

Batak Toba Body Part Terms: A Natural Semantic Metalanguage Approach

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Abstract: *Since everyone shares a common physiology, the body is an obvious place to look for universally shared aspects of meaning. Cross-linguistic studies, however, show that there is a great deal of variation in the expansion of terms for human body parts. This study explores the construction of body parts terms on Batak Toba by employing a natural semantic metalanguage (NSM) analysis. This research is qualitative descriptive research. The results reveal that there is no terminology for Adam's apple and some terms refer to different parts of the body even though their location is close to each other such as hurrum is for temple, cheeks, and jaw and siholtingon is for hips and waist. The construction of the body parts named in Batak Toba dominantly is formed by the shape, location, and function of the body parts themselves. This finding proves how speakers of the Batak Toba language had considered very considerably in forming the body parts names long before the presence study of the semantics of body parts. Further research should be conducted to preserve the traditional language for local wisdom.*

Keywords: body; part; term; Batak Toba; semantics; NSM

Introduction

Given that all humans share a common physiology from head to toe, it makes sense to look for aspects of the body that are universally recognized as meaningful. However, cross-linguistic analysis shows that the extensions of terms referring to human body parts vary greatly. The first startling fact is that not every language has a word for body. Though no other word in the language does, the Tidore (Papuan, Indonesian language) word for flesh does not refer to the entire body. Tidore speakers must either use the Indonesian word “badan”, which means “body,” or speak non-literally by using the Tidore word “mansia”, which literally means “person, human”(van Staden, 2006). Then the terms “belly” and “excreta” are interchangeable in Jahai (Mon-Khmer, Malaysia/Southern Thailand (Burenhult, 2006). In Thaayoore (Pama-Nyungan, Australia), pam-minj is the word whose extensional range is most similar to the English word body. However, this goes beyond just the physical form. It also refers to a wide range of other related ideas, like people's tracks, voices, and shadows, all of which are indefinable in the English language when expressed with the word “body” (Gaby, 2006). While in Lao, a Southwestern Tai language spoken in Laos, Northeast Thailand, and Northeast Cambodia, there is no equivalent word referring to the shoulder, but this part of the body is named baal or baal lajl, which means the flat or horizontal area between the base of the neck and the shoulder joint (Enfield, 2006). Then Terril (2006) conducted an investigation and

discovered the fact that in the Lavukaleve language (East Papua; Solomon Islands) the word 'vatu' is referring to both head and face. When Sharifi et al (2012) looked into the naming of body parts in Kurdish (Iran), they discovered that the word "daem" refers to the lips and mouth. Subsequently, Pérez Báez (2019) discovered that the word "deche," which means "neck" also refers to the upper back while researching the languages of Mesoamerica (Mexico). Additionally, the most recent study was conducted in Japanese utilizing Huisman et al.'s Natural Metalanguage Semantics (MSA) theory approach (2021). The results of this study demonstrate that speakers of Standard Japanese do not differentiate between "chin" and "jaw", and speakers in the Ryukyuan region do not distinguish between "face" and "cheeks". The study then expanded to more languages (Ahlner, 2008; Iskandar & Samad, 2020; Levisen, 2015; Ponsonnet, 2014; Riemer, 2010; Skerritt, 2021; Tjuka, 2021; Wierzbicka & Goddard, 2018). Those important discoveries demonstrate that languages do not all treat something as fundamental and universal as the human body in the same way.

Batak Toba, spoken on Samosir island located in the middle of Toba Lake and known as caldera lake. Toba is located in the North Sumatra province of the island of Sumatra in western Indonesia, within the Barisan Mountains. One of the most amazing volcanic formations from the Quaternary period of geologic time is Indonesia's Toba Caldera. Important insights into the physical volcanology of silicic calderas and super-eruptions, the geochemical evolution of silicic magma bodies, and the geophysical imaging of active sub-volcanic systems have been gleaned from its rich history of research spanning more than a century (Chesner, 2012; Sidauruk & Fernando Butarbutar, 2013). Remarkably, long ago, the Batak Toba ancestors had a very special perspective on body terms and it adheres to the body of semantics principle articulated by Wierzbicka (2007). In actuality, the preservation of this language is urgently needed, as evidenced by this research.

The Australian semanticists Anna Wierzbicka, Cliff Goddard, and others developed the Natural Semantic Metalanguage (NSM), a conceptual approach to linguistic and cultural analysis (Goddard & Wierzbicka, 2014; Wierzbicka & Goddard, 2002; Wierzbicka & Peeters, 1998). The NSM approach provides a toolkit for examining meaning across cultures and eras and is based on in-depth research into the universal core of all languages. NSM research on the body's semantics has discovered that the semantic primes BODY, PART, PLACE, SIDE, INSIDE, BELOW, ABOVE, ONE, TWO, and NEAR are particularly effective when it comes to body word configuration and some kinds of semantic molecules seem to be useful.

In a thorough meta-analysis of linguistic research on the human body, Wierzbicka's (2007) states that body- parts naming or the words related to the body at least should meet three specifications namely (1) location: it is also known as topography. The body- terms are based on their place, (2) shape, the body words are constructed based on their shape and (3) function or internal logic. The body labeling is based on how they are perceived to function and how they relate to social norms or cultural concepts.

1.1 Research Questions

This study is designed to address multiple research inquiries:

1. Are all bodily parts in Batak Toba given names?
2. Is there any absence of a word referring to the body parts in Batak Toba?
3. How does Batak Toba lexicalize the body and its parts?

Method

This study looked into how body parts are named in Batak Toba language using a method based on the theory known as Natural Semantic Metalanguage (NSM) (Goddard, 2012; Wierzbicka & Peeters, 1998) by utilizing both descriptive and qualitative methods to apply NSM to the explanation of the phenomenon under study

Result and Discussion

This study looked into how body parts are named in Batak Toba language using a method based on the theory known as Natural Semantic Metalanguage (NSM) (Goddard, 2012; Wierzbicka & Peeters, 1998) by utilizing both descriptive and qualitative methods to apply NSM to the explanation of the phenomenon under study

Body terms on Batak Toba are displayed in the table below:

Table 1. Body Part Terms on Batak Toba

Batak Toba	English
<i>Simajunjung</i>	Head
<i>Sitabulan</i>	Crown
<i>Sitabolan</i>	Part of hair
<i>Simandopak</i>	Forehead
<i>Halisung</i>	The hairline on the forehead
<i>Sitarupon</i>	Hair
<i>Simanganggo</i>	Nose
<i>Lubangi simanganggo</i>	Nostril
<i>Salibon</i>	Eyebrow
<i>Simalolong</i>	Eyes
<i>Imbulu ni simalolong</i>	Eyelashes
<i>Anak ni simalolong</i>	Eyeball
<i>Bohi</i>	Face
<i>Salop</i>	Jaw joint
<i>Panamboli</i>	The ribs of the face are at the same level as the neck
<i>Hurum</i>	Cheeks
<i>Hurum</i>	Temple
<i>Hurum</i>	Jaw
<i>Panopano</i>	Acnes
<i>Sitalbeon</i>	Lips
<i>Simangkudap</i>	Mouth
<i>Holahola</i>	Oral Cavity
<i>Simarhuat</i>	Tounge
<i>Ipon</i>	Teeth
<i>Ngadol</i>	Molar
<i>Bortuk</i>	Canine tooth
<i>Gosi</i>	Gum
<i>Osang</i>	Chin
<i>Rungkung</i>	Neck
-	Adam's Apple
<i>Aruaru</i>	Throat

<i>Simanangi</i>	Ear
<i>Landong</i>	Mole
<i>Sakkelak</i>	Dimples
<i>Mise</i>	Moustache
<i>Bauk</i>	Beard
<i>Bukbuk</i>	Body hair
<i>Tangkuhuk</i>	Neck Stem
<i>Tanggurung</i>	Back
<i>Sitangkingon</i>	Shoulder
<i>Gedekgedek</i>	Armpit
<i>Sipangido</i>	Hand
<i>Siamun</i>	Right hand
<i>Sihambirang</i>	Left hand
<i>Botohon</i>	Upper arm
<i>Asta</i>	Lower arm
<i>Bulung ni sipangido, palak</i>	Palm
<i>Imbul ni sipangido</i>	Hand's hair
<i>Ibulu</i>	Goosebumps
<i>Pargolongan ni sipangido</i>	Wrist
<i>Suhisui</i>	Elbow
<i>Andora</i>	Chest
<i>Sitarion</i>	Boobs
<i>Ulu ni sitairon</i>	Nipples
<i>Pusok</i>	Navel
<i>Lambiak</i>	Belly fat
<i>Siubeon</i>	Stomach
<i>Rusuk</i>	Ribs
<i>Sirimpuron</i>	Fingers
<i>Ina ni sipangido</i>	Thumb
<i>Sipanudu</i>	Index finger
<i>Situalang</i>	Middle finger
<i>Sijagoa</i>	Ring finger
<i>Anak ni sipangido</i>	Little finger
<i>Sisilon</i>	Nail
<i>Holiholi</i>	Bone
<i>Pamatang</i>	Body
<i>Ringring</i>	Body joints
<i>Sasap</i>	Shoulder
<i>Siholtingon</i>	Waist
<i>Siholtingon</i>	Hips
<i>Doldol</i>	Tendon
<i>Ihurihur</i>	Tail bone
<i>Siamburuk</i>	Butt
<i>Bearbear</i>	Anus

<i>Situmorjok</i>	Male genital
<i>Situmeok</i>	Female genitalia
<i>Bortian</i>	Womb
<i>Sibursibur</i>	Foreskin
<i>Gorom</i>	Genital hair
<i>Silsil</i>	Testis
<i>Binsil</i>	Clitoris
<i>Duguldugul</i>	Knee
<i>Binggarbinggar</i>	Knee cap
<i>Bulung ni simanjojak</i>	Sole
<i>Pargolanganni simanjojak</i>	Ankle
<i>Simanjojak</i>	Feet
<i>Simanjojak siamun</i>	Right foot
<i>Simanjojak sihambirang</i>	Left foot
<i>Halanghang</i>	Between legs
<i>Tambihul</i>	Heel
<i>Bogas</i>	Footprints
<i>Bitis</i>	Calf
<i>Simalolong ni ari simanjojak</i>	Ankle
<i>Tonggong</i>	Big veins
<i>Lambiak</i>	Flesh
<i>Talektek, talaktak</i>	Small body
<i>Tambos</i>	Strapping
<i>Gondong</i>	Distended
<i>Hingking</i>	Skinny
<i>Lihi</i>	Thin
<i>Halak</i>	Body figure
<i>Golmok</i>	Plump
<i>Jagur</i>	Curly hair

The table presents an inventory of body external part terminology in Batak Toba. There are some specific findings on this inventory. First off, there isn't a single mention of Adam's apple. The term "*runkung*" refers exclusively to the neck among Batak Toba speakers. Secondly, three distinct body parts are referred to by a single term. *Hurum* means temple, checks, and jaw. Even though those parts are considered to be part of the face, their specifications are completely different. Last but not least, the terms "*siholtingon*" and "hip" are interchangeable. As the sentences below demonstrate, it is clear how those terms that refer to various body parts differ from one another.

- (1) *Siholtingon na hansit dungkon manasapi duhut di hauma*
 waist his hurts after hoeing weeds in the rice field
 His waist hurts after hoeing weeds in the rice field
- (2) *Andorang ibana manangi ende, sangombas siholtingon na hamutur*
 When she heard the song immediately hips her swayed
 When she heard the song, her hips immediately swayed

The same terms are used to refer to two distinct body parts in both sentences. In the first sentence, the word “*siholtingon*” refers to the waist, but in the second, it refers to the hips.

3.2 Batak Toba Terminology for Body Parts

In Batak Toba, body parts are primarily named according to three types of construction: names based on the shape, location, and function of the body parts. Indeed, these formulations align with a meta-analysis of language studies concerning the human body (Wierzbicka, 2007). Following is an analysis of the various construction types.

3.2.1 The Shape of Body Parts

The table below illustrates how body parts are named in this language according to the shapes that the individual body parts own.

Table 2. Body Parts Naming Based on Their Shape

Batak Toba	Stem	Meaning	English
<i>Sitarupon</i>	<i>Tarup</i>	Palm fiber	Hair
<i>Sitabulan</i>	<i>Bulan</i>	Moon	Crown
<i>Landong</i>	<i>Lindang</i>	Stain	Mole
<i>Bauk</i>	<i>Buk</i>	Uncountable	Body hair
<i>Sitalbeon</i>	<i>Talbe</i>	Askew	Lips
<i>Holahola</i>	<i>Hola</i>	The soft part at the top of the fish's mouth	Oral cavity
<i>Siubeon</i>	<i>Parbue</i>	Rice	Stomach
<i>Lambiak</i>	<i>Lambak</i>	Bottom layer	Belly fat
<i>Sasap</i>	<i>Sasap</i>	Triangular	Shoulder
<i>Siholtingon</i>	<i>Gonting</i>	Narrow and like scissors	Waist, hips
<i>Suhisui</i>	<i>Suhi</i>	Angle	Elbow
<i>Sirimpuron</i>	<i>Rimpus</i>	Straight	Fingers
<i>Situalang</i>	<i>Tualang</i>	A kind of tall and straight wood where the bees nest.	Middle finger
<i>Ihurihur</i>	<i>Ihur</i>	Tail	Tail bone
<i>Situmorjok</i>	<i>Morjok</i>	Stand up straight	Cock
<i>Bortian</i>	<i>Borti</i>	Papaya	Womb
<i>Duguldugul</i>	<i>Dugul</i>	Lump	Knee
<i>Binggarbinggar</i>	<i>Binggar</i>	Open widely	Knee cap

The naming of body parts according to their shape is displayed in the data above. Some of the terms above have semantic explanations that can be expressed in Natural Semantics Metalanguage (NSM) in the following ways:

(3) *sitarupon* (hair)

- one of someone's body
- part of someone's head [m]
- It is on the scalp [m]
- It is black [m]
- It is like a feather [m]

The explication text consists of four components. The top component ‘one part of someone’s body’ accounts for the basic status of hair as a “body part term”. The following components

account for the aspect of hierarchy (b) 'part of someone's head [m], topography (c) 'it is on the scalp [m], and shape aspect as the origin of the word "*sitarupon*" on (e) 'It is like a feather [m] and (d) 'it is black [m].

(4) *sirimpuron* (fingers)

- a) part of someone's body
- b) part of someone's hand [m]
- c) they are on one side of the hand
- d) they are straight [m]
- e) they have joints [m], five parts for each hand [m] and foot [m]
- f) they can move according to someone's wishes
- g) because of having these parts, someone can do many things they want [m]
- h) because someone's body has these parts; someone can touch whatever they like[m]

The analysis shares the partonomy component 'part of someone's body', the hierarchy component (b), and the spatial orientation component (c). As evidenced by the origin of *sirimpuron* is viewed by the analysis of their shape (d) (e) and as well as the internal logics component (f) (g) (h).

3.2.2. The Location of Body Parts

Table 3. Body Parts Naming Based on Their Location

Batak Toba	Stem	Meaning	English
<i>Simandopak</i>	<i>Dompak</i>	Toward the front	Forehead
<i>Siamun</i>	<i>Parsiamun</i>	On the right side	Right hand
<i>Sihambirang</i>	<i>Hambirang</i>	On the left side	Left hand

The data below is displayed as the representative of semantic analysis based on NSM by engaging the semantic primes and semantic molecules as follows:

(5) *siamun* (right hand)

- a) one of two parts of someone's body
- b) it is on the right side of the body
- c) it has five fingers [m]
- d) it can move as someone's wishes
- e) if someone wishes, all the parts on one side of the right half of these two parts can touch all the parts on one side of the other
- f) because someone has one of these two parts, a person can do as many things as they want
- g) because people's bodies have one of these two parts, people can touch as many things as they like

Siamun is construed from *parsiamun* whose meaning is on the right side as proven by the analysis on (b) 'it is on the right side of the body' as the spatial semantics, as well as the hierarchy component (a) 'one of two parts of someone's body', the aspect of shape (c) 'it has five fingers [m]' and lastly the internal logics component is given on the analysis of (d), (e), (f) and (g).

3.2.3. The Function of Body Parts

The lexicalization of body parts which are constructed based on the function given by body parts is displayed in the table below:

Table 4. Body Parts Naming Based on Their Function

Batak Toba	Stem	Meaning	English
<i>Simanjujung</i>	<i>Junjung</i>	To hold on head	Head
<i>Sitabolan</i>	<i>Bolan</i>	To part	Hair part
<i>Simalolong</i>	<i>lolong</i>	To see	Eyes
<i>Simanganggo</i>	<i>Parnianggoan</i>	To smell	Nose
<i>Simanangi</i>	<i>Manangi</i>	To hear	Ear
<i>Simangkudap</i>	<i>Manghudap</i>	To eat	Mouth
<i>Sitairon</i>	<i>Tarus</i>	To squeeze the palm sugar	Boobs
<i>Sitangkingon</i>	<i>Tangking</i>	To carry	Shoulder
<i>Sipangido</i>	<i>Mangido</i>	To ask	Hands
<i>Sipanudu</i>	<i>Panudu</i>	To point	Index finger
<i>Sijagoa</i>	<i>Jagoa</i>	To keep	Ring finger
<i>Simanjojok</i>	<i>Jojak</i>	To step	Feet
<i>Siamburuk</i>	<i>Ambu</i>	To dump	Butt

The body parts are lexicalized in the above table according to their respective functions. By using the NSM approach, the following terms are defined:

(6) *sitangkingon* (shoulders)

- two parts of someone's body
- they are on one side of the body
- the face [m] is not on this side
- they are on right [m] and left [m] on the side of the body
- these two places are near the neck [m], on two sides of the neck [m]
- the top [m] parts of the arms[m] are parts of these two parts of the body
- because these parts are big places, someone can put [m] something on top of that part of the body [m]

The analysis of *sitangkingon* above shows many components explained. Firstly, the hierarchy component is shown in the analysis (a) two parts of parts of someone's body. Then, the topography aspects are found on (b)' they are on one side of the body', (c)' the face [m] is not on this side', (d)' they are on right [m] and left [m] on the side of the body', (e)' these two places are near the neck [m], on two sides of the neck [m]', and (f)' the top [m] parts of the arms[m] are parts of these two parts of the body'. The last component is internal logic stated in (g)' because these parts are big places, someone can put [m] something on top of that part of the body [m]'. This component is in line with the origin of *sitangkingon* namely *tangking* whose meaning is to carry.

Below is another body part term that was found through NSM analysis.

(7) *simangkudap* (mouth)

- one part of someone's body
- one part of this part of the body is on one side of the head [m]
- another part of this part of the body is the place inside the head [m]
- this part is where the tongue and teeth are found [m]
- when people want things of some kind to be inside the body, they do something with this part of the body
- when people say something to other people, this part of the body moves

As it is stated previously, the origin of *simangkudap* is *manghudap*. It means to eat then the word *simangkudap* refers to mouth. What function of the mouth itself is described in the analysis (e)' when people want things of some kinds to be inside the body, they do something with this part of the body and another function also described in (f)' when people say something to other people, this part of the body moves'. The hierarchy aspect is found on (a)'one part of someone's body while (b)'one part of this part of the body is on one side of the head [m], (c)' another part of this part of the body is the place inside the head [m], and (d)' this part is where the tongue and teeth are found' are categorized on the topography aspects.

Conclusion

Considering the findings of an investigation that has been done on Batak Toba body part terms, it is discovered that no terminology for Adam's apple, and there are some terms are referring to different parts of the body even though their location is close to each other such as hurrum is for temple, checks, and jaw and siholtingon is for hips and waist. The construction of the body parts naming in Batak Toba dominantly is formed by the shape, location, and function of the body parts themselves. The implications of this study suggest that further research as the effort to preserve the traditional language due to this study being a pioneer of semantics of body parts on Batak Toba. To prevent the linguistic shift, research is also necessary for other Indonesian traditional languages, in addition to Batak Toba.

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