

Kinship Terms Used By Younger Speakers Of Lahat Language: A Case Study On Smp Negeri 1 Merapi Timur

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Abstract

Kinship is important in the organization of social life and every language has its own kinship terminology. And this study deals with the kinship terms used in Lahat Language. The objective of the study were: (1) to find out the kinship terms in Lahat language used by the students of SMP Negeri 1 Merapi Timur as the younger speakers, and (2) to find out the differences between the kinship terms used by the students as the younger speakers of Lahat language and the kinship terms used by the old speakers of Lahat language. The sample was students of SMP Negeri 1 Merapi Timur and 150 other informant of the old speakers of Lahat language. A descriptive method was used in this study. The data were obtained by means of interview and questionnaire. The data were analyzed by using descriptive qualitative method and using feature analysis. Interpretation of the result of the study describes kinship terms in Lahat language which are divided into: (1) Kinship terms in family, and (2) Kinship terms in society. Kinship terms in family are divided into: (1) Kinship terms in family based on blood relation, (2) kinship terms in family based on marriage relation, and (3) Kinship terms in family in special condition. Kinship terms in society are divided into: (1) Kinship terms in formal situation, and (2) Kinship terms in informal situation. There are many different terms used by young speakers and by old speakers which have been found in this study, such as terms for father, mother, parents-in-law, etc. for instance, to refer to father, younger speakers use *baq* or *bapang* and old speakers use *bapaq*, to refer to mother, younger speakers use *umaq* or *maq* and old speakers use *en-dong*, and to refer to parents-in-law, younger speakers use *mentue* and old speakers use *pengiran*. Hopefully this study will enlarge the knowledge about sociolinguistic and the study can be used by the younger speakers of lahath language to know the kinship terms in their mother tongue.

Keywords: kinship terms, lahath language, student

1. INTRODUCTION

Communities everywhere speak languages which are invariably complex. That complexity may be distributed within the structure and content of different languages. Even though every language needs continually to "top up" and adjust its vocabulary to meet new words and situations to make it easier to understand, it can still make the language itself become complex.

When we talk about kinship, we are talking about ties between people based upon blood or marriage. But there are other ways—nowadays called 'performative'—of establishing kinship, or hinting at kinship.(Shapiro, 2018, p. 1)

Lahath language is one of the local languages that exists in Indonesia and it is used by the people of Lahath in Lahath region. Lahath language is used by Lahathnese as a means of communication. Generally, it is used in communication among family members, the the citizen to the local government, and in local ceremony. This is in line with (Aliana, 1985) stated that as the symbol of cultural identity of its speakers, Lahath language is highly honoured by its speech community. In line with what (Halim, 1981) said about the local of the language function, in its position as a local language, lahath language function as; (1) symbol of local pride, (2) symbol of local identity, and (3) means of communication in the family and local society.

As we know, learning a language means learning the culture. And the way we address or kinship terms are concerned with the culture. Kinship is one of the important, pervasive and complex system of culture. Many parts of life in all societies are impact by kinship, and in most societies relation induce things like who someone can and can not marry, who someone can show respect to, who someone can joke with, and who one can count on in a crisis. Kinship terminology is not ambiguous or vaguely defined. It is a semantic category found in all languages, on the basic of which comparisons and typologies can be created.(Rubel & Rosman, 2020)

2. METHODS

The method of the research that used was descriptive method. The purpose of the research was to describe systematically the facts and the characteristics of given population or area of interest factually and accurately. The writer just described and presented all the fact objectively based on the data obtained.

Descriptive research is defined as a research method that describes the characteristics of the population or phenomenon studied. This methodology focuses more on the "what" of the research subject than the "why" of the research subject. The descriptive research method primarily focuses on describing the nature of a demographic segment, without focusing on "why" a particular phenomenon occurs. In other words, it "describes" the subject of the research, without covering "why" it happens. 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.(Nassaju, 2015).

In applying the method, the writer tried to described the kinship terms used by the students of SMP Negeri 1 Merapi Timur in Lahat language and the differences between the terms used by the younger speakers and the terms used by the old speakers. She collected the data and thee information about the kinship terms and analyzed the data and interpreted the result of the research.

Concerns with sampling in qualitative research focus on discovering the scope and the nature of the universe to be sampled. Qualitative researchers ask, "What are the components of the system or universe that must be included to provide a valid representation of it?" Thus the important contributions of qualitative work derived from concerns with validity and process may be seen as addressing core concerns of sampling. Sampling issues are at the heart of jury selection, which aims to represent a cross section of the community(Luborsky & Rubinstein, 2011). Thus, the sample of this study was all students of SMP Negeri 1 Merapi Timur and 50 others informant of old speakers of lahat language. In collecting data, the writer used questionnaire, interview and documentation.

3. RESULTS AND DISCUSSION

In this chapter, the writer presents; (1) Kinship terms in Family, (2) Kinship terms in Society.

4.1 Description and Analyzing Data

4.1.1 Kinship Terms in Family

Kinship terms in family are terms that are used as addressing by individuals who have relation in the family. Family means some families which have the same antecedents. Parents, children, grandchildren, and gran-grand children are individuals who have the same antecedents.

In Indonesia, the words bapak, ibu, adik, and kakak are kinship terms in family. Likewise, those terms, in Lahat language, terms bapang, umaq, adeng, and kakang are terms in family.

Kinship terms in family are devided into; (1) Kinship terms in family based on blood relation, (2) Kinship terms in family based on marriage relation, and (3) Kinship terms in family in special condition.

4.1.1.1 Kinship Terms in Family Based on Blood Relation

Consanguineal relatives are relatives based on blood relation. Kamal called family based on blood relation as "direct siblings relation". In other words, kinship terms based on blood relation are terms that used by people who have blood relation or biological relation.(Kamal, 1990, p. 18)

In Indonesia, the words such as; ayah, ibu, paman, bibi, kakek, nenek are words to refer to father, mother, uncle, aunt, grandfather, grandmother or bapak, umah, mamang, bibi, nineng lanang and nineng betine in Lahat language. These individuals are consanguineal relatives, who are blood relatives.

To determine the kinship terms, we should know and count how many links there between the possessor and the relatives. Or in other words, we should know whether the link is upwards, sideways, or downwards. If the possessor is me, then I use bapak or bapak to refer to my father, kakak or kakak to refer to my older brother and adek or adik to refer to my younger brother. And I used term anak to refer to my child. The link with my father is upwards, the one with a brother is sideways, and the one with a son/a daughter is downward.

In Lahat language, the term for every generation are already determined, e.g., the terms nineng lanang and nineng betine are used to refer grandfather and grandmother which are two generations above the possessor, term bapak/bapak and umah/umah for father and mother, one generation above possessor; terms kakak/kakak and adek to refer to older brother as and older sister and term adek/adik for younger brother and younger sister; same generation as possessor; term anak lanang and anak betine for son and daughter; a generation below; and term cucu to refer to grandchild, two generation below.

Kinship terms in family based on blood relation two generations above possessor Two generations above possessor are; (1) possessor's parents generation and (2) possessor's grandparents generation.

(1) Parents generation (+1)

Possessor's parents generation is a generation above possessor's generation which consists of;

A. Father

The terms to address father in Lahat language are bapak, bapak, and bapak. These terms used by children, whether male or female, to address their father. Terms bapak or bapak usually used by the old speakers and term bapak usually used by younger speakers. Actually, term bapak is the sort form of bapak but the different does not change the meaning of it.

B. Mother

Children, whether male or female, use nduk, endong, umah, or maq to address their mother. Term maq is the sort form of umah and this terms usually used by younger speakers. Terms nduk and endong are used by the old speakers.

C. Father's older brother

Terms to address father's older brother are bapak tua and bapak tua or bapak tua and added his first child's name after the term, for example, if his first child's name is Siti, then the term to address him is bapak tua Siti or bapak tua Siti or bapak tua Siti. Term bapak tua used by old speakers and term bapak tua or bapak tua are used by younger speakers.

D. Father's younger brother

The terms to address father's younger brother are bapak kecil, bapak kecil and bapak kecil/bapak kecil and added by his first child's name after the term, e.g., if his first child's name is Ani, then, possessor calls him bapak kecil ani/ bapak kecil ani.

E. Father's older sister

Possessor uses term maq with her first child's name after the term to address his/her father's older sister, e.g., if her first child's name is Raka, then, the term to address her will be maq Raka. There is no different term to address father's older sister which is used by old speakers or younger speakers. The terms also used to refer to father's cousin and mother's cousin who has older age than them.

F. Father's younger sister

Possessor uses term ibong, ibongan, bibi, or bibi to refer to his/her father's younger sister. Ibongan formed from term ibong with suffix -an. If father's younger sister is younger than possessor, then,

the term will be added with word keceq/ceq. Usually the term added by the name of the person after the term and if she has a children, then, the term will be added by the name of her first child. Terms ibong and ibongan are used by the old speakers and terms bibeq and beq are used by younger speakers. These terms also used to refer to father's cousin and mother's cousin who has younger age than them.

G. Mother's older brother

Possessor uses term waq with his first child's name after the term to address his/her mother's older brother, for example, if his first child's name is Wati, then, the term to address him will be waq Wati. There is no different term for old speakers and younger speakers

H. Mother's younger brother

The terms are mamaq, mamang, or mang and added by his first child's name after the term, e.g., if his first child's name is Deni, then, possessor calls him mamaq/mamang/mang Deni. And if he is still single, then possessor calls him by his name after the term.

I. Mother's older sister

Terms to address mother's older sister are umaq tue and maq wo or maq tue and added her first child's name after the term, for example, if her first child's name is Sinta, then the term to address him is umaq tue Sinta or maq tue Sinta or maq wo Sinta. There is no different term to address mother's older sister by old speakers and younger speakers.

J. Mother's younger sister

Possessor uses term umaq keceq or maq ceq to refer to his/her mother's younger sister. The term can be added with person's first child's name or person's name.

(2) Grandparents Generation (+2)

Possessor grandparents generation is two generations above the possessor. This generation consists of; father's father, father's mother, mother's father, mother's mother, father's parents siblings, and mother's parents' siblings.

The way to address parents's parents are nineq, neq, nineng, neng, nineq lanang/betine, and nineng lanang/betine. Terms neq and neng are the sort form of nineq and nineng. The use of short form or long form does not change the meaning. Term nineq or neq is used by old speakers and term nineng or neng uis used by the younger speakers.

It does not matter, whether the person is from father's side or mother's side. Whether she/he is possessor's grandparent's sibling or possessor's grandparent's cousins, she/he is addressed with the same term. But if the person is female, the, the term is added with word betine and if the person is male, then, the term is added with word lanang.

Old speakers are used nineq or neq and younger speakers are used nineng or neng.

2. Kinship Terms In Family Based On Blood In Possessor Generation

Possessor generation in family is sideways generation, which consists of; possessor, older brothers, older sisters, younger brothers, younger sisters, and cousins.

In Lahat language, the terms for sibling are distinguished by age, as an example, to refer to older sister, possessor uses ayuq and adeq/adeng for younger sister. Term for older brother is kakaq or kakang and adeq/adeng for younger brother. Terms muanai and kelawai also use to refer to brother and sister.

To differentiate them, if possessor has more than one brother and sister, then, possessor can add the name or nickname of the addressing person.

The terms to refer to cousins are the same as if possessor wants to address his/her sibling. Old speaker uses kakaq for older sister and kakang for older brother. Likewise, younger speakers use kakaq or kakang for older brother but use ayuk for older sister.

3. Kinship Terms In Family Based On Blood Relation Two Generations Below Possessor

Two generations below possessor are (1) children generation and (2) grandchildren generation.

(1) Children Generation (-1)

Possessor children generation is a generation below possessor. This generation consists of; son, daughter, brothers' children, sisters' children, cousins' children.

In Lahat language the term to address a son or a daughter is the same. The term is *anaq* but to distinguished them, the word *lanang* for son and word *betine* for daughter are used. Usually, a parent mentions the name or nickname of the child to call him/her. There is no different terms which are used by the old speakers and younger speakers.

The terms to refer to brothers' children and sisters' children are *puna'an* or *anaq dengasanak lanang* to refer to brothers' children and *anaq dengasanak betine* to refer to sisters' children. Generally, the name of the child or the nickname of the child to call him/her. There is no different term for old speakers and younger speakers.

(2) Grandchildren Generation (-2)

Possessor's grandchildren generation is two generations below possessor's generation, which consists of; possessor's grandchildren, possessor's brothers' grandchildren, possessor's sisters' grandchildren and possessor's cousins' grandchildren.

Term *cong*, *cucong* or the name or the nickname of the grandchild is used to refer to him/her whether he/she is possessor's grandchild, possessor's brothers' grandchildren, possessor's sisters' grandchildren and possessor's cousins' grandchildren.

4.1.1.2 Kinship Terms Based On Marriage Relation

Marriage kin or affinal relatives are relatives by marriage. Kamal called family based on marriage relation as "indirect sibling relation." (Kamal, 1990, p. 18)

Since the kinship terms are expanded by marriage, it can be said that marriage determine the kinship terms. The terms *mentue*, *besan*, *warang*, *nantu/menantu*, *ipau/pehipauan*, *laki*, and *bini* are terms determined by marriage. One can say I have *mentue* if he/she already married and has parents-in-law. Likewise, one can say I have *nantu/menantu* if his/her child has already married or he/she has a son/daughter-in-law. The term *ipau* or *pehipauan* is used to refer to sister-in-law and brother-in-law.

The terms can be preceded by word *kakaq/kakang* for older brother-in-law and word *ayuk* for older sister-in-law or word *adeq/adeng* for younger brother/sister-in-law or added by name of the person, for instance, if the person's name is Ali, then, possessor calls him *ipau Ali*. These terms also used to refer to husband's cousins or wife's cousins.

The terms *laki* and *bini* are used if one has already married. Female can use *laki* for her husband and male can use *bini* to refer to his wife. If the spouses have already had children, then, term *bapang/bapaq/bag* or *endong/umaq/maq* with the name of the first child after the term is used.

There are different terms used by old speakers and younger speakers to refer to parents-in-law. Younger speakers similarize the term to refer to parents-in-law and parents but old speakers have special terms to differentiate them. One (male) uses terms *wangkaye* to refer to his mother-in-law and *kyai* to refer to his father-in-law and one (female) uses *Pengiran lanang* to refer to her father-in-law and *Pengiran betine* to refer to her mother-in-law.

4.1.1.3 Kinship Terms In Family In Special Condition

Kinship terms in special condition are addressing terms in certain condition. Ihsan states, as the writer translated, "Kinship terms in special condition are only used as the terms in certain condition, such as, wedding ceremony, circumcision ceremony, and other ceremonies." (Ihsan, 1993, p. 173). It means the terms are not used every time but only used in a certain condition, for example, the terms like *adeksanak*, *kerib kerabat*, *meraje*, *anak belay*, and *simah*. In this research, the writer found some other terms, that are *anak belay*, *menda*, *meraje*, *menda jambol* and *menda wali*. The meaning of each of them can be seen on the table below.

Table 1. Kinship terms in special condition

No	Special term	Meaning
1.	Anak belay	The sisters of the persons/spouse who held the ceremony
2.	Menda	The brother of the persons/spouse who held the ceremony
3.	Menda jambol	The brother of the persons/spouse who held the ceremony
4.	Meraje	The brother of the persons/spouse who held the ceremony
5.	Menda wali	The quests from the side one of the spouses who getting married
6.	Menda tamu	The quests who are invited to the ceremony

4.1.2 Kinship Terms In Society

Kinship terms in society are terms to address people who are no family relation to possessor. Kinship terms in society are divided into; (1) kinship terms in informal situation and (2) kinship terms in formal situation. In In donesia the terms anda, saudara, tuan, nyonya, and nona are the terms in society.

4.1.2.1 Kinship Terms In Society In Informal

Kinship terms in society in informal situation are terms used to address people in society in daily communication. Generally, the terms used are based on the terms used in family. In Lahat language, kinship terms used in family and also used un society are waq (father's older sister/mother's older brother), mamaq/maq/mamang/mang (mother's younger brother), bibeq/beq/ibong (father's younger sister), nineq,neq/nineng/neng (grandparents), and so on. Words, such as kabah, dengah, kamu, bujang/jang (unmarried male), gades/des (unmarried female) also used to address in society. The term used is distinguished by age and link. To address person we should know first how old he/she is and in which generation he/she is. To refer to someone who has the same age as possessor, then, possessor uses term kance, dengan/dengan, kabah/kaban, to refer to someone who has same generation as possessor's parents, then, possessor can use mamang/mang.mamaq.maq (male), waq (male/female), bibeq/beg/ibong/ibongan (female).

4.1.2.2 kinship terms in society in formal situation

Kinship terms in society in formal situation are terms used in formal meeting or in formal situation. Kinship terms in society in formal situation are classified into; (1) formal in religion and education and (2) formal in government and military.

(1) Formal in religion and education

Formal terms in religion and education are the terms in religious and educational situation. In activities, the terms used are guru to refer to teacher, paq/bapaq guru for male teacher, ibuq/buq guru for female teacher, anak mured to refer to student, aji/kiaji for people who had already gone to Mecca to do ritual religious activities, kyai for a person who is expert in religion, and ketip to refer to a person who has a right from government to marry a couple.

(2) Formal in government and military

Formal terms in government and military are terms used to address people in government and military. The terms used on is based on the person's profesion or degree in the government or military. For instance, if the person is a president, the, he/she is called bapaq/ibuq presiden or if the person is a captain of an army, the, he/she is called bapaq/ibuq kaptan, or if he/she is a police, then, he/she is called bapaq/ibuq pelisi.

4.2 Interpretation

In this research, the writer found some different terms used by old speakers and younger speakers, for instance, the terms bapaq, endong, mamaq, ibong, and nineq are used by older speakers and

the terms *baq*, *umaq*, *mamang*, *bibeq*, and *nineng* are used by younger speakers. The difference do not change the meaning.

Using the terms in short form or long form does not change the meaning of the terms. The short form and long form can be placed in the front, middle, and final position of the sentence, for example:

Nineng/neng ndak kemane?

'grandmother/grandma, where are you going?'

Ngape nineng/neng belom makan?

'why do you (grandmother) has not eaten yet?'

Kandek ape titu nineng/neng?

'what is it for grandmother/grandma?'

The same with other ethnic, Lahat people also respect their father. To *baq tue* and *baq keceq*, Lahat people also respect them as their own father, especially if their father has already died.

In Lahat tradition, a girl can not get married if she does not have *wali*. *Wali* is a male who has an obligation to marry off his blood family member (female). He is a member of family to the female from her father side; father, brothers, father's brothers, and father's father. If her father and her grandfather has already died and she does not have any brother, then *baq tue* or *baq keceq* will be her *wali*.

The terms *muanai* and *kelawai* refer to brother and sister, respectively. A female, in Lahat tradition, *kelawai* to her brother, also called *anak belay* has the obligation to help her *muanai*, especially in a custom and traditional work. It is also an obligation for *kelawai* to respect her brother because in custom and tradition brother is *adesanak* who has the same role as *menda*. Actually, *muanai* and *kelawai* are *adesanak*. It depends on who held the party, for instance, if I am the *kelawai* to my brother and I held a party, then, my brothers and my sisters are my *adesanak*. *Adesanak* is all the family members in broader sense of the person who held the party. Possessor's family members and possessor's husband's family members are *adesanak* to them.

The term *laki* means husband. Then, the term *bini* means wife. These terms are not used directly by the possessor, for example, to address her husband my sister uses term *kakaq* or *baq Robby* since her first child's name is Robby. On the other hand, my sister's husband uses *adeq* or *umaq Robby* to address her.

The term *ibong* or *ibongan* is used not only to refer to father's sister but also to refer to all female who are considered younger than possessor's parents, for example, if there is a female, considered younger than parents' age, who is not any family member relation with the possessor, walk in front of possessor, then, possessor calls her *ibong/ibongan Siti* since her name is Siti or her first child's name is Siti. The same with the term *ibong* or *ibongan*, other terms used in family can be used in society.

In formal situation, the term used in society to address someone depends on his/her degree, job, or position in the government or in society.

There are other terms related to marriage; *baq tihi*, *umaq tihi*, *anaq bawea*, and *anak temonan*. The terms *baq tihi* or *umaq tihi* occurs when the possessor's father has a wife but she is not the possessor's biological mother or the possessor's mother married to a man who is not the possessor's biological father. It usually happens if the couple (parents) have divorced or one of them has died. Unfortunately, even though the mother has not died, the father marry another woman and the woman will be *umaq tihi*. Unlike the father, the mother in Lahat tradition cannot be married by another man if she has a husband.

The term *anaq bawean* and *anaq temonan* occur when the widow has children and a widower has children and they got married, then, the widow's children are called *anak bawean* and widower's children are *anak temonan*. The terms are not directly used by the possessor.

4. CONCLUSION

Based on findings and interpretation on the preceding chapter, kinship terms in *lahat* language can be divided into: (1) Kinship terms in family, and (2) Kinship terms in society. Kinship terms in family are divided into: (1) Kinship terms in family based on blood relation, (2) kinship terms in family based on marriage relation, (3) Kinship Terms in special condition, and (3) Kinship terms in family in special condition. Kinship terms in society are divided into: (1) Kinship terms in formal situation, and (2) Kinship terms in informal situation.

Kinship terms in family based on blood relation covered kinship terms in possessor's generation, two generations above possessor's generation, and two generations below possessor's generation. Kinship terms based on marriage relation covered kinship terms in husband/wife side, brother's wife/sister's husband, and son-in-law/daughter-in-law.

Kinship terms in society in informal situation covered all people in society who have not any family relation to possessor and kinship terms in society in formal situation covered formal kinship terms in religion and education and formal kinship terms in government and military.

Based on historical observation, there are some terms which were used and are not used any longer, for instance, terms *wangkaye* and *kyai* to refer to mother-in-law and father-in-law in wife side and terms *Pengiran lanang* and *Pengiran betine* to refer to father-in-law and mother-in-law in husband side. There are some terms which only used by old speakers, for example, terms *bapaq* is used by old speakers and terms *baq* is used by younger speakers to refer to father, term *ibong* is used by old speakers and term *bibeq* is used by younger speakers.

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