



Form and Meaning of Lexicon in Toponyms An Anthropological Linguistic Study in the Western Lembang Geological Landscape

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ABSTRACT

A toponym transcends mere nomenclature for a location; it serves as a portal to the essence and attributes of that place. Within the framework of this investigation, toponyms within the western Lembang geological landscape do more than just label; they encapsulate and articulate the seismic history of the area in all its intricate facets. To conduct this study, a theoretical lens grounded in linguistic anthropology was employed, alongside an ethnographic qualitative methodology. Based on the interview, observation and document analyses, the findings of this study unveil the structural diversity of place names in the western Lembang geological landscape, manifesting as merging patterns and linear patterns. The name-forming lexicon within the merged pattern encompasses nouns, verbs, and adjectives. Furthermore, the form and meaning of these lexicons that constitute place names, steeped in local wisdom within the western Lembang geological landscape, eloquently echo the Sundanese people's profound connection with the natural world, the surrounding flora, and fauna. This research illuminates the intricate interplay between language, culture, and the geological heritage of the region, shedding light on the intimate relationship between the Sundanese community and the environment they inhabit.

Keywords: *Anthropological linguistics, geological landscape, lexicon form and meaning, toponyms.*

1. INTRODUCTION

Place names are a fundamental aspect of language. According to Randall (2001), place names are more than just words or a string of letters; they also convey information about a person. The cultural makeup and personality of the local population can also be reflected in place names. In other words, place names are not randomly generated.

According to Basso (1988), place naming is a study that reveals various information, including language, community values and beliefs, environment, economy, and history, as these linguistic components reflect people's fundamental relationship with their place and local knowledge. In other words, place names can indicate how people interact with their environment (Jordan, 2020; Lay, Chen, Wu, Huang, & Chuang, 2019; Randall, 2001).

Local knowledge should be used to determine the names of existing cultures as a form of cultural preservation and respect (Braden, 2020; Herman, 1999). In addition, place names based on local knowledge can serve as a historical marker of a place's disaster and as a warning to make people aware of the danger of the place (Yotsumoto, 2020). Such cultural names indicate that local knowledge of place names illustrates the coexistence between humans and the environment. Place names derived from local knowledge can be an essential source of pride and a way to honor local customs and cultural practices. This opinion aligns with what Herman (1999) and Braden (2020) mentioned about the importance of maintaining and honoring cultural traditions in place names and street names.

Several previous researchers have studied place naming. First, Endo (2021) examined the lexicon forms of place names related to rivers, valleys, mountains and mountains, and cities or fortresses. His research proves that the root

words of the lexicon of place names in a city near Seoul, South Korea, come from the Korean language. Second, Apriadsa, Anggoro, Cahyono, and Apriadna (2019) proved that the negative impact of the lack of preservation and documentation of toponyms is the disappearance of toponyms related to hills and rivers in the northern part of the Monereh Mountains, Java, Indonesia, from recent maps. Third, Atik and Swaffield (2017) showed that most place names in the Otago region of New Zealand are related to history, local culture, people/names of European colonizers, and biophysical characteristics such as landforms and hydrological features.

Not only that, but several researchers have also proven that the lexicon forms of place names in Indonesia tend to be base words, derivative words, phrases, compound words, and acronyms (Humaidi, Safutri, & Djawad, 2021; Rustinar & Kusmiarti, 2021; Septiani, Itaristanti, & Mulyaningsih, 2020). The lexicon forms of place names also tend to be characterized by water, earthquakes, flora, fauna, and elements of natural objects (Hidayah, 2019; Jannah, Sulistyowati, & Jayanti, 2021; Jayanti, 2021).

In the context of anthropological linguistics, toponyms that can preserve their local landscape tend to be historical documents, reflect their cultural heritage, and provide basic information about various scientific fields, such as archaeology, settlement history, population history, economic history, landscape ecology, and botany (Alderman, 2008; Conedera, Vassere, Neff, Meurer, & Krebs, 2007; van Langendonck, 2007; Moyo, 2021; Rose-Redwood, Alderman, & Azaryahu, 2010). Based on the perspective of linguistic anthropology (Blount, 2009; Dimmendaal, 2016; Foley, 1997; Foley, 2016; Glaz, 2017), the study of place names based on local knowledge in the western Lembang geological landscape can reveal the form and meaning of these place names. Thus, this research is essential and relevant in the context of sustainable development in Indonesia, especially in the North Bandung area.

2. METHOD

This research utilized ethnographic qualitative methods (Muhadjir, 1996; Spradley, 2016). This method obtains an emic perspective on the culture under study. Based on the formulation of the problem, this research took place in the western Lembang geological landscape, specifically, in Cisarua, Ngamprah, and Parongpong. These locations were chosen as the research sites because they were the areas directly affected by the earthquake due to the Lembang fault activity on July 22, 2011, at 05:46 (Daryono, Natawidjaja, Sapiie, & Cummins, 2018).

The data of this study include various kinds of local knowledge-based place name lexicons in a geological landscape. This research data comes from the use of place names in the western Lembang geological landscape. The data sources are several community components: village elders and ordinary people. The data analyzed are lingual forms of local knowledge-based place naming lexicon in the western Lembang geological landscape.

There are three data collection methods used in this research, namely (1) participant observation method, (2) interview method, and (3) documentation method. The purpose of the participant observation method is to obtain data on the lexicon description of place names in the western Lembang geological landscape with the local knowledge values contained therein.

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 and cultural aspects of place naming based on local knowledge; (3) interpretation of local knowledge values contained in place naming in the western Lembang geological landscape, especially in the western Lembang geological landscape; (4) conclusion about the pattern of place naming based on local knowledge in the western Lembang geological landscape.

3. FINDINGS AND DISCUSSION

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

3.1. Findings

This research revealed two findings about lexicon in toponyms in the western Lembang geological landscape. First, the form of lexicon in toponyms (Chaer, 2007; Kridalaksana, 2009). Second, the meaning of lexicon in toponyms (Allwood, 1998; Aminudin, 1988; Blakemore, 2002; Chierchia & McConnell-Ginet, 1990; Darmojuwono, 2009; Sitaresmi & Fasya, 2011). The following is an analysis of the research findings.

3.1.1. Patterns of Toponyms in Cisarua Sub-district and their Word Categories

Data #1 contains the lexicon *curug cimahi*. The lexicon *curug cimahi* refers to the name of a waterfall in Kertawangi Village, Cisarua District. The lexicon is formed from a combination of two words, namely the word *curug* and the word *cimahi*. The word *curug* means 'waterfall'. Meanwhile, the word *cimahi* refers to the name of the river that flows from Cisarua Sub-district to Cimahi City. Furthermore, the word *cimahi* itself is a combination of two words, namely the word *ci* and the word *mahi*. The word *ci* is classified as an abbreviation. This word is a contraction of *cai*, which means 'water'. The word *mahi* means 'enough'. So, the lexicon of *curug cimahi* is included in naming places with a merge pattern. Based on the classification of word classes or word categories, the lexicon of *curug* and *ci (cai)* is a noun or noun. Meanwhile, the lexicon *mahi* is an adjective or adjective. The pattern of *curug cimahi* is a noun + noun + adjective pattern.

Data #2 contains the lexicon *legok cimeta*. The lexicon *legok cimeta* refers to a place in Kertawangi Village, Cisarua District. The lexicon is formed from a combination of three words, namely the word *legok*, the word *ci*, and the word *meta*. The word *legok* means 'curve'. Meanwhile, the word *ci* is classified as an abbreviation. This word is a contraction of *cai*, which means 'water'. The word *meta* means 'to move'. So, the lexicon *legok cimeta* is included in the merge patterned place naming. Based on the classification of word classes or word categories, the lexicon *legok* is an adjective or adjective. The lexicon *ci (cai)* is a noun. Meanwhile, the lexicon *meta* is a verb or verb. The pattern of *legok cimeta* is adjective + noun + verb.

Data #3 contains the lexicon *cimeta*. The lexicon *cimeta* refers to the village's name in Kertawangi Village, Cisarua District. The lexicon is formed from a combination of two words, namely the word *ci* and the word *meta*. The word *ci* is classified as an abbreviation. This word results from the contraction of *cai*, which means 'water'. The word *meta* means 'to move'. So, the lexicon *cimeta* is included in the place naming with a merge pattern. The lexicon *ci (cai)* is a noun or noun based on classifying word classes or categories. Meanwhile, the lexicon *meta* is a verb or verb. The *cimeta* pattern is a noun + verb pattern.

Data #4 contains the *sindangsari* lexicon. *Sindangsari* lexicon refers to the name of the village in Kertawangi Village, Cisarua District. The lexicon is formed from a combination of two words, namely the word *sindang* and the word *sari*. The word *sindang* means 'stopover'. Meanwhile, *sari* means 'attractive'. So, the *sindangsari* lexicon is included in the place naming with a merge pattern. Based on the classification of word classes or word categories, the *sindang* lexicon is a verb or verb. Meanwhile, the lexicon *sari* is an adjective or adjective. The *sindangsari* pattern is a verb + adjective pattern.

Data #5 contains the *pasir kuning* lexicon. The *pasir kuning* lexicon refers to the name of a village in Kertawangi Village, Cisarua District. The lexicon is formed from a combination of two words: the word *pasir* and the word *kuning*. The word *pasir* means 'hill'. Meanwhile, *kuning* means 'yellow'. So, the *pasir kuning* lexicon is included in the merge-patterned place naming. The *pasir* lexicon is a noun or noun based on classifying word classes or word categories. Meanwhile, the *kuning* lexicon is an adjective. The *pasir kuning* pattern is a noun + adjective pattern.

Data #6 contains the lexicon *walungan cilayung*. The lexicon *walungan cilayung* refers to a place name in Kertawangi Village, Cisarua District. The lexicon is formed from a combination of three words, namely the word *walungan*, the word *ci*, and the word *layung*. The word *walungan* means 'river'. Meanwhile, the word *ci* is classified as an abbreviation. This word is a contraction of *cai*, which means 'water'. Finally, the word *layung* means 'mauve'. So, the lexicon *legok cilayung* is included in the place naming with a merge pattern. The lexicons *walungan*, *ci (cai)*, and *layung* are nouns based on the classification of word classes or categories. The *walungan cilayung* pattern is a noun + noun + noun pattern.

3.1.2. Patterns of Toponyms in Ngamprah Sub-district and their Word Categories

Data #1 contains the lexicon *lebak gede*. The lexicon *lebak gede* refers to the village's name in Bojongkoneng village, Ngamprah sub-district. The lexicon is formed from a combination of two words, namely the word *lebak* and the word *gede*. The word *lebak* means 'river'. Meanwhile, the word *gede* means 'big'. So, the lexicon *lebak gede* is included in the place naming with a merge pattern. Based on the classification of word classes and categories, the lexicon *lebak* is a noun or noun. Meanwhile, the lexicon *gede* is an adjective. The pattern of *lebak gede* is a noun + adjective pattern.

Data #2 contains the lexicon *pasir embe*. The lexicon *pasir embe* refers to the name of a village in Cimanggung village, Ngamprah sub-district. The lexicon is formed by combining two words: the word *pasir* and the word *embe*. The word *pasir* means 'hill'. Meanwhile, the word *embe* means 'goat'. So, the lexicon *pasir embe* is included in the

place naming with a merge pattern. The *pasir* lexicon is a noun or noun based on classifying word classes or categories. The *embe* lexicon is also a noun or noun. The *pasir embe* pattern is a noun + noun pattern.

Data #3 contains the lexicon *bojongkoneng*. The lexicon *bojongkoneng* refers to the name of a village in Bojongkoneng village, Ngamprah sub-district. The lexicon is formed from a combination of two words, namely the word *bojong* and the word *koneng*. The word *bojong* means 'cape'. Meanwhile, the word *koneng* means 'yellow'. So, the lexicon *bojongkoneng* is included in the place naming with a merge pattern. Based on the classification of word classes or categories, the *bojong* lexicon is a noun or noun. Meanwhile, the lexicon *koneng* is an adjective. The *bojongkoneng* pattern is a noun + adjective pattern.

Data #4 contains the lexicon *tegallaja*. The *tegallaja* lexicon refers to the name of a village in Sukatani village, Ngamprah sub-district. The lexicon is formed from a combination of two words, namely the word *tegal* and the word *laja*. The word *tegal* means 'field'. Meanwhile, the word *laja* means 'galangal'. So, the lexicon *tegallaja* is included in the place naming with a merge pattern. Based on the classification of word classes or categories, the lexicon *tegal* is a noun or noun. The lexicon *laja* is also a noun or noun. The *tegallaja* pattern is a noun + noun pattern.

Data #5 contains the lexicon *gandasoli*. The *gandasoli* lexicon refers to the village's name in Cimanggu village, Ngamprah sub-district. The lexicon is formed from one word, namely the word *gandasoli*. The word *gandasoli* means 'gandasuli'. Gandasuli is a type of spice plant with medicinal properties. Gandasuli has a Latin name, *Hedychium coronarium* J. Koenig. So, the *gandasoli* lexicon is included in the linear patterned place naming. Based on the classification of word classes and categories, the *gandasoli* lexicon is a noun or noun. The pattern of *gandasoli* is a noun pattern. Only the *gandasoli* lexicon is included in the linear pattern.

3.1.3. Patterns of Toponyms in Parongpong Sub-district and the Categories of Words Forming Them

Data #1 contains the lexicon of *pasir malang*. The lexicon of *pasir malang* refers to the hill in Cihanjuang Rahayu Village, Parongpong Sub-district. The lexicon is formed from a combination of two words, namely the word *pasir* and the word *malang*. The word *pasir* means 'hill'. Meanwhile, the word *malang* means 'across'. So, the lexicon of *pasir malang* is a place named with a merge pattern. The *pasir* lexicon is a noun or noun based on the classification of word classes or categories. Meanwhile, the *malang* lexicon is a verb or verb. The pattern of *pasir malang* is a noun + verb pattern.

Data #2 contains the lexicon *paneungteung*. The *paneungteung* lexicon refers to the name of a village in Cihanjuang Rahayu Village, Parongpong Sub-district. The lexicon is only formed from one word, the word *paneungteung*. The word *paneungteung* means 'observation'. So, the *paneungteung* lexicon is a place naming with a linear pattern. Based on the classification of word classes or categories, the *paneungteung* lexicon is a noun. The pattern of *paneungteung* is a noun pattern.

Data #3 contains the lexicon *paneungteung*. The *paneungteung* lexicon refers to the village's name in Cihanjuang Rahayu Village, Parongpong Sub-district. The lexicon is only formed from one word, the word *paneungteung*. The word *paneungteung* means 'observation'. So, the *paneungteung* lexicon is a place naming with a linear pattern. Based on the classification of word classes or categories, the *paneungteung* lexicon is a noun. The pattern of *paneungteung* is a noun pattern. Only the *paneungteung* lexicon is included in the linear pattern.

3.2. Discussion

Based on the research findings, this study shows that most place names in the western Lembang geological landscape area are compound patterns (compound words, acronyms, and affixes) and linear patterns (singular). Several previous researchers have also proven that the lexicon forms of place names in Indonesia tend to be base words, derivative words, phrases, compound words, and acronyms (Humaidi, Safutri, & Djawad, 2021; Rustinar & Kusmiarti, 2021; Septiani, Itaristanti, & Mulyaningsih, 2020).

Place names characterized by water (*ci/cai*, *walungan*, *lebak*, and *curug*) and land contours (*legok*, *pasir*, and *tegal*) can describe the characteristics of places in the western Lembang geological landscape. Several previous researchers have proven that the lexicon form of place names in Indonesia tends to be characterized by water, earthquake, flora, fauna, and elements of natural objects (Hidayah, 2019; Jannah, Sulistyowati, & Jayanti, 2021; Jayanti, 2021). Unlike Indonesia, Atik and Swaffield's (2017) research shows that place names in the Otago region of New Zealand are related to history, local culture, people/names of European colonizers, and biophysical characteristics such as landforms and hydrological features.

Through his research, Endo (2021) examined lexicon forms of place names related to rivers, valleys, mountains and mountain ranges, and cities or forts. However, his research only focuses on the origin of place names. This research needs to precisely dissect the form and meaning of the place name lexicon in Seoul, South Korea. Nevertheless, Endo's research (2021) also revealed that the presence of Japanese people who settled north of the Yalu River made the formation of place names in a city in Seoul, South Korea, mixed with Japanese.

In line with this research, Apriadsa, Anggoro, Cahyono, and Apriadna (2019) have earlier proven that the negative impact of the lack of preservation and documentation of toponyms is the disappearance of toponyms related to hills and rivers in the northern part of the Monereh Mountains, Java, Indonesia from recent maps. At least 107 names of hills and rivers exist on Dutch maps but need to be added to official Indonesian maps. Eighty-one of these place names still exist. Meanwhile, 12 place names have changed, and 14 still need to be recognized.

Based on the description above, toponyms in the western Lembang geological landscape reflect the local knowledge of the Sundanese people. The toponyms show the closeness of humans to nature, both flora and fauna. Gladkova (2015) also argues that language usually instills meanings or ideas that are very prominent in the collective psyche of a society.

4. CONCLUSION

This paper presents two findings. First, the form of lexicon forming place names based on local knowledge in the western Lembang geological landscape includes two patterns: merge and linear. The merge pattern is present in several variations involving nouns, verbs, and adjectives. The linear pattern is present in the form of affixed words. Second, the meaning of the lexicon forming place names based on local knowledge in the western Lembang geological landscape refers to the fields of nature, flora, and fauna. Based on these two findings, we conclude that the form and meaning of the lexicon forming place names based on local knowledge in the western Lembang geological landscape record the closeness of Sundanese people to nature, flora, and fauna around them.

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