APPENDIXES
DATA CONVERSATION I:

SWD: "Numpako bemo len C muduno Prodent"  
(Take the public transportation “C”, get off in “Prodent”)

DT : “La po?”  
(What for?)

SWD : “Renang. Lha arek-arek mudhun kana, mudhun pasar loak kana. Wis, masio tentara...Masio congok yo kebacut sampeyan iki. Tentara nggatheli”.  
(To swim. Our friends went off there, went off in the used-things market. Oh dear, eventhough a soldier... Eventhough very stupid you’re too stupid. Terrible soldier!)

DT : “Sopo sing rana?”  
(Who went there?)

SWD : “Aku ambik Nadyo, ambik anake”  
(Nadyo with me and his son)

DT : “Kapan?”  
(When?)

SWD : “Wingi”  
(Yesterday)

The conversation happened between SWD and DT who were neighbours. SWD is a bemo driver. He is 27 years old and his last education was Junior High School. While DT is a low level soldier and he is 29 years old. His last education was Senior High School.

In this conversation, they talked about going to the swimming pool. SWD told DT about his experience when he went to the swimming pool with his friends. Before telling his experience, SWD told to DT what public transportation he could take if DT wanted to go to the
swimming pool, but DT did not understand why he should take that public transportation.

Because DT did not understand easily, SWD felt annoyed and he uttered “congok” which means very stupid and he also called DT as “tentara nggatheli”. “Gathel” here means man’s vital organ.

SWD used “congok” here not because he was angry to DT but he just felt annoyed because DT did not understand what SWD talked about, and when he uttered “tentara nggatheli” he just uttered it as a joke. Both of the taboo words used by SWD were uttered in common intonation so that DT did not feel insulted.

DATA CONVERSATION II:

SNT : “Koen wingi takok opo?”
(What did you ask yesterday?)

YTN : “Lho, wingi lak wis tak kandani, cuk!”
( Didn’t I tell you yesterday, fuck! )

SNT : “Diancuk! Koen raimu wis elek!”
(Fuck you, your face is really ugly!)

The conversation was between YTN and SNT who were co-workers. YTN is a 30-year-old male. His last education was Senior High School and he works as a courier. SNT is a 35-year-old male. His last education was Junior High School and his job is the same as YTN’s.

The conversation between YTN and SNT was about the misunderstanding between them. SNT asked YTN what he had asked the day before because SNT had not understood yet about the message. YTN felt angry because the day
before he had told the message clearly. SNT was getting angry too for YTN did not respond his question kindly. When YTN was angry he uttered Javanese taboo word "cuk" which is the abbreviation of "diancuk". It means having sexual intercourse and SNT responded by uttering the same taboo words "diancuk". He also added "raimu wis elek" which means YTN’s face is very ugly.

YTN uttered "cuk" to SNT to express his annoyance, and SNT said "diancuk" and "raimu" because he felt insulted of YTN’s words. So here he uttered taboo words to express anger.

DATA CONVERSATION III:

AGS : "Iki arep digowo ndi sih? Maling, maling, rene, Jancuk! Duweke mbahmu tah?" (Where is it going to be taken? Thief, thief. Come here, Fuck you! Do you think it belongs to your grandparents)

SWD : "Sik, sik, onok wong elek iku, kalajengking, jancuk, eman Gus" (Wait, wait, there’s the ugly person, kalajengking, fuck! What a pity Gus)

AGS : "Koen kenek? Aku ae kenek cemban kok. Koen cemban taek jarene" (You got it? I got ten thousand rupiahs. He said you... ten thousand... ten thousand, damn!)

GTT : "Iku tah" (Is that him?)

AGS : "Kalajengking, wong elek iku lho" (Kalajengking, that ugly person)

GTT : "Ri iku tah? (Isn’t his name Ri?)"
AGS : "Ri, tah sopo jenenge..."  
(Ri or whatever his name...)  

GTT : "Isok silat ae cemban rek"  
(He just can do the 'silat', already got ten thousand rupiahs)  

AGS : "Panase nggatheli"  
(It's really hot, damn)  

"Wong koen iku gendheng bantinganmu yo enak. Koen gak isok mbanting koyok aku ngene je"  
(I think you're crazy you have a quite good self-defence. It's different if you don't have self-defence technique like me)  

SWD : "Eling adane mbalon ae"  
(It reminds me of the prostitution practice)  

The conversation happened among neighbours. There were three speakers in this conversation. They are AGS, a 40-year-old man who works as a bemo driver and his last education was Junior High School. The other, SWD, a 27-year-old man who works as a bemo driver too and his last education was Junior High School. And GTT is 28 years old and he is a small entrepreneur. His last education was Senior High School.  

In this conversation they talked about someone who is known as a scoundrel with the nickname "kalajengking". AGS, SWD, and GTT were gathering and chatting when suddenly someone passed by. SWD hid because he was afraid of that man. This man likes to ask money from the bemo drivers and the food sellers and if they refuse to give money to him, this man will hurt them. Once, "kalajengking" asked money from SWD and AGS.
too, that was why SWD suddenly hid when he saw "kalajengking". SWD and AGS really hate this person and they express their hatred by cursing him in their conversation. The taboo words they used were "jancuk" and "taek" it means human excrement. SWD also referred "kalajengking" as "malon" which means sell the body to get money or do the prostitution.

At the first time when AGS uttered "jancuk" to SWD, he did not mean to curse SWD, he used this word as a joke. He uttered "mbahmu" (your grandparent) as a joke too. For the use of "jancuk" which was uttered by SWD, he used it to express his anger to "kalajengking" who was not present at that time. AGS had the same feeling as SWD to this person, he uttered "taek" to show his anger too but when he said "panase nggatheli" it did not mean to curse someone. This time he used "nggatheli" because he felt hot of the rubbing cream and he uttered it by mumbling. Here he used taboo word as a way to release his pain. When AGS said "koen iku gendheng" to SWD he did not mean to call him crazy but he used it to show his feeling of disappointment because SWD did not dare to face "kalajengking" even though he has little technique of self-defence. Furthermore, SWD referred "kalajengking" as "mbalon" to express his anger.

DATA CONVERSATION IV:
SNT: "Jancuk! Golek rewang lha gak onok koen. Onok
pa’e delok ngene wis ilang. Nangdi *kirik* iku*. (Fuck, I can’t find the helper. There was his father but when I looked at him, he’s gone. where’s that dog!)

(What are these? Are these shrimps? Where do you bring them from?)

The conversation was between neighbours, SNT and ANT. SNT is a small entrepreneur, he is 30 years old and his last education was Senior High School while ANT is an 18-years old student of a private Senior High School.

The topic of the conversation was about finding the helper. SNT told ANT that he could not find a helper to help his job. He grumbled to ANT about it and expressed his disappointment by cursing “jancuk”. Actually he had already found a helper but the helper had already gone. Because SNT was disappointed of his helper he called him as “*kirik*” (Javanese term for dog).

ANT, here, just heard ANT’s grumbling without responding anything. At last, ANT changed the topic of the conversation into shrimp. In this conversation, SNT uttered taboo words “jancuk” and “*kirik*” to express his disappointment.

DATA CONVERSATION V :

IWN : “rek, rek, rek ayok *mbalon* yok rek!
Ndik *Njarak* kono lho! Ning gang pitu
tah, opo gang piro, tah gang wolu ngana lho!
Iku lho, *itile* jembel-jembel temen. Ayo Zi,
melok Zi!”
(Hi Guys, let’s go to the prostitution place!
There in “*Njarak*”! At the seventh street, or where,or at the eighth street. You know,their clitoris are good. Come on Zi, join us!)
FZI: “Ojo nang gang telu, gak enak mas, nang gang loro iku lho”
(Don’t go to the third street, it’s not nice, you’d better go to the second street)

IWN: “Yo wis ayok yo”.
(OK then, Let’s go)

FZI: “Itile onok sing papat”
(There is a woman with four clitoris)

IWN: “Temen tah?”
(Really?)

FZI: “O, sumpah ilo”.
(Yes, I swear)

IWN: “Ayo, yo Gus!”
(Come on Gus!)

NN: “Aku di jak yo”
(Can I join,please?)

FZI: “O, gak usah”.
(Oh no, don’t go)

IWN: “Walah di jak ngono ae gak gelem Gus, ojok purak-purak emoh sih...”
(Oh dear, we only invite you to go there and you don’t want it. Don’t say that you don’t want it)

The conversation happened between IWN and FZI who were neighbours. In fact, the conversation was among several men who were neighbours but the main conversation was just between IWN and FZI. IWN is unemployed, his age is 27 years old and his last education was Elementary School. FZI is a self-employed, his age is 22 years old and his last education was Senior High School.

In this conversation they talked about going to the brothel. At first, they talked about casual things
such as football and everyday matters and then IWN had an idea to go to the brothel on Jalan Jarak. Jalan Jarak is a name of street on which a place for prostitution is located. IWN asked his friends to go there by saying "...rek ayok mbalon..." It's a taboo word which means looking for a whore to have a sexual intercourse with her. He also gave a comment about the whores on Jalan Jarak "...Itile..." which means the clitoris of the woman in the prostitution place. And then FZI added that "Itile onok sing papat". It also the taboo word for woman's clitoris. It means the woman can give good service to the visitors.

IWN uttered "mbalon" and "itile" because the topic of the conversation was about going to the brothel, the place which they can have a sex, so they did not show anger or upset in this conversation, So did FZI, the function of uttering the taboo words just because the topic of the conversation led them to use taboo words.

DATA CONVERSATION VI :

ATK : "Kang No tekor jarene, dek wingenane iku lho. Koen lek nyekel iku sing jujur lho". (I heard that brother No lost several days ago Be honest if you lead the game)

DNG : "Tapi nggatheli koen! Gathel aku sing kalah wingenane iku". (But damn it, the one that lost was me)

lose? Couldn’t you win for 50,000 rupiahs?)

DNG : “Yo isok”.
(Yes I could)

The conversation above was between ATK and DNG who were neighbours. ATK is a bricklayer. He is 25 years old and his last education was Junior High School. DNG is a freelance driver, he is 27 years old and his last education was Senior High School.

The conversation was about losing in a card gambling. Several days before this conversation was taken, they played cards to gamble with some friends. ATK told DNG that one of their friends named No lost much money in that game and ATK told DNG to be an honest player. But DNG said that he lost in that game too. He expressed his upset of being a loser in that gamble by swearing to himself with “nggatheli” and “gathel” which have the same meaning as the man’s vital organ.

DNG uttered taboo words to express his disappointment because he lost in the gamble. He uttered the taboo words to himself not to other people. While the use of “koen” (you) in this conversation was not meant to be an object of taboo words, “koen” here used as a way to emphasize the meaning of the words.

DATA CONVERSATION VII :

IWN : “Ri, ri! Renea tah!”
(Ri, ri! Come here!)

AR : “Moh, moh males”.
(No, no. I’m lazy)
IWN : "Diamput! Cuk! Asu! Diceluk ngono ae gak gelem. Mrenea tah!"
(Damn! Fuck! Dog! Why don’t you come here. Just come here!)

AR : "Emoh".
(No!)

IWN : "Ooo, ancene mbokne ancuk arek iku, awas yo!"
(Oh, Fuck you, just be careful!)

The conversation was between IWN and AR who were neighbours. IWN is a first-year Junior High School student. His age is 14 years old, while AR is an Elementary School student and his age is 11 years old.

The conversation was about calling a friend. IWN gathered around with the other 11 up to 16 year-old boys. They talked about casual things and then AR and two of his friends passed by. IWN called AR to come and join him but AR refused to do that and he kept walking. IWN felt angry because AR ignored him and he cursed AR with "diamput, cuk", and "asu". Then he tried once again to call AR and AR refused again. IWN was getting angrier and said "mbokne ancuk" to AR. Here, AR did not respond anything.

In the conversation above IWN used four taboo words. He uttered taboo words, first to express his anger because AR ignored him, and second to provoke AR.

DATA CONVERSATION VIII :

YNI : "Do, edo, ojo dolanan iku tah! Kobong koen engkok!"
(Do, Edo, please don’t play with that!)

10
The conversation happened between mother and son. YNI is ED’s mother. She is a housewife and her age is 20 years old. Her last education was Junior High School. ED is YNI’s son. He is a 5-year-old boy who is a student of a kindergarten.

The conversation was about mother’s warning to her son. ED was playing with the match. YNI warned him not to play with that match because it was very dangerous. ED was really upset to his mother, he ran away from his mother and cursed “jancuk” three times. ED used taboo words to express his anger to his mother.

DATA CONVERSATION IX:

KRS : “He,he, he rek! Ojo dolanan mercon tah! Mbokne amblek anake sopo sing iku? Asu ancene!” (Hi boys! Don’t play with the squibs! Motherfucker! Whose children are they? They are really dogs!)

The speaker in this conversation as a 50-year-old woman. Her last education was Elementary School. In this conversation she spoke to a group of 8 up to 14-year-old boys. The group consisted of 4 up to 6 boys.

The conversation was about the woman’s warning not to play with squib. There were 4-6 boys gathering around to play a squib. Because the sound disturbed the neighbourhood and it was dangerous too, KRS tried to remind them not to play with the squib. But the boys
(see appendix I). The woman got angry and swore to them using “mbokne amblek” which means that the speaker wished the boys’ mother would get the accidents, i.e. fell down and she called them as “asu” which mans “dog”

Here, KRS used taboo words “mbokne amblek” and “asu” to express her anger and disappointment because the boys ignored her.

DATA CONVERSATION X :

TN : “Mbak wis nang pasar tah?”
   (Sister, have you gone to the market?)
MRT : “Wis, sik tas ae”.
   (Yes, I’ve just gone there)  
TN : “Jangkrik! Aku mau lak atene titip tah!”
   (Damn! Didn’t you remember that I wanted you to help buying something for me?)
MRT : “Lho iyo. Lali e aku”.
   (Oh goodness, I really forgot)
TN : “Wis, gak maen sampeyan iku, durung tuwek lalian”.
   (Oh you are not a good person. You are not old yet but absentminded)
MRT : “Sepurane, lali aku”.
   (I am really sorry. I really forgot)

The conversation was between neighbours. They are TN and MRT. TN is a 25-year-old woman who is a housewife and her last education was Elementary School. While MRT is a 40-year-old woman who is also a housewife. She had never been educated in a formal school.

The conversation was about going to the market. TN wanted to buy something to the market but she was lazy
to go there. She decided to ask MRT to help her to buy that thing when she went to the market and MRT agreed to do that. Unfortunately, when MRT went to the market she forgot to tell TN. TN was disappointed but not angry and she expressed it by saying "jangkrik" which means an insect, cricket. This word usually used as a euphemism instead of saying "jancuk". MRT did not respond anyting for she realised that it was her fault.

The taboo word which was uttered by TN was not to express her anger but only to show her disappointment.

DATA CONVERSATION XI:

YNT : "Cewek ayune rek!"
    (Hi girl, how pretty you are!)

EL : (No respond)

YNT : "Wik semoke!"
    (Wow, how big your butt is!)

EL : "Matamu yo".
    (Your eyes)

YNT : "Orang-orang, welek jahat pisan".
    (You are very ugly and wicked too)

EL : "Bah! Masio ngono gak doyan ambik raimu!"
    (I don’t care. Eventhough I’m ugly and wicked, I don’t want your face)

YNT : "Jancuk"
    (Fuck)

The conversation was between YNT and EL. YNT is 22 years old, he is unemployed and his last education was Junior High School. EL is 18 years old. She is a fresh graduate from Senior High School and at the time when the conversation was taking place she was looking for a
job. YNT and EL are neighbours although they live far from each other.

The conversation was about teasing somebody. YNT was sitting on a bench on Jalan Banyuurip Kidul VII when EL passed by. YNT teased EL by flattering EL that she was beautiful but she did not respond it. YNT continued to tease and said "semoke" which means EL's butt was big. EL got angry and gave a response by cursing him "matamu". Being called like that, YNT was also upset and this time he said "welek" which means very ugly. EL cursed once again using "raimu" which was replied by YTN with "jancuk" to show that he was really angry with the girl's word. In this conversation, both YNT and EL uttered taboo words to show anger and to draw EL's attention.
APPENDIX II

TABOO WORDS WHICH COME UP IN THE SPEAKERS' CONVERSATION

<table>
<thead>
<tr>
<th>NO</th>
<th>TABOO WORDS USED</th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>VIII</th>
<th>IX</th>
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<th>XI</th>
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<td>Nggatheli/Gathel</td>
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<td>Kirik/Asu</td>
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From the table it can be seen that from 15 kinds of taboo words the participants uttered for 33 times.
### APPENDIX III
THE FUNCTIONS AND MEANINGS
OF TABOO WORDS USED BY BANYU URIP "KAMPUNG" INHABITANTS IN SURABAYA

<table>
<thead>
<tr>
<th>NO OF CONV.</th>
<th>FORMS</th>
<th>MEANINGS</th>
<th>FUNCTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>01.</td>
<td>Congok Nggatheli</td>
<td>Very stupid Man's vital organ</td>
<td>Showing intimacy Showing intimacy</td>
</tr>
<tr>
<td>02.</td>
<td>Cuk Diancuk Raimu</td>
<td>Having sexual intercourse Having sexual intercourse (Your) face</td>
<td>Showing anger Showing anger Showing anger</td>
</tr>
<tr>
<td>03.</td>
<td>Jancuk Taek Nggatheli Mbalon Mbalon Mbaamu Gendheng</td>
<td>Having sexual intercourse Excrement Man's vital organ Do the prostitution (Your) grandparents Crazy</td>
<td>Showing intimacy Showing anger Releasing the pain Showing anger Showing intimacy Showing disappointment</td>
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<tr>
<td>04.</td>
<td>Jancuk Kirik</td>
<td>Having sexual intercourse Dog</td>
<td>Showing disappointment Showing disappointment</td>
</tr>
<tr>
<td>05.</td>
<td>Mbalon Itile (uttered twice)</td>
<td>Do the prostitution/ go to the brothel to have a sexual intercourse Woman's clitoris</td>
<td>Showing intimacy</td>
</tr>
<tr>
<td>06.</td>
<td>Nggatheli Gathel</td>
<td>Man's vital organ Man's vital organ</td>
<td>Showing disappointment Showing disappointment</td>
</tr>
<tr>
<td>07.</td>
<td>Diampput Cuk Mbokne ancuk Asu</td>
<td>A euphemism of having sexual intercourse Having sexual intercourse Having sexual intercourse Dog</td>
<td>To provoke other people To provoke other people Showing anger To provoke other people</td>
</tr>
<tr>
<td>08.</td>
<td>Jancuk (uttered three times)</td>
<td>Having sexual intercourse</td>
<td>Showing anger</td>
</tr>
<tr>
<td>09.</td>
<td>Mbokne amblek Asu</td>
<td>(Wish) other people's mother to get on accident Dog</td>
<td>Showing anger</td>
</tr>
<tr>
<td>10.</td>
<td>Jangkrik</td>
<td>An insect (cricket)</td>
<td>Showing disappointment</td>
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<td>11.</td>
<td>Semoke Matamu Raimu Jancuk</td>
<td>Big buttock (Your) eyes (Your) face Having sexual intercourse</td>
<td>To draw someone's attention Showing anger Showing anger Showing anger</td>
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### TABLE OF ANALYSED DATA

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<tr>
<th>No. of Conv.</th>
<th>Subjects</th>
<th>Participants</th>
<th>Age/Last Education</th>
<th>Occupation</th>
<th>Relation-Ship</th>
<th>Time (Hour)</th>
<th>Topic of Conversation</th>
<th>Situation</th>
<th>Kind of Taboo Words</th>
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<tbody>
<tr>
<td>01. SW/MALE DT/MALE</td>
<td>27/STTP BEMO DRIVER</td>
<td>Neighbours</td>
<td>JAN 17, 1998</td>
<td>11.30 A.M</td>
<td>BANYU URIP</td>
<td>GOING TO THE SWIMMING POOL</td>
<td>INFORMAL</td>
<td>CONGO</td>
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<tr>
<td>02. TM/MALE SN/MALE</td>
<td>30/STTA COURIER</td>
<td>Neighbours</td>
<td>JAN 21, 1998</td>
<td>13.00 P.M</td>
<td>BANYU URIP KIDUL VII</td>
<td>ASKING A CERTAIN MATTER - MISUNDERSTANDING</td>
<td>INFORMAL</td>
<td>DIAUCUK</td>
<td></td>
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<tr>
<td>03. AGE/MALE SW/MALE</td>
<td>40/STTP BEMO DRIVER</td>
<td>Neighbours</td>
<td>JAN 24, 1998</td>
<td>12.00 A.M</td>
<td>BANYU URIP KIDUL VII</td>
<td>TALKING ABOUT SOMEONE WHO IS KNOWN AS A SCOUNDREL</td>
<td>INFORMAL</td>
<td>JACUCUK, MASAMU</td>
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<tr>
<td>04. SNT/MALE AN/MALE</td>
<td>30/STTA SELF EMPLOYED STUDENT</td>
<td>Neighbours</td>
<td>JAN 24, 1998</td>
<td>13.00 P.M</td>
<td>BANYU URIP KIDUL VII</td>
<td>FINDING THE WELDER</td>
<td>INFORMAL</td>
<td>JACUCUK</td>
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<tr>
<td>05. TM/MALE F2/MALE</td>
<td>27/STTA UNEMPLOYED</td>
<td>Neighbours</td>
<td>JAN 24, 1998</td>
<td>20.00 P.M</td>
<td>BANYU URIP KIDUL VII</td>
<td>GOING TO THE BROTHER</td>
<td>INFORMAL</td>
<td>MASAMU, TITI</td>
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<tr>
<td>06. AK/MALE DG/MALE</td>
<td>25/STTA BRICKLAYER FREELANCE - DRIVER</td>
<td>Neighbours</td>
<td>JAN 27, 1998</td>
<td>12.30 P.M</td>
<td>BANYU URIP KIDUL VII</td>
<td>LOSING IN THE CAR</td>
<td>INFORMAL</td>
<td>NGAGATELI</td>
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<tr>
<td>07. TM/MALE AR/MALE</td>
<td>14/STTP STUDENT</td>
<td>Friends/Laughs</td>
<td>FEB 03, 1998</td>
<td>16.00 P.M</td>
<td>BANYU URIP KIDUL VII</td>
<td>CALLING A FRIEND</td>
<td>INFORMAL</td>
<td>DIAMPE</td>
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<tr>
<td>08. XN/MALE KX/MALE</td>
<td>5/STTP HOUSEWIFE STUDENT</td>
<td>Mother - Son</td>
<td>FEB 05, 1998</td>
<td>16.00 P.M</td>
<td>BANYU URIP KIDUL VII</td>
<td>MOTHER'S WARNING TO HER SON</td>
<td>INFORMAL</td>
<td>JACUCUK (THREE TIMES)</td>
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<tr>
<td>09. XN/MALE KX/MALE</td>
<td>50/STTA HOUSEWIFE</td>
<td>Neighbours</td>
<td>FEB 06, 1998</td>
<td>19.20 P.M</td>
<td>BANYU URIP KIDUL VII</td>
<td>WARNING NOT TO PLAY WITH THE SQUIB</td>
<td>INFORMAL</td>
<td>MOKOKE KAMALEK</td>
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<td>10. TM/MALE XN/MALE</td>
<td>25/STTA HOUSEWIFE</td>
<td>Neighbours</td>
<td>FEB 07, 1998</td>
<td>08.00 A.M</td>
<td>BANYU URIP KIDUL VII</td>
<td>GOING TO THE MARKET</td>
<td>INFORMAL</td>
<td>JAKUHEK</td>
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<tr>
<td>11. TM/MALE XN/MALE</td>
<td>15/STTA UNEMPLOYED</td>
<td>Neighbours</td>
<td>FEB 13, 1998</td>
<td>19.00 P.M</td>
<td>BANYU URIP KIDUL VII</td>
<td>TEASING SOMEBODY</td>
<td>INFORMAL</td>
<td>SIMOKO</td>
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