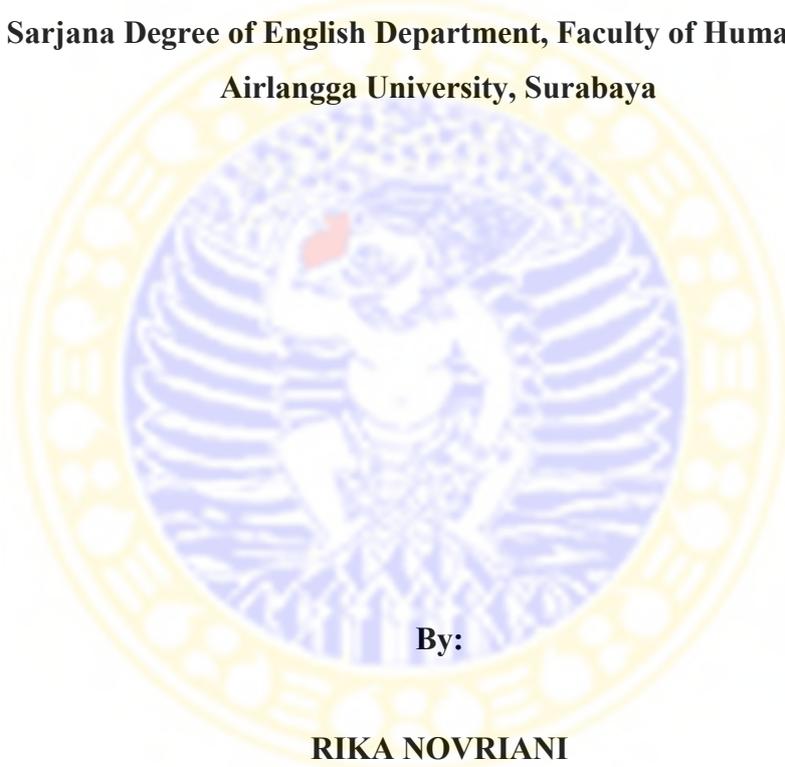
SURABAYA

2013

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**Submitted as Partial Fulfillment of Requirements for the
Sarjana Degree of English Department, Faculty of Humanities,
Airlangga University, Surabaya**



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2013

DECLARATION

This thesis contains no material which has been accepted for the award of any other degree or diploma in any university. And to the best of this candidate's knowledge and belief, it contains no material previously published or written by other persons except where due reference is made in the text of the thesis.

Surabaya, June 25, 2013

The writer,

Rika Novriani





*For those people whom I love,
Mama, Papa, Abang, Cuning, Ucok and Nauli.*

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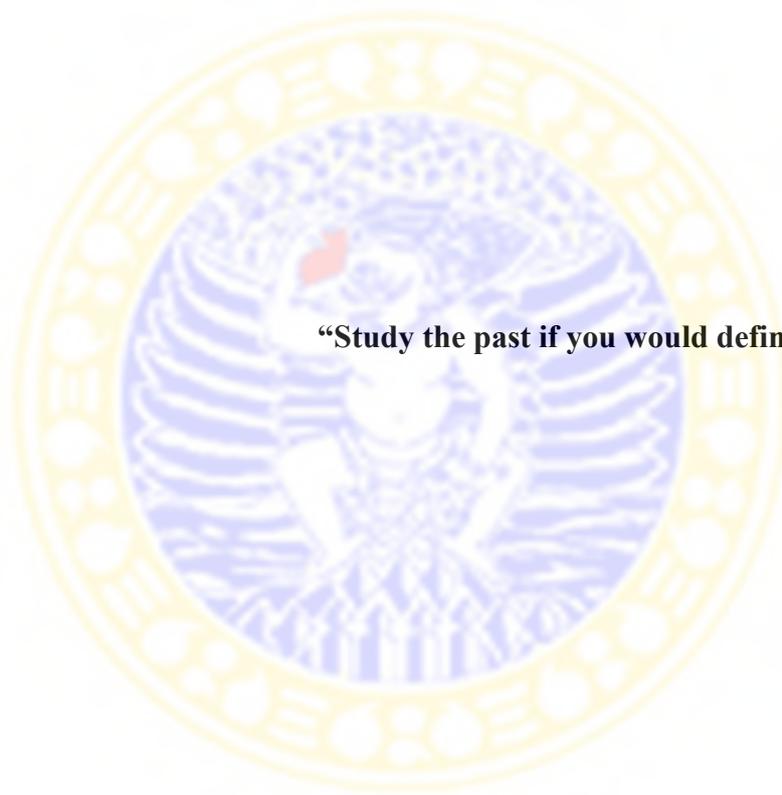
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Surabaya, 25 June, 2013



“Study the past if you would define the future.”

— Confucius

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**Novriani, R. 2013. REVISITING THE JAVANESE LOANWORDS IN
THE OXFORD ENGLISH DICTIONARY**

ABSTRACT

Language is a living organism that changes over time, notably the words of language. The historical changes of words can be observed from a dictionary, and in the English language, the dictionary that provides a full account of the historical changes of words is the *Oxford English Dictionary* (OED). The changes can be related to the language sources of the words in the OED that come from more than 350 languages (Denison & Hogg, 2006, p. 1), including the languages far from the UK. One of such languages is Javanese, which is a local language in Indonesia. An advanced search in the OED for the entries with Javanese etymology results in 33 entries. An analysis of these Javanese loanwords in the OED reveals the need to revise the entries in order to give a better account of these Javanese loanwords. The revision or update of the entries at the OED has been conducted quarterly since the OED went online in 2000. An entry in the OED has the following components: etymology section, sense section, and lemma section (Weiner, 2009, p. 403). In this thesis, the writer focuses on the variants section, lemma section and the sense section. The writer believes that there are several out-dated variants in the Javanese entries. As well as for the lemma section, there are additional lemmas that have yet included in the OED. The writer also thinks that there is a need to revise and update the sense section due to the imprecise definition or semantic change. The analysis shows that 21 are outdate, 3 need revisions in the variants section, 3 need addition in the lemma section, and 6 need revisions in the sense section. An example of an update for the variant section is the entry of *batik* that has a variant spelling *batik* in the OED. A concordance search in the BNC and ukWaC shows that the variant is not used any longer in the UK. In this case, the writer suggests that this variant should be marked by an obsolete symbol (†). The concordance lines in the corpora show the need to add a lemma *batik-painting* in the lemma section for the entry of *batik*. An example of an update for the sense section is the entry for *abangan* which is not really define in the OED but only related it with two other terms: *wong Islam* ‘Muslim’ and *wong Jawa* ‘a follower of Javanese religion’. By referring to the citations from the OED, the concordance lines in the corpora, and *Kamus Basa Jawa* (Javanese language dictionary), we can infer that *abangan* is a nominal Muslim or a Javanese person who is Muslim but does not fulfill his religious obligations. Consequently, the revision of the entries is indeed necessary, and this thesis is expected to serve as an input for revising the entries in the OED.

Keywords: *Dictionary, Javanese, Lemma, Loanword, Sense, Variant.*

CHAPTER I

INTRODUCTION

1.1. Background of the Study

Language is an intermediary in conveying ideas and thoughts. Language becomes a device of verbal communication from one individual to another as well as from one country to another. As communication moves across a country's border, one language may borrow some words from another language. Hatch & Brown (2001, p. 170) noted that all languages borrow words from other languages.

English as a worldwide spoken language is quite open to borrow foreign languages. It is surprising that English has absorbed a great number of useful words of almost every language in the world. The sources of words in *the Oxford English Dictionary* come from more than 350 languages (Denison & Hogg, 2006, p. 1). The English borrowings are not only from French, Latin, Greek, and Scandinavian, but also from Indonesian, Chinese, Japanese and other languages. From advanced search at *the Oxford English Dictionary*, the writer found that English has also taken words from local language in Indonesia, that is Javanese language.

In Indonesia, according to the result of the population census conducted by Biro Pusat Statistik in 1990, which has the last information from the population census based on languages spoken on a daily basis, people who use Indonesian language as a first language only amounted to 23.802.520 or 15.07% of

158.262.640 inhabitants (total population), while the use of English—as a second language numbered 107.066.316 or 67.80%. Among the users of Indonesian language as a first language, there are eight large groups distinguished on the basis of their local language. Those are Javanese (38.08%), Sundanese (15.26%), Madurese (4.29%), Batak (1.97%), Minang (2.23%), Bali (1.64%), Bugis (2.04%), and Banjar (1.74%). Here, the data show that Javanese language is the most frequently used local language by Indonesian people.

As mentioned earlier, Javanese, which is the most popular local language in Indonesia, can also be found in *the Oxford English Dictionary*. There are a number of Javanese words borrowed by the English language. A search in *the Oxford English Dictionary* for entries with Javanese etymology results in 33 entries. These are called loanwords.

From a dictionary, we can find that one language can borrow words to produce loanwords from another language. Borrowing can be defined as the process whereby a language takes words from another language, while “loanword” is the name given to those words that have been taken from borrowing. Loanword is vocabulary whose basic form and meaning are taken directly from another language (Haugen & Mithun, 2003). The problem of this process is when the speakers try to adopt loanwords, there is a possibility that the meaning and form are changing.

Loanwords are open to modification. The loanwords usually use adapted meanings to serve the needs of the changing society. The flexibility of variants and senses of loanwords enable them to adapt easily to the structure of host

language, current trends and needs nowadays (Juřicov, 2012). Therefore, language changes over time notably the words of language because when a suitable word exists in another language, the easiest thing in the world to do is to adopt that word.

The Oxford English Dictionary is one of the dictionaries that provide a full account of the historical changes of words. It helps us to discover how English words and meanings have changed over time. The revision or update of *the Oxford English Dictionary* has been conducted quarterly since *the Oxford English Dictionary* went online in 2000 (Weiner, 2009, p. 401).

According to Weiner (2009, p. 403), an entry in *the Oxford English Dictionary* now potentially has the following components: headword section, pronunciation section, inflection section, variants section, etymology section, sense section, and lemma section. From these components, the headword cannot be changed because it is based on the spelling found in the earlier document of *the Oxford English Dictionary*. Then, the pronunciation cannot also be changed because it needs field study in the UK, the inflection also follows regular inflection to be changed, and it is hard to change etymology section despite the etymology still needs search old document to show etymology of an original word. Therefore, the writer focuses on variation section, sense section and lemma section.

The entry of *batik* is an example of an update needed for the variant section and lemma section. In *the Oxford English Dictionary*, it has *battik* variant and the lemma section: *batik-painting*. A concordance search in the BNC and

ukWaC (Available in the www.sketchengine.co.uk) show the *battik* variants is outdated and should be marked by an obsolete symbol (†) before the word in the variant section. However, the writer finds a new lemma that is *batik-painting* resulted in 6 hits and 45 hits from the corpora. In this case, the writer suggests that the additional lemma should be added in the lemma section of the entry for *batik*. In the sense section case, the entry of *abangan* is one of the examples. *The Oxford English Dictionary* does not define it, but only relates it with two other terms: *wong Islam* ‘Muslim’ and *wong Jawa* ‘a follower of Javanese religion’. The terms are not quite precise. If we see *abangan* in citations from *the Oxford English Dictionary* and the concordance in corpora, and refer to *Kamus Basa Jawa* (2011), we can infer that *abangan* is a nominal Muslim or a Javanese who is Muslim but does not fulfill his religious obligations. It is necessary to revise the sense section for this entry.

There are two researchers that have conducted studies of loanwords in English. Those researchers are Doi (2010) with his research entitled *Japanese Loanwords in the Oxford English Dictionary and in the English version of Kämpfer's the history of Japan*, and Juřicová (2012) with her research entitled *Chinese Loans in English*. They both investigated loanwords that have been taken by English from Asian language especially Japanese and Chinese. Other journal papers or articles about loanwords usually analyze the borrowings from European language such as Dutch, French, Italian and Spanish. Therefore, the writer is interested in studying the Javanese loanwords in *the Oxford English Dictionary*, and believes the transformations of Javanese Loanwords in *the Oxford English*

Dictionary has yet analyzed. The findings of the variants, lemmas, and senses on 33 entries are expected to serve as inputs for revising the entries in *the Oxford English Dictionary*.

1.2. Statement of the Problems

Based on the background of the study above, the writer formulates the research problems as follows:

1. Which headwords of the Javanese loanwords are no longer used in the current English?
2. Which entries of the Javanese loanwords need revisions on the variant, lemma, and sense?
3. Why are the revisions of the Javanese loanwords needed?

1.3. Objective of the Study

1. To determine the headwords of the Javanese loanwords which are no longer used in the current English.
2. To determine the entries of the Javanese loanwords that needs revisions in the variant, lemma, and sense.
3. To show why the revisions of the Javanese loanwords are needed

1.4. Significance of the Study

This study is expected to give both theoretical and practical contribution. Theoretically, the writer hopes that this study can increase knowledge in

Lexicography and Etymology particularly in identifying the variants, lemmas and senses of loanwords in dictionary.

Practically, after knowing the changes in the variants, lemmas, and senses of loanwords in *the Oxford English Dictionary*, the Editor of *the Oxford English Dictionary* would consider revising the Javanese loanwords in *the Oxford English Dictionary*. Meanwhile, the readers especially English lexicographers, will be able to know the old and new variants, lemmas and senses of the Javanese loanwords in *the Oxford English Dictionary*. The writer also hopes that this study will encourage further research for researchers or linguists who are interested in studying similar topic as a comparative study.

1.5. Definition of Key Terms

Dictionary: the most common type of reference work (Hartmann & James, 2002).

Javanese: A native of Java (formerly with pl. Javaneses); also, the language of central Java (Hartmann & James, 2002).

Lemma: The position at which an entry can be located in the structure of reference work, e.g. baby-oil, olive-oil, and etc. (Hartmann & James, 2002)

Loan-word: A word or phrase which is the result of borrowing (Hartmann & James, 2002).

Sense: One of several meanings that can be established for a word or phrase and covered by a definition in a reference work (Hartmann & James, 2002).

Variant: A form; a word which differs from other forms in spelling, pronunciation or grammar, e.g. color/colour, ‘controversy/con ‘troversy, got/gotten (Hartmann & James, 2002).



CHAPTER II

LITERATURE REVIEW

2.1. History of the English Language

English is one of the world's most prominent languages. Its history shows flexibility that has enriched its vocabulary over the centuries. According to Algeo (2010), the history of the English language can be divided into Old English, Middle English, and early Modern English, Late Modern English up to English Worldwide.

The history started in the Old English period (449-1100), when Anglo Saxons arrived in Great Britain, they came from a variety of Germanic tribes and the language they spoke was often described as a dialect of Germanic. Latin was the language of England for centuries until various Germanic tribes; the Angles, Saxons, and Jutes began to enter England in 449 (Denison & Hogg, 2006, p. 220). Then, the next major influence on English occurred after St. Augustine journeyed to England in 597. His arrival had baptized King Ethelbert of Kent and Christianized the country. As Christianity spread, Latin was once again introduced to the country through such words as *bishop*, *church*, *priest*, and etc. At the end of the 8th century, Scandinavians "Vikings" began small raids on England. They brought such words as *egg*, *sky*, *window*, *take*, *die*, *wrong*, *call* and *law* (McIntyre, 2009, p. 8). The next set of invaders was the Normans (French), the army of William, duke of Normandy, who was crowned king of England in 1066.

The invasion of French continued in the Middle English period (1100-1500). Denison and Hogg (2006, p. 359) stated that Middle English is, *par excellence*, the dialectal phases of English, in the sense that while dialects have been spoken at all periods, it was in Middle English that divergent local usage was normally indicated in writing. They also noted that the variety of types of English are increased, both because of the increase in texts which had varied in type and not overwhelmingly religious and because of the variable influence of French and Scandinavian (Old Danish, Old Norse) on English.

Unlike Scandinavian, French language are found significantly more in religious, the vocabulary of religious: *religion, savior, trinity, angel, saint*, and many others words and other high styles of speech, thus, their language in this period became language of Government and of upper classes in the society. The vocabulary of Government in this period included *govern(ment), reign, country*, and *state* (Algeo, 2010).

England was Trilingual; Latin was the language of the Church, Norman French as the language of the government, and English as the language of the majority of the country's population. But Norman French gives the biggest impact on the English of all language. Algeo (2010) stated that like that made by the earlier Norse-speaking invaders, the impact of the Normans was largely in the word stock, though Middle English also showed some instances of the influence of French idiom and grammar. He also concluded that as a result of the Conquest, English acquired a new look.

Despite vast changes in vocabulary and pronunciation, English speakers of the sixteenth century were unaware that they are leaving Early Modern English (1500-1800) and entering the period. The signs of developing in the Early Modern English are the invention of technology (e.g. printing) and the expansion of the British Empire. McIntyre (2009) said that the period from printing produced the first monolingual dictionary of English in 1604 and was written by Robert Cawdrey. He described that the first monolingual dictionary was called *A Table Alphabetical* and contained the definitions of around 2500 words which focused on 'hard words'. In addition, the first daily newspaper was published in London in 1702, resulting in the expanding power of the press to disseminate information and to form public opinion (Algeo, 2010, p. 140).

McIntyre (2009) noted that the spread of English was to continue with the expansion of the British Empire into such places as Canada, the Indian subcontinent, Africa and Australasia. He continued that as the British Empire expanded, English also became the official language of administration and government in such places as Malaysia, Singapore, and Hong Kong, British colonies were also established in South Africa, East Africa, and West Africa. As a result of colonization, there are a number of words were borrowed into English.

In Late Modern English (1800-present), the written Standard English develop rapidly in this period. Algeo (2010) mentioned that the dictionaries that appeared in this period are *Noah Webster's American Dictionary of the English Language* (1828), *the New English Dictionary on Historical Principles* (1928), *the Oxford English Dictionary* (1933) and second edition (1989), and *Merriam*

Webster's Third New International Dictionary (1961). But the emergence of a spoken standard did not occur in Britain until the prestige of Received Pronunciation ('received' in the sense of accepted') or RP was adopted by the **BBC** (the British Broadcasting Corporation), which founded in 1921 (McIntyre, 2009).

In the nineteenth and twentieth centuries, the booming of technological innovation occurred. In the area of communication technologies, this was to have a major impact of development of English. Algeo (2010) mentioned that in this era, the first motion picture with spoken dialog (e.g. the *Jazz Singer*) was released in 1927, the first high-definition television service was established by the BBC, to be followed by cable service in the early 1950s and satellite service in the early 1960s. The internet, developed in the 1960s, was popularized via the World Wide Web in the early 1990s, and has been the development of English into a global language.

Finally, from history of the English language we could say that English now is a global language by virtue of its being spoken by such a large number of people worldwide. As Crystal said, why a language becomes a global language has little to do with the number of people who speak it. It is much more to do with who those speakers are (Crystal, 2003, p. 3). He suggested that a language achieves a genuinely global status when it develops a special role that is recognized in every country. Nowadays, English is taught as a second or foreign language worldwide. This is a major contributory factor to why it is seen as a global language.

2.2. The History of the Oxford English Dictionary

The Oxford English Dictionary has been widely acclaimed in lexicography. *The Oxford English Dictionary* is the most complete historical dictionary of any language (Denison & Hogg, 2006, p. 1). *The Oxford English Dictionary* provides detailed, fully documented, treatments of the various scholarly projects which have been central to the development of lexicography over the past 150 years, and takes full account of the impact on English dictionary of the recent development in corpus and computational linguistics (Cowie, 2009, p. 1).

Although much was done to produce scholarly editions of early texts, the general activity of collection slackened by the early 1870s. In 1879, Henry Sweet (a President of society) pointed out in a letter to Oxford University Press the twin value of their taking on the dictionary project and appointed James Murray as the editor of New English Dictionary (Cowie, 2009, p. 8), later become *the Oxford English Dictionary*. In this project, he stressed that the significance of lexicography in national and international context, and argued that major dictionaries were now inconceivable without a basis in data and historical method (Mugglestone, 2006, p. 241).

By December 1880, two and a half million citations had been gathered, though only some were in alphabetical order and ‘scarcely at all into chronological order under each word’ (Cowie, 2009, p. 8). Over 1,000 quotations a day would be delivered in 1882, within three years over 1,300 readers had

contributed a million additional quotations derived from the careful scrutiny of over five thousand writers (Mugglestone, 2006, p. 244). A successful of the whole dictionary (600,000 entries), *the Oxford English Dictionary*, was first completed in 1927 despite the death of Murray in 1915.

Several years after the first edition of *the Oxford English Dictionary* appeared, the first *the Oxford English Dictionary* Supplement was published in 1933 (Brewer, 2009, p. 214). The first Supplement is so fascinating. It was the reflection in its pages of a turbulent period of social and cultural history, and the increasing acceptability of informal language and slang in printed sources (Brewer, 2009, p. 260).

In the 1930s and beyond, the problem of this Supplement appeared. Many scholars and others continued to send in information about new words and senses and about omissions or errors in the printed dictionary. It makes the publishers from time to time asked whether they should publish another supplement or instead undertake a full reworking of the parent dictionary (Brewer, 2009, p. 263). Finally, the Oxford University Press appointed Robert Burchfield in 1957 to work on the supplement. In between 1972 and 1986, the four supplements were published.

The Second Edition was published in 20 volumes as *the Oxford English Dictionary* on paper in March 1989, with 21,730 pages, 291,000 entries, and 59 million words of text (Weiner, 2009, p. 391). The second edition of *the Oxford English Dictionary* contains first edition and supplements. In the early 1980s, *the*

Oxford English Dictionary began to express concern about the future of this dictionary, *the Oxford English Dictionary* published online.

In 1993, the first CD-ROM was developed by the Dutch software company AND, as Oxford University Press command. Then, continued by the online version of *the Oxford English Dictionary* which was appeared in 2000 (Weiner, 2009, p. 391). The apparent of CD-ROM and online version were simplified the processes of production, maintenance, and user support. However, according to Weiner (2009, p. 379), *the Oxford English Dictionary* had to kept in print, and an integrated edition would protect the copyright on the first edition while giving the reader the convenience of having the entries from the supplement inserted in their proper places.

Then, the expansion of text corpora gives an important thing for the further development of *the Oxford English Dictionary*. It has been the changes made possible by online editing and publication. Weiner (2009) noted that one significant aspect has been the editorial revision of the dictionary, now ongoing, which has resulted in the online publication of large amounts of new and revised dictionary text.

2.3. The Internal Structure of the OED

Early on, an entry now potentially has the following components: headword section, pronunciation section, inflections section, variants section, etymology section, sense section, and lemma section which may be of a number

of types: affix, phrase, phrasal verb, compound, adjectival special use, or derivative section (Weiner, 2009, p. 403).

2.3.1. Headword Section

According to Hartmann and James (2002, p. 67), Headword is the form of word or phrase which is chosen for the lemma, the position in the dictionary structure where the entry starts.

2.3.2. Pronunciation Section

The form, production and representation of speech is called pronunciation (Hartmann & James, 2002, p. 112). They also explained that the phenomenon is studied in Phonetics and Phonology, and the results are codified in general dictionaries or specialized pronouncing dictionaries by means of one of two basic systems of graphic notation.

2.3.3. Inflection Section

Hartmann and James (2002, p. 13) noted that Inflection is one of the information categories presented by the compiler and consulted by the user of a reference work.

2.3.4. Variant Section

According to Hartmann and James (2002, p. 153), variant is a form of a word which differs from other forms in spelling, pronunciation, or grammar, *e.g. colour/color, 'controversy/con 'troversy, got/gotten.*

2.3.5. Etymology Section

Etymology is the study of word origin and history of elements in the vocabulary of a language (Hartmann& James, 2002, p. 52).

2.3.6. Sense Section

Sense is one of several meanings that can be established for a word or a phrase and covered by a definition in a reference work (Hartmann & James, 2002, p. 125). Because of the multiple meanings of word, particularly core items in the basic vocabulary, compilers of dictionaries have for centuries tried to rationalize, discriminate, and display these senses for the benefit of users.

2.3.7. Lemma Section

The position at which an entry can be located and found in the structure of a reference work is called lemma (Hartmann & James, 2002, p. 83). The relationships of the lemma in the reference work are two-way; within the overall (e.g. alphabetical).

2.4. The Studies of Borrowings

Since this study focuses on borrowings, it is important to understand the definition of borrowing and the types of borrowing. The abstract noun 'borrowing' refers to the natural process of speakers adopting words from a source language into their native language (Jackson, 2003, p. 14). They are not new words in the native language but they are adopted as new words by borrowing the words. Sometimes, in the process of borrowing, the original words get corrupted, e.g. the word *cit * (French) became *city* (English). Some people also regarded them as 'loanwords' since the words came into a language from an outside source.

Other linguistic terms for the loanwords are “adaptation” and “lexical borrowing”. In the process of borrowing, a recipient language may borrow a word or an expression from a donor language. Juřicov (2012, p. 4) noted that this ‘borrowing’ is consequently adapted and naturalized in its host language. Obviously, Jackson (2003, p.15) said that some loanwords continue to betray their origin, either in their spelling or pronunciation, or both (e.g. *spaghetti* from German); while others have become naturalized (e.g. *tycoon* from Japanese and *coach* from Hungarian).

Kemmer (2011) describes the process of borrowing in detail. The actual process of borrowing is complex and involves many usage events (i.e. instances of use of the new word).

Generally, some speakers of the borrowing language know the source language too, or at least enough of it to utilize the relevant words. They adopt them when speaking the borrowing language. If they are bilingual in the source language, which is often the case, they might pronounce the words the same or similar to the way they are pronounced in the source language. For example, English speakers adopted the word *garage* from French, at first with a pronunciation nearer to the French pronunciation than is now usually found. Presumably the very first speakers who used the word in English knew at least some French and heard the word used by French speakers (Kemmer, 2011).

Haugen’s influential article on linguistic borrowing can still be considered as central for current studies of loanwords. According to his study, the taxonomies of borrowing can be divided into these categories (Haugen in Juřicov, 2012, p. 10):

1. Loanword

Both the morphemes and the meaning of the source word are copied completely, (e.g. “café” in English borrowed from French). It will be specified here as “fully imported loanwords.”

2. Loan-blend

Part of the word is copied and part comes from the source language (e.g. *Saturday* from Latin *Saturni dies*).

3. Loan-shift

Only meaning is transferred, morphemes are either substituted or not transferred. Substitutes have two subtypes:

- a) “Loan translations” or “calque” translates each morpheme item (e.g. “world view” from German *Welt-anschauung*).
- b) “Semantic borrowing” (also called “semantic loan” or “semantic extension”) transport a borrowed meaning onto already existing word in the recipient language, (e.g. *Easter* denoted pagan goddess festival and under Christian influence took over present meaning)
(Cited in Juřicová, 2012, p. 10)

Borrowing process happens when the condition of two language and two cultures are very close in contact (Barni, 2008, p. 27). This situation is linguistically called “language contact”, and results in influence between the two languages and eventually into change of at least one language as dominant language. For example, English as International language is always in close contact with other languages. It happened when Sailors from United Kingdom

came to Austronesia and took several variants language, which one of the languages comes from Java.

Such changes, which are the outcomes of language contact, can have a wide variety of final forms from only a few words borrowed to whole new languages developing (Juřicová, 2012, p. 4). When the new words come up, the speakers would change the meaning from the original. This process is called semantic change. Some loan phrases have a different meaning from their original, possibly because the component words were taken in separately, and recombined by chance. Examples are *moningu sibusu* (morning service) which in Japanese means a set breakfast served by a restaurant, *shc5ro kart0* (short cut) which is a short haircut, and *roreningupunrsu* (training pants) which in Japanese refers to sweat pants (Kay, 1995, p. 5).

Common and easily observable changes often happen on the level of vocabulary through borrowing. The simplest kind of influence that one language may exert on another is the borrowing words (Juřicová, 2012, p. 4). Therefore, the profound study of the loanwords may serve as an information source of history and culture of a society and even provide insight into the history of the whole world.

2.5. Related Studies

The study about revisiting loanwords in *the Oxford English Dictionary* has never been conducted before at the English Department of Airlangga University, Indonesia. Therefore, the previous studies referred to in this thesis are not taken

from the theses made by the students at this department. There are two previous studies which are closely related to this thesis. The first is *Japanese Loanwords in the Oxford English Dictionary and in the English version of Kämpfer's the history of Japan* by Schun Doi (2010). The second is *Chinese Loans in English* by Selena Juřicová (2012).

The first study attempts to investigate what kind of Japanese loanwords can be identified in *the Oxford English Dictionary* and *the History of Japan*. Since the source of the data are in the form of words, Schun Doi uses qualitative approach. The data of Japanese words found in *the Oxford English Dictionary* through advance search and in *the History of Japan* which could be retrieved easily by electronic searches. As the techniques of data analysis, he compares the Japanese words in the two sources. He concludes that signs of some influence of the *History of Japan* on *the Oxford English Dictionary* could be seen: (a) Capitalisation of the first letter of a noun; (b) *the History of Japan* spelling adopted in *the Oxford English Dictionary*; and (c) *the History of Japan* spelling given as alternative spelling.

Based on the explanation of first previous study, there are some similarities and differences compared to this study. The particular similarities of the first study with this study are investigating what kind of loanwords can be identified in *the Oxford English Dictionary* and using qualitative approach. Meanwhile, the difference is in the language chosen where Schun Doi use Japanese and this thesis use Javanese.

The second study attempts to examine words in English which originated from Chinese. Selena Juřicová uses qualitative approach for the data which are in the form of words. The data are collected by identifying Chinese words in *the Oxford English Dictionary* online and *the Economist*. Then, she writes the Chinese words which come up. In analyzing data, she checks Chinese words in *the Economist Corpus* and gains which Chinese words are still used by English speaker. Finally she concludes that the results of the analysis through *the Economist Corpus* is evaluated from the perspective of linguistic as well as social and cultural phenomena.

Based on the explanation of second study, there are some similarities and differences compared to this thesis. The particular similarities of the second study are using qualitative approach, collecting the data through advance search in *the Oxford English Dictionary*, and analyzing the data by using a concordance search such *the economist corpus* and citations from *the Oxford English Dictionary*. Meanwhile, the differences lie in the analysis. In this study, the writer does not only use the concordance lines, but also a dictionary called *Kamus Basa Jawa*.

CHAPTER III

METHOD OF THE STUDY

3.1 Research Approach

This study applies qualitative approach especially regarding to the aim of the study, which is to analyze the Javanese loanwords which reveals the need to revise the entries in order to give a better account of these Javanese loanwords in *the Oxford English Dictionary*. According to Dörnyei (2007, p. 38), qualitative research is fundamentally interpretive, which means that the researchers make an interpretation of the data. The interpretation includes developing a description of an individual or setting, analyzing the data for themes and categories, and finally making an interpretation or drawing conclusion about its meaning personally and theoretically. In this case, the writer develops a description of the Javanese entries, analyzes the senses, lemmas, and variants. Finally, the writer draws conclusion on which entries should be revised.

3.2 Source of Data

The data are taken from *the Oxford English Dictionary online* with regard to the fact that *the Oxford English Dictionary Online* is being updated quarterly (Weiner, 2009, p. 401). *The Oxford English Dictionary online* is the definitive record of the English language, featuring more than 600,000 words, 3 million quotations, over 350 languages from several countries and over 1,000 years of English (see in www.oed.com). This can be said as the only English dictionary

that contains the most number of languages. It does not only include the national languages, but also local language. One of the local languages included is Javanese language, which is a local language in Indonesia.

3.3 Techniques of Data Collection

In collecting the data, the writer took several steps. These steps are important to collect the data in order to lead the writer to obtain adequate and appropriate data for this research. In general, there are two steps to acquire the data i.e. searching Javanese language in *the Oxford English Dictionary* and compiling the whole entries for each headword.

The search for the Javanese words in *the Oxford English Dictionary online* can be conducted via the advanced search menu. It finds our term wherever it occurs in the dictionary. The advanced search menu can be used to search for word origins, parts of words in the headword, words in the definition, quotations, etc. The advanced search located in top bar; number two from the left. To find the Javanese words, the writer typed Javanese in a box of 'search for', changed "in full text" into "in etymologies" and clicked start search to see the result. The results of advanced search show the headwords and snapshots of the matching parts of the entries. This can be seen in Figure 3.1.

Figure 3.1 Screenshot of the result from the Oxford English Dictionary



After knowing what Javanese words are in *the Oxford English Dictionary online* as shown in figure 3.1, the writer compiled the entries. Since the results only show the snapshots, it is necessary to click every headword to see the whole entry. The whole entry of each headword is then saved into Microsoft Word program for further analysis.

3.4 Techniques of Data Analysis

The data analysis is mainly conducted by using a corpus query system called the Sketch Engine and *Kamus Basa Jawa* (Javanese language dictionary). The software of the Sketch Engine can be seen on website www.sketchengine.co.uk. To view these links the user will need to log in to the Sketch Engine, then, follow the links from www.sketchengine.co.uk page to either set up an account, or log in. The Sketch Engine is a Corpus Query System

incorporating word sketches, one-page, automatic, corpus-derived summary of a word's grammatical and collocational behaviour (www.sketchengine.co.uk). It is web-based program which takes as its input a corpus of any language with an appropriate level of linguistic mark-up. The Sketch Engine contains 162 corpora from 42 languages as shown in Figure 3.2.

Figure 3.2 Screenshot of the Sketch Engine



The screenshot shows the Sketch Engine interface. At the top, it displays the user's name 'Ms. rika novriani', token usage '0 / 1,000,000', and a subscription status 'days left: 19 [subscribe]'. The main content area is titled 'Corpora' and contains a table with the following data:

Corpus name	Language	Tokens	Words	
British National Corpus	English	112,181,015	96,048,950	 
CHILDES English Corpus	English	29,908,984	22,860,284	 
enTenTen08	English	3,268,798,627	2,759,340,513	 
enTenTen12	English	12,968,375,937	11,191,860,036	 
New Model Corpus	English	114,627,650	95,276,958	 
ukWaC	English	1,565,274,190	1,318,612,719	 
IndonesianWaC	Indonesian	109,281,359	109,281,359	 
JpWaC	Japanese	409,384,405	333,246,192	 

Below the table, there is a link: [Show 154 more corpora Parallel corpora](#)

For this thesis, the writer chooses the BNC and ukWaC. The British National Corpus (BNC) is a 100 million word collection of samples of written and spoken language from a wide range of sources, designed to represent a wide cross-section of British English from the later part of the 20th century, both spoken and written. The ukWaC is a very large (>2 billion words) corpus of English, and presents an evaluation of its contents. It contains basic linguistic annotation (part-of-speech tagging and lemmatization) and aims to serve as a general-purpose corpus of English. The writer chose those corpora because BNC is the national corpus in the UK and ukWaC is the corpus which has a large

number of token words. The writer did not choose the enTenTen08 and enTenTen12 because it has a raw data which contains duplicate concordance lines.

There were three steps in analyzing the data. First, the writer used the concordance menu in the Sketch Engine to show the number of hits and concordance lines of every headword in the data. The purpose of the result in number of hits and concordance lines is to determine whether or not the words still exist in current English.

Second, after checking the data from concordance lines, the writer used the *Kamus Basa Jawa* in order to compare the meaning of the Javanese words that still exist in current English with the meanings of Javanese words in Java. In *Kamus Basa Jawa*, the writer also checked the spelling of the lemmas and possible variants.

For the third step, the writer checked the possible senses, lemmas, and variants in the BNC and ukWaC. This was necessary to determine whether or not and how they are used in the British English. From here, the writer made interpretation and suggestion to serve as inputs for revising the entries in *the Oxford English Dictionary*.

CHAPTER IV

DISCUSSION

This chapter is divided into three parts. The first sub chapter shows the outdated loanwords. In the second sub chapter, the writer discusses the loanwords that are still used. Finally, as in the last sub chapter, the writer interprets the loanword which has variants, lemmas, and senses.

4.1. Outdated Javanese Loanwords

In this sub chapter, the writer determined whether or not the loanwords in *the Oxford English Dictionary online* (OED) are outdated by checking the hits from British National Corpus (BNC) which contains 96,048,950 words and UK Web as a corpus (ukWaC) which contains 1,318,612,719 words. If there is no hit for a particular loanword, it means that the loanword is not used any longer by the British English.

Based on BNC and ukWac, the writer found the outdated loanwords in *the Oxford English Dictionary* results in 21 of 33 entries. They are *antiar(n)*, *banxring(n)*, *delundung(n)*, *dukun(n)*, *kaparrang/kaparring (n)*, *kidang(n)*, *kromo(n)*, *kumbang(n)*, *linsang(n)*, *ngoko(n)*, *pangeran(n)*, *pendopo(n)*, *rasamala(n)*, *slendang(n)*, *sonerila(n)*, *susuhunan(n)*, *tchincou(n)*, *teledu(n)*, *temia(n)*, *weenong(n)*, and *wow-wow(n)*. No hit means that it is not possible to check the current use of these loanwords. There are no concordance lines to see the possible current variants, lemmas and senses that are used by the British

English. This suggests that the outdated loanword can be marked by using the obsolete symbol (†) before the word or sense to give information that those loanwords are not used any longer.

4.2. Existing Javanese Loanwords

In this sub chapter, the Javanese loanwords that are still found in the BNC and ukWaC are analyzed individually from each entry. The existing Javanese loanwords are *abangan(n)*, *batik(n)*, *dedes(n)*, *gado-gado(n)*, *gamelan(n)*, *lahar(n)*, *pelog(n)*, *rasse(n)*, *saron(n)*, *subud(n)*, *tjanting(n)*, and *wayang(n)*. The analysis is mainly based on the concordance lines in BNC and ukWaC. The concordance lines are helpful to see the patterns and meanings associated with a word in a restricted set of the context (Stubbs, 2009). They also encourage us to make unexpected connections between items. The analysis of the variants, lemmas, and senses are also conducted by referring to *Kamus Basa Jawa* (KBJ). The details of the analysis are presented in the following sections.

4.2.1. Abangan

The first entry alphabetically is *abangan*. The entry in the OED is as follows:

The term *abangan* is at present not widely used by the Javanese themselves, but was popularized by the American anthropologist C. Geertz in his book *The Religion of Java* (1960), when describing the various cultural variants found in Javanese society. The usual terms used by the Javanese are *wong Islam* ‘Muslim’ and *wong Jawa* ‘a follower of Javanese religion’.

With *pl.* concord. Indonesians, esp. Javanese, who are syncretically or culturally (rather than observantly) Muslim.

[1927 A. W. Nieuwenhuis in [Encycl. Islam](#) II. 498/2 The observance of the five daily *ṣalāt's* varies considerably... In Central Java and Atjeh they are neglected by the majority

and those who observe them faithfully..are given special names (*wong putihan, lebe, santri*) and distinguished from the great mass of the people (*wong abangan, bangsat*.)]

1956 C. Geertz in *Econ. Devel. & Cultural Change* 4 138 The *abangan*, whose main adherence is to what is often miscalled 'the Javanese religion' (*agama djawa*).

1959 W. F. Wertheim *Indonesian Soc. in Transition* (ed. 2) viii. 224 There was a clear distinction between..those considered pious Moslems, who followed meticulously the precepts of Islam..and (probably because of the white garments they preferred to wear while praying) were called the *putihan*, the 'white ones', and..the mass of the Javanese who were less strict in the observance of the duties prescribed by religion and were called *abangan*, the 'red ones'.

1976 C. A. Coppel in J. A. C. Mackie *Chinese in Indonesia* ii. 71 President Suharto and his ruling group of *abangan* generals.

1994 S. Owen *Indonesian Regional Food & Cookery* 173 The people who are most observant in giving and attending *selamatan* are not..the educated middle-class pious Muslims, but *abangan*.

As we can see in this entry, there is no definition of *abangan*. The OED does not really define it, but only relates it with two other usual terms: *wong Islam* 'Muslim' and *wong Jawa* 'a follower of Javanese religion'.

From the corpus query system, there is no hit from the BNC, but there are two hits from the ukWaC. The writer found the concordance lines are as follows:

```
# Corpus: ukWaC
# Hits: 2
# Query word,[lc="abangan"|lemma_lc="abangan"] 2
Javanese religion," which Geertz calls < Abangan >. The second type is a puritanical Islam
The rest are only nominal Muslims called < abangan >, whose religion is based more on animism
```

From corpora, the writer did not find any variants. If we check from concordance lines in ukWaC, there is also no lemma for the entry *abangan*. However, for the sense section, we need to check the meaning in the concordance lines.

After seeing the concordance lines, the writer checked the entry *abangan* in KBJ and found the following entry:

Abangan KN *wong sing agamane Islam nanging ora nglakoni kewajibane (salat, jakat, pasa, lsp)* 'a nominal Muslim who does not fulfill his obligation (ritual prayers, tithe, fast, and etc.).'

From those results, we can see that there is no suggestion regarding the variants and lemmas. There are no variant in both the ukWaC and KBJ. There are also not enough evidence to create lemmas because there are no frequent collocates. However, it is necessary to suggest the sense to make the meaning clearer. If we see the sense in the concordance lines and citations from the OED, and refer to KBJ, the entry *abangan* should be added with the following sense:

A nominal Muslim or a Javanese who is Muslim but he does not fulfill his religious obligations.

4.2.2. Batik

The word batik is still quite popular in the UK, as can be seen later in the concordance lines in the BNC and the ukWaC. Before seeing the concordance, we need to see the entry in the OED is as follows:

The Javanese art and method (introduced into England by way of Holland) of executing designs on textiles by covering the material with wax in a pattern, dyeing the parts left exposed, and then removing the wax, the process being repeated when more than one dye is used. Also, (a garment made of) a fabric dyed in this way; the kind of pattern, consisting of a medley of colours, characteristic of this art.

1880 *Encycl. Brit.* XIII. 604/2 Another mode is to cover with melted wax or damar the part of the cloth not intended to receive the dye... The 'battiks', as the cloths thus treated are called, are in request by the wealthier classes.

1906 *Daily Chron.* 26 Jan. 4/6 Java is the home of Batik, which is a kind of colour-printing on fabrics.

1922 *Daily Mail* 8 Aug. 3/3 Exact in detail, faultless in design, brilliant in colour, good batik is a joy.

1924 *Times Lit. Suppl.* 20 Nov. 777/1 'Batik' is a Javanese word, and the art was originally practised in Java, whence the Dutch brought it to Europe over three hundred years ago.

1936 J. Dos Passos *Big Money* 428 Ladies in flowing batiks.

1958 *Times* 13 Aug. 12/5 Real wax batiks are now being sold to meet the demand for gay summer frocks.

As we can see, there is a variant of this entry that is *battik*. In this case, it is necessary to check whether this variant is still used or not. Based on the search the BNC and the ukWaC, there is no hit for the entry *Battik*. Therefore, the writer gave an obsolete symbol (†) to *battik* to give information that this variant is not used any longer and not used in New Edition Entries.

Next, to check the lemmas, the writer used the BNC and the ukWaC. *Batik* has 27 concordance lines from the BNC and 981 concordance lines from the ukWaC. The writer checked the variant and sense through seeing the concordance lines. The writer also sorted the concordance lines to right both of two corpora by clicking ‘sort to right’ in the left panel in order to see the lemmas for the entry *batik*. The writer checked the samples of concordance lines as follows:

```
# Corpus: British National Corpus
# Hits: 27
# Query lc,[lc="batik"|lemma_lc="batik"] 27
# Sort word/i 1>0~3>0 27
was held back by a decline in demand for < batiks > in West Africa. Conventional wisdom
range. (ABOVE) `Busy Bees' by Rosi Robinson. < Batik > on cotton. See her at the exhibition and
at the exhibition and find out all about < Batik > painting. (ABOVE) MIXED MEDIA PROFILE
at the exhibition and find out all about < Batik > painting. (ABOVE) MIXED MEDIA MIXED MEDIA
with diverse activities. Try your hand at < Batik > painting with the Batik Guild or discover
with diverse activities. Try your hand at < Batik > painting with the Batik Guild or discover
rattan chair, admiring Pauline's < Batik > printed dress. It was made of a fine gossamer
in the same way that wax is used in the < batik > process. Choose from an assortment of shapes
Channel 4 on Thursdays in May and June. THE < BATIK > TECHNIQUE The ancient art of batik, a
whole range of topics, from calligraphy and < batik > to reflexology and environmental health
```

```
# Corpus: ukWaC
# Hits: 981
# Query lc,[lc="batik"|lemma_lc="batik"] 981
# Sort word/i 1>0~3>0 981
including willow sculpting, carving, < batik > painting , and creating flag panels from
drawing techniques, ink painting , silk and < batik > painting, textile arts, feltmaking, mosaics
including paper weaving, pastry making and < batik > painting . The themes discussed will be
traditional shoulder massage, jewellery making, < Batik > painting and a special demonstration of
Devoted to < batik > painting and batik and all related topics
classroom." Pupil: "I enjoyed the < batik > painting because of the way you used different
Visit our website Robin Paris [Cornwall] < Batik > paintings - wildlife and environmental
remains with the artist One of my first < batik > paintings , made in Malaysia in 1990, after
learn more. ' Little AyBee. A critical blog. < Batik > Paintings . British Blogs. link 19th
Business services - EXTERNAL Heather Gatt's < batik > paintings can be seen at The Forge Gallery
```

From concordance lines in the BNC and the ukWaC, there is no variant for the entry *batik*. However, the writer found an additional lemma: *Batik-painting*. For *batik-painting*, it shows 6 hits from the BNC and 45 hits from the ukWaC. For the sense section, the writer compared the sense both in following entry in the OED and in concordance lines through the BNC and the ukWaC. The result of the comparison is that they have a similar meaning.

However, we need to check the sense in KBJ is as follows:

Batik N corak gambaran nganggo malam (bakal didadekake jarit, iket, lsp) ‘the art of pattern that is made by wax (base material for jarit, iket, and etc.)’

From those results, we can see that there is no suggestion regarding the variant because there is no hit in corpora, and the sense because it is already clear. However, we need to add the additional lemma: *batik-painting*. It may also be necessary to add the sense for this new lemma. Therefore, the lemma of *batik-painting* should be added with the following sense:

The method and art of pattern by covering the material (esp. cotton and silk) through directly painting process with ‘wax’ for the line and ‘dye’ for the color.

4.2.3. Dedes

The third entry alphabetically is *dedes*. The entry in the OED is as follows:

Musk obtained from the rasse.

1817 T. S. Raffles *Hist. Java* I. 50 Musk, called *dedes*, is procured from the *rasé*.
1843 *Penny Cycl.* XXVI. 406/2 This is the *Rasse* of the Javanese, who term the odoriferous secretion *dedes* or *jibet*.

As we can see, there is no variant and lemma for the entry *dedes*. The definition for this entry is also clear. However, we need to check in the corpora and KBJ. Based on the BNC and the ukWaC, the entry *dedes* has no hit from the BNC and 59 hits from the ukWaC. The samples of the result is as follows:

```
# Corpus: ukWaC
# Hits: 59

# Query lc,[lc="batik"|lemma_lc="batik"] 59
# Sort word/i 1>0~3>0 59
gentil, be he duc or erl ; For vileyns sinful < dedes > make a cherl. Thy gentillesse nis but
ywis, Me felawes gonne say þat y nas of < dedes > nou?t, For þat y me fader [ne] sou?t In
euery stounde. Euery man. Welcome my good < dedes > now I here thy voyce I wepe for very swetenes
frende at nede. Euery man. Gramercy good < dedes > now may I true frendes se They haue forsaken
trewe Regist(re) copied out of ffynes And < dedes > selyd in wax. How that olde John off Wodford
suffred that we all shall endure The good < dedes > shall make all sure Now hath he made endynge
loue best do forsake me Excepte my good < dedes > that bydeth truely. Good dedes. All erthly
and moost entendeth ay To do the gentil < dedes > that he kan ; Taak him for the grettest
haue lyued and my dayes spent Also of yll < dedes > that I haue vsed In my tyme syth lyfe was
actes of chyualrye, the jentyl and vertuous < dedes > that somme knyghtes vsed in thos dayes,
```

From the concordance lines in the ukWaC, there is no variant and lemma for the entry *dedes*. For the sense section, the writer compared the sense both in following entry in the OED and in the concordance lines in the ukWaC. The result is the definition in the OED and concordance lines are the same.

Then, the writer also checked the definition in KBJ:

Dhedhes: N wewangen sing asale saka klenjar sing ana pawadonane rase.
‘Scented of the glands derived from *Rase*’

From those results, we can see that the variant in the OED and the concordance lines are still *dedes*. Even though, KBJ has the spelling variant: *dhedhes*, but it cannot change the variant in the OED because in the BNC and ukWaC there is no hit for *dhedhes*. In the ukWaC, the writer could not find any lemmas. For sense section, there is no change regarding the meaning of this entry

because it is already clear. Consequently, there is no change and suggestion for the variant, lemma, and sense in *dedes*.

4.2.4. Gado-gado

The fourth entry is *Gado-gado*. The following entry from the OED is as follows:

In Indonesian cookery: a salad of raw and cooked vegetables in a spicy peanut sauce, often with fried tofu or tempeh and hard-boiled eggs.

1924 *Mededeelingen van den Dienst der Volksgezondheid in Nederlandsch-Indië* 344 Tao-geh is such an important and popular food in the Dutch East Indies, never failing at the principal meal (*rijsttafel*) and forming one of the chief ingredients of 'gado-gado' and 'bami'.

1950 *Washington Post* 18 Aug. c3/1 An elaborate buffet served at the reception included several Indonesian dishes—the gado-gado, krupuk and nasi goreng.

1987 E. Ronay *Bird's Eye Guide Healthy Eating* 223 There's an attractive display of salads, and daily savouries like gado gado and kidney bean and cheese bake.

2003 J. Stevenson *Empress of Last Days* ii. 37 Her girlfriend Pieternelle taught me how to make fantastic gado-gado, but it really needs fresh sereh and laos, and proper palm-sugar.

After seeing the following entry of *gado-gado*, we also can see and check the variants, lemmas, and senses in the concordance lines. A search *gado-gado* in the corpora, there are one hit from the BNC and nine hits from the ukWaC. The writer found the concordance lines:

```
# Corpus: BNC
# Hits: 1
# Query lc,[lc="gado-gado"|lemma_lc="gado-gado"] 1
immaculately in a white safari-suit, eating < gado-gado > - a delicious local vegetable dish with
```

```
# Corpus: ukWaC
# Hits: 9
# Query word,[lc="gado-gado"|lemma_lc="gado-gado"] 9
# Sort word in right context 9
Few Indonesian meals are served without < gado-gado >, an interesting melange of cooked and raw
to be the Indonesian style < Gado-Gado >. It is a combination of seasonal and exotic
to be the Indonesian style < Gado-Gado >. It is a combination of seasonal and exotic
"sate" (skewered grilled meat), " <gado-gado >" (vegetables salad with a peanut sauce)
"sate" (skewered grilled meat), " <gado-gado >" (vegetables salad with a peanut sauce)
inexpensive. "Satay" and " <gado-gado >" are two local dishes which are known internationally
warped, but I nearly spat my < gado-gado > all over the screen with laughter just
ranges from well-known items such as < gado-gado > and sate to unfamiliar ongol-ongol (a dessert
chicken) with nasi goreng (fried rice), < gado-gado > salad, and of course lots of peanut sauce)
```

As we can see from corpora, the writer checked the possible spelling variant of *gado-gado* by searching word by word which have near spelling variant with *gado-gado*. The result is that there is no variant for this entry. It so happens in the lemma section, we can see in the concordance lines, there is no lemma for the entry *gado-gado*. Then, the writer checked the sense by seeing the meaning in KBJ. KBJ shows the following entry:

Gadho-gadho KN araning panganan saemper pecel nanging nganggo kupat, endhog godhog, lsp ‘the name of vegetable dish in peanut sauce with ketupat, boiled eggs, and etc.’

As we can see, the variant in KBJ and in the OED are unlike. However, the spelling variant such *gadho-gadho* in KBJ cannot be added in the entry *gado-gado* because the writer did not find any concordance lines for that spelling. Based on the meaning in the OED and KBJ, there has difference between the meaning of each other. The word *ketupat* does not added by the OED. As we can see in the corpora, it mentions about one of the ingredients of *gado-gado* such as *ketupat*. Therefore, it is necessary to add one of the ingredients for the entry *gado-gado*.

From those results, we can see that there is no variant and lemmas for this entry. Nevertheless, the sense needs the little revision in order to make the meaning of *gado-gado* clearer. The suggested revision is as follows:

In Indonesian cookery: a salad of raw and cooked vegetables in a spicy peanut sauce, ketupat or lonton, often with fried tofu or tempeh and hard-boiled eggs.

4.2.5. Gamelan

The fifth entry is *gamelan*. As we can see the entry *gamelan* in the OED is as follows:

a. A type of orchestra common in the East Indies, esp. in Java, consisting mainly of percussion instruments with some woodwind and string ones. Also *transf.* and *attrib.*

1817 T. S. Raffles *Hist. Java* I. viii. 469 The musical instruments of the Javans are peculiar. Several of them are necessary to compose a *gámelan*, set, or band.

1869 A. R. Wallace *Malay Archipel.* I. vii. 161 A native band or Gamelang, was playing almost all the evening.

1949 C. McPhee in *Musical Q.* XXXV. 250 Just at what point the gamelan emerged from a small ensemble of gongs into the elaborately organized orchestra it is today is not known.

1965 *New Statesman* 10 Sept. 370/2 The wild music that Boulez scores for his gamelan orchestra of xylophones, harps, celesta, vibraphone, piano and multitudinous bells.

1967 J. Cleary *Long Pursuit* viii. 180 Behind him half a dozen musicians had begun to play, two of them on percussion instruments like a xylophone, the others with gongs, cymbals and a drum. 'The gamelan, that is the orchestra, plays what the Darlan tells it.'

b. A percussion instrument resembling a xylophone, used in the East Indies.

1934 in *Webster's New Internat. Dict. Eng. Lang.*

1967 *Listener* 10 Aug. 170/1 A woman singer and a gamelan-player moved through the Pullman coaches.

As we can see in the entry *gamelan*, the spelling variant in the citations shows *gamelang*. However, in this case, we need to see and check this variant in the corpus query system or corpora whether this variant is still used or not. Based on the corpora, there is no hit for word *gamelang*. It means that *gamelang* is not used any longer and should give an obsolete symbol (†) before the word.

Next, the writer checked the lemma by using the corpora. There are 14 hits from the BNC and 582 hits from the ukWaC for *gamelan*. The writer found the concordance lines:

Corpus: British National Corpus

Hits: 14

Query lc,[lc="gamelan"|lemma_lc="gamelan"] 14

croaking of frogs and the distant gongs and < gamelan > music of a temple celebration is a magical becoming savage death dances. The music, using < Gamelan > instruments, is a pleasure, though it collection of bows; the oldest playable Javanese < Gamelan > orchestra in Britain. Detailed guide playing sacred musical instruments called < gamelans >, brought in procession to the Grand Mosque that culture over. Yes. Mm. Mm. or get the < Gamelan > Yes, yes to come pla That orchestra to

everyone does their own thing, the SCO with < gamelan > instruments assembled from recycled bits Like an all-night performance of Balinese < gamelan > or a Central African cult ceremony, the Japanese woodcut, Debussy and the Javanese < gamelan >, Frank Lloyd Wright and Japanese Indonesian, he will simultaneously conduct a full < gamelan > orchestra with his feet. Through his West African drum orchestra music, Balinese < gamelan > music). Recording technology can be used

```
# Corpus: ukWaC
# Hits: 582
# Query word,[lc="gamelan"|lemma_lc="gamelan"] 582
# Sort word/i -1<0~-3<0 582
```

classroom projects to aid preparation. Balinese < gamelan > workshops Struggling to attract those Sharda Sahai (tabla), Andy Channing (Balinese < gamelan >) and musicians from the Thai Music Circle Institute (Hear music on-line) Balinese < Gamelan > Covers rhythms and has online and seems multi-purpose project rooms and a Balinese < gamelan > Crypt Cafe (can only be hired in conjunction instruments, including African drums, Indonesian < gamelan > percussion, Kenyan guitars and steel section. This gives the piece an Indonesian < Gamelan > effect. Listeners will have the opportunity , New Music Ensemble, Big Band, Javanese < Gamelan > and Brass Ensemble. Membership of these , folk, classical Indian music, Javanese < gamelan >, samba, West African percussion, and even video; KRT Wasitodiningrat, Javanese < gamelan >), the University of Sussex, and the Guildhall Australian; Andean; Bluegrass; Javanese < Gamelan >; Caribbean - Steel Band; Macedonian - Roma

After knowing the concordance lines of the entry *gamelan*, we can see that there is no hit shows the lemma or more precisely a sub-lemma for word *gamelan*. Then, the writer checked in KBJ for sense section and found the following entry:

Gamelan N araning tetabuhan reicikane akeh cacache (kayata saron, bonang, gender, lsp) ‘the name of instruments which has many kind such as *saron*, *bonang*, and *gender*.

We can see that definition of gamelan in KBJ and in the OED is not the same. The definition such the instruments in *gamelan* like what KBJ define it should be added in the definition in the OED. If we see the corpora, the instrument that exist in the entry *gamelan*: *the gong* and *bonang*. Therefore, it is necessary added those instruments in the sense *gamelan*. Other words or phrases that should also be revised in the OED are the East-Indies. The East-Indies is not used any longer, now it becomes Indonesia. There are many evidences for the

using of Indonesia word than the East-Indies in the corpora. In the corpora, we also see that gamelan is played not only in Java but also it is played in Bali. So, it is necessary to change the East-Indies and add Balinese in the definition.

From those results, we can see that there is no suggestion regarding the lemmas. It is necessary to give an obsolete symbol (†) for the variant *gamelang*. For sense section, there is a need to change both definitions for this entry to make the meaning clearer. Consequently, the suggested revision is as follows:

- a. A type of orchestra common in Indonesia, esp. in Java and Bali, consisting mainly of percussion instruments with some woodwind and string ones. Also *transf.* and *attrib.*
- b. A percussion instrument resembling a xylophone, bonang, and the gong that only used in Indonesia.

4.2.6 Lahar

The sixth entry alphabetically is *Lahar*. The entry in the OED is as follows:

A mud-flow of volcanic ash mixed with water.

1929 [Geol. Mag.](#) LXVI. 433 (*heading*) The mudstreams ('lahars') of Gunong Keloet in Java.

1944 C. A. Cotton [Volcanoes](#) xiii. 247 Lahars follow mainly channels already existing, filling them temporarily to the brim with rushing torrents but leaving them empty again and eventually depositing their loads of debris on low ground many miles beyond.

1954 W. D. Thornbury [Princ. Geomorphol.](#) xix. 497 A lahar that accompanied an eruption of the volcano Galunggung, in Java, in 1822, spread over 114 villages.

1972 [Science](#) 9 June 1119/1 The site of the eastern spillway is now covered by lahar deposits.

As we can see in the entry, there is no variant and lemma. The definition for this entry is also clear, but to ensure it we need to check in Corpora and KBJ.

From the corpus query system there are 4 hits from the BNC and 17 hits from the ukWaC. The writer found the concordance lines:

```
# Corpus: British National Corpus
# Hits: 4
# Query lc,[lc="lahar"|lemma_lc="lahar"] 4
with water a rapidly moving mud flow, or < lahar >, can be produced. Lahars can be a direct
moving mud flow, or lahar, can be produced. < Lahars > can be a direct result of an eruption,
as a result of heavy rain. In some cases < lahars > travel large distances and form thick deposits
Mount St Helens, Washington, U S A, led to a < lahar > which flowed some 27 km down the valley
```

```
# Corpus: ukWaC
# Hits: 17
# Query word,[lc="lahar"|lemma_lc="lahar"] 17
# Random sample 50 17
that mixes with the debris to start the < lahar > can come from glacial ice on the volcano
needs of children and women displaced by the < lahar > (mudflows) in the Philippines. "Awareness
GNS) instituted a review of the existing < Lahar > Warning System (LWS). This review was brought
Detection System (EDS). Unlike the existing < Lahar > Warning System, the Eruption Detection
System does not attempt to detect a < lahar >; rather, it uses the occurrence of an eruption
volcanic earthquake, as a guide to whether < lahar > generation is likely. The algorithm consists
used as an indication of the likelihood of < lahar > generation. The EDS was installed on Mt
humic soils underlying volcanic related < lahar > flow deposits at a depth of 56.42 m of
suggesting that the accumulation of the < lahar > flow deposits was caused by the Kureishibaru
erutions through crater lakes and resultant < Lahar > formation: a simple model using GIS for
```

After seeing the concordance lines, the writer did not find any variants and lemmas. The writer also checked the definition of *lahar* in KBJ and found the following entry:

Lahar: KN endhut panas saka ing gunung geni ‘mud-flow from a volcano’

From those results, we can see that there is no suggestion regarding the variants, lemmas, and senses. There is no variant in the search by corpora. The lemma also has no frequent collocates. If we see the definition in the OED, the concordance lines and refer to KBJ, the definitions of *lahar* are the same. Therefore, the entry *lahar* in the OED is no change because the variant, lemma, and sense.

4.2.7. Pelog

The seventh entry alphabetically is *pelog*. The entry in the OED is as follows:

The heptatonic scale used in Javanese (esp. gamelan) music, and also in Sundanese music.

1817 T. S. Raffles *Hist. Java* I. viii. 471 The *gámelan pélog*..usually accompanies the recitation of the popular poems of the country.

1884 *Proc. Royal Soc.* 37 378 Pelog and Dantsoe..are only given from our own observations.

1957 *New Oxf. Hist. Mus.* I. iii. 166 A recent study has shown that both *slendro* and *pelog* are essentially non-equidistant scale-systems.

2000 S. Broughton et al. *World Music: Rough Guide* II. i. 119/2 For outdoor ceremonies loud ensembles in the pelog scale were played in specially-built pavilions.

As we can see in the entry, there is no variant and lemma in the following OED. The definition of *pelog* is also already clear. However, to ensure the definition, the writer checked the meaning of *pelog* in the corpus query system. From the corpus query system, there is no hit from the BNC, but there are six hits from the ukWaC. The writer found the concordance lines:

```
# Corpus: ukWaC
# Hits: 6
# Query word,[lc="pelog"|lemma_lc="pelog"] 6
# Random sample 50 6
Venerable Sweet Harmony), a complete slendro and < pelog > gamelan, which was presented by the
was founded in 1991 and plays on a gamelan < pelog > (heptatonic gong-chime ensemble) made by
instruments in two different pentatonic tunings: < pelog > degung and gamelan salendro . RHUL
pentatonic slendro and the younger seventone < pelog >, each producing its own mood and having
pentatonic slendro and the younger seventone < pelog >, each producing its own mood and having
typical for their traditional music, such as < pelog > for Indonesian forms. On the Triton you
```

After knowing the concordance lines in the ukWaC, a search shows that there are no additional variants and lemma. For sense section, the definition in the concordance lines shows that the meaning of *pelog* is always followed by *gamelan*. As we know from the sense revision in the entry *gamelan* before,

gamelan is played not only in Java but also in Bali. The writer also checked *pelog* in KBJ and found the following entry:

Pelog: KN larasing gamelan ‘gamelan’s scales’

From those results, we can see that there is no suggestion regarding the variants and lemmas. However, it is necessary to suggest the sense to make the meaning clearer. The entry *pelog* should be added with the following sense:

The heptatonic scale used in Javanese and Balinese (esp. gamelan) music, and also in Sundanese music.

4.2.8. Rasse

The eighth entry alphabetically is *rasse*. The entry in the OED is as follows:

The small Indian civet, *Viverricula indica*, which is widespread in southern and south-eastern Asia and frequently kept in captivity for its musk, used to flavour tobacco.

1817 T. S. Raffles [Hist. Java](#) I. 50 Musk, called *dedes*, is procured from the *rasé*.

1824 T. Horsfield [Zool. Res. Java](#), *Viverra Rasse*... The Rasse belongs to the division of strictly digitigrade Carnassiers.

1861 J. G. Wood [Illustr. Nat. Hist.](#) I. 232 The Rasse is spread over a large extent of country.

1896 R. Lydekker [Hand-bk. Carnivora](#) 216 While all the other civets are non-arboreal animals, the Rasse is said to be an expert climber.

1971 L. H. Matthews [Life of Mammals](#) II. ix. 273 The rasse, *Viverricula indica*, widespread in India and southeast Asia, is smaller [than the African civet] but similar in diet and habits.

1991 R. M. Nowak [Walker's Mammals of World](#) (ed. 5) II. 1146/2 The rasse is kept in captivity by natives for the purpose of extracting the civet that is secreted and retained in sacs close to the genitals in both sexes.

As we can see in this entry, there is no variant and lemma. The definition in the OED is also clear, but we need to check it from the corpus query system. From the corpora, there are four hits from the BNC and nine hits from the ukWaC. The writer found the concordance lines:

```
# Corpus: British National Corpus
# Hits: 4
# Query lc,[lc="rasse"|lemma_lc="rasse"] 4
the spotted and banded linsang and the < rasse >. The male of the latter is a solitary night
the forest floor that only meets another < rasse > to mate and leaves rearing the young to
month's Collectair as a letter from Lorenz < Rasse > of Livermore, California, brings news of
all-metal model of a Me 262, treasured by Lorenz < Rasse > of California. Detail from a corner

# Corpus: ukWaC
# Hits: 9
# Query word,[lc="rasse"|lemma_lc="rasse"] 9
January 2004 Notes 1 . Isabel Heinemann, ' <Rasse >, Siedlung, deutsches Blut'. Das Rasse-
States v. Ulrich Greifelt et al) The RuSHA ( <Rasse > und Siedlungshauptamt) was the Main Race
race." [62] (Zugehörigkeit zur jüdischen < Rasse >) In short, Jews were to be killed for being
racial differences among men { Kultur und < Rasse > (Leipzig, 1914); Anthropology and Modern
27 - 68 Kletzin, Birgit, 2000: Europa aus < Rasse > und Raum. Die nationalsozialistische Idee
Associate School for Social Entrepreneurs ( <RASSE >) Project Description The School for
Judentums , or Ausrottung der jüdischen < Rasse > in Europa ? But you will not seriously
Archaeological Site Survey and Evaluation ( <RASSE >) is a current two year project based at
Castle is one of the wrecks on which the < RASSE > project above is experimenting with sonar
```

After knowing the concordance lines, the writer concluded that there is no result of revision for the variants, lemmas, and senses because the concordance lines especially in ukWaC, in this case, is false friends. False friend is when the concordance lines are no longer connected with the meaning of a word.

Then, the writer checked *rasse* in KBJ and found the following entry:

Rasse: KN araning kewan nusoni sing ngetokake dhedhes, *paradoxurus hermaphrodites* 'the name of mammal's animal, *paradoxurus hermaphrodites*'

As we can see from the Latin name of *rasse: paradoxurus hermaphrodites* in KBJ, the common name of this animal are *Luwak* or *Asian palm civet*, one of animals in Indonesia, that can flavor coffee become good-tasted and expensive. Nevertheless, the OED defines it as a civet which used to flavor tobacco and shows different Latin name: *Viverricula indica*. So, it is necessary to change the meaning in the OED refer to KBJ.

From those results, we can see that there is no suggestion regarding the variants and lemmas. However, to make the meaning of *rasse* clearer, we need to change the definition as follows:

The Asian palm civet, *paradoxurus hermaphrodites*, which is in south-eastern Asia and use to flavor coffee by eating the outer fruit and the coffee beans pass through their digestive tract.

4.2.9. Saron

The ninth entry alphabetically is *saron*. The entry in the OED is as follows:

An Indonesian musical instrument, normally having seven bronze bars which are struck with a stick.

1817 T. S. Raffles [Hist. Java](#) I. viii. 470 The *sáron*..., the *démong*..., and *selántam*..., are *staccátos* of metallic bars, and a sort of bells placed on a frame. They contain a regular diatonic scale, and nearly two octaves.

1940 C. Sachs [Hist. Mus. Instruments](#) (1942) xii. 239 The Javanese *saron* cannot have been constructed much earlier than 900 a.d. The modern *saron* has a wooden resonance box which frequently is carved in the shape of a crouching dragon... Sarons are constructed in four main sizes an octave apart.

1961 K. P. Wachsmann in A. Baines [Mus. Instruments](#) i. 31 Whereas the metallophones can be dated—the *saron* to not much before a.d. 900 and the *gender* to not later than a.d. 1157—the ancestry of the xylophone is quite obscure.

1964 S. Marcuse [Musical Instruments](#) 457/1 *Saron*, metallophone of Bali and Java, first depicted at Borobudur (*ca.* 800). In modern sarons the bars are set above a wooden trough resonator.

As we can see in the entry *saron*, there are no variants and lemmas. For the sense section, the meaning in this entry is quiet clear, but the word of Indonesian in this sense is too wide because Indonesian has so many islands. For the detail in the definition, the writer checked the citation and found that the *saron* is Balinese and Javanese musical instrument.

Then, the writer checked the variant, lemma and sense in corpora. The result for this entry is there is no hit from the BNC and there are 46 hits from the ukWaC.

```
# Corpus: ukWaC
# Hits: 46
# Query [lc="saron"|lemma_lc="saron"] 46
# Sort word/i 1>0~3>0 46
forms of Javanese music - the Lancaran. Play < Saron >, Bonang ,Panerus or Kempul & Gongs
Question Guide Notes 1 G. < Saron > and L. Hotz (eds.), The Jews in South Africa
Tuesday - Sandy Community Hall Wednesday - < Saron > and Trallwm Community Halls Thursday
melody or nuclear theme. include the < saron > barung, the saron demung and the slenthem
tools and equipment properly. School Winners < Saron > CP School (Carmarthenshire) Pupils
High School, Flintshire 2nd and £300 - < Saron > C.P School, Carmarthenshire 3rd and £100
include the saron barung, the < saron > demung and the slenthem. M = Melodic Elaboration
Libanus Welsh Baptist Chapel (1841) and the < Saron > Methodist Chapel (1843). Treforest
often at faster speeds, by the < saron > penerus, bonang, the rebab, gender barung
Flintshire. Second place was awarded to < Saron > Primary School, Carmarthenshire with
```

As a search in corpora, there is no result for the variant section. However, as we can see the concordance lines in ukWaC, there are several additional lemmas for this entry such as three hits for *saron barung*, two hits *saron demung*, and three hits for *saron penerus*. From the search in the concordance lines, the meaning of this entry in ukWaC also shows that the *saron* is Javanese musical instrument.

Then, the writer checked this entry in KBJ:

Saron: KN arane rericikane gamelan (awujud wilahan prunggu lsp) ‘a kind of gamelan instruments (made from bronze).

From those results, we can see that there is no suggestion regarding the variant. However, it is necessary to suggest the lemma to be added in the OED. It may also be necessary to add the sense to make the meaning clearer. The writer found the definition of those lemmas:

Saron barung: somewhat smaller than the demung. Its bars sound an octave higher than those of the demung.

Saron demung: the largest and lowest of the saron. It is played with a hammer with a wooden head.

Saron panerus: (also known as the saron peking) is small and plays high notes (an octave higher than the saron). When playing the peking, one uses a hammer made from an animal horn. The peking usually plays an elaboration on the basic melody. (<http://homepages.cae.wisc.edu>)

The revision for the sense should also be conducted. The revision suggested is as follows:

An Indonesian (esp. Javanese and Balinese) musical instrument, normally having seven bronze bars which are struck with a stick.

4.2.10. Subud

The tenth entry alphabetically is *subud*. The entry in the OED is as follows:

1960 M. Subuh *Meaning of Subud* 10 *Susila* denotes those qualities which give rise to a character, conduct and actions which are truly human and in accordance with the Will of God. *Budhi* means that in all creatures, including man, there dwells an inner force to draw us..to God. *Dharma* signifies sincerity, surrender and submission to God.

A system of exercises by which the individual surrenders to the agency of divine power by permitting and following spontaneous movements of the body and mind, with the aim of approaching a state of spiritual perfection. Now usually: (an organization or movement based on) the practice of this system. The Subud movement was founded in Java by Muhammad Subuh (1901–87).

1958 J. G. Bennett *Conc. Subud* vi. 111 *Subud*.the perfect harmony of the inner life (Budhi) and outer life (Suśila) that is attained when our entire being is submitted to the Will of God.

1962 *Lancet* 26 May 1125/2 As Subud has taken some hard knocks in your columns, I feel that someone ought to speak up for the 5000–6000 members of the Subud movement in this country.

1972 N. Saunders *Alternative London* xviii. 176 Subud forms a link between psychotherapy and mysticism as roads to self-realisation.

2010 *Guardian* (Nexis) 9 Oct. (Weekend section) 12, I felt aware..that something very scary was coming, and used my spiritual practise (Subud) to calm myself.

As we can see in this entry, there is no variant and lemmas. However, we need to check those sections and also the meaning in the corpus query system.

From the query system, there are seven hits from the BNC and 132 hits from the ukWaC, the writer found the concordance lines:

```
# Corpus: British National Corpus
# Hits: 7
# Query lc,[lc="subud"|lemma_lc="subud"] 7
# Random sample 50 7
time, the family also became involved in < Subud >, a meditational method which was based
first visits to Indonesia, as delegates to a < Subud > conference. I was to spend a month
fire-bombed. Our mentors and brothers at the < Subud > enclave encouraged us to focus only on
going beyond the scented ashram walls of < Subud >, Lorne and Lydia had touched on an unsuspected
to the energy and subtle abilities of my < Subud > brothers in Java had so ignited my optimism
which first drew us to Indonesia, and the < Subud > ashram in Java. But this only gave us a
visited Bali, we escaped the ashram walls of < Subud > in Java, raised some money to make our

# Corpus: ukWaC
# Hits: 132
# Query [lc="subud"|lemma_lc="subud"] 132
# Sort word/i 1>0~3>0 132
in this to do there own investigating. < SUBUD > - as a group concerned with the meditative
spiritual movements, theosophy, anthroposophy, < subud >, all these different things, Her father
was a devotee of < Subud >, an Indonesian spiritual faith ("He converted
the meditative techniques of < Subud >, Bapak Mhd. Subuh Sumohadiwidjojo [1901
concerned with the meditative techniques of < Subud >, Bapak Mhd. Subuh Sumohadiwidjojo Gurdjieff-
Ouspensky stream, Anthroposophy, < Subud >, etc. (It would be invidious to
international spiritual organisation named < Subud >, founded by an Indonesian Muslim in
each country. One of the wonders of < Subud >, manifest in large international gatherings
to explain the role of SD within < Subud >, outline the basic principles applied in
Even though relatively recent members of < Subud >, they said that doing the latihan helped
```

As if we see the sense in the concordance lines and citations from the OED the entry *subud* in the OED, the definition is same and already clear. In this case, the writer used online source to check the meaning of *subud* because there is no definition for this following entry in KBJ. The definition of this entry is as follows:

Subud is the national organisation for the spiritual community of Subud in England, Wales and Scotland. In this organization, people do the latihan or the central experiential practice of Subud which is an awakening of a capacity that all human beings possess: to come to a place free from those worldly influences that distract the mind and feelings, disturbing an overall sense of equanimity. (<http://www.subud.org.uk/>)

From the online source, we can see that the definition is the same with the sense in the OED. It means the sense in the OED is already clear. Therefore, there is no change for the senses of this entry.

From those results, we can see that there is no suggestion regarding the variants and lemmas because there is no result for the near spelling variant of *subud* and there are not enough frequent collocates in concordance lines to create a new lemma. For the sense section, there is no suggestion to change the definition because it is already clear.

4.2.11. Tjanting

The eleventh entry alphabetically is *tjanting*. The entry in the OED is as follows:

A small metal instrument used in the manner of a pen for holding and applying melted wax in batik work.

1817 T. S. Raffles *Hist. Java* I. iv. 169 The process of the *bátik*..is performed with hot wax..contained in a small and light vessel,..called *chánting*,..having a small tube of about two inches long, through which the liquid wax runs out in a small stream.

1919 P. Mijer *Batiks* 54 A clean edge to the design is obtained with more certainty if the flat masses are outlined with a fine brush or preferably with a *tjanting*.

1976 E. Rhein *Art of Print Making* 46 Cotton, silks and linens are the most suitable fabrics for batik; the wax is applied with bristle brushes, tjantings (wax pens) or copper stamps.

1989 *Encycl. Brit.* XVII. 746/2 Using a penlike wax holder called a *canting*, it is possible to create very intricate and elaborate designs.

As we can see in this entry, there are variants: *chanting*, *tjanting* and *canting*. In this case, it is necessary to check them in the corpora whether the variant is still used or not. From the corpora, the variant that is still used are *tjanting* and *canting*. The result of *tjanting* shows no hit from the BNC, but 33 hits from the ukWaC. Then, the corpora result of *canting* shows 10 hits from the BNC and 133 hits from the ukWaC. Besides, there is no result for the variant *chanting*. So, the variant *chanting* needs to give an obsolete symbol (†) to show that this variant is not used any longer. We can see the concordance lines below:

```
# Corpus: ukWaC
# Hits: 33
#   Query   [lc="tjanting"|lemma_lc="tjanting"] 33
#   Sort    word/i 1>0~3>0 33
poplin using a < tjanting >, and paint and dip my work with Procion
's New home Tuesday 4th Ordered a 5 spout < tjanting >, more wax and scarves and probably spent
with wax and a brush, or drawing with a < tjanting >, painting on dry or damp silk all offer
Scribble design and Adventures with the 5 Spout < Tjanting > . A sure cure for any insomniacs
scarves using a new set of movements with the < tjanting >. I try to work 2 / 3 colours into the
stretched another organza and used the 5 spout < tjanting >. I've filed all the spouts to the make
all marks at the same angle with the < tjanting >. I wrote out the word scribble and realised
has little places to rest your brush or < tjanting >. This pot is the most expensive. However
applied directly onto the fabric using the '<tjanting >', a traditional pen-like tool. I have
resist. The fine wax lines drawn by the '<tjanting >' recreate reflections of light in a landscape
Integration and Lineation in Ron Silliman's < Tjanting >". Forthcoming. "'Draft 33 Deixis'/Deixis
```

```
# Corpus: British National Corpus
# Hits: 10
#   Query   [lc="canting"|lemma_lc="canting"] 10
#   Sort    word/i 1>0~3>0 10
vitrodur panels sliding smoothly, tilting, < canting >. Shafts opening up and closing... Roads that
I'm very annoyed with er, the incessant < canting > about the John Major government. Does she
of war known as a mangonel , in witty and < canting > allusion to the family name as used by
channels, diving from transit stations, < canting > along branch-lines, corkscrewing, swooping
palliards and foists! Indeed, the whole < canting > crew. I kept one hand on my sword hilt
until another party got into the carriage: a < canting > fellow and a canting woman. Their cant
the vicar commented: a dissembling < canting > hollow presbyterian. The incumbent
I won't stomach is thieving, hypocrisy, < canting > men, niggers, or my servants getting into
money, that if she gave him any more of her < canting > preaching he'd hit her one that she'd
into the carriage: a canting fellow and a < canting > woman. Their cant was not religious but
```

Next, to find lemma, the writer used corpora to see lemma or more precisely sub-lemma of lemma *tjanting* or *canting*. The search shows that there is no result for lemma *tjanting* or *canting*. Then, the writer continued to find the precise definition of *tjanting* and *canting* in concordance lines from the BNC and the ukWaC. From the hits, the definition of *tjanting* and *canting* are also the same with the following entry in the OED.

Then, after knowing the concordance lines, the writer checked *canting* or *tjanting* in KBJ and found the following entry:

Canting: KN 1 bgs siwurut cidhuk cilik; 2 bgs cidhuk cilik mawa cucuk sing digawe saka tembaga piranti kanggo mbathik ‘1 A small instrument; 2 A small copper instrument used in batik work’

From the definition above, the definition of *canting* in KBJ and *tjanting* in the OED are the same. Therefore, there is no revision for the sense *tjanting*.

From those result, we can see that there are no change for lemma and sense. However, it is necessary to suggest the variant to make the spelling variant clearer. If we check the spelling variant in the concordance lines, the entry *chanting* in the OED should be given such obsolete symbol (†) to give information that this spelling is not used any longer.

4.2.12. Wayang

The twelfth entry alphabetically is *wayang*. The entry in the OED is as follows:

1. In Indonesia and Malaysia, a theatrical performance employing puppets or human dancers; *spec.* a type of Javanese shadow puppet play.

- 1808 *Asiatick Res.* 10 iii. 181 Scenic exhibitions termed ‘Wayang-wayang’,
 1910 *Handbk. Ethnogr. Coll. Brit. Mus.* 102 The first two forms of Wayang are shadow-plays, the puppets being cut from leather.
 1934 H. W. Ponder *Java Pageant* iv. 49 The stories have been immortalized..by the ‘Wayang’, or native theatre, which for countless generations has been so much a part of Javanese life.
 1965 L. Palmier *Indonesia* xi. 171 The wayang performance has always had a magic and religious significance.
 1973 D. May *Laughter in Djakarta* iv. 71 Tonight he was going..to see a *wayang*, an old Hindu-Javanese story acted and danced by a famous company from central Java.
 1978 N. Freeling *Night Lords* xvi. 72 The wayang dollies depended..upon the skill and suppleness of the manipulator's fingers.

2. With qualifying term (see quot. 1969), as wayang kulit n. [< Javanese *kulit* skin, leather] the Javanese shadow puppet play.

- 1893 W. B. Worsfold *Visit to Java* x. 178, I had an opportunity of witnessing..the wayang *klitik*, in which the puppets are exhibited themselves to the audience instead of being made to project shadows.
 1894 J. D. Vaughan in N. B. Dennys *Descr. Dict. Brit. Malaya* 324 In a puppet show the figures are seen and in this their shadows are. The show is called *wayang kulit*, or leather puppets.
 1936 G. B. Gardner *Keris* i. 21 The figures are usually grotesque, of the *wayang kulit* type.
 1965 *Economist* 13 Mar. 1149/3 The traditional Indonesian *wayang purwa* puppet theatre show, usually performed at night, in which the vague shadows of leather puppets are fuzzily silhouetted on a screen.
 1966 D. Forbes *Heart of Malaya* viii. 100 Figures that moved across the frame of the doorway looked like silhouettes in the *wayang kulit*, the shadow play.
 1969 A. R. Philpot *Dict. Puppetry* 277 The precise nature of the performance is distinguished by a qualifying term—e.g. wayang purwa, wayang gedog,..wayang wong—the last being a performance by human actors... The qualifying term may indicate type of puppet or the type of plays.
 1976 *Times* 31 Aug. (Malaysia Suppl.) p. iv/4, Both farmers and fishermen are largely confined to their houses during the monsoon season, when some of them cut silhouette puppets from cowhide for the traditional Wayang Kulit shadow play—a long procession of characters, based on the Indian epic *The Ramayana*.

As we can see in the entry *wayang*, there is no variant for *wayang*, but there are many lemmas for this entry: *wayang klitik*, *wayang kulit*, *wayang purwa*, *wayang gedog*, and *wayang wong*. However, we still need to check the possible variant and lemma in the concordance lines. From the corpus query system, there

are two hits from the BNC and 89 hits from the ukWaC. The writer found the concordance lines:

```
# Corpus: British National Corpus
# Hits: 2
# Query lc,[lc="wayang"|lemma_lc="wayang"] 2
environment, but also through the all-night < Wayang > shadow-puppet dramas, where the shadow
bharata Yuda was famous as performed in the < wayang > kulit , the so-called shadow play, though
```

```
# Corpus: ukWaC
# Hits: 89
# Query [lc="wayang"|lemma_lc="wayang"] 89
# Sort word/i 1>0~3>0 89
oldest form of "shadow" play is probably the < Wayang > Beber, In. which the dalang or puppeteer
1765. Where wayang is a way of life < Wayang > is the traditional Javanese theatre performed
wooden puppets. Both the < Wayang > Kulit and Wayang Golek take their repertoire
three dimensional wooden puppets. Both the < Wayang > Kulit and Wayang Golek take their repertoire
three dimensional wooden puppets. Both the < Wayang > Kulit and Wayang Golek take their repertoire
Forum for Ethnomusicology 19.15 Javanese < Wayang > Kulit: The House of Lacquer Bernard Arps
leather puppets of India and the Javanese < Wayang > Kulit . Rod puppets are three-dimensional
concert at the Faculty of Music of Javanese < Wayang > Kulit (Shadow Puppet Theatre) performed
shortened wayang kulit performances given at the < Wayang > Museum in Jakarta every Sunday morning.
orchestra. A popular contemporary form of < wayang > theatre is the Wayang Wong, is which actors
```

After checking word by word that have near spelling with *wayang*, there is no result for variant *wayang*. For the lemma section, the lemmas of wayang in the corpora show *wayang wong*, *wayang golek*, *wayang kulit*, and *wayang beber*. The additional lemmas from the hits: *wayang golek* and *wayang beber* should be added as the lemma for the entry *wayang*. Also, for the lemmas in the OED which are not exist in the hits, those lemmas should be given obsolete symbol (†) to show that those lemma are not used any longer.

For sense section, these definitions in the OED and corpora are the same and clear enough, but we need to check in KBJ:

Wayang: **1** pepethaning wong lsp sing digawe saka wlulang (kayu, dluwang) dianggo mujudi crita (lelakon); **2** lelakon sing diwujudi pepethan sing kasebut (lelakon); **3** ent wong sing mung dadi piranti. '(1 Shadow puppet made from

leather or paper, and wood, which is used to create the story line; **2** Story line that draws the characterization; **3** a thing that becomes a tool)

As we can see in KBJ, the definition in the OED is clear. For further search in KBJ, it also shows the lemma with those senses. It may be necessary to give senses for the additional lemmas refer to KBJ. Consequently, the suggested revision is as follows:

Wayang beber: *mori digambari wayang dipitontonake sarana dibeber banjur dicritakake.* (a paper that has been drawn, is shown as a medium for a story)

Wayang golek: *wayang sing awujud golek (saka kayu).* ‘Puppet made from wood’.

4.3. Interpretation

In this sub chapter, the writer makes the interpretation based on what is found in the analysis. In the result, the writer found both out-dated loanword and Javanese loanwords that are still exist in the British English.

The outdated loanwords that have shown in subchapter 4.1 show 21 of 33 entries for Javanese entries in the OED. Those 21 outdated loanwords are as follows:

antiar(n), banxring(n), delundung(n), dukun(n), kaparrang/kaparring (n), kidang(n), kromo(n), kumbang(n), linsang(n), ngoko(n), pangeran(n), pendopo(n), rasamala(n), slendang(n), sonerila(n), susuhunan(n), tchincou(n), teledu(n), temia(n), weenong(n), and wow-wow(n).

Their loss could be due to the appearance of those loanwords is not available or used any longer in Java. The words *Antiar*, *Banxring*, *Delundung*, *Kaparrang/Kaparring*, *Kidang*, *Linsang*, *Sonerila*, *Susuhunan*, *Tchincou*, *Teledu*, *Temia*, *Weenong* and *wow-wow* is already disappear in Java. The evidences can be seen in the *Kamus Basa Jawa* that shows no result for those loanwords. Therefore, the outdated loanword in the British English are influenced by the usefulness those words in Java.

Sometimes, the British English also adopt local words in order to make finer distinctions of meaning. For instance, *Dukun* “Shaman”, *Kumbang* “beetle”, *Pendopo* “porch or veranda”, *Pangeran* “prince”, and *Slendang* “scarf”. There are instances when a Javanese word is borrowed despite the fact that the referent of this word is already adequately represented in the English language.

For the Javanese loanwords that are still exist, the writer used the table 4.1 to make the interpretation. This table shows the name of Javanese loanwords, the number of hits in the ukWaC, the revisions of variants, lemmas and senses. Especially for the number of hits, the writer used the ukWaC because the frequent hits in this corpus are bigger than the BNC. The number hits of BNC are not used in this sub chapter because it only covers British English of the late twentieth century that was completed in 1994. Whereas, the ukWaC is newer and bigger than BNC. It was completed in 2012 and consists of 2 billion tokens while the BNC only consist of 100 million.

Table 4.1 Table of Revision

No.	Javanese Loanword(s)	Number of hits in the ukWaC	Variant(s)	Lemma(s)	Sense
1.	Abangan	2	-	-	V
2.	Batik	981	V	V	-
3.	Dedes	59	-	-	-
4.	Gado-gado	9	-	-	V
5.	Gamelan	582	V	-	V
6.	Lahar	17	-	-	-
7.	Pelog	6	-	-	V
8.	Rasse	9	-	-	V
9.	Saron	46	-	V	V
10.	Subud	132	-	-	-
11.	Tjanting Canting	33 133	V	-	-
12.	Wayang	89	-	V	-
TOTAL			3	3	6

As we can see from the total revision in the table above, the sense has the biggest number to be revised. The changes in the senses section can be called semantic change. For the variants section, the changes of the spelling can be included into phonological change. Whereas, the changes in the lemmas section can be classified as morphological change. The result of the revision in the table

shows that the semantic change is faster than the phonological change and the morphological change.

Based on the semantic change, the borrowed words inevitably acquire culture-specific meanings, to varying degrees. It would be difficult to find a borrowed word which has retained exactly the same meaning or context of use as its word of origin (Kay, 1995, p. 71). Therefore, many Javanese loanwords are revised because it does not have similar meaning with the original meaning in Javanese and as it is used in the current English as shown in the concordance lines. If we see further into the number of hits, the Javanese words that have small number are rarely used anymore but when they are used, they will create new or more specific meaning.

Phonologically, speakers of one language often have difficulty reproducing the sounds of another language which do not exist in their own. The borrowing of lexical items containing such sounds usually entails adaptation of their pronunciation (Kay, 1995, p. 69). Similarly, the changes of Javanese results in variant section requiring very long time, it shows that the spelling is more stable than the structure and the meaning in the borrowing. Most of the variants that have changed become popular only during the last few years, and therefore particularly affect the spelling and pronunciation of words. As shown in table 4.1, *batik*, *gamelan* and *tjanting* have the most number of hits which are popular loanwords in the ukWaC of hits, they are, 981,582, 133, respectively. In addition, these two loanwords are the cultural features (*batik* and *gamelan*) from Indonesia which attract many tourists come to Indonesia to see them.

For the morphological change, there are 3 entries that have lemmas or more precisely a sub-lemma, they are *batik*, *saron* and *wayang*. Many words borrowed from Javanese vocabulary occur only in compound phrases, their corresponding English word being used to represent the meanings of the word on their own. Example of word incorporating this basic item is *batik-painting*. *Batik* is the basic item and is added 'painting' as new lemma. This is also Javanese word that have a higher number, thus, it can create a new compound or sub lemma. For *saron* and *wayang*, as we can see for these loanwords have quite number of hits in the ukWaC. These loan items are followed by its lemmas. The lemmas are already popular also in the ukWaC, so, the British English do not have to change them into their own language.

All of the changes, thus the revisions for the OED, are needed because of the rapid development in globalization era. The development in globalization refers to the loanwords that are especially open to modification, both on entering the language, and with time (Hatch & Brown, 2001). The term borrowing refers to a completed language change, a diachronic process that once started as an individual innovation but has been propagated throughout the speech community (Hoffman, 1994). Therefore, the revisions for a dictionary are always needed over time.

CHAPTER V

CONCLUSION

The revisiting of 33 Javanese loanwords in the OED has shown the inputs especially in variants, lemmas, and senses sections. This research is mainly conducted by using corpora, the BNC and the ukWaC, and referring to *Kamus Basa Jawa* (Javanese language dictionary). However, those results are inadequate. A further analysis from the writer's interpretation needs to be taken in inputs. Consequently, the using of qualitative-interpretative approach is important for this thesis to get better results.

From the corpus results, we can see the outdated Javanese loanword. They are *antiar(n)*, *banxring(n)*, *delundung(n)*, *dukun(n)*, *kaparrang/kaparring (n)*, *kidang(n)*, *kromo(n)*, *kumbang(n)*, *linsang(n)*, *ngoko(n)*, *pangeran(n)*, *pendopo(n)*, *rasamala(n)*, *slendang(n)*, *sonerila(n)*, *susuhunan(n)*, *tchincou(n)*, *teledu(n)*, *temia(n)*, *weenong(n)*, and *wow-wow(n)*. Those loanwords are outdated because the influent of the using Javanese in Java and the representation of Javanese loanword in English language.

For the revision results of the variants, lemmas and senses of Javanese loanwords in the Chapter 4, we can see that the most number of revisions is in the meaning. The change in the meaning, can be called semantic change, is faster than morphological change and phonological change. Due to the meanings in the British English are not similar with the original meaning in Java. For example, the word 'gamelan' has quite number of concordance lines which show that the

gamelan is played in Javanese and Balinese musical, while the OED does not really define it.

All of the changes, thus the revisions for the OED, are needed because of the rapid development in globalization era. The development in globalization, the development of technology e.g. corpora, language contact, and etc., refers to the loanwords that are especially open to modification. Therefore, the revisions for a dictionary are always needed over time.

Finally, further study about this research would be advantageous to ascertain the revision in which all changes is shown in the variant, lemma, and sense sections. In this case, the editor of the OED is able to know and revise the Javanese loanword with regarding the revision in this thesis. In addition, since the Javanese loanwords are available in the British English, there is a possibility that those are also in United State. It will be interesting for the additional research in analyzing the Javanese or Malay loanwords in the American Dictionary such as the Webster 3rd International Dictionary.

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