

A PRELIMINARY SEMANTIC STUDY

ON LEXICAL ITEMS

MEANING : WORSHIP

A thesis presented to
The Department of English Language and Literature
Faculty of Arts and Letters
SANATA DHARMA
Teachers' Training Institute

A Partial Fulfilment
of the requirements for
Sarjana Degree (S₁)

By : Sr. Inigo PIJ.

I.900

January 1981



Approved By

I.

(Dr. Soepomo Poedjosoedarmo ,Ph.D.)

II.

(Drs. P.G. Purba)

LKIP SANATA DHARMA

(Prof. Dr. Kadarman S.J.)

Rector

(Dr. Soepomo Poedjosoedarmo, Ph.D.)

Head of the Department

ACKNOWLEDGEMENTS

I would like to express my profound gratitude to Dr. Soepomo Poedjosoedarmo , Head of the English Department of IKIP Sanata Dharma, who has helped me determine the choice of the topic and who has given me invaluable suggestions and encouragement. I am really thankful for his time and energy spent to go through the draft of this thesis. It is through his patience and guidance that this thesis has been eventually completed.

I am deeply grateful to Drs. P.G. Purba and Drs. Aryanto MA. and all the lecturers of the Department of English Language and Literature, Faculty of Arts and Letters of the Sanata Dharma Teachers' Training Institute, for their constant encouragement, extraordinary assistance and generous advice, and for their well-prepared display of helpful questioning , testing and guiding.

Finally , I am also very grateful to those who have knowingly or unknowingly helped me in one way or another to the final organization of this thesis.

Sr. INIGO PIJ.

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C H A P T E R I

I N T R O D U C T I O N

A. Background of study

After studying and realizing that :

* A language is both a component of culture and a central network through which the other components are expressed. Differences in cultural meanings across languages are a problem in learning a second language. (Lado).

* Expression or sound and content or meaning are two intimately related elements in language. They are bound to each other in that expression is the means to convey the content. (Gleason).

* The meaning of a word usually consists of several features or components as we find in the semantic analysis Katz and Fodor or in componential analysis. For example : the word vow consists of several components such as agent, patient, purpose, manner of doing, effect of action , etc.

* There are still dissatisfactions in teaching vocabulary using all usual techniques, especially in teaching certain words which are able to cause problems to the students - since they could not be explained only by realia, context, definitions, etc. - for example : they could be very confusing because of the similarity or the slight differences between two verbs or words , in meaning or using.

I dare to conclude that it is very important and helpful to use the knowledge of semantic components of word for teaching new items or vocabulary.

Since there was only very few researchers on semantic system of words in the past, the kind of research I am doing here now is preliminary or still in the beginning to enter a new area , trying to get a new approach or technique of how to study or understand words thoroughly or into details.

B. Aim of the search or study

The only aim of this research is :

to know the nature of words or lexical items especially from the semantic component of words or semantic system of words that is : factors or elements which make words mean like that.

e.g. - why the word to fast means to fast

- Is to fast in English the same as puasa in Indonesia ?

- what their similarities are.

- what makes them differ from each other.

or in other word : to explain word really clear and distinctive.

C. Scope

In this research or study I have decided to choose the word worship as the generic term and all its specific terms which stated in The Doubleday Roget's Thesaurus in Dictionary Forms.

Why I use words meaning worship as a data or generic term :

- most of the specific terms of the word meaning worship could not be explain only by realia and other usual techniques such as : definitions, context, dramatization or translation since there are only slight similarities or differences among them.

21. offer (up)

22. serve

23. vow

24. fast

And here is the list of the equivalent of our own language Indonesia. It is clearly seen that we have more words for this research than English. The most important reason of it is that Indonesian people are very concerned with religion or they seem more religious.

The words are :

1. menghormati
2. menyembah
3. memuliakan
4. memuja
5. memuji
6. meluhurkan
7. mengabdikan
8. mengaji
9. memberkati
10. sembahyang
11. berdoa
12. bersalat/salat
13. bersamadi
14. bertafakur
15. berkhawatir
16. beribadat
17. bertakwa
18. berbakti
19. berdzikir/zikir
20. bertarawih
21. bertauhid

22. berkasidah
23. berikrar
24. bersumpah
25. berkorban
26. bertarak
27. berpantang
28. berpuasa
29. bertapa
30. berzakat-fitrnah
31. berkenduri
32. berjihad
33. tawakal
34. yoga
35. bersyukur

All these words are taken from the Indonesian Dictionary Kamus Umum Bahasa Indonesia by W.J.S. Poerwadarminta .

It is important to note that all meanings or definitions of all the English and the Indonesian words listed above are only those which are connected with God in their usage.

D. Theory

In general I follow structural linguistic in doing this research or study :

- The first step : collecting the data.
- The second step: subjecting the data to analysis.

E. Methodology

1. I collected the data : English and Indonesian.
2. I listed all explanations - definitions - descriptions - synonyms which could be found in dictionaries and by making interview with other people supposed know best, of each of the word.

F. Technique of Analysis

English words:

1. To find the semantic components of each word by contrasting the meanings or definitions of that word according to what stated in four dictionaries used for this study.
2. To find out distinctive features in details by contrasting the meanings of two words from the list or data , e.g.: to pray and to meditate and comparing every specific feature, to find more features which differentiate between the two.

Indonesian words

To find out the semantic components and the distinctive features of each of Indonesian word I follow the second step of analysing the English word :
by comparing every specific term and find features that differentiate between the two.

C H A P T E R II

D A T A

All the English words listed below are collected from

1. The Doubleday Roget's Thesaurus in Dictionary Form
2. The New American Roget's College Thesaurus in Dictionary Form

with the verb WORSHIP as generic term.

1. worship
2. venerate
3. treasure
4. revere
5. reverence
6. respect
7. praise
8. laud
9. magnify
10. honor
11. exalt
12. adore
13. admire
14. pray
15. meditate
16. supplicate
17. invoke
18. glorify
19. bless
20. communicate
21. offer (up)
22. serve

23. vow

24. fast

According to what has been explained clearly in scope at chapter I, I have only chosen definitions or meanings which usage is focused on God. All these definitions of the words listed above are copied from the Longman Dictionary of Contemporary English.

1. worship : as the generic term
to show great respect, reverence, admiration to God.
2. venerate : to treat with great respect and honour ,
and sometimes worship.
3. treasure : to keep as precious
to regard as valuable.
4. revere : to give great respect and admiration to
God.
5. reverence : to regard or to treat with reverence.
to regard or to treat with great respect
and admiration mixed with love.
6. respect : to feel or to show admiration or the
feeling of honour.
7. praise : to offer thanks and honour to God.
8. laud : to praise (see number 7) (old use)
9. magnify : to praise God highly (old use/biblical).
10. honor : to respect by feelings or by an action
which shows feelings.
11. exalt : to praise highly.
12. adore : to worship as God.
13. admire : to regard with pleasure and respect.
14. pray : to speak, often silently to God, privately
or with others, showing love, giving thank
or asking for (something).

15. meditate : to fix and keep the attention on one matter, having cleared the mind of thoughts, especially for religious reasons. (or to gain peace of mind).
16. supplicate : to beg (someone) especially for help.
17. invoke : to call out to God for help.
18. glorify : to give praise and thanks to God.
19. bless : to ask God's favour for ...
20. communicate : to receive Communion (the religious service in christian churches in which bread and wine are blessed and shared in a solemn ceremony as a sign of Christ's body and blood in remembrance of his death).
21. offer(up) : to give a prayer or a sacrifice to God.
22. serve : to act as a server in church. to help a priest during the Eucharist (a catholic ceremony).
23. vow : to promise (something) by swearing solemnly, especially to God .
24. fast : to eat no food, especially for religious reasons.

All these Indonesian words listed here are chosen or taken from the Indonesian Dictionary : Kamus Umum Bahasa Indonesia by W.J.S. Poerwadarminta as Indonesian verbs which are equivalent to the English verbs we have gotten before.

1. menghormati
2. menyembah
3. memuliakan
4. memuja
5. memuji
6. meluhurkan
7. mengabdikan
8. mengaji
9. memberkati
10. sembahyang
11. berdoa
12. bersalat / salat
13. bersamadi
14. bertafakur
15. berkhawatir
16. beribadat
17. bertakwa
18. berbakti
19. berdzikir / zikir
20. bertawakul
21. bertauhid
22. berkastidrah
23. berikrar
24. bersumpah
25. berkorban
26. bertarak

- 27. berpantang
- 28. berpuasa
- 29. bertapa
- 30. berzakat-fitrah
- 31. berkenduri
- 32. berjihad
- 33. tawakal
- 34. yoga
- 35. bersyukur

The definitions or meanings chosen here are only those which are connected with God in their usage. They are translated from the Kamus Umum Bahasa Indonesia by W.J.S Poerwadarminta.

- 1. menghormati : to give, to show or to express respect, appreciation, loyalty, reverence.
- 2. menyembah : to respect by doing sembah that is : homage or tribute with hands folded before forehead or nose or chest.
- 3. memuliakan : to respect highly ; to confess or recognize the majesty of God.
- 4. memuja : to respect God by offering sacrifice , reading a sacred formula or incensing.
- 5. memuji : to respect by showing admiration , astonishment at God's work or goodness, etc.

6. meluhurkan : to give praise and thanks to God.
7. mengabdikan : to enter into a person or God's service
(to devote oneself to God's service).
8. mengaji : to learn to recite the Koran.
9. memberkati : to ask God's favour or grace for some -
one's happiness or goodness.
10. sembahyang : to show loyalty, faith, devotion, homage ,
or glorify God by doing certain manner
or saying/reading certain sacred
formula.
11. berdoa : the same as sembahyang , see no. 10.
12. bercajalat : to perform the 5 daily prayers.
13. bersamadi : to concentrate mind or thought.
14. bertafakur : to meditate on / to reflect on.
to fix and keep the attention on one
matter, having cleared the mind of
thoughts, especially for religious
reasons.
15. berkhulwat : to practise or to spend a period of
prayer, thought, and religious study ,
with a group of other Christians.
16. beribadat : to perform religious duties.
17. bertakwa : to be afraid of God.
to respect God so that he will never
make any sin.
18. berbakti : to express or to show loyalty, faith ,
devotion and fidelity to God.
19. berdikir : to repeat religious formulas again
and again or to sing it again and
again , usually at Maulud Nabi feast .

20. bertarawih : to do or to say voluntary nightly prayers in the ninth month of Moslem year (the Lent).
21. bertauhid : to acknowledge the oneness of God.
22. berkasideh : to recite or to sing Islamic Hymn.
23. berikrar : to promise (something) by swearing solemnly, especially to God.
24. bersumpah : to make a solemn promise to tell the truth in God's name or with God as his witness.
25. berkurban : to give or to make a sacrifice to God.
26. bertarak : to refrain or to hold oneself back from eating, drinking or doing something, especially for religious reasons.
27. berpantang : the same as bertarak see number 26 .
bertarak : Arabic
berpantang : Minangkabau
28. berpuasa : to eat no food (not to eat a certain food), especially for religious reasons.
29. bertapa : to practise asceticism in order to attain special abilities .
not to allow oneself bodily pleasure (in favour of great simpleness of manner, dress, food, etc.) especially for religious reasons.
30. berzakat - : to give obligatory alms and the
fitrah compulsory offer (gift) at the end of the fast or the great Lent.

31. berkenduri : to give or to attend a religious memorial banquet.
32. berjihad : to wage a holy war against the infidels to uphold a religion (Islam).
33. tawakal : to trust in God faithfully and hopefully, especially in danger , sadness and difficulties.
34. yoga : to meditate
the same as tafakur or samadi
(Hindu)
35. bersyukur : to thank God.

- C. to hold in highest respect, revere.
- D. to regard with reverential respect or with admiring deference.

semantic components : 1. patient
 2. purpose or aim
 3. emotional accompaniment
 4. manner of doing
 5. quality

- 1a.3. treasure : A. to keep as precious.
 to regard as valuable.
 B. to value highly.
 C. to value highly.
 D. to hold or keep as precious.

semantic components : 1. patient
 2. purpose or aim
 3. emotional accompaniment
 4. quality

- 1a.4. revere : A. to give great respect and admiration to God.
 B. have deep respect for
 to regard as sacred
 C. to regard with the greatest respect, a mixture of affection and awe.
 D. to show devoted deferential honor to.

semantic components : 1. patient
 2. purpose or aim
 3. emotional accompaniment
 4. manner of doing
 5. quality

- 1a.5. reverence : A. to regard or to treat with reverence.
 to regard or to treat with great respect and admiration mixed with love.
 B. -,,-

- C. as a noun meaning : deep respect with awe
and affection
a gesture or salute
of respect
a title to a priest

D. the same as A.

- semantic components :
- 1.patient
 - 2.purpose or aim
 - 3.emotional accompaniment
 - 4.quality
 - 5.manner of doing

- 1a.6. respect : A. to feel or to show admiration or the feeling of honour.
B. have respect for
C. to hold in high esteem.
D. to consider worthy of high regard.

- semantic components :
- 1.patient
 - 2.purpose or aim
 - 3.emotional accompaniment
 - 4.manner of doing
 - 5.quality

- 1a.7. praise : A. to offer thanks and honour to God.
especially in song in a church service .
to speak favourably and with admiration of.
B. give honour and glory to God.
C. to commend, to approve and give credit for merit (= extol,celebrate,worship , adore).
D. to express a favorable judgment of :
Commend
to glorify (a god or saint) esp. by the attribution of perfections.

semantic components : 1. patient
2. purpose or aim
3. emotional accompaniment
4. manner of doing
5. ceremony
6. instrument
7. location

1a.8. laud : A. to praise (the same as number 7 : old use)
B. praise , glorify
C. praise
D. as a noun means : an office of solemn
praise to God forming with matins the first
of the canonical hours.

semantic components : 1. patient
2. purpose or aim
3. manner of doing
4. time
5. religion
6. agent
7. instrument
8. style of speech
9. place

1a.9. magnify : A. to praise God highly (old use/biblical) .
B. extol , give praise to (God).
C. -
D. -

semantic components : 1. patient
2. purpose or aim
3. emotional accompaniment
4. manner of doing
5. ceremony
6. instrument

7. location

8. style of speech

- 1a.10. honor : A. to respect by feelings or by an action
which shows feelings.
B. respect highly.
C. to treat with respect.
D. -

- semantic components : 1. patient
2. purpose or aim
3. emotional accompaniment
4. manner of doing
5. quality

- 1a.11. exalt : A. to praise highly.
B. to praise highly.
C. to elevate in rank, station, or dignity
(exaltation: state of mental or
spiritual elevation
abnormal mental state marked by
feelings of ecstasy or grandeur).
D. to elevate by praise or in estimation:
glory.

- semantic component : 1. patient
2. purpose or aim
3. emotional accompaniment
4. manner of doing
5. quality
6. style of speech
7. state
8. agent

- 1a.12. adore : A. to worship as God.
B. to love deeply and respect highly.
C. to worship as a deity - to pay homage-
to regard with deep affection and

devotion - to love intensely - to offer
worship.

D. to speak, to pray - more at Oratio
to worship or honor as a deity or as
divine.

semantic components : 1. patient
2. purpose or aim
3. emotional accompaniment
4. manner of doing
5. quality
6. instrument
7. ceremony
8. location

1a.13. admire :A. to regard with pleasure and respect.
B. have a high regard for .
C. to look upon or regard with sensations of
pleasure, delight, wonder, awe, reverence , or
esteem.
D. to think highly of often in a somewhat
impersonal manner.

semantic components :1. patient
2. purpose or aim
3. emotional accompaniment
4. manner of doing
5. quality
6. cause of action

1a.14. pray :A. to speak, often silently to God, privately
or with others, showing love, giving thanks
or asking for(something).
B. to commune with God.
C. to ask earnestly-to say prayers-esp. to
God - to beg for.

D. to address God or a god in word or thought with adoration, confession, supplication, or thanksgiving.

semantic components : 1. patient
2. purpose or aim
3. emotional accompaniment
4. manner of doing
5. instrument

1a.15.meditate : A. to fix and keep the attention on one matter, having cleared the mind of thoughts, especially for religious reasons. (or to gain peace of mind).
B. to give oneself up to serious thought
C. -,-
D. to engage in contemplation or reflection.

semantic components : 1. purpose or aim
2. manner of doing
3. quality
4. state
5. location
6. agent

1a.16.suppliate : A. to beg (someone) especially for help.
B. to make a humble petition to somebody to help, somebody's protection.
C. to ask humbly and earnestly.
D. to pray to God.
to make a humble entreaty.

semantic components : 1. patient
2. purpose or aim
3. manner of doing

4. emotional accompaniment

5. cause of action

6. quality

- la.17. invoke : A. to call out to God for help.
B. to call upon (God, the power of the law, etc.) for help or protection.
C. to call upon in supplication or prayer - to call upon for aid.
D. (more at voice)
to petition for help or support
to appeal to or cite as authority.

semantic components : 1. patient

2. purpose or aim

3. manner of doing

4. emotional accompaniment

5. cause of action

- la.18. glorify : A. to give praise and thanks to God.
B. to give adoration and thanksgiving to God.
C. to honor , reverence.
D. to give glory to (as in worship)

semantic components : 1. patient

2. purpose or aim

3. manner of doing

4. emotional accompaniment

5. instrument

6. ceremony

7. location

- la.19. bless : A. to ask God's favour for ...
B. to praise or to call holy
to make holy esp. for use in connection with religion.

C. to make happy - to consecrate - to praise .

D. to hallow or consecrate by religious rite or word.

to hallow with the sign of the cross

to invoke divine care for.

to confer prosperity or happiness upon.

- semantic components :
1. patient
 2. purpose or aim
 3. manner of doing
 4. emotional accompaniment
 5. religion
 6. ceremony
 7. agent
 8. rank (religious beaurocracy)
 9. instrument
 10. effect of action
 11. state
 12. location.

1a.20.communicate : A. to receive Communion (the religious service in christian churches in which bread and wine are blessed and shared in a solemn ceremony as a sign of Christ's body and blood in remembrance of his death).

B. -,-,-

C. -,-,-

D. -,-,-

- semantic components :
1. patient
 2. purpose or aim
 3. manner of doing

4. ceremony
5. instrument
6. religion
7. agent
8. rank
9. state
10. location
11. emotional accompaniment
12. effect of action

1a.21.offer(up) : A. to give (a prayer or a sacrifice) to God.

B. to present, give a sacrifice to God.

C. to place before one for acceptance or rejection.

(as a noun : the offering to God of bread and wine in the sacrament or a hymn or prayer at this time or the collection of money at a religious service).

D. to present as an act of worship or devotion (sacrifice).

to utter (as a prayer) in devotion.

semantic components : 1. patient

2. purpose or aim
3. manner of doing
4. emotional accompaniment
5. ceremony
6. religion
7. instrument
8. location
9. effect of action
10. rank (religious beaurocracy)

- 1a.22. serve : A. to act as a server in church.
to help a priest during the Eucharist:
a catholic ceremony.
B. to help a priest at Mass.
C. to perform a public duty or service.
D. to act as a server at (Mass).

- semantic components : 1. patient
2. purpose or aim
3. manner of doing
4. ceremony
5. religion
6. location
7. rank
8. instrument
9. agent

- 1a.23. vow : A. to promise (something) by swearing
solemnly, especially to God.
B. to offer vows: make, promise or
declare solemnly.
C. to make a solemn pledge of faithfulness
D. to bind or consecrate by a vow
(a solemn promise or assertion, one by
which a person binds himself to an
act service or condition).

- semantic components : 1. patient
2. agent
3. purpose or aim
4. emotional accompaniment
5. manner of doing
6. ceremony
7. rank
8. effect of action



- 9. location
- 10. time / duration
- 11. instrument
- 12. quality

1a.24. fast : A. to eat no food, especially for religious reasons.

B. go without food, or without certain kind of food, esp. as a religious duty.

C. to abstain from food/ a particular food

D. to eat sparingly or abstain from some food.

(as a noun : the practice of fasting
a time/period of fasting)

semantic components :

- 1. purpose or aim
- 2. manner of doing
- 3. religion
- 4. time/duration
- 5. effect of action
- 6. agent
- 7. emotional accompaniment

II.

2a.1. worship and revere

the word revere seems almost the same as worship, but the activity symbolized by this verb is more coloured or mixed with love.

distinctive features:

	<u>worship</u>	<u>revere</u>
1. agent	: human	human
2. patient	: God/divine-human	God/divine-human
3. purpose	: to give great respect	to give great respect
4. emot. acc.	: awesome	love
5. manner o.d.:	individually/together with other people outwardly	more individually inwardly
6. quality	: -	more deeper

2a.2. praise and glorify

Glorify is to praise God more proudly and refer something celestial - while to praise is more at price.

distinctive features:

	<u>praise</u>	<u>glorify</u>
1. agent	: human	human
2. patient	: God/divine-human	God/divine-human
3. purpose	: to thank, to praise	to thank, to honor
4. emot. acc.	: joy, grateful	joy, grateful, holy, sacred
5. manner o.d.:	to sing, to pray	to sing, to pray, to act
6. ceremony	: in a church service a certain ceremony	in a church service a certain ceremony
7. instrument	: songs - hymns	songs/hymns/prayers/posture
8. location	: church - everywhere	church
9. stress	: price	something celestial

2a.3. adore and communicate

to communicate is to adore in a concrete way : to receive the holy Communion with love and faith as a sign of Christ body and blood in the Mass.

distinctive features :

	<u>adore</u>	<u>communicate</u>
1.agent	: human	catholic people
2.patient	: God/divine-human	holy Communion
3.purpose	: to love/respect	to receive in love and faith
4.emot.acc.	: love, respect	love, faith
5.manner o.d.:	to speak/pray/act	to receive:eat & drink
6.quality	: deeply, highly intensely	deeper and concrete
7.ceremony	: usually in a church service	Mass
8.instrument	: prayer - songs	bread and wine consecrated
9.location	: church	church
10.rank	: -	there must be a priest needed.
11.state	: -	no mortal sin
12.eff. o.ac.	: -	God comes into agent's soul and strengthen it.

2a.4. laud and magnify

both are to praise God but laud is more concrete: to recite psalms at a certain time.

distinctive features:

	<u>laud</u>	<u>magnify</u>
1.agent	: priest/nun/monk	human
2.patient	: God	God
3.purpose	: to praise/worship	to praise/extol
4.emot.acc.	: -	astonished
5.manner o.d.:	together/individual ly	together/individually
	to sing/recite	to sing/pray
6.ceremony	: -	in a church service
7.instrument	: hymn/psalms	song/ hymn / prayer
8.location	: church, monastery	church

- 9.style o.sp. : old use biblical
 10.religion : catholic -

2a.5. pray and meditate

to pray is to address God in word or thought while to meditate is to address God in contemplation.

distinctive features :

	<u>pray</u>	<u>meditate</u>
1.agent	: human	human
2.patient	: God	God
3.purpose	: to commune with God	to meet God in contemplation
4.emot.acc.	: faith/hope, etc.	quiet, peacefull, silent
5.manner o.d.	: orally/silently privately/with other	silently(inwardly) privately
6.location	: everywhere	deserted place
7.instrument	: prayer	-
8.stress	: communication	peace of mind/soul

2a.6. venerate and treasure

venerate implies a holding as holy or sacrosanct because of character, association or age while treasure is to value highly(wealth, riches, something highly valued).

distinctive features :

	<u>venerate</u>	<u>treasure</u>
1.agent	: human	human
2.patient	: sanctified people or thing	something highly valued
3.purpose	: to respect highly	to value highly
4.emot.acc.	: respect, awesome	surprise, admiration
5.manner o.d.	: usually used as an idol or protector	-
6.quality	: deeper/highest respect	highly valued

2a.7. honor and exalt

honor is to respect by feelings while exalt is to praise highly marked by divine or celestial feelings.

distinctive features:

	<u>honor</u>	<u>exalt</u>
1.agent	: human	human
2.patient	: God/human/things	God/human/things
3.emot.acc.	: respect, various feelings	divine/celestial feeling
4.manner o.d.	: to show feelings	to elevate in rank
5.quality	: highly	highly
6.style of.sp.	: -	old use
7.state	: -	mental or spiritual elevation: ecstasy

2a.8. reverence and admire

reverence is the same as revere : to give great respect and admiration mixed with love so reverence includes admire.

distinctive features :

	<u>reverence</u>	<u>admire</u>
1.agent	: human	human
2.patient	: divine/human/thing	divine/human/thing
3.emot.acc.	: respect, love	wonder, pleasure
4.manner o.d.	: with a gesture or salute	to look upon
5.purpose	: respect and admire	-(just admire)
6.quality	: deep - great	highly
7.cause of act.:	-	to think highly of often in a somewhat impersonal manner.

2a.9. bless and invoke

to bless is not only asking for help or protection as to invoke but it is also making something holy and only

done by religion leader or older person.

distinctive features:

	<u>bless</u>	<u>invoke</u>
1.agent	: religion leader	everyone
2.patient	: god	god
3.purpose	: to ask God's favour to make holy to make happy etc.	to ask for help and protection
4.manner o.d.	: to make a sign of cross or other rule according to each religion	to pray privately or together with other people
5.emot. acc.	: hopeful, faithful	hopeful, faithful, in need , afraid.
6.religion	: according to each religion	-
7.ceremony	: -,,-	-
8.rank	: done by leader/ old(er) people	-
9.instrument	: something to be holied, cross, holy water etc.	-
10.effect o.act.	: to be hallowed	-
11.state	: ordinary becomes sacred	in need/in danger etc.
12.cause o.act.	: -	danger - difficulties etc.

2a.10. serve and offer (up)

to serve is to help a priest who is offering a sacrifice to God esp. in the Holy Mass.

distinctive features:

	<u>serve</u>	<u>offer(up)</u>
1.agent	: catholic man/boy/girl	priest/religion leader

- 2.patient : priest God
- 3.purpose : to help the priest to give something to God as an offer
- 4.manner o.d. : to prepare every-thing needed to bless and to offer according to the rule
- 5.emot.acc. : - sincere,with full surrender prepared
- 6.ceremony : Holy Mass according to each religion
- 7.religion : catholic various
- 8.instrument : bread-wine-cup etc. various
- 9.location : church place of worship
- 10.effect o.a. : - sacred
- 11.rank : servant/helper priest/leader

2a.11. fast and vow

to fast is only to avoid or to abstain from food or a particular food as a religious duty, but to vow is to promise, to swear, to declare or to assert to do or to avoid something esp. for God's sake.

distinctive features :

	<u>fast</u>	<u>vow</u>
1.agent	: human	human
2.patient	: god(for God's sake)	god (for God's sake)
3.purpose	: to fulfil religious duty	to promise something to God freely individually
4.manner o.d.	: according to the rule of each religion	to swear/promise solemnly
5.ceremony	: -	according to each religion or purpose
6.rank	: -	catholic:monk/nun/priest
7.emot.acc.	: moderate	loyal, surrender
8.religion	: various	various

- | | | |
|-----------------|--|---|
| 9. time | : depends on each religion | depends on the purpose |
| 10. effect o.a. | : pleasure/satisfaction in fulfilling a duty | the agent must fulfil or do as what he has promised |
| 11. location | : - | church, place of worship
nunnery , etc. |
| 12. instrument | : - | a certain formule, holy
Bible , etc. |
| 13. quality | : - | solemnly |

B. INDONESIAN WORDS

Because there are no other dictionaries can be used as information sources to get as many as possible semantic components and distinctive features of Indonesian words listed in data, I try to get them by contrasting the meanings of two or more words from the list, for example :

menyembah - memuliakan
 memuja - memuji
 etc.

1. menyembah and memuliakan

both of those two words are the same : to respect highly but menyembah is to respect by doing sembah a kind of salute physical expression.

distinctive features :

	<u>menyembah</u>	<u>memuliakan</u>
1.agent	: human	human
2.patient	: god/divine/human/thing	god/human/thing
3.purpose	: to respect	to respect, to confess the majesty of God
4.manner o.d.:	by doing <u>sembah</u>	by singing/praying / worshipping
5.emot.acc.	: modest, humble	proud, glory, lofty
6.traditional:	local / regional	-
7.quality	: more respectful	-

2. memuja and memuji

memuja is to respect by offering sacrifice, reading a sacred formula or incensing, while memuji is to respect by showing admiration, astonishment at God's work or goodness, etc.

distinctive features:

	<u>memuja</u>	<u>memuji</u>
1.agent	: human	human
2.patient	: God/divine/thing	God/divine/human/thing
3.purpose	: to respect & worship	to praise, to admire

- 4.manner o.d.: offering sacrifice showing astonishment
uttering a sacred
formula,incensing
- 5.emot.acc. : humble,awesome astonished,admiration
- 6.instrument : sacrifice,formula, -
incens
- 7.location : place of worship -
- 8.ceremony : according to each -
religion
- 9.rank : done by older people/
religion leader

3. sembahyang and beribadat

sembahyang is to fulfil one activity of beribadat .

distinctive features :

	<u>sembahyang</u>	<u>beribadat</u>
1.agent	: human	human
2.patient	: god/divine	god/divine
3.purpose	: to communicate/adress to make contact with God	to worship
4.manner o.d.:	according to each religion privately/together with other people inwardly/orally	according to the purpose usually in a group outwardly/orally
5.emot.acc.	: faith, hope etc.	solemn
6.location	: everywhere	place of worship
7.ceremony	: -	according to the kind of worship/purpose
8.rank	: -	usually conducted by a religion leader
9.dialect	: Java	-

4. bertakwa and tawakal

bertakwa is to respect God so that he will never make any sin;
tawakal is to trust in God faithfully and hopefully, especially
in danger, sadness and difficulties.

distinctive features:

	<u>bertakwa</u>	<u>tawakal</u>
1. agent	: human	human
2. patient	: God	God
3. purpose	: to respect faithfully	to trust faithfully
4. manner o.d:	to avoid any sin	to endure in difficulties danger or sadness
5. emot. acc.	: afraid and respectful	hopeful , faithful

5. mengaji and salat

mengaji is only to learn to recite the Koran without any
performance while salat/bersalat is to perform the 5 daily
prayers.

distinctive features:

	<u>mengaji</u>	<u>salat</u>
1. agent	: moslem	moslem
2. patient	: God's Words	God
3. purpose	: to be able to read Koran fluently and precisely	to fulfil religious duty
4. manner o.d:	to recite/to read orally or loudly privately/together with other people	according to the rule privately/together with other people
5. emot. acc.	: -	devout, respectful
6. instrument:	The Koran	water, praying-mat, prostration
7. location	: mosque, everywhere	mosque, everywhere
8. time	: -	down-noon-afternoon-sunset evening
9. religion	: Islam	Islam
10. language	: Arabic	Arabic

6. samadi and yoga

both are the same : to concentrate mind or thought, esp. for religious reasons, but yoga also include or use a kind of physical exercises.

distinctive features:

	<u>samadi</u>	<u>yoga</u>
1. agent	: human	human
2. purpose	: to clean one's mind or thought to get the peace of mind	to free the self from the body, will and mind
3. manner o.d.:	usually: to sit with eyes closed	according to the physical exercise chosen
4. emot. acc.	: quiet, peaceful, silent	quiet, peaceful, silent
5. location	: deserted place	deserted place
6. religion	: -	Hindu

7. berdikir and bertarawih

berdikir is to repeat or to sing religious formulas again and again usually at Maulud Nabi feast, and bertarawih is to say voluntary nightly prayers in the ninth month of Moslem year.

distinctive features:

	<u>berdikir</u>	<u>bertarawih</u>
1. agent	: moslem	moslem
2. patient	: God	God
3. purpose	: to fulfil religious duty	just to pray
4. manner o.d.:	to sing/recite/say dutyfully	to pray voluntary
5. time	: everytime at Maulud Nabi feast	at night in the ninth month of Moslem year
6. location	: mosque, everywhere	mosque

- 7. religion : Islam Islam
- 8. language : Arabic Arabic
- 9. effect o.a: can be intrance -

8. berjihad and bertauhid

berjihad is to wage a holy war against the infidels to uphold a religion (Islam) and bertauhid is to acknowledge the oneness of God.

distinctive features:

	<u>berjihad</u>	<u>bertauhid</u>
1. agent	: moslem	moslem
2. purpose	: to uphold a religion	to know/to believe/to teach the oneness of God
3. manner o.d.:	to wage war	to teach/preach
4. emot. acc.	: brave, heroic	proud, faithful
5. religion	: Islam	Islam
6. rank	: as military	religion leader/teacher
7. patient	: religion	belief

9. berpuasa and berpantang

berpuasa is to refrain or to hold oneself back from eating , drinking, especially for religious reasons, but berpantang is also to refrain from doing something not only eating.

distinctive features:

	<u>berpuasa</u>	<u>berpantang</u>
1. agent	: human	human
2. purpose	: to fulfil religious duty to gain something	to fulfil religious duty for religious reasons
3. manner o.d.:	depends on each religion rules	depends on purpose and religion
4. emot. acc.	: moderate	moderate
5. time/duration	: depends on religion	depends on religion depends on purpose/each agent
6. patient	: food	food , activity or deed

10. bertarak and bertapa

bertarak is the same as berpantang as explained in no.9 :
to refrain or to hold oneself back from eating, drinking or
doing something, especially for religious reasons while
bertapa is to practise asceticism not only food, but also
manner, dress, etc. in order to attain special abilities or
for religious reasons.

distinctive features:

	<u>bertarak</u>	<u>bertapa</u>
1. agent	: human	human
2. patient	: food, deed	food, manner, dress, etc.
3. purpose	: for religious reasons	for religious reasons to attain special abilities
4. manner o.d.	: to avoid eating/deed	practising asceticism
5. emot. acc.	: moderate	moderate, hopeful, silent
6. location	: -	usually/sometimes in deserted place
7. duration	: depends on the purpose	depends on the purpose
8. quality	: -	more difficult

11. bersumpah and berikrar

bersumpah is to make a solemn promise to tell the truth in
God's name or with God as his witness - while berikrar is to
promise something solemnly to God.

distinctive features :

	<u>bersumpah</u>	<u>berikrar</u>
1. agent	: human	human
2. patient	: God	God
3. purpose	: to ask God to be his witness	to promise something to God.
4. emot. acc.	: solemn, honest, upright	solemn, devout, loyal
5. manner o.d.	: individually according to one's religion witnessed by other people	individually witnessed by other people

- 6.location : office,law-court place of worship,etc.
 7.instrument : bible,formula religious formula
 8.duration : - according to the purpose
 9.sanction : if not honest the -
 agent will be
 suamoned before the
 court
 10.ceremony : depends on the religion/depends on the religion
 religion/purpose and purpose

12. berkurban and berzakat-fitrah

berkurban is to give,to offer or to make a sacrifice to God
 and berzakat-fitrah is to give obligatory alms at the end
 of the fast or the great Lent.

distinctive features :

	<u>berkurban</u>	<u>berzakat-fitrah</u>
1.agent	: human	moslem
2.patient	: God	poor people
3.purpose	: to worship God to thank God to make good ,etc.	to fulfil religion duty
4.manner o.d.	: depends on each religion/belief and the purpose	to collect money or rice and give them to religion leader who will distribute them among the poor.
5.emot.acc.	: willing,thankful hopeful,regretful	willing,social.
6.ceremony	: depends on each religion/purpose	-
7.instrument	: food,animal,material	money,rice.
8.religion	: various	Islam
9.location	: place of worship	-
10.time	: depends on each religion/purpose	at the end of the fast or the great Lent.
11.rank	: leader of ceremony	-

13. berbakti and mengabdikan

berbakti is to express or to show loyalty, faith, devotion and fidelity to God - mengabdikan is to devote oneself to God's service.

distinctive features:

	<u>berbakti</u>	<u>mengabdikan</u>
1. agent	: human	human
2. patient	: God/divine/human	God/divine/human
3. purpose	: to express devotion	to serve
4. emot. acc.	: love, faithful, devout	loyal, faithful
5. manner o.d.	: according to the relation or connection (God, husband, etc.)	freely, voluntarily according to the relation religion, etc.
6. time	: the whole life	depends on the purpose / promise
7. effect o.ac.:	-	sometimes to get salary or something as reward.

14. berkhalwat and bertafakur

berkhalwat : to practise or to spend a period of prayer, thought, and religious duty, with a group of other Christians.

bertafakur is to meditate, to reflect on, to fix and keep the attention on one matter, or to have cleared the mind of thoughts, especially for religious reasons.

berkhalwat includes bertafakur.

distinctive features :

	<u>berkhalwat</u>	<u>bertafakur</u>
1. agent	: christian	human
2. patient	: - (one's self)	- (one's mind)
3. purpose	: to deeper one's spiritual life	to clear one's mind for religious reasons
4. manner o.d.	: in a group practising various religious activities	individually usually to sit motionless

- 3.purpose : to thank God to thank God
to ask God's favour for
the dead man or to ask for
happiness and welfare
- 4.manner o.d.: to give/attend a banquet to pray/sing together/
to pray and then to eat individually
together
- 5.instrument : food/banquet songs/prayer
- 6.rank : guided by a leader -
- 7.emot.acc. : thankful,hopeful,faithful thankful,joyful
- 8.location : at home place of worship or
everywhere

17. berdoa and memberkati

berdoa is the same as sembahyang : to show loyalty,faith devotion,homage or glorify God by doing certain manner or saying/reading certain sacred formula.

memberkati is to pray or sembahyang to ask God's favour or grace for some-one's happiness or goodness.

distinctive features :

	<u>memberkati</u>	<u>berdoa</u>
1.agent	: human	human
2.patient	: God	God
3.purpose	: to ask God's favour for...	to show loyalty ,faith etc.to God
4.manner o.d.:	according to each religion or belief	individually together with other people inwardly/outwardly depends on each religion
5.emot.acc.	: hopeful,humble,faithful	devout,faithful,hopeful thankful,etc.

- 6.instrument : according to the purpose prayer/formula
and the religious ceremony
- 7.ceremony : depends on the religion -
- 8.place : place of worship everywhere
various
- 9.rank : religion leader -
older people
- 10.effect o.a. : become sacred/blessed -

The total number of the semantic components based on the analysis I made and their explanations :

1. Agent or Subject : who or what is the doer of the action .
2. Patient or Object : who or what is concerned in the result of the action.
to whom or to what something or the action has been done.
3. Purpose or Aim : intention, plan, reason for the action - what for the agent does that action.
4. Manner of doing : how the agent performs the action.
5. Emotional Accompaniment : all feelings which the agent feels/gets when he does/is doing/has done the action.
6. Instrument : everything the agent uses or needs for doing the action.
7. Location/ Place : the place where the action can or must be done/performed
8. Duration or Time : when, what time, or how long the action can or must be performed.
9. Quality : the degree of how good the agent performs the action.
e.g. tafakur is performed more respectfully than berdoa.
10. Effect of action : a result produced by the action.
11. Cause of action : everything (a person, thing, or event) that makes the action happened or performed by the agent.

12. State : a condition in which a person or thing is - before, while or after the performance of the action.
13. Rank/religious : degree of function or profession of the agent or the patient esp. here religious beaurocracy : priest, ceremony leader , etc.
14. Style of speech : the type of choice of word : the origin of the verb.
e.g. old use, biblical , etc.
15. Language : in what language the action is spoken or sung. e.g. Arabic.
16. Religion : according to what religion the action is performed.
e.g. yoga ----- Hindu
zikir----- Islam
17. Ceremony : whether the performance of the action needs a special or a certain ceremony or not.
e.g. communicate must be done in the ceremony of the Holy Mass.
18. Dialect : the verb or the word spoken in one part of a country
e.g. berdoa and sembahyang are the same, but sembahyang is Javanese dialect.
19. Cost : it needs cost to do or to perform or to fulfil the action
e.g. berkhawat

20. Sanction : a formal action or punishment ordered when the agent does not perform or fulfil the action properly or in a right way.

21. Traditional/regional : the performance of the action depends on each traditional or regional

e.g. menyembah in Jogja

differs from Bandung or Manado.

The total number of the semantic components I acquired from the analysis and the information collected from other students' paper or analysis :

- | | |
|---------------------------------|--------------------------------|
| 1. Agent/subject | - Agent |
| 2. Patient/object | - Patient |
| 3. Purpose/Aim | - Purpose |
| 4. Manner of doing | - Manner of doing |
| 5. Emotional Accompaniment | - Emotional Accompaniment |
| 6. Instrument | - Instrument |
| 7. Location/place | - Location/place |
| 8. Duration/time | - Duration/time/age |
| 9. Quality | - |
| 10. Effect of action | - Effect of action |
| 11. Cause of action | - Cause of action |
| 12. State | - |
| 13. Rank(religious beaurocracy) | - |
| 14. Style of speech | - Style of speech |
| 15. Language | - |
| 16. Religion | - |
| 17. Ceremony | - |
| 18. Dialect | - Dialect |
| 19. Cost | - |
| 20. Sanction | - |
| 21. Traditional/regional | - |
| | - Level of speech |
| | - Position |
| | - Direction |
| | - Degree of action |
| | - Value in terms of politeness |

The semantic components collected from other students :

- * level of speech
- * position (change of position)
- * value in terms of politeness

(Andrianto Sutrisno)

- * direction

(Aloysius Priyarto)

Andrianto Sutrisno analysed that :

1. level of speech

A feature that specifically colours the Javanese semantic description is "level of speech". A Javanese man has to make a choice of speech levels before speaking to other people. Indonesian and English do not develop a complicated system of speech levels as Javanese does.

2. change of positions

What is meant by "change of position" here is the replacement of one position by another position which is performed in a very short time. One of the sitting verbs that has this feature is the word ndheprok.

3. value in terms of politeness

It may be true that every aspect of Javanese life - the way one sits, stands, lies, etc. - has already been confined to certain cultural concepts. A part of these concepts are reflected in its terms. For example: the position of sitting cross-legged is considered as polite. Whereas the position of ongkang-ongkang is considered as impolite.

Example :

NDHEPROK : to sit about on the floor or the ground power - lessly.

The same as nglesod this verb also has the implication that the agent does not make any choice of location before sitting. Besides that the verb ndheprok should refer to a sudden change from a standing position into a sitting

position. A person may be in such a position if he becomes very tired.

- The semantic components :
- location
 - level of speech
 - change of position
 - emotional overtones
 - human

TIMPUH : to sit decently on a seat which has a wide horizontal surface with one's legs under one's body.

This position is commonly taken by a female. Timpuh does not require a specific agent with a specific profession. Therefore the feature "profession" is insignificant in this timpuh's semantic formulation. Its features are

- manner of doing
- level of speech
- value in terms of politeness
- emotional overtones (formal)
- location
- human
- sex (female)

ALOYSIUS PRIYARTO : the word "direction" comes from his analysis of the word : to bring and to take

to bring : the activity is toward the speaker.

to take : the activity is away from the speaker.



CHAPTER IV

THE USE OF THE TERMS IN VARIOUS MEANINGS

Sometimes we find out that a word can have more than one or two meanings. It depends on its context or its word forming such as : prefix , infix, suffix, idiom or compound word.

Studying the use of a word in various meanings we will find out how that word can function in many different ways.

In this chapter I try to collect various other meanings of the words listed in data besides what have given in chapter II & III.

ENGLISH WORDS

- worship : Sun worship means the worship of the sun as a god.
But its modern meaning is a liking for sitting in the sun getting one's skin brown.
- treasure : Noun : - wealth in the form of gold, silver, jewels.
* The lucky farmer had found out the buried treasure in his field.
- a very valuable object.
* The library has many art treasures.
- A person considered very precious.
* "Come here, treasure, and give me a kiss."
- Treasure house
a building where treasure was formerly stored.
* This library is a treasure house of knowledge.
- Treasurer
a person in charge of the money belonging to a club, organization, political party, etc.
- Treasure trove
money, gold, jewels, or other valuable object found hidden in the ground and claimed by no one.

Verb : - Treasure up

to store for future use, esp. as in one's mind.

* To treasure up memories of one's courtship days.

reverence : Noun : - great respect and admiration mixed with love.

* They hold him in great reverence.

She looks on him with reverence.

- The title used when speaking to or of a priest: his reverence ; your reverence

* Have some more wine, your reverence !

respect : Noun : - admiration ; feeling of honour

* He is held in the greatest respect by the whole village.

- attention (to); care (for).

* Young boys have no respect for the speed limit.

- a detail ; point.

* This room is fine except in one respect- what can I sit on ?

- concerning ; with regard to

* His work is good in respect of quality but bad in respect of quantity.

- in payment for

Give him \$100 in respect of the work he has done.

- without respect to

without considering

without regard to

* Everybody can come to this school, without respect to class, race, or sex.

- with respect to

introducing a new subject, esp. in business letters when we come to speak of :

* With respect to the recent flood, please report the number of sheep that were drowned.

praise : Noun

- In praise of

expression of admiration

* A book in praise of country life.

- glory , worship

* Let us give praise to God !

- Praise be : thank God .

* At last I've found you , praise be !

- Praises

words that praise God, someone or something

* Tom is loud in his praises of his new car.

- Sing one's own praises: to praise oneself

- Sing the praises of : to praise very eagerly.

magnify : Verb

- to make (something) appear larger than in reality. (as with a lens or microscope)

* To be able to see the smallest parts of leaves, the students magnify them by using the microscope.

- exaggerate : magnify

honour : Verb

- to keep (an agreement), often by making a payment, as in giving money for a cheque or bill.

* Please honour our arrangement by exchanging the damaged goods.

- exalt : Verb - to make high(er) in rank; great(er) in power or dignity.
* The news of the victory of their only son exalted those poor forgotten parents.
- adore : Verb - like very much
* She adores going to the cinema.
The baby adores being tickled.
- admire : Verb - have a good opinion of
look at with pleasure or satisfaction
* Visitors to England usually admire the English policemen.
- pray : Verb - ask : I pray you to think again.
- please : Pray don't speak so loud.
- meditate : Verb - to plan or consider carefully
* They are meditating a change in the office arrangements.
- invoke : Verb - request earnestly
* To invoke vengeance on one's enemies.
- summon up (by magic)
The magician invoked the evil spirits.
- glorify : Verb - to cause to appear more important than in reality.
* She calls it a country house ,but I call it a glorified hut.
- bless : Verb - becoming rare (in expressions of good - humoured surprise)
* Bless me ! He's won again !
Well, bless my stars !
Well, I'm blest !
- communicate : Verb - to make (news ,opinions,feelings,etc.) known.
* I don't think the leader of the Opposition communicates his thoughts clearly.

- to share or exchange opinions, news, information, etc.

* Has the Minister of Foreign Affairs communicated with the American President yet ?

- to join (esp. of rooms), connect; be connected.

* Our bedroom communicates with the bath - room.

Offer

:Verb- to hold out (to a person) for acceptance or refusal.

* She offered me £10.000 for that book.

- to express willingness (to do something)

* Offer to go.

- offer itself/themselves to be present :

* Act when the right moment offers itself.

serve

:Verb

- to work for; do useful job for.

* Our gardener has served the family for 20 years.

- to provide with something necessary or useful ; to fill a need.

* A single pipeline serving all the houses with water.

- to spend a period of time in a job or office.

* He served 10 years in Parliament.

- to be good enough or satisfying for.

* I haven't got a hammer, but this stone should serve my purpose.

- to give food to

* In our family Mather always serves at table.

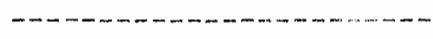
- to offer for eating.
- * What time is breakfast served in this hotel ?
- in tennis/volleyball ,etc. : to begin play by striking (the ball) to the opponent.
- If my memory serves me : If I remember correctly.
- Serve someone right : to be a good punishment for someone.
- * After all you've eaten it'll serve you right if you get a pain in your stomach.
- serve out
to work until the end of (a period of time fixed for a duty, esp. one already begun .)

fast : ADJECTIVE

- quick; moving quickly: a fast car
fast music
- firm; firmly fixed :
- * The colours aren't fast, so be careful when you wash this shirt.
- (of a clock) showing a time that is later than the true time.
- * My watch is 5 minutes fast.
- make fast : to tie firmly
He made the rope fast to the metal ring.

ADVERB

- quickly : They drive very fast.
- firmly; tightly : To stick fast in the mud.
- near; close : A house fast by the river.
- fast asleep : sleeping deeply.
- play fast and loose : to take advantage by telling lies.
- * I can't have you playing fast and loose with my daughter's affections, young man !
Are you going to marry her or not ?



C H A P T E R V

C O R R E C T I O N O F T H E D E F I N I T I O N

In this chapter, I try to propose a new definition of each English verb listed in data using all possible informations found in various dictionaries and all semantic components gotten in the analysis in chapter III.

1. worship : to respect, reverence, adore, admire and honor God, or someone/something as a divine being or supernatural power - by showing or giving respect, reverence, admiration or performing religious service.
* The Egyptians worshiped the sun as a god.
2. venerate : to treat ,to regard with great, reverential or highest respect, honour, admiring deference, and sometimes with worship.
* The Chinese people venerate their forefathers greatly.
3. treasure : to value highly or to keep-hold-regard some - thing or someone highly as valuable, as precious.
* An ideal husband is a man who treasures his wife and his children more than others.
4. revere : to regard with deep, greatest respect and admiration, a mixture of affection and awe or to regard as sacred.
* Usually little children revere their teachers more than their own parents.
5. reverence : to regard or to treat with reverence, deep great respect with awe and affection, and admiration mixed with love, or with a gesture or salute of respect.
* People still reverence the name of Mahatma

12. adore : to worship or honor as a deity or as divine with intense and deep love and respect.
- * They adore the Holy Sacrament in the church devoutedly especially on white Thursday before Easter.
13. admire : to look upon or regard with sensation of pleasure, delight, wonder, awe, reverence or esteem - or to think highly of often in a somewhat impersonal manner.
- * Indonesian people - especially who live in Jogya - admire General Sudirman for his bravery.
14. pray : to adress God or god in word or thought - privately or with others - with adoration, confession, supplication, or thanksgiving.
- * Before and after having meal we always pray to thank God.
15. meditate : to fix and keep the attention on one matter having cleared the mind of thoughts, or to engage in contemplation or reflection, esp. for religious reasons.
- * To become a Buddhist one should be able to meditate at least four times a day.
16. supplicate: to pray or to ask humbly and earnestly esp. for help or protection.
- * Knowing nothing how to face the danger, those poor villagers supplicated the village head's protection.
17. invoke : to call upon (God, the power of the law, etc.) for aid, help or protection and support.
- * The society invoke the powers of the law to prevent a crime.

24. fast : go without food or without certain kinds of food, esp. as a religious duty.
- * If a moslem fasts, he does not eat anything during the day.
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CHAPTER VI

D I F F I C U L T I E S

There are various difficulties, hesitations or doubts which I found or had to face during the research or the analysing to get semantic components as punctual as possible.

Those difficulties or doubts are for example :

1. To get more information sources especially for Indonesian words since there is only one Indonesian Dictionary.

I have to collect more informations :

- by interviewing other people supposed know better.
- by reading books containing the matter.

2. To know the culture of England and Indonesia especially about the religion as the most important basic or back - ground to understand the meaning of each word. Because the English words or verbs listed in data are much influenced by Catholic or Christian and most of the Indonesian verbs are influenced by Moslem or Islam.
3. To find out or to decide which verb can be the generic term of the Indonesian verbs listed in data. Beribadat or menghormati ? It's very doubting or confusing because most of the Indonesian verbs can be explained by using the word menghormati while the others can be classified into beribadat.
4. To choose or to decide the most suitable technical term for each feature.
e.g. menyembah : the action can be performed variously according to the country or tradition. What technical term is suitable for this matter : tradition or region ?

5. To classify the semantic components or to determine into which group a certain component can be put or listed.

e.g. berkhalwat : to do this action the agent must pay for the leader , the lodging, etc. in other word it needs cost .

Can it be classified into manner of doing ?

Or can it stand by itself as a technical term cost ?

C H A P T E R V I I

APPLICATION TO THE TEACHING OF ENGLISH TO

THE INDONESIAN STUDENTS

The profession as a language teacher consequently has various obligations that a teacher has to do everyday, namely :

- becoming a model
- giving exposure of good language (film , TVR , etc.)
- giving explanation of rules and problems.
- instructing students to practise.
- giving evaluation / test.

In this matter the knowledge of the semantic components of words can help the teacher in the cognitive domain of learning or teaching particularly in giving a better explanation to the students.

There are at least 8 techniques to explain a new thing or a new item, more over an item which causes a problem to the students :

- giving definition
- giving description / clarification
- giving dramatization
- pointing to realia (real object or representation of it ,i.e pictures.)
- giving translation
- giving synonyms
- giving antonyms
- supplying context (in a sentence)

It is undoubtedly that each technique has its own weakness and strength. But if it is investigated critically we have to

realize that the knowledge of semantic components gives us the most definitive and satisfying explanation or comprehension.

Let us prove it :

* It's really very helpful and easy to perform the technique called giving dramatization for teaching simple words like :

- to laugh
- to walk
- to clean
- to sit

If the teacher is very creative and has the talent of becoming an actor, the students will easily catch the meanings of the words performed.

* Pointing to realia : real object or using pictures can help the teacher in making the students understand what the new words mean, especially nouns for examples :

- aeroplane
 - gun
 - flamingo
 - volcano etc.
- But it's impossible for the teacher to get pictures of each word : noun , verb, adjective , etc.

* Giving synonym can help the students to catch the meaning of the new word, but it is very limited because

- not every word has its synonym
- there are very rarely words which are precisely or definitely the same.

e.g. happy - glad
rich - wealthy
clever - intelligent
pretty - beautiful etc.

* The teacher cannot always use antonym to explain new words either since there are not always words which

have antonyms.

e.g. poor	x	rich	
thin	x	thick	
ugly	x	handsome	
short	x	long	etc.

* Giving translation for certain words with simple meanings is very suitable , such as :

- to catch : menangkap
- to smile : tersenyum
- to decide : memutuskan atau menentukan etc.

But to explain new words only by translation sometimes can be very confusing like for example :

- to invoke : menyerukan , memanggil.

Can we replace this word with to call in its simple or ordinary meaning ?

- to laud : memuji
- to praise : memuji

Are these two words really the same ?

Is memuji in Indonesia precisely the same as to laud in English ?

* Teaching new words by giving them in sentences or supply - ing context without any definition or description is just the same as letting the students guessing and guessing uncertainly.

e.g. Every Sunday Tommy serves the priest in the church.

He did not communicate last Sunday because he felt he had a mortal sin.

Would the Indonesian students, especially the moslems, be able to catch the meanings of the words underlined easily, just by reading those sentences ?

* Giving definition or/and description seems to be the most perfect technique or activity for teaching new item.

But if we would observe it closely we could feel a kind of incompleteness.

e.g. to fast : to eat no food or certain kinds of food, esp. for or as a religious duty.

to fast in England among the christians is different from to fast in Indonesia among the moslems, that definition or description has not fully explained yet.

At last we come to a conclusion that besides the eight techniques we still need something to help us to explain new items really clear and distinctive.

Let's practise it in teaching new words at English Departmen

e.g. We must explain the meanings of : worship - venerate and adore to the first year students of English Department.

Those words are very difficult or impossible to be performed by dramatization.

Those words are also almost the same that it would be very ambiguous to explain them by :

- giving representation of them (pictures, etc.)
- giving translation
- giving synonym
- giving antonym
- supplying context

The first step :

Give the definition of each word according to one/various dictionaries.

worship : - to show great respect, reverence, admiration to God

- to give reference , respect and admiration to God
- to perform religious service: to reverence, adore.
- to honor or reverence as a divine being or supernatural power.

venerate :- to treat with great respect and honour, and sometimes worship.

- to regard with deep respect.

- to hold in highest respect , revere.

- to regard with reverential respect or with admiring deference.

adore :- to worship as God.

- to love deeply and respect highly.

- to worship as a deity - to pay homage to -

to regard with deep affection and devotion

to love intensely - to offer worship.

- to speak, to pray - more at Oratio ; to

worship or honour as a deity or as divine.

The second step:

Try to show the differences among / between those verbs :

(which can be found in dictionaries).

worship : implies homage usually expressed in words or ceremony.

venerate : implies a holding as holy or sacrosanct because of character, association , or age.

adore : otherwise close to worship, may stress the notion of an individual and personal approach or attachment.

The third step :

Together with the students to look for all possible semantic components and distinctive features of those verbs by analyzing them one by one or by contrasting them by listing directing questions :

1. Who or what is the doer of the action.
2. Who or what is concerned in the result of the action or to whom or to what something/the action has been done.
3. What for the agent/subject does that action.

4. How the agent performs the action.
5. What kind of feelings which the agent feels or gets when he does/is doing/has done the action.
6. Where or what kind of place the action can or must be done or performed. etc.

Then list all the semantic components and distinctive features of those verbs side by side so that the students can easily see the distinction of each verb which makes it differs from each other.

<u>SEMANTIC COMPONENTS</u>	<u>WORSHIP</u>	<u>VENERATE</u>	<u>ADORE</u>
agent	human	human	human
patient	God/divine human	sanctified thing/people	God/divine human
purpose/aim	to give great respect	to respect highly	to love / respect
emotional acc.	awesome	respect / awesome	love / respect
manner of doing	individually together/ in group outwardly	usually used as an idol or protector	to speak/ pray/act
quality	-	deeper/ highest respect	deeply, higher, intensely
ceremony	sometimes needs ceremonies	-	sometimes/ usually in a religious service
location	place of worship	-	place of worship

Supplying context :

1. worship : The Egyptians worshiped the sun as a god.
2. venerate : The Chinese people venerate their forefathers greatly.
3. adore : They adore the Holy Sacrament in the church devoutly especially on White Thursday before Easter.

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