

# Curse (Positive) in Traditional Language of Coel

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## ABSTRACT

Swearing as an emotive language is used to express someone's feeling. This expression which is used to swear has many kinds of forms and references. This research aims to describe the positive expressions and their context in Coel (traditional) language. The method of this research is descriptive qualitative research. The data of this research were taken from the direct utterances of the native speakers and recorded it. Besides that, also the researcher's intuition as the native speaker of Language Coel. The positive swearing is produced by containing the politeness principle and by paying attention to the extra lingual context. It can be said that, when it matches with the politeness principle, the swearing expression is called as positive swearing.

**Keywords:** Swearing expression, positive swearing, Coel traditional language.

## 1. INTRODUCTION

In everyday communication, we often issue the words that are not considered in order to accordance with the existing norms. These such words are called as taboo words and if these words do not match the principles of politeness of speech in a culture, they are considered as the rude words. These harsh words are sometimes contained in the swear words. The curse which is a rude word is considered by most people to be a negative word although basically the swear words contain the speaker's feeling. This kind of situation has been expressed by Ljung [1] who states that swearing is emotive language: its main function is to reflect, or seem to reflect, the speaker's feelings and attitudes

Cursing is an emotive language that contains the feelings of the speaker, and also the attitude of the speaker. Then, not all of people know that the emotive utterance has a positive side. This curse appears throughout the language, including the Coel language. This language is a language spoken by the people of the area who are geographically located in several districts and cities in the provinces of South Sumatra and Bengkulu. One of the cities in South Sumatra that has Coel speakers is Lubuklinggau.

On this occasion, the curse utterances used as data in this paper are the curses spoken by adolescents in MonengSepati, TabaPingin village, Lubuklinggau Selatan sub-district [2]. The teenagers of Coel language speakers are considered as the most productive speakers in speaking this curse utterance.

Gender also becomes one of the factors that determine the intensity of curses, where women tend to speak less of a curse when talking to the men,

especially when they talk to their fellow women. This kind of situation has also been a concern of one of the linguists namely Gati [2] in her research entitled 'The Use of Swear Words by Women: a study of single sex and mix conversations'. In that study it was found that the women would use less invective when talking to men than if they spoke with the same gender.

Furthermore, one of the social factors that influence the emergence of inflected can be seen from their age, and adolescents are the age who most often discussed. Besides the factor of age, another factor which also has an influence on the emergence of verbal abuse is education. Regarding to the factors that mark a speech event can be seen in the view expressed by known as the acronym SPEAKING (Settings & Scenes, Participants, Ends, Act Sequences, Key, Instrumentalities, Norm of Interaction & Interpretation, and Genre) [3].

Then, the curse which is a word that contains as taboo also has a form that is not much developed or frozen (fixed expression), so that this word is included in a closed word. Likewise, the meanings contained in swear words no longer produce literal meanings but non-literal meanings which are closely related to metaphors. The meaning of swear words can be in the form of positive or negative meanings according to context, social factors that influence and the principles of politeness in a speech. But in this paper, verbal abuse in Coel will be reviewed through positive reviews only.

## 2. METHOD

In this study, descriptive research is used to describe the data. The goal of descriptive research is to describe a phenomenon and its characteristics. This research is more concerned with what rather than how

or why something has happened. Therefore, observation and survey tools are often used to gather data [4][5].

Qualitative research, however, is more holistic and often involves a rich collection of data from various sources to gain a deeper understanding of individual participants, including their opinions, perspectives, and attitudes. Qualitative research collects data qualitatively, and the method of analysis is also primarily qualitative. This often involves an inductive exploration of the data to identify recurring themes, patterns, or concepts and then describing and interpreting those categories. Of course, in qualitative research, the data collected qualitatively can also be analyzed quantitatively. This happens when the researcher first examines the qualitative data thoroughly to find the relevant themes and ideas and then converts them into numerical data for further comparison and evaluation.

According to Crossman [6], qualitative research is a type of social science research that collects and works with non-numerical data and that seeks to interpret meaning from these data that help understand social life through the study of targeted populations or places.

Qualitative research is designed to reveal the meaning that informs the action or outcomes that are typically measured by quantitative research. Therefore, qualitative researchers investigate meanings, interpretations, symbols, and the processes and relations of social life. What this type of research produces is descriptive data that the researcher must then interpret using rigorous and systematic methods of transcribing, coding, and analysis of trends and themes.

### 3. RESULTS AND DISCUSSION

A curse that contains the principle of politeness has a positive meaning, and conversely a curse that has a negative meaning will contain the principle of impoliteness. The curses can be polite when they are used to maintain the social relations as the speaker's face shows a friendly condition. Besides, the vice versa will be disrespectful when it is used to attack someone. It is not polite when the curse used to bully or gain strength. It because there is a difference in understanding and perception (principle) about the concept of politeness then this is called pragmatic failure "pragmatic failure".

Regarding to this state of pragmatic failure, Jay [6] state that someone will get better understanding when someone expresses strong emotions in public. This attitude is not considered an impolite thing but a cathartic expression. In explaining the politeness and irreverence in curses, it is also necessary to know the

relationships and social factors that influence the invective. Crystal [7] states that when curses are seen as a form of attack against their listeners, this can be regarded as something that is not polite to some speakers. In assessing whether curses in a discourse is polite is a difficult thing.

The difficulty lies in considering the participant's identity are the relationship of the speaker and the interlocutor, social norms, goals (intentions) and motivation of the speaker. This positive thing will be the focus and attention in this study so that it can provide a greater understanding to the speaker and the interlocutor so that there are no misunderstandings in communication. One of the invective remarks is as follow:

Data 1:

De: *Oi Belis, where are you going?*

Hi Devil, where are you going?

Su: *Col ice, kid look at my grandmother harang*

No friend, want to visit my grandmother for a while

De: *ao la, berekat la chopped, nilek Kana waiting for kite*

Ok, get up quickly, and then Kana will be waiting for us

The conversation in the data 1 list a curse utterance that is spoken to the interlocutor intended for a slightly firm greeting such as spoken in a high tone with a relaxed face and a little smile. The verbal abuse directed at the interlocutor in the data 1 is not intended to attack the opponent but to maintain harmony between the two participants. This is in line with the thinking of Hirsch [8]. The functions of swearing are complex. Most obviously, it is an outlet of frustration or pent-up emotion and means of releasing nervous energy after a sudden shock. It has also been credited with various social functions as a marker of group identity and solidarity, and as a way of expressing aggression without resort to violence.

A swear word is a word or phrase that's generally considered blasphemous, obscene, vulgar, or otherwise offensive. These are also called bad words, obscenities, expletives, dirty words, profanities, and four-letter words. The act of using a swear word is known as swearing or cursing [9].

There are at least two main functions that are very complex in curses, which are used as a tool to express emotions and as a marker of identity and solidarity (harmony and cohesiveness) in social societies. The conversation in the data 1 clearly shows the existence of

a curse function, that is, a marker of solidarity and identity. When these utterances are used to mark solidarity, these utterances will be classified as positive insults. The positive curse speech spoken by the speaker in the data 1 is also influenced by the social relationship between the speaker and the participants. This situation means that the closeness between the two speakers also needs attention. The speaker and the interlocutor are close friends whose encounter of the two speakers is very intense, and although this speech is spoken in the public sphere. Such this conversation is not a negative speech, because this speech is not intended to attack the opponent, but only to get more attention from the speaker and maintain social harmony. The next curse utterances are:

Data 2:

De: *wo strong hold sis, new shoes ye*  
Wai Kubu, have new shoes

Do: *ao la es, while cheap a harge*  
Yes friend, it happens to be cheap

The curse in data 2 is a curse in which the reference is a race (tribe) in Jambi. This is what said as "stronghold" that have a negative meaning. Although in the reality, many people can only speak cuss without understanding the meaning of the word cuss. The meaning of the word 'camp' above is no longer actual meaning but the meaning is already non-literal, where the meaning of this word is intended to express something positive. This positive meaning is used to greet with the aim of maintaining social harmony between the speaker and the interlocutor. This utterance is spoken by people who are socially close to them and fellow teenagers. Then this kind of curse speech has often been spoken by speakers so that from the manifestation of this attitude is a habit. Regarding the attitude of a speaker who has a tendency to curse gives his opinion as follows [6]:

In the case of habitual swearing knowledge of the participants in the situation about each other's speech habits can alter the interpretation of 'the words that would normally fall under a Content-Function category. If a person habitually puts "fuck" or "fucking" into almost every utterance, then whoever knows this has a tendency to ignore these expressions when assigning the utterances to a Speech Act interpretation.

In accordance with the speech in data 2, the opinion of Hirsh is very closely related to the speech event, where this curse which has become a habit of the speaker is very often ignored by the interlocutor. This situation is caused by the closeness between the speaker and the interlocutor.

Interlocutor already knows the attitudes or habits of the interlocutor. Next, consider the following comparative utterances:

Data 3:

A: *I haven't bought it, let's go in debt, the game is hetuni*

Devil you, pay the debt, it's been a long time.

B: *I'm not happy bro*

I don't have money sis ye

In data 1 above, it can be seen that the swear word appears the same as the swear word in data 3, namely "belis". The meaning of the word "belis" has a non-literal meaning where the meaning is not the actual devil. The meaning means that the character possessed by the interlocutor is considered to be the same as the attitude of a devil whose character is considered a bad character. Curse in data 3 is also spoken to attack the interlocutor so that it does not function to build social harmony.

Swearing doesn't always have to be so serious. In fact, swear words are often used in comedy [10]. The context of this curse speech is an emotive speech to express resentment or anger to the interlocutor because the interlocutor has not been able to pay the debt. These utterances are also spoken in a high tone and with an unfriendly face.

### 3. CONCLUSION

Based on the explanation above, curses can be said to be words that not only contain negative functions but also contain positive functions which are reflected in the emotive function as the outpouring of feelings of the speaker to the interlocutor for expressing intimacy. For people who want to provide interpretation of a curse in a speech event need to pay attention to the context of a speech event. The Coel (traditional) language which also contains various kinds of curses with various kinds of referents is also limited by context. A strong intuition from the language owner is very important to understand a swear word, because there are many factors that must be understood by others so that there is no misunderstanding in language.

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