INVESTIGATING THE NAMING PATTERN OF PLACES FROM THE PERSPECTIVES OF SIKKANESE: AN ANTHROPOLINGUISTICS STUDY

Wendelinus Oscar Janggo[1]*; Maria Arnoldiana Dadjan Uran[2]

[1]English Language Education Study Program, Faculty of Teacher Training and Education, Nusa Nipa University
Jl. Kesehatan No. 3, Beru, Alok Timur Subdistrict, Sikka Regency, East Nusa Tenggara, Indonesia
[2]Animal Husbandry Study Program, Flores Bajawa College of Agriculture
Pierre Tendean Street, Tanalodu, Bajawa, Ngada Regency
[1]oscarjanggo@gmail.com; [2]maria.arnoldiana@gmail.com

How to Cite: Janggo, W. O., & Uran, M. A. D. (2023). Investigating the naming pattern of places from the perspectives of Sikkanese: An anthropolinguistics study. *Humaniora, 14*(1), 91-103. https://doi.org/10.21512/humaniora.v14i1.8451

ABSTRACT

The research investigated the naming pattern of places from the perspective of Sikkanese. Specifically, it was an attempt to describe (a) the place naming pattern in Sikka regency, (b) the meaning behind naming from the perspective of Sikanese, and (c) the relationship between the naming pattern and its meaning and its cultural values. The research used anthropolinguistic theory, toponymy, meaning, and cultural values. It used in-depth interview techniques as its main source and some previous literature studies as its secondary source. The analysis method used was the descriptive qualitative method. The results show that the lingual unit of naming pattern in Sikka regency covers a word, a combination of more than two words, and a noun phrase (Descriptive Adjective+Noun and Noun adjunct+ Noun). Meanwhile, in terms of the toponymy aspect, the place naming pattern in Sikka regency consists of three fundamental aspects, such as (1) manifestation aspect, (2) social aspect, and (3) cultural aspect. Besides that, the researchers also notice an interesting phenomenon where there is a combination between manifestation aspect (flora) and cultural aspect (myths) in the naming pattern of several places. Meanwhile, in terms of meaning, it is found that each place in Sikka regency has its own peculiar characteristics that closely relate to their history, beliefs, folklore, legend, natural surroundings, and their understanding of something in perceiving the world. In addition, the historical meaning also plays a vital role when it is used as a reminder for the present generation about their cultural heritage from their past generations.

Keywords: naming pattern, anthropolinguistics, toponymy, historical meaning

INTRODUCTION

The existence of culture in human civilization and social organization is considered necessary because it is a dynamic system whose changing should not neglect values and norms within. Culture is historically created for designs of living, explicit and implicit, rational and irrational, which exist at any given time as potential guides for the behavior of men. In addition, culture is the configuration of learned behavior and results of behavior whose elements are shared and transmitted by the members of a particular society. Sinha (2021) has emphasized that

culture can be conceptualized from three equally valid perspectives: ways of doing things (practices), ways of thinking and feeling (mental models, schemas, worldviews, ideologies, structures of feeling), and ways of talking (discourses). All of these perspectives have influenced the history of thought about language and culture in different disciplines.

In addition, Bennett (2015) has summarized the definition of culture proposed in this as consisting of (1) the idea that culture is a patterning of values that gives significance to the lives of those who hold them; (2) that people's participation in the pattern is 'instinctive' in other words, unconscious; (3) that in

the case of genuine culture, the patterning of values is aesthetically harmonious; and (4) that this harmony is expressive of a richly varied and yet somehow unified and consistent attitude toward life. The relationship between culture and its society is manifested through the elements which build the culture itself. Those elements are the system of belief, system and social organization, language, knowledge, economics, technology, and art. Hence, people around the globe should notice that these seven elements are universal and exist in any culture. Since those elements are closely related to each other, the change of one element will have a direct impact on the other elements.

As one of those crucial elements, language is a tool to strengthen the bond and unite human beings' understanding of their culture. A language is not just words; it is a culture, a tradition, a unification of a community, and a whole story that creates what a community is. It is all embodied in a language. Kusters et al. (2017) have stated that language in use, whether spoken, signed, or text, is always and inevitably constructed across multiple modes of communication and through contextual phenomena. People speak, point, gesture, sign, write, draw, handle objects, and move their bodies, in various combinations or aggregates, within diverse social and material contexts. When looking closely at any language, it will be discovered repeatedly that there is considerable internal variation, and those speakers constantly use the many possibilities offered to them. No one speaks the same way all the time, and people constantly exploit the nuances of the languages they speak for a wide variety of purposes. Meanwhile, Retnaningtyas, Nababan, and Purnanto (2019) have stated that the language phenomenon is always an interesting thing to be studied. This area is very dynamic. The development can go either in a positive or a negative direction depending on which point of view. Each community has its own language characteristics.

In addition, Darheni (2020) has defined language as a means of social interactions in society. This social phenomenon is seen from the aspect of cultural products, in which mastery needs to be learned. Thus, language is also considered as a cultural product. Language, if it is seen from the external perspective, is a tool and culture in the form of language use, either written or oral form. In addition, language is closely related to culture, which involves ideas, behaviors, and human works. Language and culture are two sides of the same coin. The same notion applies to the naming process and a certain cultural system (Prihadi, Subroto, & Putra, 2015).

The manifestation of culture in the form of language shows the existence of language contribution as a medium to shape the society in which it is spoken and also to reveal and reflect their way of thinking, how they perceive the world, and their insight. It means that different groups have not only different languages, but also different world views reflected in their languages.

One of the contributions of language to culture can be seen in naming patterns and their meaning which involves self-naming patterns, things naming patterns, or place naming patterns. Hence, the existence of naming patterns in a society directly reflects its society and also represents its identity and characteristics, which are closely related to the history, social, and cultural aspects of that place. Place names not only showcase the culture, history, habitat, historical geography, and landscape of a place, but they also provide insights into the inhabitants' lifestyles and, importantly, they foster a sense of belonging to the place amongst locals. Place names are useful linguistic instruments that provide researchers with clues about the languages spoken in a place or region and demonstrate how speakers utilize their linguistic resources to locate and describe their physical environments.

Shoval in Nugraha, Indrayani, and Soemantri (2020) has remarked that the name of places may commemorate historical events, narratives, or people and reflect geographical space. The names can be in the form of a simplex or complex word or a series of words as the place's identity that distinguishes it from others. Not only the name itself, in the process of giving a name, there is always meaning behind it since language is a cultural symbol that is adherent to ethnics. Meanwhile, de Sousa and de Quadros (2021) have stated that naming spaces is a human act and reflects traces of the culture and social group to which the person who names a place belongs, either in spoken or sign language.

In the study of the world's cultures, it has become clear that different groups have not only different languages, but also different world views reflected in their languages. In the linguistics field, the naming pattern has widely known as toponymy. Geographical conditions, the inhabitants, and the culture within the society play a crucial role and have a close relationship with toponymy. Abdikhalikovna (2020) has said that Toponyms are regarded as a result of human cognitive activity, establishing relations between different entities in the world and expressing this relationship in the created name. Meanwhile, Turayevich (2021) has stated that toponymy is the study of geographical names, such as cities, villages, rivers, and lakes, as well as their origin and history, which provides rich linguistic material for both linguists and historians. In addition, Fatkullina et al. (2022) have stated that toponyms form an integral part of the general linguistic system, their emergence and development are not only due to linguistic regularities: they contain within their foundations significant and meaningful information from a variety of information areas: historical, social, cultural, psychological, ethnographic, etc. In addition, the meaning of the naming pattern is very wide, covering not only physical matters such as its geographical conditions but also involves the history, condition, socio-cultural background, and religion around them.

The facts or knowledge about naming is called onomastics. It is a science that studies names in

all their aspects. It is said that this science is broad because almost everything can have a name and because the study of names theoretically encompasses all languages, all geographical and cultural regions, and all historical epochs. This science is divided into two branches. The first branch is anthroponimy, which emphasizes a set of personal names. The second one is toponymy, which studies the history of places even in the exact terminology: either it is taken in the broadest possible way as including inhabited places, buildings, roads, countries, mountains, rivers, lakes, oceans, stars, and so on, or it is restricted to inhabited places (cities, towns, villages, hamlets). Hence toponymy is also included in naming theory. Meanwhile, Bakhtiyorovna and Bakhtiyorovna (2020) have stated that although the names denoting the ethnic composition of the people have disappeared as a result of the development of society and the influence of world civilization, they have been preserved in the general toponymic fund of the region. The naming pattern is conventional since it is organized according to the inhabitants' manner, and it is also arbitrary, representing the peculiarity, complexity, and cultural nuances of its users.

The naming system is a way or rules in giving etymologically, and toponym is derived from the ancient Greek word τόπος / tópos, 'place' and ὄνομα/ onoma, 'name'. Lexically, it is understood as proper names of places, also known as a place name and geographic name, their origins and meanings, use, and typology. Furthermore, Sudaryat, Gunardi, and Hadiansah (2009) have divided toponyms into three fundamental aspects, such as (1) manifestation aspect, (2) social aspect, and (3) cultural aspect. Those three aspects play a crucial role in the place naming pattern in any society around the globe. Meanwhile, Listiyorini (2019) has stated that from the village names, it can be learned that there are, in fact, differences between the theoretical foundation of the sociocultural condition of the community with all of its local wisdom and the actual village naming data in the field.

This phenomenon also happens in the naming pattern of places in the Sikka regency. This regency is located in the central part of Flores Island. It consists of 21 sub-districts and 147 villages, which spread from the western, central, and eastern parts. The researchers realize that each place has its own valuable history, but the researchers decide to pick only some of them for the purpose of transferability in an attempt to reveal the subtleties and peculiarity, and find out the new nuances in the naming pattern. Therefore, the researchers make in-depth research to fulfill and answer the research problems, which focus on describing (a)the place naming pattern in Sikka regency, (b) the meaning behind naming from the perspective of Sikanese, (c) the relationship between naming pattern and its meaning and its cultural values.

There have been a lot of research that focuses on revealing the place naming pattern from various indigenous culture. Kihara (2020) has stated that toponymy research is important as it reminds people who they are and where they come from, provides information about a region's history, and helps reveal the chronology of exploration and settlement.

The first research is from Camalia (2015), who has conducted research in an attempt to examine the process of Lamongan city naming by finding naming patterns that reflect the values and beliefs. In addition, this research also seeks the structure of the mark in the naming formation of Lamongan and finds acceptance of the Sapir-Worf hypothesis in the process of the toponymy of Lamongan. She has found that the toponymy of Lamongan is associated with a figure named Hadi, Sunan Giri's student assigned to guide and lead the Lamongan community.

The second previous research is conducted by Wijaya et al. (2021). They conduct library research in an attempt to identify the Portuguese loan words in the geographical names of Ambon Island. This research also attempts to contextualize the toponymy of Ambon in its historical context. It is found some Portuguese loan words in the toponymy of Ambon. Those are (1) Gang da Silva; (2) Poka; (3) Cova; (4) Cabo do Martafons; (5) village names of Leke, Asiluhu, Passo, and Hatalai; (6) Pagar Noodwyk; (7) Sungai Olifante; (8) Jalan Kayadoe; (9) Baranku; and (10) Batu Capeo.

Meanwhile, Pertiwi, Suyanto, and Astuti (2020) have tried to categorize the toponymy based on its manifestation aspects, explain the meaning of village names, and identify the cultural values of naming villages in the Ponorogo regency (the third previous research). This research uses anthropolinguistic theory, toponymy, meaning, and cultural values. The results show that 83 village names in the Ponorogo regency contain toponymy aspects based on the naming. They have found that the village toponymy category in the Ponorogo regency includes three naming aspects. The manifestation aspect is contained in 34 village names, social aspects in 39 villages, and cultural aspects in 11 villages. In terms of meaning, 32 village names contain advice, rules, and patterns of thought related to Javanese customs and culture in the local community. Besides, it also contains the cultural values of peace and prosperity.

The fourth research is from Anshari et al. (2017), who have written about the ethno semantics analysis of toponymy in Cirebon city. He has found that toponymy in Cirebon is influenced by physical and socio-cultural aspects. The physical aspect covers geographical conditions, flora and fauna, while the socio-cultural aspect covers history, customs, public figure names, future goals, arts, buildings, and local activity.

The fifth research is from Jannah, Sulistyowati, and Jayanti (2021). They have conducted research to discuss the linguistic forms, meanings, and socio-cultural aspects of sub-district toponymy in Jember. They have found that there are three results of sub-district names analysis in Jember: (1) the form of linguistic units of the sub-district names in Jember are monomorphemic words, polymorphemic words (affixation, compound words, and affixed compound words), and a lexeme consisting of two morphemes,

(2) the meanings and categorizations of the sub-district names in Jember are based on the manifestation aspects in the form of water, the appearance of the earth, flora, and fauna, (3) the socio-cultural aspects behind sub-district naming in Jember are cultural and habitual patterns, prayers and hopes, and folklore.

The sixth research is from Abdikhalikovna (2020), who has written about the principles of toponyms (place names) classifications. It is found that toponyms can be classified according to the principles: (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.

The seventh research is from Rohmawati (2019), who has researched to describe the aspects of toponymy and cultural values of village names in Bojong. She has found that there are three aspects of toponymy, namely the physical, social, and cultural aspects. Secondly, cultural values in the stories of the three village names are based on beliefs, social or individual interactions in groups, and cultural values that relate to people's occupations from the past to the present.

The eighth previous research is from Hidayah (2019), who has conducted research about the language form and the meaning of beach names in Yogyakarta, especially in Gunung Kidul regency. She has found that the language form of beach names in Yogyakarta is divided into words, derivations, phrases, compound words, and acronyms. In addition, beach names are also viewed in terms of their meanings and are classified into three aspects, the embodiment, the social, and the cultural aspect. In the embodiment aspect, the beach names are classified into five: water forms, earth's surface forms, flora, fauna, and elements of natural objects. In the social aspect, the beach names are classified into three, namely activities, names of figures, and expectations. Meanwhile, the cultural aspect is classified into folklore, mythological creatures, calendar patterns, and cultural ceremony.

The ninth previous research is from Darheni (2018), who has conducted research (1) explains the underlying aspects of the toponym, (2) describes the morphological form of the toponym, and (3) reveals the philosophy/values of local wisdom from the toponym system in the district and city of Cirebon. Meanwhile, Qizi (2020) has conducted research on the linguoculturological aspects and comparative analysis of linguocognitive and toponyms in English and Uzbek languages (the tenth previous research). He has found that place names are closely connected with the history of society. Giving names to places is primarily determined by the needs of a particular stage of society. This research describes toponyms' features, relevance, and a comparative analysis of Uzbek and English toponyms.

The eleventh research is from Alasli (2019), who has conducted research to reveal toponyms' contribution to the identity of the case study of Rabat. The objective is to investigate the image displayed by the place names in use. The results point to the symbolic nature of place names in the construction of identities. In this regard, they are not mere signifiers of places and markers of destination but offer insight into the imposed identity and ideology on a landscape.

In addition, Fauzi (2020) has conducted research to explore the naming process of the Sirnabaya village by finding a naming pattern based on aspects underlying the village toponym and discovering Cirebon's folklore which is the belief of the local community. The results show that the pattern of naming Sirnabaya village is affected by a cultural background related to the Kingdom of Singopuro folklore. Furthermore, Humaidi, Djawad, and Safutri (2021) have researched the toponymy in the Tabalong regency in terms of linguistic unit form and meaning. They have found that based on linguistic units, village names in the Tabalong area are divided into four classifications: basic words, affixes, plurals, and acronyms. Based on the meaning, village names can be classified into the flora, fauna, water form, topographical, natural objects, figures, folklore, and tools.

Meanwhile, Nugraha, Indrayani, and Soemantri (2020) have tried to analyze the morphological processes occupied in the place naming of the subdistrict in Bandung and attempts to classify it. They have found only three types of morphological processes in naming subdistricts in Bandung: compounding, borrowing, and blending. In terms of toponymy rules, the patterns are various in each morphological process: (1) A Single (Proper) Noun; (2) Two Nouns: (Generic) Noun + (Proper) Noun; and (3) (Proper) Noun +Adjective. Additionally, Mursidi and Soetopo (2018) have conducted research to reveal the Blibingsari subdistrict and Bangorejo subdistrict from the perspective of toponymy in the Banyuwangi regency. He has found that the Banyuwangi regency has a relatively unique area because it consists of coastal areas, plains, and mountains. The population has ethnic diversity, namely Osing (indigenous ethnic Banyuwangi), Javanese, Madurese, Bugis, and Balinese. This is an indication of naming a place that has its characteristics. Blimbingsari subdistrict and Bangorejo subdistrict are part of the Banyuwangi district, which has a historical origin from the time of the ancestors.

Marini, Sholeh, and Sukardi (2019) have researched the historical toponym values of Prabumulih, which can be used as a source of historical learning. From the results of the research, it can be concluded that Prabumulih's toponym history has an important role for the school and the community because it is a cultural result of community leaders that contain educational values and historical values such as toponym Padang Lalang, Wonosari, Raja City, Galung Patih, and other regions. Then the values

contained in Prabumulih's toponym history as a source of historical learning are historical, social-cultural, political, and educational.

The current research is from Koswara and Hermawan (2021), who conducts a semiotic analysis of toponymy in classic Sundanese literary texts. The analysis has found that (1) structurally, CPJS possesses eight formulas, 13 functions, and seven spheres of actions while WSJ possesses six actant models and three functional models, (2) the transformation of CPSJ from oral literary text to a written text lies on the literary conventions, narrative technique, expressions formula, vocabulary, and sentence constructions, (3) the appearance of universal toponymy and anthroponymy in CPSJ and WSJ can semiotically be perceived as a reflection of the existence of classic Sundanese mythology which links human life, animals, and the environment in a harmonious ecology. Semiotically, the transformation is understood as an effort to preserve the moral values contained in CPJS into WSJ relevant to the situation and condition of Sundanese people's interest.

The last previous research is from Rutkowski (2019), who researched urban toponymy and collective memory, a case of law-enforced decommunization of street names in Poland. When considering street names from the perspective of discourse analysis, at least two observations can be made. Firstly, street names as part of urban toponymical discourse exist between a local community as their users, on the one hand, and centralized political authorities as a dominating but alien element, on the other. Secondly, one can also look at names as part of a broader public discourse: historical or political. As that previous research mentioned, this current research also focuses on investigating the naming places of particular places, especially in the Sikka regency. The naming pattern of places in Sikka regency has unique and peculiar characteristics because it involves locals' beliefs, myths, and historical background, which can be used to show how each society has its own way of understanding something and perceiving the world.

METHODS

Rahman (2016) has argued that qualitative research can refer to research about persons' lives, lived experiences, behaviors, emotions, and feelings and about organizational functioning, social movements, cultural phenomena, and interactions between nations. This means that qualitative research is not statistical, and it incorporates multiple realities. Similarly, Tomaszewski, Zarestky, and Gonzalez (2020) have stated that qualitative research values people's lived experiences and is inherently subjective and sensitive to the biases of both researchers and participants. Qualitative research, conducted thoughtfully, is internally consistent and rigorous. It helps answer important questions about people and their lives.

In this context, it aims at revealing certain cultural and linguistic phenomena in the Sikka regency, which closely relate to the naming pattern from the perspective of Sikkanese. The research only focuses on investigating the naming pattern, where the data are taken from the western, central, and eastern parts of Sikka's land area. Primary and secondary data are used as data sources in this research. The primary data are directly taken from the informants in the field in the form of emic and etic data. Meanwhile, secondary data are obtained by the researchers through some related and previous literature. In the data-gathering process, the researchers use some research procedures involving in-depth interviews. This method is manifested in two types of techniques: basic and advanced (Sudaryanto, 2015). The basic technique covers stimulating conversation, while the advanced technique consists of face-to-face interviews, note-taking techniques, and recording techniques. Meanwhile, the main instrument in this research is the researcher himself or a human instrument, interview guidelines in the form of a list of questions, and recording tools. To analyze the data, the researchers use an interactive analysis model from Miles dan Huberman in Sudaryanto (2015), which involves data collection, data reduction, data display, and conclusion drawing.

In the process of data analysis, there are some systematic steps that have already been done, such as (1) data collection. The data from in-depth interviews and documentation are written and recorded in the field note. It consists of two aspects, namely description and reflection. The description is natural data that covers all the things observed, seen, listened to, felt, and experienced by the researchers during the field research without any conclusion or interpretation from the researchers about the phenomena being observed. Meanwhile, a reflection note is a note which contains impressions, comments, and interpretations from the researchers on the findings, which can be used as a plan to conduct the next data-gathering phase. Hence, the researchers conduct field research to obtain data about naming patterns directly from the field. (2) Data reduction is a process of selecting, focusing, simplifying, abstracting, and transforming raw data appearing in the field note. The researchers realize that not all the places in the Sikka regency have a peculiar meaning. Therefore, in running this process, the researchers consider some steps, such as transcribing, selecting, and focusing the data by referring to the research problems, grouping them according to their pattern, and discarding all the irrelevant data. (3) Data display is a process where all the data obtained in their natural settings are displayed in an attempt to help the researchers draw a final conclusion. Data display tends to simplify complex data in order to help the readers understand the content and also help the researcher in displaying the data. In this phase, all the data about naming patterns have already been categorized according to toponymy types, including their meaning, category, and aspect. (4) Conclusion drawing is the last step of this process. It is also an attempt to find out and understand the meaning and the arrangement

of the explanation pattern. The conclusion is drawn in the form of good statements supported by sufficient and accurate data in the field. It aims at finding out the naming pattern and its meaning from the perspective of Sikanese.

RESULTS AND DISCUSSIONS

From the results of the research, it is found that the lingual unit of naming pattern in Sikka regency covers a word, a combination of more than two words, and a noun phrase (Descriptive Adjective+Noun and Noun adjunct+ Noun). Meanwhile, in terms of the toponymy aspect, the place naming pattern in the Sikka regency consists of three fundamental aspects, such as (1) manifestation aspect, (2) social aspect, (3) and cultural aspect. A detailed description of the naming pattern of the Sikka regency can be seen in Table 1.

Each place, as mentioned, has its own peculiar characteristics and historical background. This historical background can be revealed by the existence of language, which serves as a potential resource to uncover and express various cultural facts existing in a particular society. Some cultural facts that might be uncovered and expressed from such linguistics phenomena are the genealogy system, cosmology system, history, ethics, moral philosophy, the system of knowledge, language, and art. In terms of naming patterns in Sikka regency, the researchers have found that it closely relates to their history, beliefs, folklore, legend, natural surroundings, and also their understanding of something in perceiving the world. Meanwhile, it is also found that the manifestation category, which covers topography/geomorphology,

natural environment (flora and fauna), and water area dominates the naming pattern in this regency (51), followed by the social category, which covers social interaction, social place, social status, occupation or position, lifestyle, and incident (16), and cultural category which includes people's believes, folklore, legend and myths (10). Meanwhile, the researchers have also noticed a unique and interesting phenomenon where there is a combination between manifestation aspect (flora) and cultural aspect (myths) in the naming pattern of several places such as *Koja ponung, Ritapiret, Petung Piret,* and *Liwung Pireng*.

The historical meaning also plays a vital role in the historical background of the naming pattern of Sikka regency, where it is a reminder for the present generation about their cultural heritage from their past generations. Almost all the places in Sikka regency have their historical background, but in this discussion, the researchers have decided to take some of them to represent the way Sikanesse perceive or sees the world from their point of view about their naming pattern. It is divided into three categories which can be explained in Tables 2, 3, and 4.

From these results, it is found that each place in the Sikka regency has its own peculiar characteristics that closely relate to its history, beliefs, folklore, legend, natural surroundings, and understanding of something in perceiving the world. The researchers also notice an interesting phenomenon there is a combination between the manifestation aspect (flora) and cultural aspect (myths) in the naming pattern of several places. In addition, the historical meaning also plays a vital role when it is used as a reminder for the present generation about their cultural heritage from their past generations.

Table 1 List of Places

Name	Linguistics unit	Lexical Meaning	Category	Toponymy Aspect
Alok	Word	*Alok*: Coastal Area	Manifestation	Topography/Geo morphology
Baluele	Word	*Baluel*:A giant Snake	Cultural	Folklore
Bao Pa'at	Noun+Verb	*Bao*: Banyan Tre *Pa'at*: Planting	Manifestation	Natural Environment (Flora)
Batik Wair	Noun Phrase (Noun adjunct+ Noun)	*Batik*: Name of Place *Wair*: Water	Manifestation	Water Area
Geliting	Word (Noun)	*Goeliting*: Name of Person	Soc ial Category	Profession
Egon gahar	Noun Phrase (Descriptive Adjective+Noun)	*Egon*: Name of mountain *Gahar*: High.	Manifestation	Topography/ Geomorphology
Higetegera	Noun Phrase (Descriptive Adjective+Noun) + Verb	*Hi*: Buffalo *Gete*: Big *Gera*: Stand	Cultural Aspect	Folklore
Iligai	Noun Phrase (Noun adjunct+ Noun)	*Ili*: Hill *Gai*: Name of Mountain	Manifestation	Topography/ Geomorphology

Table 1 List of Places (Continued)

Name	Linguistics unit	Lexical Meaning	Category	Toponymy Aspect
Ili Rewa	Noun Phrase (Descriptive Adjective+Noun)	*Ili*: Hill *Rewa*: Naked	Social Aspect	Event
Kahat	Word	*Kahat*: Kepuh Tree	Manifestation	Natural Environment (Flora)
Koja Ponung	Noun Phrase (Descriptive Adjective+Noun)	*Koja*: Walnut *Ponung*: Sacred Place	Cultural aspect	Believes/Myth
Koja Roga Ro'ang	Noun+Verb+Noun	*Koja*: Walnut *Roga*: Throw *Ro'ang*: Monkey	Manifestation	Natural environment (Flora and Fauna)
Kloang gelo	Noun Phrase (Descriptive Adjective+Noun)	*Kloang*: Small Vilage/ Hamlet *Gelo:* Kemiri Tree (candlenut)	Manifestation	Natural Environment (Flora)
Kloanglagot	Noun Phrase (Descriptive Adjective+Noun)	*Kloang:* Small Vilage/ Hamlet *Lagot:* Large leaf Rosemallow Tree	Manifestation	Natural Environment (Flora)
Kloangpopot	Noun Phrase (Descriptive Adjective+Noun)	*Kloang*: Small Vilage/ Hamlet *Popot*: Palawan Tree	Manifestation	Natural Environment (Flora)
Kloangrotat	Noun Phrase (Descriptive Adjective+Noun	*Kloang*: Small Vilage/ Hamlet *Rotat*: Rattan Tree	Manifestation	Natural Environment (Flora)
Kolidetung	Noun Phrase (Noun adjunct+ Noun)	*Koli*: Lontar/palm tree *Detung*: Flat ground	Manifestation	Natural Environment (Flora)
Ledalero	Verb+noun	*Leda*: Lean LeroI: The sun	Manifestation	Natural Environment
Kopong	Word (noun)	*Kopong*: Person's Name	Social Aspect	Public Figure
Lela	Word (adjective)	*Lela*: Independent, Peace	Cultural Aspect	History
Liwung Pireng	Noun Phrase (Descriptive Adjective+Noun	Liwung: Pudle *Pireng:* sacred	Cultural Aspect	Believes/Myth
Magemone	Noun Phrase (Noun adjunct+ Noun)	*Mage*: Tamarind tree *Mone*: Ivory Bracelet	Manifestation	Natural Environment (Flora)
Mageroba	Noun+Verb	*Mage*: Tamarin *Roba*: stab	Social Aspect	Incident
Mageuta	Noun Phrase (Noun adjunct+ Noun)	*Mage*: Tamarin *Uta*: Forest	Manifestation	Natural Environment (Flora)
Mapitara	Word (Noun)	*Mapitara*: Person's name	Social Aspect	Public Figure
Maumere	Word (Noun)	*Mau*: (Harbor-It derives from Ende language) *Mere*: Big	Cultural Aspect	History
Nanga	Word (Noun)	*Nanga*: River/Swamp	Manifestation	Water Area
Nangahale Doi	Noun Phrase (Descriptive Adjective+Noun)	*Nangahale*: River/ Swamp *Doi*: Small	Manifestation	Water Area
Nangalimang	Noun Phrase (Noun adjunct+ Noun)	*Nanga*: River/Swamp *Limang*: Branch	Manifestation	Water Area
Napung Na'o	Word (Noun+Verb)	*Napung*: River *Na'o*: Steal	Cultural Aspect	Incident

Table 1 List of Places (Continued)

Name	Linguistics unit	Lexical Meaning	Category	Toponymy Aspect
Nelle Lorang	Noun Phrase (Descriptive Adjective+Noun)	*Nelle*: Lowland *Lorang*: Center	Manifestation	Topography/Geomorphology
Nelle Urung	Noun Phrase (Noun adjunct+ Noun)	*Nelle*: Lowland *Urung*: Grass	Manifestation	Topography/Geomorphology and Natural Environment (Flora)
Nelle Wutung	Noun Phrase (Descriptive Adjective+Noun)	*Nelle*: Lowland *Wutung*: Tip	Manifestation	Topography/Geomorphology
Nilo	Word (noun)	*Nilo*: Light	Manifestation	Topography/Geomorphology
Nita	Word (Noun)	*Nita*: Local Tree	Social Aspect	Social interaction Place
OlaToa'ng	Word (Noun)	*Olatoa'ng*: Traditional Port	Social Aspect	Social interaction Place
Onget	Word (adjective)	*Onget*: Empty	Cultural Aspect	Believes/Myth
Orinmude	Noun Phrase (Noun adjunct+ Noun)	*Orin*: Hamlet *Mude*: Citrus	Manifestation	Natural environment (Flora)
Petung piret	Noun Phrase (Descriptive Adjective+Noun)	*Petung*: Bamboo Tree *Piret*: Sacred	Cultural Aspect	Believes/Myths
Ribang	Word (Noun)	*Ribang*: Whetstone	Social Aspect	Inhabitant' activity
Ritapiret	Noun Phrase (Descriptive Adjective+Noun)	*Rita*: Pulai Tree *Piret*: Sacred	Cultural Aspect	Believes/Myths
Rubit	Word (Noun)	*Rubit*: Temapayan/ Crock	Social Aspect	Valuable goods
Ruwolong	Noun Phrase (Noun adjunct+ Noun)	*Ru*: Hard Work *Wolong*: Hill	Social Aspect	People's lifestyle
Tada	Word (Verb)	*Tada*: Protect	Social Aspect	People's lifestyle
Tanaduen	Noun Phrase (Noun adjunct+ Noun	*Tana*: Land *Duen*: Border	Social Aspect	Believes/Myths
Teka Iku	Word (Noun)	*Teka Iku*: Person's Name (Local Hero)	Social aspect	Local public figure
Tiget	Word (Verb)	*Tiget*: Move from one Place to another	Social aspect	Social interaction process/ activity
Tour	Word (Noun)	*Tour*: A beautiful place	Manifestation	Topography/Geomorphology
Wairpelit	Noun Phrase (Noun adjunct+ Noun)	*Wair*: Water *Peli(t)*: Bamboo tree	Manifestation	Water area and natural environment (Flora)
Waipare	Noun Phrase (Noun adjunct+ Noun)	*Wai*: Water *Pare*: Rice	Manifestation	Water area and natural environment (Flora)
Wair Habi	Noun Phrase (Noun adjunct+ Noun)	*Wair*: Water *Habi*: Gum Lac Tree	Manifestation	Water area and natural environment (Flora)
Wairhubing	Noun Phrase (Noun adjunct+ Noun)	*Wair*: Water *Hubing*: Bamboo Fence	Manifestation	Water area and natural environment (Flora)
Waioti	Noun Phrase (Noun adjunct+ Noun)	*Wai*: Water *Oti*:Lizard	Manifestation	Water area and natural Environment (Fauna)
Wailiti	Noun Phrase (Noun adjunct+ Noun)	*Wai*: Water *Liti*: Local tree	Manifestation	Water area and natural environment (Flora)
Wairkoja	Noun Phrase (Noun adjunct+ Noun)	*Wair*: Water *Koja*: Walnut Tree	Manifestation	Water area and natural environment (glora)
WairNokerua	Noun Phrase (Noun adjunct+ Noun)	*Wair*: Water *Nokerua*: Priest	Social aspect	Public figure
Wairpuang	Noun Phrase (Noun adjunct+ Noun)	*Wair*: Water *Puang*: Spring water	Manifestation	Water area
Wairterang	Noun Phrase (Noun adjunct+ Noun)	*Wair*: Water *Terang*: Water flow from bamboo tree	Manifestation	Water area

Table 1 List of Places (Continued)

Name	Linguistics unit	Lexical Meaning	Category	Toponymy Aspect
Watujong	Noun Phrase (Noun adjunct+ Noun)	*Watu*: Rock *Jong*: Ship	Cultural aspect	Legend
Watumilok	Word (Noun)	*Watu*: Rock *Milok*: Anchor	Cultural aspect	Legend
Watuliwung	Noun Phrase (Noun adjunct+ Noun)	*Watu*: Rock *Liwung*: Rock bed	Manifestation	Topography/Geomorphology
Watutedang	Noun Phrase (Noun adjunct+ Noun)	*Watu*: Rock *Tedang*: Wooden/ bamboo couch	Social aspect	Social interaction activity
Watutena	Noun Phrase (Noun adjunct+ Noun)	*Watu*: Rock *Tena*: Capsized Boat	Manifestation	Topography/Geomorphology
Watutoa	Noun Phrase (Noun adjunct+ Noun)	*Watu*: Rock *Toa*: Local bird	Manifestation	Topography/Geomorphology
Wetakara	Noun Phrase (Noun adjunct+ Noun)	*Wetak*: Gardening place *Ara*: Arrack	Social Aspect	Social interaction activity
Wolonmaget	Noun Phrase (Noun adjunct+ Noun)	*Wolon*:Hill *Maget*: Tamarin tree	Social Aspect	Topography/Geomorphology and Natural Environment (Flora)
Wolomapa	Noun Phrase (Noun adjunct	*Wolo*: Hill *Mapa*: a weird landscape position	Manifestation	Topography/Geomorphology
Wolomarang	Noun Phrase (Descriptive Adjective+Noun)	*Wolo*: Hill *Marang*: Dry	Manifestation	Topography/Geomorphology
Wolomotong	Noun Phrase (Noun adjunct+ Noun)	*Wolo*: Hill *Motong*: Moringa	Manifestation	Topography/Geomorphology and natural environment (Flora)
Wolonterang	Noun Phrase (Noun adjunct+ Noun)	*Wolon*: Hill *Terang*: Water Flow from Bamboo Tree	Manifestation	Topography/Geomorphology
Wolonwalu	Noun Phrase (Noun adjunct+ Noun)	*Wolon*: Hill *Walu*: Eight	Manifestation	Topography/Geomorphology
Wolokoli	Noun Phrase (Noun adjunct+ Noun)	*Wolo*: Hill *Koli*: Palm tree	Manifestation	Topography/Geomorphology and Natural Environment (Flora)
Wololora	Noun Phrase (Noun adjunct+ Noun)	*Wolo*: Hill *Lora*: Forest	Manifestation	Topography/Geomorphology and Natural Environment (Flora)
Wolomude	Noun Phrase (Noun adjunct+ Noun)	*Wolo*: Hill *Mude*: Local citrus	Manifestation	Topography/Geomorphology and Natural Environment (Flora)
Wolowukak	Noun Phrase (Noun adjunct+ Noun)	*Wolo*: Hill *Wukak*: Kepuh tree	Manifestation	Topography/Geomorphology and Natural Environment (Flora)

Table 2 The Historical Background of Places Naming Pattern Seen from Manifestation Category

Place	Historical Background
Wairhabi and Wairhubing	These two places have a special meaning behind their name. Lexically, *habi* and *hubing* are the names of places, and *wair* is water. The meaning changes if trying to trace the story. Contextually it is a possessive pronoun where people in *habi* and *hubing* proclaimed that the spring water is theirs and the strangers are not allowed to take the water if they have not gotten any permission from the owner.
Wolomapa	This place becomes interesting because it is based on the inhabitant's perception of seeing this hill. From their perspectives, the landscape of the hill should be from north to south, but in fact, this hill is from east to west.

Table 2 The Historical Background of Places Naming Pattern Seen from Manifestation Category (Continued)

Place	Historical Background
Nilo	Lexically, *Nilo* means light, but *Nilo* itself can be interpreted as the highest place (because of its location). From that place, someone can see and observe all the lowland and water areas in Sika regency.
Wolomotong, Wolokoli, Wolonmaget, Wolowukak, Wairpelit, Waitpare, Wairkoja, Wailiti, Waioti, Nanga, Nangahale, Nangahale Doi, Nangalimang, Orinmude, Magetua	In general, almost all the places in this category are recognized by their Geomorphological condition and environment. Some still exist until the present day, but some remain in history and are passed down through generations.

Table 3 The Historical Background of Places Naming Pattern Seen from Social Category

Place	Historical Background
Geliting	*Geliting* is derived from Goeliting, a person's name, a Chinese who comes from china and sells his goods around Kewapante coastal area.
Ili Rewa	Lexically, *Ili* means hill, and *rewa* means naked. It is a place where their ancestors punish those who violate or break the rules. This place now becomes a village or settlement; therefore, this custom has already been banned by people at that place.
Mageroba	This place has a dark story behind it. It is a place where a murder occurred in the past under the *tamarin* tree. This story is inherited through generations.
Napung Na'o	*Napung Na'o* means a small river used by the robber in the past to hide from the locals. It is believed that they always pass this river after doing their robbery.
Lela	The word *Lela* means 'flutter/free/peace'. The true meaning of it actually is 'to reject from war'. It was once said that the army from Larantuka Empire came to Sikka Empire for war. However, when they arrived, the people refused to have war by showing them the white flag, which is a sign of rejection. Thus, the place's name is based on the manner of the people who want peace and not war.
Kopong	*Kopong* is derived from a person's (adult man) name whose full name is '*Liri Kopong*'. He actually comes from the Larantuka kingdom. He is the first person who put his feet on that land. He is not married, and he has no descendants. This place is located at the border between the Larantuka and Sikka kingdoms. Kopong himself decides to spend his lifetime at that place.
Mapitara	The words *Mapi* and *Tara* originated from the name of two elders (whose story and roles are still unknown and remain a mystery).
Teka Iku	*Teka Iku* is derived from the name of a local hero from the Sikka kingdom. Those two heroes are widely known for their bravery, tenacity, and power to protect their land and people from colonialism.
Nita	The word *Nita* means '*nita* tree', the name of a local tree. According to the tale, the people like to seek shelter and rest under this tree because it is in a strategic place. Today, this place is the terminal among villages and has become the market for the people surrounding the *Nita* area. Therefore, the village becomes the center of society's activity area of *Nita* and other villages around.
Ola Toa'ng	The *Olang Toa'ng* is derived from the old story of the elders. It was the name of the traditional port of Sikka people a couple of decades ago.
Ribang	The word *Ribang* comes from 'a natural stone used to sharpen knives or machete'. The naming of places is based on the function of the stone itself. Once said that the stone was used by the people and villagers around to sharpen their knives/machetes. This stone cannot be moved elsewhere.
Ruwolong	The word *Ru* means 'hard work', and *wolong* means 'hills'. The naming of this village is based on the attitude of the people who lived in this place, who have a very high spirit in working.
Tada	The word *Tada* means 'to take care'. The naming of this village is based on the people's behavior which is constantly monitoring and guarding against thieves. If thieves enter, they will be arrested and submitted to the authorities, and traditional rituals will be held.

Table 3 The Historical Background of Places Naming Pattern Seen from Social Category (Continued)

Place	Historical Background
Tiget	The word tiget originates from society's transmigration activity. This place is where Sikka regency people transmigrate after the giant tsunami and earthquake on the 12th of December 1992 in Maumere-Sikka regency.
Watutedang	The word *watu* means 'stone', and *tedang* means 'a place to sit together (in other words *Bale-bale*)'. The naming of this village is based on the activity of people around who always gather and always confabulate in this place.
Wetakara	The word *wetak* means 'a place for farming'. The word *ara* (*arak*) means *moke* (traditional alcohol of the Sikka people). The name of this place is according to the activity done by the people who farm and make *moke*.

Table 4 The Historical Background of Places Naming Pattern Seen from Cultural Category

Place	Historical Background
Baluele	*Baluele* means a place where a giant snake appears. This naming is based on folklore believed by the locals.
Maumere	According to the elder, the story is told from generation to generation; once upon a time (not clearly known), the Dutch colonial ordered a marine expedition team to sketch Flores island and measure the depth of the ocean in the harbor area. In this mission, Endenese (Ende people) were also involved as sailors. When they arrived at the Alok Sikka harbor, they were mesmerized by the size, the appearance, and the area (a very strategic area), located in the beautifully concaved bay. In front of it, spread sets of mounting and diminishing islands widen. Without contact with the locals inland, they simultaneously named the beautiful Alok Sikka harbor with the name used by Ende sailors; *Maumere*, a big harbor (Ende language, *Ma'u*: Harbor, *Mere*: big). Therefore, *Maumere* becomes an official term in the governmental administration of the Dutch colonial, and it remains until now.
Liwung Pireng	*Liwung* means a puddle, while *Pireng* means sacred. Historically, *Liwung Pireng* is a sacred place puddled with water, and it is believed that whoever visits this puddle will be doomed.
Watujong	*Watu* means rock, and *Jong* means ship. Historically, *Watujong* can be interpreted as a rock shaped like a ship in a coastal area.
Watumilok	*Watumilok* means rock anchor.
Petung Piret	It is believed to be a sacred place by the locals.
Ritapiret	*Ritapiret* is a sacred place surrounded by Pulai tree.
Tanaduen	From the local myths, *Tanaduen* is believed as a sacred place that is prohibited.
Koja Ponung	According to the locals, *Koja Ponung* means a sacred place surrounded by canary trees.

CONCLUSIONS

Based on the findings of the research and as the answers to the research problem, the researchers have revealed the naming pattern and the cultural values of toponymy in the Sikka regency. It is authentic evidence to show how language and culture play a vital role in human civilization. Language, in this context, takes the position as a tool for constructing reality where language is shaped by its community and culture is expressed by language. Therefore, it is logical to say that language is used to characterize the existence of a particular society. In the context of naming patterns in the Sikka regency, it is clearly stated that there is a unique way of naming something, even though this kind of phenomenon also happens in other places. All the naming patterns in Sikka regency are based on their surroundings, environment, beliefs, and understanding of something, and indeed, on the convention.

The researchers do realize that the research is so limited and too general, as it does not cover all the aspects of language and culture, but it is expected that the results of the research can be used as one of the sources to show the uniqueness, the peculiarity and the subtleties of human culture which is expressed through language, particularly from the perspective of Sikkanese. The research is also expected to remind the next generation to realize how rich they are in cultural heritage, preservation, and maintenance.

REFERENCES

Abdikhalikovna. K. F. (2020). Principles of toponyms (place names) classifications. *International Journal of Multicultural and Multireligious Understanding, 7*(6), 73-79. http://dx.doi.org/10.18415/ijmmu.v7i6.1738.

Alasli, M. (2019). Toponyms' contribution to identity: The case study of Rabat (Morocco). *Proceedings of the ICA, 2,* 1-7. http://dx.doi.org/10.5194/ica-proc-2-3-2019.

Anshari, I. B., Dede, M., Tirtayasa, R., Tiryadi, T., & Musthafa, K. (2017). Kajian etnosemantik dalam toponimi. *Prosiding Seminar Internasional Leksikologi dan Leksikografi 2017: Teknologi Bahasa dan Budaya dalam Penelitian Leksikologi dan Leksikografi.* Bandung, Indonesia. pp. 64-69.

Bakhtiyorovna, A. N., & Bakhtiyorovna, A. N. (2020). The role oikonyms in microtoponymis of Bukhara district. *Middle European Scientific Bulletin, 4*, 41-43. https://doi.org/10.47494/mesb.2020.4.

Bennett, T. (2015). Cultural studies and the culture concept. *Cultural Studies, 29*(4), 546-568. https://doi.org/10.1080/09502386.2014.1000605.

Camalia, M. (2015). Toponimi kabupaten Lamongan (Kajian antropologi linguistik). *Parole: Journal of Linguistics and Education, 5*(1), 74-83. https://doi.org/10.14710/parole.v5i1.74-83.

Darheni, N. (2018). Regional toponymy in Cirebon regency: An ethnolinguistic study. *Proceedings of the 5th International Conference on Community Development (AMCA 2018)*. Quezon City, Philippines. pp. 570-572. https://doi.org/10.2991/amca-18.2018.158.

Darheni, N. (2020). Affixation language features on village/subdistrict toponymy in Cirebon regency. *Proceedings of the International Conference on Community Development (ICCD 2020)*. Ho Chi Minh, Vietnam. pp. 495-499. https://doi.org/10.2991/assehr.k.201017.109.

de Sousa, A. M., & de Quadros, R. M. (2021). Toponymy in libras (Brazilian sign language): Formal and semantic-motivational analysis of the signs that name the cities of acre. *Sign Language Studies, 22*(1), 75-105.

Fatkullina, F., Vorobyev, V., Saitbattalov, I., Peshkova, N., & Sulaymanova, A. (2022). Toponyms as units of cultural and linguistic transfer: A linguistic and cultural aspect. *Journal of Language and Linguistic Studies, 18*(2), 884-890.

Fauzi, N. A. (2020). Folklore in toponymy Sirnabaya village at Cirebon. *Prosiding Seminar Nasional Linguistik dan Sastra (SEMANTIKS), 32*, 107-113.

Hidayah, N. (2019). Toponimi nama pantai di Yogyakarta. *Prosiding Seminar Nasional Linguistik dan Sastra (SEMANTIKS) 2019*. Surakarta, Indonesia. pp. 313-322.

Humaidi, A., Djawad, A. A., & Safutri, Y. (2021). Bentuk satuan kebahasaan dan makna toponimi nama desa di wilayah kabupaten Tabalong. *Jurnal Basataka (JBT), 4*(1), 30-40.

Kusters, A., Spotti, M., Swanwick, R. & Tapio, E. (2017). Beyond languages, beyond modalities: Transforming the study of semiotic repertoires. *International Journal of Multilingualism, 14*(3), 219-232. https://doi.org/10.1080/14790718.2017.1321651.

Jannah, W, Sulistyowati N, & Jayanti A. (2021). Toponimi kecamatan di kabupaten Jember. *Widyaparwa, 49*(1), 81-91. https://doi.org/10.26499/wdprw.v49i1.774.

Kihara, C. P. (2020). Maasai toponymy in Kenya. *Language in Africa, 1*(2), 30-47. http://dx.doi.org/10.37892/2686-8946-2020-1-2-30-47.

Koswara, D., & Hermawan, B. (2021). A semiotic analysis of toponymy in classic Sundanese literary texts. *Indonesian Journal of Applied Linguistics, 10*(3), 615-627. https://doi.org/10.17509/ijal.v10i3.31743.

Listiyorini, A. (2019). Historical and cultural background in street naming system: An anthropolinguistic study. *Research on Humanities and Social Sciences, 9*(18), 23-34. https://doi.org/10.7176/RHSS/9-18-04.

Marini, M., Sholeh, K., & Sukardi, S. (2019). Sejarah toponim Prabumulih sebagai sumber pembelajaran sejarah. *SINDANG: Jurnal Pendidikan Sejarah dan Kajian Sejarah, 1*(2), 9-16. https://doi.org/10.31540/sdg.v1i2.315.

Mursidi, A., & Soetopo, D. (2018). Kecamatan Blimbingsari dan kecamatan Bangorejo dalam sudut pandang Ilmu Toponomi di wilayah kabupaten Banyuwangi. *Khazanah Pendidikan, 12*(1), 29-41. https://dx.doi.org/10.30595/jkp.v12i1.4058.

Nugraha, I. S., Indrayani, L. M., & Soemantri, Y. S. (2020). Place-naming (toponymy) of kecamatan in Bandung: A morphological study. *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature, 8*(1), 126-136. http://dx.doi.org/10.24256/ideas.v8i1.1325.

Pertiwi, P. P., Suyanto, S., & Astuti, S. P. (2020). Toponimi nama-nama desa di kabupaten Ponorogo (Kajian antropolinguistik). *Nusa: Jurnal Ilmu Bahasa dan Sastra, 15*(3), 330-340. https://doi.org/10.14710/nusa.15.3.330-340.

Prihadi, H. D., Subroto, E., & Putra, H. S. A. (2015). The cultural background of toponim system of hamlets/villages in Yoyakarta special province (An antropolinguistic study). *Research on Humanities and Social Sciences, 5*(6), 96-104.

Qizi, K. Z. M. (2020). Linguoculturological aspects and comparative analysis of linguocognitive and toponyms in English and Uzbek languages. *International Journal of Academic Multidisciplinary Research (IJAMR), 4*(12), 51-54.

Rahman, M. S. (2016). The advantages and disadvantages of using qualitative and quantitative approaches and methods in language 'testing and assessment' research: A literature review. *Journal of Education and Learning, 6*(1), 102-112. http://dx.doi.org/10.5539/jel.v6n1p102.

Retnaningtyas, H. R. E., Nababan, M. R., & Purnanto, D. (2019). Language code choice of male Abdi Dalem of Karaton Ngayogyakarta Hadiningrat. *Lingua Cultura, 13*(2), 99-105. https://doi.org/10.21512/lc.v13i1.5326.

Rohmawati, I. (2019). Toponymy and cultural value of village names in Bojong. *Alinea: Jurnal Bahasa, Sastra, dan Pengajaran, 2*(1), 18-26. https://doi.org/10.35194/alinea.v2i1.426.

Rutkowski, M. (2019). Urban toponymy and collective memory: A case of Law-Enforced Decommunization. *Lege Artis: Language Yesterday, Today, Tomorrow,*

4(2), 261-300.

Sinha, C. (2021). Culture in language and cognition. In X. Wen & J. R. Taylor (Eds), *The Routledge Handbook of Cognitive Linguistics* (pp. 387-407). London: Routledge.

Sudaryanto, S. (2015). *Metode dan aneka teknik analisis bahasa*. Yogyakarta: Sanata Dharma University Press.

Sudaryat, Y., Gunardi, G., & Hadiansah, D. (2009). *Toponimi Jawa Barat (Berdasarkan cerita rakyat)*. Bandung: Dinas Pariwisata dan Kebudayaan Provinsi Jawa Barat.

Tomaszewski, L. E., Zarestky, J., & Gonzalez, E. (2020). Planning qualitative research: Design and decision making for new researchers. *International Journal of Qualitative Methods, 19,* 1-7. https://doi.org/10.1177/1609406920967174.

Turayevich, T. M. (2021). Turkish toponymy and its stages of development. *Texas Journal of Multidisciplinary Studies, 3*, 182-185.

Wijaya, D. N., Yudo, D., Siti, W., Umaroh, Z., & Susanti, N. (2021). Portuguese loan-words in the toponymy of Ambon: A historical-archaeological perspective. *Proceedings of the International University Symposium on Humanities and Arts 593*. Depok, Indonesia. pp. 61-68. https://doi.org/10.2991/assehr.k.211110.009.