

## Appellation in Gorontalo: An Antropolinguistics Approach towards Language and Culture in Gorontalo, Indonesia

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### Abstract

The objective of this study is to elaborate the appellation system in Gorontalo, Indonesia. It is focused more on language and culture in this region in terms of calling certain person with other name different from his real name seeing from Antropolinguistics approach. The results of the study show that appellation in Gorontalo is vary based on who, to whom and when it is used. It is found that appellation is used both structurally and unstructurally to greet someone which can be classified based on family relationship, profession, customs and governmental purpose, 'pulanga' and 'gara'i. Appellation in Gorontalo means acknowledge or respect someone who is older, married, and important person in the government with other name instead of using his original name. Besides, the use of appellation depicts the characteristics of language and culture of Gorontalo, individual identity, profession, and the pattern of relationship and familiarity systems in its community.

**Keywords:** Appellation, Gorontalo, Language, Culture

### Introduction

Gorontalo language has three main functions. Firstly, it is a communication tool amongst its people. Second, it is a pillar to support and develop its own culture. The last it is the identity of the people of Gorontalo. These functions can be observed through Gorontaloese people daily life and activities which may differ in terms of viewpoint, custom and setting (where, when, who, whom) the language is used.

Appellation is one of the observable social phenomena of language used within Gorontalo people. It characterizes and symbolizes the users (speakers and interlocutors) of Gorontaloese (use interchangeably for both Gorontalo Language and People of Gorontalo) in all settings of language used. This appellation system has its own characteristics which make it different from other Malay communities.

Research regarding to appellation in Gorontaloese is important to be done in order to keep this system known by the next generation of Gorontaloese. Nowadays, it seems that people of Gorontalo tend to ignore or no longer use this appellation system. However, in the past, people used this appellation system to respect older people and leaders as role models. The examples of appellation in Gorontaloese are 'Temei' used for a man and 'Tilei' used for a woman. In this system, a couple of husband and wife will be called by using his/her lovely niece' or nephew's name. For example, his or her lovely niece' name is Sarinah, then people will call the husband as 'Temei' Sarinah and people will call his wife as 'Tilei' Sarinah. The above explanation can be illustrated as follow:

Niece' Name	Man (uncle)	Woman (aunt)
Sarinah	'Temei' Sarinah	'Tilei' Sarinah
Nephew's Name	Man (uncle)	Woman (aunt)
Hasan	'Temei' Hasani	'Tilei' Hasani

\* In Gorontaloese Hasan will get suffix 'i' at the end, so it will be Hasani.

Apart from the fact that Gorontaloese seem no longer use appellation system, this research, however, will elaborate the use of this system in Gorontaloese language and culture both in the past and in the present. This research will be beneficial as written document to preserve the appellation system of Gorontalo from the extinction. Therefore, next generations of Gorontaloese can read, understand, use and keep this appellation system exist which shows family relationship, social status of the people, and the cultural symbols and identity of Gorontaloese in each activities such as marriage, governmental honour giving (called **molo'opu**), mourning ceremony which make it is different from other communities.

### The Concept of Appellation

Appellation is varies among languages and communities. Trudgil (1984:140) stated that Sir, Mr. Smith, Frederick, Fred and mate are kinds of appellation or address someone which may have different meanings, complex regulation in using them. In addition, Fishman (1970:15) claims that appellation shows the relationship, social status and culture of those people who use it. Moreover, in Kamus Besar Indonesia (Indonesian Dictionary) (2005) appellation or title means honorary, nobility or scholarly which usually added on name of the person such as 'Tengku' (prince), 'Raden' (prince), Doctor, Engineer and soon.

The meaning and the function of appellation are interpreted from utterances viewpoint not from social community viewpoint. It means that someone can be identified or at least can be guessed in terms of where he is from, his social community, values, principles, and soon by paying attention to his utterances (Kridalaksana, 1978). Indonesian proverbs that best describe this is one's language shows his ethnicity or nationality. Generally, greetings in the forms of giving a name, alias, and appellation seems unimportant. Therefore, some people pay less attention to the forms of this greetings. However, this greetings have some significant functions as described below.

- People who do not use these greetings tend to be considered arrogant, selfish, and other negative stereotype.
- It is symbolized that person who use these greetings in social and daily life interaction is paying attention to someone else as the form of respect.
- The forms of greetings imply the relationships and the closeness among users which can be family, friend, and even stranger.

### The Classification of Appellation in Gorontalo

Appellation which is usually used in the form of greetings in Gorontalo is vary depend on the setting who, when, where they are used. Based on the research result, it is found that there are some types of appellation in Gorontalo which can be classified into: family relationship, profession, customs, governmental purposes, and 'Pulanga' and Gara'i.

Appellations based on the family relationship in Gorontalo are used to address someone (which may be a stranger or relative) who may has similar age or characteristics with someone in his/her own family (Baruadi, 2011). For example 'kaka or ka' (older brother or a man whose age is around one's older brother's age), 'tata or ta' (older sister or a woman whose age is around one's older sister's age), 'mama or ma' (mother and aunt or a woman whose age is around one's mother's age), 'papa or pa' (father and uncle or a man whose age is around one's father's age), 'nene' (grandmother or a woman whose age is around one's grandmother's age), 'bapu or ba' (grandfather or a man whose age is around one's grandfather's age). These forms will be the basic rule/form of appellation. They can be figure out below.

Name	Appellation	Complete Appellation
Amir	Kaka / Ka	Kaka / Ka Amir
Serli	Tata / Ta	Tata / Ta Serli
Wati	Mama / Ma	Mama / Ma Wati
Dani	Papa / Pa	Papa / Pa Dani
Siti	Nene	Nene Siti
Raha	Bapu / Ba	Bapu / Ba Raha

The other types of appellation in Gorontalo are based on physical appearances such as: skin color, the order of birth, body posture and family based addressing. Below are the detailed

- The Skin Color

This appellation type is really based on someone's skin color and sometimes it is more popular them his/her real name. For example: KaPuti ( a man who has bright skin), MaKuni (a woman who has yellowish skin).

- The Order of Birth

In Gorontalo someone is greeted or addressed based on the birth order (using numbers, but it is only limited to just three). Besides, initial, middle and the last are sometimes used to sign the birth order. For example, the oldest brother/sister will be addressed 'tua' (old), the second is called 'dua or tenga' (2<sup>nd</sup> or middle), and the last will be called 'ade or sisa' (the youngest or the rest/last). All of these appellation are embedded to 'papa/pa' (father), and other terms used to show family membership except for sister. To address a woman, then 'ti' will be used along with her real name. Look at the figure below.

Name	Birth Order	Appellation	Complete Appellation
Amir	First (satu/ tua)	Kaka / Ka	Ka Satu Amir
Serli	Second (dua/tenga)	Tata / Ta / Ti	Ti Dua / Tenga Serli
Wati	Third/Last (sisa)	Mama / Ma / Ti	Ti (Ma) Sisa Wati

- Posture of the Body

Appellation in Gorontalo is also based on someone's physical appearance such as tall, short, fat, thin. All these kinds of appellation are used to identify someone respectably based on his/her body posture without mentioning his/her real name. This appellation has similar rules or form with the previous forms of appellation. For example 'balimbo' (a fat man whose age is considered similar to one's grandfather), 'matinggi' (a tall woman whose age is similar to one's mother), 'kapende' (a short man whose age is similar to one's older brother).

- Family Based Appellation

In Gorontalo, it is taboo to address or call persons who are married by using his/her real name. Therefore, based on the family agreement, those who are already married will be given certain nickname to call them. This

custom is known as 'toli' in which the man (husband) will be called 'Temei' and the woman (wife) will be called 'Tilei' (see previous explanation about this).

Other forms of appellation in Gorontaloese are based on one's profession. It is used to address someone respectfully and politely instead of calling his/her real name regardless whether he/she is young or old and usually preceded by 'ti'. It implies that Gorontaloese appreciate and privileged other people and his job. For example 'ti basi' (a carpenter or bricklayer). If he has been known by other type of appellation such as 'ti kuni' (a man who has yellowish skin) then these two kinds of appellation can be used altogether. He will be addressed as 'ti basi kuni' (a carpenter/bricklayer whose skin is yellowish). People may also call him by using one of these two types of appellation. The appellation based on the profession means that someone is honored both individually and professionally. The uniqueness of this type of appellation is that someone will be always called similarly although he has retired already from his job as a teacher, a nurse. For instance:

'ti guru'	(used to call someone whose job is a teacher).
'ti doku'	(used to call someone whose job is a doctor)
'ti mantili'	(used to call someone whose job is a nurse)
'ti aya'	(used to call someone whose job is a head of a village)

The explanation of other types of appellation according to their position and status in Gorontaloese will be described as follows.

- Governance Group (Motonggolipu)

Appellation for this group is awarded only to certain people who are specifically granted the trust of having strategic positions in the top level of government in Gorontalo for example Governor / Vice Governor, Major / Vice Major, Head of District / Vice Head of District, Head of Sub-district and the last is the Head of Village. Each position has its own appellation, namely: 'Olongia' for Governor, 'Tapulu' for Major or Head of District, 'Huhuhu' for the Vice of Governor, Vice Major and Vice Head of District, 'wuleya lo lipu' for the Head of Sub-District, and the last is 'Ta Uda'a' for the Head of Village.

- Ethnicity Leader Group (Motolowu'udu)

Baate and Wu'u are the examples of appellation in this group which given to the ethnicity leaders who technically lead every Gorontaloese traditional and custom activity. Wu'u is only used in Suwawa region (in the Eastern part of Gorontalo Province). The persons in charge of helping or assisting Baate or Wu'u in the ceremony will be called as 'Olowala lo Pulanga' (if the assistant is in the right side) and 'Olowihi lo Pulanga' (if the assistant is in the left side). Kimalaha is given to the person who shall carry out the traditional/customary ceremony. He can replace the roles and duties of Baate.

- Religious Group (Motolo'Eya)

'Kadhi' is the example of appellation in the religious group in Gorontaloese whose population are mostly Muslim. It is the highest appellation in this group whom elected very selectively. It is awarded to those who are considered having a broad knowledge about Islam, teach and implement Islamic belief and rules based on the Holy Qur'an and Hadits. 'Moputi' is awarded to the person in charge of overseeing the implementation of shari'ah (Islamic Rules) along with 'Kadhi'. 'Imam' is the appellation given to the person who specifically assist 'Kadhi' and 'Moputi'. 'Sarada'a' is awarded to the person in charge of maintaining the enforcement of sharia even by physically force if necessary.

- Defence and Security Group (Motolobala to Lipu)

'Apitalawu' is the appellation for the leader of the security group. He is the person in charge to control and maintain the security of all parts of the procession. 'Talenga' or 'Mayulu' are the appellation given to the person whom responsible to maintain security of the palace. 'Ta'uwa lo Pobuwa' is given to those who serve as a small squad leader under 'Apitalawu'. 'Pobuwa' or 'Paha' are given to the members of the security group. 'Ta to Handalo' is given to the person who is specifically in charge of holding 'handalo' (drum) use to mark each section or stage of a traditional ceremony by knocking it.

- Monarch Group

'Wali-wali moali' is the appellation awarded to Monarch based family. It was used long time ago when there were still some Kingdoms in Gorontaloese. However, nowadays, this appellation is also given to the bureaucrats who are good role models, wise, thoughtful, religious.

Particular Appellation: Pulanga and Gara'i

In Gorontaloese, appellation is also given to a person based on the traditional ceremony known as 'Pulanga' and 'Gara'i'. Below are the details.

### **Pulanga**

It is awarded to alive person who has a significant position in terms of duties, functions in the government, ethnic, religion, and traditional security guards. It usually has a certain pattern or even patented based on the tradition of Gorontaloese to avoid the differences between the appellation types awarded to someone and his

position in the government, etc. Besides, if the particular appellation has been awarded previously, so the next person can be awarded the similar appellation but it is added by Ordinal Number. For example: Ta'uwa Hunggiya (1<sup>st</sup>, 2<sup>nd</sup>, etc.).

Pulanga is awarded to four groups above, namely: a. Governance Group (Motonggolipu), b. Ethnicity Leader Group (Motolowu'udu), c. Religious Group (Motolo'Eya), d. Defence and Security Group (Motolobala to Lipu). Furthermore, a specific appellation awarded to 'Olongia' (Governor, Major and Head of District) has been patented into five types. They are a. Ta'uwa lo Madala, b. Ta'uwa lo Lahuwa, c. Ta'uwa lo Hunggiya, d. Ta'uwa lo Lingguwa, and e. Data Ta'uwa lo.

### **Gara'i**

It is awarded to a person who has died, but he had a significant contribution to the society during his life based on the agreement among Baate. Thus, the appellation given to someone will be different from others due to their different advantageous roles in the society. This appellation is awarded individually to commemorate one's beneficial services during his life.

Some examples of Gara'I that have been awarded are : a. Taa lo tolotinepo (an appreciative person who is grateful to his people) given to A Wahab, former Head of District/Regency in Gorontalo, b. Taa yiloyonga to lipu (a devoted person to his country and society) given Nico Rahim, former Head of Sub-district, c. Taa lo po'olamahe popoli (the best man who maintain customs, tradition and language of Gorontalo) given to Prof. Dr. Mansoer Pateda, d. Taa lo lamahe to bubaya (best man who lead the region) given to Mohamad Hulopi, BA.

#### **Appellation System**

In Gorontalese, appellation is awarded either structurally or unstructurally. First, structurally means that this appellation is given to someone selectively, procedural based on the local custom and wisdom through some series of patented traditional ceremony. This type of appellation is used for Toli, Pulanga, and Gara'i. For example, giving appellation in the form of Ta'uwa lo Hunggiya to Olongia (Governor, Major, or Head of District) when they are appointed officially. By doing this, it is hoped that the Olongia will be a good leader to prosper his people. In this traditional ceremony, the Olongia will be given some pieces of advice, notices. The example of the advice or notice is shown below.

<i>Huta, huta lo ito eeya</i>	Land is yours
<i>Tulu, tulu lo ito eeya</i>	Fire is yours
<i>Dupoto, dupoto lo ito eeya</i>	Wind is yours
<i>Taluhu, taluhu lo ito eeya</i>	Water is yours
<i>Tau, tau lo ito eeya</i>	People are yours
<i>Bo diila pohutua suka-suka eyaanggu</i>	But, do not arrogant

This advice is about people's expectations and warning to the new leader that have been inaugurated officially in order to be wise, cautious and act only for the benefit of his people.

Second, unstructurally means that having this appellation is without any traditional procedures. In other words, this type of appellation is got naturally by common people based on Gorontalese custom inheritancely. For example calling someone based on someone physical appearance such as skin color, body posture, order of birth.

### **Function and Meaning of Appellation in Gorontalese**

Generally, it can be assumed that appellation in Gorontalese is the form of respect or honour to someone because of his status in the society or position in the government and his maturity. In Gorontalese culture and tradition, it is believed that someone who has married is a role model for the younger people. Therefore, it is taboo for him to be called by using his real name. Therefore, as a form of honored, he will be given a suitable epithet or appellation. For he himself, this appellation means that people are respect him. Thus, he should be a good roles model for other people.

In addition, appellation regarding to someone's position in the government will be used not only when he still alive but also when he pass away. It implies that one's is still memorized because of his good contribution for the sake of the society. Besides, it is also a form of pray for him who has died and a kind of commemoration for the young generation of Gorontalo.

Dealing with the function and meaning of the traditional ceremony called Momulanga (see Pulanga) and mogara'i (see Gara'i), the function and the meaning of appellation are as follows: a. as a cultural characteristic of Gorontalese, b. an individual identity, c. respect for the profession and one's job, d. as the indicator of kinship systems, and e. a media to maintain and reinforce a sense of familiarity or solidarity between Gorontalese.

Paying attention to the above descriptions, it is clear that the main function of appellation in Gorontalese is the form of honor and devotion to those who are given a certain appellation. This tradition and values is passed by to the next generation and it becomes a custom in Gorontalese which reflects mutual respect and appreciative among people in Gorontalo in terms of using appellation.

## Conclusions

Appellation in Gorontalo is vary depend on a certain setting or condition (who, whom, when, where) it is used. Based on the research result, it is found that there are some types of appellation in Gorontalo which can be classified into: family relationship, profession, custom, governmental purposes, and 'Pulanga' and Gara'i. Furthermore, it is found that the use if this appellation is influenced by several factors, namely: 1. closeness, 2. friendship, 3. family relationship.

Appellations in Gorontalo are unique which have diiferent characteristics that distinguish them from other communities and languages. The distinctiveness lies on the use of skin color (PaKuni, KaPuti, MaKuni), birth order (KaSatu, PaTenga, MaDua), body posture (KaTinggi, PaKiki, MaLimbo) and family based called 'toli' (Temei Sarinah, Tilei Sarinah).

In Gorontalo, appellation is awarded either structurally or unstructurally. First, structurally means that this appellation is given to someone selectively, procedural based on the local custom and wisdom through some series of patented traditional ceremony. Second, unstructurally means that having this appellation is without any traditional procedures.

Appelation in Gorontalo has certain functions and meaning which advantageous for its own tradition, person who get it (called Ta Tombuluwo), and for the society of Gorontalo (called Tuango Lipu). Besides, it also serves as a symbol of the culture of Gorontalo, the identity of the individual, to respect the individual and his profession, a sign of any relationship, closeness and family in Gorontalo society. Overall, using appellation means that Gorontaloese reflect their mutual respect and appreciative among people in Gorontalo.

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