



IMPERATIVES IN KEO LANGUAGE: A STUDY OF SOCIOLINGUISTICS

Maria A. Soo¹, Marianus Roni², Maksimilianus Doi³

English Literature Study Program, Flores University^{1,2,3}

sooamaria@gmail.com¹, roniwolo@gmail.com², macksydtory@gmail.com³

ABSTRAK: Kalimat imperatif adalah kalimat yang meminta lawan bicara untuk melakukan atau tidak melakukan sesuatu. Imperatif juga ditemukan dalam bahasa Keo. Penelitian ini bertujuan untuk mengetahui jenis dan fungsi imperatif yang ditemukan dalam bahasa Keo yang digunakan masyarakat Uluwagha dalam percakapan setiap hari dengan menggunakan teori imperatif oleh Hornby (1976) dan model analisa imperatif dari Dorney (2007). Penelitian ini menggunakan metode deskripsi dengan langkah-langkah sebagai berikut, mewawancarai informan yang adalah penutur asli bahasa Keo, menerjemahkan kalimat imperatif dalam bahasa Keo ke bahasa Inggris dan membuat kesimpulan data. Penelitian ini menunjukkan hasil bahwa ada dua tipe dan enam fungsi imperatif yang ada dalam bahasa Keo. Kedua tipe tersebut adalah positif dan negatif imperatif.

Kata kunci: Imperatif, Bahasa Keo

ABSTRACT: Imperative sentence is a sentence that request the person we are speaking with to do or not to something. Imperative is also found in local language like Keo language. The purpose of this study was to find out the types and functions of imperative found in Keo language used by *Uluwagha* community in daily conversation using the theory of Hornby (1976) and to analyze about imperative sentence adopted the method issued by Dorney 2007. The study used descriptive qualitative. There were some steps that the writer used to analyze the data. First step was interviewing the informants who were native speakers of Keo language. The second was to translate imperative sentences into Keo language in English and the last was to make the conclusion. The results of the study show that there are two types and six functions of imperative found in Keo language. They are positive and negative imperatives.

Key Words: Imperative, Keo language

INTRODUCTION

People interact with each other and they cannot live without others, so that people are social beings, using language as the medium of communication. Language has an important role in communication for delivering information, ideas, feelings, desires. For example, teachers use language for teaching and learning instruction. Austin (1962) stated that we can act through language, to do things through words, and get other to do things for us through our words. A languages function as communication where the focus of it is the meaning of a speaker intention. The communications purpose itself is informative that is done through language. Moreover, since linguistics is the scientific study of language, all the system of articulated sound used by people in carrying out their affairs is the subject matter. The linguistic is only required to deal with a limited number of languages, including this method of observation on simple listening, phonetic transcription and use of various instrument. Linguistics as a science is descriptive rather than prescriptive and describes objectively and



systematically language phenomena that take place in the society. The relationship between language and society is referred to sociolinguistics.

According to Fishman (1972:4), sociolinguistics is the study of the characteristics of language varieties, the characteristics of their function and the characteristics of their speakers as these three constantly interact, change and change one another within a speech community focuses on the effect of language in society. Sociolinguistics is related to pragmatics as Finch (2005) stated that Pragmatics is branch of linguistics concerned with the used of language in social context and ways in which people produce and comprehend meanings through language.

Moreover, Wijana (2011) documented that the express by speaker with the intention of making the interlocutor to do something, is of speech act that investigated in a study of pragmatics in direct speech act. In the speech acts, the information conveyed sometimes contain intended meaning in which the speaker does not want to deliver the real meaning from what is said from the utterance expressed where the listener is expected to fulfill the speaker's intention which it focus in illocution. The utterance included a declarative, an interrogative and imperative. Imperative sentence is part of sentence tha has connection with mood. It is revealed by the language and also used for communication. Downing and Philip (2006:190), the imperative consist of the base form of the verb alone, without modals, tense, or aspect. It includes expression of command, invitation, suggestion, advice and prohibition.

This study is focused on imperatives in Keo language which is one of local languages in Flores. Keo language is tool of communication among of the Keo communities that has strategic roles for the people. The main role of Keo language is a communication tool in order to interact with each other in many variations. In this case, (Indonesia) as lingua franca, many local language are here and still used by native speaker and they play important roles in the society. One of the local language it self is Keo language that used by Mauponngonese. Keo language is one the indigenious language that is spoken by people in Nagekeo, Flores, East Nusa Tenggara. Keo language does not have written system, and as one the indigeneous language that is spoken by a small community (Tule, 2004: 20). So, this study describes the types of imperative in Keo language and the functions of imperatives in Keo language.

THEORETICAL REVIEW

Imperative sentence are sentences that request the person we are speaking with to do or not to do something. Imperative sentences can be divided into commands, requests, invitations and warning. An imperative sentence indicates command, direction, or request. Hall (1993:224) documented that imperative sentences are used to express a command or request. Those statements are strengthened by the statement of Azar (2003:213) who stated that imperative sentence are used to give command, make polite request and give directions. Imperative sentence is a sentence which aims to give orders to others to do something. In oral form, sentence intonation is characterized by high command. Imperative sentence is a sentence that is setup to provoke the response in the form of the action (Liana: 1998). Another definition of imperative sentence said that imperative is used in many different ways, for example to give orders, to make offers suggestion, to give direction and instruction, warning, and request (Beaumont and Granger: 1989).

Swan (1982:77), stated that there are kinds of imperative sentence, such as (1) The imperative sentence as command. The command is given when there is a power different between speaker and listener. Example of imperative sentence as a command will be '*shut up the window! stand up everybody!*'; (2) The imperative sentence as request. Example of imperative sentence as a request



will be 'please consider my job application. Please look at my eyes'; (3) the imperative sentence as direction. Example of imperative sentence as direction will be 'Shake well before use. Use every 4 hours as needed'; (4) The imperative sentence as prohibition. In prohibition, the speaker forbids the listener to do something. It is concerned with the negative imperative. Example of imperative sentence as prohibition will be 'Don't smoke too much! Don't break my heart!'

Types of imperative sentence

Positive imperative

Hornby (1976: 193) writes positive imperative can be expressed in various ways, the verb command, invite, request, suggest, giving advice to the addressed. Commonly in imperative sentence, it is unnecessary to indicate the subject because the second person of address is directly understood. For example (1) *come here!* (2) *Go away!* (3) *Be careful!* However the second person subject (you) both in singular and plural can be produced, but they are rarely used. For example for singular subject; (*You turn on the light!*, *You come here!*); For example for plural subject: (1) *You burn out the rubbish at the corner Harry!*, *Come on, everybody!*. Moreover, the copula "be" may be used for giving advice to the address. The copula be is always followed by adjective, adverbs or noun. For example: *Be on time!* *Be responsible!* *Be patient!* Positive imperative sentence in both transitive verbs can be used. Transitive verbs has direct object and the intransitive verbs is absence of direct object. For example: *Help me please!* (*Transitive verb*), *Sit down please!* (*Intransitive verb*).

Negative imperative sentence

Negative imperative sentence is an imperative sentence provides a request or suggestion not to something or prohibition by the speaker to address. It is always signaled by the markers don't or don't be before an imperative sentence (Drummand, 1972:23). For example: *Don't make a noise!* *Don't be stupid!* *Don't open the window!* When the subject (you) is used for the marker, don't may be used as emphasis. For example: *Don't you go there again!* *Don't you forget it!* Furthermore the marker "don't be" should be followed by adjective, adverb, and noun. For examples: *Don't be lazy!* *Don't be here!* *Don't be a thief!* The negative imperative as prohibition are often indicated by means of a brief announcement with "not + gerund". For examples: *No parking!* *No smoking!* In speaking English, the marker "must not" is the usual verbs for prohibition and order (Hornby, 1976:193). For examples: *You must not do that!* *Car must not be parked in front of the entrance!* Moreover, Frank (1972:23) explain that in negative imperative sentence, one way used the first person plural "let's not". It is used as the suggestion on no to do something. For examples: *Let's not to be late for the game!* *Let's not waste the time!* As a conclusion, the writer sates that the imperative sentence, especially dealt with the type and the function of it could be used as a guideline for the writer to analyze the problems of this study.

The Function of Imperative Sentence in English

Command; the command is given when there is a power different between speaker and listener. The speaker has an authority to command the listener to do something; *Request*; actually imperative sentence as a request in quite same with the command, but is more polite. A request is an intention of the speaker, so that the listener does something; *Invitation*; In invitation, the use of question tags "want you" commonly used to invitee the listener; *Suggestion*; In suggestion "lets" indicated that the speaker is making a suggestion that includes himself as people he is addressing. We may notice "don't", let's instead let's not; *Advice*; an advice is an idea opinion or plan given to somebody about what the speaker should to do; *Prohibition*; In prohibition, the speaker forbids the listener to do something. It's concerned with the negative imperative; *Instructions*; We can see this function in some



kinds of instruction like machine operators' instruction, scientific experiment instruction and cooking instructions.

METHODS

Research design that the writer used in this study are descriptive qualitative. Dorney (2007) stated that qualitative reseach involves data collection data procedure that result primarily in open ended non numerical data which is than analyzed primarily by statistical methods. Typical example such as: interview research, with transcribed recordings analysed by qualitative content analysis, in this study the writer would give the description about Imperative sentences in Keo language. In this study, the source of data was the *Uluwagha* society. To make this study accurate, systematic and balanced, the subject of this study (*Uluwagha* people). The criteria of informants were native speaker of Keo language, 35- 65 years old, who can speak Indonesian fluently. The writer chose four informants as main sample of this study. They were bapak Hubertus Teku (63 years old), bapak Antonius Bhoja (58 years old), ibu Rofina Toda (45 years old) and bapak Martinus Kota (50 years old). In this sudy, the writer was the main source of this data and the four informants were the complementary source. The writer was one of the native speakers of Keo and the four informants were the native speaker of Keo language as the sample of this study. In order to collect the data, the writer interviewed to the informants and made an observation about imperative in Keo language, especially in daily coversation. Furthermore, the writer listed the imperative that used by people in Uluwagha. In this part, the writer also recorded the respondents speaking in each speech area in Uluwagha dialects that they used. To make it accurate, the writer asked the informations to cross check the Imperative in each speech area and the writer used English in translating the meaning of words and wrote them as data of the study. Having the aims to obtain the accurate and scientific result of the study, the writer then attempted to employ some steps by classifying the data based on the problems of the study, as staed in the previous section, discussing the data on the collected data based on the theory of sociolinguistic, particularly imperatuves: types and functions of imperatives, and drawing the conclusion base on the analysis.

DISCUSSION

This section presents the analysis of the data to answer the problems of the study. It's including the types and functions of imperatives in *Keo* language used in the daily communication of *Uluwagha* society.

Types of imperatives found in the Keo language

The study shows that there are two types of imperatives in *Keo* language. They are positive imperatives and negative imperatives. In the following table indicates the types of imperatives, used in the daily communication of *Keo* speakers.

Types of Imperative in Keo Language

No	Keo language		English	
	Positive	Negative	Positive	Negative
1.	<i>ala ke</i>	<i>ma'e ala ke</i>	Take it	Don't Take it
2.	<i>dheko nga'o</i>	<i>Ꞥko nga'o</i>	Follow me	Don't Follow me
3.	<i>di'i si</i>	<i>ma'e di'i si</i>	Seat down	Don't Seat down
4.	<i>di'i tero lia bili</i>	<i>Ma'e di'i tero lia bili</i>	Stay at bedroom	Don't Stay at bedroom
5.	<i>edi ke</i>	<i>Ma'e edi ke</i>	Bring it	Don't Bring it



6.	<i>fa'o nga'o ma</i>	<i>Ma'e fa'o nga'o ma</i>	Help me	Don't Help me
7.	<i>ghito molo – molo</i>	<i>Ma'e ghito molo – molo</i>	Listen carefully	Don't Listen carefully
8.	<i>giri ena nga'o</i>	<i>ma'e giri ena nga'o</i>	Look at me	Don't Look at me
9.	<i>kai wesa ke</i>	<i>Ma,e kai wesa ke</i>	Open the door	Don't Open the door
10.	<i>kesa ae gha so'o</i>	<i>Ma'e kesa ae gha so'o</i>	Add some water	Don't Add some water
11.	<i>kere si</i>	<i>Ma'e kere si</i>	Stand up	Don't Stand up
12.	<i>kolu rili</i>	<i>Ma'e kolu rili</i>	Turn down	Don't Turn down
13.	<i>la'a kai</i>	<i>Ma'e la'a kai</i>	Go out	Don't Go out
14.	<i>la'a ne'e ngao</i>	<i>Ma'e la'a ne'e ngao</i>	Go with me	Don't Go with me
15.	<i>la'a ri'a- ri'a</i>	<i>Ma'e la'a ri'a- ri'a</i>	Be careful	Don't Be careful
16.	<i>la'a tero dheko ke</i>	<i>Ma'e la'a tero dheko ke</i>		
17.	<i>Le'u wesa ke</i>	<i>Ma'e Le'u wesa ke</i>	Close the door	Don't Close the door
18.	<i>mai nuka dia</i>	<i>Ma'e mai nuka dia</i>	Come here	Don't Come here
19.	<i>mai di'i</i>	<i>Ma'e mai di'i</i>	Take a seat	Don't Take a seat
20.	<i>mai ka si</i>	<i>Ma'e mai ka si</i>	Take some food	Don't Take some food
21.	<i>mai kema sama – sama</i>	<i>Ma'e mai kema sama – sama</i>	Work together	Don't Work together
22.	<i>mai nalo</i>	<i>Ma'e mai nalo</i>		
23.	<i>mawe –mawe</i>	<i>Ma'e mawe –mawe</i>	Slowly	Don't slowly
24.	<i>mera ma</i>	<i>Ma'e mera ma</i>	Take a rest	Don't Take a rest
25.	<i>nalo si</i>	<i>Ma'e nalo si</i>	Take some food	
26.	<i>ngede</i>	<i>Ma'e ngede</i>	Request	Don't request
27.	<i>ngemi</i>	<i>Ma'e ngemi</i>	Shut up	Don't Shut up
28.	<i>nuka dia</i>	<i>Ma'e nuka dia</i>	Come here	Don't Come here
29.	<i>omi – omi</i>	<i>Ma'e omi – omi</i>	Hurry up	Don't Hurry up
30.	<i>pati</i>	<i>Ma'e pati</i>	Give	Don't Give
31.	<i>pedhe ka ke</i>	<i>Ma'e pedhe ka ke</i>	Cook the rice	Don't Cook the rice
32.	<i>pene lengi nio ke</i>	<i>Ma'e pene lengi nio ke</i>	Heat the coconut oil	Don't Heat the coconut oil
33.	<i>pesi</i>	<i>Ma'e pesi</i>	Lend	Don't lend
34.	<i>pera nea api</i>	<i>Ma'e pera nea api</i>	Turn of the light	Don't Turn of the light
35.	<i>poke nea</i>	<i>Ma'e poke nea</i>	Throw out	Don't Throw out
36.	<i>raka ae ke</i>	<i>Ma'e raka ae ke</i>	Boil the water	Don't Boil the water
37.	<i>reke ngao</i>	<i>Ma'e reke ngao</i>	Wait me	Don't Wait me
38.	<i>rio si</i>	<i>Ma'e rio si</i>	Have a bath	Don't Have a bath
39.	<i>ri'a – ri'a</i>	<i>Ma'e ri'a – ri'a</i>	Be careful	Don't be careful
40.	<i>roko nea</i>	<i>Ma'e roko nea</i>	Hide out	Don't Hide out
41.	<i>roka nea</i>	<i>Ma'e roka nea</i>	Push	Don't Push
42.	<i>mai nuka dia sa'o nga'o</i>	<i>Ma'e mai nuka dia sa'o nga'o</i>	Come to my house	Don't Come to my house
43.	<i>sembaya jogho nee nga'o</i>	<i>Va'e sembaya jogho nee nga'o</i>	Pray for me	Don't Pray for me
44.	<i>sodho</i>	<i>Ma'e sodho</i>	Tell	Don't Tell
45.	<i>tau si ke</i>	<i>Ma'e tau si ke</i>	Do it	Don't Do it
46.	<i>tau omi</i>	<i>Ma'e tau omi</i>	Quickly	Don't Quickly
47.	<i>tau daya lampu ke</i>	<i>Ma'e tau daya lampu ke</i>	Turn on the light	Don't Turn on the light
48.	<i>ti'i</i>	<i>Ma'e ti'i</i>	Give	Don't give
49.	<i>to'o si</i>	<i>Ma'e to'o si</i>	Let's	Don't Let's
50.	<i>to'o kai kita</i>	<i>Ma'e to'o kai kita</i>	Let's we go	Don't Let's we go
51.	<i>To'o walo sa'o</i>	<i>Ma'e To'o walo sa'o</i>	Let's go home	Don't Let's go home
52.	<i>To'o moni tv</i>	<i>Ma'e To'o moni tv</i>	Let's watching TV	Don't Let's watching TV
53.	<i>tuli wa'a dia sao nga'o</i>	<i>Ma'e tuli wa'a dia sao nga'o</i>	Stop in my house	Don't Stop in my house
54.	<i>walo si</i>	<i>Ma'e walo si</i>	Come back	Don't Come back



55.	<i>welu si'e mi ena gela ke</i>	<i>Ma'e welu si'e mi ena gela ke</i>	Put the sugar to the cup	Don't Put the sugar to the cup
56.	<i>wua beku ke</i>	<i>Ma'e wua beku ke</i>	Burn the rubbish	Don't Burn the rubbish
57.	<i>yemi – yemi</i>	<i>Ma'e yemi – yemi</i>	Keep silent	Don't Keep silent

Positive Imperative found in Keo Language

According to Hornby (1976: 193), positive imperative can be expressed in various ways, the verb command, invites, request, suggest, giving advice, to the addressed. Commonly in imperative sentence, it is necessary to indicate the subject because the second person of address is directly understood. However the second person subject (you) both in singular and plural can be produced, but they are rarely used. In the Keo language, it is found three positive imperative sentences that contain verb command, request, and invite. These positive imperative sentence can be describe as follows.

Ala ke
take it!

The expression *ala ke* is a positive imperative because it can be used to give a command to the listener. In this statement speaker has an authority to ask the listener to do something. It is also use to give command from the old man to the young man. Fo example the parents can use this expression to give commnd to their children to do something. To make it clear, look at the casual conversation in the following:

Father: Yanti, ***ala ke*** *ti'i nga'o!*
 Yanti, **take it** for me!
 Yanti : *reke gha soo!*
 Wait a moment

Yanti is not busy, so her father gives a command to take something for him. The expression above is positive imperative sentences that contain command from Yanti's father to Yanti. In this case, parents (father) give command to Yanti in order to take something by Yanti to her parents. Yanti's father may use the sentence above.

Fa'o nga'o ma
help me'

It can be seen that the sentence is a positive imperative. The speaker that has the same age with the listener can use this sentence, such as parents to their children. The following is the example of sentence in the daily conversation:

(KL): Rivin, ***fa'o nga'o ma***, *teba labu nga'o, wesa poa nga'o mo'o pake!*
 Help me please wash t- shirt I, tomorrow I will wear
 (E) : Rivin, help me please, wash my t- shirt, I will wear it tomorrow!

The sentence above shows that someone needs a help from someone else. So Rivin can use the sentence to ask her friends and Rivin's mother can use the sentence to ask Rivin to do something

Omi- omi
hurry up'

The expression above belongs to positive imperative. The listener can hear this expression from the speaker that has the same age or the children can get this expression from their parents. It can be used in the daily conversation as follows:

(KL): Ovin, *pedhe raka omi- omi, yoga negha mange gha!*
 cooking hurry up, they are hungry
 (E) : Ovin, hurry up to cooking, they are hungry!

Some guests come to Ovin house and they are hungry then Ovin's father gives the command to Ovin to cook as quickly as possible to serve them.

To'o walo sa'o



let's go home

The expression *to'o walo sa'o* is positive imperative. Someone as the speaker can use this expression to invite the listener to go home. To make it clear, look at the following sentence:

(KL) : *To'o walo sa'o, ma'e gha yenge bola wali!*
let's back home, don't play football again

(E) : Let's go home, don't play football!

In the afternoon, the children always play football together with their friends, so Mr. Sadam invites his child to go home.

Negative imperative found in Keo language

Negative imperative sentence is an imperative sentence which provides request or suggestion not to do something or prohibition by the speaker to address. It is always marked by the markers "don't" or do not put before an imperative sentence (Drummand, 1972:23). In Keo language the negative imperative sentence is marked by the word *ma'e* put before an imperative sentence. The following is the example of negative imperative that found in Keo language

Ma'e ghewo
'don't forget'

It can be seen that the expression is a negative imperative. The expression is classified as negative imperative because the expression above is marked by the word *ma'e* before an imperative. To make it clear, the following is the used of the expression *ma'e ghewo* in a sentence:

(KL): *Ma'e ghewo beta uta, kita uta mona kobe te!*
Don't forget buy vegetable, we vegetable no tonight

(E) : Don't forget to buy the vegetable, we have no vegetable tonight!

When someone as the listener will go to market, so their parents or someone has the same age can use the sentence above to remind the listener.

Ma'e maku
Don't be naughty

The expression *ma'e maku* above is negative imperative. The parents can use this expression to suggest and forbid their children. The markers *ma'e*, show that the expression is classified as negative imperative. The following is the used of expression in a sentence:

(KL) : Robert, *ma'e maku bapa kau ola ngewa!*
don't naughty father you will angry

(E) : Robert, don't be naughty your father will angry!

The sentence above shows that the listener is younger than the speaker. Robert's mother or Roberts friends can used the sentence above, to forbid Robert when he is naughty

Ma'e naka
'don't stolen'

Ma'e naka is the expression of negative imperative. The children can hear this expression when their parents or someone that has same age give suggest or forbid to do something. The word *ma'e* mark that the expression above as a negative imperative. It can be used in the daily conversation as in a sentence below:

(KL): *Ma'e naka, doi ko'o mame kau ke!*
Don't stolen money of aunt you it

(E) : Don't stolen, your aunt's money!

When their children are impolite, for example steal some goods, the parents can forbid them not to do something.

Functions of imperative found in Keo language



There are six functions of the imperatives in Keo language used in the daily communication. They are: command, request, invitation, suggestion, prohibition, and instructions. For this, look at following table:

Functions of Imperatives in Keo Language						
No	Comman (supu feka)	Request (ngede dhere)	invitation (ghati paw)	Suggestion (peto ghegho)	Prohibition (Pa'o ma'e)	Instructions (ngusa feka)
1.	<i>ala ke</i>	<i>Ngede</i>	<i>dheko nga'o</i>	<i>ghito molo- molo</i>	<i>ma'e ala ke</i>	<i>kesa ae aw soo</i>
2.	<i>di'i</i>	<i>pati</i>	<i>la'a ne'e ngao</i>	<i>la'a ri'a- i'a</i>	<i>ma'e ghewo</i>	<i>kolu rili</i>
3.	<i>edi ke</i>	<i>pesi</i>	<i>mai dii</i>	<i>mawe- mawe</i>	<i>ma'e kai wesa</i>	<i>la'a tero dheko ke</i>
4.	<i>giri ena ngao</i>	<i>ti'i</i>	<i>mai nalo</i>	<i>mera ma</i>	<i>ma'e la'a</i>	<i>raka ae ke gha soo</i>
5.	<i>kai wesa ke</i>		<i>mai nuka dia</i>	<i>ri'a – ri'a</i>	<i>ma'e le'u wesa</i>	<i>welu sie mi lia gela</i>
6.	<i>kere</i>		<i>mai rio</i>		<i>ma'e maku</i>	
7.	<i>la'a kai</i>		<i>mai kema sama – sama</i>		<i>ma'e meji</i>	
8.	<i>la'a si</i>		<i>tuli waa dia</i>		<i>ma'e musu bako</i>	
9.	<i>le'u wesa</i>		<i>to'o kai kita</i>		<i>ma'e nganga pa</i>	
10.	<i>ngemi</i>		<i>To'o walo sa'o</i>		<i>ma'e naka</i>	
11.	<i>pera api</i>		<i>To'o moni</i>		<i>ma'e seru</i>	
12.	<i>reke ngao</i>				<i>ma'e tau ke</i>	
13.	<i>rio si</i>				<i>ma'e yogi</i>	

Command (Supu Feka)

The command is given when there is a different power between speaker and listener. The speaker has an authority to ask the listener to do something. The data below explains more about command as the functions of imperative and types of imperative which command is positive imperative that found in Keo language in the daily communication.

Giri ena nga'o
look at me'

Giri ena nga'o is expression of command. Based on the types of imperative, the expression is classified as positive imperative. Someone has the same age with listener or the parents can use this expression to command their children. It can be used in daily conversation as in sentence below:

Kai wesa ke
open the door'

The expression above belongs to the command. *Kai wesa ke* classified as the positive imperative based on the types of imperative. This expression can be used by the speaker which has the same age with the listener and also the parents to their children. It will be impolite when the children used this expression to their parents. It can be used in daily conversation as in a sentence below:

Kere si
Stand up!

The expression *kere si* is a command. Based on the types of imperative, this expression is classified as the positive imperative. The parents can use this expression to command their children and also someone has the same age with the listener. To make it clear, following is the use of the expression *kere si* in a sentence:

Le'u wesa ke
close the door



Le'u wesa ke is the expression of command and has opposite meaning. The expression is classified as the positive imperative, based on the types of imperative. The speaker used this expression that the listener to close the door. It can be used in daily conversation as in sentence below:

Ngemi
'shut up'

The word above belongs to command. Based on the types of imperative, the word is classified as positive imperative. Someone has the same age with the listener can use this word but not the children to their parents because the word *ngemi* is impolite word. The make it clear, following is the use of the word *ngemi* in a sentence:

Sodho
tell

The word *sodho* is the command as the function of imperative. The speaker can use this word to their friends. Based on the types of imperative, the word is classified as positive imperative. It can be used in daily conversation as in sentence below:

(KL): Tommy, *yemi – yemi, mo'o mulai sembaya te!*
keep silent, will begin mass
(E) : Tommy, keep silent, the mass will begin!

Tommy's mother used the sentence above, when Tommy is talk active while the mass will begin. These sentences as stated above are imperative expressions that employ to give order to the listeners to do something.

Request (ngede dhere)

Actually imperative sentence as a request in quite same with the command, but is more polite. A request is an intention of the speaker, so that the listener does something. The data below explain more about request as of function of imperative and types of imperative which request as positive imperative that found in Keo language in daily communication. From the table above, the writer take some examples of request.

Ngede
'request'

The word above is a request as the functions of imperative. *Ngede* is classified as positive imperative, based on types of imperative. The word can be used by the children to their mother or the parents to their children. The following is the example of word *ngede* in a sentence:

Pesi
'lend'

The word above is belongs to the request. The word is classified as positive imperative, based on types of imperative. Someone can use this word to request something to his friends or their parents or sister. To make it clear, following is the used of the word in sentence:

(KL) : Margot, *pesi nag'o labu kau ghe!*
Margot, lend me t- shirt you)
(E) : Margot, lend me your t-shirt, please

Erlan want go to the campus, and she have no clean t- shirt, so she ask t –shirt from Margot. The sentence above might she used to tell what she wants to do.

Ti'i
'give'

The word above belongs to the request. The word can be used by the children to their parents or the other way and also the speaker to his or her friend. Based on types of imperative, the word is classified as positive imperative. The following is the example of the word *ti'i* in a sentence:



(KL): *Mama, ti'i Linda ka gha bhaso!*
mother, give Linda rice one plate

(E) : Mother, give Linda a plate of rice, please!

Linda comes to Ines house and she said Linda that she is hungry so Linda asking her mother, to give the rice to Linda. The examples as shown previously indicate that the function of imperative sentences in Keo language is asking someone to do something.

Invitation (ghati paw)

In invitation, the used of question tag "want you" commonly used to invited the listener. The data below explain more about invitation as one of function of imperative and types of imperative as positive imperative that found in Keo language used in daily communication. From the table above, the writer take some example of invitation.

Dheko nga'o
'follow me'

Based on the table above that expression *dheko nga'o* is invitation. Based on types of imperative, the word *dheko nga'o* is a positive imperative. The speaker can use the expression to invite his or her friends. It can be used in daily conversation as in sentence below:

La'a ne'e nga'o
go with me'

La'a nee ngao is invitation as function of imperative. The expression *la'a ne'e nga'o* is classified as positive imperative based on the types of imperative. The expression can be used by the speaker to her or his friends. The following is the example of expression *laa ne'e nga'o* in a sentence:

Mai di'i
take a seat'

Based on the table above the expression *mai di'i* is invitation. The word is classified as positive imperative, based on the types of imperative. To make it clear, the following is the used of the expression in a sentence:

Mai kema sama- sama
come to work together'

The expression above belongs to the invitation. The word means come to work together. Based on the types of imperative, the word is classified as positive imperative. The speaker used this word to invitation someone that has the same age or to his brother or sister. It can be used in daily conversation as in sentence below:

Mai nalo
'take some food'

The expression *mai nalo* is invitation. Based on the types of imperative, the word is classified as positive imperative. The speaker used this word to the listener without age limited. The following is the example of the expression *mai nalo* in a sentence:

Tuli wa'a dia nga'o
stop in my house'

The expression belongs to invitation. Based on the types of imperative, this expression is classified as positive imperative. Someone can invite his or her guest used this expression. To make it clear, the following is the used of the expression *tuli wa'a dia* in a sentence:

(KL) : *Tuli wa'a dia sao nga'o ma, inu ma ae!*
Stop in house me, drink the water
(E) : Stop in my house, have a drink please!



Mrs, Sintia invite her sister in law to stop in her house, when her sisters in law pass the street in the front of their house.

Suggestion (*Peto Ghegho*)

In suggestion “lets” indicated that the speaker is making a suggestion that includes himself as people he is speaking. We may notice “don’t”, let’s instead let’s not. The data below explain more about suggestion. From the table above, the writer take some example of suggestion.

Ghito molo – molo
'listen carefully'

The expression above belongs to suggestion as the function of imperative. The parents always suggest their children used this word. Based on the types of imperative is classified as positive imperative. To make it clear, the following is the used of the expression *ghito molo – molo* in a sentence:

Ri'a – ri'a
'be careful'

The word *ri'a – ri'a* is a suggestion. The word is classified as positive imperative based on types of imperative. The speaker can use the word to his or her friends and also the parents to their children. It can be used in daily conversation as in sentence below:

(KL) : *rebu miu la'a, ri'a – ri'a*
All of you go careful
(E) : all of you, be careful

Lusia and family come to visit her grandfather in the village, and they will go back, so Lusia's grandfather may use the sentence above to suggest them. The examples as shown previously indicate that the function of imperative sentences in Keo language is advice someone to do something.

Prohibition (*Pa'o Ma'e*)

In prohibition, the speaker forbids the listener to do something. It's concerned with the negative imperative. In English, the negative imperative always marked by the markers don't or do not, in Keo language we can see that the negative imperative marked by the markers *ma'e*. The data below explain more about prohibition as the functions of imperative and negative imperative as the types of imperative that found in Keo language.

Ma'e kai wesa
'don't open the door'

The expression above is belongs to the prohibition. The expression is classified as negative imperative based on types of imperative. It can be used by the parents to their children and for the same age. The following is the use of the expression *ma'e kai wesa* in a sentence:

(KL) : *Ma'e kai wesa, ghora kobe ke!*
Don't open door middle night
(E) : Don't open the door, in the middle of the night!

Nelis wake up from his bed and open the door, so his father forbids him by used the sentence above.

Ma'e la'a – la'a
'don't go any where'

The expression *ma'e la'a – la'a* is a prohibition. Based on types of imperative, the expression is classified as negative imperative. The children can't use the expression to their parents because it's impolite but they can use to their friends or someone that has the same age. It can be used in daily conversation as in sentence below:

Ma'e le'u jandela



'Don't close the window'

The expression above is belongs to prohibition. The expression is classified as negative imperative, based on the types of imperative. The word can be used by the speaker to someone that has the same age or the parents to their children. To make it clear, following is the used of the expression in a sentence:

Ma'e meji

'Don't be naughty'

Ma'e meji is the expression of prohibition. The expression is classified as negative imperative based on types of imperative. It can be used by the parents to their children and for the same age. It can be used in daily conversation as in sentence below:

Ma'e seru

'Don't talk any more'

The expression *ma'e seru* is a prohibition. Based on types of imperative, the expression is classified as negative imperative. The children can't use the expression to their parents because it's impolite but they can use to their friends or someone that has the same age. The following is the use of the expression *ma'e seru* in a sentence:

Ma'e yogi

'Don't be noise'

Ma'e yogi is the expression of prohibition. The expression is classified as negative imperative, based on the types of imperative. The word can be used by the speaker to someone that has the same age or the parents to their children. To make it clear, following is the used of the expression in a sentence:
Instructions (Ngusa Feka)

We can see this function in some kinds of instructions like machine operator instruction, scientific experiment instruction and cooking instructions. The data below explain more about instructions as a function of imperative and base on the types of imperative as positive imperative that found in Keo language. They are data 10, 12, 33, and 56:

Kesa ae gha so'o

'add some water'

The expression above is the instructions from the speaker to the listener. The expression is classified as positive imperative based on the types of imperative. The speaker can be used the expression if has the same age with the listener. It can be used in daily conversation as in the sentence below:

Kolu rili

'turn down'

The expression *kolu rili* is instructions. Based on the types of imperative the word *kolu rili* is classified as positive imperative. For instruct their children, the parents can use this word or they that has the same age. The following is the example of the expression *kolu rili* in a sentence:

Pene lengi nio ke

'heat the coconut oil'

The expression above is a instructions from the speaker to the listener. The expression is classified as positive imperative based on the types of imperative. The speaker can be used the expression that has the same age with the listener. To make it clear, the following is the used of expression in a sentence:

Welu si'e mi ena lia gela ke

'put some sugar in the cup'



The expression *welu si'e mi lia gela* is instructions. Based on the types of imperative the word is classified as positive imperative. For instruct their children, the parents can use this word or they that has the same age. The following is the example of the expression *welu si'e mi lia gela* in a sentence:

(KL) : *Inna, welu si'e mi lia gela, negha ke tau te ti'i nga'o!*
Inna, put sugar to glass, after that make tea for I

(E) : Inna, put some sugar in the cup, and then make a cup of tea for me!

Randy wants to drink a cup of tea, so he give the instruction to Inna, how to make a tea. He can use the sentence above. The imperative sentence state above shows, the functions of imperative is to give the guideline to someone to do something. Based on the previous explanations in Keo language, found two types of imperatives expression, they are positive and negative imperative sentences. Then the research show that the imperative expression have several functions namely, giving command to someone to do something, asking someone to do something, prohibition audience not to do something, and the last is the imperative sentence in Keo language employs to order someone to do something.

CONCLUSION

In this study, the writer uses the theories of sociolinguistics focusing on the theory of imperative which contains the types and functions of imperative. After analyzing the data, in Keo language used by people in Uluwagha community, there are two types of imperatives, positive and negative imperatives. Then, there are seven functions of imperatives. They are command, request, invitation, suggestion, prohibition, and instructions.

REFERENCES

- Austin, J.L. (1962). *How to do things with words*. Oxford: Oxford University Press.
- Austin, J. L. (1975). *How to do things with words*. USA: Harvard University Press.
- Drummand, Gordon. 1972. *English sentences practice*. Longman
- Frank, M. 1972. *Reference modern English a practical guide*. New York: Hall, Inc.
- Fishman, J. A. 1972. *Advances in the sociology of language Volume II* Mouton & Co. N.V Publishers, The Hague Netherlands.
- Hall, E. J. 1992. *Grammar for use: a realistic approach to grammar study for immediate and practical application*. New York: Voluntad Publisher, Inc.
- Holmes, J. 1992. *An introduction to sociolinguistics*. London and New York:
- Hornby, A.S. 1976. *Guide to pattern and usage in English*. Oxford: Oxford University Press
- Hornby, AS. 1989. *Oxford: Oxford advance learner's dictionary current English*. Oxford: Oxford University Press.
- Hudson, R.A. 1996. *Sociolinguistics*. New York: Cambridge University Press
- Levinson, Stephen. 1983. *Pragmaticss*. London: Cambridge, Massachusetts: Blacwell Publishers.
- Machan, W. T. and Scott, C. T. 1992. *English in its social context*. New York: Oxford University Press.



- Rahardi, Kunjana. 2010. *Pragmatik kesantunan imperatif bahasa Indonesia*. Jakarta: Penerbit Erlangga.
- Searle, J. (1969). *Speech acts: An essay in the philosophy of language*. Cambridge: Cambridge University Press.
- Searle, J. (1975). *Indirect speech acts*. In P. Cole and J. Morgan (Eds.), *Sociolinguistics: An Introduction*. UK, Harmondsworth: Penguin Book.
- Tule, P. 2004. *Longing for the house of God, Dwelling in the house of Ancestors*. Zurich: Academic Press.
- Verhaar, J.W.M. 2006. *Asas-Asas Linguistic Umum*. Yogyakarta: Gajah Mada University Press.
- Wijana, I Dewa Putu dan Mohammad Rohmadi. 2011. *Analisis wacana pragmatik kajian teori dan analisis*. Surakarta: Yuma Pustaka.
- Yule, G. 2006. *Pragmatik*. Yogyakarta: Pustaka Pelajar (Terjemahan).