

Naming Human Anatomy and Diseases in Maanyan Language

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Abstract:

The purposes of this research are to describe and document the lexicons related to human anatomy and diseases in the Maanyan language as well as explain their structures and meaning. This research used the theory of ethnolinguistics which focuses on the documentation, description, and classification of indigenous languages by viewing the language as a lexicon and grammar. It deployed an ethnographic research method. It was conducted in the Maanyan community in East Barito Regency, Central Kalimantan. The data were lexicons related to the names of diseases, human anatomy and human body conditions in the Maanyan language. They were analysed by classifying lexicons, explaining their meaning, and describing them based on the word structure. The results indicate that in the Maanyan language there are 179 lexicons associated with the human anatomy and the names of diseases. They are 92 lexicons related to human anatomy, 46 lexicons about the human body's conditions, and 41 lexicons of disease names. According to the word structure, these lexicons consist of single, derived, and compound forms.

Keywords: *body's anatomy, disease, Maanyan Language*

1. INTRODUCTION

The Maanyan language (ML) is one of the languages used by the community who lives in the southern part of Central Kalimantan province, particularly the East Barito Regency. This regency is directly adjacent to the area of North Hulu Sungai Regency, South Kalimantan Province, which is the speech area of the Banjar language. Having a speech territory in the border area makes ML highly vulnerable to being influenced by the surrounding languages, especially the Banjar language. Therefore, the effort of revitalizing and documenting ML is indispensable.

As a part of the Dayak tribe who inhabited Kalimantan Island, the Maanyan community has natural and cultural wealth that supports their community's lives. According to Wardhaugh and Fuller (2015), the culture of a society is reflected in the language they use, because they assess everything and do it in a certain way, the language they use reflects what they value and do. He added that cultural instruments do not determine how the language is used, but it certainly affects how the language is used and may determine why the details of the culture are language-speaking.

One of the cultural forms of language use is naming. Ainiala (2016) states that names probably vary depending on the social, culture, and situation where they are used. It is the case with the use of lexicon to name the disease and its treatment, as well as the anatomy of the body in the Maanyan Dayak community. Many use lexicons that are influenced by the nature and social culture of the supporting community. Hence, the research was interested in documenting the richness of the lexicon in ML related to disease naming and treatments, and medication.

Traditional medicine is one of the rich traditions in Indonesian cultures. Traditional medication or better known as alternative medicine is a way of medicine that uses plants and animals to treat various diseases. However, judging by the number of uses, more plants are widely used by the community. According to Almos (2015), traditional medicine to this day still exists, besides modern medication practices growing rapidly. Meanwhile, we can see that people are more many choose traditional medicine because it is considered easier to reach and economical.

When talking about the disease, it is inseparable from the anatomy of the body where the diseases are lodged. Therefore, the problems dealt with how the forms of the lexicon related to the name of the disease and the anatomy of the body are, what are their meaning, and how the word structure and socio-culture of the Dayak Maanyan people influence the naming process.

The objectives to be achieved were to describe and document lexicons related to disease names and anatomy, explain the structure and meaning of these lexicons in the Maanyan community and explain the naming process influenced by the socio-culture of the Dayak Maanyan community. Kridalaksana (2008) says that the lexicon is a component of language that contains all information about the meaning and use of words in the language. Chaer (2007) says that the term lexicon comes from the Greek

word ancient lexicon meaning word, speech, or speech event. A lexicon like this is related to the word's lexeme, lexicography, lexigraphy, and lexical. Further Chaer (2007) states that the term lexicon is commonly used to describe and accommodate the concept of a collection of lexemes from one language, both collectively in whole or in part. Spencer in Suktiningsih (2016) states that the term lexicon means simply dictionary is a list of words together with their meaning and other useful hits of linguistic information. The statement implies that a lexicon is a list of words that contain a few meanings accompanied by information related to linguistic information. Elson & Picket in Suktiningsih (2016) define the lexicon as the vocabulary of a language or vocabulary owned by a spoken language or the total number of morphemes or words of a language.

This research is useful since recognizing a lexicon related to the name of the disease and anatomy can give an understanding of disease and anatomy, and the culture of the Maanyan community. In addition, it is probably useful as the one to document lexicons of diseases and anatomy in ML that can be used as a reference to compile the dictionary and Grammar of ML as well as a reference to explore local cultural values, especially Maanyan culture for the governments, academics, and community, in general.

In relation to research, there are several studies that take the Dayak community as the object of study, they are Sukiada (2015), Hestiyana (2019), and Damayanti (2020). Sukiada analyzes about healthy-sick belief system in Dayak Kaharingan community, namely: a healthy condition if the condition physically, psychologically, and mentally in a balanced state, and vice versa with a sick situation when physically, psychological, and mental condition imbalance occurs. Healthy conditions and illness are believed by the Dayak Kaharingan tribe to be due to natural, human, and spiritual factors. Hestiyana's research related to the lexicon of traditional medicine and the results of her research was she found 40 lexicons of ethnomedicine in traditional medicine of the Dayak Bakumpai tribe based on the types of medicinal plants and their functions. Damayanti describes the lexicon in traditional medicine customs of the Jalai Dayak community in Ketapang Regency.

Among all the research on disease and health in the Dayak tribe that has been carried out, this research fills the research gap by naming the body parts and the names of the diseases that appear on them as the object. This study focuses on ethnolinguistic and onomastics that focus on lingual practice and its meaning. This research focuses on ethnolinguistic studies. Traditional lexicons related to anatomy and its diseases rituals become a characteristic of the Dayak Maanyan tribe which is not necessarily owned by other tribes. It is undeniable that some of the Dayak Maanyan people still believe in traditional medicine and processing which is still relatively simple and can be easily obtained in the neighborhood. This thing should be preserved so that it does not disappear without a trace.

2. LITERATURE REVIEW

A research on the body and language discussed the linguistic aspects of revealing Lewolema community's views on health Istiyani (2004). The research claimed that the language is needed a tool to reveal the views of the community, namely Lamaholot language. These linguistic aspects are the lingual units found in the Lamaholot language. These are focused on the study of the lexicon, sentence, and discourse in relation to the health field. Another research on the lexicons of the traditional medicine in the Sakai Malay community was conducted by Elviani (2016). These lexicons were analyzed using the anthropolinguistic approach. They were then classified with reference to traditional ingredients, medical devices, and medicinal activities. In addition, there were also cultural values found in these lexicons, namely religious, health, social solidarity, environment-caring, honesty, educational, and prosperity values. Moreover, a similar research on the lexicon of disease names was examined by Sakinah et al. (2016). It described lexicons of disease names in the Sekadau dialect of the Malay language based on the diseased body, characteristics of the disease, and treatments for the disease. These lexicons were also classified in terms of patients, i.e. classification of gender and age. The cultural meaning relating to the lexicon is also discussed in this research.

Based on previous researches discussed, this research reveals several similarities and differences. The similarity lies on the same object of research, namely disease and its treatment in a society. The difference is reflected in the issue and the method. Still, there is no previous research discussing the disease and anatomy of the body in Maanyan community in the discipline of linguistics.

This research uses the basic concepts of ethnolinguistic, semantic and onomastic theory. Ethnolinguistic is a branch of linguistics that investigates the relationship between language and culture of a particular ethnic or community (Crystal, 2008; Kridalaksana, 2008). According to Sapir in Copland and Creese (2015), language and culture cannot be separated. Sapir added that if you want to learn about the language, you must also look at its relationship with culture, and vice versa—if you want to study about the culture in a society, it should examine the language as well. Language is a cultural repository of community (Sharifian, 2014).

Semantics is the science of meaning in language (Crystal, 2010). Meaning is a relationship, in the sense of the equivalence or inequivalence between language and nature outside of language, or speech and all that it designees (Kridalaksana, 2008). According to Gregg (2010), there is nothing objective and real about the meaning that exists between concepts and perceptions in the mind and the things they are referring to. He added that we must feel free in defining a term, so that it can provide a clear and useful analysis.

Language meaning varies since languages are used for various activities and purposes in the social life, for example lexical meaning (Chaer, 2007). The lexical meaning is the meaning of the word when it stands alone, in the form of a lexem or affix in which

meaning is more or less fixed (Pateda, 2001). Similarly, Chaer (2007) stated that the lexical meaning is a meaning that is owned or exists in a word even without any context. Thus, it can be concluded that the lexical meaning is the meaning that is possessed by a word, either when the word stands alone or in the form of a word with affixes.

Every language has a fairly large vocabulary, and every word has its own meaning. Vocabulary in linguistics is known as lexicon (Chaer, 2007; Verhaar, 2010). Lexicon is a language component that contains all information about the meaning and usage of words in the language (Kridalaksana, 2008). According to Langacker (2014), the lexicon must be learned. It is because of that the process of learning occurs through interactions in its socio-cultural environment, and cultural factors are quite important, so the lexicon is closely related to its supporting community culture. Henceforth, the lexicon is a vocabulary in a language that has its own meaning and a relationship with the culture of the community.

Onomastics is the science to discuss about names (Hough, 2016). According to the Ainiala (2016), the emergence of a name always deals with cultural and social contexts. The name is not just part of the language, but part of society and culture. It is always born from interactions between humans, the linguistic community, and the environment. The community give names to whatever they deem worthy to be named. By giving the name, the community takes control of their environment, leaves their tracks on it, and makes it part of their culture.

3. RESEARCH METHODOLOGY

The research employed ethnographic research method. Ethnography is the field research, particularly related to cultural descriptions and analyses, and linguistic codes (Saville-Troike, 2003). Conducting ethnographic research in a culture means that the researcher has to engage in field research, including observing, asking questions, participating in local community activities, and checking for the validity of one's perception with the intuition of native speakers (Saville-Troike, 2003).

This ethnographic research was conducted on the Maanyan community in the area of East Barito Regency, in the community of Maanyan *Paju Sapuluh* 'Kampung Sepuluh' and *Banua Lima* 'Kampung Lima'. Sources of the data were several informants who know and have the ability in traditional medicine, as well as the Maanyan community in general, as the language speaker. The data were lexicons related to diseases and human anatomy. The lexicons refer to diseases' names and human anatomy in ML.

Techniques to obtain data were in line with ethnographic research method, in terms of observing, asking questions, and participating in the activities of the local community. They are equivalent to *simak libat cakap* technique (listening and participating the conversation) and *rekam dan catat* technique (recording and note-taking technique) as proposed by Sudaryanto (2015). In carrying out the observation, researchers directly involved in local community activities, found and identified several informants who

knew and had abilities in traditional medicines. In asking questions or interviews, researchers asking questions directly focusing on the lexicons related to the diseases and human anatomy.

The data analysis was conducted by recording lexicons from the interview, classifying them based on diseases names and human anatomy, providing and explaining the meaning, determining names of each lexicon based on the data recognized, describing forms of lexicons based on their structures, and drawing a conclusion resulting in a complete description of the lexicon used as disease names and human anatomy in the Maanyan community.

4. FINDINGS AND DISCUSSION

The discussion of human anatomy and diseases in ML is carried out in two stages of analysis. The first stage is the description of lexical meaning for disease and human anatomy lexicons in ML in terms of head, hands, body and legs, as well as condition and types of disease. The second stage is the description of the structures of disease and human anatomy lexicons in ML.

4.1. Description of the Lexicon of Human Anatomy and Diseases in ML

The description of lexical meaning of human anatomy and disease lexicons in ML is divided into six parts, namely: head, hands, body, legs, body condition, and names of the disease.

4.1.1. Head Anatomy

The lexical meaning of lexicons related to head anatomy is reflected in table 1 below.

Table: 1 Head Anatomy in ML		
No	Lexicon	Meaning
1.	<i>Ulu</i>	Head
2.	<i>Uruwawa</i>	Face
3.	<i>Rai</i>	Forehead
4.	<i>Wange</i>	Skull
5.	<i>Wulu</i>	Hair
6.	<i>Papuru ulu</i>	Crown
7.	<i>Silu</i>	Ear
8.	<i>Mate</i>	Eyes
9.	<i>Diki mate</i>	eyeball
10.	<i>Kining</i>	Forehead
11.	<i>Riu mate</i>	Tears
12.	<i>Urung</i>	Nose
13.	<i>Luwang urung</i>	Nostril
14.	<i>Wuket</i>	Snot
15.	<i>Pahu</i>	Cheek
16.	<i>Wawa</i>	Mouth
17.	<i>Wiwi</i>	Lip

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18.	<i>Sansingut</i>	Mustache
19.	<i>Rame kamming</i>	Beard
20.	<i>Sungkang</i>	Jaw
21.	<i>Rame</i>	Sideburns
22.	<i>Lela</i>	Tongue
23.	<i>Lalangir singa</i>	Palate
24.	<i>Dipen panjarang</i>	Incisors
25.	<i>Dipen rahaman</i>	Molars
26.	<i>Lalingiren</i>	Gum
27.	<i>Gugurungan</i>	Throat
28.	<i>Lengan</i>	Voice

4.1.2. Hand Anatomy

The analysis of lexical meaning of hand lexicons is represented in the following table 2.

Table: 2 Hand Anatomy in ML

No	Lexicon	Meaning
1.	<i>Tangan</i>	Hand
2.	<i>Kelek</i>	Armpit
3.	<i>Hiku</i>	Elbow
4.	<i>Palat tangan</i>	Palm
5.	<i>Kuku</i>	Nails
6.	<i>Wunge kuku</i>	White stain on the nails
7.	<i>Kingking</i>	Finger
8.	<i>Wuku</i>	Knuckle
9.	<i>Kingking tampuan</i>	Thumb
10.	<i>Kingking panutui</i>	Index finger
11.	<i>Kingking panutui adiau</i>	Middle finger
12.	<i>Kingking jimanis</i>	Ring finger
13.	<i>Kingking panyayup</i>	Little finger
14.	<i>Wulu tangan</i>	Fur hand

4.1.3. Human Body Part Anatomy

The analysis of lexical meaning of lexicons related to human body parts is shown in the following table 3. There are 41 lexicons that related to body parts in ML.

Table: 3 Human Body Part Anatomy in ML

No	Lexicon	Meaning
1.	<i>Diung</i>	Neck
2.	<i>Jakun</i>	Adam's apple

3.	<i>Papale</i>	Shoulder
4.	<i>Dada</i>	Chest
5.	<i>Umu</i>	Breast
6.	<i>Mulut umu</i>	Nipple
7.	<i>Riu umu</i>	Breast Milk
8.	<i>Tulang hingkang</i>	Rib
9.	<i>Atei</i>	Liver
10.	<i>Liampuhu</i>	Heart
11.	<i>Apukan</i>	Intestines
12.	<i>Wuntung</i>	Stomach
13.	<i>Aperu</i>	Bile
15.	<i>Puhet</i>	Navel
16.	<i>Tangkungan puhet</i>	Navel hole
17.	<i>Wuntung</i>	Stomach
18.	<i>Pungung</i>	Back
19.	<i>Jurumpangan</i>	Hip
20.	<i>Pingang</i>	Waist
21.	<i>Tulang para</i>	Butt bone
22.	<i>Para</i>	Butt
23.	<i>Tulang lilimurir</i>	Coccyx
24.	<i>Eput</i>	Fart
25.	<i>Wutu</i>	Penis
26.	<i>Puki</i>	Vagina
27.	<i>Leka</i>	Crotch
28.	<i>Akah</i>	Penis head
29.	<i>Tulang</i>	Bone
30.	<i>Ira</i>	Blood
31.	<i>Daging</i>	Meat
32.	<i>Uat</i>	veins
33.	<i>Upak</i>	Skin
34.	<i>Kudit</i>	Skin
35.	<i>Wulu</i>	Hair
36.	<i>Lahik</i>	Sweat
37.	<i>Iwei</i>	Saliva
38.	<i>Kuhak</i>	Sputum
39.	<i>Hewuk</i>	Breath
40.	<i>Amirue</i>	Soul
41.	<i>Dannur</i>	Fluid from the corpse

4.1.4. Leg Anatomy

The analysis of lexical meaning of the lexicons associated with the leg anatomy is represented in the following table 4. that there are 9 lexicons related to the body anatomy of the legs in ML

Table: 4 Human Body Part Anatomy in ML

No	Lexicon	Meaning
1.	<i>Pee</i>	Leg
2.	<i>Kungku pee</i>	Toe nails
3.	<i>Kakulepan</i>	Joint
4.	<i>Kahapang</i>	Thigh
5.	<i>Taulang kahapang</i>	Femur
6.	<i>Ulu alep</i>	Knee
7.	<i>Wisis</i>	Calf
8.	<i>Sui</i>	Feet
9.	<i>Taulang sui</i>	Shinbone

4.1.5. Anatomical Conditions and Circumstances

The anatomy of the body is also related to the condition and circumstances. The following is an analysis of lexical meanings to the lexicon relating to body condition and circumstance of the body in ML.

Table: 5 Condition of the body parts in ML

No	Leksikon	Makna
1.	<i>Payat</i>	Hoarse
2.	<i>Nerau</i>	Calling
3.	<i>Kakihi</i>	Laugh
4.	<i>Kiak</i>	Cry
5.	<i>Rarimut</i>	Smile
6.	<i>Miumeh</i>	Groan
7.	<i>Nepus</i>	Breath
8.	<i>Waenan</i>	Sneeze
9.	<i>Nguku</i>	Cough
10.	<i>Nenu</i>	hiccup
11.	<i>Wuukan</i>	Choke
12.	<i>Hanrega</i>	Burp
13.	<i>Hahayam</i>	Yawn
14.	<i>Saruru</i>	Sleepy
15.	<i>Hangal-hangal</i>	Gasp
16.	<i>Miheruk</i>	Snoring
17.	<i>Muna</i>	Mute

18.	<i>Marengen</i>	Deaf
19.	<i>Pehe</i>	Blind
20.	<i>Silai</i>	Squint
21.	<i>Kajuju</i>	Hungry
22.	<i>Mahamui</i>	Drunk
23.	<i>Malah</i>	Thirsty
24.	<i>Wising</i>	Full
25.	<i>Nelen</i>	Swallow
26.	<i>Manre</i>	Sleep
27.	<i>Nganupi</i>	Dreaming
28.	<i>Minri</i>	Stand
29.	<i>Takia</i>	Walk
30.	<i>Maharung</i>	Sit
31.	<i>Pasalangai</i>	Supine
32.	<i>Pasaleep</i>	Fell down
33.	<i>Tampalaki sungkang</i>	Fall off the ground
34.	<i>Salaki</i>	Cross-legged
35.	<i>Dadaka</i>	straddle
36.	<i>Deku</i>	Squat
37.	<i>Etat</i>	Straighten the limbs
38.	<i>Suntup</i>	worship
39.	<i>Welum</i>	Life
40.	<i>Wigas</i>	Healthy
41.	<i>Matei</i>	Death
42.	<i>Bangkai</i>	Corpse
43.	<i>Balaten</i>	Too full
44.	<i>Balujur</i>	Straighten the leg
45.	<i>Busung</i>	Flesh protrudes on the chest and back
46.	<i>Ulat</i>	Scar

4.1.6. Name of Disease

The human anatomy also relates to diseases that can be suffered. The word “sick” itself in ML is called *mahanang* in which the pain in the body such as legs, hands, or head where the origin of the disease is, is not clear. In addition, there is some additional lexicon to refer different paunm such as *mahanang ulu* 'headache', *mahanag pee* 'leg pain', *mahanang wuntung* 'stomachache', *mahanang pingang* 'backache' and so forth which were related to other anatomy. Moreover, there are also names of diseases with clear diseases as reflected in table 6.

Table: 6 Lexicon of Disease Name in ML

No	Disease name	Meaning
1	<i>Batan</i>	Wound
2	<i>Purat</i>	Scab
3	<i>Buyuk</i>	Long illness
4	<i>Jungun</i>	Frail because of having been sick for a long time
5	<i>Sabulut</i>	Boils
6	<i>Ekum</i>	Fever
7	<i>Ngereh</i>	Diarrhea
8	<i>Amereh ira</i>	Dysentery
9	<i>Kasasar</i>	Chickenpox
10	<i>Pripit</i>	Measles
11	<i>Kayap</i>	A type of herpes
12	<i>Nalu</i>	Diarrhea (Dysentery)
13	<i>Muuk</i>	Cough
14	<i>Maret</i>	A tingling sensation
15	<i>Sawan</i>	Convulsions
16	<i>Kasing</i>	Stiff
17	<i>Sampar</i>	Infectious diseases
18	<i>Babanyu ira</i>	Dysentery
19	<i>Bagup</i>	Swollen cheeks
20	<i>Bakah</i>	Bloated
21	<i>Balir</i>	Lying sick helplessly
22	<i>Baluk</i>	Slightly swollen face
23	<i>Bangat</i>	Very sick almost to death
24	<i>Barah</i>	Deep wound (blood confined)
25	<i>Bararut</i>	Ulcer disease in the leg
26	<i>Gaje</i>	Ulcer disease in the body
27	<i>Bukang</i>	Die with a loss of head
28	<i>Bular</i>	Cataract
29	<i>Buntis</i>	Muscular calf
30	<i>Burau</i>	Ringworm
31	<i>Engas</i>	Drop dead without sick
32	<i>Eder</i>	chickenpox, measles
33	<i>Gagumah</i>	Chest pounding
34	<i>Guam</i>	Pus in the mouth of the person who almost died
35	<i>Gajir</i>	Stiff
36	<i>Heuk</i>	Asthma

37	<i>Hewer</i>	Emaciated with pain
38	<i>Mahiding</i>	Sore on the skin
39	<i>Mahiri</i>	Sore
40	<i>Gurai</i>	Wound on the skin
41	<i>Muteen</i>	Sore eyes

4.2. Discussion of the Lexicon of Human Anatomy and Diseases in ML

Humans are almost impossible to live alone and fulfil their own needs. Therefore, humans must communicate with other humans to work together in order to fulfil their needs. Communication between humans will be well established if using language. Naming human anatomy, diseases, and conditions of the human body is one of the human efforts to survive and communicate with others.

Naming human anatomy, diseases, and conditions of the human body in the ML is related to the theories of birth or the creation of language put forward by experts (Keraf, 1984; Sumarsono, 2009). Some of them are like the theory of social pressure put forward by Adam Smith in his book *The Theory of Moral Sentiments*. This theory starts from the assumption that human language arises because primitive humans are faced with the need to understand each other. When they want to say certain objects, they are compelled to pronounce certain sounds. The sounds are then patterned and will be known as a sign to express those things. The addition of new experiences will add new sounds to convey those experiences. Names of human anatomy, diseases, and condition of the human body also arises from this phenomenon of social pressure.

In addition, the body parts, diseases, and conditions of the body were found in the sounds emitted by the body itself. This is in accordance with the theory of language creation which was first put forward by J.G. Herder, namely the onomatopoeic theory. According to this theory, the first words were imitations of thunder, rain, wind, rivers, ocean waves, and others. Whitney (1868) said that in each stage of language growth, many new words emerge in this way. Von Herder said that language was born from nature and onomatopoeia, namely imitation of natural sounds. Sounds produced by nature, such as the sound of thunder, and the sound of animals, are imitated by humans onomatopoeic. This artificial sound is then processed by humans for certain purposes, and matured as a result of the strong human impulse to communicate. In ML the sounds used to name body parts, diseases, and conditions of the body are not only derived from imitation of natural sounds, but also from sounds emitted by the body itself. As in the *miumeh* (table 6) lexicon which comes from the sound of moaning when people are sick. There also *kiak* and *hahayam* from table 6. *Kiak* comes from the sound of a chick screaming for its mother, the *hahayam* lexicon which comes from the sound made when it yawns. the *heuk* lexicon (from table 6) which comes from sounds emitted from the body when in a state of shortness of breath, and the lexicon *nenu*, *nepus*, and *nguku* derived from the sounds from the mouth when in hiccups, heavy breathing, and coughing. *Wawa* and *wiwi* (from table 1) two lexicon used to naming

the lips and mouth, derived from the vowel sounds produced when opening the mouth and lips.

Naming the body parts can also come from the shape that resembles something or the objects around them. For example, *wange* (from table 1) lexicon refers to skull. This lexicon also means coconut shell. The similarity of the shape between the coconut shell and the skull makes this lexicon also be used to name the human anatomy. Coconut is also an important crop in Maanyan community. There is a tradition in Maanyan community of giving coconut shoots to two people who will start a new life as a family. Although living on a fairly high land and far from the beach, as the original habitat of coconut trees, this community group grows a lot of coconut trees around the house. They believe that high-straight coconut trees will protect the home from lightning strikes. Similarities in the anatomical shape of the head can also be found in the words beard and goat. The beard in Maanyan is named with *rame kamming* (table 1) because it has the same shape as that of a goat. The shapes and nature influenced in head anatomy of ML according to what conventionalists assume that the relationship between objects with words is only because of convention and nature arbitrary. The meaning of language is obtained from traditions and habits around that community.

Sumarsono (2009) said, the birth of language can go hand in hand with the culture. Maanyan community used to name parts of the hands from their culture. As in the *Kingking Adiau Pantui* lexicon (table 2), they used it to name the middle finger. This lexicon literally means the finger of the ghost pointer. Therefore, the middle finger should not be used to point at something. As, some words related to hands and fingers in the ML are created from the culture of the people. In Maanyan culture something that is in front or at the end can be associated with the mouth, because the mouth is located in the front of the human body and becomes the center. The lexicon that uses the mouth is also used to refer to the nipple which is called *mulut umu* (table 3) because it is the leading part of the breast.

Besides that, it was also found that lexicon derived from borrowed words in other languages around the Maanyan community, such as Malay. In table 1 on the list of lexicons on head anatomy, it is found that *wulu* and *mate* lexicon are derived from the Malay language. The naming is adjusted to the dialect in the ML, lexicon *bulu* becomes *wulu*, *mata* becomes *mate*. In table 2 there is the lexicon *buku* becomes *wuku*, and in table 3 there is the *tulang* becomes *taulang* and *kulit* becomes *kudit*. In table 2 on the list of lexicon hand anatomy, it is found that the *tangan* and *kuku* lexicon was adopted, the form and meaning of the word was absorbed as a whole from the Malay language, as well as the words *jakun*, *dada*, and *daging* in table 3.

4.3. Description of Lexicon Structure of Disease and Human Anatomy in ML

Based on the structure of the word, the lexicon used to name diseases and human anatomy in ML consists of singular, derivative, and a compound forms. The

followings are the description of disease and human anatomy lexicon in ML with references to the structure of the word.

4.3.1 Singular Forms

The singular form refers to the lexicon used as the name of the disease and human anatomy which consists of only a single word, without any affixation or reduplication processes.

Regarding the word class, this single-form lexicon is divided into nouns, verbs, and adjectives.

The class of noun has a lot to do with the anatomical lexicon of the body. The lexicons used to name diseases and human anatomy in terms of nouns are: *ulu, rai, wange, wulu, silu, mate, kining, urung, wuket, pahu, wawa, wiwi, sansingut, sungkang, rame, lela, lalingiren, gugurungan, lengan, tangan, kelek, hiku, kuku, kingking, wuku, diung, jakun, papale, dada, umu, atei, liampuhu, apukan, wuntung, aperu, wua, puhut, wuntung, pungung, jurumpangan, pingang, para, eput, wutu, puki, leka, akah, taulang, ira, daging, uat, upak, kudit, wulu, lahi, iwei, kuhak, hewuk, amirue, dannur, pee, kahapang, wisis, sui, kiak, rimut, bangkai, busung, ulat, batan, purat, sabulut, ekum, pripit, kayap, muuk, sampar, barah, bukap, bular, engas, eder, burau, guam, heuk, gurai*.

The class of verbs mostly deals with the lexicon of the condition of parts of the body. The lexicons used to name diseases and human anatomy included as verbs, are *waenan, nenu, wuukan, hanrega, hahayam, saruru, salaki, deku, etat, suntup, welum, matei, balir*.

The class of adjectives has a lot to do with the lexicons of body parts and names of diseases. The lexicons used to name diseases and human anatomy with reference to adjective class include *payat, muna, pehe, silai, malah, wising, wigas, balaten, buyuk, jungun, bakah, maret, bagup, baluk, bangat, buntis, gajir, hewer, hiding*

4.3.2 Derivative forms

The derivative forms refer to the lexicon that is used to name the disease and human anatomy experiencing the process of affixation and reduplication. Affixation is a morphological process that converts lexemes into words; reduplication is a morphological process that converts a lexeme into a word after experiencing a repetition process, whether it be a repetition of the initial syllables, full repetition, full repetition that changes sound, and repetition of the final syllable; and abbreviation is a process that converts the lexemes or the combination of lexemes into short ones (Arifin & Junaiyah, 2009:9). The lexicon structure used to name the diseases and human anatomy in the Maanyan community were formed through the following processes.

4.3.2.1 Affixation process

The affixation is the formation of a derivative word by adding an affix at the base of the root word. In ML, there are 17 prefixes (*n-*, *pan-*, *san-*, *tan-*, *man-*, *ka-*, *ba-*, *na-*, *ta-*, *pa-*, *pi-*, *ma-*, *mi-*, *i-*, *am-/um-*, *ampi-*, dan *panga-*), 3 infixes (*-ar-*, *-am-*, *-al-*), 5 suffixes (*-an-*, *-en-*, *-leh*, *-lah*, *-ku*), 6 confixes (*nampi-*, *naampi-*, *natan-*, *nasan-*, *taampi-*, *paampi-*) and 3 simulfixes (*ka—an*, *ba—an*, *pa—an*) that can be used to form derivative words (Karenisa, 2002; Ngabut, 1994). The following are lexicons related to diseases and human anatomy formed through the affixation process:

a. Prefix *mi-* + noun

The prefixes *mi* can be combined with nouns to form verbs. The addition of this prefix can give the meaning of doing the job or being what the basic word implies. Several lexicons are used to name diseases and human anatomy which are formed through this affixation process, namely:

- (1) *mi-* + *umeh* → *Miummeh* (v) ‘groan’. This lexicon is derived from the word *umeh* (n) which means ‘groan’ and gets the prefix *mi-* become *miumeh*.
- (2) *mi-* + *heruk* → *Miheruk* (v) ‘snore’. This lexicon comes from the word *heruk* (n) which means ‘snoring’ and gets the prefix *mi-* become *miheruk*.

b. Prefix *n-* + verbs.

This prefix deals with changing the basic word class into an active verb, which means doing work with reference to the meaning of the basic word. Several lexicons are used to name diseases and human anatomy that are formed through this affixation process, namely:

- (3) *n-* + *tepus* → *Nepus* (v) ‘exhale’. The lexicon is derived from the word *tepus* (v) which means ‘to exhale’ and gets the prefix *n-* become *nepus* or exhaling.
- (4) *n-* + *telen* → *Nelen* (v) ‘swallow’. The lexicon is derived from the word *telen* (v) which means ‘to swallow’ and gets the prefix *n-* become *nelen*.

c. Prefix *n-*+ noun.

The prefix *n* is able to be combined with nouns, and function to change the basic word class into an active verb which means to do work according to the meaning of the basic word. Several lexicons are used to name diseases and human anatomy that are formed through this affixation process, for example:

- (5) *n-* + *kuku* ‘cough’ → *Nguku* (v) ‘cough’. This lexicon is derived from the word *kuku* (n) referring to ‘cough’ and gets the prefix *n-* to become *nguku*.
- (6) *n-* + *upi* ‘dream’ → *Nganupi* (v) ‘dream’. This lexicon is derived from the word *upi* (n) which means ‘dream’ and gets the prefix *n-* to become *nganupi*.
- (7) *n-* + *ereh* ‘human waste’ → *Ngereh* (v) ‘get persistent bowel disease or diarrhea’. This lexicon is derived from the word *ereh* (n) which means human waste.

d. Prefixes *ma-* + adjectives

This prefix can be combined with an adjective to express a state as the basic word implies. Several lexicons are used to name diseases and human anatomy that are formed through this affixation process, namely:

- (8) *ma-* + *hanang* 'sick' → *Mahanang* (v) 'be sick'.
The lexicon is derived from the word *hanang* (adj) which means 'sick' and gets the prefix *ma-* to become *mahanang* which means 'be sick'.
- (9) *ma-* + *rengen* 'deaf' → *Marengen* (v) 'be deaf'.
The lexicon is derived from the word *rengen* (adj) which means 'deaf' and gets the prefix *ma-* to become *marengen* which means 'be deaf'.
- (10) *ma-* + *hiding* 'sore on the skin' → *Mahiding* (v) 'get sore on the skin'.
The lexicon is derived from the word *hiding* (adj) which means 'sore on the skin' and gets the prefix *ma-* to become *mahiding* which means 'get sore on the skin'.
- (11) *ma-* + *hiri* 'sore' → *Mahiri* (v) 'get sore'.
The lexicon is derived from the word *hiri* (adj) which means sore and gets the prefix *ma-* to become *mahiri* which means 'get sore'.
- (12) *ma-* + *ekum* 'fever' → *Mekum* (v) 'get fever'.
The lexicon is derived from the word *ekum* (adj) which means sick or fever and gets the prefix *ma-* to become *mekum* which means 'get fever'.

e. The prefix *ka-* + adjectives

This prefix can be embedded to words of adjectives class to form verbs and express what the basic word is. The lexicon used to name diseases and human anatomy that is formed through this affixation process, involves the following.

- (13) *ka-* + *juju* 'hungry' → *Kajuju* (v) 'get hungry'.
The lexicon *kajuju* is derived from the word *juju* (adj) which means 'hungry' and gets the prefix *ka-* becomes *kajuju* referring to 'get hungry'.

f. Prefix *ka-* + noun

This prefix *ka-* is probably added into noun class to form verbs and express the accident, the desire to do something or be exposed to something as stated by the basic word. Several lexicons are used to name diseases and human anatomy which is formed through this affixation process, namely:

- (14) *ka-* + *sasar* 'chickenpox' → *Kasasar* (v) 'have chickenpox'.
This lexicon is derived from the word *sasar* (n) which means chickenpox disease and gets the prefix *ka-* becomes *kasasar* which means 'have chickenpox disease'.
- (15) *ka-* + *kihi* 'laughter' → *Kakihi* (v) 'laugh'.
This lexicon is derived from the word *kihi* (n) which means 'laughter' and gets the prefix *ka-* becomes *kakihi* which means 'laugh'.

g. Prefix *pa-* + adverbs

This prefix can be attached to an adverb to state a situation that happens accidentally. The lexicon is used to name diseases and human anatomy that is formed through this affixation process, namely:

- (16) *pa-* + *Salangai* ‘sprawl’ → *Pasalangai* (adv) ‘accidentally sprawl’.
This lexicon is derived from the word *salangai* (adv) which means ‘sprawl’ and gets the prefix *pa-* becomes *pasalangai* which means that the body is ‘accidentally sprawl’.

h. Prefix *pa-* + verbs

This prefix is attached to a verb to declare the work performed on the basic word by accidentally being done. The lexicon is used to name disease and human anatomy formed through this affixation process, namely:

- (17) *pa-* + *saleep* ‘prone’ → *Pasaleep* ‘accidentally prone’. The lexicon is derived from the word *saleep* which means prone and get the prefix *pa-* becomes *pasaleep* so that the meaning is accidentally prone.

Prefix *ba-* + adjectives

This prefix is attached to adjectives and change them into verbs to refer to something done as the basic word states. The lexicon is used to name diseases and human anatomy that is formed through this affixation process, including:

- (18) *ba-* + *lujur* ‘straight’ → *Balujur* (v) ‘straighten’. This lexicon is derived from the word *lujur* (adj) which means straight and get the prefix *ba-* becomes *balujur* which means straightening the legs.

j. Suffix *-an/-en*

The suffixes *-an* and *-en* have the same meaning. Both suffixes can be combined with nouns to express a state as the basic word or to state disease names. Several lexicons are used to name diseases and human anatomy formed through this affixation process, namely:

- (19) *Kakulep* ‘joints’ + *-an* → *Kakulepan*. This lexicon is derived from the word *kakulep* which means joints and get the suffix *-an* becomes *kakulepan* meaning joint.
(20) *Mute* ‘eye droppings’ + *-en* → *Muteen*. The lexicon is derived from the word *mute* which means eye droppings or dirt in the eyes and gets the suffix *-en* to be *muteen* so that it means a disease in the eyes which are filled with dirt and makes sufferers difficult to open their eyes.

4.3.2.2 The Reduplication Process

The process of reduplication in ML is formed by repeating the whole word or repeating part of the word. The form of reduplication in ML is mostly a form of partial reduplication. Lexicons are used to name diseases and human anatomy formed through the entire and partial process of reduplication, namely:

(21) *Hangal-Hangal*.

This lexicon comes from the word *hangal*, in which the word is wholly repeated into *hangal-hangal* referring to gasping for breath. This form is also used in partial reduplication form, by repeating the initial syllable, as follows.
hangal ‘gasp’ → *hangal-hangal* → ***hahangal*** ‘gasping for breath’

(22) *Dadaka*.

This lexicon is derived from the word *daka* which means astride. This form is a partial reduplication form of the *daka-daka* re-form. *Dadaka* lexicon is formed by repeating the initial syllable, as follows.
daka ‘astride’ → *daka-daka* → *dadaka* ‘sit astride’.

(23) *Gagumah*

This lexicon is derived from the word *gumah* which means pounding. This form is a partial reduplication of the whole re-form of *gumah-gumah*. The *gagumah* lexicon is formed by repeating the initial syllable by changing the vowel phoneme in the first syllable to the phoneme /a/. All reduplicated forms with initial syllables without the phoneme /a/ are transformed into /a/ in the partial reduplication form in ML.
gumah ‘pounding’ → *gumah-gumah* → ***gagumah*** ‘pounding’

4.3.3 Compound form

Compound forms refer to lexicons used to name diseases and human anatomy consisting of two or more words combined. There are several variations of word compounding in lexicons of diseases and human anatomy, such as the followings.

4.3.3.1 Combination of Noun + Noun

Lexicons of diseases and human anatomy in ML are formed by combining nouns, such as:

(24) *papuru ulu* ‘crown’

papuru + ulu → *papuru ulu*
top head

(25) *diki mate* ‘eyeball’

diki + mate → *diki mate*
ball eye

- (26) *uru wawa* ‘face’
uru + *wawa* → *diki mate*
face mouth
- (27) *ulu alep* ‘knee’
ulu + *alep* → *ulu alep*
head back
- (28) *riu mate* ‘tears’
riu + *mate* → *riu mate*
water eye
- (29) *rame kamming* ‘beard’
rame + *kamming* → *rame kamming*
sideburns goat
- (30) *lalangir singa* ‘palate’
lalangir + *singa* → *lalangir singa*
sky teeth
- (31) *wunge kuku* ‘white stain on nails’
wunge + *kuku* → *wunge kuku*
flower nail
- (32) *kingking tampuan* ‘thumb’
kingking + *tampuan* → *kingking tampuan*
finger initial
- (33) *mulut umu* ‘nipple’
mulut + *umu* → *mulut umu*
mouth breast

4.3.3.2 Combination of noun + noun + noun

Lexicons of diseases and human anatomy in ML are formed by combining three nouns, such as:

- (34) *kingking panutui adiau* ‘middle finger’
kingking + Panutui + adiau
Finger Pointer Ghost

4.3.3.3 Combination of Noun + Adjective

Lexicons of diseases and human anatomy in ML are formed by combining nouns and adjectives, such as:

(35) *kingking panyayup* ‘little finger’ → Kingking + Panyayup
Finger at the latest

(36) *kingking jimanis* ‘sweet finger’ → Kingking + Jimanis
Fingers Sweet

4.3.3.4 Combination of Verb + Noun

Lexicons of the disease and body anatomy in ML are formed by combining verbs and nouns, such as:

(37) *babanyu ira* ‘dysentery disease’
babanyu + *ira* → *babanyu ira*
Watery blood

5. CONCLUSION

Based on descriptions and documentation of lexicon meaning on human anatomy and diseases in ML, there are 179 lexicons associated with human anatomy and disease names. These include 92 lexicons of human anatomy, 46 lexicons about body condition, and 41 lexicons about disease names. Naming the human anatomy, diseases, and body conditions in ML arises because of the need in society to communicate things related to the human body. The lexicon used in naming the human anatomy, diseases, and body conditions comes from the shape that resembles objects or things that exist in the natural surroundings of the Maanyan community, the sounds produced from the body or body conditions, the culture of the community, and the lexicon borrowed from other languages, either through direct adoption or adaptation according to dialects in the ML.

Based on word structures, they consist of singular, derivative, and compound forms. The singular form is a lexicon consisting of a single word. There are 86 words of noun class, 13 words of verb word class, and 19 words of word class. A derivative form is a form of words that experiences the process of affixation and reduplication. There are six prefixes, *mi-*, *n-*, *ma-*, *ka-*, *pa-*, and *ba-* as well as one suffix, *-an* / *-en* that are able to be embedded into nouns, adjectives, and verbs to form disease and human anatomy lexicons. In the process of reduplication, there is one whole rephrase and two partial rephrases. The compound form is a combination of two or more words. There are four combined words, namely: nouns and nouns, nouns and adjectives, verbs and nouns, and the combination of three nouns.

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