

AN EXPLORATION OF KINSHIP TERMS OF HOKKIEN CHINESE-INDONESIANS IN SURABAYA

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A brief introduction: Indonesia



- The largest archipelago in the world: more than 1300 islands
- The fourth most populous country in the world: more than 250 millions in 2015 (World Bank)
- The most diverse nation of more than 300 ethnic groups (Javanese 41%; Chinese 1.2%)
- Language: Bahasa Indonesia (official), and 700 local dialects

Introduction

- Chinese people living in Indonesia are as a result of overseas Chinese migration mainly from Fujian (Fukien/Hokkien) and Guangdong (Kwantung) provinces.
- There are roughly nine million Chinese Indonesians throughout the archipelago, more than 240 thousands living in East Java including Surabaya.
- There seems to have been little attempt at dealing with kin terms in Chinese dialects like Hokkien. More specifically, Hokkien Chinese-Indonesian in Surabaya, has rarely been subject to studies of this nature.

Review of Literature

- **Language and society (Sociolinguistics)**
- **Language and culture.**
- **Language shift: Bahasa Indonesia is used as the official language both at schools and offices.**
- **Language loss is caused by loss in minority and migrant communities.**

Objective

- **Underlining the significance of such studies in the wider linguistic and anthropological contexts, this study explores kinship terms Hokkien Chinese Indonesia speakers use to refer to or address their family and relatives.**
- **This study also investigates the changes on the kinship terms used by the first and second generation of Hokkien Chinese-Indonesians in Surabaya.**

Data & Methodology

- **A questionnaire with 3 sections**
 - demographics
 - kinship terms in family
 - kinship terms in paternal & maternal relations
- **Open-ended questions**
 - advantages: researchers will be able to collect exact answers
 - limitation: the study takes too much time

Data & Methodology (Cont.)

- **Short interview (if needed)**
 - when the respondents used different kinship terms than the other respondents. Example: "why do you address your mother's parents as *gua-kong* (grandpa) and *gua-ma* (grandma)?"
 - helpful in finding out more the traditions.
- **Target groups & places**
 - Hokkien Chinese Indonesians in Surabaya
 - Pabean* and *Kapasan* traditional Chinese markets.

Data & Methodology (Cont.)

- **Sample**

- Total: 50 respondents
- First generation: 20 respondents
- Second generation: 30 respondents

Data completed in 12 weeks, Oct 1 – Dec 18, 2016

- **Challenges**

- Find which stores owned by Hokkien Chinese Indonesians in the two markets
- Find respondents from the first generation (pretty old, age between 60-66 yo).

Demographic distribution

- **Of the 50 respondents, 62% are male and 38% female.**
- **The majority of respondents are between 40 and 66 years old.**
- **40% of the respondents are from the first generation and 60% from the second generation.**
- **Most of the respondents are merchants.**

Result: Table 1: Within Family

Relationship	First generation	Second generation
Parents		
Father	<i>papa</i> or <i>a-pa</i>	<i>papa</i>
Mother	<i>mama</i> or <i>a-ma</i>	<i>mama</i>
Siblings		
Elder brother	<i>ko-ko</i> or <i>a-hia</i>	<i>ko-ko</i>
Elder sister	<i>ci-ci</i>	<i>ci-ci</i>
Younger brother	<i>ti</i>	<i>first name</i>
Younger sister	<i>me</i>	<i>first name</i>
In-laws		
Elder brother's wife	<i>so</i>	<i>so</i> or <i>ci+first name</i>
Elder sister's husband	<i>ci hu</i> or <i>first name+ko</i>	<i>first name+ko</i>
Younger brother's wife	<i>ti fu</i>	<i>first name</i>
Younger sister's husband	<i>me fu</i>	<i>first name</i>

Result: Table 2: Paternal relations

Relationship	First generation	Second generation
Grandparents		
Father's father	<i>a-kong</i>	<i>a-kong</i>
Father's mother	<i>a-ma</i>	<i>a-ma</i>
Uncles and aunties		
Father's elder brother	<i>peh</i>	<i>peh</i>
Father's elder brother's wife	<i>a-em</i>	<i>a-em</i>
Father's elder sister	<i>a-ko</i>	<i>a-ko</i>
Father's elder sister's husband	<i>ko-tiu</i>	<i>ko-tiu</i>
Father's younger brother	<i>cek</i>	<i>cek</i>
Father's younger brother's wife	<i>en-cim</i>	<i>en-cim</i>
Father's younger sister	<i>a-ko</i>	<i>a-ko</i>
Father's younger sister's husband	<i>ko-tiu</i>	<i>ko-tiu</i>
Cousins		
Elder male cousin	<i>ke-pak ko</i> or <i>dang ko</i>	<i>ko</i>
Elder female cousin	<i>ke-pak ci</i> or <i>dang ci</i>	<i>ci</i>
Younger male cousin	<i>ke-pak ti</i> or <i>dang ti</i>	<i>first name</i>
Younger female cousin	<i>ke-pak me</i> or <i>dang me</i>	<i>first name</i>

Result: Table 3: Maternal relations

Relationship	First generation	Second generation
Grandparents		
Mother's father	<i>gua-kong</i>	<i>gua-kong</i>
Mother's mother	<i>gua-ma</i>	<i>gua-ma</i>
Uncles and aunties		
Mother's elder brother	<i>ku</i>	<i>ku</i>
Mother's elder brother's wife	<i>kim</i>	<i>kim</i>
Mother's elder sister	<i>i</i>	<i>i</i>
Mother's elder sister's husband	<i>i-tiu</i>	<i>i-tiu</i>
Mother's younger brother	<i>ku</i>	<i>ku</i>
Mother's younger brother's wife	<i>kim</i>	<i>kim</i>
Mother's younger sister	<i>i</i>	<i>i</i>
Mother's younger sister's husband	<i>i-tiu</i>	<i>i-tiu</i>
Cousins		
Elder male cousin	<i>piau-ko</i>	<i>ko</i>
Elder female cousin	<i>piau-ci</i>	<i>ci</i>
Younger male cousin	<i>piau-ti</i>	<i>first name</i>
Younger female cousin	<i>piau-me</i>	<i>first name</i>

Conclusions

- Identify 38 kinship terms
- Indicate some changes on the use of kinship terms between the first and second generation
 - Second generation don't call their cousins by *dang* (paternal) and *piau* (maternal).
 - They address their elder cousins by *ko* (male) or *ci* (female) and their younger cousins by name.
 - The change shows intimacy among cousins but create ambiguity.
- Four important factors influencing kinship terms: age, generation, sex, paternal & maternal relations

Future study

- **Limitation**

- Only 50 respondents of Hokkien Chinese Indonesians in Surabaya

- **Future study**

- Expansive investigation in terms of sample sizes

- Comparative study of different cities (Surabaya and other cities)

- Extension study: third generation