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Tolakinese Language Attitude toward Tolaki-Dialect of Mekongga in Kolaka District

AUTHORS INFO

Sarmadan
Universitas Sembilanbelas November Kolaka
sarmadan.usnkolaka@gmail.com
+6285241981462

Samsuddin
Universitas Sembilanbelas November Kolaka
s4ml4str4@gmail.com
+6285241727439

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Abstract

The purpose of this research is to describe the language attitude of Tolakinese people toward Mekongga dialect. This research applied qualitative approach. The place of this research was carried out in Kolaka District. Techniques of collecting data through interviews, observation, documents. Based on the results of data analysis found that Tolaki ethnic community in Kolaka experiencing relatively negative language attitude toward Mekongga dialect. This was because the speakers of Mekongga dialect began to feel less confident in using the local language. Another thing that caused it is the presence of cross-breeding. A family with parents of different ethnic groups, then it is probable that their children do not master one of the languages of their parents, even each parents' language is not controlled by the child. However, there are actually some speakers who show their caring attitude towards the Tolaki language of Mekongga dialect. It is a positive signal that there is still a Tolakinese of Mekongga dialect community who is affectionate and caring about the local language. But the problem is they have not been able to do something meaningful in order to preserve the local language. The first step they can take is to show a more positive language attitude using Mekongga dialect in daily communication, especially in the family environment, i.e to children, husbands, and wives. In addition to the low language attitudes of the community, this also cannot be separated from the lack of significant government attention to regional languages. This is evidenced by the implementation of local language learning content that is still below the standards, both in terms of teacher availability and teacher competence. It is also in line with the government's policy on naming roads and public facilities that are less aligned to the preservation of the Tolaki-dialect of Mekongga.

Keywords: language attitude, tolakinese of mekongga dialect, local language

A. Introduction

Human civilization from ancient times to the present cannot be separated from the role of language as a means of communication. Of course, it is hard to imagine what if humans do not have the language in living their lives as social beings. With human language can communicate with each other and can work with others.

Language is a means of thinking. Humans can think well because humans have a language that is the first and perhaps the main means of thinking. Even the uniqueness of man actually lies in his ability to speak. Without language, it is impossible for man to think systematically, regularly and continuously. Language also allows humans to think in a complex and abstract. Factual objects are transformed into abstract language symbols. However, the existence and existence of language, especially regional languages as a means of communication and as a tribal identity, is disrupted so that it affects its endangered existence.

The number of languages can increase because there are languages that have not been identified or can also shrink because there are languages that are extinct. It is based on Unesco's report of 21 February 1999 stating that there are ten languages extinct/die each year. Since then the date and month was commemorated as an international mother language day. The language death can be caused by no speakers (speakers have died), abandoned speakers (because of forced or because other languages are considered more advanced/modern).

The following is the ranking of languages with the largest number of speakers in Indonesia, namely (1) Java language, 12th world rank: 75.6 million speakers; (2) Sundanese, ranked 39th of the world: 27 million; (3) Indonesian, ranked 50th: 17.1 million speakers as B1 and 140 million speakers as B2; (4) Madurese language, ranked 61st world: 13.7 million speakers; (5) Minangkabau language, ranked 95: 6.5 million speakers; (6) Batak language, ranked 99th: 6.2 million speakers; (7) Balinese language, ranked 124 to the world: 3.8 million speakers; (8) Buginese language, ranked 129th: under four million as B2; (9) Acehnese, ranked 147: 3 million speakers; (10) Betawi/Creole, ranked 156: 2.6 million speakers; (11) Sasak language, ranked 175th: 2.1 million; (12) Makassar language, ranked 196: 2 million speakers as B2; (13) Lampung language, ranked 205: below 1.5 million speakers as B2; (14) Rejang, ranked 258th: less than 1 million speakers (SIL in Wikipedia, downloaded on October 28, 2010).

The importance of language is increasingly being recognized by the people of the world. This is primarily triggered by the fact that many languages of the world, especially mother tongues or regional languages, are experiencing a shift and even its existence is threatened with extinction, and it dies. This phenomenon occurs also in Indonesia, as in Kompas (February 14, 2007), that as many as 726 of 746 regional languages in Indonesia are threatened with extinction and only thirteen regional languages have a number of speakers above one million, namely Javanese, Batak, Sunda, Bali, Madura, Minang, Rejang Lebong, Lampung, Bugis, Makasar, Banjar, Bima and Sasak. In fact, not a few regional languages whose number of speakers is less than one million one of them is the local language in Kolaka, the Tolaki-dialect of Mekongga whose number of speakers began to decrease.

The above statement is a normal statement. Not a few languages that exist in the earth experienced a shift, extinction, and lost. According to sociolinguistic scholars (Abas, 1988) that regional languages in Southeast Sulawesi will disappear from the earth of Southeast Sulawesi in 2035. This statement is supported by the fact that in the local language speakers society has diminished. Speakers of the faithful local language are the adults and the elderly, while the current generation of adolescents in everyday life have rarely used regional language in any sphere of life.

The determination of the year 2035 was also based on the calculation that in that year the local language speakers who are now over 60 years old (aged) on average have died and their substitute community group is adolescent with mother tongue (B1) Indonesian. This statement is actually not a certainty if all walks of life will realize how important regional languages are. If the regional language is considered important, people speakers will not sincerely let the language vanished on this earth. Therefore, the public must be aware of the need for conservation efforts in the form of guidance and development, as well as its defense.

There are two main factors missing or the extinction of a language, namely internal factors and external factors. Internal factor, that is factor coming from inside. Factors caused by the owner of the language itself does not have a positive attitude towards the language. Less love the language. More love of other languages and proud to use that other language. As for external factor, that is factor from outside. It could be that external factors are caused by social pressure, political factors, education, or sabotage.

The Tolaki-dialect of Mekongga is the native language possessed by the Tolaki people of Mekongga. This language is spread in Kolaka District, North Kolaka, and East Kolaka. The two districts mentioned above, namely Kabupaten North Kolaka and East Kolaka are new autonomous regions that bloom from its parent district, Kolaka District.

As the original language on Earth Mekongga the existence of Tolaki-dialect of Mekongga decreased the quantity and quality of its use. This is an early sign of disaster for the Tolaki-

dialect of Mekongga. We do not want the Tolaki-dialect of Mekongga not grounded on the ground itself. We do not want in the future the Tolaki-dialect of Mekongga to become extinct from the life of its speakers. We do not expect the Mekongga language to be a fairy tale for future generations.

The decrease in the quantity of Tolaki-dialect of Mekongga can be identified based on surveys on some objects such as the use of street names unfamiliar with the terms or vocabulary of the Tolaki-dialect of Mekongga, in the family environment of Tolaki-dialect of Mekongga is not a guarantee as the language of instruction, the first language or the mother tongue, as well as the local government policies that are less aligned to the Tolaki-dialect of Mekongga.

The decrease in the quality of its use can be observed when there is a hesitant and unconfident attitude from its owner to use the Tolaki-dialect of Mekongga, which in some contexts is only used as a whitewashing and playful 'paare-are' among young people, as well as in the activities of communicating the Tolaki-dialect of Mekongga present as fragments of the language that dominates it. On several occasions observations of researchers in the field, it was found that the Tolaki-dialect of Mekongga into pieces of Indonesian language and Bugis language.

Currently there is a process of decreasing the quantity and quality of the use of the Tolaki-dialect of Mekongga in Kolaka. The ethnic Tolaki Mekongga community seems depressed by a contemporary social system. Nevertheless, there is a tendency that they still retain the character of their Mekonggaism, especially on customary forums. In custom forums still strongly use the Tolaki-dialect of Mekongga, such as in marriage rituals and traditional ceremonies like *mosehe*.

B. Literature Review

1. Language definition

Kamus Besar Bahasa Indonesia (KBBI, 2008: 66) explains that language is a symbolic system of arbitrary and conventional articulated sounds used as a means of communication to give birth to feelings and thoughts. Webster's dictionary defines the language as A systematic means of communication or sign by understanding sign, sounds, gestures, or mark having understood meanings. As a term in linguistics, Kridalaksana (1993: 21) defines it as an arbitrary system of symbolic sounds, used by members of a society to cooperate, interact, and self-identify. Pei & Gaynor (1975: 119) say that language is a system of communication by sound, through the organs of speech and hearing, between human beings of certain groups or communities, using vocal symbols possessing arbitrary conventional meaning. From some of the views on the language above, there is a clear-eyed equation of language placed as a means of human communication to express the thoughts or feelings by using the symbols of communication either in the form of sound, gestures (postures), or signs of writing.

2. Language shift

The sustainability of a culture is largely determined by the community of its owner. If the people of the owner still feel that the culture derived from their ancestors is useful, beneficial, or have a positive impact on them then the culture will be preserved. On the contrary, if the owner's community feels that the culture is no longer useful then it is likely that the culture will be abandoned.

According to Fishman (1972) there has been a shift in the four major languages of the modern era, namely (1) adoption of the language of government, (2) adoption of technical language, (3) adoption of language of education, (4) adoption of language of cultural activity. The shift in language also occurs due to economic, educational, social and physical mobility, as well as certain language prestige. Language shifts are not always common in offices and do not necessarily replace non-prestigious languages with more prestigious languages. A strong factor in language preservation is religion and customs because these two aspects of traditionalism prioritize the process of assimilation in a single language.

3. Language functions

As a medium of communication and daily interaction between members of the spoken person (pragmatic function), language also performs textual, interpersonal, transactional, informative, regulatory, and ideational functions (Halliday 1983: 2007). Those functions are actualized in the context of socio-cultural life. As a meaningful code system, language is an ideology because without language there is no adicita or ideology (Volosinov, 1973). In other words, ideology works with and in the language used. With and through language, collective ideas, the fabric of cooperation and togetherness are built, and realized. Language also functions to construct

meaning and value (Barker, 2004: 67). Included is the generation of cultural values that are inherited intergeneration.

The main language function is as a communication tool. If the function is associated with culture then the language serves as a means of cultural development, the path of cultural success, and the inventory of cultural traits. If associated with social life, then the language serves as a national language, namely the symbol of national pride, the symbol of national identity, a unifying tool, and inter-regional and intercultural means of communication. As a group language, language serves as a means of communication and daily interaction within the group. From the individual side, language has instrumental functions, regulatory, personality, problem solving, and imagination. From an educational point of view, language has integrative functions, instrumental functions, cultural functions, and reasoning functions.

C. Methodology

This research uses qualitative approach with descriptive method. The place of research is carried out in Kolaka District which is one of the districts located in Southeast Sulawesi Province. Distance from the provincial capital (Kendari), which is \pm 160 km with travel time \pm 3 hours journey. The research location is an area with a Tolaki ethnic community base. However, there are some who call themselves Mekongga different from Tolaki. Data in this research are primary data and secondary data. Primary data, namely data recording interview that contains information about the answers of informants on interviews conducted by researchers who then transcribed into the written language. Primary data is also obtained from records during the field. In addition, the secondary data is the documentation of the Tolaki language of Mekongga dialect in various aspects of usage, such as street names, books, photos, videos, films, archives, etc..

Primary data source is derived from several informants or informants who have been selected with purposive sampling technique, while the secondary data source derived the relevant libraries and facts that exist in the field of research documented by the researcher. Informants are selected based on certain criteria. The criteria of the informants are (1) the resident and native speakers of Tolaki-dialect of Mekongga residing in the research location, (2) fluent in Tolaki-dialect of Mekongga and not deformed in speaking like stammer and so on, (3) knowing well about Tolaki ethnic social life, (4) aged between 40 years to 65 years (religious leaders, community leaders), as well as youth leaders aged 20 years to 65 years old, (5) honest and open and willing to provide data needed by researchers. Researchers use several data collection techniques such as unstructured or natural interviews, observation, and document analysis. These three data collection techniques will be used to process triangulation of research data with the intention that the data obtained can be declared valid and reliable.

The instrument or data collection tool is the researcher himself. As the characteristics of qualitative research that researchers become a key instrument in the process of collecting research data. Researchers are more aware and more understanding about the real conditions that occur in the field, and clearly understand the need for data. But more than that, the instruments in the form of observation sheets, interviews, tape recorders, and photos become additional instruments in this study.

Data analysis techniques that is, (1) classify data; (2) presentation of data that is presenting research data based on classification that have been taken from informant, (3) analysis that is analyzing data based on each problem raised so that obtained research result, (4) discussion of research result, and (5) draw conclusion.

D. Finding and Discussion

1. Findings

In this section presented the results of research from the process of researchers conducted interviews, observation, and documentation. Preliminary data found from the interview results illustrate that the native speakers of the Tolaki-dialect of Mekongga acknowledged that the language is currently experiencing a weakening which leads to the displacement of this language by Indonesian and Bugis language whose speakers are more numerous.

Observations were conducted three times, i.e, 07 March 2016, April 15, 2016, and May 09, 2016. The first observation was conducted on Monday, March 07, 2016 coupled with interviews to informants. The same thing was also done in the second phase of observation on Friday, April 15, 2016. The third stage observation, Monday, May 09, 2016 was conducted full of focus on observation of public facilities, such as street names spread in Kolaka District, especially in Kecamatan Kolaka as the center of community activity in Kolaka capital. Based on the results of

field observations found that the determination and use of street names in Kabupetan Kolaka, especially in the capital region of Kolaka has been less representative of the names that characterize Tolakinese.

Documentation was carried out in several places where it was found to have documents containing data on the language and culture of the Tolaki ethnic community. These places are the Office of Tourism and Culture Kolaka District, Office of Education of Youth and Sports Kolaka District, and the Library and Archives Agency District Kolaka. As when the researchers held data collection with documentation techniques in the Office of Tourism found one document entitled "*Proses Persebaran Penduduk di Wilayah Mekongga Sampai Terbentuknya Kerajaan Mekongga - The Process of Spreading the Population in the Mekongga Region until the establishment of the Mekongga Kingdom*". In the document, there is a discussion about socio-cultural life, as well as the language of the Tolaki community in Kolaka. All data collected through the three data collection techniques in question is to be interpreted in order to answer the research questions raised in this study.

2. Discussion

a. Interview results

Interviews were conducted twice on Monday, March 7, 2016 and Friday, April 15, 2016. The first stage interview conducted on March 07, 2016 was conducted by meeting two informants, Mr. Djiaman & Mr. Sainab B., while the stage interview II was conducted on April 15, 2016 was conducted by interviewing an informant, Mr. Arif. Interviews were conducted not unstructured so that the data collected could be more developed based on the questions and answers that took place during the interview.

Interview with Mr. Djiaman found a perspective from the informant that he felt very touched if there is someone who intends and willing to do research to explore and preserve the local language. This was revealed by Mr. Djiaman that "*Saya sangat terharu jika ada seseorang yang meneliti bahasa Tolaki, apalagi yang meneliti adalah orang dari suku lain. Saya anggap sebagai sesuatu yang luar biasa - I am very touched if there is someone who examines the Tolaki, let alone who examines the people of other tribes. I consider to be something extraordinary.*" This statement contains a sense that there is pride of the informant when his local language is examined. He was also impressed by the care of people outside the Tolaki tribe who studied the Tolaki-dialect of Mekongga. This should be a whip for native speakers to be more concerned about the local language. Even if they do not do similar research, then at least the native speakers of this language would show their positive attitude by using Tolaki-dialect of Mekongga in daily life.

The attitude shown by Mr. Djiaman may be responded by conducting research aimed at the preservation, development, and development of the Tolaki-dialect of Mekongga to prevent it from extinction. This is reinforced by Mr. Djiaman's statement that "*Sudah lama sebenarnya saya memikirkan hal ini, nasib bahasa Tolaki dialek Mekongga yang ada di Kolaka ini. Mungkin jika penelitian ini tidak dilakukan, bisa jadi bahasa Tolaki dialek Mekongga di Kolaka akan punah ke depan - I have been thinking about this for a long time, the fate of the Tolaki-dialect of Mekongga in Kolaka. Perhaps if this study is not done, it could be that the Tolaki-dialect of Mekongga in Kolaka will be extinct in the future.*" Research is considered as a viable business alternative to continue preserving this language in the midst of its speaker community.

From the interviews, there are actually some speakers who show their concern for the Tolaki-dialect of Mekongga. It is as revealed from the recordings of interviews that "*Saya sangat peduli, sangatlah peduli. Namun demikian, kepedulian saya ini tidak bisa saya kembangkan menuju sesuatu yang lebih. Saya tidak tahu mau melakukan apa untuk melestarikan dan mengembangkan bahasa daerah kami - I am very caring, very caring. However, this concern I can not develop into something more. I do not know what to do to preserve and develop our regional language.*" The statement is a positive signal that there is still a Tolaki-dialect of Mekongga speaker who is affectionate and caring about his local language. But the problem is they have not been able to do something meaningful in order to preserve the language of this region. The first step they can take is to show a positive attitude by using Tolaki-dialect of Mekongga in their daily environment, especially in the family environment, i.e to children, husbands, and wives.

The problem then is the existence of a family where husband and wife come from different tribes. As experienced by the informant, namely Mr. Djiaman as a person from Tolakinese, while his wife is Makassarrese. This was revealed by Mr. Djiaman that "*Ini juga yang menjadi hambatan, dalam komunikasi di rumah kami jarang menggunakan bahasa daerah. Rata-rata kami menggunakan bahasa Indonesia. Walhasil Pak anak-anak kami sulit berbicara dengan bahasa daerah. Memang sih kalau artinya, mereka paham dengan baik. Akan tetapi untuk*

berbicara langsung dengan bahasa Tolaki dialek Mekongga sulit bagi mereka - This is also the obstacle, in the communication at home we rarely use the local language. On average we use Indonesian. As a result, our children are having difficulty in speaking local languages. Sure if it means, they understand well. But to speak directly to the Tolaki-dialect of Mekongga is difficult for them." This proves the theory that one of the causes of shifted regional language is due to the presence of cross-breeding. With the existence of cross-breeding, then there is an alternative selection of a particular language for use in the family environment, whether it is the local language of the husband or the wife's regional language. Many facts indicate that the mother's regional language is heavily controlled by the child, because the child is more interacting with his mother. The stronger the position of the wife's language to be mastered by a child, if her mother has more motivation to introduce her local language to the child.

Tolaki-dialect of Mekongga is at least used only during family occasions or occasions. This is as revealed by an informant named Mr. Sainab B.: *"Iya, bahasa Tolaki dialek Mekongga hanya digunakan jika ada acara-acara keluarga, atau juga jika dilaksanakan acara adat. Dalam acara tersebut biasanya akan datang keluarga dari kampung. Misalnya, ketika acara pernikahan, maka anggota keluarga dari kampung akan datang untuk membantu pelaksanaan acara. Nah ketika anggota keluarga banyak berkumpul, maka pada saat itulah bahasa daerah sering digunakan. Namun, ketika keluarga tersebut pulang setelah acara, maka situasinya akan berubah lagi - Yes, the Tolaki-dialect of Mekongga is only used if there are family occasions, or also if a custom event is held. In the event will usually come family from the village. For example, when the wedding, the family members from the village will come to help the implementation of the event. Well when many family members gather, then that's when the language is often used. However, when the family comes home after the event, the situation will change again.*" Responding to this it is necessary consistency of speakers and owners of Tolaki-dialect of Mekongga in using the local language so that the language of this area can be inherited from generation to generation.

b. Observation results

Observations were conducted three times, ie March 07, 2016, April 15, 2016, and May 09, 2016. Observations I conducted on Monday, March 07, 2016 coupled with interviews to informants. The same thing is also done in the second phase of observation on Friday, April 15, 2016. The third stage observation, Monday, May 09, 2016 was carried out with a focus on observing the names of roads spread in Kolaka regency, especially in the capital Kolaka as the center of community activity. In this study, what is meant by the name of the road is the identity that distinguishes between one street and another.

The result of the observation of the researcher shows that most of the street names in Kolaka do not reflect the language, or the socio-cultural aspects of Tolaki. One street name "Jl. Opu Tompenangi" in Kolaka that does not use the Mekongga dialect of Tolaki. The picture was taken on Jalan Opu Tompenangi, precisely in front of SMK Negeri Kolaka which entered in the area of Laloeha Village, Kolaka Sub-district, Kolaka District. The name of the street empirically shows the origin of the word from the name of a character who then enshrined into a street name.

The regulation of street names in a certain area is formally regulated in Law Number 34 Year 2006, Chapter VII, namely Road Document, Article 117, Paragraph (1) that the street legis at least contains data: a) road identity data; b) road data; c) road map location map, and d) data of road space. Furthermore, Paragraph (2) explained that the identity data of the road includes: a) the number and name of the road segment; b) name of the road identifier; c) starting and ending points and road courses; d) road network system; e) road function; f) road status; and g) road class. Furthermore, in Chapter VIII, namely the Role of the Community, Article 118, Paragraph (1) that the community can play a role in the regulation, guidance, development and supervision of roads.

Based on the above description, it can be assumed that each region is authorized to establish the name of the road as long as it is not contrary to the prevailing laws and regulations. Related to this, the elements of society, such as community organizations, community leaders, religious leaders and adat stakeholders, families/heirs of warriors who contributed to the nation and state and region, housing developers for roads in residential areas he built, a private entity, may propose naming a road by noticing local identity, in particular the use of street names identical to the Tolaki-dialect of Mekongga. Therefore, the regions in this case need to plan and enact local regulations on road regulation under the mutual agreement of the Regional People's Legislative Assembly and the Bupati.

c. Documents analysis

Documentation will initially be done in some places where it has been obtained documents containing data on the language and culture of the Tolaki ethnic community. These places are the Office of Tourism and Culture Kolaka District, Office of Education of Youth and Sports Kolaka District, and the Library and Archives Agency District Kolaka. However, due to limited time, energy, and opportunity so that researchers can only do documentation at Kolaka Tourism and Culture Office. When the researchers conducted data collection with documentation techniques at the Office of Tourism and Culture Kolaka District found one document entitled "The process of Spreading Population in the Mekongga region until the establishment of the Mekongga Kingdom". In the document there is a discussion about socio-cultural life, as well as the language of Tolaki-Mekongga community.

Based on the results of the documentation that researchers do, it is basically still less publications of research that discusses Tolakinese-Mekongganese in general, as well as specifically about the preservation of the Tolaki language Mekongga dialect. When compared with other regional languages, such as Buginese-Makassarese, Sundanese, Javanese, Butonese and Munanese already have dictionaries or their respective books. This is necessary to think about to do because with the presence of Tolakinese-Mekongganese dictionary will obviously be a concrete manifestation of the conservation effort. Minimal in formal schools have available books written in Tolaki-dialect of Mekongga which is used as local content teaching materials of Tolaki-dialect of Mekongga.

E. Conclusion

Reinforcement of language attitudes by using the Tolaki-dialect of Mekongga needs to be done so that the position of the regional language is not intergrated by other languages. Speakers and owners of the Tolaki-dialect of Mekongga should take sides and confidently use the language in everyday communication. Support from certain parties, such as community organizations, youth leaders, religious leaders, customary leaders, and the most important government support as policy makers in the region are urgently needed. The government needs to improve the quality of local content in local languages, as it is a strategic step to get children closer to their local language, as well as to do in the family environment and with parents at home. We need to think that the local language is the asset of the nation as a symbol of diversity. If this is left continuously, then feared there is a sentence that reads "Dulu, pernah ada bahasa Tolaki dialek Mekongga di Kolaka. Namun, kini hanyalah tinggal namanya saja - There used to be a Tolaki-dialect of Mekongga in Kolaka. However, it is now just a name".

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