

Study of the name structure of Ngara Waje Sabu tribal society

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Abstract – This paper specifically examines the study of the Ngara Waje structure in Sabu culture, with coverage (1) the lingual structure of the self-name; (2) The meaning of the name of Waje ngara according to the perception of the Sabu people. The results of the analysis obtained the format of honorific name Ma / Na + ngara Waje + ngara Hawu. The emphasis in the Waje wajang name structure kajian in the name of the Sabu is not distinguished by sex but is characterized by Ama (Ma's abbreviation) for men and Ina (Na) for women. The lingual arrangement of names in Sabu culture has special characteristics ie the name of the Sabu always terminated vowels (a, i, u, e, o). The name of the Sabu person does not end in dead or consonant at the end of the word, such as Hae, Djara, Lodo, Nguru ., Second, there are no different double consonant together, but the consonant immobilization must be the same, for example: Wannyi, Banni, Lappa. The third characteristic, does not recognize the characters c, f, q, s, v, x, and z because the people of Sabu do not recognize these characters so they cannot pronounce the capital letters. Example: they are difficult to articulate a word that has a phoneme / s / like the word Savu pronounced into Hawu; the school is pronounced school; Frans is pronounced Para, Simon is pronounced Himo. Waje ngara name in Sabu culture, has certain characteristics of meaning, namely the meaning of hope, the meaning of memories and the meaning of flattery. In addition, Waje's meaning is also associated with certain aspects such as objects around (humans, animals, plants, other objects), cosmic objects (sun, moon, stars) and natural elements (fire, water, earth, mountains).

Keywords: name, Ngara Waje, culture, Sabu

1. Introduction

Culture cannot be separated from human life and culture is also a communication, one can communicate who he is through culture so that to conduct interaction and communication, language is needed because through human language build communication. Communication events are the first and most important way for humans to express their existence as social human beings. So speaking or using a language means talking about culture or vice versa. This is in line with Hoijer's view (in Duranti, 2001) that language exists in culture (language in culture) and culture is in the language. Name selection is one of cultural events, because the name is used as a marker of identity, place, objects, and even ideas or concepts. For example names such as Gede, Nurhayati, Haposan, Soekiran, can be clearly guessed that they belong to ethnic name owners. The people of Sabu tribe have peculiarities in terms of self-naming, the most important thing is the society of Sabu still reflect on the culture of self-giving. The uniqueness of this naming is interesting to learn, and maintained as a hereditary culture. Although William Shakespeare's view of 'what's in a name' is what a name means, it is for the Sabu person whose name is important, meaningful and special in its own right.

The Sabu tribe is one of the tribes in East Nusa Tenggara Province, which settled in Sabu Raiju district that still retains customs in the naming system. The Sabuist's perception of the name of self is important, because the name is the identity that symbolizes or declares the origin of the offspring. The name in Sabu society is the same as the name in general that is the full name that states the origin of the ancestors (*ngara bani* = name of courage), nickname (*ngara waje*), and the name of baptism that must be aligned with the nickname. The privileges of naming in Sabu society are not limited to newborns, but to adults where names are given also to those who marry Sabu as a sign that they have united in Sabu culture or to friends who have been regarded as relatives because of the relationship intimate friendship.

For example the name Domingus, usually called Mingus but pronounced with the call Migu. Then, Sabu people interpret and connect Migu with a day of the week because the call has something to do with the name of the day, hence the name of affection (*ngara waje*) is Ma Day dominant used in everyday calls. Based on the above review, this study examines specifically the study of the structure of the name *ngara waje* in Sabu culture with coverage (1) the lingual structure of the self-name; and (2) the meaning of the name of self according to the perception of the Sabu. The research of this topic is done by reason of naming in Sabu society not owned by other culture; further introducing the Sabu naming system to national and international societies as a culture that should be maintained.

The purpose of this study describes the study of the lingual structure of names with the following specific purposes: a) describing the lingual structure of the self-name in Sabu society; b). identify and explain the meaning behind the person's name according to the Sabu. While the expected benefits can be achieved in this study are: a). the availability of an objective picture of the characteristics of the self-naming system in

Sabu culture so that it can be identified, compared and developed in the context of more detailed research; b). efforts to further introduce the culture of Sabu society as one of Indonesian nation culture that has not been widely known in all parts of Indonesia and international world; c). conservation efforts, and the development of Sabu culture in particular; d). scientific input and reference for Sabu society in the application of self-naming system.

2. Method

This design is based on qualitative descriptive research. In the first observation, there are some interesting things to be studied about how the structure of the name *ngara waje*, and its meaning in Sabu tribal culture. The phenomenon of naming in the society of Sabu is very interesting because it is unique and has never been studied so it is important to dieksplore the existence or naming (*ngara waje*) for every Sabu person. Whether the name structure is something that should be handed down or given in accordance with the customary line is applicable or only as a habit in Sabu culture.

The time spent in completing this research is about 8 months, while the research location is Sabu Raijua district especially Seba city because it is a meeting place of various Sabu sub-cultures, as well as most government and school institutions are in Seba. In addition, the city of Kupang is an alternative research location for *kare*.

3. Results and Discussion

3.1 Name as Self Identity

Variations or name structures are the most interesting thing to study especially when they are associated with various names from other cultures. Names with diverse variations among cultural features have since been observed as references to developing a method of naming. For ancient and primitive societies, the name as a verbal expression, has magical powers so as to influence the bearer. The modern society, on the other hand, considers the person's name as one of the elements of an individual's identity, or as a label that distinguishes it from others, or is used to point and greet someone (Brewer, 1981).

An example of a system of naming the Minangkabau community (see Marnita, 2000: 4) the self-naming system for women is not the same as that of men. The title "*ketek banamo, gadang bagala*" only applies to married adult males. However the names and titles are not the same for every area in Minangkabau. In the Sundanese society, the name is so meaningful and has the power of 'soul' that the procession of giving is often through a series of sacred ritual ceremonies, which are characterized by pulp *beureum*, mush porridge. The name in Sundanese society known as '*pangnééh*' (favorite name) is used for daily calling, for example *Icih* is the *pangnééh* name which also stands for the name *Sariningsih*; *Enday* from *Iskandar*; *Entob* from *Kartobi*.

The name '*pangnééh*' is obtained or occurs because it is likely to be named by the parent or done by the child or the person with the name, usually the result of the

child / name can not articulate his or her name such as the name that has phonem / r / on Roni become Oni ; Because so Ana; Thunder is Whole; Irma became Ima and so on.

In addition to the name pangnéh, there is another name 'pangogo' affectionate call) for boys, like Ujang from Bujang; Agus from Bagus; Elu from Jalu; Asep from Kasep and others. While the name pangogo for girls is Eulis, Euis, Elis from Geulis (beautiful); Enden, Nenden (Eneng) from Raden. For the upper class (frightened) in the name 'pangogo' there is a special name / name as Dang, as well as for the son of a regent that is Aom.

Another example is the naming in Balinese society, especially the people who are domiciled in Darmasaba Village. Astika, et al. (1992: 10) explains that the naming system of Balinese society is closely related to caturwarna or brahmana (Brahmin, Knights, Wesia, and Sudra). The House of Brahmana added Bagus and Ayu, thus becoming Ida Bagus (for men) and Ida Ayu (for women). The House of Knights wore the title of Cokorda and Anak Agung. Underage knight wear Ngakan (male), Ayu (female), Dewa (male), and urged (female). Examples show that naming in different cultures seems to be marked by socio-cultural conditions held by the people, so the naming system has certain characteristics in each region.

This fact also appears in the naming system in Sabu society culture, where there are special characteristics it possesses, this is reflected in Sabu society culture in the giving of favorite names or matching names, in harmony with the original name / *ngara hawu ngara waje* which will be described about the lingual arrangement and the meaning behind the name.

3.2 Lingual Arrangement Ngara Waje Masyarakat Sabu

The lingual name structure has its own characteristics. These characteristics include: the name of the Sabu consists of only one or two syllables, such as Ga, Djo, Hau, Lay; the name of the Sabu always ends with the vowels (a, i, u, e, o). The naming of the Sabu does not end in dead letters or there is no consonant at the end of the word, such as Hae, Djara, Lodo, Nguru, Walu, Dule, Buki, Kore, Lawa; there are no different consonant pendobelan together, but the consonant immobilization must be the same, such as: Wannyi, Banni, Lappa, Manno, Kanni.

The following characteristics in the system of naming people of the Savu, do not recognize the characters c, f, q, s, v, x, and z; because, the people of Sabu can not pronounce or mention the letters of death, they are difficult to articulate a word that has a phoneme / s / as in the word Sabu pronounced Hawu; the school is pronounced school; deliberately pronounced *hengaja*; bike pronounced *hepeda*; pronounced *hemajaja*; Frans pronounced *Para*; Simon is pronounced *Himo* and so on.

The arrangement of the *waje ngara* does not have a patent pattern or certain rules of verb placement, adjectives, nouns or adverbs. The formation is alignment or harmony, so that verbs, adjectives, nouns and adverbs can always be associated with

humans, plants, animals, nature or other things without a certain rule. Location *ngara waje* must always *sebe*.

		Sabu Name/ <i>ngara hawu</i>	<i>Ngara waje</i>	Meaning
Things at the compound	Plant	Pau (mango)	Pago (stalk)	Each family member depends on him
	Animal	Koro (burung)	Tangi (bird's singing)	The obtained knowledge can be shared
	Human	Reke (count)	Para (temporary)	has a meticulous, meticulous nature
	Other things	Huru (spoon)	Kaba (meal)	Looking for livelihood for family needs
Cosmic things		Lodo (sun)	Woe (fire)	Its presence brings light in the family
Natural Element		Lede (mount)	Bojo (peak)	Always be the best in everything

Based on the research data, the meaning of the name in Sabu society culture contains three meanings of hope, memories and flattery.

a. Meaning of Hope

The meaning of hope is reflected in naming in the following sample data:

1. *Ngara hawu* given by the parent is *Ludji* means "measure", and usually the appropriate *waje ngara* is *Dota* "will" and *Dope* "stay" which means will measure and live measure, expressed hope of the future child can measure or arrange aspects of life as wisely as possible, such as in education: parents expect the child to reach the highest level according to his ability, or in managing his income, must measure expenditure in

accordance with the results obtained later, and able to manage wisely inheritance parent for the continuation of his life.

2. Mangngi means "fortune" is ngara hawu given parent, and usually wara ngara waje which is suitable is Pili "choose" and Nara "can" which means punggut profit and can profit, expressed hope that child present in family bring a lucky, such as boys called Mangngi, mean that the family has gained the advantage of increasing men who will strengthen the family lineage

b. Meaning of Memories

The name as a marker of historicity addressed by reference to a particular event / event or situation / circumstance at the birth of the child. Examples such as in the data:

1. Jara "road" indicates hawu ngar given by the parent and usually the appropriate waje ngara is Loro "pointer" means the correct guide / guide, showing that when the child is born the mother is on a journey or is in the middle of the journey. Even if the journey is so heavy, but the child was born safely.

2. Loro "afternoon, light" indicates that the hawu ngar given by the parent and the usual waje suits is Weo "flame" means sunshine, showing that the child is born during the day, when the weather is hot, and the sun is shining brightly. Behind all that the child is expected to be a brave child, never give up in wading his life someday.

c. The Meaning of Flattery

The name of the ancestor is given to the child so that the child will not forget the origin or family ancestry. The apparent meaning not only serves as a marker of genealogy or descent, but there are other meanings in it. Another meaning is that parents have the assumption by replacing the name of the ancestors who become role models and flattery, then the child will have the exact same character and character with the ancestor whose name was replaced. Examples are listed in the following data:

1. The child is named Ma Lena Dju to replace Dju Hegi's ancestor. Dju is his hawu ngara, while Ma Lena is his waje ngara, this patent name is used in the family environment and association for the owner of the name, in addition to his baptismal name. The expectation of parents is to use the name of the ancestor, the child in question later in life has the exact same character / character as his ancestor of wise.

2. The child is named Ma Lobo Elo to replace Lobo Elo's ancestor. Elo is his hawu ngara, while Ma Lobo is his waje ngara, this name is a patent for the owner of the name. The expectation of parents is to use the name of the ancestor, the child has the same

talent and character / character with his ancestor that is a fair leader and likes to help his neighbor.

4. Conclusion

Each region has its own form, features and rules about the study of the naming system, it will always change according to the social changes of its people. This is also reflected in the structure of self-naming within Sabu society. From the data shown, obtained a rule or form of honorific name / form Ma / Na + ngara waje + ngara hawu. It needs to be emphasized in the system of naming the culture of Sabu is the name in the society of Sabu not distinguished by sex but marked with Ama for men and Ina for women, generally abbreviated Ma from Ama and Na from Ina. The lingual arrangement of names in Sabu culture has its own characteristic that is generally Sabu people have names that always end with vowels (a, i, u, e, o). The naming of the Sabu does not end in dead letters or there is no consonant at the end of the word, such as Hae, Djara, Lodo, Nguru, Walu, Dule, Buki, Kore. Further, there are no different consonant bundles, but the consonant immobilization must be the same, for example: Wanniyi, Banni, Lappa, Manno, Kanni.

Another characteristic of the system of naming the Sabu community is that it does not recognize the characters c, f, q, s, v, x, and z because they do not have or recognize them so that Sabu can not pronounce or declare consonants, articulate a word that has a phoneme / s / like the word Savu pronounced Hawu; school.

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