A Toponymy Study of Place Names in Lebatukan Sub-district

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ABSTRACT

This study investigates toponymy known as place naming, associated with cultural and linguistic heritage, based on the history of the formation of place names in the area, that investigated in Lebatukan Sub-district. The people in Lebatukan Sub-district use Lamaholot Language with different dialects including Lamatuka dialect, Merdeka dialect and Lewoeleng dialect. Studying the place names in Lebatukan Sub-distirct can help to reveal toponym categories in naming places such as descriptive, associative, occurrent, evaluative, shift, indigenous, eponymous, and linguistic innovation. This study aims to find out the literal meanings of toponymy of place names in Lebatukan Sub-district and to identify the historical background of place names in Lebatukan District. The research is descriptive qualitative. Data were collected through documentation, interview, audio recording and note taking. The research stages include data collection and data analysis. The result shows that the naming of place in Lebatukan Sub-district is based on the dialect used and classified into the categories of toponym. The place names have meaning and historical background which can be seen through the characteristics, physical context, the incident/event associated, emotional reaction, shift, indigenous system, proper name, and linguistic forms.

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1. Introduction

Language is a communication tool used by humans to interact and express with each other. Language is also an introduction to culture in society inherited from ancestors. Therefore, the use of each language used in society is different, according to the scope and culture of that society. Culture in a society influences naming, such as naming of places. Radding & Western (2010) stated that place names are seen as a sign that refer to stories or histories rooted in local culture. In that case, cultural changes in society can influence changes in the meaning of place names.

Lebatukan Sub-district has 17 villages located in Lembata Regency, East Nusa Tenggara. The villages in Lebatukan Sub-district are located on the coast and hills. With a strategic location and lots of natural resources, place names have various meanings based on the characteristics and location of the place. Place names are also formed based on the language used. In community life, the local language that people used is Lamaholot language. (Goris Keraf 1978) defined there are 3 dialects used in Lebatukan District, such as Lamatuka dialect, Merdeka dialect, and Lewoeleng dialect. With the different dialects, people communicate according to the habits and use of the dialect of the society.

In community life, there are still many people who only know the names of places, and do not know about the history of the areas they live in. However, if people care about the culture and heritage of their ancestors, they will care and find out about the history of the place they live in. Especially young people, most of them do not even care and do not want to find out about the history of the place where they live. Lack of knowledge about the history of the place where you live, will result in the loss of the history passed down from generation to generation in the community of that place.

This research is anthropolinguistics research, which indicates aspects of the relationship between language and culture. In this research, the researcher focused on the linguistic studies and cultural studies, which are contained in the place name in Lebatukan Sub-district. Place names can be seen from village names, also in the historical places or the natural environment where the society make their living, such as in highlands or sea. The place names have cultural meaning, which was passed down by ancestors, and was remembered in society to this day.

2. Research Method

This study employed a descriptive qualitative research design to analyze the toponymy of place names in Lebatukan Sub-district. Qualitative research is research that intends to understand the phenomenon of what is experienced by the subject of research, such as behavior, perceptions, motivations, actions, and so forth (Moleong 2004). The main characteristic of descriptive method is data must be collected first, composed, and then analyzed. In a qualitative approach, the results of the research that has been carried out are then described in the form of a description, where the description uses words as its constituent parts. The description contains the meaning and the historical background of the context.

In this research, the researcher used some techniques to collect the data, namely documentation, where the researcher finds the government data including the name of villages in Lebatukan Sub-district office, Interview, where the researcher used unstructured interview technique. The researcher prepares different questions for all informants, according to the situation and conditions of each place name, and the writer asked about the meaning of the place names and the historical background of the place. Audio recording, where the researcher recorded all the informant's answers to the questions given during the interview using a mobile phone and note taking, where the researcher wrote down the name of the places, the meaning, and the history of the place during the interview.

The data analysis process including transcribe the result of the data from government and from the informants about the place names that have been collected, classify the result of the data from the informants that have been interviewed into three dialects used in Lebatukan Sub-district, and analyze the according to theory toponymy of Tent & Slatyer (2009,22) by categorizing 9 types of toponymies.

The types of toponymies are: (1) Descriptive, the toponymy is indicating inherent characteristic of the feature; (2) Associative, is used to indicate something which is always associated with the feature or physical context. (3) Occurrent, used to recording an incident, event, or action associated with the feature, and recording occasion, which show the time or date associated with the feature; (4) Evaluative, used to reflecting the emotional reaction in naming, or a strong connotation

associated with the feature. (5) Shift, used of a toponym, in whole or in part, from a location to another location. (6) Indigenous, used to importing an indigenous toponym or word into the introduced system; (7) Eponymous use of a person's name or other named entity by using a proper name or title, to commemorate that person; (8) Linguistic Innovation, is introducing linguistic forms, by manipulation the language; and (9) Erroneous, the name of places will be introducing to new form through transmission, misspelling, mistaken meaning, etc.

3. Research Findings and Discussion

Research Findings

Place names in Lebatukan Sub-district are presented based on 3 different dialects used in the place. The dialects are Lamatuka dialect, Merdeka dialect and Lewoeleng dialect. The name of villages in Lebatukan Sub-distirct including Lamatuka Village, Baopana Village, Merdeka Village, Hadakewa Village, Lerahinga Village, Waienga Village, Tapobaran Village, Tapolangu Village, Dikesare Village, Lewoeleng Village, Lamadale Village, Lodotodokowa Village, Atakowa Village, Seranggorang Village, Balurebong Village, Banitobo Village, and Lamalela Village.

The meaning and history of place names based on the dialects:

1. Lamatuka dialect

Table 1. Lamatuka dialect

Name of Place	Meaning	History
Tana Treket	tana: soil treket: sticky tana treket: sticky soil	In the place, the soil structure is clay, so that during the rainy season, the soil will become sticky and stick to the soles of the footwear or tires of passing vehicles. Around 1980s, there are missionaries who spread the Catholic Religion in several areas in Lebatukan District. When they crossed the road in Baopana Village, the car tires were stuck in the sticky road, so it took a long time to pass through the road.
Tahi Mattê	tahi: sea water mattê: eyes tahi mattê: spring salty water	In the place has big hole where the water comes out. The water is salty and flows directly into the sea. The hole only seen when sea water is receding. Tahi Mattê is a bay overgrown with mangrove trees and there is a rock cliff. The naming of this place by the people who first occupied the Baopana Village.
Wato Majong	wato: stone majong: umbrella wato majong: umbrella like stone	The place in Baopana Village which is a bay, there is a stone in the shape of an umbrella, so the bay is called *Wato Majong*. The umbrella shape can only be seen when the sea water recedes. The bay was given its name by the local people, who first settled in Baopana Village, after they fished when the sea water was recedes. Now, this place has become a tourist attraction developed by the Baopana Village government. This place also a place of livelihood for fishermen from Baopana Village.
Koli Kuma	koli: lontar tree kuma: yellow	Koli Kuma is located in the shout of Baopana Village and is part of the Merdeka Village area. This place is a garden by the community. In Lamatuka dialect the

	koli kuma: lontar tree with yellow leaves	community naming the place with Koli Kuma because there is grow some lontar trees with yellow leaves. The leaves are yellow because the land is barren so that the tree looks stunted and infertile. Even though lontar trees in this place are stunted, the plants cultivated by farmers grow well when the rainy season.
Wae Bua	wae: water bua: tree wae bua: a source of water under a tree	The history of naming Wae Bua from Lamatuka Village. There is a natural water well, which is right under a tree, and the water is very cool. The tree is a type of banyan tree, which named *bua* by the local people. Because the water well is under a *bua* tree, so the people named the well *Wae Bua. Wae Bua* became one of the sources of water for people Lamatuka Village and Baopana Village in ancient times when they occupied the villages. Because the villages communities had used water from different springs, the water from *Wae Bua* is no longer used but is still active until today.
Baopana	bao: float pana: walk baopana: keep floating and moving	The history of the formation of Baopana Village is when the community sailed using a boat called *Jon Doni, w*hich the sank in Waiteba, on the South Coast of Lembata Island. The sunken boat was then named *Tena Wato,* which means boat like stone. Then, the community moved to a new village, and named the village Baopana, which means to keep floating and walking. The community in Baopana Village is a combination of the Lelawerang and Ilowutung communities.
Lelawerang	lela: village werang: above lelawerang: a village located above or over the hills	The name Lelawerang was formed because the village is located on a hill. The people of Lelawerang work as farmers, and there also many candlenut trees in the village, as one of the sources incomes for the community. The people of Lelawerang have moved to the west coast in Lebatukan District in 1984, after the tsunami disaster on Bobu Beach. The new village was named Baopana Village. Lelawerang became an empty village, and only became a candlenut garden for the community as one of the sources of income until now.
Ilowutung	ilo: tree wutung: top ilowutung: a village at the top of the tree	In this village there lived an old woman named Kewa Pati who lived alone in a hut, and her daily life was weaving. Kewa Pati keeping a caterpillar by feeding fruits until the caterpillar grew big and became a snake. The snake was fed with big animals like pig and goat, and as time goes by, the animals in the village ran out. There were children playing by catching grasshoppers in the bushes. Seeing the children, Kewa Pati had the idea to bring the children to her hut by tricking them with food. When they got there, the children became food for the big snake. The village people began to become aware of the loss of small children in the village. In that village there was a big tree name *illo*. The old man in the village uses the tree as a place to spy on children when they are playing and the reason they

		disappeared. After finding out that the reason why the children went missing was because the children were eaten by snakes, the parents set up bamboo traps to catch the snake. After the snake died because it was trapped in a bamboo trap, Kewa Pati also disappeared from the village, and her whereabouts are unknown until now. With this incident, the community named the village Ilowutung, which means the village at the top of the *illo* tree.
Eu Lar'e	eu: bamboo lar'e: forbidden eu lar'e: forbidden bamboo	This place is located in Lamalela Village. In the story about Kewa Pati, there is bamboo used by village people to trap snake that have eaten children. The bamboo is still alive today. This bamboo is prohibited by the community from being cut down by the community. With this prohibition, the place was given a name *Eu Lar'e*.

2. Lewoeleng dialect

Table 2. Lewoeleng dialect

Name of Place	Meaning	History
Nuba Buto	nuba: sitting place buto: eight nuba buto: eight sitting places	The history of the formation of the name *Nuba Buto* is during the Dutch Colonial era, the men in the area went to hunting and left the mother and the children. When the men were not in the town, the Dutch captured several mothers and took them into a river called *Tuba Ua* for three days. When the men returned from hunting, they realized that the mothers had been kidnapped, so they gathered in a place to negotiate and bring back the mothers and fight the Dutch. In that place, there were eight stone seats, called *nuba*. Each seat was occupied by each group of men from eight different villages. The villages are Lodoblolong, Lewodoli, Balurebong, Atakowa, Lewoeleng, Lamadale, Lewoheba, and Lewota'a. In that place, the fathers sat and planned to fight the Dutch in the river. When fighting, the Dutch leader was killed, and the several fathers were imprisoned for about 25 years. Because of this incident, the place was named Nuba Buto. This place still exists until today, with all eight stones still complete. Every year, the place is held with traditional ceremony. When carrying out traditional ceremony, people will occupy *nuba* according to their respective village groups.
Lodoblolong	lodo: tree blolong: top Lodoblolong: a tree on a top of a hill.	The history of the formation of the name Lodoblolong is, it is said that in that place, there is a stopover place called *nubae*. *Nubae* is used as a stopover place by Walangsawa people, from Kedang. When they were exploring the place, they stopped and stuck a piece of wood that was used as a stick. The wood was called *leddo*. The wood then grows and becomes a large tree.

		Because the tree grew on the top of the hill, so the place was named Lodoblolong. The tree still lives today in the village.
Atakowa	ata: people kowa: cloud atakowa: people in the cloud	The history of formation this place name is because of the location of the village is in the hills, so the place is often filled with fog. The village then became a village called Atakowa.
Lodotodokowa		Lodotodokowa is a village in Lebatukan Sub-district that consists of a combination of two villages. The vilages are Lodoblolong Village and Atakowa Village. However, it should acknowledged here that even the informant themselves are not sure about the meaning of '-todo-' in the middle of the word. In my prediction, '-todo-' itself can be understood as 'see'. Therefore, the meaning of this place name is in the Lodoblolong Village people can see Atakowa Village.

3. Merdeka dialect

Table 3. Merdeka dialect

Name of Place	Meaning	History
Koli Buto	koli: lontar tree buto: eight koli buto: eight lontar trees	Kolibuto is an old village was once inhabited by the Merdeka Village community. After Indonesia's independence, the Village Head brought all the people to move to the coast, and the name of the village changed to Medeka Village
Wulen Bao	wulen: market bao: banyan tree wulen bao: market under the banyan tree	The history of the formation of the Bao Market is, it is said that there was a large banyan tree, which was used by the Community as a place to exchange goods or in Indonesian known as *barter*. The community came from Kolibuto Village, who exchanged palm wine and salt; Communities from Waimuda Village and Kalikasa Villages, exchanged garden produce, such as vegetables and fruits; and Ile Ape, bartered at the market using salt and fish. Because it is under a large banyan tree, so the name of the place became Wulen Bao. The market is now no longer active, and the place has become a garden owned by the people of Merdeka Village, Baopana Village and Lamatuka Village
Paigopak	pai: people name gopak: placed paigopak: a man was placed under a tree	Paigopak is located in Merdeka Village. The history of the place being named Paigopak is, during the Dutch colonial era, in the Merdeka Village area, there was a murder carried out by the Merdeka people, to a man named Pae who came from Ile Ape. After Mr. Pae was killed, he was then placed under a large tamarind tree in that place. Because of that, the place was named Paigopak. The name Paigopak is now used as the name of a hamlet in the Merdeka Village.

Discussion

Toponymic Classification of Place Names in Lebatukan Sub-distict

Classification the place names according to the theory toponymy of Tent & Slatyer (2009:22) by categorizing 9 types of toponymies. The categories are presented as follow:

1. Descriptive

Name of places included in this category are: (1) Lelawerang, the naming of the place Lelawerang, means a village located above or over the hills. (2) Wulen Bao, the name of Wulen Bao means market under a banyan tree. The naming of this place is based on the position of the place. Based on the story, the position of the market is under the big banyan tree. (3) Wae Bua, Wae Bua means a source of a water under a tree. The naming of this place is based on the position of the place. The place is a water well. Based on the story, the water well is under a tree like a banyan tree, (4) Lodoblolong, means a tree on the top of a hill. The naming of this place is based on the position of the place. Based on the history, the naming of this place is according to the position of the object. The object is a tree name *leddo*. The position of the tree is in top of the hill. In this category, the place names indicate the position of the place; (5) Nuba Buto, naming of this place is based on the number of objects in that place. Based on the history, the object of this place is sitting eight stones which used as a seat by the community. The seats are used by eight different villages and (6) Koli Buto, the name of Koli Buto means eight lontar tress. The naming of this place is based on the number of objects in that place. based on the history, the object of this place is eight lontar tress that grow in the village. In this category, the place names indicate the numerical/measurement of the place.

2. Associative

Name of places included in this category are: (1) Tahi Mattê, the name of Tahi Mattê means spring salty water. The naming of this place is based on the biological nature of the place. based on the results interviewed, Tahi Mattê is a bay which has a spring salty water. There is hole in the rock, which flows salt water towards the sea. (2) Kolli Kuma, the name of place Koli Kuma means lontar tree with yellow leaves. Koli Kuma is a field. The naming of this place is based on the biological nature of the place. There is lontar trees in that place, with grow stunted so that the leaves are yellow (3) Ilowutung, the name of place Ilowutung is a village in a top of tree. The naming of this place is based on the characteristics of this place, which is the tree named *illo*. The tree is used by the people as a monitor snake that have eaten children in the village. The people named the village illowutung is based on the event that happened in that place, and (4) Tana Treket, the name of place Tana Treket means sticky soil. The name of this place based on the environmental of the place. This place is named because of the sticky soil structure during the rainy season. Itn this category, the place names are indicating the environmental or biological nature of the place.

3. Occurrent

Name of places included in this category are: (1) Lewu Ulung, the name of place Lewu Ulung is means old village. Based on the history told, the naming of places Lewu Ulung is based an incident that happened on the place. When people were exploring villages in the area, they saw there was remnants of a village there, so the people remaining the place *lewe'eng* which is now became an old village in Lodotodokowa Village, this place name indicates the incident in the place; and (2) Atakowa, the name of place Atakowa means people in the clouds. The naming of this place is according to the event that happened in the place. Based on the history, when people were exploring the village in the area, they saw a place where is fire smoke. The people agreed that there is a village or there is life in that place. Because of that, the people named the place Atakowa, which means people in the smoky village, this place name indicates an event in the place.

4. Evaluative

Name of place included in this category is Eu Lar'e, this place means a forbidden place. In the history, people in Ilowutung Village named this place based of the bamboo that lives in this place. The bamboo is used by the community to trapped snake that has eaten the children in the village. The naming of this place is based on the response of the people in the village. Therefore, the name of place Eu Lar'e is included in evaluative category, which included in the negative response by the people in the village.

5. Shift

The name of place Baopana is means keep floating and moving. The naming of this place is based on event that happened in that place. Based on the history, the village is moving from old village to new village. The old village is Lelawerang Village. The community using a boat for sailing until the boat sank. After moving to the new village, the place names changed to Baopana Village. Therefore, the name of Baopana is included in shift category, which is included in transfer category, which is a transferred a place a place to another place.

6. Indigenous

Name of place included in this category is Wato Majong, name of place Wato Majong means umbrella stone. Wato Majong is a name of beach that located in Baopana Village. The naming of this place is based on the original place name, using the indigenous toponym already used for that feature. Based on the history, in that place there is an umbrella shaped stone. The shape is only visible when the sea water recedes. Because the stone is shaped like an umbrella, the community naming this place Wato Majong.

6. Eponymous

Name of place included in this category is Paigopak, the name of this place is based on the event that happened in this place. T =he name of Paigopak is from people name, who is a man who killed in that place. The name of the man is Pai, and the word *gopak* is a verb that means laid. The man was laid under a large tamarind tree. Therefore, the local people named it Paigopak. In eponymous category, the place name included in the characteristics of person, who use a proper name.

7. Eponymous

Name of place included in this category is Paigopak, the name of Paigopak is from people man, who is a man who killed in that place. The name of the man is Pai, and the word *gopak* is a verb that means laid. The man was laid under a large tamarind tree. Therefore, the local people named it Paigopak. In eponymous category, the place name included in the characteristics of person, who use a proper name.

8. Linguistic Innovation

Name of place included in this category is Lodotodokowa. This place is a blending of two toponyms, the name of places are Lodobolong and Atakowa, and the names is blending became Lodotodokowa. However, it should acknowledged here that even the informant themselves are not sure about the meaning of '-todo-' in the middle of the word. In my prediction, '-todo-' itself can be understood as 'see'. Therefore, the meaning of this place name is in the Lodoblolong Village people can see Atakowa Village. In this category, Lodotodokowa is included in linguistic innovation, which included in blend characteristics, which blending two toponyms of the place names.

4. Conclusion

Based on the data analysis conducted on the place names in Lebatukan Sub-district, it can be concluded as follows.
1. The place names in Lebatukan Sub-district have different meaning and history, which is unique and historic from every place.
2. Naming of the place names is based on Lamaholot language with different dialects such as Lamatuka dialect, Merdeka dialect and Lewoeleng dialect. The use of dialects in Lebatukan Sub-

district based on the region and passed down by ancestors. The place names in Lebatukan Sub-district associated with cultural and linguistic heritage, based on the history of the formation of place names.
3. There are nine categories of toponym according to Tent & Slatyer (2009:22). The categories are descriptive, associative, occurrent, evaluative, shift, indigenous, eponymous, linguistic innovation, and erroneous.
4. Toponym of the place names in Lebatukan Sub-district examines categories of naming of places. The place names have meaning and historical background which can be seen through the characteristics, physical context, the incident/event associated, emotional reaction, shift, indigenous system, proper name, and linguistic forms. The place names Lebatukan Sub-district diverse which is such as names of villages, beach, market, and garden. The formation of these place names representative culture in society.

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