

Semantic Analysis on Javanese Perception Verbs

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Abstrak

Penggunaan verba persepsi dalam sebuah bahasa memiliki ciri khas dan keunikannya masing-masing. Seperti dalam bahasa Jawa yang menjadi objek penelitian kali ini, terdapat banyak sekali leksikon yang menrepresentasikan sebuah verba persepsi. Namun, penggunaannya berbeda-beda sesuai dengan kolokasi maknanya. Untuk itu penelitian ini bertujuan menggambarkan struktur semantis dari tiap leksikon. Selain itu, ciri kewaktuan internal dan makna inheren tiap leksikon dapat diketahui. Penelitian ini menggunakan metode deskriptif kualitatif dengan menggunakan teknik *purposive sampling* untuk mengambil data dari kamus dan majalah bahasa Jawa serta intuisi dari penulis sendiri. Dalam menganalisis data penulis menggunakan metode agih, serta teknik *substitution* dan *interruption* sebagai teknik lanjutannya. Hasilnya, penulis menemukan makna asali MELIHAT, BERPIKIR, INGIN, TAHU, MENDENGAR, MELAKUKAN, dan TERJADI yang dapat digunakan untuk menjelaskan verba persepsi bahasa Jawa. Makna asali tersebut berpolisemi untuk membangun sebuah makna, seperti MELIHAT atau MENDENGAR berpolisemi dengan BERPIKIR dan TAHU, MELAKUKAN berpolisemi dengan TERJADI. Selain itu, makna inheren verba dianalisis dengan melihat kedinamisan, kepungtualan, dan ketelisan verba tersebut.

Keywords: perception verbs, semantic structure, Natural Semantic Metalanguage (NSM), inherent meaning

1. Introduction

Not many researchers discuss perception verb in their research, particularly in relation to semantic features. Most researchers, who discuss perception verb, analyze perception verb syntactically or morphologically. Perception verbs in languages in the world have their own uniqueness.

As in English the usage of each lexicon in perception verbs is different because collocation takes part in this case. In English, for instance, there are two lexicons to be used to express experience of speaker using eyes: SEE and LOOK. However, language speakers prefer to say SEE when they want to express a short

experience using eyes accidentally, whereas they will say LOOK when they want to express experience using eyes for a long period of time.

This phenomenon is also found in Javanese. In contrast with English, Javanese has more lexicons to express an experience with five physical senses. All of these is based on Javanese people's point of view. This makes Javanese more interesting to be analyzed than English or Bahasa Indonesia. Moreover, the usage of perception verbs in Javanese is more extensive rather than in English and Bahasa Indonesia.

Based on that background of the study, the research problems of this study are 1) What is the semantic structure of Javanese perception verbs?, 2) What are the inherent meanings of Javanese perception verbs?. Thus, this research aims to 1) describe the semantic structure of each lexicon of perception verbs in Javanese, and 2) to show the inherent meanings that Javanese perception verbs have.

The source data of this research are taken from Javanese magazine and dictionary, and writer's intuition as Javanese native speaker. Collected data are then analyzed using distributional method. Moreover, to formulate the semantic structure, it should adhere to these rules.

An explication should use combination of Wierzbicka's semantic primes. It is important since a unit of words can not be explicated by using one semantic primes.

- 2) An explication can be done by using element which is characteristics of a language. To explicate meaning, researcher can combine elements that represent language's characteristics.
- 3) Explication sentence follows syntactical rules of language that is used in explicating.
- 4) An explication always uses simple language.
- 5) Sometimes explication sentence need particular indent and space.

2. Literary Review

2.1. Aspectology

In aspectology, there are difference between grammatical aspect and lexical aspect. Grammatical aspect is also well known as “aspect” derived from Slavic language “vid”. Whereas lexical aspect is well known as “Aktionsart” (derived from German “Aktionsarten”) (Tadjuddin).

Aspect is speaker’s point of view toward situation. According to Comrie (1976:3) aspects are another way of viewing the internal temporal constituency of a situation. It is divided into two types according to some researchers: perfective and imperfective. Comrie argued that perfective aspect describes an event or situation as a whole inseparable thing. Another type of aspect, imperfective, describes an event/situation which has no a single specific juncture.

Aktionsart is how language speakers’ way to perceive an action whether it is dynamic or stative, durative or punctual, and telic or atelic. In another word, aktionsart is speakers’ way to inform his perception toward fact in the physical world by categorizing it into certain situations. Comrie (1976) prefer to use term ‘inherent meaning’ instead of ‘aktionsart’. Dynamism, durativity, and telicity are parameters to determine the situations. To sum up, all types of situations have the temporal properties like:

Stative: static, durative, atelic

Activity: dynamic, durative, atelic

Accomplishment: dynamic, durative, telic

Semelfactives: dynamic, atelic, instantaneous

Achievement: dynamic, telic, instantaneous

2.2. Perception Verbs

In semantics, verbs are referring to events. There are many verbs that do not represent actions, but are still verbs (Frawley, 1992, p. 140). For example, in English there a sentence “Donna is sad” that is difficult to see the action. In that sentence, the situation described Donna is not really doing anything. Thus, verbs encode events: a cover term for states or conditions of existence (e.g. be sad),

processes or unfolding (e.g. get sad), and actions or executed processes (e.g. sadden).

This concept is similar to Givón in Subiyanto (2008). Givón differs verbs classification based on its time stability. He had a notion that verb refers to event. It implicates a change that happened in period of time. Thus, event is related to the change and temporality. Givón divided verbs into 1) state verb (the temporality is most stable because there is no time changing), 2) process verb (less stable because it moves from a situation to another situation), 3) action verb (unstable, because there is a change of situation and time).

2.3. Natural Semantic Metalanguage (NSM)

In Natural Semantic Metalanguage theory, there are some basic concept that researchers should know. They are semantic primes, polysemy, allolexy, and universal syntactical meaning. However the most relevant concept to be used in analyzing Javanese is semantic primes, polysemy, and universal syntax of meaning (USM) since allolexy is used in language that has inflection case as in English.

Semantic primes or semantic primitives is an element which can not be defined anymore. Semantic primes were pioneered by Anna Wierzbicka, a Polish Linguist. It is useful to define word, as we know that we need words to define a word, and we need another word to define the defining words (Goddard & Wierzbicka, 2014, p. 10). Besides, semantics is a search for understanding, and to understand anything we must reduce the unknown to the known (Wierzbicka, 1996, p. 11). Thus, we need terms that cannot be defined anymore to prevent circular and untenable meaning description. It is called semantic primes. Semantic primes are useful in this research to explain Javanese perception verb to readers who are not Javanese speaker. Below is the table of semantic primes taken from *Semantic Molecules* (Goddard, 2006:12).

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

Table 1 *Semantic Primes taken from Goddard (2006:12)*

However, in a meaning explication, a single lexicon can express two or more than two different semantic primes. It is possible because each semantic prime has different grammatical frames to each other. (Wierzbicka, 1996, p. 26). This phenomenon is known as non-compositional polysemy. Verb *menonton* ‘to watch’ in Indonesia, for instance, expresses component SEE and THINK.

The last concept is USM, according to Mulyadi (2006), it is a combination of semantic primes exponent which form simple unit that agree with its morphosyntax. Moreover, NSM theory has explication rules to formulate semantic structure. The explication has to follow these rules:

- 1) An explication should use combination of Wierzbicka’s semantic primes. It is important since a unit of words can not be explicated by using one semantic primes.
- 2) An explication can be done by using element which is characteristics of a language. To explicate meaning, researcher can combine elements that represent language’s characteristics.

- 3) Explication sentence follows syntactical rules of language that is used in explicating.
- 4) An explication always uses simple language.
- 5) Sometimes explication sentence need particular indent and space.

Thus, using Wierzbicka explication rules, Javanese verb *nonton* (to watch) will be formulated as in below (X is subject):

X sees something

X thinks like this

X sees something for a long time

Because X want to see this

3. Data Collection and Analysis Method

The data were taken from *Kamus Basa Jawa* (Javanese Dictionary) and *Panjebar Semangat* (Javanese magazine). The writer uses distributional method (Sudaryanto, 1993:15) in this research. It is chosen because the determiner tool of distributional method is the language itself. After completing the data, the writer does these steps: 1) Find out the inherent meaning of each lexicon by using parameters explained in chapter 2, 2) Describe the inherent meaning in form (+/- dynamic, +/- durative, +/- telic), 3) Paraphrasing each lexicon using Wierzbicka's NSM theory as explained in chapter 2. 4) Encode the explication into similar form as in number 2.

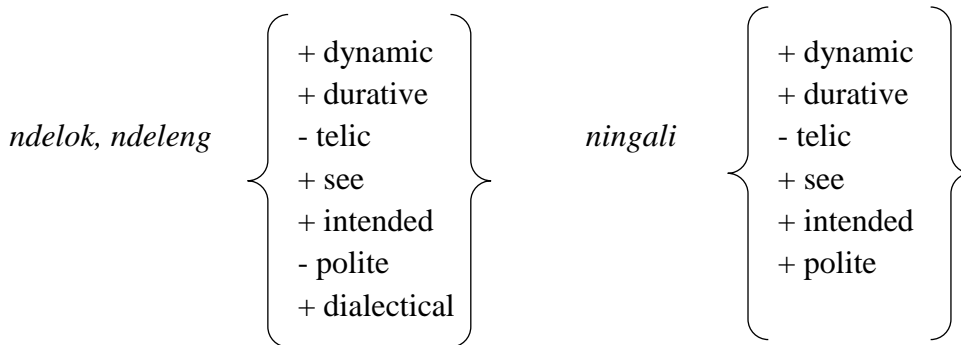
4. Analysis

4.1. Verb SEE in Javanese

There are 17 lexicons in Javanese that have meaning 'to see'. They are *ndelok*, *nonton*, *ndeleng*, *nyawang*, *mandheng*, *tamatake*, *nyekseni*, *niliki*, *niteni*, *weruh*, *sumerep*, *katon*, *ketok*, *ningali*, *ketingal*, *mirsani*, and *mriksani*. Each lexicon has different inherent meaning.

4.1.1. Lexicon *ndelok*, *ndeleng* and *ningali*

These lexicons are basically similar in meaning, it is 'to see'. They have semantic components as following:



As written above, those lexicons have similarities in dynamicity, durativity, telicity, politeness, and intention. From their aksionart, those verbs are dynamic because it requires effort to perform the action. If the subject stops putting any effort into *ndelok*, *ndeleng*, *ningali*, such as closing the eyes or moving his sight so that it will come to a stop. They are durative since the event lasts for a certain period of time, even it is not long enough. They have telic feature because it can stop anytime but still true that s/he has seen, even s/he has not seen a whole event.

Natural Semantic Metalanguage theory can explain the other semantic component by paraphrasing/explicating them into universal syntax of meaning. Lexicons *ndelok*, *ndeleng*, *ningali* shows activity that experience something with eyes for some time. Moreover, they are expressing intended action. Their differences are that *ndelok* and *ndeleng* are dialectical, which means some people in somewhere use lexicon *ndelok* instead of *ndeleng* but other people in different place use lexicon *ndeleng* instead of *ndelok*. Moreover, they are *ngoko* which is impolite form. While *ningali* is the polite form. This polite form is universal because all Javanese speakers use have this lexicon in polite form. Thus, the explication of each lexicon could be described as below:

ndelok, ndeleng ‘to see’

X see something or someone

at that time X think like this

X see something for some time

X want to do this

Some people say like this, other people do not say like this

ningali ‘to look’

X see something or someone

at that time, X think like this

X see something for some time

X want to do this

X is someone live longer than other people

4.1.2. Lexicon *nonton* and *mirsani*

Lexicons *nonton* and *mirsani* have a meaning ‘to watch’, they have semantic components as following:

<i>nonton</i>	$\left. \begin{array}{l} + \text{dynamic} \\ + \text{durative} \\ - \text{telic} \\ + \text{see} \\ + \text{intended} \\ - \text{polite} \\ + \text{moving object} \end{array} \right\}$	<i>mirsani</i>	$\left. \begin{array}{l} + \text{dynamic} \\ + \text{durative} \\ - \text{telic} \\ + \text{see} \\ + \text{intended} \\ + \text{polite} \\ + \text{moving object} \end{array} \right\}$
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Lexicons *nonton* and *mirsani* have similar meaning ‘to watch’, usually the object of these verbs is moving object. The inherent meanings of these verbs are dynamic because it requires effort to perform the action, durative because it lasts for certain period of time, and atelic because it can stop at any time. As in sentence *Doni nonton bal-balan ing stadion* ‘Doni watches football match in stadium’. It will be true that Doni has watched football match even for some time, even he watched only half of match.

These lexicons express an action in perceiving something with eyes for a long time. Usually the object of these verbs is something changing, moving, or interesting. For example, the object of lexicon *nonton* in sentence *Doni nonton bal-balan* ‘Doni watches football match’ is football match, which is the players are moving object. As explained in Chapter 2 that most Javanese lexicons have polite and impolite form. Lexicon *mirsani*, which is used by older people, or honored person, is the polite form of *nonton*. Those explanations can be explicated as below:

nonton ‘to watch’

X see something or somebody

at that moment X think like this

X see something in a long time

X want to do this

X is a moving something/one

mirsani ‘to watch’

X see something or somebody

at that moment X think like this

X see something in a long time

X want to do this

X is a moving something/one

X is someone live longer than other people

4.1.3. Lexicon *ketok*, *katon*, and *ketingal*

Lexicons *ketok*, *katon*, and *ketingal* have similar meaning ‘seem’ or ‘seen’ in English. They have semantic component as following:

<i>ketok</i> , <i>katon</i>	$\left. \begin{array}{l} - \text{dynamic} \\ + \text{durative} \\ - \text{telic} \\ + \text{see} \\ - \text{intended} \\ - \text{polite} \\ + \text{dialectical} \end{array} \right\}$	<i>ketingal</i>	$\left. \begin{array}{l} - \text{dynamic} \\ + \text{durative} \\ - \text{telic} \\ + \text{see} \\ - \text{intended} \\ + \text{polite} \end{array} \right\}$
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These lexicons have inherent stative meaning because it involves no change, as in sentence *Anakku rak ketok seger ...* ‘My child seems not healthy’. At that time the state of the child is not changing unless something happens to change that state. They have also durative feature since it lasts for certain period of time, moreover they are atelic lexicon since it has no terminal point.

This group of lexicon is similar to 4.1.1. where *ndelok* and *ndeleng* belong to. They are dialectal lexicon. Lexicon *ketok* is mostly used in Middle and Eastern Javanese, while *katon* is mostly used in Western Javanese (*ngapak*). However, the polite form of *ketok* and *katon* is not dialectal, it is *ketingal* which is used by all Javanese speakers. Besides, they have similar meaning ‘to see something spontaneously and instantaneously’. It means that the duration of this state is short, but they are still durative lexicons.

These lexicons also have another meaning ‘seen’ if they form in imperfective aspect. Imperfective form in Javanese could be noted by adverb *nembe* or *lagi* that precede the verb. As in sentence *Kowe kok nembe ketok 2 taun kepungkur iki?* ‘Where have you been? You had not been seen for 2 years’. These explanations could be explicated to:

ketok, katon ‘seem/seen’

X see something or someone

at that time X think like this

X see something in a short time

X do not want to do this

Some people say like this, other people do not say like this

ketingal ‘seem/seen’

X see something or someone

at that time X think like this

X see something in a short time

X do not want to do this

X is someone live longer than other people

4.1.4. Lexicon *weruh* and *sumerep*

Lexicon *weruh* and *sumerep* have similar meaning ‘to see’ in English. They have semantic component:

<i>weruh</i>	}	<ul style="list-style-type: none"> - dynamic - durative - telic + see - intended - polite 		sumerep	}	<ul style="list-style-type: none"> - dynamic - durative - telic + see - intended + polite
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These lexicons have stative feature because there is no change in the situation, as in sentence *Aku ora weruh apa-apa* ‘I see nothing’. The state in that sentence lasts for certain period, and it will continue unless something happens to change that state. Thus, these lexicons have [-dynamic] and [+durative] features. Another inherent meaning is atelic [-telic] since they have terminal point and can stop anytime.

Lexicon *weruh* and *sumerep* are stative verbs that can form in imperfective meaning. As in sentence *aku lagi weruh yen kowe iso numpak pit* ‘I just see you can ride bicycle’, that *lagi* is the imperfective marker. However, there is a meaning alteration if these lexicons are formed in imperfective aspect. They have similar meaning with ‘see (=understand)’ in English.

Moreover, these lexicons did not put any effort in when performed and it is spontaneous. Lexicon *sumerep* is the polite form of *weruh*. Thus, the explanation can be explicated like this:

weruh ‘to see’

X see something

at that time X think like this

X see something in a short time

X do not want to do this

sumerep 'to see'

X see something

at that time X think like this

X see something in a short time

X do not want to do this

X is someone live longer than other people

4.1.5. Lexicon *mandheng* and *nyawang*

Lexicon *mandheng* and *nyawang* is identic in meaning. They same same meaning 'to view' in English. They have semantic components:

<i>mandheng,</i> <i>nyawang</i>	{ - dynamic + durative - telic + see + intended + curious + steady object + far object + dazed }
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These lexicons are stative, durative, and atelic as in sentence *Wong-wong padha nyawang tengah sawah* 'People look at the middle of rice field'. They are stative because they do not involve changes, since for a state to be started or stopped something must come to bring a change. The situation in that sentence also lasts for a long time, and it can stop anytime.

These lexicons mostly express to see something in a long time because the subject want to get information. Usually the object of these lexicons is far and steady. Thus, they are also dazed while seeing the object. The subjects may rarely close their eyes. This can be explicated as below:

nyawang, mandheng ‘to view’

X see something or someone

at that time X think like this

X see something in a long time

X want to do this

X want to know something

X see something far

X see something not moving

4.1.6. Lexicon *nyekseni, niteni, and tamatake*

Lexicon *nyekseni, niteni, and tamatake* have similar meaning with ‘to observe’ in English. They have semantic components:

<i>nyekseni,</i>	}	- dynamic
<i>niteni,</i>		+ durative
<i>tamatake</i>		- telic
		+ see
		+ intended
		+ curious
		+ fast object
	+ detail object	

As it seen that these lexicons have stative, durative, and atelic feature. They can be found in sentence *Dodi nonton lan namatake manuk-manuk kuntul seka cedhak* ‘Doni watches and observes egrets from short distance’. The situation in observing egrets is not changing and lasting for long time except if the egrtes fly away. Thus, it will stop if there is a power from inside or outside the situation. For example, there are people chasing the egrets away so that they fly, or the egrets fly because of their own will. Moreoever, the situation is atelic because it has no terminal point, there is no set up outcome, or goal of the event.

Lexicon *nyekseni, niteni, and tamatake* express a state of observing something fast or detail. The subject usually want to get any information or knowledge after observing the object. Sometimes the result is for research purpose, or only to remember the subject. As in sentence *Aku bakal niteni kiprahe pemain*

ana ing Indonesia uga ana ing luar negeri ‘I will observe players’ progress both in Indonesia and abroad’, the subject (I) is intended to observe the object (players’ progress) to dig information and data. This can be explicated in universal syntax of meaning as following:

nyekseni, niteni, namatake ‘to observe’

X see something or someone

at that time X think like this

X want to do this

X see something in a long time

X want to know something

X see something far or near

4.1.7. Lexicon *niliki*

Lexicon *niliki* means ‘to visit’ in English. It has semantic components:

$$\textit{niliki} \left\{ \begin{array}{ll} + \text{dynamic} & + \text{see} \\ + \text{durative} & + \text{intended} \\ + \text{telic} & + \text{curious} \end{array} \right\}$$

This lexicon has all temporal features on it. It is dynamic, durative, and telic as in sentence *Ibuku niliki koncone ing rumah sakit* ‘My mother visits her friend in hospital’. Lexicon *niliki* shows a process started from mother go to hospital and ended when she arrived at her friend’s room in hospital. It will be not true to say *niliki* if mother cancels her visit in the middle of way. In another word *niliki* has goal to be reached. Furthermore, the subject has her intention to visit her friend because she wants to know her friend’s condition.

niliki ‘to visit’

X see something

at that time X think like this

X see something for some time

X want to do this

X want to know something

5. Conclusion

There are many types of verb in a language, but the writer is interested in perception verbs to be the subject of research in Javanese. After he analyzes the data using some theories and methods, he found that semantic structure of perception verb can be explained based on its semantic primes.

The semantic primes that can explained these perception verbs are SEE, THINK, WANT, KNOW, HEAR, DO, and HAPPEN. By using universal syntax of meaning, the meaning of perception verbs in Javanese can be explained by those semantic primes. Moreover, from the analysis we could know that each lexicon in Javanese perception verbs has a polysemy, a fact of word has more than one meaning, such as SEE share their lexical exponents with KNOW and THINK, DO share its lexical with HAPPEN.

Another way to find Javanese perception verbs' inherent meanings is by using Aktionsart concept. Then, the result of lexicon's semantic structure and inherent meanings are combined into a unit of semantic component like this.

{
± dynamic
± durative
± telic
± intended
± polite
± long time
± dialect
± far object
}

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