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An Investigation of Meaning, Toponymy of Sumba Cultural Site's names, and the impact of tourism visitors on surrounding Society

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ABSTRACT

This research explores the semantic and toponymic aspects of tourist site names on Sumba Island, focusing on cultural villages and marine tourism locations that have not been previously studied from a linguistic perspective. It also examines the social and economic impact of these sites on local communities. Using a qualitative descriptive method, data were collected through observation and interviews with 22 respondents, using purposive sampling. The study was conducted in West and Southwest Sumba Regencies, covering nine cultural sites/villages and three marine tourism

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objects. Findings reveal that the names of cultural tourism sites vary in lexical meaning; some, like Toshi Traditional Village and Wee Lewo, lack direct lexical interpretations. Toponymically, the names often derive from physical features, historical events (e.g., Wainyapu, Tarung, Weekurri), or local flora and fauna (e.g., Bodo Ede, Waitabar, Lapopu). These sites attract many visitors, positively impacting the local economy. All respondents reported income increases and new job opportunities, although 73% indicated that earnings fluctuate, averaging one to two million rupiah per month. Additionally, 9% earn below and 18% above this range. Beyond economic benefits, tourism influences social and moral values. Communities remain committed to preserving cultural practices and environmental cleanliness. Language use has also been affected; all respondents strive to use proper Indonesian, and 70% noted that youth are eager to learn English through community-run courses.

Keywords: Cultural Tourism Sites; Influence; Marine Tourism; Sumba Island; Toponymy

1. Introduction

Sumba Island has become a center of attention for the community outside the region and abroad in recent years because it has several natural tourist attractions. Unique cultural sites and attractions that have their own appeal for domestic and foreign tourists. Natural tourist attractions and cultural attractions, such as *Pasola*, traditional customary houses, and megalithic tombs, have become cultural heritage that attracts many tourists in recent years. Ngongo^[1] stated that the practice of rebuilding traditional houses and the semiotic meaning of traditional weaving in Sumba became the attention of the Sumba community and government to be preserved^[2]. Sumba Island has been promoted as a tourist destination in the last decade^[3]. In the 2018 Germany magazine - Focus, it was stated that Sumba Island became the “Most Beautiful Island in the World”. The reason International magazine - Focus chose Sumba Island as the most beautiful island in the world is because of its exotic savannah ecosystem, exotic beaches, unique cultural heritage, such as tombs made of natural stone, traditional weaving, traditional houses and *Pasola* tradition^[4]. In 2016, the *Nihiwatu* hotel and resort received an award as The World’s Best Private Hotel. This award is certainly also a promotion for Sumba Island so that it can be known worldwide. Sumba Island is one of the largest islands in East Nusa Tenggara province, besides two other large islands, namely Timor Island and Flores Island. In general, East Nusa Tenggara Province has attractive tourist attractions and cultural sites. Furthermore, from the language side, East Nusa Tenggara Province also has 72 local languages. The area of Sumba Island is 10,710 km², and consists of four regencies, namely East Sumba Regency

with an area of 7,000 km², Central Sumba Regency with an area of 1,868.74 km², West Sumba Regency with an area of 1,868.74 km², and Southwest Sumba Regency with an area of 1,445.32 km². Each regency has cultural tourism sites with their own characteristics and uniqueness, as well as their own linguistic features, namely morphological and semantic features. Specifically, the language in Sumba consists of *Kodi*, *Waijewa*, *Laboya*, *Kambera*, *Mamboro*, and *Wanokaka* languages^[5-7]. Sumba Island has 18 famous tourist attractions^[8]. Other data states that there are 7 tourist attractions on Sumba Island^[9]. This fact is different between one dataset and another, so that by conducting this research, accurate data will be obtained about the number and names of sites on Sumba Island. In another fact, it is stated that Sumba Island is included in the list of 25 endangered sites in the world in 2022.

Based on the threats that have been conveyed, serious attention is needed from academics, communities, and governments so that existing sites are well-maintained. Researchers are interested in conducting further research on the names of tourist sites on Sumba Island from a linguistic perspective, namely from a semantic perspective. Researchers realize that the existing site names must have linguistic features that need to be examined scientifically from a semantic point of view. The naming of a place is certainly inseparable from the culture of the community that inhabits it^[10]. The naming of each existing site certainly has its own background and reasons from the community at the time of naming. Furthermore, the name also certainly has a meaning not only from its lexical context but also from the local cultural context and even from its ideological context. Maintaining place names keeps history alive and helps young generations understand it is very

important^[11]. It is further stated that the names of cultural heritage must be maintained as much as possible within their regional context. Thus, it can be said that it will be very interesting and beneficial if the names of tourist sites are documented semantically so that they become a legacy for future generations. The existence of tourist sites certainly brings benefits to the local community by increasing their income. The community with the understanding they will have provide comprehensive explanations if the names of the sites become questions to be explained to visiting tourists. Furthermore, future generations will also have the same understanding as previous generations if there is already a document that becomes a reference. In addition, tourist sites also become a heritage that must be maintained and preserved by both the local community and the government. This fact certainly requires good arrangement so that it can be widely known both domestically and internationally. The names of existing sites need to be studied scientifically so that they provide understanding, both morphologically and semantically, of each existing site so that they become reference materials and preservation that continues to be preserved by the community and government. Place names play an important role at the regional and national levels and may create strong feelings among community groups, especially in multi-ethnic areas^[12,13].

Besides the previous research mentioned earlier, there are also several specific studies on the names of tourist sites from a toponymic and morphological perspective^[14–19]. Previous research certainly has similarities and differences with the research conducted at this time, namely from the aspect of different locations as well as differences in substance, namely researchers examining two things, namely semantic studies and the impact of cultural tourism sites on local communities.

Therefore, based on the previous explanation, the problems that are to be researched are: (1) What are the meanings and toponymy of the names of cultural tourism sites in Sumba Island (Southwest Sumba Regency and West Sumba Regency)? (2) Do tourist visits to cultural sites/tourist attractions have an impact on the local community or not?

The purpose of this research is to examine and describe the meaning of the names of cultural tourism sites in

Sumba Island and to describe whether there is an impact of tourist visits on the local community. In terms of benefits, this research generally contributes both theoretically and practically. Theoretically, the results of this research contribute to linguistic theory related to meaning and toponymy^[20–22]. Furthermore, the practical benefits will be useful for supporting government policies. The National Tourism Development Master Plan for 2010–2025, as regulated in Government Regulation No. 10 of 2014, becomes the basis for tourism development to improve the quality and quantity of destinations and realize a tourism industry that can drive the national economy. Therefore, a study is needed, both directly and indirectly, to support tourism development. This research is also expected to contribute to the preservation and development of tourism in Sumba Island. It also contributes to the younger generation's understanding of the meaning of the names of cultural tourism sites in their area and serves as a reference for other researchers, especially in the field of linguistics.

In order to investigate this study, the researchers come to the explanation relating to some theoretical views such as types of meaning, toponymy and the impact of tourism on society. Meaning in linguistics is known as semantics, in other words, semantics is a unity of meaning^[23–26]. It is known that language is used to express meaning, which appears in human thought. Human thought can be expressed through spoken or written language. Thus, it is clear that semantics is a part of language science that studies meaning. Meaning in semantic studies is classified into seven types of meaning^[27], namely (1) Conceptual Meaning, (2) Connotative Meaning, (3) Stylistic Meaning, (4) Affective Meaning, (5) Reflective Meaning, (6) Collocative Meaning, and (7) Thematic Meaning.

1.1. Conceptual Meaning

Conceptual meaning is the meaning that matches the concept and reference, and is free from any association or relationship. Conceptual meaning is also called denotative meaning or cognitive meaning. Conceptual meaning can be interpreted as the literal or core meaning of a word. Conceptual meaning is not implied, there is no subtext, and it is only a straightforward, literal, and dictionary definition of the word. Example: Driver has a conceptual meaning as

a driver. Thus, conceptual meaning can also be called lexical meaning.

Connotative Meaning Connotative meaning is the additional meaning or figurative meaning attached to a word. Connotative meaning can be in the form of associations, feelings, or taste values related to the word. Connotative meaning can be positive or negative. Connotative meaning can be influenced by societal values and norms, as well as individual experiences and backgrounds. Example: black goat, village flower, long-handed, fire (enthusiasm, anger, destruction), rain (sadness, joy, or purification), wind (freedom, joy, or instability), and so on. Connotative meaning can be negative or positive.

1.2. Stylistic Meaning

Stylistic meaning is related to the style of language in various works, including literary works, advertisements, and other discourses. Stylistics also studies how language is manipulated to create artistic effects and convey meaning. Stylistics can be used to examine how writers utilize language elements and rules to create certain effects. These effects can be aesthetic, ironic, or meaning-creating. An example of the use of figurative language (Figurative language).

1.3. Affective Meaning

Affective meaning is the meaning related to a person's feelings, including their attitude towards others or something being discussed. Affective meaning can also be interpreted as the listener's or reader's reaction to a word or sentence. Affective meaning can emerge in various contexts, such as: In film or drama dialogues, In the preparation of advertising texts or political campaigns, In learning. Affective meaning can be in the form of positive or negative feelings. Positive feelings can arise from honest, humble, and wise words. Meanwhile, negative feelings can arise from words related to corruption and collusion. Affect can also be interpreted as a psychological aspect related to emotions, feelings, and changes in mood. Examples include healthy, happy, fresh, etc.

1.4. Reflective Meaning

Reflective meaning is related to the process of re-

flecting on experiences, actions, or events that have occurred. Reflection can also be interpreted as the process of self-introspection to understand the meaning and consequences of those experiences. Examples include: reflecting, self-evaluating, thinking, realizing, growing, learning, finding a way, enjoying, accepting oneself, staying humble, etc.

1.5. Collocative Meaning

Collocative meaning refers to the meaning of a word that emerges from its association with surrounding words. Collocative meaning can also be interpreted as the meaning of a word determined by its usage in a sentence. For examples:

The words "beautiful and handsome" convey the meaning of "attractive".

The words "rich and poor" are limited to a specific phrase group.

The word "girl collocates with beauty, flowers, women, and others.

The word "youth" collocates with handsomeness, men, and others.

Collocative meaning is included in the type of associative meaning, in addition to reflective meaning, stylistic meaning, affective meaning, and interpretative meaning.

1.6. Thematic Meaning

Thematic meaning refers to the meaning of a word that emerges due to the emphasis or focus of the conversation in a sentence or statement. According to the Indonesian Language Dictionary, thematic is defined as something related to the theme. Examples of thematic meaning: "I have never worn a Sumba woven pattern shirt", "I have never worn a Sumba woven pattern", "I have never worn". Thematic can also refer to thematic learning, which is an integrated learning model that combines several subject matters into one theme. This study delves deeper into the meaning related to conceptual meaning or lexical meaning. Lexical meaning is the basis of the meaning stated or conveyed in a dictionary. This meaning is often limited to the word form, which also includes sound, pronunciation, and morphology. If associated with lexical cohesion by Hall-

iday and Hasan ^[28], it is stated that lexical cohesion is the cohesion produced by the compatibility between vocabulary structures. Onomastics is the field of study that examines the origin, history, and use of names. The word onomastics comes from the Greek word *onoma*, which means name.

Concerning toponymy itself, it is the study of personal names, toponymy, which is the study of place names, etymology, which is the study of word origins, and socio-onomastics, which is the study of the relationship between language and society in the context of names. Onomastics can help researchers uncover linguistic patterns, track migration routes, study cultural transformations, and understand human societies. Linguistic analysis of names will be very beneficial in reflecting phonetic, morphological, and semantic patterns. By studying the structure and composition of names, it will contribute to linguistic research, language classification, and understanding language evolution ^[29]. Furthermore, the identity of place names is crucial for identifying locations, forming local identities, and preserving cultural heritage. The study of toponymy reveals the etymology and historical context behind place names, explaining the cultural, linguistic, or historical meaning of specific locations.

One part of onomastics, aside from anthroponymy, which studies personal names, is toponymy, which studies place names. Toponymy examines place names, history, etymology, and application. Additionally, toponymy also examines the linguistic, cultural, and historical influences of names derived from real objects or man-made objects. Names are words that serve as labels for every creation, object, activity, and event. In general, names appear in complex and varied human life. Thus, names become distinguishing markers that differentiate one thing from another. Grammatically, toponymy takes the form of NP (Noun Phrase) or noun expressions. Furthermore, Cooper states that linguistically, toponymy refers to proper nouns that refer to unique objects and therefore differ from general lexicons, so they should not have lexical meaning but rather a 'unique intended referent.

Regarding names, according to Sudaryat ^[30], there are 10 classifications of names, namely (1) sound imitation (onomatopoeia), (2) mentioning a part (synecdoche), (3) mentioning distinctive characteristics, (4) appellative or

mentioning the name of the discoverer, creator, or historical name, (5) mentioning the place, (6) mentioning the material, (7) mentioning the similarity, (8) abbreviation, (9) new name, and (10) terminology. After morphological classification, this study examines the names of cultural sites in terms of toponymy according to the views of Stewart, Anderson, and Cooper. There are 9 classifications of names, namely (1) descriptive, (2) owner's name, (3) event name, (4) commemorative name, (5) euphemistic name, (6) manufactured name, (7) shift name, (8) folk etymology, and (9) mistake name.

Besides meaning and toponymy, another point to be viewed is the impact of tourism on society. Tourism is a series of activities carried out by tourists that directly involve and affect the local community, bringing various impacts on the local population. Types of Tourism Each tourist has their own motivation, especially for tourists from outside the region. These different motivations are reflected in the various types of tourism, as a region or country can offer various tourist attractions that will influence tourists and impact the facilities prepared for development, promotion, and advertising programs. In general, several types of tourism are recognized today, including nature tourism, cultural tourism, religious tourism, marine tourism, agricultural tourism, culinary tourism, historical tourism, shopping tourism, recreational tourism, and others. Tourism has several benefits for the economy that are pro-poor, because: (1) consumers come to the destination, providing opportunities to sell goods and services, such as souvenirs, (2) tourism provides opportunities for diversifying the local economy, (3) tourism offers more intensive job opportunities ^[31]. This is supported by research from the World Tourism Organization, which states that tourism is an industry that plays a significant role in creating jobs, both directly and indirectly. The impacts can be broken down as follows.

1.7. Economic Impact of Tourism

1) Generating Income for the Community. Every tourist activity generates income, especially for the local community. This income is generated from transactions between tourists and hosts in the form of expenditures made by tourists. Tourist expenditures are not only distributed to parties directly involved

in the tourism industry, such as hotels, restaurants, travel agencies, and tour guides. The distribution of tourist expenditures also affects the agricultural sector, craft industry sector, transportation sector, communication sector, and other related sectors.

- 2) **Creating Job Opportunities** Tourism is an industry that offers various types of creative jobs, making it able to accommodate a significant number of workers. For example, tourists relaxing on the beach can provide income for food and drink sellers, mat renters, masseuses, and other workers.
- 3) **Improving Economic Structure.** The increase in community income from the tourism industry makes the community's economic structure better. Communities can improve their lives by working in the tourism industry^[32].
- 3) **Opening Investment Opportunities** The diversity of tourism industry businesses provides opportunities for investors to invest. Investment opportunities in tourist areas have the potential to shape and improve the local community's economy.
- 4) **Encouraging Entrepreneurial Activities.** The needs of tourists during their visit to tourist destinations encourage communities to meet their needs by starting businesses or entrepreneurial ventures. Tourism opens up opportunities for entrepreneurship by offering various tourist needs, both product goods and service products^[33].

1.8. The Social Cultural Impact of Tourism

The social and cultural impact of tourism on local communities is not immediately visible (abstract) because the changes that occur in the community as a result of the tourism industry do not happen instantly, but through a process. The influence of tourism is similar to a billiard ball, where the ball represents tourism and the holes are the local community. The ball moves directly and indirectly, changing and entering the holes. As a result, the demonstration effect often occurs in the community. Tourists are seen by locals as better examples, so they try to interact easily. The demonstration effect can develop and advance the community itself, but it can also damage and destroy the community. Tourism generally has a positive impact on

the community, including increasing income, creating jobs, and promoting the growth of other sectors. Other impacts include social cultural impacts, such as moral and language as a means of communication.

Tourism also has several other benefits for the economy that are pro-poor, because: (1) consumers come to the destination, providing opportunities to sell goods and services, such as souvenirs, (2) tourism provides opportunities for diversifying the local economy, (3) tourism offers more intensive job opportunities.

According to the World Tourism Organization's research in 2015, tourism as an industry plays a role in creating jobs, both directly and indirectly. These impacts are the economic impacts of tourism, namely, 1) generating income for the community, 2) creating tourism jobs, 3) improving economic structure, 4) opening investment opportunities, and 5) encouraging entrepreneurial activities.

More specifically, these impacts can be explained as follows.

1) Generating Income for the Community

Every tourist activity generates income, especially for the local community. This income is generated from transactions between tourists and hosts in the form of expenditures made by tourists. Tourist expenditures are not only distributed to parties directly involved in the tourism industry, such as hotels, restaurants, travel agencies, and tour guides. The distribution of tourist expenditures also affects the agricultural sector, craft industry sector, transportation sector, communication sector, and other related sectors.

2) **Creating Tourism Jobs** Tourism is an industry that offers various types of creative jobs.

making it able to accommodate a significant number of workers. For example, tourists relaxing on the beach can provide income for food and drink sellers, mat renters, masseuses, and other workers.

3) **Improving Economic Structure.** The increase in community income from the tourism industry makes the community's economic structure better. Communities can improve their lives by working in the tourism industry.

4) **Opening Investment Opportunities.** The diversity of tourism industry businesses provides

Opportunities for investors to invest. Investment opportunities in tourist areas have the potential to shape and

improve the local community's economy.

5) Encouraging Entrepreneurial Activities. The needs of tourists during their visit to tourist site.

Destinations encourage communities to meet their needs by starting businesses or entrepreneurial ventures. Tourism opens up opportunities for entrepreneurship by catering to various tourist needs, both product goods and service products.

2. Methods

This research is field research with a qualitative descriptive approach ^[34–37]. Observation, documentation, and interviews are the instruments used to collect data according to the research problem. Observations were made to obtain data on existing sites in two regencies, namely West Sumba Regency and Southwest Sumba Regency. Using purposive sampling (same building structure of traditional houses, having same criteria/context), four (4) traditional villages/tourist villages were taken in West Sumba Regency and five (5) traditional villages/tourist villages in Southwest Sumba Regency, as well as three marine tourism sites.

Furthermore, interviews were conducted with community leaders around the site who knew the meaning of the site's name. Interviews were also conducted with local communities to obtain information about the benefits or effects of the existence of tourist sites. Using a purposive sampling strategy (adults and elderly people who have an understanding of the site, and are able to speak Indonesian and local languages, residing around the site), 22 respondents were chosen and determined for interviews. Characteristics of respondents as mentioned previously are local community members, traditional leaders, and adults.

The procedures carried out in this research are (1) conducting field observations to identify existing sites in the two regencies, (2) collect and classify the names of tourist sites to be examined morphologically, semantically, and toponymically, (3) conducting interviews (closed and open-ended interviews) with respondents to obtain the meaning of the names of tourist sites, (4) examining the linguistic features of the names of tourist sites sys-

tematically, especially lexical, semantic, and toponymic, (5) conducting interviews with local communities who directly receive the impact of the existence of local tourist sites. The impact of tourism on the surrounding society surveyed and interviewed in order to assess economic effects, then examine the effects of tourism on the economy (6) examining the whole existing data comprehensively and then interpreting the research results, (7) writing the final report. The collected data were analyzed and described qualitatively and reported in a formal format. The final result to be obtained can be in the form of names of tourist sites in Sumba Island, which includes two regencies, namely West Sumba Regency and Southwest Sumba Regency, with linguistic descriptions from the aspect of lexical, semantic, and toponymic; as well as descriptions of the influence or benefits of the existence of cultural sites or marine tourism sites. By combining morpheme pattern, semantic, and toponymic analysis with an assessment of tourism impacts, it can be gained a deeper understanding of the beneficial of place names and the effects of tourism on the local community. Thus, all the results are compiled in the final report and published in a reputable international journal.

3. Results and Discussion

Based on the results of observations and interviews, the data are presented in tables and then discussed in sequence, both from the aspect of meaning and toponymy. Furthermore, data and discussion on the impact of tourism on the surrounding community will be presented and discussed.

The Meaning of Cultural Tourism Names

Table 1 shows the names of cultural tourism sites in West Sumba Regency and Southwest Sumba Regency. These two regencies have tourist attractions that are still very natural and very attractive, both in terms of traditional culture and the beauty of their panoramas. All the tourist attractions presented here are generally already well-known, both locally, nationally, and to a limited extent internationally. The following are the names of cultural tourism sites/Marine sites along with their morphological word formation.

Table 1. Names of Cultural Tourism Sites/Traditional Villages and Nature Reserves.

No.	Names of Cultural Tourism Sites/Traditional Villages	Morpheme Pattern/Morphological Word Formation	Meaning
01.	<i>Wainyapu</i>	<i>Wainyapu</i> . This word originates from ‘ <i>Wain-gapu</i> ’, which is the name of a place	Place name originating from <i>Waingapu</i> migrants.
02.	<i>Rategaro</i>	<i>Rate</i> + <i>garo</i> → <i>ratenggaro</i> <i>Rate</i> ‘grave’; <i>garo</i> originates from a word <i>gaura</i> which is the name of a place; <i>garo/ gaura</i>	Tombs of heroes/people who killed in <i>Gaura</i> or Graves of heroes/victims who fell in <i>Gaura</i>
03.	<i>Buku Bani</i>	<i>buku</i> + <i>bani</i> → <i>buku bani</i> ; <i>buku</i> originates from word <i>baku</i> ‘mutual’; ‘ <i>bani</i> ’ means ‘angry’ or ‘brave’. <i>Buku Bani</i> means ‘brave man	Name of a brave man
04.	<i>Wee Lewo</i>	<i>Wee</i> + <i>Lewo</i> → <i>Wee Lewo</i> ; <i>wee/wai</i> ‘water’, ‘descendant’; <i>lewo</i> ‘clan name’ <i>Wee Lewo</i> is Descendant or lineage of <i>Wee Lewo</i> clan’s name	Tribal name or Wee Lewo Clan’s name
05.	<i>Toshi</i>	none	Name of traditional village for determining <i>Pasola</i> schedule and rituals.
06.	<i>Wee Kuri</i>	<i>Wee</i> + <i>kurri</i> → <i>wee/wai</i> ‘water’; <i>kurri</i> ‘Name of the village owner/ founder’	Lake of the sunken village owner
07.	<i>Waikelo Sawah</i>	<i>Waikelo</i> + <i>sawah</i> ; <i>wai</i> ‘water’, <i>kelowo</i> ‘banana’, <i>sawah</i> ‘rice field’	Name of a dam that irrigates the rice fields
08.	<i>Praiijing</i>	<i>Prai</i> + <i>ijing</i> , <i>Prai</i> ‘village’, <i>ijing</i> ‘Wild ambarella fruit’. <i>Praiijing</i> ‘village of forest ambarella ’	The village is situated at a height, as if on top of a wild ambarella tree.
09.	<i>Waitabar</i>	<i>Wai</i> + <i>tabar</i> ; <i>wai</i> ‘water’; <i>tabara</i> tahan/bendung; <i>Waitabar</i> ‘retain. water’ <i>Waitabara</i> ‘retained water’	Name of Traditional Village. Name of traditional village located on top of a hill
10.	<i>Tarung</i>	<i>Tarung</i> ‘compete or fight’	Hilltop competition Village. Traditional village where the stone jumping competition takes place during the Wulla Poddu’ Sacred Moon’ traditional festival
11.	<i>Bodo Ede</i>	<i>Bodo</i> + <i>ede</i> ; <i>bodo</i> ‘on top’; <i>ede</i> ‘ambarella tree, <i>bodo ede</i> ‘on top of the ambarella tree’	Traditional village situated at a high elevation. and is used as a high lookout point. Local language called it as ‘ <i>Tadulla Bodo Ede, Takoula Kadu Watu</i> .’
12.	<i>Lapopu</i>	<i>Lai</i> + <i>puppu</i> ’ <i>lai</i> ‘river’, <i>puppu</i> ‘snake or python’; <i>Lapupu</i> ‘water snake’ or snake that was found in a river.	The name of the waterfall with a winding stream.

In **Table 1**, there are 12 names of traditional villages/ places as tourism destinations, consisting of nine cultural sites (traditional villages, namely *Wainyapu*, *Ratenggaro*, *Buku Bani*, *Toshi*, *Wee Lewo*, *Praiijing*, *Wai Tabara*, *Tarung*, and *Bodo Ede*) and three nature reserves, namely *Wee Kurri Lake*, *Wekelo Sawah* Dam, and *Lapopu* Waterfall.

The meaning of the cultural name sites/traditional villages and cultural reserves, both conceptually and toponymically, are further explained in detail in **Table 2**.

Table 2. Lexical meaning, place names (toponymy), and village site patterns of traditional (Sumba villages).

No.	Name of Traditional Site or Traditional Village, and Sources (respondents' initial names)	Lexical or Conceptual Meaning and Toponymy
01.	<i>Wainyapu</i> Source/ respondent : OD and MID	<p>Lexical or conceptual meaning /wai/ (N) 'water' <i>Wainyapu</i> is a derived word <i>Waingapu</i></p> <p>Toponymy <i>Wainyapu</i> does not have a general lexical meaning and only refers to the origin of the people who inhabit the place. This word has a unique intended meaning” or this word carries a specific desired meaning as <i>a unique intended referent</i></p> <p><i>Wainyapu</i> Traditional Village is a residential village for migrant people (fishermen) originating from outside, namely <i>Waingapu</i>. This traditional village is inhabited by 12 tribes that have kinship ties.</p>
02.	<i>Ratenggaro</i> Source: RKD and SDA	<p>Lexical or conceptual meaning /rate/ (N) 'tomb'; /garo/ is a derived word /gaura/ is a name of a place in Lamboya, West Sumba</p> <p>Toponymy <i>Rategaro</i>, a term in the Kodi dialect, denotes the burial site of <i>Gaura</i> murder victims in Kodi. The elevated village features nine traditional houses, each serving distinct purposes.</p>
03.	<i>Buku Bani</i> Source: MR and YD	<p>Lexical or conceptual meaning /buku/ /baku/ (ADV.), /bani/ (ADJ) 'brave' /buku bani/ does not have a general lexical meaning</p> <p>Toponymy <i>buku bani</i> does not have a general lexical meaning and it only refers to the name of a brave man. <i>Buku Bani</i> in Kodi dialect refers to the name of a brave man.</p>
04.	<i>Wee Lewo</i> Sumber: DR and DNM	<p>Lexical or conceptual meaning /wai/ /we'e/ (N) 'water', 'descendant'; /lewo/ (N/P) 'Personal name or clan name'</p> <p>Toponymy /wee lewo/ does not have a general lexical meaning. This name refers to a clan name in Wewewa, Sumba. It has a unique intended referent called <i>Wee Lewo</i> .clan. There are nine traditional houses in this village.</p>
05.	<i>Toshi</i> Source: DJB and DK	<p>Lexical or conceptual meaning It doesn't have lexical meaning</p> <p>Toponymy <i>Toshi</i> refers to a traditional village that serves as a gathering place for elder tribal leaders prior to the <i>Pasola</i> cultural event.</p>
06.	<i>Weekurri</i> Source: LL and RM	<p>Lexical or conceptual meaning /wai/ /wee/ (N) 'water'; /kuri/ (Pro.) 'name of the owner'</p> <p>Toponymy <i>Weekurri</i> does not have a general lexical meaning but has a uniquely referred meaning or <i>a unique intended referent</i>. <i>Weekurri</i>, in the local language, refers to the name of the lake of the village owner who drowned</p>
07.	<i>Waikelo Sawah</i> Source: MTD and AM	<p>Lexical or conceptual meaning /wai/ (N) 'water' /kelowo/ (N) 'banana', /sawa/ (ADV) 'rice field'</p> <p>Toponymy <i>Weekelo Sawah</i> has a unique referenced name, referring to an irrigation dam that waters the rice fields. <i>Waikelo Sawah</i>, in the local <i>Waijewa</i> language, is the name of the dam that irrigates the surrounding rice fields.</p>

Table 2. *Cont.*

No.	Name of Traditional Site or Traditional Village, and Sources (respondents' initial names)	Lexical or Conceptual Meaning and Toponymy
08.	<i>Prai Ijing/ Praiijing</i> Source: BR and RMD	Lexical or conceptual meaning <i>/prai/</i> (N) 'village', <i>/ijing/</i> (N) 'wild ambarella fruit' Toponymy <i>Praiijing</i> has a unique name referencing the forest ambarella fruit. <i>Praiining</i> , in the local language, means 'village of the forest ambarella'. The traditional village is situated on a hilltop/elevation.
09.	<i>Waitabar</i> Source: PNL and ML	Lexical or conceptual meaning <i>/wai/</i> (N) 'water'; <i>/tabar/</i> (ADV.) (V) 'retain', 'to retain' Toponymy <i>Waitabar</i> , in local parlance, denotes a dammed water source for rice field irrigation, and is also the name of a hilltop traditional village.
10.	<i>Tarung</i> Source: DT	Lexical or conceptual meaning <i>/tarung/</i> (ADV.) 'compete', 'competing' Toponymy <i>Tarung</i> has a unique name reference. In the local language, <i>Tarung</i> refers to a traditional village where ritual ceremonies are held during the ' <i>ulla Poddu</i> ' 'Sacred Moon'. On the final day of the ceremony, a stone-jumping competition is held, where participants jump over stone slabs. This stone-jumping tradition is exclusive to the <i>Tarung</i> traditional village.
11.	<i>Bodo Ede</i> Source: LRM and IL	Lexical or conceptual meaning <i>/bondo/ /bodo/</i> (Prep.) 'on top'. <i>/ede/</i> (N) 'ambarella', 'ambarella tree' So, it does not have a general lexical meaning. It only refers to a specific tree as intended referent. Toponymy <i>Bodo Ede</i> does not have a general lexical meaning, but has a unique name reference originating from the <i>Bodo Ede</i> 'on ambarella tree'. In the local language, <i>Bodo Ede</i> refers to being 'on' or 'above' the ambarella tree. It is the name of a traditional village situated on a hilltop or elevation.
12.	<i>Lapopu</i> Source: AL	Lexical or conceptual meaning <i>/lai/</i> (N) 'rever', <i>/puppu/</i> (N) 'snake'; <i>Laipupu lapopu</i> 'water snake' or snake that be found in the river. Toponymy <i>Lapopu</i> has a unique name referencing a legendary snake discovery in a river. Derived from <i>Laipuppu</i> , it denotes the river where the snake was found. The waterfall features a 90-meter, multi-tiered cascade.

Based on the names of cultural sites/traditional villages and nature reserves in Southwest Sumba Regency and West Sumba Regency, the names are given based on the names of objects and history. Place names can be divided into two groups, namely names from real objects and man-made objects ^[38]. Also, the names of cultural sites/traditional villages and marine tourism come from culture.

Toponymy or place naming has several aspects, including (1) aspect of realization, (2) social aspect, and (3) cultural aspect. These three aspects greatly influence the process of naming places in the life of the Sumba commu-

nity. Naming based on the biological-ecological environment. The naming with this aspect is related to plants (flora) and fauna. For example, the traditional village of *Prai-ijing*, *Bodo Ede*, is taken from the name of the ambarella tree. *Lapopu* is taken from the name of the '*puppu*' snake. *Lapopu* is a sound imitation (onomatopoeia) of '*Lai puppu*'. Also '*Ratenggaro*' from '*Rate Ngaura*'. Humans and the environment also have a very close relationship, both are interdependent. This is evident from some communities that name their environment or place of residence based on the biological-ecological environment (physical), both

related to the hydrological background, geomorphological background, and biological-ecological environment. For example, *Weekuri*, *Waitabar*, *Waikelo Sawah*.

The traditional villages of *Wainyapu*, *Wee Kurri*, and *Ratenggaro* have names that originate from historical aspects, each with its own uniqueness. For example, *Wainyapu* Village was originally named *Balagha* Village, inhabited by the indigenous people, the *Balagha* people. At that time, seven siblings from *Waingapu* came and attacked the indigenous people. Eventually, the newcomers from *Waingapu* occupied *Balagha* Village and gave it a new name, *Wainyapu*. To this day, there are 12 tribes inhabiting *Wainyapu* Traditional Village, and thousands of megalithic tombs stand there. Almost all the names of cultural sites/traditional villages and marine tourism do not have general lexical meanings based on linguistic concepts. All the existing names refer to the uniqueness of a particular object or event. This fact is in line with what Cooper ^[22] stated, that toponymy is separate from general lexical meaning and should not have lexical meaning but have a unique intended referent ‘a unique intended referent’. All (9) cultural sites/traditional villages

are located at high elevations or on hills. According to information obtained through interviews, in the past, many enemies came, so their ancestors built houses on hills to easily monitor the incoming enemies.

Table 3 provides an understanding that the classification of names of cultural tourism sites and marine tourism in Southwest Sumba and West Sumba has six name classifications out of nine classifications, namely four names are included in the descriptive classification (*Toshi*, *Waikelo Sawah*, *Bodo Ede*, *Waitabar*), one for ownership classification (*Wee Lewo*), incidental (*Buku Bani*), manufactured (*Praijjing*), and error (*Lapopu*); and three sites are included in the remaining classification (*Weekurri*, *Ratenggaro*, *Wainyapu*). This fact shows that the names of cultural sites are more often described to understand their meaning. Furthermore, the names of cultural tourism sites serve as reminders of events that have occurred.

In **Table 4**, the respondents’ answers about the impact of tourism visits on the community are described. These impacts include impacts on changes in income levels (Q1–Q4), job opportunities (Q5–Q8), social changes (Q9–Q11), morality (Q12–Q14), and language (Q15).

Table 3. Classification of Cultural Tourism Site Names.

No.	Classification of Names	Cultural Tourism/Marine Site Name
01.	Descriptive	<i>Toshi</i> , <i>Waikelo Sawah</i> , <i>Bodo Ede</i> , <i>Waitabar</i>
02.	Owner/ founder	<i>Wee Lewo</i>
03.	Insidental	<i>Buku Bani</i>
04.	Reminder or memorial	<i>Weekurri</i> , <i>Ratenggaro</i> , <i>Wainyapu</i>
05.	Euphemistic	-
06.	Manufacture	<i>Praijjing</i>
07.	Replacement, substitution	-
08.	Folk etymology	-
09.	Mistake, error	<i>Laipuppu</i> → <i>Lapopu</i>

Table 4. Respondents' Perceptions of the Effects of Tourism Visitation.

No	Questions	Respondents' Perception						Total
		A		UC		DA		
		Total	%	Total	%	Total	%	
01.	Q.1	22	100					22
02.	Q.2	22	100					22
03.	Q.3	22	100					22
04.	Q.4	4	18	16	73	2	9	22
05.	Q.5	6	27	16	73			22
06.	Q.6	2	9	16	73	4	18	22
07.	Q.7	22	100					22
08.	Q.8	22	100					22
09.	Q.9	8	36	14	64			22
10.	Q.10					22	10	22
11.	Q.11			10	45	12	54	22
12.	Q.12	22	100					22
13.	Q.13	22	100					22
14.	Q.14					22	100	22
15.	Q.15			16	73	6	27	

Notes: Q = Question; A = Agree; UC = Uncertain; DA = Disagree.

Table 5 illustrates that out of 22 respondents, 2 stated that their average monthly income is below Rp 1,000,000, 16 respondents stated that their income is between Rp 1,000,000 and Rp 2,000,000, and 4 respondents stated that their income is above Rp 2,000,000. Tourist visits have an impact on the community. All respondents stated that tourist visits bring benefits to the local community (Q1), namely increasing their income (Q2 and Q3) and also providing job opportunities without changing or leaving their previous jobs (Q5). Their average monthly income is mostly uncertain (Q4) because it depends on the time and buyers who sometimes only look without buying products. Respondents were also given the opportunity by the local

government to manage tourist attractions themselves and be directly involved in these activities (Q6, Q7, Q8). Furthermore, respondents realized that with tourist visits, their social life remains maintained and they continue to work according to the prevailing values (Q9 and Q10). The presence of tourism is not the only source for educating their children (Q11). Morally (Q12, Q13, Q14), they remain committed to preserving and maintaining their culture and environment, including the cleanliness of tourist attractions. The influence on language use is significant, as they strive to use good Indonesian language and are willing to be trained in using English through English language courses held by the local group leader.

Table 5. Respondents' Responses by Average Monthly Income.

No.	Income	Number of Respondents	Percentage
01.	<Rp1.000.000	2	9%
02.	Rp1.000.000–Rp2000.000	16	73%
03.	>Rp2.000.000	4	18%
	Total	22	100%

4. Conclusions

The names of cultural sites/traditional villages as tourist attractions and marine tourism in West Sumba Regency and Southwest Sumba Regency have names that can be examined linguistically from the aspects of conceptual or lexical meaning and toponymy. The 12 names of cultural sites/traditional villages and marine tourism sites, namely *Wainyapu* Traditional Village, *Ratenggaro*, *Buku Bani*, *Wee Lewo*, *Toshi*, *Praijjing*, *Tarung*, *Waitabar*, *Bodo Ede*, and three marine tourism sites, *Weekelowo Sawah*, *Wee Kurri*, and *Lapopu*, have meanings that refer to unique objects or events, and from a toponymic aspect, each name is different from one another. The names are taken from the natural environment, such as flora and fauna, for example, *Bodo Ede* ‘on top of the ambarella tree’. In addition, the names also come from unique objects or events experienced by the names. The fact provides clarity that place names can be distinguished into two groups, namely names from real objects and man-made objects. Linguistically, this fact provides clarity that toponymy does not have to have general lexical meaning according to linguistic rules, but the existing names have unique intended meanings, for example, according to name classification, such as descriptive, incidental, reminder, and so on.

Cultural sites have become attractive tourist destinations, in addition to other marine tourism attractions. Tourist attractions in Sumba are very attractive to visit for tourists both from within and outside the country because of their unique characteristics that distinguish them from other regions. Tourist visits have a significant impact on the local community. The impact is evident from increased income, job opportunities, social culture, morality, and language. The fact that 22 respondents stated that tourist visits have an impact on income and job opportunities. On the other hand, it also has a positive impact on social and moral changes, namely they maintain the existing culture and remain committed to preserving the environmental sustainability of tourist attractions. Meanwhile, the impact on language, especially among young people, is that they strive to learn foreign languages, such as English, pragmatically, and young people are facilitated by village leaders to take English language courses. This will be very good so that good communication occurs when foreign tourists

visit. Finally, through this research, it is suggested that further research can be conducted with a broader scope of tourist attractions that have not been reached due to the limitations of the researcher. Also, other linguistic aspects related to onomastics are comprehensively.

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Conceptualization, M.N., A.N., and J.U.S.P.D.; methodology, M.N., H.H., and D.A.J.J.; validation, H.H. and Z.M.; formal analysis, M.N., H.H., and A.N.; investigation, M.N., M.M.T.R., and H.H.; resources, M.N.; data curation, M.N. and D.A.J.J.; writing—original draft preparation, M.N., M.M.T.R., and H.H.; writing—review and editing, H.H., S.N.K., and Z.M.; visualization, M.N. and J.U.S.P.D.; supervision, M.N., D.A.J.J.; funding acquisition, M.N., M.M.T.R., and H.H. All authors have read and agreed to the published version of the manuscript.

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