

# Semantic Relations of *Soto* Headed Attributive Noun Phrases in Indonesian

I Dewa Putu Wijana

**Abstract**—This paper aims at describing various semantic relation possibilities of attributive noun phrases' constituents whose head are specifically filled by *soto*. By observing data collected from *soto* names and *soto* restaurant names spread in Yogyakarta province and the surrounding areas and analyzing their contextual usages through paraphrasal and immediate constituent techniques, it is found that the data which refer to *soto* names and restaurant names can express various semantic relations. Those are place of origin; ingredient; way of serving, preparing and keeping; ownership; identity; location; effect; and appearance and stall opening time. These semantic relations are essentially a reflection of cultural facts concerning *soto* as one of the most popular cuisines in Indonesia.

**Index Terms**—Attributive, head, noun phrase, and semantic relation.

## I. INTRODUCTION

Among cultural elements such as religion, kinship system, arts, marital system, clothes, etc., language according to Koentjaraningrat is the most important one [1]. Therefore, he states that language is a central pillar of culture. Among many things that are capable to use for understanding culture, language is considered the best because language is a highly flexible instrument which registers changes in community more than any other elements of culture [2]-[4].

Nowadays, the important role of language for comprehending a culture is getting bigger and bigger. For example, sociologists are trying to understand linguistic theories because of the central position of language as a medium of social control and the various roles played by a language or languages in a modern society. This paper intends to investigate the existence of various types of *soto* (specific chicken and beef soup) naming and *soto* restaurant names (big or small) spread in Indonesia, especially in central Java and Yogyakarta Specific Region. The study will be focused on semantic relation between the head and attributive constituents of Indonesian phrases containing *soto* as the head and various following elements as its modifiers. Further, the attention will be narrowed on the attributes which modify the name of *sotos* and the name of *soto* restaurants found in Yogyakarta and the surrounding areas. As such, any other attributes that are usually used to explain the state of *soto*, such as *soto panas* 'hot soto', *soto enak* 'delicious soto' will be beyond the scope of this study, except the adjectives are used to name *soto* restaurants.

Every place or country will certainly have specific traditional culinary products. Indonesia as well has a large number of traditional cuisines all over the archipelago. One of them is *soto*, either chicken or beef soup which is cooked by initially preparing the broth, and then the main and other ingredients are put in after. This cuisine is very popular in Indonesia, and many places in this country are proud of their own specific style. Consequently, in Indonesian usage there are a lot of noun phrases with the word *soto* as their head, and for restricting the scope of the head various attributes are used to modify. Finally, a lot of phrases which use *soto* as the construction head to be found in the use of Indonesian at present. Interestingly, the resulted noun phrases possibly express various kinds of semantic relation which will become the focus of this paper. This issue has not been specially discussed by any Indonesian linguist.

## II. PREVIOUS STUDIES

Studies on the semantic relation of noun phrase immediate elements has been carried out by Kridalaksana and Ramlan. Kridalaksana in his dissertation *Beberapa Prinsip Penggabungan Leksem dalam Bahasa Indonesia* (Some Principles of Lexemic Combination in Indonesian) discovers various types of lexeme combination. The combination also result in various kind of semantic relation [5]. He has found four types of lexemic combinations, substantive, attributive, coordinative, and one whose element has never been able to be word formation base. Because the scope of semantic types of lexeme to be combined are so extended, many specific types of semantic relation are missed to achieve. This would not be so, if the semantic types of the combined elements are limited. This research hopefully will attract the linguist attention for starting to investigate any semantic relation based on one specific lexical unit.

Ramlan in his text book entitled *Sintaksis Bahasa Indonesia* (Indonesian Syntax) [6], describes various possibilities of semantic relation that hold between attributive noun phrase elements, such as "qualifier" in *acara terakhir* 'last program', *pohon rindang* 'shady tree', etc., "modifier" which can further be classified into genitive, such as in *rumah mereka* 'their house', goal in *gedung sekolah* 'school building', origin in *beras Delanggu* 'rice from Delanggu', material in *cincin emas* 'golden ring', "determiner" in *jendela itu* 'that window', "number" in *dua orang petani* 'two farmers', and call in *Bapak Suharto* 'Mr. Soeharto' (See also Alwi, *et al.*) [7]. Ramlan does not specify the phrase's head, therefore the specific types of the semantic relation can not be revealed.

### III. THEORETICAL FRAME WORK

The task of linguists is to describe the psychological system of unconscious knowledge that underlies the ability of the native speakers to produce and interpret utterances [8]. In fact, as stated by Wardaugh that the knowledge of the native speakers of any language is much more considerable and more complicated than that can be described by the grammarians of that language [9]. With regards to this matter, the knowledge that underlies the speaker's ability to combine the linguistic constituents and interpret the various possibilities of their semantic relation are very remarkable. For instance, by their knowledge, speakers can identify that the semantic relation in phrase *horse shoes* is a genitive or ownership because it can be paraphrased into *shoes owned or worn by horse*. Meanwhile, in *aligator shoes*, the grammatical relation is 'material' because this phrase can not be paraphrased into *\*shoes possessed or worn by aligator*, but *shoes that are made of aligator skin* [10]. Even, without clear context, an identical amphiboly noun phrase can possibly have several semantic relations. For instance, *lukisan ayah* can mean 'father's painting', 'painting that depicts or portrays father', 'painting for father', 'painting from father', 'painting drawn by father etc. By this observation, it can be hypothesized that it is impossible to identify or describe all of the semantic relation possibilities that hold between the elements of attributive noun phrase without limiting the semantic field of the head or the category of the modifier. As such, this paper will focus its attention on very specific noun phrases whose head is filled by *soto*, a famous traditional chicken or beef plain soup in Indonesia.

### IV. METHOD

All data presented and their contextual usages listed in the supplementary are firstly gathered from my knowledge of soto names as an Indonesia native speaker through taking note technique and added with ones collected from google net. Meanwhile, the soto restaurant names are collected from my observation to soto restaurants around Yogyakarta province commonly known as Daerah Istimewa Yogyakarta or DIY for short and its surrounding cities, such as Klaten, Boyolali, Surakarta, Salatiga, etc. Then, those soto and soto restaurant names are identified their constituent semantic relations by paraphrasal techniques. For examples, *soto bathok*, *soto tangkar*, and *soto Madura* have semantic relation 'serving method', 'material or ingredient', and 'origin' respectively because they can be paraphrased with 'soto that is served in coconut shell (*bathok*)', 'soto that contains beef rib (*tangkar*)', soto that comes from Madura'. Prior to the application of this technique, the noun phrase elements are analyzed by immediate constituent analysis. For examples the soto restaurant names that consist of three or more constituents, such as *Soto Terasi Pak Ali* and *Soto Mekar Jaya* are firstly analyzed into *Soto Terasi* 'Soto that contains prawn paste' and *Pak Ali* 'proper name of the restaurant's owner', *Soto* 'plain soup' and *Mekar Jaya* 'proper name'.

### V. RESEARCH FINDINGS

*Soto* headed attributive noun phrases in Indonesian can generally be differentiated into two categories, i.e. soto names and soto restaurant names, each with different semantic relation possibilities. However, these two categories are sometime are not clear cut because many Soto restaurants' names are based on the soto names without any attributive constituent.

#### A. Soto Names

With regard to Indonesian soto names, the semantic relation between the head and its attribute can be classified into several categories. Those are origin, ingredient, and way of serving.

##### 1) Origin

Many places, mostly in Java ha their own specific soto cuisine. The places where the cuisine are originated might also become the style of the food which can relate to the taste, thickness of the broth, ingredient, and the serving. Indonesian people especially who are fond of this cuisine, can easily differentiate the difference taste between *soto Madura*, *Soto Lamongan*, *soto Kudus*, *soto Betawi*. *Soto Kudus* has plain broth and is served in small bowl. Meanwhile *soto Betawi* is served with *Gnetum gnemon* chip. *Madura* refers to an island and *Lamongan* refer to a city, both are in East Java Province. *Kudus* is a small town in northern part of Central Java, and *Betawi* is the old name of Jakarta together with its ethnic. The other examples are *soto Banjar* from south Borneo, *soto Sokaraja* from western part of Central Java, *soto Malang* from Est Java, *soto/coto Makasar* from South Sulawesi. *Coto* is a dialectal expression for *soto*. *Coto Makasar* contains peanut powder, thick broth, and is served with *ketupat* 'rhombus shaped rice packet'.

Interestingly, the region can also be represented by a specific word which is very common to use by East Java People, for instance *Soto Diancuk*. This cuisine implicatively is an East Java o7nger, dissapointment, dissatisfaction, etc.

##### 2) Ingredient

The names of soto can also be distinghuised by the ingredient. From this respect the Indonesians are able to differentiate several kinds of soto, such as *soto daging* 'meat soto', *soto ayam* 'chicken soto', *soto sapi* 'beef soto'. Soto soup can also be named by its additional ingredient, instead of by its main one, such as *soto lenthok*, *soto terasi*, and *soto tauco*. *Lenthok*, *terasi*, and *tauco* refers to cassava spherical croquette, prawn paste, and fermented bean paste respectively. These kinds of soto are considered special because, croquette is usually made of potato, and it is hardly found that soto is seasoned with *terasi* or *tauco*. Some times the ingredients are taken from local languages or Indonesian vocabularies that are rarely used, such as *lenthok* 'cassava croquette' and *tangkar* 'beef ribs' in *soto lenthok* and *soto tangkar* which comes from Javanese [11]. Meanwhile, *sulung* and *becek* in *soto sulung* and *soto becek* are very difficult to identify their origin. *Soto sulung* and *soto becek* contain 'beef innard' and 'lamb' respectively. *Becek* which literally means 'muddy' might metaphorically be used to refer to the broth color of the cuisine after being mixed with lamb innard. From this view point, the semantic relation

expressed refers to appearance (see B.6 below).

### 3) Way of serving

*Soto* can also get its name from the way it is served. *Soto pisah* 'separated soto' is different from *soto campur* 'mixed soto' because of their distinct serving way. *Soto pisah* is served separately from the rice, while *soto campur* is mixed. *Soto pisah* is commonly more expensive than *soto campur* because it contains more meat and side dishes.

## B. Soto Restaurant Names

After carefully investigating the soto restaurant names which spread in several places in Yogyakarta and the nearby cities, it is found that the phrases used to express such names show various semantic relations, such as ownership, identity, location, way of serving, preparing, and keeping, effect, and appearance and taste. These relations will be analyzed consecutively in the following sections.

### 1) Ownership

A lot number of Soto restaurant names are based on the owner's name of the restaurants. As a result, there is a genitive or an ownership semantic relation between the head and the attribute of the phrases. For instance, *Soto Pak Marto*, *Soto Pak Sholeh*, *Soto Pak Tembung*, *Soto Pak Kerto*, etc. All attributive constituents of these phrases *Pak Marto* 'Mr. Marto', *Pak Sholeh* 'Mr. Sholeh', *Pak Tembung* 'Mr. Tembung', and *Pak Kerto* 'Mr Kerto' are personal names which refer to the business or restaurant's owners or one who establishes the business. The business owners can also be expressed by vocative expressions, such as *Simbok* 'my mother' in *Soto Simbok*. One case shows the use of Javanese construction phrase to name the restaurant, i.e. *Sotone Simbah* that means 'Granny's Soto'. Here, the enclitics *-ne*, an allomorph of {-e}, is a Javanese noun phrase's possessive marker.

### 2) Identity

Identity in this matter refers to proper names used to label the soto restaurants. Because of their significant differences from the personal names, the semantic relation built by the constituent phrases must also be different. The personal names attributes create genitive, while proper names attributes create identity relation. For instance, *Soto Pringgading*, *Soto Mekar Jaya*, *Soto Melati*, *Soto Sabar Menanti*, etc.

### 3) Location

Many of soto restaurants found in Yogyakarta and its surroundings get their names from the location where the restaurants are situated. For example, *Soto Kadipiro*, *Soto Gading*, *Soto Sawah*, and *Soto Tan Proyek* are so named because the restaurants are located in Kadipiro village in Yogyakarta, Gading village in Surakarta, amid rice field in Klaten, and to the east of public work ministry office's project in Gunung Kidul. *Soto Kadipiro* has opened several branches in Yogyakarta. Therefore the same name restaurant can be found in several places. Meanwhile, *Soto Ndelik* 'hidden (Javanese)' gets its name because the stall is located in a hidden place. The famous soto restaurant found in Boyolali, Central Java has unique a name, i.e. *Soto Rumpit*, in which *rumpit* literally means 'grass'. This name is historically based on the location of the restaurant which was in front of a big market selling grass for cattle fodder. Finally,

soto restaurant named *Soto Ledhok* in Kartasura, Central Java, gets its attribute because of the restaurant location in a place which is lower than the main road.

### 4) Way of serving, preparing, and keeping

Three soto restaurant names in the data collection show ways or manners of serving, preparing, and keeping relation. Those are *Soto Bathok*, *Soto Kualo*, and *Soto Kendhil*. *Bathok*, *kualo*, and *kendhil* consecutively mean 'coconut shell', 'wide mouthed clay cooking pot', and 'pot for cooking rice' respectively. So, *Soto Bathok* is served in a coconut shell bowl; *Soto Kualo* is one prepared using a wide mouthed clay cooking pot; and *Soto Kendhil* is one kept in a pot for cooking rice after being prepared. Finally, *Soto Pithes* gets its named because the chillies put in the soup are crushed (Javanese: *pithes*) in the side of the bowl.

### 5) Effect

Some soto restaurant names are based on their effect either intentionally or unintentionally on their costumers. It is said unintentional because the effect is possibly caused by the restaurant condition. *Segeer* spelled with double [e] in *Soto Segeer* is a Javanese word that means 'fresh'. The spelling violation is intended to intensify the freshness experienced by the costumers after consuming the cuisine. *Kemepyar* in *Soto Kemepyar* is a Javanese word that means 'bright' in line with the expectation gained by the costumers after enjoying the soup. Finally, *kemringet* in *Soto Kemringet* is also Javanese word means 'sweaty' for its effect brought to the costumers because a part from the hot soto broth, the soto restaurant roof is made of zinc. The heat will certainly increase when the cuisine is consumed in a hot afternoon. It is important to note that *Soto Kemringet* is only informal name given by the costumers. *Soto Sumuk* restaurant located in the east of Gondolayu Bridge gets its names because of the stiflingly heat felt by the costumers after having enjoyed the cuisine in the crowded stall. *Sumuk* is a Javanese word means 'stifle'.

### 6) Appearance and opening time

The appearance and taste of the soto served by restaurants can also become the basis of their naming. For example *sampah* is Indonesian word for 'rubbish or refuse'. A soto restaurant in the centre of Yogyakarta is named *Soto Sampah* because the cuisine which the restaurant serves appears like 'rubbish'. The soto ingredients are mixed with other side dishes in such a way, to look like 'rubbish'.

The hot taste of foods in Yogyakarta and some other places is metaphorically expressed by several words, such as *macan* 'tiger' in *Sego Macan* 'tiger rice', *mercon* 'fire cracker' in *oseng-oseng mercon* 'fire cracker stir fried vegetable', *demit* 'devil' in *ayam demit* 'devil chicken'. One example in the data collection shows a very interesting phenomenon. For example, the so called *Soto Setan* restaurant is not caused by the spicy taste of the cuisine served for the costumers but by the opening time of the stall. Because the opening time is night, and the costumers can enjoy the food until dawn, then they associated the stall's name with *setan* 'satan or devil' which commonly comes out at night time.

## VI. CONCLUSION

The amazing capability of human being to construct and interpret the unlimited possibilities of semantic relation that

hold between attributive noun phrase constituents should motivate linguists to focus their attention by narrowing the semantic field of those noun phrase elements. By limiting the semantic field of the phrases' head to very specific noun *soto*, that the noun phrases can refer to soto names and soto restaurant names. As far as their semantic relations are concerned, the interelement semantic relations which are possible to express cover place of origin; ingredient; way of serving, preparing, and keeping; ownership; identity; location; effect; and appearance and opening time. These semantic relations are essentially the reflection of cultural facts relates to everything pertaining to with soto as one of the most popular traditional cuisines in Indonesia.

## VII. LIST OF SOTO AND SOTO RESTAURANT NAMES IN ALPHABETICAL ORDER AND THEIR CONTEXTUAL USAGE

- (1) Resep *soto babat* spesial merupakan salah satu resep alternatif resep soto yang bisa anda buat sendiri (Inard soto recipe is one of alternative soto recipes that you can prepare yourself)
- (2) *Soto Banjar* merupakan salah satu makanan khas Banjarmasin, Kalimantan Selatan (Soto Banjar constitutes one of Banjarmasin specific foods, South Kalimantan)
- (3) *Soto bathok* (Mbah Katro) merupakan nama warung di sekitar kawasan Candi Sambisari. Warung ini menyajikan soto di dalam bathok (Soto bathok (Mbah Katro) is a a name of soto stall in the area of Sambisari Temple. This stall serves *soto* in a coconut shell)
- (4) Menu utama yang disajikan Warung Soto Mbah Semar adalah *soto becek* atau soto daging kambing berkuah keruh (The main menu served in Mbah Semar Soto Stall is *Soto becek* or lamb soto with dark broth)
- (5) *Soto Betawi* adalah soto yang populer di Jakarta. *Soto Betawi* juga mengandung jeroan (Soto Betawi is a populer soto in Jakarta. Soto betawi also contains innard)
- (6) Suka banget sama *soto campurnya*. Walaupun banyakan kuah daripada isinya (Like very much its mixed soto. Although the broth is much more than the ingredient)
- (7) Resep *soto daging* (sapi). Rasanya enak dan segar kuahnya. Apalagi bila soto tersebut dinikmati dalam keadaan panas dan ketika cuaca dingin atau hujan (Beef) soto recipe. The taste is delicious and the broth is fresh. More over it is enjoyed when hot , in cold or rainy day)
- (8) *Soto diancuk* adalah soto khas Jawa Timur. Namanya mengambil kata umpatan yang sudah sangat populer digunakan daerah ini (Soto diancuk is East Java specific soto. The name takes the popular swear word which has been very popular used in this region).
- (9) *Soto Gading* memang termasuk salah satu makanan legendaris di Gading, Solo. Resepnya berasal dari juru masak keraton yang kemudian diwariskan secara turun-temurun (Soto Gading really belongs to one of legendary cuisine in Gading Solo. The recipe comes from traditionally passed down Solo palace cook)
- (10) *Soto Kadipiro* terletak di Jalan Wates, kurang lebih mungkin sekitar di kilometer 13 dari perempatan Wirobrajan ke arah Jakarta. Soto ini merupakan salah satu yang legendaris di Yogyakarta (*Soto Kadipiro*) is located in Wates Street, more or less at Kilo metre 13 near Wirobrajan intersection. This soto ia one of legendary cuisines in Yogyakarta.
- (11) *Soto Kemepyar* bikin kepala anda ringan and mata anda terang (Soto kemepyar make your head light and your eyes bright)
- (12) Setelah makan *Soto Kemringet* anda dijamin kemringet karena rasanya yang sangat pedas (After enjoying *soto kemringet* , it is assured that you will be sweaty because it is extremely hot)
- (13) *Soto kendil* kuahnya sangat khas karena dimasak dalam kendil (The broth of this soto is very specific because it is prepared in a cooking pot)
- (14) *Soto kuali* dimasak menggunakan wadah bejana yang terbuat dari tanah liat atau orang Jawa menyebutnya sebagai kwali atau kuali (*Soto kuali* is prepared using big container made of clay which the Javanese people call it kwali or kuali)
- (15) Soto Kudus adalah soto yang berasal dari kudus, mirip dengan soto Lamongan ( Soto Kudus comes from Kudus, similar to Soto Lamongan)
- (16) *Soto Lamongan* adalah soto khas Lamongan , Jawa Timur yang saat ini telah menyebar ke berbagai daerah (Soto Lamongan is a specific kind of soto from Lamongan, East Java, and has spread to many other regions)
- (17) Kenapa disebut *Soto ledhok(an)*? Sebenarnya karena warung soto ini terletak menurun lebih bawah daripada jalan di atasnya (Why is it called soto ledhok(an)? It is aActually, because the soto stall is located in the lower place of the main road)
- (18) Lenthok itu perkedel singkong untuk campuran soto. Sotonya sendiri soto ayam biasa. Tapi lenthok ini kemudian menjadi ciri khas soto (Lenthok is croquette made of cassava for soto ingredient. The soto itself is a usual chicken soto. And then the lenthok becomes specific characteristic of the soto)
- (19) Ratna Ekawati menikmati sarapan pagi di *Soto Mekar Jaya*, Kalasan (Ratna Ekawati enjoyed her breakfast at Soto Mekar Jaya, Kalasan)
- (20) *Soto Madura* merupakan salah satu jenis soto yang mana berasal dari madura. Soto ini dibuat dari bahan dasar daging sapi, juga telur rebus, tauge dan kentang goreng (Soto madura constitutes one kind of sotos that comes from Madura. This soto is made of basic ingredient beef, eggs, and fried potatoes)
- (21) Soto Makasar diduga telah ada sejak masa kejayaan Kerajaan Gowa yakni Somba Opu pada tahun 1853 (Soto Makasar is predicted to have existed since the glorious era of Gowa Kingdom, Somba Opu in 1853)
- (22) Umumnya warung soto di Malang hanya menyediakan satu jenis soto saja. Namun, hal yang berbeda hadir di republik soto Malang. Warung ini menyediakan soto ayam dan soto daging dengan jenis yang berbeda (Usually soto stall in Malang serves one kind of soto. However, different thing happens in Republik Soto Malang. ( This soto stall serves chicken soto and beef soto with different characteristics)
- (23) Sesuai dengan namanya warung Soto Ndelik, posisinya juga ndelik alias ngumpet. (As the name suggests, the position of Soto Ndelik's stall is hidden).
- (24) Warung *Soto Pak Kerto* terletak di dekat Pasar Bantul (Soto Stall Pak Kerto is located near Bantul Market).
- (25) Entah apa yang mendorong saya siang itu, namun rasanya saya ingin sekali mencicipi Soto (racikan) Pak Sholeh itu. (I did not know exactly what motivated me at that afternoon. But, I really wanted to taste Pak Sholeh's Soto blend)
- (26) Soto Pak Marto sudah dibuka sejak 1960. Pak Marto sekarang sudah almarhum (Soto Pak Marto has opened since 1060. Pak Marto now is already passed away)
- (27) Soto Pak Tembong di utara Hotel Jambu Luwuk yogyakarta adalah salah satu soto yang dicari di pagi hari (Soto Pak Tembong in the north of Jambu Luwuk Hotel, Yogyakarta is one of sotos to find in the morning)
- (28) *Soto pisah* nasinya dipisah dengan sotonya (in soto pisah, the rice is separated from the soto)
- (29) Apa sih yang membedakan *soto pithes* dengan soto lainnya, homiers? Adalah penggunaan cabai rawit dipencet dengan ibu jari (What differentiates this *soto pites* with the others, Homiers? The difference lies in the use of small chillies encrusted using thumb)
- (30) Dinamakan *Soto Rumpit* karena di kota asalnya Boyolali, warungnya berdekatan dengan tempat yang menjual rumput untuk pakan sapi/kuda (It is called *Soto Rumpit* in Boyolali where this cuisine comes from, the stall is closed to a selling grass place for horse/cow fooder.
- (31) Nama Soto Sampah disandang karena sajiannya yang acak-acakan dengan campuran berbagai bahan, seperti kol, toge, dan bihun (The name of Soto Sampah is obtained from its look served with the

mixture of various ingredients, such as cabbage, sprout, and white noodle)

- (32) Kenapa disebut *soto sawah* karena lokasinya memang dekat persawahan di desa Tohudan, Colomadu (Why is it called *soto sawah*? Because the location is near rice field area in Tohudan Village, Colomadu)
- (33) *Soto Segeer* ini sudah terkenal kelezatannya sehingga selalu ramai dikunjungi. Cocok untuk makan siang maupun malam. Easanya enak dan segar (The nice taste of *soto seger* has been so popular that many costumers visit the stall. It is good for lunch or dinner. The taste is delicious and fresh)
- (34) Karena jam buka warung makan yang malam hari dan hanya dinikmati malam hari, bahkan dini hari sehingga masyarakat menjulukinya *Soto Setan* (Because the soto stall only opens at night, and the cuisine can only be enjoyed at night untill down, so the costumers call it *Soto Setan* (literally *devil soto*))
- (35) Anak kost yang ada di Yogya pasti sebagian uda pada tahu Soto Simbok yang porsinya banyak dan harganya murah (Several students who live in boarding houses have certainly been familiar with *Soto Simbok* whose portion is large but it is cheap)
- (36) *Soto Sokaraja* ini merupakan soto yang sangat terkenal di daerah Sokaraja, Banyumas karena soto ini memiliki bahan-bahan yang sangat spesial dan berbeda dengan yang lainnya (*Soto Sokaraja* is a very famous soto in Sokaraja region, Banyumas because it contains special ingredients whic are different from the others)
- (37) *Soto Sulung* tidak menggunakan daging ayam sebagai bahan utamanya, melainkan jeroan sapi (*Soto Sulung* does not contains chicken meat as the main ingredient but beef innards)
- (38) *Soto Sumuk*, dari kata *sumuk*, kata Jawa yang berarti 'panas' sebab warungnya beratap seng. Jadi, pembelinya seperti berada dalam sauna (*Soto Sumuk* , from a Javanese word means 'hot' because the stall's roof is made of zinc. So, the costumers feels like in sauna)
- (39) *Soto tangkar* adalah makanan Betawi. Nama tangkar sendiri adalah sebutan untuk iga sapi (*Soto tangkar* is a Betawi cuisine. The word *tangkar* is another word for beef rib)
- (40) Warung Soto Tan Proyek pada awalnya bernama warung soto murni. Karena letaknya berada di sebelah timur ( (*we*)*tan*: Javanese) kantor dinas PU (pekerjaan Umum), mK lebih dikenal dengan nama Tan Proyek (In the beginning the Tan Proyek soto stall's name is "Soto Murni". Because the location is situated in the east side ((*we*)*tan*: Javanese ) of Public Work Office's Project , it is then more popular as " Soto Tan Proyek".
- (41) *Soto tauco* rasanya seperti tom yam. Ada asam dan manisnya. Tapi, baunya tauco (*Soto tauco* tasstes s like tom yam (Thai soup), sour and sweet, but it has tauco smell (fermented soybean paste).

- (42) *Soto terasi* berkuah bening. Yang khas hanya aroma terasinya (*Soto Terasi* has plain broth. What makes it special is just the flavor of its prawn paste)

## REFERENCES

- [1] Koentjaraningrat, "Pengembangan bahasa nasional sebagai unsur kebudayaan nasional," in *Politik Bahasa Nasional*, Amran Halim, Ed., Jakarta: Balai Pustaka, pp. 57-63, 1981.
- [2] K. Basso, "Semantic aspects of linguistic acculturation," *American Anthropologists*, vol. 69, no. 5, pp. 471-477, 1967.
- [3] I. D. P. Wijana, "Bahasa dan kebudayaan," *Bunga Rampai Persoalan Linguistik, Sociolinguistik, dan Pragmatik*, Yogyakarta: A. Com. Press, pp. 219-225, 2014.
- [4] R. Mesthrie, R. J. Swann, A. Deumert, and W. L. Leap, *Introducing Sociolinguistics*, 2nd ed., Edinburgh University Press, p. 243, 2009.
- [5] H. Kridalaksana, *Beberapa Prinsip Perpaduan Leksem Dalam Bahasa Indonesia*, Yogyakarta: Kanisius, pp. 22-23, 1988.
- [6] M. Ramlan, *Sintaksis*, Yogyakarta: UB Karyono, pp. 151-154, 2005
- [7] H. Alwi, S. Darjowidjojo, H. Lapoliwa, and A. M. Moeliono, *Tata Bahasa*, Baku Bahasa Indonesia. 3rd ed., Jakarta: Balai Pustaka, pp. 252-253, 2010.
- [8] F. Parker, *Linguistics for Non Linguists*, London: Francis and Taylor, 1986, p. 4.
- [9] R. Wardaugh, *Introduction to Sociolinguistics*, Basil Blackwell, p. 2, 1986.
- [10] S. Dardjowidjojo, "Benang Pengikat dalam Wacana," in *Pusparagam Linguistik & Pengajaran Bahasa*, B.K. Purwo, ed., Jakarta: Arcan, pp. 93-110, 1986.
- [11] D. Sugono, Sugiyono, and M. T. Qodratillah, *Kamus Besar Bahasa Indonesia*, 4th ed., Jakarta: Gramedia Pustaka Utama, p. 1399.



**I Dewa Putu Wijana** is a professor of linguistics at Faculty of Cultural Sciences Universitas Gadjah Mada, Yogyakarta, Indonesia. He was born in Singaraja, Bali, August 16th, 1956. He obtained his master degree on applied linguistics from Monash University, Melbourne, Australia in 1991 and accomplished his doctorate program in 1995 at Universitas Gadjah Mada. During the last five years, he has frequently attended international conferences on linguistics held in various countries, such as Thailand, Singapore, USA, South Korea, and Indonesia as well. He has written a lot of working papers and published a number of text books concerning Indonesian linguistics, sociolinguistics and pragmatics. He is an active member of "Linguistic Society of Indonesia". As a poet he has published 4 poetry anthologies.