

# The Retention, Shift, and Extinction of Kinship Greetings Based on The Line of Descent

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## Abstract

Kinship greeting becomes a sign of culture, tribe, and race of a family. The greeting word used to call or greet someone, some of them survive, shift, or extinct because of various problems and environments. This condition encourages the implementation of analysis about the retention, shift, and extinction of kinship greetings seen from the line of descent in the society of Siak Malay. The method used to collect the data was in the form of an interview. The activity was conducted towards one of the Malay families who were born and stayed in Siak. The analysis and data discussion was by describing the form of kinship greetings based on the line of descent. The analysis results find out that there is a greeting word that does not show the identity of culture, tribe, and race of a family, such as Oom, Gan, and Lok. Meanwhile, there is also a shift of greeting words caused by the grandmother, such as To Odang, To Udo, and To Ocu. Besides, on the line of the grandfather, there are greeting words like Pak/Mak Tuo (first child), Ongah (second child), Udo (the third child), Pak/Mak Ocu/Oncu (the fourth child and so on). Then, the descent of son greets the brother of their father with greeting word Apak. These data show that there are still efforts of a family to maintain the form of the greetings. The extinction causes the

loss of culture trait, tribe, and race of a family.

**Keywords:** Retention, shift, extinction, greeting, line of descent, Malay.

## Introduction

Humans, as social creatures, positively cannot live on their own. They need other humans to interact and intertwine relationships among them. Humans need each other to make lives. There is no single race in this world that can live alone. No matter what, humans need other humans to complete their lives. This means any human cannot fulfill their life needs without the assistance of other humans. All of them complete each other and fulfill one another so that their life can run regularly.

In its process, to intertwine communication among humans, then they need one expression that can connect them correctly and communicatively. They need certain expression so to make the interaction process works. The existence of this expression can make the relationship well in human lives. They can get a quick response when they use that expression. That expression is known as kinship greetings.

The expression of kinship greetings is the language words used to greet someone to obtain a direct response. Each person has their own greeting word. Even a greeting word can be a character of a certain race or tribe. When listening to greeting A, then the people can decide the origins of their tribe and race. This greeting word is essential to intertwine social interaction, either in running a family life or in society.

The greeting expression of 'bapak or 'ibu' or 'abang' or 'kakak' or 'adek' are the general greeting words in society. These greetings can be used to anybody. Those greetings are the substitution of names. When doing interaction with other people and someone does not know their interlocutors' names, then they can use those greetings to intertwine communication because those expressions are general and cannot directly be the sign of tribe and race of the users of those greetings.

In the social life of Riau Malay, for instance, there are various kinship greetings. These greetings help individual races to conduct a process of communication to intertwine relationships with other people. In line with the era development and the life sequence they have been through, various greetings tend to shift, gone, or extinct. Some greeting expressions start to be replaced with other expressions that give the effect to the loss of the expression. This occurs in one area in Riau, such as Siak Regency. The biggest impact of this is the lost of characteristics of that tribe.

This condition becomes the basis of writing this article related to the retention, shift, and extinction of kinship greetings seen from the line of descent in Siak Region. In general, kinship greetings in Siak Region are still maintained; however, there are some of the addresses that start to shift, even extinct until there are no more next-generation users caused by various problems of life.

Through the theoretical approach, kinship greetings are the expressions that function as the relationship clue in greeting interaction. It can be in the form of a level of someone when it is used. The kinship greeting can be in the form of two paths, such as descent path or blood relationship and marriage path or crossing. Mahmud (2003) has the same point of view that kinship is a form of social interaction which occurs because of descent and marriage. Someone can be called as relative if there is a blood relationship or marriage relationship.

The explanation above is strengthened by Syafyahya (2000); someone is said relative if there is bloodline or direct relationship or marriage relationship or indirect relationship. In social life, kinship holds important role in guiding the bound of a group and the feeling of togetherness. The kinship expression used to show the position of the members. This condition indicates that there is a level of the different roles of each member. There is a member who has a higher position, or middle, or low. Each level has its own greeting word in intertwining the communication.

The kinship in the society has formed certain rules or norms which regulate the way how to interact with others. Dousset (2003 and 2005) the greeting is as a guideline for its members when they do communication or interaction. Dousset's point of view shows that there are relationships that have the capacity in life. It means the member

who has a position has a higher capacity compared to other members

who are below them. The right and power of someone may be determined by the members who are at the top.

Greeting in this kinship action is not just a kind of greeting, but it is an effort of showing identity to each other. For that, kinship greetings in society have their own characteristics. Besides, due to the line of descent or bloodline and marriage, this kinship greeting is also based on the mother's descent line or matrilineal and the father's side or patrilineal. Each region, either kinship based on descent or kinship based on marriage, has different greeting words.

Dunkling (2007) mentions the difference of greeting in life can be caused by nationality, dialect, gender, age, social class, profession, race, religion, homosexual, individuality, or verbal occurrence. These factors cannot be avoided by each tribe and race existed. The occurrence of marriage triggers various forms of kinship greetings. In this context, then it can trigger the shift or extinction of kinship greetings seen from the tribe and the race. In the end, the ego will come out with which one is stronger between the father's or mother's line of descent.

Despite strong ego between the father and mother as well as the principle of patrilineal and matrilineal, if the use of greetings is not done, the process of generation of the potential existence of the greetings of kinship that will be destroyed. Such conditions can occur in racial and ethnic anything. Father and mother ignore the use of the greeting is the same meaning that they have let the loss characteristics of the culture which is inherent in their generation. This needs to be cermatan for each family so that the identity of their generation can be still. The right and power of someone may be through the greetings used. That means parents have to remain inform and teach while the father and mother of different races and tribes.

## RESEARCH METHOD

The study was conducted with a qualitative approach. Field Data is the primary basis in the study of analysis and discussion. This research activity was conducted on the Malay Siak society. The samples were observed to be in the area of Sungai Apit in the family of Nasir and Siti, who has six children and nine grandchildren. Of the six children, three were married and three unmarrieds. Technical data collection in the form of interviews with a bunch of strategies refers to the note and the recording about the use of greetings based on lineage. This activity was carried out to collect the data and avoid the loss of data.

The criteria for the informants as data sources were the people who live in the River Apit Siak, a minimum age of 20 years, not being in the overseas, not in the state of learning in the outdoors. Then data analysis was done by observing the types and forms of greetings of kinship that still retains an ancient culture and experience a shift or destruction. All the data are already categorized and analyzed by using a descriptive method.

## RESULTS AND DISCUSSION

### 3.1 Father-Mother and Grandfather-Grandmother

In the family of Nasir and Siti, the use of greetings kinship is still used in the environment of the family. As people who have children, they are accosted by the call 'Bapak' and 'Emak,' and their grandchildren called him by a nickname Tuk for men and Uwo for women. On this level, there are no shifts and desolation greetings. This behavior can be observed in figure 1.

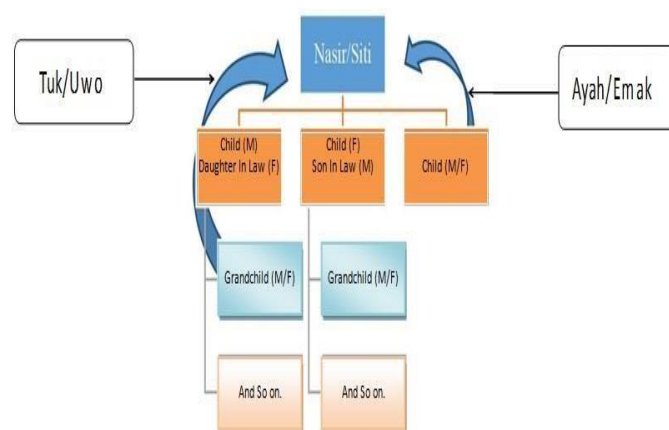
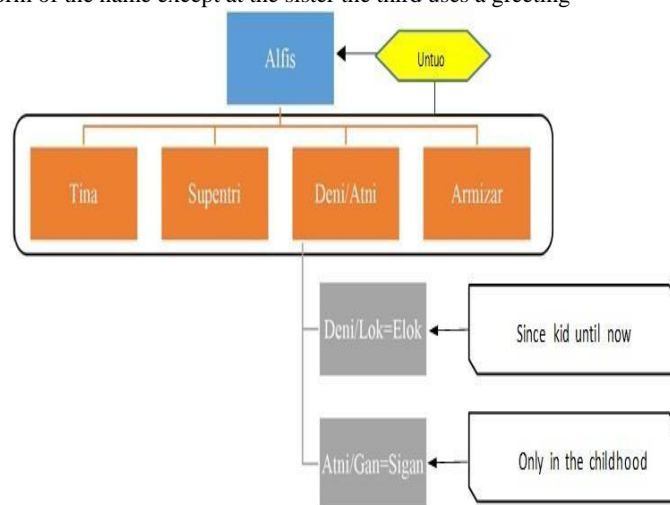


Figure 1. Greetings on Father-Mother and Grandparents

### 3.2 First Children: Big Brother

The first child of the couple Nasir and Siti is the man named Alfis. He is married to Lia. They were then blessed with two sons. In general, the greeting used for a younger brother and sister to brother, brother's son, namely Untuo. Greetings this is attached because of which the concerned is the child's first and most old.

Then, the greetings used this first to understand the male and female form of the name except at the sister the third uses a greeting



that characterizes the child. Pay attention to figure 2.

Figure 2. Greetings to the First Child: Elder Brother

For the third brother/sister are Deni and Atni at young called to Lok to Deni and Gan to Atni. These greetings are raised by the mother with a physical notice on the child. In a way, greeting 'Gan' on the Atni is not sticky because the society does not call with greetings such. While for the nickname 'Lok' on the Deni actually attached to the present because of the family and the environment around greet with the greeting 'Lok.' In this context, there are shift greetings. The greeting is used instead of the name but in the form of calls that are attached to him. It is not a new issue in shaping the relationship of familiarity with other members.

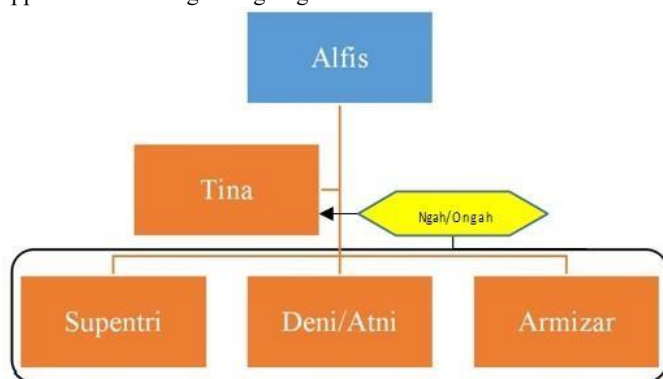
According to Sumarlam (2003), the greeting used depends on the kinship relations that exist. The type of relationship between the giver of the greeting with the greeted person determines the choice of the word greeting that will be used to greet his interlocutor. In married life, it can happen as in the Deni 'Lok' and Atni 'Gan.' More greeting used

if you want to start a conversation or to ask the attention of his interlocutor. Such circumstances will appear variations of the greetings in the greetings of kinship, especially on the line of descent.

### 3.3 Second Children: Sister and also Older Sister

For the second child to call his younger brother and sister with the greeting name except Deni called with greeting 'Lok.' The same case with the first child for her sisters. This shows that the members' status as a brother can call his younger brother by the name or something attached to them. The second child was named Tina and married to Harun. Their marriage was blessed with seven children, three boys, and four girls.

The second child is called by their younger brothers and sisters with the greeting 'Nghah' or 'Ongah.' This greeting is pinned only for the second child, not on the child's third, fourth, and so on. When our opponents hear the greeting 'Nghah' it can be ensured that members of



the family of the second order. Pay attention to figure 3.

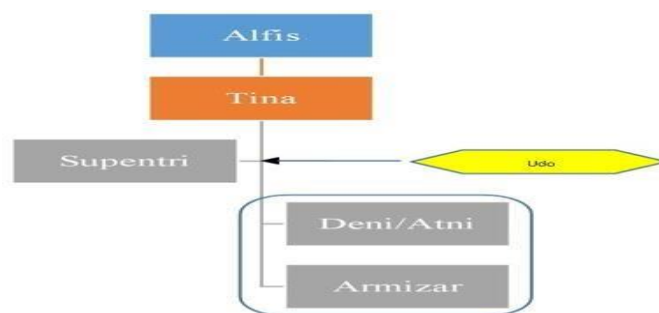
**Figure 3.** Greetings for the Second Children: Younger Sister and also Older Sister

Martina and Irmayani (2004) promoted greetings 'Nghah' or 'Ongah' can be determined by age and kinship. Later called 'Angah' is a short form for the middle, which means the middle child. The greeting is used to greet the children who are in the second order. It should also be remembered that the greeting 'Angah' this at least must be composed of the three brothers because of 'Angah' between the first child and onwards.

### 3.4 Third Children: Brother and also Big Brother

The third child is named Supentri and married with Ani Romali. The results of the marriage they were blessed with one daughter. As a child who has an older brother and older sister, he also has a big brother and big sister. Based on the path of descent, he was classified as complete in the variants of greetings. For the older brother in sapa 'Untuo,' a sister in the same 'Nghah/Ongah,' and the whole of his sister's men and women in the call with a greeting name except Deni called 'Lok.' That is, the call up using the greetings of kinship, which characterize the identity and to the bottom with a name attached to them.

The third child of the couple Nasir and Siti calls his brother and sister with 'Udo.' These greetings are explicitly pinned on the third child. Although this third child has a younger brother but not accosted with Angah like on some calls the familiarity of tribes and other races. This call is uniqueness in the area of Siak, in particular the area of Sungai Apit. The following can be seen in figure 4.



**Figure 4.** Greetings for the Third Children: Younger Brother and also Older Brother

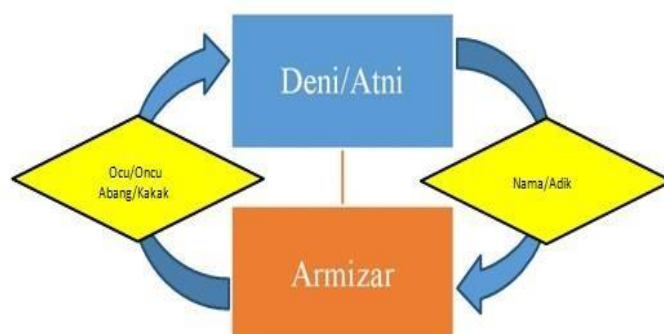
In this research of Sari, Ermanto, and Ismail, Nst (2013) revealed in patrilineal there are many forms and types of greetings of kinship in the Malay language, including greetings 'Udo.' The use of the greetings 'Udo' can also be used for the group of women. This Greeting means that the person concerned is relatively young.

### 3.5 The Fourth Children and Onwards.

The fourth, fifth, and sixth children of the couple Nasir and Siti is Deni (Male), Atni (Female), and Armizar. Please be aware that Deni and Atni is a twin brother in the process of conceiving and giving birth. Third brothers have married so no descendants. In the context of greetings Malay Sungai Apit, then the fourth child onwards was called with greeting 'Ocu' for male and 'Oncu' for women. These greetings mean that members of the youngest after the descent of the third.

Among them can't call your name unless the older to the young and for the young greet with the greetings of kinship 'Ocu/Oncu.' For a nephew generally add the Pak/Mak after the 'Ocu/Oncu.' In understanding Scharf, Shulman, and Spitz (2005), Tucker, McHale, and Crouter (2002) because it has a notch and the same status in the family, then it is very possible they use the greeting in the same level however it is less ethical. They continue that every level of life that is limited by the age will be no difference in emotional and role in the family, so will be more appropriate the younger the call with greetings of kinship or greeting the public like 'Kak/Abang.'

Ardelt and Day (2002) added that the tendency in the life of the family that the age difference can distinguish a pattern of thought. It is no wonder that more parents give support, advice, authority, and responsibility to the members of the underneath. Based on these opinions, emphasize that the young should understand his position because the age limit at the level of greetings owns position the same.



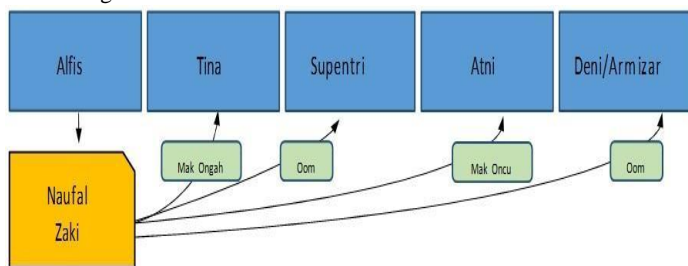
The following can be seen in figure 5.

**Figure 5.** Greetings for the Fourth Children and Onwards 3.6 Nephew/Niece: Children/Grandchildren

In addition to the call a fellow parent at the level of their mother and father, then at the level of the nephew/niece also has the call of culture on the brother-sister match his parents. On the first child that Alfis and Lia have two sons. The second son is called a sister of his father (Tina) with greetings Mak Ongah and for the younger male to **Figure 6**. Greetings or Nephew/Niece: Children/Grandchildren on Younger Brother and Father of Women

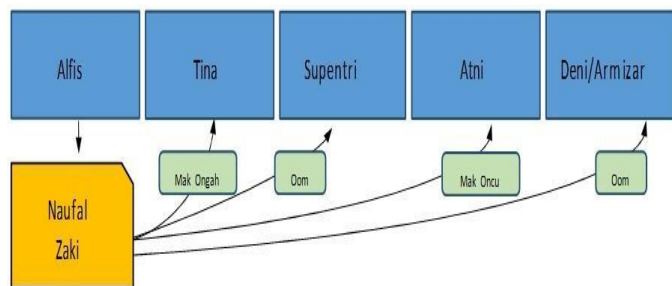
On the descent of Tina and Harun had seven children. Greetings to the sister of his mother, namely 'To Odang.' If you see the concept of patrilineal, then the greeting used is 'Pak Tuo.' This happens because of the influence of my grandmother when babysitting her first grandchild. The grandmother teaches the greetings of kinship on her first grandson, 'To Odang' which means the biggest (Godang). These circumstances had an impact on the sisters, so the greetings are attached to the sister of her mother is 'To Odang' instead of 'Pak Tuo.'

It also occurs in younger men (Supentri) called 'To Udo', not 'Sir Udo.' Then even two younger brothers of his mother (Deni and Armizar) called with 'Tu Ocu' and not 'Pak Ocu.' Furthermore, the greetings of a sister of his mother, namely 'Mak Uncu.' Understand how to use greetings; it turns out grandma played a huge role in shaping the greetings. It does not eliminate the cultural trail, and it happened in the shift that all patrilineal become matrilineal. The following can be seen in figure 7.



**Figure 7.** Greetings for Nephew/Niece: Children/Grandchildren on Older Brother, Younger Brother and Women of Mother

Then, the descendants of Supentri was one daughter. The greeting his father Pak Udo (Supentri), Mak Oncu, (Atni), and Pak Ocu (Deni/Armizar). In fact, they instead use the greetings of the national that 'Oom.' Greetings are not oriented to the culture of his father as the Malay community. If this issue is ignored and allowed to do the same, then directly or indirectly bring desolation on the greetings of kinship on the path of descent. The following can be seen in figure 6.



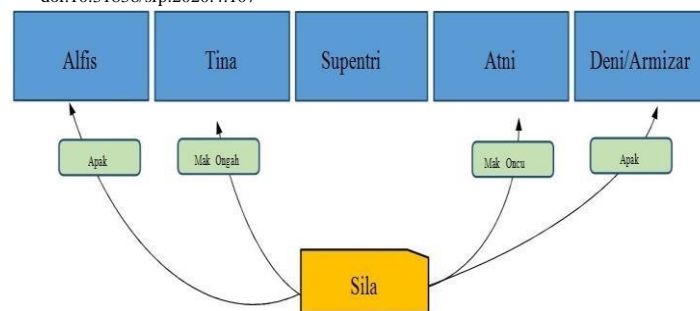
used for older brother and male father is 'Apak.' While her father's sister was called 'Mak Ongah' or for her younger sister called with 'Mak Ocu.' Here can be seen in Figure 8.

In accordance with the results of the analysis of greetings in the path of patrilineal can be summed up in three parts: the first retention with the realization in daily life such as greetings Pak/Mak Tuo (the first child), greetings Pak/Mak Ongah (second child), greetings Pak/Mak Udo (the third child), Pak/Mak Ocu/Oncu (the fourth child and onwards), while the descendants of the boys greet the brother of the boy his father with greetings Musty. The second shift from patrilineal to be matrilineal, as To Odang, To Udo, and To Ocu.

Characteristically marked with 'To.' The third destruction, if not taught or not be reminded like Oom, Gan, and Lok. This Greetings model does not show cultural identity, ethnicity, and race a family. Greetings tend to occur as a result of the position of the higher strata of siblings or other family members. This gives the impact of the appear greeting the public who are not pithy kinship relations in the family. On the other hand, the grandmother plays a major role in shaping the greetings even able to shift from patrilineal to be matrilineal.

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**Figure 8.** Greetings for Nephew/Niece: The Son/Grandchild of his Brother and Sister and his father's younger Brother and Sister

## CONCLUSION

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