



Some Key Points in Naming a Person of *Ammatoa* Community: A Linguistic Anthropology Study

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ABSTRACT

Ammatoa community, like many other communities in South Sulawesi have a personal naming system that is related to traditions, rituals, and language patterns that reflect the beliefs, expectations, events, or situation surrounded new births. Besides, this article analyzes and discusses the aspect of Kajang culture which became a model and typology practiced by community members of *Ammatoa*. The data of this study were obtained through participant observation, interview, and note-taking techniques. In addition, supplementary data were gained through local government offices such as district and sub-district offices. It is disclosed that personal name tells and represents tradition, practices, or rituals, and also language patterns found in naming someone of the *Ammatoa* community. In line with the typology of personal naming, the *Ammatoa* community has some typology or classification of personal naming such as birth order, birth season, body shape or physical appearances, place of birth, nickname, and many others. Regarding the theory used, this article used the indexical theory proposed by Silverstein.

Keywords: *Ammatoa* Community, Indexical Theory, Kajang Culture, Linguistic Anthropology

1. INTRODUCTION

Ammatoa Community is situated in the Western part of Bulukumba Regency, it takes about one hour or 40 kilometers to reach the place. This community is usually called *tau kamase-masea* since they live with humble life, and reside inside the Tana toa sub-district which is surrounded by various dense of forests and also big trees. To enter the place, people have to walk about two kilometers without wearing slippers or shoes. So we can imagine what many calories the communities use to go in and out of this place. In connection to this, the name *Ammatoa* is used as the head or the leader of the customary community. *Amma* means Mr or a leader, and *toa* means an honored person. So, *Ammatoa* is a person who led his community. This community is usually called *tau kamase-masea* because their adherence to run or to perform the humble life principles. This principle is taught hereditarily to his sons or daughters even to their grandchildren. Regarding the naming to a person, one question usually appears in someone's thoughts. Why is someone given a name? Many answers are given to this but one of the responses is, a name is given to someone in order that people can differentiate between one person to another

one. A name is a sign, an identity that has been adhered in someone's self since their birth until death. A name has also a strong influence in forming someone's character. It is therefore, their parents have to give a name to his or her children.

Regarding the name given to their children, the *Ammatoa* community has similar systems in naming someone to other ethnics. Naming is usually given to

their children when they are still newborn or seven days age from their births while those names are usually given by their parents or grandparents. Such names are referred to as personal names. In common, naming children do not use a family name or Anthroponomy for the *Ammatoa* community. Yet, giving name to children for *Ammatoa* community as a feature of the ethno-linguistic community. It means that this community shares a language, common ethnicity, and cultural heritage.

Naming has a particular connection with values, traditions, beliefs, and hopes in communities' lives, and also something happens when children were born. In other words, names designate their parents' choices in with regard to beliefs, expectations, and many others

(Rosenhouse, 2002). Besides, the implementation of personal names also inform people about the level of the name owner such as sexes, and also reveals the very important things about the reasons or motives of cultural arrangement circumstances of the community. In naming a child for Ammatoa community, people usually use many symbolic forces or metaphorical forces which can identify the child, convey moral messages, express hopes, and embed or establish a cultural and religious system. These kinds of forces are also stated by Algeo and Al-Zumor (1992) in their research that personal name are identified the child or included in the study of onomastic.

Being a name means of identification, such names also serve as a clue to the social values. In short, someone or a child has not been considered a right or precise human being if he or she has not got a name. This statement above is relevant to Obeng's opinion, (2001), and Agyekun, (2006) who stated that children are said a real human being when they have a name. In addition to the discussion about giving a name which is relevant with a feature of ethno-linguistic, names have particular connection with values, traditions, and beliefs which are also stated by Rosenhouse (2002), some forces such as symbolic and metaphorical forces suggested by Al-Zumor (1992) language has also function as a tool or medium to describe or disclose the reason of someone is called the name, *Sembang* as an example. The reason why is someone called *Sembang* to a male person is because he has an umbilical cord tied around his neck at birth. Regarding Onomastic terms, this word is related to the study of the history and origin of a proper name. Markey (2013) stated that naming is a symbolic process of a concept that refers to a referent which is out of a language. He further states that giving a name to someone is one of semantic hierarchies which can be a process of symbolism of a concept that refers to beyond or out of language use. Associated with the writers' beliefs above it can strengthen that giving a name to someone in Ammatoa community is referred to tradition, rituals, language pattern and many others.

A part from the researchers mentioned above, a number of researchers have also conducted researches on a personal naming (anthroponyms). The first, Ubahakwe's (1981) did research on the analysis of structure and meanings of Igbo names. He further worked on the significance of the verbs *kwe* (agree, consent) in Igbo names. In addition to those researchers mentioned above, Hasyim (2015) also researched about the additional name or second names of (*pakdaengang*) for Makassar ethnic. She further stated that someone given a title name is called *tau rua arena* or a person that has two names. This research describes a real personal and *pakdaengang* which is still traditional and also modern. Not all Makassar ethnic have two names unless they are from aristocratic people. Wahyudin, Rahman, and Machmud (2023) claimed that a person's name is regarded a pivotal or important issue, is not caused by language elements but in that name has been attached or adhered to various symbolic meanings.

Differently, the writer believes that apart from symbols, a strong tradition, and rituals also strengthen the naming, particularly on Ammatoa community.

1.1. Linguistic Anthropology Studies

The term of Linguistic Anthropology is an interdisciplinary study that relates between language and the intricacies or various aspects of human's lives. The two terms may not be separated, complementary, and mutually exclusive complement. It means that those two terms refer to a similar study. Although it must be acknowledged that Linguistic Anthropology is more frequently used among the terms. This term makes an analogy to sociolinguistics, psycholinguistics, and neurolinguistics. Someone who is expert in the field Linguistic Anthropology is called an anthropological linguist, and someone who is expert in the field of linguistic anthropology is usually called linguistic anthropologist (Sibarani, 2015). The study of language in the field of linguistic anthropology is associated with the role of language in various aspects of humans' lives. Since culture is the most dominant or primary point in humans' lives, all the hierarchies of language studies in linguistic anthropology is more frequently analyzed in the cultural framework. This study of language is usually said to understand language in a cultural context (Sibarani, 2004). Cultural studies in the field of linguistic anthropology can mean understanding the details of cultures in language studies or understanding culture from the point of view of linguistics. In addition to cultures and language, some other aspects of humans' lives are in the form of politics, religion, history and many others which can also be studied or analyzed through language. Therefore naming a person is also interested to analyze in the study of linguistic anthropology.

Based upon the statement above, linguistic anthropology does not only study about language but also does about culture and other aspects of humans' lives such as naming or anthroponomy or the study of personal names. Giving a name to a child for Ammatoa community always presents cultural aspects of the community such as tradition, rituals, and language patterns that reflect the beliefs, expectations, events or situation surrounding new births. Therefore, it is appropriate for this title of naming for someone to use linguistic anthropology as its field of study.

In addition, language studies as a cultural source and speech as a cultural practice rely on ethnography as an important element about the experts' analysis. In other words, language is the origin of knowledge such as culture, history, and many others and it can also disclose concept, ideas, and thought which can develop the knowledge. Obtaining intellectual inspiration from various philosophical sources in social sciences and humanity, language can be said a cultural source and speech as cultural practices (Duranti, 1997). The scholar further asserted that linguistic anthropology is a distinct discipline that deserves to be studied for its past

accomplishments as much as for the vision of the future presented in the work of a relatively small but active group of interdisciplinary researchers. Because his contributions to the nature of language as a social tool and speaking as a cultural practice or ritual have established a domain of inquiry that makes new sense of past and current tradition in the humanities and the social sciences, and invites everyone to rethink the relationship between language and culture. It is also said that linguistic anthropology is an interdisciplinary study that means interesting many other disciplines which is developed independently, and especially the two terms of linguistics and anthropology. In agreement with the naming in Ammatoa community, linguistic anthropology is very relevant to each other, as Duranti (1997) recurrently stated that language has to be learnt not only as a mode of thinking, but above all such as a cultural practice, that is, as a form of action that both presupposes and at the same time brings about being in the world.

1.2. *The Idea of Tradition*

In line with tradition, the Ammatoa community has a rich tradition which differentiation with other communities or ethnic groups. Talking about their appearances, this community is easily recognized because they usually wear black dress and sarong without wearing slippers when they go out from their home such as going to the market, going to the wedding party, dead person and many others.

Before discussing the other important aspects of naming a person in Ammatoa community, it is appropriated to highlight the idea of tradition that has to be conducted by the community of Ammatoa in giving their children a name. The term tradition comes from Latin tradition, noun formed verbs trader or traders' transmit, convey and preserve. As a noun tradition means a habit which is conveyed from one generation to the next for a long time and becomes a social habit of the owner of the tradition. Sibarani (2015) stated that in general there are several characteristics of tradition: the first tradition is a custom (lore) and at the same time a process of activities that are shared community. This definition implies that tradition has a meaning continuity, materials, customs, and verbal expressions as common properly which is continued and to be practiced in certain community. Secondly, tradition is something creates and strengthens identity. Lastly, tradition is something is known and acknowledged by the group of community as their traditions.

In relation to tradition, naming a person in Ammatoa community, people or the parents have to refer to the tradition existed in the community. Regarding tradition, naming a person always refers to *Pasang ri Kajang* as their ways of lives. *Pasang ri Kajang* or traditional messages that relates to naming a person convey good expectation, and their beliefs.

1.3. *Rituals Implementation in Naming a child or a person of Ammatoa Community*

Before going further discussing the naming of a person in the Ammatoa community, it is foremost described the term of ritual as ritual is a part of culture or Kajang tradition that has to be conducted when one family give a name to his or her children. A ritual is a series of activities that is performed or conducted for a symbolic purpose. These symbolic purposes mean that describe or symbolize a dream or expectation of the name giver. Ritual is conducted based on a religion, a tradition from a certain community. Ritual involves a series of action that is repeated. A ritual is also a pattern of a cultural belief or values. There a number arguments about ritual that has been defined by some researchers. Firstly, Fox (1971:215) stated that ritual and ritual languages of eastern part of Indonesia have widely different cultural context, however they share common characteristics. They are all formal they are, formulaic, and parallel forms. In addition, Poedjosudarmo (2001:160) also asserted that ritual or ritual languages usually use metaphors. In associated with those statements above, giving a name to her or his child or children by Ammatoa Community also use those types of language styles. However, they have several names for child or person naming ritual. If the ritual of child or person naming only slaughter several chickens, it is usually called *naung ri ere* ritual. Meanwhile if the ritual of child naming is conducted with great fanfare, the ritual is namely *akkattere*. This ritual of child naming is usually signed by hair cutting. This ritual is also signed by the presence a lot of people and local government and the most important people that have to be attended in this ritual is customary apparatus which are called *ada' lima karaeng tallu*. The ritual will not be conducted or begun if the customary apparatus have not been attended in the event of the ritual. In addition, the ritual implementation is always conducted on behalf of or tradition. Besides, the child naming ritual is also attended by a shaman who will recite mantra or pray for the child's or a person's health and safety. Similar to other ethnicities, the ritual of a child naming in the Ammatoa community is marked by having meals together as the closing ceremony of the ritual.

The last ritual of a child that is usually performed by Ammatoa community in naming a person is namely *kalomba*. *Kalomba* ritual is usually conducted at any time depends on financial situation of the family who are going to conduct a child or a person's naming ritual. Regarding the motive of *kalomba* ritual, this ritual has a purpose to push back or attempt to elude the child from diseases or illness.

2. THEORY APPLIED IN NAMING PERSON

The term index is understood within linguistic anthropology and related fields as the general properties of anything that acquires a meaning thanks to its existential relation (in space, time or thought memory with its referent). The theory that is applied by the writer

is referred to Sylverstein theory that refers to indexicality in the form deictic of place and time deictic of time. The name Sanneng, Salassa, Raba, Kammisi, Juma', Sattu and Subu, Mangaribi, Bara, Timoro. For deictic of place it can be seen in the name of Raja, Lau, Anrai, Kalau, and Caborong (forest). When someone or a person has reached 6-7 years or it is the time to go to school, someone's name is usually changed and obtaining personal name. Yet, for Ammatoa community, very rare the names changed because they regard the name given to their children are acceptable or appropriate. Their reluctance to change their children names because they name them based their principles of lives (*tallasa kamase-mase*) and it also based on the nature. They were depending their lives simply on nature. Indexical theory proposed by Sylverstein (1976) and (1985) who used functional Semiotic by employing Saussure's semiotic principle and Peirce's semiotic principles. Saussure Semiotic principles are based on signifier and signified, *langue* and *parole*, synchronic and diachronic, and syntagmatic and paradigmatic. Meanwhile, Peirce's Semiotic is related to the icon, index, and symbol. Sylverstein used both Saussure's and Peirce Semiotic principles by using indexical mediation such as words or language by Saussure and text and context by Peirce.

3. LANGUAGE PATTERN

Ammatoa community use Konjo language or Bahasa Konjo in undertaking their daily life. In relation to this language, they give a name to their children based upon Konjo language. In line with the pattern of language or a naming pattern of Ammatoa community, this community commonly used merely one name without following the family name or the total number of a child, or a person's name, which is only one with consists of only two syllables for example, Hombo, Saking, Mallang, Hirang and so on. Very views or almost no one has more than one name and almost no one has more than three syllables of his or her name. The reason for such simple name given to a child or a person is rooted on their tradition which adheres to humble life principles (*tallasa kamase-mase*) or we usually call it with the word "Sederhana" in Bahasa Indonesia.

In connection with Ammatoa community's humble life principles, Wahyudin et. al. (2023) determined that because of a strong tradition of a person's name is regarded pivotal or important not just only a language element, but in that name attached or adhered various symbolic meanings. What is meant by symbolic meaning is relevant with all things that are related to meaning formation of a good either living things or inanimate objects. The symbolic meaning on a child, or a person's name also indicates all things that convey meaning because of convention or general habit. As an instance someone is named Sembang due to there is a convention is taken by a person's or a child's parents. In addition to the convention, there is also cultural background or tradition underlies of the name. Differently, Alford

(1987) stated that naming practices sees that name giving has a sacred meaning. Naming is usually accompanied with ritual and using certain name preferences and naming a child or a person does not only show, and different from one person to another. This view point is in line with Ammatoa community's points of view that in naming their children, they have to conduct a ritual performance.

4. TYPOLOGY IN NAMING A PERSON OF AMMATO A COMMUNITY

This part of discussion covers or encompasses typology of naming that was collected through the informants for exploring its meaning and cultural background of Ammatoa community. In the following analysis, the writer discusses various categories that classify names in Ammatoa community. Informants stated that there is a name given to a person who was born in abnormal situation when the child was born and its meaning based Ammatoa tradition. For example someone (a girl) is called Cabonro because her umbilical cord is sticking out and bigger form that is different from the usual. Next, someone (a boy) is named Sembang because his umbilical cord wrapped around his neck. In addition, someone is called *su' beng* because his or her upper lip is chipped. Another name is usually given to a person whose feet are limp. That boy is usually called Kentang. Different physical situation has different name. A person is also called Sule because his buttocks prior went out or appeared when he was born. Besides, someone is called *bate* because he or she has a birthmark in his face.

4.1. Naming a Person Based on Gender

Giving a name to someone is not simply on someone's wishes but be based on tradition, rituals, language pattern and also nature. The names for boys are usually based on their gender or sexes. For boys Ammatoa community usually say *Baco'*, *Aco' Baso*, *Aso'*, *Buto' uto'*, and *Bere'*. If someone is a girl she is usually named *Bacce*, *Acce*, *Basse'*, *Asse' Combong*, *Be're'*, *Sabikke*.

4.2. Naming a Person Based on Birth Time

Giving a name to person in Ammatoa community can also be based on his or her birth time. Someone is called *Subu*, *mangaribi*, these names are usually called for boys and *Isa* is usually called for girls. Someone is called *subu* because they were born in dawn time, someone is named *mangaribi* because he was born in sunset, and a girl called *Isya* because she was born around *Isya* time praying.

4.3. Naming a Person Based on the Names of the Days, Seasons, and the Points of Compass

Many children of Ammatoa community are named based on the names of the days. Their parents are so

interested to name his or her children based on the names of the days. For examples, *Sanneng*, *Salasa*, *Raba*, *Kammisi*, *Juma'*, *Sattu*, and *Aha'*. These names are usually given to both boys and girls as well. However, the words *Timoro* and *Bara'* are only used for boys

4.4. Naming a Person Based on their Nickname

Nickname has also been used for a person in Ammatoa community since they were born. This name is usually called *areng pa'me'nya* in Ammatoa community. For example, *Hulang* is addressed to a girl because her skin is bright. *Le'leng* is also addressed to a girl because her skin is little dark. Next, *Karukku* is addressed to girl if a girl's hair is curly. However, no one is addressed or has a nickname *Balanda*, *Japang* because Ammatoa community doesn't like colonizers. Besides, the name *Buleng* (bright skin color) is used for boys. The name *Bulang* (bright skin color) is used for girls. Meanwhile the name *Bolong*(dark skin color) is used for boys and also girls.

4.5. Naming a Person Based on Physical Shape

Naming a person based on physical shape is also known in Ammatoa community such as *Bondeng* (chubby), *Bo'dong* (round,circular), *Simpi'*(slit-eyed), *Bodo* (short), *Tambe* (tall) for boys, *Alusu* (soft). The name *Alusu*, *Bo'dong*, *Bodo*, are only used for girls but *Tambe* is especially for boys.

4.6. Naming a Person Based on Birth Order

Birth order in Ammatoa community is so noticed. This attention can be seen in the name of every child based on his or her birth order for example, the first child is called *Toa*, the second child is called *Tangnga* , the third until the last is called *bungko*

4.7. Naming a Person Based on Second Name

The Ammatoa community has also a second name such as Makassar people called *arenng pakdaengang*. However this second name is not used permanently by Ammatoa community the parents can call his or her children by their personal names or first name is not a problem.

4.8. Naming a Person Based on the Parents' Worship and Expectation

Similar to other communities or ethnic groups, Ammatoa community also gives a name to their children that are connected with parents' worship and expectations. The names are for example *Rampe* (restrained). This name is used for girls whose elder sisters and younger sisters as well as elder brothers and younger brothers died when they were still children. The

name *Sampe* (restrained) is used for boys whose elder sisters and younger sisters and also elder brothers as well as younger brothers died when they were still children.

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