

TYPES OF CLITICS IN TOBA BATAK: A STUDY ON BOOK OF PODA IN THE BIBLE

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ABSTRACT

The objectives of this research are to find out and explain the types of clitics in Toba Batak found in Book of Poda in the Bible. The writer in this research used descriptive and qualitative research. The results of this research in the Book of Poda in the Bible show that there are two types of clitics found in the Toba Batak. Based on the study book of Poda in the Bible, they are proclitics and enclitics. The proclitics include *hu-* and *ita-*. These proclitics are always attached to verbs. Whereas the enclitics found are; *-hu*, *-ku*, *-ki*, *-mu*, *-muna*, *-m*, *-mi*, *-na*, *-nasida*, *-nami*, and *-ta* which are attached to nouns and verbs.

Keywords: *clitics, poda, proclitics, enclitics.*

INTRODUCTION

Humans were created by God Almighty very perfectly. God has also prepared humans with languages, His goal is that humans can become caliphs, which means rulers and supporters of the universe. The language possessed by humans is one of the characteristics of human differences from the other creations of God Almighty. With language, humans can know what is needed by the universe in terms of material or metaphysical needs. With language, humans can also interact with other humans in the world, so that with language, humans are able to make the world more colorful. In general, the notion of language is a means of communication. Simply described, language is a system made up of symbolic, acoustic, arbitrary, meaningful, conventional, universal, productive, varied, and dynamic elements that serve as a means of social interaction and represent the identities of individuals who speak it.

Linguistics is a discipline which investigates language. Linguistics is the study of language in general, not just one language in specific. Linguistic studies are separated into various levels, including the phonological, morphological, syntactic, semantic, and lexical levels. The level of morphology is frequently combined with the level of syntax to create the level of grammar, but the levels above are pragmatic levels, i.e., studies that study language in all of its dimensions as a means of human verbal communication. (Chaer, 2012).

Morphology is the linguistic level that words are discussed. The morpheme is the smallest grammatical unit with meaning as a functional component. The ins and outs of morphemes and words are the subject of morphology. An example of a morpheme is the word 'repaint', the word has two morphemes namely, 're' and 'paint'. Morphological studies recognize morphemes (affixes and clitics) as the smallest grammatical units that have meaning. The smallest unit of grammar, a morpheme, has meaning when it is part of a word unit and may function as a whole utterance. Affixes cannot stand alone as an utterance, on the other hand. The new affixes will have meaning if they are side by side with the lingual unit of the word. However, there is a form of language that is limited in freedom but has the status of a word. These shapes are known as particles. In addition to particle shapes, there are also clitics forms, namely forms that never stand alone because, based on their structure, they are always bound to free forms and have free form equivalents and clear categories.

Like other regional languages, the Toba Batak also has a unique morphological system. Toba Batak is one of the regional languages that originated in Indonesia. The Batak Toba language is used by many Indonesians, especially those living in the North Sumatra region. With the development of the times, the Batak Toba language underwent many changes, including in the vocabulary. One of the

morphological features of the Batak Toba language that is interesting to study is the cliché, which is very closely related to the predicate or verb of the sentence.

In Indonesian, we know several clitics forms, namely, *-ku*, *-mu*, *-nya*, and so on (Chaer, 2003). This can be seen in the following sentences. 1) *Temanku telah memberiku sebuah buku* 'My friend has given a book to me' 2) *Ibumu adalah guru bagimu* 'your mother is a teacher to you' 3) *Saya telah memperlakukannya seperti saudara sendiri* 'I have treated him as my own brother'. The above sentences are an example of clitics in Indonesia. Clitics *-ku* which comes after the word *teman* 'friend' the word friend itself has many meanings, if the word friend is not followed by the clitics *-ku* then the sentence will become ambiguous. *Teman telah memberiku sebuah buku* 'my friend has given me a book' the reader will ask what does the word mean? Whose friend do you mean? With the addition of the clitics *-ku* the reader will understand that a friend of the subject has given him a book.

Based on the explanation above, this research will discuss clitics in the Toba Batak. Many studies have discussed clitics in local languages, but there is no discussion of clitics in the Toba Batak; therefore, the writer is interested in analyzing clitics in the Toba Batak because the Toba Batak is also a language that is widely used by people in Indonesia in various regions. This research will discuss the types of clitics in the Toba Batak. In addition, the writer comes from the Toba Batak tribe, so the data used in this study is easy to obtain and understand by the author, and the data used is valid.

REVIEW OF RELATED LITERATURE

1. Morphology

A subfield of linguistics called morphology examines how words are put together or formed. According to Ralibi (1982:363), the term "morphology" is derived from the Greek words "morphe," which means form, and "logos," which means science. Chaer (2008:3) argues that morphology is the science of forms. According to Kridalaksana (2008:159), the discipline of linguistics known as morphology analyzes morphemes and their combinations, which are components of a language structure that comprises words and portions of words. Researchers use the numerous morphological concepts as a point of reference when defining the term, which is used to refer to the branch of linguistics that examines the complexity of words, including their production or alteration, which includes words and words' constituent pieces or morphemes.

Based on the above opinions, it can be concluded that morphology is one of the branches of linguistics that specifically studies the complexities of morphemes as well as the combinations between morphemes. From this defense, there are at least two things to pay attention to, namely:

1. Morphology is one of the branches of linguistics.
2. Morphology specifically studies the complexities of morphemes and the combinations between morphemes.

a. Free Morpheme

A free morpheme is a morpheme that is not bound by another unit. This morpheme is able to stand alone and choose a complete and intact meaning.

b. Bound Morpheme

Bound morphemes are interpreted as units that cannot stand alone. Its presence is always attached to other larger constructions, for example, basic words. The pattern of attachment between the bound

morpheme and the root word is called the "affixation process." So, based on the opinion above, a morpheme is the smallest element of the word formation process.

c. Affixes

In generative morphology, an affix is an element that must be included in the morpheme list. The boundaries of affixes in the word formation process consist of three main elements, namely prefixes, infixes, and suffixes. Prefix is an affix affixed before the basic form of the word. Infix is an affix that is added in the middle of the basic form of a word. Suffix is an affix that is added at the end of the base form of the word.

In the Toba Batak, affixes, which are embodiments of morphemes, are grouped into prefixes, infixes, suffixes, and confixes. In essence, the types of affixes that are morphemes in the Toba Batak are presented in the following sections: prefixes *ma-*, prefixes *ma(m)- + pa-/par-*, prefixes *mar-*, prefix *pa-*, prefixes *tar- dan di-*, prefixes *ha-*, prefixes *hu-*, prefixes *tu-*, prefix *um-*, infiks *-in-*, infixes *-um-*, infixes *-ar-*, infixes *-al-*, suffixs *-hon*, suffixs *-an*, suffixs *-on*, dan confixes *ma-hon*. Ambarita & Sibarani (2017:12).

1. Syntax

Verhaar (1999:61) stated that syntax is grammar, which discusses the relationship between words in utterances. Syntax handles grammar between words in utterances.

"Syntax" is the study of the principles that control how words are paired to produce sentences in a language, according to Crystal (1980: 346). In this context, the study of word structure, known as morphology, is compared with syntax. A different way to define syntax is as the study of the link between sentence structure components and the rules determining how sentences are arranged in groups (words).

2. Clitics

The boundary between morphology and syntax is a word. Morphology places words as the largest element, while syntax places words as the smallest element in its analysis. Among these two things, there is one category that can be included in the scope of these two things, namely *clitics*.

The word "clitics" is taken from the Greek word "klinein," which means leaning or attached. Anderson (2005:1). What "clitics" means is a bound morpheme that is not an affix. That is not an affix for two reasons, namely:

1. Is a short form of a word or a free morpheme attached to another word. Phonologically, clitics comes from a word that loses stress and attaches to nearby words. Anderson (2005:1) says: "understanding, on which a (pro- or en-) clitics is a stressless "little" word that lacks independent accent, and that (as a result) depends prodically on an adjacent word."
2. Not a short form but a variant of another free morpheme or a variant of a word or phrase whose condition is attached to a nearby word. Anderson (2005:10) says: "A clitic is bound from that, which is a variant of a free morpheme."

From these two things, clitic can be divided into two forms, namely clitics, which is a short form, and clitic variant, which is a linguistic form (Katamba & Anderson).

Clitics cannot be classified as a word but also originate from or have the characteristics of a word. Booij (2005:166) says: "Clitics are "small words" of functional, non-lexical categories such as pronouns and determiners that lean on other words." In reality, clitics are words that lose stress or are prosodically weak or unaccented. Radrofd (1998:101) when attached to other words as hosts thus, it acts as a bound morpheme for what was previously a free morpheme.

According to Katamba (2005: 108) there are two classes of clitics:

1. These always occur as appendages to words. They are totally incapable of appearing on their own as independent words.
2. These are forms which are capable of appearing as independent words in some cases but are also used as dependent appendages to words.

Based on their position on the ground, clitics can be divided into two types: *proclitics* and *enclitics*, Katamba (1994:245):

a. Proclitics

If the clitics adhere to the start of the host, it is called a proclitics. Proclitic is a form of bond that originates from the abbreviation of a substitute word, is calculated as a prefix on a word, and acts as an agent.

D'you consists of two morphemes, namely *d'* and the base word *you*, which is classified as a pronoun to contain the proclitics *d'* because *d'* is placed at the beginning of the base word *you*. It is said to be proclitics because it is in front of the host, whose host is *you*. Proclitics *d'* comes from auxiliary *do*. Reached from the syntax category, *d'you* and *do you* have no difference in the type of word class, even though *do* is written with *d'* and attached to *you* as a base word.

In Indonesian, an example of proclitic is *kubeli* 'I buy' consists of two morphemes, namely *ku* 'I' and the base word *beli* 'buy', which is a word class as a verb, and the addition of the proclitics *ku-* because it is placed at the beginning of the base word *beli* 'buy'. *Ku-* 'I' is said to proclitics because it is at the beginning of the host, namely *beli* 'buy.' Proclitics *ku-* comes from the first-personal pronoun *aku* 'I' In terms of the syntax category, *kubeli* and *aku beli* have no difference in meaning or syllable; *beli* 'I' is still in the form of a verb even though I have added proclitics *ku-*.

b. Enclitics

If proclitics discusses clitics who always precede their host, then enclitics are clitics which always follow their host. Enclitics are clitics attached to the right of the host, Katamba (1994:245).

You're consists of two morphemes, namely, *you* and *'re*. *You* as the base word, which is classified as a pronoun, and added the enclosing *'re* to the right of the host *you*. *'re* is said to be enclitic because it follows the host and its position is to the right of the host. *'re* comes from an abbreviated form of "are." Judging from the syntax category, *you're* and *you are* not different in meaning and class of words, *you're* and *you are* both describing someone.

Rumahmu 'your house' consists of two morphemes, namely, the basic word *rumah* (house) as classy noun and enclitics *-mu* 'you' on the right. *Mu-* is said to be an enclitics because it follows the host and its position is on the right side of the host. The enclitics *mu* comes from the personal pronoun *kamu* 'you'. Judging from the syntax category, *rumahmu* and *rumah kamu* have no difference; they both describe the house. Example sentences: *rumahmu sangat bagus* 'your house is very nice' and *rumah kamu sangat bagus* 'your house is very nice.'

RESEARCH METHOD

The writer uses the descriptive qualitative method as a method for research. Qualitative data are a source of well-grounded, rich descriptions and explanations of human processes. With qualitative data, one can preserve chronological flow, see which events led to which consequences, and derive fruitful explanations. Then, too, good qualitative data are more likely to lead to serendipitous findings and to new integrations; they help researchers get beyond initial conceptions and generate or revise conceptual frameworks. Finally, the findings from well analyzed qualitative studies have a quality of “undeniability.” Words, especially organized into incidents or stories, have a concrete, vivid, and meaningful flavor that often proves far more convincing to a reader—another researcher, a policymaker, or a practitioner—than pages of summarized numbers. Saldana, Huberman, & Miles (2014:24). This method can describe. The most important part of this research is the data source. The data source for this research is the Bible in the Toba Batak, which focuses on Proverbs, or in the Toba Batak, namely, Poda. Poda in English is Proverbs, which is the Old Testament, which consists of 31 chapters. The Poda Bible itself contains many pieces of advice written by King Salomo. In this research, the writer uses words or sentences from all the contents of the Poda Bible as research data. be clitics in the Batak Toba language.

In this study, the writer used the literature study method to collect data. Literature study is a series of activities related to methods of collecting library data, reading and taking notes, and managing research materials. According to Danial and Warsiah (2009: 80), "literature study" is research conducted by researchers by collecting books and magazines related to problems in research objectives.

After the writer conducted the observation by reading the Poda Bible and took note of the use clitics, follow these steps:

1. Read the Poda Bible
2. Differentiate between words that use affixation and clitics.
3. Before the word was decided to use clitics, the author looked for free morpheme forms and meanings in the Batak Toba Indonesian dictionary
4. Classified the types or utterances into clitics types

RESULTS AND DISCUSSION

Based on the result of collecting the data the writer found 2 clitics in the Toba Batak contained in Kitab Poda in Bible which is included in the proclitic form: proclitics *-hu* dan proclitics *-ita* which is always in front of host which is a verb. Proclitics *-hu* comes from free morpheme *Ahu* which is the first-person singular-pronoun, while proclitics *-ita* comes from free morpheme *hita* which is the first-person plural pronoun. The writer also found 10 clitics which is included in the form of enclitics: enclitics *-hu*, enclitics *-ku*, enclitics *-ki*, enclitics *-mu*, enclitics *-mi*, enclitics *-muna*, enclitics *-m*, enclitics *-na*, enclitics *-nasida*, enclitics *-nami*, and enclitics *-ta*. All of them are explained below.

1. Proclitics

Based on the theory above, the following are the forms of proclitics in the Batak Toba language found in the Book of Poda in the Bible:

1.1 Proclitics *hu-*

"*Hu-*" is said to be clitics because *hu* has the characteristics of clitics. From a morphological point of view, *hu-* is a binding morpheme whose position is as an affix, which comes from the free morpheme *ahu*. From a syntactic point of view, *hu-* originates from the independent syntactic element *ahu*, and *hu*

always follows host. From a lexical point of view, *hu-* can be replaced with the free form, namely *ahu*. *Ahu* in the Batak Toba Indonesia dictionary is a first-person singular pronoun. Berikut adalah tabel penggunaan proclitics *hu-* dalam Kitab Poda dalam Akkitab.

Table 1: The proclitics *hu-* in Batak Toba found in Kitab Poda in the Bible

NO	Word	Proclitics	Host	Meaning
1	huida	hu	ida	I see
2	hulehon	hu	lehon	I give
3	huringiring	hu	iriniring	I guide
4	hugarar	hu	garar	I pay
5	hupispis	hu	pispis	I splash
6	huomo	hu	omo	I produce
7	huhilala	hu	hilala	I feel
8	hubuat	hu	buat	I received
9	huboto	hu	boto	I know
10	hutanda	hu	tanda	I have knowledge
11	huporso	hu	porso	I deceptively
12	hugoki	hu	gok	I fulfill
13	huurasi	hu	uras	I clean up
14	husurdukkon	hu	suruduk	I stretched out
15	hukurathon	hu	surat	I written
16	huulahon	hu	ula	I have done
17	huajarhon	hu	ajar	I teach
18	hutangihon	hu	tangi	I obey
19	huhatahon	hu	hata	I written
20	hupangido	hu	ido	I feel
21	hupangiar	hu	ngiar	I know
22	hupapang	hu	papang	I mix
23	hupahembang	hu	hembang	I spread
24	huparateatehon	hu	ateate	I considered well
25	hupabotohon	hu	boto	I am making known
26	huparoaroa	hu	roaroa	I demean
27	hupangido	hu	ido	I ask
28	huhagigihon	hu	gigi	I hate

Based on the data above, that proclitics *hu-* is always followed by verbS, whether it is a basic word or a verb that has an affix. The following are the explanations of proclitics *hu-* and its differences from affixes attached to base words. The data was also translated into English in the New English Translation (NET) version.

Data 1: *huida*

Huida is found in Poda 7:7 (Proverbs 7:7). *Huida ma di tonga tonga ni halak na so hona ajar* 'I saw among the naive.' *Huida* consists of two morphemes: prefix *hu-* and the root word *ida*, which is a word classed as a verb. Prefix *hu-* It is said to be a clitic because it is attached to the host, not to the conjugated verb, and is at the beginning or in front of the host *ida* 'see' so that the *hu-* is said to be proclitics. Judging from the syntax category, *huida ma* and *ahu ida* have no difference in doing the activity of giving, not changing the class of the host and changing the meaning, even though proclitics *hu-* have been added.

Huida ma di tongatonga ni halak na so hona ajar is a sentence that contains a proclitics *hu-* which is attached to the base word *ida*. The sentence derived from a full sentence *Ahu ida ma ditongatonga ni halak na so hona ajar*, where the proclitic *hu-*, which is initially attached to the base verb *ida*, changes to the full form of the free morpheme of the first-person singular pronoun *ahu* 'I' and is written separately from the verb *ida*. Even so, the two sentences do not have different meanings; both the proclitics *hu-* and *ahu* both have the position of 'I' who carries out the activity of seeing.

Data 2: *hulehon*

Hulehon is found in Poda 3:2 (Proverbs 3:2). *Marsogot pe hulehon* 'Tomorrow, and I will give it.' *Hulehon* consists of two morphemes: the proclitics *hu-* and the root word *lehon*, means is classified as a verbs. The base word *lehon* in Kamus Batak Toba Indonesia means the activity of giving something. The prefix *hu-* is said to be a clitics because it is attached to the host *ida*, not the conjugated verb, and it is located before the host; therefore, the prefix *hu-* is said to be a proclitics. Proclitics *hu-* comes from the free morpheme *ahu*. *Ahu* in the Batak Toba Dictionary is the first-person singular. Based on the syntax category, *hulehon* and *ahu lehon* have no difference in the same activity as giving.

Marsogot pe hulehon is a sentence that contains a proclitics *hu-* which attached with the base word *lehon*. The sentence derived from a full sentence *Marsogot pe ahu lehon* where the proclitics *hu-* is initially attached to the base verb *lehon* changes to the full form of the free morpheme of the first-person singular pronoun *ahu* 'I' and is written separately from the verb *lehon*. Even so, the two sentences do not have different meanings; both proclitic *hu-* and *ahu* both have the position of 'I' who carries out the activity of giving.

Data 3: *huiringiring*

Huiringiring is found in Poda 4:11 (Proverbs 4:11). *Huiringiring ho mardalan* 'I will guide you in the way.' *Huiringiring* consists of two morphemes: the prefix *hu-* and the root word *iringiring* which is a class of verbs. *Iringiring* is a reduplicated noun that has the meaning of guide or accompaniment. Prefix *hu-* comes from the free morpheme *ahu*. *Ahu* in Kamus Batak Toba Indonesia (dictionary) is the first-person singular. The prefix *hu-* it is said to be clitics because it is attached to the host *iringiring*, not a conjunctive verb, and its location is at the beginning or preceding the host accompaniment; therefore, *hu-* is a form of proclitics. Judging from the syntax category, *huiringiring* and *Ahu iringiring* have no difference in the same activity as guide, even though the proclitics *hu-* is added.

Huiringiring ho mardalan is a sentence that contains the proclitics *hu-* which is attached to the base word *iringiring*. The sentence is derived from a full sentence *ahu iringiring ho mardalan*, where the proclitics *hu-*, which is initially attached to the base verb *iringiring*, changes to the full form of the free morpheme of the first-person singular pronoun *ahu* 'I' and is written separately from the verb *iringiring*. Even so, the two sentences do not have different meanings; both proclitic *hu-* and *ahu* both have the position of 'I' who is the perpetrator of the guiding activity.

Data 4: *hugoki*

Hugoki terdapat pada found in Poda 8:21 (Proverbs 8:21). *Jala parartaon nasida hugoki do* 'And that I may fill their treasuries.' *Hugoki* 'I fulfill' consists of three morphemes: proclitic *hu-* and the root word *gok* which is classified as an adjective and adds the suffix *-i*, which changes the class of the host word to a verb. Clitics *hu-* is said to be a proclitic because it adheres to the start of the host *gok* 'full', which serves as a prefix. Proclitics *hu-* comes from the free morpheme *ahu* 'I.' *Ahu* in the Batak-Toba Dictionary is the first-person singular. Judging from the syntax categories of *hugoki* and *ahu goki*, there is no difference because they both carry out activities to fulfil their treasury.

Jala parartaon nasida hugoki do is a sentence that contains a proclitics *hu-* which attached with the base word *gok* added with a suffix *-i*. The sentence is derived from a full sentence, *jala parartaon nasida hugoki* where proclitics *hu-* which is initially attached to the verb *goki* changes to the full form of the free morpheme of the first-person singular pronoun *ahu* 'I', and is written separately from the verb

goki. Even so, the two sentences do not have different meanings; both proclitic *hu-* and *ahu* both have the position of 'I' who carry out activity to fulfil their treasury.

Data 5: *hupangido*

Hupangido is found in Poda 30:7 (Proverbs 30:7). *Dua ragam do na hupangido sian ho* 'Two things I ask from you.' *Hupangido* 'I ask' consists of three morphemes: proclitics *hu-*, prefix *pa-* and the root word *ido*, 'yes, that's it, ask for it, is' which can be classified as pronouns to express agreement and confirm statements, can also be classified as a verb class. There is a prefix *pa-* at the beginning of a word to form an intransitive active verb. Although the clitics *hu-* are not attached to the host but rather the prefix *pa-*. Although the clitics *hu-* are not attached to the host but rather the prefix *pa-*. In Kamus Bahasa Batak Toba Indonesia, *pangido* ask pleas or desires. Proclitics *hu-* comes from the free morpheme *ahu*. *Ahu* in the Kamus Batak Toba Indonesia (dictionary) is the first-person singular. Based on the syntax category of *hupangido* and *ahu pangido* there is no difference because both *hu* and *ahu* are first-person singular pronouns that ask for two things.

1.2 Proclitics *-ita*

Ita- is said to be clitics because *ita* has the characteristics of clitics. From a morphological point of view, *-ita* is a binding morpheme whose position is as an affix, which comes from the free morpheme *hita* 'we.' From a syntactic point of view, *ita-* originates from the independent syntactic element *hita*, and *ita-* always follows the host. From a lexical point of view, *ita* can be replaced with the free form, namely *hita*. *Hita* in the Kamus Batak Toba Indonesia (dictionary) is a first-person plural pronoun 'we.' The following is a table of the use of proclitics *ita-* in the Book of Poda in the Bible.

Table 2: The proclitics *-ita* in Toba Batak found in Kitab Poda in Bible

NO	Word	Proclitics	Host	Meaning
1	itagogop	ita	gogop	we ambush
2	itapolgak	ita	polgak	we swallow

Based on the data above, the proclitics *ita-* is always followed by a verb, whether it is a basic word or a verb that has an affix. The following is the explanation of proclitics *ita-*.

Data 6: *itagogop*

Itagogop found in Poda 1:11 (Proverbs 1:11). *Itagogop halak na marpiot* 'We will ambush an innocent person.' *Itagogop* 'we ambush' consists of two morphemes: proclitics *ita-* and base words *gogop* 'ambush that classify words as a verb. Clitics *ita-* is said to be a proclitic because clitics *-ita* adheres to the start of the host *gogop* and serves as a prefix. Proclitics *ita-* comes from the free morpheme *hita* 'we'. Judging from the syntax categories, *itagogop halak na marpiot* and *hita gogop halak na marpiot* have no difference because they both carry out activities of stalking innocent people.

Itagogop halak na marpiot is a sentence that contains a proclitics *ita-* which attached with the base word *gogop*. The sentence comes from a full sentence *hita gogop halak a marpiot* where proclitics *ita-* which is initially attached to the basic verb *gogop*, changes to the full form of the free morpheme of the first-person plural pronoun *hita* 'we' and is written separately from the verb *gogop*. Even so, the two sentences do not have different meanings; both proclitic *ita-* and *hita* both have the position of 'we' who stalks innocent people.

Data7: *itapolgak*

Itapolgak terdapat pada Poda 1:12 (Proverbs 1:12). *Itapolgak* ma nasida 'We will swallow them.' *Itapolgak* 'we swallow' consists of two morphemes: proclitics *ita-* and the base word *polgak* 'swallow', which classifies the word as a verb. Clitics *ita-* is said to be a proclitic because clitics *-ita* adheres to the start of the host *polgak* and serves as a prefix. Proclitics *ita-* comes from the free morpheme *hita* 'we'. Judging from the syntax category, *itapolgak ma* and *hita polgak* have no difference because they both carry out their swallowing activities.

Itapolgak ma nasida is a sentence that contains a proclitics *ita-* which is attached to the base word *gopgop*. The sentence comes from a full sentence *hita polgak ma nasida*, where proclitics *ita-* which is initially attached to the basic verb *polgak*, changes to the full form of the free morpheme of the first-person plural pronoun *hita* 'we' and is written separately from the verb, *polgak*. Even so, the two sentences do not have different meanings; both proclitic *ita-* and *hita* both have the position of 'we' who swallow the objek nasida 'them.'

There are 2 forms of proclitic *hita*, namely: *ta-* and *ita-*. They are both followed by a verb, but the proclitics *ta-* are used for notifications, while the proclitics *ita-* are used for an order or invitation. Example sentences that use proclitic *ta-*: *Sian on do tatanda haholongon ni roha: Sian ibana na mangalehon hosana humongkop hita. Hita pe, tama do talehon hosanta humongkop donganta* (1 Johannes 3:16). We have to come to know love by this: that Jesus laid down his life for us; thus, we ought to lay down our lives for our fellow Christians.

2. Enclitics

Based on the theory above, the following is the enclitic form in the Batak Toba language found in the Book of Poda in the Bible: Enclitics *hu-*

Enclitics *-hu* is a clitics that comes from the free morpheme *ahu*, namely the first person singular pronoun. *Hu* itself in the Indonesian Batak Toba dictionary is the possessive word of *ahu* when followed by a noun or in English *my*. Not all words that end in *-hu* are enclitics, because the ending *hu* also indicates something that is excessive, such as:

mamaolhu (difficultness)

malojahu (weariness)

maargahu (too expensive).

"-Hu" in this word is not a form of enclitics because it does not have the form of a free morpheme, only as an affix. Berikut adalah tabel penggunaan proclitics *hu-* dalam Kitab Poda dalam Aklitab.

Tables 3: The enclitics *-hu* in Toba Batak found in Kitab Poda in the Bible

Number	Words that use the enclitic <i>-hu</i>	Host	Meaning
1	pinggolhu	pinggol	my ears
2	bahalhu	bahal	my doorway
3	tunashu	tunas	my womb

Based on the data listed above, the enclitics *-hu* are always followed by nouns that end in *l* or *s*. The following are the data and data analysis of proclitics *hu-* contained in Kitab Poda in the Bible:

Data 8: *pinggolhu*

Pinggolhu found in Poda 5:13 (Proverbs 5:13). *Tung so hupaeleng pinggolhu 'my ear* was not turned.' *Pinggolhu* consists of two morphemes: the root word *pinggol* 'ears' which is a noun and is followed by the enclitics *-hu* as a suffix. Clitics *-hu* is said to be enclitics because it follows the host and

its position is to the right of the host. Enclitics *-hu* in data 1 shows the *pinggol* possession of the first - singular pronoun *ahu*.

Data 9: *bahalhu*

Bahalhu found in Poda 8:34 (Proverbs 8:34). *Mangaramoti angka tiag ni bahalhu* ‘waiting beside my doorway.’ *Bahalhu* consists of two morphemes: the root word *bahal* ‘doorway’ which is a noun and is followed by the enclitics *-hu* as a suffix. Clitics *-hu* is said to be enclitics because it follows the host and its position is to the right of the host. Enclitics *-hu* in data 2 shows the *bahal* possession of the first-singular pronoun *ahu*.

Data 10: *tunashu*

Tunashu found in Poda 31:2 (Proverbs 31:2). *Ale sinuan tunashu* ‘son of my womb.’ *Tunashu* consists of two morphemes, the root word *tuna* which is a noun and is followed by the enclitics *-hu* as a suffix. Clitics *-hu* is said to be enclitics because it follows the host and its position is to the right of the host. Enclitics *-hu* in data 3 shows the *tunas* possession of the first-singular pronoun *ahu*.

2.1 Enclitics *-ku*

Enclitics *-ku* is a variant of enclitics *-hu*, which comes from the free morpheme *ahu*, which is the first-person singular pronoun. Enclitics *-ku* is generally followed by a noun. *Hu* itself, in the Kamus Batak Toba Indonesia (dictionary), is the possessive word of *ahu*, or in English, my. The following is a table of the use of proclitics *ku-* in the Book of Poda in the Bible.

Table 4: The enclitics *-ku* in Toba Batak found in Kitab Poda in the Bible

Number	Words that use the enclitic <i>-ku</i>	Host	Assimilation	Meaning
1	pinsangpinsanku	pinsangpinsang	--	my rebuke
2	tondingku	tondi	tondikku	my thoughts
3	hatanku	hata	hatakku	my words
4	tanganku	tangan	-	my hand
5	alusanku	alusan	-	I answered
6	tonangku	tona	tonakku	my commandments
7	patikku	patik	patikku	my teaching
8	rohangku	roha	rohakku	my heart
9	gurungku	guru	gurukku	my teacher
10	ibotongku	iboto	ibotokku	my sister
11	jabungku	jabu	jabukku	my house
12	gabagabanku	gabagaba	-	my vows
13	dalanku	dalan	-	my way
14	pintungku	pintu	pintukku	my door
15	rotingku	roti	rotikku	my food
16	parbuengku	parbue	parbuekku	my fruit
17	panuturionku	panuturion	-	my advice
18	pamanganku	pamangan	-	my mouth
19	podomanku	podoman	-	my bed
20	pangajarananku	pangajaran	-	my instruction
21	pangusehononku	pangusehonon	-	I will pour out
22	pabotohononku	pabotohonon	-	I will make known you

However, the enclitic *-ku* can also be followed by a verb, but *-ku* is no longer a possessive but a first-person singular pronoun. The following are the data and data analysis of proclitics *ku-* contained in Kitab Poda in the Bible:

Data 11: *pinsangpinsangku [pissangpissangku]*

Pinsangpinsangku found in Poda 1:23 (Proverbs 1:23). *Ua mulak ma hamu mangoloi pinsangpinsangku!* ‘If only you will respond to my rebuke.’ *Pinsangpinsangku* consists of two morphemes the root word *pinsangpinsang*, which classifies as a noun and as a host, followed by enclitics *-ku* and serves as a suffix. Clitics *-ku* is said to be enclitics because it follows the host and its position is on the right of the host. Enclitics *-ku* in data 1 shows the possession of *pinsangpinsang* ‘rebuke’ from the first-person singular pronoun *ahu*.

Data 12: *pangusehononku*

Pangusehononku found in Poda 1:23 (Proverbs 1:23). *Pangusehononku ma tu hamu tondingku* ‘I will pour out my thoughts to you.’ *Pangusehononku* consists of five morphemes, confix *pa-hon*, the root word *use*, which class the word as a verb, suffix *-on* and enclitics *-ku*. The prefix *pa-* in the Batak Toba Indonesia dictionary is a prefix that is located in front of a verb, which means to make. The prefix *pa* will be added with the infix *-ng-* if the verb that includes it starts with a vowel, like so: *pangajaran* (the root word is *ajar*), *pangomoan* (the root word is *omo*), dan *pangulaon* (the root word is *ulaon*), and for every verb ending with the vowel, the prefix *pa-* is followed by the suffix *-hon* and the addition of the suffix *-on* before the enclitics *-ku*. Clitics *-ku* is said to be enclitic because it follows the host and is to the right of the host, as well as a suffix. Judging from the syntax categories *Pangusehononku ma tu hamu tondingku* and *Pangusehononon ahu ma tu hamu tondingku*, there is no difference; both the enclitics *-hu* and *ahu* in the sentence above both carry out the activity of pouring out one's heart.

Data 13: *pabotohononku*

Pabotohononku found in Poda 1:24 (Proverbs 1:24). *Pabotohononku ma angka hatangku* ‘I will make my words known you.’ *Pabotohononku* consists of four morphemes, confix *pa-hon*, the root word *boto*, which is a verb class, followed by the suffix *-on*, and followed by the enclitics *-ku*. The prefix in the Toba Batak dictionary is the prefix located in front of the verb, which means to make, and for every verb ending in a vowel, the prefix *pa-* must also be followed by the suffix *-hon*. Clitics *-ku* is said to be enclitics because it follows the host *pabotohon* and is positioned to the right of the host. Judging from the syntax categories, *pabotohononku* and *ahu pabotohon* have no difference, because they both carry out the activity of telling something. Even though enclitics has been added in *pabotohononku* but enclitics *-hu* does not change the meaning of the actual sentence.

2.2 Enclitics *-ki*

Enclitics *-ki* is a variation of enclitics *-hi*, which comes from the free morpheme *ahu*. Similar to enclitics *-ku*, enclitics *-ki* is also a possessive word for *ahu*. Enclitics *-ki* is the present form of enclitics *-ku*. Enclitics *-ki* itself is a non-standard form of enclitics *-hi*. The following is a table of the use of the proclitic *ki-* in the Book of Poda in the Bible.

Table 5: The enclitics *-ki* found in the Poda in the Bible:

Number	Words that use the enclitic <i>ki</i>	Host	Assimilation	Meaning
1	hatangki	hata	hatakki	my words
2	tonangki	tona	tonakki	my commands
3	patikki	patik	-	my instruction
4	suarangki	suara	suarakki	my voice
5	rohangki	roha	rohakki	my heart

In the table above, enclitics *-ki* is always followed by a base word ending in a consonant, However, if it ends with a vowel, the word must add *-ng* at the end of the word or before the enclitics *-ki*. The following is the explanations of the use of enclitics *-ki* found in the book of Poda in the Bible.

Data 14: *hatangki* [hatakki]

Hatangki found in Poda 2:1 (Proverbs 2:1). *Molo dijangkon roham angka hatangki* ‘If you receive my words.’ *Hatangki* consists of two morphemes: the root word *hata* is classified as noun and is followed by the enclitics *-ki*. Clitics *-ki* is said to be enclitics because it follows the host and its position is to the right of the host. Enclitics *-ki* always follow nouns that end in a consonant. Every noun that ends in a vowel will have the infix *-ng-* added after the root word, therefore the root word *hata* must have the infix *-ng-* added. *Hatangki* has an assimilation of *hatakki*, because the affix *-ng-* is not pronounced in the Batak Toba language, Warneck (1905:217). The enclitics *-ki* in data 1 shows the possession of *hata* (*word*) from the first-person singular pronoun *ahu*.

Data 15: *tonangki* [tonakki]

Tonangki found in Poda 2:1 (Proverbs 2:1). *Jala diparateatehon ho angka tonangki* ‘And store up my commands within you.’ *Tonangki* consists of two morphemes: the root word *tonang* is classified as noun and is followed by the enclitics *-ki*. Clitics *-ku* is said to be enclitics because it follows the host and its position is to the right of the host. Enclitics *-ki* always follow verbs or nouns that end in a consonant. Every noun that ends in a vowel will have the infix *-ng-* added after the root word, therefore the root word *tonang* must have the infix *-ng-* added. *Tonangki* has an assimilation of *tonakki*, because the affix *-ng-* is not pronounced in the Batak Toba language, Warneck (1905:217). The enclitics *-ki* in data 2 shows the possession of *tonang* (*commands*) from the first-person singular pronoun *ahu*.

Data 16: *patikki*

Patikki found in Poda 7:2 (Proverbs 7:2). *Jala ramoti patikki songon anak ni matam* ‘Obey my instruction as your most prized possession.’ *Patikki* consists of two morphemes: the root word *patik* is classified as noun and is followed by the enclitics *-ki*. Clitics *-ki* is said to be enclitics because it follows the host and its position is to the right of the host. Enclitics *-ki* always follow verbs or nouns that end in a consonant. Every noun that ends in a vowel will have the infix *-ng-* added after the root word, therefore the root word *patik* must have the infix *-ng-* added. The enclitics *-ki* in data 3 shows the possession of *patik* ‘instruction’ from the first-person singular pronoun *ahu*.

2.3 Enclitics *-mu*

The enclitics *-mu* is the clitic form of the free morpheme *hamu*. *Hamu* in the Batak Toba Indonesian dictionary is a second-person plural pronoun and a word of respect for women and prominent people. The enclitics *-mu* can be attached to a host of verb or noun classes. The enclitics *-mu*, which is attached to the host and is in the verb class, is as second-person plural pronoun, while the enclitics *-mu* which is attached to the host and is in the noun class, shows the possession of *hamu*. Enclitics *-su* explains possession of the second-person plural that has not been explained in the sentence (not clearly told who the object is). The following is a table of the use of proclitics *-mu* in the Book of Poda in the Bible.

Table 6: The enclitics *-mu* in Toba Batak found in Kitab Poda in the Bible

Number	Words that use the enclitic <i>mu</i>	Host	Meaning
1	inangmu	inang	your mother
2	Patmu	pat	your feet
3	rungkungmu	rungkung	your neck
4	pinggolmu	pinggol	your ears
5	antusanmu	antusan	your mind
6	pingkiranmu	pingkiran	your mind
7	dalanmu	dalan	your way/your path

8	dagingmu	daging	your body
9	hamoraonmu	hamoraon	your wealth
10	pangilangmu	pangilang	your vats
11	tanganmu	tangan	your hand/ability
12	donganmu	tongan	your neighbor
13	lambungmu	lambung	by your side
14	ajalmu	ajal	end of your life
15	sibukmu	sibuk	your flesh
16	bibirmu	bibir	your lips
17	sumurmu	sumur	your cistern
18	mualmu	mual	your well
19	pedanmu	pedan	your close relative
20	bohalmu	bohah	by the end of your life
21	amangmu	amang	your father
22	matamu	mata	your eyes
23	tondimu	tondi	your soul
24	ladangmu	ladang	your fields
25	bagasmu	bagas	your house
26	anakmu	anak	your child
27	parhamudahonmu	parhamudaon	you be captivated
28	pajamajamaonmu	panjamajamaon	you embrace
29	mamanganmu	mangan	you have uttered
30	nimmu	ning	you said
31	hapogosonmu	pogos	your poverty
32	haraparonmu	haraparon	your need
33	pedanmu	pedan	your close relative
34	pambahenanmu	bahen	your work
35	timbangonmu	timbang	you consider
36	ampehononmu	ampehonon	you put
37	ulaonmu	ulaon	wear yourself
38	utahononmu	utahonon	you vomit
39	paluaonmu	palua	you deliver
40	panguluhonmu	panguluhon	your leader
41	tolananmu	tolonan	your taste
42	papataronmu	patar	you reveal
43	punguanmu	punguan	your herds
44	parulosonmu	ulos	your clothing
45	lompaanmu	lompa	your food

The following are the enclitics *-mu* the analysis data contained in the book of *Poda* in the Bible:

Data 17: *Inangmu*

Inangmu found in Poda 1:8 (Proverbs 1:8). *Unang tulakkon poda ni inangmu* 'Do not forsake the teaching from your mother.' *Inangmu* consists of two morphemes: the root word *inang*, which is classified as a noun and followed by the enclitics *-mu* as a suffix. According to the Batak Toba Indonesia dictionary, *inang* means a mother's nickname or a daughter-in-law's nickname for her mother-in-law. Clitics *-mu* is said to be enclitics because it follows the host and is positioned to the host's right. Enclitics *-mu* in data 1 shows the possessive of *inang* from the second-person pronoun *hamu*.

Data 18: *Patmu*

Patmu is found in Poda 1:15 (Proverbs 1:15). *Paholang tagonan patmu sian dalannasida i* ‘Withhold yourself from their path.’ *Patmu* consists of two morphemes: the root word *pat*, which is classified as a noun and followed by the enclitics *-mu* as a suffix. According to the Batak Toba Indonesia dictionary, *pat* means feet. Clitics *-mu* are said to be enclitics because they follow the host and are positioned to the host's right. Enclitics *-mu* in data 2 shows the possessive of *pat* from the second-person pronoun *hamu*.

Data 19: *Hamoraonmu*

Hamoraonmu is found in Poda 3:9 (Proverbs 3:9). *Pasangap ma Jahowa marhite sian hamoraonmu* ‘Honor the Lord from your wealth.’ *Hamoraonmu* consists of four morphemes: prefix *ha-*, which is attached in front of the root word *mora* which is classified as an adjective, and is followed by an affix that has a position as an infix and is followed by the enclitics *-mu*, ending the word as a suffix. Conflix *ha-an* changing the basic words of the adjective class into nouns. According to the Batak Toba Indonesia dictionary, *mora* is *kaya* (*rich*), and *hamoraan* itself has the meaning of wealth or property owned, which is classified as a noun. The clitics *-mu* is said to be enclitics because it follows the host and its position is to the right of the host. The enclitics *-mu* in data 9 explains that wealth belongs to the second-person plural *hamu*.

Data 20: *Panjamajamaonmu*

Panjamajamaonmu is found in Poda 5:20 (Proverbs 5:20). *Jala pajamajamaonmu bagot ni sibabijalan* ‘And you embrace the bosom of a stranger?’ *Pajamajamaonmu* consists of four morphemes: prefix *pa-*, which functions to form transitive active verbs, followed by reduplication of the plural root *jama*, and the suffix *-on* which forms the verb into a noun and is followed by enclitics. *-mu* is said to be enclitics because it follows the host and its position is to the host's right as a suffix. Judging from the syntax category, *jala pajamajamaonmu bagot ni sibabijalang* with *jala pajamajamaon hamu bagot ni sibabijalang* have no difference; even though your enclitics are in first sentence they do not affect the actual meaning.

2.5 Enclitics –*Muna*

Enclitics *-muna* comes from free morpheme *hamuna* ‘you’. *Hamuna* is a variant of the free morpheme *hamu* Warneck (1905:121). *Hamuna* is used in direct sentences where the object is not known, unlike *hamu*, which is used in sentences where the object is known. For further clarity, the author provides an example below:

Laho ma hamuna, paboa hamu ma tu angka siseanna dohot tu si Petrus: Joloananna do hamu tu Galilea, disi ma idaonmuna Ibana, songon naung didok hian tu hamu. You go (It is not clear who the object was that was told to leave), You (you in this context are the person who was told to leave) tell his disciples, even Peter: that he is going ahead of you (you in this context refer to the disciples and Peter) into Galilee, You will see (*idaonmuna*) him there, just as he told you (The disciples and Peter).

The same things with enclitics *-mu*, enclitics *-muna* also explains the possession of the second-person plural (*hamu*). If the enclitics *-mu* explains the possession of *hamu* that has not been stated in the sentence, enclitics *-muna* explains the possession of the second person plural pronoun that has been explained or told in the sentence. The enclitics *-muna* explain the possession of the second-person plural pronoun that has been explained or told in the sentence. The following is a table of the data and analysis data from enclitics *-muna* found in the book of Poda in the Bible.

Table 7: The enclitics *-muna* in Toba Batak found in Kitab Poda in the Bible

Number	Words that use the enclitic <i>-muna</i>	Host	Meaning
1	jeamuna	jea	strikes you
2	haholonganmuna	holong	you loved
3	halomohonmuna	lomo	you delight in

4	hagigihonmuna	gigi	you Hated
5	hinamagomuna	mago	strikes you

The following is the enclitics *-muna* analysis data contained in the book of *Poda* in the Bible:

Data21: *Jeamuna*

Jeamuna is found in Poda 1:27 (Proverbs 1:27). *Jala jeamuna ro songon halisungung* ‘And disaster strikes you like a devastating storm.’ *Jeamuna* consists of two morphemes: the root word *jea*, which means woe, misfortune, calamity, disaster which is classified as a noun, followed by enclitics *-muna* as a suffix. Clitics *-muna* attaches to the right side of the host; therefore, *-muna* is included in the form of *enclitics*.

Data 22: *Hinamagohonmuna*

Hinamagohonmuna is found in Poda 1:26 (Proverbs 1:26). *Ahu pe nda martata ma Ahu di hinamagomuna, mangolesi ma Ahu di haroro ni hagodoron tu hamu* ‘So I myself will laugh when disaster strikes you.’ *Hinamagomuna* consists of five morphemes: the prefix *-ha*, separated by the infix *-in*, followed by the root word *mago*, and the enclitics *-muna* as a suffix. In the Batak Toba Indonesian dictionary, *mago* means lost, vanished, or ended, while *hinamago* means misery or accident. It is said to be clitics because *-muna* in the sentence follows or is attached with another word or is to the right of another word *hinamagohonon* ‘disaster’

Ahu pe nda martata ma Ahu di hinamagomuna, mangolesi ma Ahu di haroro ni hagodoron tu hamu. The enclitics *-muna* explains that the person affected by the disaster is the same person who is struck by dread. Derived from full form, *Ahu pe nda martata ma ahui di hinamago hamuna, mangolesi ma Ahu di haroro ni hagodoron tu hamu*. The enclitics *-muna* explains that the person affected by the disaster is the same person who is struck by dread.

2.6 Enclitics –m

Enclitics *-m* is also a variant of enclitics *-mu* as a second-person plural possessive. The enclitic *-m* attached to the host ends in a vowel. The enclitics *-m* are used as possessives for objects that have been attached to a sentence or possessive pronouns for different objects with the same owner. The enclitics *-m* can also explain the possession of second-person singular pronoun. The following is the table of the enclitics *-mu* found in the book of *Poda* in the Bible.

Table 8: The enclitics *-m* in Toba Batak found in Kitab Poda in the Bible

Number	Words that use the enclitic <i>-m</i>	Host	Meaning
1	roham	roha	your heart
2	suaram	suara	your voice
3	dirim	diri	yourself
4	ngolum	ngolu	your life
5	holiholim	holiholi	your inner self
6	sopom	sopo	your barns
7	matam	mata	your eyes
8	niomom	niomo	you acquire
9	ulum	ulu	your head
10	langkalangkam	langkalangka	your steps
11	jolom	jolo	front of you
12	gogom	gogo	your strength
13	bohim	bohi	your face
14	hosam	hosa	yourself

15	ompum	ompu	your ancestors
16	musum	musu	your enemy
17	ateatem	ateate	your feeling
18	parkarom	parkaro	your problem
19	baritam	barita	your news
20	alealem	aleale	your friend
21	naposom	naposo	your servant
22	hahaanggim	hahaangim	your brother's house
23	hinamagom	hinamago	your disaster
24	birubirum	birubiru	your flocks

The following is data and analysis data from enclitics -m found in Kitab Poda in the Bible.

Data 23: Roham

Roham is found in Poda 2:1 (Proverbs 2: 1). *Ale anaha, molo dijangkon roham angka hatangki* 'My child, if you will take my words to your heart.' *Roham* consists of two morphemes: the root word *roha* 'heart' which is classified as noun, and followed by the clitics -m as a suffix. Clitics -m is a form of enclitics because it follows the host or is attached to the right of the host *roha*. The enclitics -m data 1 shows that the *roha* belongs to *anaha* 'God's children.'

Data 24: Suaram

Suaram is found in Poda 2:3 (Proverbs 2:3). *Dipangiar ho suaram mangido habisuhon* 'Raise your voice for understanding.' *Suaram* consists of two morphemes: the root word *suara* 'voice' which is a class noun and is followed by clitics -m as a suffix. Clitics -m is a form of enclitics because it follows the host or is attached to the right of the host *suara*. Enclitics -m on data 2 shows that the *suara* belongs to the actor *ho* 'you.' Clitics -m is a form of enclitics because it follows the host or is attached to the right of the host *suara* 'voice.'

Data 25: Langkalangkam

Langkalangkam is found in Poda 4: 12 (Proverbs 4:12). *Molo mardalan ho disi, ndang tagamon hagogotan langkalangkam* 'When you walk, your steps will not be hampred.' *Langkalangkam* consists of two morphemes: the root word *langka* 'step' which is reduplicated which and in the noun class, then followed by the clitics -m as a suffix Clitics -m is a form of enclitics because it follows the host or is attached to the right of the host *langkalangka*. The enclitics -m in data 10 shows that the possessive of *ho* 'you.'

2.7 Enclitics -mi

Enclitics -mi is also a variant of enclitics -mu which comes from the free morpheme *hamu* or the second-person singular pronoun. Enclitics -mi are always attached to nouns. What differentiates enclitics -mi from enclitics -m is that enclitics -mi can be followed by verbs ending in vowels and consonants, while enclitics -m can only be attached to nouns ending in consonants. The following is a table of the data and analysis data from enclitics -mi found in the book of Poda in the Bible.

Table 9: The enclitics -mi in Toba Batak found in Kitab Poda in the Bible

Number	Words that use the enclitic -mi	Host	Meaning
1	matami	mata	your eyes
2	donganmi	dongan	your neighbor

3	anakmi	anak	your child
4	hatami	hata	your words
5	pineopmi	tiop	your grip
6	podomanmi	modom	your bed
7	pinanganmi	mangan	you eat
8	tinurpukkonmi	Turpuk	my allotted portion
9	pinatimbomi	Timbo	exalting yourself
10	hinangaluthonmi	Ngalut	your strength

Based on the data above, the enclitics *-mi* can be followed by consonant or vowel endings. The following is an explanation of the data above.

Data 26: *matami*

Matami is found in Poda 4:25 (Proverbs 4:25). *Sai manulus tu jolo ma matami mamereng* ‘Let your eyes look.’ *Matami* ‘your eyes’ consists of two morphemes: the root word *mata* ‘eyes’, which is classified as a noun, and the enclitics *-mi* as a suffix. Clitics *-m* is a form of enclitics because it follows the host or is attached to the right of the host, *mata*. The enclitics *-mi* in data 1 shows that the possessive of a second-person singular pronoun.

2.8 Enclitics *-nasida*

Nasida, in the Batak Toba Indonesian dictionary, is a third person singular or plural pronoun, more polite (subtle) for he or they. For example, *ala parroha na bonar si Josep, na mangoro si Maria, ndang adong rohana paurakkon nasida* ‘and Joseph, her husband to be, was a righteous man, and because he did not want to disgrace her’ *nasida* in the sentence it is in the third person singular; *marnida bintang i, mansai las situtuma rohanasida* ‘and when they saw the star, they rejoiced with exceeding great joy’ *nasida* in this sentence it is third person plural.

Although *nasida* is not an abbreviated form of free morpheme like other clitics, it is still called clitics because it is a variant of free morpheme. Anderson (2002:10). *Nasida* itself can be separated and put together by other words according to their function in a sentence. Examples: in Poda 1:6: *hatahata ni angka na pistar dohot hulingkulingannasida* ‘the sayings of the wise and their riddles,’ with the sentence in Poda 1:15: *Ale anaha, unang ma olo ho sauduran rap dohot nasida* ‘do not go down their way.’ In the sentence Poda 1:6, the wise people were replaced by the enclitic *nasida*, where *nasida* explains the previous word, which is *riddle* (*hulingkuling*). In the sentence Poda 1:15, *nasida* does not explain the word *dohot* but the word *way*. (6) started with a noun, whereas (15) started with a verb. The following is data and analysis data from enclitics *-m* found in Kitab Poda in the Bible.

Table 10: The enclitics *-nasida* in Toba Batak found in Kitab Poda in the Bible

Number	Words that use the enclitic - <i>nasida</i>	Host	Meaning
1	hulingkulingnasida	hulingkuling	their riddles
2	dalannasida	Dalan	their path
3	patnasida	Pat	their feet
4	mudarnasida	mudar	their blood
5	hosanasida	hosa	their lives
6	matanasida	mata	their eyes
7	amanasida	ama	their father
8	rohanasida	roha	their hearts
9	bibirnasida	bibir	their lips

10	jouonnasida	jou	they will call to me
11	pasogotonnasida	sogot	they diligently
12	hinagigihonnasida	gigi	they hated
13	panganonnasida	pangan	they eat
14	partuktuhannasida	tuktuk	them stumble
15	hapogosonnasida	pogos	their poverty
16	hamoraonnasida	mora	their riches
17	hamagoannasida	mago	their destruction
18	hariripurnasida	ripur	their downfall

Based on the data above, enclitics are used to explain the possession or activity of third person-plural pronouns. The following is an explanation of the use of enclitics *-nasida*.

Data 27: *Hulinghulingnasida* [kulingkulingnasida]

Hulinghulingnasida is found in Poda 1:6 (Proverbs 1:6). *Asa diantusi umpama dohot undangundang, hatahata ni angka na pistar dohot hulingkulingannasida* 'To discern the meaning of a proverb and a parable, the sayings of the wise and their riddles.' *Hulingkulingnasida* 'their riddles' consists of 2 morphemes: *hulingkuling* 'riddles' and *nasida*. Clitic in this word is *nasida*, because *nasida* is also a form of the free morpheme of *nasida*, which means *they*. *Nasida* in this word is an enclitics form because of its position to the right of the host, which follows the noun *hulingkuling* as the host. The enclitics *-nasida* attached to the noun *hulingkuling* replaces the smart person and explains that the riddle belongs to the smart person.

Data 28: *Dalannasida*

Dalannasida is found in Poda 1:15 (Proverbs 1:15). *Ale anaha, unang ma olo ho sauduran rap dohot nasida, paholang tagonan patmu sian dalannasida i* 'My child, do not go down their way withhold yourself from their path.' *Dalannasida* 'their path' consists 2 of morphemes: *dalan* 'path' and *nasida*. The Clitics in this word is *nasida*, because *nasida* is also a form of the free morpheme of *nasida* which means *they*. *Nasida* in this word is an enclitics form because of its position to the right of the host, which follows the noun *dalan* as the host. The enclitics *-nasida* attached to the noun *dalan* replaces the object *nasida* in the previous sentence.

Data 29: *Hamoraonnasida*

Hamoraonnasida is found in Poda 12:24 (Proverbs 12:24). *Tumpal ni halak na pistar do hamoraonnasida* 'The crown of the wise is their riches.' *Hamoraonnasida* 'their riches' consists of 4 morphemes, prefix *ha-* then followed by an adjective *mora* 'reach', suffix *-on* which forms a verb into a noun and is attached with clitics *-nasida* at the end of the word. The Clitics in this word is *nasida*, because *nasida* is also a form of the free morpheme of *nasida* which means *they*. *Nasida* in this word is an enclitics form because of its position to the right of the host, which follows the noun *dalan* as the host. The enclitics *-nasida* attached to the noun *hamoraon* 'riches' replaces the object *halak na pistar* 'wise people.'

2.9 Enclitics *-na*

Enclitics *-na* is clitics of the free morphemes *ibana* and *nasida*. In the Batak Toba Indonesian dictionary, *ibana* is the third-person singular pronoun, which actually means "his/her person" is used for people of any sex when *hamu* is not required. *Ibana* frequently means "himself" or "herself," especially when used with the active. For example; *tangis ma radja i, tangis ma dohot ibana* means 'the prince wept, and she wept too.' *Nasida* in the Batak Toba Indonesian dictionary, is a third person singular or plural pronoun, more polite (subtle) for he or they. For example, *ala parroha na bonar si Josep, na mangoro si Maria, ndang adong rohana paurakkon nasida* 'and Joseph, her husband to be, was a

righteous man, and because he did not want to disgrace her' *nasida* in the sentence is in the third person singular; *marnida bintang i, mansai las situtuma rohanasida* 'and when they saw the star, they rejoiced with exceeding great joy' *nasida* in this sentence it is third person plural. From this explanation, enclitics *-na* is a third person singular or plural possessive pronoun, actor, or recipient. The following is the table of enclitics *-na* contained in the Book of Poda in the Bible.

Table 11: The enclitics *-na* in Toba Batak found in Kitab Poda in the Bible

Number	Words that use the enclitic- <i>na</i>	Host	Free morpheme form of enclitics	Meaning
1	indukna	induk	nasida	those who obtain it
2	hatahatana	hata	ibana	her voice
3	rohana	roha	nasida	their own counsel
4	dalanna	dalan	nasida	their ways
5	debatana	debata	ibana	her God
6	bagasna	bagas	ibana	her house
7	rohana	roha	ibana	he delights
8	tanganna	tangan	ibana	her right hand
9	tiurna	tiur	ibana	she growing brighter
10	ujungna	ujung	ibana	she is biiter in the end
11	patna	pat	ibana	her feet
12	jabuna	jabu	ibana	her house
13	bagotna	bagot	ibana	her breasts
14	dosana	dosa	ibana	his own sin
15	bohalna	bohal	ibana	its food
16	matana	mata	ibana	his eyes
17	jarijarina	jari	ibana	his fingers
18	ulosna	ulos	ibana	his clothes
19	donganna	dongan	ibana	his neighbour
20	hisapna	hisap	ibana	his need
21	alina	ali	ibana	his wealth
22	tondina	tondi	ibana	his own life
23	bohina	bohi	ibana	her face
24	gedekgedekna	gedekgedek	ibana	his chest
25	ateatena	ate	ibana	his liver
26	hosana	hosa	ibana	his life
27	lapangna	lapang	ibana	her pathways
28	suarana	suara	ibana	her voice
29	bagasna	bagas	nasida	in them
30	bibirna	bibir	ibana	his commands
31	lambungna	lambung	ibana	beside him
32	jolona	jolo	ibana	before him
33	tiangna	tiang	ibana	her pillars
34	pinahanna	pinahan	ibana	her meat
35	angurna	angur	ibana	her wine
36	mejana	meja	ibana	her table
37	tihasma	tihasma	ibana	abused him
38	bisukna	bisuk	ibana	he wiser
39	amana	ama	ibana	his father

40	inana	ina	ibana	his mother
41	dalanna	dalan	ibana	his ways
42	artana	arta	nasida	the rich man's wealth
43	dirina	diri	ibana	himself
44	sibukna	sibuk	ibana	himself
45	emena	eme	ibana	his grain
46	tanona	tano	ibana	his land
47	rimbana	rimba	ibana	his field
48	anakna	Anak	ibana	his child
49	jungkatna	jungkat	ibana	his back
50	langkalangkana	langka	ibana	his ways
51	alealena	aleale	ibana	his neighbors
52	rimasna	rimas	ibana	his wrath
53	pintuna	pintu	ibana	his gate
54	nialona	alo	ibana	he rejects
55	rohana	roha	ibana	his mind
56	ulaonna	ulaon	ibana	his work
57	sinamotna	sinamot	ibana	his wealth
58	haposonna	poso	ibana	her younger days
59	pinsangpinsangna	pinsang	ibana	his rebuke
60	hinaholonganna	holong	ibana	those he loves
61	pangomoanna	omo	ibana	her benefit
62	parbuena	bue	ibana	her gain
63	bahenonna	bahen	ibana	she will honor
64	lehononna	lehon	ibana	she will place
65	basabasahonna	basa	ibana	she will bestow
66	palangkana	langka	ibana	her paths
67	hajahatonna	jahat	ibana	his own iniquities
68	haotoonna	oto	ibana	his folly
69	sipanganonna	pangan	ibana	her food
70	pangkirimanna	kirin	ibana	his disaster
71	hinaulina	uli	ibana	her beauty
72	salibonna	salib	ibana	her alluring eyes
73	soksohonna	soksok	ibana	he burns
74	gararonna	garar	ibana	he must repay
75	lehononna	lehon	ibana	he gave
76	haurahonna	urahon	ibana	his reproach
77	sipaotoona	oto	ibana	her persuasive words
78	binununa	bunu	ibana	cost him
79	tinodosna	todos	ibana	those she has slain
80	jadijadianna	jadijadi	ibana	his deeds
81	pinahotna	hot	ibana	he established
82	pinaojakna	ojak	ibana	he deep grew strong
83	binahenna	bahen	ibana	he gave
84	surusuruanna	suru	ibana	her female
85	haholonganna	holong	ibana	he will love you
86	parbinotoanna	boto	ibana	his learning

87	ginokkonna	gokhon	ibana	her guest
88	niaropna	arop	ibana	his hope
89	hamoraonna	mora	ibana	his wealth
90	teanonna	tean	ibana	will have the wind
91	harajaanna	raja	ibana	her crown
92	holiholina	holi	ibana	his bones
93	hapantasonna	pantas	ibana	his wisdom
94	hatigoranna	tigor	ibana	his uprightness
95	pangalahona	laho	ibana	his way sraight
96	alusna	alus	ibana	his answer
97	musuna	musu	ibana	his enemies
98	haputusanna	putus	ibana	God's decision
99	pinggolna	pinggol	ibana	liar's ears
100	pahompuna	pahompu	ibana	his grandchild
101	habodonna	bodo	ibana	his folly
102	parsahitonna	sahit	ibana	his sickness
103	alona	alo	ibana	his cause
104	butuhana	butuha	Ibana	his stomach
105	hadaulatonna	daulat	Ibana	his integrity
106	indukna	induk	Ibana	her princes/master
107	hamuliaonna	mulia	Ibana	his glory
108	habasaronna	basar	Ibana	his favor
109	basana	basana	Ibana	his good deed
110	indahanna	indahan	Ibana	his dish

Based on the data above, writing enclitics *-na* can begin with a noun, verb, or adverb. Enclitics *-na* explains the ownership of objects or activities carried out or the position of a third person singular or plural. The following is an explanation of the use of enclitics *-na* from the data above.

Data 30: *Indukna*

Indukna is found in Poda 1:19 (Proverbs 1:19). *Tung hosa indukna do dibuat* 'It takes away the life of its owners.' *Indukna* 'its owners', consists of two morphemes, the root word *induk* 'parent' the class noun and followed by clitics *-na* as a suffix. Clitics *-na* in this sentence replaces the free morpheme *nasida* that there is more than one perpetrator. Clitics *-na* It is said to be a form of enclitics because it follows the host or is attached after the base word, or is to the right of the host, *induk*.

Data 31: *Hatahatana*

Hatahatana is found in Poda 1:21 (Proverbs 1:21). *Ditingtingkon hatahatana songon on* 'she utters her words.' *Hatahatana* 'her words' consists of two morphemes, the root word *hata* yang di reduplikasi menjadi *hatahata* 'wods' the class noun, followed with clitics *-na* as a suffix. Clitics *-na* in this sentence replaces the free morpheme *ibana* 'her/his', which explains that the words belong to the perpetrator, *she*. Clitics *-na* It is said to be a form of enclitics because it follows the host, is attached after the base word, or is to the right of the host, *hatahata*.

Data 32: *Rohana*

Rohana is found in Poda 1:31 (Proverbs 1:31). *Habutongkonna sangkapsangkap ni rohana sandiri* ‘They will be stuffed full of their own counsel.’ *Rohana*, ‘their own counsel’ consists of two morphemes, the root word *roha* ‘heart, mind, sense, feeling’ the class noun and followed, by clitics *-na* as a suffix. Clitics *-na* in this sentence replaces the free morpheme *nasida* that there is more than one perpetrator. Clitics *-na* It is said to be a form of enclitics because it follows the host or is attached after the base word or is to the right of the host *roha*.

2.10 Enclitics *-nami*

Enclitics *-nami* is the enclitic form of the free morpheme *hami*. *Hami* in the Batak Toba Indonesia dictionary is a first plural pronoun ‘we,’ but the enclitics *-nami* has a meaning of *us*. The following is the data and explanation of the enclitics *-nami* contained in the Kitab Poda in the Bible.

The enclitics *-nami* in the Book of Poda in the Bible, *tongatonganami* ‘among us’ contained in the book Poda 1:14 (Proverbs 1:14). *Tongatonganami* ‘among us’ consists of two morphemes: the reduplication word *tongatonga* ‘middle’, which means ‘middle’ as an adverb of place, and the clitics *-nami* as a suffix. The clitics *-nami* are said to be enclitics because *-nami* is attached to the right side of the host.

2.11 Enclitics *-ta*

Enclitics *-ta* is the clitic form of the free morpheme *hita*. In the Batak Toba Indonesia dictionary, *hita* is the first-person plural, which involves the listener, reader, or interlocutor. Enclitics *-ta* can be attached to verbs and nouns, if attached to a noun, enclitics *-ta* explains ownership of an object. Enclitics *-ta* always written with *-nta*. The following is the data and explanation of the enclitics *-nta* contained in the Kitab Poda in the Bible.

Table 12: The enclitics *-ta* in Toba Batak found in Kitab Poda in the Bible

Number	Words that use the enclitic <i>-ta</i>	Host	Meaning
1	<i>gohanta</i>	<i>gok</i>	we will fill
2	<i>jabunta</i>	<i>jabu</i>	our houses
3	<i>rohanta</i>	<i>roha</i>	our love

Data 33: *gohanta*

Gohanta found in Poda 1:13 (Proverbs 1:13). *Gohanta jabunta tabantaban* ‘We will fill our houses with plunder.’ *Gohanta* ‘we will fill’ consists of two morphemes: the word *goha* and clitics *-nta* as a suffix. *Goha* derived from the word *gok*, which has the meaning full, so the word *goha* has the meaning of fill, the same as the verb *goki*. It is said to be enclitics because *-nta* is attached to the right of the host *goha*. In the data above, enclitics *-nta* is the first-person plural pronoun ‘we.’

Data 34: *Jabunta*

Jabunta found in Poda 1:13 (Proverbs 1:13). *Gohanta jabunta tabantaban* ‘We will fill our houses with plunder.’ *Jabunta* ‘our houses’ consists of two morphemes: the root word *jabu* ‘house’ which classified as a noun and attached with clitics *-nta* as a suffix. Clitics *-nta* said to be enclitics because *-nta* follow the host and attached to the right of the host *jabu*. Enclitic *-nta* in the data above is the possessive form of the noun *jabu*.

CONCLUSION

After analyzing the data, the writer found 2 clitics in the Toba Batak language contained in Kitab Poda in Bible which is included in the proclitic form: proclitics *-hu* dan proclitics *-ita* which is always in front of host which is a verb. Proclitics *-hu* comes from free morpheme *Ahu* which is the first-person singular-pronoun, while proclitics *-ita* comes from free morpheme *hita* which is the first-person plural pronoun. The writer also found 11 clitics which is included in the form of enclitics: enclitics *-hu*, enclitics *-ku*, enclitics *-ki*, enclitics *-mu*, enclitics *-mi*, enclitics *-muna*, enclitics *-m*, enclitics *-na*, enclitics *-nasida*, enclitics *-nami*, and enclitics *-ta*.

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