INVESTIGATING THE SUNDANESE TRADITIONAL CUISINE PROPER NAMES THROUGH COGNITIVE LINGUISTIC STUDY FOR SUNDANESE LANGUAGE LEARNING

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Abstract: This research investigated the Sundanese traditional cuisine proper names. The purpose of this research is to find out how Sundanese people name their food through the mental lexicon that appeared in the Sundanese traditional cuisine proper name. The proper cuisine names are collected from Sukabumi, Garut, and Bandung restaurants. The research method applied is a qualitative one. Through a Cognitive Linguistic study, the researchers investigated the phonological sounds and morphological processes that appeared in the Sundanese cuisine proper names. The research revealed that the two and three-vowel sound combinations appear in the proper Sundanese food names through conceptualization in cognitive linguistics. Furthermore, the acronym also happens in this food's proper names, considering the sound that could produce the exciting names. The research results show that names from the Javanese region experience changes. Sundanese people add the morpheme into the first syllables since Sundanese people are not familiar with two syllables. To conclude, Sundanese people name their food based on how the body reacts to a specification. The form of Sundanese food's proper name comes from the vowel sounds, which experience a morphemic process—the vocal sounds result in the rhyme. The consonant also tends to form a conceptual meaning that needs further discussion. The resulting research is also beneficial for learning the Sundanese language.
Keywords: *cognitive linguistics; morphological process; proper names; Sundanese traditional cuisine.*

INTRODUCTION
Sundanese traditional cuisine is one among other traditional cuisines in Indonesia. Indonesian society inherited traditional cuisines as indigenous cultural sustainability. This article discusses the naming of Sundanese traditional cuisine.

West Java, where Sundanese people as the majority community, is famous for the local food. To attract tourists with the local food, Sundanese people have a unique way of naming their food. As Yoopetch & Chaithanapat (2021) shows, product branding is vital in sales because it has selling power. In addition, product branding is necessary for the consumers, particularly in food naming, since it could increase the taste and result in buying the product. As Fitrisia *et al.* (2020) studied that exciting food depends on naming, such as fictitious personality, main ingredients, color, cooking process, similar appearance, seasoning, taste, cookware, and onomatopoeia. This recent research investigates how the Sundanese people name their food through the Cognitive Linguistics approach. Therefore, the research on Sundanese food naming is crucial to cultural civilization sustainability.

Previous research investigated Indonesian traditional food studies. Fitrisia *et al.* (2018) studied their research in traditional culinary using Culinary Linguistics as their theoretical approach. They argue that food and language are universal characteristics, and culinary linguistics could explore indigenous wisdom since culinary linguistics is interdisciplinary. Wijaya (2019) discussed the mapping of Indonesian food culture. She emphasized that traditional culinary contributes to promoting Indonesian culinary tourism through sociocultural exploration since the

factors of nature, history, and culture shape Indonesian food culture. The study is related to Kasni & Budiarta (2020), who also researched traditional culinary, particularly in Bali, that supports Sustainable Tourism. However, they analyzed it from the perspective of Culinary Linguistics, which identifies traditional culinary lexicons. The other researchers who analyzed traditional Indonesian foods from linguistics are Sari & Martiwi (2020). The research result in construction blending from the point of view of linguistics and culinary reveals its region's identity, as well as the traditional mixing of culture and modern foreign one.

Meanwhile, Wiyana *et al.* (2021) focused on the onomastics and branding for the Indonesian traditional food "Soto." Their study analyzed the naming and identifying the branding strategy to develop a culinary business. The research result shows that creating a branding model for traditional culinary Soto is related to the behavior, presentation, and name of the people who make it. Similarly, Rahmawati & Mulyadi (2021) conducted the research entitled "Naming Culinary in Mandailing Society: A Culinary Linguistic Approach." They applied the triangle theory proposed by Ogden and Richard. Their research primarily aimed to identify the concept, meaning, and symbol of culinary names in Mandailing society using qualitative research. The result of their research showed eight culinary names in the Mandailing community.

Indonesia has several ethnic groups, one of which is Sundanese, located in West Java Province, Indonesia. Sundanese is famous for its various traditional foods. Several researchers have observed Sundanese traditional food from some regions. Durahmana *et al.* (2022) described the naming of Sundanese foods in the Kuningan region. The result of the study showed that the naming of Sundanese foods in the Kuningan region has three lexical variations: phonological, morphological, and semantic. In the Garut region, the traditional Sundanese food was analyzed by Heriyanto *et al.* (2021). They observed the Sundanese food originating from Garut based on linguistics, syntax and semantics, and extra-linguistic features. It was found that there is a correlation between packaging, culture, and tourism in Garut.

The two studies above focus on analyzing Sundanese food from a linguistic perspective. However, some researchers also consider Sundanese traditional foods as food security. Amalia & Marta (2019) believe that Sundanese food is well maintained by food security regionally and nationally. They argued that Sundanese foods are an element of the nation's cultural identity as the local wisdom and culinary philosophy. Ghufar & Suhandano (2022a) discussed the lexicon of Sundanese traditional foods. He analyzed it from the perspective of anthropological linguistics. His study showed that there are 17 lingual units of word forms and ten attributive endocentric phrases, which were classified into four parts of attributive processes (processing methods, regional origin, essential ingredients, and processed form).

Similarly, Ghufar & Suhandano (2022b) focused on the semantic naming and cultural point of view of Sundanese traditional foods. Their study shows seven semantic naming classifications: distinctive characteristics, inventor and creator, place of origin, ingredients, similarity, and new naming creation. Furthermore, from the cultural point of view, there are three functions: enjoyment, social, and ritual. The studies above show that the research differs from this article, focusing on the proper name of traditional cuisine based on cognitive linguistics.

Cognitive linguistics is the branch of linguistics employed in the three fields; cognitive psychology, neuropsychology, and linguistics (Rao, 2021). Cognitive linguistics investigates the connection between language and the human mind and seeks the role of language through conceptualization and categorization (Rakhimov, 2020).

Cognitive linguistics views linguistic cognition as inseparable from general cognition, and this study attempts to find an explanation of linguistic phenomena in terms of general cognitive strategies. Moreover, Gambarova (2021) argued that cognitive linguistics investigates speech and communication and human cognitive activity patterns. Similarly, Turakhonova (2022) stated that cognitive linguistics focuses on the mental phenomenon related to language. One of the branches of cognitive linguistics is cognitive semantics. Its core is to investigate the conceptual system. Cognitive linguistics offers a new view to support semantic extension (Lu *et al.*, 2020).

METHOD

This study applies a qualitative descriptive method. The data were the Sundanese food names obtained by interviewing and observing the names of respondents who created the food. Those techniques are based on ethnographic methods offered by Spradly (2017). First, the researchers collected the data by portraying the names of Sundanese foods in restaurants, market snacks, and

Mall centers in Bandung, Sukabumi, and Garut. Then, we classified the data based on the form of the name studied by Morphological process analysis and the form of the sound studied by Phonological process. Both morphological processes and phonological processes are based on Sundanese language theories. Then, the next activity was interviewing the respondents by asking specific questions related to food naming. The respondents are eligible in Sundanese expertise to have holistic information on the symbolic meanings revealed from the sounds and form. Finally, descriptively discuss the data. The data discussion will conclude eventually. In analyzing the data, the researchers applied the content analysis offered by Lester *et al.* (2020), offering seven steps in conducting qualitative analysis, namely preparing and organizing the data, transcribing the data, becoming familiar with the data corpus, memoing the data, coding the data, producing categories and themes from underlying passages, and making the analysis process transparent. The analysis was first conducted in this research by gathering all the interview data. The obtained data were then transcribed. Afterward, the researchers coded the data by specific names of Sundanese cuisine based on its area and categorized it based on morphological and phonological processes.

RESULTS AND DISCUSSION
The captured data were around 170 Sundanese traditional proper names. Those data are classified into two categories; morphological and phonological processes.

Proper names based on morphological process
The most exciting thing is that the name of Sundanese proper names was based on morphology, which is the creation of a word, including the process, and rule of its internal structure (Simatupang & Supri, 2020). The morphological process that occurred in the data was reduplication. The process of word formation copies parts of words (Klamer & Saad, 2020). Reduplication in any language could be different, such as in the Indonesian and Japanese languages. Indonesian and Japanese languages have different formulations of reduplication on the affix and consonant reduplication and its function (Mangga, 2018). The Sundanese reduplication is also different, particularly in the Sundanese cuisine proper name. From the data, it is found two kinds of reduplications; entire reduplication and part reduplication.

Entire reduplication
The entire reduplication occurs in the data of ongol-ongol, bala-bala, onde-onde, and gado-gado. In this reduplication, the words are copied entirely. However, in the Sundanese food proper name, it shows that it is not only a morphological process that occurs in the naming, but vowel also plays a vital aspect in the form of repetition, which is shown in the following table:

Table 1. *Vowel aspects on entire reduplication of Sundanese proper names*

Sundanese Food	Vowel Aspect
Bala-bala	/a/ /a/+ /a/ /a/
Ongol-ongol	/o//o/ + /o//o/
Onde-onde	/o//e/ + /o//e/
Gado-gado	/a//o/ + /a//o/

Bala is derived from the adjective that means dirty, disorganized place. When the adjective bala experiences repetition, it becomes bala-bala (data 1), in which this adjective changes into a proper noun. The repetition means that food looks untidy but not necessarily messy because the ingredients are a mixture of several vegetables. Ongol-ongol and Onde-onde are a kind of snacks that could not be identified where this food came from. Ongol-ongol is a snack made from starch and dried palm flour served with grated coconut. One piece of literature says ongol-ongol is from Betawi; others say it is from West Java. The word ongol refers to Mongolians which historically the Mongolian people came to West Java. Then, the people inspired the Sundanese to name the food (Ghufar & Suhandano, 2022b). Onde-onde is a food made from rice flour and glutinous rice flour, which is formed round and sprinkled with sesame seeds. It is usually contained with sweet green beans.

Onde-onde also is claimed by other regions as their origin food. However, the research will not argue about where this food comes from, but since this name appeared in the data repository, the research tried to investigate based on the name. Unfortunately, the West Java Department of Culture and Tourism records the name Ongol-ongol and Onde-onde as Indonesian food. As a result, those names were excluded from the investigation. However, the name Gado-gado is fascinating. Although, it is hard to find valid information about the original name, one food blogger mentioned that there were versions of the originated gado-gado. The exciting thing she described is that gado-gado is derived from the verb 'digado' (Sundanese language), which means that one only eats this Indonesian salad without

rice. Therefore, the explanation is reasonable enough since gado-gado only consists of salad without rice (Fauziah, 2022).

Part reduplication
Part reduplication occurs when initial syllables are repeated and inserted into the basic word form. The followings are the data belong to part reduplication:

Table 2. *Part reduplication on sundanese proper names*

Sundanese Food	Basic Word	Initial syllable Reduplication Inserted into Basic word
Rarauan	Rawu	ra + [ra] + wu + an
Gegeplak	Geplak	ge + [ge] + plak
Gegetuk	Getuk	ge + [ge] + tuk
Papais	Pais	pa + [pa] + is

The name rarauan is derived from the word rawu; in Sundanese means taking something, usually food, using a palm hand. The form of repetition shows the derivational part of speech from the verb rawu and adds the suffix [an], resulting in [rawuan] as the instruction from the hearer to a speaker; for example, "rawuan eta runtah" means 'Ambil sampah itu!' (grab the rubbish). This instruction [rawuan] adds the morpheme [ra] and suffix [-an], which forms the noun rarauan with a different meaning from the previous one.

Gegeplak is a food made from rice flour. The name gegeplak is derived from the primary word form geplak. Geplak is polysemy since it has two meanings: the verb means to talk in plain terms/to the point, and as a noun, it means delicacy made of rice flour, sugar, and desiccated coconut. Another meaning of 'geplak' is the sound of hitting with the flat of the hand. In this case, it is assumed that the name 'gegeplak' comes from how this food is cooked by hitting with the flat of the hand (geplak), then forming it into the food.

The name gegetuk is derived from the noun getuk. Getuk is sweet cassava steam cooked and then finely pounded. Javanese people also have the same name for 'getuk.' However, Sundanese people insert the morpheme [ge] into the basic word form 'getuk,' so they result in the name 'gegetuk.'

The name papais is derived from the noun pais and then added morpheme [pa]. The noun pais refers to food prepared by wrapping it in banana leaves and then cooking it in hot ash. This pais also comes from the verb mais. So, mais means to cook something wrapped in banana leaves, the same as

pais. Furthermore, the noun papais has the same meaning as the basic name pais. However, this food is steamed in an aseupan (the traditional cookware to steam).

There are two other proper names for the three vowel sounds, i.e., cocorot and jojorong. Cocorot is made from rice flour and coconut milk wrapped with coconut leaves. However, it does not mean that cocorot is derived from the primary word corot. The name cocorot was created since the shape of the food wrapped in coconut leaves is similar to corong (the funnel). Therefore, this name experiences an additional morpheme [co] + [corot]. This proper name also eliminates the nasal sound [ŋ] and changes it to 't' in 'corot.' The morphological process also happens in jojorong. Jojorong is a food made from rice flour and coconut milk filled with palm sugar and served with coconut leaves, which are fastened using a toothpick. The name jojorong is formed from the initial syllable's primary word, jorong + [jo]. The word jorong is because of the shape, like the ellipse, and jorong experiences change from dorong (push) into jorong. The analysis shows that the additional syllable on part reduplication of the Sundanese proper name changes the meaning. This finding supports the theory offered by (Nurhayati & Mahdi, 2018) that the suffix inserted into the basic words changes the meaning in the Sundanese language.

Proper names based on phonological process
The Sundanese food proper names were also created from the phonological process. It occurs on the three vowel syllables sounds. Such creation is shown in the following table:

Table 3. Three *vowel syllable sounds on sundanese proper names*

Sundanese Food	Three Vowel Syllable Sounds
Godeblag	/o/ + /e/ + /a/
Gorejag	/o/ + /e/ + /a/
Colenak	/o/ + /e/ + /a/
Batagor	/a/ + /a/ + /o/
Bapatong	/a/ + /a/ + /o/
Burayot	/u/ + /a/ + /o/
Karedok	/a/ + /ɛ/ + /o/
Surabi	/u/ + /a/ + /i/
Keremes	/ɛ/ + /ɛ/ + /ɛ/
Perkedel	/ɛ/ + /ə/ + /ɛ/
Paladang	/a/ + /a/ + /a/
Chocodot	/o/ + /o/ + /o/
Dorokdok	/o/ + /o/ + /o/
Cocorot	/o/ + /o/ + /o/
Jojorong	/o/ + /o/ + /o/

In Sundanese cuisines, there are two vowel syllable sounds and three vowel syllables sounds. These two and three-vowel syllable sounds occurred because the Sundanese language has seven vocal phonemes. The combinations of three vowel syllables sound to produce the rhyme such as /o/+/ɛ/+/a/ see data (5), (6), (7), /a/+/a/+/o/ see data (8), and (9), /u/+/a/+/o/, /a/+/ɛ/+/o/, /u/+/a/+/i/ see data (10), (11), (12). The three same vocal syllable sounds also happen in /ɛ/+/ɛ/+/ɛ/, /ɛ/+/ə/+/ɛ/, /a/+/a/+/a/, and /o/+/o/+/o/, see data (13), (14), (15), (16), (17), (18), (19). The name perkedel has different sounds even though the phoneme /e/ is the same; however, it produces /ɛ/ and /ə/.

Sundanese proper names conceptualization
In line with the Cognitive Semantics understanding, there are four guiding principles: conceptual structure is embodied, semantic structure is conceptual structure, meaning representation is encyclopedic, and meaning construction is conceptualization. For example, the proper name in Sundanese traditional cuisine contains sounds that make the people easy to listen to and remember, such as Bala-bala comes from the embodiment. Bala means disorganized place, and usually, there is much dirt on the floor. So this bala-bala is named after the food because this food contains vegetables such as carrots, green onions, and shredded cabbage. They are mixed using flour and form a shape that is not very tidy.

The sounds /o/+/e/+/a/ emerges in Godeblag, Gorejag, Colenak. Godeblag is snack food from Tasikmalaya. It is a food made from cassava and flour fried in an oversized shape. The form looks like cireng (acronym: Aci Digoreng); the shape is more extensive than cireng. The name godeblag, based on the size, is derived from the word goblag (big, huge, giant—metaphorically). For example, "Eta sapatu sagede goblag" means 'Those shoes are big.' Morpheme [de] is inserted into the first syllable goblag; it becomes [godeblag]. The name gorejag is the acronym. It is shortened from goreng jagung (fried corn). However, gorejag also has lexical meaning, i.e., when someone is in a lying position, and he suddenly wakes up and jumps out of bed. The name colenak is also the acronym. It is shortened from 'dicocol enak' (dipped into – food and tastes delicious) as a verb phrase.

The combination sounds /u/ + /a/+ /o/, /a/ + /ɛ/ + /o/, /u/ + /a/ + /i/ happens in burayot, karedok, surabi. Burayot means hanging (semantically plural) since the shape looks like something hanging (more than one). Karedok is the raw vegetables with peanut butter poured into them. It is not easy to describe this food and mapped onto other entities since karedok is typical Sundanese people who eat vegetables a lot in their daily lives. Surabi is a snack that looks like a pancake in Deutch. However, Surabi does not contain eggs; it contains flour, rice flour, and coconut milk.

Similar sounds and the same sound appear in /ɛ/ + /ɛ/ + /ɛ/, /ɛ/ + /ə/ + /ɛ/, and /a/ + /a/ + /a/, /o/ + /o/ + /o/. The phoneme /e/ has different sounds, such as /ɛ/, /ə/, and /ĕ/. The sound /o/ usually happens in the Javanese language; as a matter of fact, Sundanese people also know the sound /o/ like in dorokdok and chocodot. The interesting story about the name dorokdok happens in the consonant /d/+/k/+/d/+/k/ with the /r/ in between. This name creates due to the sounds produced when one bites it since those consonants are the type of vibrated apicodental.

The morphological process appears in the data. The morphological process comes from the imagery and the experiences of the people who create the name, for example, rarawuan. Rarawuan comes from the experience when people take something with their bare hands and take as much as they want, and what they do is mapped onto the food, in which the chef takes the ingredients as much as he wants and then forms it into the food, the shape is not rounded, but it is shaped as it is.

The name gegeplak also creates from the sounds when the ingredient is cooked. It sounds "geplak" based on their imagery; the sound "geplak" is caused by hitting with the flat of the hand. Adding morpheme [ge] causes the activity happens over and over. This also happens in gegetuk. Getuk is from Javanese. Sundanese people add morpheme [ge] since Sundanese people know two syllables instead of one syllable. By adding the morpheme [ge], this name, getuk, images the repetition that this food is made repeatedly. It also happens in papais, which comes from pais, the name of food usually cooked, steamed, and wrapped in banana leaves; instead of using one syllable pais, Sundanese people add morpheme [pa] to make it easy to produce.

The above proper names of Sundanese cuisine were created from the imagery of the cognitive knowledge transformed into food naming. Cognitive knowledge benefits those who want to learn the Sundanese language, which begins by introducing the closest thing (food) since humans think and learn based on what they see and experience. Therefore, it is under cognitive linguistic comprehension. Therefore, such a cognitive style positively affects the learning strategy Tambi, Murtadho, & Rafli, (2019).

CONCLUSION

The discussion above proves that the food's proper names are one of the cultural sustainability. Sundanese people produced the proper food names based on embodiment experiences. The sounds are produced by the available vowel sounds that Sundanese people know. The combinations of sounds resulting from the phonological process create the rhyme. Psychologically, people might hear and remember easily by listening to the rhyme. The repetition form appears in two and three vocal sounds, and the morphological process happens because Sundanese people are unfamiliar with two syllables. However, they are familiar with three syllables. Therefore, the investigation of acronyms needs to be analyzed further. The consonant combination also needs to be investigated. Meanwhile, the cognitive linguistics of proper names can also be used to learn the Sundanese language.

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