

The Use of Honorific in English and Mamujunese Language: A Comparative Study

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Abstract: *The aims of this research is to show the honorific in Mamujunese and to analyze the use of Honorific in English and Mamujunese languages with special reference to Mamuju 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 Mamujunese language. The collected data were categorized, compared, and made conclusions. From the data, the writer analyzed three interviews in Youtube videos and conversations of Mamujunese dialect and found different honorifics in use. It was found that the English language, especially in English, tends to use honorifics related to the title of generic and occupation while Mamujunese refers to the hierarchical form and tends to highlight the social status to respect.*

Keywords: *Honorifics, Mamujunese, English, Comparative*

I. INTRODUCTION

Scholars from all around the world have focused their research on various aspects of pragmatics to better understand how languages are used. Individuals categorize many forms of social behavior as mutually shared respect and consideration for others in various cultures around the world. They suggest that across societies and communities, people speak differently, and these differences in ways of speaking are profound and systematic, they reflect different cultural values or at least different hierarchies of values (Wierzbicka 2003: 69). As a result, people often use different language tools and strategies, guided by their values, when performing the same speech act in a similar situation.

As one of speech act, Honorifics is conventional forms or statement that can be found in all of the worlds and it's have been the subject of linguistic inquiry for considerably longer than the broader concept of "politeness," but despite this, they pose an epistemological issue. Interpreted as indicators of deference to individuals of higher status. It explains how meanings other than social ranks and duties are marked by deferential expressions, which are thought to selectively mark literal or metaphorical distinctions of rank or horizontal distance (Pizziconi in Kadar and Mills, 2011:45).

There are some previous studies such as Andini, et al (2021) entitled "The Use of Honorific in English and Buginese with special Reference to Bone. She found that Americans tend to use casual honorific while the Buginese Bone refers to the hierarchical form and tends to highlight the social status to respect especially to the leader of sub-district in Bone regency. Another research is from Min et al (2016) entitled "A Cross-Cultural Analysis of Honorifics in Modern Chinese and American English. This paper draws a cross-cultural comparison of the honorifics in modern Chinese and American English. It discusses how they are used in different socio-cultural situations, and then explores the cultural sources of the differences between them (Tahir, et al 2020). It is found that communication is essentially a social process influenced by the orientations of interpersonal relationships, which in turn are underpinned by philosophical foundations and value orientations (Rahman & Abbas 2021).

Another research showed by Zaman, et al (2018) entitled "The Honorific Expressions in Indigenous Language of Java Island Ethnics with Relevance into English" This research examines greetings and verbs that accommodate honorific expressions in addressee, referent, by stander, and entire honorifics categories. This study also focuses on the novel drama genre and women's struggle in upholding justice by Okky Madasari, Entrok, 86, Maryam, Pasung Jiwa, and Kerumunan Terakhir. Furthermore, referent honorifics develop in almost all kinds of them, and they are kinship of family, second personal pronoun, non-kinship of general society, occupational, religion, and local custom, as well as a verb. While by-stander honorifics fly in a half part of them, they are kinship of relative, third personal pronoun, non-kinship of general society (Bachriani, et al., 2019).

Another previous study showed by Abdulaziz et.al (2020), entitled Honorific in Northern Kurmanji/Bahdinan area concerning English. Data are collected from Waar TV program "The Voice of Village. Honorifics are identified and classified; then they are explained. Data analysis shows that Northern Kurmanji does not achieve notification morphologically, but rather lexically. Thus, it is a non-honorific language. Moreover, not only is the second-person plural pronoun used as an honorific, when addressing a single person, but also the first-person plural pronoun. Sometimes, the core function of honorifics is reversed to show disrespect in the context of irony.

From the previous works above, there are some similarities between these topics. Generally, honorifics are close to the social status of the group's society and show respect feeling among interlocutors. For example in English data that can be found in the conversation between interlocutors related to social position, such as Sir, Mr., Mrs., and Dr. Varied cultures have extremely certain ways of using or not using different forms of address. Furthermore, honorific terms will show respect to the addressee and dignify social status through achievement job that is the occupational title such as a doctor, minister, professor, etc. The occupational title is followed by the first name, last name, or full name. Meanwhile in Mamujunese daily life, most notably in Mamuju several titles such as Pueq, uweq, Aji, are considered as honorific terms. These kinds of honorifics must be added in spelling someone's name to show respect feeling to convey the addressee by seeing the social status, age, occupation, and fortune.

In Mamujunese, the use of honorific words is a sensitive thing because when honorific is abused, it causes a conception that will make the hearer and the speaker uncomfortable. Based on the similarities and differences between English and Mamujunese in honorifics and from previous works above, the researcher is interested in conducting a study entitled The Use of Honorifics in English and Mamujunese Language. In addition, this research can as a reference to know more about Mamujunese cultures and their society and give understanding about Mamujunese language in honorific aspect.

II. RESEARCHMETHODS

The methodology of this research is used the qualitative method. According to Creswell (2003). He said that "qualitative is a process of understanding a social or human problem in a complex building, holistic picture, formed in verbal languages. In addition, a qualitative research is a sort of investigation that produces a descriptive text of the phenomena. Furthermore, the qualitative research's goal is to be descriptive rather than predictive. They also state that the purpose of qualitative research is to have a thorough grasp of the perspectives of the research participants (Vanderstoep and Johnston 2009:310). In this research, utterance is an object of the research. The researcher observed the native speakers of Mamujunese and used note-taking to collect the data. Sources of the data are from the conversation of Mamujunese language and the data from English language are from YouTube videos especially interviews with some guest start who have ranked in society because of their achievement and occupation. In addition, another data taken from some conversations in YouTube especially talking about daily life in English conversations.

III. CONCEPTUALFRAMEWORK

1. Honorifics

Brown and Levinson (1987: 178-187) account for honorific phenomena as the negative politeness strategy of "give deference", instead Brown and Levinson argue that honorifics are "usually purposefully utilized to soften FTAs, by indexing the addressee's lack of risk." When conducting face-threatening speech acts, the speaker can use honorific forms to provide the sense that the listener has a higher rank than the speaker (Brown, 2011: 61). Honorifics are conventional forms or statements that can be found in all of the world's languages and are used to indicate social rank, politeness, and respect to participants in verbal interactions (Yetty, 2018). It plays a crucial function in the interaction of respect. The more respect you exhibit, the fewer faults you'll make during the dialogue. Brown and Levinson state that the Systems of the address of any kind pronouns, titles, nicknames, and social honorifics are driven by the social deictic contrasts generated by alternate forms (1987).

It is important to know the kind of linguistic expression that represents in honorifics. However can be used in several types such as before, after, with, or without the name of interlocutors (Saleh. et al., 2021). In addition, honorifics usually as a pronoun such as "your honor or your majesty". Some scholars call this case pronominal expressions (Walker,2007). In Title form, there are three forms categorized into the following types.

The first is generic titles. It is identified as "generalized variations of title categories" also known as 'M-forms titles', for example, Mr., Miss, Mrs., as well as 'mam' and 'sir'. Such titles cannot be used alone without a name except for "sir" and "mam", (Wardhaugh,1986). Second, Kinship Titles are frequently used to address people who are related to the speaker by family ties. Instances of kinship titles are mother, father, grandfather, brother, uncle, etc (Brown and Levinson, 1987). The last is Occupational Titles that are said to be derived from the addressee's occupation. That is, the honorific of these titles is related to a job or societal positions of persons, such titles are: doctor, teacher, professor, waiter, etc (al Rawi, et al, 2018).

2. English

In various sections of the country and even the world, certain honorifics, such as ma'am and sir, are used more frequently and have greater meaning than others. The various social uses of these phrases reveal information about a region's or country's attitude toward deferential titles. "Ma'am and sir are used far more frequently in the South than elsewhere in the United States, where calling adults ma'am and sir can be perceived as disrespectful or irreverent. In the South, the phrases have the exact opposite connotation. In British English, sir is granted as a title of honor in a formal speech to those that earn it. The honorific Sir is very widely used to bestow a knighthood on any citizen who performs exceptionally well in public life. A leading jockey can become a Sir, A leading actor, Famous cricket player. In addition, Queen Elizabeth has awarded the title in the honorary form to U.S. presidents Reagan and Bush (Nordquist, 2020).

3. Mamujunese

Mamujunese is one of ethnics from western sulawesi that has language user start from Mamuju districts, until pasangayu, Bontang (East kalimantan) and as the one of Austronesian Language (Friberg, 1989).Mamujunese language is consists of several dialects includes Mamuju dialect as prestige dialect, Sumare-Rangas dialect, Padang dialects, Sinyonyoi dialects, Sondoang dialects, Budong-budong dialect, Tapalang dialect, Botteng dialect (Grimes and Grimes, 1987). The users of Sumare-Rangas dialects from people who are living around the district of Mamuju and Padang dialects in the highland of Mamuju (Nurhayati, 2012 and Yamaguchi 1999). This study will focus on Mamuju dialect as a prestige dialect and as a lingua franca in Mamujunese people. In Mamujunese daily life, most notably in Mamuju several titles such Pueq, uweq, Aji, Amma, kapala, Tongguru are considered as honorific terms. These kinds of honorifics must be added in spelling someone's name to show respect feeling to convey the addressee by using the social status, age, occupation, and fortune. In Mamujunese, the use of honorific words is a sensitive thing because when honorific is misused, it causes a conception that will make the hearer and the speaker uncomfortable (Rahman, et al., 2019).

IV. FINDINGS AND DISCUSSION

Mamujunese Data

The dialogue between the leader of village and his citizen

Speaker A : Aka' nipabaleq kittu layar, kapala? (why you bring back your sails?)

Speaker B : Iye...nipabale' jolo' apa melo' nipakaccoai !(Yes... i bring back because i want fix it)

Based on the dialog above, the speaker A and B shows that deferent variety in their communications. It shows when the speaker A open the conversation with asking question aka' nipabaleq, where ni- indicates polite word and mention kapala as the honorific terms related to the leader of village. Speaker B says the word iye' (yes) and ki- those indicates polite word.

The dialogue between cousins

Speaker A : Suqbe dumba tau', masae u'de diang nikita ? (Where have you been, its been a long time that i haven't see you)

Speaker B : Suqbea di kalimantan, miuja' lea ! (I just arrive from Kalimantan for working)

Speaker A : Sema nasang suqbe? (Whose coming with you?)

Speaker B : ingkai nasang, sekeluarga (me and my family)

Based on dialog above, speaker A and B, this utterance shows deferent variety in their communications. It shows when speaker A uses the word tau' that indicates polite word rather than ko or ingko related to casual words. In addition, speaker A uses ni- in the word nikita (see) not using ku-, While speaker B uses word lea (second person singular), it is usually indicated as a response or agreement, but in this utterances indicates polite word and as additional word to make sure the messages understood by interlocutors. In addition, speaker B uses phrase ingkai nasang as polite word not iaku nasang as a casual word.

The dialogue between senior (B) and junior (A)

Speaker A : suqbe do indomu ma'balu bau ne? (Have your mother come to sell fish?)

Speaker B : Ingana u'de pa pua' aji (Maybe, not yet, pua'aji).

Speaker A : Ohh...ya apa kiittu mupeka-pekang lea? (What fish you are fishing for?)

Speaker B : Iyeq.. mamekang kale tau' inne bolu-bolu lea. (Yes, i am fishing small milkfish)

Furthermore, in the data above there are two types of variety used by the speakers. Those are deference variety and mixed variety. Mixed variety showed by the speaker A when there is prefix mu- in the word mupekang (fishing and indomu (your mother) that indicates casual form. During the conversation, there are word ne and lea in every last of his statement that indicates polite or deference form in Mamujunese society. So, the speaker A as the senior uses mixed variety in his politeness, while the speaker B uses polite form such as pua aji, iye', tau and lea during his conversations because he is junior (inferior).

The dialogue between uncle and his nephew

Speaker A : Pirang ko suqbe angge'?(When do you comes, son?)

Speaker B : Iye', mane sambongi pamang (Yes, i have been here in last night, uncle)

Based on the dialog above, speaker A shows mixed variety in his communications. It shows when the speaker A uses the word ko (you) that indicates casual word. In other sides, the speaker A uses utterance ange' (son/child) that indicates polite word in this context of utterances. While the speaker B uses word iye' (yes) that indicates polite word. In addition, he uses utterance pamang (uncle) that indicates respect form to person who older than him.

The dialogue between Maraadia (refers to the King) with ordinary person

Speaker A: Diang mating peppasangta pue' terkait pelestarian na bahasa mamuju? (Maybe, there is some advices want you to explain related for maintenance Mamujunese language?)

Speaker B : Ia nasangna, katobara-barakanku, solasuungku to mamuju, gunakanki Bahasa Mamuju (For all of the people, my elders, my siblings who as Mamujunese people, you have to use your language)

Based on the dialog above, both of speakers are using deference variety during the conversations. Even though, the speaker B is superior rather than speaker A. It shows when speaker A said peppasangta (your advice) and there is suffix ta-(you) as the polite form. In addition, speaker B said pue' which is related to Mamuju's leader as honorifics when we meet nobility people especially inherit of Mamujunese leader and it shows that polite form in Mamujunese society. While, the speaker B said ia nasangna (we), katobara-barakanku (my elders), solasuungku (my siblings), that indicates sense of belonging from the leader to their society through deference utterances or negative politeness.

The dialogue between nobleman with the ordinary person

Speaker A : Ya apa mating nipogau uwe' (What are you doing Uwe'?)

Speaker B : Ya mincoko-coko kale ye' (Yes, only sitting here)

Based on the utterances above, speaker A and B are showing the deference variety. It shows when speaker A said nipogau (doing) there is prefix ni- that indicates polite form. The other reason shows when he said uweq that is related to honorific of nobility people among Mamuju society. While, the speaker B said ye' that is related to good response for people who has below social strata.

The dialogue a Teacher and citizen

Speaker A : Ohh, Tongguru, tama tau di sapo?

Speaker B : ohh iye

Speaker A : su'be dumba tau ?

Speaker B : su'be di passikolaang, mampagguru nakeke.

Based on utterances above, speaker A as a citizen showing deferent interactions with speaker B as a teacher. Tongguru (teacher) is honorific in Mamujunese language refers to teacher. It is not for whole teacher but it is especially honorific for the man teacher. While, speaker A show deferent words such as Tau means you but specific in deferent form.

English Data

The dialogue between the ex-player football (A) and his ex-coach (B)

Speaker A : Boss. It's great to see you

Speaker B : Thank you

Based on the data there are interlocutor that show honorifics and respect each other's. Speaker A used "boss" because he try to respect with his ex-coach in team with memorable achievement that could not forget. As the ex-coach, speaker B give respect with say thank you and appreciate his player during coaching the football team.

The dialogue between presenter and Sir Alex Ferguson

Presenter : You are looking very dapper tonight

Sir Alex : Thank you, My mom's look after me very well

Presenter : look like we're the only two who got dressed this evening, So what you do, Sir Alex

In b data, presenter give respect about the style of Sir Alex by said "your are looking very dapper tonight " and sir Alex reply his praise with joking and mention his mother. In addition, presenter used honorific terms "Sir" to Alex Ferguson who got noble title from Queen Elizabeth as the influence person from the football in England. Sir is commonly used for men in British Knighthood or they are baronet, or used as general respect or flattery. It is honorific that equivalent to madam for women. Also traditionally used to address male teachers in British schools (Paton, 2014)

The dialogue between presenter and professor [15]

Presenter : (I'm here with professor Danielle george) hello professor Danialle ?

Professor : hello

In data c Presenter open his conversation with honorifics with professor as the title of addressee who got her title from education achievement.

The dialog between noble people

Mrs. Norris : May I introduce, she is Mrs Marry Crawford and her brother Mr.Henry Crawford

A whole Royal family : (Royal bowing in british)

Mrs. Norris : This my sister, Lady Bertram, Mr. Edmund Bertram, this is Miss Julia Bertram,who just come out in our society.

Mrs Marry and Mr.Henry: (Royal bowing)

Sources : Mansfield film (1999)

The dialogue above show honorifics during their interaction. There are some honorifics showed in this conversation such as Mr, Mrs, Miss, and Lady. Mr is used for as a conventional title of courtesy except when usage requires the substitution for rank, an honorific, and professional title before a man's surname (Meriam-webster). While, Mrs comes before a married woman's family name or before her first and family names together (Oxford-Dictionary). In addition, Miss is refers to girls (unmarried women in UK) (Meriam-webster). In the UK, it has traditionally been used in schools to address female teachers, regardless of maritas status. It also used without a name, to address girls or young women, and to address female shop assistants and wait staff (Paton, 2014). Lastly, Lady is refers to female peers with the rank of baroness, viscountess, countess, marchioness, and wives of men who hold the equivalent titles then also used for wives of Knights and Baronets (Judith, 1990 : 50).

According to the types of honorifics, there three kinds consist of generitic, kinship, and occupational title. In the data of Mamujunese language, the generetic titles such as pueq, uweq, and Pua aji. Pueq is related to the noble titles for the king of Mamujunese ethnic, in a few years ago, they become a king and the leader of the government but nowadays he is only the king of Mamujunese ethnic but cannot handle the government with his policy. While, uweq is related to member of family and nobly people in

Mamujunese ethnic. In a few years ago, it is become the member of Mamujunese government under the leader of maraqdia or pueq. Furthermore, pua aji is related to elder person who has visited Mecca for pilgrimage. Generally in Mamujunese society, this person has a role for adviser in Mamujunese society especially related to Islamic religion in specific area and for other people in daily activity. In the kinship titles, there are two data, consist of indo (mother) and ange (son). The last data is related to occupational title and only data shown in Mamujunese language, it is kapala and Tongguru those are titles related to the leader of the village who has a role for the administration in village and as a sustaining person who has connection in government and teachers who teaches people in order to make a people growth with knowledge.

In English data, especially in British English tend to use honorific based on the social status of interlocutors such as nobly person with Sir, and Lady, Boss related to the leader in job, while professor related to education title. Another data show difference honorifics, in example Miss, Mrs, Mr, those are show random honorifics depends on their condition in communication. Meanwhile, suffix and prefix in honorific is Mamujunese honorific most of them use honorific words and title. Its honorifics usually followed by prefix and suffixes forms in order to indicate honorific form in Mamujunese society.

Moreover, In the professional context such as the participant between the senior and junior, uncle with his nephew, and leader and citizen they must be having a different way to respect. For instance, the leader and citizen used a more formal suffix and prefix to affirm their social status and sometimes used second person singular in the last of utterances in order as an agreement to his addressee and as the deference form to give respects feeling in this society. Both of these language and cultures are similar in some conditions but not similar during represents their honorifics, the way their respect, signify the social status and treat someone based on the rank in society. For example, in English utterances, the title of nobly person is related to person who got the title from their achievement, it is different from Mamujunese cultures who got title because they had been for pilgrimage activity.

V. CONCLUSION

British English and Mamujunese cultures are similar in some conditions in giving honorifics, in example, refers to the rank, job, or gender. But other conditions not similar in several contexts of honorifics, the way their respect, signify the social status and treat someone based on rank in society. For example, in English utterances, the title of nobly person is related to person who got the title from their achievement, it is different from Mamujunese cultures who got title honorific because they had been for pilgrimage activity.

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