



Classification and Function of Lexicon in Toponyms in the Western Lembang Fault Area

Anthropological Linguistics Study

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ABSTRACT

Many facts show that toponyms can portray the closeness of humans to the surrounding nature. In this context, the relationship between humans and the surrounding nature can also form local knowledge. This research aims to reveal the classification and function of the lexicon in local knowledge-based toponyms in the western Lembang Fault area. This research used the theoretical approach of anthropological linguistics. In addition, this study also used three data collection methods, including participant observation method, interview method, and documentation method. The results of this study show that five toponyms are included in the physical aspect, which combines hydrological and biological characteristics. In addition, there are five toponyms included in the physical aspects that have a combination of geomorphological characteristics and biological characteristics. Furthermore, three toponyms are included in the social aspect, characterized by circumstances. Finally, two toponyms, which have religious or mythological characteristics, are included in the cultural aspect. In addition, the results of this study also show the function of toponyms in the western Lembang Fault area. This function captures the local knowledge of Sundanese people about the existence of a vertical relationship dimension between humans and God and a horizontal relationship dimension between humans and nature.

Keywords: *Anthropological linguistics, lexicon classification and function, local knowledge, toponym.*

1. INTRODUCTION

Many facts show that place names can capture the closeness of humans to the surrounding nature. In other words, place names can describe human activities with the surrounding nature (Jordan, 2020; Lay, Chen, Wu, Huang, & Chuang, 2019; Randall, 2001). In line with this opinion, Wierzbicka (1997) argues that the physical elements of the environment that become the space for human movement determine the way and style of human life. Post (2020) explains that people can use place names to express their needs.

In this context, the relationship between humans and their natural surroundings can also shape local knowledge. Local knowledge is the knowledge that refers to the unique skills of a particular society or culture that includes cultural traditions, values, beliefs, and the community's view of the world (Agrawal, 1995; Dei, 1993; Nygren, 1999). Local knowledge is also captured in place names. As such, place names can characterize the cultural structure and disposition of the people (Jordan, 2020).

In practice, place names are divided into natural and cultural names (Ainiala, Saarelma, & Sjöblom, 2016). These cultural names should be based on local knowledge. The naming is a form of cultural preservation and respect (Braden, 2020; Herman, 1999). In addition, place names based on local knowledge can also be utilized as one of the disaster mitigation efforts. Hussain et al. (2011) argue that local knowledge is a valuable source of information and is

key to reducing disaster risk in local areas. Place names based on local knowledge can also be utilized to anticipate and reduce disaster risk (Yotsumoto, 2020).

Unfortunately, people today tend to recognize no longer local knowledge recorded in place names. In fact, place names based on this local knowledge can mark locations that should not be used as settlements to avoid disasters. One of the places that should be avoided as settlements is the area included in the Lembang Fault zone, especially in the North Bandung area. The Regional Disaster Management Agency estimates that 20 villages will be most severely affected by the activity of the Lembang Fault, which can trigger a 6-7 magnitude earthquake (iNewsJabar.id, 11 March 2023).

Several previous researchers have researched the classification and function of toponyms. Firstly, Abdikhalikovna (2020) studied the principles of toponyms (place names) classifications. This research discusses the principles of toponym classification based on various characteristics. Ryzhkova (2020) examined the semantic, structural, and functional characteristics of toponyms of the English language (on the examples of evaluative statements). This research discusses the classification of toponyms based on their function in language and cognition as well as their evaluative properties. Third, Alasli (2019) discusses toponyms' contribution to identity: the case study of Rabat (Morocco). This research discusses place names that have symbolic meaning and contribute to the construction of social identity based on a case study in Rabat, Morocco.

In the context of toponyms (Ainiala, Saarelma, & Sjöblom, 2016; Alderman, 2008; Colman, 2014; Conedera, Vassere, Neff, Muerer, & Krebs, 2007; Karsana, 2018; Langendonck, 2007; Moyo, 2021; Rose-Redwood, Alderman, & Azaryahu, 2010) in the western Lembang Fault area, there has yet to be research that examines place names based on local knowledge in the area specifically and in-depth. Based on an anthropological linguistic perspective (Blount, 2009; Dimmendaal, 2016; Foley, 1997, 2016; Glaz, 2017), the study of place names based on local knowledge in the western Lembang Fault area can reveal the classification and function of the place names. Thus, this research is important and relevant in the context of sustainable development in Indonesia, especially in the North Bandung area.

2. METHOD

This research used the theoretical approach of anthropological linguistics. Methodologically, the anthropological linguistic approach in this place naming study is centered on the ethnographic model of communication (Hymes, 1980). Duranti (1997) argues that ethnographic model research is a written description of the social organization, social activities, symbolic and material resources, and interpretive practices typical of a particular group of people.

This research was conducted in the western Lembang Fault zone. The research location consists of three sub-districts, namely (1) Ngamprah sub-district, (2) Cisarua sub-district, and (3) Parongpong sub-district. The data of this study include a wide variety of local knowledge-based place name lexicons in the western Lembang Fault area. These local knowledge-based place names are believed to reflect the way and mindset of Sundanese-speaking communities in the area. The data sources are several community components consisting of village elders and ordinary people.

There are three data collection methods used in this study, namely (1) participant observation method, (2) interview method, and (3) documentation method. The analysis procedure after data collection is divided into four, namely (1) transcription of recorded data; (2) grouping or categorizing data from the transcription of recordings or notes based on physical aspects, social aspects, and cultural aspects of place-naming based on local knowledge; (3) interpretation of local knowledge values contained in place naming in the western Lembang Fault area; (4) conclusion about the pattern of place naming based on local knowledge in the western Lembang Fault area. The physical aspects are divided into three, namely (1) hydrographic features, (2) geomorphological features, and (3) biological features. Social aspects are divided into three namely: (1) state characteristics, (2) economic characteristics, and (3) professional characteristics. Meanwhile, cultural aspects are divided into two, namely (1) mythological characteristics and (2) historical characteristics.

3. FINDINGS AND DISCUSSION

The following is a description of the findings and discussion of this study.

3.1. Findings

This section contains the research findings. The findings include the classification and function of the lexicon in toponyms in the western Lembang Fault area.

3.1.1. Classification of Lexicon in Toponyms in the Western Lembang Fault Area

Data #1 contains the lexicon Cibolang. The lexicon Cibolang refers to the name of a village in the Cisarua District. The lexicon is formed from a combination of two words, namely the word *ci* and the word *bolang*. The word *ci* is classified as an abbreviation. The word is a contraction of *cai*, which means 'water'. Meanwhile, the word *bolang* means 'a type of taro'.

Based on its physical aspect, the lexicon *ci (cai)* is included in the hydrological feature. This hydrological feature is a place name related to the contour or character of water. Meanwhile, the *bolang* lexicon is included in the biological characteristics. The biological feature of the lexicon shows the link between the place name and the character of plants (flora) in the place.

Data #2 contains the lexicon *cipeusing*. The lexicon *cipeusing* refers to the name of a village in the Cisarua District. The lexicon is formed from a combination of two words, namely the word *ci* and the word *peusing*. The word *ci* is classified as abbreviation. The word is a contraction of *cai*, which means 'water'. Meanwhile, the word *peusing* means 'pangolin'.

Based on its physical aspect, the lexicon *ci (cai)* is included in the hydrological feature. This hydrological feature is a place name related to the contour or character of water. Meanwhile, the *peusing* lexicon is included in the biological characteristics. The lexicon's biological feature relates the place's name with the character of animals (fauna) that exist there.

Data #3 contains the lexicon *pasir kuntul*. The lexicon *pasir kuntul* refers to the name of a village in the Ngamprah Subdistrict. The lexicon is formed from a combination of two words, namely the word *pasir* and the word *kuntul*. The word *pasir* means 'hill'. Meanwhile, the word *kuntul* means 'egret'.

The geomorphological feature includes the sand lexicon based on its physical aspect. This geomorphological feature is a place name related to geological contours and soil morphology. Meanwhile, the egret lexicon is included in the biological characteristics. The lexicon's biological feature relates the place's name with the character of animals (fauna) that exist there.

Data #4 contains the lexicon *pasir haur*. The *pasir haur* lexicon refers to the name of a village in the Ngamprah sub-district. The lexicon is formed from a combination of two words, namely the word *pasir* and the word *haur*. The word *pasir* means 'hill'. Meanwhile, the word *haur* means 'bamboo'.

The geomorphological feature includes the *pasir* lexicon based on its physical aspect. This geomorphological feature is a place name related to geological contours and soil morphology. Meanwhile, the *haur* lexicon is included in the biological characteristics. The lexicon's biological feature relates the place's name with the character of plants (flora).

Data #5 contains the lexicon *pondok melong*. The lexicon *pondok melong* refers to the name of a village in the Cisarua District. The lexicon is formed from a combination of two words, namely the word *pondok* and the word *melong*. The word *pondok* means 'short'. Meanwhile, the word *melong* means 'to look at'.

Based on the social aspect, the *pondok* lexicon and *melong* lexicon are included in the state feature. The toponym *pondok melong* is a record of the socio-cultural activities of people who experience limited visibility due to thick fog in the area.

Data #6 contains the lexicon *tugumukti*. The lexicon *tugumukti* refers to the village's name in the Cisarua District. The lexicon is formed from a combination of two words, namely the word *tugu* and the word *mukti*. The word *tugu* in Sundanese has the same meaning as *tugu* in Indonesian, which also means 'monument'. Meanwhile, the word *mukti* means 'rich'.

Based on its cultural aspect, the toponym *tugumukti* belongs to religious characteristics. *Tugumukti* toponyms capture the cultural aspects of the people who live, gather, and do activities in the monument or monument area. In addition, *tugumukti* toponyms also represent the prayers and hopes of the people in the area. By choice of the lexicon used, the word *mukti*, the community holds prayers and hopes to have a prosperous life through their external and internal wealth.

Data #7 contains the lexicon *panyairan dano*. The lexicon *panyairan dano* refers to a place name in Parongpong Subdistrict. The lexicon is formed from a combination of two words, namely the word *panyairan* and the word *dano*. The word *panyairan* means 'sifting'. Meanwhile, the word *dano* means 'lake'.

Based on its cultural aspect, the toponym *panyairan dano* belongs to the mythological feature. The toponym *panyairan dano* represents the cultural aspects of the Sundanese people who live in the area. In addition, the *panyairan dano* toponym also records the legend of Mount Tangkuban Parahu. The legend tells the story of Sangkuriang and Dayang Sumbi, who will sail in the area.

3.1.2. The function of Lexicon in Toponyms in the Western Lembang Fault Area

The lexicon of place names in the western Lembang Fault region has two functions: micro language and macro language (Sibarani, 2004). The microlanguage function in question is the identifying function. Meanwhile, the macro language function is the ideational function. The ideational function of the two data is a description of the environment in the western Lembang Fault area and recording the wealth of local wisdom of the Sundanese community in the region.

Data #1 has an identifying function. This lexicon refers to a place as a water source that is overgrown with taro-like plants. Based on its ideational function, this lexicon records Sundanese local water and plant management knowledge. This *bolang* or taro-like plant is believed to be utilized as one of the foods that are good for maintaining heart health. The relationship dimension in the *cibolang* lexicon is the horizontal dimension, which reflects the relationship between fellow living beings, especially humans and nature.

Data #2 has an identifying function. This lexicon refers to a place as a water source where pangolins are found. Based on its ideational function, this lexicon records Sundanese local water and animal management knowledge. Pangolin is one of the nocturnal animals in Sunda. Sunda pangolin has a Latin name, *Manis Javanica*. The dimension of the relationship contained in the *cipeusing* lexicon is the horizontal dimension, which reflects the relationship between fellow living beings, especially the relationship between humans and animals.

Data #3 has an identifying function. This lexicon refers to a place as a highland where egrets are found. This lexicon records Sundanese local land and animal management knowledge based on its ideational function. Egrets are members of several species of herons (family Ardeidae, order Ciconiiformes) and are members of the genus *Egretta*. The dimension of the relationship contained in the lexicon of sand egret is the horizontal dimension, which reflects the relationship between fellow living beings, especially the relationship between humans and animals.

Data #4 has an identifying function. This lexicon refers to a place as a plateau overgrown with bamboo plants. Based on its ideational function, this lexicon portrays the local knowledge of Sundanese people about land and plant management. Bamboo plants have fibrous roots that can hold the soil from landslides. The relationship dimension in the *pasir haur* lexicon is the horizontal dimension, which reflects the relationship between fellow living beings, especially humans and nature.

Data #5 has an identifying function. This lexicon refers to a place with short visibility as a location for the gathering. Based on its ideational function, this lexicon represents Sundanese local knowledge about place management. The dimension of the relationship in the *pondok melong* lexicon is the horizontal dimension, which reflects the relationship between humans and nature.

Data #6 has an identifying function. This lexicon refers to a place where there is a monument or monument. Based on its ideational function, this lexicon records Sundanese local knowledge about place management and expectations. The dimensions of the relationship contained in the *tugumukti* lexicon are vertical and horizontal. The vertical dimension reflects human relations with God. The relationship is seen with the hope of the people in the area so that they can have a prosperous life through their outward and inward wealth. Meanwhile, the horizontal dimension reflects the relationship between humans and nature.

Data #7 has an identifying function. This lexicon refers to a place like a lake as a location to catch fish using a sieve. Based on its ideational function, this lexicon represents Sundanese local knowledge about place management. The relationship dimension in the *panyairan dano* lexicon is the horizontal dimension, which reflects the relationship between humans and nature.

3.2. Discussion

Based on the research findings, the first finding describes the classification of toponyms based on three things, namely (1) physical aspects, (2) social aspects, and (3) cultural aspects. The physical aspect is a characteristic that signifies place names that are directly adapted from natural phenomena, whether in the form of land contours, water, or flora and fauna characters. The social aspect is a characteristic that indicates that place names related to social

aspects are usually based on the results of thoughts and various social activities in the community. Meanwhile, the cultural aspect of place names is related to ideas, ideas, or historical facts.

The findings are in line with Abdikhalikovna's research (2020), which explains that toponyms (place names) represent language units that indicate topographical elements of the environment. In addition, the three toponym classifications above fulfill the eleven principles of toponym classification discussed by Abdikhalikovna (2020), namely (1) parametric characteristics of an object, (2) ontological characteristics of an object, (3) type of toponymic basis, (4) etymological characteristics of place names, (5) motivational characteristics of place names, (6) chronological characteristics of place names, (7) structural characteristics of toponyms, (8) toponymic polysemy, (9) degree of toponymic nomination, (10) variety of toponymic nomination, and (11) localization of an object.

In this research, there are five toponyms included in the physical aspect that have a combination of hydrological characteristics and biological characteristics. In addition, there are five toponyms included in the physical aspect that have a combination of geomorphological characteristics and biological characteristics. Furthermore, three toponyms belong to the social aspect, which has the characteristics of the situation. Finally, two toponyms belong to the cultural aspect, which has religious or mythological characteristics.

The second finding describes the function of toponyms in the western Lembang Fault area. This function captures the local knowledge of Sundanese people about the existence of a vertical relationship dimension between humans and God and a horizontal relationship dimension between humans and nature. This finding is in line with Ryzhkova's research (2020), which explains that toponyms have specific features and semantic aspects. In addition, toponyms also have the function of verbalizing cultural signs and actualizing in the recipient's mind associative connections that are cultural and historical.

This finding is also in line with Alasli's research (2019), which shows that place names are not only indicators of location but also offer insights into the identities and ideologies applied to a landscape. Place names are seen as instruments of meaning that help shape individual and collective identities. They can demonstrate the symbolic nature of place names as constructions of identity. As such, they are not only place markers and destination markers but also offer insights into identity and ideology applied to a landscape.

4. CONCLUSION

This paper presents two findings. First, the lexicon classification in toponyms in the western Lembang Fault area includes physical, social, and cultural aspects. The physical aspect is divided into hydrological-biological features and geomorphological-biological features. The social aspect contains the characteristics of the situation. The cultural aspect contains religious characteristics and mythological characteristics. Second, the function of the lexicon in toponyms in the western Lembang Fault area includes two functions, namely the identification function and the ideational function.

Based on these two findings, we conclude that the classification and function of the lexicon in toponyms in the western Lembang Fault area portray the local knowledge of Sundanese people about the existence of a vertical relationship dimension between humans and God and a horizontal relationship dimension between humans and nature.

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