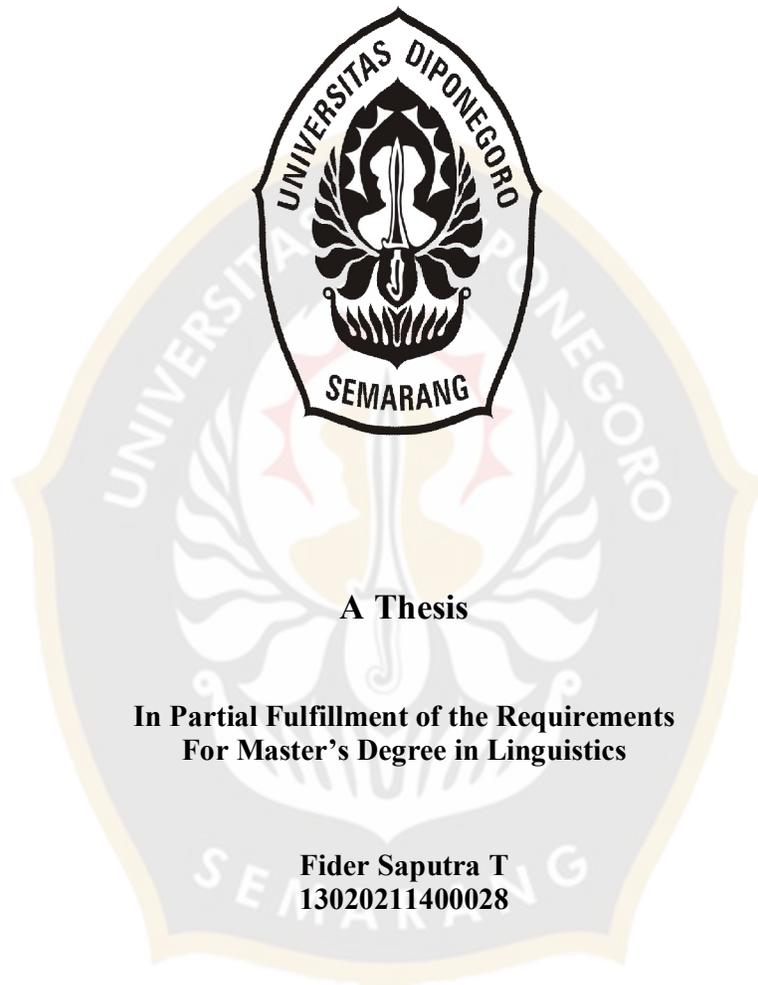


**ADDRESS TERMS
IN MANNA SERAWAI LANGUAGE
SOUTH BENGKULU REGENCY OF BENGKULU PROVINCE**



A Thesis

**In Partial Fulfillment of the Requirements
For Master's Degree in Linguistics**

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**POSTGRADUATE PROGRAM
FACULTY OF HUMANITIES
DIPONEGORO UNIVERSITY
2016**

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VALIDATION

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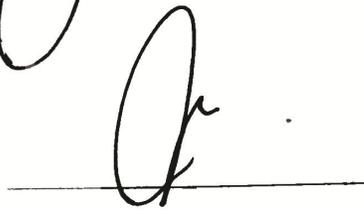
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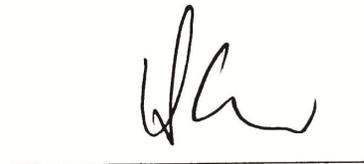
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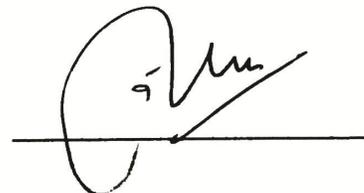
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STATEMENT OF ORIGINALITY

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, this study contains no material previously published or written by another person or material which to a substantial extent has been accepted for the award of any other degree or diploma of a university or other institutes of higher learning, except where due acknowledgement is made in the text of the thesis.

Semarang, April 2016

Fider Saputra T



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The last but not least, I believe that this thesis is not perfect. Thus, constructive criticism and recommendation are welcomed for the improvement of this thesis.

Semarang, April 2016

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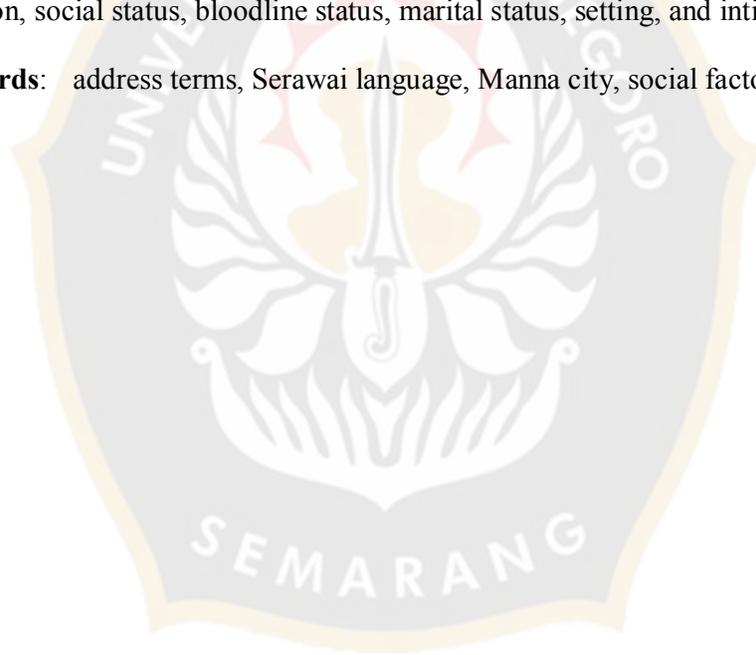
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ABSTRACT

In Indonesia, there are hundreds of different local languages spreading all over the country and each of them has its own characteristics in every part of the language. For example, it is different from one to another in address term. This study is aimed to find out the address terms of Serawai language in Manna city, and to find out the social factors which can influence the use of address terms of Serawai language in Manna city. This research uses the primary data which are directly taken from the research location and the secondary data as the first step before getting the primary data. The writer uses both participants' and non-participants' observation, and note taking technique. The writer also uses unstructured interview and elicitation technique in interviewing the native speakers. Data were analyzed with using translational and pragmatic distributional methods. The result shows that there are six kinds of address terms which exist in Manna city, namely proper name, kinship terms based on bloodline status, kinship terms based on marital status, title and rank address terms, noun address terms, and zero feature term. The social factors which can influence the use of address terms in Manna Serawai language are age, gender, generation, social status, bloodline status, marital status, setting, and intimacy.

Key Words: address terms, Serawai language, Manna city, social factors



CHAPTER I

INTRODUCTION

1.1 Background of the Study

In our daily activities, we often see many people who speak or communicate with each other using a variety of languages. Harimurti in Kushartanti (2005:3) stated that language is a sound alert system agreed for use by members of certain communities to collaborate, communicate and identify themselves. Language is also closely related to the conditions of the use of the language because the meaning of the language is closely related to who, where, what, when and how is the native speaker. Social environment, professional, regional and historical aspects will also affect the language and its interpretation (Alwasilah, 1987:142).

Indonesia is an archipelagic state with hundreds of different local languages which has its own characteristics in address term. For example, Javanese people use *mas* and *mbak* to address elder brother and sister, while Minangnese people address in different ways like *Uda* for elder brother and *Uni* for elder sister.

In Serawai language, there are two kinds of dialects: *o* dialect and *au* dialect (Aliana, 1979:2). In this occasion, the writer only focuses on *au* dialect that is used in Manna city, South Bengkulu Regency of Bengkulu province. This language has various ways to address especially in kinship terms. For example, we can see the conversation below:

A: *Dang*, *nginak kemanau Donga samau*
1st elder brother see where **2nd elder brother** with
Cik tadi pegi nidau?
3rd elder brother just now go no
 ‘1st elder brother, do you see where 2nd elder brother and 3rd elder brother go?’
 B: *Dang nidau nginak au tadi. Cubau kaba tanyauka dengan*
1st elder brother no see just now try you ask with
mak.
mother
 ‘1st elder brother doesn’t see where they go. You can try to ask our mother’.
 A: *Awu, Dang.*
 Yes **1st elder brother**
 ‘Yes, 1st elder brother’.

From the conversation above, Serawai language in Manna city has several types of address terms to address elder brother. Manna people address their 1st elder brother with *Dang*, 2nd elder brother with *Donga*, 3rd elder brother with *Cik*, 2nd person singular pronoun with *Kaba*, and biological mother with *Mak*.

Generally, address terms that people use to address the addressee are determined by the setting of place and time, speaker and addressee, social status, and power and solidarity which can influence the choice of the address terms. In this case, Holmes (2001:8) stated that there are four social factors in determining the choice of language, namely the participants (who are speaking and with whom they are speaking to), (where they are speaking) the setting or social context of the interaction, (what is being talked about) the topic, and (why they are speaking) the function.

From the explanation above, the writer is interested in doing research about address terms of Serawai language in Manna city, South Bengkulu regency of Bengkulu province.

1.2 Scope of the Study

In order to limit the discussion as well as to focus the problems of this study, the writer needs to draw a certain scope of this research. This study is focused only on findings of the address terms of Serawai language in Manna city South Bengkulu regency of Bengkulu province.

1.3 Statement of the Problems

Based on the background of the study presented above, the researcher would like to state some research problems as follows:

1. What are the address terms of Serawai language in Manna city South Bengkulu regency of Bengkulu province?
2. Why the social factors can influence the use of address terms of Serawai language in Manna city South Bengkulu regency of Bengkulu province?

1.4 Objectives of the Study

The objectives of the study as the goals of this research related to the research problems above are:

1. To find out the address terms of Serawai language in Manna city South Bengkulu regency of Bengkulu province.
2. To find out the social factors which can influence the use of address terms of Serawai language in Manna city South Bengkulu regency of Bengkulu province.

1.5 Significance of the Study

Theoretically, this research will be useful to provide an overview of the use of address terms in Manna Serawai language. Practically, this research will be useful to assist people who are interested in learning Manna Serawai language and to give some valuable information for other researchers about Manna Serawai language.

1.6 Organization of the Report

The discussion of the thesis is divided into five chapters. The first chapter is introduction which consists of background of the study, scope of the study, statement of the problems, objectives of the study, significances of the study, related literatures, research method and organization of the report. The second chapter is review of literature which consists of previous study and underlying theory. The third chapter is research method which consists of research design, research location, population and sample, data collection, data analysis, and method of presenting data. The fourth chapter is findings and discussions which consists of research findings and discussions. The fifth chapter is conclusion and suggestions which consists of conclusion and suggestions.

CHAPTER II

REVIEW OF LITERATURE

2.1 Previous Studies

There are some studies about address terms in other local languages that have been conducted by other researchers. Syafyahya (2000) conducted research entitled *Kata Sapaan Bahasa Minangkabau di Kabupaten Agam*. The research concluded that address terms of Minangkabau language in Agam regency are divided into two groups of address terms, namely kinship and non-kinship terms. In the first group, there are kinship terms based on direct relationship or bloodline status and kinship terms based on indirect relationship or marital status. In the second, there are three kinds of non-kinship terms, namely custom, religion, and general address terms. Education, age, and economic status are some social factors that can influence the use of address terms in *Minangkabau* language. Syafyahya's research is almost the same as my research, in that both examined the kinship and non-kinship terms. The main differences of Syafyahya's research and my research are in the research location and result. Syafyahya's research was conducted in Agam regency of Minangkabau language, while I conducted the research in Manna city of Serawai language.

Maftukhin's (2001) thesis entitled "Sistem Sapaan dan Acuan dalam Bahasa Jawa Dialek Tegal" concluded that the address and reference terms in Javanese language of Tegal dialect can be classified into address and reference terms based on its form and based on its referent. The classification

based on its form, address and reference terms in Javanese language of Tegal dialect can be differentiated by phonological, morphological, and syntactical features. The classification based on its referent, there are 8 categories of address and reference terms in Javanese language of Tegal dialect, namely pronoun, proper name, kinship, occupation and profession, degree, religion, friendship, transposition adjective, metaphoric, mocking, and group terms. Formality, gender, age, social status, kinship, number, and personal relation are some social factors which can influence the use of address terms in Javanese language of Tegal dialect. However, Maftukhin examines the address and reference terms in Javanese language of Tegal dialect, while the writer mainly deals only with the address terms in Manna Serawai language that focuses on the kinship terms.

Subiyatningsih (2005), in her thesis entitled “Sistem Sapaan Bahasa Madura Dialek Sumenep”, concluded that address terms in Madura language of Sumenep dialect is divided into 2 categories, namely address terms based on its form and based on its meaning. Based on its form, address terms in Madura language of Sumenep dialect can be differentiated by phonological, morphological, and syntactical features. Based on its meaning, there are 9 types of address terms in Madura language of Sumenep dialect, namely proper name, pronoun, kinship, occupation and profession, degree, religion, friendship, metaphoric, and *jhajhuluk*. The use of address terms in Madura language of Sumenep dialect is influenced by sociocultural aspects, namely politeness, kinship or *awu*, situation, ethnic, social status, age, gender, marital status, and origin. However, this research is focused on address terms

based on its form and based on its meaning in Madura language of Sumenep dialect, while my research focuses on kinship terms based on bloodline status and based on marital status in Manna Serawai language.

Research on address terms in Serawai language has been conducted by Diani (2005), entitled “Sistem Sapaan Bahasa Serawai: Analisis Sapaan di Kabupaten Seluma Bengkulu”. The thesis focuses only on Seluma regency of Bengkulu province which uses *o* dialect. The research concluded that address terms of Serawai language in Seluma regency can be divided into three categories, namely address terms based on its form, based on its use, and based on its function. Based on its form, address terms of Serawai language in Seluma regency can be differentiated by phonological, morphological, and syntactical features. Based on its use, address terms of Serawai language in Seluma regency can be classified into relatives and non-relatives address terms. Based on its function, address terms of Serawai language in Seluma regency are used to control social interaction, express anger and affection, educate, make a joke, and mock. However, there is little information available on Diani’s research about kinship terms. So that, my research focuses on kinship terms based on bloodline status and based on marital status. Furthermore, Diani conducted the research in Seluma regency of *o* dialect, while the writer conducted the research in Manna city of *au* dialect. There are some differences between *o* dialect and *au* dialect in kinship terms. For example in addressing first uncle, *o* dialect uses *Pak Wo* or *Pak Dang*, while *au* dialect uses *Pak Waw* or *Bak Dang*. In addition, there

is *Wak* term for addressing uncle in *o* dialect, while *Wak* term does not exist in *au* dialect for addressing uncle.

Masri's (2010) short research article entitled *Sapaan Kekerabatan dalam Bahasa Palembang Sebagai Realitas Kesantunan Berbahasa* focuses on the kinship terms of Palembang language. The article concluded that there are 16 kinship terms which can be found in Palembang language, namely kinship terms that are used to address great-grandparent, grandfather and grandmother, brother and sister of grandparent, parent, children, brother and sister, grandchildren, great-grandchildren, cousin, husband and wife, nephew and niece, parent of child's parent in law, parent in law, son/daughter in law, brother and sister of parent in law, brother and sister in law. In Palembang language, the use of kinship terms are determined by some factors, namely generation, gender, the other alternatives of available address terms. However, Masri's research examines only the kinship terms in Palembang language, while my study examines not only kinship terms but also non-kinship terms of Serawai language in Manna city.

Rusbiyantoro (2011) concluded in his thesis entitled "Penggunaan Kata Sapaan dalam Bahasa Melayu Kutai" that there are 6 kinds of address terms in Kutai Malay language, namely kinship, pronoun, proper name, title of nobility, zero, and epithet terms. Nowadays, the kinship terms of this language are widely used by people outside the family context. So, its original meaning of the kinship terms of this language has broadened. The social factors which can influence the use of address terms in Kutai Malay language are age, gender, circumstance, intimacy, and social status.

However, Rusbiyantoro's research examines the address terms in Kutai Malay language, while my research deals with the address terms of Serawai language in Manna city that focuses on the kinship terms.

Suminar's (2013) thesis entitled "Sistem Sapaan Bahasa Sunda" concluded that address terms in Sundanese language is divided into 3 categories, namely address terms based on its form, based on its meaning, and based on its function. Based on its form, address terms in Sundanese language can be differentiated by morphological and syntactical features. Based on its meaning, address terms in Sundanese language can be classified into proper name, personal pronoun, kinship, occupation or profession, religion, friendship, intimacy, and respect. Based on its function, address terms in Sundanese language are used to mark the social relation, show affection, show anger, make attention, educate, and show respect. There are some factors which can influence the use of address terms in Sundanese language, namely situation, genetic relationship, intimacy, age, gender, marital status, and ethnical orientation. However, Suminar's research talks about the address terms in Sundanese language, while my research discusses the address terms of Serawai language in Manna city.

2.2 Underlying Theories

2.2.1 Definitions of Address Terms

According to Kridalaksana (2008:214), address term is a morpheme, word, or phrase that is used to address someone in different speech situations in accordance with the relationship

between the speaker and the addressee, while Chaer (2011:107) stated that words used to address, rebuke, or mention the second person are called address terms. Furthermore, McConnell in Holmes and Miriam Meyerhoff (2003:73) said that address terms are some label for directly addressing the addressee, and in the utterance they are not grammatically related to other expressions.

2.2.2 Address Terms

Hudson (1980:50) said that in English the speaker locates his relations with the addressee on power and solidarity largely by means of his choice of terms of address, e.g. *Mr. Smith, sir, John, mate* and so on. Furthermore, power and solidarity can be reflected as major markers of a whole English system as long as proper names used as vocatives (i.e. to address someone) are organized in a different part of the grammar with minor effect for the other sections. In other languages, noun phrase which created around common nouns is included in the sensitive items when used as vocative.

According to McKay and Hornberger (1996:222), naming conventions are the clear ways to distinguish gender which represent social hierarchies. These naming conventions are frequently used at the same time to refer and address people in any interaction. There is no distinction for married or unmarried men. They are addressed with the same term (i.e. *Mr.*). On the other hand, married or unmarried women can be differentiated by *Mrs.* and *Miss*. Moreover, there is another address term for women (i.e. *Ms*). It is used by people who

assured that married and unmarried women should be no distinction as in men. Sometimes *Ms.* with own surname is used by some married or unmarried women and *Ms.* with their husband's surname is used by some married women only.

Spolsky (1998:20-22) said that in Western European languages, politeness and status can influence the use of second person pronoun and related terms of address. In earlier usage, *Vous* in French and *Sie* in German (the plural V forms) were used to address someone whom has a higher status, while someone who has the higher status would return with the T form (*Tu* in French and *Du* in German). For example, a student would use V to a teacher that would reply with T. In Arabic, woman and man are addressed by friends and acquaintances with the name of their eldest son. For example, a man is addressed as *abu Ahmed* (father of Ahmed), and a woman as *um Ahmed* (mother of Ahmed).

Wardhaugh (2006:229) stated that referring various kinds of kin in which people use language can draw attention in our daily activities. For that reason, a serious literature on kinship terminology has arisen to express how people in different languages referring their relatives by blood and marriage. Kinship terms are a global characteristic of languages, because they are so significant in every social society. Sometimes, kinship terms in a language are much richer than the other languages because social factors in each society as gender, age, generation, blood, and marriage can influence them.

According to Kridalaksana (1985:14-15), there are 9 types of address terms in Indonesian language, i.e.: pronoun (*aku* 'I', *engkau* 'you', *kamu* 'you', *ia* 'he/she', *kami* 'we', *kita* 'we', *mereka* 'they', *beliau* 'he/she'), proper name (people's names that are used in every single person), kinship terms (*bapak* 'father', *ibu* 'mother', *saudara* 'brother/sister', *paman* 'uncle', *adik* 'younger brother', *bibi* 'auntie'), title and rank (*dokter* 'doctor', *perawat* 'nurse', *guru* 'teacher', *kolonel* 'colonel', *jendral* 'general'), *pe+V* (*verb*) forms (*pembaca* 'reader', *pendengar* 'listener', *penonton* 'audience', *penumpang* 'passenger'), noun+ku (*Tuhanku* 'my God', *kekasihku* 'my dear', *Miraku* 'my Mira', *bangsaku* 'my nation'), deixis or indicator terms (*Sini* 'here', *situ* 'there', *ini* 'this'), noun (*tuan* 'Mr', *nyonya* 'Mrs', *nona* 'Ms', *encik* 'Miss', *Yang Mulia* 'your honour'), and zero feature (*Come on*, $\emptyset!$). Based on the theory of reference and address, it shows that not all of the 9 types of address terms in Indonesian language that are stated by Kridalaksana belong to the address terms. Pronoun, *pe+V* (*verb*) form, noun+ku, and deixis/indicator are terms that are used to refer someone.

2.2.3 Social Factors

There are some social factors which can influence the use of address terms. According to McConnell in Holmes and Miriam Meyerhoff (2003:77), address terms are often socially required and always grammatically optional and socially loaded. Holmes (2001:8) stated that some social factors which relate to the language used in

this case address terms are the participants, the social setting, and the function of the interaction. Who is speaking (speaker) and who they are speaking to (addressee) are the important factors which can influence the use of the address terms. For example, if a son as a speaker wants to address his mother, he will use *Mom*. But when the addressee is his father, he uses *Dad*. The setting or where they are speaking (e.g. home, school, and office) is one of the relevant factors in using the address term. For instance, a son who has father as a teacher in his school uses different terms based on the context (*Dad* in home and *Mr. /Sir* in school). The aim of the interaction or why they are speaking can be included in choosing the address terms. For example, if a husband wants to express feeling to his wife, he will use *Honey/Darling* for addressing his wife. But when he shows anger to his wife, he uses *Hey you* or another term that a little bit rude to hear.

Furthermore, Holmes (2001:9-10) added that there are four different social dimensions that relate to the social factors above, namely a social distance scale, a status scale, a formality scale, and referential and affective function scales. Social distance and status scales are the dimensions which concerned with participant relationships. Formality scale is a dimension that in accordance with the setting or social context of the interaction while the last scale is related to the aim or the function of the interaction.

In social distance, it talks about the closeness between speaker and addressee. The choice of address term that we have an

intimate social distance with someone will be different to someone whom has a long social distance relationship. For example, we can use some terms that a little bit rude to hear like *Hey moron* or *Idiot* for addressing a close friend, but we cannot use that terms to a new friend that still have a long social distance.

If we talk about status scale, we will discuss about a social status of a person in a society. Someone who has a higher status will be addressed with more polite term than someone who has a lower or equal status. For instance, in an office, when a worker wants to address his/her friend, he/she can use the proper name of his/her friend. But if he/she wants to address his/her superior, he/she will use *Sir/Boss* to show his/her respect.

Formality scale is also an important thing to determine the use of address terms. Sometimes we cannot use the same term both in formal and informal contexts. For example, we can see the example of the social setting above. A father will be addressed with different term by his son when he is in school.

The last scales are in connection with information of referential kind and how someone is feeling. For instance, when Johny utters "*Bastard, why you put us in a trouble again and again*" to his friend Nicky, it expresses that Nicky made a trouble which affected to Johny and the other friends, and also the use of *Bastard* is to show anger with Nicky.

CHAPTER III

RESEARCH METHOD

3.1 Research Design

This research was carried out under descriptive qualitative method. This research is descriptive, because it is aimed to describe situation or area of interest factually and accurately (Isaac and Michael, 1987:42). Meanwhile, qualitative research is especially effective in obtaining culturally specific information about the values, opinions, behaviors, and social contexts of particular populations (Mack, 2005:1).

3.2 Research Location

This research was conducted in Manna city, the capital city of south Bengkulu regency of Bengkulu province. This location was chosen because Manna city is the center of government and culture of Bengkulu regency that uses the *au* dialect of Serawai language.

3.3 Population and Sample

The population of this research is all of the speeches especially which contain the address terms that are used by native speakers of *au* dialect of Serawai language in Manna city. The writer used purposive sampling technique in interviewing the respondent to get the samples in accordance with address terms that use *au* dialect of Serawai language whom live in Manna city.

3.4 Data Collection

The subject of this research is address terms which are taken from observation. The writer observed the daily conversation in several different social contexts and did note-taking technique in accordance with address terms. In observation, the writer used both participants' and non-participants' observation. To get the data in formal situations, the writer observed offices, schools, police stations, hospitals, and health clinics. On the other hand, the writer observed families, neighbourhoods, friendships, traditional markets, and street vendors to get the data in informal situations.

This research also uses interview technique. The writer interviewed the native speakers of *au* dialect of Serawai Language that live in Manna city related to the address terms. In interviewing the respondents, the writer used unstructured interview and elicitation techniques. The writer interviewed one of senior civil servants, one of senior teachers and a student that has a high score in study, one of police officers that have a higher rank than the others, and one of senior nurses in formal situations. In a family, the writer interviewed the head of a family whom has enough education to fulfill the writer's intention.

3.5 Data Analysis

Data in the form of address terms in *au* dialect of Serawai language which are obtained from observation and interview are divided into two

parts; they are kinship and non-kinship terms. Then, the data were analyzed by using qualitative analysis which contained the descriptions of the data, described the characteristics of the data, and correlated the data to the social factors behind it.

In analyzing the data, the writer uses distributional method (Sudaryanto, 1993:13-15). Distributional method is a method that is used to describe or determine lingual identity of a particular unit. The types of distributional method which are used in this research are translational and pragmatic distributional methods. Translational distribution method is used because the object of this research is *au* dialect of Serawai language that must be described into English as media's description. Furthermore, pragmatic distributional method is used to identify the use of address terms.

3.6 Method of Presenting Data

According to Sudaryanto (1993:145), there are two types of presenting method, namely formal and informal presenting method. Formal presenting method is a presenting method that uses an artificial language, while the informal presenting method is a presenting method that uses a natural language. In this research, the writer uses informal presenting method to present the data, because the writer uses natural language in discussion.

CHAPTER IV

FINDINGS AND DISCUSSION

In this chapter, the writer presents the research findings and discussion focused on the address terms in Manna Serawai language, south Bengkulu regency of Bengkulu province.

4.1 Research Findings

After completing the analysis of the data, the writer found that there are 7 kinds of address terms that exist in Manna city. They are:

4.1.1 Proper Name

Address Term	Proper Name
Ariola	First name
Maimun	Last name

4.1.2 Kinship Terms Based on Bloodline Status

Address Terms	Kinship Terms Based on Bloodline Status
<i>Puyang</i>	Great-grandparents
<i>Datuak</i>	Grandfather
<i>Nik Anang</i>	Grandfather
<i>Nenek</i>	Grandmother
<i>Andung</i>	Grandmother
<i>Bak</i>	Father
<i>Mak</i>	Mother
<i>Yung Cak</i>	First son
<i>Yung Cik</i>	Second son
<i>Ujang</i>	Son
<i>Gadis</i>	Daughter
<i>Upiak</i>	Daughter
<i>Dang</i>	First elder brother
<i>Donga</i>	Second elder brother
<i>Cik</i>	Third elder brother

<i>Abang Cik</i>	Fourth elder brother
<i>Docik</i>	Fifth elder brother
<i>Wodang</i>	First elder sister
<i>Waw</i>	Second elder sister
<i>Ciknga/Inga</i>	Third elder sister
<i>Wocik</i>	Fourth elder sister
<i>Dodo</i>	Fifth elder sister
<i>Cucung/Cung</i>	Grandchild uncle
<i>Cicit/Cit</i>	Great-grandchild uncle
<i>Pak Waw</i>	First uncle
<i>Bak Dang</i>	First uncle
<i>Pak Nga</i>	Second uncle
<i>Tong Tengah</i>	Third uncle
<i>Wan Nga</i>	Fourth uncle
<i>Pak Cik</i>	Fifth uncle
<i>Wan Cik</i>	Sixth uncle
<i>Wan+ proper name</i>	Seventh uncle
<i>Paman</i>	Youngest uncle
<i>Ncik Dang</i>	First auntie
<i>Mak Dang</i>	First auntie
<i>Mak Waw</i>	Second auntie
<i>Ncik Tengah</i>	Third auntie
<i>Mak Nga</i>	Fourth auntie
<i>Ncik</i>	Fifth auntie
<i>Bunda</i>	Sixth auntie
<i>Bucik</i>	Seventh auntie
<i>Bungsu</i>	Youngest auntie

4.1.3 Kinship Terms Based on Marital Status

Address Terms	Kinship Terms Based on Bloodline Status
<i>Bak + proper name of first child</i>	Husband
<i>Mak + proper name of first child</i>	Wife
<i>Udaw</i>	Elder brothers in law
<i>Cik Waw</i>	First elder sister in law
<i>Cik Nga</i>	Second elder sister in law
<i>Cik Udaw</i>	Third elder sister in law
<i>Mak Dang</i>	First auntie in law
<i>Mak Anya</i>	Second auntie in law
<i>Mak Cik</i>	Third auntie in law
<i>Uncu Cik/Cucik</i>	Fourth auntie in law
<i>Mak Uncu</i>	Fifth auntie in law
<i>Mak Etek</i>	Sixth auntie in law

4.1.4 Title and Rank Address Terms

Address Terms	Title and Rank
<i>Pak</i>	Male teacher, policeman, male nurse
<i>Pak</i> + proper name	Male teacher, policeman, male nurse
<i>Bu</i>	Policewoman, female nurse
<i>Bu</i> + proper name	Policewoman, female nurse
<i>Komandan/Dan</i>	Superior of Police Officers
<i>Ncik</i> + proper name	Female teacher

4.1.5 Noun Address Terms

Address Terms	Noun Terms
<i>Pak Uncu</i>	male sellers, male workers, craftsmen, and men that are considered have the same age with father
<i>Mamak</i>	
<i>Uncu</i>	female sellers, female workers, and women that are considered have the same age with mother
<i>Ibung</i>	

4.1.6 Zero Feature Term

Address Term	Zero Feature Term
Ø	Ø

Furthermore, the writer found that age, gender, generation, social status, bloodline status, marital status, setting, and intimacy are the social factors which can influence the use of address terms in Manna city of Serawai language.

4.2 Discussion

This section presents the address terms which are used in Manna city of Serawai language. There are 6 kinds of address terms that exist in Manna city, namely proper name address term, kinship terms based on bloodline status, kinship terms based on marital status, title and rank address terms, noun address terms, and zero feature term.

4.2.1 Proper Name Address Term

Proper name address term is the name of a person that he or she got from the first time of his or her birth and every people must have their own proper name. Manna people use first or last name of a person for addressing. *Ariola* is a first name of a man which can be used by others to address him. For more detail about this term, we can see the example below:

(1) *Ariola, ndak berayak kemanau?*
Ariola want walk around where
'Ariola, where do you want to go?'

The participants in the example (1) above are a friend and another friend. The setting or social context of the utterance is on the street. The topic is about friend's destination. The aim of the utterance is to ask something from the addressee.

Proper name is usually used by a speaker that is older than the addressee or has the same age as the addressee. This term can also be used when the speaker and the addressee have an intimate social distance. The use of proper name widely uses in informal

situations. For instance, it can be used in family, neighborhood, and friendship contexts.

4.2.2 Kinship Terms

There are two types of kinship terms in this discussion, namely kinship terms based on bloodline status and based on marital status.

4.2.2.1 Kinship Terms Based on Bloodline status

Kinship terms based on bloodline status are terms that are usually used by Manna people in a family context which the speaker and the addressee have a blood relationship. There are 42 of kinship terms based on bloodline status that Manna people use in a family context, namely *Puyang, Datuak, Nik Anang, Nenek, Andung, Bak, Mak, Yung Cak, Yung Cik, Ujang, Gadis, Upiak, Dang, Donga, Cik, Abang Cik, Docik, Wodang, Waw, Ciknga/Inga, Wocik, Dodo, Cucung/Cung, Cicit/Cit, Pak Waw, Bak Dang, Pak Nga, Tong Tengah, Wan Nga, Pak Cik, Wan Cik, Wan+ proper name, Paman, Ncik Dang, Mak Dang, Mak Waw, Ncik Tengah, Mak Nga, Ncik, Bunda, Bucik, and Bungsu.*

4.2.2.1.1 *Puyang*

In a family, Manna people use *Puyang* for addressing their great-grandparents. This term can be used for addressing

great-grandfather or great-grandmother. For more detail about this term, we can see the example below:

(2) *Puyang*, *waktu dighi masiah mudau pacak makai kerta angin?*
Great-grandfather time you still young can use bicycle
'Great-grandpa, when you were young, could you ride a bicycle?'

The participants in the example (2) above are a great-grandson and his great-grandfather. The setting or social context of the utterance is in the great grandfather's house. The topic is about riding a bicycle. The aim of the utterance is to get information about the ability of riding a bicycle of great-grandfather.

Puyang term is usually used by a great-grandchild to address his great-grandfather or great-grandmother in the informal situation. This term is used in family environment, but sometimes it can be used by people outside the family context, for example the neighborhoods. They use *puyang* term because this term becomes habit in a family that uses it. In outside of a family context, *Puyang* is used by speaker whom has an equal age with the addressee's great-grandchild. This term is also influenced by an intimate social distance between the speaker and the addressee.

4.2.2.1.2 *Datuak*

In a family, Manna people use *Datuak* for addressing their grandfather. For more detail about this term, we can see the example below:

(3) *Datuak*, ngapau roda gerubak dipinjam jemau?
Grandfather why wheel cart borrowed people
'Grandpa, why are your cart wheels borrowed by others?'

The participants in the example (3) above are a grandson and his grandfather. The setting or social context of the interaction is in the grandfather's house. The topic is about cart wheels. The aim of the conversation is to get information about grandfather's cart wheel that borrowed by others.

Datuak is usually used by a grandchild to address his grandfather in the informal situation. Actually, the use of *datuak* term is not only used in a family environment but also used by people outside the family. When other people outside the family context use this term to address the addressee, it means that the speaker has the same age as the addressee's grandchild although the speaker does not have any intimate social distance with the addressee.

4.2.2.1.3 *Nik Anang*

Another term that Manna people use for addressing their grandfather is *Nik Anang*. For more detail about this term, we can see the example below:

(4) *Nik Anang*, *tadi aku nginak kebau masuak ke*
Grandfather just now I see water buffalo enter to
talang dighi.
vegetable garden you
'Grandpa, i saw a water buffalo entering your vegetable garden.'

The participants in the example (4) above are a grandson and his grandfather. The setting or social context of the interaction is in the grandfather's house. The topic is about a water buffalo. The aim of the conversation is to give information to the grandfather that a water buffalo entering grandfather's vegetable garden.

The choice between *Datuak* and *Nik Anang* terms for addressing their grandfather is based on their family tradition. If a family uses *Datuak* in the previous generation, they will use the term until the next generation. *Nik Anang* is usually used by a grandchild to address his grandfather in the informal situation. The use of *Nik Anang* is used in family environment, but sometimes this term can be used by people outside the family whom have an intimate social distance with the addressee (e.g. neighborhoods). They use *Nik Anang* term because the term becomes habit in a family that uses it. If a speaker has an intimate social distance with the addressee, he or she will use *Nik Anang* term to address the addressee. But, if a speaker has a long social distance with the addressee, he or she will use *Datuak*.

4.2.2.1.4 *Nenek*

In a family, Manna people use *Nenek* for addressing their grandmother. For more detail about this term, we can see the example below:

(5) *Nenek*, *ajaghi aku merindau luak dighi tu.*
Grandmother teach I stitch like you
'Grandma, teach me how to stitch like you.'

The participants in the example (5) above are a granddaughter and her grandmother. The setting or social context of the interaction is in the grandmother's house. The topic is about stitching. The aim of the conversation is to request something from grandmother.

Nenek is usually used by a grandchild to address his grandmother in the informal situation. The use of *Nenek* can be used both in the family and outside the family contexts. When other people outside the family context use this term to address the addressee, it means that the addressee has an equal age with the speaker's grandmother.

4.2.2.1.5 *Andung*

Andung is another term that Manna people use for addressing their grandmother. For more detail about this term, we can see the example below:

(6) *Andung, amun dighi ke pekan aku ngikut awu.*
Grandmother if you to traditional market I join yes
'Grandma, if you want to go to the traditional market, takes me with you.'

The participants in the example (6) above are a granddaughter and her grandmother. The setting or social context of the interaction is in the grandmother's house. The topic is about going to the traditional market. The aim of the conversation is to request something from grandmother.

The choice between *Nenek* and *Andung* terms for addressing their grandmother is the same way as *Datuak* and *Nik Anang* that is based on their family tradition. This term is usually used by a grandchild to address his grandmother in the informal situation. The use of *Andung* term is usually used in a family environment, but sometimes this term can be used by people outside the family, for example the neighborhoods. When it happens in outside of a family context, *Andung* is addressed by the speaker whom has the same age with the addressee's grandchild. He or she will use *Andung* to address the addressee, if a speaker has an intimate social distance with the addressee. But, if a speaker has a long social distance with the addressee, he or she will use *Nenek*.

4.2.2.1.6 *Bak*

In a family, Manna people use *Bak* for addressing their father. For more detail about this term, we can see the example below:

(7) *Bak, tadi adau pesan jak Ncik Iba ngajung dighi*
Dad just now there's message from teacher Iba invite you
akap pagi ke skul kami.
morning tomorrow to school we.
'Dad, there's a message from Iba teacher that she invites you to come to my school tomorrow morning'.

The participants in the example (7) above are a son and his father. The setting or social context of the interaction is in the house. The topic is about coming to the son school. The aim of the conversation is to ask father to come to son school.

Bak is usually used by children for addressing their father in the informal situation. This term is only used in family environment. Because it happens in a family context, it depends on the age of the speaker (the speaker is younger than the addressee) and of course, the speaker and the addressee have an intimate social distance. When the speaker is the child of the addressee, he or she can use this term for addressing his or her father.

4.2.2.1.7 *Mak*

In a family, Manna people use *Mak* for addressing their mother. For more detail about this term, we can see the example below:

(8) *Mak, katau bak tadi, dighi ajau ke skul kami akap*
Mother say father just now you just to school we morning
pagi.
tomorrow.
'Mom, Daddy told me that you need to go to my school for tomorrow
morning to replace him.'

The example (8) above is the continuity of the previous example. The participants in the example above are a son and his mother. The setting or social context of the interaction is in the house. The topic is about coming to the son school. The aim of the conversation is to deliver father's message.

Mak is usually used by children for addressing their mother in the informal situation. The use of *Mak* term is the same as *Bak* that is only used in family environment. When the speaker is the child of the addressee, he or she can use this term for addressing his or her mother.

4.2.2.1.8 *Yung Cak*

Sometimes parents in Manna city give another name for their first son with *Yung Cak*. For more detail about this term, we can see the example below:

(9) *Yung Cak, la kaba dala'i sapi tadi?*
Yung Cak you search cow just now
'Yung Cak, have you searched our cow?'

The participants in the example (9) above are a father and his first son. The setting or social context of the interaction is in the house. The topic is about the missing cow. The aim of the

conversation is to get answer from his first son about the missing cow that he searched.

Yung Cak is usually used by a speaker that is older than the addressee or has an equal age with the addressee. This term is also influenced by an intimate social distance with the addressee. In other words, if the speaker knows well or has a close relationship with the addressee, he or she will use this term to address the addressee. This term can be used in family, neighborhood, and friendship contexts.

4.2.2.1.9 *Yung Cik*

Yung Cik is another name that given by parents in Manna city for addressing their second son. For more detail about this term, we can see the example below:

(10) *Yung Cik, Mak kaba tadi kan ngajung kaba pegi ke pekan. Ngapau kaba lum pegi?*
Yung Cik mother you just now order you go to traditional market why you don't go
'Yung Cik, your mother told you to go to the traditional market. Why you haven't gone yet?'

The participants in the example (10) above are a father and his second son. The setting or social context of the interaction is in the house. The topic is about going to the traditional market. The aim of the conversation is to get answer from his second son why he hasn't gone yet to the traditional market as his mother told him.

The use of *Yung Cik* is the same way as *Yung Cak*. As long as the speaker is older than the addressee or has an equal age with the addressee and knows well or has an intimate social distance with the addressee, the speaker can use this term to address the addressee. This term can be used in family, neighborhood, and friendship contexts.

4.2.2.1.10 *Ujang*

Sometimes parents in Manna city give another name for their son with *Ujang*. For more detail about this term, we can see the example below:

- (11) *Ujang, jangan agi kaba naik'i batang niugh itu.*
Ujang don't again you climb up coconut tree that
Niugh mak kami titu.
Coconut mother we that
'Ujang, don't ever you climb up that coconut tree again. That's my mother's coconut tree'.

The participants in the example (11) above are a boy and his friend. The setting or social context of the interaction is in the field near a coconut tree. The topic is about coconut tree. The aim of the conversation is to warn a friend not to climb up the coconut tree near them.

Ujang can be used for the eldest, the youngest or even the only one son of a family based on the choice of parents. The use of *Ujang* is the same way as *Yung Cak* and *Yung Cik*. When the addressee is younger than the speaker or has an equal age, the

speaker can use this term to address the addressee. Furthermore, if the speaker has a close relationship or knows well with the addressee, the speaker can use *Ujang* to address the addressee. This term can be used in family, neighborhood, and friendship contexts.

4.2.3.1.11 *Gadis*

Sometimes parents in Manna city give another name for their daughter with *Gadis*. For more detail about this term, we can see the example below:

(12) *Gadis, baliak la. La petang aghi ni.*
Gadis go back already evening day this
'Gadis, go back home. It's going to dark.'

The participants in the example (12) above are a mother and her daughter. The setting or social context of the interaction is in the front yard of their house. The topic is about calling a daughter back home. The aim of the conversation is to call a daughter to go back home because the day is going to dark.

Gadis can be used for the eldest, the youngest, or even the only one daughter of a family. The use of *Gadis* is the same way as the previous terms. The speaker must be older than the addressee or has the same age as the addressee. The intimacy between speaker and addressee should be involved to use this

term. This term can be used also in family, neighborhood, and friendship contexts.

4.2.3.1.12 *Upiak*

Another term for addressing their daughter is *Upiak*. For more detail about this term, we can see the example below:

(13) *Upiak, la udim kaba nyesah tadi?*
Upiak already you washing the cloth just now
'Upiak, have you done washing the clothes?'

The participants in the example (13) above are a mother and her daughter. The setting or social context of the interaction is in the house. The topic is about washing the clothes. The aim of the conversation is to ask something from a daughter.

Upiak can be used exactly the same way as *gadis*. It depends on their parents' choice. The use of *Upiak* is the same way as *Gadis*. The speaker should be older than the addressee or has an equal age with the addressee. In addition, the speaker can use this term to address the addressee when they have an intimate social distance. This term can be used in family, neighborhood, and friendship contexts.

4.2.3.1.13 *Dang*

In a family, Manna people use *Dang* for addressing first elder brother or the eldest brother/son. For more detail about this term, we can see the example below:

(14) *Dang*. *tulungi aku ngiluki rantai kerta angin.*
First elder brother help me fixing chain bicycle
'First elder brother, help me fixing my bicycle chain'

The participants in the example **(14)** above are a younger brother and his first elder brother. The setting or social context of the interaction is in the front of their house. The topic is about fixing a bicycle chain. The aim of the conversation is to get help from first elder brother fixing a bicycle chain.

In Serawai language of Manna city, *Dang* means *gedang* 'big'. This term is not only used by speaker to address the addressee for siblings but also for cousins. *Dang* is usually used by a younger brother or sister to address his or her first elder brother in the informal situation. The use of *Dang* term is used in family environment, but sometimes this term can be used by people outside the family, for example the neighborhoods. They use *Dang* because the term becomes habit in a family that uses it. When other people outside the family context use this term, the speaker is younger than the addressee and only has an intimate social distance with the addressee. But, if a speaker has a long social distance with the addressee, he/she will use *Kakak/Abang*.

4.2.3.1.14 *Donga*

In a family, Manna people use *Donga* for addressing second elder brother or the middle brother/son. For more detail about this term, we can see the example below:

(15) *Donga*, *pesan mak tadi turuti kambing*
Second elder brother message mother just now herd goat
 aghi la petang.
 Day already evening
 ‘Second elder brother, our mom asked you to herd our goats back home because it is getting dark.’

The participants in the example (15) above are a younger brother and his second elder brother. The setting or social context of the interaction is in the house. The topic is about herding goats. The aim of the conversation is to deliver a message from mother to his second elder brother to herd goats.

Donga comes from two terms, *Do* and *Nga*. *Do* means *kakak* ‘elder’ and *Nga* means *tengah* ‘middle’. In short, *Donga* is the middle one or elder brother that is younger the eldest one. This term is used by speaker to address the addressee both for siblings and for cousins. *Donga* is usually used by a younger brother or sister to address his or her second elder brother in the informal situation. The use of *Donga* is exactly the same as *Dang*. It is only used by a speaker whom has an intimate social distance with the addressee and younger than the addressee.

4.2.3.1.15 *Cik*

In a family, Manna people use *Cik* term for addressing third elder brother. For more detail about this term, we can see the example below:

(16) *Cik*, *ajaghi aku maen setanggau.*
Third elder brother teach I play hopscotch
'Third elder brother, teach me how to play hopscotch.'

The participants in the example (16) above are younger brother and his third elder brother. The setting or social context of the interaction is in the house. The topic is about learning a traditional game. The aim of the conversation is to request something from third elder brother.

Cik means *kecik* 'small'. In short, *Cik* is the elder one or elder brother that is younger than the middle one. This term is not only used by speaker to address the addressee for siblings but also for cousins. *Cik* is usually used by a younger brother or sister to address his or her third elder brother in the informal situation. The use of *Cik* term is exactly the same as the previous term. If a speaker has an intimate social distance with the addressee, and is younger than the addressee, he will use *Cik*.

4.2.3.1.16 *Abang Cik*

In a family, Manna people use *Abang Cik* term for addressing fourth elder brother. For more detail about this term, we can see the example below:

(17) *Abang Cik, tulung ajaghi aku kekalian.*
Fourth elder brother please teach I multiplication
'Fourth elder brother, please teach me a multiplication'

The participants in the example (17) above are a younger brother and his fourth elder brother. The setting or social context of the interaction is in the house. The topic is about learning a multiplication. The aim of the conversation is to request something from fourth elder brother.

Abang means *kakak* 'elder brother'. In short, *Abang Cik* is elder brother that is younger than *Cik*. This term is used by speaker to address the addressee both for siblings and for cousins. This term is usually used by a younger brother or sister to address his or her third older brother in the informal situation. The use of *Abang Cik* term is exactly the same like the previous term. If a speaker has an intimate social distance with the addressee, and is younger than the addressee, he will use *Abang Cik*.

4.2.3.1.17 *Docik*

In a family, Manna people use *Docik* term for addressing fifth elder brother. For more detail about this term, we can see the example below:

(18) *Docik*, kelau kitau ngikut bak ngambiak batu ke pantai.
Fifth elder brother later we join father take stone to beach
'Fifth elder brother, we will join our father to take stones from the beach.'

The participants in the example **(18)** above are a younger brother and his fifth elder brother. The setting or social context of the interaction is in the house. The topic is about stones from the beach. The aim of the conversation is to invite fifth elder brother.

Docik comes from two terms, *Do* and *Cik*. In short, *Docik* is elder brother that is younger than *Abang Cik*. This term can be used for addressing siblings and cousins. This term is usually used by a younger brother or sister to address his or her fifth elder brother in the informal situation. The use of *Docik* is exactly the same as the previous term. If a speaker is younger than the addressee and knows well or has a close relationship with the addressee, he will use *Docik*.

4.2.3.1.18 *Wodang*

In a family, Manna people use *Wodang* for addressing first elder sister. For more detail about this term, we can see the example below:

(19) *Wodang.* *mela kitau ngguring pisang.*
First elder sister let we fry banana.
'First elder sister, let's we fry banana'

The participants in the example (19) above are a younger sister and her first elder sister. The setting or social context of the interaction is in the house. The topic is about frying bananas. The aim of the conversation is to persuade first elder sister to do something with her.

In Serawai language of Manna city, *Wo* means *kakak perempuan* 'elder sister'. In short, *Wodang* comes from two terms, *Wo* and *Dang*, which means the eldest sister. This term is not only used by speaker to address the addressee for siblings but also for cousins. This term is usually used by a younger sister or brother to address her or his first elder sister in the informal situation. The use of *Wodang* is exactly the same way as elder brothers. If a speaker has an intimate social distance with the addressee and is younger than the addressee, he will use *Wodang*.

4.2.3.1.19 *Waw*

In a family, Manna people use *Waw* for addressing second elder sister. For more detail about this term, we can see the example below:

(20) *Waw, gi adau gulai pendap.*
Second older sister still there's side dish fish covered with a banana leaf
'Second older sister, is our side dish of fish covered with a banana leaf still left?'

The participants in the example (20) above are a younger sister and his second elder sister. The setting or social context of the interaction is in the house. The topic is about side dish of fish covered with a banana leaf. The aim of the conversation is to get information from second elder sister.

Waw means *tuwaw* 'old'. In this case, *Waw* is used by a speaker to address elder sister that is younger than the eldest one. This term is used by speaker to address siblings and cousins. This term is usually used by a younger sister or brother to address her or his second elder sister in the informal situation. The use of *Waw* is exactly the same as the previous term. An intimate social distance is a must for using this term and of course, the speaker should be younger than the addressee.

4.2.3.1.20 *Ciknga/Inga*

In a family, Manna people use *Ciknga/Inga* for addressing third elder sister or middle sister/daughter. For more detail about this term, we can see the example below:

(21) *Ciknga, tulung tampiti baju aku ni.*
Third elder sister please patch cloth I this
‘Third elder sister, please patches my clothes.’

The participants in the example (21) above are a younger sister and third elder sister. The setting or social context of the interaction is in the house. The topic is about patching a cloth. The aim of the conversation is to request something from third elder sister.

Ciknga comes from two terms, *Cik* and *Nga*. Then, *Inga* is the abbreviation of *Ciknga*. *Ciknga* means the middle one or elder sister that is younger than *Waw*. This term can be used by a speaker to address his/her siblings and cousins. *Ciknga* is usually used by a younger sister or brother to address her or his third elder sister in the informal situation. The use of *Ciknga* term is exactly the same as the previous term. If a speaker has an intimate social distance with the addressee and is younger than the addressee, he will use *Ciknga/Inga*.

4.2.3.1.21 *Wocik*

In a family, Manna people use *Wocik* for addressing fourth elder sister. For more detail about this term, we can see the example below:

(22) *Wocik*, *dimana bada sapu? Aku ndak nyapu laman*
Fourth elder sister where place broom I want sweep front yard
dengan pelak.
with back yard.

'Fourth elder sister, where is the broom? I want to sweep our front and back yard'

The participants in the example (22) above are a younger sister and fourth elder sister. The setting or social context of the interaction is in the house. The topic is about a broom. The aim of the conversation is to get information from fourth elder sister.

Wocik comes from two terms, *Wo* and *Cik*. In this case, *Wocik* is the elder sister that is younger than the middle one or *Ciknga*. This term is not only used by speaker to address the addressee for siblings but also for cousins. It is usually used by a younger sister or brother to address her or his fourth elder sister in the informal situation. The use of *Wocik* term is exactly the same as the previous term. If a speaker is younger than the addressee and has an intimate social distance with the addressee, he will use *Wocik* term.

4.2.3.1.22 *Dodo*

In a family, Manna people use *Dodo* for addressing fifth elder sister or the last elder sister. For more detail about this term, we can see the example below:

(23) *Dodo, tadi adau kawan kaba ndalai.*
Fifth elder sister just now there's friend you find
'Fifth elder sister, your friend came to see you.'

The participants in the example (23) above are a younger sister and fifth elder sister. The setting or social context of the interaction is in the house. The topic is about fifth elder sister's friend. The aim of the conversation is to give information for fifth elder sister.

Dodo comes from two terms, *Do* and *Do*. This term is a kind of repetition which means that *Dodo* is elder sister that is younger than *Wocik* or the last elder sister. It is used by speaker to address both siblings and cousins. This term is usually used by a younger sister or brother to address her or his fifth older sister in the informal situation. The use of *Dodo* term is exactly the same as the previous term. When a speaker is younger than the addressee and has a close relationship with the addressee, he/she can use *Dodo* to address the addressee.

4.2.3.1.23 *Cucung/Cung*

In a family, Manna people use *Cucung/Cung* for addressing grandchild. This term can be used for addressing grandson or granddaughter. For more detail about this term, we can see the example below:

(24) *Cung*, *tulung ambiakka bada sighia pucuak mija.*
Grandson help take holder betel leaf on table
'Grandson, please take the holder of betel leaf on the table'.

The participants in the example **(24)** above are a grandmother and her grandson. The setting or social context of the utterance is in the grandmother's house. The topic is about the holder of betel leaf. The aim of the utterance is to ask help from grandson.

Cucung/Cung is usually used by grandparents to address their grandson or granddaughter in the informal situation. Actually, the use of *Cucung/cung* is not only used in a family environment but also is used by people outside the family context. When other people outside the family context use this term to address the addressee, it means that the addressee has the same age as the speaker's grandchildren although the speaker and the address do not have any intimate social distance.

4.2.3.1.24 *Cicit/Cit*

In a family, Manna people use *Cicit/Cit* for addressing great-grandchild. This term can be used for addressing great-

grandson or great-granddaughter. For more detail about this term, we can see the example below:

(25) *Cit, tulung ambiak sugu dipucuk lemari, gaghut belakang*
Great-grandson help take comb on cupboard, scratch back
puyang kudai.
great-grandfather first
'Great-grandson, please takes a comb on the cupboard, and scratches great-grandfather 's back first.'

The participants in the example (25) above are a great-grandfather and his great-grandson. The setting or social context of the utterance is in the great-grandfather's house. The topic is about scratching great-grandfather's back. The aim of the utterance is to request something from great-grandson.

Cicit/Cit is usually used by great-grandparents to address great-grandchildren in the informal situation. The use of *Cicit* happens only in a family context which means that the speaker is older than the speaker and of course, has an intimate social distance with the addressee.

4.2.3.1.25 *Pak Waw*

In a family, Manna people use *Pak Waw* for addressing first brother of parents or first uncle. For more detail about this term, we can see the example below:

(26) *Pak Waw, aku minta niugh mudau.*
First uncle I ask coconut young
'First uncle, I want to ask your young coconut.'

The participants in the example (26) above are a nephew and his first uncle. The setting or social context of the interaction is in uncle's back yard. The topic is about young coconut. The aim of the conversation is to request something from first uncle.

In Manna city of Serawai language, *Pak* or *Bak* means *Bapak* 'father/Mr/Sir/Uncle'. Actually, the precisely meaning of *Pak* or *Bak* depends on the term before or after *Pak* or *Bak* which makes the term becoming a unity. When *Pak* stands alone, it is usually used for addressing men whom have professional occupations (e.g. teacher, doctor, nurse, policeman, and so on). On the other hand, when *Bak* term stands alone, it is special only used for addressing biological father.

Pak Waw comes from two terms, *Pak* and *Waw*. In short, *Pak Waw* is the first uncle or the eldest uncle. This term is usually used by nephew or niece to address first uncle in the informal situation. The use of *Pak Waw* is only used in family environment. The speaker who uses *Pak Waw* must be younger than the addressee and has an intimate social distance.

4.2.3.1.26 *Bak Dang*

Another term that Manna people use for addressing first brother of parents or first uncle is *Bak Dang*. For more detail about this term, we can see the example below:

(27) *Bak Dang*, katau bak tadi dighi diajung ke ghumah malam
First Uncle say father just now you invited to house night
kelau.
later
'First uncle, father said that you are invited to go to our house
tonight'

The participants in the example (27) above are a nephew and his first uncle. The setting or social context of the interaction is in uncle's house. The topic is about father's message. The aim of the conversation is to deliver a message from father to first uncle.

The choice between *Pak Waw* and *Bak Dang* for addressing their first brother of parents or first uncle is based on their family tradition. If a family uses *Pak Waw* in the previous generation, they will use this term until the next generation.

Bak Dang comes from two terms, *Bak* and *Dang*, which means that the first uncle or the eldest uncle. This term is usually used by nephew or niece to address first uncle in the informal situation. The use of *Bak Dang* is exactly the same as *Pak Waw* that is only used in family environment. Younger age and intimate social distance are some factors which can influence the use of this term.

4.2.3.1.27 *Pak Nga*

In a family, Manna people use *Pak Nga* for addressing second brother of parents or second uncle. For more detail about this term, we can see the example below:

(28) *Pak Nga*, katau bak tadi dighi ngajung aku nemui dighi.
Second uncle say father just now you order I meet you
'Second uncle, father told me that u wanted to see me.'

The participants in the example **(28)** above are a nephew and his second uncle. The setting or social context of the interaction is in uncle's house. The topic is about uncle's message. The aim of the conversation is to ask something about uncle's message.

Pak Nga is the second uncle that is younger than the eldest one. This term is usually used by nephew or niece to address second brother of parents or second uncle in the informal situation. The use of *Pak Nga* is exactly the same as *Pak Waw* and *Bak Dang* that are only used in family environment. The speaker must have a younger age than the addressee and has a close relationship with the addressee.

4.2.3.1.28 *Tong Tengah*

In a family, Manna people use *Tong Tengah* for addressing third brother of parents or third uncle. For more detail about this term, we can see the example below:

(29) *Tong Tengah*, pesan nek, nek ndak minta iluki

Third uncle message grandmother grandmother want ask fix
duaghau dapugh.
door kitchen

‘Third uncle, grandma told me that she needs you to fix the kitchen door’

The participants in the example (29) above are a nephew and his third uncle. The setting or social context of the interaction is in uncle’s house. The topic is about grandmother’s message. The aim of the conversation is to deliver grandmother’s message to third uncle.

Tong Tengah comes from two terms, *Tong* and *Tengah*. *Tong* means *Tuan* ‘Mr.’ and *Tengah* means *Tengah* ‘middle’. In this case, *Tong Tengah* is used for addressing third uncle that is younger than Pak Nga. This term is usually used by nephew or niece to address third brother of parents or third uncle in the informal situation. The use of *Tong Tengah* is exactly the same as the previous term that is only used in family environment and the speaker is younger than the addressee and has an intimate relationship with the addressee.

4.2.3.1.29 *Wan Nga*

In a family, Manna people use *Wan Nga* for addressing fourth brother of parents or fourth uncle. For more detail about this term, we can see the example below:

(30) *Wan Nga, cubau karuaka datuak tu.*
Fourth uncle try see grandfather
'Fourth uncle, you need to see grandpa.'

The participants in the example (30) above are a nephew and his fourth uncle. The setting or social context of the interaction is in uncle's house. The topic is about grandfather's condition. The aim of the conversation is to ask something urgent from fourth uncle.

Wan Nga comes from two terms, *Wan* and *Nga*. *Wan* means *Tuan* 'Mr'. In short, *Wan Nga* is used for addressing fourth uncle that is younger than *Tong Tengah*. This term is usually used by nephew or niece to address fourth uncle in the informal situation. The use of *Wan Nga* is exactly the same as the previous term that is only used in family environment. In using this term, the speaker has a close relationship with the addressee and is younger than the addressee.

4.2.3.1.30 *Pak Cik*

In a family, Manna people use *Pak Cik* for addressing fifth brother of parents or fifth uncle that is younger than *Wan Nga*. For more detail about this term, we can see the example below:

(31) *Pak Cik, luak manau amun kami njawatau sawah dighi tu?*
Fifth uncle how what if we cultivate rice field you
'Fifth uncle, what if we cultivate your rice field?'

The participants in the example (31) above are a nephew and his fifth uncle. The setting or social context of the interaction is in uncle's house. The topic is about fifth uncle's rice field. The aim of the conversation is to ask something from fifth uncle.

Pak Cik is usually used by nephew or niece to address fifth brother of parents or fifth uncle in the informal situation. The use of *Pak Cik* is exactly the same as the previous term that is only used in family environment. An intimate relationship and younger age than the addressee are the relevant factors which can influence the choice of this term.

4.2.3.1.31 *Wan Cik*

In a family, Manna people use *Wan Cik* for addressing sixth brother of parents or sixth uncle that is younger than *Pak Cik*. For more detail about this term, we can see the example below:

(32) *Wan Cik, andung tadi mintak tekangka niugh.*
Sixth uncle grandmother just now ask open coconut
'Sixth uncle, grandma needs you to open the coconut'

The participants in the example (32) above are a nephew and his sixth uncle. The setting or social context of the interaction is in grandmother's house. The topic is about opening the coconut.

The aim of the conversation is to deliver a message from fifth grandmother to sixth uncle and his sixth uncle responded it.

Wan Cik is usually used by nephew or niece to address sixth uncle in the informal situation. The use of *Wan Cik* is exactly the same as the previous term. The speaker can use this term as long as the speaker is younger than the addressee and has a close social distance with the addressee.

4.2.3.1.32 *Wan* + Proper Name

In a family, Manna people use *Wan* + proper name for addressing seventh brother of parents or seventh uncle that is younger than *Wan Cik*. For more detail about this term, we can see the example below:

(33) *Wan Itam, Nik Anang mintak antatka ke ghuma sakit.*
Seventh uncle grandfather ask take to hospital
'Seventh uncle, grandpa wants you to take him to the hospital'

The participants in the example (33) above are a nephew and his seventh uncle. The setting or social context of the interaction is in uncle's house. The topic is about grandfather's condition. The aim of the conversation is to deliver a message from grandfather to seventh uncle.

Wan + proper name is usually used by nephew or niece to address seventh uncle in the informal situation. The use of *Wan*

+ proper name is exactly the same like the previous term. It is only used in family context which the speaker is younger than the address and has an intimate social distance with the addressee.

4.2.3.1.33 *Paman*

In a family, Manna people use *Paman* for addressing the youngest brother of parents or the youngest uncle. For more detail about this term, we can see the example below:

(34) *Paman*, *akap* *pagi* *ajak aku mandi ke aiak Mannak.*
Youngest uncle morning tomorrow take I bath to water Manna
'Youngest uncle, takes me to the Manna river for bathing tomorrow morning.'

The participants in the example **(34)** above are a nephew and the youngest uncle. The setting or social context of the interaction is in uncle's house. The topic is about bathing in the river. The aim of the conversation is to request something from the youngest uncle.

Paman is usually used by nephew or niece to address the youngest brother of parents or the youngest uncle in the informal situation. The use of *Paman* is exactly the same like the previous term. This term is only used in family environment which the speaker has a close relationship with the addressee and is younger than the addressee.

4.2.3.1.34 *Ncik Dang*

In a family, Manna people use *Ncik Dang* for addressing first sister of parents or first auntie. For more detail about this term, we can see the example below:

(35) *Ncik Dang*, kebilau kitau masak juada batan rerayau?
First auntie when we cook cookie for Eid Al-Fitr
'First aunt, when we will cook cookies for Eid Al-Fitr?'

The participants in the example **(35)** above are a niece and her first auntie. The setting or social context of the interaction is in aunt's house. The topic is about cooking cookies for Eid Al-Fitr. The aim of the conversation is to persuade first auntie to do something with her.

In Manna city of Serawai language, *Ncik/Mak/Bunda/Bu* means *Ibu* 'Mother/Mrs/Ms/Auntie'. Actually, the precisely meaning of *Ncik/Mak/Bunda/Bu* depends on the term before or after *Ncik/Mak/Bunda/Bu* which makes the term becoming a unity. When *Ncik* stands alone, it is usually used for addressing fifth auntie. When *Mak* stands alone, it is special only used for addressing biological mother. *Bunda* is a unity that is used for addressing sixth auntie. When *Bu* stands alone, it is usually used for addressing women whom have professional occupations (e.g. doctor, nurse, policewoman, and so on). In this case, there is an exception for addressing female teacher. Manna people use *Ncik* + proper name for addressing female teacher.

Ncik Dang comes from two terms, *Ncik* and *Dang*, which means that the first auntie or the eldest auntie. This term is usually used by niece or nephew to address first auntie in the informal situation. The use of *Ncik Dang* is only used in family environment which the age of the speaker is younger than the addressee and they have an intimate social distance.

4.2.3.1.35 *Mak Dang*

Another term that Manna people use for addressing first sister of parents or first auntie is *Mak Dang*. For more detail about this term, we can see the example below:

(36) *Mak Dang*, *nidau kelamau agi rerayau, tulung jaitka baju aku.*
First auntie not long again Eid Al-Fitr please sew cloth I
'First aunt, Eid Al-Fitr will come soon, please sews my cloth.'

The participants in the example **(36)** above are a niece and her first auntie. The setting or social context of the interaction is in aunt's house. The topic is about sewing cloth. The aim of the conversation is to request something from first auntie.

Mak Dang is the same as *Ncik Dang*, but *Mak Dang* can also be used for addressing the eldest auntie in law. The choice between *Ncik Dang* and *Mak Dang* for addressing the first sister of parents or first auntie is based on their family tradition. If a family uses *Ncik Dang* in the previous generation, they will use the term until the next generation. This term is usually used by niece or

nephew to address first auntie in the informal situation. The use of *Mak Dang* is exactly the same as *Ncik Dang* that is only used in family environment. The speaker who uses this term has a close relationship with the addressee and also is younger than the addressee.

4.2.3.1.36 *Mak Waw*

In a family, Manna people use *Mak Waw* for addressing second sister of parents or second auntie that is younger than the eldest one. For more detail about this term, we can see the example below:

(37) *Mak Waw*, *aku nyerempak* *terawian*
Second auntie I together evening prayers during fasting month
malam kelau.
night later
'Second aunt, i want to go to evening prayers during fasting month
with you tonight'

The participants in the example (37) above are a niece and her second auntie. The setting or social context of the interaction is in aunt's house. The topic is about evening prayers during fasting month. The aim of the conversation is to ask something from second auntie.

Mak Waw is usually used by niece or nephew to address second auntie in the informal situation. The use of this term is only used in family context. When the speaker uses this term, the

speaker is younger than the addressee and they have a close relationship.

4.2.3.1.37 *Ncik Tengah*

In a family, Manna people use *Ncik Tengah* for addressing third sister of parents or third aunt that is younger than *Mak Waw*. For more detail about this term, we can see the example below:

(38) *Ncik Tengah*, pesan dengan Dang aku mintak tulung
Third auntie message with eldest male cousin I want help
ajaghi ngaji.
teach recite
'Third aunt, tell eldest male cousin that I need him to teach me how to recite the Koran.'

The participants in the example (38) above are a nephew and his third auntie. The setting or social context of the interaction is in aunt's house. The topic is about leaning the Koran. The aim of the conversation is to ask something from third auntie for delivering nephew's message to his eldest male cousin or auntie's first son.

Ncik Tengah is usually used by nephew or niece to address third sister of parents or third auntie in the informal situation. The use of *Ncik Tengah* is exactly the same as the previous term that is only used in family context. In short, the speaker has an intimate social distance with the addressee and is younger than the addressee.

4.2.3.1.38 *Mak Nga*

In a family, Manna people use *Mak Nga* for addressing fourth sister of parents or fourth auntie that is younger than *Ncik Tengah*. For more detail about this term, we can see the example below:

(39) *Mak Nga, katau bak tadi kalu Wan Nga la baliak*
Fourth aunt say father just now if fourth uncle already come back
pesanka bak.
message father
'Fourth aunt, father said that if fourth uncle came home delivering the message'

The participants in the example (39) above are a nephew and his fourth auntie. The setting or social context of the interaction is in aunt's house. The topic is about father's message. The aim of the conversation is to deliver father's message for fourth aunt's husband through fourth auntie.

Mak Nga is usually used by nephew or niece to address fourth sister of parents or fourth auntie in the informal situation. The use of *Mak Nga* happens only in family context. It means that the speaker and the addressee have an intimate social distance. Furthermore, the speaker should be younger than the addressee in using this term.

4.2.3.1.39 *Ncik*

In a family, Manna people use *Ncik* for addressing fifth sister of parents or fifth auntie that is younger than *Mak Nga*. For more detail about this term, we can see the example below:

(40) *Ncik, petang pagi mak dengan aku ndak berayak*
Fifth auntie evening tomorrow mother with I want go
ke ghuma dighi.
to house you
'Fifth aunt, mother and i are going to visit your house tomorrow evening'

The participants in the example (40) above are a niece and her fifth auntie. The setting or social context of the interaction is in aunt's house. The topic is about mother's message. The aim of the conversation is to deliver mother's message for fifth auntie.

Ncik is usually used by niece or nephew to address fifth sister of parents or fifth auntie in the informal situation. The use of *Ncik* term is exactly the same as the previous term that is only used in family environment. Because it happens in family context, the speaker has a close social distance with the addressee. In addition, the speaker must be younger than the addressee.

4.2.3.1.40 *Bunda*

In a family, Manna people use *Bunda* for addressing sixth sister of parents or sixth auntie that is younger than *Ncik*. For more detail about this term, we can see the example below:

(41) *Bunda, Mak mesanka ngajung dighi temalam ngen kami.*
Sixth aunt mother message invite you sleep with we
'Sixth aunt, mother wants you to sleep at our house tonight'

The participants in the example (41) above are a niece and her sixth auntie. The setting or social context of the interaction is in aunt's house. The topic is about mother's message. The aim of the conversation is to deliver mother's message for sixth auntie.

Bunda is usually used by niece or nephew to address sixth auntie in the informal situation. The use of *Bunda* term is also only used in family context. There is an intimate social distance between the speaker and the addressee. In accordance with age, the speaker is younger than the addressee.

4.2.3.1.41 *Bucik*

In a family, Manna people use *Bucik* for addressing seventh sister of parents or seventh auntie that is younger than *Bunda*. For more detail about this term, we can see the example below:

(42) *Bucik, bulia aku minjam kerta angin Dodo?*
Seventh aunt can I borrow bicycle fifth elder female cousin
'Seventh aunt, do you mind if i borrow fifth elder female cousin's bicycle?'

The participants in the example (42) above are a niece and her seventh auntie. The setting or social context of the interaction is in aunt's house. The topic is about borrowing female

cousin's bicycle. The aim of the conversation is to get permission from seventh.

Bucik comes from two terms, *Bu* and *Cik*. This term is usually used by niece or nephew to address seventh auntie in the informal situation. The use of *Bucik* term is exactly the same as the previous term that happens only in family environment. The speaker must be younger than the addressee and of course, they have a close social distance.

4.2.3.1.42 *Bungsu*

In a family, Manna people use *Bungsu* for addressing the youngest sister of parents or the youngest auntie. For more detail about this term, we can see the example below:

(43) *Bungsu*, *Mak minta tulung gulaika kamba'ang.*
Youngest aunt mother want help cook taro leaf vegetable
'Youngest aunt, mother needs a help from you to cook taro leaf vegetable'

The participants in the example (43) above are a nephew and his youngest auntie. The setting or social context of the interaction is in the speaker's house. The topic is about cooking taro leaf vegetable. The aim of the conversation is to deliver mother's message for youngest auntie to cooking something.

Bungsu means *paling muda* 'youngest'. This term is usually used by a nephew or niece to address the youngest auntie in the informal situation. The use of *Bungsu* term is precisely the

same as the previous term. It is only used around the family context. There is an intimate relationship between the speaker and the addressee. When this term is used by the speaker, it means that the speaker is younger than the addressee.

4.2.3.2 Kinship terms Based on Marital Status

Kinship terms based on marital status are terms that are usually used by Manna people in a family context which the speaker and the addressee have a relationship based on marital status. There are 12 kinship terms based on marital status that Manna people use in a family context, namely *Bak + proper name of first child*, *Mak + proper name of first child*, *Udaw*, *Cik Waw*, *Cik Nga*, *Cik Udaw*, *Mak Dang*, *Mak Anya*, *Mak Cik*, *Uncu Cik/Cucik*, *Mak Uncu*, and *Mak Etek*.

4.2.3.2.1 *Bak + proper name of first child*

In Manna family, a wife uses bloodline kinship term that her brothers or sisters in law use to address her husband. If they have children, a wife will use *Bak + proper name of their first child* for addressing husband. For more detail about this term, we can see the example below:

(44) *Bak Ita*, *pagi antat aku pegi ke pekan*.

Ita's father tomorrow take me go to traditional market
'Ita's father, take me to the traditional market tomorrow'

The participants in the example (44) above are a wife and her husband. The setting or social context of the utterance is in the house. The topic is about going to the traditional market. The aim of the utterance is to request something from husband.

Bak + proper name of first child are usually used by a wife to address her husband in the informal situation. This term is not only used by people in a family environment, but also can be used by people outside the family context, for example the neighborhoods or close friends. When other people outside the family context use this term, it means that the speaker and the addressee have an intimate social distance, the speaker has an equal social status with the addressee, and the speaker is older than the addressee or has the same age as the addressee.

4.2.3.2.2 *Mak* + Proper name of first child

In Manna family, a husband uses proper name or *Dek* + proper name to address his wife. If they have children, a husband will use *Mak* + proper name of their first child for addressing his wife. For more detail about this term, we can see the example below:

(45) *Mak Ita, nggulai tuapau kaba tadi?*
Ita's mother cook what you just now
'Ita's mother, what kind of side dishes did you cook?'

The participants in the example (45) above are a husband and his wife. The setting or social context of the utterance

law. The topic is about helping mother cooking cookies. The aim of the utterance is to get permission from elder brother in law.

Udaw is used by younger sisters or brothers in law for addressing elder brothers in law in the informal situation. This term is only used in family context. Because it happens in a family context, it means that there is a close relationship between the speaker and the addressee and of course, the age of the speaker must be younger than the speaker.

4.2.3.2.4 *Cik Waw*

Based on marital status, Manna people use *Cik Waw* for addressing first elder sister in law or wife of first elder brother. For more detail about this term, we can see the example below:

(47) *Cik Waw*, *kiciaka dengan* *Dang* *akap*
First elder sister in law say with first elder brother morning
pagi *bak* *mintak* *antatka* *ngambiak* *pensiun*.
tomorrow father want deliver take pension money
'First elder sister in law, tell first elder brother that dad needs him to accompany daddy for taking pension money tomorrow morning.'

The participants in the example (47) above are a younger sister in law and her first elder sister in law. The setting or social context of the interaction is in the house of first elder sister in law. The topic is about taking pension money. The aim of the conversation is to deliver father's message for first elder brother.

Cik Waw is usually used by a younger sister or brother in law for addressing first elder sister in law in the informal

term which both are used in the family context. There is a close relationship between the speaker and the addressee. Furthermore, the speaker is younger than the addressee.

4.2.3.2.6 *Cik Udaw*

Based on marital status, Manna people use *Cik Udaw* for addressing third elder sister in law that is younger than *Cik Nga* or wife from third elder brother. For more detail about this term, we can see the example below:

(49) *Cik Udaw,* *katau bak dighi ngen Cik*
malam
Third elder sister in law say father you with third elder brother
night
kelau diajungau ke ghuma.
later invite to house
'Third elder sister in law, father said that you and third elder brother
have to go to father's house tonight'

The participants in the example (49) above are a younger sister in law and her third elder sister in law. The setting or social context of the interaction is in the house of third elder sister in law. The topic is about father's message. The aim of the conversation is to deliver father's message for third elder sister in law and third elder brother.

Udaw means *kakak luar rumah* 'elder brother/sister based on marital status/outside the main family'. When *Udaw* stands alone, it is used for addressing elder brother in law. But, when *Udaw* is added by another term before *Udaw*, in this case *Cik* term (*Cik Udaw*), it is used for addressing third elder sister in

law. This term is usually used by a younger sister or brother in law for addressing third elder sister in law in the informal situation. The use of *Cik Udaw* term is exactly the same as the previous term. In short, the speaker is younger than the addressee and there is an intimate social distance between the speaker and the addressee

4.2.3.2.7 *Mak Dang*

Based on marital status, Manna people use *Mak Dang* for addressing first auntie in law or wife of first uncle. For more detail about this term, we can see the example below:

(50) *Mak Dang*. *lasung petang pagi dighi ndak beughut?*
First auntie in law so evening tomorrow you want massage
'First aunt in law, what about your plan for massaging tomorrow evening?

The participants in the example (50) above are a niece in law and her first auntie in law. The setting or social context of the interaction is in aunt's house. The topic is about first auntie in law's planning. The aim of the conversation is to ask something about auntie's planning.

Mak Dang is usually used by a niece or nephew in law for addressing first auntie in law or wife of first uncle in the informal situation. The use of *Mak Dang* is also only used in family environment. Because it happens in a family context, the

speaker must have a close social distance with the addressee and of course, the speaker is younger than the addressee.

4.2.3.2.8 *Mak Anya*

Based on marital status, Manna people use *Mak Anya* for addressing second auntie in law or wife of second uncle. For more detail about this term, we can see the example below:

(51) *Mak Anya*, *Mak ndak mesan juada anak tat.*
Second aunt in law mother want order cookie *anak tat*
'Second aunt in law, mother wants to order *anak tat* cookies.'

The participants in the example (51) above are a niece in law and her second aunt in law. The setting or social context of the interaction is in aunt's house. The topic is about mother's message. The aim of the conversation is to deliver mother message for ordering something from second auntie in law.

In this case, *Anya* means *Tengah* 'middle'. In short, *Mak Anya* is the middle auntie or the second auntie that is younger than the eldest one. This term is usually used by niece or nephew in law for addressing second auntie in law in the informal situation. The use of *Mak Anya* is exactly the same as *Mak Dang* which means the speaker is younger than the addressee and they have an intimate relationship.

4.2.3.2.9 *Mak Cik*

Based on marital status, Manna people use *Mak Cik* for addressing third auntie in law that is younger than *Mak Anya* or wife of third uncle. For more detail about this term, we can see the example below:

(52) *Mak Cik*, *Mak mintak kawani berayak ghuma*
Third auntie in law mother want accompany go house
Mak Waw.
second auntie
'Third aunt in law, mother needs you to accompany her to go to second aunt' house.'

The participants in the example (52) above are a niece in law and her third auntie in law. The setting or social context of the interaction is in aunt's house. The topic is about mother's message. The aim of the conversation is to deliver mother message for third auntie in law.

Mak Cik term is usually used by niece or nephew in law for addressing third auntie in law or wife of second uncle in the informal situation. The use of this term happens only in the family environment. In short, the speaker has a close relationship with the addressee and is younger than the addressee.

4.2.3.2.10 *Uncu Cik/Cucik*

Based on marital status, Manna people use *Uncu Cik/Cucik* for addressing fourth auntie in law or wife of fourth

uncle. For more detail about this term, we can see the example below:

(53) *Cucik, Malam pagi tulung kiciaka ngen*
Fourth auntie in law night tomorrow help say with
Inga aku ngajak temalam ghuma Nenek.
third elder female cousin I invite sleep house grandmother
'Fourth aunt in law, please tell third elder female cousin that I want to invite her to sleep at grandma's house tomorrow night.'

The participants in the example (53) above are a niece in law and her fourth auntie in law. The setting or social context of the interaction is in aunt's house. The topic is about sleeping at grandmother's house. The aim of the conversation is to request something from fourth auntie in law.

Uncu means *bibi/paman luar rumah* 'auntie/uncle based on marital status/outside the main family'. When *Uncu* stands alone, it is used for addressing female seller, female worker, and woman that is considered have the same age as mother. But, when *Uncu* is added by *Pak* term before *Uncu* (*Pak Uncu*), it is used for addressing male seller, male worker, and man that is considered have the same age as father. In this case, *Uncu Cik* is the fourth auntie in law that is younger than *Mak Cik*. Then, *Cucik* is the abbreviation of *Uncu Cik*. This term is usually used by niece or nephew in law for addressing fourth auntie in law in the informal situation. The use of *Uncu Cik/Cucik* term is exactly the same as the previous term which means that both the speaker and the

addressee have an intimate social distance. In connection with the age, the speaker of course is younger than the addressee.

4.2.3.2.11 *Mak Uncu*

Based on marital relationship, Manna people use *Mak Uncu* for addressing fifth auntie in law that is younger than *Uncu Cik/Cucik* or wife of fifth uncle. For more detail about this term, we can see the example below:

(54) *Mak Uncu, tadi Nenek mintak ambiaka ngen aku daun*
Fifth auntie in law just now grandmother want take with I leaf
sighiah di belakang ghumah dighi.
betel at back house you
'Fifth aunt in law, grandma asked me to take betel leaves at your back yard.'

The participants in the example (54) above are a niece in law and her fifth auntie in law. The setting or social context of the interaction is in aunt's front yard. The topic is about betel leaf. The aim of the conversation is to deliver grandmother's message for fifth auntie in law.

Mak Uncu is usually used by niece or nephew in law for addressing fourth aunt in law or wife of fourth uncle in the informal situation. The use of this term is exactly the same as the previous term. The speaker must be younger than the addressee and they have a close relationship.

4.2.3.2.12 *Mak Etek*

Based on marital status, Manna people use *Mak Etek* for addressing sixth aunt in law or wife of sixth uncle. For more detail about this term, we can see the example below:

(55) *Mak Etek*, kemaghi dighi bejeghum batan siapau?
Sixth auntie in law yesterday you give an invitation for who
'Sixth aunt in law, whose invitation that u gave to the neighbors
yesterday?'

The participants in the example **(55)** above are a niece in law and her sixth auntie in law. The setting or social context of the interaction is in aunt's house. The topic is about the invitation. The aim of the conversation is to ask something from sixth auntie in law.

Etek has the same meaning as *Cik*, i.e. *kecil* 'small'. In this case, *Mak Etek* is sixth auntie in law that is younger than the other terms of aunties in law. This term is usually used by niece or nephew in law for addressing sixth auntie in law or wife of sixth uncle in the informal situation. The use of *Mak Etek* term is exactly the same as the other terms of aunties in law which means that the speaker is younger than the addressee and of course, they have an intimate social distance.

4.2.4 Title and Rank Address Terms

Title and rank address terms are terms that exist because of the profession of a person. There are 3 kinds of title and rank

address terms that are presented in this section, namely teachers, police officers, and nurses.

4.2.4.1 Teachers

Manna people use *Pak* for addressing male teacher and *Ncik* + proper name for addressing female teacher. For example, see one of these terms below:

(56) *Ndak kemanau, Pak?*
Want where **male teacher**
'Where do you want to go, Sir?'

The participants in the example (56) above are a student and male teacher. The setting or social context of the interaction is on the street. The topic is about teacher destination. The aim of the conversation is to ask something from teacher.

Pak and *Ncik* + proper name are usually used by students to address their male and female teachers both in the formal and informal situation. It means that these terms can be used inside or outside the school environment. If it happens among the teachers, *Pak* will be replaced by *Pak* + proper name and it still uses the same term for female teacher. In the school environment, *Pak* and *Ncik* + proper name are used by the speaker (student) whom is younger and lower social status than the addressees, and the speaker (teacher) whom has equal age and social status with the addressee. When it happens in the outside of the school context, the speaker has a long social distance with the addressee,

lower social status and younger than the addressee, he or she uses *Pak Uncu* for male teacher and *Uncu* for female teacher. But, if the speaker has an intimate social distance with the addressee, higher social status and is older than the addressee, he or she will use the proper name of the addressee or kinship term that the addressee uses in family context.

4.2.4.2 Police Officers

Manna people use *Pak* for addressing policeman and *Bu* for addressing policewoman. For example, see one of these terms below:

(57) *Pak, tadi adau kawan aku belagau.*
Male officer just now there's friend I fight
'Officer, my friend fought a minute ago'

The participants in the example (57) above are a student and policeman. The setting or social context of the utterance is in the police station. The topic is about quarreling. The aim of the utterance is to give information and ask help from the officer.

Pak and *Bu* are also used by Manna people to address policeman and policewoman in the formal situation. If it happens among the police officers, these terms will be replaced by *Pak* + proper name and *Bu* + proper name for addressing policeman and policewoman who have lower ranks and *Komandan/Dan* for addressing both policeman and policewoman who have higher ranks than the speaker. These terms don not depend on the age of

the addressee and the social distance between the speaker and the addressee, but it depends on the social status of the addressee. Although the speaker is older or younger than the addressee and has an intimate or long social distance with the addressee, he or she uses this term to address the addressee for showing respect. If it happens in the informal situation, these terms depend on the social status and the age of the addressee, and also the social distance between the speaker and the addressee. If a speaker has a long social distance with the addressee, lower social status, younger than the addressee, and the addressee still uses the police's uniform, he or she still use this term to address the addressee. If the addressee is not wearing the police's uniform, the speaker uses *Pak Uncu* for addressing policeman and *Uncu* for addressing policewoman. But, if the speaker has an intimate social distance with the addressee, higher social status and is older than the addressee, he or she will use proper name of the addressee or kinship term that the addressee uses in family context to address the addressee.

4.2.4.3 Nurses

Manna people also use *Pak* for addressing male nurse and *Bu* for addressing female nurse. In the past time, when there was no doctor, Manna people went for treatment to the male or female nurse. Because it becomes a habit for them, sometimes

they still go to the male or female nurse for treatment. For example, see one of these terms below:

(58) *Pak, aku ni selemau.*
Male nurse I cold
'Sir, I'm cold'

The participants in the example (58) above are patient and male nurse. The setting or social context of the utterance is in the clinic. The topic is about patient condition. The aim of the utterance is to get treatment from the male nurse.

Pak and *Bu* terms can also be used by Manna people to address male and female nurse in the formal situation. If it happens among the nurses, these terms will be replaced by *Pak* + proper name for addressing male nurse and *Bu* + proper name for addressing female nurse. These terms also don't depend on the age of the addressee and the social distance between the speaker and the addressee, but they depend on the social status of the addressee. Although the speaker is older or younger than the addressee; he or she uses these terms to address the addressee in the formal situation. If it happens in the informal situation, these terms will depend on the social status and the age of the addressee, and the social distance between the speaker and the addressee. If a speaker has a long social distance with the addressee, lower social status and is younger than the addressee, and the addressee uses the nurse's uniform, he or she will still use this term. If the addressee is not wearing the nurse's uniform, the speaker will use

Pak Uncu for male nurse and *Uncu* for female nurse. But, if the speaker has an intimate social distance with the addressee, higher social status and is older than the addressee, he or she will use proper name of the addressee or kinship term that the addressee uses in family context to address the addressee.

4.2.5 Noun Address Terms

There are 4 kinds of noun address terms that Manna people use to address the addressee outside the kinship terms, namely *Pak Uncu*, *Mamak*, *Uncu*, and *Ibung*.

4.2.5.1 *Pak Uncu*

Manna people use *Pak Uncu* for addressing male sellers, male workers, craftsmen, and men that are considered have the same age as father. For more detail about this term, we can see the example below:

(59) *Pak Uncu*, *tapau dagangan dighi tu?*

Male seller what goods you
'Sir, what kind of goods that you sell?'

The participants in the example (59) above are a boy and a male seller. The setting or social context of the interaction is in the street vendor. The topic is about selling goods. The aim of the conversation is to ask something from the seller.

Pak Uncu is usually used by a speaker in the informal situation that wants to address the addressee which is considered

has the same age as the father's speaker. The use of *Pak Uncu* term is only used in the outside of the family context and depends only on the age of the addressee. The speaker can use this term although he or she has a lower or the same social status with the addressee and has a long or an intimate social distance between the speaker and the addressee.

4.2.5.2 *Mamak*

Another term that Manna people use for addressing male sellers, male workers, craftsmen, and men that are considered have the same age as father is *Mamak*. For more detail about this term, we can see the example below:

(60) *Mamak*, *beghapau regau puntung dighi tu?*
Male seller how price firewood you
'Sir, how much it costs for your firewoods?'

The participants in the example (60) above are a boy and a male seller. The setting or social context of the interaction is in the street vendor. The topic is about the price of selling goods. The aim of the conversation is to ask the price of selling goods from the seller.

Mamak is also usually used by a speaker in the informal situation that wants to address the addressee which is considered has the same age as the father's speaker. The use of *Mamak* is exactly the same as *Pak Uncu*. The speaker can use this term although he or she has a lower or the same social status with the

addressee and has a long or an intimate social distance between the speaker and the addressee.

4.2.5.3 *Uncu*

Manna people use *Uncu* for addressing female sellers, female workers, and women that are considered have the same age as mother. For more detail about this term, we can see the example below:

(61) *Uncu*, *beghapau regau tebu telugh dighi ni sekebat?*
Female seller how price vegetable of sugar egg you this a bundle
'Mam, how much it costs for a bundle of vegetables of sugar eggs?'

The participants in the example (61) above are a boy and a female seller. The setting or social context of the interaction is in the street vendor. The topic is about the price of selling goods. The aim of the conversation is to ask the price from the seller.

Uncu is usually used by a speaker in the informal situation that wants to address the addressee which is considered has the same age as the mother's speaker. The use of *Uncu* is exactly the same as the previous term. When the speaker has a lower or the same social status with the addressee and they have a long or an intimate social distance, the speaker still can use this term. It is the matter of age only.

4.2.5.4 *Ibung*

Another term that Manna people use for addressing female sellers, female workers, and women that are considered have the same age as mother is *Ibung*. For more detail about this term, we can see the example below:

(62) *Ibung*, *pagi* *tulungi kami ngetam awu?*
Female hard worker tomorrow help we harvest yes
'Mam, please help us to harvest our rice field tomorrow?'

The participants in the example **(62)** above are a man and a female hard worker. The setting or social context of the interaction is in the female hard worker's house. The topic is about harvesting the rice field. The aim of the conversation is to ask help from the addressee.

Ibung can also be used by a speaker in the informal situation that wants to address the addressee which is considered has the same age as the mother's speaker. The use of *Ibung* term is exactly the same as *Uncu* which means that it is only the matter of age. The speaker can use this term although he or she has an intimate or a long relationship with the addressee and has a lower or an equal social status with the addressee.

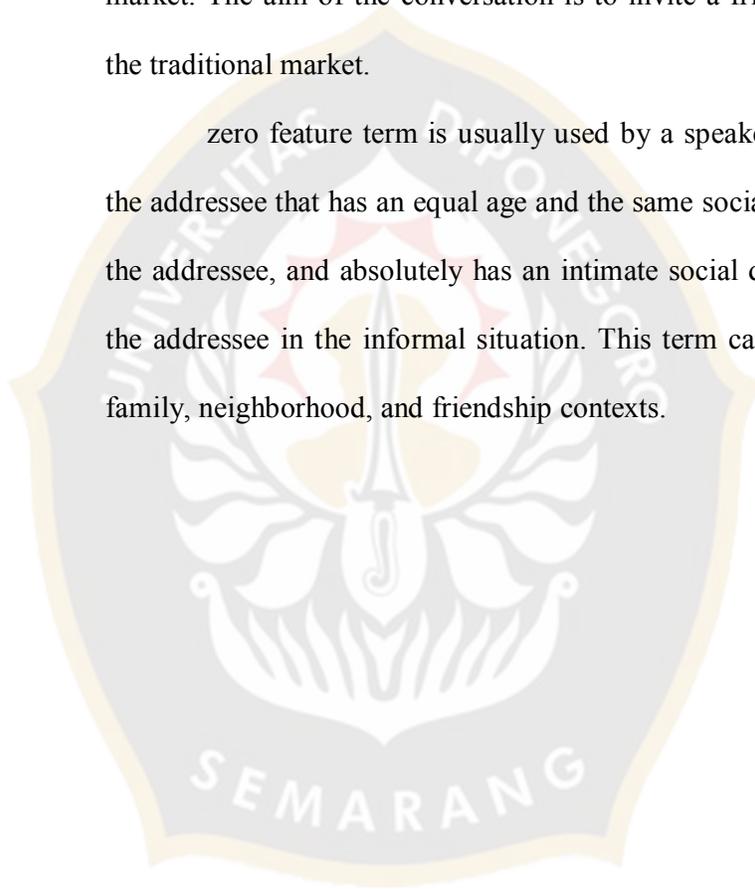
4.2.6 Zero Feature Term

Manna people sometimes use zero feature term to address the addressee among friends. For more detail about this term, we can see the example below:

- (63) Ø, *mela pegi ke pekan.*
Ø let go to traditional market
'Ø, let's go to the traditional market.'

The participants in the example (63) above are a friend and another friend. The setting or social context of the utterance is in the addressee's house. The topic is about going to the traditional market. The aim of the conversation is to invite a friend to go to the traditional market.

zero feature term is usually used by a speaker to address the addressee that has an equal age and the same social status with the addressee, and absolutely has an intimate social distance with the addressee in the informal situation. This term can be used in family, neighborhood, and friendship contexts.



CHAPTER V

CONCLUSION AND SUGGESTIONS

5.1 Conclusion

The research about address terms in Manna city of Serawai language south Bengkulu regency of Bengkulu province aims to find out the address terms in Manna city of Serawai language and of course, the use of address terms in Manna city of Serawai language is influenced by some social factors.

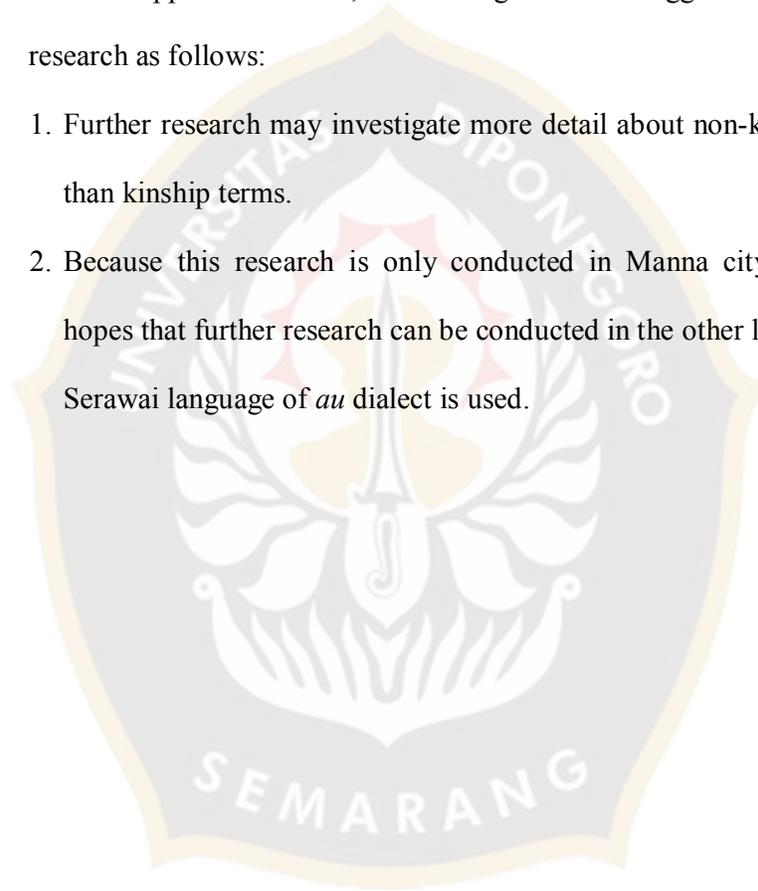
Based on the findings and discussion, it concludes several points. First, there are 6 kinds of address terms that exist in Manna city, namely proper name, kinship terms based on bloodline status (*Puyang, Datuak, Nik Anang, Nenek, Andung, Bak, Mak, Yung Cak, Yung Cik, Ujang, Gadis, Upiak, Dang, Donga, Cik, Abang Cik, Docik, Wodang, Waw, Ciknga/Inga, Wocik, Dodo, Cucung/Cung, Cicit/Cit, Pak Waw, Bak Dang, Pak Nga, Tong Tengah, Wan Nga, Pak Cik, Wan Cik, Wan + proper name, Paman, Ncik Dang, Mak Dang, Mak Waw, Ncik Tengah, Mak Nga, Ncik, Bunda, Bucik, and Bungsu*), kinship terms based on marital status (*Bak + proper name of the first child, Mak + proper name of the first child, Udaw, Cik Waw, Cik Nga, Cik Udaw, Mak Dang, Mak Anya, Mak Cik, Uncu Cik/Cucik, Mak Uncu, and Mak Etek*), title and rank address terms (*Pak, Ncik + proper name, Bu, and Komandan/Dan*), noun address terms (*Pak Uncu, Mamak, Uncu, and Ibung*), and zero feature term.

Second, the social factors which can influence the use of address terms in Manna city of Serawai language are age, gender, generation, social status, bloodline status, marital status, setting, and intimacy.

5.2 Suggestions

The focus of this study can be developed for further research with the different approaches. Thus, the writer gives some suggestions for further research as follows:

1. Further research may investigate more detail about non-kinship terms than kinship terms.
2. Because this research is only conducted in Manna city, the writer hopes that further research can be conducted in the other locations that Serawai language of *au* dialect is used.



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