

The Use of Honorifics in English and Buginese with special Reference to Bone Language: A Comparative Study

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Abstract:- The objective of the study is to analyze the use of Honorific in English and Buginese (Bugis Language) with special reference to Bone dialect. This study employs a descriptive qualitative method. The data of this research were taken from the spoken language from everyday conversation used by native speakers in Buginese language especially sub-district head as the leader in the village. The collected data were categorizing, comparing, and drawing the conclusion. The collected data were analyzed by using the honorific theory proposed by Levinson. From the data, the writer analyzed three American movies and sub-district head's conversations of Buginese Bone dialect and found different honorifics in use. It was found that American tend to use casual honorific while the Buginese Bone refers to the hierarchical form and tend to highlight the social status to respect.

Keywords:- Honorifics, Buginese, English, Comparative, Levinson Theory.

I. INTRODUCTION

Honorifics play a key role in the interplay of respect, familiarity, and formality among members of society based on age, familial links, level of personal acquaintance, social hierarchy, rank, and so forth. It comes effortlessly to a native speaker because it is learned with other language specificities with little effort. A foreign language student must make deliberate decisions about the words and honorific indicators he uses in his speech[1]. A foreign language student must consider some things in order to make the best honorific marker choice possible. In terms of human connections, the option necessitates a thorough understanding of the target language culture.

Linguistic honorifics are formalized terms used by members of a society to express social respect. Brown and Levinson[2] definite that honorifics are “direct grammatical encodings of relative social status between participants and persons or things referred to in the communicative event”. All

languages offer ways for speakers to exhibit respect for others, but not all languages have honorifics, which are highly conventionalized forms. Zienkowski et. Al [3] supported the idea that we have to make a distinction between honorific and politeness: honorific is a convention of linguistic form and belongs to sentence-meaning, for example, one addressing a king should use a certain linguistic form of honorific. Politeness is a communication impact; for example, when speaking to an ordinary person, one may or may not employ polite terms, depending on the other's demeanor in that particular social encounter, indicating that politeness is an utterance-meaning property[4]. However, the focus of this research will be on honorifics in Buginese and American contexts.

This research is expected to be a way to identify some honorifics in English and Buginese. The researcher hopes that honorific can be a good alternate to dignify the addressee in speech event and to confine the investigation of honorific terms and focuses on the forms and functions, and the use of honorifics in using English and Buginese [5], both are chosen to be analyzed because they are important aspects that are shown in people's interaction.

II. LITERATURE REVIEW

There are some previous studies done by applying this theory as a tool for analyzing the data. They are Chang[6] and Zipporah Njeri Maina[7]. There are still many researchers who have done studies such as this because Indonesia has many cultures[8]. Meanwhile, the difference of those research above with this research is using English and Buginese to differentiate the honorific that is used and mention one system in honorific which B&L did not mention in his theoretical framework but it can be found in Buginese utterances. In Buginese, the honorific is a sensitive thing, because Buginese people really want to highlight their social status and compete to achieve respect for those people around them because they are very satisfied and feel appreciated by attaching their name with honorific words[9]. Meanwhile in Buginese honorific is used that is consists of the title (*Puang, Andi', Haji, Daeng,*

Baso, *Petta*), in spelling someone's name must be added those kinds of honorific in order to convey the addressee by seen social status, age, occupation, and fortune. For instance: *Petta Cama*, the *Cama* is one of the offices in the government in the village, besides the name *petta* is a special name from one of the kinds of a noble family and cling to their name since birth, expect them no one can be used the term, on the other hand just because the person officiates as a *camat*, they able enthroning as a noble family through the use of that name.

The next research is done by Ku[10] entitled "Korean Honorifics: A Case Study Analysis of Korean Speech Levels in Naturally Occurring Conversations". The study's goal was to demonstrate the Korean honorific system, which is a hierarchical social status system that plays an important role in social interaction. The study also discovered that speech levels are different types of sentence-ending suffixes that are related to verbs and adjectives. The usage of honorifics is influenced by two characteristics of interpersonal connections: vertical distance (gender, age) and horizontal distance (degree of intimacy), and these two factors of interpersonal relationships demonstrate the complexity of the use of speech levels.

The next one is also done by Rahayu[11] entitled "Comparison of Honorific Language in Javanese and Japanese Speech Community". The comparison of honorific language in the Javanese and Japanese speech communities is the subject of this study. Both Javanese and Japanese are considered honorific speech languages. *Basa krama* is the honorific language in Javanese, while *keigo* is the honorific language in Japanese. The information was gathered using a recording technique and a questionnaire. Other relevant studies were also used to back up the findings. The social context of the utterances was taken into account when analyzing the data in the form of utterances. This is referred to as a method of contextual analysis.

III. OBJECTIVES OF STUDY

There are two objectives of this study that formulated: 1) to identify the differences between honorifics in English and Buginese with special reference to Bone language, and 2) to analyze English and Buginese honorifics is used with special reference to Bone dialect.

IV. METHODOLOGY

This study applies the descriptive qualitative method since it is an understanding inquiry approach based on diverse methodological traditions of inquiry that investigates a social or human problem in addition to constructing a complex, holistic image, analyzing language, reporting extensive perspectives of information, and conducting the study in a natural setting. This is as Cresswell [12] has stated about the qualitative method. In addition, another point of view has been emphasized by Rahmiati, that qualitative research can be used to demonstrate research on society's life, history, behavior, social movement, or kinship. Qualitative research, on the one hand, is research that employs ways to collect facts, information, actions, and events related to human existence.

This research is used to clearly draw genuine facts. The goal of qualitative research is to study people in their natural habitat and interact with them.

V. SOURCES OF DATA

There are two sources of data in this research, primary data and secondary data. Data were collected from three English movies, then the secondary source was taken from the spoken language from everyday conversation used by native speakers in the Buginese language especially sub-district head as the leader in the village.

The data were chosen purposively, which only choose the suitable data for specific purposes. In collecting the data, the writer conducts the following steps: watching American movies, observe native speakers of the Buginese language, recording, listening to the native speaker conversations, and then records the kinds of honorific that uttered by them. It aimed to analyze the honorific is used.

This research confined the investigation of honorific terms and focused on the forms and functions and the use of honorifics in using English and Buginese, both are chosen to be analyzed because they are important aspects that are shown in people's interaction.

VI. FINDING AND DISCUSSION

A. Findings

The main finding in this study is the identification of the use of honorific in Buginese and American utterances. These categorizations are based on Levinson theory. Levinson in his honorific theory notes that Pronouns, titles, kin terms, nicknames, and social honorifics are all examples of systems of address that are argued by the social deictic contrasts created by alternate forms. Otherwise, in Buginese utterances of honorifics form presents two kinds of types that differentiate it from American utterances namely suffix and prefix.

Table 1. The Interaction between speakers in a party

The interaction between <i>Pak Camat</i> and an adult.	
Participants	Dialogues
B	<u>Tabé' puang engka lo ditandatangani</u> (sir, it needs your signature, please)
A	yetegai koe ? (where is it?)
B	<u>Tabé' puang koe he</u> (Here it is, sir, please)
A	PC: yetegasi? (any others?)
B	Iye mua bawang fuang, tabé' (only that sir, please)
A	mmmm... (mmm...)

Legend: A is *Pak Camat* and B an adult.

As seen in table 1, speaker B asks speaker A to put his signature on a paper by using honorific words and polite way, as known as the speaker B as his employee at the workplace and speaker A respond it with a casual word as a leader at that place. Speaker B use *tabe'* (honorific words to ask or order something= polite), *tatanda tangani* (*ta* = formal prefix form of Buginese), and *puang* (honorific word to show respect= polite), besides that the speaker PC responds it by a casual way by saying *hmmmm...*

Speaker B, in showing her honor to speaker A, is something natural to be done because the culture has shaped it like that from then tills now and we called as hierarchical. This case brings up that if someone has a walk of life there must be had a different way to honor each other between someone who has power and authority than others.

Table 2: The Conversation between Pak Camat and Another Head of Sub District

The conversation	
Participants	Dialogues
B	<i>Loki' matu kerja bakti di puang?</i> (will we do charitable work later sir?)
A	<i>Iye', afa' mettani sedding de ibajai bajai ko monri, ye mufa na lona tama' ramalang kerja bakti ki'</i> (yes, because it has already long time we do not clean the backyard, the last we clean it when before Ramadhan)
B	<i>Hehehe, maega ega si tu ifigau</i> (hehehe, so much to do later)
A	<i>Ya, yenaro, hehehe</i> (yes, I mean it)

In table 2 illustrates that the speaker B ask to speaker A and he uses an honorific form, *loki kerja bakti matu' di puang* (*puang*= honorific), and speaker A responds it *ie'* (polite word to say *yes*), This case showed they have the same rank in this workplace furthermore, this conversation color shows that they are giving honor and joking each other.

While the honorific American utterances showed a different way to produce and different in use, for instance, table 3:

No	Buginese Words	Prefixes	Suffixes	Honor-ific	Order	Con-clusion
1	<i>Mulisu</i>	Mu (-)		(-)	(-)	(-)
2	<i>Aji, tatudang muaki</i>	Ta (+)	Ki (+)	Aji (+)		(+)
3	<i>Hey, muala, subbem</i>	Mu (-) Mu		Hey (-)	(-)	(-)
4	<i>Ndi'</i>			Ndi' (+)	(-)	
5	<i>Iye, puang, tajenni</i>		Ni (+)	Iye' (+), Puang (+)	(-)	(+)
6	<i>Iye, puang, tabe'</i>			Iye' (+), Puang (+),	Tabe' (+)	(+)
7	<i>Tabe', puang</i>			Puang (+)	Tabe' (+)	(+)
8	<i>Iye', puang</i>			Iye' (+), Puang (+)		(+)
9	<i>Taimung, ta', puang</i>	Ta(+)	Ta'(+)	Puang (+)		(+)
10	<i>Iye', iye'</i>			Iye' (+), Iye' (+)		(+)

Table 3. American honorific different in use

The conversation between employer and employee. A is an employer and B is an employee.	
Participants	Dialogues
A	shall we proceed Mr. Laughlin?
B	(get the car)

As seen in this table 3, the context there are two participants with different social statuses, speaker A is boss and speaker B is a car driver. Speaker A uses honorific Mr. to call her driver, she said “shall we proceed Mr. Laughlin?” then the speaker C as a driver just open door to go to the office, he does not respond it by word but activities such as gets a car suddenly.

Table 4: The Conversation Between Husband and Wife

The conversation between husband and wife A is a husband and B is a wife	
Participants	Dialogues
A	<i>It's a controlled avalanche?, it's that okay Pete?</i>
B	<i>Maybe it's just different school schedules</i>

As can be seen from the table above, his situation a wife calls her husband by mention his name directly “Pete” without calling him “honey” different from the conversation before, moreover it does not change the color of their relationship, they still love each other. It is such a common thing to do it there, it does not mean that directly call a partner’s name involves a bad attitude and does not show respect between them or when they are in a bad situation. They have a different way to call their partner without any formal honorific.

American tends to use casual honorific while the formal one, for instance when husband and wife sometimes call each other by using their name or using favorite words such as baby, honey and buddy. While for suffix and prefix in honorific is unavailable for this language. Both of these cultures are not similar so it represents different language, the way express their respect, signify the social status and treat someone base on the rank.

This study is the truly important thing to comprehend that in Buginese Bone greatly noticed about honorific, the way respect someone base on the social status, title, kinship, and rank of occupation are crucial things to achieve the aim of conversation. For instance, honorific words such as *tabe'*, *aji*, *puang*, *iyé'*, while honorific suffix and prefix those are *ta'*, *ta*, *ki'*, *ni'* that can boost the interlocutor's feeling when talking, because most of the people in this village extremely hope to be pleased by using some honorific words. Buginese Bone tends to use polite words when talking to someone who has a rank of occupation, older in age, and from a noble family in order to show respect.

There have been many studies about honorifics done by some researchers. Most of them just focus on the ideology of language. It has made something different with this study since this study elaborate with Buginese and focus on the suffix prefix in use and based on the result, it can be seen there are different way to show respect occurring in conversation.

B. Discussion

In Buginese culture is a common thing to use formal honorific to their partner especially a wife to her husband. Even this conversation occurs between husband and wife, the different honorific words both of them are still salient. Moreover, almost in every utterance of Buginese Bone dialect using prefixes and suffixes form to show respect to the hearer and showing the social status of the speaker, for instance, the word *mu* (impolite prefix) is used by A as known as has power than the hearer and the word *ta'* (polite suffix) is used by the B speaker for showing the level of the speaker A. Another way to represent respect to interlocutors is using the title at their name such as *andi'* (to indicate that the person from a noble family), *aji* (to indicate that the person has visited Mecca), and *puang* (to indicate the person elder than the interlocutors, perform respect to the person believed to be fit to bear honor such as has a rank in his/her occupation).

Next, the interaction between an employer and an employee reveals a very obvious difference between them, the employee will use many polite honorific words than the employer tends to use casual honorific words because the employer has the power to perform this, then the employee does not mind that because of the employee aware of his position.

For instance, as seen in the findings earlier, the speaker mostly uses polite honorific words even the speaker A keeps using a casual honorific form. This thing is something natural to be performed because the culture has shaped it like that from then tills now and we called as a hierarchical system. This case brings up that if someone has a walk of life there must be had a different way to honor each other between someone who has power and authority than others.

In the professional context such as the participant between the employer and the employee, they must be having different ways in respect each other. For instance, the employee tends to use more formal suffix and prefix to the employer to affirm their social status but for the employer,

most of them use casual prefix and suffix in conversation to the employee. But in another case, the employer utilizes polite honorific to the lower class in order to expect something.

In other situations, in the bystander form especially for "*camat*", most of the people in Buginese Bone called them as "*petta cama'*" even they are not from the noble family itself but if they have earned a degree in a job as head of sub-district, automatically their degree in society or cultural title will be changed and added to make it perfect noble name because most of the people in this village greatly appreciate who have degrees or rank in their job. So, the word "*petta*" is applied to the *cama'* name become *petta cama'*. The higher of someone's social status the more appreciated he is in social interaction.

The American utterance gives freedom to the participant to express their feeling and treat them that they are in the same level, while Buginese Bone people is a hierarchical form and tend to appreciate someone by using the honorific words to show respect. A linguistic honorific forms a very significant system according to the different systems of culture.

The other factors that affect the honorific that occurs in the research is age, occupation, kinship, and purpose of the speaker. The person who has well in the job and very appreciated and tend to use casual honorific but if the person has a purpose in order to communicate, she/he will apply polite honorific forms. So, if someone needs to help no matter who is he/she, he will try to make well conversation and to build a good mood of the hearer in order to get his wish granted, and it will create interacting easier.

VII. CONCLUSION

In American utterances only use honorific words such as title and title for job, another side in Buginese honorific most of them use honorific words, title, order, and suffixes prefixes forms. Especially for suffixes and prefixes, this form is not found in English utterances. Moreover, in husband wife context, they may just call their couple's name or use intimate words such as honey, at the other hand in Buginese, the wife mostly uses honorific words to call her husbands such as *aji* and *daeng*, but for husband sometimes they call his wife directly her name or mention his elder son or daughter. In addition, the Buginese wife uses formal prefix and suffix to respect her husband, across with this, husbands in Buginese mostly use casual honorific, prefix, and suffix to their wives.

In the professional context such as the participant between the employer and the employee, they must be having a different way to respect. For instance, the employee uses a more formal suffix and prefix to the employer to affirm their social status but for the employer, most of them use casual prefix and suffix in conversation to the employee.

In other situations, in the bystander form especially for *camat*, most of the people in Buginese especially in Bone called them as *petta cama'* even they are not from the noble

family itself but if they have earned a degree in a job, automatically their degree in society will change because most of the people in this village greatly appreciate who have degrees or rank in their job. So, the word “*petta*” is just devoted to the noble family.

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