

# **The Role of Politeness in the Competition of Jambi City Malay Local Pronouns**

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## 1. Introduction

I can say that I am always curious to learn more about my local language Jambi City Malay. If I have a chance to extent my curiosity into linguistic research, I will always do that. There are many unique, even odd, phenomena that I just found out in linguistics books. In my thesis, I am focusing my topic on the role of politeness in the competition of local pronouns in Jambi City Malay. I am interested to find more information on pronouns in Jambi City Malay because as far as I know there are some intriguing points in the variation of those pronouns. First of all, there is more than one form of pronouns used to refer to the same referent. For the first person singular, Jambi City Malay have five different forms *sayo*, *aku*, *awak*, *kami*, and *zero pronoun* for instance. It is interesting for me because so far I never thaught about the reason why someone uses *kami* for instance instead of *sayo*, *aku*, *awak* or the zero pronoun in a situation, but uses pronoun *sayo* in other situation. Another unique phenomenon about Jambi City Malay pronouns is that most of them can be ambiguous: they can refer to more than one referent. As a native speaker of Jambi City, I sometimes create ambiguity with the pronoun that I use when I speak to someone. When I am speaking to my mother to say 'I am late', I say '*kami telambat*'. In order to show my respect for her, I use the pronoun *kami*, which is one of the polite pronouns used to show our respect to someone older in the family. On the other hand, *kami* is an ambiguous pronoun which can refer to the either the first person singular or the second person plural for instance. As the result, my mother may make a wrong interpretation of my sentence. She may think it is not only me who is late but other people too.

I presume that there must be some aspects that people take into account when they want to use one certain pronoun instead of others in their sentence. I consider three main factors that have important roles in the competition of Jambi City Malay local pronouns. They are politeness, ambiguity, and economy. Politeness is an important factor, which we Indonesian people call 'eastern culture' and which has a very important role in the social interaction. It is very important to show our respect to other people when we are speaking to them. The force of being polite can be a topic for people to consider when they have to choose a pronoun in their sentence. When we talk to someone that we must highly respect and we use an impolite pronoun, a conflict may take place; we can be regarded as someone who is rude or impolite. This can cause a conflict in the relationship. The second factor is ambiguity. As I mentioned earlier, in Jambi City Malay, one form of pronoun can refer to more than one referent. The addressee may misinterpret the speaker's sentence and as a result, a conflict between the speaker and the addressee may also occur. Beside conflict, ambiguity can also cause a failure in the communication because the addressee cannot interpret what the speaker wants to express precisely. The third factor is economy. The principle of economy also plays an important role. It is much better if we can leave useless things that we do not need.

I choose this phenomenon as my thesis topic because I think it is important to give more explanation about this variation of local pronouns to let people – especially Jambi City Malay speakers – know about the uses of these pronouns. By having more information about the uses of these pronouns, conflict in the relationship because of the wrong choice of pronouns can be

avoided and the purpose of communication which is to deliver a message to other people as the addressee can be achieved.

I started my thesis with the introduction; after that I will give an explanation about the importance of politeness in Jambi City Malay. In the next chapter, I will present a brief description of Jambi City Malay followed by a chapter about Optimality Theory Syntax. After that I will come with the analysis of first person singular and second person singular and I will end it with some conclusions.

## 2. Politeness

“Pronominal grammar provides a window to the relationship between selves and the outside”. This is what Mühlhäusur and Harré as cited in Siewirska (2004) have formulated. Siewierska (2004) argues that the relationship of someone with others form many variations in the language contact. Language, though developed as a tool for communication, has become an integral part of society itself.

Another opinion where politeness is taken into account comes from Brown and Levinson (1978). Their theory of politeness is based on three languages, English, Tamil (a Dravidian language), and Tzeltal (a Mayan language), and their respective cultures. They propose the theory of politeness as the individual’s desire to be appreciated, esteemed and approved of, and negative face, the desire not to be intimidated, to be unimpeded, to be able to act without constraint. They distinguish between negative politeness, where a conflict is avoided through modesty, formality and restraint, and positive politeness, where a closer relation with the interlocutor is established through frank relation.

Holtgraves (2001) interestingly divides approaches about politeness into three categories. The first category is a ‘social normative view of politeness’, in which being polite is considered as behaving according to a set of rules that is appropriate to the context. The second category is ‘a pragmatic view of politeness’, in which politeness is one factor making up what is called pragmatic competence (Leech and Lakoff in Brown and Levinson 1978). The third is ‘a face management view of politeness’, in which the principle underlying polite behavior in interaction is attention to ‘face’ (Goffman 1967). As a part of language, pronouns are also influenced by social factors. In many languages, for instance, first person singular can be expressed in several ways, depending on who the speaker is and who the addressee is. Some dimensions that Mühlhäusur and Harré, cited in Siewirska (2004), offer are: rank, status, office, generation, formality, informality, public discourse, private discourse, intimacy, social distance and high degree of emotional excitement. In Europe for example, Siewierska explains that the use of non-singular number for respectful singular reference has been attributed to cultural diffusion, especially the influence of French, in which the second-person singular *vous* conveys social distance or condescension. Siewierska also takes an example from earlier stages of English, from Chaucer’s “Book of the Duchess”; Queen Juno used *thou* as the second-person singular form when speaking to her subordinates, or as a sign of intimacy, and Morpheus, the God of Sleep, addresses his wife Alcione using *you*, which is used to respect the addressee even though they are husband and wife. Alcione is also a Goddess and thus his use of *you*, as opposed to *thou*, is a sign of respect. However, Siewierska also claims that the choice of pronoun usage depends on whether the speakers wish to express solidarity with the addressee. Sometimes people may not consider their status or position when interacting with other people.

Many scholars consider the use of plural forms for singular address to be a means of redressing the negative face wants of the addressee. They also argue that as part of a group, one is less obligated to act or respond than if one is singled out as an individual; therefore the use of a plural form of address is less face threatening than the use of the singular form of

address. This idea is supported by Krumholz, as cited in Siewirska (2004), who claims that first person singular is considered as authoritarian, so in certain languages people are more comfortable using the first person plural than the singular form. In Indonesian for instance, the first person plural *kami* is commonly used by a high officer in a speech or formal situation although he/she just represents himself/herself not the institution. Siewierska also supports this idea. She notes that when oppositions in the grammatical category of number are used to signal social deixis, non-singular number is typically associated with greater social distance, status, or respect than the singular number.

As mentioned above, another way of expressing politeness in a conversation is by using an honorific system. According to the Wikipedia Encyclopedia, an honorific is a word or expression that conveys esteem or respect when used in addressing or referring to a person. Sometimes the term is used not quite correctly to refer to a title of honor (honorary title). It is also often conflated with systems of honorific speech in linguistics, which are grammatical or morphological ways of encoding the relative social status of speakers.

According to Agha (1998), the idea that people have typifiable social identities, that they are members of certain "social kinds," is a very weak notion. Everyone potentially has many identities, and most people seem to be able to move readily among them. Our ideas about the identities of others tend to emerge when we perceive what people wear, for example, or what they do, and what they do with speech. Typically honorifics are used for second person though they may also exist for first and third person.

Another important point of view in terms of politeness in language is that many researchers claim that women and men are different to a certain extent. Various researches on women and language pretty much present the fact that women and men have communicative styles which are different from each other's due to some sort of sociocultural expectation about their abilities and interactional patterns (Tannen 1993). From historical recurrence, it has appeared that women have had a secondary role in society relative to that of the male. Therefore, it has been (historically) expected from a woman to "act like a lady" and "respect those around you." It reflects the role of the inferior, being expected to respect the superior. Almost everywhere this had or has been the case for thousands of years. Javanese women in Indonesia, for example, are polite because of their secondary status. In Javanese culture, women do not have the same opportunities as men do. The main duty of women is to take care of the house and children while men are going out to finance their lives. This tradition is still being alive nowadays, especially in villages. Gendered behavior is shaped by the situation and the context, and it includes the language. In her paper '*Current Trends in Pronoun Usage Among Malay Speakers*', Normala Othman notes that even if women speak exactly like men they would still be evaluated as less successful because it is not the language that determines the evaluation, but the speaker's gender.

In Jambi City Malay, politeness plays a complicated role in the society. Politeness is taken into account in almost every social interaction. In conversation, choice of words is one of the reflections that someone shows to express the politeness. When talking to someone older in a formal situation, we really have to 'watch our words' so that we are not categorized as an impolite person. We can even express our anger to the addressee just by changing a word or a term we always use into another synonym for instance. This unwritten rules cause many

variations of word choices in Jambi City Malay and one of them is pronoun. This is the main reason why I am interested to know more about the complicated variations of pronouns in Jambi City Malay.



### 3. Jambi City Malay

#### 3.1 Brief Geographical and Historical Review

Jambi City is divided by the longest river on Sumatra island, Batang Hari. Two municipalities (Pelayangan and Danau Teluk) are on one side of the river and five municipalities (Jambi Timur, Jambi Selatan, Pasar Jambi, Telanaipura, Jelutung and Kotabaru) are on the other. Pelayangan and Danau Teluk are also called Sebrang City (*sebrang* means 'across') while the other five municipalities (which are located on the other side) are usually called Jambi City.

There are two different languages, spoken each on one side of the river. People in Sebrang City speak Jambi Malay, which can be considered as one of the variants of the Malay language. On the other side, in Jambi City, people use another variant of Malay, which is quite different from Jambi Malay, despite some similarities. This variant is known as Jambi City Malay and is another dialect of the Malay language.

According to Karl Ronald Anderbeck in his book; "Malay Dialects of the Batanghari River Basin (Jambi, Sumatera)", the history of Jambi Province which is located in southeast Sumatra began with the kingdoms of Melayu and Sriwijaya in the 7<sup>th</sup> century. By the late seventh century Melayu had fallen to Sriwijaya, but achieved its own immortality by lending its name to a people and, later, a language: Malay. The southeast Sumatran kingdom of Sriwijaya grew bigger and bigger and extended to both sides of the Malacca Straits. This is what the common people know as the origin of the legendary but historic kingdom, considered in Malay oral tradition as the birthplace of the Malays. The success of Malay kingdoms from that time on let the Malay people control the trade routes for a good part of the next eight hundred years, from ports like Palembang, Jambi, and later Malacca. This was probably responsible for turning Malay into a *lingua franca* stretching widely across Southeast Asia.

As stated before, Malay language has dominated the communication of the people in the society. Jambi City Malay belongs to Malay group. Malay refers to a group of languages closely related to each other to some certain point of mutual intelligibility. They are grouped into a group called "Local Malay", part of a larger group called "Malayan" within the Malayo-Polynesian branch of the Austronesian language family. The various forms of Malay are spoken in Brunei, Malaysia, Singapore, Southern Thailand, and Indonesia. According to Anderbeck, there are six indigenous languages in Jambi Province. They are Jambi Malay, Batin, Penghulu, Kubu, Kerinci, and Bajau. However this claim raises questions. In Kerinci Regency, people who live in different villages side by side speak different languages which are not clear whether they belong to one Kerinci Language group.

As I mentioned in my introduction, I focus my thesis topic on the Jambi Malay language which is used in Jambi City especially where the capital city of Jambi Province is located. Jambi Malay is also used in the other side of the city across Batanghari River but it is quite different in certain aspects. Jambi Malay which I call Jambi City Malay is actually Jambi Malay language which has been exposed to the more modern life. There must be a time when Jambi Malay used on both sides of the river was actually one completely the same language. But after some period of time, Jambi Malay in the capital city – the centre of economy in Jambi Province – is exposed and influenced by other languages carried by the people coming out of Jambi who own their own languages and as the result, Jambi Malay in the central city of Jambi changes slowly. I also assume that the role of Indonesian language which has been legalized as a 'unifying

language' in Indonesia give a huge contribution to the changing of the language from its origin. Jambi City Malay bears many resemblances to Indonesian language.

### 3.2 An Overview of Jambi City Malay Grammar

#### 3.2.1 Word Formation

In Jambi City Malay, words are formed by several ways. First, the words are formed through the process of affixation. Affixes are applied with certain rules that depend on the initial letter of a base word (BW = base word, eg. a habitual verb, adjective, etc in its simplest form), and/or the sound combination of the second syllable. In the sentence, base words are sometimes changed with other syllable to form them into the other forms of verbs, for example:

- (1) potong 'to cut' (base word) → motong
- (2) cuci 'to wash' → nyuci
- (3) ajar 'to teach' → ngajar
- (4) tulis 'to write' → nulis

It is not really common to use base words without being modified in the sentences. For example:

- (5) \* Diok ajar di kota.  
3SG teach PREP city  
He teaches in town.

This sentence is very awkward because base form of the word 'ajar' appears without being modified by giving prefix *ng-*. Base verb *ajar* can be normally used in the imperative construction.

- (6) Kau ajar diok baik-baik!  
2SG teach 3SG well  
You teach him/her well!

#### 3.2.2 Affixation

There are many types of affixation in Jambi City Malay. This affixation changes one function of a word into the other. Prefix, infix, and suffix commonly occur and the process is quite complicated since deletion and changing may take place. Some of the affixations in Jambi City Malay are:

- **Prefix**

Some prefixes in Jambi City Malay are '*ber+*', '*me+*', and '*ter+*'. The interesting thing is that deletion or changing of phonemes can occur inconsistently after the prefixes are added. Some examples are:

- (7) ber+ajar → beLajar = to study ( note that *r* is dropped and *l* is inserted)
- (8) me+ng+ajar → meNGajar = to teach
- (9) ter+kubur → tekubur = to be buried ( note that *r* is deleted)

- **Infix**

Most infixes in Jambi City Malay have the function to change words into nouns. Some of them are *-el-* and *-er-* :

(10) t-EL-unjuk → telunjuk (*tunjuk*, 'to point', *telunjuk*: 'point finger')

(11) g-er-igi → gerigi (*gigi*, 'tooth', *gerigi*, 'toothed blade')

- **Suffix**

Suffix is also common in Jambi City Malay. The role of suffix is to turn the base word into the other forms such as, nouns or verbs. For example:

(12) bangun+an → bangunan (*bangun*: to build, *bangunan*: building)

(13) jauhi+i → jauhi (*jauh*: far, *jauhi*: to stay away)

### 3.2.3 Modification and Predication

Jambi City Malay is different from English. Adjectives in Jambi City Malay come after the nouns:

(14) rumah besar  
house big  
'big house'

(15) mobil merah  
car red  
'red car'

Relative clause is used to express negation. This is different from English:

(16) orang yang idak bahagia  
person REL NOT happy  
'unhappy person'

In sentence construction, adjectives appear after subject without any copula like in English. For example:

(17) Aku lelah.  
1SG tired  
I am tired

### 3.2.4 Negation

There are three major forms of negation used in the Indonesian language, namely *tidak*, *bukan* and *belum*.

- *idak* (often shortened to *dak* is used for the negation of a verb and adjective. For example:

(18) sayo *idak* tahu  
1SG not know  
I do not know.

(19) Ayah *tidak* senang  
father not happy  
Father is not happy.

- *Bukan* is used in the negation of a noun. For example:

(20) Itu bukan mobil aku  
that not car 1SG POSS  
That is not my car.

- *Belum* is primarily used to negate a sentence or phrase with the sense that something has not yet been accomplished or experienced. For example:

(21) Diok belum sampe rumah.  
3SG not yet arrive home  
He has not arrived at home yet.

### 3.2.5 Word Order

Jambi City Malay is SVO type. The sentence is constructed as subject, verb, and object in active construction. For example:

(22) Emak buat kue setiap hari.  
Mother make cakes every day  
Mother makes cakes every day.

In passive form, the word order will still be SVO by giving prefix *di-* which signs a passive function to the verbs, for example:

(23) Sepeda aku dijual ayah.  
Bicycle-1SG POSS di-sell father  
My bicycle was sold by father.

#### 4. Pronouns in Jambi City Malay

Generally, pronouns in Jambi City Malay have more than one form. This may be caused by the local culture in which the social interaction among people is important. Manner and behavior in social life have encouraged the people to be flexible and tolerant when interacting with one and another. To my knowledge, as I experience it myself, some parameters considered to be of influence to these different forms of pronouns are: (1) age, (2) social status, and (3) the level of closeness in the relationship.

Younger people in Jambi are expected to respect the older ones and at the same time older people are also expected to be tolerant with the younger ones. These facts are expressed in the use of pronouns in Jambi City Malay. The pronoun *sayo* 'I' for instance, is used more often than *aku* 'I' by younger people when they talk to older people.

Social status, one's position in the community or institution can also influence the choice of pronouns. A head of an institution can use *kamu* (you) when talking to his/her employees who are also younger than him/her. This could be different if his employees are older. The pronouns *bapak* (translated as 'gentlemen') or *ibuk* ('mam' or 'madam') would then be better choices. These forms are categorized as pronouns because they function as pronouns in the sentence construction. There are many of them in Jambi City Malay.

The level of closeness can overrule the parameters of age and social status, even though it may only happen in certain situations. In the office or school, a teacher may use *bapak* to greet the headmaster while in a wedding party the teacher may use *kamu* instead of *bapak* since they are just good old friends. An overview of the Jambi City Language pronoun system is seen in Table 1.

Pronouns in Jambi language can be categorized to have only one case paradigm. They have the same forms when they are used as subjects, objects, or possessives. These pronouns can also be categorized into some levels of politeness. They are: polite to common people, polite to the family member, neutral, and friendly. When talking to someone that we respect in a formal situation, specific pronouns are used to show that we respect the addressee. Another case happens when we talk to someone older in our family, we must show our respect by choosing the right pronoun. In the situation where the speaker and the addressee are in the same level and they do not necessarily have to be very polite or rude to each other, pronoun with neutral politeness is used.

**Table 1: Jambi City Malay Pronoun**

Features	Pronouns	Politeness	Possible Referents
1 <sup>st</sup> singular	sayo,	respectful common	1 singular
	aku	friendly	1 singular
	awak	neutral	1 & 2 singular
	kami	respectful family	1 singular & plural
2 <sup>nd</sup> singular	kamu	respectful common	2 singular & plural
	kau	friendly	1 singular
	awak	neutral	1 & 2 singular
	kinship terms	respectful family	2 singular
3 <sup>rd</sup> singular	dio		3 singular
	diok		3 singular
	-nyo		3 singular
1 <sup>st</sup> plural	kami (enclusive)		1 plural
	kito (inclusive)		1 plural
2 <sup>nd</sup> plural	kamu		2 singular & plural
3 <sup>rd</sup> plural	-		

#### 4.1 First Person Singular

The first person singular pronouns in Jambi City Language are *sayo*, *aku*, *awak*, and *kami*. These four forms are commonly used in Jambi City, but they are used in different situations. When talking to employers, parents, teachers and people we respect, we use *sayo*. *Sayo* is used to show that we respect the people we are talking to. This pronoun is categorized as a polite pronoun.

- (24) Bang, sayo nak balek, hari la gelap.  
 bang 1SG want go home day already dark  
 Bang, I want to go home, it is already dark.

*Bang* is the short form of *abang* which means a male who is older than the speaker.

*Aku* is commonly used when we talk to someone considered at the same level (age, social status) with us in an informal situation. It shows that we have a close relationship with that person.

- (25) Kalo aku balek cepat, aku telpon kau kagek malam.  
 if 1SG go home fast 1SG call 2SG later night

If I go home fast, I will call you tonight.

There is a variation of *aku* which is clitic *ku-*. This clitic is always followed by verbs.

*Awak* is not really different from *aku*. This pronoun is also used in an informal situation where the speaker and the addressee have a close relationship. Notably, *awak* can also function as the second person singular. This may sometimes create an ambiguity.

- (26) Awak malas ketemu dengan orangtu lagi.  
1SG/2SG lazy meet with man-Dem again  
I/you do not feel like meeting that man again.

*Kami* is another first person singular pronoun that is commonly used. To my knowledge, this pronoun is used by a speaker talking to people whom she or he respects in a familiar way. Commonly the addressees should be older than the speaker. *Kami* is often used by a female speaker when she talks to her older brothers, older sisters or parents. I suspect that this pronoun is used more by women than by men. *Kami* can also refer to inclusive second person plural.

- (27) Mak, boleh dak kami pegi samo Yuk Emi?  
Mak may NOT 2SG/2PL go with Yuk Emi  
Mak, may I go with Yuk Emi?

Here, *Mak* means you are addressing your mother and *Yuk* is a name for a female who is older than the speaker.

## 4.2 Second Person Singular

*Kamu* is a second person singular pronoun which is used in formal situations, such as the working place and at school. This pronoun is used by employers talking to their employees and by parents talking to their children. *Kamu* can also refer to second person plural.

- (28) Kalo kamu mau maju, kamu harus rajin kerjo.  
If 2SG/2PL want succeed 2SG/2PL must diligent work  
If you want to succeed, you must be diligent to work.

*Kau* is an informal form of second person singular. It is used in the informal conversations between people who more or less have the same age and social status.

- (29) Ngapo kau bebala samo diok?  
Why 2SG fight with OBJ 3SG

Why did you fight with him/her?

The third pronoun used for second person singular is *awak*. As I mentioned before, *awak* can also function as first person singular. It is used in the same way as first person *awak*.

Kinship terms in Jambi City Malay can also function as pronouns. It is sometimes questioned whether some of Southeast Asian languages like Burmese, Thai, and Japanese can be regarded as not possessing any personal pronouns. Bradley, as cited in Swieriska (2004), claims that the first person pronouns are derived by adding certain suffixes and the current second person pronouns are derived from religious titles. In Jambi City Malay, kinship terms are used and take function as second person pronouns in the sentence construction. Some of these terms are:

abang (older man but not really much older than the speaker)

ayuk (older woman but not really much older than the speaker)

(30) Biak sayo bantu abang  
let 1SG help 2 SG  
Let me help you.

(31) Kapan ayuk sampe?  
when 2SG arrive  
When did you arrive?

From these two examples we can see that the two kinship forms really take function as pronouns in the sentences. Swieriska argues the examinations of the functions of these kinds of forms are very important. It can be possible to categorize them as pronouns depending on the point of view of their ability to denote speech roles as distinct from the individuals who perform those roles.

### 4.3 Third Person Singular

For the third person singular, we use *dio* or *diok* and *nyo*. *Dio* and *diok* are basically the same. There is no gender distinction for the third person pronouns. People use *dio* or *diok* interchangeably: there is no significant difference. One thing to note is that these two pronouns are only used to address people, not animals or things.

(32) Sebenarnya aku masih suko samo diok.  
actually 1SG still like with 3SG  
Actually I still like her/him.

Mostly if we want to talk about a thing or an animal, we just repeat the full expression, instead of a pronoun.

(33) Aku punyo kucing. Aku dapat kucing tu di kebon.



1SG have cat 1SG find cat Dem Loc garden  
I have a cat. I found it in the garden.

We can also change the syntactic construction so that the repetition is not necessary.

(34) Aku punyo kucing yang aku dapat di kebon.  
1SG have cat which 1SG found Loc garden  
I have a cat which I found in the garden.

Pronoun *-nyo* can be used as a possessive.

(35) Kau sudah dengar kabarnya dak?  
2SG already hear news-3SG NOT  
Have not you heard her/his news?

*-nyo* can refer to people, animals, or things that have been mentioned earlier. Another function of *-nyo* is changing a verb into a noun. If *-nyo* is attached to verbs, it will be changed into a noun but it still expresses a possessive. It is still a question for me whether *-nyo* can be categorized as pronoun or not. I am still in doubt because *-nyo* cannot function independently as a subject in the sentence:

(36) \**-nyo* idak di rumah.  
1SG NOT at home  
She/he is not at home.

It can only function as an object:

(37) Datangnyo tibo tibo nian.  
Come-3SG sudden very  
His/her coming is very sudden.

One important thing about *-nyo* is that it does not always function as third person singular, nor does it always indicate a possessive. It can also appear in a construction attached to a noun just to give an emphasis without referring to any possessor.

(38) Tunggu sebentar lagi, nasinyo masih mentah.  
wait a while again rice-*nyo* still not cooked  
Please wait for a while, the rice is still not cooked.

#### 4.4 First Person Plural

*Kami* is an exclusive first person plural pronoun. When using *kami*, we exclude the hearer or the addressee. As mentioned earlier, *kami* can also refer to the first person singular. The inclusive form for first person plural, where the addressee is included, is *kito*. Both *kami* and *kito* are commonly used in any situation.

- (39) Kami nak belajar bawa mobil.  
 2SG want learn bring car  
 We want to learn to drive a car.
- (40) Kalo nyebrang jalan, kito harus ati ati nian.  
 If across street 2SG must careful very  
 If we across the street, we must be very careful.

#### 4.5 Second Person Plural

For second person plural, we only use *kamu*. This pronoun is used in any situation. *Kamu* can also refer to second person singular.

- (41) Kamu balek ni langsung buat tugas, kagek lupu.  
 2PL/2SG go home DEM directly make homework later forget  
 When you go home, do your homework directly, later you can forget it.

#### 4.6 Third Person Plural

Jambi City Malay does not really have third person plural pronouns. Words like *orangtu*, *orangni* or *budaktu*, *budakni* are used to indicate the third person plural. *Orang* means 'people' and *budak* means 'child'. *-Tu* and *-ni* act as demonstratives which mean 'that' and 'this'. *Orang* and *budak* can also be reduplicated: *orang-orangtu* and *budak-budaktu*. We can also use other words attached to *-tu* and *-ni*, depending on the subject we want to talk about. *Orangtu* and *budaktu* can also refer to the third person singular.

- (42) Orangtu datang ke rumah aku semalam.  
 man DEM come to house 1SG last night  
 Those men came to my house last night.

Clitic *-ni* and *-tu* can also be attached to most pronouns. It is not quite clear to me what the purpose is of attaching them to the pronouns, but it always gives a different emphasis. The use of *-ni* and *-tu* can give a cynical meaning.

- (43) Awakni miskin jadi orang dak galak bekawan samo awak.  
 1SG/2SG-*ni* poor so people NOT want befriend with 1SG/2SG  
 I am just a poor guy, people do not want to befriend with me.
- (44) Kautu jarang masuk, makonyo kau dak lulus.  
 2SG-*tu* seldom come in no wonder 2SG NOT pass  
 It was you who seldom attended the class, no wonder you did not pass.

#### 4.7 Vocatives in Jambi City Malay

Vocatives are very common in Jambi City Malay. People may feel reluctant to greet other people by using second person pronouns in many occasions. Generally, vocative forms correspond to the speaker and addressee's relationship. The relationship can be based on the family relationship and status or position in working place or community. These vocatives also have short forms. Some vocatives indicating a family relationship are:

Abang (bang)	'older brother'
Ayuk (yuk)	'older sister'
Oom (om)	'uncle'
Tante	'aunt'
Bibik (bik)	'aunt'
Kakak (kak)	'older brother/ older sister'
Pak cik	'older uncle'

- (45) Tante, aku makan dululah, lapar nian perutni.  
VOC 1SG eat first hungry very stomach-DEM  
Aunty, I eat first, I am very hungry.

Some vocative forms in a working place and the community are:

Bapak (pak)	'mister' used to greet a man whom we respect
Ibuk (buk)	'madam' used to greet a woman whom we respect
Dokter	'doctor' used to greet a doctor.

- (46) Buk, sayo nak permisi sebentar. Perut sayo sakit  
VOC 1SG want excuse a while stomach 1SG ache  
Madam, I want to excuse for a while, I have a stomachache.

#### 4.8 Kin ship terms in Jambi City Malay

Kin ship terms are also very common in Jambi City Malay. Some terms in Jambi City Malay are:

Pak	used for a man we respect in a formal situation
Buk	used for a woman we respect in a formal situation
Mbak	used for a woman we respect a little bit older than us
Bang	used for a man we respect a little bit older than us

- (47) Aku kemaren ke rumah Bang Budi, tapi abang dakdo di rumah.  
1SG yesterday to house HON Budi but abang dakdo LOC house  
I went to your house yesterday but you were not at home.

- (48) Jangan lupo kagek malam kito kumpul di rumah Pak Maskur

NOT forget later night 2PL gather LOC house HON Maskur  
Do not forget that we will gather in Makskur's house tonight.

One important thing to note here is that there are terms used in Jambi City Malay which can function as vocative forms, honorific forms, and – as mentioned earlier – as pronoun forms. Even though the forms used are the same, the functions are just different. If we take one example, the form of *abang*:

As vocative:

(49) Abang, jangan telat gek malam!  
VOC not late later tonight  
Abang, don't be late tonight!

As honorific:

(50) Kito kumpul di rumah abang Soleh minggu depan.  
2PL gather in house HON Soleh week next  
We gather in Soleh's house next week.

As pronoun:

(51) Bisu dak abang datang gek malam?  
Can not 2SG come later tonight  
Can you come tonight?

## 5. Optimality Theory in Syntax

There are many ways for people to express what they think to other people via language. Sometimes it is easy for people to say what they want to say. By using simple constructions, they can express their ideas to each other. Sometimes they find it hard to do so. They possibly use complicated ways to share their thoughts. Another aspect that can complicate communication is whether or not the addressee can easily interpret the speaker's utterance in the way it was meant. To be able to construct and to interpret sentences, a language system is used. Linguists call this system grammar. There is a common assumption that speakers of a language must possess the grammar of that language. But what is the real form of grammar? Blutner, de Hoop, and Hendriks (2004) state that there are in principle infinitely many forms that such a grammar could take. If we want to construct a sentence, we have to decide on the content of the rules that make up the grammar. If grammar differs in terms of rules, we also have to make a decision about the required complexity of the rules and about their form. Blutner, de Hoop, and Hendriks also claim that one of the criteria for determining whether a grammar is the correct one is its ability to distinguish between the possible forms and the impossible forms of a particular language. As a native speaker of a language we are able to make this distinction. A proposed grammar can then be evaluated with respect to how well it can make this distinction. At the same time, as a native speaker of a language, we must know which possible meanings are not possible for that sentence. Yet, being able to speak one language does not mean that we have the knowledge of all languages. All languages are different in many ways. But one thing we must know is that even though they are different in many ways, they also display similarities. The reason is that languages are related to one another and are used for the same purpose. When we are talking about universal grammar, it means that grammar is assumed to be able to explain properties of languages. In conclusion, a grammar is actually the specification of the system of linguistic knowledge that a speaker of a language has.

The application of many linguistics theories to solve syntactic problems has started a long time ago. Noam Chomsky introduced generative grammar theory in the late 1950s, which refers to a particular approach to the study of syntax. A generative grammar of a language attempts to give a set of rules that will correctly predict which combinations of words will form grammatical sentences. In most approaches to generative grammar, the rules will also predict the morphology of a sentence. Early versions of Chomsky's theory were called Transformational Grammar, and this term is still used as a collective term that includes his subsequent theories. There are a number of competing versions of generative grammar currently practiced within linguistics. The most recent version is called called the Minimalist Program. This theory is about the development of ideas involving economy of derivation and economy of representation. Economy of derivation is a principle stating that movements (i.e. transformations) only occur in order to match interpretable features with uninterpretable features. An example of an interpretable feature is the plural inflection on regular English nouns, e.g. *cats*. The word *cats* can only be used to refer to several *cats*, not a single *cat*, and so this inflection contributes to meaning, making it interpretable. English verbs are inflected according to the grammatical number of their subject (e.g. "Cats bite" vs "A cat bites"), but in

most sentences this inflection just duplicates the information about number that the subject noun already has, and it is therefore uninterpretable. Economy of representation is the principle that grammatical structures must exist for a purpose, i.e. the structure of a sentence should be no larger or more complex than required to satisfy constraints on grammaticality. This theory became significant in the early 1990s.

As the development of language science, new linguistic theories are always established from time to time. Harmonic Grammar is another linguistic theory, which was actually the predecessor of Optimality Theory. Harmonic Grammar measures the degree of connections between the units in the network. All connections are weighed and they will affect the outcome. In Harmonic Grammar Theory, all stronger and weaker constraint are taken into account to get an optimal output. One of the current linguistic theories that people use to explain and solve language phenomena is Optimality Theory.

Optimality Theory (OT) has originally been developed to solve phonological problems. This theory was introduced by Alan Prince and Paul Smolensky, in a course presented at the University of California, Santa Cruz, in 1991 (Prince and Smolensky 1991). The first detailed explanation of this theory was published in 1993. Since then, there has been a great deal of interest in this theory. It has since been widely discussed and used in the literature (courses, papers, and textbooks). According to Blutner, de Hoop, and Hendriks (2004), OT has grown rapidly in the domain of phonology because of the fact that counterexamples could always be found to every formal model of phonological representation. Another reason for the growth of OT is because constraints were already being used in phonology, even before OT, although these constraints were viewed as inviolable. Recently, OT is applied in the domains of syntax and semantics as well.

According to Chomsky (1995), all languages are assumed to share a core of inviolable principles and differ syntactically as a result of how certain details of each principle are stated. OT makes the claim that all languages cannot differ in their form criteria. The difference lies in the priority of the criteria in cases of conflict. There are some elements that play a role in Optimality Theory, the first one being the constraint. Constraints in OT syntax must be the aspects of languages which are general and universal in the sense that they are present in every language, even though they are not necessarily ranked at the same level. The fundamental idea of OT is that any higher ranked constraint takes absolute priority over any lower ranked one. A violation of a higher constraint is always fatal. Non-violated, lower-ranked constraint cannot be accumulated to make up for a violated, higher constraint. In OT, possible outputs/candidates are evaluated on the basis of constraints. Those constraints are potentially conflicting and ordered in a hierarchy according to their strength. If two constraints are in conflict, it is more important to satisfy the stronger constraint than the weaker one. If there is no violation made in the stronger constraints, the violation of the lower constraints is taken into account and this violation can be fatal. Another important part of OT is inputs. According to Legendre, Grimshaw, and Vikner (2001), the main role of the input is to determine what competes—what wins is determined by the constraints. OT syntacticians agree that the input must specify predicate-argument structure, lexical items, information and illocutionary features, level of argument prominence, as well as familiar functional features (tense, aspect, and so on).

Properties of the input and the candidate set are to a large extent determined by the underlying substantive theory of syntax. Inputs are the specifications where the candidates can occur.

One popular example as discussed in Grimshaw and Samek-Lodovici in Legendre, Grimshaw, and Vikner (1998) is about the violable principles of full interpretation and the extended projection principle. The main point of the principle of full interpretation is that all the clauses must have a subject except for languages which lack expletive elements, for example *it* in the sentence *it is raining*. *It* in this sentence does not have any independent meaning. The competition between full interpretation and the extended projection principle can be presented and solved by using OT. The two constraints as shown by Blutner, de Hoop, and Hendriks (2004) are:

- (1) Subject: Clauses must have a subject.
- (2) FULL-INT: Constituents in the output must be interpreted.

A conflict between these two constraints can occur if the meaning of the verb of the sentence does not need a subject. The verb *rain* does not need an argument which undergoes an action, so semantically it does not need a subject. However, another constraint, SUBJECT is a syntactic requirement that sentences must have a subject. This is the potential conflict that can arise between both constraints. The competition between these two constraints can be resolved by hierarchically ranking them. In OT, there is a term called ‘strict domination’ which means that higher-ranked constraint takes absolute priority over any lower constraint. The competition can be shown explicitly in tableaux.

In Tableau 1, there are two relevant candidates: the candidate with an expletive subject and the candidate without a subject. Since conflicts among general constraints are resolved by strict domination rankings, we can see that one candidate is optimal. Even though the candidate with an expletive subject violates the weaker constraint, this candidate can still become optimal because it does not violate the stronger constraint. On the contrary, the candidate without subject violates the stronger constraint, so it cannot be optimal.

Tableau 1 Subjects in English

Input: ‘It rains’	SUBJECT	FULL-INT
It rains		*
Rains	*!	

As mentioned earlier, constraints must be general and universal in any languages. Therefore the same constraints are used in Tableau 2. Candidate *piove* is optimal since it does not violate the stronger constraint. In Italian, there is no counterpart to English *it*, so there is no lexical item we can put here. In OT, competition plays a main role. The optimality of a candidate is not determined independently but it depends on the violations of other candidates to the constraints.

Tableau 2 Subjects in Italian

Input: 'It rains'	FULLINT	SUBJ
EXPL piove	*!	
Piove		*

Another important aspect of OT is the principle of economy. The economy principle states that any representation should be maximally economical. For example, if there is a movement, it should take as few steps as possible and the movement should be to the closest possible landing. The principles of economy also take the form of constraints which mandate economical consideration with respect to the structure of the utterance. OT in syntax is actually not much different from OT in phonology, where OT works on the structure of economy, input-output faithfulness, and markedness.



## 6. Competition in the First Person Singular

In order to get an optimal candidate for each variation of the first person singular pronoun in Jambi City Malay, Optimality Theory is used. Constraints are potentially conflicting and ordered in a hierarchy according to their strength. The constraints I will use are:

### 1. Faith Politeness

Optimality Theory specifies a relation between an input and an output. Faithfulness constraints state that the input must be identical to the output. In other words, faithfulness constraints promote that you express the underlying forms (Blutner, De Hoop, and Hendriks, 2006). As a part of eastern culture, Jambi City people consider politeness as something very important in communication. Each pronoun has its own level of politeness; they are used on different occasions, with different addressees. People may sometime use ambiguous pronouns just to express respect towards the addressee.

### 2. Avoid Ambiguity

In Jambi City Malay, most first person pronouns are ambiguous. *Awak* can either refer to first person singular or second person singular. *Kami* can either refer to first person singular or first person plural. The empty pronoun can either refer to first person singular or second person singular. AVOID AMBIGUITY is another constraint I consider to be taken into account, because ambiguity is a quite common phenomenon found in the usage of Jambi City Malay pronouns, and it is important for both the speaker and the addressee to avoid an ambiguity which can lead to a misinterpretation and result in a failure of communication. Good communication can be achieved when the addressee can interpret the message from the speaker precisely.

### 3. ECONOMY

The principles of economy play an important role. These principles state that any derivation or representation be maximally economical (Blutner, De Hoop, and Hendriks, 2006). In Jambi City Malay, the absence of pronouns may occur. Sometimes speakers do not have to use pronouns when they speak to addressees. In some situations, the absence of pronouns will not cause any problem since the addressees can interpret the message from the speaker correctly, but in some other situations, the absence of pronouns can lead to failure of understanding the message of utterances in the communication. That is why I assume that ECONOMY can be an important constraint to be considered in the use of Jambi City Malay pronouns.

The description of the 1SG pronouns in Jambi City can be seen in the table below:

Table 1

pronoun	politeness	ambiguity
awak	neutral	1SG/ 2SG
kami	respect family	1SG/ 1PL EXCL
sayo	respect non-family	
aku	friendly	
∅	friendly	1SG/ 2SG/3SG/1PL/2PL/3PL

## 6.1 'awak'

*Awak* generally creates a misinterpretation. This pronoun is quite often used in the interaction because it has a neutral level of politeness; it can be used to avoid offending people. As shown in the table above, *awak* can refer to either the first person singular or the second person singular. This ambiguity can be seen in the example below:

- (52) Fauzan nak ngasih awak hadiah besok  
 fauzan want give 1SG/2SG present tomorrow  
 Fauzan wants to give me/you a present tomorrow.

In example (45), the addressee might be confused by the utterance of the speaker. The addressee might interpret the utterance in two possible ways. First, the addressee may think that the subject *Fauzan* wants to give the present to him/her. Second, the addressee may also think that the subject *Fauzan* wants to give the present to the speaker.

Tableau 1

Input Politeness: neutral Possible referents : 1SG/ 2SG	FAITH POLITENESS	AVOID AMBIGUITY	ECONOMY
→awak		*	*
Kami	*		*
Sayo	*		*
Aku	*		*
∅	*	*	

Tableau 1 shows how in the given context (1) the pronoun *awak* is chosen.

In tableau 1, neutral politeness is the input to be considered for the candidates. Neutral politeness means there is a mutually close relationship between the speaker and the addressee, though respect is not necessarily taken into account in the conversation. *Awak* is optimal since all other candidates violate the strongest constraint FAITH POLITENESS. In Jambi City Malay, people use *awak* when talking to the addressee who they regard as someone of the same age or social status. In this case, politeness is not emphasized, nor is it the case that when using *awak* the speaker does not respect the addressee; it is just a neutral pronoun where politeness is not the main issue. However, *awak* violates the second constraint, AVOID AMBIGUITY because it can refer to either first person singular or second person singular. *Awak* violates the third constraint, ECONOMY. Being economical in speaking is important, but it is not more important than the other constraints. From this we conclude that FAITH POLITENESS is ranked higher than the other two.

## 6.2 'kami'

*Kami* is also a pronoun that can refer to two types of referents. *Kami* can refer to the first person singular and the first person plural. This ambiguity can surface in many situations, for example:

(53) Situation: Two sisters are coming home late from school and they want to give an explanation to their mother.

Kami keno hukum guru kerno ribut di kelas .

1SG/PL get punishment teacher because noisy PREP classroom

I was/we were punished by the teacher for being noisy in the classroom.

From example (2), we can see the complication of pronoun *kami*. The first interpretation and the second interpretation are different. The first indicates the speaker to refer to herself while the second indicates the speaker to refer to both of the sisters. The addressee, the mother, might be confused as to who has been punished by the teacher.

Tableau 2

Input politeness: respect family Possible referents: 1SG/ 1PL EXCL	FAITH POLITENESS	AVOID AMBIGUITY	ECONOMY
awak	*		*
→kami		*	*
sayo	*		*
aku	*		*
∅	*		

In tableau 2, the input given is respect to the family. When talking to an older family member or someone regarded as a part of the family, a pronoun is commonly used. In Jambi City Malay, the age differences among the members of the family influence the choices of the pronouns they use. Younger siblings will rarely use the neutral pronoun 'awak' or the friendly pronoun 'aku' when speaking to their older siblings. If they would, they would be considered very impolite, so politeness is important. *Kami* is the only candidate that does not violate the highest constraint. *Kami* is used by someone when he/she speaks to an older family member. A sense of 'respect' is expressed in this case, because it is not common to use *aku* with older family members. *Sayo* is also a pronoun expressing respect, but it is not commonly used when speaking to a family member. However, *kami* violates the second constraint since it may refer to two referents (1SG and 1PL) but it does not matter anymore, because *kami* is the only candidate which does not violate the strongest constraint, so *kami* is optimal.

### 6.3 'sayo'

*Sayo* is another first person singular pronoun which is commonly used by Jambi Malay speakers in many situations. *Sayo* is a polite first person singular pronoun, which is used to respect other people, mostly in formal situations. The situations can be in the office, amongst colleagues or between employees and employers, in school, amongst teachers, and so on. An example where *sayo* is used:

(54) Situation: a dialogue between two teachers in the teachers' room where one teacher is informing the other that he is going to ask for extra time in a classroom where the other teacher is scheduled to teach after him.

Sayo mau ngasih ulangan tambahan, jadi murid kelas 3A sedikit telat balek.

1SG want give exam addition so student class a little bit late go home

I want to give an additional exam, so class 3A students will be go home a little bit late.

From example (54), we can see that the teacher is using pronoun *sayo* instead of other first person singular pronouns, because he is speaking with his colleague in a formal situation where he really needs to respect the addressee. In tableau 3, I will show how first person singular *sayo* can be optimal.

Tableau 3

Input Politeness : respect non-family Possible referents : 1SG	FAITH POLITENESS	AVOID AMBIGUITY	ECONOMY
Awak	*		*
Kami	*		*
→sayo			*
Aku	*		*
∅	*		

The politeness input for tableau 3 is 'respect non-family'. *Sayo* is the only pronoun which does not violate the highest constraint. When talking to someone in a formal situation, it is very important to be respectful. A speaker cannot just use any pronouns, because he or she may be regarded as rude and the addressee may be offended by the speaker. *Sayo* does not violate AVOID AMBIGUITY because it always refers to the first person singular. It only violates the lowest constraint, ECONOMY. *Zero pronoun* does not violate the ECONOMY constraint, but since it already violated the highest constraint, it cannot be optimal.

#### 6.4 'aku'

*Aku* is another first person singular pronoun in Jambi City Malay. This pronoun is commonly used by speakers when they speak with their close friends who are of the same age or social status. However, beside *aku*, *zero pronoun* is also commonly used in such situation. But *zero pronoun* may sometimes be ambiguous. We can see this from the example below:

- (55) \* Makcik nyuruh ke rumahnyo  
 Aunty ask to house-POSS  
 Aunty asks me/you to come to her house.

If the speaker utters this sentence to the addressee, the addressee might be confused to interpret who is actually asked by the subject *makcik* to come to her house. So, we can see the ambiguity of *zero pronoun* in this context. Instead of *zero pronoun*, there is first person singular *aku* which is also a friendly pronoun. *Aku* is used to avoid the *zero pronoun*, which can cause ambiguity. In tableau 4 we can see the competition between *aku* and *zero pronoun*

Tableau 4

Input Politeness: friendly Given context: 'Makcik nyuruh kerumahnyo'. Possible referents: 1SG/ 2SG	FAITH POLITENESS	AVOID AMBIGUITY	ECONOMY
awak	*	*	*
kami	*		*
sayo	*		*
→aku			*
∅		*	

In tableau 4, the politeness input is friendly. In this case, we do not have to stress respect towards the addressee since the addressee is considered to be a close friend of the same age as the speaker. *Awak*, *kami*, and *sayo* violate the first constraint, since they are not suitable for the input, which is friendly. *Aku* and *zero pronoun* do not violate the first constraint, since both are commonly used in informal conversations with someone who is close to and friendly with the speaker. However, *aku* is better than *zero pronoun* because *aku* does not violate the second constraint, AVOID AMBIGUITY. In the given context, *zero pronoun* is ambiguous, because it can refer to either the first person singular or the second person singular. *Aku* is optimal. From this fact, I can conclude that AVOID AMBIGUITY is higher than ECONOMY.

## 6.5 'zero pronoun'

As I explained before, the absence of a pronoun or *zero pronoun* in Jambi City Malay can occur especially when the speaker and the addressee have a close relationship. *Zero pronoun* is in competition with *aku*. These pronouns are commonly used in the same situation, as they both have the same level of politeness; they do not really consider politeness in the conversation. Even though *zero pronoun* can cause misinterpretation because it can refer to either the first person singular or the second person singular, it is still possible for the zero pronoun to be interpreted precisely to refer to the first person singular without being mixed with the second person singular. It is shown in the context below:

- (56) Situation: a man has just arrived in a place where he is supposed to meet his friend. His friend has been waiting for him for some duration of time.

Maaf telat, jalan macet kerna ado demo.

Sorry late street jam because exist rally

I am sorry for being late, there was a traffic jam because there was a rally

In example (49), the speaker speaks to the addressee without using the first person pronoun, but the absence of pronoun will not confuse the addressee, because it is very clear who just arrived late. The addressee will understand that the one who says sorry is the speaker because she/he is late. In this context, *zero pronoun* will not cause any ambiguity. The optimality of *zero pronoun* can be seen in Tableau 5.

Tableau 5

Input Politeness: friendly Given context: 'I am sorry for being late, there was a traffic jam because there was a rally' Possible referents: 1SG	FAITH POLITENESS	AVOID AMBIGUITY	ECONOMY
awak	*		*
kami	*		*
sayo	*		*
aku			*
→∅			

In tableau 5, the input is friendly, just like in tableau 4. The difference is that ambiguity is irrelevant. *Zero pronoun* can occur in a situation where the speaker and addressee have a close relationship as friends and are of the same age and social status. From the tableau it can be seen that *zero pronoun* and *aku* are in competition, since they both do not violate the strongest constraint while other pronouns do. *Zero pronoun* does not violate the second constraint either since in the given context, it is clear that zero pronoun is interpreted by the addressee as the first person singular; there is no ambiguity. Since *zero pronoun* does not violate the third constraint ECONOMY, it is optimal.

## 7. Competition in the Second Person Singular

### 7.1 'kau'

*Kau* is the second person singular pronoun in Jambi City Malay and is commonly used. This pronoun is used in situations where the speaker is close to the addressee, who is a friend. The speaker and the addressee are of the same age and social status. There is also alternative that a speaker may use to indicate second person singular, which is *zero pronoun*. However, *zero pronoun* is sometimes ambiguous because it can refer to either the second person singular or the first person singular. We can see this ambiguity from the utterance below:

- (57) Tadi        Dewi                    manggil.  
 Just now   name of a person   call (shout) 2SG/1SG  
 Just now Dewi shouted at you/me.

When the addressee interprets this utterance, she/he may not know whether the speaker wants to inform the addressee that the subject *Dewi* called the addressee or the speaker herself/himself. Now we can see why *zero pronoun* can sometimes be ambiguous. We can also use the pronoun *kau* in the same utterance:

- (58) Tadi        Dewi manggil kau.  
 Just now Dewi call        2SG  
 Just now Dewi called you.

In this utterance, the speaker clearly says to the addressee that the subject *Dewi* called the addressee. The addressee will be directly able to interpret the utterance because *aku* only refers to the second person/the addressee. We can see from the tableau below how *aku* is optimal:

Tableau 1

Input	FAITH POLITENESS	AVOID AMBIGUITY	ECONOMY
Politeness: friendly Given context: 'Tadi Dewi manggil'. Possible referents : 1SG			
→kau			*
∅		*	
awak	*		*
kamu	*		*
kinship term	*		*



In tableau 1, the politeness input to be considered is friendly. In this case the speaker does not really have to behave very politely to the addressee. The speaker and the addressee are of the same age and social status. They can be categorized as close friends. *Kau* is the optimal output because this pronoun does not violate the highest constraint, which FAITH POLITENESS. Even though *zero pronoun* does not violate FAITH POLITENESS nor ECONOMY, it violates the second constraint AVOID AMBIGUITY. This is why *kau* is optimal.

## 7.2 'zero pronoun'

In many situations, *zero pronoun* is ambiguous because it can refer to either the first person singular or the second person singular. However, *zero pronoun* can also be precisely interpreted as the second person singular. It can be seen from the example below:

Given contexts

- (59) Ngapo datang telambat?  
Why come late  
Why do you come late?

In this sentence, the speaker does not need to use any second person pronouns to refer to the addressee, because the addressee will understand without doubt that the speaker is asking him/her why he/she is late. There will be no ambiguity here, because the situation must be that the addressee just showed up and the speaker has been waiting for him/her for some period of time. Lewis (1972) says that an interrogative form is understood to be a statement of the desire to know. Lewis' examples:

- (60) Is it raining?  
(61) (I) ask (you) to tell me whether it is raining.

Even though pronouns do not appear in sentence (53), these two sentences are semantically similar; the first person is asking the second person. Based on this fact, it is very uncommon for the first person to ask such a question to refer to himself/herself. We can see from Tableau 2 how *zero pronoun* is the optimal candidate:

Tableau 2

Input Politeness: friendly Utterance: 'Ngapo datang telat?' Possible referents : 1SG/2SG	FAITH POLITENESS	AVOID AMBIGUITY	ECONOMY
kau			*
→∅			
awak	*		*
kamu	*		*
kinship term	*		*

As I explained above, in certain contexts, *zero pronoun* can be interpreted by the addressee as the second person singular pronoun without giving an ambiguous meaning. In tableau 2, just like in the first tableau, *kau* and *zero pronoun* do not violate the first constraint, FAITH POLITENESS. *Zero pronoun* does not violate AVOID AMBIGUITY in the given input, because in the given context, it will not create ambiguity. *Zero pronoun* is the only candidate that does not have violate ECONOMY; the absence of a pronoun is most economical. In this case, *zero pronoun* is the optimal candidate.

### 7.3 'Awak'

Second pronoun *awak* is one of the most commonly used pronouns in daily conversations in Jambi City Malay. If someone is not really sure which form of politeness he/she should use, *awak* can be used. This is probably because this pronoun has a neutral level of politeness, so a speaker will not be seen as impolite if they use this pronoun to refer to someone they do not know. However, the use of *awak* can sometimes create a misinterpretation between the speaker and the addressee in certain contexts, for example:

- (62) Diok nak ngasih awak duit tadi  
 She/he want give 1SG/2SG money just now  
 She/he wanted to give me/you money just now.

In the utterance above the speaker says that the subject (she/he) wanted to give money to the addressee, but since *awak* may refer either to the first person singular or the second person singular, the addressee may misunderstand the utterance by interpreting that the subject wants to give the money to the addressee or the speaker. However, *awak* can still be optimal. This is explained in tableau 3.

Tableau 3

Input Politeness: neutral Possible referents : 1SG/2SG	FAITH POLITENESS	AVOID AMBIGUITY	ECONOMY
kau	*		*
∅	*	*	
→awak		*	*
kamu	*		*
kinship term	*		*

In tableau 3, *awak* does not violate FAITH POLITENESS since it is categorized as a neutral pronoun. However, *awak* violates the second constraint, AVOID AMBIGUITY. But since *awak* is the only candidate that does not violate the strongest constraint, FAITH POLITENESS, it is still the optimal candidate. In Jambi City Malay, it is more important to be polite to the addressee than to be unambiguous. This is the reason why I rank politeness as the strongest constraint.

#### 7.4 'Kamu'

The pronoun *kamu* is used in Jambi City Malay either as the second person singular or the second person plural. This ambiguity is likely to occur since *kamu* may be used in any situation. For example:

- (63) Situation: The speaker speaks in front of a group of people in his office  
 Aku sudah coba ngubungin kamu.  
 I already try contact 2SG/PL  
 I have already tried to contact you.

In sentence 7, *kamu* will be very ambiguous if it is used by the speaker in front of more than one person. There are two possible interpretations of this utterance. First, the speaker may refer to only one person of the group. Second, the speaker may refer to the whole group. All the people listening might interpret the utterance as referring to themselves, which can lead to confusion. However, the pronoun *kamu* can be still optimal. Tableau 4 shows the case.

Tableau 4

Input Politeness: respect non family Possible referents : 2SG/2PL	FAITH POLITENESS	AVOID AMBIGUITY	ECONOMY
kau	*		*
∅	*		
awak	*		*
→kamu		*	*
kinship term	*		*

In tableau 4, since *kamu* can refer to either second person singular or second person plural, *kamu* violates the second constraint, AVOID AMBIGUITY. *Kamu* is commonly used in a formal situation to refer to someone the speaker respects very much. The addressee is not necessarily older or higher in social status. *Kamu* is optimal because it does not violate the highest constraint, FAITH POLITENESS, while all other candidates do.

### 7.5 Kinship Terms

In Jambi City Malay, *kinship terms* are widely used to refer to the second person. There are many kinds of kinship terms used to refer to different people, depending on the relationship between the speaker and the addressee. Some of them are:

‘abang’ (refers to the older man)

‘ayuk’ (refers to the older woman)

‘tante’ (refers to the sister of father or mother)

‘om’ (refers to the brother of father or mother)

‘datuk’ (refers to the grandfather)

As I mentioned earlier, the kinship terms in Jambi City Malay can function as vocatives, honorifics, and pronouns. What I discuss in my thesis is the kinship terms that take functions as pronouns. For example:

- (64) Sebelum balek, aku nak ketemu abang.  
 Before go home I want meet 2SG  
 Before going home, I want to meet you.

Tableau 5

Input Politeness: respect family member Possible referents : 2SG	FAITH POLITENESS	AVOID AMBIGUITY	ECONOMY
kau	*		*
∅	*		
awak	*		*
kamu	*		*
→kinship term			*

In tableau 5, all of the candidates violate the strongest constraint, FAITH POLITENESS, except *kinship term*. *Kinship term* does not violate the second constraint either because they will precisely refer to the addressee without giving a possibility of misinterpretation. In this tableau, *kinship term* is optimal.

## 8. Conclusion

As I mentioned earlier in the introduction of my thesis, I am interested to know more about the competition of local pronouns in Jambi City Malay. I want to provide a review about the reasons why people can use different pronouns because I think they have reasons why they choose a certain pronoun in a certain situation. I have presented and investigated the data in the domain of Optimality Theory. For that reason, I provided there constraints which I think have important rules to determine which pronouns to be used in different situations. Those three constraints faith politeness, avoid ambiguity, and economy.

In Optimality Theory tableaux, after I tested all the local pronouns in Jambi City Malay as the candidates, I finally used and ranked those three main constraints. In summary I conclude my thesis as follows:

- Faith politeness is the highest constraint in the tableaux. Politeness in Indonesia, known as eastern culture really has an important role in the interaction of the society. This fact is supported as I found out that people who speak Jambi City Malay really consider politeness in the choice of the pronouns use. When the speaker speaks to someone she/he really respects in the formal situation, first person singular pronoun *sayo* is the best to use since this pronoun is the most polite pronoun in Jambi City Malay. In the family conversation, when the speaker speaks to the older member of his/her family, pronoun *kami* is the optimal option.
- Ambiguity is the second constraint I ranked in all OT tableaux. One unique phenomenon in Jambi City Malay is that many pronouns of the first person or the second person are ambiguous. One pronoun can refer to two different interpretations. Speaker does not want to give confusion to the addressee by using an ambiguous pronoun but in my observation this phenomenon takes place. Speaker may sometimes use an ambiguous pronoun. There is a purpose of that, the speaker uses a pronoun which will not offend the addressee that he/she must respect even though pronoun he/she uses is ambiguous. This is the reason why I rank politeness as the strongest constraint. Respecting the addressee is always the priority in Jambi City Malay conversation compared with other aspects.
- Economy is the weakest constraint that I use in my thesis. It also possible to drop pronoun in Jambi City Malay conversation. It is good to be economical by dropping the pronoun when it is not necessary to be used. In certain situation, the addressee will not misinterpret the utterance of the speaker even though the pronoun is dropped. When there is no ambiguity, it is better to be economical. However, since zero pronoun may sometimes create ambiguity, speaker chooses to use pronoun in the utterance to avoid misinterpretation of the addressee. In conclusion, Jambi Malay Speaker will avoid ambiguity by not dropping the pronouns. This is the reason why I ranked economy weaker than avoid ambiguity.
- There is no strict rule which says that polite pronoun must be used when a speaker speaks to a respectful addressee in Jambi City Malay. It really depends on the personality

of the speaker and his/her relationship with the addressee. Sometimes in any cases, any pronouns can be used in any situations without considering any aspects, a speaker who is angry to the addressee that he/she must respect can use a less polite pronoun to express his/her anger for instance, but at least, in my thesis I can give a general view about the unique variation of Jambi City Malay local pronouns and three aspects that people take into account when they use different pronouns in different situations in the domain of Optimality Theory.

- Kinship terms in Jambi City Malay interestingly take three functions in the sentence construction. First, they function as vocative forms. Second, they can also function as honorific forms followed by people's name to respect to respect them. Third, these kinship forms take function as pronouns either as subjects or objects.

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