

Exploring Local Values in Language through Sundanese Culinary Proper Name from A Cognitive Onomastics Perspective

Elvi Citraesmana¹, Lusi Susilawati²

¹Universitas Padjadjaran

elvi.citraesmana@unpad.ac.id

²Universitas Padjadjaran

lusi17001@mail.unpad.ac.id

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ABSTRACT

This article discusses the essence of exploring local values through the proper names. The research aims to reveal the local values based on the mental existence of proper names through Cognitive Onomastics. The research method applied is a qualitative one. First, the researchers collected the data from various sources, such as brochures, restaurant menus, and observation. Next, this research investigated the proper culinary names, which originated in West Java and are well-known by people outside West Java. Then, the morphological and morphophonemic processes are applied to explore the local value through mental existence in line with Cognitive Onomastics. To conclude, this study indicates two morphological processes; reduplication and acronym. In addition, the Sundanese culinary proper name reflects the local values since the proper name is an ethnic mental lexicon that consists of an individual mental lexicon.

INTRODUCTION

Culinary is always interesting to discuss. Therefore, several kinds of research concerning culinary have been conducted. The previous research discussed culinary foods from various perspectives. For example, Winiasih (2016) explored the unique names of several menus in a restaurant with traditional chilly sauce. In addition, their research focused on how the namings of the menu were constructed based on language use.

Other research investigated the cooking verbs in Muna Language (Ana & Konisi, 2022). They analyzed the data by using Natural Semantic Metalanguage. They aimed to analyze the various forms of structure and meaning with the principle that "one form for one meaning and one meaning for one form." They use the right words to describe something without using other lexicons that have vagueness. Those cooking verbs can show or describe which object is cooked or processed.

The research conducted by S. Kim, Choe, King, Oh, & Otoo (2022); Kim & Choe (2019) studied the attribute-value-intention (ABVI) culinary perception. Their research aimed to analyze the appropriate models for mapping the hierarchical local food consumption. Their study is helpful for the tour organizer to find out the local food preferred by the tourists.

The three kinds of research above studied food based on language use, which was related to communication theory and natural semantic metalanguage, while this article discusses the local values through the Sundanese culinary proper name through Cognitive Onomastics perspectives. The research aims to investigate the word form and the morphological process of Sundanese food proper names and find out the mental existence that occurred in that proper food names to learn the Sundanese food proper name's conceptualization.

This article explores the local language values through the Sundanese culinary proper name from a cognitive onomastics perspective. Local values might occur in all aspects of life since it is valid in a particular society related to traditional things. Local values have closely related to cultures. Hasanah, Gustini, & Rohaniawati (2016) defined culture as human work resulting from creativity, initiative, and work. One of the human creativities is the naming of Sundanese cuisine, which is regarded as having local values. Therefore, this article explores the local values in Sundanese cuisine. Moreover, the local values should be well maintained to avoid extinction (Sesi Bitu & Rahardi, 2020).

In traditional onomastics, the researchers studied proper names in language and speech. Meanwhile, cognitive onomastics works with the human mind and its content (Karpenko, 2016). The operation of cognition involves the human experience blended into the mind (Pérez-Hernández, 2019). Therefore, the study of onomastics, one of which is a proper name, could also be investigated cognitively. However, according to Karpenko (2016), cognition cannot be translated into knowledge. Karpenko suggests it as foreknowledge, i.e., perception and production of knowledge and language representation. Zandi & Ahmadi (2017) asserted that the proper name describes various aspects of name and naming from the knowledge of language or society based on its social context. From the cognitive point of view, a proper name represents some effects on grammatical and semantic features, particularly on familiar names (Motschenbacher, 2020).

Cognitive linguistics focuses on the mental lexicon and its structure; cognitive onomastics focuses on the mental existence of proper names (Karpenko, 2016). Furthermore, cognitive onomastics investigates the input of linguistic processes—unknown onym goes into the mental lexicon of the person who created the name, and output—the name resulting from the mental lexicon. This proper name experiences the process of conceptualization (the process of meaning construction) and categorization (Evans, 2009). The process of word formation is studied in the morphological process. There are several morphological processes, one of which is reduplication (Aziz & Nolikasari, 2020). Meanwhile, Ratih & Gusdian (2018) argued that word formation includes affixation, folk etymology, compounding, abbreviation, acronyms, borrowing, blending, clipping, and back-formation.

In the Sundanese language, reduplication is known as *kecap rajékan*. Djajasudarma (2013) divided Sundanese reduplication into four; *dwilingga*, *dwipurwa*, *trilingga*, and *pengulangan semu*. *Dwilingga* occurs when all primary words are repeated. *Dwilingga* is also divided into three, (1) *dwimurni* (full reduplication, such as *imah-imah* (houses)), (2) *dwimurni berafiks* (affixed *dwimurni*), such as *lain-lainna* (the others), (3) *dwireka*, the reduplication of all primary forms using different sounds, such as *bulak balik* (back and forth). *Dwipurwa* is the reduplication that occurs to part of words, usually in initial syllables in a basic form. *Dwipurwa* is also divided into two; *dwipurwa murni*, the reduplication in the first syllable of the primary word, such as *nanaon* (everything), and *dwipurwa berafiks* (affixed *dwipurwa*), the reduplication in the first syllable of the primary word followed by affixation, such as *nyonyobaan* (trying). *Trilingga* is the reduplication of three different sounds, such as *pak-pik-pek* (busy). Moreover, the last is *pengulangan semu* (pseudo reduplication). *Pengulangan semu* is divided into two; (1) *dwi murni semu* (the reduplication which is meaningless once it is not repeated), such as *alun-alun*, and (2) *dwiwasana semu*, reduplication in the last syllable, such as *butiti*. Djajasudarma's theory is adopted since the data is in Sundanese, and the theory fits the data discussion.

METHOD

This research is a qualitative method based on Creswell (2007). The data were obtained by documentation and interview; the traditional Sundanese culinary was collected by documentation which was then validated by the interview. Such a technique of collecting data was used since qualitative data are always in the form of natural things and situations (Mohajan, 2018). The obtained data were analyzed using content analysis based on Miles, Huberman, & Saldana (2014). The data were first reduced based on the morphological

naming process, then displayed using a data card, and the last was verified and concluded. Finally, the data are analyzed based on the input (resulting from the linguistic process) and the output (the proper food names derived from the meaning construction—in line with conceptualization), and then the researchers describe the categorization.

RESULTS AND DISCUSSION

The number of the obtained data on the Sundanese traditional culinary is 170 proper names. It was having been reduced based on the morphological process of a proper name. It was identified that 33 namings were formed through reduplication.

Sundanese Culinary Proper Name

Reduplication

The following table shows the data of the Sundanese culinary proper name, which was formed by the reduplication based on the theory of Sundanese reduplication. The table below shows the reduplication data :

Table 1. Reduplication of Sundanese Foods

Dwilingga	Dwimurni	Dwireka
	<i>Bala-bala</i>	Tik Tok
	<i>Gado-gado</i>	Tok Tak
Dwipurwa	Pure Dwipurwa	Affixed Dwipurwa
	<i>Gegeplak</i>	Rarauan
	<i>Gegetuk</i>	
	<i>Papais</i>	
Pseudo Reduplication	Pseudo Dwimurni	
	<i>Ongol-ongol</i>	
	<i>Oblo-oblo</i>	
	<i>Oseng-oseng</i>	
	<i>Orog-orog</i>	
	<i>Onde-onde</i>	
	<i>Teng-teng</i>	

Acronym

From the analysis, several Sundanese foods are also constructed from the acronym. The following table shows the acronym:

Table 2. Acronym of food combination

Input	Linguistic Process	Output
food combination	Pala (N) - gedang (N)	Paladang
	Bubur (N) - rumbah(N) - cecek(N)	Burbacek
	Ranginang (N) – coklat (N)	Rangicok

	Toge (N) – tahu (N)	Gehu
	Roti (N) – dawegan (N)	Rogan
	Bubur (N) – kacang hejo (N)	Burjo

The table shows that are several acronym foods constructed food combinations. It means the food is made from two or three foods. *Paladang* is the acronym for two substances, *pala* (nutmeg) and *gedang* (papaya). This *Paladang* name comes from two grated and mixed fruits, then shaped into a round. *Batagor* is the acronym for *baso* (meat), *tahu* (Sundanese tofu) *goreng* (fried). The proper name is used to differentiate from the food of *siamay* since the two food has the same ingredients but different way of cooking method. *Burbacek* is the traditional food from Indramayu, which is the acronym for *bubur* (porridge), *rumbah* (vegetables), and *cecek* (cowhide). All the vegetables and cowhide are mixed into one, then poured with the *rumbah* nut. *Rangicok* is a typical food from Banjar. It is a kind of chocolate combined with *ranginang* (salty crackers made from a flavor of steamed rice flour). *Gehu* is fried food from *toge* (bean sprout) and *tahu* (tofu). All the food acronyms mentioned before are constructed from nouns plus nouns, and all nouns are individual foods. *Rogan* is the typical food from Cianjur. It is the acronym for *roti* (bread) and *dawegan* (young coconut). The food is made from bread, young coconut, milk, coconut milk, mug beans, and *kolang kaling* (sugar palm fruit). All the ingredients are mixed and wrapped in banana leaves. *Burjo* is the acronym for *bubur* (porridge) and *kacang hejo* (mug beans). From the analysis, the acronym of food combination is constructed by noun and noun.

Table 3. The acronym of eating method and the taste of food.

Input	Linguistic Process	Output
eating method and the taste of food	Dicocol (V) – enak (Adj)	Colenak

The food in the above table is unique because the proper names are constructed from the verb *dicocol* (dipped) and the adjective of taste *enak* (delicious). Such food is made from grilled fermented cassava, which is consumed by dipping it in palm sugar sauce.

Table 4. The acronym of food and temperature

Input	Linguistic Process	Output
food and temperature	Cuhcur (N) – hangat (Adj)	Curhat

Cuhcur is a food made from rice flour and palm sugar, which is fried. The shape of the fried *cuhcur* is like a mountain. Since the *curcur* is delicious when served at the warm (*hangat*) temperature, it is named *cuhcur hangat* and abbreviated into *curhat*. However, *curhat*, an Indonesian slang language popular in the Sundanese community, is also the acronym for *curahan hati*, which means "sharing."

Table 5. The acronym of food and cooking method

Input	Linguistic Process	Output
food and cooking method	Pisang (N) – goreng (V)	Pisgor
	Baso (N) – goreng (v)	Basreng
	Goreng (V) – jagong (N)	Gorejag

The following kind of acronym combines food and the cooking method. *Pisgor* is the acronym for *pisang* (banana) and *goreng* (fried). The food is made from banana mixed with flour and then fried. The following food is *basreng*, the acronym for *baso* (meatball) and *goreng* (fried). The food is meatball which is processed by being fried. Therefore, the construction of the above foods is a noun followed by a verb. However, the third food (*gorejag*) has a different construction. It is also an acronym constructed from a verb (*goreng*/fried) followed by a noun (*jagong*/ corn).

Table 6. The acronym of food and its substance position

Input	Linguistic Process	Output
food and its substance position	Oncom (N) – dijero (Adv)	Comro
	Amis (Adj) – dijero (Adv)	Misro
	Suuk (N) – dijero (Adv)	Sukro

Comro is the acronym for *oncom* (Indonesian fermented soybean paste) and *dijero* (inside). It is a food made from grated cassava with the *oncom* inside then fried. *Misro* is the acronym for *amis* (sweet) and *dijero* (inside). It is also a fried grated cassava, but palm sugar is inside it. Meanwhile, *sukro* is the acronym for *suuk* (nut) and *dijero* (inside). The food is made from flour and shaped into a round-filled nut. The construction of the foods is noun plus adverb for *comro*, adjective plus adverb for *misro*, and noun plus adverb for *suuk*.

Table 7. The acronym of food and serving method

Input	Linguistic Process	Output
food and how to serve it with	Baso (N) – kupa (N) – gentong (N)	Bapatong
	Pisang (N) – molen (N)	Pismol

Bapatong is a typical food from Bogor. This *bapatong* is the acronym for *baso* (meatball), *kupa* (a diced Sundanese steamed rice cake), and *gentong* (clay barrel). Those diced Sundanese steamed rice cake and meatballs are served in clay barrels. It is served while it is hot. The ingredients are meatballs, diced steamed rice, beef ribs, and broth is taken from *gentong*. Another proper food name is *Pismol*. *Pismol* is the acronym for *pisang* (banana) and *molen*. This name of *molen* is assumed to be derived from the word *bulen* (covered, usually when people sleep, they use a blanket to cover and warm their body).

Table 8. The combination of two ingredients

Input	Linguistic Process	Output
Combinations of two ingredients followed by the name of a place in which this food is made	Chocolate (N) <i>Dodol</i> (N) <i>Garut</i> (N)	Chocodot

The name Chocodot is quite an exciting one. Since this food is a modification of *dodol* (a famous food name from Garut), it is fully covered with chocolate. Unfortunately, the place's name is only described by the morpheme [t] in the final syllable.

The Structure of Onymic Sundanese Food Proper Name

Karpenko (2016) explained that the structure of the onymic concept should have a three-fold character. The three-fold characteristics are a verbal field, an informational field, and a sensory field. The verbal field can be seen in lexeme *dicocol* (be dipped in) and *digoreng* (be fried). The sensory field can be seen in food proper name *Curhat* (abbreviated from *cuhcur hangat*), *bapatong* has a similar sound to *papatong* (a kind of insect), *gorejag* is derived from the word *ngorejat* (jump out of bed), and this action verb is mapped onto food proper name, since it has a similar sound.

The informative field of Sundanese food, the proper name occurs *pisang goreng* (fried bananas), *baso goreng* (fried meatballs), and *goreng jagong* (fried corn), gives information on how this food is prepared and served. Likewise, *Comro*, *Misro*, and *Sukro* inform the consumers of the substances inside the entities (*oncom*, palm sugar, and peanut inside the food material).

The food *Curhat* gives the information that this food is served warm. *Bapatong* informs the consumers that this food is served in *gentong* (clay barrels). *Gentong* (clay barrels) informs consumers that this food is gravy, so it needs a bowl to place it.

Two other food, *pisang molen* and *Chocodot* are unique. The lexeme *molen* gives the consumers the imagination that the banana is fully covered with flour, sugar, egg, and other ingredients as the skin. This skin, in our imagery, is formed as a blanket covering the body (banana). *Chocodot*, in our imagery, is two separate ingredients, chocolate and *dodol* (sweet and sticky ingredients, a kind of snack from Garut). On the contrary, *dodol* is fully covered with chocolate, similar to *pisang molen*. The informative field is the morpheme [t]. This morpheme [t] functions as the identity of this snack food, i.e., Garut (the place where this snack is made).

CONCLUSION

Based on the discussion above, we can conclude that Sundanese culinary names reflect the local values since the names are ethnic mental lexicon that consists of individual mental lexicons. The structure of onymic concepts is primarily informative, and two data consist in the verbal field. Three data consist in the sensory field.

The informative field can be seen in the input such as eating method and the taste of food; food and its temperature; food and cooking method; food and its substance position; food and how to serve it with; the combination of two ingredients followed by the name of a place in which this food is made.

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