

# Honorific Rules For Alternation Of Kinship Greetings Of The Taba Language In North Maluku, Indonesia

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## Abstract

The greetings and pronouns in the Taba language (BT) kinship system are inseparable from cultural contexts and social backgrounds, such as position, age, and title. This study aims to analyze and explain the patterns of honorific and non-honorific greeting alternation forms in the Taba kinship system. Data was taken from utterances and sentences containing family greetings and honorary pronouns through observations and records of the people of East Makean Island, South Halmahera. Furthermore, this study used the power and solidarity theory [7] to describe the form and patterns of the greeting alternations [13] in the language. The results showed that there were two forms of alternative greetings in the realm of BT kinship, which were salutations for honorifics and non-honorifics. Honorific greetings in the BT kinship system were explained by the use of Vos, which were described as greeting + hajj title+ personal name + KGPJ.H. Conversely, the non-honorifics were explained by the Tu form, which was described as greeting or personal name + KGPJ.nH. Additionally, the determining factors in selecting the alternation of the BT kinship system were determined by the speaker and speech partner relationship, as well as the greeting characteristics. Based on these determinants, four alternative greeting patterns were discovered in the Taba language. The first two types were BT honorifics with Vos, in which the first was used when the speech partner or the greeted person had a higher position than the greeter, while the second was used when both parties had the same high position. The other two patterns employed the Tu form, where one was used if the speaker or greeters had a higher position than the speech partner, while the last was used when both the parties had low positions in the kinship system.

**Keywords:** greeting alternation, Taba language, North Halmahera.

## Introduction

North Maluku is an Indonesian province that has many regional languages. For instance, there are two language groups in the Halmahera area, which are the Austronesian and non-Austronesian families. The first group is found in the South Halmahera area, including East Makian or Taba, Patani, Sawai, Maba, Buli, Weda, Gane, Kayoa, Sanana, Mangole, Taliabu, Mange, and Kadai. Meanwhile, non-Austronesian languages are found in North Halmahera, including in

Ternate, Tidore, West Makian, also known as Moi or Likil, Tobelo, Galela, Kao, Sahu, Tobaru, Waiyoli, Gamkonora, Ibu, Pagu, Modole, and Togutil. [18]. From the many regional languages found in the North Maluku province, Taba (BT) has the highest number of speakers, with about 20,000 native speakers spread across South Halmahera Regency.

Although BT was originally spoken by the people of the East Makian Island only, the use area has expanded because the speakers have

migrated to new territories, either through government programs or due to community initiatives. These new vicinities include several villages in the East and West Bacan regions, along the west Gane coast, Malifut, North Halmahera, several villages in West Halmahera, as well as Oba District, one or two villages in East Halmahera, Tidore Islands City, and one on the east coast of East Gane sub-District of South Halmahera.

Several studies have focused on BT-related research, including [5], [4], [19], [8], and [9], and some of them concentrated on structural aspects of the language, such as phonology, morphology, and syntax. However, the findings presented in this study are focused on studying the grammar structure. Based on the results, further BT-research is deemed necessary to discover new information that has never been assessed and also to examine the relationship between social aspects and the choice of language used.

Therefore, this research focuses on the objects of address in BT to describe the relationship between social aspects and language choice. Greetings are forms or expressions to salute, admonish, or mention the second-person or an individual being spoken to [15], [20], [10], and [11]. In detail, a greeting is a lingual unit, such as a morpheme, word, or phrase, used for interactions, and it refers to the statement of power and solidarity in the relationship between speakers in the social system [7], [14], and [1].

Every speaker always takes into account the person that is being addressed or greeted, and this calculation aims to create a sympathetic and comfortable communication. The greeting choice influenced by this estimation of social factors outside of language is called the alternation rule, which is paradigmatic and concerns the use of a greeting based on influencing factors [3] and [17]. Therefore, the alternation rule directly makes speakers choose options that suit the context of the person being addressed [3], [17], [13], and appropriate choices will enable both parties to place each other respectfully [12].

One of the most influential contexts in using alternation rules is the relationship between speakers and speech partners [6], which is affected by several factors, including age, situation, rank, and a set of identities [13]. Furthermore, this context is also described in terms of power and solidarity [7]. "Power" is universally determined in every culture based on social status, age, gender, etc., and influences the relationship between a superior and subordinate or inferior. This relationship marks social distance vertically, and the wider or greater it is, the larger the difference in power. Meanwhile, 'solidarity' determines horizontal psychological distance, intimacy, or closeness between the speaker and the speech partner.

The described context of power and solidarity regarding speech partners as described above can lead to a variety of alternative greetings, including honorific and non-honorific [20]. First, greetings with honorifics are language forms used to express sympathy according to psychological and cultural rules [24] and [20]. This alternation is explained by the use of greetings that describe the title, status, and power of the speech partner in honorific words, which are termed *Vos*. It is usually used for interlocutors that have a higher position [23] and [7]. Conversely, the non-honorific variation is used when the speaker has higher or equal proximity or power with the speech partner, and the chosen words, which do not contain honorifics, are termed *Tu* [7].

An example of the use of greeting alternations in BT is when a speaker wishes to greet an older person. Here, a subtle greeting form is used, which is combined with the *meu* pronoun, while when the status is considered equal in a social context, the greeter employs the word *au*. Based on the description above, this study will give a detailed explanation of the alternation rules in the BT kinship system.

## **Materials and methods**

### **I. Taba language**

Taba, which is a part of the Austronesian language group, is spoken by no less than 20,000

people spread across South Halmahera, including the East Makian sub-District, also called Taba, which is on Makian Island, Kayoa sub-District, located in Siko Village. This region is the oldest village from Makian Island, Gafi, Buli, Ligua, Tameti, and Kida villages. Meanwhile, West Gane District includes Taba Masa, Tomara, Taba Poma, East Gane sub-District, and several sub-districts outside South Halmahera in the North Maluku Province, including West, North, Central, and East Halmahera, as well as Moti District, and Kota Madya Ternate.

According to the SIL record in [18], the Taba language has two dialects, which are Makian Dalam and Kayoa. Conversely, the research dissertation by [5] stated that the language was divided into two dialects, named the Waikyon and Waigitang, and some villages referred to the sound retention / o /, while others employed vowels / a / for these dialects. The book entitled "Social Metamorphosis and Language Extinction" further divides the Makian Dalam dialect into three parts, the Waigitang-Waikyon, the Samsuma-Peleri-Daiwori-Soma, and the Wailoa [18].

Although Taba was originally only spoken in the East Makian Island, the use area expanded as the speakers migrated to new territories, either through government programs or due to community initiatives. These territories include several villages in the East and West Bacan regions, along the West Gane coast, Malifut, North Halmahera, several villages in West Halmahera, as well as Oba District, one or two villages in East Halmahera, Tidore Islands City, and one village on the east coast of East Gane sub-District in South Halmahera.

This study further explains the use of greetings in the Taba kinship realm, which is caused by three elements, namely blood, heredity, and marital relationships.

## 2. Alternation greeting

The choice of greetings influenced by the calculation of social factors outside a language is called the alternation rule [3], which is paradigmatic and can control the selection of linguistic elements from a whole speech. These

selected greeting words can have an honorific meaning, known as the Vos form, used for speech partners in higher positions, or a non-honorific denotation referred to as the Tu form, employed for those at lower degrees [7].

Meanwhile, these choices are based on a context of power and solidarity between speakers and speech partners and are dependent on three factors. The first is the situation marked by status, which refers to the setting that clearly defines the speaking style, such as in courtrooms, lectures, and meetings. In this context, each person's greeting words are taken from their social identities, such as the teacher and the chairman. The second is the position, which refers to the level in the work world, such as the status of a chairman and members, subordinates, and superiors. Conversely, the third factor is the identity device, which refers to both a title in work and an honorary degree, and such people are usually addressed by just mentioning the title, for instance, Mr. Hajj.

The greeting or alternation choice has a fundamental function in communication, and when in line with the speech partner, it will enable the speakers to place themselves accordingly and permit both parties to respect each other [12].

## 3. Previous research

Previous BT-related research include [5], [4], [19], [8], and [9], where some focused on structural aspects of the language, such as phonology, morphology, syntax, and historical linguistics. Similar to Javanese, BT structure is divided into three levels, namely rude, medium, and polite [5], and based on these findings, the social aspects were shown to have close relationships in BT [3], [17], [13]. Therefore, as a novelty, this study will explain the relationship between language choice and social aspects in BT, especially in the greeting or alternation choice.

In communication, the greeting element plays an important role in realizing respect for speech partners, and according to this, various regional languages in Indonesia have selective

and varied tendencies to address alternatives. Although several studies related to alternation greetings were found, including [22] and [21] among others, they focused on the Java region. The social factors influencing alternation in Java is an inseparable phenomenon, and these are based on the great respect these people have for speech partners. In eastern Indonesia, this principle was also found in the use of alternation greetings [16] and [2]. However, there are still gaps in previous research, especially concerning three BT studies, which are alternative greetings, honorifics, and the social factors influencing them.

Based on the description above, the research entitled “Alternation of Honorific Greetings in the Taba Language of North Maluku” uses the solidarity and power theory [7] to describe the greeting theory [13] and to explain the alternation pattern of the language.

#### 4. Methodology

This is a qualitative descriptive study that uses a sociolinguistic approach. It describes the honorific greetings alternation in the kinship system of the Taba language and explains the relationship to social factors. The data in this study were all forms of BT honorific speeches used by speakers on East Makeangg Island, while the sources were informants that used these native greetings for social interactions in this Sub-district.

Data collection was performed by observation, note-taking, and recording techniques, which allowed the in-depth exploration of information by active and direct involvement in conversations with the sources. During the recording process, it was ensured that the informants speaking or being interviewed were unaware to maintain the validity of the obtained data. While conducting the interviews, a list of questions was used as a guide to assist and direct the acquisition of the form, type, and social factors affecting the use of these greetings in the Waigitang-Waikyon dialect of the Taba language by the speech participants.

Then, the collected data was transcribed and categorized based on Brown & Gilman's

(2003) theory into meaning, which includes personal, relative, and non-family names, position or title, custom, and profession, as well as identification of greeting forms. Furthermore, the data was separated into patterns based on the principles of Ervin-Tripp's theory (1972), which involved the classification of greetings between systems, forms, types of address, and the social factors influencing the use of these greetings. Also, it was patterned according to the contextual meaning, and the structuring of the alternation patterns of the Taba kinship system.

### Findings and Discussion

#### Alternation of honorific greetings in the BT kinship system

Alternation of honorific greetings is performed by a speaker in honor of the speech partner. In the BT kinship system, it is influenced by the position of the speech partner, particularly the age and title. This greeting alternation is used to address speech partners in high positions in the kinship system, such as grandparents, fathers, mothers, husbands, elder sisters and brothers, parents' older and younger sisters and brothers, uncles, and in-laws. The BT honorifics are also found in the plural greeting to grandparents with grandchildren, parents and children, brothers and sisters, as well as husbands and wives.

#### (1) Greetings to grandfather

The alternation in expressing kinship to a grandfather is manifested by the 'tete' greeting. It is used to address male paternal and maternal parents, people that are old or are the same age as the grandfather even when there is no kinship. An example is as follows.

Data (1)

Context: grandchildren's greeting to grandfather in BT

Tete, meu lhoim yapudae?			
Tete	meu	lhoim	yapudae?

Nene, meu lhoin yapudae?			
Nene	meu	lhoin	yapudae?
Ego greeting words	KGPJ. H	Adverb s	verb
Grandmother	You	are	eating?
Ego greeting words	KGPJ. H		
Grandfather	You	are	eating?

KGPJ : plural pronouns

H : Honorific

Data (1) above is a conversation between a grandchild and a grandfather. In the social context, it is explained that there is a vertical relationship between the speaker and the person being greeted. Here, 'grandfather' has a higher position than the greeter (+ K), which is observed from the difference in the ages.

The respect shown by the speaker in the above speech can be explained by the use of honorific greetings in the vos form. This alternation was performed by the choice of the second-person plural pronoun 'meu' [meu], a variation of 'Anda,' which followed the subject in the speech construction. Meu is an honorific alternation marker and is explained by changing the pronoun from singular to plural after the subject of the sentence, which is Tete. Based on the context and choice of the alternation, it can be said that the speaker maintained the honor of the speech partner or the addressee in the conversation.

## (2) Greetings to grandmother

The greeting to the grandmother in BT is performed by the term 'nene' and is used for female parents from both the father and mother's side. It is also commonly used for people that are old or are the same age as a grandmother, even when there is no kinship

at all. A conversation between a grandchild and a grandmother is as follows:

Data (2)

Context: grandchildren's greeting in BT

Data (2) is a conversation between a grandchild and a grandmother. The social context explains that there is a vertical relationship between the speaker and the speech partner. In this example, 'grandmother' has a higher position than 'grandchild' (+ K), and so, the greeter is required to use honorific alternations with the vos form in this sentence structure.

The vos form in the above speech is explained by the choice of the second-person plural pronoun 'meu' [meu], meaning 'you,' which follows the subject. Meu becomes an alternative honorific marker and is derived by the process of changing the pronoun from singular to plural following Nene as the subject of the sentence. Based on the context and the honorific greeting alternation choice, it can be explained that the speaker maintained the speech partner's honor in this conversation.

## (3) Greetings to Father

The father's greeting is used for male biological parents in BT and is performed by using baba, papa, abah, and lagai as greetings. This form is used by all ethnic communities that live on Makian Island and in other districts. Examples of this greeting use are as follows:

Data (3)

Context: children's greeting to fathers in BT

Baba, meu da han lolindara e?			
Baba	meu	da han	lolindara e?

Ego greeting words	KG PJ. H
Father,	you want to go where?

Data (4)

Context: children’s greeting to fathers that hold hajj in BT

Ba Haji, meu da han lolindara e?				
Ba	Ha	meu	da	lolinda
	ji		han	ra e?
Ego greeting words	titl e	KG PJ. H		
Mr. Hajj,	you	want	to go	where ?

Data (3) and (4) are conversations between a child and a father. The social context explains the vertical relationship between the greeter and the person being addressed, and here, ‘father’ has a higher position than ‘child’ (+ K). Therefore, in this speech, the speaker is required to use an honorific alternation with the vos form in the sentence structure.

The vos form used in the alternation of honorific greeting in the above data is explained by two alternation variations. First, the example in data (3) uses the greeting baba combined with the second-person plural pronoun honorific ‘meu,’ which follows the subject in the sentence structure. Second, the greetings in data (4) combines the greeting ‘ba,’ the title ‘hajj,’ and the second-personal pronoun honorific ‘meu,’ which follows the subject in the sentence structure. With this alternation choice, the greeter places the speech partner in a higher position.

**(4) Greetings to mothers**

The greeting ‘mama’ is used for female parents or biological mothers. In BT, there are several variations, including ma, mother, and pageli. However, mama is the most dominant form generally used by BT speakers.

Data (5)

Context: children’s greeting to mothers in BT

Mama, meu e phe kodolo dia e.					
Mama	meu	e phe	kadolo	dia	e
Ego greeting words	KGP	J. H			
Mother	you	do	again	doing	it not

Data (5) is a conversation between a child and a mother. The social context explains that there is a vertical relationship between speakers and speech partners, and in this example, ‘mother’ has a higher position than ‘child’ (+ K). Therefore, in this speech, the greeter is required to use honorific alternations with the vos form in the sentence structure.

The vos form in the above speech is explained by the choice of the second-person plural pronoun ‘meu’ [meu] ‘you,’ which follows the subject. Meu is an honorific alternation marker that occurs from the process of changing the singular pronoun to plural, after the subject ‘mother.’ Based on the context and choice of the greeting alternation, it can be explained that the speaker maintained the honor of the speech partner.

**(5) Greetings to older sisters**

The term ‘yaya’ is used to greet a biological elder sister, the wife of an older brother, or a sister-in-law, and is usually employed by mentioning the name of the person. The following is an example of this greeting:

Data (6)

Context: younger sibling's greeting to an older sister in BT

Yaya Ida, meu lagaisi lhan lolido?				
Yaya	Ida	meu lagaisi	lha n	lolido ?
Ego greetin g words	Person al name	KG PJ. H		
sister	Ida	Your husban d	go	where ?

Data (6) is a conversation between a younger and an older sibling. In the social context, the speaker and speech partner have a vertical relationship, and the 'older sister' has a higher position than the 'younger sibling' (+ K). Therefore, in this speech, the greeter is required to use honorific alternations with the vos form in the sentence structure.

The vos form in the above speech is explained by the choice of the second-person plural pronoun 'meu' [meu], meaning 'you,' which follows the subject. Meu becomes an honorific alternation marker and is explained by the change from a singular to a plural pronoun, following the yaya greeting, which is the subject of the sentence. Based on the context and choice of the greeting alternation, it can be said that the speaker maintained the honor of the speech partner in this conversation.

### (6) Greetings to older brothers

Tamno is a greeting addressed to older male siblings and cousins and is always followed by the name of the person being greeted, except when it is a question. An example is:

Data (7)

Context: greeting from younger brother to older brother in BT

Tamno Tono, meu haloin do patehu?				
tamno	Tono	meu holoin	do	pate hu?
Ego greetin g words	Persona l name	KG PJ. H		
Brother	Tono	You have been	eat or not?	

Data (7) above is a conversation between a younger and an older brother. The social context explains that a vertical relationship exists between the greeter and the person being addressed. In this case, the 'older brother' has a higher position than 'younger brother' (+ K), and so, the greeter is required to use honorific alternations with the vos form in the sentence structure.

The vos form in the above speech is explained by the pronoun choice of the second-person plural *meu* [meu], which signifies 'you,' and follows the subject. *Meu* becomes a marker of honorific alternation and this is explained by the change of the singular pronoun to plural following *Tamno* as the subject of the sentence. Based on the context and choice of greeting, it can be stated that the speaker maintained the honor of the speech partner.

### (7) Greetings to the mother's older sister

*Bailolo* is used to address a mother's older sister, which is followed by the name of the person being greeted, and the calls for this individual also vary between *bailolo* and *Mama Tua*. An example of this type of speech is:

Data (8)

Context: nephew’s greeting to the mother’s older sister in BT

Bailolo/Mama tua, laimoine meu han dojali patee?					
Bailolo/Mama tua,	laimo	Meu	H	doba	pat
	ine		an	li	ee?
Ego greetin g words	Adve rb of time	KG PJ. H			
Aunt	This day	you	go	to gard en	or not ?

Data (8) is a conversation between a nephew and the mother’s older sister. Such conversations require the speaker to use vos honorific alternation forms in the sentence structure, which is influenced by the vertical relationship between the greeter and the addressee. Here, the speech partner has a higher position than the speaker (+ K).

The vos form in the above speech is explained by the pronoun choice of the second-person plural *meu* [meu], which translates to ‘you,’ and follows the subject. *Meu* becomes an honorific alternation marker, which can be explained by the process of changing the pronoun from singular to plural, after *Bailolo* or *Mama Tua* as the subject of the sentence. Based on the context and the choice of the greeting alternation, it can be said that the speaker maintains the speech partner’s honor in this conversation.

**(8) Greetings to the mother’s younger sister**

Jojo is a greeting addressed to a mother’s younger sister and is usually followed by the person’s name. Apart from using this greeting, the Makian / Taba ethnic community also uses the greeting *Mama Ade*. An example is in the sentence below:

Data (9)

Context: nephew’s greeting to the mother’s younger sister in BT

Jojo Ida, laimoine meu han dojali patee?					
Jojo	ida	laim	Me	ha	do
		oine	u	n	ba
					ee?
Ego greetin g words	Pers onal nam e	Adv erb of time	KG PJ. H		
Aunt	Ida	toda y	yo u	go	to ga rd en
					or not ?

Data (10)

Context: nephew’s greeting to the mother’s younger sister in BT

Mama Ade, laimoine meu han dojali patee?					
Mama Ade	laim	Me	ha	doba	pate
	oine	u	n	li	e?
Ego greetin g words	Adv erb of time	KG PJ. H			
Aunt	toda y	you	go	to ga rd en	or not ?

Data (9) and (10) are conversations between a nephew and the mother’s younger sister. These speeches require the speaker to use an honorific alternation with the vos form in the sentence structure. It is influenced by the vertical relationship between the speaker and the speech partner, where the greeter has a higher position than the person being addressed (+ K).

The vos form in the above speech is explained by the pronoun choice of the second-person plural *meu* [meu], which means ‘you,’ and follows the subject. *Meu*



becomes a marker of honorific alternation, which is performed by changing the singular pronoun to plural after mentioning Jojo or Mama ade as the subject of the sentence. Based on the context and the greeting alternation choice, it can be stated that the speaker maintained the speech partner's honor.

### (9) Greetings to father's older sister

Goa lolo is a greeting used to address a father's older sister and can also include a personal name, as shown in the example below:

Data (11)

Context: nephew's greeting to a father's older sister in BT

Goa lolo, laimoine meu han do bal i patee?					
Goa lolo	laimoi ne	M eu	han	do bal i	pate e?
Ego greetin g words	Adver b of time	K GP J. H			
Aunt	today	yo u	go	to the gar den	or not?

Data (11) is a conversation between a nephew and the father's older sister. These dialogues require the speaker to use a vos form of honorific alternation in the sentence structure. It is influenced by the vertical relationship between the speech partner, which has a higher position, and the greeter (+ K).

The vos form in the above speech is explained by the pronoun choice of the second-person plural *meu* [mɛu], which signifies 'you,' and follows the subject. *Meu* becomes a marker of honorific alternation and is explained by the process of changing the singular pronoun to plural

after *Goa lolo* as the subject of the sentence. Based on the context and the choice of the greeting alternation, it can be stated that the speaker maintained the speech partner's honor.

### (10) Greetings to father's younger sister

*Goa kutu* is a greeting addressed to a father's younger sister and can also include a personal name, as shown in the following example:

Data (12)

Context: nephew's greeting to the father's younger sister in BT

Goa kutu, laimoine meu han do bal i patee?					
Goa kutu	laimoi ne	Meu	ha n	do bal i	pate e?
Ego greetin g words	Adverb of time	KGP J. H			
Aunt	today	you	go	to the garde n	or not?

Data (12) is a conversation between a nephew and the father's younger sister. These speeches require the speaker to use a vos honorific alternation form in the sentence structure. It is influenced by the vertical relationship between the speaker and the speech partner, where the greeter has a higher position than the person being addressed (+ K).

The choice of the second-person plural pronoun *meu* [mɛu], meaning 'you,' which follows the subject explains the vos form in the above speech. *Meu* is an alternative honorific marker and the use can be explained by the change of this singular pronoun to plural following the greeting with the subject of the sentence, '*Goa Kutu.*' Based on the context and choice of the greeting alternation, it can be concluded that

the speaker maintained the speech partner's honor.

**(11) Greetings to father's older brother**

Kanglolo is the greeting used to address a father's older brother. It has several variations in the Makian / Taba ethnicity, including Baba Lolo and Papa Tua, and is usually inserted with the name and title of the person being greeted as shown in the example below:

Data (14)

Context: greeting of nephew to the father's older brother in BT

Kanglolo Dula, meu bingo mthonas hu patedo?						
Kanglolo	Dula	Meu	Bin go	mho nas	hu	Patedo?
Ego greeting words	Personal name	K GP J. H				
Uncle	Dula	you	still have	stomach	or	cured

Data (15)

Context: nephew's greeting to father's older brother in BT

Kanglolo haji, meu bingo mthonas hu patedo?						
Kanglolo	haji	Meu	Bin go	mho nas	Hu	Patedo?
Ego greeting words	title	K GP J. H				
Uncle	Haji	you	Still have	stomach	or	cured

Data (14) and (15) are conversations between a nephew and the father's older brother and require the speaker to use a vos honorific alternation form in the sentence structure. This is due to the vertical relationship between the greeter and the person being addressed. Here, the speech partner has a higher position than the speaker (+ K) in terms of age and title.

The use of the vos form in the honorific greeting alternation in the conversations above is explained by the greeting 'kanglolo,' which is inserted with the personal name or hajj title. It is combined with the second-person plural pronoun honorific meu in the sentence structure, and with this alternation choice, the greeter places the partner in a higher position.

**(12) Greetings to the father's younger brother**

Kangkutu is a greeting used for a father's younger brother and is usually inserted with the name and title of the person being addressed, as seen in the example below:

Data (16)

Context: nephew's greeting to father's younger brother in BT

Kangkutu Dula, meu bingo mthonas hu patedo?						
Kangkutu	Dula	Meu	Bin go	mho nas	hu	Patedo?
Ego greeting words	Personal name	KG PJ. H				
Uncle	Dula	You	still have	stomach	or	cured?

Data (17)

Context: nephew's greeting to father's younger brother in BT

Data (16) and (17) are conversations

Kangkutu haji, meu bingo mhonas hu patedo?						
Kang kutu	haji	Me u	Bing o	mho nas	h u	Pate do?
Ego greeti ng words	Titl e	GPI. H				
Uncle	Hajj	Yo u	still have	stom ach ache	o r	cure d?

between a nephew and the father's younger brother and requires the speaker to use a vos honorific alternation form in the sentence structure. This is due to the vertical relationship between the speaker and the speech partner, where the greeter has a higher position in terms of age and title than the person being greeted (+ K).

The use of the vos honorific greeting alternation form in the conversations above is explained by the greeting 'kangkutu,' which is inserted with the personal name or hajj title. This is followed by the honorific second-person plural pronoun meu in the sentence structure. With this alternation option, the greeter places the addressee in a high position.

### (13) Greetings to the mother's older or younger brother

Dado is a greeting used for the mother's older or younger male sibling or cousin and is followed by the name and title of the person being addressed. The variation of this is explained by the use of the greeting om, and an example is shown in the data below:

Data (18)

Context: nephew's greeting to mother's younger or older brother in BT

Dado Haji Baun, meu baju ggatas e loli e?
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Dado	Ha ji	Du la	M eu	Bin go	mh ona s	hu	Pa te do ?
Ego greeti ng words	Tit le	Pe rso nal na me	K G PJ. H				
Uncle	Ha jj	Du la	yo u	still hav e	sto ma ch e	or	cu re d?

Data (18) is a conversation between a nephew and the mother's younger or older brother, and such dialogues require the speaker to use a vos honorific alternation form in the sentence structure. This is due to the vertical relationship between the speaker and the speech partner, where the person being addressed has a higher position than the greeter (+ K) in terms of age and title.

The use of the vos form in the alternation above is explained by the greeting Dado, which is inserted with the personal name or hajj title and followed by the honorific second-person plural pronoun 'meu' in the sentence structure. With this form of alternation, the greeter places the one being addressed in a high position.

**(14) Greetings to brother-in-law**

Tafu is the greeting used to address a brother-in-law, which is a kinship formed from a marriage. An example of a conversation using this greeting:

Data (19)

Context: greetings to brother-in-law

Tafu, meu kabar dohapudae?			
Tafu	Meu	Kaba	Dohapudae
		r	?
Ego	KGPJ		
greetin	. H		
g			
words			
Brother-in-law, how are you?			

Data (19) is a conversation with a brother-in-law, and this type of speech requires the speaker to use a vos honorific alternation form in the sentence structure. This is due to the vertical relationship between the person being addressed, which has a higher position, and the greeter (+ K).

The vos form in the speech above is explained by the second-person plural pronoun *meu* [meu], meaning ‘you,’ which follows the subject. It is an honorific alternation marker, explained by the change of the singular pronoun from to plural after greeting with the subject of the sentence ‘Tafu.’ Based on the context and choice of greeting alternation, it can be stated that the speaker maintained the speech partner’s in this conversation.

**(15) Greetings to in-laws**

Hopang is the greeting used to address in-laws, and is used by the wife’s parents towards the husband’s or vice versa, as seen in the conversation below:

Data (20)

Context: greeting to in-laws in BT

Hopang, meu kabar dohapudae?			
Hopang	Meu	Kaba	Dohapudae
		r	?
Ego	KGPJ		
greetin	. H		
g			
words			
In-law, how are you?			

Data (20) describes the greeting of in-laws in BT, and this type of conversation requires the speaker to use a vos honorific alternation form in the sentence structure. This is due to the vertical relationship that exists between the greeter and the person being addressed, where both parties have the same position and one another.

The form of vos in the above speech is explained by the choice of second-person plural pronoun ‘*meu*’ [meu], meaning ‘you,’ which follows the subject. This marker can be explained by the process of changing the singular pronoun to plural following the subject of the sentence, which is the greeting ‘Hopang.’ Based on the context and choice of the alternation, it can be explained that the speaker maintained the speech partner’s honor in this conversation.

**(16) Greetings to groups of people in BT**

A special case involves greetings to a group of people that can only be found in BT. It is said to a grandparent with grandchildren, parents and their children, or a husband and wife with either brothers and sisters, or sisters only, as seen in the example below:

Data (21)

Context: greeting to a grandparent with grandchildren, parents and children, or husband and wife with siblings

Matlubum/matluloh/matlumota/matluko meu lolinoma da e?
---

Matlubum/matluloh/ matlumota/matluko	Meu	Loli nom a	Da e?
Ego greeting words	KG PJ. H		
Grandparent with grandchildren/parent s and children/husband and wife with either brothers and sisters, or sisters only	You	from	wher e?

Data (21) involves the use of greetings to groups of people that are only found in BT. Such conversations require the speaker to use a vos honorific alternation form in the sentence structure due to the vertical relationship between the speaker and one of the people being greeted. Here, the speech partner has a higher position than the greeter (+ K).

The form of vos in the above speech is explained by the second-person plural pronoun 'meu' [meu], which means 'you,' and follows the subject. It is an honorific alternation marker and is explained by the change of a singular pronoun to this plural form, following the greeting 'Matlubum/matluloh/matlumota/matluko,' as the subject of the sentence. Based on the context and alternation choice, it can be said that the speaker maintained the honor of the speech partner in this conversation.

#### **A. Non-Honorific greeting alternation in the BT Kinship System**

The non-honorific greeting alternation in the BT kinship system is found in contexts where the speech partner or the person being greeted has a lower position. This pattern is explained by the use of greetings to children and grandchildren.

#### **(I) Grandmother or grandfather's greeting to grandchildren**

Although Bbu is the greeting for grandchildren, the grandmother's greeting in Makian ethnic groups usually uses the direct name, except when asking about the parent of the child. An example is as follows:

Data (22)

Context: Grandmother's greeting to grandchildren

Ikram, mo demtumo nene than dobali.					
Ikra m	Mo	Dent umo	Nene th	Do an	bali
Pers onal nam e	KG PJ. nH				
Ikra m	Yo u	follo w	gran dma	to	the gar den

KG PJ : plural persona pronouns  
nH: non-Honorific

Data (22) is a conversation between a grandmother and a grandchild. This conversation does not require the speaker to use an honorific greeting alternation, and so, the Tu form is employed in the sentence structure. Based on the conversation, it can be explained that the speaker has more power over the speech partner (-K).

The Tu form used in the speech above is explained by the second-person plural pronoun 'mo' [mo], which translates to 'you,' and follows the subject. The meu marker becomes a non-honorific alternation that follows the greeting 'bbu' or a personal name as the subject of the sentence. Based on the context and choice of alternation, it can be explained that speakers are not required to maintain the honor of their speech partners or the person being addressed in the conversation, and this is symbolized by -K.

**(2) Parents' greetings to children**

Although the greeting 'mtu' is used to speak to biological children, nieces, and other people that are considered children, parents in all ethnic Makian groups usually address them by stating their direct names. Therefore, this term is only used when people ask about the owner of the child and those that are asked reply by using the greeting 'mtu,' as in the example below.

Data (23)

Context: parents' greetings to children

Ida, mo demtumo nene than dobali.					
Ida	Mo	Dent	Ma	th	Dob
		umo	ma	an	ali
Perso	KG				
nal	PJ.				
name	nH				
Ida	Yo	follo	mot	to	gar
	u	w	her		den

Data (23) is a conversation between a mother and a child. The speaker is not required to use an honorific greeting alternation, and so, the Tu form is employed in the sentence structure. Based on the conversation, it can be explained that the speaker's context has more power over the speech partner, and this is symbolized by -K.

The Tu form in the above speech is explained by the choice of second-person plural pronoun 'mo' [mo], meaning 'you,' which follows the subject. The meu marker becomes a non-honorific alternation marker and follows the greeting 'mtu' or the personal name as the subject of the sentence. Regarding the context and the choice of alternation, it can be said that speakers are not required to maintain the honor of their speech partners or the person being addressed in the conversation.

Based on the analysis of the two alternation options above, it can be concluded that there are two forms of greetings in the BT kinship system, namely

Vos and Tu. Vos is an alternation of honorific greetings, while Tu is for non-honorific greetings, as described in figures (1) and (2) below.

Greetings + personal name + title + (,) + GPJ.H

Figure 1. Alternation of Honorific Greetings using the Vos Form

Greeting or personal name + (,) + KG PJ. nH

Figure 2. Alternation of non-honorific greetings using the Tu form

**Conclusion**

Social relations are still very well maintained in the Makian tribe community, where age, status or title, religion, and education all have dominant powers, as can be seen from the form of communication performed by the community. Greetings and personal pronouns play important roles in maintaining power for communication to be well established. However, social relations are also influenced by the level of intimacy, and if the speaker is more familiar with the speech partner, the power will decrease. The kinship system plays an important role in maintaining intimacy, such that power appears not to interfere with the established value, which is visible from the honorific system of greeting and the use of personal pronouns. There are two alternative forms of greeting in the BT kinship system, namely honorific and non-honorific. They are explained by the use of vos form, which employs a greeting inserted with a personal name or title, and combined with the plural second-person pronoun 'meu,' meaning 'You.' It is also formulated as a greeting + title of hajj + personal name + KG PJ.H. Meanwhile, the non-honorifics are explained by the use of Tu form, which involves a greeting or personal name combined with the non-honorific plural pronoun mo,

meaning 'you.' This can be formulated as greeting/personal name + KGPI.nH.

Furthermore, the choice of greeting alternations in the BT kinship system is determined by two major factors. These are the characteristics of the relationship between the speaker and speech partner, which is explained from the vertical and horizontal kinships in the BT system, and the social status or title of the person being greeted. Consequently, these two determinants have implications for the formation of four greeting alternation patterns. First, the alternation of BT honorific greetings with the Vos form is used when the speech partner or person being addressed has a higher position than the greeter. Second, this form is also used both persons have the same high position, such as the use of honorific greetings to in-laws by the wife's or husband's parents. Third, the non-honorific greetings with the Tu form are used when the speaker or greeter has a higher position than the speech partner or the person being addressed. Finally, this form is also used when both parties have low positions in the kinship system.

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