

The Semantics Of Body Parts In Bataknese And French: A Comparison To English

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Abstract

This study is aimed to analyze how the parts of the human body interpreted in Bataknese, French and English and the existence of universal uniformity and similarity in the interpretation of body parts among those language through natural semantics. In attempt to investigate this research, the Natural Semantic Metalanguage (NSM) theory framework is the most appropriate to choose then descriptive qualitative method was applied in this research in consideration with the analyzing the forms of word spoken in Bataknese, French and English. This cross-linguistic investigation reveals that there are actually similarities in the extensions of human body-part terms. Their similarities refer to the positions, shape, movement, function and solidity of upper (head, neck and face), middle (chest, hands and back) and lower body parts (legs, knee and toes) in English, Bataknese and French while then next the finding shows that the different interpretation is only the way how the organs are described among those languages. It proves that the universal semantic are actually applied in English, Bataknese, and French.

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Introduction

Various recent researches related to universal semantic typology even in many traditional languages have been conducted lately. It is caused by the similarities in physiology of human so that the body is an obvious place to look for aspects of meaning to share universally. However cross-linguistic investigations reveal that there is actually a very large variation in the extension of the terms of the human body. The researches dealing with body parts were conducted previously by Van Staden, Gaby, Burenhult (Riemer, 2010) where many languages involved such as Tidore (Papua), Thaayoore (Pama-Nyungan, Australia), and Jahai (Mon-Khmer, Malaysia/Southern Thailand) in attempt to seek the answer on the question of how different languages categorize parts of the body. In line with Wierzbicka (2007), Brown (Wierzbicka, 2007) and Andersen (Wierzbicka, 2007), they all referred to the body parts are essential to get labelled.

The relevance among recent studies related to the semantic of body part categories supports to the objection to the assumption that language always supports the lexicalization of body parts categories. For example: at the level of the legs or other major 'whole' body parts (head, body). Because there are some parts of the body that have no lexicalization. In other words. It is not perceptual, but socio-cultural factors define the boundaries of the terms. For instance, Levinson (2006) argues that in the language spoken by people on Papua (YéliDnye), its language has no the term for the upper and lower legs, foot, hand, and face.

In accordance with Enfield, et al. (Wierzbicka, 2007) all languages have terms referring to the body and its parts. And every language itself has variations in lexical details as well. Indonesia has hundreds traditional languages including North Sumatra province. One of the traditional languages from this province is Toba Bataknese originated from Tapanuli located around lake Toba. The term "Batak Toba" itself is a derivation of the Toba Batak language. As such, it is used both as a noun and an adjective; both to describe a language, and also to describe the people who speak the language. Among the aforementioned districts, Toba is the most densely populated and politically the most prominent district so that "Batak Toba" became a label for all communities speaking a dialect closely akin to the dialect spoken in Toba. In contemporary

Indonesia the language is seldom referred to as "Batak Toba". The Batak Toba refers to it in their own languages as "Hata Batak". Linguistically this dialect group also includes the culturally very different Alas people), a central Batak dialect (Simalungun) and closely related other southern Batak dialects such as Angkola and Mandailing. (Sumarsih, 2008).

French body part reference has also variations in lexical details. The previous study shows Koenig (1999) conducted his research dealing with French body parts and proved that the semantic conditions which anaphors can impose on their antecedents are not restricted to thematic ranking or center of perspective restrictions. However, in fact there are still few researches about the semantic body parts reference compared by other languages. And it seems that it becomes one of interesting issue to be studied.

The selection English as a language to be compared is in need. It is caused by the fact that there has been a clear distinction on various lexical details related to body parts through a lot of researches to examine it. The choice of three languages apparently is based on the consideration to the problems in this research. They question to how the parts of the human body interpreted in Bataknese, French and English and the existence of universal uniformity and similarity in the interpretation of body parts among those language.

In attempt to investigate this research, the Natural Semantic Metalanguage (NSM) theory framework is the most appropriate. Its framework produces not only strict and constrained meaning but also expressively flexible (Wierzbicka, 2007). In line with the study conducted by Vanhatalo, et al. (2014) describes NSM as a semantic analysis method used for various linguistic studies. In addition, the description of words, cultural scripts, and other concepts are covered by NSM. In short, the NSM is considered as a perfect for practical application due to its four basic principles. They are the natural language explanation, hierarchical human concepts, original meaning, and isomorphic principle' of the original meaning based on lexicon and syntax (Mulyadi, 2010). (Iskandar, 2020) also strengthened by his statement that NSM is considered capable of expressing semantic nuance because its meaning expression seems to be easily understood by many, framed in a metalanguage sourced from natural language.

Literature Review

Semantic Typology

The study of word meanings across languages has traditionally served as an arena for exploring the interplay of language, culture, and cognition, and as a bridge between linguistics and neighboring disciplines such as anthropology and psychology. Within linguistics, this area of study falls within semantic typology (Bach & Chao 2009, Evans 2011). Specifically, it is the semantic typology of the lexicon: the study of cross-language variation in the semantic categories labeled by single words (Boas 1911, Sapir 1929, Whorf 1956, Witkowski & Brown 1978, Wierzbicka 1992, Brown 2001, Koch 2001, Boster 2005, Koptjevskaja-Tamm et al. 2007, Malt & Majid 2013). In short, semantic typology refers to the meaning of words across languages that see if there are universal or broad similarities in the boundaries between different words in each domain. This typology covers to some domains as universal or widespread similarities in the boundaries between different words in the world. They are body part, color, deictic motion, spatial reference and other domains.

This study is restricted to the body part domain by looking at the way different languages referring to the human body.

Body Parts

The body becomes the obvious place in term of seeking for universally shared aspects of meaning. As it is clearly found that the people around the world is having common physiology starting with upper, middle then lower body parts and it is truly undeniable. The previous investigations on naming the part of body in the cross-linguistic reveal that in fact the great variety in the expansion terms of human body-part. Surprisingly world's languages certainly have no division on the body up in the same way for the purposes of reference It is remarkable variety in their treatment of the different parts of the body.

For instance, there simply are no words for (to our minds) important body parts Jahai (Mon-Khmer, Malaysia) has no word for 'mouth', 'face' or 'leg' (Burenhult 2006) even though there are many morphologically simple terms for more detailed body parts: wēs 'frontal tuber', nus 'upper lip' and mŋka? 'molar tooth' (Burenhult 2006: 167). This language also lacks terms for

'arm' and 'leg', and the word for 'head', *kuy*, only refers to the part of the head covered by head-hair (Burenhult 2006: 169). These facts disprove the assumption that languages always favor lexicalization of body-part categories at the level of the limb or other major 'whole' body part (head, trunk).

It is clearly seen the refusal that language always supports the lexicalization of body parts categories. For example: at the level of the legs or other major 'whole' body parts (head, body). Because there are some parts of the body that have no lexicalization. In other words, it is not perceptual, but cultural discontinuities that define the boundaries of these terms. The socio-cultural factors behind its importance explain its lexicalization.

Cross-language

Wierzbicka (2007) stated that the world's languages have their terms referring to naming the body and its part and there are exactly several variations in lexical details too. The selection of 3 languages namely Bataknese, French and English is aimed to investigate to how the human-body parts interpreted and their existence of uniformity and similarity in the interpretation of body parts. In short this study seeks how different languages segment the parts of the body.

Method

The descriptive qualitative method was applied in this research in consideration with the analyzing the forms of word spoken in Bataknese, French and English. The data collected was dealing with the interpretation of body parts in Bataknese and French spoken by native speaker. Then they were compared to English where the body parts interpretation in English was obtained from the research of Wierzbicka (2007). Furthermore, some steps as suggested by Miles and Huberman (1992) were applied to analyze the qualitative data from reducing the data and focusing on the related data, then presenting data through the form of table and drawing conclusion from the resource data.

Result And Discussion

As it is stated by Wierzbicka (2007) dealing with the semantics of the body part lexicon in English, the choice of 2 other languages is included as the needs of study. Those other languages are Bataknese and French. Body naming in among languages was analyzed through 3 parts. They

were starting with upper, middle then lower parts. Furthermore, each part was broken into detailed analysis.

Upper Body Parts

1. Head

Table 1: Interpretation of Head in English, Bataknese and French

No	English (Head)	Bataknese (ulu)	French (la tête)
1.	One part of someone's body	one part of someone's body	one part of someone's body
2.	It is above all the other parts of the body	It is the top part of the structure of human body	The upper part of human body
3.	It is round	It is round-shaped	It is round
4.	When someone thinks about something, something happens in this part of this someone's body	The place where the brain located to think logically	It is central of thinking process where brain is located
		The place where the hair grows	
		The very sacred body part	

The table showed the similarities and distinctions among those languages. The similarities cover to head's location and form as it could be seen number 1 (the position of the head is at the top), number 3 (the shape is around) and number 4 (the place where the brain located to

think) English, Bataknese and French have the same interpretation. The distinction interpretation on head refers to how scared the head is for Bataknese people assume. As they said Songon tahuluk, pangkirimon pe boi do mangondingi pingkiranta means Just as a helmet protects your head, hope can protect your mind, your way of thinking. While in English and French it is different. In their culture, touching and even kissing the head as it can be viewed each time the football player gets successful in making goal his head be touched even kissed as the sign how he is respected and how proud his team of him.

2. Neck

Table 2: Interpretation of neck in English, Bataknese and French

No	English (Neck)	Bataknese (Rungkung)	French (le cou)
1.	one part of someone's body	It is one of parts of a human's body	As the part of human body
2.	it is near the head	It is close to head	It is near the head
3.	it is below the head	It is after the head	It is connecting the head and body
4.	all the other parts of the body are below this part	It is the connector to the remain parts of body	Le cou is used in naming the nape
5.	when this part of someone's body moves, this someone's head[M] moves at the same time	The side of neck trunk is also called <i>guk</i> or <i>tangkuhuk takkuhuk</i>	

In English, Bataknese and French the similarities were found on the neck's location. They were stated in number 1 and 2. While Bataknese and French have the same interpretation. It was shown on Bataknese number 4 and French number 3. Both languages referring the same context where the neck connects to the body. In English number 5 shows the neck's interpretation deals with the motion. Each time neck moves automatically the head moves at the same time as well. Both Bataknese and French are having the varieties on naming the specific part of neck itself. Bataknese has specified the name of the side neck as *guk* or *tangkuhuk takkuhuk*. While in French, the word *le cou* is also used in naming the nape itself. Once it is said *le cou* it is also naming the nape.

3. Face

Table 3: Interpretation of neck in English, Bataknese and French

No	English (Face)	Bataknese (Bohi)	French (le visage)
1.	One part of someone's body	It is one of parts of a human's body	It is one of parts of a human's body
2.	It is a place on one side of the head	it is located on the front side of a human's head	it is located on the front side of a human's head
3.	the eyes are on this side	It is where the eyes, eye brow nose, mouth, cheeks placed	The eyes, nose and mouth are placed
4.	when other people see this part of someone's body, they can know who this someone is	The part of body which distinguishes one person to another person	The main identification to differentiate other people

5.	if other people see this part of someone's body when this someone feels something, they can know how this someone feels		
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Face interpretation in among languages show the similar assumption as clearly seen on number 1, 2, 3 and 4. While in English Face is assumed as the media to show how the people feels. It does not only tend to the psychical appearance but also to psychological interpretation in order to see how people feel.

Middle Body Parts

1. Chest

Table 4: Interpretation of Chest in English, Bataknese and French

No	English (Chest)	Bataknese (Andora)	French (la poitrine)
1.	one part of someone's body	one part of a human's body	one part of a human's body
2.	it is a place on one side of the body	The body part on the front between the abdomen and the neck	It is front side of body
3.	The face is on this side	The place where the heart and lungs are located	the shape is flat for male

4.	it is one of two big places on this side of the body	The breasts are on this part for the female	The breasts are located in woman body
5.	if someone is a man this place is flat		

In three languages the similarities are restricted on a location perspective. They are all stating that the chest is front side as the part of body. Both Bataknese and French assume the specification on naming the chest for female while in English does not explicitly declare it by mentioning that the breasts are on this part. It is just interpreted that if someone is a man this place is flat. And in English, the interpretation of ‘chest’ is also expressed as a large place comparable to the abdomen.

2. Hands

Table 5: Interpretation of Hands in English, Bataknese and French

No	English (hands)	Bataknese (ambe)	French (la main)
1.	Two parts of someone’s body	Two parts of someone’s body	Two parts of someone’s body
2.	They are on two sides of the body	Two parts which have an identical or similar shape. They right and left	There are right and left hands

3.	These two parts of someone's body can move as this someone wants	The part of body which mainly used to work	There are many things to do with these as they want
4.	These two parts of someone's body have many parts	The body parts that are usually used for shaking hands in meeting others	They are used to wave and shake in meeting others
5.	If this someone wants it, all the parts on one side of one of these two parts can touch all the parts on one side of the other at the same time	the body parts that are usually used for giving and receiving	
6.	Because people's bodies have these two parts, people can do many things with many things as they want		
7.	Because people's bodies have these two parts, people can touch many things as they want		

The interpretation of hands among three languages appear to be important in this part. As it is showed on the table the two parts of human's body (number 1) and the place where the hands are located on two sides of the body (number 2) that classify the two part such right and

left hand. Surprisingly the interpretation does not only show up on the psychical appearance but also refers to the function of hands themselves. It is clearly seen In Bataknese in number 3, 4 and 5, in French number 3 and 4 and in English number 5, 6 and 7. Not only for working, hands are interpreted as the form of hospitality.

3. Back

Table 6: Interpretation of Back in English, Bataknese and French

No	English (back)	Bataknese (tanggurung)	French (le dos)
1.	one part of someone's body	one part of a human's body	one part of person's body
2.	it is a place on one side of the body	The back part of body which has flat-shaped	it is aligned with the buttocks
3.	the face is not on this side	It is the separation between head and buttocks	This place is big and flat
4.	it is one of two big places on this side of the body	The board part to bear something	
5.	it is above the other big place		
6.	this place is flat		

Some similarities are found among those languages in back's interpretation. They are viewed from its location, position and shape. However, in Bataknese the interpretation covers to its function. As it is seen as the board part of body to bear something while in English and French it is not clearly stated. In English, back is illustrated precisely from the point view of physiology as seen in number 2,3,4,5 and 6.

Lower Body Parts

1. Legs

Table 7: Interpretation of Legs in English, Bataknese and French

No	English (Legs)	Bataknese (pat, simanjojok)	French (le pied)
1.	two parts of someone's body	two parts of a human's body	two parts of person's body
2.	they are below all the other parts of the body	The body parts that support the body	Body parts (from the groin down) that support the body and are used for walking
3.	they are long	They are long	They are longer than other parts of body
4.	these two parts of someone's body can move as this someone wants	they are long they stretch down from the groin	The body parts to support the whole body
5.	because people's bodies have these two parts, people can move in many places as they want	they are for stepping	

There is no difference interpretation among these three languages on the size on the legs. From point of view the legs' location, Bataknese interprets their location more specifically as it is seen in number 4. Both bataknese and French similarly assume that the legs are as the connector of body. They are all together stating that the legs are long as it is seen in number 3. In English the legs are expressed as the body part that can be moved as people want. While in Bataknese and

French, the legs are interpreted more particular. The function of legs are to step (see in Bataknese number 5) and walk (see in French number 2)

2. Knee

Table 8: Interpretation of Knee in English and Acehnese

No	English (Knee)	Bataknese (duguldugul)	French(le genou)
1.	one part of someone's leg	one part of a human's leg	one part of a person's leg
2.	it is a round place on one side of the leg	the meeting between the thigh and calf where the joints are so that the legs can be bent	it is located where the thigh and the calf gather
3.	it is hard	it is the place of the joint where the leg can be bent	It is round-shaped
4.	the leg has two long parts	it is round	It is hard
5.	one of these two long parts is on one side of this place	it is hard	The side of knee cap is named as la rotule
6.	the other of these two long parts is on the other side of this place		
7.	because people's legs have this hard part, one of these two long parts can move when		

	the other long part is not moving		
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The same interpretation among those 3 languages comes into the absence of the knee function itself. While from the view of location, shape, the knee’s mass among languages, they are described precisely even English interpretation is more detailed. This language states the location of the ‘knee’ in four descriptions (see number 2, 4, 5 and 6. In Bataknese and French there is a description how the knee can be moved by including the other parts of body (see Bataknese number 2 and French number 2). In French there is a specification on labelling the name of the side of knee. That is called as la rotule.

3. Toes

Table 9: Interpretation of Toes in English, Bataknese and French

No	English (toes)	Bataknese (pat, simanjojok, tot)	French (l'orteil)
1.	many parts of someone’s feet	several parts of a human’s feet	many parts of person’s feet
2.	They are small	They help the feet to support the body when standing	They are parts of feet
3.	They are like fingers	they are shorter than fingers	They are similar with finger but shorter
4.	these parts of someone’s feet can move if this someone wants	there are five of them on each foot	They are on the right and left feet and there are five for each

The interpretation of 'toes' in the term of shape, size and the quantity among these languages is commonly same as it can be seen in the table above. Particularly in English, the interpretation of 'toes' is clarified clearly by stating that people can move this part of the body as the wish (number 4). While Bataknese it is stated by referring to the quantity, that there are five fingers of each foot (number 4). Then the feet division is made both right and left.

Discussion

This cross-linguistic investigation reveals that there are actually similarities in the extensions of human body-part terms. Their similarities refer to the positions, shape, movement, function and solidity of upper (head, neck and face), middle (chest, hands and back) and lower body parts (legs, knee and toes) in English, Bataknese and French. These findings are truly caused by human common physiology; the body becomes an obvious place to look for universally shared aspects of meaning. By looking at the way different languages refer to the human body it exposes the resemblances as it is known that the body-based conceptualization is more restricted and uses only selected parts of the human body domain, often because the target object has a relatively simple structure, with only few distinguishable parts.

The next the finding is found that the different assumption is only the way how the organs are described among those languages. It proves that the universal semantic are actually applied in English, Bataknese, and French. In line with the semantic basis of typology, the findings prove that there are not only universal or broad similarities in the boundaries between different words in each language but also difference and specific manifestations of language from the universal category share the same core.

One-to-one body part term transfers in various languages often consist of the lexemes mapping such as 'head' or 'eye' on various round objects, or lexemes such as 'arm' or 'leg' on elongated objects, etc. The body and its parts also serve as source domains for deriving concepts associated with people's feelings, social and cultural life, abstract concepts of various kinds and grammatical notions.

Conclusion

The conclusion of this research is drawn on the two points regarding the resemblance and difference reference of the body parts. Firstly, the results show that how body parts in cross-linguistic (English, Bataknese and French) are interpreted is relatively same. The similarities are referring to where the parts of body take place, the body parts' shape, movement, function and solidity. Secondly, the different assumption of the body parts in cross-linguistic is only found in term of how the organs interpreted. This study reveals that the semantic basis in typology actually owns the slight distinction. However; it has a distinctive indication of language from the universal category share the same core. The proof supports the concept of human body is closely related to the semantic organization of human body parts.

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