

From thee to you

LINKS TO:

Stage 3, Module 15

Learning Object 2: *Giving speeches*

Exercise 1

Sample answers:

1.1 What are the main ideas in the text? Summarise, in English, the main idea or ideas in the text.

This text describes a conversation between Usman, the protagonist, and his friend Hamid. The conversation happens in the market. Hamid wants to know if Usman has seen several people (Djahap Balai Tjatjang, Kamid Biawak and their other friends), but does not want to explain to Usman why he is asking for these people.

1.2 What words or phrases, if any, are familiar to you from your understanding of contemporary Indonesian?

Most of the words and phrases in this text are easy to understand even though they are not standard Indonesian. For example, in the sentence *Oesman keloeat dari tempat semboenjinja, datang mendapatkan Hamid*, I can conclude that the word *mendapatkan* means *mendatangi* (to approach) and not the more literal translation (to obtain). Another example is the following sentence: *Si Oesman menengok kiri kanan matjam orang memandang apa-apa*. The word *matjam* or *macam* literally means 'a type' or 'a variety', but here I understand it to mean *seperti* 'such as' or 'like'.

1.3 What words or phrases are unfamiliar to you, but are similar to words or phrases you already know?

There are two words in the following sentence that at first confused me: *Langkah baik sehari ini. Oeangkoe sekepengpoen beloem oesak, tapai oebi dan satai soedah koemakan*. The word *langkah* I thought meant 'steps', but when placed in this context, that meaning does not make sense. Similarly, the word *oesak* I

thought relates to the word *rusak* (broken), but when I consulted the glossary and realised that *sekepeng* means one *kepeng* and that it is a form of currency, then my first guess did not work. Looking at the context, I realised that *langkah* is short for *alangkah* (how) — so *alangkah baik sehari ini* is 'how fortunate I am all day' and *oesak* probably means *utuh* or 'intact', 'has not been spent on anything'.

1.4 Hamid's behaviour is very strange and suspicious. Do you think he intended to do something to Djahap Balai Tjatjang? Give reasons for your answer, using quotations from the text if possible.

I think Hamid's behaviour suggests that he was planning to do something to Djahap Balai Tjatjang. First of all, when asked by Usman why he was asking about Djahap (*Betoel Mid! Mengapa kaoetanjakan?*) he avoided answering by saying: *Tidak; tapi coba kaoetengok lagi, masih adakah ia disana bersama maknja?* Later he asked Usman to keep an eye on Djahap Balai Tjatjang (*Lihat-lihatkan si Djahap itoe kemana ia pergi, ja!*). Furthermore, before he asked Usman to keep an eye on Djahap, he bought Usman a stick of satay, which I think is an attempt to bribe Usman. Also, when Usman was sent to check whether or not Djahap was still with his mother, he saw that Djahap was quite nervous (*Djahap masih tegak dekat maknja, menengok kiri menengok kanan, matanja bagai mentjari apa-apa. Agaknja dia sangat takoet!*).

Exercise 2

Sample answers:

2.1 In this work sheet, you have learned that languages are sometimes defined as either living, endangered, dead or extinct.

Why do you think these terms are used? Give reasons for your answer.

I am used to hearing these words applied to animals, and sometimes to plants, rather than to languages. The use of these terms emphasises the fact that languages are living things in the sense that they are born and evolve or change over time, and can die out. Australian English and Indonesian are both living languages, which is something to celebrate.

The use of the term 'endangered', in particular, is highly emotive. It draws attention to an impending loss that might be averted if we act in time. The word 'endangered' also suggests that we can, and probably should, act to ensure that these languages do not become dead or extinct.

My grandfather is Welsh. He told my father that the British deliberately tried to 'kill off' the Welsh language when he was young, and that the movement to maintain it as an official language was part of a political fight to preserve Welsh identity and culture. This makes me aware that sometimes languages are driven to the brink of extinction as part of intercultural conflict. That is, languages can become endangered or extinct as part of an attempt to wipe out a culture.

When I read about the number of Australian Indigenous languages that are dead, extinct or endangered, it made me conscious of the fact that many of these languages have been wiped out as a result of intercultural conflict.

I also know, though, that there are many language centres around the country that work hard to preserve Indigenous languages as living languages, and that some Indigenous languages are taught in schools.

The information in this work sheet has also made me conscious of the need to preserve these languages for the people to whom they belong, for all Australians, and for humanity as a whole.

2.2 In what ways do English and Indonesian provide different ways of understanding the world, including our relationships with other people? Give reasons for your answer.

The languages that we speak clearly shape the way we see the world, the way we think, and the way we live our lives. Consequently, people who speak different languages think differently about the world. When we learn a different language we also learn to pay attention to different kinds of things in the world. For example, in Indonesian, there is more than just one way of saying 'rice'. There is the word *beras* for uncooked rice, *nasi* for cooked rice, and *padi* for rice in the field. Because rice is a staple food in Indonesia, it is very important that you are able to differentiate one from the other.

In some parts of Indonesia, instead of using words such as *ke kiri* or *ke kanan* when giving directions, people point to the north (*utara*), west (*barat*), east (*timur*), and south (*selatan*). The majority of Indonesian people are Muslim and, when praying, they have to face the *Ka'bah* in the west. That is why it is important that people know the points of the compass: in case they have to point out the direction of the *Ka'bah*.

It is also interesting to note that, in terms of family relationships, English has more terms for types of relatives than Indonesian does. Where English has 'second cousin', 'third cousin' and so on, Indonesian only has *sepupu* (cousin). Where English has 'great-great-grandfather', for example, Indonesian stops at *buyut* (great-grandfather). And yet, family relationships are very strong in Indonesia and 'family' usually includes extended family, perhaps more so than in Australia.