

CHAPTER IV

FINDINGS, DISCUSSION AND LIMITATIONS

This chapter presents the results of the research that has been completed. In this chapter has divided into three sections, namely results of the research, discussion and limitation of the research. In the sub-section results of the research, the results of the data analysis that has been performed. In the sub-section of the discussion presents the explanations related to the findings of the data analysis regarding the address terms based on referents, social factors that affecting the use of address, and the functions of address that has been analyzed using descriptive and *padan* methods. According to Sudaryanto (1993: 13) *padan* method is a method of analyzing data whose determinants are outside the language, regardless, and not part of the language (*langue*) concerned. Then in the sub-section of the limitation of the research presents some of problem that researcher face during the research. The results of the research that has described below are original data that has been obtained through direct interviews with the community of native speakers of the Dampelas language. Thus, this data is obtained from sources of spoken language that are truly still used in Dampelas language society in Dampelas Sub-district, Donggala Regency.

A. DESCRIPTION OF RESEARCH FINDINGS

1. Form of Address based on Referent in Dampelas language

From the results of the research that has been conducted, several forms of Dampelas language address have been found, namely in the form of kinship and non-kinship address. As for the forms of kinship and non-kinship address in the Dampelas language which are meant more clearly, can be seen in the following table.

1) Address of Kinship Relations

Table 1:
Category the Address terms of Kinship Relations in Dampelas Language

No	Kata sapaan	Meaning in Indonesian
1	<i>sulutang</i>	4 th ancestor
2	<i>Dato/ siopung</i>	3 rd ancestor
3	<i>Datok</i>	2 nd ancestor
4	<i>Aiya</i>	1 st ancestor
5	<i>Kai / kepapa</i>	Biological grandfather
6	<i>Tete / inna utu</i>	Biological grandmother
7	<i>Papa</i>	Father
8	<i>Inna</i>	mother
9	<i>Uka / pukang</i>	Adult boys (biological)
10	<i>Ika / pikang</i>	Adult female (biological)
11	<i>Kuka</i>	Male child (biological)
12	<i>Kikang</i>	Toddler children (biological)
13	<i>Mau'upu</i>	Grandchild
14	<i>Sunduh</i>	Great-grandson
15	<i>Mangke</i>	Uncle
16	<i>Maina</i>	Aunt
17	<i>Poanaong</i>	Nephew
18	<i>Potoluntuai</i>	Cousin
19	<i>Hapi ngana / tongulapi</i>	Daughter-in-law
20	<i>Ipag</i>	Sister-in-law
21	<i>Maniang</i>	In-laws

2) Address of Non-kinship Relations

a. Address in Field of Religion

Table 2:
Category the Address Terms in Field of Religion in Dampelas Language

No	Address Terms	Meaning in Indonesian
1	<i>Ustadz</i>	Those who have more understanding about religion / Islamic religion teacher
2	<i>Ustadzah</i>	Greetings to women who have a deeper understanding of religion / Islamic religion teachers
3	<i>Poimang</i>	Imam of the Mosque
4	<i>sara</i>	Mosque management / wedding organizer Sermon preacher Cleric
5	<i>Khatib/mbasa khatuba</i>	Sermon preacher
6	<i>Guru</i>	Cleric
7	<i>Puaji</i>	People who have carried out the pilgrimage

b. Address in Fields of Traditions

Table 3:
Category the Address Terms in Fields of Tradition in Dampelas Language

No	Address Terms	Meaning in Indonesian
1	<i>Sangaji</i>	Chairperson / Customary Chief
2	<i>Jougugu</i>	The person in charge of finding and picking up the community or residents who have violated customary rules
3	<i>Kaipaitalau</i>	A person who is in charge of processing every citizen who is proven to conduct customary violations
4	<i>Ukum</i>	A person who determines the sentence against someone who commits customary violations
5	<i>Paco</i>	Customary head companion / health person
6	<i>Sando</i>	A person who can treat someone who is suffering from severe pain
7	<i>Tombarakat</i>	A person who is able to control the weather
8	<i>Rate</i>	A person who is in charge of giving offerings to animals and wild animals during the harvest season or fruits

c. Address of Pronouns

Table 4:
Category the Address Terms of Pronouns in Dampelas Language

No	Pronouns	Address Terms	
		Singular	Plural
1	1 st Person (refers to ourself)	<i>Hau</i> (aku, saya) (me, I)	<i>Ami, ita</i> (Kami, kita) (We, us, our, ours)
2	2 nd Person (refers to the person being spoken)	<i>O</i> (kamu, anda, <i>engkau</i>) (you, him)	<i>emu</i> (kalian) (you, your, yours)
3	3 rd Person (refers to the person being talked about)	<i>sia</i> (ia, beliau) (he, him, his)	<i>Tasia</i> (Mereka) (They, theirs)

d. Address of Self Name

Table 5:
Category the Address terms of Self Name in Dampelas Language

No	Address of Self Name Category	Address Terms
1	Call with a full name	<i>Epen, Sujud, Alam dsb</i>
2	Call with a nickname	<i>Fahrul</i> become <i>rul</i> , <i>Sadam</i> become <i>adam dsb</i>
3	Call the name with the first child	<i>Papa Reza, Papa Ninda, papa Nur</i>

e. Address of Professional/Positions

Table 6:
Category the Address terms of Professional/Positions in Dampelas Language

No	Address Terms	Meaning in Indonesian
1	<i>Kapala/kades</i>	Village head
2	<i>sekdes</i>	Deputy village head
3	<i>Buguru, bu + nama panggilan</i>	Female school teacher
4	<i>Paguru, pa + nama panggilan</i>	Male school teacher
5	<i>Bu suster, suster + nama panggilan,</i>	suster
6	<i>Mentri</i>	nurse
7	<i>Bu bidan, bidan + nama panggilan</i>	Midwife

f. Address based on Social Status

Tabel 7:
Category the Address Terms based on Social Status in Dampelas Language

No	Address terms	Meaning in Indonesian
1	<i>Bu</i>	Ms
2	<i>Pa</i>	Mr
3	<i>Touke</i>	Boss
4	<i>Ko</i>	call to men of Chinese descent
5	<i>Ci</i>	call to woman of Chinese descent

g . Generals Address

Tabel 8:
Category of Generals Address in *Dampelas* Language

No	Address Terms	Meaning in Indonesian
1	<i>Tagu</i>	Peers who are familiar
2	<i>Konci</i>	People who are friends who are ordinary friends

2. Social Factors Affecting Use of Address

Dampelas language has special and commonly used address terms by native speakers of Dampelas language. In communication, there are several things that need to be important and considered by each addresser namely; to whom, where, in what relationships and what situations.

In the research of the address terms in the Dampelas language in Dampelas sub-district Donggala Regency there are several social factors that affecting the use of address terms that are; (1) kinship, (2) social status, (3) age, (4) position/professional, (5) situation, and (6) gender. From the results of the research that has been completed, it was found that in Dampelas language there are six social factors that affecting the use of address terms in speech act in the Dampelas tribe society.

3. Functions of Address

The function of address found in Dampelas language in Dampelas sub-district Donggala Regency namely, conative and phatic functions. The conative function of address terms are 37 data, while the phatic function are 19 data. This can be seen in the following table below.

Table 9:
Address Functions in *Dampelas* Language

No	Address Function	Number
1	Conative Function	37
2	Phatic Function	19
Total		56

The table above shows that the function of address that appears most frequently in Dampelas is conative function. This can be seen from the amount of data contained in the conative functions amount to 37 data from 56 existing data. This indicates that the Dampelas tribe is more numerous and often uses address term to govern, offer advice, and prohibit said partners from doing things.

B. DISCUSSION

From the results of the research that has been finished, it can be explained that the Dampelas language address terms in Dampelas Sub-district Donggala Regency consists of an address terms based on referent, social factors that affecting address and the function of address.

The address terms in Dampelas language is generally that is still and often used by the Dampelas tribe. The form of kinship address in Dampelas language consists of two types namely, relatives formed due to blood relations and kinship relationship that is formed marital relations between addresser and addressee.

A person can have a relationship if there is a blood or marriage relationship. In other words, blood ties are called direct relations, while marriage relationships are called indirect relations. Kinship plays an important role in regulating the behavior patterns of members or the community of speech partner. In kinship there are forms of address that indicate the position of its members. Form of kinship in Dampelas language in Dampelas Sub-district Donggala Regency is indeed reserved for direct and indirect families or vertical relationships and horizontal kinship. The following

will be discussed about the vertical and horizontal kinship relations and some forms of addresses that are complemented by examples of their used everyday in Dampelas community speech acts.

1. Forms of Address Based on Referent

The results of the research that has been conducted can be found in the address terms in the Dampelas language divided into two parts: (a) address of kinship and (b) address of non-kinship relations.

a. Address of Kinship Relations

1. *Sulutang* (4th ancestor)

Address *Sulutung* is included in the special address used by the Dampelas tribe in communications. Address *Sulutung* is used in the kingdom era and people who have high caste or who have blood relations with the royal family. However, this address can also be used by the general public but in its use, the addresser is required to look down and is not allowed to look at the speech partner. Because, someone who is addressing use the *sulutung* address has a high degree in the family and society, this is done in honor of the speech partner. Along with the development of the era like today, the *sulutang* address has been lost and is no longer used in the Dampelas tribe society. Because, the system of government that has changed and the amount of culture that has entered and affecting the indigenous culture of the Dampelas tribe.

2. *Siopung* (3rd ancestor)

The address of the 3rd ancestor in Dampelas language appears with two types of designations namely, *Dato* and *Siopung*. These two types of address do not have different meanings.

Address *Dato* and *Siopung* that are common address in the speech acts of the Dampelas tribe which is used to refer to the 3rd level ancestor. This address in the society of Dampelas tribes is very sacred, so it must be careful in its use and cannot be originating to mention it. The following are examples of *Siopung* address in Dampelas language.

- (2) *ampi paiya ja lobong **Siopung** ami ua?*
 "Sir, where's the grave of **our ancestor**?"

In example (2) is an address for 3rd level ancestors. The address of the 3rd level ancestors in the Dampelas tribe usually also use *Dato*, but in the Dampelas tribe people more often use the *Siopung* address in addressing the 3rd level ancestors. This *Siopung* address is used only when ask, it is not used to addressing directly. An example of the address above is an address made by a great-grandson who asked the grave of his long-dead ancestor to a resident who was around the cemetery.

3. *Datok* (2nd ancestor)

Address *Datok* as well as *Siopung* address which is common address used to addressing ancestors in the Dampelas language. However, *Datok* address used to addressing the 2nd level ancestors of the Dampelas tribe society in Dampelas Sub-district Donggala Regency. In use, *Datok* address always followed by the nickname

of the person to be addressed. Like for example the person who wants to be called is "Umar", then the person can address him or call with the "*datok umar*". However, the use of *Dato* address in among Dampelas tribal communities are now beginning to disappear and rarely used. This is due, in the Dampelas tribe community, generally when they only have ancestors at the 1st level. Here's an example of *Dato* address in Dampelas Language.

- (3) ***Datok***, *ndimo pakanata nyau tondo'ana, jam pamijaiyao to mpakana nana.*

"**Grandpa**, no need to repair the fence, later it will be suggested by others to fix it"

In example (3) is an example of address term in Dampelas language which is used to addressing 2nd level ancestors, a great-grandson who rebuked his ancestor who was repairing the yard fence.

4. *Aiya* (1st ancestor)

Aiya Address is a common address in the Dampelas language that is often used to addressing the parents of grandparents from the mother and father or first-degree ancestors in the Dampelas tribe. The following is an example of the use of *Aiya* address in Dampelas language.

- (4) *Oh **Aiya** ja tuata mono asi ita lalampa nana?*
"**Grandma**, are you still able to walk?"

- (5) ***Aiya** mai po dului ja ita mencuo ma ente banua*
"**Grandma** let me help you get into the house"

Example (4) and (5) are an address for parents from father and mother or addressing 1st ancestors. The example above is the address made by a great-grandson to his grandparents. In the sentence the addresser used the person pronoun 'ita' which in Indonesian language means 'kita' this is done in honor of the person who is addressed.

5. *Kai / kapapa* (biological grandfather)

In the Dampelas language, grandfather has two types of address terms namely, *Kai* and *Kepapa* which literally means grandfather. However, in daily Dampelas tribe society more frequent use of the address *kai* to say hello grandfather in any of their speech acts.

Address *Kai* is the most frequently used address term. In use, *Kai* address used to address the bladder or parents who have family relations. *Kai* address is also used to greet people who are of the same age as parents of the mother or father even though they have no blood or kinship relationship, this is to honor of those who are older. *Kai* address is also a very polite address used in formal and informal situations in the Dampelas tribe society.

(6) ***Kai** ja sibi mono sakka nyambat bega ita mlampa jo'ongana?*
 "Grandpa, it seems like still very early go to garden? "

(7) ***Kai** ja poromo ngumang ita nana?*
 "Grandpa, have you eaten yet?"

Examples (6) and (7) above are address for grandparents, male parents from both father and mother. An example of the address above is an address made by a grandchild to his grandparents. To show respect the addresser also uses his personal pronouns '*ita*'. This is done to respect the parents of father and mother.

6. *Tete / inna utuh* (biological grandmother)

In Dampelas language address of biological grandmother has two types namely, *Tete* and *Inna Utu*. However, the tribal community in general is address or calling grandmother always using the address *Tete*.

Address *Tete* used to addressing the elderly women of the father and mother, and also commonly used address to say hello to anyone who is old age and peer with grandma though unrelated altogether with addresser. The following is an example of using the *Tete* address in Dampelas language.

(8) ***Tete** ja lala momia itana?*
"**Grandma**, what are you doing?"

(9) ***Tete**, mai pu woncurao ja bisolota*
"**Grandma**, here I will massage your calves."

Example (8) and (9) are the address of a grandchild to her grandmother. This indicates that there is a kinship between a grandmother and grandchild who is a handover or vertical relationship. To show respect, the addresser also uses his personal pronouns '*ita*' this is done to respect the parents of father and mother.

7. *Papa* (father)

Address *Papa* in Dampelas language is used to addressing male biological parents. This address is used in kinship and formal or informal situations. This form

of address is used by all society in Dampelas tribes in their speech acts. The following is an example of its use in a sentence.

(10) *Papa, pelaimo ita ngumang!*
 "Father, let's just eat"

(11) *papa, mai ja paguli ala balai desa, heleo mai sukarela*
 "Father, there was a notice if tomorrow in the village office there is work"

Example (10) and (11) in the example above are the address that used to addressing a father, address in example above doing by a child who address her biological father as the *Papa* address. To show respect, the addresser also uses his personal pronouns "*ita*" this is done in honor of the person that has greet in Dampelas tribe.

8. *Inna* (mother)

Address *Inna* used to addressing the elderly woman or the biological mother. In Dampelas language the address terms of mother many types that are *mama*, *ibu*, *inna*, and *umi*. However, in general of the Dampelas tribe in addressing or calling their parents or biological mothers with the *Inna* address. This address is used in kinships relations and formal or informal situations. The following is an example of using the *Inna* address in Dampelas language.

(12) *oh inna, ja dong tolo pia ja Ita nana?*
 "Mother, where do you go?"

(13) *mama, mai pu jam babao tasata*
 "Mother, lets I bring your bag mom"

(14) *Umi, hau ja dong lampa masigi hulu*
 "Mother I want to go to the mosque first"

Examples (12), (13), and (14) above are examples of various address intended to addressing a mother. The position of a mother in one family is very high and respected, so in address she must pay attention to the addressing used. This is done in honor of the mother.

9. *Uka / Pukang* (male biological children)

In Dampelas language there are two types of address used to addressing male biological children, namely *Uka* and *Pukang*. But however, in every speech acts Dampelas tribes often used the address *Uka* to addressing or call the biological children.. The following is an example of using address *Uka* in Dampelas language.

(15) *Oh uka pambaungumo, tala'amo o lampa paskolang nana!*
"Son wake up, you will be late go to school"

(16) *Pukang pi la ala ja hulu piso yatang meja ua*
"son, please get a knife on the table"

Examples (15) and (16) above are the use of examples of address to male biological child in Dampelas language. In the example (15) a mother who tells her child to wake up quickly so as not to late for go to school, then example sentence (16) a mother who tells her son to get a knife on the table. This address is used in informal situations and in kinship relations.

10. *Ika / Pikang* (female biological children)

Similar to the address of male biological children, the address of female biological children in Dampelas language also have two types of address terms that are used to addressee female biological children, namely *Ika* and *Pikang*. However, in the

daily speech acts, the Dampelas tribe more often use address *Ika* to addressing or call female biological children. The following is an example of using address *Ika* in Dampelas language.

- (17) *Oh **ika** pagutuwao ma kopi ja hulu papamu!*
 "**ika**, please make your father a cup of coffee"
- (18) ***Pikang** la ugasi ja hulu sangkil nyi tobi ua*
 "**pikang**, please wash dishes in the kitchen"

Examples (17) and (18) above are the use of examples of addressing to biological girls in the Dampelas language. In the example (17) a mother told her child to make coffee for her father. Then example sentence (18) a mother who tells her daughter to do the dishes in the kitchen. This address is used in kinship relations and informal situations.

11. *Kuka* (biological children toddler)

Address *Kuka* in Dampelas language is used to addressing a biological toddler. This address can also be used to addressing other people's children who are still toddlers. In use, this address is classified as a common address used in speech acts of the Dampelas tribe more often used in kinship relations and formal or informal situations. The following are examples of address terms *kuka* in sentences.

- (19) *Oh **kuka** ndimo mata tamba li toloung nana apa monda seat*
 "**kuka**, don't always play outside, the sun's heat"
- (20) *Hama **kuka** noge'emo oana, nsemo nduma hita*
 "**kuka**, you're a big boy now, have not Seeing"

Sample (19) and (20) above are an example of address used to greet the children under five male bladders. The address can also be used to addressing biological children and other children who are toddlers, in example sentence (19) a mother who prohibits her toddler playing outside. Then the example of address in sentence (20) is a mother who rebukes another person's child that she has just seen.

12. *Kikang* (biological children toddler)

Address *kikang* in Dampelas is used to addressing biological children. This address can also be used to greet other people's children who are still toddlers. So in its use, this address is classified as a common address used in speech acts of the Dampelas tribe in formal or informal situations and often used in kinship relations. The following are examples of address *kikang* in sentences.

(21) *Oh **kikang** ndeimo mata pangumanong gogola na, mapese ngisi*

"kikang" do not always eat candys, it can make toothache"

(22) *Eli, ja bon lampa babamu imunisasi **kikang**'amu nana?*
"Eli, why don't you take the baby for immunization?"

Examples (21) and (22) above are examples of address used to greet toddlers of biological girls. The address can also be used to greet or call biological children and other children who are toddlers. In example (21) a mother forbids her toddler from always eating candy. Then the example of address in sentence (22) is a question that is addressed to a mother to ask whether the Eli's child is being taken for immunization or not.

13. *Maupuh* (grandson)

Address *Maupuh* in Dampelas language is an address for grandchildren. However, in its used address *Maupuh* has only used when we want ask not used directly in address grandchildren. In a speech act Dampelas tribal society they are more often address grandson with directly from grandson's name itself, unlike the case when the ask "who grandson is this?" the greeter used address *maupuh*. Here's an example of using *maupuh* address in sentences.

(23) *Ja maupuh se ja oana?*
"who grandson are you?"

(24) *Udin, atorao ma ja hulu tete lama pasa*
"Udin, let grandma go to the market"

(25) *Tete Sanati ua so ia ja maupuh 'nya?*
"How many grandson that grandma's Sanati have?"

The example (23) in above is a form of address that using greet *maupuh* that is only used when we want to ask 'who grandson are you?', in the example (24) a grandmother address to her grandson used the name of the grandson itself. Then in example (25) is a address terms used to ask how many grandchildren of the grandmother's Sanati have.

14. *Sunduh* (great-grandson)

The address *Sunduh* in Dampelas language is a address for great-grandchildren. However, that is only used when we want to ask. In a speech act Dampelas tribal communities when address great-grandson more often mentioned the name of the great-grandchildren direct itself, unlike the case when ask "is this

grandson whom?" greeter use address *sunduh*. The following is an example of using *sunduh* address in a sentence.

(26) *Ja sunduh ja seoana?*
"Who great-grandson are you?"

(27) *Tete Mariam ua soiamo ja sasaibi sunduh'nya?*
"How many great-grandson that mariam's grandma have?"

Example (26) is a form of address that used to ask 'who is this great-grandson?', While in example (27) is a form of address used to ask how many great-grandson the Mariam's Grandmom have.

15. *Mangke* (uncle)

Address *Mangke* in Dampelas language is an address for uncle, namely siblings from father and mother, as well as cousins and siblings from father and mother. In its use, address with this address term is usually always followed by the name of the person who is called. For example the person called "Hayun" will be called "*mangke* Hayun". This form of address in the speech acts of the Dampelas tribe is often also used to greet parents who are of the same age with fathers, although they do not choose blood relations or kinship. This is done to respect the addressee. The following is an example of address *mangke* in a sentence.

(28) *Oh mangke jam sapa la pagutu nana?*
"What is uncle doing?"

(29) *Ncau ala ja hulu mangke Amir banuanya!*
"Take Uncle Amir at his house"

In the example (28) above is an address used by a child to his uncle namely by using address *mangke*, where in example (29) a child addressing his uncle using *mangke* followed by the name directly from the uncle.

16. *Maina* (aunt)

Address *Maina* in Dampelas is to addressing aunt, the siblings or sister from father and mother. In its use, address with this address term is usually always followed by the name of the person who is called. For example, the person called "Mariam" will be called "*maina* Mariam". This form of address in the speech acts of the Dampelas tribe is often also used to addressing parents who are of the same age with mothers, although they do not choose blood or relations kinship. This is done to respect the addressee. The following is an example of the address *mangke* in a sentence.

(30) *Oh maina mai pu wataroai ita lam jo'ong*
 "Auntie, let me take go to the garden"

(31) *Atorao ma ja hulu tahumang nani nci banua maina Eceh!*
 "Soon this food is delivered to the house of aunt Eceh"

In the example (30) above is an address used by a child to her aunt by using address *maina*. In example (31) a child is told by his mother to deliver food to the house of aunt Eceh.

17. *Poa'naong* (nephew)

Address *Poa'naong* in Dampelas language is an address used to greet male and female biological nephews. However, in the use of address it is only used in

addressee, not used directly in addressing nephews. In the speech acts of the Dampelas tribe when addressing their nephews, they often use or name names directly from the nephew itself, unlike the case when asking "who is this nephew?", A greeter will use the address *poanang*. The following is an example of using address *poa'naong* in a sentence.

(32) *Eh maina ja **poanang** seu ja oana?*
 "Aunt, who is **niphew**?"

(33) *Mangke soi badangamo ja **poanaong** 'ngota seseibi?*
 "How much **nephew** that uncle has right now?"

In the example (32) and (33) above are the address terms used to greet nephews. In its use, the Dampelas tribe people when address or calling their nephews always call the nephews with their name itself. The address above is used when we want to ask other people about her nephew.

18. *Potoluntuai* (cousin)

Address *Potoluntuai* in Dampelas language is an address used to greet male and female cousins. However, in the use of address it is only used in addressee, not used directly in addressing and greeting cousins. In the speech act of the Dampelas tribe when addressing cousins more often use names directly from the cousin itself. The following is an example of using an address in a sentence.

(34) "Andri kamu mau pergi kemana?"
 "Andri, where do you want to go?"

(35) ***Potoluntuai** nani ala ampi papa*
 "This is my **cousin** from my father's side"

In the example (34) it is the child's address to his cousin who immediately calls the name. Then in example (35) is a child who answers questions from other people about someone who is with him. This address is used in formal and informal situations.

19. *Ipag* (brother-in-law)

Address *Ipag* in Dampelas language is a form of address used to greet female and male brothers-in-law. Brother-in-law is a kinship relationship produced due to a marriage relationship. The following is an example of using an address in a sentence

(36) *Oh ipag timao kareba?*
 "Law, how are you?"

In the example (36) above is the address for brother-in-law, it can be used to address both brother and sister-in-law. In this example the greeter asks the condition to his brother-in-law.

20. *Hapi-ngana / Tangulapi* (son-in-law)

In Dampelas language to greet son-in-law has two forms of address term, namely: *Hapi-Ngana* and *Tangulapi*, but this address is very rarely used. Currently in the speech acts of the Dampelas tribe when they greet or call a son-in-law, they often call by name directly from the son-in-law. The following is an example of using an address in a sentence.

(37) **Ewin** *pi antarao ma hulu ja Icat lampa masigi*
 "Ewin, let pick-up this son to go the mosque"

In the example (36) it shows the use of address to greet son-in-law by calling the name directly itself. In this example a mother / father-in-law told his son-in-law to say that her grandson went to the mosque.

21. *Maniang* (in-laws)

The address *Maniang* in Dampelas language is a form of address used to address in-laws. This address is used by men or women to addressing father and mother-in-law. This address is used in formal and in formal situations.

(38) *Andi, Antorao ma ja hulu hau la anti maniangau sampalai*
"Andi, take me to house my-laws' for a while"

(39) *Oh maniang, Sapa karbata?*
"Mother-in-law, how are you?"

In the example (38) and (39) above are an example of the use of address man by the father-in-law. In example (38) a child who wants to pick up comes home to his in-laws. The combination of the example on (39) appears in the example of a child who asked the news to his mother-in-law.

b. Address of Non-kinship relations

From the results of the research that has been completed, it has found that in addition address term of kinship, also found address terms of non-kinship in speech acts of the Dampelas tribe society. Address of non-kinship in Dampelas language in Dampelas sub-district Donggala regency can be grouped into seven forms of address, namely: 1) address of religious, 2) address of traditions, 3) pronouns, 4) address of

self-names, 5) address of profession / positions, 6) address based on social status 7) General address. More clearly, the address terms of non-kinship contained in the Dampelas language at Dampelas Sub-district Donggala Regency are as follows.

1) Address in the Field of Religion

The Dampelas tribes who live in Dampelas Sub-district Donggala Regency are predominantly Muslim. Although there are several areas that are used as transmigration sites, so there is a great mix of cultures, ethnicities and religions but in this research, researchers only focused on the address used by the Dampelas tribe and in accordance with Islam. Address in the field of religion are also commonly used by people who live in Dampelas sub-district, whether Muslim or not, in their speech acts. The various forms of address used were: *Ustadz*, *Ustadzah*, *Poimang*, *Sarah*, *Khatib / mbasa khatuba*, *Guru*, and *Puaji*. The following are an explanation of the address in the religious in Dampelas Language.

1) *Ustadz*

Ustadz is an address used to addressing a teacher of Islamic religion and also often conduct religious lectures in the community. In its use, sometimes the address of the *Ustadz* also followed by the nickname. The following is an example of the address *ustadz*

(40) *Ustad ele sapa moje mai jadwal ngaji jojo?*
"**Ustadz**, when is another recitation program held?"

(41) *Ustadz Budi, semo ita ndoang?*
Ustadz Budi, has it arrived long ago?

Examples (40) and (41) above are examples of address to addressing *Ustadz* in the Dampelas language. In example (40) is an addressing made by a child who asks one of the people who has an understanding of religion in the area with the addressing of the *Ustadz*. Address is used in a formal situation or not the relationship that is familiar or not, while in the sample (41) is address *Ustad* followed by the nicknames of the Ustad itself, in address the addresser also use the pronoun persona '*ita*' which means "we ", In Dampelas this pronoun is a smooth and polite pronoun level and is often used in addressing older people.

2) *Ustadzah*

Ustadzah is an address used to greet or call female teachers who teach Islam religion. This address is also used in the Dampelas tribe to greet the teacher reciting. In its use, this address is also usually followed by the nickname of the *ustadzah*. The following is an example of the address of *ustadzah* in a sentence

(42) *Ustadzah* *heleo ami ngaji?*
 "*Ustadzah*, are we tomorrow reciting?"

(43) *bengi pele* *Ustadzah Aminah* *ane ele nani ita bon ngaji*
 "Yesterday *Ustadzah Aminah* advised that today we
 have not yet recited"

3) *Poimang*

In Dampelas language, *poimang* is an address used to greet or call a mosque imam or a person who often leads prayers in mosques. The following are examples of address *poimang* in a sentence.

(44) *Nya ala ja hulu **poimang** nyi banuanya hulu*
 "Quickly to pick up **pak Imam** in his house"

(45) ***Poimang** So Mai Hulu Sampalai*
 "**Mr. Imam** comes here for a while"

4) *Sara*

The address *Sara* in Dampelas language is used to addressing or calling people in charge of the mosque, this address is also commonly used to addressing those who are specially invited to recite the Prayer during the tahlilan or at the marriage event. The following is an example of using address *Sara* in Dampelas language.

(46) *jam Saso asi **sara** tom tantu mao masigi tinani*
 "Mr.Saso which live only an **officials** here"

(47) *Pondorongipo hulu **sara** mono pade pambula acara*
 "waiting for the **officials** wedding to come, the event can be started"

5) *Khotib*

The address *Khotib* in the Dampelas tribe community is used to addressing the person in charge to recite sermons in the mosque every Friday or Friday prayer. The following is an example of using *khotib* in a sentence.

(48) *seu moje tom jadi **khotib** ele jum'at nani?*
 "Whose turn will **read the sermon** on Friday this week?"

6) *Guru*

The address *Guru* in the speech acts of the Dampelas tribe are used to addressing or calling someone who has high understanding or knowledge about religion, especially Islam. Someone who was addressed by the *Guru* was also highly respected among the Dampelas tribe. In use, when the address was not allowed to call names and each addresser always use persona pronoun '*ita*' meaning "we", in Dampelas language in this very delicate and polite. The following are examples of the use of address *guru*

- (49) *Mene anti **guru** ua o, belajar mao agama hangnya*
 "you go to the house of the **teacher**, to increase your knowledge about religion"
- (50) *Oh **Guru**, ma ja tahumang pagutua o mama nani, nu babao nyamai ita*
teacher, there are home-made food bt my mother, I bring it for you"

7) *Pauji*

The address *puaji* in Dampelas language used to addressing people who already perform the pilgrimage. In its use, address for people to perform the Hajj in Dampelas language are very varied, such as *pa aji*, *bu aji*, *mama aji*, *nene aji* and usually also followed by the nickname of the addressee. The following is an example of using the title *Puaji* in Dampelas.

- (51) *Ei ja dong tolo paiya nana **puaji**?*
pilgrim, Where is the going to go?"
- (52) *Nca atora hulu **tete ajimu** lampa masigi*
 "bring your **tete aji** to your mosque first"

- (53) *Tagui ma hulu mama aji lamapa pasa ja sampalai*
 "a ccompany first your mama aji, go to the market for a
 while"

2) Address in the field of Traditions

An address is a word or phrase that is used to addressing and calling the person who be a speak partner in every communication. Each region has a different address from one region to another. This happens because of differences in language used and differences in the cultural context adopted by the community. The same is true for the Dampelas tribe which has a variety of address terms in non-kinship relationships, one of which is the address terms based on tradition. Tradition is a cultural idea that consists of cultural values, norms, customs, institutions, and customary law that is commonly practiced in an area. So that if this custom is not implemented, there will be confusion which results in unwritten sanctions by the local community against perpetrators who are deemed deviant.

In carrying out every prevailing customary system, of course always use language as a tool or means to run the customary process, but of course the language used is different from the language generally used in communicating everyday. This can be seen from the form of address given specifically to the Traditions stakeholders, different from the address in the field of religion and others. Address in the fields of tradition in Dampelas Language, namely: *Sangaji, Jougugu, Kaipaitalau, Ukum, Paco, Sando, tombarakat, and Rate*. The following is an explanation the address terms of traditions in Dampelas Language.

Address *Sangaji* is a traditional address in the Dampelas language which is used to addressing the head of traditon, namely the person who regulates all customary issues. *Jougugu* is a traditional address in the Dampelas language that is used to addressing people who are in charge of finding and picking up people or residents who have violated customary rules in the village. *Kaipaitalau* is a traditional address in the Dampelas language that is used to addressing people who are in charge of processing every citizen who is proven to conduct tradition violations. *Ukum* is a traditional address in Dampelas language that is used to addressing a person that has determined the punishment of someone who commits a customary offense. *Paco* is a traditions address in the Dampelas language that is used to addressing escorts or advisors to the Adat chief. *Sando* is a traditional address in the Dampelas language that is used to addressing people who take medication to someone who are suffering from severe pain. *Tombarakat* is a traditional address in the Dampelas language that is used to greet someone who is able to control the weather caused by residents or people who violate customary rules. *Rate* is a traditional address in Dampelas language that is used to addressing someone who is in charge of giving offerings to animals and wild animals during the harvest season or fruits.

The forms of the tradition address above by the Dampelas tribe are very sacred and respected, so that their use should not be said with origin and prohibited places, because the addressing of the place will be considered polite by those who hear it.

Conversely, irreverent or incorrect addressings are considered unethical and can also be subject to sanctions by the village government.

3) Address of Pronouns

Pronouns as we are known in Indonesian, *saya*, *kami*, *kamu*, *dia*, and *mereka*. The type of address is based on pronouns namely the type of address used to address familiar and unknown people. From the results of the research that has been finished the pronominal persona of the first, second and third people that are *hau*, *ami*, *ita*, *o*, *emu*, *tasia*, and *hi'o*. this substitute form of persona can refer to a second person singular, a second person plural and a third person singular and plural. The following will explain some examples of pronominal use in Dampelas language.

1) First Person Pronouns

Single first person pronouns in Dampelas language are divided into two namely, first person singular and plural first person form. First person singular form of *hau* meaning "me or I" and the first person plural is *ami* and *ita* equally means "we / us". The following is an example of its use in the sentence as follows.

(54) *heleo hau lampa nambe*
"Tomorrow I want to go fishing"

(55) *Bengi ami ala banuamu, ja bon mai to tu'ua*
"Yesterday we were from your house, but nobody was there"

(56) *Heleopo ita Padencau Bambahano*
"later tomorrow we go to Bambahano"

Example (54), (55) and (56) above are an example of the use of address by using the pronoun first person singular and the first person plural form.

2) Second Person Pronouns

Second person pronoun in Dampelas language are also divided into two categories namely, single second person pronoun category and second plural person pronoun category. The single second person pronoun is ‘*O*’ which means "you" and the second plural person is “*emu*” which means "you". The following is an example of its use in the sentence as follows.

(57) *Dong tolo paiya ja o?*
" Where do you want to go?"

(58) *Ane doung ja emu heleo ita lampa ngu-ngumang li Salur*
"if you want tomorrow we go to eat at Salur beach”

3) Third person pronoun

In Dampelas language in Dampelas Sub-district Donggala Regency also has a third person pronoun. The address of the third persons are divided into two categories namely, the form of a single third person pronoun and the plural third person pronoun. The third person singular pronoun is in the form of “*hi'ita*” which means 'he' and the third plural person is in the form of “*tasia*” which means "they". The following is an example of its use in a sentence.

(59) *Heleoana jadi emu lampa, jam so ma sia banuanya*
"Tomorrow if you leave, just pick he at his house"

(60) *Guliao ma ja hulu tasia ua, ane jadi kalibur sisiap nyumo*
"Please convey to them, if they come along to get ready
Right now"

4) Address of Self Name

The address terms of self name in Dampelas language in Dampelas Sub-district Donggala Regency are grouped into three forms of address system namely, by addressing a complete name, addressing with the nickname and addressing with name of the first child. Address of self-name is names that a person gets when he is born. Self-name is a form of address used to find out one's identity, for example *Efen*, *Upik*, *Alam* and others.

Address of self-name can be in the form of self-names without being followed by other forms and names of ones that are combined or accompanied by other address. The form of addressing by naming yourself is strongly influenced by the pattern of relations between addresser and addressee. The use of the form of self-name address is often used by speakers who have the same age as the speech partners and addresser who are older than the partner or the person who is addressed. In addition, the use of self-name words is found in informal situations, have close relationships and usually have known each other for a long time.

1) Address with Complete Name

In this address, someone's name is addressed complete. The following example sentence shows how to use the address term with a complete name.

- (61) ***Efen**, tagui ma hau hulu sampalai lampa baso motor*
 "**Efen**, accompany me for a while to go wash the motorbike"
- (62) ***Upik**, babao ma ja patu Fardian nani heleo*
 "**Upik**, I'll bring this Fardian shipment tomorrow"

- (63) *Alam, hau indang ja motormu sampalai*
"Alam, I borrow your motorcycle for a while"

2) Address with a Nickname

In this address someone's name will be abbreviated or beheaded. The following example sentence shows how to use the address term by address with a nickname.

- (64) *Rul, mani doi la pongoli rokok ja o*
"Rul, this is money going to buy cigarettes first"
- (65) *Dam, bonceng ma hau hulu lampa pertamina ngoli bensin*
"Dam, I used to go to Pertamina to buy gasoline"
- (66). *Ceng, nyamai ala pa'atu mamamu banua*
"ceng, come and take the shipment from your mother at home"

Address of the nick names used in examples (64), (65) and (66) are the names of a man whose full name are Fahrul, Sadam and Uceng. In example (64) it explains about the use of address terms based on the self-name 'Fahrul' which is used intact or decapitated by speakers to become 'Rul'. Then in the example (65) it explains about the use of addressing that are formed based on the name of 'Sadam' which is used intact or beheaded by speakers as 'Dam'. Whereas in example (66) it explains about the use of greetings formed based on self names which are used intact or decapitated, namely "Ceng", is a fragment of greeting formed based on Uceng own name.

3) Address by Calling the Name of the First Child

The address by the name of the child is usually used to address a man or woman (young or old) who has a family. The form of address by mentioning the

name of a child is strongly influenced by the pattern of relations between addresser and addressee. In its use, it usually always starts with the address term *Papa* and *Inna* then followed by the name of the eldest child. Here is an example and explanation.

(67) ***Papa Nur***, *wala ja hulu bensinita nani sebotol, ja nyamai bayari ima*

"***papa Nur*** I took this one bottle of gasoline first, later Ima come and will pay it"

(68) *Mene indang ja hulu gergaji ***papa Reza****

"first lend his saw ***Mr. Reza***"

(69) *La alao ***papa Ninda*** ja hulu kunci motor yatang meja dong hidanganya sampalai*

"get ***Papa Ninda*** first the motorbike key on the table, he wants to borrow it for a moment"

Examples (66), (67) and examples (68) show the use of address terms by naming children firstborn. In the example (66) Nur is the eldest child of the speaking partner so that the speaker addressing the other person with his address followed by the name of the eldest child Mr. Nur. In example (68), Reza is the eldest child of the speaking partner, so that the speaker greets the other person with the address that followed by the name of the firstborn. As for example (69) Ninda is the youngest of the opponents of speech, so the speaker greets the other person with his address taht followed by the name of the youngest child to become *Papa Ninda*.

5) Address of Position/Profession

In the Dampelas tribe society, a position or profession held by a person is highly respected, as well as when choosing an address to addressing the person. A person's identity can be determined by the position or profession that he holds, so there is usually someone who addressing someone according to their position / profession.

In the speech acts of the Dampelas tribe in Dampelas Sub-district Donggala Regency it seems clear that one's position or profession will always be used to greet the other person in communicating. The use of address in communication events has increased, both in terms of numbers and in terms of variations in usage. This is possible because many official positions / professions are raised in various fields to realize a better and orderly society. In its use, the title of office is usually preceded by the word Mr or Mrs, like the police officer, sir, doctor, teacher, etc. Therefore one's position and profession always has high value in society and always used by the community as a polite addressing in every communication.

The Dampelas language there are several address that used to addressing people who have positions / professions In the field of government various positions arise, the regent, *Camat*, sub-district secretary, and *lurah*. Address in accordance with their respective positions. The following are examples of the use address terms in the Dampelas language based on government work.

(70) *Ja ala paiya nana **kapala**?*
 "**kapala**, where are you from?"

(71) *Oh **sekdes** so mai hulu sampalai, cacarita*
 "**Sekdes** come here for a while"

The address terms found in the field of education, namely *paguru*, which means "male teacher", *buguru* which means "female teacher", *bu* + *nickname* or *pa* + *nickname*. The following is an example of the use of address terms in the Dampelas language based on profession in the field of education.

(72) ***Buguru**, ja ele sapa ngana sekolah terima lapor?*
 "Teacher, what day do the children receive the report book?"

(73) *La putanya hulu **Pa Kim** ua, ele sapa emu pere*
 "Ask **Pa Kim**, what day do you take school off"

The address terms that encountered in the health field namely, *bu*, *bu* + *nickname*, *midwife*, *midwife* + *nickname*, and *mentri* which mean "male nurse". The following is an example of the use of address terms in the Dampelas language based on profession in the health field.

(74) ***Bu Suster** paresa ma ja nganau nani baha pes sapa?*
 "**bu suster** please check my child, what disease does he have?"

(75). *Co ncau paresa hanga **bidan hamsia** ompongomu nana, baha momiapo po watumu mengana*
 "Try you check with **Bidan Hamsia** when the time of your labor arrives"

(76) Mentri, *ja kuragamo ita ma ana hita, muyamo pia?*
 "Nurse, rarely seen, where do you live right now?"

Based on the description above, address based on profession / position in Dampelas language appeared in several fields, namely the fields of government, education and health. The address are used in every act of speech by the Dampelas tribe to greet people who have professions / positions, old, age, and younger than the greeter. The address is also used in formal or informal situations and intimate relationships.

6) Address Based on Social Status

The address terms in the Dampelas language in Dampelas sub-district Donggala Regency also distinguish based on social status. Although its use is rare, the Dampelas tribe still pays attention to differences in status or differences in position in society. The Dampelas tribe community respects social status that is higher than the other person.

Address in Dampelas language that is differentiated based on social status is no different from other languages in Indonesian this address includes the common addressing used in everyday speech acts by the Dampelas tribe like address *sir*, *ma'am*. In addition there are several address used by the tribal people Dampelas in addressing or calling people who have a specific business or property such as, *touke* that means "boss", *ko* calls for men Chinese people and *ci* calls for woman Chinese people who have a high social status in society Dampelas tribe. The following is an example of the use of address *sir*.

(77) **Sir**, *mai pu bababao tasata*
 "**Sir** lets me bring your bag

(78). **Bu**, *dong tolo paiaya nana, mai pu jam watorao ita?*
 "**Ma'am**, where do you want to go?, let me pick up"

Example (77) and (78) are address in Dampelas which are used to address men or women who have a higher social status in society. This is usually caused by those who are called to have high positions or education and are usually used to addressing people from the city. This address is classified as a general address because it is almost the same and does not differ from addressings in other languages.

The address term of *Touke* in Dampelas means "Boss". This address in the Dampelas tribe community is used to greet those who own businesses and shop for buying and selling the all agricultural products and community plantations. This address terms is used in informal situations. The following is an example of using address *Touke's*.

(79) *Babao ma ja alu'u nana nca godong **Touke**.*
 "**Boss**, Please take my cocoanut to the shed"

The address terms of *Ko* and *Ci* in Dampelas language are used to greet men and women of Chinese descent. This address in the Dampelas tribe community is used to greet men and women of Chinese descent who have wealth, a lot of wealth and have groceries and shops that sell and buy agricultural products and community plantations. The following is an example of the use of addresses *ko* and *ci*.

(80) **Ci** *so iamo ali cangke ja?*
 "**Ci** how much is the price of cloves now? "

- (81) ***ko**, mai ja alu'u nani dong popongoli, so ia sekilo olinya?*
 "Ko, I want to sell copra, how much one kilogram righth now?"

7) General Address

In speech acts Dampelas tribal communities in Dampelas sub-district Donggala regency also has a form of address non-kinship based on the general address. From the observations that have been finished, there are some general forms of address are frequently used and worn addressed by Dampelas tribal society, which is like, 1) address term of *Mangke* that is used to address people the same age as my father though not blood relatives. 2) *maiana* is a form of address used to greet adults of the same age as mothers even though they have no blood relations. (3) *uka* is an address used to greet teenage boys even though they do not have blood relations with those addressed. (4) *ika* is a form of address that is used to greet teenage girls even though they have no blood relations. Besides *uka* and *ika*, there are also a form of general address in the Dampelas language that is used to greet or call a child of the same age, who is already familiar or the new one, namely *konci* and *tagu*. The following is an example of using the address terms in the sentence.

- (82) ***Ei tagu** palai hulu sampalai, mai wanu dong putanya*
 "**hi friend**, come here, there is something I want to ask"
- (83) ***Ei konci**, seu sangamu ja?*
 "**Hey friend**, what is your name?"

Examples (82) and (83) above are examples of general address in Dampelas language that are used to addressing the same age-old child who is familiar and who

has not. In example (82) is the address that a teenager makes to his peers whom he is familiar. Where in example (83) is an addressing made by a teenager to a child of the same age that he or she is not familiar.

2. Social Factors Affecting the Use of Address

As explained in the study of the theory that the address system used in addressing, the wearer always pays attention and considers to various kinds of social factors that can influence the use of address. As explained by Hymes (1972) that the language used by speech society will always be affected by social factors that live in the said community. (Kartomihardjo 1988: 6) said if that the factors that determine the choice of address in the speech community are the situation, ethnicity, kinship, intimacy, status, age, genre, marital status, and origin. However, based on observations in the research address in Dampelas language in Dampelas Subdistrict Donggala Regency the factors social that influenced the use of address terms in Dampelas language are 1) kinship factors, 2) social status factors, 3) age factors, 4) position / profession factor, 5) situation factors, and 6) gender factors.

a. Kinship Relations

Relationship is a factor that has a very strong effect on the selection of address in the Dampelas language at Dampelas District Donggala Regency. The use of address that is affected by kinship factors shows that there is a kinship relationship between the speaker and the speech partner. Social relations among family members are relatively fixed and based on blood and marriage ties. Kinship relation is a social relationship, both as a result of blood descent or marriage. Address

influenced by kinship factors found in Dampelas languages are based on blood and marriage ties. Addressing that influenced by kinship factors are used to address or greet the partner who is still related to the speaker. The following are some examples of the use of greeting words by greeters and speech partner that are influenced by kinship factors.

(84) A: *papa, mala lampa hator ota ja mama lampa arisan?*
 "**Father**, can take mom go to social gathering?"

B: *ie jam watorao mamamu lampa arisa*
 "Yes, I will pick up your mother go to the social gathering"

(85) A: *oh uka ja ala pia o bembeng nana?.*
 "**kuka**, why are you so wet?"

B: *hau ala panambeon inna*
 "I just came home from fishing on the river"

Example (84) and (85) above shows the use of address by kinship form of *papa* which means "father" used to greet the biological father and address *uka* were in Dampelas language used to say hello boys biological.

The following will show some tables and explain those using tables of kinship relationships. The tables below are divided into four, namely (a) nuclear family relations, (b) extended family I father, (c) extended family I mother, and (d) extended family II.

1. A Nuclear Family Relationship

Marriage group is formed which is often called the "nuclear family". A nuclear family is a family or group consisting of fathers, mothers and children who are not yet mature or unmarried and also adopted children or stepchildren. As shown in the following table.

Table 10 :
Uses Core Family Address in *Dampelas* Language

No	Greeter	Speaking partner	Address Terms
1	Husband	Wife	<i>Inna</i>
			<i>Mama</i> follows the first child's name
			The name of the wife herself
2	Wife	Husband	<i>papa</i>
			<i>Papa</i> follows the first child's name
			The name of the husband himself
3	father / mother	sonman	<i>Uka</i>
			Call your own name
		Daughter	<i>Ika</i>
4	Son	Father's	<i>Papa</i>
		mother	<i>Inna, mama</i>
5	brother	Older/younger sister	Caling with her/his name it self
6	sister	Older / younger brother	Caling with her/his name it self
7	brother	older / younger brother	Caling with her/his name it self
8	sister	older / younger sister	Caling with her/his name it self

Following is an example of an address selection dialogue that is influenced by factors of kinship in the nuclear family.

- (86) A: ***papa Ari**, palaimo ngumang.*
 "**papa ari**, let's just eat"
 B: *ie jam nyau ngumang hau*
 "Yes, I will go eat it later."

In the example dialog (86) above shows the use of greetings by a wife to her husband, namely by greeting the husband followed by the name of the first child.

- (87) A: ***inna** hau dong lampa belajar kelompok ja hulu.*
 "**Mom / mama**, I want go to study group first"
 B: *ia, ndem sae benginya ntole*
 "Yes, don't go home late"
- (88). A: ***oh ika** pagutuaao ma kopi ja papa*
 "**sister**, make coffee for your daddy"
 B: *ia jam pagutu wao*
 "Yes, I will make it later."

Example dialog (87) above shows the use of address that are influenced by factors kinship, the sister address her biological mother by using address *inna*. In the example dialog (88) it shows the use of address which are influenced by factors kinship, namely a brother address his biological sister using address *ika*.

2. The Extended family I father

Family unit that includes more than one generation and a wider family environment than only father, mother and children or in other words, extended family

is a nuclear family plus other family members. The broad family I father included address for Father's brothers and sisters. As shown in the following the table below.

Table 11 :
Use of Address Extensive family 1 father in *Dampelas* language

No	Greeter	Speaking partner	Address Terms
1	Son	father's older brother	<i>Mangke</i>
			<i>Om</i>
			<i>Mangke</i> followed by nickname
		Father's younger brother	<i>Maina</i>
			<i>tante</i>
			<i>Maina</i> followed by nickname
2	Son	Father's older sister	<i>maina</i>
			<i>Maina</i> followed by the nickname
		Father's younger Sister	<i>Maina</i>
			<i>Maina</i> followed by the nickname
3	brother and sister father of the	Male nephew	<i>Uka</i>
			Calling the nephew's self-name
		Pemale Nephew	<i>Ika</i>
			Calling the nephew's own name
4	Child from the father's brother and sister	Son	<i>Potoluntuai</i>
			Calling with self name

Following is an example of a conversation about address selection which is influenced by factors of kinship in a broad family of father. The following example dialog shows the use of address by a child to father's older brother.

(89) A: ***Oh mangke***, *ala paiya ja ita?*
 "Uncle, Where are you from?"

B: *pade poro pakana motor li bengke Iswat*
 "Just finished repairing the motorcycle at the
 Iswat's garage"

Example of the following dialog shows the use of address by a child to an older sister.

(90) A: ***oh maina*** *pele papa ja doi ua pa'atumo noponani.*
 "**Aunt**, Daddy said that the money must be sent
 today"

B: *oh ia gulia o mama papamu, jam pa'atu doi ua*
 "Yes, say to your father, I will send the money"

3. The Extended Family I Mother

Extended family I mother included an address for my mother's brother and sister. Addressing to the extended family of mothers are almost the same as the address used in the addressing of the extended family of I father. As shown in the following table.

Table 12 :
Use of Address Extended Family I Mother in *Dampelas* Language

No	Greeter	Speaking partner	Address Terms
1	Son	Mother's older brother	<i>Mangke</i>
			<i>Om</i>
			<i>Mangke</i> followed by nickname
		Mother's younger sister	<i>Maina</i>
			<i>tante</i>
			<i>Maina</i> followed by nickname
2	Son	Mother's older brother	<i>Mangke</i>
			<i>Mangke</i> followed by a nickname
		Mother's younger sister	<i>Maina</i>
			<i>Maina</i> , followed by a nickname
3	Mother's brothers and sisters	Male nephew	<i>Uka</i>
			Calling the nephew's self-name
		Female nephew	<i>Ika</i>
			Calling the nephew's own name
4	Child from the Mother's brother and sister	Son	<i>Potoluntuai</i>

Following is an example of a conversation about address selection that is influenced by factors of kinship in a broad family of 1 mother. The following example dialog shows the use of address by a brother from a mother to her niece by mentioning the name of the addressee.

- (91) A: **Rini**, *alao ma mangke ja hulu banung nyi tobi*
"**Rini** please get the knife for uncle in the Kitchen"
- B: *oh iye mangek, jam walao ita badung ua*
"yes, I'll get the knife for uncle"

4. The Extended family II

A broad family is a family unit that includes more than one generation and a wider family environment than just a father, mother and children or in other words, a broad family is a family core added with other family members.

Table 13:
Use of Address Extensive family I Mother in *Dampelas* Language

No	Greeter	Speaking partner	Address Terms
1	Parents of grandparents	Great-grandson Girl	<i>Sunduh</i>
			Calling the nickname of the great-grandson girl
		Great-grandson boy	<i>Sunduh</i>
			Calling the nickname of great-grandson boy
2	Father / mother	Male <i>besan</i>	<i>Maniang</i>
			nickname from male
		<i>besan</i> female	<i>Maiang</i>
			Nickname from <i>besan</i> female
4	Son	in-law	<i>Maniang</i>
5	Brother / Sister	in law	<i>papa</i>
			<i>Maniang</i>
			<i>mama</i>
		Brother-in-law / sister in-law	<i>Ipag langkai</i>
6	Grandmother / Grandfather	Grandson boy	Nickname of grandson boy
			<i>Maupuh</i>
		Grandson girl	Nickname from grandson girl

Here is an example of a conversation about address selection that is influenced by factors of kinship in extended family II. The following example dialog shows the use of address by grandparents to their great-grandchildren.

(92) A: *oh kai ja ma'ana sapata nana toh lalao paanita?*
 "**Grandpa**, who is the grandfather feeding?"

B: *oh sunduh'u asi nani*
 "This is my **great-grandchild** my"

Use of great-grandchild address in Dampelas language is only used when we want asking, not when address the great-grandson. As seen in example (92) above.

(93) A: *oh ana paiaya ja maniangmu?*
 "Where is your **in-law**? "

B: *lampa pasa inna, ja ndum sae ndoang ua.*
 "Go to the market, but soon he will come home"

The example dialog above shows the use of address by the mother to the in-law.

b. Social Status

Social status factors also affecting the used of address terms in speech acts of the Dampelas tribe community. The difference in address terms used by a greeter can be determined by the high or low status or position of the said partner. Greeter can use the address terms *Bu* or *Pak* to their boss or employer, where as a boss or employer can use the address simply by calling the nickname of the subordinate or his household assistant. In the use of the address *pak*, sometimes also followed by the nickname that is addressed. For example the name of the person "Amir" will be addrested with "Mr. Amir". This is also no different from the use of address in Indonesian.

The use of address that is influenced by social factors shows differences or parallels in the social status of speakers and speech partners. As explained by Soekanto, (1990: 265), that social status is a place of a person in general society with respect to other people, in the sense of their social environment, achievements, and obligations. The use of these address returns to the situation factor when the address process takes place. Some forms of address in Dampelas language at Dampelas sub-district Donggala Regency are influenced by social status factors as follows: *pak, bu, Touke, Ko* and *Ci*. The following are some examples of address that are influenced by social status factors in the Dampelas language.

- (94) A: ***Pak Kardi***, *mai ja undagan rapat ala kepala nani*
Mr. Kardi, this is a meeting invitation from the head
of village”
B: *ha ie, jam trima kasih ja.*
"yes, thank you"

The address of *Pak Kardi* in the example (94) shows the influenced of social status. The used of the address shows that there is a difference in social status between speakers and speech partners. Differences in social status between speakers and speech partners are based on education. This is shown through speakers using the greeting "*Pak*" to the speech partner who has a higher social status.

The following is an example of the use of the address dialog *touke, ko*, and *ci* which are also an address that influenced by social status. This address is used to greet rich Chinese people and have shops that sell and buy agricultural and plantation products from the community.

- (95) ***Touke**, pi ncmal ulayangao angotata ja ulu'u.*
 "**Boss**, please ask the men to take later my copra
- (96) ***ko** mai gandong popongoli tokota nana?*
 "**Ko** (greeting for men of Chinese descent), is there flour sold here?"
- (97) ***ci**, soiamo oil gulu sack hangata ja ?,*
 "**ci**, (greetings for women of Chinese descent), what is the price of one sack of sugar now? "

Example (95) (96) and (97) above are a form of address that is influenced by social status factors in the Dampelas tribe community. These addressing is used to greet rich Chinese people and have shops that sell and buy agricultural produce and community plantations.

c. Ages

Age is one of the factors that influenced the use of address in Dampelas Language because before addressing, the greeter must first consider who will be addressed. The greeter will consider the age of the person who will be addressed whether they are children, adolescents, peers or adults. This is because when choosing the wrong address it will result in misinterpretation and reduce respect for someone who is addressed. This is also done to avoid misunderstandings or to say hello. Thus the greeter can choose the right address terms to greet the speech partner.

The Dampelas tribe is very respectful of older people. It also relates to politeness strategies and efforts to build fluent communication between speakers and speech partners, especially in people who have both offspring and marital

relationships but in this case in terms of the age of the partner partners. The greeting word based on age is the same as the greeting based on sex. That is, the word gender address is also determined by the age of the person being addressed. Here's an example of greeting that has been affected by factors of age in dampelas.

(98) A: ***Toni**, ja ngumangmo o?*
 "**Toni**, have you eaten?"

B: *Ie poromo ngumang hau **kai**.*
 "I have finished eating, **grandfather**"

In the example (97) it shows the use of address terms based on age differences. In this example a grandfather could addressing his grandson by call the name of his grandson itself, but the grandson would greet his grandfather with an address *kai* and not greet or call by the nickname of the grandfather. This happens because of the factor age difference between the speakers and the speech partners.

(99) A: ***maina**, hau ja dong mupu utangata na didele*
 "**Aunt**, I want to pick these vegetables a little"

B: *oh ie, Alamo ika*
 "Oh yah, just pick it"

(100) A: ***tete**, mai pu jam watorao ma ita ntole.*
 "**Grandma**, may I take grandma go home"

B: *ha ie, terima kasih ja pukang*
 "Oh yah, thank you"

Examples of dialogue (99) and (100) are examples of address in the Dampelas language that indicate the use of address that are influenced by age. Sample dialogue (99) there is an address term of *maina* used to greet a woman the same age with

perents. Example (100) there is an address term of *Tete* used to address people of the same age as grandparents. The use of the address term in the example dialog above is also influenced by gender factors. In this address also speech partner always use the pronoun “*ita*” meaning "we", pronoun in Dampelas language is a form of subtle and polite pronouns used to address older people.

d. Position/Profession

In a Dampelas tribe, a person's position and profession is highly valued. Therefore, the different positions and professions can form a variety of address so that someone who works as a teacher, nurse, midwife, village head and others will be addressed according to their respective positions and professions. The existence of factors social that influenced the use of address is a result of the social strata prevailing in society. Someone who has certain social strata must be able to adjust to the language used when communication.

In Dampelas language at Dampelas sub-district Donggala Regency there are uses and selection of address that are influenced by occupational and profession factors. Opponents who have certain positions and professions tend to be addressed according to their positions. The address terms which is influenced by professional / occupational differences found in Dampelas language, namely, *Kapala / village head*, *village secretary*, *Buguru/bu + nickname*, *Paguru/pa + nickname Sister/Sister + nickname*, *Minister of Agriculture*, *Bu midwife/midwife + Nick name*. The following

are some examples of address that are influenced by factors of differences position/profession in Dampelas language.

(101) A: **Kapala** *ele sapa ja rapat karang taruna?*
 " **kapala**, what day is the *Karang Taruna* meeting again?"

B: *bengi satu bia, apa heleo mono mai kegiatan*
 "Saturday night, because I still have activities today"

(102) A: **bu suster** *ja seu ngator ita ta'ana ua?*
 "Who is dropped the **nurse** here?"

B: *hapiu ta'ana to ngator ua*
 "My husband usher me here"

Address from the village head in the example (100) that there was a position factor. The address was used to greet the speech partners who served as leaders in the village. While the example of address Mrs. Nurse in the example (101) also shows that there are influential factors of the profession. The address is used to greet people who work as nurses.

(103) A: **Buguru** *ele sapa ja ngana mono pom latihan pramuka?*
 "**Teacher**, what day does the children Start scouting exercises?"

B: *ele jum'at tolo mao bia, apa jum'at nani libur.*
 "Next Friday, because Friday is still a holiday"

(104) A: **Pa Hasman** , *nganau ndupo ncuo sekolah hieleo, Mono mpanas asi*
 "**Mr. Hasman**, my child has not been able to enter School today, because he is still sick "

B: *ha ie, jam gulio hanga tagu'nya mono*
 "Oh yes, later I will tell his friends"

Examples (102) and (103) above are examples of forms of address that are influenced by professional factors namely, the teacher. Example (103) the address terms is used by a mother to greet a female teacher. Example in (86) the address terms is used by a mother to a male teacher, a mother who came to a teacher to inform if her child could not enter school, because of illness. In general, it can be said that the address caused by different positions and professions in the Dampelas language is not much different from the generally accepted address in Indonesian. People who have positions and professions in the community will be greeted according to their position and profession.

e. Situation

Situation factors also affected the use of address in the Dampelas language at Dampelas sub-district Donggala Regency. Situations are elements outside the language that are related to speech or discourse so that the speech or discourse is meaningful, Kridalaksana (1982: 115). In this case, the situation in question is a formal and an informal situation. The use of address terms in the Dampelas language mostly occurs in formal and informal situations. In this situation speakers and interlocutors are not bound by formal relationships or interests. In formal situations, such as traditional wedding activities, for example, address traditions used for village heads / *kapala desa* or people who have positions and professions will be addressed

according to their position and position. In this case, someone who is older than the village head or the person who has a position and profession will still addressing the village head with the address *keapala desa*. Then usually the people also use the address *Sir Menteri* to male nurses or midwives'. Likewise, a person who works as a teacher will be greeted by a *buguru* or *paguru* by the Dampelas tribe if the event takes place in a formal situation.

f. Gender

The choice of address terms is used by speakers to address their partner. In Dampelas language at Dampelas Sub-district Donggala Regency the use of address terms that are influenced by gender factors is based on the gender of the speech partner. Therefore, gender factors are one of the distinguishing factors of address in Dampelas tribe. Address in the Dampelas language used to address people of male gender are *kai, papa, mangke, uka, kuka* and to greet the female are *inna / mama, maina, ika, kikang*. The following are some examples of dialogues that show the use of address that are influenced by gender differences in Dampelas.

(105) A: *uka, la pongolia rokok ja hulu papamu*
 "uka, please buy your dad a pack of cigarette

B: *oh he inna*
 "Oh yes mother"

(106) A: *mangke hau indang ja motorota sampalai.*
 "Uncle, I want to borrow your motorbike for a while"

B: *ie pae maomo ika, jam nde sae*

"Yes ika use it, not for long."

Examples of dialogue (104) and (105) above are examples of address terms that indicate the influence of gender factors. In example (104) there are address *uka*, and *inna*. addressee use address *uka* because hearer who talk gender male and hearer respond speech partner using address term *Inna* which indicates that the speaker is female. Similar to the example on (95) there are address *mangke* and *ika*. Speakers use the address *mangke* because the speech partner who is invited to speak a male and the partner respond to the greeter by using the address *ika* which indicates that the speaker or greeter is a female. The use of address in the example dialog above is also influenced by other factors, namely the factor of kinship. The following is an example of a dialogue that also shows gender differences.

(107) A: maina, *paiya ja tahumang to dong babao mangke?*
 "Aunt where is the food to be brought for uncle?"

B: *mao yatang meja tobi ua uka, pantao mao mbaba*
 "There on the kitchen table son, be careful to take it"

(108) A: inna *hau dong lampa tambah ja sampalai.*
 "Mother, I want to go play for a while"

B: *ie, ja ndem sae tole mai kuka*
 "Yes, don't be late to come home"

3. Functions of Address

The function of address is essentially the same as the function of the language used as an interaction tool in diverse community activities, Chaer (2010: 62). This is in line with the function of address that is to reprimand, greet, and even start a

conversation with a well-known or not known partner. Address is almost always used in communicating although most language users do not realize how important the use of address, but instinctively every speaker will communicate clearly and address is almost always used because the use of an address can be used as a benchmark in starting a conversation with a known person.

From here, it can be concluded that in the words of an address user has its own function. The address serves as a form of familiarity when applied to someone who is of age, younger age, and of the same social status and is influenced by the closeness between the speaker and the spoken partner. On the other hand, the address will be a form of respect when used to someone who has a higher social status. In addition, honorary function of address can be used for a speaker who has not known his partner who is influenced by age factor. This is certainly adapted to the context of the use of the word address used in communication.

a. Conative Function

Konatif functions aims to influence, invite, order, govern, or prohibit. *Konatif* functions of address means that the address spoken by the speaker can be a command, a suggestion, an invitation, and a prohibition to the speech partner to do something.

For more details, see the following example:

(109) A: ***Papa*** *ane mai ja tagu'u ndoang mai ngala hau, guliao ma hau mono ndigu.*
 "***Papa***, if later my friend arrives, say am still bathing"

B: *ie jam gulio, nyum padigu pasita.*

"Yes, I will say, you take a quick shower"

Context of the speech (109) above is a dialogue between children who asks his father if her friend comes to pick him up at home, notified if he is taking a bath. S-P-E-A-K-I-N-G speech component in speech (109), namely **S *setting*** takes place in the afternoon in the house. **P *participants*** involved in the speech (109) namely a father and child. **E *ends***, in the speech above a child who told his father. **An *act sequences*** or utterances in speech act (109), namely a child who tells his father to tell his friend who will come to pick him that he is taking a bath. **K *key*** in speech (109) is a child who addressing his father in a commanding tone. **I *instrumentalities*** in speech (109) are through oral speech in the Dampelas language. **N *norms*** in speech (109) refer to the norm of interaction seen when a child orders her father to tell his friend who is coming to pick him that he is taking a bath. **G *genre of*** speech (109) is in the form of dialogue.

Based on the S-P-E-A-K-I-N-G speech component analysis above, it can be concluded that the word "*papa*" in utterance (109) has a *konatif* function as a command. This function can be seen in the element **E '*ends*'** in the S-P-E-A-K-I-N-G speech component. **E '*ends*'** or the purpose of the utterance (109) which is a child who commands his father to tell her friend who will pick him that he is taking a bath.

The following is another example the conative functions of address found in the speech in the Dampelas language.

(110) A: oh *uka* antunya ndimo mata HP nana patambao,
Lom paturu bengimo nani, heleo o sekolah.

"Son, don't always play handphone go to bed.
it's late at night, tomorrow you go to school."

B: *ie inna, sembitipo hau ntamba pade lam turu.*
"Yes mother, just one more time to play, I just go
to sleep"

Context in the utterance (110) above is a dialogue between a mother who asks her child to stop playing handphone and immediately go to bed because it is a midnight and tomorrow must go to school. S-P-E-A-K-I-N-G speech component in speech (110), namely **S *setting*** takes place at night in the house. **P *participants*** involved in the speech (110), namely a mother and child. **E *ends***, in the speech above a mother who forbids and tells her child. **An *act sequences*** in utterances (110), namely a mother who forbids and tells her child to stop playing hand phone and go to bed immediately. **K *keys*** in utterance (110) namely a mother who addressing her son in a tone of prohibiting and telling. **I *instrumentalities*** in speech (110) are through oral speech in the Dampelas language. **N *norms*** in utterances (110) refer to the norm of interaction seen when a mother forbids and tells her child to stop playing handphone and go to bed immediately. **G *genres*** utterance (110) is in the form of dialogue.

Based on the S-P-E-A-K-I-N-G speech component analysis above, it can be concluded that the address terms "*uka*" in speech (110) has a *konatif* function. This function can be seen in the element **E '*ends*'** in the S-P-E-A-K-I-N-G speech

component. **E 'ends'** the purpose of the utterance (110) namely, mother who forbids and tells her child to stop playing handphone and go to bed immediately.

The following is another example the conative function of address found in the speech in the Dampelas language.

(111) A: oh ***mangke*** *sapa lalapagutu nana, ana bon sibuk ja lampa nambe ita?*
 "Uncle what is being worked on? If you are not busy, we go to fishing"

B: *bi dong maporo nce tando banua nani uka, paporopo ja Hulu nani pa lampa nambe ita.*
 "I painted the fence again, if it's finished then we go fishing."

Context in the utterance (111) above is a dialogue between a boy who asks his uncle to go fishing but his uncle is still busy completing his work, painting the fence. S-P-E-A—K-I-N-G speech component in speech (111), namely **S *setting*** takes place in the afternoon on the home page. **P *participants*** involved in the speech (111), namely an uncle and his niece. **E *ends***, in the speech above a boy who takes his uncle to go fishing. **A *act sequences*** or utterances in utterances (111), namely a boy who asks his uncle if he is not busy he will ask him to go fishing, but his uncle still wants to finish his work first and then accompany his nephew go to fishing. **K *key*** on speech (111) is a nephew who addressing his uncle with an invitation tone. **I *instrumentalities*** in speech (111) are through oral speech in the Dampelas language. **N *norms*** in speech (111) refer to the norm of interaction seen when a boy who

invited his uncle to accompany him to go fishing. **G genres of** speech (111) are in the form of dialogue or conversation.

Based on the S-P-E-A-K-I-N-G speech component analysis above, it can be concluded that the word "*mangke*" in speech (111) has a *konatif* function. This function can be seen in the element **E 'ends'** in the S-P-E-A-K-I-N-G speech component. **E 'ends'** or the purpose of the utterance (111) is a nephew who invites him to go fishing.

The following is another example the conative function of address found in the speech in the Dampelas language.

- (112) A: oh *ika tagui ma ja hulu innamu sampalai mene pasa, apa papa mono cacarita hanga to nani.*
"Son, accompany your mother first to the market, because daddy is still chatting with guests"
 B: *ha ie papa, jam tagui mene inna lampa pasa*
 "Yes father, I will accompany mother to go to the market"

Context in the utterance (112) above is a dialogue between fathers who tells his daughter to take his mother to go to the market, because his father is still having guests. S-P-E-A-K-I-N-G in utterances (112), namely **S settings** take place in the morning in the house. **P participants** involved in the speech (112), namely a father and daughter. **E ends**, in the speech above a father who told his daughter to take his mother to the Market. **An act sequences** or utterances in utterances (112), namely a father who tells his daughter to deliver her mother to the market, because she still has guests. **K keys** in utterances (112) namely a father who addresses his daughter in a

downbeat tone. **I instrumentalities** in speech (112) are through oral speech in the Dampelas language. **N norms** in utterances (112) refer to the norm of interaction seen when a father tells his child to deliver his mother to the market. **G genres of** speech (112) are in the form of dialogue or conversation.

Based on the S-P-E-A-K-I-N-G speech component analysis above, it can be concluded that the address "*ika*" in speech (112) has a *konatif* function. This function can be seen in the element **E 'ends'** in the S-P-E-A-K-I-N-G speech component. **E 'ends'** or the purpose of the utterance (112) namely fathers who tells his daughter to deliver her mother to the Market.

The following is another example the conative function of address found in the speech in the Dampelas language.

(113) A: *Oh **Kai**, mai ja pu watorao ita lampa masigi, pa gar ncau nana ana lampa tano*
"grandfather, lets I accompany you go to the mosque,
 very far if you walk"

B: *ha ie, jam aleales ma ja ana mbaba motor, pantao hau nabuomu"*
 "Yes son, but slowly and carefully riding the motorbike don't let me fall"

Context of the utterance (113) above is a dialogue between a grandchild who asks to deliver his grandfather to the mosque, because the distance is far if walking and the grandfather ask his grandson to slow down and be careful when riding a motorcycle. SPEAKING on utterances (113), namely **S settings** take place in the afternoon before sunset in front of the porch. **P participants** involved in the speech

(113), namely a grandfather and grandson. **E ends**, in the speech above a grandchild asked to pass on his grandfather. **An act sequences** in utterances (113), namely a grandson who asks to deliver his grandfather to go to the mosque by riding a motorbike. **K key** in utterance (113) that is a grandson address his grandfather with an invitation tone. **I instrumentalities** in speech (113) is through oral speech in the Dampelas language. **N norms** in speech (113) refer to the norm of interaction seen when a grandson who invites and asks to deliver grandfather. **G genres of** speech (113) are in the form of dialogue or conversation.

Based on the S-P-E-A-K-I-N-G speech component analysis above, it can be concluded that the address "*kai*" in speech (113) has a conative function. This function can be seen in the element **E 'ends'** in the S-P-E-A-K-I-N-G speech component. **E 'ends'** or the purpose of the utterance (113), namely a grandson who invites and asks his grandfather to be taken to the mosque on a motorcycle, because the distance is quite far when walking.

b. Phatic Functions

The *Fatis* Function relies on the contact. *Fatis* functions as an opening, forming, maintaining the relationship or contact between the speaker and the speaking partner. Speech words that *Fatis* function means that the address terms made by the speaker in a speech can be the opening, forming, maintaining the relationship or contact with the speech partner. The following are examples the *fatis* functions of address found in the Dampelas language.

(114) A: *ja maupuh sau ja o'ana?*
 "grandson Who are you?"

B: *hau'ani maupu kai Gazali, ngana fina to aporong*”
 "I am the grandson of Gazali's grandfather, the
 Fina's youngest son"

Context of the utterance (114) above is a man who asks boys who are unknown him, then he asks him, whose grandson are you?. SPEAKING speech component in speech (114), namely **S *setting*** takes place in the afternoon on the outskirts of Lake Talaga. **The *participants*** involved in the speech above were an adult man named Iwan and a child named Adit. **E *ends***, at the speech above an adult man named Iwan address the boy then asked "whose grandson are you?". **A *act sequences*** in utterances (114), namely an adult man named Iwan asks directly to a child named Adit and then asks the child "whose grandson are you?". **K *key***, on utterance (114) an adult man named Iwan address a child named Adit with a polite tone and a little humor. **I *instrumentalities*** in speech (114) are through oral speech in the Dampelas language. **N *norms*** in speech (114) refer to the norm of interaction seen when an adult man named Iwan asks a child named Adit, "whose grandson are you?" and then the child answers. **G *genre*** of speech (114) is a form dialogue based on the S-P-E-A-K-I-N-G speech component analysis above, it can be concluded that the address terms "*maupuh*" in speech (114) is a phatic function. This function can be seen in the element **E '*ends*'** in the S-P-E-A-K-I-N-G speech component. **E '*ends*'** or the purpose of the utterance (114) is to ask "whose grandson are you?", Not used to

addressing directly. From this goal, there was a contact made by an adult man named Iwan to a child named Adit. Based on these objectives, it can be concluded that the address terms can the utterance (114) function as the opening contact.

The following is another example the phatic functioning of address found in the speech in Dampelas.

(115) A: *Udin mai **maniangamu** banua? Hau dong la ngidang Panata ayunya.*

"Udin, there is your **in-law** at Home?, I want borrow the saw "

B: *ha ie mai banua maniangau ua, lalalo paan manu'unya ta'ana sia "*

"Oh yes, my in-law is at home is at home right now, he is again feeding his chickens"

Context in utterance (115) above is an adult man who asks a teenage man about his in-law's existence, whether he is at home or not. S-P-E-A-K-I-N-G speech component in utterance (115) namely **S setting** takes place in the afternoon on the roadside. **The participants** involved in the speech above were an adult man named Anto and a teenage man named Dede. **E ends**, in the speech above, an adult man named Anto asked the teenager whether his in-law was at home or not. **An act sequences** or utterances in utterances (115), namely an adult man named Anto asks directly to a teenage man about his in-law whether he is at home or not. **K key**, in utterances (115) an adult man named Anto addressing a teenage man in a flat and polite tone. **I instrumentalities** in speech (115) are through oral speech in the Dampelas language. **N norms** in utterances (115) refer to the norm of interaction seen

when an adult man named Anto asks a teenage man named Dede, then the teenager answers it. **G genres** utterance (115) is in the form of dialogue.

Based on the S-P-E-A-K-I-N-G speech component analysis above, it can be concluded that the *term "maniang"* in utterance (115) is a phatic function. This function can be seen in the element **E 'ends'** in the S-P-E-A-K-I-N-G speech component. **E 'ends'** or the purpose of utterance (115), which is used when wanting to ask, is not used to greet directly. From this goal, it was seen that there was contact made by an adult man named Anto to a teenage man named Dede who became his partner. Based on these objectives it can be concluded that the greeting word "*maniang*" in the utterance (115) functions as an opening contact.

The following is another example the phatic function of address found in the speech in Dampelas.

(116) A: *motor se ja nana babamu ncamai?*
"Whose motorbike do you use?"

B: *motor potoluntuai'u nani, ngana maina Risna ala ambayang*
"This is motorcycle my cousin's, his aunt's son from Kabayang."

Context in the speech (116) above is a teenage boy who asks a child about who owns the motorcycle he is using. S-P-E-A-K-I-N-G said the speech component (116), namely **S setting** takes place in the afternoon on the volleyball court in the village of Talaga. **The participants** involved in the speech above were a teenage man named Randi and a child named Dani. **E ends**, in the speech above an adult man

named Randi asks about whom the own of the motorbike being used by the boy named Dani. **An act sequences** or utterances in utterance (116), namely an adult man named Randi asks a child directly about who owns the motorcycle he is using. **K key**, at tuturan (116) a teenage man named Randi addressing a child in a flat and polite tone. **I instrumentalities** in speech (116) are through oral speech in the Dampelas language. **N norms** in utterances (116) refer to the norm of interaction seen when a teenage man named Randi asks a child named Deni, then the child answers and explains what was asked by a teenage man named Randi. **G genre of** speech (116) is in the form of dialogue.

Based on the S-P-E-A-K-I-N-G speech component analysis above, it can be concluded that the *term "potoluntuai"* in utterance (116) has a phatic function. This function can be seen in the element **E 'ends'** in the S-P-E-A-K-I-N-G speech component. **E 'ends'** or the purpose of speech (116) is used when wanting to ask questions, not used to addressing directly. From this goal, it was seen that there was contact made by a young man named Randi to a child named Deni who became his partner. Based on these objectives it can be concluded that the address "*maniang*" in the utterance (116) functions as an opening contact.

The following is another example the phatic function of address found in the speech in Dampelas.

(117) A: Raja, *mai ipagamu langkai libanua? Dong pijai*

makana lampu motorou nani baha hotoinya
 "Raja, is your **brother--law** in at home? I want
 asking him for help, maybe he could fix my
 motorcycle lights "

B: *ha ie mangke co la itaita li banua ua, ana bon
 buita*

maomo kamaranya mai sia litu'ua
 "Oh yes, let's just go home, if there is no,
 try to look directly into his room"

Context in utterance (117) above is a dialogue between an uncle who asks a teenage man who asks about his brother-in-law whether he is at home or not. S-P-E-A-K-I-N-G speech component in utterance (117), namely **S setting** takes place in the afternoon on the side of the road. **The participants** involved in the speech above were an uncle and a grown man named Talib. **E ends**, at a speech above an uncle who asks about the brother-in-law of the adult man. **An act sequences** or utterances in utterances (117), namely an uncle who asks directly to an adult man named Talib regarding whether the brother-in-law of the man is at home or not. **K key**, in utterance (117) an uncle who greets an adult man in a polite tone. **I instrumentalities** in speech (117) are through oral speech in the Dampelas language. **N norms** in utterances (117) refer to the norm of interaction seen when an uncle asks an adult man named Talib, then the adult man answers and explains what the uncle is asking. **G genre of** speech (117) is in the form of dialogue.

Based on the S-P-E-A-K-I-N-G speech component analysis above, it can be concluded that the address "*ipag*" in utterance (117) has a phatic function. This

function can be seen in the element **E 'ends'** in the S-P-E-A-K-I-N-G speech component. **E 'ends'** or the purpose of speech (117) is only used when you want to ask, it is not used to say hello directly. From this goal, it was seen that there was contact made by a young man named Randi to a child named Deni who became his partner. Based on these objectives it can be concluded that the greeting word "*maniang*" in the utterance (117) functions as an opening contact.

The following is another example the phatic function of address found in the speech in Dampelas.

(118) A: *Ari, hotoimu pia banuanya sangaji? Ana hotoimu ja atorao ma sampalai li banuanya*
 "Ari, do you know where the home of head of the custom is? If you know, let me go there"

B: *ie wotoi pi banuanya sangaji pa, libur ota mai hau pu tujua 'o ampi pia banuannya*
 "I know, here I come sir, I'll show you where the house"

Context in utterance (118) above is a dialogue between an adult man who asks a teenager about where the custom chief's house. S-P-E-A-K-I-N-G speech component in utterance (118), namely **S setting** takes place in the afternoon on the side of the road. **The participants** involved in the speech above were a man and a teenager. **E ends**, at the speech above an uncle who asks a teenager. **A act sequences** or utterances in utterances (118), namely an adult man who asks directly to a teenager named Ari about where the customary head's house is. **K key**, in the speech (118) of an adult man who greets teenagers in a polite tone. **I instrumentalities** in speech (118) are through oral speech in the Dampelas language. **N norms** in utterances (118) refer to the norm of interaction seen when an adult man asks a teenager named ari,

then the teenager answers and explains what the adult male asks. **G genre of** speech (118) is in the form of dialogue.

Based on the S-P-E-A-K-I-N-G speech component analysis above, it can be concluded that the greeting word "*sangaji*" in utterance (118) has a phatic function. This function can be seen in the element **E 'ends'** in the S-P-E-A-K-I-N-G speech component. **E 'ends'** or the purpose of speech (118) is only used when you want to ask, it is not used to say hello directly. From this goal, it was seen that there was contact made by a young man named Randi to a child named Deni who became his partner. Based on these objectives it can be concluded that the greeting word "*maniang*" in the utterance (118) functions as an opening contact.

C. LIMITATIONS

This research has been conducted to the maximum extent possible to suit the research objectives. However, researcher is very aware that there are many constraints, shortcomings and limitations obtained during data collection in this research. The limitations referred to are as follows:

1. Limitations of time, costs and also the power possessed by researchers. Considering that the geographically of Dampelas sub-district is very broad, consisting of 14 villages each of which has a long distance, so the researcher limits the informants to be interviewed.

2. Address terms have a very broad study to do a research, so that the researcher only limit and focus on the form, factors social and function of address terms found in Dampelas language in Dampelas sub-district Donggala Regency.
3. In the data collection process in this research, the researchers did not record directly conversations containing address made by the Dampelas tribe, because many societies of Dampelas tribes did not use the Dampelas language in their activities communication daily. The researcher came directly to informants who were considered capable and had a lot of knowledge about Dampelas in general.