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THE DESCRIPTION NAMING OF SUB-VILLAGE AND CULTURAL VOCABULARY DIVERSITY AT BAWODESOLO VILLAGE

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Abstract
This research aims to describe the naming of sub-villages and the diversity of cultural vocabulary in Bawodesolo Village, Gunungsitoli District, Gunungsitoli City, North Sumatra Province. The focus of this research is on three sub-villages: Delafiga, Hilinangea, and Simanaere. Using a phenomenological research design, this study involves semi-structured interviews with local residents to understand the meanings and cultural contexts of these sub-village names. The results of the research show that the sub-village names reflect the cultural identity, history, and values of the local community. Names such as "Delafiga" and "Simanaere" are not only geographical markers but also hold historical narratives and cultural concepts that are significant to the community. The analysis of cultural vocabulary reveals that the terms used by the residents reflect their relationship with the environment, spiritual beliefs, and social practices. This study highlights the importance of toponymy in understanding cultural identity and suggests that regional development policies should consider the cultural values embedded in place names. This research contributes to the preservation of local cultural heritage and provides valuable insights for further studies on cultural dynamics in this area.

Keywords: *Toponymy, Naming, Cultural Vocabularies, Gunungsitoli*

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INTRODUCTION

Studying the naming of an area is an interesting study to do. The naming of a particular area or place is related to many things, such as society, geography and culture. The naming system is closely related to linguistics and culture. Linguistics is a science that studies language scientifically which covers various aspects of language. Language is a communication system used by humans to convey thoughts, feelings and information. Language can be spoken, written,

signs, or symbols. Culture is a collection of values, norms, customs, beliefs, art, knowledge, laws and habits that are shared by a group of people and passed down from one generation to the next.

Language acts as a gateway to cultural heritage, allowing individuals to explore literature, folklore, and oral traditions that offer deep insight into the values and experiences of different societies. Language consists of complex vocabulary, grammar, and usage rules. Without language, culture cannot make sense of its subtle elements.

This research focuses on the relationship between the meaning of hamlet names in Bawodesolo Village and the diversity of cultural vocabulary contained therein. Naming the name of a place is known as toponymy. Richard Coates (2020) states that toponymy is a linguistic and cultural analysis of geographical names, which includes the origins, evolution and socio-cultural context of these names. According to him, toponymy does not only reflect the physical characteristics of a place, but also the history and social changes experienced by the community in that place. The naming of a place, for example a village, is based on the cultural vocabulary that exists in the local community. David Crystal (2019) defines cultural vocabulary diversity as variations in words and terms in a language that reflect the experiences, values and cultural identity of its speakers. According to him, cultural vocabulary continues to develop along with social changes and interactions between cultures.

Bawodesolo Village is one of the villages in Gunungsitoli sub-district, Gunungsitoli City, North Sumatra province, Indonesia. This village has an area of 9.21 km2, with a population in 2023 of 3,188 people, and a density of 338.55 people/km2. This village is divided into several areas which have their own boundaries and traditional community rights, known as hamlets. In the past, all these hamlets had just one name, namely Bawodesolo, which was led by a person known as "Tuhenöri". As the population increased and along with the independence of the Republic of Indonesia, a government regulation was issued for each community of people who had the same cultural goals, called villages

and consisting of several loro (which were then called hamlets). So some of the traditional elders who are well off (have a lot of wealth) want to establish one village (mbanua) which is marked by the establishment of a gowe in each village.

Initially there were 5 sub-village names from Bawodesolo Village, namely: Bawodesolo, Delafiga, Simanaere, Hilinangea, Lahemo. Then one family in Simanaere wanted to establish their village called Dahana (Daha from Simanaere). Furthermore, in Hilinangea, there is also a group that wants to establish their village called Ombolata-Sihareo. So, currently Bawodesolo Village has 7 (seven) names of sub-villages. The name of each sub-village is determined by the traditional elders of each hamlet, taken from the local cultural vocabulary.

So this research aims to explore the description naming ofsub-village and the diversity of cultural vocabulary in Bawodesolo Village. However, in this research, three sub - village names were chosen from among the seven sub-village in Bawodesolo village as research objects, namely Delafiga, Hilinangea and Simanaere hamlets. This research is expected to find various terms, expressions and cultural concepts that are unique to each sub-village. This will help in documenting and preserving local cultural riches.

Toponymy is a fundamental concept in linguistics and culture, highlights the importance of geographical names in representing the history, identity, and values of a society. Toponymic analysis, as defined by Richard Coates (2020), involves tracing the origins, evolution and socio-cultural context of place names. This not only opens a window into the physical characteristics of a region, but also reveals the layers of cultural meaning contained within it. In the context of this research, a deep understanding of toponymy will be the key to interpreting and exploring the relationship between the names of sub-village in Bawodesolo Village and the diversity of local cultural vocabulary.

David Crystal (2019) highlights that toponymy, as part of the diversity of cultural vocabulary, is not just a geographic marker, but also stems from cultural experience and identity. In this context, place names are not just words, but also symbols that summarize the history and life of the people who inhabit that place. Thus, toponymic analysis in this research is not just a search for linguistic

meaning, but is also a window into the social and cultural life of the people of Bawodesolo Village.

In order to understand the relationship between sub-village names and the diversity of cultural vocabulary in Bawodesolo Village, toponymic analysis is an important first step. By deepening understanding of the origins, evolution and socio-cultural context of place names, this research is expected to provide in-depth insight into the cultural identity and values of local communities reflected in these place names.

Cultural vocabulary diversity is an important concept that reveals how language reflects and shapes the experiences, values, and cultural identity of its speakers. According to David Crystal (2019), cultural vocabulary diversity includes variations in words and terms in a language that reflect the experiences, values and cultural identity of its speakers. Crystal emphasizes that cultural vocabulary is not static; it continues to develop along with social change and intercultural interactions. In this context, cultural vocabulary becomes a window that allows us to see how societies adapt and evolve.

John Edwards (2020) states that language is a very strong marker of cultural identity. The vocabulary used by a community not only describes their physical environment but also their social interactions and the cultural values they adhere to. Edwards also highlights that social changes such as migration, trade and technology play a major role in enriching the cultural vocabulary of a community. Thus, cultural vocabulary analysis can provide insight into social dynamics and cultural change in society.

In the context of this research, understanding the diversity of cultural vocabulary in Bawodesolo Village will help reveal how the names of the sub-village reflect the values and cultural identity of the local community. Social changes and interactions with other cultures have likely influenced and enriched existing cultural vocabularies. By analyzing the vocabulary used in hamlet names, we can see how the people of Bawodesolo Village express their identity, adapt to change, and maintain their cultural heritage.

METHOD

For the study titled 'The Description Naming of Sub-Village and Cultural Vocabulary Diversity at Bawodesolo Village, researchers employ a phenomenological research design inspired by Creswell and Creswell (2018). Phenomenology, rooted in philosophy and psychology, captures the lived experiences of individuals regarding a specific phenomenon, as articulated by participants. This approach seeks to uncover the essence of experiences shared by multiple individuals who encounter the phenomenon. Qualitative research approaches prioritize understanding the meanings individuals attach to their experiences and surroundings, valuing diverse perspectives and treating research as a nuanced craft requiring skill and sensitivity to capture the complexities of local cultural practices. By adopting phenomenology, the study focus on documenting and describing the cultural terms, expressions, and concepts specific to sub-villages (Delafiga, Hilinangea, and Simanaere) in Bawodesolo village, aiming to uncover the reasons behind their naming and how these elements reflect the cultural identity and practices within each sub-village.

RESULT AND DISCUSSION

Result

Research was conducted in Bawodesolo Village, Gunungsitoli District, Gunungsitoli City, North Sumatra Province. The focus of this research is three sub-villages, namely Delafiga, Hilinangea, and Simanaere. Based on the research design used, namely qualitative research, the researcher conducted interviews with 3 participants to answer the research questions. The following findings were obtained:

1. The Meaning of Sub-Village Names

a. Sub-Village II Hilinangea

The name "Hilinangea" is derived from the local language, where "Hili" means "road" and "Sinangea" refers to "a natural mountain." This name illustrates the geographical characteristic of the sub-village, highlighting a road that runs alongside a prominent natural mountain. The term encapsulates the physical landscape and signifies the importance of the natural environment to the community. The mountain is likely a significant landmark, providing not just a

physical boundary but also a cultural and spiritual symbol for the villagers. The name reflects the community's connection to their natural surroundings and the way these features shape their daily lives and cultural practices.

b. Sub-Village IV Delafiga

The name "Delafiga" originates from the combination of two local words: "fadela," meaning "stacked," and "figa," meaning "plate." When combined, "Delafiga" translates to "plates that are piled up." This name is rooted in a cultural practice or historical event where plates were stacked during meetings or gatherings. This suggests a tradition of communal dining or ceremonies where sharing food played a central role. The name symbolizes unity, cooperation, and the social structure of the community. It highlights the importance of communal activities and gatherings in maintaining social bonds and cultural continuity within the sub-village.

c. Sub-Village V Simanaere

"Simanaere" is named based on its geographical characteristics, specifically referring to its uneven terrain. The term likely describes the sub-village's topography, which is not flat but consists of varying elevations. This uneven terrain might have influenced the settlement patterns, agricultural practices, and daily activities of the inhabitants. The name "Simanaere" highlights the adaptation of the community to their environment, showcasing their resilience and ingenuity in managing and thriving in a non-uniform landscape. This name also reflects the intimate knowledge the villagers have of their land, emphasizing the importance of geography in shaping cultural identity and practices.

2. Cultural Vocabulary Diversity

Based on the results of interviews with traditional elders from each sub-village, there are several cultural vocabulary that are often used. It reflects various terms, expressions and cultural concepts that are unique to each sub-village.

Sub-village code:

- Dusun II Hilinangea: A1
- Dusun IV Delafiga: A2
- Dusun V Simanaera: A3

Table the description of Category of Cultural Vocabulary Diversity

No.	Cultural Vocabulary Types	Cultural Vocabulary Diversity	Meaning	Sub-village Code
1.	Custom	Famaigi niha	The initial process of traditional marriage is finding a suitable mate.	A_1 A_2 A_3
		Fanofu omo	Ask for approval from the woman whether she is welcome to visit.	
		Fangowai	Used by the community to welcome guests at a traditional event; “No so amiirasAma/Ina”, Amagubalugu le ta owaidomeda”	
		Fanóró omo	The bride and groom and their families go to the houses of the woman's family or relatives, which is done several days after the traditional wedding party takes place.	
		Mamuli nukha	The bride and her husband come to the woman's family's house with the aim of taking the bride's clothes that are still left behind.	
2.	Livelihood	Manaba gitó	The work of cutting or slicing the bark of rubber trees using certain methods or techniques to obtain sap.	A_3
		Mogai gitó	The work of cutting or slicing the bark of rubber trees using certain methods or techniques to obtain sap.	A_2
		Moguri	The work of cutting or slicing the bark of rubber trees using certain methods or techniques to obtain sap.	A_1
		Manaba naha gowi	The work opened up new land for agriculture.	A_1 A_2 A_3
		Fatuka	House/building construction work.	
		Faburu	Work as a laborer lifting goods from ships at the port to transport cars.	
3.	Family Structure	Ama saa	The oldest/eldest brother of the children's parents.	A_1 A_2 A_3
		Ama talu	The middle brother of the children's parents.	
		Ama sakhi	The last/youngest brother of the	

			children's parents.	
		Ina lawe	Children's parents' sister//aunt.	
		Sibaya	Mother's/uncle's brother.	
		Bene'ó, bóligana'a, Umónó, Ono nihaló	Phrases for the bride/daughter-in-law. However, bóligana'a is rarely used anymore because with that term women are constructed as being under men as a form of ownership (purchase proceeds) that is equivalent to ana'a (gold).	
		Balugu	People who have the highest traditional title which is highly respected and respected in society (usually obtained after successfully establishing their own custom which is marked by a gowe/megalith stone)	
4.	Animals	Si alawe	A term for female animals, often used for animals such as; dogs and pigs.	A_1 A_2 A_3
		Si matua	A term for male animals, often used for animals such as; dogs and pigs.	
		Sihene	A term for female animals, often used for animals such as; chicken and pork.	
		Sigelo	The term for a female animal that has given birth, often used for pigs.	
		Sifagelo	The term for a female animal that has laid eggs, often used for chickens.	
		Silatao	The term for a rooster.	
5.	Daily activities	Fatome	Visit	A_1 A_2 A_3
		He so'omo	Expression when visiting someone's house	
		Mofanódo	Phrases when leaving the house.	
		Numalódo	The phrase goes first to someone else.	
		Fangona (sabata, aine)	Farewell; come on, let's go.	
6.	Geographical	Manaere	The position of the road/ground is sloping.	A_3
		Fadaya	Flat road/land position.	
		Manósó	The act of climbing a mountain.	
		Manueli	Action to descend the mountain.	
		Simanaere	Sloping ground position. This word is also used as a sub-village name.	
		Fadelawiga	Stacked plates. From this word, the name of the sub-village is quoted,	A_2

			namely Delafiga.	
		Hilisinangea	The position of the mountain is not too high (as appropriate). From this word, the name of the sub-village is quoted, namely Hilinangea.	A_1
7.	Object	Gowe	Cultural sites established in a village are in the form of flat or upright stones.	A_1 A_2 A_3
		Fórógi	A tool used to cut small objects/knives.	
		Belewa	A tool used to cut large objects/machete.	A_1 A_3
		Balatu	A tool used to cut large objects/machete.	A_2
		Fogo'ogowi	Tools used for planting sweet potato leaves, looking for sweet potatoes, and clearing grass in the sweet potato leaf field.	A_1 A_2 A_3

Based on the table above, it shows that there are similarities in custom, family structure, animals and daily activities vocabulary. Meanwhile, there are differences in livelihood, geographical, and object vocabulary.These findings emphasize the importance of understanding both the unifying and differentiating aspects of cultural vocabulary in documenting and preserving the rich cultural heritage of Bawodesolo Village. By recognizing the unique contributions of each sub-village, this research provides a nuanced view of the community's cultural identity and its dynamic interactions with the environment and external influences.

Discussion

The research on the naming of sub-villages and the diversity of cultural vocabulary in Bawodesolo Village provides significant insights into how language and culture are intertwined. This section discusses the findings in relation to the literature reviewed, highlighting the cultural, social, and linguistic aspects of toponymy and cultural vocabulary.

1. Toponymy and Cultural Significance

As Richard Coates (2020) notes, toponymy is not merely about geographic markers but involves a deep cultural and historical context. The names of the sub-

villages in Bawodesolo—such as Hilinangea, Delafiga, and Simanaere—reflect physical characteristics, historical events, and cultural practices. For instance, Hilinangea, meaning a road alongside a natural mountain, emphasizes the community's connection to their natural surroundings. This aligns with Coates' assertion that place names encapsulate both the physical and socio-cultural landscapes, providing a window into the history and values of the community.

The name Delafiga, derived from words meaning "stacked plates," highlights a communal practice of sharing meals, indicating the cultural significance of hospitality and social cohesion. This supports David Crystal's (2019) view that place names are symbols summarizing the history and life of the people, reflecting their social practices and cultural identity.

2. Cultural Vocabulary Diversity

The study found that cultural vocabulary related to customs, family structure, animals, and daily activities was consistent across sub-villages, indicating a shared cultural heritage. This supports Crystal's (2019) and John Edwards' (2020) assertions that cultural vocabulary reflects the social interactions and values of a community. The shared vocabulary in these domains suggests a cohesive cultural identity and common social structures that are integral to the community's way of life.

However, differences in vocabulary related to livelihood, geography, and objects were observed, highlighting unique adaptations and environmental contexts for each sub-village. This finding aligns with Edwards' (2020) and Mary Bucholtz's (2021) perspectives on how social changes and interactions with different environments and cultures can lead to the development of distinct cultural vocabularies. For example, specialized terms for different economic activities indicate how each sub-village has adapted its livelihood strategies to its specific environmental resources and economic opportunities.

3. Sociolinguistic Perspectives

The use of vocabulary in hamlet names and everyday language reflects social structures, roles, and identities, as discussed by Joshua Fishman (2021) and Janet Holmes (2022). The study found that vocabulary related to family structure

and daily activities was uniform, reflecting a standardized social framework. This uniformity underscores the importance of family and social roles in maintaining the social fabric of the community, as highlighted by Fishman and Holmes.

On the other hand, the differences in geographical terms and objects indicate the influence of the physical environment and material culture on linguistic expressions. This variation underscores the dynamic nature of cultural vocabulary and its ability to adapt to local contexts, supporting Deborah Cameron's (2020) view that language reflects and reinforces social identity through symbolic use.

CONCLUSION

The discussion highlights how the research findings align with and expand upon existing literature on toponymy, cultural vocabulary, and sociolinguistics. The study underscores the importance of language as a gateway to cultural heritage, revealing the complex interplay between environmental, social, and cultural factors in shaping the linguistic landscape of Bawodesolo Village. By documenting the names and cultural vocabulary of the sub-villages, this research preserves the rich cultural tapestry of the community and provides insights into the dynamic relationship between language and culture.

Understanding the cultural vocabulary diversity and toponymy in Bawodesolo Village has practical implications for regional development policies. By acknowledging the cultural significance of place names and local vocabulary, policymakers can design development initiatives that respect and preserve the cultural heritage and identity of local communities. This research contributes to the documentation and preservation of linguistic and cultural diversity, providing a valuable resource for future generations to understand and appreciate their cultural legacy.

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