

The Kinship Relation of Orang Rimba in Jambi Province Viewed from Dialectology

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Abstract

This study was a dialectological research studying the isolect kinship relationship of *Orang Rimba* (Wild People) in three regencies of Jambi Province. Each regency was represented by two groups of *Orang Rimba*. The determination of isolect status for such the area was very important to determine whether or not such the area is in one the same or different language. The kinship relation between *Orang Rimba* groups can define its isolect status. This observation area was selected based on the *Orang Rimba* population number, their geographical residence, and area openness. The objectives of research were to identify the Malayan isolect of *Orang Rimba* in Muaro Jambi, Sarolangun, and Tebo Regencies either lexically or phonologically; to describe the Proto Austronesian and Proto Malayic reflexes in the Malayan isolect of *Orang Rimba* in Muaro Jambi, Sarolangun, and Tebo Regencies. The types of research employed were qualitative and quantitative. The qualitative research employed the comparative method with Top-Down Reconstruction, and the quantitative one employed the comparative method with dialectometrical technique. The result of research was firstly, considering the result of lexical, phonological dialectometry and dialectometrical triangle calculation, the isolect of *Orang Rimba* (OR) in Jambi Province encompassing three regencies consisted of four dialects and two sub-dialects. The observation areas belonging to different dialect were *Orang Rimba* Paku Aji, *Orang Rimba* Nyogan, *Orang Rimba* Nebang Parah, and *Orang Rimba* Tanah Garo dialects. Those belonging to different sub dialect were *Orang Rimba* Singosari and *Orang Rimba* Kedondong Mudo sub dialects. Secondly, PAN (Proto Austronesian) and PM (Proto Malayic) reflexes in Malayan sub-dialects of *Orang Rimba* in Muaro Jambi, Sarolangun and Tebo Regencies were a) PAN-OR, the observation areas (DP) with the highest innovation were DP 1 and DP 4 each of which contained 144 innovations; DP with the highest relic were DP 5 and DP 6 each of which contained 10 relics. Meanwhile, the DP with the lowest innovation were DP 5 and DP 6, each of which contained 139, whereas those with the lowest relics were DP 1 and DP 4, each of which contained 5 relics. (b) PM-OR. Firstly, the DP with the highest innovation were DP 1 and DP 4 each of which contained 93 innovations; DP with the highest relic were DP 5 and DP 6 each of which contained 42 relics. Meanwhile, the DP with the lowest innovation were DP 5 and DP 6, each of which contained 86, whereas those with the lowest relics were DP 1 and DP 4, each of which contained 32 relics.

Keywords: Dialectology, Dialectometric, Innovation, Relic.

1. Introduction

Indonesian society is known as a complex one, not only for its culture and religion, but also for the varying languages occurring in the plural community. Language also reflects on the disclosure of society's life and perspective on something. The society mindset can also be seen from how they appreciate the language in daily communication. In other words, language is the most complicated, fine, and rapidly developing symbol.

The human language ability is innate; it can be seen from human babies born having their own language in the form of sounds. Those sounds are the most effective communicative symbol to baby, although it is only a cry or a scream and not words; it is also called *language faculty*, the innate language ability. Chomsky (2000: xvii) states that most human language knowledge is defined genetically, or innate, or called 'initial state' of human language power.

Language represents human experience; it can also express different human experiences. The experience or event the human beings experience is different in time, place, and problem that in turn will produce different language expression as well. The local languages in Indonesia began to shift due to communication contact or technological effect currently. Indirectly, Indonesian language contributes to such the shift as the main language in education realm making the local language began to be abandoned. In addition, other supporting languages in either education or intercourse realm, such as English, Arabic, Japanese, and Mandarin, contribute to this problem. As a result, a tendency occurs for the young generation to use such the languages in their community.

Jambi society sees the *Suku Anak Dalam* (*Orang Rimba*) isolect as the one different from Jambi dialect of Malayan language. For that reason, nearly majority Jambi people see *Orang Rimba* as outsider. This perception can be seen from the advent of *Kamus Bahasa Kubu* (*Kubu Language Dictionary*) published by Language Office of Jambi Province in 2013. This dictionary appearance reveals that the Language Office of Jambi Province similarly view that the *Orang Rimba* isolect is a distinctive language rather than a part of Jambi

Malayan language.

The perception that the *Orang Rimba* isolect is a distinctive dialect rather than a part of Jambi Malay language is based on previous study conducted by Dongen (1913b: 16) stating that:

It can be concluded from the existing *Kubu* dialect that Kubu people have their own language. In its history, hundreds years ago, they had had contact with outside world. It was probably undertaken by some intermediaries, *Jenang*. Thus, there was not much thing left (changing) from their language, because of their characteristic and condition. Their dialect was more difficult to understand than other population's (Malayan people around Kubu people) dialects.

The elaboration above reveals that originally, the isolect of *Orang Rimba* group in this Bukit Duabelas area was difficult to understand, but gradually it could also be understood by the Malayan people living surrounding Bukit Duabelas (Duabelas Hill). The isolect of *Orang Rimba* might be a language at that time and today it has shifted into dialect or sub-dialect because of many marriages between the *Orang Rimba* groups existing in Bukit Duabelas area, and the very strong communication contact impulse from outsiders. It will be studied further.

Orang Rimba dislikes to be called *Orang Kubu* or *Suku Kubu*. This naming is considered as very crude because it identifies retardation or ignorance. Whereas, the meaning of *Kubu* is defense; the people who survive in the forest, or can be defined as fortress. Unfortunately, the meaning of *kubu* itself changed in Jambi people's perception.

This minority group existence has been known since the 19th century, some writing have been made about this group by the Dutch researchers under East Indies government's supervision. At that time, Dongen (1913: 5), who in addition to be a researcher was also a BB controller for Palembang Residency area that encompassed Jambi area as well, stated that *Orang Rimba* is divided into (2) categories: *kubu jinak* (civilized *kubu*) and *kubu liar* (wild *kubu*). *Kubu jinak* is the group who settles at one place by cultivating non-irrigated field (*berladang*) and is willing to communicate with the *terang* (common) society through *jenang* as intermediary, while *kubu liar* is the one moving from one place to another in the forest and avoiding communication contact with villagers.

Considering its residence settlement category, *Orang Rimba* in Tebo Regency is divided into two categories: 1) the one living in the forest and settling at there; and 2) the one settling at the settlement near *terang* (common) society settlement. *Orang Rimba* in Sarolangun Regency is also divided into two categories: 1) the one living in the forest and moving from one place to another; and 2) the one settling at the settlement near *terang* (common) society settlement. *Orang Rimba* in Muaro Jambi Regency is the one whose settlement is near the common society settlement (has been relocated by Jambi Province Government).

The focus of research consisted of six (6) *Orang Rimba* distributed in three (3) regencies: Muaro Jambi, Tebo and Sarolangun. In Muaro Jambi Regency, there are two (2) *Orang Rimba* groups: Tumenggung Kubung (Mat Safar-67 years old) in Nyogan village and Tumenggung Canggo (Safi'I – 70 years old) in Nebang Parah village. In Tebo Regency, there are two (2) *Orang Rimba* groups: Tumenggung Njalo (40 years old) in Makekal Ulu area (Kedondong Mudo village) and Depati Begantung (45 years old) in Makekal Ilir (Tanah Garo village). Next, in Sarolangun Regency, there are two (2) *Orang Rimba* groups: Tumenggung Berendam (32 years old) the area of which formerly belonged to Singosari village and Tumenggung Betaring (48 years old) in Paku Aji village.

This research studied the identification of *Orang Rimba* Malay isolect in Muaro Jambi, Sarolangun, and Tebo Regencies, either lexically or phonologically and described the PAN (Proto Austronesian) and PM (Proto Malayic) reflex in *Orang Rimba* Malay isolect in Muaro Jambi, Sarolangun, and Tebo Regencies.

2. Theoretical Framework

2.1 Diachronic linguistics

Diachronic linguistics related to this article involves two (2) fields: comparative historical linguistics and dialectology. Basically, these two fields equally analyze the language but they are different in their reconstruction. Firstly, in comparative historical linguistic study, the focus of observation is to look for main language by comparing two or more different languages. This study uses lexicostatistic formula aiming to find the same vocabularies. Secondly, dialectology observes the development of isolects existing under one same language, to find the different language, dialect, sub-dialect, speech difference and no difference. The formula used in this study is dialectometric formula.

The diachronic linguistic branch is the dialectology studying what and how the difference of isolect existing within one language (Mahsun, 2010: 33). In such the language, some diverse variants arise; these variants arise in a long period of time and it of course has strong effect because of communication contact made by the society or individual group.

Dialectology tended to study more language variety based on local (spatial) difference within one language area (Nadra and Reniwati, 2009: 5). So, the dialectology, related to this article with Jambi Province as

the observation focus, encompasses three (3) regency areas and individual regencies are represented by two Orang Rimba groups. The dialectology in this research is not only diachronic but also synchronic in nature, and the dialectometric formula was used to determine the isolect status of each Orang Rimba group currently.

Synchronic dialectology is used to look for the interrelationship between Orang Rimba groups existing in Jambi Province (in 3 regencies) by finding the different vocabularies through dialectometric formula, while diachronic dialectology tries to reconstruct the development of *proto* language into the present vocabulary to see the development of innovation and relict occurring from the past to the present.

Chambers and Trudgill (1998: 3) stated that “language is a collection of mutually intelligible dialects”. Thus, this definition benefits the dialect as the subdivision of language having criteria to differentiate one language from another. So, such the dialect refers to a variation that is different grammatically, lexically, and phonologically from another.

Chambers and Trudgill (1998: 3) in his book “*Dialectology*” states that in the beginning of this study appearance, dialect was frequently associated with the low-status language, crude language forms, work class and low-economic status society groups. Dialect was also the term frequently used to refer the language used in isolated areas that did not have written language. The study on dialect was conducted firstly by George Wenker in 1876 who investigated the dialects in Germany areas.

Weber (in Ling, 2000: xxviii) stated that: “a dialect refers to a variety of a language, spoken in one part of country (regional dialect), or by people belonging to a particular social class (social dialect or sociolect), which is different in some words, grammar, and or pronunciation from other forms of the same language”. So, it can be said that dialect is the typical characteristics a group of society has.

2.2 Phonology

Phonology, according to Robins (1975: 17) “is concerned with the patterns and organization of languages in terms of phonetic features and categories involved”, while it, according to McManis (1987: 81) “is concerned with how these sounds are systematically organized in a language, how they are combined to form words, how they are categorized by and interpreted in, the minds of speakers”. Such the sounds are organized systematically within a language. Lass (1991: 3) stated that phonology has double duty: (a) to study the characteristic of sound existence or the assignment of formal core language symbol and (b) to connect the sound symbol to its form, to determine its place in relation to other aspects of entire description. So, in language structure, the sounds, either standing alone or combined with other, basically have meaning.

Crystal (1992: 160), Chaer (1994: 102), Cahyono (1995: 102) and Kridalaksana (2001: 57) defined phonology as the discipline studied and to describe the sound system and pattern in language, investigated those language sounds according to their function. Phonology is based on the theory of what known unconsciously by every speaker about the language sound pattern and to analyze those sounds of language according to their function, of course different from the phonetics studying the sound of language according to its pronunciation. Phonetics also studies the sound regardless the function of sound within a language (Robins, 1992: 149).

In this study, the author conceives innovation as the change revealed by the sound of protophoneme. A language, as the time progresses, surely experiences the change in either its form or meaning or system or vocabulary (Subroto, 2011: 88). Relic is the phoneme sound that does not change from its protophoneme. So, this study will look for innovation and relic as the manifestation of sound change.

2.3 Morphology

Morphological study is usually associated with a basic unit of language as a grammatical unit. This study also discusses the morphological process, namely, how the words are created by connecting one morpheme to another, or discusses the structure of word. Morphology studies the specifics of word form and the function of word from changes, either grammatical or semantic (Ramlan, 2001: 21). Similarly, Nida (1970: 1) and Katamba (1994: 4) viewed that “morphology is the study of morphemes and their arrangement in forming words”.

Mcmanis (1987: 117-119) in his book “*Language Files*” explained that morphology “is the study of how words are structured and how they are put together from smaller parts”. Then, morpheme is “the minimal linguistic unit which has a meaning or grammatical function”. Morpheme is the smallest unit that has a meaning. Morpheme can be divided into smaller parts and it is usually repeated with the same definition.

2.4 Language Contact

One of language functions is as the communication tool to convey what existing in the speaker’s or the listener’s mind, expectation on something, and as self-identification. Communication is the process of information exchange from the speaker to the listener using symbol or sign in the form of either formal, informal, spoken, written or gesture language.

Language contact occurring in the society with different culture and language is a requirement. The language contact itself in turn will be associated with bilingualism an individual has. Bilingualism is the

language ability an individual has, in addition to mother tongue. “All Remarks about bilingualism apply as well to multilingualism, the practice of using alternately three or more languages” (Weinreich, 1970: 1). Such the individual bilingualism is related to its ability of using two or more languages.

Thus, language serves not only as the means of acquiring information or revealing an individual’s ability in communication mastery but also that of revealing an individual’s attempt of maintaining his/her relationship with other people. It is in line with Trudgill (1976: 1) opinion that: “language is not simply a means of communicating information about the weather or any other subject. It is also a very important means of establishing and maintaining relationship with other people. So, maintaining a good relationship with other people can be done through our activeness in making communicating contact. Of course, when two people make communicating contact, they should consider not only the words or the language they use, but also the reality they are speaking of.

3. Research Method

There were two types of research used in this study: qualitative and quantitative. These researches were used alternately. In initial stage, the qualitative research was used to describe the data related to lexical, phonological and morphological data. In the next stage, the result of observation would be tested first using quantitative research through dialectometric formula.

The qualitative research employed a descriptive method with reflex technique from the top to the bottom (top-down reconstruction). This study analyzed the innovation and relic elements from the higher rank, Proto Austronesian (PAN), to *Proto Malayic* (PM), to the lower one existing in Malayan Isolect of Orang Rimba in Muaro Jambi, Tebo, and Sarolangun Regencies. The reference used as the foundation to look for innovation and relic was the product of PAN reconstruction from Wurm and Wilson (1978) and PM composed by Adelaar (1992).

The quantitative research employed a comparative method in which the data obtained in the field was compared between a group of Orang Rimba and another group. This quantitative research used dialectometric formula technique to determine the isolect status of each DP (observation area).

4. Result and Discussion

The dialectometric estimation was carried out based on Nothofer’s Words Basic Vocabulary instrument modified by Kisyani consisting of 829 glosses and 100 sentence glosses were used as supporting data in describing the difference of lexicon cross observation areas. The total number of data from six (6) observation areas (thereafter called DP) in Jambi was 5,574. DPs included Paku Aji (DP 1), Singosari (DP 2), Kedondong Mudo (DP 3), and Tanah Garo (DP 4), Nyogan (DP 5) and Nebang Parah (DP 6) Villages. The result of data analysis showed 257 glosses of phonological variation, 388 glosses of lexical variation, and 184 glosses of zero (no variance).

The result of total lexical variation for each DP was applied using dialectometric formula so that the results were 33.24% for DP 1:2, 32.98% for DP 1:4, 79.38% for DP 1:5, 80.15% for DP 1:6, 31.70% for DP 2:3, 30.60% for DP 2:4, 31.44% for DP 3:4, 74.48% for DP 4:5, and 23.45% for DP 5:6. The elaboration above was tabulated in the table below.

Table 1. Lexical Variation Estimation

No	No. of DP	Total	%	Lexical Variation
1	1:2	129	33.24	S
2	1:4	128	32.98	S
3	1:5	308	79.38	D
4	1:6	311	80.15	D
5	2:3	123	31.70	S
6	2:4	119	30.67	W
7	3:4	122	31.44	S
8	4:5	289	74.48	D
9	5:6	91	23.45	W

Note:

S = sub-dialect variation

D = dialect variation

W = speech variation

DP= area observation

Considering the table above, it could be seen the diverse identity of isolect from each DP in three (3) regencies in Jambi Province. DP 1 compared with DP 2; and DP 3 compared with DP 4 belonged to sub-dialect variation because both groups existed in the same regency. It indicates that the inter-group kinship relation is still close. Similarly, the result of isolect identity for DP1 compared with DP 4; and DP 2 compare with DP3 also belonged to sub-dialect variation, but those groups originated from different regencies.

From DP 1 compared with DP 5 and DP 6; then DP 4 with DP 5, the comparative result is dialect

variation; those groups originated from different regency. It occurs because firstly, the traveling distance between DP 1 and DP 5, and DP 1 and DP 6 is long enough; similarly, so is that between DP 4 and DP 4. Secondly, those groups originated from different ancestors, DP 5 and DP 6 admitted that their ancestors originated from South Sumatera Province, while DP 1 and DP 4 from West Sumatera Province, so that the dialect variation likely occurred.

Speech variation was found in DP 2 compared with DP 4, and DP 5 compared with DP 6. What interesting here is that DP 5 and DP 6 were indeed in the same regency, Muaro Jambi, while DP 2 and DP 4 were in different regencies. The result of isolect identification for DP 5 and DP 6; and DP 2 and DP4 was speech variation. It indicates that the kinship is very close, and those groups admitted originating from the same ancestor.

DP 1: 2 and DP 1: 4 have equal percentage of 8.42%, called sub-dialect as well. DP 1 and DP 2 were the Orang Rimba groups originating from the same regency, while DP 1 and DP 4 came from different regencies. The isolect status of sub-dialect variation indicated sufficiently close kinship relation. According to D. Begantung, his brother had gotten married with a member of T. Betaring group from DP 1. This statement confirms the occurrence of marriage between DP 1 and DP 4 groups thereby affecting the vocabulary cross-exchange between the two groups.

DP 5: 6 (6.15%) and DP 2:4 (7,74%) has the same status of isolect, speech variation. DP 5 and DP 6 came from the same regency. The percentage of both groups indicates the close kinship relation and reveals that their vocabularies changed not too much although they had been living near the villager settlement. DP 2 and DP 4 came from different regencies. The speech variation in the status of both group revealed the close relation compared with DP 1.

Table 2. Phonological Variation Estimation

No	No. of DP	Total	%	Phonological Variation
1	1:2	37	8.42	S
2	1:4	37	8.42	S
3	1:5	64	14.57	D
4	1:6	64	14.57	D
5	2:3	38	8.65	S
6	2:4	34	7.74	W
7	3:4	36	8.20	S
8	4:5	64	14.57	D
9	5:6	27	6.15	W

Note:

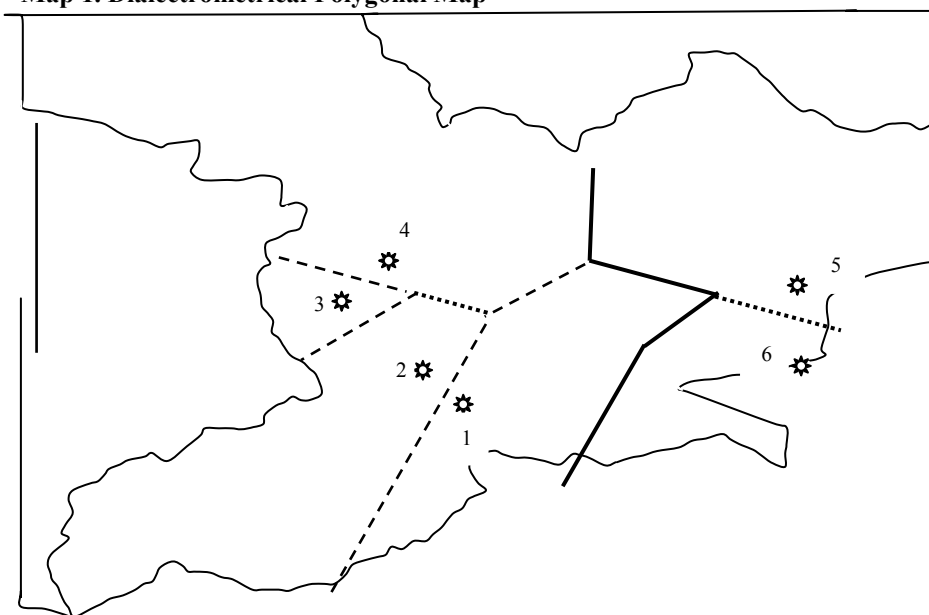
S = sub-dialect variation D = dialect variation
 W = speech variation DP= area observation

The result of isolect status for lexical and phonological variations consisting of dialect variation, sub dialect variation, and speech variation was inferred into two divisions: dialect and sub-dialect variations. It occurs because the smaller group belongs to the bigger one. When DP has belonged to the bigger group, it will no longer appear in the smaller one, for example: DP 2 compared with DP 4 and then DP 5 compared with DP 6 were speech variation. The position of speech variation is lower than sub-dialect. Thus, DP 2, DP 4, DP 5, and DP 6 no longer belong to speech variation but to the bigger group above it. So, the result of lexical and phonological variations identification in Orang Rimba in Jambi Province is as follows.

Table 3. The Isolect Status of Orang Rimba – in Jambi Province

NO	ISOLECT STATUS	DP
1	Dialect Variation (BD)	1, 4, 5, 6
2	Sub Dialect Variation (BS)	2, 3

Map 1. Dialectometrical Polygonal Map



— = dialect variation

----- = sub dialect variation

..... = speech variation

In PAN instrument, the author employed instrument guide from Dyen and McFarland (1970/PANDYMC) or from Lopez (PANDLO) summarized into a book by Wurm and Wilson (1978). PM instrument used a guide from Adelaar (1992). The data collected was analyzed based on Top-Down analysis technique. The data analyzed was only the one referring to the same proto form, so that the change could be traced from its proto. The different proto produced different form. The followings are the data experiencing innovation and relic from PAN-Orang Rimba (thereafter called OR) in three (3) regencies in Jambi Province, for example:

Data gloss “*dua* (two)” (no.2) PAN *DewS₃aꠘ encounters diverse innovations in OR areas. The observation area TP 1, 2, 3, 4 is reflected as [dua]; TP 5 is reflected as [due]; and TP 6 is reflected as [duo]. The innovation occurring in TP 1, 2, 3, 4 from *DewS₃aꠘ > [dua] indicated the change of *D > d in the beginning of word; the deletion of *e occurring amid the word is also called ‘syncope’, followed by *w > u; the deletion of *S₃ sound occurring amid the word is called “syncope”, and followed by *ꠘ occurring in the end of syllable called “hapology”. The TP 5 of *DewS₃aꠘ > [due] indicates the change of *D > d in the beginning of word; the deletion of *e occurring amid the word is also called ‘syncope’, followed by *w > u; the deletion of *S₃ sound occurring amid the word is called “syncope”, then *a > e; and followed by *ꠘ occurring in the end of syllable called “hapology”. The TP 6 of *DewS₃aꠘ > [duo] indicates the change of *D > d in the beginning of word; the deletion of *e occurring amid the word is also called ‘syncope’, followed by *w > u; the deletion of *S₃ sound occurring amid the word is called “syncope”, then *a > o; and followed by *ꠘ occurring in the end of syllable called “hapology”.

Data gloss “*tiga* (three)” (no.3) PAN 616. *teluꠘ encounters diverse innovations in OR areas. The observation area TP 1, 2, 3, 4 is reflected as [tiga]; TP 5 is reflected as [tige]; and TP 6 is reflected as [tigo]. The innovation occurring in TP 1, 2, 3, 4 from *teluꠘ > [tiga] indicated the change of *e > i in the beginning of word in the first syllable; the change of *l > g; then the change of *u > a in the second syllable and followed by the deletion of *ꠘ in the end of second syllable or called ‘hapology’. The innovation occurring in TP 5 from *teluꠘ > [tige] indicates the change of *e > i in the beginning of the first syllable; the change of l > g; then the change of *u > e in the second syllable and followed by the deletion of *ꠘ in the end of second syllable or called ‘hapology’. The innovation occurring in TP 6 from *teluꠘ > [tigo] indicates the change of *e > i in the beginning of the first syllable; the change of l > g; then the change of *u > o in the second syllable and followed by the deletion of *ꠘ in the end of second syllable or called ‘hapology’.

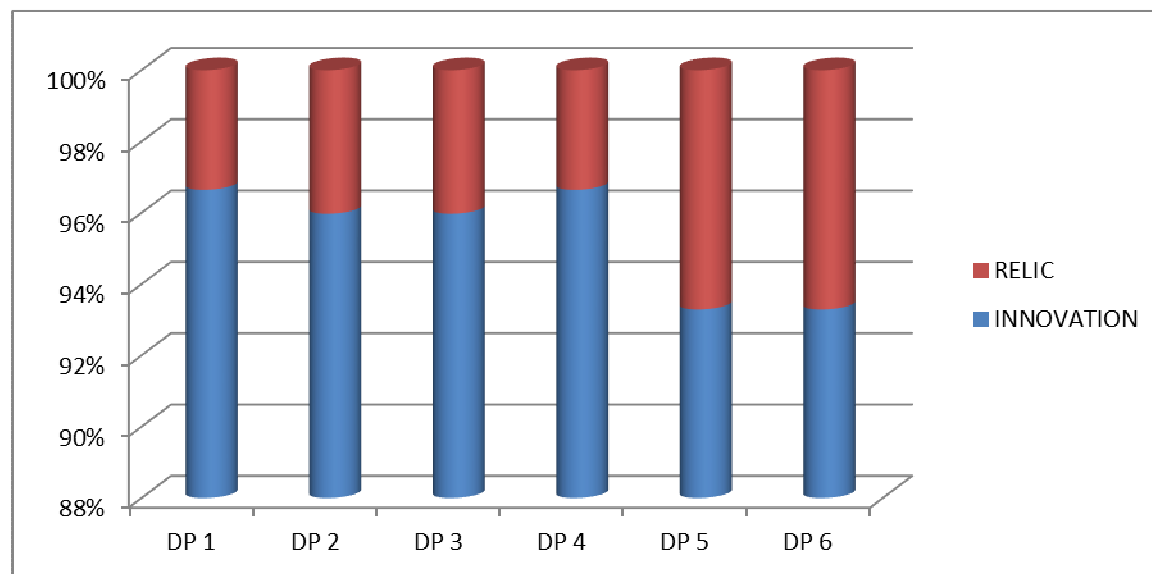
Data gloss ‘*payudara* [breast]’ (no. 110), PAN *susuꠘ And PM *susu(ꠘ) encounters relic, while PM-OR encounters relic. The observation area TP 1, 2, 3, 4, 5, 6 is reflected equally as *susu*. PAN-PM *susuꠘ > *susu(ꠘ) shows no change, the sign () has optional meaning, may or may not be used. PM-OR relic in TP 1, 2, 3, 4, 5, 6 *susuꠘ > *susu(ꠘ) encounters no change, the sound *(ꠘ) in the end of word PM may or may not appear optionally.

Data gloss ‘*kaki* (foot)’ (no. 131), PAN *kaki[[h]] and PM *kaki encounters relic, while PM-OR also encounters relic. The observation area TP 1, 2, 3, 4, 5, 6 is reflected equally as [*kaki*]. The innovation of PAN-PM in *kaki[[h]] > *kaki encounters no change, the sound of * [h] in the end of word PAN is optional. PM-OR relic in TP 1, 2, 3, 4, 5, 6 *kaki[[h]] > *kaki encounters no change.

Data gloss ‘*hidung* (nose)’ (no. 82), PAN *q₂ĩjú and PM *hidu encounters innovation, while PM-OR encounters relic in TP 1, 2, 3, 4, 5, 6 reflected as [*hid* [h]]. The innovation of PAN-PM *q₂ĩjú > *hidu indicates the change of *q₂ > *h; and the change of *j > *d. Relic of PM-OR *hidu > [*hid* [h]] in TP 1, 2, 3, 4, 5, 6 encounters no change.

Data gloss ‘*gigi* (tooth)’ (no. 88), PAN *gigih and PM *gigi encounters innovation, while PM-OR encounters the same relic in all observation areas of TP 1, 2, 3, 4, 5, 6 reflected as *gigi*. The innovation in PAN-PM *gigih > *gigi leads to the deletion of *h in the end of word called ‘haplology’. Relic in PM-OR *gigi > [*gigi*] encounters no change. These data are the little part of data collected; the result of PAN-PM-OR reflex is in the table below.

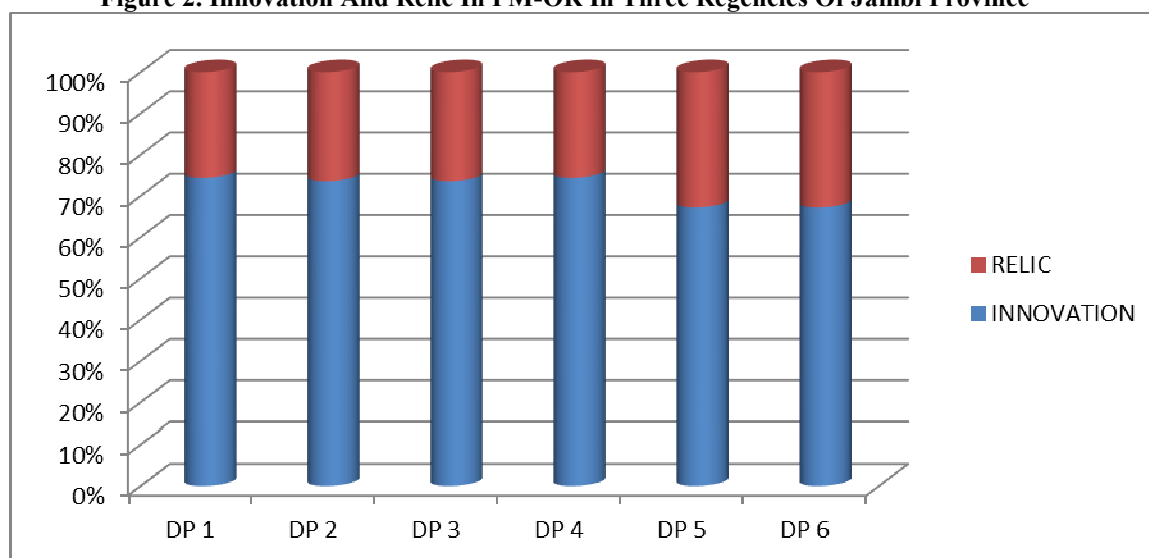
Figure 1. Innovation and Relic in PAN-OR in Three Regencies of Jambi Province



The entire data of PAN-OR in three (3) regencies of Jambi Province consists of 149 glosses. The number of data for innovation was 148 vocabularies and that for relic was 14 vocabularies. Observed per-DP for seeing which group encountering the highest innovation and relic, the elaboration is as follows:

1. T. Betaring in DP 1, 144 innovations and 5 relics
2. T. Berendam in DP 2, 143 innovations and 6 relics.
3. T. Njalo in DP 3, 143 innovations and 6 relics.
4. D. Begantung in DP 4, 144 innovations and 5 relics.
5. T. Kubung in DP 5, 139 innovations and 10 relics.
6. T. Cango in DP 6, 139 innovations and 10 relics.

Figure 2. Innovation And Relic In PM-OR In Three Regencies Of Jambi Province



The figure 2. indicates the number of innovation and relic for each DP. This figure reveals that the groups still maintaining PM vocabulary until today are DP 5 and DP 6 existing in Muaro Jambi Regency. Then, the groups encountering the most innovations in its vocabulary are DP 1 from Sarolangun and DP 4 from Tebo regencies. The groups encountering high innovation have low relic and those encountering low innovation have high relic. The elaboration is as follows.

1. DP 1 (T. Betaring – Sarolangun Regency): 93 innovations and 32 relics.
2. DP 2 (T. Berendam – Sarolangun Regency): 92 innovations and 33 relics.
3. DP 3 (T. Njalo – Tebo Regency): 92 innovations and 33 relics.
4. DP 4 (D. Begantung – Tebo Regency): 93 innovations and 32 relics.
5. DP 5 (T. Kubung – Muaro Jambi Regency): 86 innovations and 42 relics.
6. DP 6 (T. Canggo – Muaro Jambi Regency): 86 innovations and 42 relics.

5. Conclusion

1. Considering the result of lexical, phonological dialectometry and dialectometrical triangle calculation, the isolect of Orang Rimba in Jambi Province encompassing three regencies consisted of four dialects and two sub-dialects. Firstly, DPs belonging to dialect variation are Orang Rimba Paku Aji, Orang Rimba Nyogan, Orang Rimba Nebang Parah, and Orang Rimba Tanah Garo dialects. Secondly, DP belonging to sub-dialect variation are Orang Rimba Singosari and Orang Rimba Kedondong Mudo sub-dialect. This status of dialect and sub-dialect occurs because a) the DPs compared have different characteristics of sound. DP 1, 2, 3, 4 are dominated by sounds /o/, /ɔ̃/ while DP 5, 6 are dominated by /e/, /a/; b) the travelling distance between DP 1 and DP 5,6 or DP 4 and DP 5 is very long and it is less likely that this group makes communicative contact, so that it is reasonable that these groups belong to dialect variations; while DP 2,3 belong to sub-dialect category indicating their close kinship relation. This Orang Rimba group still stays in the forest. They also make communicative contact with the villagers but it is not as often as that made by Orang Rimba group DP 1, 4; c) based on the residence area openness, DP 1, 4 live in *sawit* garden the position of which is not too far from the villager housing, DP 5, 6, although living in the relocation area prepared by Jambi Province, are still located far from the villager housing, and the residence of DP 2, 3 is still inside the forest. Furthermore, if each DP is compared between the groups in the same regency, the result belongs to sub dialect except for DP 5,6 belonging to speech variation category. It indicates that the kinship relation of Orang Rimba group in Muaro Jambi regency is still very close and exposed to a little external influence. DP 1,2 and DPs 3,4 do not belong to the speech variation but to sub dialect variation group because this group formerly often moved from one place to another in Bukit Duabelas and undertook intergroup marriage, so that there are vocabulary mix between the groups of Orang Rimba in Bukit Duabelas. The finding of current study is slightly different from Mukhlas' (1975) stating that Orang Rimba originating from Minangkabau ancestor lives in Tebo, Buno, and Batanghari regencies, while those living in Sarolangun originating from Jambi native ancestor, Kubu Air Hitam. Considering the result of research, it can be found that the Orang Rimba existing in Sarolangun Regency is related to those from Padang (one ancestor), so that there is a distribution of Orang Rimba originating from Minang ancestor from Tebo to Sarolangun Regencies in Bukit Duabelas. Then, based on Muntholib's (1995) study dividing the

residence of Orang Rimba into three part it becomes four parts: 1) living and settling inside the forest; 2) living in the forest and moving from one place to another; 3) living close to the villager housing; and 4) living in the housing relocated by the government.

2. The PAN (Proto Austronesian) and PM (Proto Malayic) reflexes in Malayan sub-dialects of Orang Rimba in Muaro Jambi, Sarolangun and Tebo Regencies were a) PAN-OR, firstly, the observation areas with highest innovation were DP 1 and DP 4 with the number of 144; DP with highest relic were DP 5 and DP 6, each of which consists of 10. Secondly, DP with the lowest innovation were DP 5 and DP 6, each of which contained 139, whereas those with the lowest relics were DP 1 and DP 4, each of which contained 5 relics. b) PM-OR, firstly, the DP, with highest innovation were DP 1 and DP 4 with the number of 93; DP with highest relic were DP 5 and DP 6, each of which consists of 42. Secondly, DP with the lowest innovation were DP 5 and DP 6, with the number of 86, whereas those with the lowest relics were DP 1 and DP 4, each of which contained 32 relics. c) PAN-PM-OR also encounters innovation and relic: Inov-Inov amounts to 61, Rel-Rel 2, Inov-Rel 21, Rel-Inov 14, Inov-Inov, Rel 18, and Rel-Inov, Rel 10. d) PAN-PM, there were 99 innovations and 26 relics. e) PAN-OR, there are 148 innovations and 14 relics. f) PM-OR, there are 102 innovations and 50 relics. g) PAN-PM-SAD there are 61 innovations and 2 relics. So the DPs still maintaining its proto language (relic) from either PAN or PM are DP 5, 6 in Muaro Jambi Regency and the DP encountering many innovations from either PAN or PM were DP 1,4. DP 1 comes from Sarolangun Regency and DP 4 comes from Tebo Regency.

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GLOSSARY

- D : Depati (The assistant of Vice Temenggung)
- D : Dialect variation
- DP : Area Observation
- OR : Orang Rimba
- PAN : Proto Austronesian
- PM : Proto Malayic
- S : Sub-dialect variation
- T : Temenggung (The Chief of Group)
- W : Speech variation

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