

**SEMANTIC STRUCTURE OF VERBS ‘TOUCH’
IN INDONESIAN AND BATAK TOBA LANGUAGE**

ABSTRACT

This study discusses the semantic structures of the verbs “touch” in Indonesian and Batak Toba Language. This study applied the Natural Semantic Metalanguage theory by Wierzbicka. The data were collected through observation and interview methods. The findings are four parts of the verbs “touch” found in Indonesian and Batak Toba Language, they are: a) touch – feel; b) touch – press; c) touch – beat; d) touch – rub. The semantic structures of the verbs “touch” in Indonesian and BTL are mostly similar. However, there are three verbs which are different in the semantic structures, they are: *meremas (mamisat)* ‘squeeze’, *menepuk (manompuk)* ‘pat’, and *mencubit (manggotil)* ‘pinch’. The differences semantic structure in Indonesian and BTL occurs because of the different two societies and the different use of the language.

Key words: touch, meaning, semantic structures, Indonesian, Batak Toba Language

1. Introduction

The meaning plays a role as the connecting thoughts between speakers in the same language. Language is used to interact in social communication but the language not only use in oral communications, but also in written communications. In communications, the speakers convey their thoughts and the hearer acquire the meaning. In this study, there are analysis of verbs ‘touch’ in Indonesian Language (IL) and Batak Toba Language (BTL). The writer concerns to this study because the study of semantics structure ‘touch’ in IL and BTL were never been conducted.

The study of semantic verb consist of three, they are: (a) aspect verb; (b) transitivity verb and (c) motion verb. Moreover, motion verb involves three parts, such as (a) verbs of state; (b) verbs of process; and (c) verbs of action. One type of the action verb is motion verb. In [1], Frawley states that motion as the movement of several entities or changing in position. Moreover, Goddard defines that motion as the changing position (or as the spatial changing) [2]. Action verb which is focused on this study is verb of ‘touch’. It is because of the importance of presence of verb in BTL sentences. That is why grammatically the verb always put in the beginning of sentence. For instance, *goit ma tanganni donganmi* (poke your friend’s hand). The word ‘*goit*’ is verb of touch. BTL has a number of lexicons in verb of touch and has a special meaning. The meaning in each lexicon is influenced by the way and touch instrument. However, mostly the using of verb lexicon in BTL and the understanding of verb lexicon meaning are still

37 indicating doubts. Semantically, there are some differences found between IL and BTL words.
38 For example, in the word ‘touch’ there are some verbs in Indonesian which have different
39 semantic structures with BTL, e.g., the verbs ‘*mengelus*’ in IL; ‘*manghao*’ and ‘*mangapus*’ in
40 BTL.

- 41 (1) a. *Dia senang mengelus anjing itu.*
42 b. *Lomo rohana manghao biang i.*
43 ‘She liked stroking the dog’
44 (2) a. *Dia senang mengelus kepala abangnya itu.*
45 b. *Lomo rohana mangapus simajujung ni abang na i.*
46 c. ?? *Lomo rohana manghao simanjujung ni abang na i.*
47 ‘She liked stroking her brother’s head’

48 The verb ‘*mengelus*’ in (1a) and (2a) can be accepted in IL because these are normally
49 used by native and can be done to animate entity (human and animal). but ‘*manghao*’ can be
50 done only to animal, as we can see in (1b). The meaning becomes unacceptable if use for human
51 who is older than us. It happens because in Toba Batak society, physical contacts are impolite.
52 Therefore, the semantic structures of the verbs can be seen below.

53 *Mengelus* : (a) X touches Y with the palm of his hand and the front of his fingers.
54 (b) because X feels something at Y.
55 (c) X wants Y to feel something.
56 (d) Y feels something because of X.

57 *Manghao* : (a) X touches Y with the palm of his hand and the front of his fingers.
58 (b) NOT because X feels something at Y.
59 (c) X does not want Y to feel something.
60 (d) Y feels something because of X.

61 This literature review explores the concept of motions and Natural Semantic
62 Metalanguage. Motion is position changing. Goddard (1998) states that motion as ‘change of
63 place’ (or of distance). An example of motion is touch. Verbs of ‘touch’, such as pressing action
64 ‘*mandampol*’ (*mangurut*) and beating action ‘*mamastap*’ (*menampar*), or another action that is
65 analyzed from the natural semantic DO and HAPPEN. Goddard in [2] illustrates the relationship
66 between exponent and ‘If X do something to Y, something happen with Y’ so the meaning on
67 them can be distinguished by using NSM.

68 This study used Natural Semantic Metalanguage (NSM) by Wierzbicka. The meaning lies
69 in the notion of semantic primitives (or semantic primes) (see [4] and [3]). Semantic primitives

70 presented in the NSM theory are based on English exponents. The following is the table of
 71 semantic primitives [3].

72 Table 1. The semantic primitives grouped into related categories

Substantives	I, YOU, SOMEONE, SOMETHING/THING, PEOPLE, BODY
Relational Substantives	KIND, PART
Determiners	THIS, THE SAME, OTHER/ELSE
Quantifiers	ONE, TWO, SOME, ALL, MUCH/MANY
Evaluators	GOOD, BAD
Descriptors	BIG, SMALL
Mental predicates	KNOW, THINK, WANT, FEEL, SEE, HEAR
Speech	SAY, WORDS, TRUE
Actions, events, movement, contact	DO, HAPPEN, MOVE, TOUCH
Location, existence, possession	BE (SOMEWHERE), THERE IS, HAVE
Specification	BE (SOMEONE/SOMETHING)
Life and death	LIVE, DIE
Time	WHEN/TIME, NOW, BEFORE, AFTER, A LONG TIME, A SHORT TIME, FOR SOME TIME, MOMENT
Space	WHERE/PLACE, HERE, ABOVE, BELOW, FAR, NEAR, SIDE, INSIDE
Logical concepts	NOT, MAYBE, CAN, BECAUSE, IF
Intensifier, augmentor	VERY, MORE
Similarity	LIKE/WAY

73

74 The semantic primitives devices are universal because it can reflect the basic human
 75 mind in various culture [4]. The universal itself will find the perfect meaning if two or more
 76 languages are compared.

77 The previous studies are conducted by Syahputra and Sinar (2018), Dewi et all (2016), Fitriyani
 78 (2018) and Nurhayati (2017). In [5], there are four original meaning which holds a stake in
 79 touch verb formation, namely: [FEEL], [BEAT], [PRESSING] and [RUB]. The other
 80 components that make up the touch verb is 'someone' and 'something'. The study analyzed
 81 semantic structure and role of verb 'touch' in Bali language and IL with subtype do-happen [6].
 82 Each lexicon has metalanguage which analyzed based on the verb lexicon ways of working such
 83 as direction of movements, number of movements, speed of movements, strength of action, body
 84 parts used as instruments [7]. Furthermore, in [8] also compare semantic structures of the verb
 85 touch in Indonesian and Minangkabau language. It can be found that the semantic structure of
 86 the verb touch in Indonesian and Minangkabau language are mostly similar and there are two

87 semantic primitives of the verb touch, they are FEEL and TOUCH. The objective of this study is
 88 to explore the semantic verb of ‘touch’ in Indonesian and Batak Toba Language.

89 2. Methodology

90 The method of this study was qualitative descriptive method. This study involves 3
 91 subjects, they are the native speakers of Indonesian and Batak Toba language. The range of
 92 subjects’ ages was from 40 to 70 years old. They are asked about how to utter some clauses or
 93 sentences which construct with the verb “touch” in Indonesian and Batak Toba language. The
 94 data was collected through observation and interview methods. The subjects were asked to say
 95 the clauses or sentences based on the parameter of the verb “touch” as follow:

- 96 (a) X touches Y with the part of his body (the palm of his hand, the front of his fingers, or his
 97 tongue) or with something (a tool).
- 98 (b) X touches Y because X feels something at Y.
- 99 (c) X gives effect to Y which makes Y get or feel something.

100 Furthermore, the subjects were interviewed about the verbs “touch” in Indonesian and
 101 Batak Toba language. There are four parts of the verbs “touch” found in Indonesian and Batak
 102 Toba language, (1) touch – feel, (2) touch – press, (3) touch – beat, (4) touch – rub. The
 103 following are the table of the data collected.

104 Table 2. The verbs “touch – feel” found in Indonesian – Batak Toba language

Touch - Feel	
Indonesian language	Batak Toba language
<i>mengusap</i>	<i>mangapus</i>
<i>mengelus</i>	<i>manghao</i>
	<i>mangapus</i>
<i>meraba</i>	<i>mandadap</i>
<i>menjamah</i>	<i>manghurtik</i>
<i>menyentuh</i>	<i>mandais</i>
<i>menjilat</i>	<i>mandilat</i>

105

106 Table 3. The verbs “touch – press” found in Indonesian – Batak Toba language

Touch - Press	
Indonesian language	Batak Toba language
<i>memijit</i>	<i>mandampol</i>
<i>menggenggam</i>	<i>manggolom</i>
<i>mencubit</i>	<i>manggotil</i>

107 Table 4. The verbs “touch – beat” found in Indonesian – Batak Toba language

Touch - Beat	
Indonesian language	Batak Toba language

<i>menepuk</i>	<i>manompuk</i>
<i>menampar</i>	<i>mamastap</i>
<i>memukul</i>	<i>mangantuk</i>

108

109 Table 5. The verbs “touch – rub” found in Indonesian – Batak Toba language

Touch - Rub	
Indonesian language	Batak Toba language
<i>menggosok</i>	<i>mangosos</i>
<i>menggelitik</i>	<i>manggeohi</i>
<i>menggaruk</i>	<i>manggarut</i>

110

111 The data will be analyzed by using distributional method and substitutional technique
 112 (sudariyanto, 2016). Substitutional technique is used to perceive the suitable semantic structure
 113 of the verbs “touch” in the sentences.

114 3. Results and Discussion

115 3.1 The Verbs “Touch – Feel”

116 The verbs “touch –feel” describe the meaning of someone’s feels when touches
 117 something or someone. The touches can be conducted with the parts of body, like the palm of his
 118 hand, the front of his finger, the nail, the elbow, lips, and his tongue, which makes someone feels
 119 something. There are six verbs “touch –feel” in Indonesian whereas in Batak Toba language
 120 consist of eleven verbs, they are: “*mengusap (mangapus)*” ‘wipe’, “*mengelus (manghao)*”
 121 ‘stroke’, “*meraba (mandadap)*” ‘grope’, “*menjamah (manghurtik)*” ‘touch’, “*menjilat*
 122 “*(mandilat)*” ‘lick’, “*mencium (mangumma)*” ‘kiss’.

123 *Mengelus (mangapus) and (manghao)*

124 The verb “*mengelus (mangapus)*” is a kind of touching activity by using the palm of his
 125 hand and the people who are subjected to the activity of touching feel something. The palm of
 126 hand gesture is slowly and gently because the purpose of gesture is to show an emotion, like
 127 care, love, etc.

128 (3) a. *Dia senang mengelus kepala abangnya itu.*

129 b. *Lomo rohana mangapus simajujung ni abang na i.*

130 ‘She liked stroking her brother’s head’

131 (4) a. *Dia senang mengelus anjing itu.*

132 b. *Lomo rohana manghao biang i.*

133 ‘She liked stroking the dog’

134 The previous sentences shown that the verb *mengelus* in Indonesian can be done to
 135 animate entity (human and animal), but *mangapus* in BTL can be done only to human, whereas
 136 the verb *manghao* in BTL language can be done only to animal.

137 Table 6. The semantic structures of “*mengelus*” in Indonesian and “*mangapus and manghao*” in
 138 BTL.

<i>Mengelus</i>	<i>Mangapus and Manghao</i>
(a) X touches Y on the parts of body (head)	(a) X touches Y on the parts of body (head or back)
(b) X touches Y with the palm of hand	(b) X touches Y with the palm of hand
(c) because of that, something happens to Y	(c) because of that, something happens to Y
(d) X touches Y to make Y feels or gets somethings	(d) X touches Y to make Y feels or gets something

139

140 ***Meraba (mandadap)***

141 “*Meraba (mandadap)*” is an activity of touching to parts of body with the palm of hand
 142 and fingers. This activity can be done by animate entity to both animate and inanimate entities.

143 (5) a. *Dia meraba wajahnya yang memerah.*

144 b. *didadap ibana bohina na marrara i.*

145 ‘She groped her face flushed’

146 (6) a. *Lukman meraba sakunya.*

147 b. *didadap si Lukman sakkuna.*

148 ‘Lukman groped his pocket’

149 The sentences (5) and (6) shown that the meaning of *meraba* in Indonesian and
 150 *mandadap* in BTL have a similar meaning, i.e., touching someone’s or something by using the
 151 palm of hand and fingers.

152 Table 7. The semantic structures of “*meraba*” in Indonesian and “*mandadap*” in BTL.

<i>Meraba</i>	<i>Mandadap</i>
(a) X touches Y with the palm of hand and fingers	(b) X touches Y with the palm of hand and fingers
(b)Because X wants to feel Y	(c) X touches Y with the palm of hand
(c)or X wants to get something	(d) or X wants to get something
((d) Y feels X	(e) Y feels X

153

154 ***Menjamah (manghurtik)***

155 *Menjamah (manghurtik)* is an activity of touching to someone’s part of body with the
 156 palm of hand or the front of fingers. This activity is objected to animate and inanimate entities.
 157 The object X does not have the same feel with the subject.

- 158 (7) a. *Jangan menjamah kaki kuda.*
 159 b. *Unang ho manghurtik pat ni hoda.*
 160 'Don't touched the horse's leg.'
 161 (8) a. *??Anak-anak itu bermain sambil menjamah tanah.*
 162 b. *??marmeam dakdanaki huhut manghurtik tano.*
 163 'The children play and touch soil'

164 The sentences above show that Indonesian language is similar in using verb 'menjamah'
 165 (*manghurtik*). In BTL the verb *manghurtik* can be done to animate entity and in Indonesian the
 166 verb *menjamah* also can be done to animate entity. The verb *menjamah* '*manghurtik*' cannot be
 167 done to inanimate entity. The meaning of *menjamah* '*manghurtik*' is touching something to see
 168 the reaction of object. In sentence (7) is a warning for someone do not touch because the object
 169 will give aggressive reaction, while the sentence (8) show that there is no reaction from the
 170 object.

171 Table 8. The semantic structure of "menjamah" in Indonesian and "manghurtik" in BTL

<i>Menjamah</i>	<i>manghurtik</i>
a) X touches Y with the palm of his hand and the front of his fingers	a) X touches Y with the palm of his hand and the front of his fingers
b) Because X feels something at Y	b) Because X feels something at Y
c) Y does not certainly feel the same as X does	c) Y does not certainly feel the same as X does
d) Y feels uncomfortable	d) Y feels uncomfortable
	e) Y does not feel anything

172 ***Menjilat (mandilat)***

173 *Menjilat (mandilat)* is an activity of touching someone or something with tongue. The
 174 purpose of licking is to show greediness. This activity needs two arguments. One argument is as
 175 subject (animate entity) and another as object (inanimate entity).

- 176 (9) a. *Dia menjilati piring itu sampai bersih.*
 177 b. *Didilati ibana piring i sampe ias.*
 178 'He licked the plate clean'
 179 (10) a. *Anjing itu menjilati kaki tuannya.*
 180 b. *didilati biang i pat ni tuanna i.*
 181 'The dog licked it's owner's leg'

182 From the sentences (9) and (10), the verb *menjilat* in Indonesian language has similar
 183 meaning to BTL, i.e., touching something or someone with tongue to show greediness. *Menjilat*
 184 (*mandilat*) also has another meaning when it is done by animal. It means to feel be spoiled.

185 Table 9. The semantic structures of "menjilat" in Indonesian and "mandilat" in BTL

<i>Menjilat</i>	<i>Mandilat</i>
(a) X touches Y with tounge	(a) X touches Y with tounge
(b) Because X wants to feel Y	(b) Because X want to feel Y
(c) or X ate something on plate greedily	(c) or X ate something on plate greedily
(d) Y gives effect to X	(d) Y gives effect to X

186

187 3.2 The Verbs “Touch-Press”

188 The activity of touching with the part of body, like palm of hands and the front of fingers,
 189 which gives effect to Y, is kinds of the verbs “touch-press”. It happens when X touches Y, X
 190 presses Y with the parts of with the part of body. The example of verbs “touch-press” are
 191 “*memijit (mandampol)*” ‘massage’, “*meremas (mamisat)*” ‘squeeze’, “*mencubit (manggotil)*”
 192 ‘pinch’.

193 *Memijit (Mandampol)*

194 “*Memijit (mandampol)*” is an activity of touching someone by pressing them with the
 195 part of body, such as the palm of hands and the front of fingers. This activity needs two
 196 arguments. One is as subject and the other as object. The two arguments are an animate entity.
 197 *Memijit (mandampol)* gives effect to object because it is intended to make object feel better.

- 198 (11) a. *Ibu memijit tangan adik yang sakit karna keseleo.*
 199 b. *Oma mandampol tanganni анги na hansit alani na tarbaliksu.*
 200 ‘Mother massage sister’s hand which is hurt because sprain’

201 From the sentences (11) above, it can be seen that the meaning of *memijit* in Indonesian
 202 and *mandampol* in BTL are similar. The meaning of *memijit (mandampol)* is touching by
 203 pressing someone’s parts of body, like hands, legs, head, back, and etc) with palm of hand and
 204 the front on fingers to makes people recover and feel better.

205 Table 10. The semantic structures of “*memijit*” in Indonesian and “*mandampol*” in BTL

<i>Memijit</i>	<i>Mandampol</i>
(a) X touches Y with the palm of his hand and the front of his finger	(a) X touches Y with the palm of his hand and the front of his finger
(b) X does it by pressing Y’s part of body (hands, legs, head, back, and etc.)	(b) X does it by pressing Y’s part of bodies (hands, legs, head, back, and etc.)
(c) X gives effect to Y	(c) X gives effect to Y
(d) Y feels something because of X	(d) Y feels something because of X

206

207 *Meremas (Mamisat)*

208 “*Meremas (mamisat)*” is an activity of touching someone by pressing them with the part
 209 of body, such as the palm of hands and the front of fingers. This activity needs two arguments.
 210 One is as subject and the other as object. The two arguments are an animate entity and inanimate
 211 entity. *Meremas (Mamisat)* gives effect to people who are subjected to the activity of touching
 212 do not feel the same as the X feels and do not want to be treated like that. Another meaning of
 213 *meremas (mamisat)* is to make something mushy.

- 214 (12) a. *Lelaki itu meremas pahamu ketika kamu berada di angkutan umum.*
 215 b. *dipisat baa i hae-haem tikki na di motor i ho.*
 216 ‘That man squeezed your thigh when you were at the public transportation’.
 217 (13) a. *Dia meremas-remas daun itu sampai lembut.*
 218 b. *??dipisati ibana bulung-bulung i sampe lamot.*
 219 ‘She squeezed the leaves soft’

220 From the sentences above, we can explain that *meremas* in Indonesian can be done to
 221 both animate and inanimate entity, but the *mamisat* in BTL can be done only to animate entity.

222 In Indonesian language, *meremas* means touching something because there is feeling on
 223 it, i.e., lust, furious, and etc. When this activity is done either to human or animal, there is a lust
 224 in doing that. In BTL, *mamisat* means similar to *meremas* in Indonesian when it is subjected to
 225 animate entity, but it is not normal to touch inanimate entity. The meaning becomes unacceptable
 226 in BTL (13b).

227 Table 11. The semantic structures of “*meremas*” in Indonesian and “*mamisat*” in BTL

<i>Meremas</i>	<i>Mamisat</i>
(a) X touches Y with the palm of his hand and the front of his fingers	(a) X touches Y with the palm of his hand and the front of his fingers
(b) because X feels something at Y	(b) because X feels something at Y
(c) Y does not certainly feel the same as X does	(c) Y does not certainly feel the same as X does
(d) Y does not want it	(d) Y does not want it
	(e) Y does not feel anything

228
 229 ***Mencubit (Manggotil)***

230 “*Mencubit (Manggotil)*” is an activity of touching that someone does to other people
 231 usually with the index finger and thumb together. It means to punish someone and to show anger,
 232 resentment, and etc. *mencubit (manggotil)* also means to take something a little. It needs two
 233 arguments in which one argument is as subject, and another is as object. The subject is an
 234 animate entity and object can be animate and inanimate entity.

- 235 (14) a. *Ibu mencubit tangan adik.*

- 236 *b. Digotil oma tanganni anggia.*
 237 ‘Mother pich sister’s hand’
 238 (15) a. ??*Ku cubit sedikit dagingmu.*
 239 b. *Hugotil otik ikkan jagal mi.*
 240 ‘I pinch a little bit your meat’.

241 From the sentences above, we can see that *mencubit* in Indonesian can be done only to
 242 animate entity, but the *manggotil* in BTL can be done to both animate and inanimate entity.

243 In Indonesian language, *mencubit* means touching that someone does to other people
 244 usually with the index finger and thumb. The purpose of the touching is to give punishment and
 245 show anger and resentment. Sometimes the result of touching is weeping and pain. The object of
 246 the touching in BTL can be animate and inanimate entity and in Indonesian the object must be
 247 animate entity.

248 Table 12. The semantic structures of “*mencubit*” in Indonesian and “*manggotil*” in BTL

<i>Mencubit</i>	<i>Manggotil</i>
(a) X touches Y with the index finger and thumb together.	(a) X touches Y with the index finger and thumb together
(b) X does it by pressing Y’s parts of body (arm, back, waist, thigh, and etc)	(b)) X does it by pressing Y’s parts of body (arm, back, waist, thigh, and etc)
(c) X does it on purpose	(c) X does it on purpose
(d) Y does not want it	(d) Y does not feel anything
(e) Y does not feel anything	

249

250 3.3 The Verbs “Touch-Beat”

251 The activity of touching with the part of body, like palm of hands and arms, touching
 252 with a tool, which gives effect to Y, is kinds of the verbs “touch-beat”. It happens when X
 253 touches Y, X beat Y with the parts of with the part of body. The example of verbs “touch-beat”
 254 are “*menepuk (manompuk)*” ‘pat’, “*menampar (mamastap)*” ‘slap’, “*memukul (mangantuk)*”
 255 ‘hit’.

256 *Menepuk (Manompuk)*

257 “*Menepuk (manompuk)*” is an activity of touching someone by beating them with the part
 258 of body, such as the palm of hands. This activity needs two arguments. One is as subject and the
 259 other as object. The two arguments are an animate entity and inanimate entity. *Menepuk*
 260 (*Manompuk*) gives effect to people who are subjected to the activity of touching feel the same as
 261 the X feels and want to be treated like that. Sometimes, someone pats other people because they
 262 want to give support and to calm down.

- 263 (16) a. *Ayah menepuk punggung adik untuk menenangkannya.*

- 264 *b. Ditompuk bapa tanggurung ni anggikku asa so.*
 265 ‘Father taps my brother’s back to calm down him’
 266 (17) *a. Ibu menepuk kursi itu supaya bersih.*
 267 *b. ?? Oma manompuk karosi i asa ias.*
 268 ‘Mother pats the sofa to be clean’

269 From the sentences above, we can see that the verb *Menepuk* in Indonesian can be done
 270 to animate and inanimate entity. The purpose of this touching is to calm down someone and
 271 another meaning is to make something clean. In BTL, the verb *Manompuk* can be done only to
 272 animate entity. The animate entity is parts of body, i.e., back, chest, shoulder, thigh, and etc.

273 Table 13. The semantic structures of “*menepuk*” in Indonesian and “*manompuk*” in BTL

<i>Menepuk</i>	<i>Manompuk</i>
(a) X touches Y with the palm of hands.	(a) X touches Y with the palm of hands
(b) because X feels something at Y	(b) because X feels something at Y
(c) X wants Y to feel something	(c) X wants Y to feel something
(d) Y feels something because of X	(d) Y feels something because of X
(f) Y does not feel anything	

274

275 ***Menampar (Mamastap)***

276 “*Menampar (Mamastap)*” is an activity of touching that someone does to other people
 277 usually with the palm of hands. It is subjected to punish someone and to show anger, resentment,
 278 and etc. It needs two arguments in which one argument is as subject, and another is as object.
 279 The subject and object must be an animate and inanimate entity.

- 280 (18) *a. Ibu menampar adikku.*
 281 *b. Dipastap oma anggikku.*
 282 ‘Mother slapped my sisters’
 283 (19) *a. ??Ibu menampar meja.*
 284 *c. ?? dipastap oma meja.*
 285 ‘Mother slapped the table’.

286 From the sentences above, we can see that *menampar* in Indonesian and *mamastap* in
 287 BTL can be done only to animate entity. *Menampar (mamastap)* means touching that someone
 288 does to other people usually with the palm of hands. The purpose of the touching is to give
 289 punishment and show anger and resentment. Sometimes the result of touching is weeping and
 290 pain. The object of the touching must be animate entity.

291 Table 14. The semantic structures of “*menampar*” in Indonesian and “*mamastap*” in BTL

<i>Menampar</i>	<i>Mamastap</i>
(a) X touches Y with the palm of hands.	(a) X touches Y with the palm of hands.

(b) X does it by beating Y's parts of body (cheek, arm, back, waist, thigh, and etc)	(b) X does it by beating Y's parts of body (cheek, arm, back, waist, thigh, and etc)
(c) X does it on purpose	(c) X does it on purpose
(d) Y does not want it	(d) Y does not feel anything

292

293 **Memukul (Mangantuk)**

294 "Memukul (*mangantuk*)" is an activity of touching that someone does to other people
 295 usually with hands and a tool. It is subjected to punish someone and to show anger, resentment,
 296 and etc. It needs two arguments in which one argument is as subject, and another is as object.
 297 The subject and object must be an animate and inanimate entity. It can be done by using a tool.

298 (20) a. *Dia memukul adiknya.*

299 b. *Diantuk ibada adekna.*

300 'He hit his brother'

301 (21) a. *Satpam memukul tiang tanda sudah pagi.*

302 d. *Satpam mangantuk tiang paboahon naung tiur ari.*

303 'Security hit the pole as sign of morning.

304 From the sentences above, we can see that the verb Memukul in Indonesian can be
 305 done to animate and inanimate entity. The purpose of this touching is to punish someone. It
 306 shows the anger and resentment. Another meaning is to announce something. In BTL, the verb
 307 *mangantuk* can be done to animate and inanimate entity.

308 Table 15. The semantic structures of "memukul" in Indonesian and "mangantuk" in BTL

<i>Memukul</i>	<i>Mangantuk</i>
(a) X touches Y with hands and by using something (a tool).	(a) X touches Y with hands and by using something (a tool).
(b) X does it by beating Y	(b) X does it by beating Y
(c) X wants Y to feel something	(c) X wants Y to feel something
(d) Y feels something because of X	(d) Y feels something because of X
(g) Y does not feel anything	

309

310 **3.4 The Verbs "Touch-Rub"**

311 The verbs "touch-rub" explains the meaning when X touches Y, X rubs Y with the parts
 312 of body, like palm of hands, front of fingers and nails, or with something (a tool) which effect to
 313 Y. The example of verbs "touch-rub" are "*menggosok (mangosos)*" 'rub', "*menggelitik*
 314 (*manggeohi*)" 'tickle', "*menggaruk (manggaruk)*" 'scratch'.

315 **Menggosok (Mangosos)**

316 “*Menggosok (mangosos)*” is an activity of touching that someone does to other people or
 317 thing by rubbing them repeatedly with hands or a tool. This activity gives an effect to the people
 318 who/which are objected because it is intended to make people or something clean. It needs two
 319 arguments in which one argument is as subject, and another is as object. The subject and object
 320 must be an animate and inanimate entity. It can also be done by using a tool.

321 (22) a. *Kakak menggosok pintu kaca itu dengan kain supaya mengkilap.*

322 b. *Akkang mangosos pittu kassa i dohot abit-abit asa marhillong.*

323 ‘Sister rub the glass door with towel to make them shiny’

324 (23) a. *Saya menggosok tangan saya sampai bersih.*

325 b. *hu osos tanganku sampe ias.*

326 ‘I rub my hands until clean’

327 From the sentence above, we can see that the meaning of *menggosok* in Indonesian and
 328 *mangosos* in BTL are similar. The purpose of this touching is to make clean. This touching is
 329 done repeatedly to get the satisfaction effect.

330 Table 16. The semantic structures of “*menggosok*” in Indonesian and “*mangosos*” in BTL

<i>Menggosok</i>	<i>Mangosos</i>
(a) X touches Y with hands and by using something (a tool).	(a) X touches Y with hands and by using something (a tool).
(b) X does it by rubbing Y repeatedly to make Y clean	(b) X does it by rubbing Y repeatedly to make Y clean
(c) X gives effect to Y	(c) X gives effect to Y
(d) Y gets clean because of X	(d) Y gets clean because of X

331

332 ***Menggelitiki (Manggeohi)***

333 “*Menggelitik (Manggeohi)*” is an activity of touching that someone does to other people
 334 usually with the index finger, middle finger and ring finger. Sometimes, someone tickles other
 335 people play fun. It means that someone wants to laugh together with other people. “*Menggelitik*
 336 (*Manggeohi*)” needs two arguments in which one argument is as subject, and another is as
 337 object. Both subject and object arguments are an animate entity.

338 (24) a. *Dia menggelitiki temannya sampai tertawa kuat.*

339 b. *Digeohi ibana dongannai sampe margak-argak.*

340 ‘He tickles his friend until laugh of load’

341 (25) a. *??Dia menggelitiki lemari itu sampe tertawa kuat.*

342 b. *??digeogi ibana lamari I sampe margak-argak.*

343 ‘He tickles the cupboard until laugh of load.

344 From the sentences above, we can see that *menggelitiki* in Indonesian and *manggeohi* in
 345 BTL have a similar meaning, i.e., touching someone’s parts of body by rubbing the index finger,
 346 middle finger, and ring finger. The purpose of this touching is to make someone tickled and

347 laugh. This touching can make close relationship between one another. The object of the
 348 touching must be an animate entity. Since, inanimate entity cannot feel the effect of tickle.

349 Table 17. The semantic structures of “*menggelitiki*” in Indonesian and “*manggeohi*” in BTL

<i>Menggelitiki</i>	<i>Manggeohi</i>
(a) X touches Y by using the index finger, middle finger and ring finger	(a) X touches Y by using the index finger, middle finger and ring finger
(b) X does it by rubbing Y’s part of body (arm, back, waist, and etc.)	(b) X does it by rubbing Y’s part of body (arm, back, waist, and etc.)
(c) X wants to play fun with X and laugh together	(c) X wants to play fun with X and laugh together
(d) X gives effect to Y	(d) X gives effect to Y

350

351 ***Menggaruk (Manggarut)***

352 “*Menggaruk (manggarut)*” is an activity of touching someone by rubbing them with the
 353 part of body, such as the front of fingers and nails. This activity needs two arguments. One is as
 354 subject and the other as object. The two arguments are an animate entity. *Menggaruk*
 355 (*manggaruk*) gives effect to object because it is intended to make object feel better.

356 (26) a. *Ibu menggaruk tangan adik yang gatal itu.*

357 b. *Oma manggarut tanganni anggi na gatal i.*

358 ‘Mother scratched sister’s hand which is itchy’

359 (27) a. *??Ibu menggaruk handphonenya.*

360 b. *??Oma manggaruk handphone na.*

361 ‘Mother scratches her phone’

362 From the sentences above, it can be seen that the meaning of *menggaruk* in Indonesian
 363 and *manggarut* in BTL are similar. The meaning of *menggaruk (manggarut)* is touching by
 364 rubbing someone’s parts of body, like hands, legs, head, back, and etc with the front of fingers,
 365 middle finger, and ring finger to makes people feel better.

366 Table 18. The semantic structures of “*menggaruk*” in Indonesian and “*manggarut*” in BTL

<i>Menggaruk</i>	<i>Manggarut</i>
(a) X touches Y with the front of his finger, middle finger, and ring finger	(a) X touches Y with the front of his finger, middle finger, and ring finger
(b) X does it by rubbing Y’s part of body (hands, legs, head, back, and etc.)	(b) X does it by rubbing Y’s part of body (hands, legs, head, back, and etc.)
(c) X gives effect to Y	(c) X gives effect to Y
(d) Y feels something because of X	(d) Y feels something because of X

367

368

369

370 4. Conclusion

371 The semantic structures of the verbs “touch” in Indonesian and BTL are mostly similar.
372 However, there are three verbs which are different in the semantic structures, they are: *meremas*
373 (*mamisas*) ‘squeeze’, *menepuk* (*manompuk*) ‘pat’, and *mencubit* (*manggotil*) ‘pinch’.

374 In Indonesian, *meremas* can be done to inanimate entity, but *mamisas* in BTL can be done
375 only to animate entity (human and animal) because there is an effect that produces of the
376 touching. *Menepuk* in Indonesian can be done to animate and inanimate entity. But in BTL,
377 *manompuk* can be done only to animate entity, because the verb *manompuk* is only subjected to
378 parts of body, i.e., back, chest, shoulder, thigh, and etc. The purpose of the touching is to give
379 support and to calm down. The verb *manggotil* can be done to animate and inanimate entity. It is
380 done to explain picking something a little bit. But in Indonesian, *mencubit* can be done only to
381 animate entity. The differences semantic structure in Indonesian and BTL occurs because of the
382 different two societies and the different use of the language.

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