

CHAPTER IV

ANALYSIS

In the island of Haruku, there are thirteen villages who develop different cultural identity. Even so, they share similarities in many ways including language aspects. The original language or the first language of this island is the same. In the past, all of the people were using the language known as ‘ *Bahasa Tanah* ’, as a means of communication. As the time passed by, the role of this language is taken by some other language varieties. The natives become the speakers of many language varieties. At first, the new varieties become the second language of the indigenous people of the island. Today, in some villages, the new varieties become the first language or the mother tongue, while the native language is limitedly used in the traditional event only.

The purpose of the analysis on this chapter is to describe the recent situation of the linguistic repertoire of the people of Wassu. Following is the result of the study.

4. 1. Data analysis

4. 1. 1. The grandfather

The grandfather, 77 years old, was born and lives in Wassu. He was a former adat chief of Wassu, and just like most of the men in Wassu, he is a farmer. Sometimes he goes by the sea to the city of Ambon, to visit his relatives or buying goods. He understands and sometimes uses the Ambonesse Malay, but most of the time he speaks the Ambonesse Malay sub-dialect of Wassu while communicating with the family members, and the other people in the village. He is one of the native speakers of the Haruku language, who uses it in the traditional events or in the context of speaking with the other native speakers of Haruku language. As the adat chief, he has to interact with the local government officials for administration affairs in which he uses the Indonesian language. He also applies the Indonesian Language in listening to the radio, or on watching television.

The linguistic repertoire of the grandfather includes the use of the Haruku language, the Ambonesse Malay sub-dialect of Wassu, the Ambonesse Malay, and the Indonesian language. In general, the use of the varieties can be seen in Table 4.1.

Table 4. 1.

Domains of the grandfather's language use

Domain	Participant	Setting	Topic	Variety
Family	- Wife	Home	- Asking for dinner	HL (1 st example)

	<ul style="list-style-type: none"> - Members of family - The grandson - radio and TV reporter 		<ul style="list-style-type: none"> - Talking about family - Interview about tradition - News 	<p>AMSW (2nd example)</p> <p>IL (3rd example)</p> <p>IL</p>
Friendship	<ul style="list-style-type: none"> - Friend from neighboring village - Fellow villager 	<p>Village</p> <p>Plantation</p>	<ul style="list-style-type: none"> - Greeting - Asking for help 	<p>HL (4th example)</p> <p>HL (5th example)</p>
Traditional event	Speaker of Saniri Aman	Baileo (meeting house)	Marriage procession	HL (6 th example)

- 1st example :

ane salo ina ?

‘eat’ ‘what’ ‘my dear / miss’

‘ What’s to eat ina (my dear) ? ‘

ane lapia putu kura iano kura utano

‘eat’ ‘lapia putu’ ‘with’ ‘fish’ ‘with’ ‘vegetable’

‘ There are fish and vegetable to be eat with lapia putu’

- 2nd example :

He dong su pi to! Dong seng panggil ose lai la matahari

‘they’ ‘has’ ‘go’ ‘they’ ‘no’ ‘call’ ‘you’ ‘again’ ‘then’ ‘the sun’

su nai bar o datang

‘has’ ‘raise’ ‘just’ ‘you’ ‘come’

‘ They’ve gone! They don’t call you, because the sun has already on the head when you arrived / you are late’

- 3rd example :

masalah-masalah yang harus dibicarakan dengan bahasa tanah atau bahasa adat...

‘ The topics that should be discussed in ‘bahasa tanah’ or traditional language ...’

- 4th example :

Bapa e, mae ke !
 'father' 'here'

‘ Father, come here for a while ’

- 5th example :

Ale oi kanaip au lopu mae
 'you' 'go' 'take' 'I' 'chopping knife' 'here'

‘ Go and bring my chopping knife here ’

- 6th example:

Au horomate wa a Saniri Aman kura Matua Latu ana Erihatu
 'I' 'honor' 'to' 'counsel' 'village' 'with' 'king' 'people' 'Wassu'

Tauy, sebah anak ke malona Jorie Soukotta esy poy kura
 'because' 'child' 'son' 'wish' 'marry' 'with'

anak ke marua he Erihatu ...
 'child' 'daughter' 'from' 'Wassu'

‘ I honor the Saniri Aman and the Matua Latu (the king or the chief), and the people of Erihatu, it is because of my son Jorrie Soukotta wish to marriage the young daughter of the Erihatu... ’

4. 1. 2. The grandmother

The grandmother was born in Wassu and lives there. She is a housewife and for daily activities uses the Ambonesse Malay sub-dialect of Wassu. Sometimes, when she meets fish seller from a neighbouring village in the local

market in Ambon, who knows her as the indigenous people of Wassu, she talks to the seller in the Haruku language. With her husband, it is very rare for her to use the Haruku language, but she uses it in simple forms on certain occasion. For most of the time, she uses the Ambonesse Malay sub-dialect of Wassu in interaction with the family and others. When she goes to the church she uses the knowledge of the Indonesian language in listening to the priest.

The linguistic repertoire of the grandmother includes the Haruku language, and Ambonesse Malay sub-dialect of Wassu. The domains of the repertoire can be seen in Table 4. 2.

Table 4. 2.

Domains of the grandmother's linguistic repertoire

Domain	Participant	Setting	Topic	Variety
Family	- Husband	Home	- Talking about menu	HL (1 st example)
	- Members of the family		- Talking about family	AMSW (2 nd example)
			- talking about grandchildren	AMSW (3 rd example)
Friendship	fish seller	Market	Buying fish	HL (4 th example)

- 1st example :

ane lapia putu kura iano kura utano
 'be' 'with' 'fish' 'with' 'vegetable'

'There are fish and vegetable to be eat with lapia putu'

- 2nd example :

he ... be bilang dong sakali ni kio, lebe bae anana tu abis
 'I' 'tell' 'they' 'once' 'this' 'more' 'good' 'children' 'that' 'after'
iskola la cari karja di sana saja, jang dong pulang dolo
 'school' 'then' 'search' 'work' 'in' 'there' 'just' 'don't' 'they' 'go home' 'yet'

' Well, I tell you now, it is better for the children to find a job
 there, after they finish their study, don't come back yet

- 3rd example :

Po mana ana tu ? Ingatang jang sampe dia pi ka sana la
 'where' 'child' 'that' 'remember' 'don't' 'until' 'he' 'go' 'to' 'there' 'then'
jadi apapa deng dia
 'be' 'things' 'with' 'he'

' Where is he ? Remember, do not let him go so that something
 bad might not happen to him.'

- 4th example :

ole ! ... Eti rupia wira ?
 'yes' 'this' 'rupiah' 'how much'

'yes ! How much is that ?'

4. 1. 3. The mother

The mother is 52 years old, was born in Wassu, lives in Ambon and becomes a teacher. Her husband is not a native of Wassu. She is not proficient in using the Haruku language. She can understand the language, such as when listening to the announcement of the *Marinyo*, the speaker of the adat chief or the king, when he announces the king's order all around the village. In the daily interaction with the husband and children she uses Ambonesse Malay. Sometimes she uses the Ambonesse Malay sub-dialect of Wassu when she talks to her son and she always uses it to communicate with her parents and her brothers, sisters, and other people of Wassu. In the Workplace, for the informal communication in the office, she uses the Ambonesse Malay, and in the classroom she uses the Indonesian language. The mother is a university graduate, and is able to use English, but in daily interaction, she never uses it.

The linguistic repertoire of the mother includes the Ambonesse Malay, the Ambonesse Malay sub-dialect of Wassu, and the Indonesian language. The English language is also the variety of hers, but since daily life interactions are not in English, this form is not used. The mother's linguistic repertoire can be seen in Table 4. 3.

Table 4.3.

The domains of the mother's linguistic repertoire

Domain	Participant	Setting	Topic	Variety
Family	- Parent	Home	- Talking about children	AMSW (1 st example)
	- Husband		- Looking for an umbrella	AM (2 nd example)
	- Children		- suggesting to study hard	AM & AMSW (3 rd example)
Employment	- Clerk	- School office	- Greeting	AM (4 th example)
	- Student	- Classroom	- Taking the text book	AM (5 th example)
	- student	- Classroom	- Teaching activity	IL (6 th example)

- 1st example :

Mama e be su bilang dia to jang pi mana-mana lai tapi ana
 'mother' 'I' 'have' 'tell' 'him' 'don't' 'go' 'anywhere' 'again' 'but' 'child'
tu seng dengar beta
 'that' 'no' 'listen' 'I'

'O mother, I have told him not to go anywhere, but he did not
 listen to me'

- 2nd example :

ale kamareng waktu pulang tu taru akang di mana la ?
 'you' 'yesterday' 'time' 'go home' 'that' 'put' 'it' 'in' 'where' 'again'

'Where did you put it (the umbrella) when you got home
 yesterday ?'

- 3rd example :

Jang o maeng-maeng deng ajaran. O musti balajar
 'don't' 'you' 'playing' 'with' 'education' 'you' 'must' 'study'
sunggu-sunggu ingatang be bilang sakali jang sampe Tuhan
 'serious' 'remember' 'I' 'tell' 'once' 'don't' 'until' 'God'

mara
 'angry'

'Don't play with education. You must seriously study.
 Remember that I have told you that, don't make God angry'

- 4th example :

Salamat pagi ibu
 'save' 'morning' 'ma'am'

' Good morning ma'am '

Pagi ... he balong ada orang ?
 'morning' 'not yet' 'be' 'person'

' Morning, ... well no one arrives yet ? '

- 5th example :

'Se pi ambel ibu pung buku yang tatinggal di kantor dolo
 'you' 'go' 'take' 'ma'am' 'posses' 'book' 'that' 'left' 'in' 'office'

' (you) go to the office and take my book I left there please... '

- 6th example :

Sudah selesai ? kalau sudah, kerjakan soal yang di papan tulis

'Finish ? if yes, do the exercise on the blackboard '

4. 1. 4. The uncle

The uncle, 37 years old, was born in Wassu and lives there. He is a farmer and sometimes comes to Ambon to visit the relatives or some other business. Similar to his sister, he is not able to use the Haruku language proficiently, and only understand it passively. In his daily interaction in Wassu, he uses the Ambonesse sub-dialect of Wassu, eventhough he understands the Ambonesse Malay too. In communication with his priest, the uncle uses the Ambonesse Malay

sub-dialect of Wassu while the priest uses the Ambonesse Malay. The uncle was a high school graduate and because of that he is able to understand and to use the Indonesian language.

The linguistic repertoire of the uncle includes the Ambonesse Malay sub-dialect of Wassu, and in addition, the Ambonesse Malay, and the Indonesian Language. The domains of his linguistic repertoire can be seen in Table 4. 4.

Table 4. 4.

The domains of the uncle's language use

Domain	Participant	Setting	Topic	Variety
Family	- Parent	Home	- Looking for the sister	AMSW (1 st example)
	- The sister		- Sending letter on the way home	AMSW (2 nd example)
Religion	Priest	Church	life problem	AMSM (3 rd example)

- 1st example :

Tata ee, po mana dong ne ?

'Father' 'where' 'they' 'this'

'Father, where are they ?'

- 2nd example :

Taru sa nanti kong be kiring ang

'Put' 'just' 'later' 'I' 'send' 'it'

'Just put it there, I'll mail it'

- 3rd example :

Bapa e, biking beng maksud ni dolo...

'Father' 'make' 'mine' 'purpose' 'this'

'Father, please pray for my will...'

4. 1. 5. The aunt

The aunt, 49 years old, was born in Wassu, and lives there. She married to a native of Wassu but her husband has passed away. She is a housewife and has three children. In daily interactions, she uses the Ambonesse Malay sub-dialect of Wassu, and since she is a high school graduate, she is able to use the Indonesian language. She can understand the language very well but recently she only involves in the context of using this language in church or on TV. She tends to use the Ambonesse Malay when talking to the children of her sister who married to the man from another island in Molucass.

The linguistic repertoire of the aunt includes the use of the Ambonesse Malay, the Ambonesse Malay sub-dialect of Wassu, and in addition, the Indonesian Language. Recently, the variety used according to the context can be seen in Table 4. 5.

Table 4. 5.

Domains of the aunt's language use

Domain	Participant	Setting	Topic	Variety
Family	- Parent	Home	- Worrying the nephew's safety	AMSW (1 st example)
	- Uncle		- A letter to the relatives	AMSW (2 nd example)
	- Nephew		- Suggesting the nephew	AM (3 rd example)
Neighborhood	Fisherman	Beach	- Wanting to know the purpose	AMSW (4 th example)

- 1st example :

Ayo e, tata ee, be taku jang sampe apapa jadi deng dia
 'Father' 'I' 'afraid' 'don't' 'until' 'things' 'be' 'with' 'him'

‘ O tata (father), I am afraid something has going up with him ‘

- 2nd example :

Kalo o pulang nanti ingatang beng surat ni . O pi
 'if' 'you' 'go home' 'later' 'remember' 'mine' 'letter' 'this' 'you' 'go'

kiring ang dolo
 'send' 'it'

‘ Don't forget to take my letter when you go, please mail it ‘

- 3rd example :

...keadaan ada seng aman , jang kaluar-keluar dolo , tinggal di
 'situation' 'be' 'no' 'secure' 'don't' 'out' 'stay' 'in'

ruma sa
 'house' 'just'

‘ ...the situation is not good, don't go anywhere, just stay in the house ‘

- 4th example :

dong mo pi di mana tu ina ?
 'you' 'want' 'go' 'in' 'where' 'that' 'ma'am'

‘ Where are you going ma'am? ‘

Batong ada mo pi di Ambong dolo
 'We' 'be' 'want' 'go' 'in' 'Ambon' 'now'
 ' We are going to Ambon '

4. 2. Summary of findings

The indigenous people of Wassu use different varieties for certain purposes. The data shows various kind of varieties used by the member of the family according to the need of using it. Through the analysis it is clear that each speaker uses more than one variety, and each chosen variety is influenced by some factors. In this section, the writer presents his findings on the linguistic repertoire and social factors related to the speaker's way of choosing certain variety.

4. 2. 1. The linguistic repertoire and social factors

4. 2. 1. 1. The grandfather

The linguistic repertoire of the grandfather consists of the Haruku language, the Ambonesse Malay sub-dialect of Wassu, and the Indonesian language. Each of these is used on different occasions, under different social influences.

The grandfather prefers to use the Haruku language in different contexts of speaking according to factors of participants, setting, and function of interaction. He uses the language to those that belong to the old generation and to another speaker in traditional event. He knows that the old generation of Wassu is able to use the language, and he understands that in traditional event the formal language required is the Haruku language. He uses this language to express solidarity or to

ask for help, besides, to convey information relating to his role in the traditional event.

The Ambonesse sub-dialect of Wassu is used in the context of speaking under the influence of factors of participants, and topics. He speaks to his wife in this variety besides the Haruku language. To the rest of the family, the grandfather usually uses the Ambonesse sub-dialect of Wassu. He knows that the other members of the family are familiar with it. The topics influence the choice, since the grandfather speaks in that variety for most of the time, but he switches it to the Indonesian language when his grandson is interviewing him about culture.

In applying the Indonesian language in the speaking context, the consideration is on participants, settings, and topics. As the former adat chief, he is able to use this language when speaking to the government officials. Recently, he uses his knowledge of that language when he watches TV or listens to the radio. He knows that the grandson is interviewing him for educational purposes, in which the Indonesian language is the formal language. Therefore, he was using the Indonesian language during the interview.

4. 2. 1. 2. The grandmother

The Haruku language, and the Ambonesse Malay sub-dialect of Wassu are the varieties that belong to the grandmother's linguistic repertoire. The Indonesian language is another variety she knows, and her knowledge of it is needed when she attends the Sunday service in church. She never uses it in her daily activities.

Participants' relationship and function of interaction influence the grandmother in using the Haruku language. In general, she speaks that variety to

those from her generation, and to other people from neighboring villages that still uses that language. In the data, the function of the variety is to express solidarity and affection to her husband, and to make the bargaining process easier. For traditional sellers, their goods will be cheaper to those that considered as having the same cultural identity.

The Ambonesse sub-dialect of Wassu dominates the speech of the grandmother. As a housewife she spends most of her time in the house with the family. She also uses this variety with her neighbors. It seems that the participant relationship is her consideration in using such variety. If someone from outside the village visits the house and that person uses different variety of language in communication, she tends to be silent.

4. 2. 1. 3. The mother

Relevant social factors affecting the variety choice of the mother to speak in the Ambonesse Malay sub-dialect of Wassu are participant relationships and the social functions of interaction. She uses this variety when she communicates with the other indigenous people of Wassu. Since they understand and are able to use the variety, it is possible for her to use it. Social functions of the variety in interactions are both affective and referential. Through that variety she states her cultural identity and expresses her feeling. She finds it easier to send her messages in this variety to the grandmother and also to the son who does not use that variety.

Participants relationship, setting of interaction, and the function of interaction become the relevant factors that influence her in speaking in the Ambonesse Malay. As the result of her living and working in the city of Ambon,

the mother uses the Ambonesse Malay in her communication. She uses the variety when speaking with her husband, children, and other Ambonesses. This is the variety of language informal interactions at home or workplace. The functions are both referential; as to give information to the husband or to ask for the help from a student; and affective, such as to respond a greeting from a clerk.

When the context of speaking is formal, she uses the Indonesian language. The mother uses this formal language of education during classroom interactions. In this case, participant, setting, and referential functions of interaction become relevant factors. Her status as the teacher makes her variety used before and during the classroom activity different. When the study time in classroom begins she chooses the Indonesian language as the way in communicating her purpose. In this moment, the setting is formal, and the function of the variety is to teach subject to students.

4. 2. 1. 4. The uncle

The linguistic repertoire of the uncle consists of the Ambonesse Malay sub-dialect of Wassu and the Indonesian language. He chooses each of these varieties according to some factors that can be seen in the following paragraphs.

The Ambonesse Malay sub-dialect of Wassu becomes the language variety used by the uncle in his daily interactions. He applies the variety for different purposes, and for different participants. Through the participants' point of view he uses this variety to the other speakers of the same variety and also to the priest that is not come from the speech community that use it.

He uses his ability of using the Indonesian language, the language he learned in school, when he goes to the church on Sundays. In that moment the Indonesian language is the formal variety used by the priest and it functions to spread the words of God.

4. 2. 1. 4. 5. The aunt

In most of her speech, the aunt uses the Ambonesse Malay sub-dialect of Wassu under the influence of participant factor. She uses this variety to other speakers in the family and on the street in Wassu who uses the same variety. She knows that her nephew, whose father is not the native of Wassu and lives in Ambon, does not use this variety in his daily communication. Therefore, she switches her speech into the Ambonesse Malay, the variety of the nephew, when talking to him.

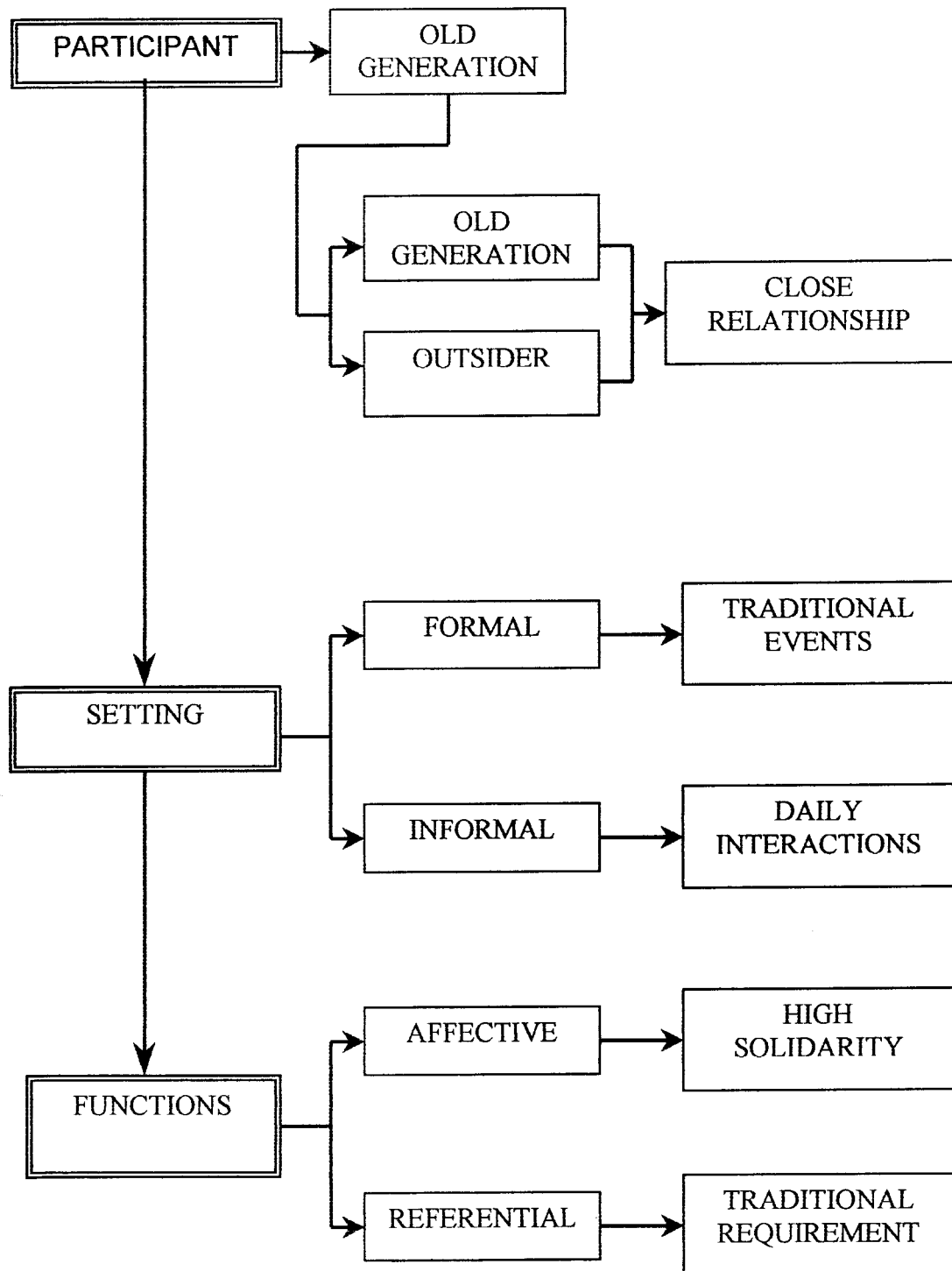
The Indonesian language, the language she used when studied in the school is applied in the church services. She never uses it in daily communication with other speakers in the place she lives now. This variety is applied in the formal setting in church only.

4. 3. Interpretation

Through the analysis the writer can find out that the linguistic repertoires of the family can be classified into four kinds of varieties in general. Those are the Haruku language, the Ambonesse Malay, the Ambonesse Malay sub-dialect of Wassu and the Indonesian language.

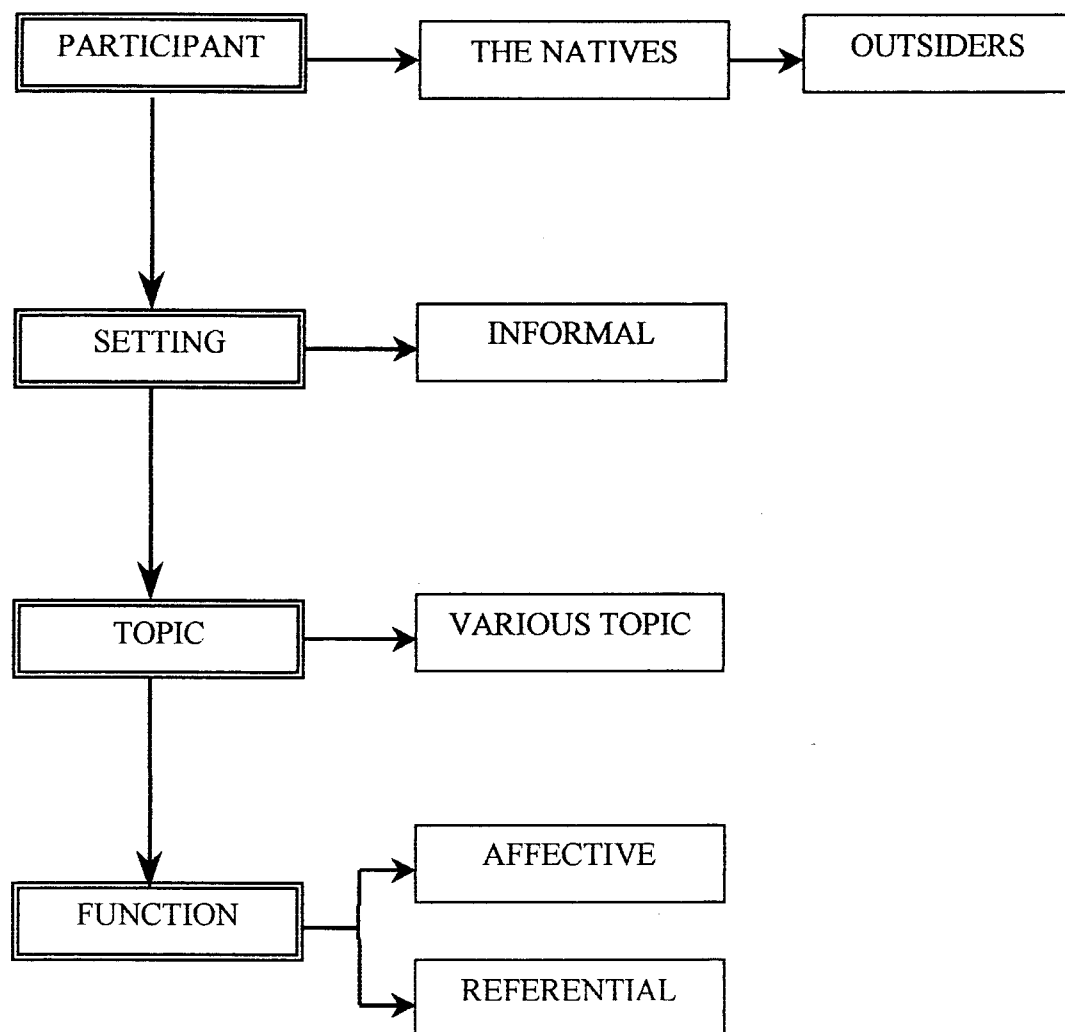
Until today, generally the Haruku language is used as the means of communication in specific domain. This language serves as the means of communication in traditional and cultural areas. The example of that is in the traditional marriage process. The presenting of the Sariha Toma Nusa is the perfect example of the role of the Haruku language spoken by its own people. Beside the use of the Haruku language in traditional and cultural affairs, it is also used in the daily life conversations between those who can use the language. Most of the users are from the old generations. In general, the use of the Haruku language by the family members can be seen below:

THE HARUKU LANGUAGE



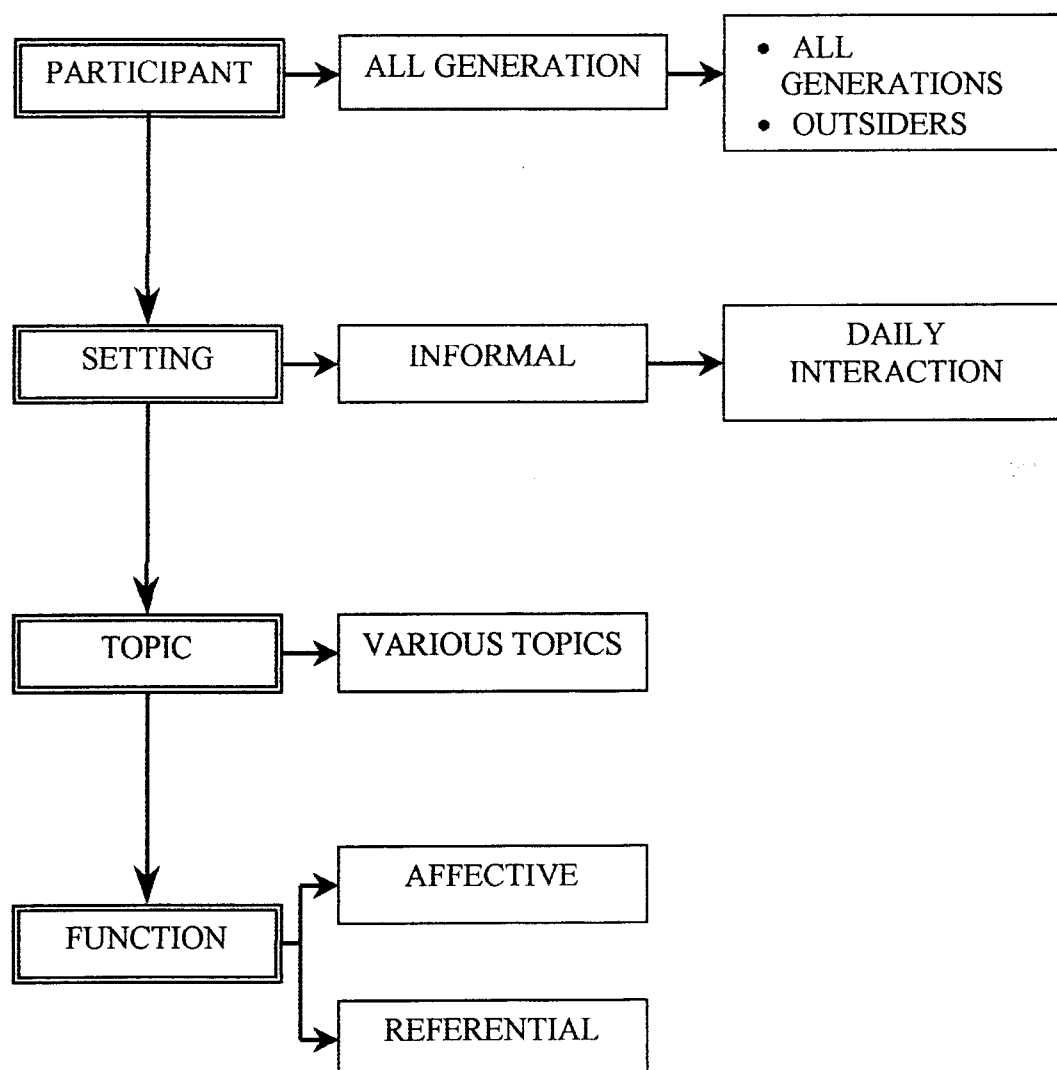
Regional Malay, the Malay used in certain region comes to color the linguistic repertoire of the people of the area of the study. From the data we can see at least two varieties of Malay become of the linguistic repertoires of the people of Wassu. The first one is the Ambonesse Malay, and the other one is the Ambonesse Malay sub-dialect of Wassu. Below is the general description of the use of the Ambonesse Malay.

AMBONESSE MALAY



The data shows that the use of the Ambonese Malay are done by those natives of Wassu who have strong interaction with those of the village outsiders. The Ambonesse sub-dialect of Wassu may be derived from the Ambonesse Malay.

THE AMBONESSE MALAY SUB-DIALECT OF WASSU



This sub dialect has similarities in almost all of the vocabulary and structure with the Ambonesse Malay. The structural similarities can be seen as follows:

“ **Beng** ruma *ni* “ (The Ambonesse sub-dialect of Wassu)

“ **Beta** pung ruma *ni* “ (The Ambonesse Malay)

“ *Ini* Rumah **saya** “ (Standard Malay)

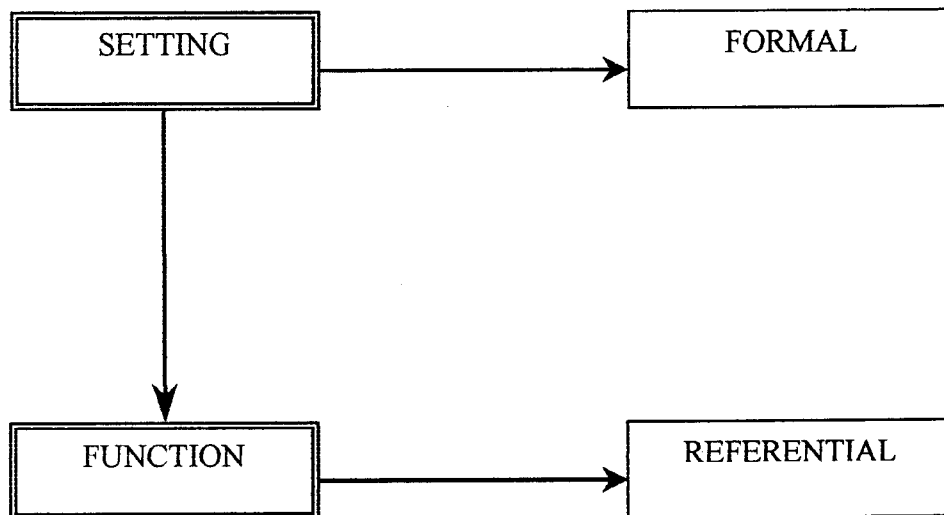
From these examples we can see that the Ambonesse sub-dialect of Wassu is more closely related with the Ambonesse Malay than with the Standard Malay. The examples of differences that characterized the Malay language use in Wassu and make it stand as a new variety can be read below :

The Amb. Sub Dialect of Wassu	The Ambonesse Malay	English
O'	Ose	You
Ong'	Ose pung	Your
Batong	Katong	We
Apa te ?	Apa tu ? / Itu apa ?	What is that ?
Be	Beta	I
Beng	Beta pung	My
-ne	-ni	This

Iskola	Skola	School
Ang	Akang	It

The influence of the Indonesian language can be seen in the linguistic repertoire of the people in Wassu and influence the other varieties also.

INDONESIAN LANGUAGE



Even the Haruku Language itself, which has the strong origin in Wassu undergoes some interference of the Indonesian language. It can be seen in the example of the use of this language in the traditional event of propossing the bride.

“...jadi menurut adat istiadat yang upu wisia pataru wa a...”

‘so’ ‘according’ ‘tradition’ ‘that’ ‘ancestors’ ‘put’

‘... so, according to the tradition that stated by the Ancestors ...’

In the example of the speech of the Mahira Sou or the Speaker who uses the traditional language, the boldly italic words are the example of the interference of Indonesian language. This variety also enters the repertoire of the natives through religion.