

## NEGOTIATION IN WEDDING PROPOSAL CEREMONY (AN ETHNOGRAPHY OF COMMUNICATION STUDY IN MINANGKABAU SOCIETY IN SOLOK REGENCY WEST SUMATERA)

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### ABSTRACT

*This research aimed to explain the way and culture of utterances in wedding proposal ceremony in Minangkabau. This research was qualitative research using ethnography of communication method. The findings of the research can be described as follow. First is the negotiation using turn taking in own initiative. However before the agreement was taken using own initiative, the discussion need to be done. The culture of discussion is the culture of Minangkabau society to get an agreement. It is because the decision made will give effect to other family members. Second is negotiation that always used in direct utterance in form of declarative utterance. Third is negotiation that always used in indirect utterance in form of declarative and imperative utterance. Indirect utterance was the utterance that mostly used. This is related with the culture of Minangkabau society that has intrinsic meaning.*

**Keywords:** *negotiation; wedding proposal ceremony; ethnography of communication.*

Language teaching focus on two aspects, namely linguistics and language use. Linguistics acquired from reading and listening skill. Reading and listening skills are productive skills. Language use is based on linguistics. Language use can be applied through writing and speaking skills. Writing and speaking skills are receptive skills. Pragmatic is a study of language use. Language use that is delivered by someone contain of meaning. The interpretation of language in this study is not only in the form of utterance but also interpreting the meaning beyond by paying attention on the context of the utterances. Conversation is the application of speaking skill and one of the studies in pragmatics. Conversation involves the speaker and listener. Speaker and listener in conversation have the same aims to delivering the meaning. One of the ways to achieve this aim is through negotiation. Turn taking between speaker and listener is happen in order to get the same idea.

Schiffrin (1994:238) states that the norms in applying negotiation there is the possibility of turn taking. In the organization of the first turn a relevant first transition happen. First, if the next turn is organized by involving the use of “choosing the next speaker”, the chosen person has a right and take responsibility to take the next turn to speak, and other people does not have any right or responsibility. The turn happens in the same time. Second, if the next turn is organized by not involving the way of “choosing the next speaker”, the selection happen by itself to be the next speaker. However, the speaker who gets the right for a turn does not need to be determined. The turn taking is also happen at the same time. Third, if the next turn is organized by not involving using the way “choosing the next speaker”, the speaker at the moment can continue if there is no one choose themselves.

A negotiation phenomenon is happen in wedding proposal ceremony. This phenomenon involves first speaker (the family that propose) and second speaker (the family that being proposed). The following is the negotiation phenomena in wedding proposal ceremony.

**Utterance 1**

*Bukan kinari babungo sajo*  
*Balum babungo alah manyarunai*  
*Bukan kami ka mari sajo*  
*Gadang mukasuik dalam hati*  
*Carano dalam puaran*  
*Barisi siriah jo salangkoknyo*  
*Batanyo kami bakeh Tuan*  
*Buliahkoh manyabuik nan taraso*

(the canary tree is not only has the flower  
when the flower not bloom yet it is already beautiful  
we are not only coming  
there is also a desire feeling)  
Carano in cardamom  
Contain of complete betel  
We want to ask some questions  
If we are allowed to)

Before the question is answered, the second speaker needs time to have discussion with the other family members. After that, she/he will answer the question. The following are the answer.

**Utterance 2**

*Lah nan babarih nan bapaek*  
*Nan pasa nan batampuah*  
*Kandak balaku*  
*Pinto buliah*  
*Katangahanlah nan takana di hati Nampak di mato*  
(the chiseled already in line  
the common road that is passed  
the will is accepted  
the request is given  
centered what the feel in heart and in eyes)

The utterances from the second speaker then responded by the first speaker. The following are the responds.

**Utterances 3**

*Sikaduduak sikayu tulang*  
*Ambiak patanak nan dahulu*  
*Kami manaruah bungo kambang*  
*Tuan manaruah kumbang lalu*

*Ramilah pakan di Pitalah  
Rami nan tiok hari Sabtu  
Bukan alang banyaknyo umaik  
Kok untuang takadia Allah*

*Basuo rueh jo buku  
Batamu jo nur Muhammad  
Rami nan tiok hari Sabtu  
Labiah-labiah patang Sinayan  
Dagang pulang mambaok ikan  
Apo sabab nan baitu  
Kumbang nak pulang kapawitan  
Tingga di Tauan manantukan*

(Siduduk the bone wood  
Take it for fire wood  
We put a bloom flower  
You put a bee  
Weekend in Pitalah is so crowded  
It is crowded every Saturday  
There are so many people  
If there is already the fate  
The space and joint meet each other  
Meet the light of Muhammad  
It is crowded every Saturday  
Could be more crowded on Monday  
The seller taking the fish home  
If there is so  
The bee will come back  
You will determine it)

Different with the theory from Schriffrin, negotiation phenomenon in wedding proposal ceremony in form of utterance 2, the second speaker using the way of choosing the way himself (he speaks using his own initiative). However, this way is not done through his own initiative but through the discussion with other family members. After the discussion, the agreement was gotten, and then the negotiation continues with the delivery of the agreement itself through one representative (*mamak*). *Mamak* delivers the answer in form of utterance 2 in indirect way in form of declarative and imperative sentences.

The negotiation way that is done by the second speaker is through discussion before answering the question from the first speaker. The discussion before getting the agreement is the culture in Minangkabau society. The aim is to get the agreement. Navis (1984:77) states that:

*Kamanakan barajo ka mamak  
Mamak barajo ka panghulu  
Panghulu barajo ka mupakaik  
Mupakai barajo ka alua jo patuik*  
(nephew/ niece obey the *mamak* (mothers' brother)  
Mamak obey the *panghulu* (muslim leader)

Muslim leader obey the agreement  
Agreement obey the rules)

It means that the leader of the nephew/niece is *mamak*, the leader of *mamak* is the muslim leader, the leader of muslim leader is the agreement, agreement is the line of rules, the agreement has essential principles called proverb *bulek aia dek pambuluah, bulek kato dek mufakaik* (the water flow round because of the bamboo, the word is agreed because of the agreement). The agreed words means *sakato*, which means that everything that is stated and said in the agreement will be strengthened by the proverb.

Moreover, in utterance 3 the first speaker chooses the respond of utterance 2 by himself. Besides, the respond in utterance 3 is done in indirect way in form of declarative and imperative sentences.

Robbins (2015:443) explains that negotiation is the process in which two or more speakers exchanging the thoughts and tries to get the agreement. Finnegan (2008:292) states that conversation is the utterances in which the society members interact each other using one or more topics in certain goals and the awareness of social relationship between the speakers. Conversation is the representative of verbal interaction. Schiffrin (1994:222) states that conversation shows the rules and manifestation that have the meaning of the structure. Moreover, the structure or organization in conversation consists of adjacency pairs, turn taking and topic organization. Yule (1996:54:55) explains that if there is a relationship between structure and function, so that there is a direct utterance. On the contrary, if there is no relationship between structure and function, so that there is an indirect utterance.

The purposes of this research are as follow. First, to explain the negotiation in wedding proposal ceremony viewed from the turn taking. Second, to explain the negotiation in wedding proposal ceremony viewed from direct utterance. Third, to explain the negotiation in wedding proposal ceremony viewed from indirect utterance.

## METHOD

This research used qualitative research with ethnography of communication method. The steps in collecting the data were as follow. First is the observation toward the participant. Second is the recording of the data. Third is taking note of the data that was not recorded. The data collection used observation, interview, and documentation. This research use validity through extended participation, observation details, triangulation, and peer review through discussion. The data was analyzed based on the theory from Hymes that is developed by Saville-Troike about three units of communication analysis. First is communicative situation that was used in order to get the image of communication place. Second, communicative event which was used in order to cover all components in form of general purpose, topic being discussed, participants, language style, key, the same rule in interaction, setting of the interaction. Third is communicative action that related with interactional function. Besides the theory proposed by Hymes developed by Saville-Troike (2003:23-24), this research was also used Spradley theory. The data analyses

that were done in this research are domain analysis, taxonomy analysis, component analysis and culture theme analysis.

## RESULTS

### 1. Negotiation in wedding proposal viewed from turn taking

Negotiation that was done by *si pangka* (mamak or the family of the groom) and *si ujuang* (mamak or the family of the bride) was done using turn taking.

*Si Pangka: Nan kato baliau datuak nan tuo nan banamo silang nan bapangka baiek karajo nan bajunjuang jokok tuju nan itu nantun jan datuak ragu disinan, bak pitua datuak elok kato dek baiyo rancak rundiangan dek mupakek, jokok kandak lai buliah pinto lai kababari tumah datuak, datuak sakian nan ka dipulangkan ka pado datuak, datuak Pado sati* (like what is stated by datuak nan tuo nan banamo silang nan bapangka baiek karajo nan bajunjuang (honorific for mamak), if that what datuak wants, you do not need to be doubt, as proverbs says words are agreed because of the agreement, a discussion will get agreement. The wills will be accepted, Datuk, Datuk Pado Sati.

*Si ujuang: Yo lalukan lah datuak.* (Yes please, Datuk)

*Si Ujuang: Nan kadipulangkan kapado datuak kato sagalo datuak baiek nan kato guru kito pun, alah pihak kapado kedatangan kami kamari nangko datuak, kan iyo lah di lapeh suku nan bapanggulu, kampuang banan tuo, baiek rumah nan bawali, alah di lapeh dibalai datuak nan tuo Datuak Rajo kubuang, nan bak baduo batigo, pai bakandak laku bapinto buliah komah, sakian nan kadipulangkan kapado datuak, datuak Pono Batuah* (Seperti yang disampaikan kepada datuk., kata semua datuk dan guru seperti adapun maksud kedatangan kami ketempat datuk adalah bahwa kedatangan kami ini sudah diketahui dan restui/dilepas secara resmi oleh ninik mamak kami yakni *suku nan bapanggulu, kampuang banan tuo, baiek rumah nan bawali*, (ninik mamak/penghulu dalam suku, orang tua dalam kampung serta mamak kepala waris dalam kaum) yaitu salah satunya dilepas oleh datuk Rajo Kubuang dengan maksud dan tujuan berkeinginan dan berkehendak meminang anak dan keponakan datuk. Sekian yang akan disampaikan kepada datuk.. datuak Pono Batuah)

*Si Pangka: Lah sampai di datuak* (Maksud datuk sudah dapat kami terima)

### 2. Negotiation in wedding proposal viewed from direct utterance

Negotiation done by *si pangka* and *si ujuang* during wedding proposal ceremony is done direct and indirect way. *Si ujuang* and *si pangka* negotiate by giving utterances directly in two ways: declarative and imperative utterance.

*Si Ujuang: Baliau datuak, Datuak Pono Batuah* (He is datuk, Datuk Pono Batuah)

*Si Pangka: Iyo lalukan lah datuak* (Yes, please Datuk)

*Si Pangka: Saba juo molah datuak samantaro nak ambo pulangkan kapado baliau datuak nan banamo nan tuo silang nan bapangka baiek karajo nan bajunjuang..* (Datuk bersabar untuk sementara waktu karena saya akan

menyampaikan terlebih dahulu kepada beliau datuk yang bernama *nan tuo silang nan bapangka baiek karajo nan bajunjuang* (sebutan untuk ninik mamak sebagai pihak penyelenggara, atau tuan rumah dalam acara tersebut).

*Si Ujuang: Yo datuak...*(Ya datuk)

### 3. Negotiation in wedding proposal viewed from indirect utterance

Negotiation done by *si pangka* and *si ujuang* during the wedding proposal ceremony in indirect utterance is used declarative and imperative, and declarative and interrogative utterances. Declarative and imperative means the mood that is delivered using statement but the function is for request. Declarative and interrogative mean that the mood that is delivered using statement but the function is for asking.

*Si Ujuang: Nan kadipulangkan juo kapado datuak..Nan kato sagalo datuak kito baiek pulo nan kato sagalo guru kito, kan iyo bak pituah datuak..apobilo barundiang sasudah makan jikok bakato salapeh arak, katiko makan alah, minum pun alah, rokok lah mangabuik, siriah lah manyiriah. Karano hari lah baransua malam, lah patuik pulolah kito aliah ka parundiangan kito? Sakian nan ka dipulangkan kapado datuak, datuak Pono Batuah.* (As what is stated to Datuk.. that is delivered by datuk and our teacher, as what is datuk advice, discussion is done if the feast finished, the room full of smoke from cigarette, and the betel already eaten. So that the time getting late. Can we start the discussion? The discussion then will be delivered by by Datuk, datuk Pono Batuah)

*Si Pangka: Nan sapanjang pasambahan datuak tadi iyo lah ambo pulangkan kapado baliau datuak nan tuo nan banamo silang nan bapangka baiek karajo nan bajunjuang, apolah nan kato datuak, apobilo barundiang sasudah makan jikok bakato salapeh arak kini, makan alah minum pun lah rokok kan lah mangabuik, siriah lah menyirah. Karano hari lah baransua malam lah patuik ko lah kito aliah parundiangan kito kan baitu nan kato datuak.* (After the long explanation, I already told to datuak nan tuo nan banamo silang nan bapangka baiek karajo nan bajunjuang. As what datuk said before, discussion is done if the feast finished, the room full of smoke from cigarette, and the betel already eaten. So that the time getting late. Can we start the discussion? is that what you mean, Datuk?)

## DISCUSIONS

### 1. Negotiation in wedding proposal viewed from turn taking

Negotiation that was done by *si pangka* (mamak or the family of the groom) and *si ujuang* (mamak or the family of the bride) was done using turn taking. Turn taking in negotiation through own initiative. During the ceremony, *si pangka* and *si ujuang* chose own initiative in speaking because of some reasons, first, *mamak* is the leader in discussion and in wedding proposal ceremony, he can change the topic of discussion since there is no agreement yet, there is no asking for opinion, the opinion

was done directly, to minimize the silent. The following is the findings and discussion.

*Si Pangka: Nan kato baliu datuak nan tuo nan banamo silang nan bapangka baiek karajo nan bajunjuang jokok tuju nan itu nantun jan datuak ragu disinan, bak pitua datuak elok kato dek baiyo rancak rundiangan dek mupakek, jokok kandak lai buliah pinto lai kababari tumah datuak, datuak sakan nan ka dipulangan ka pado datuak, datuak Pado sati* (like what is stated by datuak nan tuo nan banamo silang nan bapangka baiek karajo nan bajunjuang (honorific for mamak), if that what datuak wants, you do not need to be doubt, as proverbs says words are agreed because of the agreement, a discussion will get agreement. The wills will be accepted, Datuk, Datuk Pado Sati.

*Si ujuang: Yo lalukan lah datuak.* (Yes please, Datuk)

Negotiation in wedding proposal ceremony was done in turn taking. Turn taking was done by *si ujuang* and *si pangka* in order to get agreement. Negotiation is done in turn through the utterances given. In the utterance above, the speaker use the turn taking using own initiative.

*Si pangka* use the turn taking in own initiative. It can be seen from the utterance delivered by *si pangka* which repeat the utterance delivered by *si ujuang*. So that, by repeating the utterance, *si pangka* does not need to ask the opinion from the other family members and give opinion or repeat it directly. The negotiation can run well and minimizing the silent. *Si ujuang* also use turn taking own initiative by approving what is delivered previously and letting *si pangka* to continue the negotiation.

Turn taking also done through choosing the other person or giving the turn to other person (the family members) or it can be called as discussion. Having discussion with the other family members can be classified as follow, the speaker is not the lead speaker in wedding proposal ceremony, changing the topic of the conversation based on agreement, asking for opinion, do not giving the opinion directly, and the existence of silent. The following is the findings of the third sub focus.

*Si Pangka: Nan kato baliu datuak nan tuo nan banamo silang nan bapangka baiek karajo nan bajunjuang jokok tuju nan itu nantun jan datuak ragu disinan, bak pitua datuak elok kato dek baiyo rancak rundiangan dek mupakek, jokok kandak* like what is stated by datuak nan tuo nan banamo silang nan bapangka baiek karajo nan bajunjuang (honorific for mamak), if that what datuak wants, you do not need to be doubt, as proverbs says words are agreed because of the agreement, a discussion will get agreement. The wills will be accepted, Datuk, Datuk Pado Sati)

*Si Pangka: Saba juo molah datuak samantaro nak ambo pulangan kapado baliu datuak nan banamo silang nan bapangka baiek karajo nan bajunjuang.* (it is better for datuak to be patient, I want to give it back to datuak nan tuo nan banamo silang nan bapangka baiek karajo nan bajunjuang (honorific for mamak)

*Si Ujuang: Yo lalukan lah datuak..* (yes please, Datuak)

Negotiation in wedding proposal ceremony was done in turn taking. Turn taking was done by *si ujuang* and *si pangka* in order to get agreement. Negotiation is done

in turn through the utterances given. In the utterance above, the speaker use the turn taking by choosing the other person.

*Si ujuang* use turn taking by choosing the other speaker. It can be seen from the utterance delivered by *si ujuang* through asking for opinion with other family members as what he said *datuak nan tuo nan banamo silang nan bapangka baiek karajo nan bajunjuang* (honorific for the mamak). It means that the leader directly give the utterance but it is not done by the other members to give opinion.

Moreover, *si pangka* continue the negotiation by telling *si ujuang* to be patient for a moment. Because the leader of speaker want to ask for opinion from *datuak nan tuo nan banamo silang nan bapangka baiek karajo nan bajunjuang* (honorific for mamak) to give respond of the statement given by *si ujuang*. The activity of asking for opinion in discussion create silent. The person who is asked for opinion does not tell the opinion directly to *si ujuang* but there is a mediator between the leader speaker that is chosen previously.

## 2. Negotiation in wedding proposal viewed from direct utterance

Negotiation done by *si pangka* and *si ujuang* during wedding proposal ceremony is done direct and indirect way. *Si ujuang* and *si pangka* negotiate by giving utterances directly in two ways: declarative and imperative utterance. The following is the findings and discussion.

*Si Ujuang: Baliau datuak, Datuak Pono Batuah* (He is datuk, Datuk Pono Batuah)

*Si Pangka: Iyo lalukan lah datuak* (Yes, please Datuk)

The situation of communication describes the context of where the conversation happens. The context happens in wedding proposal ceremony in Nagari Gauang Kabupaten Solok. In this area, the family of bride (*si ujuang*) proposed the groom (*si pangka*). This situation happened at night after Isya pray. The researcher took a role as the participant in this ceremony. The bride's family was welcomed. The plaited mat was spread out inside and outside the house. Outside the house, the guests talk in informal situation and have more laugh. Meanwhile inside the house or in the spot of the ceremony the talk was more formal. The seat position was also arranged well, *si ujuang* sit inside and *si pangka* outside.

Communication event related with the participant involved during negotiation between *si ujuang* (the speaker that was already determined) and *si pangka* (the speaker that was already determined). In negotiation, *si ujuang* say directly the name of their niece and want to propose the nephew from the *si pangka*. The intonation used in conversation was friendlier and did not forcing the desire.

Communication action generally related with interactional function. Interaction function in the above conversation is in form of negotiation. Negotiation began with the utterance from *si ujuang* by saying the name of title in custom. This statement was done directly to begin the negotiation. Then, *si pangka* told *si ujuang* to begin the negotiation directly.

## 3. Negotiation in wedding proposal viewed from indirect utterance

Negotiation done by *si pangka* and *si ujuang* during the wedding proposal ceremony in indirect utterance is used declarative and imperative, and declarative and interrogative utterances. Declarative and imperative means the mood that is delivered using statement but the function is for request. Declarative and



interrogative mean that the mood that is delivered using statement but the function is for asking. The following is the findings and discussion.

*Si Ujuang: Nan kadipulangkan juo kapado datuak..Nan kato sagalo datuak kito baiek pulo nan kato sagalo guru kito, kan iyo bak pituah datuak..apobilo barundiang sasudah makan jikok bakato salapeh arak, katiko makan alah, minum pun alah, rokok lah mangabuik, siriah lah manyiriah. Karano hari lah baransua malam, lah patuik pulolah kito aliah ka parundiangan kito? Sakian nan ka dipulangkan kapado datuak, datuak Pono Batuah.* (As what is stated to Datuk.. that is delivered by datuk and our teacher, as what is datuk advice, discussion is done if the feast finished, the room full of smoke from cigarette, and the betel already eaten. So that the time getting late. Can we start the discussion? The discussion then will be delivered by by Datuk, datuk Pono Batuah)

*Si Pangka: Nan sapanjang pasambahan datuak tadi iyo lah ambo pulangkan kapado baliau datuak nan tuo nan banamo silang nan bapangka baiek karajo nan bajunjuang, apolah nan kato datuak, apobilo barundiang sasudah makan jikok bakato salapeh arak kini, makan alah minum pun lah rokok kan lah mangabuik, siriah lah menyirah. Karano hari lah baransua malam lah patuik ko lah kito aliah parundiangan kito kan baitu nan kato datuak.* (After the long explanation, I already told to datuak nan tuo nan banamo silang nan bapangka baiek karajo nan bajunjuang. As what datuk said before, discussion is done if the feast finished, the room full of smoke from cigarette, and the betel already eaten. So that the time getting late. Can we start the discussion? is that what you mean, Datuk?)

The communication situation is the context where the communication happens. Based on the utterances above, the context in communication was in the wedding proposal ceremony in Solok Regency. The context is in form of negotiation done between *si ujuang* and *si pangka*. The situation of negotiation in this wedding proposal ceremony happened in Nagari Gauang Solok Regency at night.

Communication event is the basic unit for descriptive purpose. Descriptive purpose related with communication event in form of negotiation in wedding proposal ceremony. An event is the unity of all component of communication. The component of communication event included the speaker involved in *si ujuang* and *si pangka*. In this negotiation, there is no rules to be obeyed because it is more like clannish however the language that is used should not contain of force intonation. The variety of language used is in form of Minangkabau language and literature like proverbs.

The communication action above is done through negotiation way. It is started from *si ujuang* by delivering the desired in indirect way. It means that the discussion needs to be done in order to save the time. However the desired things would not delivered yet since the discussion done after the feast finish, after the room full of the smoke from the cigarette, and after the people eat *sirih* (betel). After delivering the proverb then *si ujuang* asked whether the discussion can be started or not.

Based on the findings and discussion above there is limitation in this research. The limitation can be overcome by other study of pragmatics. The findings and discussion of this research is also can be discussed together with other pragmatic

studies such as the principle of cooperation, well-mannered principle, conversation implicative, diction, etc.

## CONCLUSION

First, negotiation in this research was done using turn taking of own initiative. Turn taking using own initiative was done after the discussion with other family members. It is caused by the culture of discussion in Minangkabau society and the agreement taken give effect to other family members. Second, negotiation in this research is in form of direct utterance, the tendency to say something using imperative utterance. Third, indirect utterance in the negotiation was used frequently. It is caused by the habit of Minangkabau society that has culture utterance of intrinsic meaning.

Based on sub focus findings of the research, in general this research describe two things namely the way and the culture of utterances. the way of utterance related with the negotiation process done in order to get the agreement between two families. The way of utterance using turn taking by choosing the own initiative but begin first with discussion. discussion culture in Minangkabau society is so tight especially in wedding proposal ceremony. It is because every decision agreed will give effect to other family members. Culture of utterance used in negotiation in wedding proposal ceremony is the culture of indirect utterance. Indirect utterance using *tutua kato adaik sastra Minang* (utterances based on the literature of Minangkabau). This utterances is rarely found in daily conversation. It is because the utterance used in daily conversation is the popular Minangkabau language. The utterance based on literature of Minangkabau language used in certain situation such as ceremony.

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