



## Rudyard Kipling and Representation of Language Family in the World: A Study of the Philosophy of Language

Saifur Rohman<sup>1</sup>, Suhono<sup>2</sup>, N. Lia Marlina<sup>3</sup>

<sup>1</sup> Universitas Negeri Jakarta, Indonesia

<sup>2</sup> Universitas Ma'arif Lampung, Indonesia

<sup>3</sup> Universiti Kebangsaan Malaysia, Malaysia

saifur\_rohman2000@yahoo.com

### Abstract

The paper is to explain linguistical image of Rudyard Kipling in the poetry "The Ballad of East and West" and to relate with family of language over the world. It is found, the words "west" and "east" refer to the different location but it is from the similar pronunciation. It like "atala" in Sanskrit, "od" in Greek, and has relation with the word "Atlantic" in English. The data will be approached by the philosophy of language, particularly in the perspective of the fixed thing (Greek: *esse*) and the changed thing (*percipi*). The result, the word has the same essence. The trace of family of the word "east" and "west" could be proved in the language of Austronesian, particularly in Javanese poem. There is hybridity of reality in the area of language in the world. It could be recommended that an evidence in language is a medium of learning related with education, culture, and reality of Austronesian.

**Keywords:** Philosophy of Language, Language Family, Rudyard Kipling

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### INTRODUCTION

The paper is to investigate words, phrases, and verses written by Rudyard Kipling in the poetry "The Ballad of East and West". It is need to assume that selected words in those of poetry have had to unlock the new field of language family in the contemporary issues. For example, issues of the lost Atlantic in the relation with South-East Asia, hybrid reality in the postmodern debate, and the problem of language in general. Based on the fact, we would like to present the relation Rudyard Kipling's poem with the language family in the world, particularly in the Austronesia Language.

Austronesia language is understood as a language in archipelago and has area of which from Madagascar to north New Zealand. Those of geographical language includes south-east Asia and Oceania (Madagascar, Taiwan, Suriname, Tonga, New Zealand, Tahiti, and Hawaii; Ermanto, 2017; Fitriani, 2020 ; Jeon, 2020; Butters, 2018; Chen et al., 2021). Then, vocabulary spread in the area is part of identity of the East people. Between east and west is a part of discourse in the politics, social, economic aspect, and philosophical forum, but it is very rare to investigate an etymological aspect, primarily in the discourse of the linguistic comparative, language philosophy, and its impact on cultural bond (Culler, 1975; Kompas, 2019; Appiah, A. 2016; okeš, R. D. 2019).

The result of the paper is argumentation that the vocabulary of Kipling has the unconsciousness or discourse unlock the language family in the world. Evidence will show to the reader in order support the argumentation. In conclusion, we see that the hybrid

challenge in the development of communication is the first recognition before the other explanation in the scientific field.

Previous research provides a less complete picture of the relationship between English literature and Austronesian languages. This argument is proven through a number of previous studies. The results of Rani Siti Fitriani's research entitled "Indonesian Interference as Part of the Austronesian Language Family" (2020) only mapped Austronesian Indonesian and languages. Based on interview data and listens, Fitriani showed that Indonesian as part of the Austronesian language family consisted of word formations such as the removal of phonemes and the addition of phonemes (Fitriani, 2020). This study provides linguistic descriptions, but does not take data from works recorded in aesthetic expressions.

The relationship between Indonesian language and Austronesian language family is also shown by Marian Klame in the seminar History and typology of languages in eastern Indonesia. In his article entitled "The Distribution of Austronesian Languages in the Islands of Southeast Asia" (2019), he discusses the mataning of language families in East Tindonesia in relation to Austronesian languages (Klame, 2019). If further deepening is carried out, the results of recent research show tracing into regional languages in the archipelago. The results of Sudiman's research entitled "Reflections of Proto Austronesia on the Lampung Language" (*Jurnal Litera*, Vol 4 no 2 Tahu 2021) provide an explanation of the Lampung language (Sudirman, 2021). Similarly, in the study "Traces of Proto-Austronesian in 5 Major Languages in Lampung Province" (2020) by Suprayogi in the 2020 international discussion seminar looked at the regional area (Suprayogi, 2019).

A broader study is shown in "The Traces Of Proto-Languages Of Austronesia In Some Modern Languages In Sumatra" (2017) by Ermanto. However, research devoted to the island of Sumatra does not provide guidance to other regions (Ermanto, 2017). The distribution of Austronesian languages is more often devoted to regional languages without being linked to international languages, especially in English. This is no different from Monika Sales Sitompul's research entitled "Changes in Austronesian Proto-Sounds to Batak Toba Language" (Sitompul, 2019). The same study with regional language objects is also seen in "Kinship of Javanese Language and Gayo Language: A Comparative Historical Linguistic Study" (2019) by Muhammad Surip and Dwi Widayati. Djantera Kawi and Durasid, Durdje and Effendi, Rustam (1992) produced a study entitled "Reflection of proto-Austronesian ethony in Banjar language" (Surip, 2019). This research also raises the Banjar language in relation to Austronesian languages.

Based on the study of Marian Klame (2019), Sudiman (2021) by Suprayogi Suprayogi (2020). Ermanto (2017) Monika Sales Sitompul (2019) by Muhammad Surip and Dwi Widayati (2019), Djantera Kawi and Durasid, Durdje and Effendi, Rustam (1992), it seems that the language studies that look at the relationship between English and Austronesian languages are still rare (Kawi, 1992). Hence, the distance of research as a problem identification lies in two aspects, namely reality and ideality. In fact, research on the study of English literature and Austronesian languages is rarely revealed and ideally there is a need for a thorough explanation of the relationship between English literature and Austronesian languages. The explanation above is proof that the research of English literature and Austronesian is not being investigating deeply yet. The problem that there are relation between west and east in the Rudyard Kipling's poem (Kaye, 1990). The question, what is impact to development of culture based on the linguistic-cultural perspective to the future?

## **METHOD**

A kind of research is interpretative method. It is different with qualitative research because the explanation based on the interpretation of symbol, The material object is a poem written by Rudyard Kipling entitled "The Ballad of East and West" and the Javanese

language published in 2014. Collecting method is close reading in order analyze data source, that is word, phrase, and discourse (Gadamer, 1976, 1991, 1994). The model of research refers to Gadamer's model in hermeneutic (Gadamer, 1994) dan Gibson (1996).

To explain the result, the paper explains in the following. Firstly, we read the poems in the perspective of rhyme, rythm, phrase, and verse (Mardjani, 2012). Then, the result of reading will be viewed by the metaphysic method in the field of language philosophy. In this method, the terminology of approach is being used theory of *essence* (as the fixed reality) and perception (as the changed reality) (Koster, 1997).

## RESULT AND DISCUSSION

Let us see Kipling's "The Ballads of East and West". This is look how to Kipling explain East and Non-East in the dichotomous reality in the following:

*Oh, East is East, and West is West, and never the twain shall meet;  
Till Earth and Sky stand presently at God's Great Judgement seat;  
But there is neither East nor West, Border, Nor Breed, nor Birth.  
When two strong men stand face to face, though the come fro the end of the earth! (Rudyard Kipling: The Complete Verse, London: Kyle Chatie Limited, 2006: 187*

The poem is so famous over the world because seeing the world divided by the twin. The poem written in the journey to India. Indeed, he would like to write a soldier Kamal as colonel. In the first verse, reader indirectly watch the border that implicated to the border of geographic, epistemology, and linguistics. The word "West" dan "East" has similarity of phonological aspect. They are united by one word, **that is eart** (Kaye, 1990).

Two of things originated from one thing are the oldest of philosophical problem in the history of philosophy. At least, The poem had remembered to comparison of the fixed thing (Greek: *esse*) and the changed thing (*percipi*). Those of essence is the same, that is "earth", but the perception is so different, that signifier of "west" and "east" (Blackburn, 2014).

Viewing from significant perspective, two words would show selected vocabulary that is referred to the same of final phonemem weST and eaST. That is describe the different signified ("never shall meet"). The ironic style refers to the text will continuing to the same point, that is "earth", where people of east and west stay. This explanation is relevant with the objective of the paper and theory used this paper focused on the language philosophy. In the issue of language philosophy, we can use the inductive method so that we always suspect of the similarity and difference of language phenomena (Glotfelty, 199).

Using the logic of induction, we would like to prove the similarity and difference of language phenomena in the Javanese poem published 2011. Javanese language is the language used in the most people of Indonesia in the pre-colonial era (before year 1800). We could prove the trace of language family in the world because Javanese language is the nearest with the old Javanese language, Sanskrit, and the old local language in Indonesia.

It is the same with Kipling imagined of East and West. The thinking will show that the word "earth" is immanent essence of the two words above. The immanence once more time stresses on the other word, that is "birth". Finally, eart and birth has similarity in the other reality. Referring to pronunciation by AS Hornby, the word "earth" pronounced with /ɜ:θ/. It is meaning "the world we live" (Hornby, 1989). The pronunciation is similar with "birth", that is /bɜ:θ/ (Hornby, 1984).

Earth as the world where we lived can be investigated to the Austronesia language. The word "earth" has similar with the word "aTala" /ɜ:θA/ in Sanskrit. It has meaning of the fixed land. In Malay language, the word change to "Atlantik" (in English: Atlantic). In other words, the Malay "Atlantik" has family with the Javanese language "asal" (origin), the

old Javanese “Tala” (origin), the Sanskrit “Atala” (the fixed land), and abroad to the Arabic “Atsala” (origin) ([Http:Kypros.org](http://Kypros.org), 2023).

Migration of vocabulary in the language family of Indo-Europe and Austronesia is not surprised in case of the fundamental phoneme can be identified. It is not only in the same family of Austronesian, but also in the different family (Ibrahim, 2007, p. 32). The word “aTala” has similar with the word spreading in the Indo-Europe language. For example, in the ancient Greek, we can take οδος (read: oDos). It is so famous word in philosophical terminology, that is one part of etymology of method (*meth* and *odos*). The word “odos” (bridge, street) has similar with Sanskrit “od” (bridge), the old Javanese “wot” (bridge), and Javanese “wot” (bridge), and Mayal language “buat” (special for) ([Http://spokensanskrit.de](http://spokensanskrit.de), 2023).

The trace of language family among earth and birth will be proved in the Javanese poems. “Wit Awit”

### **Wit-witan**

lir wayang  
Sunawang ngareping dhalang  
Tan mobatmabit  
Kasebul angin  
Anteng aywa goyanggoyang

Turu tangi tumiba pati  
Obahing rasa sejati  
Ngungkal sasmithan  
Ing tlatah penguripan  
Ngaurip sak jeroning pati summurapa ajining ati  
(“Wit Awit” by Wong Wingking in *Pasewakan*, 2011: 70)

Translation:  
From the Origin  
Originated from puppet  
Seeing and hoping the puppeteer  
Without flowing  
By the wind  
Stay without moving

Sleep and weak up until dead  
To change the true spirit  
To sharpening feel  
In that life  
In order to live in dead and live the fire of heart

The poem above used the word “wit awit”. This is refers to two meanings. First, “wit” refers to tree. Second, “awit” refers to “origin”. Two words can be read as redundancy that is mean “from origin”. At the same time, it is mean the tree. First verse explain the life of the mind compared with puppet played by puppeteer. Then everything of change in this life is moved by the puppeteer. It is need to see that we should have to make a distance of the life in order to “live in the dead”, that is to make dead of all desire in this life (Mulyono, 2008, p. 65).

In this meaning, the word “wit” similar with the word “wot” because those of meaning is tree. It is like metaphor of life because “tree” is description of origin, moving

up, and adaptation. The tree has relation with the east and earth related with the world and world is like a puppet or shadow. See the relation between puppet and world in the poem "Ringgit" (Puppet) in the following:

### **Ringgit**

**Ringgit** sampun dados budaya leluhur  
Kang diuri-uri dumuhio sepresena  
Cariyose ringgit saged dadi pangilon  
Gesang ing donya dumugi akhirat  
Elinga menawi gesang  
Boten dangu  
Kados mampir nginum

Drjata lan **donya** brana  
Namung amanah luhur  
Sampun dadosaken jubriyane manah  
Elinga titiwancine umur  
Sedaya nike bakal ical  
Boten tumut ing alam kubur (Kongres Sastra Jawa, 2011)

...

Sinten kang eling  
Gesang ing **donya**  
Bakal beja panguripane  
(“Ringgit” by Yudi Joyokusumo, in *Pasewakan*, 2011: 15)

Translation:

The Puppet

The puppet have had a heritage  
That must have be interpreted  
Because the puppet is a mirror  
In this life and in the dead  
Do remember that your live  
Is not along time  
It is like getting a drinking

Glory, power, and rich  
That is only a giving  
Don't be proud  
Do remember when you must be stop  
All of them has gone  
And can not take to the burial

Who's remembering  
The life in the world  
Who can fortune in the life

The “puppet” being used by Wong Wingking dan Yudi Joyokusumo give a guidance of the true life. The empirical world has mentioned by “donya” which is identified in the Austronesia vocabulary. In Malay identified in “dunia”, the old Javanese “sunya”, and in

Sanskrit “sunyata”. An idea of earth, birth, hingga ‘od’, ‘odos’, ‘wot’, ‘wit’, dan ‘dunia’ give a guidance of migration on the vocabulary from the one to the other family of language. The old hypothesis that migration originated from Taiwan, but nowday we have a new hypothesis of origin of the Austronesia language ([Http:Kypros.org](http://Kypros.org), 2023).

For example, the word “atala”, the birth land, or the fixed land is being discourse. Arysio Nunes dos Santos have written a book *Atlantis – The Lost Continent Finally Found: The Definitive Localization of Plato’s Lost Civilization* (Jakarta, Ufuk: 2010) describing the civilization of Sundaland and now day refer to Indonesia (Santos, 201). That is mentioned by Atlantic civilization as Plato wrote in 2.500 years ago. According him, Atlantic is the land of heritage where being the center of civilization before the flood of dam shinking all of them (Basya, 2009).

The lost civilization have ever mentioned in the holy of Semitic tribe as the wonderful land (Arabic: *Baldatun tayyibatun wa rabbun ghafūrun*). The keyword probably could chance interpretation, development of historical moment, and reality. In the Koran, the holy has written in 800 AC, the word “*baldatun tayyibatun*” can be read in the following:

*Laqad Kāna Lisaba’iin Fī Maskanihim ‘Āyatun Jannatāni `An Yamīnin Wa Shimālin Kulū Min Rizqi Rabbikum Wa Ashkurū Lahu Baldatun Ṭayyibatun Wa Rabbun Ghafūrun (Surah 34, As-Saba: 15).*

Translation: there was for [the triobe of] Saba’ in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], “Eat from the provisions of your Lord and grateful to Him. A Good land [have you], and forgiving Lord. (Note: this translation is quoted in [Https://quran/34](https://quran/34))

Based on the quotation, those of verse would give a description of “*baldatun tayyibatun*”. The country is located in between two gardens. The people of this country have consumed food and fruit of the gardens given by The God. The Koran mentioned the country as Saba’. Other verse explained that the rich country have had been a part of King Solomon journey. King Solomon who lived a 989-931 BC come to the country of Saba’. The long of journey has approximately one month by camel, but King Solomon has not spend a long time because The King helped by wind and demons. King Solomon arrived on Saba land in one day. A story of men helped by demons could be found over the world. In the Koran, King Solomon could do the big thing, that is to create the big building, paradise, and so on because he is helped by the demons. In Indonesia, story of man helped by demons is the legend Bandung Bondowoso whose the power is to create thousand temples in one night. In ancient Greek, Hercules is son of God, a man who helped by the invisible power.

Geographically, country of Saba called as wonderful land, “*baldatun thayyiba wa rabbun ghafur*”, where the food and fruit is grow up, and people live happily because of them. Now day to call a wonderful country in the east is “*baldatun thayyiba wa rabbun ghafur*”.

Suddenly, the country and civilization has gone after the big flood. Two gardens of Saba’ has lost. After the big flood, the gardens have not given anything useful anymore (Koran, 34: 16). Fruit of the gardens is so bitter. It is come from tree called them Atsl and Sidr. Read the quotation below:

*Fa’a`radū Fa’arsalnā `Alayhim Sayla Al-`Arimi Wa Baddalnāhum Bijannatayhim Jannatayni Dhawātaā `Ukulin Khamṭin Wa `Athlin Wa Shay’in Min Sidrin Qalīlin.(Koran, n.d.)*

Translation: But they turned away [refusing], so We sent upon them the flood of the dam, adn We replaced their two [fields of] gardens with the gardens of bitter fruit, tamariks (**athlin**) and something of sparse (**Sidrin**) lote tree. (Note: this translation is quoted in [Https://quran/34](https://quran/34))

The Koran translated by the Kingdom Arabia refer to the location is near to Yaman. The translation show: the country Saba' located between Yaman and Syria so people can walk in the day and night without stop in the middle of journey (Published 1422 Hijria: 686). But the Koran has written that distance of Saba and Kingdom of Solomon is one day journey by a camel. So, the question, is this possible that Saba located near to Syria? If a language of Koran is used by people live in the 6th century then their language could not be separated by sense of word over the world at the time. In general, language used in the Koran is symbol-sign of people who lived in the 7th century in the east and a part of modern Semitic originated from Semito-Hamit fo Africa and Near East (Pei, 1965). The language according to Mario Pei called with "few user" (Pei, 1965). Language as part of Semito-Hamit is North Africa, Near East, Ibrani, and Hyrogliph. Then this language is part of Indo-Germany family ([Http:Kypros.org](http://Kypros.org), 2023).

Investigation of the origin of language could not be separated by categorization of language conceived by linguist in the last hundred year. Mario Pei had categorized the language in the three families, that is Indo-Germany, Asia, and Africa (Pei, 1971, p. 4). The Indo-Europe consist of Celtic, Baltic, Latin, Greek, Semito-Hamit, Indo-Irania, and Germania. Latin language is used be an origin of the etymology of international science and the language is part of Indo-Germany language.

Based on the socio-linguistics perspective, reader can see relation of the Koran language and the other language in the same time. According the text, heritage of gardens is bitter fruit, tamariks (**athlin**) and something of sparse (**Sidrin**) lote tree. According to translation of Saudi Arabia, the tree of Athl is pine (Latin: *Casuarina equisetifolia L*). While the tree Sidr is lote (Latin: *Ziziphus Mauritiana*) (Morris, 2006). In botanical perspective, lote is grow up in the dry land (Mujamma, 1422 H: 686).

The gardens of bitter fruit has not called in the explicit word, but in the word Athl and Sidr. Two trees have relevant with two gardens of country Saba' described as beautiful country. Interpretation of Mujammad Al Fahd is debatable which he said that the country should have to be arrived in one month. Countries of Middle-East is not the right location referred in Koran. Interpretation of Fahmi Basya is not valid too. Basya said that the wonderful country located in Distric Wonosobo, Province Central Java (Basya, 2009, p. 3). The daily Republika, published in Jakarta, has written article "Borobudur is heritage of King Solomon" (*Republika*, September 27, 2010). The summary reflected in the book entitled Islamic Math 3 (Republika, 2009) by Fahmi Basya. Basya had declared that Barabudur temple is physical heritage of King Solomon, on of David. The building is located in country Saba'. It is written, "among of them, gardens or Saba, the meaning of Saba, King Solomon, bitter fruit, all of them has moved from the Palace of Saba Queen to location of King Solomon. There were unfinished building where the demons lived (*Republika*, September 27, 2010)."

Investigation of the words written in Koran could be started by the language family that is near to Koran language. Vocabulary of Sanskrit is presumed that is as old as Koran language. The etymological word of Koran, that is "Athl" anad "Saba", is a important evidence so we can explain below.

#### **1. "Atsl" dan "atala"**

In Indonesian language, the word "atsala" is come from Malay language, that is "asli" (original). The word "asli" according to Purwadi originated from Sanskrit, has meaning "murni" (Source: [http: alang-alangkumitir.wordpress.com](http://alang-alangkumitir.wordpress.com)). Purwadi can not explain them clearly when he said that the word "asli" is come from Sanskrit (Wojowasito, 1982). In the dictionary of Sanskrit (*Http: spokensanskrit.de*) the word is not found (Mulyono, 2008). The relevant sense could be proved in vocabulary of Sanskrit. It is called "athl" and similar with "acala" or "aTala". Based on the Sanskrit dictionary, the word "acala" has two meanings. Firstly, its meaning of fixed, constant, unchanged. Secondly, its meaning of mount or stone. Based on the sense above, the word "aTala", the word "Ath" in Koran has

meaning related to the “acala” as the fixed land or the land of heritage. It is root of the word “atlantic”. This evidence is supported by fact that the word “atlantic” in English is not originated from Greek or Latin. There is only “antlantikos” in vocabulary of Greek and then followed “atlantic” in English (sumber: [Http://kypros.org](http://kypros.org)). Reading of similar words in [Http://kypros.org](http://kypros.org) could not find the word “asal” or “atala”. Then, the word “Athl” has meaning strongly related to word “atala” referred to the land called Atlantic.

## 2. “Saba” and “Malay”

Interpretation of Mujamma (1422 H) could not describe cogently where the location of Saba’ country. If we investigate the word, we can meet this word in Sanskrit dictionary, that is ‘SabhA’ (meeting). In intertextual meaning, when “sabhA” people referred to the dating or meeting, it could be mean that the location is so busy. Basya’s interpretation declared that the word “saba” referred to the momen of meeting of King Solomon and Queen of Saba. It is possible to say the moment has been happened, but the town called Wonosobo in central Java, Indonesia, could not be good evidence.

## 3. “Jannah” and “Malay”

As described in Koran, country of Saba’ has two gardens in the right and left so that the country is as well as a garden. While, the meaning of “garden” is relevant with the meaning of the word “Malay” (or in Indonesia called “Melayu”). The land of Malay is wonderful land because they are located on the equator and they have two “gardens”. In the deep investigation, the word “Malay” taken from Sanskrit “malaya” that is mean the wonderful gardens. I-Ching, sailor coming from China land, has written the location at 671 BC. Wikipedia give information that the word “Malay” is the high land and part of Austronesia. The language used to be in Asia. Investigation of etymological view, we found “Auster” (in Greek: south wind) and “nesos” (archipelago). GL Koster has researched the Malay literature and give a title *Roaming Through Seductive Gardens: Reading in Malay Narrative* (1997).

That is why there was the word “malay” in Javanese language. For example in verse of the poem entitled “Aku Mblayu Salang Tunjang” (I run so fast) by R Djoko Prakosa in the following:

*Aku mblayu sipat kuping  
Salang tunjang krungu swara ana  
Alok-alok taliwangke  
Alang-alang gunung buthak  
Mecah krakal watu bang*

(R Djoko Prakosa, “Aku Mblayu Salang Tunjang” dalam *Pasewakan*, 2011: 48)

Translation:

I run so fast  
When I hear the voice  
Murmur anything  
From grass of Buthak mountain  
to destroy the stone

The poem has story of “mblayu” (run) referred to character of Malay as a tribe of nomad. Mulyono (2008: 249) that “Mlaya” in Javanese is mean nomad so that the sense is so relevant with the sense in the holy used Indo-Europe language. In historical view, there were Saba’ in the King Solomon era (989-931 BC). Then that is possible to assume Saba’ has lost after Solomon’s. The historical fact is so relevant with fact that there is big flood occurred in Atlantic Land because of Mountain of Old Krakatau at 535 AC. In other word, Saba has lost since 1400 years after Solomon’s journey. Eruption of Old Krakatau has effected to the big flood and spread over the world. The big flood has changed form of the

land of Indonesia. It is common sense that the civilization can be lost because of the big eruption.

It is the same with the meaning which we have investigated vocabularies at the same time of Indonesia, particularly in old Javanese language. It could be read in the old scriptum entitled "Hidimbahidimbi". We proved the word "sabha" in the following:

*Ya ta makasananya; hetu ning wwang tan hana **sabha** mara ngke, asing wwang mara ngke pinaganya.*

Translation:

it is a location where no anyone **come in** because traveller will be eaten by titan.

The quotation above is conversation of jungle in the sovereignty of the titan Hidimba and Hidimbi. When Bhima, a main character in the story, come in the jungle, there is battle of them. Bhima can defeat the titan. Based on the story, the vocabulary "sabha" is being used by people. It shows that there is relation in family of Semitic language, Indo-Irania, and Austronesia. In clearly, we can read this table.

Table 1 Variation of Vocabulary "West" and "East" in the Language Family over the World

Malay	Javanese	Old Javanese	Sanskrit	Greek	Arabic	English
Atlantik	Asal	Tala	Atala	Atsala	West	
Atlantik	Asal	Tala	Atala	Atsala	East	
Melayu	Mlayu	Mlaya	Malaya			Run
Atlantik	Asal	Tala	Atala	Atsala	Atlantic	
Buat	Wot	Wot	Od	odos	Bridge	
Kembara	Saba	Sabha	Sabha	Sabha	Travel	
		Wit	Wit	Vat	odos	
Bridge						
Dunia	Donya	Sunyata	Sunya		dunya	World
Ini	Iki Ike	ngkana				

Source: *The result of text analysis.*

The table showed that linguistical fact has given a hybridity of Austronesia now day. But is not easy to explain clearly family of them in the paradigmatical perspective. The other realities will unlock the closed area of language family, and at the same time will show the new area of language over the world. Phenomena of unlocking and showing are appearance in the civilization and being reality of growing up and fixing of culture (Mardjani, 2012, p. 54).

## DISCUSSION

The most important finding of this study lies in the hypothesis that vocabulary in English has relevance to vocabulary in the Austronesian language family. During this time, English would refer to the etymology found in Latin or at most in Sanskrit. The findings of this study also show textual evidence of the inner relationship of English words in the development of languages in island nations. In this regard, as shown in the analysis, Rudyard Kipling instinctively compares between West and East. Each of these words

contains a similar phoneme, the suffix of the sound "st". This is not coincidence because in his poem he states that West and East are twin worlds, but can never be met. Even further said by Kipling that each has its own peculiarities so it is written "West is west, east is east". This idea provides an important clue about the similarities behind the differences. This similarity is the starting point for exploring further in order to obtain an explanation of the same origin. The above evidences have proven it. The word "atlantic" itself carries a common language discourse, namely the words Javanese ("origin"), Javanese (Tala), Sanskrit (Atala), and Arabic (Atsala) (Poerbatjaraka, 196).

If reflected on previous findings, the findings of this study expand the discourse on the history of world languages and cultures. So far, previous research findings refer to local languages, as revealed in Marian Klame's (2019) findings on Indonesian and Austronesia. Another finding raised regional languages as explained by Sudiman (2021) Suprayogi (2020). Ermanto Ermanto (2017), Monika Sales Sitompul (2019), Muhammad Surip and Dwi Widayati (2019), and Djantera Kawi and Durasid, Durdje and Effendi, Rustam (1992). Previous studies have only given an idea of locality and nationality. Therefore, the results of this paper research provide an overview of universality, namely the connection between west and east that originally could not be met.

The contribution of this research in the scientific area lies in the richness of the research object of this paper which specifically raises literary works, both English and Javanese literary works (Mullin & Mitchell, Robert W.; Thompson, Nicholas S.; Miles, 1997). The data obtained make a significant contribution in comparative historical studies, literary criticism, literary theory, and human theory in general. In Indonesian literature, we can investigate novel *Bilangan Fu* (2008) by Ayu Utami in contemporary contexts and prose *Njai Dasima* (1900) in the classic era (Francis, 1900; Utami, 2008). As an argumentative illustration, the discipline of literary criticism only dwells on the area of human values so it rarely touches the historical area of languages. Previous studies in literary criticism, such as Damono (1983), Koster (1997), Eco (1979), Rene Wellek (2000), Jonathan Culler (1975), Miller (2002), Gadamer (1991; 1994; 1996) and New Criticism do not seem to touch this area (Culler, 1975; Damono, 1983, 2012; Eco, 1979; Mullin & Mitchell, Robert W.; Thompson, Nicholas S.; Miles, 1997; Wellek, 2000).

The limitation of this study lies in the object of study which is limited to literary works as a starting point. Limitations from the beginning are also used as a starting point for conducting more detailed and in-depth research. The findings that appear therein are thus inseparable from the objective terms and conditions as described in the preceding paragraphs. It can be said, the findings of this study are the findings of interpretation based on hermeneutic approaches and literary criticism. It would have been different if the findings had been analyzed by other relevant methods, such as philology, critical editions, language pragmatics, and reader response studies as developed in Germany in the latter half of the 20th century (Genette, n.d.; New & Of, n.d.).

Further research can thus be directed to other areas outside the intended object. The subject matter of the philosophy of language directed at the etymology of this language can be directed at the objects of ancient languages, ordinary languages, to symbolic languages that live in cultures in the world. Further studies can draw on Levis-Straus's theory of structural anthropology which focuses on cultural findings and word structure. Lucien Goldmann's study of genetic structuralism, for example, would contribute to the philosophy of language if his study connected literary works with traces of past language etymology. Postmodern studies will also contribute greatly to further research because the deconstruction of the concept of language history, as explained by Derrida, is indispensable in the future (Gibson, 1996; Wilson, 2015).

## CONCLUSION

The words of “west” and “east” are those of reality referring to the different location but have the similar phonem. It like “atala” in Sanskrit, “od” in Greek, and has relation with the word “atlantic” in English. The trace of family of the words east and west could be proved in the language of Austronesian. In Javanese poem, the words “east” and “west” has similar with the “wot” (bridge/ tree). The evidence could be compared with language family over the world, that is Arabic, Greek, and Indo-Europe. There is hibridity of reality in the area of language. The mother of language referring to the word atlantic is relevant with the the word the “asal” in Malay. The word refers to the wonderful place in the past time and called it Sabha, country of traveller. Sabha located in the area between Mountain Tambora and Krakatau in Indonesia. The result of the researh shows that the evidence in language is a medium of learning related with education, culture, and reality of Austronesian. Based on the conclusion, it is important to researcher that the history of language can be explained by the literature source. To linguist and critic, it will be model of interpretation reflected from textual into factual reality and intertextual interpretation among texts, vice versa.

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## AUTHOR CONTRIBUTION STATEMENT

All authors have contributed and participated in conducting this research

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