



Socio-Onomastics Analysis on Aristocratic Names in South Nias

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| ARTICLE INFO | ABSTRACT |
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| Received: 29 April 2025 | The aristocratic names in South Nias differ from the proper names generally. Instead, it used common nouns to describe name bearers, which are influenced by the language, social, and cultural factors of South Nias. This research was conducted in Öri Maniamölö, South Nias, focusing on four sample villages as members of a group of villages in Öri Maniamölö: <i>Bawömataluo</i> , <i>Hilinawaö Fau</i> , <i>Botohilitanö</i> , and <i>Hilisimaetanö</i> villages. The results of the analysis revealed that aristocratic names in South Nias have meanings categorized into social stratification, natural aspects, instruments and tools, specific names, and human activity. Additionally, there were four functions of aristocratic names in South Nias: as the identifier of someone's greatness and majesty, as the authority sign of the name bearer, as an identifier of family ancestry, and as the representative of the name bearer's characteristics. Linguistically, there are four morphological processes in word formation in the data obtained, namely: 1) Prefixation which consisted of { <i>sa-</i> }, { <i>s(i)-</i> }, { <i>so-</i> }, { <i>na-</i> }, { <i>ni-</i> }, { <i>da-</i> }, { <i>fa-</i> }, { <i>ma-</i> }, { <i>mo-</i> }, { <i>me-</i> }, { <i>i-</i> }, { <i>te-</i> }/ { <i>to-</i> }. Then, 2) Circumfix, which consists of one data, namely { <i>a-ta</i> }, with the role of changing verbs into nouns. Next, 3) Suffixation, which consists of the suffix {- <i>ma</i> }, which functions as a nominalizer. The last process is 4) Reduplication that occurs in the words ' <i>Daro-daro</i> ' by repeating the same word and still in the same word class as noun. |
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I. Introduction

Indonesia is well known for its diversity in terms of ethnicity, religion, culture, and tribal languages. Administratively, 1340 tribes are recorded and inhabit the territory of Indonesia (BPS Nias, 2020). Notably, every tribe in Indonesia has its own unique culture

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and customs. Among these, Nias Island stands out for its variety of languages and cultures, which has led researchers to question the origin of the Nias language and the historical roots of the Nias people (Halawa et al., 1983). In particular, South Nias features a system of aristocracy called *fa'a si'ila* and *fa'a si'ulu* (counsellor and nobleman levels), which reflects a social stratification concept that has been passed down for thousands of years (Zagötö, 2018). This structure demonstrates specialization in treatment and the superiority of nobility or traditional leaders. Within this system, all aristocrats must have their own names from the society, as well as name bearers.

The meaning of the name is very broad, it can include origins, conditions and social culture, as well as the religion of the community, the values contained in the system of socially owned culture will appear in the form of symbols naming and behaviour of a community (Kosasih, 2010). Specifically, onomastics is referred to as an investigation into the origins of forms and proper names, especially names of people and places names (Kridalaksana, 2007). Moreover, linguistic aspects related to names are explored in depth within the scope of name theory and typology, starting from name theory as a combination of pragmatic, semantic, and syntactical domains. Additionally, according to van Langendonck (2007), a name is also defined as a unique noun unit, based on established linguistic conventions.

This analysis refers to the lexical meanings; names can be traced through their presuppositional meanings (presuppositional meaning): categorical (basic level), associative meaning (introduced either through the bearer of the name or through the form of the name), emotive meaning, and grammatical meaning (Nyström, 2016). Thus, this research is necessary because it can contribute ideas and knowledge, as well as help maintain the language and culture of South Nias, particularly in the context of aristocratic names. Furthermore, this research is designed to examine and explore the socio-onomastic meaning contained in names.

II. Literature Review

Several previous studies have examined naming practices at the levels of morphology, syntax, semantics, and socio-onomastics. Rijal (2011), in "The Election of Proper Name in Buginese: A Semantic Analysis," found that Bugis personal names have shifted toward Indonesian, many derived from Arabic and Sanskrit. The study identified nine naming motivations, such as birth month, birth order, religious holidays, famous figures, places, events, family heritage, acronyms, and initial-letter similarities. Naming was also associated with values of goodness, suitability, beauty, ideals, and prosperity. However, the study did not analyze names in detail from morphological or socio-onomastic perspectives and did not focus on aristocratic names. This distinction forms a key basis for the present research, which explores aristocratic naming systems in South Nias, combining morphology, semantics, and socio-onomastics.

Furthermore, Lombard (2011), in "An Ethnolinguistic Study of Niitsitapi Personal Names," examined the functions and cultural meanings of names in Blackfoot culture. While it highlighted cultural aspects of naming, it did not address aristocratic names or

micro-linguistic categories such as morphology and syntax. In contrast, the present study applies socio-onomastics to analyze aristocratic names in South Nias, focusing on both linguistic structures and cultural backgrounds (Cf. Hadi & Mulyono, 2023). Meanwhile, Sabet and Zhang (2020), in “First names in social and ethnic contexts: A socio-onomastic approach,” studied how first names in Iran reflected socio-political changes. They identified six categories of social identity functions and showed macro- and micro-level variations. This research demonstrated the value of socio-onomastics, but its scope was limited to first names. The present research instead examines the entire aristocratic naming system in South Nias, revealing deeper socio-cultural meanings.

Additionally, Pablé (2009), in “The ‘dialect myth’ and socio-onomastics,” analyzed the names of Bellinzona castles through lexical variation and integrational semiology. While it advanced socio-onomastic theory, its focus was on toponyms, not personal names. In contrast, this research studies aristocratic human names in South Nias, offering new cultural and linguistic insights.

In sum, earlier works share a broad interest in naming practices and socio-onomastics. Yet none have specifically examined aristocratic names in South Nias, which carry unique cultural, social, and linguistic significance. Prior studies often lacked detailed linguistic analysis and overlooked the cultural depth of aristocratic naming traditions. This study fills that gap by providing a comprehensive socio-onomastic account of aristocratic names in South Nias, addressing both micro- and macro-linguistic dimensions, as well as their cultural meanings.

III. Method

This research employed a qualitative approach. This research was conducted in South Nias Regency. Generally, the current area of South Nias Regency is a combination of the Öri (a group of villages), based on authentic data from several sub-districts and villages within one Öri. In addition, only a few Öri apply the terms Si’ulu and Si’ila to describe the aristocracy system, including Öri Maniamölö, Öri Mazinö, Öri Toene’asi, and Öri Onolalu. This study is focused on the area of Öri Maniamölö, which consisted of four sample villages: Bawömataluo village, Botohilitanö village, Hilinawalö village, and Hilisimaetanö village.

The data were collected by the interview method with informants (see Table 1). There are several steps in analyzing the data according to Creswell and Creswell (2018): organize and prepare the data for analysis, and read through all the data. Begin detailed analysis with a coding process. Use the coding process to generate description categories or themes for analysis. Advance how the description and themes will be represented, and a final step in data analysis involved making an interpretation or meaning of the data. The results of data analysis are presented in two ways, namely formal methods and informal methods (Zaim, 2014).

Table 1. List of Informants

| No | Name | Sex | Age | Daily language | Address | Interviewed |
|----|--------------|------|-----|------------------------------|-----------------------------------|-------------------|
| 1 | Manao, A. | Male | 50 | Nias and Indonesian language | Bawömataluo Village | December 26, 2022 |
| 2 | Dakhi, A. S. | Male | 57 | Nias and Indonesian language | Telukdalam | December 27, 2022 |
| 3 | Duha, N. | Male | 52 | Nias and Indonesian language | Gunungsitoli | December 27, 2022 |
| 4 | Dachi, H. | Male | 66 | Nias and Indonesian language | Idala Jaya Village, Hilisimaetano | December 28, 2022 |
| 5 | Gee, S. | Male | 68 | Nias language | Botohilitano Village | December 29, 2022 |
| 6 | Wau, N. | Male | 52 | Nias and Indonesian language | Botohilitano Village | December 29, 2022 |
| 7 | Wau, P. | Male | 53 | Nias and Indonesian language | Botohilisorake Village | December 29, 2022 |
| 8 | Waoma, F. | Male | 75 | Nias and Indonesian language | Bawogosalı Village | December 29, 2022 |
| 9 | Zagoto, S. | Male | 57 | Nias and Indonesian language | Botohilitano Village | December 30, 2022 |
| 10 | Manao, S. | Male | 49 | Nias and Indonesian language | Bawömataluo Village | December 30, 2022 |
| 11 | Buulolo, T. | Male | 52 | Nias Language | Hilinawalo Fau Village | December 30, 2022 |
| 12 | Lase, N. | Male | 54 | Nias and Indonesian language | Hilisimaetano Village | December 30, 2022 |

Specific criteria guided the selection of the informants: they are adults in their fifties, native to South Nias, and currently residing in the region. In addition, they possess substantial knowledge of South Nias culture and language. These criteria were applied to ensure the reliability and authenticity of the cultural and linguistic data obtained in this study.

IV. Result and Discussion

4.1 Meaning of Aristocratic Names in South Nias

Based on the results of data analysis, the names aristocracy in South Nias tend to show a very significant difference from the proper names. On the contrary, the names are constituents as common nouns. Therefore, in clarifying the meaning of these names, names are sorted into two functional aspects denotatively, namely, the modified and the modifier.

1. Categorization Meaning of Aristocratic Names in South Nias

Based on the results of data analysis, six primary categories have been identified and further divided into secondary categories to specify the meaning and reference of aristocratic names in South Nias.

a. Categorization of aristocratic names in South Nias based on class stratification

• **Grandeur**

Categorization of aristocratic names based on grandeur was rooted in the concept of nobility, where the meanings of great names were socially embedded due to family privileges, including pioneering settlements and earning recognition for greatness among the people of South Nias.

(1)

Tuha Simae Idanö

N V N

lord resembles water

‘The lord who resembles the water’

The names *Tuha* (lord) and *Salawa/Ilawa* (Highness) in South Nias are generally owned by *Si’ulu mbanua*, such as kings and nobles. There is no name greater than the name of *Si’ulu* (Dachi, Agustin S., interviewed on December 27, 2022). Apart from being marked by a lexical meaning of greatness, these names are also accompanied by lexical elements that characterize the aristocratic names, such as referring to the majesty and clarity of *Idanö* (water).

• **Merit**

In this category, social stratification is recognized based on individuals’ abilities and their contributions to society. So that name bearers are recognized as worthy of being admired nobles.

(2)

Tuha samae ewali

N V N

Lord maintain/beautifies yard

‘The lord who maintain/beautifies the village’ (LAD Bawömataluo: 2019)

As explained in the previous category, the highest social stratification in South Nias is *Si’ulu*. Thus, the name bearers, such as *Si’ulu*, were easily determined based on each social stratification. As shown in the data above, these names can be defined by their role, ability, and social service. As shown in data (2), the name bearer is considered a figure who has been stated as the high-class stratification because their role in *Samae*, which means creating, pioneering, maintaining, beautifying, and managing the village community’s environment. In this case, the word *Ewali* (yard) is connoted as a community living environment and a centre for community interaction and survival.

b. Categorization of aristocratic names in South Nias based on Natural Aspect

• **Animal**

Several aristocratic names in South Nias have references to animals; these names represent the characteristics of the intended animal.

(3)

Harimao MaN-ese
Tiger IPF-comb
'Roaming tiger'

The data above shows that the animal *Harimao* (Tiger) is the only reference in the meaning of the aristocratic names of South Nias. Based on South Nias beliefs, the tiger is considered one of the sacred animals, possessing strength, and is the apex predator. This wild animal also connotes the incarnation of a God.

- **Natural Phenomena**

South Nias also have meanings that refer to natural activities, natural disasters, and natural conditions.

(4)

Humönö Limbu N-asi
N N N
Sound vortex MUT.sea
'Sound of ocean waves'

From the data above, it is evident that these names also refer to natural phenomena, such as *Humönö Limbu Nasi*, which translates to the sound of ocean waves. This connotation suggests someone who possesses sensitivity and policy, serving as a reminder of village norms and matters.

- **Natural object**

Apart from natural phenomena, the names of the aristocracy in South Nias also refer to natural objects, as shown in the following data.

(5)

Batu Alitö
N N
stone fire
'The flint'

From the data obtained, two natural objects are referenced in the meaning of the names above, namely *batu* (stone) and *idanö* (water). In South Nias society, stone is connoted as a principle and strong wild power. As in data (5) *Batu Alitö* (flint), which means someone who can light the fire of people's enthusiasm in a struggle (war).

- c. **Categorization of aristocratic names in South Nias based on Instruments or tools**

The data analysis results indicate that aristocratic names in South Nias also have a meaningful reference to the existence and use of instruments and tools.

- **Types**

In this category, the aristocratic names of South Nias have meaningful references to several types of traditional instruments or tools, such as traditional clothing, weapons, and others, as shown by the following data.

(6)

Afore *zi-hönö*

N:scales REL.MUT-thousand

‘The scales of thousand people’

The name that refers to the *Afore* (scales) (gold or any measure), as shown in data (6), connotatively, a name bearer is someone who can provide accurate calculations and measure every policy, law, and public interest.

- **Utility**

The utility aspect refers to the names’ meaning for the use of the instrument or tool, as in the following data.

(7)

Taro-ma *Tuha*

sit-NR LORD

‘The lord’s throne’

From the data above, it is evident that the utility aspect of names also has related meanings, such as referring to seats, as seen in “Daro-Daro/Taroma,” which connotes positions and thrones.

d. Categorization of aristocratic names in South Nias based on Quality and Quantity

This category shows the relationship of meaning to the names of the aristocracy from the elements of quality and quantity. Human naming based on quality and quantity is a less common practice, but it can still be found in South Nias cultures and traditions.

- **Inanimate Characteristics**

One aspect of quality in the naming of aristocrats in South Nias is the inanimate characteristic, as shown in the following data.

(8)

Siliwu *z-atarö*

Ns-vortex REL.MUT-sharp

‘The sharp vortex’

The data above shows several meanings of names based on quality, which refers to the nature of inanimate objects, which refers to the adjective “Atarö”, meaning “Sharp. These names are associated with the personality of figures who do not mince words and are serious in carrying out their duties, both in the security of the people

and in matters of customary law.

- **Human's Characteristics**

In the quality category, one of the concerns is the relation of human characteristics in naming, as indicated by the following data.

(9)

Zumikhi Niha

V N

shudder people

'The man who makes people shudder'

In this aspect, several human characteristics are referenced in the names of the South Nias aristocracy, such as "Sökhi" (The goodness), which describes figures with positive behavior who become role models for the general public.

- **Numerical**

From the quantity category, the numerical aspect is commonly found in naming the Aristocratic in South Nias, as shown by the following data.

(10)

Siwa amaeta

NUM ADV

nine almost

'The almost nine'

Generally, from the distribution of the data above, it can be seen that several numerical aspects are used, such as the number nine (*siwa/dasiwa*), which means that the contribution of the figures is almost perfect, that is, approaching the tenth level. Typically, the owner of this name is the "Si'ila" group. This is because the perfection of the mission is only owned by "Si'ulu," which is why the number nine symbolizes a semi-perfect dedication.

- e. **Categorization of aristocratic names in South Nias based on Specific Name**

This category encompasses name references outside of other categories that have special specifications, such as elements of family names, names due to aspects of Christianity, and names due to supernatural aspects.

- **Family's Name**

The people of South Nias are known for adhering to a patrilineal system, where the names of the father's descendants are passed down to the next generation. It gives rise to groupings known as "Mado" (family name) and "Öri" (Groups of villages).

(11)

Maduwu ziliwu

clan's name MUT-vortex

‘The centre of Maduwu’

From the data above, it is evident that several names have a meaningful relation to the family’s name, specifically referring to the “Maduwu” clan. In this case, Maduwu is one of the clans that inhabit the South Nias region and has a significant influence on the development of South Nias civilization.

- **Christianity**

One of the religions that first developed in South Nias was Christianity. This religion developed in tandem with the onset of colonialism in Indonesia. It caused several cultures and social lives to undergo massive changes. The following are data that Christianity influences.

(12)

Tuha osali niha

N N N

Lord church people

‘The lord of peoples’ church’

Two data points that Christianity influences. The data above refers to a “Si’ulu”, a church building that symbolizes a person possessing religious knowledge and noble values, which should guide the villagers.

- **Supernatural**

Before the development of religion and modernization in the lives of the South Nias people, they still recognized a magical power known as *Elemu* (magical power) (Duha, N. Interview on December 30, 2022). Therefore, naming is also influenced by this aspect, as illustrated by the following data.

(13)

So-aya göba

HAVE-necklace magical power

‘The god of magical power’

The name *Soaya Goba* refers to someone considered an elder with supernatural powers, capable of carrying out missions with these astral powers.

- f. **Categorization of aristocratic names in South Nias based on Human Activity**

In naming the aristocrats in South Nias, there are also references to human activities. Commonly, human activities can be distinguished by their impact, namely, positive impacts with normal actions and negative impacts, such as violence.

- **Positive action**

In this aspect, the names of the South Nias aristocrats will represent name bearers literally. Since the meaning of the word refers to a positive impression, the name also

connoted that meaning. As shown in the following data.

(14)

Sa-naro taro

REL-watch

'The watcher'

From the data above, it is evident that the word denotatively refers to several human activities, as seen in the data (14) word *Sanaro* (Guard), which denotes someone who is a guard and ensures village security.

- **Acts of violence**

Apart from referring to normal human activities, several South Nias aristocratic names also refer to several violent activities (literally). As indicated by the following data.

(15)

Sa-muru niha

N N

REL-MUT.fold people

'A man who fold all people'

From the data above (15), it can be seen that the data refer to the non-stop rolling and folding activity of "Samuru", but connotatively these names mean someone who can change and eliminate all bad things in people's lives, as well as being the person who unites all the differences that exist.

2. Conceptual Meaning (Modified and modifier form)

Semantically, conceptual meaning refers to the cognitive, logical, and denotative aspects. This conceptual meaning is found in the dictionary (Literal meaning). In addition, the names categorized in this section were analyzed based on their part of speech, categorized into modified and modifier forms. Technically, the arrangement of aristocratic names in South Nias exhibits variations in wording, ranging from one word to three words. To clarify, here is the explanation of the classification meaning as shown by the data below.

(16)

Tuha Samae – Ewali

N:lord N:maker-N:village yard

Modified Modifier

'The Lord of village yard maker'

Names in South Nias can be seen in several words arranged in a naming. Thus, several names consist of three words. As in data (16), *Tuha Samae Ewali*, the name of a "Si'ulu" from Bawömataluo village, obviously shows that the name consists of three words, and each word is a lexical item that has a denotative meaning. Therefore, every

word in data (a) certainly has a relationship with one another where one constituent acts as a modifier and a modified. In this case, the modified element is the noun “Tuha,” or lord, while the other two words are modifiers that describe the word *Tuha* as a “*Samae ewali*,” or Village yard marker, literally. However, the modifier element in data (16) is the combination of the Noun “*Samae*” and the adverb “*Ewali*” or yard. Thus, the meaning of the name can be expressed conceptually. Whereby, modifier {*samae ewali*} describes the role of {*Tuha*} as a village yard maker. Based on the data analysis above, it is clear that the names of aristocrats in South Nias convey a conceptually informative meaning, encompassing their roles, functions, and characteristics. It is due to all the elements being combined and relating to each other to express meaning, even though they are composed of three words at once, whether the word is stated as a noun, adjective, adverbial, or even a numerical aspect. On the other hand, the names of aristocrats in South Nias are also found arranged in two words; it is easily comprehended because of the direct classification of the modified word as one word, and the other is simultaneously a modifier.

(17)

Föröma Nahönö

N:bed NUM:thousand

Modified Modifier

‘Thousands of beds’

Simply, the data above shows two words: *Föröma Nahönö* (Si’ila from Bawömataluo). Technically, a modified element is a noun (*Föröma* or Bed) and modified by an adjective-numerical (*Nahönö* or Thousandth). It is clearly stated that “*Föröma*” is conceptually described as a function as a bed for a thousand people (Lit. meaning). In word order, there is also data from names that only stand alone as one word, which refers to the meaning of the word itself denotatively, as shown by the following data.

(18)

Si-lö-töi

REL-NEG-N:name

‘A man without name’

Literally, the data above illustrates the lexical meaning described above, where “data” refers to a Si’ila from Bawömataluo, meaning a man without a name. From the explanation above, it can be stated that the name of an aristocrat in South Nias is commonly constructed in the arrangement of a varied number of words, including three words, two words, and one word. In this case, names that are constructed in three words tend to show Si’ulu names, because the meaning of names is informative, complete, and descriptive, which can be indicated by the modified and modifier elements. Thus, it can be distinguished that the name is referred to Si’ulu appropriately.

4.2 Function of Aristocratic Names in South Nias

It is well known that “*Ono Niha*,” the people of South Nias, are one of the groups in

Indonesia that still adhere to a socio-cultural system that refers to the aristocracy. There are five functions of the names of the aristocracy in South Nias, namely: as an indication of the greatness and majesty of a person, as a sign of authority, as an indication of family ancestry, and as a character representation. Socio-culturally, these five functions are as follows.

1. The identifier of the greatness or majesty of the name bearer. The identifier of the greatness or majesty of the name bearer can vary depending on the culture, time period, and context in which the name is used. In addition, the identifier may be a symbolic or metaphorical name. However, the identifier of greatness or majesty of a name bearer is meant to convey a sense of respect, admiration, or even awe towards the individual, and to distinguish them as being exceptional or extraordinary in some way. It can be achieved through the use of titles, symbols, metaphors, or other linguistic devices that elevate the individual's status and emphasize their importance or special qualities. In the socio-onomastic view, a name is not just a word but is interpreted from various perspectives, one of which is its function. In terms of function, the names of the well-known South Nias aristocracy are constructed in the form of words (common nouns) or phrases with denotative and associative meanings, which are recognized by two parties: as a name bearer and society.
2. The authority sign of name bearer; besides the identifier of greatness and majesty, the names of the aristocracy in South Nias also have a function as a sign that the person being addressed has authority. Connotatively, it can be understood that some names are political identity, as in the name "Siliwu niha" (a si'ulu from Bawömataluo village). Literally, the name showed the meaning of controlling and uniting the people. In this case, the name bearer is considered a ruler and has a role in governing and leading the village.
3. The identifier of family ancestry of the name bearer; the identifier of family ancestry of a name bearer is a linguistic device used to indicate the individual's family background or lineage. This identifier may take the form of a family name, clan name, or other surname that is passed down through generations and is associated with a particular family or lineage. The use of family names as identifiers of ancestry is a common practice in many cultures and can serve a variety of functions. In addition, this function can also be used to trace the history and lineage of a particular family over time, and to preserve the family's heritage and traditions. Overall, the identifier of family ancestry of a name bearer serves to establish a connection between the individual and their family or lineage, and to convey a sense of history, tradition, and heritage. Factually, the people of South Nias are well-known as a group of society who really uphold the clan and kinship system, as evidenced by the pinning of the family name (patrilinear naming) or referred to as "Mado," such as Laia, Wau, Dachi, etc. Therefore, the naming aspect of aristocratic names in South Nias also has a function as an indication of family descent.
4. The representative of the name bearer's character; apart from being an identity, a

name can also be associated with the character or attitude of the owner of that name. The representative of a name bearer's character is a linguistic device used to convey a particular quality or trait that is associated with the individual. It may take the form of a given name, nickname, or other descriptive term that describes the individual's personality, temperament, or other personal characteristics. In addition, the character of a figure known for his courageous and unyielding attitude is reflected in the name "*Samu'i Nahönö*" (Si'ila from Bawömataluo village). This name, literally meaning "cruel people," aptly describes his nature. However, connotatively, the name refers to the character's ability to carry out his responsibilities properly and to become someone who is admired for his courage in facing enemies and influencing others to maintain the security and cohesiveness of the people (Gee, S. Interviewed on December 29, 2022). Similarly, the name "*Sanara bawa*" (a Si'ila from HST village) also refers to the character of a figure who has strong principles and does not discriminate in upholding justice and customary law.

4.3 The Morphology Process on Aristocratic Names in South Nias

The Morphological structure that is analysed refers to the process of forming an aristocratic name in South Nias from the original words that are used to construct the names. In this case, since the name is stated as a common noun or common word, not a proper name, the morphological process can be examined to observe and reveal the characteristics of these names. In this study, the aristocratic names obtained exhibit uniqueness and characteristics, as they are common nouns consisting of duplet or triplet words, and even stand alone as one word. In addition, it can be seen that there are modifiers and modified processes in the naming of the aristocracy figures in South Nias.

Several morphological processes occurred in naming in South Nias based on Brown's theory (2001), namely 1) Prefixation, 2) Circumfix, 3) Suffixation, and 4) Reduplication, as explained below.

1. Prefixation

Generally, prefixation can be defined as the process of adding a morpheme (a meaningful unit of language) to the beginning of a word to create a new word with a different meaning. In the context of personal names, prefixation can be used to create a new name that reflects a particular cultural or linguistic tradition, to indicate a person's gender or social status, to indicate a person's religious affiliation or lineage, and to create new personal names that are unique or creative. In this case, the use of prefixes in personal names can vary widely depending on the cultural and linguistic context. However, in general, prefixation can be a useful tool for creating new names that reflect a person's identity, social status, or cultural background. Based on the data results, several prefixes have been embedded in the names of aristocrats in South Nias. Those prefixes are {sa-}, {s(i)-}, {so-}, {na-}, {ni-}, {da-}, {fa-}, [{ma-}, {mo-}, and {me-}], {i-}, and [{te-} and {to-}].

2. Circumfix

Based on the data results, one piece of data has been embedded using a circumfix. The circumfix of this data, {aN-ta}, occurs in data (3). Structurally, the process of circumfixation to the word “Dekha” (see data 3) needs to be understood from the very beginning. where, the prefixation process occurs when attaching the prefix {a-} with the distribution {aN-} as an imperfective affix. Then, the suffix {-ta} completes the word “Ondrekhata”. Grammatically, the circumfix {a-ta} has a function; if the root word is a verb, this circumfix means stating the place mentioned in the base word.

3. Suffixation {-ma}

From the data, there is one type of suffix that occurs in aristocratic names in South Nias. the suffix is {-ma}. It can be seen that the base word in the suffixation process is a verb, which is derived into a noun. The verb “Förö” (sleep), then after it has been attached by {-ma}, the word is derived into the noun “Föröma” (bed). Similarly, the base word as a verb “Taro” (sit) is derived as “Taroma” (the place to sit). Therefore, it can be concluded that the suffix {-ma} functions as a nominalizer of verbs that refer to places.

4. Reduplication

Based on the data result, there is one data point showing a reduplication process described as disyllabic reduplication, which is associated with a change in the initial consonant of the stem and the copied element, which does not appear to cause any significant difference in meaning. According to the data, the initial word is phoneme /d/, with the bound word “Daro” and the reduplicate “Daro-daro”, which gives the exact meaning as chair.

V. Conclusion

Based on data result, aristocratic names in South Nias have the meaning which can be categorized in several aspects, namely: social stratification which consists of (grandeur and merit), natural aspect which consists of (animals, natural phenomena, and natural objects), instruments and tools which consist of (type and utility), quality and quantity which consists of (Inanimate characteristics, human’s characteristics, and Numerical), specific names consist of (Family’s name, Christianity, and supernatural), and human’s activity consists of (Positive action and acts of violence). These meanings were based on both denotative and connotative meanings, which were elaborated in the words semantically. In addition, most structures of aristocratic names in South Nias were not grammatically constructed from a single word but from several words. Thus, the function of words can be categorized as modified or modifier elements. It is caused by the fact that the names of aristocrats in South Nias were determined as common nouns rather than proper names.

Furthermore, as part of social and cultural elements, the names of the South Nias aristocrats also have some functions. These functions emerge from the meaning of words, which are influenced by multiple aspects such as socio-culture, religion, politics,

ideology, and even the economy. Meanwhile, based on the parties involved, both the name bearer and the community have a strong relationship in defining the function and sense of aristocratic names in South Nias. From the results of data analysis, there are four functions of aristocratic names in South Nias, namely as an identifier of someone's greatness and majesty, as an authority sign of the name bearer, as an identifier of family ancestry, and as the representative of the name bearer's characteristics.

Linguistically, these names can be analyzed from the morphological processes; there are four morphological processes in word formation in the data obtained, namely: 1) Prefixation, 2) Circumfix, 3) Suffixation, and 4) Reduplication. Grammatically, the aristocratic names in South Nias consist of a base word and several prefixes that influence and attach to the data, such as {sa-} which acts as a relative marker when attached to a verb, {s(i)-} also acts as a relative marker when attached to a verb, {so-} acts as a Relative marker when attached to a base word as a verb and has a semantic meaning of "exist" when attached to a noun. Additionally, prefix {na-} when attached to a numerical (tens, hundreds, thousands, etc) plays a role as a linker, {ni-} acts as a passive marker which attached to the active verb and became passive verb, {da-} acts as a numeric classifier that refers to people, {fa-} acts as a derivation of 'causative' verbs and derivation of 'dynamic' intransitive verbs, {ma-} as imperfective affix, {mo-} as "Have" when it is attached to noun, {me-} as "when" when it is attached to numerical, {i-} as three singular realist modes, and pre fix {te-}/to-} forms a resultative verb. Then, the circumfix process, which consists of one data, namely {a-ta}, with the role of changing verbs into nouns. Next is the suffixation process, which consists of the suffix {-ma}, which functions as a nominalizer by changing the verb into a noun, which refers to the place where the activity of the verb is carried out semantically. The last process is reduplication, which occurs in the word 'Daro-daro' by repeating the same word and still in the same word class as a noun.

Conflict of interest

The authors declare that there is no conflict of interest related to the research, authorship, and/or publication of this article.

Authors' contribution

The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation, and discussion of results. The author read and approved the final manuscript.

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