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**Simposium Internasional Bahasa, Sastra dan Budaya Universitas Halu Oleo (UHO)
bekerja sama dengan Asosiasi Peneliti Bahasa-Bahasa Lokal (APBL)
Universitas Halu Oleo**

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kegiatan Simposium Internasional

KATA PENGANTAR

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Seperti yang dicanangkan oleh ©Panitia Simposium Internasional Bahasa, Sastra dan Budaya yang pertama, mengambil tema yang bertajuk: “Bahasa Menunjukkan Jati Diri dan Sumber Daya Bangsa “Tema tersebut masih bergayut dengan kondisi objektif kehidupan bahasa-bahasa lokal yang ada di Indonesia. Kematian sejumlah bahasa lokal, terancam punahnya banyak bahasa kecil karena perubahan lingkungan kebahasaan yang didominasi bahasa Nasional, bahasa Indonesia dan juga bahasa-bahasa Asing pada era global ini jelas memerlukan ajang akademik khususnya Simposium Internasional Bahasa, Sastra dan Budaya seperti juga yang diselenggarakan oleh beberapa Perguruan Tinggi di Indonesia. Kepedulian akademik atas “nasib” bahasa-bahasa lokal sebagai warisan budaya bangsa ini perlu diwahanai untuk dikaji baik melalui forum-forum seminar/simposium maupun penerbitan karya-karya kebahasaan pada waktu yang akan datang.

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THE MEANING OF “TO BRING” IN MUNA LANGUAGE: NATURAL SEMANTICS METALANGUAGE

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Abstract

This paper aims at investigating the meaning of “to bring” in Muna language based on natural semantics metalanguage. The data were collected through interview and noting techniques. It was analyzed by using natural semantics metalanguage (NSM), an approach to investigate various forms, structure, and meaning in the whole with principle “one form for one meaning and one meaning for one form”. The result of this study shows that meaning of “to bring” of Muna can be expressed by a number of lexicons and each form has certain or distinctive meaning, namely (a) *kantoroe* and *kopaue* meaning to bring something by using head; (b) *tongku*, *ghowea*, and *sughu* meaning to bring something by using shoulder; (c) *temba*, *ghawie*, and *sodae* meaning to bring something buy putting on chest or waist with helping hand or cloth;(d) *ghatie* meaning to bring something (not human) which is put in the armpit; (e) *foampe*, *kopue*, *bulu*, *hela*, *sangke*, and *tondae* meaning to bring something by using hand; (f) *fotaghie* is used to bring things using animal; and (g) *owa* is used to bring anything and use anything with general meaning ‘bring’.

Key Words: natural semantics metalanguage, lexicons, distinctive meaning

I. INTRODUCTION

Muna language has several unique words in describing certain object or certain meaning. The meaning can be realized with various lexicons but each lexicon has distinctive meaning with others. The meaning of “to bring” in Muna language has various forms but each form can be represented by different word. The meaning of “to bring” in Muna language can be explained well and completely by just using natural semantics metalanguage approach. By natural semantics metalanguage, the meaning of “to bring” can be explained more detail and well since the meaning of “to bring” in Muna has several lexicons.

In addition, every word has specific characteristics, and even both polite semantics feature and distinctive feature can be found at certain words, and it can be analyzed by natural semantics metalanguage only. By using natural semantics metalanguage (NSM), all elements related to the meaning of “to bring” in Muna can be known as it has given by old Munanessee (Muna’s society). Sudipa (2012: 50) states that NSM is designed to explicate whole meanings either lexical, illocutionary, or grammatical meanings.

Further, NSM is an approach to investigate various form, structure, and meaning in the whole with principle “one form for one meaning and one meaning for one form”. Besides, NSM has two advantages for practice application, namely (1) NSM can be received by all communities since its paraphrase meaning based on metalanguage from natural meaning, and (2) NSM is opened for adaptation and modification towards its meaning representation (Mulyadi and Rumnasari, 2006: 69). Thus, it is hoped the meaning of “to bring” in Muna language can be explained completely and well without ambiguity.

II. THEORY AND METHOD

The study of verb *tu* “to bring” in Muna uses natural semantic metalanguage (NSM). Theory of natural semantic metalanguage (NSM) designed to give description of semantic structure components. The pola of this theory caused by 1) NSM theory explicate all meanings either meanings of lexicon, illocutionary, or grammatical. 2) The users of this theory believe that natural condition of a language maintain one form for one meaning and one meaning for one form, 3) NSM theory of metalanguage come from natural language. In NSM theory, there are several important theories, namely, prime semantic, allolection, valency choice, and NSM syntax (Sudipa, 2010:8).

NSM is suggested by Wierzbicka since 1972, and then developed by Cliff Goddard (Wierzbicka, 1996). This theory is chosen with assumption that NSM can express all meanings either lexical, illocutionary, grammatical meanings, or lexical stated from metalanguage and come from natural or primitive language. NSM is an approach which is based on reductive paraphrase, in a very strict and literal sense. An NSM explication of a sentence or sentence frame is a systematic reductive paraphrase, i.e. an attempt to “say the same thing” in a paraphrase composed of maximally simple, intelligible and translatable words.

NSM can analyze the meaning of certain word completely since it refers to meanings of grammatical, lexicon, and illocutionary. The principle of NSM is one form for one meaning and one meaning for one form. As Sudipa (2006: 2) states that natural condition of a language can maintain one form for one meaning and one meaning for one form. Besides, one of the principles of NSM is give reduction of lexicon meaning by simple paraphrase in systematic explication frame (Wierzbicka, 1996; Goddard, 1998: 29). Moreover, the concepts used in NSM are primitive semantic (semantic prime), allocution, non-compositional polysemy, universal syntax, valence choosing, and resonation. However, this study just uses three concepts of NSM; they are semantic prime, non-compositional polysemy, and universal syntax as explanation below.

Prime semantic is a set of meaning that can not changed since it is inherited from older people (Goddard, 1996: 2; Mulyadi, 1998: 35). This meaning is reflection of basic human thought. Prime semantic covers wide language domain both typology and genetic. A semantic prime is a set of unchanged meanings as have been used since in the ancient time. In other words, the semantic prime is the first meaning of certain word that can not be changed although the culture undergoes changing. Besides, the most fundamental NSM concept is the concept of semantic prime, i.e. meanings which cannot be paraphrased in simpler terms. In this case, Wierzbicka (1996: 12) and Goddard (1998: 2) state that:

“It is impossible to define all words. In defining we comply a definition to express the idea which we want to join to define word; if we then wanted to define ‘the definition’ still other words would be needed, and so on to infinity. Hence, it is necessary to stop at some primitive words which are not defined”.

Thus, to explain the meaning of certain word, we need to know the prime meaning of the word, and we can use paraphrase to define the word. It shows that NSM can explain the most difficult meaning with simpler way. Furthermore, to the extent that semantic prime can be identified and match up across languages, they provide a stable and language-neutral metalanguage for lexical typology, at least on its semantic side; for mapping out patterns of polysemy, patterns of structuring in the lexicon, the general architecture of semantic domains and fields, for investigating lexicon-grammar interactions, and so on (Lehrer 1992; Koch 2001; Koptjevskaja-Tamm 2008).

The second concept is Uncompositional polysemy. Uncompositional polysemy as one of principle NSM is single lexicon form that expresses two different prime meanings. In this case, there is not compositional relationship between one component and others since those exponents have different grammatical frame. Polysemy is not new term is semantic (Wierzbicka, 1996: 25; Goddard, 1998: 18). In NSM, non-compositional polysemy singular lexicon form that can express two different prime meanings and it has not relationship of one exponent to other since the exponent has different grammatical frame (Wierzbicka, 1996: 29-30). Polysemy can be viewed as one of aspects that can relate the lexicon, syntax, form, and meaning correspondence. The form of non-compositional relationship is entailment like relationship.

Non-compositional polysemy is needed to cover all components related to the meaning of ‘to bring’ of Muna as the rule of paraphrase. In NSM studies, language-specific evidence is always adduced to support claims for semantic prime which depend on a polysemy analysis.

Of course, to establish polysemy requires a principled method of semantic analysis. In the verbal of “to bring”, there is a non-compositional polysemy between DO and HAPPEN, so it has exponents as follow: X “do something”, and thus something “happen” to Y.

The last concept used in this study is universal syntax of meaning which is developed by Weirzbicka in the end of 1980 (Goddard, 1998: 24). It is the expanding of prime meaning. Weirzbicka (1996: 171) states that meaning has complex structure and formed not only from simple element but also from complex structure component. Universal syntax of meaning consists of lexicon combination of universal semantic prime that create simple form based on the morph-syntax of the language.

In the development, Wierzbicka introduces NSM syntax as expanding of prime semantic that states that the meaning has complex structure and can not be formed by only simple element, like : *someone*, *want*, and *know*, but also from complex structured components. NSM syntax consists of lexicon point combinations of universal semantic prime that form simple proportion based on morpho-syntax (Wierzbicka, 1996: 19).

The materials of this study come from oral data collected by participant speaking and scrutinize methods (Mahsun, 1995: 94-101). Participant speaking method was realized by face speaking (interview) technique, and scrutinize method was done by using noting technique. The collected data was analyzed by using NSM theory.

III. RESULTS AND DISCUSSION

Based on the data found in the field, the meaning of “to bring” can be realized or expressed in several words, and each word has distinctive meaning in expressing the meaning of “to bring” in Muna language. The analysis of meaning of “to bring” can be seen in the description below. Before analyzing the data, it needs to inform that Muna language always uses pronominal prefix attached to verb as subject marker. They are (1) /no/ has function as subject marker of the third singular person who do activity, (2) /da/ or /do/ has function as subject marker of the third plural person who will do activity, (3) /ta/ has function as subject marker of the second plural person who will do activity, and (4) /a/ has function as subject marker of the first singular person who will do activity. The pronominal prefixes are always attached to the verb as subject markers.

The analysis of meaning of “to bring” can be seen in the description below.

3.1 Head: *Kantoroe*, *Kopaue*

Kantoroe is used to bring something (small things) and put on the head. It is usually done by women. The use of *kantoroe* can be seen in the sentences below.

(3-1) *Wa Sari nokantoroe kahitela* ‘Wa Sari brings the coconut’

(3-2) *Anoa nokantoroe kalangka we galu* ‘she brings the basket to the garden’

(3-3) *Andoa dokantoroe pae we galu* “they bring the rice to the garden’.

Based on the sentences above, *no* and *do* merely has function as affix or pronoun. The verb *kantoroe* can be explicated as follows:

Explications

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (on Head)

X want it (this)

X do something like this

The second lexicon is *kopaue*. *Kopaue* is used to bring something (small things) with tying to the head using rope and put on the back. It is also usually done by women. The use of *kopaue* can be seen in the sentences below.

(3-4) *Wa Sari nokopaue kahitela* ‘Wa Sari brings the coconut’

(3-5) *Anoa nokopaue kalangka we galu* ‘she brings the basket to the garden’

(3-6) *Andoa dokopaue pae we galu* “they bring the rice to the garden’.

Based on the sentences above, *no* and *do* merely has function as affix or pronoun. The verb *kopaue* can be explicated as follows:

Explications

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (back)

X want it (this)

X do something like this

3.2 Shoulder: *Tongku, Ghowea, Sughu*

Tongku is used to bring something (things) which is put on shoulder with helping the hand. *Tongku* is used merely for single or small things. The use of *tongku* can be seen in the sentences below.

(3-7) *Anoa notongku pae we galu* ‘He brings the rice to the garden’

(3-8) *La Ali notongku gusiwe aawa*: ‘he brings jar in the market’

(3-9) *Inodi atongku kontu so katondo* ‘I brings the stones for fance’

Tongku is usually used to brings the long wood/things, in which one hand takes the wood/thing tip on the front and other hand takes other tip on the back to keep balance. For example, *Inodi atongku sau we galu* ‘I bring the wood to the garden’.

Based on the sentences above, *no* and *a* merely has function as affix or pronoun. The verb *tongku* can be explicated as follows:

Explications

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (shoulder)

X do it without using something (tools)

X want it (this)

X do something like this

The second lexicon is *ghowea*. *Ghowea* is used to bring something (big and long wood or things) which is put on shoulder and done by two persons. The use of *ghowea* can be seen in the sentences below.

(3-10) *Andoa doghowea sau kawanta maitu* ‘they bring the long wood’

(3-11) *Andoa doghowea ghuti* ‘they bring iron’

Based on the sentences above, *do* merely has function as affix or pronoun. The verb *ghowea* can be explicated as follows:

Explications

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (shoulder)

X do it by using something (two persons)

X want it (this)

X do something like this

The third lexicon is *sughu*. *Sughu* is used to bring something (long wood) and put on the shoulder. It is usually done by man. The use of *sughu* can be seen in the sentences below.

(3-12) *La Adi nosughu sau* ‘La Adi brings the wood’

(3-13) *Anoa nosughu katondo we galu* ‘He brings the fance to the garden’

(3-14) *Andoa dosughu sau we galu* ‘they bring the wood to the garden’.

Sughue is also used to bring human corpse and done by four persons. For example, *Andoa dosughue mayati maitu* ‘they bring the human corpse’

Based on the sentences above, *no* and *do* merely has function as affix or pronoun. The verb *suu* can be explicated as follows:

Explications

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (shoulder)

X want it (this)

X do something like this

3.3 Chest or Waist: *Temba, Ghawi*

Temba is used to bring a child who is put in the front of chest or beside (waist) by using cloth. For clearer, the use of *temba* can be seen in the sentences below.

(3-15) *Anoa notemba anano* ‘she brings her child’

(3-16) *Wa Ambe notemba fokanaano* ‘Wa Ambe brings her nephew’

(3-17) *Wa Oti notemba anano guruno* ‘Wa Oti brings her teacher child’

Based on the sentences above, *no* has function as affix or pronoun. The verb *temba* can be explicated as follows:

Explications

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (chest or waist)

X do it by using something (cloth)

X want it (this)

X do something like this

The second lexicon is *ghawie*. *Ghawie* is used to bring a child who is put in the front of chest or beside (waist) by using hand. For clearer, the use of *ghawie* can be seen in the sentences below.

(3-18) *Anoa noghawie anano* ‘she brings her child’

(3-19) *Wa Ambe noghawie fokanaano* ‘Wa Ambe brings her nephew’

(3-20) *Wa Oti noghawie anano guruno* ‘Wa Oti brings her teacher child’

Based on the sentences above, *no* has function as affix or pronoun. The verb *temba* can be explicated as follows:

Explications

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (chest or waist)

X do it by using something (cloth)

X want it (this)

X do something like this

3.4 Back: *Sodae*

Sodae is used to bring a child other things (not long things) who is put on back without using anything. The use of *sodae* can be seen in the sentences below.

(3-21) *Anoa nosodae anano* ‘she brings her child’

(3-22) *La Adi nosodae aino*: ‘La Adi brings his young brother’

(3-23) *La Iwan nosodae pae maitu* ‘La Iwan brings the rice’.

Based on the sentences above, *no* merely has function as affix or pronoun. The verb *soda* can be explicated as follows:

Explications

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (back)

X do it without using something (tools)

X want it (this)

X do something like this

3.5 Armpit: *Ghatie*

Ghatie is used to bring something (not human) which is put in the armpit. The thing is usually light or small. The use of *ghatie* can be seen in the sentences below.

(3-24) *La Adi noghatie dhoi inano* ‘La Adi brings(in his armpit) his mother money’

(3-25) *Inano noghatie tasi maitu* ‘her mother brings (in his armpit) the bag’

(3-26) *Anoa noghatie buku maitu* ‘he brings (in his armpit) the book’.

Based on the sentences above, *no* merely has function as affix or pronoun. The verb *bimbi* can be explicated as follows:

Explications

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (armpit)

X want it (this)

X do something like this

3.6 Hand/finger: *Foampe*, *Kopue/Kopu*, *Bulu*, *Hela*, *Sangke*, *Tondae*

Foampe is used to bring something (goods) by using opened hand. The goods are not heavy and easy to be brought. The use of *foampe* can be seen in the sentences below.

(3-27) *Inodi afoampedoi we lambuno* ‘he brings money to his house’

(3-28) *Andoa dofoampe pinanga* ‘they bring proposal submitted’

Based on the sentences above, *a* and *do* merely has function as affix or pronoun. The verb *foampe* can be explicated as follows:

Explications

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (hand)

X want it (this)

X do something like this

The second lexicon is *kopue/kopu-kopu*. *Kopu-kopu* is used to bring things with closed fingers. The things are always small. The use of *kopu-kopu* can be seen in the sentences below.

(3-29) *anoa nokopu-kopu pae* ‘he brings rice’

(3-30) *Wa Sari nokopu-kopu gola* ‘Wa Sari brings sugar’

(3-31) *Inodi akopu-kopu dhoi* ‘I bring the money’.

Based on the sentences above, *no* and *a* merely has function as affix or pronoun. The verb *kopo* can be explicated as follows:

Explications

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (fingers)

X want it (this)

X do something like this

The third lexicon is *bulu*. *Bulu* is used to bring things using hand with helping the rope. The thing is tied by rope and put on the back. The use of *bulu* can be seen in the sentences below.

(3-32) *Inodi abulue sau maitu* ‘I brings the wood’

(3-33) *Andoa dobulue kontu maitu* ‘They bring the wood’

(3-34) *Andoa dobulue karuku maitu* ‘They bring the grass’.

Based on the sentences above, *a* and *do* merely has function as affix or pronoun. The verb *bulue* can be explicated as follows:

Explications

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (hand)

X want it (this)

X do something like this

The fourth lexicon is *hela*. *Hela* is used to bring things using hand with helping the rope. The thing is tied by rope and put on the front. The use of *hela* can be seen in the sentences below.

(3-31) *Inodi ahela sau maitu* ‘I brings the wood’

(3-32) *Andoa dohela kontu maitu* ‘They bring the wood’

(3-33) *Andoa dohela karuku maitu* ‘They bring the grass’.

Based on the sentences above, *a* and *do* merely has function as affix or pronoun. The verb *bulue* can be explicated as follows:

Explications

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (hand)

X want it (this)

X do something like this

The fifth lexicon is *sanke*. *Sangke* is used to bring things using hand. The thing put on the front or sides of right or left. The use of *sangke* can be seen in the sentences below.

(3-34) Inodi **asangke** sau maitu 'I brings the wood'

(3-35) Andoa **dosangke** oe we galu 'They brings the water in the garden'

(3-36) Andoa **dosangke** kontu maitu 'They bring the stone'.

Based on the sentences above, *a* and *do* merely has function as affix or pronoun. The verb *sangke* can be explicated as follows:

Explications

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (hand)

X want it (this)

X do something like this

The sixth lexicon is *tondae*. *Tondae* is used to bring animal using hand with helping the rope. The animal is tied by rope and put on the back. The use of *tondae* can be seen in the sentences below.

(3-37) Inodi **atondae** sapiku we galu 'I brings my cow to the garden'

(3-38) Andoa **dotondae** karambau maitu 'They brings the carabao'

(3-39) Andoa **dotondae** membe maitu 'They bring the coat'.

Based on the sentences above, *a* and *do* merely has function as affix or pronoun. The verb *tondae* can be explicated as follows:

Explications

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (hand)

X want it (this)

X do something like this

3.7 Animal: Fotaghie

Fotaghie is used to bring things using animal. The things put on the animal like cow, horse, carabao, or camel. The use of *fotaghie* can be seen in the sentences below.

(3-40) karambau maitu no**fotaghie** pae we lambu 'the carabao brings the rice at home'

(3-41) Unta maitu no**fotaghie** kafumaa so insaidi 'the camel brings the food for us'

Based on the sentences above, *no* merely has function as affix or pronoun. The verb *fotaghie* can be explicated as follows:

Explications

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (on back)

X do something like this

3.8 General Meaning: *Owa*

Owa is used to bring anything and use anything with general meaning 'bring'. The use of *owa* can be seen in the sentences below.

(3-42) Andoa do**owa** oe we galu 'They brings the water in the garden'

(3-43) Andoa do**awa** kontu maitu 'They bring the stone'.

(3-44) Inodi a**owa** sau maitu we galu 'I brings the wood to the garden'

Based on the sentences above, *a* and *do* merely has function as affix or pronoun. The verb *owa* can be explicated as follows:

Explications

At the time, X do something to Y

At the same time, because of it, Y move to a part of X

X want it (this)

X do something like this

IV. CONCLUSION

Based on the illustration above, it concludes that all meanings can be explained completely. Therefore, by NSM we can use appropriate words to explain something without using other lexicons or without obscurity. The result of this analysis using NSM shows that meaning of "to bring" of Muna can be expressed or realized with various forms and each form has certain or distinctive meaning are as follow: (1) *kantoroe* is used to bring something (small things) and put on the head; (2) *kopaue* is used to bring something (small things) with tying to the head using rope and put on the back; (3) *tongku* is used to bring something (things) which is put on shoulder with helping the hand; (4) *ghowea* is used to bring something (big and long wood or things) which is put on shoulder and done by two persons; (5) *sughu* is used to bring something (long wood) and put on the shoulder, *sughue* is also used to bring human corpse and done by four persons; (6) *temba* is used to bring a child who is put in the front of chest or beside (waist) by using cloth; (7) *ghawieis* used to bring a child who is put in the front of chest or beside (waist) by using hand; (8) *sodae* is used to bring a child other things (not long things) who is put on back without using anything; (9) *ghatie* is used to bring something (not human)

which is put in the armpit; (10) *foampe* is used to bring something (goods) by using opened hand; (11) *kopu-kopu* is used to bring things with closed fingers; (12) *bulu* is used to bring things (on bak) using hand with helping the rope; (13) *hela* is used to bring things (in the front) using hand with helping the rope; (14) *sangke* is used to bring things using hand that put on the front or sides of right or left; (15) *tondae* is used to bring animal using hand with helping the rope; (16) *fotaghie* is used to bring things using animal; and (17) *owa* is used to bring anything and use anything with general meaning ‘bring’.

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