Contrastive Analysis of Vocatives in Japanese and Minangkabau

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ABSTRACT

In daily life, various types of vocative usage are often found, one of which is the use of vocatives containing kinship terms. Therefore, this research aims to explore the usage of vocatives containing kinship terms in the Japanese and Minangkabau languages using a qualitative descriptive method. The data source for the Japanese language used is the corpus *shonagon.ninjal* while for the Minangkabau language used *korpusnusantara.fbs.ac.id*. This research employs the theories of Braun (1988) and Tanaka and Tanaka (1996) as the framework. The research results indicate that there are forty-one vocatives used in the category of kinship terms in both Japanese and Minangkabau languages. The research findings indicate that there is a similarity in the usage of vocative kinship terms in Japanese and Minangkabau languages, which is the use of the term "*papa*" to address father.

Keywords: *Contrastive, Japanese language, Minangkabau language, vocative.*

1. INTRODUCTION

Language is a communication tool used by communities to interact with others to obtain information. Through language, someone can express what they think and state what they feel. In conveying a specific purpose to someone, it is necessary to use a language that is mutually understood by both parties. This makes it easier to convey ideas, concepts, feelings, or whatever needs to be conveyed, to be understood by the interlocutor. Studies that use language as their object of research are known as linguistics. Linguistics develops in line with the complexity of the objects or materials being studied. Furthermore, the science that studies language is also open to influences and proximity to other fields of knowledge. This is what makes linguistics have branches of science, concentrating on different approaches and objects of study, one of which is sociolinguistics. Language variety is one of the sociolinguistic studies that explain the characteristics of language variations and correlate the characteristics of the language variations with social characteristics (Chaer & Agustina, 2010).

In the field of sociolinguistics, there are elements used by speakers to address familiar interlocutors known as vocatives. Vocative is a noun phrase referring to the interlocutor (Levinson, 1983). In line with this opinion, Daniel and Spencer (2009) state that "vocative is a pattern used to explicitly call, attract, or maintain the interlocutor's attention using terms that refer to them. Vocative is important in determining and building relationships between participants in a conversation" (p. 626). There are three functions of the vocative according to Biber, Johansson, Leech, Conrad, and Finnegan (1999) namely: (a) attracting someone's attention; (b) identifying someone as the addressee; (c) building and maintaining social relationships. In his book titled "Terms of Address", Braun (1988) does not explicitly mention the vocative. He discusses more about addresses or forms of addressing and various aspects related to those forms. In his book, Braun divides forms of address into three grammatical categories, those pronouns, verbs, and nouns. For nouns, Braun classifies them into 9 categories. There are 9 categories of vocatives according to Braun (1988) and Tanaka and Tanaka (1996), such as personal names, kinship terms, honorifics, titles, abstract nouns, occupational terms, words for certain types of relationships, and terms of endearment.

Along with the development of research on the vocative, language variation has become an interesting aspect to be studied. Regarding the contrastive analysis of differences in the use of terms of address in Japanese and Korean

languages (Lim, 2019). Kamiya's study (2005) about contrastive analysis between English and Japanese languages. The researched vocative focuses on the use of personal names in English and Japanese conversations. The data source used in this study consists of 12 films in English and Japanese languages. Research on French vocatives in Facebook conversations (Junus, 2016). Research on the contrastive usage of vocatives in the national language and the regional language has been previously conducted by Wahya, Permadi, and Ampera (2022) on "The use of vocative in the story of Nyi Halimah by Samsoedi". Then, the same researchers conducted another study on "the vocative social function in Sundanense verbal communication" by Wahya et al. (2022). And then, research on the contrastive usage of type vocatives in Japanese and Indonesian by Rachmanda and Haristiani (2021).

Attempt to fill the gap from previous research, this research was carried out to add to the scientific repertoire in the field of sociolinguistics. In this study, the researchers are interested in investigating the contrastive analysis of Japanese and Minangkabau languages within the framework of Braun's (1988) and Tanaka and Tanaka's (1996) theories. The reason is that in the Minangkabau language, there are numerous vocative usages, but research on the use of vocatives in Minangkabau is still scarcely available. Based on the phenomenon above, the author is interested in conducting a "Contrastive Analysis of Vocatives in Japanese and Minangkabau".

1.1. Vocative

There are three word classes of form of address that are used in most languages in the world which are pronoun, verb, and noun (Braun, 1988). As mentioned above, vocatives are noun phrases used to address the addressee, therefore the theory will focus on the theory of address using nouns. For the noun category as an address itself, Braun divides the classification into 9 types.

1) Personal Name
   The name in the form of a noun-based address exists in all types of languages. It can be a personal name, depending on each culture.
2) Kinship terms or addresses in the form of familial relationships are used by and for those who have a blood relationship. When these terms are used to address someone who does not have a blood relationship with the speaker, it is referred to as fictive kinship.
3) In many languages, there are forms of address similar to those in English, such as Mr/Mrs, or in German, *Herr/Frau*, in Polish *Pan/Pani*. All of these are common forms that do not necessarily have to be seen as specific titles.
4) A title is something given or achieved through accomplishments (doctor, mayor) or inherited (such as duke, count).
5) Abstract nouns are forms of address that refer to the abstract qualities of the interlocutor, such as (Your excellency, Your grace, etc.).
6) Address using professions, for example, servant, driver, etc. sometimes combined with Mr/Mrs depending on the rules of the prevailing respectful address.
7) Specific words for certain relationships are used as forms of address in various languages. Like the Turkish word *arkadas* 'friend', the German word *kollege* 'colleague', and the Arabic word *jaar* 'neighbor'.
8) Expressions of affection are used to address young children or people to whom someone feels close. Often, the nouns used in these expressions can be used as forms of address.
9) Some forms of address specify the interlocutor as the father, brother, or sister of someone else through expressions of the interlocutor's relationship to another person. For example, in Arabic, '*abu* ali' means 'father of Ali', '*bint* Ahmed' means 'daughter of Ahmed', etc. Alternatively, forms like '*ayah* ali' are used to avoid using the interlocutor's proper name.

1.2. Vocative in Kinship Terms

This category is known as *Shinseki yougomei* in Japanese. The word is used to address relatives who are related by blood or marriage. When this kinship term is used to address people who are not related by blood or marriage, it will be referred to as fictitious kinship. Tanaka and Tanaka (1996) explain that in Japanese, generally, kinship terms are marked with the prefix "*o*" and suffix "*san*" or "*chan*". Example "*okaasan*", "*obaachan*", "*ojiisan*", and so on. There is also the use of kinship terms that remove the prefix "*o*". For example, "*kaasan*" or "*neechan*". In addition, there are also uses that remove the suffix "*san*" or "*chan*" such as "*onii*" or "*okaa*". However, there is no use of kinship terms in Japanese that remove the prefix "*o*" and the suffix "*san*" or "*chan*" together such as "*kaa*" or "*jii*".

In the Minangkabau language, Syafyahya, Aslinda, Noviatri, and Efriyades (2000) state that types of address words include kinship address words and non-kinship address words. Kinship address words are words that arise due

to the need to indicate someone's position. Kinship address words are divided into two categories, namely core family address words and extended address words. The kinship terms for address for immediate family in Minangkabau are *apak*, *pak*, *ayah* for father, *ibu*, *amak*, *ama* for mother, *gaek*, *enek* for grandmother, *gaek*, *abak* for grandfather, *abang*, *uda* for brother, *uni*, *kakak* for sister, etc.

2. METHOD

In every research, a method is required to serve as the basis for researchers in collecting, processing, and presenting the acquired data. The research method is the approach used by researchers to gather data for their study (Arikunto, 2013). This research is a type of contrastive linguistic study using a descriptive qualitative method, aimed at determining the use of vocative terms in the category of kinship terms in the Japanese and Minangkabau languages. In this research, the data were collected using corpora, with the Japanese language corpus from *shonagon.ninjal.ac.jp* and the Minangkabau language corpus from *korpusnusantara.fbs.unp.ac.id*.

3. FINDINGS AND DISCUSSION

Results of the classification of vocatives use of the kinship term category in Japanese and Minangkabau language.

3.1. Grandfather

After being classified based on the use of vocative in the category of kinship terms to "grandfather", it was found that there are three types of calls in Japanese used for "grandfather" as shown in Table 1, namely, *ojiisan* 45 data with a percentage of 28.5%, *ojiichan* 105 data with a percentage of 66.5%, *jiiji* 8 data with a percentage of 5% and is the lowest percentage with the least data.

Table 1. Grandfather's vocative in Japanese

Types	Amount of Data	Percentage
Ojiisan	45	28,5%
Ojiichan	105	66,5%
Jiiji	8	5%
Total	**158**	**100%**

Table 2. Grandfather's vocative in Minangkabau

Types	Amount of Data	Percentage
Ungku	8	3%
Gaek	16	6%
Kakek	239	91%
Total	**263**	**100%**

Table 2 is a classification of the use of vocative in the category of kinship terms to "grandfather" in the Minangkabau language. There are three types of calls found to call "grandfather", namely, *ungku* found as many as 8 data with a percentage of 3%, *gaek* found as many as 16 data with a percentage of 6%, then *kakek* with a total of 239 data with a percentage of 91% and is the most data.

The use of grandfather vocatives in Japanese and Minangkabau can be seen from the data presented as follows.

Data 1
***Ojiichan**, arigatou. Minna no okagede, kono sekai ga atatakai, subarashii tokoro*.
Thank you, **Grandpa**. Thanks to everyone, this world is a warm and wonderful place.

(Shonagon.ninjal.ac.jp | Nakayama Mayumi, 2003)

In Data 1, there is a call to grandfather as "*ojiichan*". In the *Kokugo Jiten*, "*ojiichan*" is a term used by young children to affectionately address their grandfather.

Data 2
***Gaek**, agiah den mangga ciak*.
Grandpa, give me one mango.

(Kata sapaan bahasa Minangkabau, 2000)

In Data 2, there is a call to Grandpa as "*gaek*". In the Minang dictionary, the nickname *gaek* is used for male parents, or in the nuclear family is the father of our parents.

3.2. Grandmother

Table 3. Grandmother's vocative in Japanese

Types	Amount of Data	Percentage
Obaasan	71	12%
Obaachan	210	36%
Baaba	16	3%
Baachan	282	49%
Total	**579**	**100%**

Table 3 presents a classification of vocative forms based on the category of kinship terms employed to refer to "grandmother" in Japanese. The study identified four distinct categories of calls for "grandmother", namely *obaasan* 71 data, accounting for 12% of the total; *obaachan* 210 data comprising 36%; *Baaba* 16 data, representing the lowest percentage at 3%; and a significant number of data points, totaling 282 and accounting for the largest percentage at 49%.

Table 4. Grandmother's vocative in Minangkabau

Types	Amount of Data	Percentage
Nenek	805	93%
Enek	59	7%
Total	**864**	**100%**

Table 4 is a classification of vocative data with the category of kinship terms used for "grandmothers" found in the Minangkabau language. Two types of nouns were found. *Nenek* with 805 data with a percentage of 93%, while 59 data of *enek* were found with a percentage of 7%.

The use of vocative grandmother in Japanese and Minangkabau can be seen in the data as follows.

Data 3
***Obaachan** jinseikan ga kawarimashita? Ee, sore de kawarimashita*.
Grandma, has your outlook on life changed? Yeah, that changed.

<div align="right">(Shonagon.ninjal.ac.jp | Harukaze Koasa & Yaguchi Haru, 1995)</div>

In Data 3, there is a call to grandma as "*obaachan*". In the *Kokugo Jiten*, "*obaachan*" is a term used by young children to affectionately address their grandmothers.

Data 4
*Indak jadi **Enek** ka pasa*?
Grandma didn't go to the market?

<div align="right">(kata sapaan bahasaminang kabau, 2000)</div>

In Data 4, there is a call to grandma as "*enek*". In the Minang dictionary, the call *enek* is used for female parents, or in the nuclear family is the mother of our parents.

3.3. Father

Table 5. Father's vocative in Japanese

Types	Amount of Data	Percentage
Otousan	10	1%
Otou	25	3%
Papa	855	87%
Oyaji	73	7%
Oton	21	2%
Total	**984**	**100%**

Table 5 is a classification of vocative use in the category of kinship terms in Japanese to call "father". There are five types of calls, namely, *otousan* found 10 data with a percentage of 1%, *otou* there were 25 data with a percentage of 3%, *papa* found 855 data with a percentage of 87%, *oyaji* there were 73 data with a percentage of 7%, *Oton* there were 21 data with a percentage of 2%.

Table 6. Father's vocative in Minangkabau

Types	Amount of Data	Percentage
Bapak	50	3%
Abak	166	10%
Apak	220	4%
Ayah	996	60%
Papa	215	13%
Total	**1647**	**100%**

Table 6 presents the use of vocative categories of kinship terms in the Minangkabau language, a call to "father". Based on Table 6, five types of calls were found, namely, *bapak* found as many as 50 data with a percentage of 3%, *abak* found 166 data with a percentage of 10%, *apak* with the amount of data as much as 220 with a percentage of 4%, *ayah* found 996 data with a percentage of 60%, *papa* found data as many as 215 data with a percentage of 13%.

The use of the vocative father in Japanese and Minangkabau can be seen as follows.

Data 5
Papa! "Boku wa oogoe de itta." Boku mo iku! Papa wa ie no hou e mukatta.
Daddy! "I yelled." I'm going too! **Dad** headed toward the house.

(Shonagon.ninjal.ac.jp | Alex Shearer, 2002)

In Data 5, there is a call to the father as "*Papa*". In the *Kokugo Jiten*, "*papa*" is the term used by a child to refer to his father. The use of the call "*papa*" is now more popular among Japanese people.

Data 6
Apak alah mandi?
Have you showered, **Father**?

(kata sapaan bahasa minang kabau, 2000)

In Data 6, there is a call to the father as "*apak*". In the Minang dictionary, *apak* is used by children to their biological fathers. However, it is often also used for older men.

3.4. Mother

Table 7. Mother's vocative in Japanese

Types	Amount of Data	Percentage
Okaasan	670	23%
Kaasan	830	28%
Mama	1440	49%
Total	**2940**	**100%**

Table 7 is data on the vocative use of kinship types in Japanese used for calls to "mother". The data obtained consisted of three types, namely, *okaasan* found 670 data with a percentage of 23%, *kaasan* found 830 data with a percentage of 28%, and *Mama* found 1440 data with a percentage of 49%.

Table 8. Mother's vocative in Minangkabau

Types	Amount of Data	Percentage
Ibu	52	14%
Mande	18	5%
Mandeh	74	19%
Bundo	35	9%
Amak	163	422%
Ama	42	11%
Total	**384**	**100%**

In Table 8, data have been found regarding the use of vocative in the category of kinship terms in the Minangkabau language. There are six types of calls to "mother", namely, *ibu* found 52 data with a percentage of 14%, *mande* found 18 data with a percentage of 5%, *mandeh* found 74 data with a percentage of 19%, *bundo* found 35 data with a percentage of 9%, *amak* found 163 data with a percentage of 42%, finally there was *ama* found 42 data with a percentage of 11%.

The use of the vocative mother in Japanese and Minangkabau can be seen as follows.

Data 7

Mama, boku no koto suki? Bokutte umarete kite yokattano kanaa…

Mom, do you like me? I wonder if I'm glad I was born…

(Shonagon.ninjal.ac.jp | Sofubo ni okuru hajimete no iku magosho, 2003)

In Data 7, there is a call to the mother as "*mama*". In the *Kokugo Jiten*, "*mama*" is a term used by children to refer to biological mothers. The use of the nickname "*mama*" is now more popular among Japanese people.

Data 8

Ayah pulang, mak.

Dad's home, **mom**.

(kata sapaan bahasa minang kabau, 2000)

In Data 8, there is a call to the mother as "*amak*". In the Minang dictionary, "*amak*" is a term used by children to refer to biological mothers. The current use of the call "*amak*" is also used as a pronoun for grandmother.

3.5. Brother

Table 9. Brother's vocative in Japanese

Types	Amount of Data	Percentage
Aniki	129	16%
Oniisan	119	15%
Oniichan	226	28%
Onii	326	41%
Total	**800**	**100%**

Table 9 is a classification of calls used to call older brother in Japanese. There are four types of calls used in the Japanese language, namely, *aniki* found 129 data with a percentage of 16%, *oniisan* found 119 data with a percentage of 15%, *oniichan* found 226 data with a percentage of 28%, *onii* found 326 data with a percentage of 41%.

Table 10. Brother's vocative in Minangkabau

Types	Amount of Data	Percentage
Uda	374	59%
Abang	256	41%
Total	**630**	**100%**

Table 10 is classified data regarding the calls used to older brothers in the Minangkabau language, where two types of calls were found, namely *uda* found 374 data with a percentage of 59%, then *abang* found 256 data with a percentage of 41%.

The use of vocative brother in Japanese and Minangkabau can be seen in the following data.

Data 9

"***Oniichan**, nani shiten no?*" *Nemuta souna koe o dasu mika ni "dekaketekuru" to dake ii oite.*

"**Brother**, what are you doing?" I just said to Mika, who sounded sleepy, "I'm going out."

(Shonagon.ninjal | Michio Shusuke, 2005)

In Data 9, there is a call to the elder brother as "*oniichan*". In the *Kokugo Jiten*, "*oniichan*" is a familiar nickname used to address older brothers or teenage boys.

Data 10

*Indak ka pai gotong royong **Uda Hasan**?*

Brother, don't you join in cooperation?

(Kata sapaan bahasa Minangkabau, 2000)

In Data 10, there is a call to the elder brother as "*uda*". In the Minang dictionary, "*uda*" is a respectful or polite greeting used for older brothers in Minangkabau.

3.6. Sister

Table 11. Sister's vocative in Japanese

Types	Amount of Data	Percentage
Oneesan	165	54%
Oneechan	138	46%
Total	**303**	**100%**

Table 11 is data that has been classified based on the use of vocative with the category of kinship terms used for calls to older sisters in Japanese. There are two types of calls, namely, *oneesan* 165 data with a percentage of 54%, and *oneechan* 138 data with a percentage of 46%.

Table 12. Sister's vocative in Minangkabau

Types	Amount of Data	Percentage
Uni	397	41%
Kakak	556	58%
Uniang	4	1%
Total	**303**	**100%**

In Table 12, there are calls to older sisters in Minangkabau language, namely *uni* found 397 data with a percentage of 41%, *kakak* found 556 data with a percentage of 58%, and *uniang* found 4 data with the lowest percentage of 1%.

The use of the vocative sister in Japanese and Minangkabau can be seen as follows.

Data 11
***Oneechan**, watashi no koto baka ni shiteru desho!*
Sister, you're making fun of me!

(Shonagon.ninjal.ac.jp | Honda Tooru, 2005)

In Data 11, there is a call to the older sister as "*oneechan*". In the *Kokugo Jiten*, "*oneechan*" is a familiar nickname used to address older sisters or teenage girls.

Data 12
***Uni** sadang mamasak*?
Are you cooking, **sis**?

(Kata sapaan bahasa Minangkabau, 2000)

In Data 12, there is a call to the older sister as "*uni*". In the Minang dictionary, "*uni*" is a respectful or polite greeting used for older sisters in Minangkabau.

4. CONCLUSION

Based on the results of the data obtained, in both Japanese and Minnagkabau languages, there are various types of calls used by the community to their immediate family or close relatives. Based on those data, it was found that the number of vocatives containing kinship terms in the classification of calls to "grandfather", both in Japanese and Minangkabau was found the same number. However, the classification of calls to "grandma" in Japanese is more varied than in Minangkabu. Then, the classification of calls to "father", both in Japanese and Minangkabau has the same number of calls, and has a call that is equally used in both Japanese and Minangkabau, namely, the call using "*papa*". Furthermore, the classification of calls to "mother", where the acquisition of data found more calls in Minangkabau than in Japanese. In contrast to this, precisely in the classification of calls to "older brother", Japanese dominates the number of variants compared to Minangkabau. Then, the classification of calls to "older sister", in Japanese and Minangkabau has almost the same number. The data found no patented kinship call to call younger brother or younger sister. This is because, in general, younger siblings are called using names only, or in Japanese, it is usually added with *chan* or *kun*. While in Minangkabau language usually only uses names.

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