



POSSESSIVE CONSTRUCTION OF DAWAN LANGUAGE IN EAST BAUMATA VILLAGE, TAEBENU DISTRICT, KUPANG REGENCY

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ABSTRACT: This research aims at figuring out possessive construction of Dawan Language in East Baumata Village, Taebenu Sub-district, Kupang Regency. The result of the study shows that posesor in Dawan in East Baumata Village, consists of animate beings (*animate*) and inanimate beings (*inanimate*). Inanimate possessors consist of humans and animals, while inanimate beings consist of plants and inanimate objects, such as stones. Semantically, possessive constructions in this language are found in three possessive grammatical relationships (NP-internal relations), namely: meaning ownership (*ownership relationship*), such as *Na David in bidael where bo'nim 'Ox Mr. David fifty-tail'*, meaning relations section (*whole- part relationship*), such as *Bi Merry muti bilsin missin 'teethwhite clean Meri'*, and the relation of meaning familial / kinship (*kinship relationship*), such as *Bi Susan bi mokof anmate ton nuan duen 'Grandfather Susan died two years ago'*. The possessive construction of the Dawan language in East Maumata Village, Taebenu District, Kupang Regency in general, the owner (*possessor*) always appears in the left position or precedes the possessor (*possessed*), both of which appear with the possessive marker mui 'belonging' and constructions that appear without the marking.

Keywords: *possessive construction, Dawan language, possessor.*

INTRODUCTION

Language as a medium of communication for a community or speech community, has an independent system which differs from one language to another. Because it has its own system and is different from other language systems, a language is recognized as a distinctive language. Nevertheless, the universal principle of language is still recognized as a universal principle of language. For example, every language in the world has a lexical category as well as a grammatical category.

In simple terms, possessiveness can be said as a relationship between something and its owner. The relationship can be in the form of objects or other things with humans, animals, and even with plants. For example, in Indonesian *my candy*. The construction consists of two words, namely *candy* and *me*. The word *candy* is something we all have, while pronominal persona *my* is the owner of the object.

Possessiveness is one of the common symptoms in a language. Each language has different characteristics in showing its possessive relationship. The difference is more to the possessive construction. As explained above, namely the difference between possessive Indonesian and English. The possessive construction of Indonesian, between the noun *candy* which is something that belongs to can be followed

directly by the pronoun *my persona* or it can also be followed directly by the name itself (*Rikar*) so that it becomes *my* or *book Rikar's book*.

Possessive syntactic aspects as described above are also found in Dawan language as the target language in this study, which of course with distinctive characters and markers as a distinguishing feature from other languages in the world. This is the main target that needs to be investigated in this study. The constructive peculiarities of Dawan's language are further discussed in detail in Chapter V of this paper.

According to Tarno, et al (1992), the Dawan language is one of the regional languages in East Nusa Tenggara which has a fairly wide distribution area. This language is used by the Dawan tribe who inhabit most of the mainland of Timor, namely in parts of the administrative area of Belu Regency (in the representative of Central Malacca District), North Central Timor Regency (which consists of 5 sub-districts: North Biboki, South Biboki, Insana, East Miomaffo, and Miomaffo West), South Central Timor Regency (covering sub-districts: East Amanuban, Middle Amanuban, South Amanuban, West Amanuban, North Amanuban, North Molo and South Molo), Kupang Regency (covering Districts: North Amfoang, South Amfoang, Fatuleu, Amarasi, Kupang East, West Kupang and Central Kupang).

The Dawan language spread across the sub-district has ten dialects, including Biboki, Malea, Molo, Amanatun, Miomaffo, Amarasi and Manulai dialects. The number of speakers of the language is quite large, which is around 600,000 people.

In addition to being used as a daily communication tool between fellow speakers, Dawan language is also used as the language of instruction in the world of education, especially in the lower classes of basic education as a companion to Indonesian. In addition, the Dawan language is also used in religious ceremonies, and other official events, including official events in the government sector. For example, the Dawan language is used in meetings at the neighborhood level to the village level.

DISCUSSION

Possessive construction data of Dawan language in this study were obtained from speakers of Dawan language in East Baumata Village, Taebenu District, Kupang Regency, East Nusa Tenggara (NTT) Province. By applying the application of the listening method, the researcher listened intensively to the speaker's explanation about the character of the target language, namely Dawan's language, especially the unique things related to the possessiveness of Dawan's language.

The data collected in this study are all in the form of clauses which contain possessive aspects. Although the possessive construction is always realized in the form of a noun phrase (FN), the possessive FN does not stand alone.

The results of the research show that the processor (R) in Dawan language in East Baumata Village consists of three elements, namely the human element; as *Na Riski haen natitu* 'Riski's leg is broken', animal elements, such as *Fafi wounds naek amnami temfaun / anfaun name* 'Batam piglets are sought after by many people', and plant elements, such as *Uki fua in naek* 'the bananas are huge'.

Furthermore, the possessive construction type found three possessive grammatical relationships (NP-internal relations), namely the relationship ownership (*ownership relationship*), such as *Na David in bidael where bo'nim* 'Ox Mr. David fifty-tail', the relationship part (*whole-part relationship*), such as *Bi Merry missin muti bilsin* 'Meri's teeth are pure white', and kinship / kinship (*kinship relationship*), such as *Bi Susan bi mokof anmate ton nuan duen* 'Grandfather Susan died two years ago'.

A complete analysis/discussion of all types of possessive constructions of Dawan language in East Baumata Village mentioned above along with other

data that are the targets of analysis in this study, will be discussed in the following subsection (5.2).

In accordance with the formulation of the problem and research objectives as stated in the introduction to this paper, the data analysis presented in this section is the answer to the research problem whose main target is to obtain a complete description of the possessive construction of Dawan's language. Related to this, the focus of the analysis includes two things, namely (1) the type of relationship constructive possessive Dawan language, and (2) the order *possessor* (R) and *possessed* (D) in the construction of possessive Dawan language. A detailed discussion of the two parts of the analysis, respectively, is as follows.

Types of Relationships Possessive Construction in Dawan Language

The results show that in Dawan language there are three types of possessive relationships. The three types of hubungann question are (1) the property relations (*ownership*), (2) the relationship part (*whole-part relationship*), and (3) the relationship of kinship or kinship (*kinship relationship*). Ownership relationship (*ownership*) in the Dawan language, is presented as in (1 – 3) below.

- 1) *Na John oto namas*
PART NAMA mobil bagus sekali
'Mobil John bagus sekali'.
- 2) *Na David in bidael mana bo'nim*
PART NAMA 3TG sapi ekor
lima puluh
'Sapi Pak David lima puluh ekor'.
- 3) *Hai lelal haim-sen jati oka/naheun*
1JM kebun 1JM-tanam jati semua
'Kebun kami ditanami jati seluruhnya'.

Property relations (*ownership*) in clause (1-3) above is *na John oto* 'John's car' in (1), *Na David in bidael* 'Mr David's cow' on (2), and *Hi lelal* 'our garden' on (3). *The* 'car' car in (1) belongs to *John*, *the bidael* 'cow' in (2) belongs to *David*, and the *lelal* 'garden' in (3) belongs to *hi 'us'*. So, here there is a relationship between the owner and the owner. Next, the *whole-part relationship* is shown in (4 – 7) below.

- 4) *Bi Merry missin multi bilsin*
PART NAMA gigi putih bersih
'Gigi Mery putih bersih'
Kelo kiko-f nan namnanu leuf

ekor monyet-PC itu panjang
sekali (SUPER)

‘Ekor monyet itu panjang sekali’.

5) *Au aok nahenu nok funu bibi*
saya badan penuh dengan bulu
kambing

‘Badan saya penuh dengan bulu
kambing’.

6) *Bi Sophi aim haek nbi eno keen*
PART NAMA PART berdiri di
pintu kamar

‘Sophi berdiri di pintu kamar’.

The *whole-part relationship* in clause (4 -7) above is *Bi Merry missin* 'Merry tooth' in (4), *Kelo kiko-f* 'monkey tail' in (5), *funu aunt* 'goat hair' in (6), and *eno keen* 'door of the room' at (7). In this case, *Misin* 'teeth' in (4) is part of the body organ Meri; *kelo* 'tail' in (5) is part of the body organs of *kiko* 'monkey'; and *funu* 'fur on (6) is the body part of *aunt* 'goat'; and *eno* 'door' in (7) is a part attached to *keen* 'room'. Posesor bi Meri on (4), *kiko* 'monkey' on (5) 'aunt' 'goat' on (6), and *keen* 'room' on (7) are not mentioned in full but only in certain parts. Furthermore, kinship or *kinship relationships*. Family or kinship relationships consist of two types of relationships, namely based on *blood relations*, as in (8-9) and relationships based on marriage (*afnal relationships*), as in (11-13) below.

a. *Blood relationship*.

8) *Bi Leni in aina namen*
PART NAMA 3TG mama sakit
‘Ibu Leni sakit’.

9) *Bi Nomleni namnasi/namnasden*
PART NAMA sudah tua
‘Ibu Sarah sudah tua’.

10) *Bi Susan bi mokof anmate*
ton nuan duen
PART NAMA PART kakek meninggal
tahun dua lalu
‘Kakek Susan meninggal dua tahun lalu’.

b. *Affinal relationship* (termasuk perkawinan)

11) *Bi Margaret monal andali tesa bi*
in
PART NAMA suami kepala desa
di sini
‘Suami Margaret kepala desa di sini’.

12) *le amnake bi au aina napan na*
Seto fel

yang berdiri di saya ibu adalah
PART NAMA isteri

‘Yang berdiri di samping ibu saya adalah
istri Seto’.

13) *Na Ardus baif afdan*
nemente akimu/nemente afdan akimu
PART NAMA mertua tiba

kemarin sore
‘Ibu mertua Ardus tiba kemarin sore’.

c. The relationship of kinship or kinship (*kinship relationship*)

In clause (8 -13) above is *Bi Leni* 'mother Leni' in (8), *Bi Nomleni namnasi* 'mother Nomleni old' in (9), *Bi Susan bi mokof* 'Grandfather Susan' at (10), *Bi Margaret monal* 'husband Margaret' at (11), *Seto fel* 'Seto's wife' at (12), and *Na Ardus baif* 'in-law of Ardus' at (13). Between *Leni* and *Aina* have a blood relationship as mother and child, in this case *Leni* as a child. Likewise in (9), between *Nomleni* and her mother, whose name is not mentioned in this example, has a kinship relationship as mother and child, in this case *Nomleni* is a child. The same thing also happened to data (10), *bi Susan* and *bi mokof* also had a kinship relationship, in this case *bi Susan* was a grandson. In the data (11-13) there is also a kinship but not a *blood relationship*. In data (11), *bi Margaret* and *monal* have a relationship as wife and husband: *bi Margaret* as wife and a man who is not mentioned as husband. Likewise, between *na Seto* and the woman whose name is not mentioned in the example, has a husband-wife relationship, in this case *na Seto* is the husband. Kinship also exists between *na Ardus* and *baif* 'in-law', in this case *na Ardus* as son-in-law, while his father-in-law is not mentioned in the example.

The Order of the Owner (*possessor*) and the Possessed (*possessed*) in the Possessive Construction of Dawan Language

The possessive construction of Dawan's language which is the focus of the discussion is the order in which the owner (*possessor*) and the possessed (appear *possessed*) in the clause. The guiding questions for this are (1) Does the owner always appear on the left or before the owner, or vice versa, the owner can appear before the owner? (2) If there is an exchange of the position of the owner and the owner, is it marked by a special marker? Both of these questions function to track the position or order in which the owner and the

owner appear. The proof of this can be observed through the following data (14 - 23).

- 14) *Na Riski haen natitu*
PART NAMA kaki patah
'Kaki Riski patah'.
- 15) *Na Riko umal namas/belising*
PART NAMA rumah mewah
sekali
'Rumah Riko mewah sekali'.
- 16) *Lus Suna na hel*
tanduk rusa PART kuat
'Tanduk rusa kuat sekali'.
- 17) *Fafi luka duroks amnami temfaun /*
anfaun name
babi anak duroks cari
banyak
'Anak babi duroks banyak dicari
orang'.
- 18) *Uki fua in naek*
pisang buah ini besar sekali
'Buah pisang ini besar sekali'.
- 19) *Au noso anto heun oef*
1TG baju kena manga getah
'Baju saya kena getah mangga'.
- 20) *Au mui anoek pisamese*
1TG memiliki sawah sebidang
'Saya mempunyai sebidang sawah'
- 21) *In mui/fuat nalaun*
3 TG memiliki ilmu hitam
'Dia memiliki ilmu hitam'.
- 22) *Ai mui bale pusaka*
1JM memiliki barang/ benda-benda
pusaka
'Kami mempunyai benda-benda
pusaka'.
- 23) *In mui anah nim*
3TG memiliki anak lima orang
'Dia mempunyai lima orang anak'.

The *possessor* in the data (14 – 23) above is *na Riski* 'Riski' at (14), *na Riko* 'Riko' at (15), *suna* 'rusa' at (16), *fafi* 'pig' at (17), *uki* 'banana' at (18), *au* 'me' at (19), *au* 'me' at (20), *in* 'he' at (21), *ai* 'we' at (22), and *in* 'he' at (23). Meanwhile, (*possessed*)

in each of these clauses are *haen* 'foot' on (14), *umal* 'rumah' on (15), *lus* 'horn' on (16), *duroks* *wound on* 'duroks piglet' on (17), *fua* 'fruit' at (18), *noso* 'baju' at (19), *anoek* 'sawah' at (20), *nalaun* 'black magic' at (21), *bale pusaka* 'object heirloom' nutmeg (22) and *anah* 'child' in (23).

The data (14 – 23) above shows that the order of the owner (*possessor*) and the possessor (*possessed*) have different syntactic behavior. In the data (14), (15), (17), (18) and (19) the owner always appears to the left or precedes the owner. The behavior of syntactic happens to the owners, both living creatures animate (*animate*), as *na Riski* in (14), *na Riko* in (15), *fafi* 'pig' on the (17), and *au* 'I' in (19), as well as non-living (*unanimate owners*), such as the *uki* 'banana' in (18). The same syntactic behavior also occurs in (20 – 23). However, the owner in these four clauses the owner is marked by the possessive lexical element *mui* 'belonging'. The owner of *au* 'me' at (20), *in* 'he' at (21), *ai* 'we' at (22), and *in* 'he' at (23) immediately followed by the possessive marker *mui* 'belonging'. After the possessive marker *mui* 'belongs', it was immediately followed by the appearance of possessive. Meanwhile in data (16), the owner appears before or appears on the owner's left position and the owner appears in the right position or after the owner. The *lus* owner of the 'horn' in (16) appears before the owner of the *suna* 'deer'.

In terms of marking, possessiveness in the Dawan language in East Baumata Village, Taebenu District, Kupang Regency, is marked, as in data (20 – 23) but there is one that appears without any marking, as in data (14 – 19). The markers *na* in (14) and (15), are gender-distinguishing markers, both as owner and owner. This language has two types of gender-distinguishing markers, namely *na* for male, as in (14) and (15), *bi* for female/female human, as in clause (8 – 11) above. Possessive markers in this language are lexical markers, yani *mui* and *fuat*, both of which mean to *have* / *have*. Clauses that have possessive markers as in (20 – 23), will not be grammatical without possessive markers. To prove this, clause (20 -23) is converted to (24 – 27) below.

- 24) **Au anoek pisamese*
1TG sawah sebidang
'Saya mempunyai sebidang sawah'
- 25) **In nalaun*
3 TG ilmu hitam
'Dia memiliki ilmu hitam'.

26) *Ai bale pusaka
1JM barang/ benda-benda pusaka
'Kami mempunyai benda-benda
pusaka'.

27) *In anah nim
3TG anak lima orang
'Dia mempunyai lima orang anak'.

The ungrammatical as well as unacceptable of clause (24 – 27) because it does not use the possessive marker *mui* or *fuat* 'has/has'. This shows that the presence of possessive markers in the clause is *obligatory* and not an alternative.

Furthermore, from the point of view of the order in which they appear in the clause, the data (14 – 23) above and also other data that have been shown above indicate that the owner (*possessor*) in this language always appears in the left position or precedes the possessor (*possessed*).

Judging from the close relationship between the owner (*possessor*) and the possessor (*possessed*), there is no difference in marking that is a close relationship (*alienable*) with a distant relationship (*inalienable*). Both appear without special markers, both on the owner (*possessor*) who animate (*animate*) and on the possessor (*possessed*). The only marker that appears in possessive construction in this language is the distinguishing marker between the owner who is male (*masculine*) and female (*feminine*), which is usually marked by masculine *na* particles, as in clause (14 - 15).) and the feminine ones are marked with a *bi* particle, as in clause (8 – 11). In animate beings (*animate*) that are not human, marker *na* and *bi* as a differentiator, never used, as in (16) and (17).

CLOSING Conclusion

Pesesor in that Dawan in East Baumata Village, consists of animate beings (*animate*) and inanimate beings (*inanimate*). Inanimate possessors consist of humans and animals, while inanimate beings consist of plants and inanimate objects, such as stones.

Semantically, possessive constructions in this language are found in three possessive grammatical relationships (NP-internal relations), namely: meaning ownership (*ownership relationship*), such as *Na David in bidael where bo'nim* 'Ox Mr. David fifty-tail', meaning relations section (*whole- part relationship*), such as *Bi Merry muti bilsin missin* 'teethwhite clean Meri', and the relation of meaning familial / kinship (*kinship relationship*), such as *Bi*

Susan bi mokof anmate ton nuan duen 'Grandfather Susan died two years ago'.

The possessive construction of the Dawan language in East Maumata Village, Taebenu District, Kupang Regency in general, the owner (*possessor*) always appears in the left position or precedes the possessor (*possessed*), both of which appear with the possessive marker *mui* 'belonging' and constructions that appear without the marking.

Suggestions

Based on the results of observations of community language activities during field research activities carried out by the research team, the following suggestions are made for the readers of the results of this study.

1. Further research is needed on the same topic but covers all Dawan dialects in order to obtain more complete and comprehensive research results;
2. Many unique things were found in the Dawan language, both related to the marking system, such as male and female gender markers, as well as other markers. Therefore, it is necessary to make these uniquenesses so that the documentation of this language is more varied and complete;
3. The grammatical aspects of Dawan's language, especially the syntactic aspect, need to be researched because the document on the syntactic aspects of this language is still limited; and
4. In addition to the syntactical aspect, the pragmatic aspect of this language also needs special research because there is an element of lexical meaning in this language which is influenced by elements of the speech event and the context of the speech situation.

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