

CHAPTER IV

KINDS OF ENCODING RELATIONSHIP USED IN BUNAQ LANGUAGE SPOKEN BY PEOPLE IN MAKIRVILLAGE OF BELU REGENCY

This chapter contains the analysis of the data which goes in line with the problem statements and objectives of the study having been formulated in Chapter I. The analysis is intended to provide findings and discussions on the forms, functions and meanings of kinship terms in of BunaqLanguage spoken by people in Makir village of Belu Regency. Kinship terms itself means terms of address used in addressing others, Therefore the study shows that in addressing others, there are three kinds of terms of address in BunaqLanguage which were identified on encoding family relationship or kinship terms, relative relationship, and social relationship.

The data were obtained from the informants through elicitation inBahasa Indonesia. The informants said the words as the translation of Bahasa Indonesia offered to them.

4.1 Terms of Address Encoding Family Relationship

Family relationship or kinship terms are not only used in family but including extended family. Those terms of addresses can be seen in th following table.

No	Terms of address	Addressee	Addresser
1	<i>Tata Mone</i> grandfather	grandfather	grandchild
2	<i>Tata Pana</i> grandmother	grandmother	grandchild
3	<i>Ama</i> father	father	child
4	<i>Eme</i> mother	mother	child
5	<i>Baba</i> Uncle	uncle	nephew
6	<i>Eme A'i</i> Aunt	aunt	nephew
7	<i>Nana Bo'al</i> older sister	older sister	child
8	<i>Ka'a Mone</i> older brother	older brother	child
9	<i>Ka'u Pana</i> youngest sister	youngest sister	child
10	<i>Ka'u Mone</i> youngest brother	youngest brother	child
11	<i>Ama Bo'al</i> father's older brother	father's older brother	child
12	<i>AmaGol/Gulo</i> father's younger brother	father's younger brother	child
13	<i>Eme Bo'al</i> mother's older sister	mother's older sister	child
14	<i>Eme Gulo/Gol</i> mother's younger sister	mother's younger sister	child
15	<i>Nana/Ka'u Pana</i> sister	sister	brother
16	<i>Ka'a/Ka'u Mone</i> brother	brother	sister
17	<i>Nol</i> child	child	parents
18	<i>Natal</i> grandchild	grandchild	grandmother and grandfather
19	<i>Natal Mone</i> grandchild	great grandchild	great grandmother and great grandfather
20	<i>Natal Pana</i>	nephew	aunt and

	nephew		uncle
21	<i>Nol Mone</i> boy/son	boy/son	parents
22	<i>Nol Pana</i> daughter	daughter	parents
23	<i>Ka'a/Ka'u</i> brother and sister	brother and sister	parents
24	<i>Kela</i> brother in law	brother in law	nephew
25	<i>Mane fou</i> sister in law	sister in law	nephew and niece

The writer listed the data of kinship terms in BunaqLanguage used as terms of address. As observed, most of addressing terms in BunaqLanguage are also kinship terms. Further analysis of the data can be seen in the following.

1. *Tata Mone* 'grandfather'

Tata Mone is a special term used to address a grandfather by the child. *Tata* can also be used by children to address grandfather/old man about 65 years old. For example, when a young man sees an old man about 65 years old, then the young man wants to address and ask him what he is doing, the young man can say,

Salamat pagi tata. Tata nego ho'on?
'Good morning grandfather. Grandfather what?'
Good morning grandfather. What are you doing?

2. *Tata Pana* 'grandmother'

Tata Pana is a special term used to address grandmother by the child. *Tata* can also be used by grandchildren or children to address grandmother/an old woman about 65 years old. It can be seen in the following example,

Salamat pagitata, tata teo mal gie?
'Good morning grandmother, grandmother want go where?'

Good morning grandmother, where do you want to go?

3. *Ama* 'father'

Ama is a special term used to address a father by a child. It can also be used by grandchildren or children or community to address an adult man. Here the term *amais* is also used as a polite way to address an adult man. Sometimes they address 'bapa' because of their relationship of the speaker and addressee and their degree of familiarity to each other. Like when a child asks his/her father.

Amao teo mal gie ?

'Father you want go where'?

Father where do you want to go?

4. *Eme* 'mother'

Eme is a special term used to address a mother by a child. It can also be used by grandchildren or children or community to address an adult woman. In this case the term *eme* is also used as a polite way to address an adult woman, whether a woman is unfamiliar or because of relationship of the speaker and the addressee and their degree of familiarity to each other. For example, a daughter addresses an adult woman which is unfamiliar to her and wants to say thanks.

Eme, eto nita tulun u'a terimakasih bais.

'Mama, thank you so much helped me already'

Eme, thank you so much for already helped me

5. *Baba* 'uncle'

Baba is special term used to address uncle by a child. *Baba* refers to mother's brother.

Baba, teo mal gie ?

'baba, want go where ?

Baba, what do you want to go ?

6. *Eme a'i* 'aunt'

Eme a'i is a special term used to address aunt by a child. *Eme a'i* refers to father's sister.

7. *Amabo'al* 'father's older brother'

Amabo'al is a special term used to address father's older brother by a young brother/ young sister.

8. *Eme bo'al* 'mother's older sister'

Eme bo'al is a special term used to address father's older sister by a child.

9. *Amagol* 'father's younger brother'

Amagol is a special term used to address father's younger brother by a child.

10. *Eme gol* 'mother's younger sister'

Eme gol is a special term used to address father's younger sister by a child.

11. *Nana* 'sister'

Nana is a special term used to address an older sister by a young brother, sister, child.

12. *Ka'a Mone* 'brother'

Ka'a mone is a special term used to address an older brother by a young brother, sister, child.

13. *Ka'u pana* 'younger sister'

Ka'u pana is a special term used to address younger sister by an older brother/sister.

14. *Ka'u mone* 'younger brother'

Ka'u mone is a special term used to address younger brother by an older sister/brother.

15. *Nol* 'child'

Nol is a special term used to address a child (a boy/a girl) by parents. It is also a term which is very lovely address to a child by parents.

16. *Ka'a/Ka'u mone* 'brother'

It is a special term used to address a brother by a sister who is in one family with the addressee.

17. *Nana/Ka'u pana* 'sister'

It is a special term used to address a sister by a brother who is in one family with the addressee.

18. *Natal* 'grandchild'

It is a special term used to address grandchild by grandfather and grandmother.

It can be also to address great grandchild, nephew by great grandmother and great grandfather.

19. *Nol mone* 'son'

Nol mone is a special term used to address a boy by parents. This term is another way of addressing a boy child by parents but it has the same meaning as *nol mone* 'a child'. Sometimes it is a way of parents introducing their boy child to other people.

20. *Ka'a, Ka'u* 'brother, sister'

Ka'a, Ka'u is a special term used to address a brother and sister by the parents but sometimes it is used as a way of introducing their children to other people.

4.2 Terms of Address Encoding Non Family Relationship

These forms in Bunaq Language are used in non-family relationship. They are detail explained in the table below.

Table 2. Terms of Address Used in Non Family Relationship

No	Terms of Address	Addressee	Addresser
1	<i>Moen</i> 'friend'	friend	friend
2	<i>Tuan</i> 'priest'	priest	community
3	<i>Rato matas</i> head of tribe	head of tribe	community
4	<i>Nintili mone</i> 'male'	male	community
5	<i>Nintili pana</i> 'female'	female	community
6	<i>Eme, ama, ka'u, ka'a</i> 'all brothers ad sisters'	all brothers and sisters	Sub district head
7	<i>Agan</i> 'traditioal healer'	traditional healer	community
8	<i>Ama guru</i> 'teacher'	teacher	community
9	<i>Amacamats</i> 'head of Sub-district'	head of Sub-district	community
10	<i>Amadesa</i> 'head of village'	head of village	community

There are further explanations of addressing terms used in non-family relationship based on the table above, presented detail below.

1. *Tuan* ‘priest’

It is a special term used to address a priest by people.

2. *Agan* ‘traditional healer’

It is a special term used to address a traditional healer.

3. *Rato matas* ‘head of tribe’

It is a special term used to address a head of tribe

4. *Ama guru* ‘teacher’

It is a special term used to address a teacher, especially for male teacher.

5. *Amacamata* ‘head of Sub-district’

It is a special term used to address a head of sub-district, especially for male head of Sub-district.

6. *Amadesa* ‘head of village’

It is a special term used to address head of village, especially for the male head of village.

7. *Moen* ‘friend’

It is a special term used to address a friend of man or woman.

8. *Nintili mone* ‘male’

It is a special term used to address male by the addresser female, meeting in informal situation.

9. *Nintili pana* ‘female’

It is a special term used to address female by the addresser male, meeting in informal situation.

10. *Eme, ama, ka'u, ka'a* 'all brothers and sisters'

It is a special term used to address all brothers and sisters in formal situation like formal meeting or a ceremony by the addresser Priest, Head of tribe, Head of village and Head of Sub-district.

4.3 Terms of Address Encoding Social Relationship

4.3.1 Terms of Address Encoding to Age

In Bunaq dialect, people also address other people based on age. There are two main categories of the addressing terms. The first category refers to older people and the second refers to younger people. They are explained in detail in the table below:

4.3.1.1 Terms of Address for Older People

In Bunaq dialect, age is also an indicator to classify which term is more appropriately used to address older people. Those terms of address can be seen in the following table.

Table 3. Terms of address for older people

No	Terms of address	Addressee	Addresser
1	<i>Tata mone</i> grandfather	old man	child
2	<i>Tata pana</i> grandmother	old woman	child
3	<i>Ama</i> father	old man	child
4	<i>Eme</i> mother	old woman	child
5	<i>Baba</i> 'uncle'	old man	child

6	<i>Eme a'i</i> aunt	old woman	child
7	<i>Ama bo'al</i> father's older brother	old man	child
8	<i>Eme bo'al</i> father's older sister	old woman	child
9	<i>Ama gol</i> father's younger brother	old man	child
10	<i>Eme gulo</i> mother's younger Sister	old woman	child
11	<i>Ka'a mone</i> older brother	old man	sister
12	<i>Nana</i> older sister	old sister	brother
13	<i>Ka'a</i> brother	old man	sister
14	<i>Nana</i> sister	old sister	brother

To analyzed data on the table above, the writer gave some necessary explanation since some of the data were explained in the kinship terms. There are four categories which provided just for age addressing term but not for kinship terms:

Children (from 0 year until \pm 15 years old)

Adult (about \pm 16 years until \pm 40 years old)

Parents (about \pm 40 until \pm 65 years old)

Grandparents (about 65 years old)

Usually, the older people are addressed *tata mone, tata pana, ama, eme, baba, eme a'i, ama bo'al, eme bo'al, ama gol, eme gol, ka'a, nana, nol mone, nol*

pana by a child or to an addressee older than the addresser and *ka'a* by a sister and *nana* by a brother.

4.3.1.2 Terms of Address for Younger People

In Bunaq dialect there are appropriate terms of address used for younger people. They are explained detail in the following table.

Table. 4 Terms of Address for Younger

No	Terms of Address	Addressee	Addresser
1	<i>Nol</i> child	young man/woman	adult
2	<i>Nol pana</i> young sister	young woman	parents
3	<i>Nol mone</i> son	young man	parents
4	<i>Ka'u gulo</i> youngest brother	youngest man	adult
5	<i>Ka'u gulo</i> youngest sister	youngest woman	adult

Based on the data presented on the table above, some necessary explanations dealing with addressing terms for younger people are presented below.

1. *Nol* 'child'

It is a special term mostly used to address younger child but also to an addressee who is younger than the addresser.

2. *Nol pana* 'young sister'

It is a special term used to address a young woman by an adult specially parents.

3. *Nol mone* 'young man'

It is a special term used to address a young brother by an adult specially parents.

4. *Ka'u gulo* 'youngest brother'

It is special term used to address a youngest brother by an adult specially parents.

5. *Ka'u gulo* 'youngest sister'

It is a special term used to address a youngest sister by an adult specially parents.

4.3.2 Terms of Address Encoding Polite Address

In Bunaq Language, there are terms of address used to set people behave politely. They are presented below.

Table 5. Polite address

No	Terms of address	Addressee	Addresser
1	<i>Ama</i> father/old man	old man	children
2	<i>Eme</i> Mother	old woman	children
3	<i>Ama</i> 'bapak' boy/son	boys/son	old people/adult
4	<i>Eme</i> Girl	girls/daughter	old people/adult
5	<i>Ka'a</i> adult man	adult man/woman	children/Young adult
6	<i>Ama/eme</i> young adult	children/young adult	adult man/woman

Based on the table above, there are some terms of polite addresses that should be explained in this part.

1. *Ama* 'father/old man'

It is a special polite term used to address an old man by children and to address a boy or son by an old people/adult.

2. *Eme* 'mother/old woman'

It is a special polite term used to address an old woman by children and to address politely a girl or daughter.

3. *Ka'a* 'adult man'

It is a special polite term used to address an adult man/woman who is older than the addresser.

4. *Ama/eme* 'father/mother'

It is special polite term used to address an addressee who is younger than speaker.

4.3.3 Terms of Address for Informal Situation

Informal situation includes when meeting someone in the street, school, public place and so on. In relation to this informal situation the term of address used are: *tata mone, tata pana, ama, eme, ka'a, nana, ka'u, nintili, baba, and moen*. Look at the following examples,

1. When someone meets a friend in the street, then he/she will say;

Pagi moen teo mal gie?
'Morning friend you go where?'
Morning friend, where are you going?

2. When someone meets an old man, then he/she will ask:

Tata, nego ho'on ?
'grandfather, do what?'
Grandfather, what are you doing?

As a summary based on the terms of address that have been described above, the writer concluded that the terms of address used in Bunaq dialect serve a number of functions and meanings. Since the data being analyzed in data presentation. So, in this part it is necessary to compilation of the data presented. Forms were always followed by function. Therefore, the functions of the terms of addressed used in Bunaq dialect depend greatly on such parameters a politeness, family/kinship, age, and formal situation. These four parameters determine the functions of the terms of address used in Bunaq dialect. The cultural meanings of the terms of address in Bunaq dialect are closely related to their function. The function of the analyses identifies three principles, namely: (1) politeness (2) Honorifics and (3) Intimacy. Politeness sets the community to behave politely. Honorifics set the community to honor people considering their age. Intimacy implies togetherness among Makir people. In the sense, that all Makir people are regarded as big family. Those three principles are the embodiment of social meaning in Makir culture. Moreover, the use of addressing terms in Bunaq dialect falls more on family relationship terms than the other terms, both in formal situation and in informal situation.