A STUDY OF TERMS OF ADDRESS IN
ENGLISH AND DAYA' KANDAYAN

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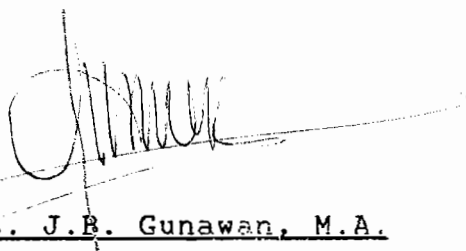SARJANA DEGREE

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CHAPTER I

INTRODUCTION

A. Background

People use language as an effective means of communicating their idea,thougt,desire,and emotion to others in society. In language communication people do not only deal with the rules which generate well-formed sentences,but also some factors such as the social characteristics of the participants,and the situation of the communication (Widdowson and Criper, 1978:155-156).

The social characteristics of the participants are concerned with the participants' social status - marital and occupational status - sex,and age.The situation here is related to the actual situation in which the language communication occurs. This actual situation indicates whether the language communication takes place in a formal or informal situation.

In this regard Nessa Wolfson puts forwards her opinion about what the participants have to know in order to communicate effectively.She states that communicative competence includes not only the mastery of grammar and lexicon,but also the rules of speaking. Rules of speaking refer to the paterns of

sociolinguistic behaviour of the language such as how it is appropriate to talk to different types of speakers, and which forms of address are to be used to whom and in which situations(Wolfson,1983: 61).

Based on her opinion above we can see that rules of speaking are crucial in order to communicate effectively. Rules of speaking make the participants able to establish and maintain good relationships between the speaker and the addressee in language communication.This is clearly stated by Peter Trudgill that:

> language is not simply a means of communicating information-about the weather or any other subject.It is also a very important means of establishing and maintaining relationships with other people (Trudgill,1983:13)

Furthermore, Wolfson states that every language has its own rules of speaking (Wolfson,1983:61). In most cases this is due to the result of custom and courteous system that apply in a speech community of a certain country. By virtue of the reality the learnes of a foreign language may not overlook the rules of speaking of the target language.

Knowing the rules of speaking of the target language , the learners are able to prevent misunderstandings in cross-cultural communication when they communicate with native speakers of the target

language. However, when the learners of the foreign language do not know the rules of speaking in the target language, they tend to transfer the rules of their own native language into what seems to be a corresponding situation in a target language.

Therefore,the individual who wants to learn a new language must learn the rules of speaking of the target language in order to communicate effectively (Wolfson, 1983:61).

In discussing the rules of speaking in the English language Wolfson focuses her discussion on three aspects. They are address-system, remidial interchanges and interactional strategies, speech acts (Wolfson, 1983:60). In this regard I intend to discuss one of these aspects, namely, the address-system. The address-systems govern the terms of address employed by the participants in language communication.

In my experience of learning English as a foreign language at school I always made mistakes in using terms of address properly. I tended to say <u>Mr. Frank</u> instead of saying <u>Mr. Turner</u> to my addressee whose name is <u>Frank Turner</u>. In addition to this, I also often heard my friends - the Kandayan learners - saying in the same way as I did.

Based on the realities above, I make a study of terms of address in English and the Kandayan language. I want to find out if such mistakes are caused by the affect of the Kandayan native language in learning English. The type of the study is a contrastive study. By comparing terms of address between these two languages, I try to identify the probable areas of difficulties and predict the source of errors.

I include the discussison on terms of address in the Kandayan language because the Kandayan learners' native language in West Kalimantan is the Kandayan language. This language constitutes a lingua franca for the Daya' Kandayan in routines, both in family life and Kandayan society.

In fact, in communication with non-Kandayan people they will use the Kandayan language when the interlocutors are able to speak Kandayan. However, the Indonesian language, as their second language, will be used when the interlocutors cannot speak the Kandayan language (Lansau, 1981: 17).

For this reason it is better to provide the Kandayan learners with a knowledge of terms of address in their own native language. They will become more aware whether or not their own behaviours are appropriate. They will understand, for example, that addressing an old person by his personal name is

churlish. Then, when they are learning English, they can make comparison between their native terms of address and the English ones. They may find the uniqueness of terms of address in both the languages. This also, at least, may prevent them from transfering the rules of their native terms of address to what seems to them to be a corresponding one in English.

There are some reasons that motivate me to choose the topic of my thesis. The first reason is that I am interested in discussing the terms of address in English. In my own experience of learning English at school this matter is often neglected. In fact, the terms of address are also important because they are frequently used in conversation. Therefore, we, the Kandayan learners, often find difficulties to address English native speakers. For example, the Kandayan learners tend to say title plus first name instead of the right one, title plus last name.

The second reason is that I wish to improve our knowledge on terms of address employed in English and the Kandayan language. Besides, I hope that the result of this study, on the one hand, can be used to improve the teaching of English culture in Indonesia, especially among students in Kalimantan. On the other hand, the result of this study may also be used to improve the teaching of Daya' culture to English-Speaking people.

Another reason is that there are a few studies which discuss this topic.

However, because of the limited knowledge and time, I cannot discuss them thoroughly. Even though there are some shortages, I still hope that this thesis will be of useful contribution to the readers.

There are some terms used in this thesis. The first term is address. According to Paul Procter,

> "address, also form of address, is the correct title or expression of politeness to be used to someone in speech or writing." (Procter, 1981:11)

William Benton also provides his opinion that address is "the modes in which one person may speak or write to another." (William, 1970: 134).

Based on the statements above, the terms of address are the forms of expression which are appropriately employed by people to address each other in language communication. In this regard, the appropriate selection of terms of address used by each member of a dyad is governed by the relationship between them. Their relationship is then determined by the social characteristics of each member of the dyad.

These social characteristics such as status, age, sex, make each member of the dyad varied. In line with this the social relationship betwen the members of a dyad

may be either in a horizontal line or in a vertical line. In a horizontal relationship both members of a dyad employ the terms of address reciprocally. On the other hand, when their relationship is in a vertical line, they employ the non-reciprocal terms of address (Brown & Ford, 1964: 236).

The second term is Kandayan. The original word of Kandayan is Kanayatn. Kandayan is the name of one of the Daya' subtribes who occupies West Kalimantan. The name of this subtribe is also used for the name of their language. This is done to avoid misnaming this language. Apart from the Daya' Kandayan language, there are still a lot of other Daya' languages, for examples, the Daya' Taman language, the Daya' Iban language, the Daya' Bidayuh language, the Daya' Kadasan language, the Daya' Kayan language.

B. The Aim of the Study

The aim of this study is to understand terms of address in English and those in the Kandayan language. Having understood the terms of address in both languages, I hoped that I will be able to found out how much the habits in the Kandayan language affect the learning of English as a foreign language in terms of terms of address, and what type of interference is caused by the regional language in learning English terms of address.

C. The Scope of Study

I limit the scope of this study to the spoken language. The thesis covers the following items:

1. the discussion on the pattern of naming in English
2. the discussion on the patterns of address and the usage in English
3. the discusssion on the pattern of naming in Kandayan
4. the discussion on the kinship terms of address in Kandayan
5. the discussion on the patterns of address and the usage in Kandayan
6. the discussion on some Indonesian terms of address and the usage by the Kandayan people
7. the discussion on the Kandayan learners' errors in using terms of address in English
8. the discussion on the the sources of errors
9. conclusion and suggestions

D. Method of Study

To collect the data for writing this thesis, I used the library research and interview as the methodological framework. In the library research I read the books which discuss terms of address in English such as Sociolinguistics (Trudgill), Address in American English (Brown and Ford), Rules of Speaking (Wolfson),

Language the Social Mirror (Chaika), On Sociolinguistic
Rules: Alternation and Co-occurence (Ervin-Tripp). I
hope that the data from those books will provide the
explanations of terms of address in English clearly.

To complete the data taken from the library
research, I interviewed some native speakers of English.
After that, I read some novels and short stories. From
reading these books I intended to find out how terms of
address in English are used. Then, I quoted dialogues
which contained terms of address.

There are not any written sources which discuss
the terms of address in the Kandayan language. For this
reason, as a native speaker of Kandayan I use my
knowledge and experience for the sources of data about
terms of address in the Kandayan language. To complete
the data above, I interviewed some Kandayan native
speakers.

E. Steps of Study

In this study I did the following steps. The first
step was reading the books of experts' findings in terms
of address in English. I, then, took one of the experts'
modes of description. In this case, I adopted Ford and
Brown's mode of description of terms of address. Next, I
completed this mode with the data taken from other
experts' findings.

The second step was interview. To complete the data above, I interviewed some native speakers of English. I matched the results of the interview with the data taken from the experts' findings. From then on, I quoted some short dialogues which contained terms of address from novels and short stories. These quotations served as the examples of the use of terms of address. Finally, I tried to describe the terms of address in English based on Brown & Ford's framework.

The third step was that I listed the modes of address which were employed by the Kandayan people. The data were taken from my own knowledge and experience. I, then, classified the modes of address according to their usages.

The fourth step was interview. I interviewed my friends, native speakers of Kandayan. I carried out this interview because I wanted to confirm my knowledge and experience of terms of address in the Kandayan language. Finally, I tried to compose the modes of address in the Kandayan language based on of Brown and Ford's frame work. Each pattern was provided with an example of its usage.

The last step was to identify the Kandayan learners' errors in using terms of address in English. The data were taken from my own experience as well as the results of interviewing the Kandayan learners about

the difficulties of using terms of address in English utterances. After that I defined the sources of the Kandayan learners' errors in using terms of address in their English utterances.

Finally, I wrote all of them in this thesis. I took this step because in my opinion these steps were both easy and systematic for writing this thesis.

F. The Plan of Presentation

This thesis consists of five chapters. It begins with an introduction in which the outline of the overall process in writing this thesis is explained. In the Introduction I provide the backgrounds of choosing the topic of this thesis, the scope of the study, the aim of this thesis, and also the method of study which is used in doing the research and in writing this thesis.

The items which are discussed in Chapter II will deal with the terms of address in English. The discussion encompasses the pattern of naming, the patterns of address and the usage.

Chapter III will discuss the terms of address in the Kandayan language. The items which are discussed in this chapter are the pattern of naming, the kinship terms of address, the patterns of address and the usage. In this regard I include the discussion on kinship terms

of address because most of the Kandayan terms of address are derived from kinship terms. Besides, I also include the discussion on some Indonesian terms of addressed used by the Kandayan learners

In Chapter IV I will discuss the Kandayan learners' errors in using terms of address in their English utterances. The discussion covers the errors made by the Kandayan learners and the sources of the errors.

Chapter V deals with the conclusion and suggestion for the teaching of terms of address in English. This thesis ends with a bibliography.

CHAPTER II

TERMS OF ADDRESS IN ENGLISH

In this chapter I deal with terms of address in English. This chapter is presented in two sections. The first section deals with the pattern of naming. The second section discusses the patterns of address and the usage. This section also includes the variant forms of address.

I devide this chapter in two sections because I believe that this is a systematic way to present it. I begin my discussion with the pattern of naming because the discussions on the patterns of address and the usage are largely related to the pattern of naming. The discussion on the patterns of address and the usage is the continuation of the discussion on the pattern of naming. In other words, discussing the pattern of naming will be much helpful to discuss the other item.

A. Pattern of Naming

Poedjosoedarmo states in her book _Dialogues for Oral Practice in English 2_ that each English native speaker's name consists of at least two words. They are personal name and family name (Poedjosoedarmo, 1985 II:

5). Personal name is also called given name or first name, and family name is called surname or last name.

1. <u>First Name</u>

The first name (hereafter abbreviated to FN) is a given name that comes before other names such as the middle name (if any) and the last name. For example, <u>Allan</u> Smith. Allan is the first name. In this regard Brown & Ford say that first name for English native speakers includes <u>full first names</u> (e.g., Robert), <u>familiar abbreviations</u> (e.g., Bob), and <u>diminutive forms</u> (e.g. Bobbie) (Brown & Ford, 1964: 236).

My informants inform me that the abbreviated and diminutized forms are also called nicknames. They are called nicknames because they are constructed from the short forms of the actual name. This is in line with Procter's opinion. He states that nickname is "a name used informally instead of (some)one's own name, usually given as a short form of the actual name (the real name)". (Procter, 1981: 736).

In connection with the nicknames above, Chaika provides her opinion. She states that,

> many names have recognized nicknames that are used as a matter of course, with the given name virtually never being used. If it is, something is unusual. It is the rare <u>William</u> who is not <u>Bill</u> or <u>Will(ie)</u>. <u>Robert</u> is about always <u>Bob(by)</u>, and <u>James</u> becomes <u>Jim</u> (Chaika, 1982: 49).

Thus, based on the statements above I may say that the abbreviated and diminutized forms are of the same meaning as nickname.

Furthermore, Brown & Ford say that male first names in American English very seldom occur in full forms. They are almost always either abreviated or diminutized, or both. Conversely, female first names are more often left unaltered (Brown & Ford, 1964:236).

Brown & Ford state that female first names for English native speakers are more often left unaltered. This does not imply that female first names never occur in the abbreviated and diminutized forms. In fact, the female first names also occur in these two forms, but they are fewer than the male first names. In this case Chaika herself clearly claims that:

> there seems to be fewer such names for females,
> names that are automatically nicknamed, but
> still, Patricias turn into Pats,
> Katherines by any spelling become Kathy
> (Chaika, 1982:50).

The examples of the English native speakers' first names are given in the lists below.

M A L E

```
---------------------------------------------------------
   Full FN            Abbreviated         Diminutized
---------------------------------------------------------

 1.  Anthony              -                 Tony

 2.  Daniel              Dan                Danny

 3.  Jonathan            John               Johnny

 4.  Joseph              Joe                Joey

 5.  Lawrence            Lar                Larry

 6.  Louis               Lou                Louie

 7.  Nicholas            Nick               Nicky

 8.  Michael             Mike               Mikie

 9.  Benjamin            Ben                Benny

10.  Peter               Pete                -

11.  Richard             Rick  .            Ricky

12.  Robert              Bob                Bobby

13.  Samuel              Sam                Sammy

14.  Timothy             Tim                Timmy

15.  Thomas              Tom                Tommy

16.  William             Bill               Billy
---------------------------------------------------------
```

Table 1.

FEMALE

```
---------------------------------------------------------
   Full FN            Abbreviated         Diminutized
---------------------------------------------------------

 1.  Barbara             Barb               Barbie

 2.  Constance            -                 Connie

 3.  Elizabeth       Liz, Beth          Lizzie,Betty
---------------------------------------------------------
```

Full FN	Abbreviated	Diminutized
4. Jennifer	Jen	Jenny
5. Jillian	Jill	Jilly
6. Judith	-	Judy
7. Katherine	Kate	Kathy, Katie
8. Laura	Lor	Lorie
9. Linda	Lynn	-
10. Margaret	Marge	Maggie, Margie
11. Melissa	Lisa	Missy
12. Sarah	-	Sally
13. Susan	Sue	Suzie
14. Tamela	-	Tammy
15. Virginia	Gin	Ginny

Table 2.

My informants inform me that there is no rule to form these abbreviated and diminutized forms. In a speech event they usually occur in all three forms, namely, the full first name, abbreviated and diminutized forms. The addressee who is called different forms by different addressers depends upon their relationship to him or her. Sometimes an abbreviated or diminutized form is employed by someone who feels close to the one he is talking to. Sometimes the addressee himself prefers to be called by the abbreviated or diminutized forms. One prefers these two forms - the abbreviated and

diminitised forms - since they often sound familiar and are less formal.

However, there is one exception among some college students. Females call their boyfriends by their full first names such as "William", "Robert", "James", or the like. This is considered a sign of special intimacy, almost as good as an engagement ring (Chaika, 1982:50).

2. Last Name

When one is born, he receives his father's last name automatically (Poedjosudarmo, 1985 II:5). This last name comes after the preceeding name(s). Look at the figure 1 below.
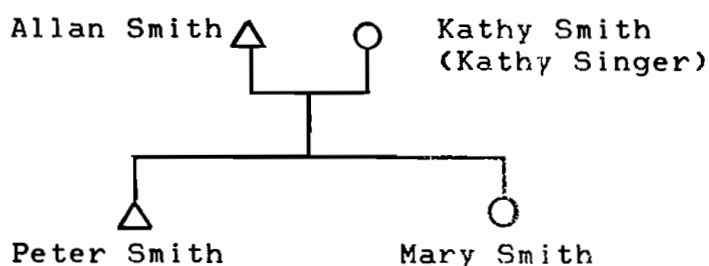
Figure 1.

In describing a family tree I adopt the symbols used by Koentjoroningrat (Koentjoroningrat, 1981:136). The meaning of the symbols are as follows:

$\triangle$ = male

$\bigcirc$ = female

| = generation

|___| = married to

⌐ ⌐ = sibling

Figure 1 above describes a family tree. Allan
Smith's wife is Kathy Smith. Usually a married woman
drops her maiden name, or her original surname, and
takes her husband's last name instead. For example, in
the figure 1 above we can see Kathy's original surname,
Singer. When she is married to Allan Smith, she changes
her maiden name with her husband's last name, Smith.
Then, her name will be Kathy Smith.

My informants tell me that the tradition above is
changing now, however. Some women are choosing to
keep their maiden names along with their husbands'
surnames. In other words, a woman takes her husband's
last name and makes her own surname her middle name.
For instance, Kathy Singer is married to Allan Smith.
She then makes her complete name Kathy Singer Smith.

Furthermore, since the 1960s, in line with the
women's lib there are some married women who have
retained their own surnames. They do not want to be
called by their husbands' surnames. This is happening
more and more with the professional women who get
married after they have established themselves with
their careers such as doctors, lawyers, architects, and
so forth. They do not want to confuse their clients with
a new name.

In short, we do not know what will happen in the
future. We do not know if the children will use either

their father's or mother's last name. Nevertheless, in official situations the title and the family name must be used. It is no matter if the familly name is from father's or from husband's last name (Poedjosoedarmo, 1985 II:5).

Concerning a divorced woman or a woman whose husband has died, my informants tell me that she may still use either her ex-husband's last name or change it back to her original surname. This is only the woman's choice. Sometimes she still uses her ex-husband's last name because that has her identity in dealing with institutions such as banks, etc.. Most often, however, a woman decides to change her husband's last name back to her own original surname.

It is stated in the previous section that each English native speaker's name consists of at least two words. However, we sometimes find that it consists of three words. They are the first name, the middle name, and the last name. My informants tell me that a middle name is usually used to distinguish two persons who have the same first and family names from each other. For example, there are two persons who have the same name, namely, <u>Peter</u> <u>Smith</u>. One may have his name <u>Peter</u> <u>Paul</u> <u>Smith</u> and the other is <u>Peter</u> <u>Scott</u> <u>Smith</u>. They add that many English native speakers like to be called by their middle names. This is clearly stated by Ervin-Tripp

that:

> "in some American communities there may be a
> specific status of familiarity beyond first-
> naming, where a variant of the middle name is
> optional among intimates.   This form   then
> becomes the normal, or unmarked, address form
> to the addressee." (Ervin-Tripp, 1979:343).

Another name which is employed in intimate
relationship is a nickname. A.S. Hornby claims that "a
nickname is a name given in addition to or altered from
or used instead of the real name." (Hornby, 1974:577).
Thus, a nickname is any name other than the real name
used to refer to a person. The nickname of this kind is
called by Chaika special nickname (Chaika, 1982:49).
Nickname is usually given because of one's character.

Special nicknames are often used among close
friends or members of teams. They are signs of intimacy
(Chaika, 1982: 49). Thus, the use of a nickname by a
speaker to his addressee indicates that they are on
friendly, or intimate terms. They are in familiar
situations. Some examples are given below.

MALE	FEMALE
1. Bubber	1. Babe
2. Buddy	2. Dixie
3. Mack	3. Kitten
4. Fuds	4. Lolly
5. Skip	5. Sister
6. Wid	6. Tootsie
7. Dino	
8. Tarzan	
9. Slick	

B. Patterns of Address

The selection of terms of address employed by each member of a dyad in a speech event is governed by the relationship between them. This relationship may be either in a horizontal line or in a vertical line. This different relationship is due to the dimensions such as intimacy, status, or age. Based on this relationship, Brown and Ford claim that there are two major patterns of address. They are reciprocal patterns of address and non-reciprocal patterns of address (Brown and Ford, 1964:234-236). In addition to these two major patterns, there are still other forms, namely, variant forms of address.

1. <u>Reciprocal Patterns</u>

These patterns occur when both the speaker and the addressee use the same patterns of address. There are two kinds of these patterns. They are mutual First Name (FN) and the mutual Title with the Last Name (hereafter abbreviated to TLN).

a. <u>Mutual First Name</u>

In this pattern both the members of a dyad employ first name mutually as a term of address. This pattern indicates more intimate relationship between the members of a dyad rather than the mutual TLN does. It is commonly used among close friends or relatives. Besides, it is used in informal situations.
For example:

> "It gave me everything I asked for. You've changed, <u>Jimmy</u>. I never thought you were so tall".
> "Oh, I grew a little after I was twenty".
> "Are you doing well in New York, <u>Jimmy</u>?"
> "Well enough. I work for the city. Come on, <u>Bob</u>. We'll go to a place I know, and have a good long talk about old times".
> (Chamberlain, 1965:86).

In the quoted scene above, we can see clearly that the two friends, Jimmy and Bob, were on intimate terms. They employed FN to address each other. In fact, Jimmy and Bob were close friends. They met in New York after they had parted for twenty years. Thus, people who have known each other for a dozen of years or more would feel

most awkward and most artificial if they are to address each other in anyway except by their first names.

b. Mutual TLN

In this pattern each member of a dyad uses title and the last name to address each other. This pattern is most usually employed between newly introduced adults or acquaintances. It goes with distance and formality (Brown & Ford, 1964:239). For example:

> "Mr. Tinney," he said and made my name sound
> like an insult, "if I'm being investigated, I
> don't see how you can stop it. I can't imagine
> what they have on me, can you?"
> "We all have skeletons in the closet, Mr.
> Pryor."
> "I'm afraid you're cynical, Mr. Tinney."
> (Brady, 1979:112).

The example above describes that the participants are newly introduced adults. Frank Tinney, a spy, was introduced by his friend, George Harrison, to Andrew Pryor in a restaurant. Frank knew Andrew's name from his chief but he did not know the man yet. Frank had been appointed to spy on him before the meeting.

The distinction between these two mutual patterns is on the intimacy dimension. In this regard the mutual FN is the more intimate of the two patterns. In fact, the mutual TLN may change into FN when the dyad that uses mutual TLN increases its total amount of contact. The frequent contact may predispose the dyad to become more intimate.

In the section above there is a pattern of address that consists of title and the last name. This means that we do not only deal with the last name in discussing the pattern of address, but also the title. Thus, before delving into the next section, the non-reciprocal pattern, it is necessary to consider what the title itself is.

Guralnik provides his definition of title in his dictionary as follows:

> title is an appelation given to a person or family as a sign of privilege, distinction, rank, or profession. (Guralnik, 1976:1492).

In relation to the discussion on terms of address the definition above implies that title is a word which is given to a person. The word itself functions as a sign of rank, profession, and so forth.

The titles which are familiar to us are <u>Mr.</u> for a man, and <u>Mrs.</u>, <u>Miss</u>, <u>Ms.</u> for a woman. These titles are used with last names. When the titles are used with last names such as <u>Mr. Smith</u>, <u>Miss Smith</u>, <u>Mrs. Smith</u>, <u>Ms. Waterhouse</u>, they indicate a polite formal manner of address (Quirk, et.al., 1985:775). The title <u>Mrs.</u> is used for a married woman. The title <u>Miss</u> is for an unmarried woman or a girl, a young woman. The title <u>Ms.</u> is for a woman who does not wish to call herself either <u>Mrs.</u> or <u>Miss</u>.

The title <u>Ms.</u> is now widely used as a female title which avoids making the distinction between married and unmarried (Mrs. and Miss). It is usually pronounced /miz/ (Poedjosoedarmo, 1985 II:6). Many use this title when the family name of a woman is known but her marrital status is unknown (Quirk, et.al., 1985:775).

2. <u>Nonreciprocal Pattern</u>

In this pattern one member of the participants gives FN but receives TLN in return. This nonreciprocal pattern occurs since there is a distinction in terms of occupational status or age between the members of the dyad. The existence of this distinction makes the social relationship between the members of a dyad vertical. Based on this different relation we may find that there are two forms of address used in this pattern. One is non-mutual TLN and the other is non-mutual FN.

A speaker says non-mutual TLN when his addressee is a person of higher status, or of greater age. This form expresses both distance and respect (Brown & Ford, 1964:239).

For example:

> "I'm afraid so. He's been good to me, <u>Mrs.</u>
> <u>Baker</u>. I won't do anything to hurt him."
> "You owe yourself something, <u>Ethan</u>. What was
> his proposition?" (Steinbeck, 1967:212).

A speaker says non-mutual FN when his addressee is younger or has lower status. This form implies intimacy and condescension (Brown & Ford, 1964:239). For example:

> And he did, in less than an hour, and
> stood about until the present customers were
> gone.
> "Now, what is it, Ethan?"
> "Mr.Baker, with a doctor or a lawyer or
> a priest there's a rule of secrecy. Is
> there such a thing with a banker?"
> He smiled. "Have you ever heard a banker
> discuss a client's interest, Ethan?
> "No".   (Steinbeck, 1967:211).

We know that age and status do not always coincide in occupations. We sometimes find that a younger member of a dyad is the boss of an older one. In this respect, status will prevail over age. She or he - as a boss - will receive TLN while using FN to address the interlocutor. (Wolfson, 1983:64).

However, it seems likely that neither usage of the patterns above is static. A change or perceived change in the relationship may result in a switch from TLN - whether mutual or nonreciprocal - to FN. The initiative to switch from more to the less formal term of address must always come from the person of higher status or greater age (Wolfson, 1983:64). This is because the gate to linguistic intimacy is kept by the person of higher status (Brown & Ford, 1964:240). In this regard, Chaika provides an example for this change, by saying "Call me by my first name."   (Chaika, 1982:47).

The factors that predispose the members of a dyad to be intimate are seemingly shared values and frequent contact. The shared value may derive from kinship, from identity of occupation, sex, nationality, etc., or from some common fate (Brown & Ford, 1964:236).

In addition of using TLN, I also find a title with the first name (abbreviated to TFN). Chaika claims that TFN seems to be localized to the South, as in <u>Miss Lillian</u>". This form has the interesting effect of showing respect by the title, but intimacy by the first name (Chaika, 1982:49).

For example:

> "<u>Mr. Tom</u>, don't you want nothing," Joseph the houseboy asked him. "You knocked off for the day, ain't you?"
> Joseph was tall and with a very long, very black face and big hand and big feet. He wore a white jacket and trousers and was bare footed.
> "Thank you, <u>Joseph</u>. I don't think I want anything." (Hemmingway, 1970:9).

The quoted scene above describes that Joseph, Tom's houseboy, addressed his host by using TFN. In fact, Joseph has stayed long with Tom. Tom treats him as a friend. They always went together. Nevertheless, Joseph still respected Tom as his host. Joseph was aware of his status as a houseboy. Therefore, he employed TFN to address his host and received FN in return.

3. Variant Forms of Address

There are still other common forms of address in addition to the patterns which are mentioned above. Brown and Ford call them the variant forms of address. These forms comprise titles without names, last name alone and multiple names (Brown & Ford, 1964:237).

a. Title Without Name

The titles without names which are commonly used are sir, ma'am, and Miss. These forms are used like TLN. They may be either reciprocally between new acquaintances or non-reciprocally by a person of lower status to a person of higher status. They are likely a degree less intimate and a degree more deferential than TLN. Besides, they may be used reciprocally where acquaintance is so slight that the last name is not known (Brown & Ford, 1964:237).

The title sir is a general polite form of address to all adult males (Quirk, et.al., 1985:1320). Ervin-Tripp states that this form is used when deference is intended (Ervin-Tripp, 1979:342). For example:

> At last the shoppers were finished and gone. "Ethan," he said, "did you know Mary drew out a thousand dollars?"
> "Yes, sir. She told me she was going to."
> "Do you know what she wants it for?"
> "Sure, sir. She's been talking about it for months. You know how women are. The furniture gets a little worn, but just the minute they decide to get new, the old stuff is just impossible". (Steinbeck, 1967:152).

The form <u>ma'am</u> is most commonly heard from young men to mature women, and the form <u>miss</u> is for a younger woman or unmarried woman. For example:

> George crowded up close and tried to listen in, but she pushed him away. Mrs. Minourtz talked very loud and excited.
> "My Harry should be home by now. You know where he is, <u>Mick</u>?"
> "No, <u>ma'am</u>."
> "He said you two would ride out on bicycles. Where should he be now? You know where he is?"
> "No, <u>ma'am</u>," Mick said again.
> <div align="right">(McCullers, 1971:245).</div>

Ervin-Tripp states that there is no address form for strangers. We simply no-name them. (Ervin-Tripp, 1979:342). In this regard, to gain the attention of strangers, speakers may use the summons such as "<u>Excuse me</u>" or "I beg your pardon <u>(AmE)</u>". "<u>Hey</u>" is often used for the same purpose, but it is impolite when addressed to strangers (Quirk, et.al., 1985:775). In fact, all adult strangers are addressed with deference in the United States (Ervin-Tripp, 1979:345). Therefore, the form of summons may be followed by some titles such as, "<u>Excuse me, Sir</u>, or <u>Excuse me, Ma'am</u>.

The titles that are used to address strangers are <u>miss</u>, <u>ma'am</u>, <u>mister</u>, and <u>sir</u>. These titles are used far more extensively in American English. The title <u>mister</u> occurs only in nonstandard use, while <u>miss</u> is unacceptable to some. (Quirk, et.al., 1985:775). For example:

> She handed me the ticket, took the dollar.
> "Your're a real sport, dearie. When you
> collect, stop by and we'll have a drink
> together. <u>Mister</u>, have you found one you
> like?"
> "Not yet. I was born on the ninth day of
> the ninth month of the ninth year of the ninth
> decade. Can you handle it?"
>   (Heinlein, 1982:144).

b. <u>Last Name Alone</u>

LN is not a usual form for an addressee. It is regularly used to address an occasional person. This means that a person sometimes may be addressed by LN. This usually seems to occur where the FN is poly- syllabic and have no familiar abbreviatted form, whereas the LN is either a monosyllable or easily transformed into a monosyllable. In this case, LN is simply a substitution for FN. The use of LN represents a degree of intimacy greater than TLN but less than FN (Brown & Ford, 1964:237). The use of this form today is rarely heard, except in special situations such as armed forces, school. (Quirk, et.al., 1985:775).

In military usage the reciprocal LN is common between enlisted men until they become acquainted. However, the non-reciprocal LN also exists between the enlisted men and the officers. The enlisted men receive LN from officers when they are little acquainted. Then, the increased familiarity will lead to the FN downward although not upward (Brown & Ford, 1964:237). Next, in some schools or social circles, the use of mutual last- naming by peers is a sign of intimacy and affection (Chaika, 1982:49).

c. Multiple Names

. In this form a speaker may use more than one form of the proper name for the same addressee. Sometimes he says TLN, sometimes FN or LN or nickname, and sometimes creating phonetic variants of either FN or the nickname (Brown and Ford, 1964:238).

Based on the results of their research, Brown and Ford state that the use of MN for the same addressee represents a greater degree of intimacy than the FN. For example, one of their informants address his closest friend whose name is Robert Williams as Williams or Robert or Bob or Willie. His next closest friend whose name is James Scoggin as Scoggin, James, Jim or Scoggs. Sometimes they address a good friend playfully by TLN. Others use phonetic variations such as Magoo for Magee; Katool for Katel; Lice for Leis. (Brown & Ford, 1964:238).

CHAPTER III

KANDAYAN TERMS OF ADDRESS

In addition to the use of personal name and teknonymous mode, most of the terms of address employed by the Kandayan speech community in social interaction are derived from kinship terms. The use of kinship terms as a mode of address by this society reflects their custom which exists in their speech community.

Kandayan people always uphold good manners in social interaction. According to Kandayan people, a person who has good manners always indicates familial attitude, respect, hospitability, and intimacy towards other people in social interaction. In a speech event such matters are essentially implicated in kinship terms. Thus, a speaker who employs kinship terms in addressing a non-kin addressee in a speech event is considered a person of good manners.

In fact, in Kandayan social life good manners still plays an important role. It constitutes a means of establishing and maintaining a good relationship with other people. In this regard J. Lontaan puts forward his opinion:

> Good manners predisposes the Daya' people's life. They do not like hearing vulgar words. The refined language is a principal means of making friends with them (Lontaan, 1975:39).

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Originally the use of kinship terms for non-kin addressees was practised by their ancestors during the life in long houses. In long houses each member should build familial relationship, hospitability, solidarity, intimacy towards the other members. The most important one in this case was respect, particularly respect from the young to the old members.

The establishment of using kinship terms for non-kin addressees during the life in long houses gradually grew into a custom of this society. Their ancestors then maintained and bequeathed this custom to their generations. As a result, although the Kandayan people at present have abandoned the life in long houses and have moved into individual family houses, this custom still prevails among this society.

In discussing the terms of address that exist in the Kandayan language, I divide the discussion into four sections. The first section talks about the pattern of naming. The second section deals with the Kandayan kinship terms. The third section discusses the patterns of address and the usage. The last section talks about some Indonesian terms of address. I divide this discussion into four sections since I believe that this is the easiest way for me to present the report.

A. The Pattern of Naming

Traditionally when a child is born, she/he is given a personal name or birth name shortly after birth with ceremony by parents. Sometimes it is on the suggestion of a relative although the father has the final decision on the matter. Personal name in the Kandayan language is called nama kampoknq or traditional village name (King, 1985:125). Parents do not give their children family name since the Kandayan people are not familiar with family names like Chinese and Batak.

The Kandayan people make their personal names from anything as long as they are easy to pronounce and are nice to hear. Generally, these personal names have no meaning at all. Most of them are composed of two syllables. For example: Apon, Ason, Gaenq, Gaqok, Garot, Kilonq, Sorek, Tiok, Tinqar, Rukai, etc.. However, there are some parents who take the names of animals, the names of fishes, the names of birds, the names of trees for their children's names. For examples:

- Lais   : a kind of fish
- Legoh   : a bear
- Mansio   : a beautiful morning bird
- Muis   : a kind of monkey but beautiful
                 and smart

- Mangaris   : a kind of a high, big and tough
              tree
- Sawa   : a python
- Sekak   : a kind of squirrel

Kandayan people expect that the names of these kinds will bring good health and good fortune in their lives.

Usually after a child has had a personal name, she or he still receives an endearment name from the mother or grandparents. The family or relatives call the child by endearment name because they want to show their happiness and affection towards the child. It is predominantly used in intercourse between relatives. The parents occasionally give this endearment name based on the child's feature such as physical appearance. For example:

- Boyong   - the smallest
- Cabang   - a branch
- Domet   - a dimple
- Garo   - a boil
- Jombeng   - harelip
- Tojeng   - sharp

However, when someone has grown up, this endearment name will not be used. He or she will feel embarrassed to be called by this name. Such a name often makes the laughingstock of his or her friends.

Many Kandayan people profess Christian religion at present. When a family has professed Christian religion, the parents will baptize their children as soon as possible. Hence, both men and women commonly have more than one personal name. In this regard someone may be called by one of these personal names. Usually, the personal name given by parents, or nama kampokng, is in everyday use - in an informal situation. Another name, or Christian name, is in use in a formal situation such as in school, in the office and the like. Nevertheless, since the influence of Christian religion on Kandayan people's lives is greater, some of their young generation tend to be on Christian name terms.

Married people in Kandayan society are seldom addressed or referred by their personal names. Out of respect for them one generally uses the teknonymous mode. According to Murdock, teknonymous mode is a form of calling a person who has had a child "father (or mother) So-and-so". This form is the combination of parental term with the child's name (Murdock, 1949:97). In Kandayan this term is called parapa'atn. Thus, when a married couple has their first child, they assume the title pa' in the case of the father and we' in the case of the mother, plus the name of the child. For example: Thomas Nyangkar is married to Yohana Minsan. Their eldest child's name is Rofinus Tingar. Then, this married couple is called pa' Tingar and we' Tingar

by the society. As a matter of fact, teknonyms indicate
that a person has become an adult. Therefore, it is
improper to address him or her by personal name. He or
she deserves respect from others. Hence, the personal
name in Kendayan society are not retained through life.

Father's name is usually used when it is required
in dealing with the formal affairs such as in school, in
the office and the like. It is put after the personal
name. Sometimes father's name is also used to make
clear when two persons have the same personal names.

It is most common in Kandayan society that two
close friends adopt a same name. They address each
other neither by their own personal names nor by
teknonymous mode. However, they employ the same name
mutually instead. This term is called nama tintalahatn.
The use of this mode indicates intimacy between two
close friends. This is retained through life.

The use of this mode, however, is only restricted
to two persons. Other people still address them either
by their personal names or teknonymous mode. For
example: my name is Piran and my friend's name is Ekok.
Since we are close friends, we agree to adopt another
name for us. For example, the new name is Pikoh. Then,
we will address each other by using the name Pikoh.
Usually, this mode only occurs between two males or

between two females, but this rarely occurs between female and male.

B. Kandayan Kinship Terms of Address

Based on their use, we distinguish two kinds of kinship terms of address in Kandayan society. They are kinship terms which are used for addressing the consanguineal and affinal relatives.

1. Consanguineal Kinship Terms of Address

In this section I provide the list of consanguineal kinship terms of address that exist in Kandayan community. Consanguineal kinship terms of address are the terms of address for addressing consanguineous relatives. I also describe the diagrams of nuclear family and consanguineal relatives. I provide these diagrams in order to explain the position of the kinship terms of address properly.

a. List of Kinship Terms of Address

1. Ne'engke'   : great-great grandparent

2. Ne'iyut   : great grandparent

3. Ene'   : grandparent

4. Apa'   : father

5. Uwe'   : mother

6. Kaka'   : elder brother or elder sister

7.	Adi'	: younger brother or younger sister
8.	Otoh/Untuh	: son
9.	Ukek/Ebeng	: daughter
10.	Pa'tuha	: parents' elder brother or parents' elder sister's husband
11.	Nu'tuha	: parents' elder sister or parents' elder brother's wife
12.	Pa'uda'	: parents' younger brother or parents' younger sister's husband
13.	Nu'uda	: parents' younger sister or parents'younger brother's wife
14.	Dakan	: nephew or niece
15.	Ucu'	: grandchild
16.	Iyut	: great grandchild
17.	Engke'	: great-great grandchild

The kinship terms of address such as Ne'engke', Ne'iyut, Ene', Kaka', Adi', Dakan, Ucu', Iyut, Engke', are without distinction in gender.

b. Diagram of Nuclear Family

Apa'   Uwe'

Otoh   Ukek   EGO(Otoh)   Ukek
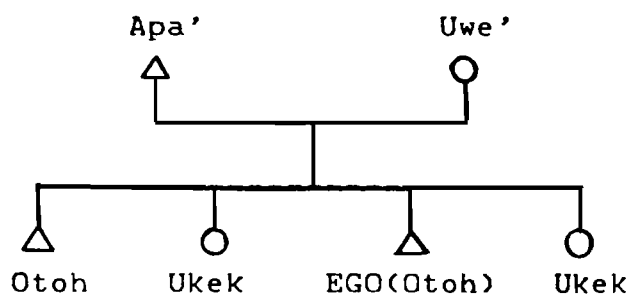
c. <u>Diagram of Consanguineal Relatives</u>

Ne'engke   Ne'engke   Ne'engke   Ne'engke

Ne'iyut   Ne'iyut   Ne'iyut   Ne'iyut

Ene'   Ene'   Ene'

Nu'tuha   Pa'tuha   Apa'   Pa'uda   Nu'uda   Uwe'

Kaka'   Kaka'   Ego   Adi'   Adi'
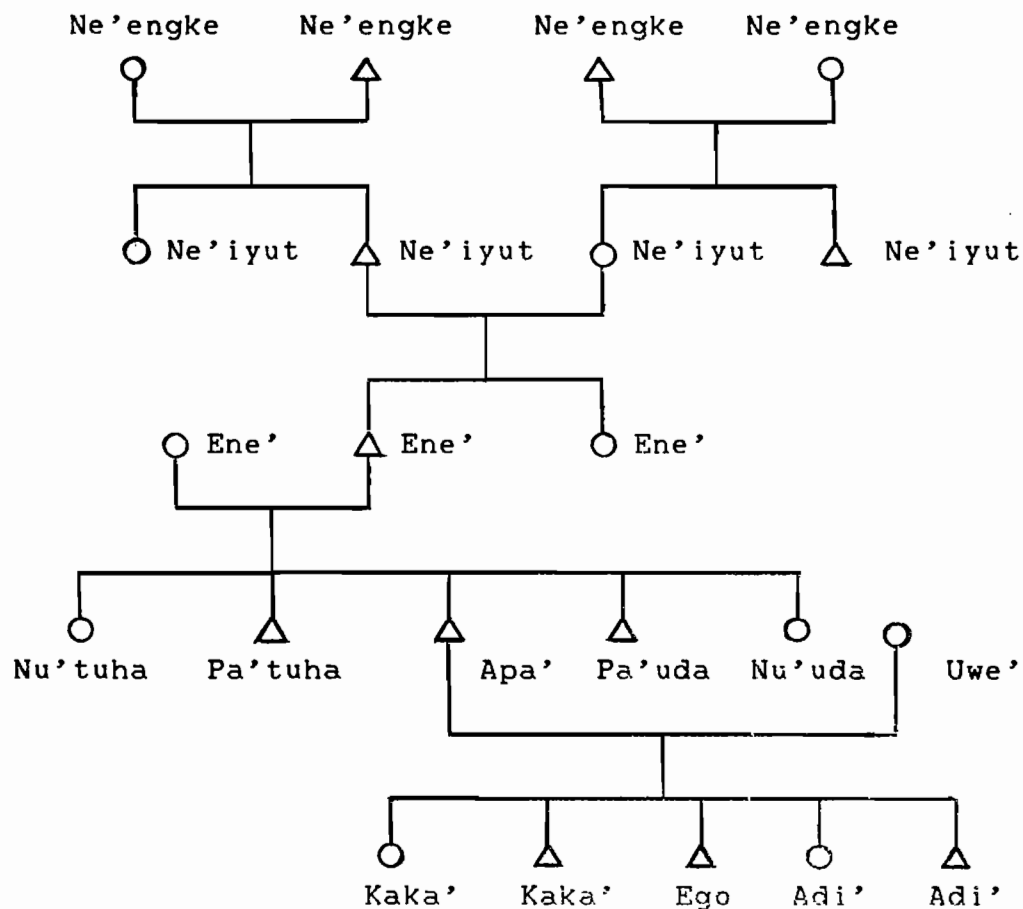
The diagram describes the positions of consanguineal relatives in Kandayan Society. This diagram indicates the members of ascending generation. We read the diagram from Ego up to Ne'Engke'.

2. <u>Affinal Kinship Terms of Address</u>

It seems that there are only three terms of address for addressing affinal relatives. They are:

a. Imat

This term is reciprocally employed between Ego's parents and Ego's wife's parents. It is without distinction in gender. This term shows deference, intimacy, and familial relationship.

b. Datu' and Tua'

These terms are employed to address parent-in-law. Ego employs Datu' to address his wife's parents, and his wife uses Tua' to address Ego's parents. These terms are also employed for the whole gender. However, in some regions these terms are used as terms of reference. These terms are used by ego to call his parent-in-law in speaking to an addressee about his parental-in-law. Instead, Ego and his wife employ parental kinship terms of address Apa' (father) and Uwe' (mother) to address their parent-in-law. The use of apa' and uwe' is more intimate than by Datu' and Tua'.

c. Ise' or Isatn

Some regions say Ise' and the other regions say Isatn. In fact, there is no difference at all. This affinal kinship term of address is reciprocally employed by Ego's sibling and his wife's one in addressing each other. It is used for the whole gender as well as for the whole age at the same generation. This affinal term

is used to show intimacy and solidarity between the members of a dyad.

The diagram is provided for showing the proper position of each affinal kinship term of address.

```
          ·········→ Imat ◄·········
        ·····              ·····
   △ Tua'    ○ Tua'      ▲ Datu'   ● Datu'
   │         │           │         │
   ┌─────────┼───────┐   ┌─────────┼───────┐
   △      △ Ego    ○     ●       ▲       ▲
        ·····              ·····
          ·········→ Ise' ◄···············
```
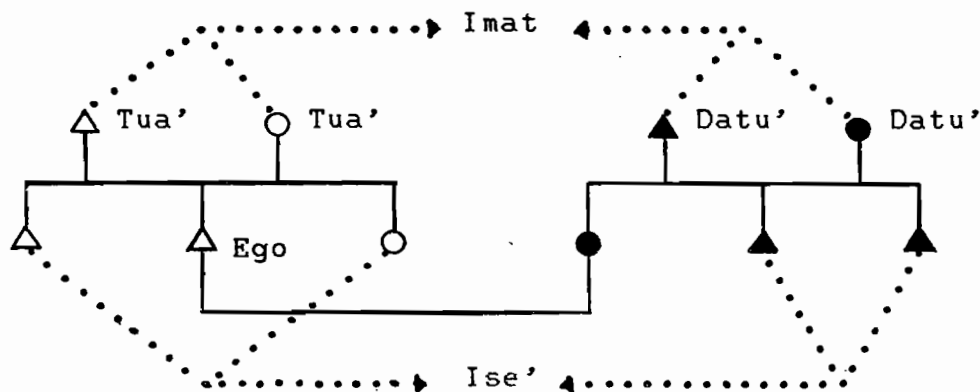
From the number of kinship terms described above, only some of them are commonly used as a mode of address in Kandayan speech community. They are Ene', Pa'tuha, Nu'tuha, Pa'uda', Nu'uda', Otoh, Ukek, Dakan. The term Ene' applies to all grandparental generations without distinction in gender. The term Dakan is also used for all gender.

C. Patterns of Address in Kandayan

Brown and Ford sets forth in their article Address in American English that there are two major patterns of address. They are reciprocal and non-reciprocal patterns (Brown & Ford, 1964:236). Based on Brown & Ford's framework I describe the patterns of address in the Kandayan Language.

I adopt their framework since this model is general. In my opinion such a framework is also found in the Kandayan language. In this case, Wolfson puts forward her opinion as follows:

> What is particularly useful about Brown and Ford's model is that it provides a concrete way of looking at address systems, and makes it possible for native speakers to expand and elaborate on these rules, using little more than casual observation to see how the rules of their own speech communities coincide with those described by Brown and Ford
> (Wolfson, 1984:64-65).

Base on Wolfson's opinion above I may believe that Brown and Ford's framework can be used to describe the terms of address in Kandayan.

1. Reciprocal Patterns

In this regard both the speaker and the addressee employ the same forms of address reciprocally. These patterns show that the social relationship between the members of a dyad is in a horizontal line. From this relationship I may distinguish three kinds of reciprocal patterns. They are mutual personal name, mutual teknonymy, and mutual friendly nickname.

a. Mutual Personal Name

This pattern is commonly used by children. It is also .used between adults who are still single and more or less of the same age. This pattern shows intimacy and relaxation between the members of a dyad.

For example:

> Tingar : "<u>Nus</u> ..., je' diri' ngasu'."
>
> (Nus ..., let's go hunting.)
>
> Ropinus: "Ngasua' ka' mae meh <u>Ngar</u>?"
>
> (Where will we go hunting, <u>Ngar</u>?)
>
> Tingar : "Ka udas."
>
> (In the jungle).

The short dialogue above describes a conversation between two young villagers. They employ personal names to address each other. This implies that they are on intimate and relaxed terms.

It is common in the Kandayan language that personal name is abbreviated. There is no rule for this abbreviation. It is quite individual. Yet, people usually prefer the last syllable of the personal name.

However, in this pattern a child may say personal name to an adult of fifteen years old and he receives the same pattern in return. This can be practised as long as there is no family relationship between them. This indicates that the two participants are close friends and have frequent contact.

b. <u>Mutual Teknonymy</u>

Married people of the same generations in Kandayan society are rare to address one another by personal names. They employ teknonymy - the parental term <u>pa'</u>

(for male addressee) or <u>we'</u> (for female addressee) plus
the eldest child's name instead. This pattern indicates
intimate and deferential relationships between the
members of a dyad.

For example:

Diser : "<u>Pa' Atus</u>, ina' ke' kao ampusa' ka uma
          ari nian?"

          (Pa' Atus, won't you go to field today?)

Iden : Ina' sa' nya. Ari nian aku ngantata' <u>we'</u>
          <u>Atus</u> ka' Singkawang. Ampahe kade' nyu
          babaro dolo', <u>pa' Lugen</u>?

          (Probably no. Today I will take we' Atus
          to Singkawang. Would you like to go
          alone, pa' Lugen?).

Diser : Au' lah. Gajah .. <u>we' Atus</u>, malia' ahe
          meh kao ka' Singkawang?"

          (Okey..! Oh ... <u>we' Atus</u>, what are you
          going to buy in Singkawang?)

Atin : "Malia' iso' nya ba kaikng de'e?"

          (I'm going to buy knife and sarong).

The dialogue above describes a conversation
between Diser and his neighbour, Iden and his wife.
Deser addresses Iden and his wife by pa' Atus and we'
Atus. Conversely, Deser receives pa' Lugen from them.

The use of teknonymy seems to be, in part, an
additional mode of designating status in Kandayan

society, namely adult status. In this respect, someone who addresses a person by his personal name is considered underbred or churlish.

c. Mutual Friendly Nickname

Mutual friendly nickname is a single nickname which is mutually used by two persons in addressing each other. This pattern is called batintalahatn, and the adopted name is called nama tintalahatn in Kandayan. This pattern only occurs between two close friends of the same sex. It indicates that the relationship between the two members of a dyad is more intimate than mutual personal name and mutual teknonymy. For example:

> Lusia : "Ampusa' diri' Tamis?"
>
> (Shall we go, Tamis?)
>
> Atin : "Ampuslah. Udah nyu mataki' na' Dedek nya ba Iyok, Tamis?
>
> (Of course. Did you tell Dedek and Iyok, Tamis?)
>
> Lusia : "Udah. Tumare' aku mataki' nya."
>
> (Yes, I did. Yesterday I told them.)

From the given example above it can be clearly seen that the two close friends address each other by one name, namely Tamis.

2. Non-reciprocal Patterns

In non-reciprocal patterns each member of a dyad says different form of address. The relationship between the members of a dyad in such patterns is in a vertical line. This type of relationship is generated by the dimensions such as marital status and greater age. Hence, the relationship between the speaker and the addressee in these patterns is less intimate and more deferential. Nevertheless, these patterns still indicate a familial relationship between the participants.

From such relationship, I find three kinds of dyadic patterns used nonreciprocally. They are non mutual grantparental term, non-mutual teknonymy, and non-mutual parental term.

a. Non-mutual Grantparental Term

Everyone who is in the grandparental generation and above is addressed by the term _Ene'_. It is always abbreviated to _Ne'_. This term refers to all gender. This pattern is employed by the participants who are at different levels. One is at the grandparental level and above, and the other is at the grandchild level and below. In other words, the speaker says _Ne'_ to his addressee and in return he may receive some forms of address. This depends on the addressee's choice. Thus the speaker may receive:

1). <u>Grandchild Term Cucu'</u>

The term Cucu' is always abbreviated to <u>Cu'</u>. This terms applies to all gender as well as to a married and unmarried speaker. Generally a male addressee does not often employ the term <u>Cu'</u> in his answer. This term is frequently used by female addressee. A male addressee prefers to say zero form.

2). <u>Zero Form</u>

Here I adopt Ervin-Trip's term, namely, zero form (Ervin-Trip, 1979:342). This term indicates that the addressee says no form of address in his answer. For example:

      Dendot : "Kamaea' kita' <u>ne'</u>?"

              (Where are you going ne'?)

      Kinyong: "Kauma'a doho'."

              (I'm going to field)

In the given example above it is clearly seen that Kanyong said no form of address at the end of his answer. In fact, only the people in the grandparental generation and above entitle to say this form. In a speech event the zero form is only used by the addressee towards his speaker. This form is not used by a speaker towards his addressee. In this case the elderly people employ one of the available options, namely <u>Cu'</u>, <u>Otoh</u> or <u>Ukek</u>, and <u>parapa'atn (teknonymy)</u>, when they address their addresses.

3). Otoh or Ukek

The most common form that the speaker receives from his addressee in this pattern is either Otoh or Ukek. Otoh and Ukek are terms of calling people at the child level. The term Otoh, with its varieties Utoh, Untuh, Odonq, refers to a male addressee. The term Ukek, with its varieties Utet, Abek, Ebenq, refers to a female addressee. Although the speaker is married, s/he still receives these terms from his or her addressee. For example:

Dendot   : "Kamaea' kita' ne'?"

(Where are you going ne'?)

Kinyong : "Basaroha'. Ada apa' nyu ka rumah toh?"

(I'm walking around. Is your father at home toh?)

In this example we can see that a boy whose name is Dendot receives the term Otoh from his addressee, Kinyong. The term Otoh is always abbreviated to toh, and Ukek is abbreviated to kek.

4). Teknonymy

Usually an addressee gives teknonymy in return when he knows his speaker well. For example:

Randah   : "Ngahe kita' di koa ne'?

(What are you doing there ne'?)

> Kinyong : "Mancing de'e <u>pa'Abara</u>."
>
> (I'm fishing, pa' Abar).

The example above indicates that Randah, or called pa' Abar, and Kinyong are neighbors. They know each other well so that Kinyong gives teknonymy to Randah in his answer.

This non-reciprocal pattern indicates the distant, deferential, affectionate, and familial relationships between the members of a dyad.

b. <u>Non-mutual Teknonymy</u>

This pattern occurs when the members of a dyad are of the same age, but one of them is not married yet. The speaker gives teknonymy and he receives personal name in return. This pattern indicates deferential and intimate relationships. For example;

> Sumpo : "<u>Pa' Ekok</u>, ca' kunele' iso' nyu nang
>
> baru koa."
>
> (Pa' Ekok, let me see your new knife).
>
> Anggoi: "Kahea' meh <u>Po</u>? Minyapma' nya ke'?"
>
> (Pa'Ekok) (What for, Po? Do you want to borrow it?)

The short dialogue above shows that the two members of the dyad are friends and of the same age. However, one of them whose name is Anggoi is married and has a child. His child's name is Ekok. Then he is called <u>pa' Ekok</u>.

c. <u>Non-mutual Parental Terms</u>

The parental terms comprise <u>pa'tuha, pa'uda',</u> <u>nu'tuha, nu'uda'</u>. The terms pa'tuha refers to an old addressee, and pa'uda' is for a young male addressee. The terms nu'tuha refers to an old female addressee, and nu'uda' is for a young female addressee. They are called parental terms since they are formed by the parental terms <u>pa'</u> and <u>nu'</u>. The term <u>pa'</u> is the abbreviated form of <u>apa'</u> "father". The term <u>nu'</u> is from <u>inu'</u> "mother". These two parental terms are then modified by the adjectives <u>tuha</u> "old" and <u>uda'</u> "young". These two modifiers indicate the addressee's age.

This pattern is employed by the participants who differ in one generation. One is at the child level, and the other is at the parental level. Thus, in this pattern one member of a dyad says parental terms and in return he receives either the personal name or the child terms, Otoh and Ukek. Sometimes a speaker may receive the term <u>Dakan</u> - abbreviated to <u>Kan</u> - in return. This terms is without distinction in gender. In this pattern, one form, the parental term, shows the expressions of distance, deference, familial attitude, and the other shows affection and familial attitude.

For example:

    Linse : "Ada ba Iter ka' rumah <u>pa'tuha</u>?"

          (Is Iter at home pa'tuha?).

> Biok : "Ia ampus man nu'tuha ka uma. Ngahea' meh
>
> kao, <u>kek</u>?"
>
> (She went with nu'tuha to field. What's up
>
> with her, kek?)

The example above describes a girl who is looking for her friend, Iter. In her conversation with Iter's father, Biok, she employs <u>pa'tuha</u> to address Iter's father and she receives <u>kek</u> in return.

The criterion of choosing the appropriate term for an addressee is usually based on the speaker's father's age. The speaker compares the addressee's age with his father's age. When the speaker perceives that the addressee looks younger than his father, he will address his addressee by the term <u>pa'uda'</u>. Conversely, when the addressee looks older than the speaker's father, he will receive <u>pa'tuha</u> from his speaker. A female addressee usually follows her husband. For instance, when her husband is addressed by the term <u>pa'tuha</u>, she is automatically addressed by the term <u>nu'tuha</u>, and the like.

In Kandayan society all strangers are addressed with deference. The option of address in this case is the choice between use of non-mutual grandparental term and use of non mutual parental term. These patterns show the distant, deferential, familial attitudes between the speaker and the addressee. For example:

X : "<u>Ne'</u> ..., dimae ke' rumah na' <u>pa'Iben</u>?"

(Ne' ..., where is pa'Iben?).

Y : "Oh ... naun. Nang ba acat itapm. Ampat ka'
mae meh kao <u>toh</u>?"

(Oh ... there. It is black painted. Where are
you from, toh?)

X : "Ampat ka' Sanorekng ba aku <u>ne'a</u>. Ka' keatn
naboa' na' pa' Iben de'e. Dolo' boh <u>ne'</u>."

(I'm from Sanorekng. Here I want to visit
pa'Iben. Excuse me ... <u>ne'</u>).

Y : "oh ... au'."

(Oh ... yes, please).

The example above describes a stranger who is asking an old man
pa'Iben's house. In their conversation the stranger
addresses the old man by <u>ne'</u>, and in return he receives
<u>toh</u>. In this conversation each member of the dyad
establishes good relationship between them. They do this
by showing the manners such as deference, hospitability,
familial attitude, affection toward each other. All such
manners are conveyed through the terms of address
employed by them.

However, the term of address for a stranger
addressee of the same age is unavailable in Kandayan
language. A speaker usually employs no-naming or zero
form (Ervin-Tripp, 1979: 342). In this regard the
speaker approaches his addressee and asks him politely.

The pronoun of address "kita'" is commonly included in one's statements instead of no-naming or zero form. The inclusion of kita' here is to make the statements more polite. This pronoun indicates respect and condescension. For examples:

1) Jam sangahe ke' ampeatn?

   (What time is it?)

2) Kamaea' meh?

   (Where to?)

3) Kamaea' meh kita'?

   (Where are you going to?)

4) Nahui' ke' kita' rumah pa' X?

   (Do you know pa' X's house?)

In the examples above we can see that the statements 1 and 2 are not inserted by the pronoun of address kita'. In these statements the speaker just employ the no-naming or zero form for the addressee. These statements are considered less polite.

The statements 3 and 4 are inserted by the pronoun of address kita'. This pronoun is employed to make the statements more polite. In fact, most people in this case prefer to insert the pronoun of address kita' either in addressing or in replying a stranger.

D. Indonesian Terms of Address

In this section I intend to discuss Indonesian terms of address. The discussion is limited to the terms of address which are frequently used by the Kandayan learners. I have some reason to include the discussion on them.

The first reason is that the Indonesian language is the second language as well as the national language for the Kandayan learners. In communication with the non-Kandayan people who cannot speak Kandayan, the Kandayan learners use the Indonesian language. Thus, the learners also use the terms of address in Indonesian for addressing their non-Kandayan addressees.

The second reason is that the Indonesian terms of address are still used by the Kandayan learners in addressing their non-Kandayan addressees although they speak in the Kandayan language.

The last reason is that recently there is a tendency among the educated Kandayan to employ the Indonesian terms of address in addressing each other. Although they speak in their native language, they use Indonesian terms of address in addressing their addressees.

Based on the reasons above, it is reasonable to include the discussion on them. The Indonesian terms of

address which are frequently used by them are familiar titles such as <u>Tuan</u> <u>or</u> <u>Bapak</u>, <u>Nyonya</u> <u>or</u> <u>Ibu</u>, and <u>Nona</u>.

As regards their use, it is the same as in the Indonesian language. The title <u>Tuan</u> <u>or</u> <u>Bapak</u> is used for an adult man. The title <u>Nyonya</u> <u>or</u> <u>Ibu</u> is used for a married woman, and the title <u>Nona</u> is used for an unmarried woman or a girl. Besides, to address people who have profession such as teacher, civil servant, the titles <u>Bapak</u> and <u>Ibu</u> are used. These titles may be used either with or without personal names.

However, at present the titles <u>tuan,</u> <u>nyonya,</u> <u>nona,</u> are seldom used by Kandayan people to address non-Kandayan people. They frequently employ the titles <u>Bapak</u> and <u>Ibu</u> either with or without personal names for their addressees. A young male and a young female are addressed by their personal names. Usually a male stranger, more or less up to 20 years old, is addressed by the term <u>Janq</u>. This term is presumably adopted from Malay. There is no special term for a female stranger in this case.

In fact, in teaching English at schools such titles above assimilate to the familiar titles at <u>Mr.,</u> <u>Mrs,</u> <u>Miss,</u> in English. Teachers of English schools only provide the explanation such as <u>Tuan/Bapak</u> = <u>Mr.,</u> <u>Nyonya/Ibu</u> = <u>Mrs.</u> and <u>Nona</u> = <u>Miss</u>. After this, there is no further explanation for the learners.

CHAPTER IV

ERRORS IN USING ENGLISH TERMS OF ADDRESS

In this chapter I intend to discuss the errors in using terms of address in English by the Kandayan learners. The discussion is divided into two sections. The first section talks about the Kandayan learners' errors that exist in their English utterances in terms of terms of address. The second section deals with the sources of errors made by them.

A. The Kandayan Learners' Errors

In his book Linguistics in Language Teaching Wilkins states clearly that:

> One does not want to deny that a speaker regularly uses mother-tongue forms in foreign utterances. (Wilkins, 1983:202)

Based on his statement above I may say that the Kandayan learners also have done the same thing in their English utterances. This can be seen, for instance, from the forms of address used by them when they address the English native speakers in English. The English terms of address employed by them indicate deviation from the actual rules of address. In other words, the Kandayan learners transfer the rules of address from their mother

tongue as well as from the Indonesian language - the second language-to the English language.

There are some examples of errors in using terms of address in the Kandayan learners' English utterances. The examples are taken from the information given by the Kandayan learners as well as my own experience of learning English at schools. The examples are:

1) Hallo ... <u>Mister</u>, how are you?

   (Michael Turner)

2) Thank you, <u>Miss</u>. (Marry Smith)

3) Good morning, <u>Mr.</u> <u>Michael</u>. (Michael Turner)

4) Good afternoon, <u>Mrs.</u> <u>Anna</u>. (Anna Brown)

5) <u>Miss</u> <u>Mary</u>, may I see your book? (Marry Smith)

<u>Note</u>.

The names in the parentheses are the addressees' complete names.

After looking into the examples of the errors above, I may say that the errors occur in the use of TLN. The Kandayan learners tend to say either the <u>titles</u> <u>alone</u> or <u>titles</u> <u>with</u> <u>the</u> <u>first</u> <u>names</u> for calling their addressees. In any case, such terms of address deviate from the actual form, namely TLN.

The titles which are frequently used without the family names by the Kandayan learners are <u>Mr.</u> (Mister), and <u>Miss</u>. In fact, these titles cannot be used alone in

addressing an addressee. They must be used with the
family names. Thus, the learners must say <u>Mr.</u> <u>Turner</u> and
<u>Miss</u> <u>Smith</u> instead of saying the forms in the sentences
1 and 2.

Next, the titles which are frequently used with
the first names by the Kandayan learners are <u>Mr.</u>, <u>Mrs.</u>,
and <u>Miss</u>. Essentially these titles are not used with
the first names in addressing people. They are used with
the last names. Thus, the learners have to say <u>Mr.</u>
<u>Turner,</u> <u>Mrs.</u> <u>Brown,</u> and <u>Miss</u> <u>Smith,</u> instead of saying
the forms in the sentences 3, 4, and 5.

B. <u>The Sources of Errors</u>

The errors like in the given examples above are
commonly produced by the Kandayan learners in their
English utterances. It seems that such errors are caused
by their mother tongue as well as the Indonesian Language
interference. The interference that causes these errors
originates from the differences between the learners'
language and the English language in terms of pattern of
naming and the use of familiar titles.

As regards the pattern of naming, the Kandayan
learners are not familiar with the first name and the
family name. They simply possess personal name(s).
Furthermore, the Kandayan learners already possess the
knowledge of the familiar titles in the Indonesian language,

their second language. The familiar titles in question are <u>Bapak</u> <u>or</u> <u>Tuan,</u> <u>Ibu</u> <u>or</u> <u>Nyonya,</u> and <u>Nona</u>.

In the Indonesian language these familiar titles are assimilated to the familiar English titles such as <u>Bapak/Tuan</u> = <u>Mr.,</u> <u>Ibu/Nyonya</u> = <u>Mrs.,</u> and <u>Nona</u> = <u>Miss</u>. These titles may be employed either with or without personal names in addressing people.

However, the pattern of naming in English is different from that in Kandayan. English native speaker's name is composed of the first name and the family name. Furthermore, the titles <u>Mr., Mrs.,</u> and <u>Miss</u> must be used with the family names. In other words, such titles cannot be used without the last names in addressing people.

After looking into the differences in question above, I may point out the interference which causes each of the learners' errors in their effort to say TLN in English utterances.

The error in uttering <u>titles alone</u> is the results of interference in the learners' effort to say TLN to their addressees from the habit of using titles alone in addressing people in the Indonesian language.

The error in uttering <u>titles with the first names</u> is the result of interference in their effort to say TLN from the habit of using the personal name(s) freely in the Kandayan language. In fact, they cannot distinguish the pattern of naming in their native language from that

in English. Although they know the meaning of the
familiar titles in English, they still fail to use them.
As the result, they deviate from the actual rule, TLN.
They use the titles with the first names like in the
examples above. Besides, this error may also be the
result of interference from the habit of using titles
with the personal names in the Indonesian language.

In the discussion above we can see that most of
the Kandayan learners' errors are the result of
interference from the habits of the Indonesian language.
This can be so since the Indonesian language holds an
important role as an instruction language to present
knowledge at schools, including the teaching of English
language. In fact, the Indonesian language is taught as
a subject to the learners since the first year of the
Elementary school. Besides, the Kandayan learners use
the Indonesian language to communicate with the non-
kandayan people who cannot speak the Kandayan language.
Furthermore, it is necessary to know that the Indonesian
language is well-develop among the Kandayan people. The
Indonesian language is not only used by the educated
Kandayan, but also by the uneducated Kandayan in
communication with non-Kandayan people who cannot speak
Kandayan. The uneducated Kandayan call the Indonesian
language cakap dagang. Thus, it is reasonable that the
Indonesian language - their second language - influences
their terms of address in English.

CHAPTER V

CONCLUSION AND SUGGESTIONS

In this chapter I intend to conclude all the discussion in the previous chapters and provide some suggestions for the teaching. I divide this chapter into two sections: first, the conclusion; and second, the suggestion.

A. Conclusion

From all the discussion in the previous chapters, I draw the following important points:

1. There are two kinds of address forms in English. They are the first name (FN) and the title plus last name (TLN). These forms function in three sorts of dyadic pattern, namely, the mutual TLN, the mutual FN, and the nonreciprocal use of TLN and FN.

2. The mutual TLN is commonly employed between the newly introduced adults or acquaintances. This pattern shows less intimate relationship and goes with distance and formality. The mutual FN is commonly employed among close friends or relatives, and in informal situation. This pattern shows more intimate relationship than the mutual TLN does. In

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nonreciprocal pattern the TLN is employed to a person of higher status, or of greater age, and the FN to the person of lower status. One form expresses both distance and deference, and the other form expresses both intimacy and condescension.

3. In the Kandayan language there are three kinds of address forms. They are the personal name(s), the teknonymy, and kinship terms. These forms function in six sorts of dyadic patterns, namely:

a. <u>Mutual Personal Name</u>

This pattern is commonly used between children, or between unmarried adults who are approximately of the same age, or between a child and an adult of fifteen years old. This pattern shows intimate and relaxed relationship.

b. <u>Mutual Teknonymy</u>

This pattern is employed between married people at the same generation. This pattern shows deferential and intimate relationship between the members of a dyad.

c. <u>Mutual Friendly Nickname</u>

This pattern is used between two close friends of the same sex. They address each other by a single name. This pattern indicates more

intimate relationship than both mutual personal name and mutual teknonymy do.

d. Non-mutual Grantparental Term

This pattern is employed between the members of a dyad who are different levels. The term Ne' is used to the person of greater age, or at the grantparental level and above, and the terms Cu', parapa'atn (teknonymy), zero form, Otoh and Uke', to the person who is at the grandchild level and below. One form, the term ne', expresses distance, deference, and familial attitude, while the other forms express affectionate, deference, and familial attitudes.

e. Non-mutual Teknonymy

This pattern is used when a member of a dyad is married, and they are more or less of the same age. Thus, one gives teknonymy and he receives personal name in return. It shows the deferential and intiamate relationships.

f. Non-mutual Parental Terms

This pattern is used between the participants who differ in one generation. In this pattern one member of the dyad says the grandparental term and s/he receives either the

personal name or the child term, <u>Otoh</u> or <u>Ukek</u>. One form expresses distance, deference, familial attitude, while the other forms express affectionate and familial attitudes.

4. In addition to their native terms of address, Kandayan learners also adopt terms of address in the Indonesian language - their second language - to address non-kandayan addressees who cannot speak Kandayan.

5. Terms of address in English and Daya' Kandayan are different. Nevertheless, the terms of address in their native language hardly interfere their English utterances in terms of term of address. The interference is solely found in the pattern of naming.

7. In this regard most of the Kandayan learners' errors in their attempt to say TLN to their English native addressees, in a way, are the result of interference from the habits of employing terms of address in the Indonesian language. This turns out to be so since the Indonesian language as a second language has great influence on the Kandayan learners. The Indonesian language has been taught to the learners since the first year of the Elementary school.

8. Therefore, it is reasonable that the Indonesian language colors their English utterances in terms of terms of address.

B. Suggestions

From experience of learning English at school, I found that the teaching of terms of address in English was often neglected. In fact, terms of address are frequently found by the learners of English such as in conversation, reading materials, novels, films and the like. For this reason I provide some suggestions for its teaching.

1. Prior to learning English, the Kandayan learners already possess the knowledge of terms of address in their mother tongue as well as in Indonesian - their second language. When they are learning English they find a new mode of address which is quite different from that in their native language. Therefore, teaching this new mode of address will make the learners aware that language has its own terms of address.

2. Teaching the terms of address to the learners will provide them with knowledge of how it is appropriate to addrress different types of addressees in English. Thus, they can prevent misunderstanding in their communication with English native speakers.

3. To overcome the Kandayan learners' errors like in the examples in chapter IV, I put forward the following points.

   a. Teachers of English must explain to the learners that English people's names consist of at least two words. They are the <u>first name</u> or <u>given name</u>, and the <u>family name</u> or <u>surname</u> or <u>last name</u>. Sometimes their names are composed of three words. They are the <u>first name, the middle name</u> and <u>the family name</u>. For examples:

     1) Bob Singer

       Bob   : the first name or the given name

       Singer : the family name, or Surname or last name

     3) David Carl Stanley

       David   : the first name

       Carl   : the middle name

       Stanley : the family name

    Then, the teachers ask the learners to compare the English people's names and their own names. From then on the teachers may ask the learners if the pattern of naming in English is the same as the learners' one.

   b. The teachers have to explain to the learners the use of the familiar titles in English. The titles

Mr., Mrs., Miss must be used with the family name. They cannot be used with the first name. They cannot also be used alone to address people. For example:

1) John Stanley

   He is called : Mr. Stanley

2) Mary Singer

   She is called: Miss Singer

3) When Mary Singer is married to John Stanley, Mary drops her original family name and takes her husband's family name instead. Thus, She is called: Mrs. Stanley.

4) Their daughter's name is Agnes Stanley. She is called: Miss Stanley.

Then, the teachers may ask the learners to compare the use of familiar titles in Indonesian language such as Tuan/Bapak, Nyonya/Ibu, Nona and the use of titles Mr., Mrs., and Miss.

c. The teachers have to drill the learners by giving them some exercises. These exercises are given to the learners in order to make them accustomed to using the terms of address in English utterances properly. Here I provide the examples of exercises for the learners.

Choose the correct one

1. His name is Andrew Frank Harrison

   Harrison is ... .

     a. the first name

     b. the middle name

     c. the given name

     d. the last name

2. Her name is Lillian Rosalind Wayne.

   Lillian is ... .

     a. the middle name

     b. the family name

     c. the first name

     d. the surname

3. Our teacher's name is Francis Dick Leonard

   Dick is his ... .

     a. middle name

     b. last name

     c. first name

     d. surname

4. Your English teacher's name is Kathline Turner. You

   call her ... .

     a. Miss Kathline

     b. Miss

     c. Miss Turner

     d. Turner

5. You meet an English man. You know his name, Peter Smith. You address him ... .

    a. Mr. Peter

    b. Mr. Smith

    c. Mister

    d. Smith

6. Andrew Harrison's wife's name is Anna Harrison. You address her ... .

    a. Mrs. Andrew

    b. Mrs. Anna

    c. Mrs.

    d. Mrs. Harrison

7. John's father's name is Andrew Harrison. You address him ... .

    a. Mister

    b. Mr. Andrew

    c. Mr. Harrison

    d. Andrew

8. ... , would you like to repeat your explanation, please? Asked John to his teacher, Bryan Harrold.

    a. Harrold

    b. Mr. Bryan

    c. mr. Harrold

    d. Mister

9. "Good Morning, ... ," said Bob to Paul Stanley's wife, Anna Stanley.

    a. Mrs. Stanley

    b. Mrs. Anna

    c. Mrs. Paul

    d. Mrs.

10. "Excuse me, ... , would you like to sign this letter?" asked Mary to her young Boss, Glen Ronald.

    a. Mr. Ronald

    b. Mr. Glen

    c. Mister

    d. Glen

11. ... , come here, "said Mr. Ronald to his secretary, Mary Max.

    a. Miss Mary

    b. Miss

    c. Miss Max

    d. Max