

The Sundanese Traditional Cuisine Proper Names As Home Civilization of Cultural Sustainability: A Cognitive Semantic Study

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Abstract

The researchers convince that the essence of proper names is one of civilization of cultural sustainability. Therefore, we investigated the Sundanese traditional cuisine's proper names in this article to discuss how proper names are important to be documented well in our inherent traditional cuisine. The proper names are the data collected from the restaurants located in Sukabumi, Garut, and Bandung. The research method applied is a qualitative one. Through a Cognitive Semantic study, the researchers will investigate the phonological sounds and morphological processes that appeared in the Sundanese cuisine's proper names using conceptualization in line with Cognitive Semantics. Cognitive understanding uses four guiding principles: conceptual structure is embodied, the semantic structure is conceptual structure, meaning representation is encyclopedic, and meaning construction is conceptualization (Evans, Bergen, and Zinken, 2007). The research revealed that the two and three vocal sound combinations appear in the Sundanese food proper names. Furthermore, the acronym also happens in this food's proper names, considering the sound that could produce the exciting names. The name comes from Javanese, but Sundanese people add the morpheme into the first syllables since Sundanese people are familiar with three syllables (Djajasudarma, 2013). Sundanese people name their food based on how the body reacts to a specific action. The form of Sundanese food's proper name comes from the vocal 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.

Keywords: *cognitive semantics, morphological process, proper names, Sundanese traditional cuisine*

Ethical Lingua

Vol. 9, No. 2, 2022

ISSN 2355-3448 (Print)

ISSN 2540-9190 (Online)

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Article's History

Submitted 28 October 2022

Revised 31 December 2022

Accepted 31 December 2022

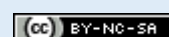
DOI

10.30605/25409190.471

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Introduction

Sundanese traditional cuisine is one among other traditional cuisines in Indonesia. Our society inherited traditional cuisines as indigenous cultural sustainability. Asafu-Adjaye, 1996) and (Throsby & Petetskaya, 2016) also (Tom et al., 2019) proved that indigenous people's traditional production methods are inherently sustainable. Asafu-Adjaye, 1996) and (Throsby & Petetskaya, 2016) surveyed traditional and non-traditional production practices of Aboriginal and Torres Strait Islander peoples on the Cape York Peninsula, north Queensland, Australia. Employing "tradition" or "traditional" in anthropological terms refers to the relatively static and homogenous people, as quoted in (Asafu-Adjaye, 1996). Asafu-Adjaye conducted the research from the perspective of economy and management planning.

Razak, A.B. & Sanusi, 2010) tried to reveal the notion of sustainable construction in human societies. They investigated the introspective point of view. First, Razak and Sanusi examined the potential role of sustainable development. This potential role was from the eighteenth century, which believed that the root of sustainable development should have a natural balance in developing civilization. (Axelsson et al., 2013) believed that policies on natural economic resources must consider social and cultural values. They intended to investigate the social and cultural criteria by identifying indicators matching the verifiers' variables.

Based on the previous studies, we can conclude that indigenous products and communities are vital factors in cultural sustainability. This article discusses the proper names of Sundanese traditional cuisine. This traditional cuisine, through proper names, as indigenous knowledge, proves cultural civilization sustainability.

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 Semantics approach. Therefore, we believe that the sustainability of Sundanese food naming is crucial to cultural civilization.

Literature Review

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 it is interdisciplinary. (Wijaya, 2019) discussed the mapping of Indonesian food culture. She emphasized that traditional cuisine promotes Indonesian culinary tourism through socio-cultural exploration since Indonesian food culture is shaped by nature, history, and 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 food from linguistics are (Sari & Martiwi, 2020). They investigated the blending of food and drink labels in Indonesia. 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 concept for traditional cuisine '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. (Durahman and Badriah, 2022) described the naming of Sundanese foods in the Kuningan region. Durahman and Badriah collected the data by spreading the questions through google Forms to reach the respondents due to the pandemic situation. They also conducted the interview using WhatsApp to enhance the data validity. Durahman and Badriah investigated Sundanese lexical variation in Sundanese food naming in the Kuningan region, and their investigation has the same purpose as our study. Their research result 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 (Manggong & Krisnawati, 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, their studies have not identified how Sundanese people name their food. Some researchers consider the Sundanese traditional foods area as food security. (Amalia et al., 2018) believed 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.

Maulana (2022) 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, 2022) focussed on the semantic naming and cultural point of view of Sundanese traditional foods. Their study shows seven semantic naming classifications: characteristics, inventors and creators, origin, materials, commonalities, and the creation of new names. Furthermore, from a cultural point of view, there are three functions: pleasure, social, and ceremonial.

Cognitive Linguistics

Cognitive linguistics sees linguistic cognition as inseparable from general cognition; and tries to describe linguistic events in terms of general cognitive strategies, such as metaphor, metonymy, and blending. (Janda, 2011, 2012). Furthermore, [Evans (2012), and Evans, et al. (2007)] argue that "cognitive linguistics deals with the connection between the nature of human language, the mind, and its relationship to (embodied) sociophysical experience" (Janda, 2012) and (Langacker, 2010) agree that Cognitive Linguistics uses Lexicon and Grammar as Janda says that grammar and lexicon are seen as part of one continuum and are supposed to be the subject of similar cognitive techniques.

Embodiment and the usage-based accounts of language structure are two basic ideas of Cognitive Linguistics (Evans, 2010; Langacker, 2012). As explained by (Lakoff & Johnson, 2003; Lakoff, 1980; Lawler et al., 1983) that "embodiment is the properties of specific categories that consequence of biological capacities and the experience of

physical functioning, and its social environment” (as cited by Langacker, 2014). (Lakoff & Johnson, 2003) argued that two key commitments characterize Cognitive Linguistics, i.e., Generalization and Cognitive Commitment. Generalization commitment, as Lakoff describes it, is a concern to characterize the general patterns that claim all parts of human languages. The purpose is to investigate the possible broadest generalization. The second commitment is Cognitive Commitment. Cognitive commitment characterizes general principles for language in accord with the mind and brain from other disciplines. Cognitive commitment views the principles of a linguistic structure resulting from human cognition derived from cognitive and brain sciences.

Cognitive Semantics

Cognitive semantics is the branch of Cognitive Linguistics. Its core is to investigate the conceptual system. Cognitive linguists (Langacker, 2012) believed that language is equated to a conceptual structure. Meanwhile, (Lakoff & Johnson, 2003; Lakoff, 1980; Lawler et al., 1983) language reflects a conceptual structure. (Evans, 2010) is, on the other hand. She proposed an LCCM Theory in which she believes that conceptual structure is not equated with them (in terms of Langacker's) and do not directly reflect them (in terms of Lakoff's).

Evans et al. (2007) argued that Cognitive Semantics examines the representation of knowledge (conceptual structures) and the construction of meanings (conceptualization). It investigates the relationship between experience, conceptual models, and the semantic structures encoded by language. As a result, this Cognitive Semantics study analyzes the human mind investigated by linguistic semantics. Therefore, this research analyzes Sundanese traditional cuisine based on Cognitive Semantics, applying four principles of guidance: conceptual structure is embodied, the semantic structure is conceptual construction, meaning representation is encyclopedic, and meaning construction is a conceptualization (Evans et al., 2007).

Method

This study applies a qualitative method. We collected the data by interviewing and observing the names of respondents who created the food. Those techniques are based on ethnographic methods offered by (Spradley, 2016). First, the researchers collected the data by portraying the name of Sundanese food found 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, we interviewed the respondent eligible in Sundanese expertise to have holistic information on the symbolic meanings revealed from the sounds and form. Finally, we descriptively discuss the data. The data discussion will conclude eventually.

Results and Discussion

We captured the data on around 170 names. Those data are classified into four categories. The most exciting thing is that the name of Sundanese cuisines contains repetition, two and three different vocal sound combinations, and two and three the same. Following (Djajasudarma, 2013), the terms of repetition in Sundanese grammar are known as reduplication. There are four classifications of reduplication, namely Dwilingga (all the primary forms of words are repeated), Dwipurwa (part of the words are repeated, usually the initial syllable), Trilingga or Trireka (essential words are repeated with changing), and Pseudo repetition. Djajasudarma's theory is adopted since the data is in Sundanese and her theory fits the data discussion.

In the data, we found the form of Dwilingga in Bala-bala. The form of Pseudo Dwipurwa exists in Rarauan, Gegeplak, Gegetuk, Papais, Gogodo, Cocorot. However, on the other hand, the phonological sound of the proper names happens in Godeblag, Gorejag, Colenak, Batagor, Bapatong, Keremes, Perkedel, Paladang, Chocodot, and Dorokdok.

Dwilingga repetition

In the data, we observe that it is not only a morphological process, but vowel also plays a vital aspect in the form of repetition.

- Data (1) Bala-bala -- /a/ /a/ + /a/ /a/
(2) Ongol-ongol -- /o//o/ + /o//o/
(3) Onde-onde -- /o//e/ + /o//e/
(4) 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 has a meaning that food looks untidy but not necessarily messy. Ongol-ongol and Onde-onde are a kind of snacks that we could not identify where this food came from. One piece of literature says ongol-ongol is from Betawi; others say it is from West Java. Onde-onde also is claimed by other regions as their origin food. However, we will not argue about where this food comes from, but since this name appeared in our repository, we 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, we have to exclude those names from our investigation for now.

The name of Gado-gado is fascinating. Even though we still cannot find valid information about the original name, one of the food-blogger <https://www.idntimes.com/food/dining-guide/putri-intan-nur-fauziah/gado-gado> mentioned that there were versions of the originated gado-gado from. 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.

Three Vocal Syllables Sounds

Meanwhile, the following data (5) until (17) are the names that appear in three vocal syllables sounds

- Data (5) Godeblag -- /o/ + /e/ + /a/
(6) Gorejag -- /o/ + /e/ + /a/
(7) Colenak -- /o/ + /e/ + /a/

(8) Batagor -- /a/ + /a/ + /o/
(9) Bapatong -- /a/ + /a/ + /o/

(10) Burayot -- /u/ + /a/ + /o/
(11) Karedok -- /a/ + /ɛ/ + /o/
(12) Surabi -- /u/ + /a/ + /i/

(13) Keremes -- /ɛ/ + /ɛ/ + /ɛ/
(14) Perkedel -- /ɛ/ + /ə/ + /ɛ/
(15) Paladang -- /a/ + /a/ + /a/

(16) Chocodot -- /o/ + /o/ + /o/
(17) Dorokdok -- /o/ + /o/ + /o/
(18) Cocorot -- /o/ + /o/ + /o/
(19) Jojong -- /o/ + /o/ + /o/

Repetition, repeated in the whole word form, is called Dwimurni (Djajasudarma, 2013). In Sundanese cuisines, there are not only two vocal syllables sounds but also three syllables sounds. This is because the Sundanese language has seven vocal phonemes. The combinations of three syllables vocal sounds 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/.

Dwipurwa Repetition

Dwipurwa experiences a morphemic process (Djajasudarma, 2013). First, the initial syllables are repeated and inserted into the basic word form.

Data (20) Rarauan = rawu + an = ra + [ra] + wu + an

(21) Gegeplak = geplak = ge + [ge] + plak

(22) Gegetuk = getuk = ge + [ge] + tuk

(23) Papais = pais = pa + [pa] + is

The name rarauan (data 20) 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!' This instruction [rawuan] adds the morpheme [ra] and suffix [-an], which forms the noun rarauan with a different meaning from the previous one.

The name gegeplak (data 21) is derived from the primary word, geplak. Geplak is polysemy. 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, we can assume 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 (data 22) 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 (data 23) 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 vocal sounds, i.e., cocorot and jojong. We cannot say that cocorot is derived from the primary word corot. However, 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 jojong. This name is formed from the initial syllable's primary word, jorong + [jo]. We believe that the word jorong is because of the shape, like the ellipse, and because jorong experiences change from dorong (push) into jorong.

Sundanese Proper Names Conceptualization

In line with the Cognitive Semantics understanding, There are four guidelines of principles, there are conceptual construction is embodied, the semantic structure is conceptual structure, meaning representation is encyclopedic, and meaning construction is conceptualization (Evans, Bergen, and Zinken, 2007). For example, an appropriate name in Sundanese traditional cuisine contains sounds that make the people easy to listen to and remember. Dwilingga repetition, 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. The form looks like *cireng* (acronym: *Aci Digoreng*); the shape is bigger 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 it 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/. *Djajasudarma* argued that Sundanese has seven vocal phonemes, as seen in the data (10). The phoneme /e/ has different sounds, such as /ɛ/, /ə/, and /ë/. The sounds /o/ usually happen 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 is created due to the sounds produced when one bites it since those consonants are vibrated apico dental.

The morphological process appears in data (20), (21), (22), and (23). That 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 cook. 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.

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 vocal 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.

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