

## Interjections in Toba Batakese Torsa-Torsa Hombung Book

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**ABSTRACT:** Interjection is a unique linguistic device because it is often marginalized when it sometimes causes ambiguity. Ambiguity can occur since the meaning is very dependent on the context and position of a single interjection in a conversation or discourse. Several interjections are found in the book "Torsa-Torsa Hombung", 11 forms of interjections and 11 types of interjections are found there. They occur in various forms of written conversation that are presented in the book. Some, but not all of them are ambiguous forms or difficult to understand by non-native speakers.

**KEYWORDS:** *Interjection, Torsa-Torsa Hombung book, Toba Batakese language*

### I. INTRODUCTION

The Toba Batakese language is rich in very interesting word forms to study, especially in terms of interjections like *dage, doge, ba, bah, beha* and so on. For example, "Bah, aha ma huroha ni luluan mu?" *ninna boru-boru i* which in English means, "Bah, what are you looking for?" said the woman. The interjection or exclamation 'bah' in the sentence above expresses the curiosity or surprise of the speaker, in this case the woman, towards her interlocutor. She was curious about what exactly he was looking for, so she expressed that through the word 'bah'.

In the book, Indonesian Standard Grammar, it is explained that an interjection or exclamation is a task word that expresses the speaker's heart feeling. Unlike the other word classes (i.e. verb, adjective, adverbs, and nouns), the task word has only grammatical meaning, but no lexical meaning. Previously, there has been a lot of researches on interjections. Thi Kim Phuong (2011) conducted a comparative study between the English and Vietnamese interjections. Hardiah (2012) did research on Indonesian language interjections with the aim of providing a more comprehensive picture of the form, realization of usage, classification, and function of the interjections. Thawabteh (2010) studied the possibility level of translation of one language interjection into another, in this case, the translation of Arabic interjection into English, and Abdullah and Talib (2009) also conducted research on the meaning of interjection in English and Arabic. However, in this study the authors discuss the analysis of interjection in Toba Batakese Torsa-Torsa. The purpose of this study is to find and explain the formation of interjections in Toba Batakese Torsa-Torsa.

#### 1.1 The Problem of the Research

The research problem was formulated to find and explain interjection forms and types in the text of a collection of folk tales, 'Torsa-Torsa Hombung'.

#### 1.2 The Objective of the Research

This study aims to find and explain interjection forms and types in the text of a collection of folk tales, 'Torsa-Torsa Hombung'.

## II. THEORETICAL REVIEW

### 2.1 Definition of Interjection

According to Wierzbicka (1991) interjections can be divided into emotive, volitive, and cognitive. Emotive interjections are related to an emotion or feeling about something (good/bad); for example, *Wow!* and *Ouch!*. Volitive interjections are related to desire or to getting a reaction from interlocutor; for example, *Hey!* (to get attention) and *Shh!* (to ask for silence). In contrast, cognitive interjections are related to thinking and knowing processes; for example, *Aha!*, *Mhm*, and *Uh-huh*.

According to Goddard (1998: 165), "Interjections are words or phrases which can constitute an utterance in their own right". In this statement Goddard states that interjection is a word or phrase that can form the utterance in their rules.

According to *Oxford Advanced Learner's Dictionary of Current English (2003: 710)* "Interjection is a short sound, word or phrase spoken suddenly to express an emotion". A. S. Hornby defines an interjection as a sound, word or phrase that is uttered suddenly to express an emotion or feeling.

Meanwhile, according to Kridalaksana (2015: 93) interjections are words used to express the emotions of a speaker by using relevant intonation.

Interjections belong to word classes in many languages, including Toba Batakese. So far, overall, the analyses of interjections, especially in Toba Batakese, are still few, so it is necessary to do more intensive research on this word class. The focus of the study can be directed to a number of aspects, for example regarding the use of interjections and the formation of interjection sentences in the Toba Batakese Torsa-Torsa Hombung.

## III. THE METHOD OF THE RESEARCH

This research is a qualitative descriptive study. Descriptive research is research in which the means of discussion is through elaborating/describing the data as it is. However, qualitative research enables researchers to discover information about a phenomenon using more comprehensive means. In this study, the researchers use a simple quantitative method, only to calculate the number of interjections appearing in the Torsa-Torsa Hombung book.

The data used in this study are entirely derived from the Torsa-Torsa Hombung book for delivering Toba Batakese folklore. Thus, the most appropriate method for data collection is the observation method because the data is obtained by observing the use of the language. Observing here means not only observing spoken language, but also observing the written language (Mahsun, 2007: 92). Therefore, the uninvolved conversation observation (SBLC) technique is also used in the data collection process. This technique means that researchers only act as an observer of language use and do not get involved in the speech events under study (*Ibid*: 93).

In analyzing the data, the method used by researchers is the extralingual equivalent method. This method is used to analyze extralingual elements, like connecting language problems with things outside of the language. This study aims to divide the lingual units of words into various types so that the lingual elements in the form of referents, specifically for referential words, are analyzed. It also aims to group the sounds of a language, so the extralingual elements (which are used to produce those sounds) are used as the basis of analysis (*Ibid*, 121-122).

### 3.1 Data Sources

The data source of this research is a written fiction obtained from a collection of folk tales 'Torsatorsa Hombung' or contracted as TTH.

### 3.2 Data Analysis

In order to get written data, the observation method was used (Sudaryanto, 1993: 133-136). In other words, the researchers observed and paid attention to the use of the Toba Batakese language. This observation method is supported by a note taking technique, the one carried out by recording written data. The data regarded as relevant were recorded and then sorted to facilitate identification and analysis. In addition, the researchers as native speakers of Toba Batakese also used intuitive data, those that come from their own knowledge. At the data assessment stage, matching and sharing methods are used. The matching method used is based on the language reference itself, especially when determining the forms and types of interjections found in the Torsa-Torsa book of the Toba Batakese language.

As native speakers of Toba Batakese, we use the observation technique, the uninvolved conversation observation technique and the conversation observation technique to determine the acceptability of a structure, and capture the data related to this research, that is the use of forms and types of interjections in the Torsa-Torsa book of the Toba Batakese language.

## IV. RESEARCH RESULTS

## 4.1 Findings

Based on the data collection using quantitative methods, there are 11 forms of interjections and 11 types of interjections found in the book 'Torsa-Torsa Hombung'. The forms and types of interjections are scattered in various forms of written conversations presented in the Torsa-Torsa Hombung tbook.

The following is a table of the distribution of forms and types of interjections found by researchers in the book Torsa-Torsa Hombung (TTH).

**Table 1:** Forms and Kinds of Interjection

No.	Form of Interjection	Number	Page	Type of Interjection
1	<i>ah</i>	2	14 248	express impatience, insulting feeling
2	<i>ba</i>	4	14 36 226 251	express astonishment
3	<i>bah</i>	1	247	express astonishment
4	<i>bo</i>	1	127	express astonishment, intimacy
5	<i>beha</i>	4	8 91 179 217	express doubt, upset, and worry
6	<i>booo</i>	1	5	express astonishment, annoyance
7	<i>dago</i>	2	36 177	express astonishment, disappointed, and upset
8	<i>e</i>	1	246	express declaration
9	<i>horas</i>	2	51 150	express remark
10	<i>nda</i>	1	10	express hope for a positive answer to a question
11	<i>o</i>	5	22 202 235 236 247	express surprise, astonishment

## 4.2 Discussion

Based on the findings of the interjections above, the researchers will further classify them into several forms and types as well as reveal their meanings. The researchers will also display the context of the appearing interjections in the discourses. All discourses are taken from the same textbook.

- The forms of interjections that express astonishment (*ba, bah, bo, booo, dago, o*)

The forms of interjections that show astonishment expressed above are the most dominantly found in the Toba Batakese Torsa-Torsa Hombung book. The types of interjection also do not only exist not only in one form of interjection but also in various forms of interjections in different sentences. The examples are in the following discourses.

- "*Ba* ise ma among angkup hu mardua na hansit mardua na dangol I" (pg. 14)
- "*Ba* dia huroha badamu, umbahen na songon i pandokmu?" (pg. 36)
- "*Ba...* punga nama i di toru ni losung, hami loja mangula nasida na tau bosur" (pg. 226)
- "*Ba* na so patut do pandokmi, ai didok ompunta sijolo-jolo tubu: Ia duri sinuan, duri do dapoton." (pg. 251)
- "*Bah*, aha ma huroha niluluanmu?" (pg. 247)
- "*Bo*," ninna ulok na bolon I, "Jadi ho do si Pogospogos na mangalehon sibuk ni tanganmu panganon ni donganhu na anturaparon na uju i?" (pg. 127)
- "*Bo...*, mandok boha do hatami lae, nunga songon na mamorso ho dipinompar ni horbo na pinarmahanmi!" (pg. 5)
- "*Dago* ale anak ni rajanami...! Husarbut ri gok tanganhu molo huida pangalahom na roa on, gok rohanghu." (pg. 36)

- i. "Dago... bereng ma indi poso-poso on, nunga gabeasing rupana sian tompa ni jolma, nga songon tompa ni bagudung, ida ma imbuluna I" (pg. 177)
- j. "O, Piso Sumalin, (si Pakpakhunal hian) unghap ma jolo batang rapotan tinongos ni inongmon!" (pg. 22)
- k. "O, ale ompung Mulajadi Nabolon ...!" (pg. 202)
- l. "O, Ibotonghu, unang damang da ito haburan so magodang, ai hinarat pining ito tinampul simargala-gala, ai molo diboto Ompu Tuan ni Juji da ito bunuonna do ho." (pg. 235)
- m. "O amanguda... neang ni rohami, aut na martunas damang, nda las situtu ma rohanghu?" (pg. 236)
- n. "O, ale amang, tung na jahat do i boru-boru i!" (pg. 247)

This is one of the unique aspects of interjections, the same arrangement of letters having a different meaning depending on the context. As in the example, the form of interjection *bo* can express both *astonishment* and *annoyance*. As in the sentence (g) *Bo ... , mandok boha do hatami lae .....* which means *Excuse me, ... what do you mean by that , brother .....* ?, it shows someone's annoyance towards someone else . Similarly, the form of interjection *dago*, besides expressing *astonishment*, can also express *disappointment*. It can be seen in sentence (i). *Dago ... bereng ma indi poso-poso on, nunga gabe asing rupana sian tompa ni jolma, nga songon tompa ni bagudung, ida ma imbuluna I.* which means *Ouch ... look at that little boy, his face is different from human's, like a mouse's, look at his fur.* It shows one's disappointment at someone else because someone has changed not as expected before. Native speakers will certainly not have a problem with this, but non-native ones will be troubled with the right time to use and how to interpret this kind of interjection. That is why, based on this finding, forms of interjections like this would become the focus of teaching, and it is necessary to teach how to interpret interjections by understanding the context and its position both in conversation and discourse.

Meanwhile there are also forms of interjections which are only letters (one letter) such as the forms *o* and *e*. Although both of them have in something in common (both are letters), they are not of the same type of interjection. The following are the examples of sentences found in the Torsa-Torsa textbook.

- a. "O, Piso Sumalin, (si Pakpakhunal hian) unghap ma jolo batang rapotan tinongos ni inongmon!" (pg. 22)
- b. "O, ale ompung Mulajadi Nabolon ...!" (pg. 202)
- c. "O, Ibotonghu, unang damang da ito haburan so magodang, ai hinarat pining ito tinampul simargala-gala, ai molo diboto Ompu Tuan ni Juji da ito bunuonna do ho." (pg. 235)
- d. "O amanguda... neang ni rohami, aut na martunas damang, nda las situtu ma rohanghu?" (pg. 236)
- e. "O, ale amang, tung na jahat do i boru-boru i!" (pg. 247)
- f. "E, ndang jadi mate ale manuknami i, anggo ememi huganti pe i!" (pg. 246)

As can be seen in the examples, the form of interjection *O*, in addition to expressing *astonishment*, can also express *curiosity*, as in sentence (a) "O, Piso Sumalin, (the new Pakpakhunal) unghap ma jolo batang rapotan tinongos ni inongmon!" (pg. 22) which means *Oh, Piso Sumalin, (the new Pakpakhunal) why don't you open the coffin sent by your mother at first?* It shows the speaker's curiosity towards another about something that needs to be disclosed.

Meanwhile, the form of interjection *E* expresses *declaration* or *anger*. It can be seen in sentence (f) "E, ndang jadi mate ale manuk nami i, anggo eme mi hugantipe i!" (pg. 246) meaning *Our chicken will not die. About your rice, I'll give it back.* This interjection shows the speaker's declaration and anger with someone else because he has not gotten something as expected.

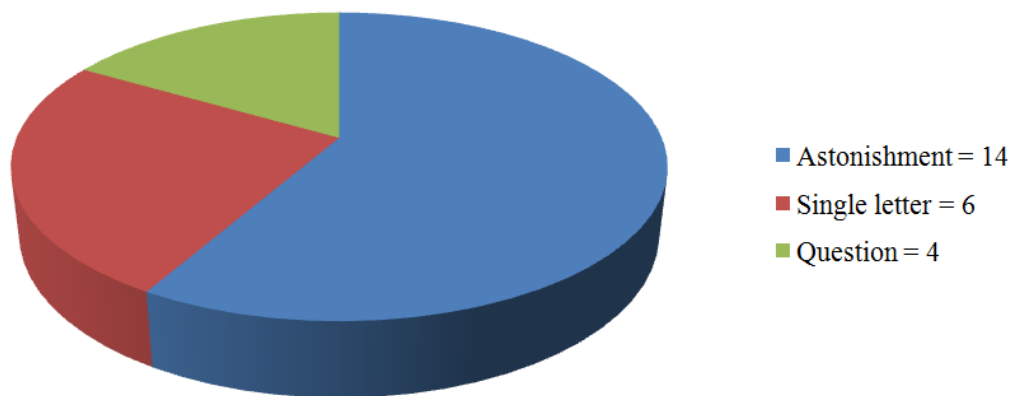
Besides the types and forms of interjections above, the interjection form of question "beha" is also found in this Torsa-Torsa textbook with meaning *what if* to express doubt, upset, and worry. For example:

- a. "Beha, molo so boi putus dibahen ho parsalisian on, ingkon hamatean ma jambarmu!" (pg. 8)
- b. "Beha, molo dung hudok annon sada ende na huboto, saut ma boanonhu dengkemi so pola mangalehon hepeng ahu?" (pg. 91)
- c. "Beha, adong dope sian nasa na tinompa i sihabiaran ni roham?" (pg. 179)
- d. "Beha, ua tung asi ma jo rohamu padohot hamu ma jo ahu tu padanmuna i?" (pg. 217)

Sentence (b) "Beha, molo dung hudok anon sada ende na huboto, saut ma boanon hu dengkemi so pola mangalehon hepeng ahu?" (pg. 91) which means "What if I have sung a song that I know later, can I take your fish without having to give you money anymore?" shows doubt in the form of a question to someone else.

The following chart shows the relationships of the three forms of interjections found in the collection of folktales 'Torsatorsa Hombang' in the Toba Bataknes language.

## Interjection Forms Compartment



### V. CONCLUSION

There are quite many interjections found in the book "Torsa-Torsa Hombung", but not all of their forms are ambiguous or difficult to understand by non-native speakers, in this case the learners of Toba Batakese, because their meaning tends to remain unaffected by context.

However, there are some interjections of which the meanings are extremely dependent on the context and position so that it can cause ambiguity for Toba Batakese learners. They need to be taught how to interpret interjection by understanding the context and position either in conversation or discourse.

So far, research on Toba Batakese interjections is still relatively limited. Therefore, the authors recommend to colleagues and researchers to conduct further studies on various aspects of interjection in Toba Batakese language. Thus, a more comprehensive and accurate description will be obtained. This is very useful, especially in the context of Toba Batakese interjections teaching, both in educational institutions and society.

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