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Affixation Process on Personal Pronouns and Proper Names in Makasae Language

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Abstract

This manuscript aims to explain the affixation process in personal pronouns and proper names that are shortened or abbreviated in Makasae language. The elaboration of the results of this study is based on the theory of structural linguistics in the affixation process (Ramlan, 2009, p. 51; and pp. 51-82). Samsuri (1985: 190), Arifin and Junaiyah (2009); Chaer (2008). The method used in this study to obtain data is qualitative interviews with informants and descriptive analysis of the affixation process in personal pronouns and proper names that are combined with the prefix a-, bu-, da- and suffixes -i, -bui, -kai, -lai, -wai, and -woe. The results of the analysis of the affixation process of personal pronouns 'pronouns' and abbreviated personal names 'anthroponyms' (AD) to express symbols of politeness, endearment and humility in order to respect fellow interlocutors in the informal communication system in the Makasae language-speaking community itself. The affixation process of personal pronouns and abbreviated personal names (AD) applies to both second and third person pronouns of masculine and feminine types in all categories of social status. The same thing also applies to abbreviated personal names for masculine of all ages and all other social relations.

1. Introduction

The affixation process is a direct part of the morphological process in the form of forming words to make them more complex by adding affixes or suffixes to their basic form. The basic form refers to the root word, not its derivatives. In other words, affixation is the process of adding affixes to words that can change type and meaning. The affixation process is very often found in the formation of words from languages in general, both written and spoken, including in the agglutinative language group, not isolative languages. Where, Makasae is one of the agglutinative language groups with its words that are characterized by flexibility to accept the affixes needed. The reason is, this language is an agglutination language, namely a category of languages that often combine one morpheme with another to form a complex word.

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In the science of language morphology, there is a discussion about affixation or the formation of complex words. Makasae is a language that is very identical to the process of adding affixes, one example of affixation is the verb "aigegeere" (thinking here and there) from the root word "geere" (think) not geere which means (love). Affixation, namely the process of forming words by giving affixes to the base form, either a single or complex base form. The affixation process here, the combination of the prefix 'ai-' not the second person singular pronoun 'ai' (you) is added to the complex word gegeere (thinking) which was previously formed from the root word geere (thinking) with the repeated syllable 'ge' which is then called the complex word gegeere (mind) from the root word or radical geere (thinking) will form the confix verb "aigegeere".

2. Material and Method

Affixation occurs when a bound morpheme is attached or placed on a free morpheme in a straight line (JD Parera, 2007: 18). Harimurti Kridalaksana argues that affixation is the process of adding affixes to the root, base, or base (2008: 3). The definition of affixation given by Wedhawati, et al. is the process of combining affixes to the base form (2006: 40). Samsuri (1982: 190) argues that affixation is the combination of roots or stems with affixes. So affixation is a morphological process that occurs in the original, base, or root form that is added with affixes. Affixes as a tool for forming new words will create or add new meaningful components with morphemes (Sudaryanto, et al., 1992: 31). Affixation according to Parera (Morphology, 2007: 18) is a word formation process that occurs when a bound morpheme is attached or attached to a free morpheme in a straight line. Based on the position of the bound morpheme with the free morpheme, the affixation process can be divided into several types, namely front affixation, middle affixation, final affixation and divided affixation in other words confix.

The method used in the study of the morphological process of affixation is a qualitative approach through a three-technique approach to analyzing word units in morphological studies. Namely (1) word and paradigm techniques, (2) nomenclature techniques, and (3) process techniques. In the paradigm technique, morphemes are used as basic word units and word elements. For example, to analyze a pronoun word Dababawoe (Da- + baba + -woe) and an abbreviated anthroponym (AD) Daneribui, (Da- + neri + -bui), the word is described together with other words that are in the same paradigm or have similar forms. The research data collection process was carried out in a period of one month, from February 20 to March 21, 2024. The data obtained were oral data from the Makasae language which is commonly used for daily communication in the mention of personal pronouns 'pronouns' and personal names 'anthroponyms' which are abbreviated (AD) in the ongoing cultural activities and social activities in the community of speakers.

3. Results and Discussion

The discussion is conducted using the morphological sequence model analysis technique in the Makasae language which includes the affixation process which includes prefixation, suffixation, infixation, confixation and simulfixation in abbreviated personal pronouns (pronouns) and proper names (anthroponyms) (AD).

1. Affixation process in personal pronouns 'pronouns'

1.1 Prefix a- in masculine personal pronouns

'Aba'i → 'Aba'i gau matabisu. = Breakfast for 'Aba'i.
'Amau → 'Amau hai duur. = 'Amau has awakened (' Amau means a child).
'Apá → 'Apá, ana waar! = Father, somebody calls (you)!

'Abin → (Older sister) = *'Abin, mu'u a lee nahiroba*? (Sister, how much is the banana?)
'Amá → (Mother) = *'Amá gi suri*. (mother's scisors)

In these data, the affixation process of pronoun ba'i which is reduced from ba'inó, mau from Maurubi as a polite greeting to a boy born from a family who is very much loved by all family members. And pá from pai (father) follows the rule: prefix + pronoun that is reduced. Then affixed with the prefix a-, then the pronouns 'Aba'i, 'Amau and 'Apá (father) are all personal pronouns, because they are not someone's personal name.

2. Affixation process in masculine personal names 'anthroponyms'

2.1 Prefix a- in masculine personal names 'anthroponyms'

The abbreviated masculine anthroponymic proper names (AD) here are classified into two parts, namely, baptismal names: 'Atoi from António, 'Ameu from Domingos, 'Ato from Toto or Tomas and pagau or unbaptized proper names: 'Araku is the name of the grandson of my grandfather Luraku. This affixation process is with the rule: prefix 'a' + AD.

' Atoi 'A- + toi → full name of António
' Ameu 'A- + meu → full name of Domingos
'Araku 'A- + raku → name of a grandson which taken from grandfather (of a father)
'Aneri 'A- + neri → AD the child's own name at birth and his baptismal name.

The affixation process of the prefix 'A- in which the abbreviated 'anthroponym' (AD) is placed at the front of the abbreviation of the person's proper name, seen from the dimension of the morphological process, the prefixation formed is a dimension of form that does not experience phonological changes. Indeed, there is no change in the sound of the phoneme before and after affixation, with the function of the inflectional dimension because it is not changed from the type of word class before and after undergoing the prefixation process and the grammatical meaningful dimension because the meaning contained in the morphemes is still maintained from the noun after being prefixed.

2.2 Prefix bu-

The prefix bu- in the proper name of an 'anthroponym' person and the profession it develops is only specific to the masculine gender, not applied to the feminine. The affixation process of the prefix bu- in AD in these data is categorized into two groups of types, namely: the first is the prefix with abbreviated anthroponym (AD): bu- + lo 'Lorentino', bu- + resi 'Naharesi', bu- + rai 'Raimundo' and the second is the prefix with the profession of the individual it develops: Bu- + badae 'craftsman' becomes the derived word bubadae 'craftsman' and Bu- + mestre 'teacher' becomes the derived word Bumestre 'teacher'.

Bulo → Bu- + lo (from a real name of Lorentino)
Buresi → Bu- + resi (from a real name of Naharesi)
Burai → Bu- + rai (from a real name of Raimundo)

In the three data above, it is the process of prefixing the personal names of 'anthroponyms': bulo, buresi and burai with the intention of a more intimate and harmonious greeting among friends who have adult status. While in the next two data, bubadae and bumestre are the results of prophetic prefixation (Parera, 2007), it is explained that the bound morpheme prefix is affixed to the profession of the individual he developed. With the intention of greeting respect for him

rather than mentioning his own name which is felt to lack respect between fellow interactants in society.

Bubadae → Bu- + *badae* (carpenter) become *Bubadae* (Mr. Carpenter)
Bumestre → Bu- + *mestre* (teacher) become *Bumestre* (Mr. Teacher)

3. Suffixation

3.1 The suffix -bere in the personal pronoun

As in other languages, in Makasae language bere literally means big, an example of an adjective class that is suffixed to the pronoun 'pronoun' both masculine and feminine types followed by the rule: pronoun + adjectival suffix -bere. The suffixation requires basic input material from the pronoun 'pronoun' and the adjective suffix -bere. Then the pronoun + adjective suffix is processed, forming a derived word of nominal suffixation, not adjective suffixation: baba + bere, dai + bere, dada + bere, mali + bere.

So, through the morphological process of suffixation, the noun + adjective results in nominal suffixation with grammatical meaning. Because, the pronoun is a free morpheme as a core component, while the suffix -bere is a bound morpheme that is added or attached to the core morpheme of the noun.

Baba**bere** → baba (Father)
*Asi **bababere** lee hai la'a nahigalu dete*?
My Father, where is he now?
Dada**bere** → dada (Grand father/ Grand mother)
*Nahi la'a nana dete hau raradidih ere isi **dadabere***?
Where are you going? You are so sweaty grand father.
Mali**bere** → mali (in law)
*Ma'u 'eda to hau mii dete **malibere***!
Please, sit down my brother/sister in law!

The presence of the adjective suffix -bere on the pronoun in the data formulation is not intended to form an adjective pronoun, but rather to be maintained in the nominal word class. The adjective suffix -bere is only used on personal pronouns and is not suitable for use on other nouns.

3.2 Suffix -dai on personal pronouns

According to its origin, the word dai used by Makasae speakers is one of the noun terms that is dedicated to foreigners or foreigners from the country of Timor-Leste. Judging from its type, dai is a noun that has a definitive meaning. Dai which functions as an affix suffix -dai as the basic material of a bound morpheme to be attached to a pronoun as a free morpheme and functions as a core morpheme, in order to form an affixative noun. This suffixation process is also with the linguistic rules: pronoun + suffix.

'Amu**dai** → Amu (king) special words of honouring men.
*Amu**dai** na'i 'u lolo nana dawa*?
Will Amudai say something?
Baba**dai** → Baba (father/ uncle)
*Baba**dai** lolopare sobulolo ere gilolooro lolo, 'erau 'u pele lolo*!

Babadai Uncle said that if you solve a problem honestly, don't take sides.

The babadai suffix is usually used by families of royal descendants, old and authoritative traditional leaders who always love their people, protect and side with their people when facing social problems.

'Inadai → 'ina (mother)
Pro. + Suf. *Isi 'ina**dai** gau malu 'u, ate-isu 'u wai guba la'a dete*.
I will bring the fruits to *'Inadai*
Tupudai → tupu (sister)
Pro. + Suf. *Esere'e tupudai lolo to la'a sibi guba rou gau la'a nana*.
Yesterday, tupudai (sister) said to play with her.

3.3 Suffix -mata

Literally, the word mata as a noun is dedicated to something in small form, small size, to new offspring that are born or small children. While -mata is a nominal suffix that will be suffixed to the pronoun to form an affixative pronominal with the meaning, although the personal pronoun 'pronoun' is directed at a person who has a certain position, professionalism is still simplified as a personal honor. The suffixation process is under the linguistic rule: Pronoun + Suffix -mata.

3.3.1 The suffix -mata on the personal pronoun

Dai**mata** ⟶ (litle foreigner), in the context of its affixation, it means a smart and authoritative person.
Noi**mata** ⟶ (litle mrs.) a dignified and authoritative mother
'Ina**mata** ⟶ (litle mother), a rich man's daughter who is friendly and kind
Mali**mata** ⟶ (litle brother/sister in law), good brother in law, authoritative, obedient, honorable.
Pro. + Suf.

3.3.2 Suffix -mahe in pronoun

The suffix -mahe is added to the second person plural pronoun *iimahe* (you pl.), *inimahe* (we), *pimahe* (us), *anururu-resi-anumahe* (twelve people), *anururulola'e-resi-anumahe* (Twenty two people), *anururulolitu-resi-anumahe* (Thirty two people) et al. also called the ninth morphological type 'process combination' (Lorentz via Wreta, 2022). The suffix -mahe is a personal suffix that is only added to the final position of personal numeral words with the number of pairs of two, twelve, twenty-two, thirty-two, forty-two.

Example of data in sentences.

Ii**mahe** nahi la'a nana?	Where are you two going?
Ini**mahe** na'unaga merkadu isi e'e.	We are both still at the market.
Ma'u pi**mahe** nawa.	Let us both eat.
Era *anururu-resi-anu**mahe*** to wo'i.	There were 12 of them there.

3.3.3 Sufiks -noi on personal pronouns

The affixation process on pronouns here is based on the rule: pronoun (pro.) + suffix (suf) -noi. With the presence of the feminine suffix -noi on several pronouns, the pronouns mean greeting women with a certain status in the family or in the Makasae speaker community to be

appreciated and respected with full affection. According to the greeting tradition of Makasae speakers, the suffix -noi is only intended for women and is not intended for greeting men.

’Ama**noi**	→	’Ama**noi** hau misa gau la’a.	’Amanoi has gone to church.
Mama**noi**	→	Mama**noi** seko.	Mamanoi is angry.
Bi**noi**	→	Tia bi**noi** gi mamá ini lolo.	Miss binoi said so.
’Ina**noi**	→	’Ina**noi** gi sobu ti’iri.	Inanoi’s message is too hard.
Kakai**noi**	→	Kakai**noi** hai mega sisiri.	My brother-in-law is seriously ill.
Tupu**noi**	→	Tupu**noi** gau kuartu gini.	Make a room for your brother/sister.
Pro. + suf.			

The affixation process of pronouns ‘’Amá, mamá, bi, kakai, tupu’’ with the suffix -noi is a process of forming derived words in the dimension of the morphological process of suffixation, no phonological changes occur. That means, the sound of the basic pronoun and the suffix -noi does not experience a change in the sound of each morpheme after being affixed. Greetings using the suffix -noi on the pronoun can be directed to people of higher or equal status, from children to their mothers, from fellow sisters, older sisters and older brothers-in-law.

3.4 Abbreviated ‘anthroponymic’ suffixes for proper names (AD)

3.4.1 The suffix -bo’o in abbreviated anthroponymic proper names (AD)

The suffix -bo’o is generally used for all men, women, young adults, especially for people who have positions and professions in society. The suffix *-bo’o* is almost the same as the prefix *bu-*. However, the prefix *bu-* is used for certain classes of people only, so the suffix *-bo’o* is more widely used in traditional social communication of speakers.

The first three data *Gamubo’o*, *Lubo’o* and *Uatubo’o* are masculine types that are affixed with the suffix *-bo’o*. *Gamu-* is an abbreviation of the full name *Gamuloi*, *Lu-* as an abbreviation of the full name Lumodo. *Uatu* is an abbreviation of the full name *Uatuolo*. So in the communication habits used in abbreviated anthroponyms (AD) *pagau* (not baptized) *Gamu-*, Lu- and *Uatu-* with the suffix *-bo’o*, the derived words of the anthroponyms affixed with Gamubo’o, *Lubo’o* and *Uatubo’o* are formed. AD Dane from his full name Daniel, and *Mara-* from his real name Martinho.

Gamu**bo’o**	→	*Katuas Gamubo’o hau keta isi la’a*.	Uncle *Gamubo'o* has gone to the rice fields.
Lu**bo’o**	→	*Lubo’o hau sobulolo gau la’a*.	*Lubo'o* has gone to take care of matters.
Uatu**bo’o**	→	*Uatubo’o ni ama mutu he’i*.	*Uatubo’o* is in his garden.
Dane**bo’o**	→	*Danebo’o naga duga*.	*Danebo’o* still playing cards (betting).
Mara**bo’o**	→	*Ai kaka Marabo’o nau we’e*?	There is your brother *Marabo’o*?
AD + sufiks			

That the suffixation process experienced in these data, is also called the nominal suffixation process -bo'o, in its morphological process as one of the bound morphemes attached to the final position of the abbreviated anthroponym data (AD) in the process of forming the derived morpheme of the person's proper name 'anthroponym'.

3.4.2 The suffix -bui in abbreviated anthroponymic proper names (AD)

This suffixation process is followed by the linguistic rules: AD + suffix *-bui* to form nominal affixation. Basic input materials include AD as a core component that functions as a free

morpheme and affix *-bui* as an affix component with a function as a bound morpheme to be attached to AD which is a core morpheme, as seen in the research data formulated below.

Ana**bui** → Ana from a full name Anarosa
*Na'i hai tina tai Ana**bui***? = What have you cooked Ana**bui**?
Dasi**bui** → Dasi from Dasileki
*Pi gau matabisu 'u gini Dasi**bui***! = Please, make for us breakfast Dasi**bui**!
Kita**bui** → Kita from Marikita
*Kita**bui** ni noko raurau isigena e*! = Kita**bui** take a good look at your little brother okay!
Sabu**bui** → Sabu from Saburai
*Ata dua to asa lee hau gisa Sabu**bui***!
Make a fire to roast this chicken Sabu**bui**!
Manu**bui** → Manu from Manuel
AD + Suf. *Manu**bui** gi nota iskola ge'e girau ini*?
Manubui has good school grades?

4. Infixation -bui on pronouns

In the context of the canonical law of the Makasae spoken language, in addition to the adjectival suffix -bere, a nominal suffix is also formed, also used for the infixation process between pronouns with the suffix -bere. If only in suffixation, with the rule: pronoun + adjectival suffix -bere, then in this infixation process with the rule: pronoun + infix + suffix -bere. The infixes inserted in this suffixation process are: -bui-, -i-, -kai- and -wai- with a more refined meaning and deepened affection for the people who are the subject of the interlocutor. Where previously only with the suffix -bere with an expression of affection but not so deep. The infixation process is followed by the linguistic rule: pronoun + infix + suffix with the inclusion of basic material as a component of the infix in the form of *baba + -bui- + -bere, mali + -bui- + bere, kaka + -i- + bere, tupu + -kai- + bere, dada + -wai- + -bere,* dan *mata + -wai- + bere*.

*baba + -**bui**- + -bere → baba**bui**bere (Father)*
*mali + -**bui**- + bere → mali**bui**bere (In law)*
*kaka + -**i**- + bere → kaka**i**bere (Brother)*
*tupu + -**kai**- + bere → tupu**kai**bere (Sister)*
*dada + -**wai**- + -bere → dada**wai**bere (Grand mother/ grand father)*
*mata + -**wai**- + bere → mata**wai**bere (child)*
Pro. + Infi. + Sufiks

In this affixation or simplification, infixes can be inserted *-bui-, -i-, -kai-, -wai-*.There is no need to give examples of the same sentence data repeatedly. Based on the components of the input of pronoun morphemes, infixes and suffixes, then through the morphological process of affixation, infixed derivative words are formed *baba**bui**bere, mali**bui**bere, kaka**i**bere, tupu**kai**bere, dada**wai**bere, mata**wai**bere* with the understanding that the word is derived from a nominal word and does not change into an adjectival word class as a result that is used to communicate between speakers in everyday life.

5. Confix

5.1 Confix da-bo'o

In addition to the affixation process of the suffix -bo'o, there is also a form of the affixation process of -bo'o which is formed into a confix with the rule: prefix da- + AD + suffix -bo'o. The

purpose of using the confix da- + AD + -bo'o in the morphological process of affixation is a confix on the abbreviated person's proper name (AD). This is the same as the suffixation process -bo'o above can be used on AD masculine and feminine types of baptism and non-baptism or on the code as a substitute for a person's name as described previously.

Darai**bo'o** → ***Da****rai****bo'o*** *gi kuda ini ma'u pi ama nawa*.
Daribo'o's horse came to eat our garden.
Dadasi**bo'o** → *Suri a leere* ***Da****dasi****bo'o*** *ge'e*. = This comb belongs to Dadasibo'o.
Dadama**bo'o** → *Pi* ***Dada****ma****bo'o*** *pera geri waara, gi ma'ene dawa*.
Let's try calling Dadamabo'o, maybe he knows.
Dasepi**bo'o** → *Ai mata la gi sobu hau lolo* ***Da****sepi****bo'o***?
Pref. + AD + suf. The children's problem has been taken care by Dasepibo'o?

The proper names of people and the abbreviated substitute codes for the 'anthroponyms' of people (AD) in the confixation data consist of: *-rai-* from the full name Rainoko, *-dasi-* from his full name Dasileki, *-ma-* from the original baptismal name Maria and *sepi* (head) as the job code that he developed from the trust given by his community.

Of the four data, there is one *Dadamabo'o* data that undergoes a simulfix process, where AD *-ma-* is flanked by one prefix *Da-*, one infix *-da-* and one suffix *-bo'o*. Thus, the affixation process is called a simulfix (Parera, 2007), and in the type of morphological process, it is called a combination process (Lorentz via Wreta, 2022).

5.2 The confix and-ginger in privatized anthroponyms (AD)

The confix or divided affixation (Parera, 2007) *da-mahe* in this abbreviated anthroponym (AD) is also used in masculine AD and feminine AD. The addition of the confix da-mahe also follows the rules of the confixation process: Pref. *da-* + AD + Suf. *-mahe*. The input material as the basic component formed the *da-mahe* phonfix includes the prefix *da- + lido + -mahe*, *da- + edu + -mahe, da- + rubi + -mahe, da- + kena + -mahe, da- + du'u + -mahe, da- + sili + mahe*.

In the plural confixation of *da-mahe* in the following data, there are masculine AD baptism, Daedumahe, masculine AD not baptized or pagau *Darubimahe*. There are also da-mahe AD feminine baptized Dasilimahe, and da-mahe feminine unbaptized Dakenamahe, Dadu'umahe. In accordance with the canonical rules of Makasaean oral semantics, utterances with the suffix -mahe are certainly directed to the subject in the plural, not to the subject in the singular.

Dalidu**mahe** *lido* from the fullname of Ilídio
*'U ma ni gapi waara to Dalidu****mahe*** *pi gau ata ere bese hau trata dete*.
Call one of them so that Dalidumahe can immediately take care of the electric lights as soon as possible.
Daedu**mahe** *edu* dari nama lengkap Eduardo
*Mestra gana Daedu****mahe*** *'orasú la'a meza isi woi atende wali*!
Teacher Daedumahe will be responsible for the affairs at the table there!
Darubi**mahe** *rubi* dari Rubileki
*'Olokai gana Darubi****mahe*** *modo a meudia gau gini ara wali*!
'Olokai Darubimahe, please prepare the vegetables for lunch soon, okay!
Dasili**mahe** *sili* dari Silvina
*Mestre gana Dasili****mahe*** *gi siribisu ini konvidadu tianake wali*!
Teacher Dasisimahe has the task of receiving invited guests, right!
Dakena**mahe** *kena* dari Kenamodo
*Tia ara Dakena****mahe*** *gana ana bani'a gau malu, tabaku 'ena*.

Aunt Dakenamahe was given the task of looking after the betel and pinang and the cock for the guests.

Dadu'u**mahe** *du'u* dari Du'uleki
Tia Má Dadu'u**mahe** gana isera mai bukamata-mata la ere gau tomakonta.
Aunty Sama Dadu'umahe was given the responsibility to see to the rice and other necessary food ingredients.

Pref. + AD + Suf.

5.3 The confix or affixation is divided into da-woe in abbreviated anthroponyms (AD)

The use of the suffix -woe in the morphological process here is combined with anthroponyms in the context of confix affixation or split affixation (Parera, 2007). The morphological process of this confix affixation follows the rule of ptrefix da- + AD + suffix. This form of confix is the opposite of the suffix AD + suffix -woe. In this confixation da- + AD + suffix, it is a form of address that is full of courtesy, affection and respect for the person being called even though their status is inferior or lower in the social structure of the speaker's community. For example:

Datoni**woe**,	toni dari António	*Datonioe, la ai mali la guba woi di'ara*! Datoniwoe is sitting with brother in law!
Dapoli**woe**,	poli dari Aplonário	*Pi gau modo ere 'u 'ena ara Dapoliwoe*. Please take care of the lunch vegetables of Dapoliwoe.
Datino**woe,**	tino dari Martinho	*Datinowoe, era lolo to la'a ma gehe nana*. Datinowoe, they said we wanted to drink palm wine
Dadu**woe**.	du dari Domingos	*Daduwoe, ai mali hai noto wo'i*.
Pref. + AD + suf.	Daduwoe, your brother-in-law is no longer here (dead).	

With the presence of the prefix da- to soften and reduce the sense of impoliteness in the suffixes -toniwoe, -poliwoe, -tinowoe, and -duwoe in social interactive communication in the speaker community, especially when greetings are issued in order to harmonize intimate relationships between fellow speakers. Because when expressing the confixes Datoniwoe, Dapoliwoe, Datinowoe, and Daduwoe, they are in a psychological condition of affection, honor and harmony in togetherness at a family event in order to carry out activities together well. Also, emotional conditions are always controlled so that the togetherness of the event is maintained harmoniously.

6. Simulfix affixation

Involvement in the morphological process here, the suffix -woe is used in the context of the simulfix morphological process involving four linguistic component elements. One basic component (imput) as the second person's proper name 'anthroponym' which is abbreviated (AD) and three affix components consisting of one prefix affix Da- and two suffixes, namely the medial suffix: -bui, -lai, -wai and the final suffix -woe consecutively by following linguistic rules such as: prefix da- + anthroponym AD + suffix (-bui, -kai, -lai and -wai) + suffix (-woe).

Based on the sequence of two suffixes that are sequentially affixed to the position of AD, one can be said to be a medial suffix (-bui, -kai, -lai and -wai) and another one is called the final suffix -woe. Because the medial suffix is inserted between AD and the final suffix -woe, in other words it is called suffix infixation. This means a suffix that is positioned in the place of an infix. And in terms of the complex affix that is attached to one component of the base morpheme, it is then called a simulfix in the abbreviated personal name of a person 'anthroponym' (AD).
For example:

Da + jeka + bui + woe,	jeka dari nama asli Jeka memang
	Da*jeka****buiwoe****, pi la'a asi 'oma hau metru dete*.
	Dajekabuiwoe, Let's go measure my house first.
Da + lita + bui + woe,	lita dari Celita
	'Erau 'aili ba ***Da****lita****buiwoe****, isi 'oma sera isigena wali*.
	Don't be disobedient Dalitabuiwoe, help us look at our house.
Da + mau + bui + woe,	mau dari Maugari
	Da*mu****buiwoe****, 'ahi nigau na'u legara dawa*?
	Damuubuiwoe, do you have free time for day after tomorrow?

4. Conclusion

Based on the results of the discussion of the affixation process above, there is a scope concerning affixation on personal pronouns 'pronouns' and abbreviated personal names 'anthroponyms' (AD). In terms of the types of affixation that are affixed to pronouns and AD include prefixal, suffixal, infixal, confixal and simulfixal affixation.

The form of affixation on pronouns is only one, namely the prefix a- while the prefixes in AD include the prefix a-, the prefix bu- and the prefix da-. Apart from prefixes, there are several forms of suffixes on pronouns which include the suffixes -bere, -dai, -mata, -mahe and the suffix -noi. Likewise, the suffixes in AD consist of the suffixes -bo'o, -bui, -kai, -wai and the suffix -woe. Then there are two forms of infixes used in AD, namely the infix -bui- and the infix -i-.

As in the verb category there are confixes, in the Makasae language there are confixes used in abbreviated personal names 'anthroponyms' (AD) there are several confixes such as da-bo'o, da-mahe and da-woe. The final affixation in AD is the simulfix affixation da- + (-bui, -kai, -lai or -wai) + -woe. That the form of affixation in personal pronouns 'pronouns' and abbreviated personal names 'anthroponyms' (AD) is a unique affixation found in the Makasae language that is not found in other local languages and the national language Tetun in Timor-Leste as well as in the official language Portuguese and the international language English and it is also not found in Indonesian.

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