

# The Lexicon on Natural Knowledge of *Umpasa* in Batak Toba

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**Abstract.** *Umpasa* is a kind of rhyme used by the Batak Toba tribe in traditional events. Every *umpasa* conveyed undoubtedly has meaning, and it becomes a guideline for the Batak Toba. This study aims to find the scientific lexicon contained in *umpasa*, and the meaning of the *umpasa*. The data is taken from *Jambar Hata Dongan Tu Ulaon Adat*. Data collection is done through observation and note-taking techniques. After the data is collected, the data is analyzed using Miles and Huberman's analysis, which consists of three stages: the data reduction stage, the data presentation stage, and the data conclusion/verification stage. The result of this study was the lexicon found in *umpasa* Batak Toba consists of natural knowledge of flora and fauna. Furthermore, the *umpasa* in Batak Toba functions as a prayer or hope. So, in the example, the Batak Toba characterizes human traits or characteristics from parts of flora and fauna.

**Keywords:** Lexicon, natural knowledge, *umpasa*, Batak Toba

Received: 19 October 2022 | Revised: 3 November 2022 | Accepted: 15 December 2022

## 1 Introduction

A language is a tool used in communicating. Through language, humans can convey their aspirations, ideas, and ideas. Language refers to the identity of language users [1][2][3]. Language also reflects the culture of a region. In this case, language is expressed as a cultural product of an area.

Part of the cultural products of an area can be observed through its language, and the culture of a region is a reflection of its language. The reflection of the culture in the language is found in discourses, sentences, phrases, words, and even expressions and rhymes.

The Batak Toba are people who often use rhymes and are known as *umpasa* in the Batak Toba. The *umpasa* is an old poem resembling *karmina* with only two lines [4]. The first line is said to be *sampiran*, and the second is the contents [5]. Both *sampiran* and content have a meaningful relationship. The Batak Toba tribe often uses *Umpasa* in traditional

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events, such as wedding customs, deaths, births, etc. The use of *umpasa* in these activities is used as a form of communication [6][7][8]. The *umpasa* presented at the event contained requests which were prayers, aspirations, and hopes of the Batak Toba, namely *hagabeon* (happiness), *hamoraon* (wealth), *hasangapon* (honor), and *saur matua* (long and prosperous life) [9][10].

From *umpasa* in Batak Toba, a lexicon is used when delivering *umpasa* in traditional events. The lexicon is a component that contains word information in a language, such as in phonology, morphology, syntax, and semantic behavior [11]. The lexicon found in *umpasa* is very distinctive and unique. The lexicon that tends to appear in *umpasa* is the lexicon of natural knowledge consisting of limbs, flora, and fauna.

In the delivery of *umpasa*, the nature and characteristics of nature are often compared to the characteristics and behavior of the language. The accuracy of the Batak Toba in abstracting the nature where they live enriches their knowledge so that they give birth to various forms of *umpasa*, which contain allegories that reflect the cultural values of the Batak Toba. The *umpasa* cannot be wholly equated with rhymes in Indonesian [12]. Judging from the form, it can be said to be the same, but when viewed from the meaning or idea to be expressed, there will be differences because *umpasa* emphasizes the meaning of cultural value by comparing the characteristics, habits, characteristics, behavior of fauna, flora, and objects found in around, for example:

*Bangunbangun sinuan, bangunbangun do salongan*  
*Bangunbangun tanam, bangunbangun lah tuai*  
*Molo na uli sinuan, laos na uli do jaloon.*

(If the excellent fauna, then the good is also accepted, what you sow, that's what you reap)

The *umpasa* above shows that the *umpasa* has the rhyme 'aa'. The lexicon found in *umpasa* is the lexicon of the scientific system, namely '*bangunbangun*'. *Bangunbangun* is the lexicon of fauna parts. The lexicon is formed from a reduplication process, whereas in the '*bangunbangun*' lexicon, the word is repeated in full. *Bangunbangun* is a type of fauna that can also be processed into vegetables and is usually given to a mother who has just given birth. Usually, when processing the wake-wakings into vegetables, chicken meat is added, and a little coconut milk is used to make it taste good. The poem above means that what you sow is what you reap. In this case, it is described as waking up. So if you fauna a tree, the tree that grows will grow too.

Based on the previous explanation, the researcher is interested in discovering more about the lexicon types on natural knowledge of *umpasa* in Batak Toba and the meaning of the pantun.

## 2. Method

This study uses a qualitative approach. The data source comes from the book '*Jambar Hata Dongan Tu Ulaon Adat*'. Data collection is done through observation using note-taking techniques. Data were analyzed using Miles and Huberman analysis [13]. Miles and Huberman's analysis has three stages in analyzing data. These stages include data reduction, data presentation, and drawing conclusions or verification. In the reduction stage, only data containing the knowledge system lexicon is recorded, which includes parts of the body, flora, and fauna. After being reduced, the data is grouped and presented in a table. And the last stage concludes the meaning of the *umpasa*. Data reduction and presentation stages can be carried out during data collection [14][15].

## 3. Result and Discussion

The lexicon of natural knowledge is divided into three parts: limbs, flora, and fauna. Based on the analysis results, two types of knowledge system lexicons were found: flora and fauna. The types of the lexicon can be seen in the following table 1.

**Table 1.** The types of lexicon on natural knowledge of *umpasa* in Batak Toba.

|   | Pantun  | The types of lexicon o<br>knowledge    |
|---|---|--|
| 1 | <b>Bulung</b> na matampuk, bulung ni si marlasuna;<br>Nungga hujalo jambar tintin marangkup, dohono.<br>pasupasuna.       | The flora lexicon                      |
| 2 | <b>Ramba</b> poso dope ito parumaenmi na so tubuan lata;<br>Halak na poso dope parumaenmi, na so umboto agiahu            | The flora lexicon                      |
| 3 | <b>Andor</b> halumpang ma togutogu ni <b>lombu</b> ;<br>Sai saur matua ma itongku pairingiring pahompu                    | The flora lexicon<br>The fauna lexicon |
| 4 | Hau simartolu ditombak ni Panamparan;<br>Sai lelung ma hamu mangolu dihaliangi angka pompai                               |  |
| 5 | <b>Eme</b> na mabiur dilambung ni hariara;<br>Sai matorop ma pomparanmuna jala maribur huhut<br>jala manjuara.            | The flora lexicon                      |
| 6 | <b>Eme</b> sitambatua parlinggoman ni siborok,<br>Sai dilehon Amanta Debata ma di hamu tua, jala sai t<br>hamu diparorot. | The flora lexicon                      |
| 7 | <b>Balintang</b> ma pagabe tumandongkon<br>Saut ma angka ianangkonta I gabe ai nungga<br>masipaoloan                      | The flora lexicon                      |
| 8 | Tubu ma tambinsu di toru ni <b>pinasa</b> ;<br>Sai tubu ma di hamu angka anak na bisuk, dohot an<br>ulibasa               | The flora lexicon                      |

Based on table 1, it can be seen that the dominant lexicon used *umpasa* of in the Batak Toba is the fauna lexicon. Every word used has a meaning. The meaning of each *umpasa* above will be explained below:

#### Data one

*Bulung na matampuk bulung ni si marlasuna;  
Daun yang jatuh daun nya si bawang putih;  
Nungga hujalo jambar tintin marangkup dohonon ma hata pasupasuna.  
(I have received the dowry part. Say the word blessing. "The bride's dowry has been received, then the bride's family is blessed")*

Data one shows that the *umpasa* in data 1 rhymes 'aa' and belongs to *karmina*. In this *umpasa* there is a lexicon of the scientific system, namely 'bulung'. 'Bulung' is a type of fauna lexicon that means 'leaf', 'the green part of the tree'. *Umpasa* in data one means 'The bride's dowry has been received, then the bride's family is blessed'. And the function of culture in the *umpasa* is *hasangapon*.

#### Data two

*Ramba poso dope ito parumaenmi na so tubuan lata;  
Semak muda lagi abang menantumu yang menghasilkan tanaman muda  
Halak na poso dope parumaenmi na so umboto agiaha  
(The young one is your son-in-law, who doesn't know anything. "Young people have no experience")*

Data two shows that the *umpasa* above rhymes with 'aa' and belongs to *karmina*. The lexicon in the example above is a fauna lexicon, namely 'ramba'. 'Ramba' means 'grove' or 'bush' and usually grows anywhere. Furthermore, the *umpasa* means "a person who is still young and has no experience".

#### Data three

*Andor halumpang ma togutogu ni lombu;  
Tumbuhan merambat halumpang digunakan mengikat hidung lembu;  
Sai saur matua ma itongku pairingiring pahompu  
(May the longevity of the brother/sister guide the grandchildren. "May you live long and have many grandchildren")*

Data three shows that the *umpasa* has the rhyme 'aa' and belongs to *karmina*. In the example above, there are two types of the lexicon, namely the lexicon of flora and fauna. The flora lexicon is found in the word '*andor halumpang*', while the fauna lexicon is found in '*lombu*'. '*Andor halumpang*' is a creeping fauna that can be used as a rope to tie something. Its shape is like a sweet potato leaf and is usually used to tie wood. Furthermore, '*lombu*' means ox and is a four-legged fauna that can produce milk and is almost similar to '*horbo*'; but the *horbo* is a fauna used to plow the fields. The *umpasa* above contains a prayer whose meaning is 'may you live long and have many

grandchildren, and this *umpasa* is delivered as a form of prayer and hope and has a cultural function as a *hagabeon*.

#### Data four

*Hau simartolu, speared by Panamparan;  
Sai auction ma hamu mangolu,  
(was prevented from pumping “hopefully long life and many offspring”)*

Data four shows that the rhyme contained in the *umpasa* is 'aa' and belongs to *karmina*. In this *umpasa* there is a fauna lexicon, namely 'hau'. *Hau* is part of the tree that can be used as fuel for cooking and as a material for building houses. The *umpasa* above means 'hopefully long life and many offspring'. This *umpasa* is a form of prayer or hope and has a cultural function as a *hagabeon*.

#### Data six

*Eme na mabiur in the stomach ni hariara;  
The grain of rice beside the hariara tree  
Sai matorop ma pomparanmuna jala maribur huhu matakang jala manjuara.  
(Hopefully many grandchildren to thousands and smart, “hopefully many offspring and success”)*

Data six shows that the *umpasa* rhymes with 'aa' and has the type of rhyme *karmina*. In the example above, a flora lexicon is found in the word 'eme' (rice). Furthermore, the meaning of the *umpasa* is 'hopefully many offspring and success'. The *umpasa* contains a prayer for having offspring and being prosperous or successful. And the function of culture in this *umpasa* is humor.

#### Data six

*Eme sitambatua parlinggoman ni siborok,  
The old rice protects the young frogs  
Sai dilehon Amanta Debata ma in old hamu, jala sai tongtong ma hamu is  
parodied.  
(May God give you blessings and may you always be looked after, “May God always protect”)*

*Umpasa* in data six has the rhyme 'ab'. The type of lexicon found in the *umpasa* above is a flora lexicon. The lexicon is contained in the word 'eme'. *Eme* means rice or grain. Furthermore, the meaning of the *umpasa* contains prayer and hope to be protected by God. And the function of culture in *umpasa* belongs to religion.

#### Data seven

*Balintang ma pagabe tumandongkon  
The binding wood is the unifying tumandongkon  
Saut ma Angka ianangkonta I gabe ai nungga saut hita masipaoloan  
(So he is our children, so we obey each other, “It's time for us to be happy because we are united in heart”)*

*Umpasa* in data seven is a pantun *karmina* type with the rhyme 'aa'. From the example above, there is a lexicon of natural knowledge. The lexicon is contained in the word 'balintang' (binding wood). *Balintang* belongs to the flora lexicon. Usually, this *balintang* is used to tie the fence of the house. So the wood is used as a binder. Furthermore, the *umpasa* above means 'it's time for us to be happy because we are united with each other'. The *umpasa* above has the function of a *hagabeon*.

#### Data eight

*Tubu ma **tambinsu** in toru ni **pinasa**;*

*It grows a shrub-like tree under a jackfruit tree.*

*Sai tubu ma di hamu numbers children who are mute, dohot numbers boru na ulibasa*

(May you be born with clever children, with humble daughters, "May a wise son and a humble daughter be born")

The example in data eight shows a rhyme that rhymes with 'aa'. From the example above, it can be seen that there are two lexicons in data eight marked with words in bold, namely the words '**tambinsu** (a shrub-like tree)' and '**pinasa** (jackfruit tree)'. The *umpasa* has a meaning as a prayer and hope, namely 'may wise sons and humble daughters are born,' and the cultural function of *umpasa* is *hasangapon*.

#### 4. Conclusion

*Umpasa* is a type of rhyme used in traditional Batak Toba. Each *umpasa* given has meaning and serves as a guideline for the Batak Toba. According to the findings, the vocabulary discovered of *umpasa* in the Batak Toba is a flora and fauna lexicon. Additionally, the *umpasa* in the Batak Toba serves as a form of prayer or hope. Hence, the Batak Toba derives human qualities or features from flora and fauna parts.

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