

A Study on the Address and Kinship Terms in *Kempo* speech of *Manggarai* Language in West Flores Indonesia

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Abstract: The present study is to describe address and kinship terms in *Kempo* speech and the linguistic formation of the terms. The qualitative method is used applying the observation and open interviews to native speakers to obtain the data. Based on the data, *Kempo* speech has various terms which are different from those of other languages, and the way to form the terms is linguistically different from other languages. It is interesting that the second plural pronoun *ite* (we) is very common to denote respect. Another interesting phenomena is the use of *ame de..* or *em...* (father of...) as in *ame de Jon* or *emJon* to address one, instead of mentioning his name to respect married addressees. The other interesting one is there is no certain terms to address newly married spouse, husband and wife. The wife borrows the terms *mentu'a de...* or *emtu'a de...* (big father of...) or *mengkoe de...* or *emkoe de...* (little father of...) if the husband is older or younger than his brothers, as in *mentu'a de Jon* (big father of John) or *mengkoe de Jon* (little father of John). The same way, the wife receives *intu'a de Jon* (big mother of John) or *inkoe de Jon* (little mother of John). The kinship terms can also be used as address terms. The term *to'a*, a kinship term for example, is used by a son to address his wife's parents, and he receives *koa*. Linguistically the terms like *mentu'a* or *emtu'a* and *mengkoe* or *emkoe* are linguistically blended. To conclude, it is very rarely that one misuses the terms to address one another. If he does, he is impolite, and if he very often does that, he can get bad luck in his future. Such way of using the terms show a belief that the politeness in *Kempo* society is brought since birth.

Keywords: Address Terms, Kinship Terms, *Kempo* Speech

1. Introduction

Kempo speech is the language used by *Kempo* ethnic to communicate, and linguistically one of a subdialects of *Manggarai Barat* (West *Manggarai*) dialect of *Manggarai* language in West Flores island Indonesia as described in Berybe [3] or in Semiun [25-27].

The people of a village in *Kempo* ethnic is made up of a number of groups of families called *batu*, each of which is consisting of more than one families of different blood or different ancestors. These families are headed by the oldest one called *tu'a batu* who leads the families in the *batu*. Each *batu* has two or more families of different bloods called *ame*. Each *ame*, of the same blood or grandparents, is headed by the oldest married one called *tu'a ame*. Those who are not *tu'a batu* and *tu'a ame* belong to another group called *weki kope* or *ro'eng* who are many in number, some of which are married and some others are single. The rest are children

called *mantar* including school boys and girls. Those of *tu'a batu*, *tu'a ame*, and *weki kope* choose one from the available *tu'a batus* to be the head of the village called *tu'a golo*, lexically 'old' and 'mountain', meaning someone who is a head of a mountainous area called village.

A *tu'a golo* holds the highest function in a village, chosen formally using criteria i.e. old age, healthy, wise, and smart in carrying out any traditional-cultural events such as gratitude expression to God, marriage, death, as well as solving violations or any problems in the village. Because of such functions, a *tu'a golo* is treated as the most honorable man and is served differently. To close, the *Kempo* ethnic is made of social structures, *tu'a golo*, *tu'a batu*, *tu'a ame*, *weki kope*, and *mantar* having different functions.

Nowdays, people of the groups in *Kempo* ethnic, are mostly educated and many also work as teachers, nurses, and officials in any beaurocratic offices, priests and nuns. In other words, traditional society has changed to 'modern'

society, but still tied by blood, or family, or cultural relationship. It means, the use of Kempo speech for politeness in communication is not limited to the social traditional statuses as mentioned above, but also to those of educated ones such as teachers, nurses, priests, prophets, hajis, and beaurocatic officials.

It is interesting that the so mentioned statuses respect one another by using language or words showing euphemism for politeness between or among people of the social structures. The politeness is not maintained like that practiced in Java ethnic, where any of certain stratification uses speech according to what stratification his or her interlocutor is. For example, a person from *ngoko*, the lowest social group, uses speech of the *madya*, the higher social group, and so does the other way round. The same way, a person from *madya*, the medium (higher) social group, uses speech of the *kromo*, the highest social group, and vice versa said by Geerts [9] or by Pride and Holmes [20]). However, if words like the numbers: *nem* (six), *pitu* (seven), *wolu* (eight), and *songo* (nine) of Ngoko, they can be used by *madya* and *krama*, because the words are not found in those two groups as reported by Sukarno [30].

Quite differently from the social structure presented, Afzali [1] reports his study on forms of address used in different social strata looking from sociolinguistic perspective in Iran. Different social strata, upper-middle, middle, and lower-middle classes, according to him determine the choice of certain forms for spouses to address. The study reports that social strata of religious and patriarchal society very much determine how spouses of different strata in Iran address one another with certain forms of address terms. Almost similarly, Esmae'li [5] reports how Iranian spouses use terms to address one another, husband and wife, in the family. The contexts used in the study were *together/alone* (husband and wife), *in the presence of child/children* (husband, wife, and child/children), and *in the presence of husband's or wife's parents* (husband, wife, and parents). The study reports that "women and men use pet name (PN) more when alone, they use respect name (RN) more than first name (FN) in the third situation that is the situation where the husband's or wife's parents are present". These two studies seem to concern on the further topic of the same area.

Differently from those studies, Qin [21] reports how Chinese terms of address are chosen and compared with those in American English. He argued that besides the determinants of interpersonal relationship, factors in a context including *who*, *when*, *where*, *to whom* the address form are used and with what kind of intentions play important role in determining the choice of terms of address, in both Chinese and English.

Besides the address and kinship terms, the second singular and plural personal pronouns like *you* in English or singular *kau* or *engkau* and plural *kamu* in Indonesian, are also used to address as well as to express politeness among others. This goes with what Wardhaugh [33-34] argues that many languages have distinctions in the use of second

singular and second plural person pronouns to express politeness. *Kempo* speech has also such kinds of personal pronouns. The singular personal pronoun is *hau* (you) and the plural one is *hemi* (you). However, it is interesting that the first plural pronoun *ite* (we) can also be used to address interlocutors instead of *hemi* (you) to show respect and politeness.

From the above descriptions, it is worth highlighting that every language has its own types and ways of expressing politeness to maintain relationship in communication, that is, by using address terms and kinship terms as well as second personal pronouns. The present study is to describe and answer questions about the types of address and kinship terms in *Kempo* speech, the practice of the address and kinship terms in *Kempo* speech interaction, and the linguistic formation of the address and kinship terms.

Since this is the first attempt of conducting research dealing with linguistic politeness of sociolinguistic discipline in Kempo speech, this research hopefully will be useful for: firstly, maintaining, or preserving language terms indicating politeness as national cultural value in Indonesia; secondly, as reference for those whose interest is in sociolinguistics, they can do further research on the similar topic particularly in other dialects or sub dialects of *Manggarai* language, or on other substances of family communication of Kempo ethnic; and finally, this study can be a contributive references for the lecturers and students of linguistics study program in postgraduate program in universities particularly in Indonesia.

2. Theoretical Framework

In terms of *politeness and language*, Brown [4] says that politeness is essentially dealing with ways of treating, and keeping the feeling, of interactants during communication. In terms of expressing politeness, Richards et al. [24] say that the use of address and kinship terms are verbal ways with certain physical behaves expressing politeness during interaction showing great regards to keep social distance and different role relationships

2.1. Address Terms

Address terms in particular "go under the umbrella of politeness" [6]. They are words used for politeness expression showing different feelings of solidarity, power, distance, respect, and intimacy [32]. That is why one always chooses a precise term to address others to avoid being impolite showing opposition to such feelings [7]. Very simply Esmae'li [6] says that "terms of address are words and phrases used for addressing", while Oyetade [18] the terms intended are words or expressions used during interaction to designate the interlocutor. Meanwhile, Keshavarz [12] highlights the words intended as linguistic forms used to address as well as to attract others' attention during conversation. To mention some examples of the forms are the kniship terms, special nicknames, pet names, titles, first name, title plus last names, and last names are examples

to address other people as reported by Rahmadani and Wahyuni [22]. It is interesting that the kinship terms such as *Oppung Doli* (grandfather), *Oppung Boru* (grandmother), *Amang* (father), and *Inang* (mother) reported by Lumbanbatu, et al. [14] are used as terms to address in *Batak Toba* to keep politeness to their grandfather, grandmother, father and mother

The concept of politeness, address terms, and examples of the terms presented and reported above are sufficient to highlight that address terms are certain speech forms used during face-to-face language use or discourse whether in interpersonal or transactional interactions. They must be precisely chosen and used to avoid being impolite among others, but to maintain good relationship during interaction instead.

Looking at how people maintain good relationship during interaction, one can be very polite to certain people, but less polite to others. These phenomena deal with the so called *relative politeness* and *absolute politeness* as said by Leech [13] in Gu [10]. The absolute politeness in particular has a negative pole dealing with the impoliteness minimized and positive pole to politeness maximized. In this relevance, Leech argues that politeness is redressed by politeness principle and its maxims: *self-denigration maxim* and *address maxim* dealing with degenigrating oneself and elevates others to indicate respect in accordance with their social status and so on. On the otherhand, it is impolite even arrogant if one elevates himself and denigrates others. Meanwhile, the *address maxim* according to Leech refers to addressing other with a proper address term to indicate respect and attitudinal warmth demonstrating kindness and hospitality to other. Here, Leech highlights that addressing other is not just a matter of uttering sound to attract his attention, but also recognizing others as social beings to keep good social relation one another. That is the way how to maintain social relationship and friendship, to strengthen solidarity, and to control distance. For such purpose, the address terms covers titles, proper names, kinship terms as well as any polite markers for honorifics and solidarity.

The use of address terms can also perform *self-denigration maxim* as has been exemplified by Gu's work on modern Chinese politeness phenomena [10]. His work reports that a parent in China adopts the term his or her child uses to address the child's uncles. For example, the father addresses his bothers *bobo* meaning *elder uncle* or *shushu* meaning *younger uncle* to degenigrate himself and elevate his brothers or siblings. His work also reports another interesting point, that in Chinese, the self-degenigration can be shown with "the asymetry in the vocative use of some kinship terms". For example, a younger brother can use *gege* meaning *elder brother* to address his older brother, but his older brother does not have to normally use *didi* meaning *younger brother* to address his youger brother.

It is interesting that there is no permanent terms to address one another, husband and wife, in a family as reported by Esmae'li [5]. He designed three situations to get the data, *together/alone* situation (husband and wife), *in the presence*

of child/children situation (husband, wife, and child/children), and the situation *in the presence of husband's or wife's parents* (husband, wife, and parents). He reports that "women and men use pet name (PN) more when alone, they use respect name (RN) more than first name (FN) in the third situation that is the situation where the husband's or wife's parents are present". These two studies seem to concern on the further topic of the same area.

2.2. Kinship Terms

Kinship terms are terms used to address one another in families because of the same blood relation as also said by Sinha et al. [28]. Similarly, the study by Pabst [19] reports that the native speakers of S'gaw Karen use kinship terms as address forms also in the society. Kinship terms according to Nadimpalli and Prasad [17] deal with the system of denoting a relationship between group and individual based on the biological relationship between children and parents, and between marital partners and siblings. Another important point they argue is that different languages linguistically have different kinship terms. These differences deal with the so called morphology of kinship terms [28].

An interesting research report is the one by Suri, et al. [31]. They found that the Medan-Based Arabic Community use patrilineal kinship system applying endogamy and exogamy in marriage system. Another interesting kinship term system is the one reported by Aqel [2], where kinship terms in Palestinian Arabic can be differentiated into those of genealogy, those of social structures, and those of distinct relatives, and that is the reason why some of such various terms are not found in English. Meanwhile, Muldagaliyeva, et. al. [16] found that kinship terms in Kazakh are widely used to address relatives and non-relatives in speaking. They add, "actually the Kazakhs use kinship terms to people who are not related to them. In social communication, some of the kinship terms can apply to any person depending on the person's sex and relative age". Such kind of term use is colored by emotions mainly during interactions for interpersonal relationships. To conclude, it is a fact that kinship terms are different in all languages of the world. The differences according to Read [23] is due to not only different language but also different culture.

The addition of certain markers to certain words for kinship terms are linguistically phenomenal. This is something to deal with the morphology kinship terms reported by Sinha, et. al. [28]. Talking about the morphology of kinship terms deals with how kinship terms, including address terms, are linguistically formed. Kinship terms, including address terms, in *Kempo* speech are different form those discussed in the research reports presented above. The differences can also be seen from how the terms linguistically formed included as another focus of this study.

The terms intended, address and kinship terms, are ways to express politeness in order to keep good relationship during interpersonal or transactional interaction in the society or in the families. The address terms are used to address one another in both families and societies to known as well as

unknown people for politeness to maintain relationship; while the kinship terms are used to address one another only in a family or in families for kin relationship.

Besides the address and kinship terms as have been presented above, it is also important to present in this study that certain pronouns in *Kempo* speech, like in other languages, are also used to address as well as to express politeness among others. This goes with what Wardhaugh [33] argues that many languages have distinctions in the use of second singular and second plural personal pronouns to express politeness. He mentions pronouns *tu* and *vous* in French, *tu* and *vos* in Latin, *ty* and *vy* in Russian, *du* and *sie* in German, *du* and *ni* in Swedish, and *esi* and *esis* in Greek, as examples to show that different languages use pronouns to address others to express politeness. Consider specifically the use of *tu* and *vos* in Latin reported by Thomé-Williams [30]. Wardhaugh adds that *tu* (second singular person) is a familiar form and *vous*, which is for individuals on certain occasions, is a polite form. In short, *vous* is reciprocal for polite usage between husband and wives, parents, children, and lovers, but not reciprocal for the lowest. *Tu* indicates intimacy or feelings of solidarity in personal relationship such as a father to his son and an employer to his employee. The non-mutual *tu-vous* showing power is common, for example, between officers and soldiers. Similarly, as also reported by Wardhaugh, the use of second singular and second plural person on one caste-based Tamil-speaking village is different. The first is common for the lower castes while the latter is common for upper caste; and it is more prestigious than the former.

However, the practice of this speech level choice to express politeness diverges from language to language due to different social structure. In Javanese, for example, the speech levels are used according to the three distinct social status, i.e. *ngoko*, *mady*, and *kromo*, as has been presented in the front. The choice of pronominal forms such as the forms

of the second personal pronouns such as the choice of *tu* and *vous* in French, and the choice of address terms are other linguistic features of speech. The choice shows feelings of solidarity, respect, intimacy, and so on towards others.

3. Research Method

The research was conducted in villages of *Mbeliling* district, *Manggarai Barat* (West Manggarai) regency, West Flores, Indonesia, where people of *Kempo* ethnic use *Kempo* speech. The data were obtained from the native speakers of *Kempo* speech including those holding certain functions or roles of: *tu'a golo* (head of village), *tu'a batu* (head of a group of families of different blood), *tu'a ame* (a head of fathers of families of the same blood), *weki kope* (common people), children, boys, girls, parents and grandparents, by applying observation and interview of qualitative method [15]. Recordings were also done for data validation. Any informal interview to any *Kempo* people was also done for update data. Then, discussions with academists of *Kempo* native speakers were also involved for data validation. The interview materials deal with the aims or questions of this study including the use of personal pronouns, the types and uses of address and kinship terms, and the linguistic formation of the terms.

4. Results and Discussions

The following are the findings presented according to the topic investigated, that is, the address terms, kinship terms, and how the terms are formed.

4.1. Second Ppersonal Pronouns as Address Terms

It is important to present first the total personal pronouns of *Kempo* speech, also presented in Semiun (26- 27).

Table 1. Personal pronouns of *Kempo* speech.

Singular		English	Plural		English
1 st	Aku	I	1 st	Hami (exclusive) Ite (inclusive)	We
2 nd	Hau	You	2 nd	Hemi	You
3 rd	Hia	He/She	3 rd	Ise	They

As shown in Table 1, the second singular and plural personal pronouns used to address other people are *hau* (second singular personal pronoun) and *hemi* (second plural personal pronoun). It is interesting that *ite* (the first plural personal pronoun) is also used. Consider Table 2 below that shows how the pronouns are used.

Table 2. The second personal pronouns as address terms.

Addressers	Address terms	Addressees	Aims	Special notes
Old people (tu'a golo, tu'a batu, tu'a ame, weki kope, parents, grandparents, single adults, officials, and the like)	HAU	Young people (young adults school boys, including children)	Distance	It is interesting that the use of HAU in interaction is to address the addressees in all types of contexts, meaning wherever, whenever, and for any purpose. The same way, HAU is used in any context and for any purpose. The same way, HAU is used in any context and for any purpose. HEMI is used only in informal context for any purpose to express intimacy, such as at home, or during family events.
young adults	HAU	young adults, school boys, children	Neutrality	
children	HAU	school boys children	Neutrality	
Old people (tu'a golo, tu'a batu, tu'a ame, weki kope, parents, grandparents, single adults, officials,	HEMI	Young people (still single adults, young adults)	Intimacy	

Addressers	Address terms	Addressees	Aims	Special notes
and the like				
Old people (tu'a golo, tu'a batu, tu'a ame, and others)	HEMI	Old people (tu'a batu, tu'a ame, weki kope, and others)	Intimacy	HEMI is used only in informal context for any purpose to express intimacy, such as at home, or during family events
Young people (still single adults, young adults)	HEMI	Young people (still single adults, young adults)	Intimacy	HEMI is used only in informal context for any purpose to express intimacy, such as at home, or during family events.
Old People (tu'a golo, tu'a batu, tu'a ame, weki kope, parents, grandparents, single adults, officials, and the like)	ITE	Old people (tu'a batu, tu'a ame, weki kope, parents, grandparents, single adults, officials, and the like)	Respect	The use ITE is to address the addressees in all types of contexts, meaning wherever, whenever, and for what purpose.
Young people (young adults, school boys, children)	ITE	Old people (Tu'a golo, Tu'a batu, Tu'a ame, Weki kope, Parents, Grandparents, Single adults, Officials, and the like)	Respect	ITE, instead of hau, is used in any context and for any purpose.

As shown by Table 2, the use of *hau* (you) by old to young people is to denote distance, but by the same age of people and children is to denote neutrality. It is interesting that *hemi* (you) can be used by all people to any people of any age (except boys and children) to denote intimacy. Quite differently from *hemi*, honorific *ite*, “pak” in Indonesian or

“Mr” in English, is used by older (old) people to any people of approximately the same age, and younger (young) people to any older (old) people to denote respect. *Ite* is not used by young people to other young people, they use *hemi* instead. The following are some examples of the personal pronouns in requesting forms in table 3.

Table 3. The examples of personal pronouns in requesting forms according to age.

(1): An Old people:	<i>Mo</i> go “Where are you going”	<i>nia</i> where	<i>hau/hemi?</i> you	(distance/intimacy)
A Young people:	<i>Mo</i> go “(I’m) going to garden sir”	<i>le</i> to	<i>uma</i> garden	<i>ite</i> we
(2): An Old people:	<i>Mo</i> go “Where are you going”	<i>nia</i> where	<i>Ite/hemi?</i> we/you	(respect/intimacy)
An Old people:	<i>Mo</i> go “(I’m) going to garden sir”	<i>le</i> to	<i>uma</i> <i>uma</i>	<i>ite</i> <i>ite</i>
(3): A Young people:	<i>Mo</i> go “Where are you going sir”	<i>nia</i> where	<i>Ite?</i> we/you	(respect)
An Old people:	<i>Mo</i> go “(I’m) going to garden”	<i>le</i> to	<i>uma</i> garden	
(4): A Young people:	<i>Mo</i> go “Where are you going?”	<i>nia</i> where	<i>hemi/hau?</i> you/you	(intimacy/normal)
A Young people:	<i>Mo</i> go “(I’m) going to garden”	<i>le</i> to	<i>uma</i> garden	

4.2. Terms of Address

The address terms used in wider society (in villages) are presented in table 4 below consisting of social status of the addressees, address terms, translations, and addressers.

Table 4. Address Terms according to social status in *Kempo* speech.

Addressers	Address terms	Addressees (social status or age)	English translation	Examples (&translations)
Address terms in society				
All people (except children)	<i>Kraeng</i> [kraɛŋ]	Known or unknown honorable people (because of: old age, education, special job, certain roles in society, kampongs, and families).	MR./Sir	<i>Kraeng</i> bupati (Mr. Regent) <i>Kraeng</i> tu'a golo (Mr.

Addressers	Address terms	Addressees (social status or age)	English translation	Examples (&translations)
All people	<i>Tuang [tuay]</i>	<i>Priests</i> (and bishop) Teachers, nurse, and the like	Father	Head of kampong) <i>Tuang Osep (Father Joseph)</i> <i>Tuang guru</i> (Mr. teacher) <i>Tuang mantri</i> (Mr. nurse)
All people (including children) Address terms in families	<i>Ibu [ibu]</i> (loaned from Indonesian)	<i>Women</i> (holding special jobs like teacher, nurse, including wives of fuctionaries, and the like)	Mrs.	<i>Ibu guru</i> (Mrs. Teacher) <i>Ibu mantra</i> (Mrs. Nurse)
All people (except children, young boys and girls)	<i>Ame de...</i> <i>[ame dā]</i> OR <i>em...</i> <i>[əm...]</i> <i>Ine de...</i> <i>[inə dā]</i> OR <i>In...</i> <i>[in]</i>	<i>Known father</i> (by adding with the name of his oldest child, son or daughter)	Father of... (Mr)	<i>Ame de Jon!</i> (father of John) OR <i>Em Jon!</i> (father of John) <i>Ine de Jon!</i> (mother of John) OR <i>InJon!</i> (mother of John)
All people (except children, young boys and girls)	<i>[inə dā]</i> OR <i>In...</i> <i>[in]</i>	<i>Known mother</i> (by adding with the name of his oldest child, son or daughter)	Mother of... (Mrs.)	<i>Nono Jon!</i> (lovely/dear John) <i>Inuk or inuk Kristin!</i> (lovely/dear John)
All people (except children)	<i>Nono [nono]</i>	<i>Boys</i> (known and unknown)	Lovely little boy	<i>Nono Jon!</i> (lovely/dear John)
All people (except children)	<i>Inuk [inuk]</i>	<i>Girls</i> (known and unknown)	Lovely little girl	<i>Inuk or inuk Kristin!</i> (lovely/dear John)
Female young adults more and less of the same age	<i>Nara [nara]</i>	<i>Young male adults and boys</i> (known and unknown)	Lovely little brother	<i>Nara or nara Jon!</i> (brother John)
Male young adults more and less of the same age	<i>Weta [wəta]</i>	<i>Young female adults and girls</i> (Known and unknown)	Lovely little sister	<i>Weta or weta Kristin!</i> (sister Kristine)
Grandparents	<i>Empo [əmpo]; nono</i>	<i>Grandchildren</i> (Known/unknown, Male/ female)	Grandparents	<i>Empoor empo Jon!</i> (Grantchildren John)
Grandchildren	<i>Empo [əmpo]; nono</i>	<i>Grandparents</i> (known/unknown)	Grandchildren	<i>Empo!</i> (without name) <i>Nono!</i>

As shown by Table 4, the terms to address other people can be differentiated into those which are used in wider society and nothing to do with the family relation. The differentiation is only for the purpose of easy analysis and easy understanding.

Kraeng is very common to address known and unknown people in the society because of old age, higher education, special job, certain roles in villages or in families, and the like, to denote respect. It is very safe to address unknown or unrecognized people, just like the use of “Sir” or “Mr” in English. The use of *kraeng* therefore is to put politeness in practice. It is worth noting that the use of *kraeng* is not only by Kempo ethnic but by all people of Manggarai ethnic. So *kraeng* is used to educated people and to those holding certain functions like *kraeng camat* (Mr. district), *kraeng bupati* (Mr. regent), and *kraeng gubernur* (Mr. governor) without mentioning the name. It is also used to those who did not go to higher education, such as in *kraeng tu’a golo* (Mr. head of village) and to those who are old in age as in *kraeng tu’a* (Mr. old man) without mentioning the name.

Tuang is another interesting term used limited to only certain people because of specific education and specific job. As shown in Table 3 above, a priest, teacher, and nurse are addressed by using *tuang*. Thus, *tuang* is not used to those who are not priests, teachers, or nurses even though they are also educated people. Then it is interesting that, for a teacher or a nurse, the use of *tuang* is followed by the name of job

guru (teacher) and “mantri” (nurse), as in *tuang guru* (Mr. teacher) or *tuang mantri* (Mr. nurse). Differently from *guru* (teacher) or “mantri” (nurse), the use of *tuang* for a known or recognized priest can be followed by his name as in *tuang Anton* (father Antony). The word *tuang* lexically means Catholic priests. So all priests are addressed *tuang* with or without their names. The writer believes that the teachers and nurses are addressed the same with those of priests because of similar roles or functions i.e. saving the people with education and health, just like priest saving the people spiritually. However, there is no certain terms to address women teachers and nurses, To address them the word *ibu*, an Indonesian word, is used even though they have roles as that of man teachers and man nurses, as in *ibu guru* (Mrs. teacher) or *ibu mantri* (Mrs. nurse). If they are known women teachers and women nurse, the use of *ibu* can be followed by their names without their job as in *ibu Siti* or just by *ibu*.

The following are about the address terms used because of family relation or kinship terms. The terms are basically used in family, but they can also be used in wider communication. *Ame de...* (father of) is used to address those who have children. The name of the oldest, a son or a daughter, is used. *Jon* (John) for example is the oldest son. So his father is addressed *ame de Jon* (father of John), and so if the oldest is a daughter, Kristin (Christine), the father is addressed *ame de Kristin* (father of Christine). It is interesting that the terms can be blended or shortened (to explain under Table 6) to

emJon or *emKristin*. The reason is just to make it easy and short pronunciation. The same way, *ine de...* (mother of...) as in *ine de Jon* (mother of John) or *ine de Kristin* (mother of Christine) can be blended to *inJon* or *inKristin*. The terms including the blended ones were firstly used in the family, and then in the whole village as well as in the society as long as they know the terms.

Then, *nono* is another address term limited to only little and young boys, approximately from child age up to school age for the purpose of affection. The term is firstly used in families, father and mother and older brother and sister, but then it is also a common term to address boys of that age by adults or old people in wider society. The addressers do not have to know the boys. So any adult or old people, men or women, can use *nono* to address little and young boys. The same way with *nono*, *inuk* is a common term to address little and young girls by any adult and old people, men and women in families and wider society.

Nara is an address terms used by sisters to his brothers in a family to denote intimacy. But it is interesting that the term is commonly used by sisters relatively of the same age with the brothers, meaning those of parent status can use *nara* to address their brothers. However, if the brother is still very young or still a child, the sister uses *nono* rather than *nara*. The sister uses *nara* to such very young brother when she is asked to tell her identity family and the like. It is interesting

that other girls of the other families or those form outside village but of the same age with the sister also use *nara* but mainly due to not knowing the name rather than for intimacy. Very similar way with *nara*, *weta* is firstly used to address a sister by her brother in a family. Then it is a common address term to address girls by boys but of relatively the same age in society. Then, if the sisters are very young, the brothers, of family or of wider society, use *inuk* rather than *weta* for respectively intimacy and for being not yet recognizing.

The last term is *empo* used by grandparents to their grandchildren, and vice versa in families. The grandparents can also use the names instead of the term *empo*, but the grandchildren must always use *empo* to address their grandparents in all contexts. It is also a common term used by grandparents or very old people to address any very young child they meet, for example, in the streets, in the markets, or in any place for the purpose of intimacy and for being not yet recognizing. The same way is also used by any young boys to address people of grandparents like, in any place. To denote affection the grandchildren use *nono* to address the children.

4.3. Kinship Terms

The kinship terms presented in table 5 is seen from “father, mother, and children” as central for all kinship terms used in families and relatives of people of the *Kempo* ethnic.

Table 5. Kinship terms in *Kempo* speech.

Addressers	Family relations (addressees)	Kinship terms	Purpose
Children. (Here children are sons and daughters of fathers and mothers, and are not dealing with only those who are young in age but also those of old age)	Grandpa (the father of father and the father of mother)	Empo	respect
	Grandma (the mother of father and the mother of mother)		
	Father	Ame	respect
	Mother	Ine	respect
	Father's older brothers (uncle)	Mentu'a or emtu'a (big father)	respect
	Father's younger brothers (uncle)	Mengko or emkoe (little father)	respect
	Wives of the father's older brothers (aunts)	Intu'a (big mother)	respect
	Wives of the father's younger brothers (aunts)	Ingkoe (little mother)	respect
	Father's sisters	Inang	respect
	Husbands of the father's sisters	Amang	respect
	Mother's brothers	To'a	respect
	Wives of mother's brothers	To'a	respect
	Older brothers	Kae	respect
	Younger brothers	Ase	neutrality
	Older sisters	Kae	respect
	Younger sisters	Ase	neutrality
Sons	daughters	Weta	neutrality
Daughters	sons	Nara	neutrality
Grangpa and grandma (and their brothers and sisters)	Cchildren (sons & daughters)	<i>Empo</i> ; or (by name)	neutrality
	Males (boys)	<i>Nono</i>	
	Females (girls)	<i>Inuk</i>	affection
Father and mother (Parents)	Children (sons & daughters)	(by name)	neutrality
	sons	<i>Nono</i>	
	daughters	<i>inuk</i>	affection
Father's older and younger sisters	Children (sons & daughters)	<i>Wote</i>	neutrality
Husbands of the father's sisters	Children (sons & daughters)	<i>Wote</i>	neutrality
Mother's brothers			
Wives of the mother's older and younger brothers	Children	<i>Koa</i>	neutrality
Husband	Wife	<i>Ingkoe de...; or Intu'a de...</i>	respect
	Husband	<i>Mengkoe de...; or Mentu'a de...</i>	respect
Wife	Husband's father	Amang	respect
	Husband's mother	Inang	respect

Addressers	Family relations (addressees)	Kinship terms	Purpose
	Husband's older brother	Ka'e	respect
	Husband's younger brother	Ase	respect
	Husband's older sister	Ipar	respect
	Husband's younger sister	Ipar	respect
Wife's brothers	Husband	Kela	neutrality
Husband (and his brothers)	Wife's brothers	Kesa	neutrality

Table 5 presents quite complete kinship terms for wide coverage of family relation compared with those of other languages, but the terms are very easy to understand; thus only certain terms need explanations.

As we can see in table 5, children as the addressers have many different kinds of kinship terms to address to members of their main families: grandparents, fathers, mothers, brothers, and sisters, and to the members of their relatives mainly because of marriage, such as wives of father's brothers or aunts called *intu'a*, and *ingkoe*. Then the husbands of the father's sisters called *amang*, and conversely they use *wote* to address the sister and her brothers and sisters. The terms are used to address in all kinds of situations to maintain respect; meaning there is no alternation to address except the terms. It is worth noting that those of *amang* have right to marry their sons with the daughters of the fathers (the sisters of their sons). Then, those of *amang*, address their sons' wives *wote*, and never by name. So the terms *amang* and *wote* are due to marriage dimension. Consequently, the daughters' fathers use *kela* to address those of *amang*, and conversely, they use *kesa* to address the fathers and never by names in all situations to maintain neutrality. To add, the son of *amang* or the husband of *wote* uses *to'a* to address the *wote*'s father, and he receives *koa*.

Meanwhile, the children address one another differently because of age. Those who are older use *ase* or just mention the name (first or nick name) to address their younger brothers or sisters to denote neutrality in all situations, while the youngers always use *kae*, never mention the name, except in angry situation. Parents, and the father's brothers (uncles) including

their wives, use names to address the sons and daughters to denote neutrality, but they use *nono* to the sons and *inuk* to the daughters to indicate affection mainly at homes.

It is very interesting that, there is no specific address terms used to address between a newly married husband and a wife, more and less like the research report by Gu [10] or the one by Esmae'li [5] in the front. Instead, the husband uses *intu'a de...* or *inkoe de...* as in *intu'a de Jon* or *inkoe de Jon* to his wife if John is the oldest son of her husband's older or younger brother. Similarly, the wife uses *mentu'a de* or *mengkoe de* as in *mentu'a de Jon* or *mengkoe de Jon* to address her husband. But, when their first child borns the wife uses the child's name as in *ame de Ben* or *emBen* to address her husband, and the husband uses *ine de Ben* or *inBen* to address his wife, to denote respect. Very often, in interaction the husband uses *hemi*, the second plural pronoun to his wife to denote mere politeness instead of *hau*, and receives *ite* by his wife to denote respect (see Table 1). Nowadays the terms are only used in villages that are quite difficult to accept any influences via various mass media. Such terms to address between husband and wife is quite similar with those of Chinese reported in Gu [10], or those of Iranian spouses reported in Esmae'li [5].

4.4. Linguistic Formations of Terms

Based on the data presented in table 4 and table 5, a number of terms are made up of more than single word which are different from those in other languages such as of English or Indonesian. Table 6 below presents few terms that made up of more than one words.

Table 6. Linguistic forms of terms.

Family relations (Addressees)	Address terms	Linguistic forms	addressers
Fathers	<i>Ame de...</i> [<i>ame dā</i>] OR <i>em...</i> [<i>əm...</i>] <i>Ine de...</i> [<i>inā dā</i>] OR <i>In...</i> [<i>in</i>]	Two words (phrase) Omission process	All people (except children, young boys and girls) as in: <i>Ame de Jon</i> OR <i>EmJon</i>
Mothers		Two words (phrase) Omission process	All people (except children, young boys and girls) as in: <i>Ine de Jon</i> OR <i>InJon</i>
Family relations (Addressee)	Kinship terms		addresser
Uncle (older than parent)	<i>mentu'a</i> OR <i>emtu'a</i> (from: <i>ame tu'a</i>)	blend	Sons and daughters
Uncle (younger than parent)	<i>mengkoe</i> OR <i>remkoe</i> (from: <i>ame koe</i>)	blend	Sons and daughters
Aunt (older than parent)	<i>intu'a</i> (from: <i>ine tu'a</i>)	blend	Sons and daughters
Aunt (younger than parent)	<i>ingkoe</i> (from: <i>ine koe</i>)	blend	Sons and daughters

As shown in Table 6, *mentu'a* or *emtu'a* is a kinship term shortened from *ame tu'a* (old father) or uncle in English. The shortening is called blend in linguistics [8]. The blend is a process of combining to words to form a new word. *Ame tu'a*

is a noun phrase made up of *ame* (father) and *tu'a* (old) to form a new word, *mentu'a* or *emtu'a* through different process. To form *mentu'a* is through a process of deleting letter *a* or phonetic vowel symbol *a* to form *me-*. Then the

rest of the word -me is assimilated with the first sound of the next word *tu'a* by adding phonetic symbol /n/ to form *mentu'a*. Linguistically, such kind of process is called phoneme assimilation by linguists such as Katamba [11], or Spencer [29], or Fromkin, Rodman, and Blair [8] for the purpose of easy pronunciation. Phonetic symbols /n/ and /t/ according to them are of the same sound that is alveolar but different sound classification due to different sound production, that is, /n/ is nasal called alveolar nasal, and /t/ is stop called alveolar stop. So *mentu'a* is easier than *metua*. However, the short form *emtu'a* is not processed the way *mentu'a* is; thus linguistically the process is called blend just like the word 'smog' from smoke + fog, or the word 'motel' from motor + hotel in English [8]. Thus, there is no process of sound assimilation except deleting certain sounds to form the new word. If that is the case, *mentu'a* or *intu'a* must be a new word as 'smog' in English. The writer is not sure about this since so far there is no dictionary for *Kempo* speech.

Similar with the kinship term *mentu'a*, the kinship term *mengkoe* and *emkoe* are the short form of *ame koe* (little father), younger uncle in English. The form of *mengkoe* is the clear implementation of phonemic assimilation in linguistics. There is a process of deleting vowel /a/ in *ame* and adding velar sound /ŋ/ to assimilate with the same velar sound /k/ to form the new word *mengkoe*. Then, *emkoe* is processed the way the *emtu'a* is. The very similar way, how the kinship terms *intu'a* and *ingkoe* are processed are like the way the kinship terms *mentu'a* and *mengkoe* are.

The other two terms are address terms *ame de...* or *em...* (father of) and *ine de...* or *in...* (mother of), as in *ame de Jon* or *emJon* (father of John or John's father) and *ine de Jon* or *inJon* (mother of John or John's mother). Looking at the examples, the form of both *ame de Jon* and *ine de Jon* are linguistically phrases that is possessive noun phrases. But since both are felt quite long in uttering, the speakers prefer to shorten the terms to form blends as in *emJon/əmjɔn/* and *inJon/injɔn/* through the process of deleting vowel /a/ in *ame* and change the position of the rest vowels to form *em* as in *emJon*, and deleting vowel /e/ in *ine* to form *in* as in *inJon*.

5. Conclusions

The findings presented cover the data based on the aims of this study dealing with the explanations of forms of address terms, kinship terms and linguistic forms of the terms. The following are about the conclusions based on the findings and explanations presented in the front.

1. The *Kempo* speech of *Manggarai* language in West Flores has various terms to address one another in families or in society, including address terms and kinship terms as well as the second singular prular pronoun *hau* (you) and plural pronouns *hemi* (you) and *ite* (you) to denote respect. The second singular and plural personal pronouns in particular is mainly based on the age. Other factors like higher education, occupations, and the like are the second. The youngers always use *ite* to older ones eventhough they are not

educated and farmers. *Hemi* instead of *hau* is always used by higher status people to lower ones for being polite and intimacy.

2. There are various terms to address one another in families or wider societies, which basically are not based on the family relation. It is interesting that some terms usually used in families can also be used by people in wider society as long as they have known one another. The terms *ame de...* or *em...* as in *ame de Jon* or *emJon* is always used if they have ever met one another sometime or manytimes before. They use *kraeng* as in *kraeng tu'a* (old/big man) if they have never met before, for the purpose of being polite; while *nono* and *inuk* is used to respectively unknown young boys and young girls.
3. The kinship terms are so complete in *Kempo* speech. The terms are not limited only to members of the family but also to relatives because of marriage factor. The term *to'a* for example is used because the son marries the daughter of the mother's brothers. Conversely, the mother's brother and his wife use *koa* to address the son who marries their daughters. However, it is important to note here that nowadays a single youngman can marry any girl and so they have *toa* and *koa* relationship, and the same words can be used to address each other. So the kinship terms showing family relation can be used to address one another like those of terms of address.
4. Politeness in *Kempo* ethnic is grown since babyhood, if not to say an inborn gift. People of *Kempo* ethnic are well known polite people if not more polite than others of other ethnics in *Manggarai* in particular. The terms presented are mostly used for any situation. So, one is said impolite if he or she does not use *mengkoeto* address his or her younger uncles. Similarly one is said very impolite if he or she uses *hautu* or mentions the names of his or her grandparents, parents, uncles, and the like. A child or a boy, or young boys or girls who use such impoliteterms are rebellious. The people believe very much that those who always use impolite terms to address other people, let alone to those of old age, will get something bad luck if not to say troubles in his future.
5. Some of the address terms and kinship terms are linguistically fomed by mechanism of blend in linguistics, such as *mentu'a* or *emtu'a* from *ame tu'a* (big father) to address older brothers (older uncles) of the father, *mengkoe* or *emkoe* (little father) to address younger brothers (younger uncles) of the father. Similarly, *intu'a* from *ine tu'a* (big mother) and *ingkoe* from *ine koe* (little mother) are terms to address respectively the wives of the older uncles and younger uncles. The other linguistic forms are in phrases of two words as in *ame de...* (father of...) and *ine de...* (mother of...), and by deletion or ommision process such as in *in...* from *ine* (mother).

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