

Function and Meaning of Symbolism in the Memorial Ornaments of Munson and Lyman Tomb Ornaments: A Semiotic Study

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ABSTRACT

This article is entitled "Function and Meaning of Symbolism in the Memorial Ornaments of Munson and Lyman Tomb Ornaments: A Semiotic Study." The study aimed to describe the form, function, and meaning of symbolism in the Memorial of Munson and Lyman. The theory used to analyze the data was Charles Sander Peirce semiotic theory, using a descriptive qualitative method. The results of the study showed that there were 21 types of form, function, and meanings of symbols on the Munson and Lyman tomb ornaments, namely: Relief ornaments of the SS Duncan ship & Relief ornaments of Mederika Ship, Relief ornaments of the merchant, Relief ornaments of Munson and Lyman meeting with Datuk Mangkuto, Relief ornaments of barter activities, Relief Ornaments of Martonun, Manduda, dan Paragat, Relief ornaments of going home from the garden, planting rice, Relief ornaments of Munson and Lyman showing the Bible as a sign language and the king's guard bringing Munson and Lyman to the king, Relief ornaments of king panggalamei asking Munson and Lyman, Relief ornaments of Munson and Lyman in Uning-uningi, Relief ornaments of tragic that resulted in the death of Munson and Lyman & Relief ornaments of the cross Symbol, Relief ornaments of Onan Hariara, Relief ornaments of Nommensen arrival in Batak

land, Relief ornaments of the community welcoming the arrival of Nommensen, Relief ornaments of the first church, Relief ornaments of the first Zending school being built and children already started going to school, Relief ornaments of Batak graduates from Nommensen education, Relief ornaments of negotiations and peace between the Batak and the Americans, Relief ornaments of the reconstruction of the padri war, Relief ornaments of the image of Jesus Christ, Tombstone. This research concludes that there are 21 forms of symbol functions that are important to understand the message contained in the Munson and Lyman Memorial Ornament. These symbols were created to represent Munson and Lyman's journey in spreading Christianity in Batak land. There are 21 types of symbol functions, including as means of transportation, trading tools, travel documentation, buying and selling transactions, visualizing weaving activities, agriculture, communication, judicial tools, accompanying traditional ceremony processes, determining the evangelist's burden, bartering places, missionary missions, church monuments, schools, graduations, peace symbols, Padri wars, Christian religion spread, and grave markers. There are 21 types of symbol meanings, including depicting Munson and Lyman's journey, urban trade, community life details, communication visualization, language translation, correct actions in

misunderstandings, judicial processes, punishments, traditional rituals, Nommensen's arrival, community acceptance of Nommensen, church construction, community education, educational outcomes, peace, Christian religion spread, and the journey of spreading the Gospel in the land of Batak.

Keywords: Memorial, Missionary, Munson and Lyman, Semiotic

1. INTRODUCTION

The Munson and Lyman Memorial Tomb ornaments in North Tapanuli reveal meanings and values and contribute to the development of local history and culture. This research uses semiotic theory to analyze the signs in the tombs. According to Carolyn Graves-Brown (2010:93), tombs are a sign of human presence in the world and bear witness to history, culture, and human life in the past. Semiotic theory, according to Sobur (2016:15), examines various signs in a text or culture. In semiotic theory, a sign consists of the signifier, signified, and referent. Charles Sanders Peirce's semiotic theory is used to analyze the symbols in the tomb, focusing on the concepts of icon, index, and symbol. Peirce emphasizes that the meaning of symbols is determined by the culture that uses them. Through this analysis, the researcher was able to provide a deeper understanding of


the meaning of Munson and Lyman's symbols within the relevant cultural and historical context.

2. RESEARCH METHODS

This research is located in Lobu Pining Village, Adiankoting Sub-district, North Tapanuli Regency. The approach used in this research is a descriptive qualitative method that explores in depth. The research data was obtained through two main approaches, namely a literature review that included relevant books and previous research, and field data collection through interviews with traditional leaders and local community members who have in-depth knowledge of the Munson and Lyman Tomb Memorial Ornaments. Research instruments included writing utensils, recording devices, and cameras for visual documentation. The data analysis process involved translating the data into Indonesian, deleting irrelevant data, classifying the data based on its context, in-depth analysis, and drawing conclusions based on the results of the analysis.

3. RESULTS AND DISCUSSION

Each symbol on the Munson and Lyman Memorial Ornaments has a different form, meaning, and function. Below will be explained 21 forms, meanings, and functions of symbols found on the Munson and Lyman Memorial Ornaments.


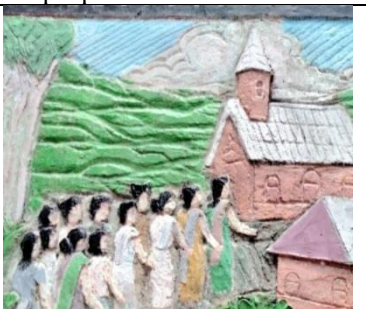
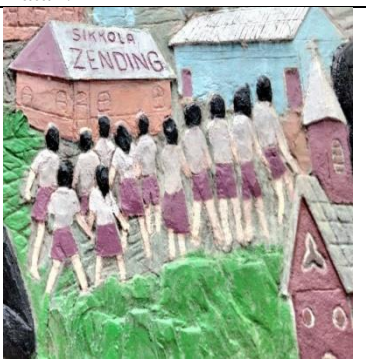
No	Shape	Function	Meaning
1	 <p>Symbolic Form of Relief Ornament of SS Duncan and Mederika Ship</p> <p>a. This relief depicts the ship used by the two. It features the white and red SS Duncan with a smokestack, situated in a harbour against a backdrop of blue sky and white clouds.</p>	<p>a. Relief ornament The SS Duncan was the means of transport for the historic journey of Munson and Lyman, two American missionaries, who were taken by steamship from Boston, USA, to Batavia (now Jakarta).</p> <p>b. Relief ornament The Mederika was the means of transport used by Munson and Lyman to explore sea and land destinations from Batavia to Lobu</p>	<p>a. The SS Duncan carried Munson and Lyman, two American missionaries, from Boston to Batavia as the start of their journey to Indonesia for Christian missions. This ship symbolised the passage between two continents and marked the beginning of an important journey as religious emissaries from America.</p> <p>b. The ship Mederika took Munson and Lyman</p>


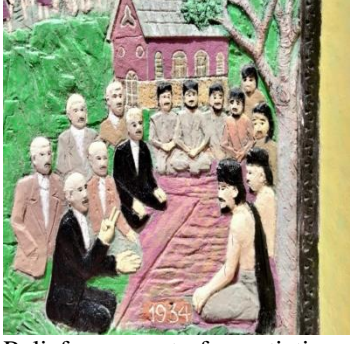
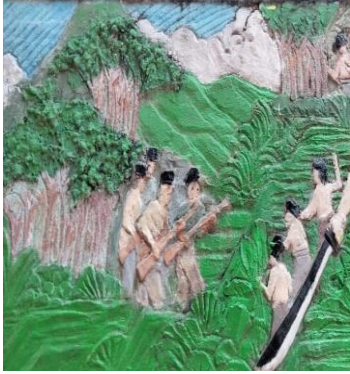

	<p>b. This relief features the ship used by the two. It shows a white and red Mederika ship with a chimney, docked in a harbour against a background of blue sky and white clouds.</p>	<p>Sisakkak Village.</p>	<p>from Batavia to Lobu Sisakkak Village, their final destination. The journey involved stops in Padang, Barus Harbour and Sibolga's Poncan Island, before continuing overland through several villages to the final destination. This was part of their missionary mission to spread Christianity.</p>
<p>2</p>	 <p>Merchant relief ornament The Merchant reliefs on the Munson and Lyman reliefs feature four human figures trading with various wares, including cloth, jars and spices.</p>	<p>The relief ornaments of merchants in the 17th-century city of Padang reflect the busy trade with transactions of spices, fabrics, jars and other valuables, reflecting the wealth and economic vitality of the city at that time.</p>	<p>Merchant relief ornaments detail Munson and Lyman's travels in Padang in the 17th century, displaying the bustling atmosphere of the city's thriving trade. The reliefs highlight the buying and selling of spices, cloth, jars and other merchandise, reflecting the predominant economic life in Padang at the time.</p>
<p>3</p>	 <p>Relief Ornament of Munson and Lyman meeting Datuk Mangkuto The relief ornament features Munson and Lyman's meeting with Datuk Mangkuto, with six human figures. Two of them are Munson and Lyman wearing black clothes, while the other four figures are merchants and citizens of Padang.</p>	<p>The relief features Munson and Lyman's meeting with Datuk Mangkuto, a pivotal moment in their journey in Padang. They interacted with local merchants and residents in search of a Batak language interpreter, demonstrating their determination to facilitate effective communication as missionaries.</p>	<p>The relief ornament depicts Munson and Lyman's important meeting with Datuk Mangkuto in Padang during their mission trip. They were looking for a translator and eventually met Datuk Mangkuto, a prominent figure in Padang who was considered an expert in translation. This meeting was an important step in facilitating communication and marked the beginning of a crucial collaboration on their missionary journey.</p>
<p>4</p>	 <p>Barter activity relief ornament Munson and Lyman's relief shows four human figures bartering at a location, each carrying a trade item.</p>	<p>This relief depicts barter transactions in the region, where residents exchanged goods directly without money as a medium. This highlights their dependence on each other's supplies and needs for goods.</p>	<p>It provides a rich visual picture of the economic and social life of the Batak community at Lobu Sisakkak in the 19th century, focusing on the important and dynamic practice of bartering.</p>


<p>5</p>	 <p>Martonun, manduda and paragat relief ornaments Munson and Lyman's reliefs feature three figures in unique activities: a woman performing martonun, another woman manduda, and a man paragat.</p>	<p>The reliefs depict important cultural activities, such as weaving ulos, processing rice and collecting palm wine. This reflects traditional skills, hard work in preparing food, and a close attachment to nature for daily life.</p>	<p>Ornaments of bartering activities and reliefs of martonun, manduda and paragat depict community life in Lobu Sisakkak in the 19th century, including bartering practices that were important in the local economy and daily activities, demonstrating the cultural diversity and traditional skills that were important in the social and economic life of the Batak people at that time.</p>
<p>6</p>	 <p>Relief ornament returning from the garden, planting rice The relief depicts five figures in two sections. The first section features two men, one carrying crops and the other firewood, and a woman carrying a baby home from the garden. The second section features a man and woman planting rice with traditional tools.</p>	<p>The first part of the relief features a family returning from the garden with the harvest and firewood, highlighting sustainability and self-reliance in daily life, as well as the family's involvement in daily tasks. The second section shows the traditional process of planting rice, emphasising the importance of agriculture in the economy and sustainability of the community.</p>	<p>The reliefs "Returning from the Garden" and "Planting Rice" in Munson and Lyman's reliefs show the life of the people of Lobu Sisakkak in the 19th century in detail. They divide daily life into two complementary parts. They create a rich visual narrative of life, family values and farming skills that were an important part of the culture of the Lobu Sisakkak people during this time.</p>
<p>7</p>	 <p>Relief Ornament Munson and Lyman show the bible as sign language and the village guards bring Munson and Lyman to the king The relief features three figures: Munson and Lyman dressed in black suits holding bibles, and a village guard in traditional Batak dress, bringing them before the king using the bibles as sign language.</p>	<p>In this scene, Munson and Lyman's diligence in communicating with the locals is reflected. The use of sign language and Biblical symbols is effective in building rapport, despite the tense situation when the village guard mistook them for colonial spies.</p>	<p>A critical moment in Munson and Lyman's journey at Lobu Sisakkak in 1834. Without interpreters, they showed perseverance and creativity by using sign language and the Bible. As religious emissaries wishing to spread Christianity, they were guided to the king by the village guard according to the orders of the pangalamei, who demanded that anyone suspected of being a colonial spy be brought before the king.</p>

<p>8</p>	 <p>Relief ornament of King Panggalamei asking Munson and Lyman The Raja Panggalamei relief shows Raja Panggalamei in traditional Batak clothing, brandishing his sword.</p>		<p>It depicts King Panggalamei asking the purpose of Munson and Lyman's visit to the village, and putting them on trial on suspicion of being spies for the invaders.</p>	<p>This relief depicts Munson and Lyman's meeting with King Panggalamei at Lobu Sisakkak. Although they replied politely in Batak, the king was suspicious and asked further questions. While trying to convey their excitement in Batak, a misunderstanding occurred that was deemed provocative.</p>
<p>9</p>	 <p>Munson and Lyman's relief ornaments in court by the community and King Panggalamei The relief features eleven figures. Munson and Lyman are dressed in black suits, while nine figures of the people of Lobu Sisakkak and village guards in traditional Batak dress surround them holding traditional weapons.</p>		<p>This relief represents Munson and Lyman standing amidst a bustling crowd of villagers and guards. They are in a court situation to determine the punishment for being accused of spying for the colonists.</p>	<p>It depicts Munson and Lyman amidst a bustling crowd of villagers and guards. The purpose of the meeting is to determine the punishment for the alleged spying of the colonisers. High tension ensued due to a misunderstanding in a conversation with King Panggalamei. This fuelled negative perceptions and resulted in Munson and Lyman being sentenced to death, despite the fact that they only wanted to spread Christianity.</p>
<p>10</p>	 <p>Munson and Lyman relief ornaments at Uning-Uningi The relief "Munson and Lyman in Uning-Uningan" features six figures of the Lobu Sisakkak community playing traditional Batak musical instruments.</p>		<p>This ornament represents the moment before Munson and Lyman are sentenced, accompanied by uning-uningan and traditional Batak musical instruments, signalling the arrival of their sentencing.</p>	<p>The ornament reflects Munson and Lyman's pre-punishment at Lobu Sisakkak, engaging the local community with Uning-uningan and traditional Batak musical instruments. Punishment is seen as an important ceremony that reflects cultural expression and engagement in justice, showcasing the depth and diversity of Lobu Sisakkak's culture.</p>
<p>11</p>			<p>a. This relief ornament shows the dramatic moment when Munson and Lyman are punished by the people of Lobu Sisakkak. The community uses a variety of traditional weapons, including</p>	<p>a. This relief ornament depicts Munson and Lyman being sentenced to death by the people of Lobu Sisakkak in 1834. Despite this, both accepted their fate courageously in front of the community. The</p>

	<p>Relief ornaments of the tragic incident that resulted in the deaths of Munson and Lyman and relief ornaments of the emblem of the cross</p> <p>The relief "Tragic Incident" and the emblem of the cross feature twelve figures. Two figures of Munson and Lyman wearing black suits are praying. Nine figures of the people of Lobu Sisakkak hold traditional Batak weapons, while the cross figure is located in the centre of Munson and Lyman.</p>	<p>machetes, spears and rifles, in this tragic scene that leads to their deaths due to suspicion and miscommunication to the community and King Panggalamei.</p> <p>b. The relief ornament with a cross in the middle of the images of Munson and Lyman is a strong visualisation of the heavy burden of the evangelists. Munson and Lyman's struggle is reflected in this ornament.</p>	<p>ornament not only highlights the tragic event, but also invites viewers to reflect on the history, culture and values behind the punishment.</p> <p>b. The symbol of the cross in the centre The symbol of the cross in the centre of Munson and Lyman creates a visual narrative of their responsibility and struggle in spreading religious teachings, signifying the spiritual burden of their evangelistic journey. The relief reflects the fervour and determination in carrying out the religious mission in the Land of Batak, with obstacles and hardships reflected in the ornament.</p>
12	 <p>Onan Hariara relief ornament The "Onan Hariara" relief features one main figure: a large tree.</p>	<p>The "Onan Hariara" ornament served as a place for various activities, including bartering and problem-solving, as well as the place where Munson and Lyman were put to death.</p>	<p>The "Onan Hariara" relief depicts an important place in the life of the Lobu Sisakkak community under a large tree. This place is the centre of the economy, problem-solving, customary decision-making, and a space for gathering, dialogue and finding solutions to community problems.</p>
13	 <p>Relief ornament of Nommensen's arrival to Batak land The relief "Nommensen's Arrival to the Land of Batak" features six figures, including Nommensen holding a bible, and the kings of Batak.</p>	<p>The relief "Nommensen's Arrival to the Land of Batak" features the historic moment when Nommensen stands before the Batak kings, formally introducing himself and his evangelistic goals.</p>	<p>This relief shows Nommensen's determination to open a new chapter in the history of religion in the Land of Batak. He came to evangelise, bring the Bible and inspire change in society. The relief narrates his central role in bringing religion and pioneering evangelism to the region.</p>

<p>14</p>		<p>This relief displays Nommensen's monumental moment among the Toba Batak people in his evangelising mission.</p>	<p>This relief shows Nommensen's warm welcome by the Toba Batak people and their acceptance of Christianity. Nommensen, the successor of the martyred Munson and Lyman, continued the work of evangelism in the Batak Land by boldly.</p>
<p>15</p>		<p>The relief depicts the first church founded by Nommensen, which became a weekly centre of worship for the community and an important part of his evangelistic mission.</p>	<p>This relief depicts the historical moment of the establishment of the first church in Tanah Batak by Nommensen. The details show Nommensen's determination and symbolise the Christian presence. People began attending the church, showing acceptance of Christianity. This relief reflects optimism and cultural transformation in Batak society. The acceptance of Christianity becomes a narrative of change and adaptation of religious beliefs and practices.</p>
<p>16</p>		<p>This relief depicts the historic moment of the establishment of the first Zending school in Tanah Batak, where children began to attend the institution founded by Nommensen, becoming an important part of the mission of spreading Christianity.</p>	<p>This relief shows Nommensen's important role in bringing education and spirituality to the Batak people through the establishment of the Zending school. This school symbolises the struggle and commitment to improve welfare and knowledge in the Land of Batak.</p>

<p>17</p>	 <p>Relief ornaments of Batak graduates from Nommensen education This relief features two figures of Batak graduates.</p>	<p>This relief features Batak graduates from the Christian school founded by Nommensen, whose success encouraged other Bataks to pursue higher education. The achievements of these graduates are a source of pride for their families and communities, strengthening the spirit to improve education in the Land of Batak.</p>	<p>This ornament shows the important role of Nommensen education in building a culture of respect for education and increasing the value of education for the Batak people. Education is the key to achievement and building a better future.</p>
<p>18</p>	 <p>Relief ornament of negotiation and peace between the Batak people and the Americans This relief ornament features 6 Americans and 8 Batak from Lobu Sisakkak.</p>	<p>This ornament depicts a moment of negotiation and peace between the Batak people and the Americans in the Land of Batak. American leaders are present to confer with the people of Lobu Sisakkak regarding the arrival of two missionaries, Munson and Lyman, while seeking a peaceful solution regarding the events that happened to the two missionaries.</p>	<p>This ornament depicts a complex historical moment in intercultural relations between the Batak and American peoples. The negotiations of 1934 demonstrate efforts to uncover the truth, achieve peace and rebuild trust.</p>
<p>19</p>	 <p>Padri war reconstruction relief ornaments The relief ornament "Reconstruction of the Padri War" features six figures, three of whom are holding firearms.</p>	<p>The Padri War Reconstruction relief ornaments on the Munson and Lyman reliefs depict the arrival of Munson and Lyman during the Padri War, marked by increased tension and tight defences in the Batak region, particularly in Lobu Sisakkak, to avoid the direct impact of the conflict.</p>	<p>This ornament depicts the historical context of Munson and Lyman's arrival in Tanah Batak, where the Padri War had a significant impact on the people and the region.</p>
<p>20</p>		<p>This relief ornament depicts the Lord Jesus as an important symbol in the spread of Christianity in Tanah Batak. In the relief, Jesus is depicted with love and forgiveness, symbolising salvation for mankind.</p>	<p>This ornament shows the central role of Jesus in Christianity in the Land of Batak. His presence brings inspiration, faith and moral guidance to the Batak people.</p>

	<p>Relief ornaments in the form of the Lord Jesus Relief ornament in the form of the Lord Jesus. This relief ornament features a single figure that is the likeness of the Lord Jesus.</p>		
21	 <p>Tombstone shape The shape of the tombstone displays the tombstones of the Munson and Lyman tombs.</p>	<p>This tombstone has a unique design and is different from other tombstones. The choppy shape, the cross symbol, and the use of two languages indicate religious, cultural, and historical meanings and values.</p>	<p>The tombstone is not only a reminder of Munson and Lyman's deaths, but also a symbol of struggle, spirituality, culture and peace in the Land of Batak.</p>

4. CONCLUSIONS

Based on the results of research on the form, function and meaning of symbols in the Munson and Lyman grave memorial ornaments, namely:

a) There are 21 types of symbols in the Munson and Lyman tomb memorial ornaments, among others: SS Duncan ship relief ornaments and Mederika ship relief ornaments, merchant relief ornaments, relief ornaments of Munson and Lyman meeting Datuk Mangkuto, relief ornaments of barter activities, relief ornaments of martanon, manduda, paragat, relief ornaments returning from the garden, planting rice, relief ornaments of Munson and Lyman showing the bible as sign language and the king's guards bringing Munson and Lyman to the king, relief ornaments of King Panggalamei asking Munson and Lyman, relief ornaments of Munson and Lyman in Uning-uningi, relief ornaments of the tragic incident that resulted in the death of Munson and Lyman and relief ornaments of the symbol of the cross, relief ornament of onan hariara, relief ornament of Nommensen's arrival to Batak land,

relief ornament of the people accepting Nommensen's arrival, relief ornament of the first church established and the people have started going to church, relief ornament of the first zending school established and children have started going to school, relief ornament of Batak graduates from Nommensen's education, relief ornament of negotiation and peace between Batak people and Americans, relief ornament of Padri war reconstruction, relief ornament of the form of God Jesus, shape of tombstone.

b) There are 21 types of symbol functions in the relief ornaments of Munson and Lyman tombs, which include functions as a means of transportation, trading tools, travel documentation, buying and selling transactions, visualisation of activities, agricultural tools, communication tools, court tools, accompaniment of uning-uningan, determinant of evangelist's burden, place of barter activities, evangelistic mission tools, church monuments, school places, graduation monuments, peace symbols, war images, spread of Christianity, and grave markers or tombstones. There are 21 types of symbol functions in the

relief ornaments of Munson and Lyman tombs, which include functions as a means of transportation, trading tools, travel documentation, buying and selling transactions, visualisation of activities, agricultural tools, communication tools, court tools, accompaniment of uning-uningan, determinant of evangelist's burden, place of barter activities, evangelistic mission tools, church monuments, school places, graduation monuments, peace symbols, war images, spread of Christianity, and grave markers or tombstones.

- c) There are 21 types of symbol meanings in the relief ornaments of Munson and Lyman's tombs, such as describing their life journey, trade in the city, details of community life, ways of communicating, language translators, correct actions in misunderstandings, punishments received, the implementation of traditional rituals, the arrival of Nommensen, community acceptance of Nommensen, the establishment of churches, education for local people, the results of education, peace between Batak and American communities, the spread of Christianity, and reflections on the struggle in spreading the gospel.

Declaration by Authors

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