TERM OF ADDRESS IN BAJAWA DIALECT OF NGADA LANGUAGE

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ABSTRACT
This study aimed at describing the types of greetings action used by Bajawanesse in their daily conversations. This study applied descriptive qualitative method.The data were collected from two resources, they were the writer herself and the informants. The instrument used to collect the data was structure interview. The result of the study showed that there are four kinds of the terms of address used in Bajawa dialect of Ngada Language. First is the form, there are some aspects in the use of the term off address. This category refers to the higher status, the second refers to the same status and the third refers to the lower status. Second is, the distribution of the terms of address in Bajawa dialect of Ngada Language there are two posibillities, it can be appears in the initial position as well as in final position depends not only on context but also in the intensity of meaning. The terms of address used in Bajawa dialect of Ngada Language serve a number of functions covering the politeness markers, honorofic and the intimacy depending on the parameters of social status, age, gender and situation. The meaning of the terms of address used in Bajawa dialect of Ngada language are closely related to their forms, distributions and function considering with their context of uses in Ngada culture for the reason that the uses of terms of address are culturally bound.
Keywords: distribution, function, form, meaning, Ngada language

INTRODUCTION

Language as a means of communication belonging to people, it is a medium of communication in the society and through the language used to express their needs, feeling and experiences to each other. As means as a tool or medium of communication, language can be used or expressed either in; verbal and non-verbal forms. In verbal communication, a speaker expresses language orally or in the spoken form, while in non-verbal communication a speaker uses body movements or gestures.

Language in society is one of powerful emblems of social behavior of sociolinguistics concerned with language and discourse as aspect of social life. The relationship between language and society with the goal being a better understanding of the structure of language and how language function in communication. Language is not simply a means of communicating information about the subject but To say a language is to say a society. Talk about society it talks about Ngada society. Language can be defined differently. According to Wardaugh (1990: 3) language is a system of arbitrary vocal symbol used for human

communication. This definition reveals that one of prominent characteristics of language is systematic. This means that language is system and such as system makes one language differ from another is also a very important means of establishing and maintaining relationships with other people. The point of the differences between the systems of a language in comparison with the system of another language can be seen in various aspects of components. One of these aspects or components showing one language. The point of differences between the systems of language is related to terms of address.

Language is systematic in the sense that language has its own system that is different from other languages. They are different in their elements such as the system of sounds, the system of words and the system of grammar.

Sibrani (1992: 61) in Bria (2000) asserts that system is the set of connected structure that has been designed and organized orderly, in which can make total unit. Based on the linguist above the language system which is suggested by the writer in her writing is the use of language always follows the ways of how to use the language in addressing one another, so they can build up good interaction among them.

In connection with this statement, the writer wants to say that the use of terms of address in a language is also influenced by the social stratification of each community as users. There are low and high social status of group members of Ngada society.

The use of language as the tool of communication and interaction between native language is not separated from social level of language users. The rules of social level require the speakers of a language to see who actually speak, when and what do the terms of address of the language have to be used by addresser to address. That is to say that the speakers are claimed to be careful in making an interaction with their participants.

There are two main aspects of language as a system; form and function. Language form refers to physical appearance of the language. It deals with phonology, morphology and syntax. Language form, thus differ from one language and other languages. It also consists of the way language users express their feelings, opinion, and intention orally. On the other hand, the function of language refers to the aim of speakers using the language to elicit a listener to do something, (Wardaugh, 1990)

The different ways of expressing a language form can be found among ethnic groups. In communication, a speaker or listener uses different language forms to say something or to respond to a statement. The statement or the response is not always suitable with what is

expected. Sometimes it causes misunderstanding among the speakers and listeners. These problems are because of the different cultural perceptions. Bolinger and Sears (1981: 192) in Lao (2005) state that people do not only know their language, but they also know how to use it. They know whether or not a given expression is appropriate in a given situation.

Furthermore, a language is determined by the culture of its society, that is a language takes places in its culture space. In relation to this case the writer focuses on the basic difference of terms of address of English and that Bajawa dialect of Ngada language. The writer wants to know the types of terms of address in Bajawa dialect of Ngada language and its implication in teaching –learning English.

It is quiet difficult because the first language does not interfere at all when we speak a second language or foreign language, English in this case. This statement supported by Tou (1992: 63) in Mola (2003) states that if the first language of the learner were not English, the learner would face difficulties in using it as a medium of instruction in learning and teaching process. This is caused by the differences of cultural aspects in both languages.

The terms of address of a language is unique. The uniqueness deals with forms, distributions, functions and meanings. Dealing with the method that stated above in mind the writer who is also a native speaker of Ngada language would like to conduct specific and in more that study on the terms of address in Bajawa dialect of Ngada language. The reason of choosing this topic as the object of this study is that the terms of address in Ngada language have unique forms, distributions, functions, and meanings. Another reason is that there is no any study conducted so far on the problem in question.

METHOD

The method used in this research was a descriptive qualitative method. Descriptive method was the method of researcher that produce descriptive data in form of written words or oral about people and their behaviours which were observed. It is chosen to describe terms of address use in Bajawa dialect of Ngada language.

The entire native speakers of Bajawa dialect of Ngada language is used as the population for this investigation. Ngada language is one of the local language found in East Nusa Tenggara Province. The area of using Ngada language in Ngada Regency which covers nine districts; they are Riung, Riung Barat, So'a, Bajawa, Aimere, Jerebu'u, Golewa and Wolomeze districts. Ngada language is used as tool of comunication in Ngadanesse daily life.

It has seven dialects, namely Bajawa, Susu, Naru, Inerie I, Inerie II, Langa, Mangulewa, Wogo, So'a and Riung.

The data collected from a small group of native speakers of Bajawa dialect taken from the population as the subject observed. The writer chose five native speakers of Bajawa dialect as the key informants. There are some criterias used to support the validity of the research are follows: He/She knows the culture well, must be the native speaker of Bajawa dialect, must be willing to cooparate and are physically and mentaly healthy and must be (over 20-50) years old.

There were two procedures of research implemented in order to find out the required data, namely filed research and review of related literarture. First, Field research was carried to obtain promary data dealing to the forms, distributions, functions and meanings of the terms of address in Bajawa dialect. For this purpose writer involved her self in the comunity where this language is spoken. To collect the data, the writer used structured interview and observation. Since the writer is a native speaker of Bajawa dialect of Ngada Language She made an observation by involving herself in real daily communications with other native speakers. Second was review of related literature, the writer carried out a library research to get ant theories and concepts related to the matter under her research area.

The technique used in this research was discourse analysis (Dijk Van, 1997). The data analyzed as the following procedures: Firstly, The writer listed and clasified the data based on the meaning of the expression of the participants. Secondly, the data were analyzed based on form, distribution, function and meaning. Dealing with the situation, the writer described whether the communication between addresser and addresee happened in formal or informal situations. In this case, the terms of address were selected on the basis of ' who the addresser and the adddressees were'. Both of them were clasified as a participants.

FINDINGS AND DISCUSSIONS

The community of Ngada is the same as other people in the world in communicating ideas are not separated from the terms of address. An addresser who speaks with an addressee sometimes produces utterances in terms of address. For example, Mr. Chris where have you been? "*Pak Chris dari mana*? The term Mr or *Pak* in this utterance is used to address the man who works in a government office such as in a village office. In this chapter the writer present the data which were collected during the investigation. The focus of the investigation

is to describe the forms, distributions, functions and meanings of terms of address in Bajawa dialect of Ngada language.

1. Forms

The result of study shows that in terms of address, there are four kinds of terms of address in Ngada language. Those four kinds of terms of address can be seen in the following explanations and examples of sentences (the terms of address) are :

1.1 Terms of Address in relate to social status

The writer classified the social status into three categories as follows:

a. Higher Status

Higher status means that the people or someone that has higher social position than others.   For examples, the head of regency, teacher and the head of village. It can be seen in the following sentences:

(01) Ema,   Ema   la'a   mala   dhe?
Father, Father   go   where   now
Sir, where are you going?

(02)   tau   go   apa   apa   kena   Ine?
do   now   what   that   Mother?
What are you doing, Madam?

b. Same Status

The same status means someone or people that has the same position in social relation. For example, the same status as student, the same status as teacher and the same status as parents. They may use address terms such as:

(03) Doa,   maisi kita wado   dhia   baru.
Brother,   come   now   we   back   to   home.
Brother, let us come back home.

(04) Mai   si kita la'a dhia segola,   Weta.
Come   now   we   go   to   school, Sister.
Let us go to school, Sister.

c. Lower Status

Lower status is a man or women that has lower position in social relation for example, teacher to student, the head of villager to villagers and headmaster to teacher. It can be seen in the following sentences:

(05) *Masa   ma'a   ana   ja'o ma'e ngodho   la dhia segola.*

All   dur.aspct kid   I   do not   come   late to   school.

All of you my pupils, do not come late to school.

(06)   *Azi,   maiinu   go   wae   kopi   dhia.*

Younger brother, come   drink   now   water   coffee   this.

Younger brother, let us drink coffee.

1.2 Terms of Address in relate to sex

The differences in sex results in the using of address terms such as father, mother, grandfather, grandmother, brother and sister in English. These terms of address also exist in Ngada language.

For examples:

(07) *Weta,   maisikita dua zele   uma.*

Sister,   come   now   we   go   there   garden.

Sister, let us go to the garden.

(08) *Ngodhopu'uwengi   Nara?*

Come   now   when   Brother?

When did you arrive brother?

The address term '*Weta*' here is used by a man to address a woman, while a woman who wants to address a man, she may uses *'Nara'* as address term to address.

1.3 Terms of Address in relate to Age

In Ngada culture, age is also an indicator to classify which terms is more appropriate to use in addressing an addressee. The terms of address that are used to address people

who are older, same age and younger are different one to another. The use of terms of address in Ngada language is not limited as the kinship terms such as *Ema*(father),*Ine*(mother), *Ka'e*(older sister/brother), *Azi*(younger sister/brother) can also be used to address other people who have no blood or marriage relationship with the addressor.

For example:

(09) *Ine,   maikita   ka go   maki   dhia.*

Mother,   come   we   eat now   rice   this.

Mother, let us eat together.

(10) *Ka'etuzasaegho?*

Older brother, plant   corn   now?

Older brother are you planting corn?

The address term '*Ine*' here is used by addressor to address a women who elder than the addresser. This address terms can also used by adult to address their daughter when they in good mood. While*, Ka'e* here is used to address a woman or man who elder than the addresser.

1.4 Terms of Address in relate to Situation

Generally according to where the conversation takes place, the use of terms of address is classified into formal and informal situations. In Ngada language, the uses of address term in both formal and informal situations are the same and they also employ the kinship terms as address terms in their daily activities. Formal situations include traditional meeting, traditional ceremony, and traditional ritual. While, informal situations include chatting under a big tree, chatting on the road and when people meet each other.

1.   Formal situation

To address people that have higher status in a meeting.

For example:

(11) *"Masa miu pame ame, pine inedhe utu   wi dhia zenge*

All   you uncle   father aunt mother that gather in here listen

Go   popata dhe olo pera pu'u ebu nusi kita,,,,,"

now   advice that has thought since ancestor we,,,

"For all of you who attending here please listen some advices that has   been told by our ancestor,,,,"

To address people who have the same status as the speaker.

For example:

" Maza miu weta nara,   doa delu maisi kita papa pera go   zala,,,"

"All you sister brother,brother buddy come dur.aspct we tell each   other   dur.apct   way,,,"

"All of you, brother and sister who came here let us tell each other,,,"

    To address people who have lower status than the speaker

    For example:

(12)   *"Masa miu azi ana   zenge go   pata   dhia   wi,,,"*

               All   you   younger sisters, listen dur.aspct advice this   to,,,,,"

               Boys and girls, please listen some advices from me to,,"

    To address someone in formal situation we may also use kinship term such as *Ebu,Nene, Ka'e* and so on but it must be in accordance with the situation and the ability of   man in using terms of address in formal situation.

2. Informal Situation

    Informal situation in Ngada culture, includes chatting under big tree, relative meeting each other by accidence in certain place, and guess visiting a house. To address someone of higher status in an informal situation, they usually use kinship terms like *Ebu,Nene*, *Ema,* and *Ine*. The address or must use these terms to address a person of   higher status than her/himself. If   he/she does not use these terms of address because he/she thinks that situation is informal this behavior is still regarded as rude.

    If the addressor wants to address someone of the same status the addressor can use the terms *Doa* for the same sex, *Weta* to address a woman and *Nara* to address a man. Another appropriate term depending on the sex of the addressee. This is due to gender consideration.

    When the speaker want to address someone who has lower status, the speaker or addressor can use *Azi* for the same sex. Otherwise, when the addressor wants to address the opposite sex he/she may uses *Weta* or *Nara* depending on the sex of the addressee.

2 Distributions

    Refering the forms of the   terms of address in Ngada language stated above the distribution of terms of address in Ngada language has two possibilities. The first is that the terms of address in Ngada language appears in two positions. It can be seen in data (01)*Ema, Emala'a mala dhe*? and data (02)*Tau go apakenaIne?.* As can be seen in data (01) the terms

of address appears in initial position, while in data (02) the terms of address appears in the final position as well. There is no medial position in Ngada language, except in initial and final positions.

3. Functions

The function of terms of address in Ngada language is used as politeness marker. In line with politeness function, such terms of address also serve honorific function for the same reasons. Another function of address terms is to make the intimacy between speaker and listener. For example*: Ine, tau go apakena?.Ine* here is not only to address addresser's mother but also used as honorific term to address a woman who has higher status from an addresser.

4. Meanings

The meaning of the terms of address which are presented on the data above are, in data (01) *Ema* refers to speaker's father or man who has higher status or age than the speaker. In data (02) terms of address "*Ine*" refers to speaker's mother or woman who has higher status than the speaker. In data (03) terms of address "*Doa*" refers to speaker's sister or person who has the same age with the speaker, especially from man to man or woman to woman in other that, person who has the same sex with the speaker. While in data (04) address term "*Weta*" refers to speaker's sister or woman who has same age or status with the speaker. The address term "*Ana*" in data (05) refers to speaker or addresser's child or person who has the same age with addresser's son or daughter. The address term "*Azi*" in data (06) refers to speaker's younger brother or sister and also it can be used to call person who has lower status or lower age than the speaker.

CONCLUSION

There are four kinds of the terms of address in Bajawa dialect of Ngada language which are identified on the basis of social status, gender, age and situation. In relation to social status, there are three main categories of the terms of address in Bajawa dialect of Ngada language. The first category refers to higer status, the second refers to same status and the third refers to lower status. In relation to gender,it is found out that there are two main categories of the terms of address in Bajawa dialect of Ngada language. The first category is used to refer to man, while the second category is used to refer to woman. In relation to age,

there are two main categories of the terms of address in Bajawa dialect of Ngada language. The first category deals with the person older than the speaker, while the second deals with the person younger than the speaker. In relation to situation, there are two main categories of the terms of address used in Bajawa dialect of Ngada language. The first category deals with the formal situation and the second one deals with informal situation.

Reffering to their use in Bajawa dialect of Ngada language, the distributions of the terms of address used in Bajawa dialect of Ngada language are two possibilites. The first, is that the terms of address appears in the initial position and the second, it appears in the final position depending not only the contextof situation but also the intensity of meaning.

The terms of address used in Bajawa dialect of Ngada language serve a number of functions covering the politeness markers, honorific markers and the intimacy markers, depending on the parameters of social status, age, gender, and situation.

The meanings of the terms of address used in Bajawa dialect of Ngada language are closely related to their forms, distributions, and functions considered along with their contexts of uses in Ngada language for the reason that uses of the terms of address are culturally bound.

In line with its conclusion provided, the writer would like to give suggestions. First for the students coming from Ngada language background especially those coming from Bajawa dialect are suggested to realize that the ways they use the terms of address are different in English culture. Second, in teaching and learning process of English, the teachers are suggested to introduce the culture of English speaking people in comparison with that of the students and the teachers of English who are teaching the students from Ngada culture are not exception.

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