

**A CONTRASTIVE SEMANTIC ANALYSIS
OF ENGLISH, JAVANESE AND INDONESIAN VERBS
MEANING "CARRY" AND "SIT"**

A THESIS
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**THE ENGLISH DEPARTMENT
SANATA DHARMA
TEACHERS' TRAINING INSTITUTE**

**IN PARTIAL FULFILMENT OF
THE REQUIREMENTS FOR THE
SARJANA DEGREE**

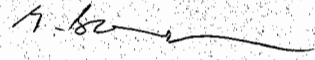
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**October 1978
Yogyakarta.**



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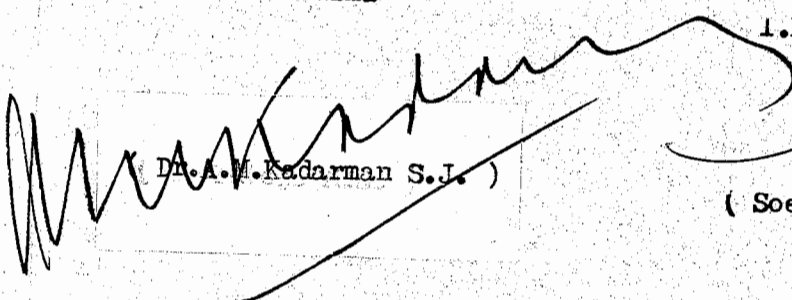
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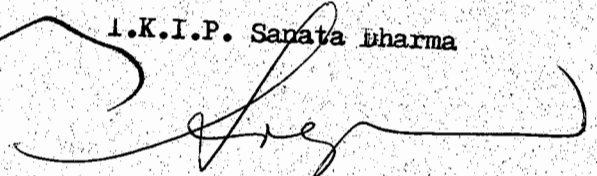
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A C K N O W L E D G E M E N T S .

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Considerable gratitude is due to Mrs. Gloria Soepomo Poedjosoedarmo for her painstaking effort in reading the manuscript and her scholarly criticism and her practical suggestions.

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Theresia Soeprapti, or
Sr.Lidaine Marie.

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

This thesis is about verbs, meanings, meaning variations of those verbs, ^{Perkama} presupposition involved in each verb, semantic roles, syntactic roles and the numbers of noun phrases implied by those verbs.

In this thesis the writer wants to compare her main analysis of three languages i.e. English, Javanese and Indonesian among themselves, and relate them to extralinguistic reality in order to understand the essence of those terms in the chosen languages and so that someone else will be able to capture the emic view of those languages.

So, the aims of this thesis are as follows:

1. To present the etic differences of certain verbs in the chosen languages.
2. To present some materials which may be useful for the development of linguistic theory.

It has been said above that this thesis is about verbs, meanings, meaning variations of those verbs, presuppositions involved in each verb, semantic roles, syntactic roles and the number of noun phrases implied by those verbs. Now the writer would like to describe how she has worked to accomplish this thesis.

D A T A .

The data was collected from dictionaries listed in this thesis as its bibliography.

MEANING

Since we do not have yet any well established techniques for discovering essential meanings of forms, the writer defines meanings according to the dictionaries. The nonlinguistic meaning which in this thesis consists of Japanese custom is important to help the writer to discover the essential meanings of certain forms without which the writer cannot analyse the presuppositions involved in those words. Pictures are used in this thesis in order to clarify the meaning descriptions of each form.

SEMANTIC ROLES

To analyse the semantic roles of the English verb CARRY and its equivalents as well as the English verb SIT and its equivalents the writer follows Charles Fillmore's theory. In his "The Case for Case" Fillmore says that 'CASES' are indicated by prepositions which consist of a verb and ONE or MORE case categories such as:

1. V + A , Verb + Agentive
2. V + O + A , Verb + Objective + Agentive
3. V + D , Verb + Dative
4. V + O + I + A , Verb + Objective + Instrumental + Agentive etc.

He also says that part of the meaning of the verbs can be represented by CASE FRAMES. For Examples:

1. / ----- O / ; the verb can occur with just an object.

2. / ----- O + A / ; the verb can occur with
an Object and an AGENT
3. / ----- O + A + G / ; an OBJECT, an AGENT and a GOAL
4. / ----- O + A + I / ; an OBJECT? an AGENT and an INS-
TRUMENT.
5. / ----- O + A + G + I / ; an OBJECT? an AGENT, a GOAL and
an INSTRUMENT.

Based on Fillmore's elements of prepositions which indicate the English cases and based on Fillmore's case frames which represent part of the meaning of the verbs, the writer encourages herself to add some case frames like:

1. / ----- A / . This case frame represents that the
verb can occur with just an AGENT.
2. / ----- A+L / ; an AGENT and a LOCATIVE.

This case frames represents that the
verb can occur with an AGENT and a LO-
CATIVE.

SYNTACTIC ROLES .

Like the analysis of the semantic roles, both the English verb "CARRY" and its equivalents as well as the English verb "SIT" and its equivalents are analysed according to Fillmore's theory. In his "The Case for Case." he says that the syntactic relationships of verbs are indicated by SUBJECT, DIRECT OBJECT and PREPOSITIONAL PHRASE.

At last the writer hopes that this thesis will satisfy the reader and that by reading this thesis the reader will

realize more deeply that meaning of a verb varies from language to language and more than that the writer hopes that these materials will be useful for the development of linguistic theory.

DATA OF THE VERB "CARRY".

Here follows the data of three languages.

E N G L I S H .

1. carry -
2. bring -
3. take -

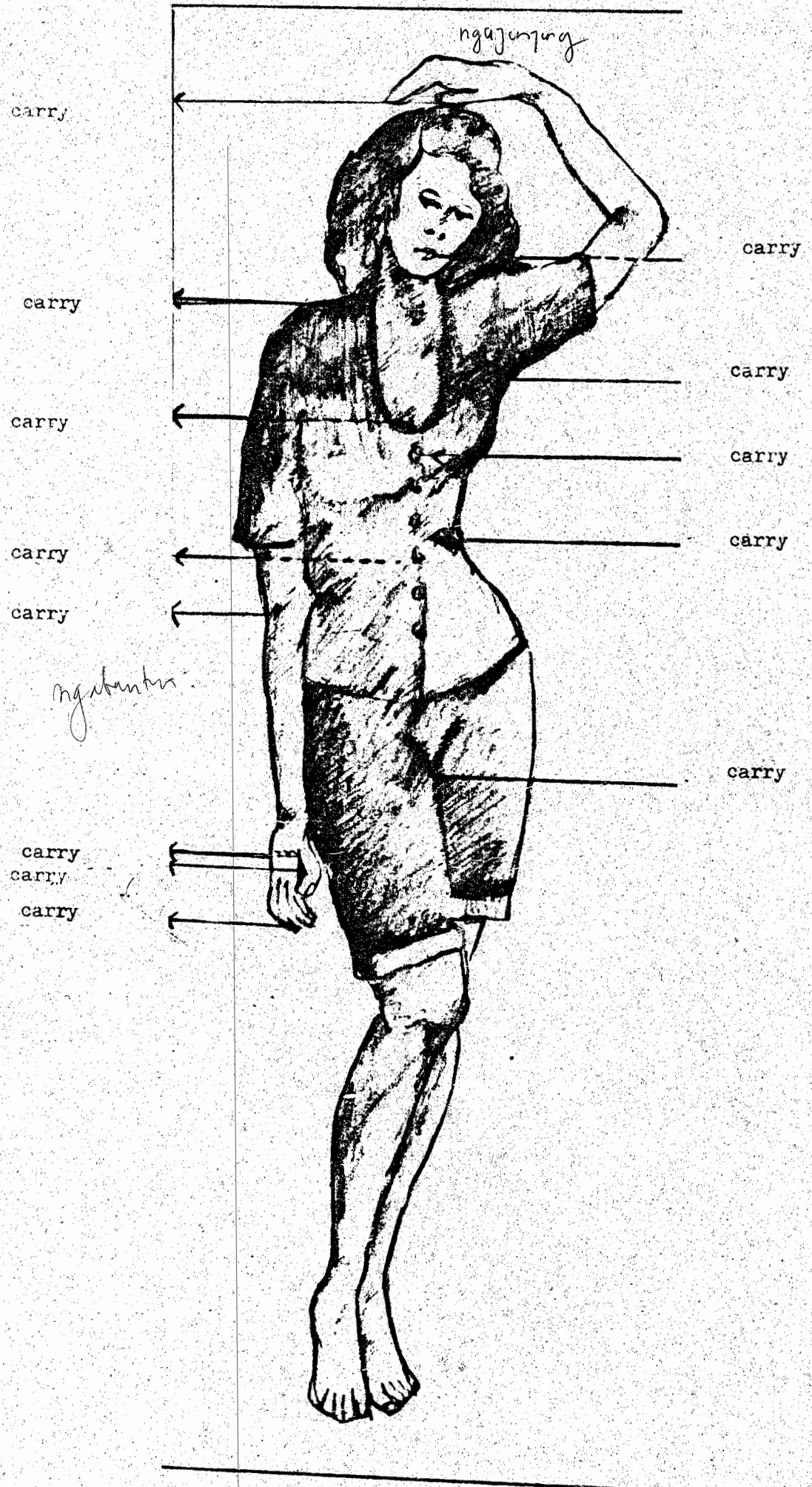
J A V A N E S E .

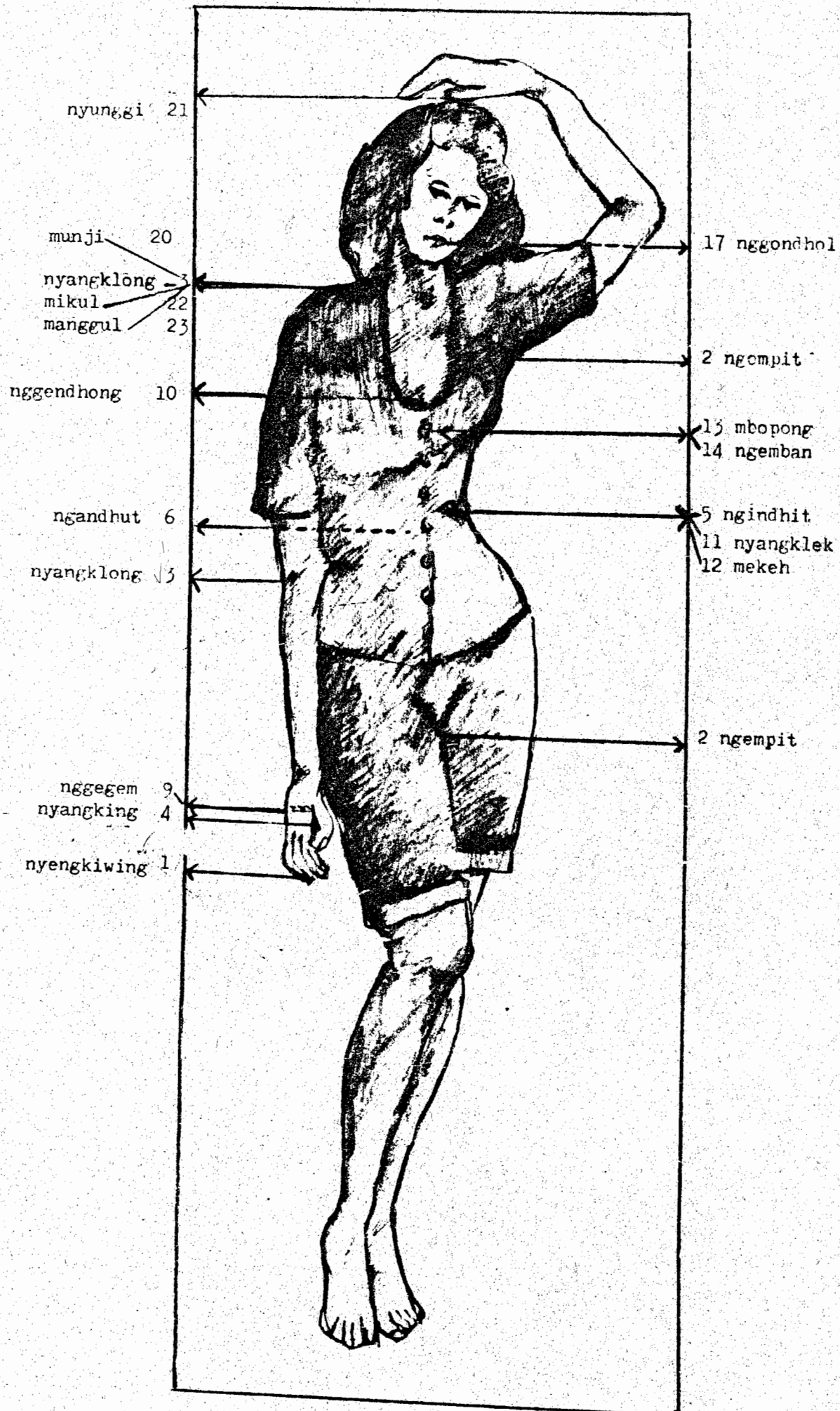
- | | | | |
|----------------|----------------|---------------|--------------|
| 1. nyangking | 7. ngesak | 13. mbopong | 19. nggotong |
| 2. nyengkiwing | 8. nggembol | 14. ngemban | 20. munji |
| 3. ngempit | 9. nggegem | 15. mondhong | 21. nyunggi |
| 4. nyangklong | 10. nggendhong | 16. nandhu | 22. mikul |
| 5. ngindhut | 11. nyangklek | 17. nggondhol | 23. manggul |
| 6. ngandhut | 12. mekeh | 18. ngusung | |

I N D O N E S I A N .

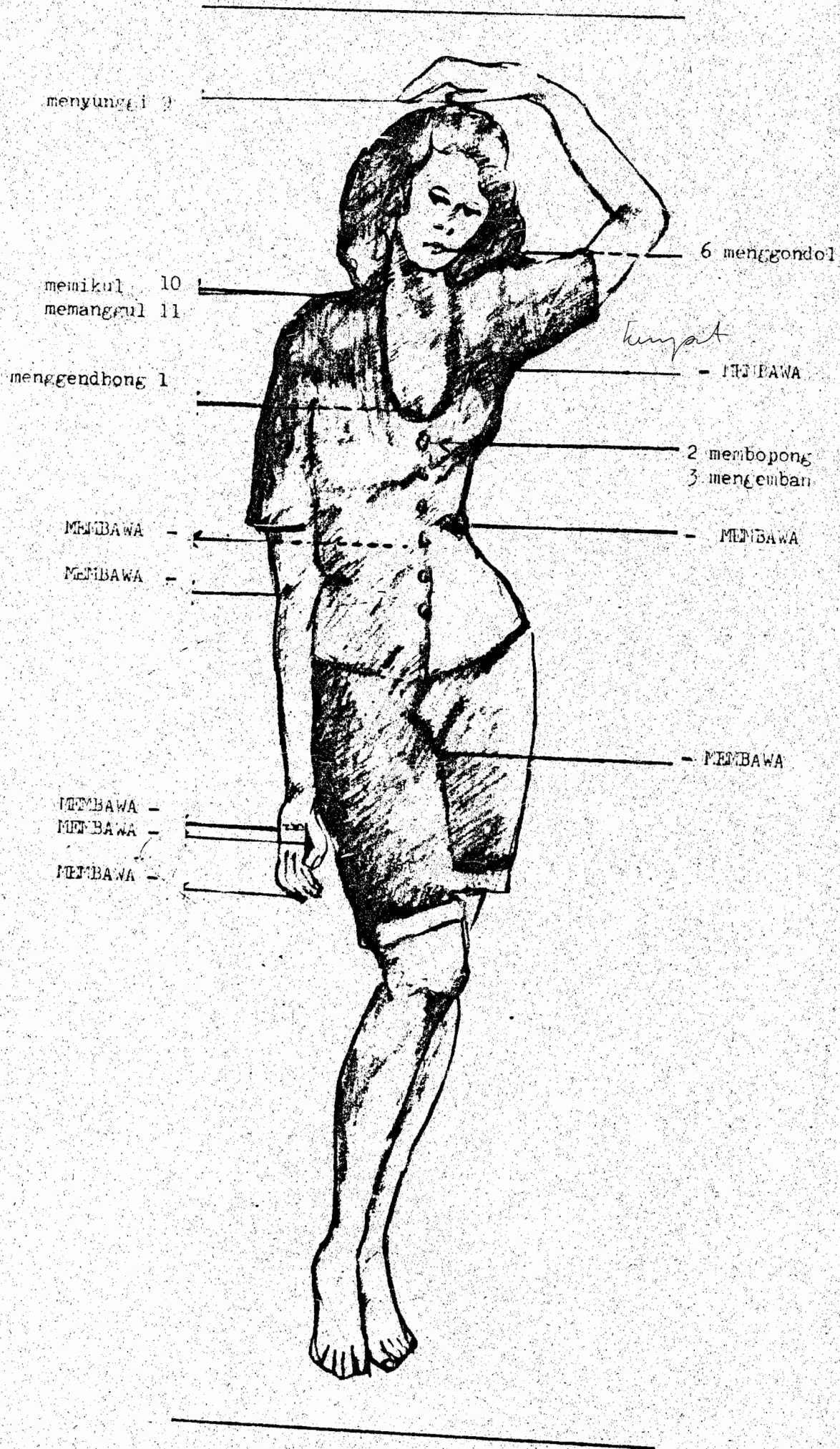
- | | |
|----------------|----------------|
| 1. membawa | 7. memanggul |
| 2. menggendong | 8. menggondol |
| 3. membopong | 9. mengusung |
| 4. mengemban | 10. menggotong |
| 5. memondong | 11. menyunggi |
| 6. menandu | 12. memikul |

A Sketch Of The English Verb. "CARRY"





A Sketch Of The Indonesian Verb "CARRY".



D I A G R A M .

J A V A N E S E	!	ENGLISH	!	I N D O N E S I A N
1. nyengkiwing	!		!	
2. ngempit	!		!	
3. nyangklong	!		!	
4. nyangking	!		!	
5. ngandhit	!		!	
6. ngandhut	!		!	
7. ngesak	!		!	
8. nggembol	!		!	
9. nggegem	!		!	
10. nggendhong	!		!	
11. nyangklek	!		!	1. menggendong
12. mekeh	!	nggawa	!	
13. mbopong	!	C A R R Y	!	2. membopong
14. ngemban	!		!	3. mengemban
15. mondhong	!		!	4. memondong
16. nandhu	!		!	5. menandu
17. nggondhol	!		!	6. menggondol
18. ngusung	!		!	7. mengusung
19. nggotong	!		!	8. menggotong
20. munji	!		!	
21. nyunggi	!		!	9. menyunggi
22. mikul	!		!	10. memikul
23. manggul	!		!	11. memanggul
	!	BRING	!	MENDATANGKAN
	!	T A K E 2	!	MEMBAWA PERGI
N J U P U K	!		!	
	!	T A K E 1	!	MENGAMBIL

DATA OF THE VERB "SIT".

ENGLISH .

1. sit
2. squat
3. sprawl

JAVANESE .

- | | |
|--|-----------------|
| 1. linggih; lungguh; lingguh; lenggah. | 11. ndheprok |
| 2. lenguk-lenguk | 12. timpuh |
| 3. thethenguk | 13. sila |
| 4. ongang-onggang | 14. slonjor |
| 5. methangkling | 15. methanthang |
| 6. methingkrang | 16. methethek |
| 7. methangkrok | 17. jagang |
| 8. seba | |
| 9. ndhodhok | |
| 10. ndongkrok. | |

INDONESIAN .

- | | |
|--------------|--------------|
| 1. duduk | 3. jongkok |
| 2. berjuntai | 4. bersimpuh |
| | 5. bersila |

D I A G R A M .

ENGLISH	J A V A N E S E	I N D O N E S I A N
S I T	1. linggih; lungguh; lingguh; lenggah	1. duduk
	2. lenguk-lenguk	
	3. thethenguk	
	4. ongang-onggang	2. berjuntai
	5. methangkling	
	6. methingkrang	
	7. methangkrók	
	8. s e b a	
	9. ndheprok	
	10. sila	3. bersila
S Q U A T	1. ndhodhok	1. jongkok
	2. ndhongkrok; ndhongkrong	
S P R A W L	1. slonjor	
	2. methanthang	
	3. methethak	
	4. jegang	
K N E E L	1. timpuh	1. bersimpuh; bertimpuh
	2. sila timpuh	

CHAPTER TWO

I. THE ANALYSIS OF THE ENGLISH VERB "CARRY"

1. Meaning

The 'term' meaning is hard to analyse. As Bloomfield says "The statement of meanings is therefore the weak point in language study, and will remain so until human knowledge advances very far beyond its present state."¹ But in this thesis the writer defines words according to the dictionaries and uses pictures to clarify the description.

According to "The Advanced Learners' Dictionary Of Current English" the English word CARRY means:

- 1.1. take a person, a message, etc. from one place to another;
- 1.2. support the weight of and move from to place to place;
- 1.3. have with one;
- 1.4. bear; involve;;
- 1.5. conduct; take;
- 1.6. make longer;
- 1.7. hold in a certain way or position, etc.

B R I N G which means to bear or to convey from a distance to a nearer place, or to a person/speaker/addressee whose point of view is taken.

¹Leonard Bloomfield., LANGUAGE. (Great Britain, 1935), pg 140.

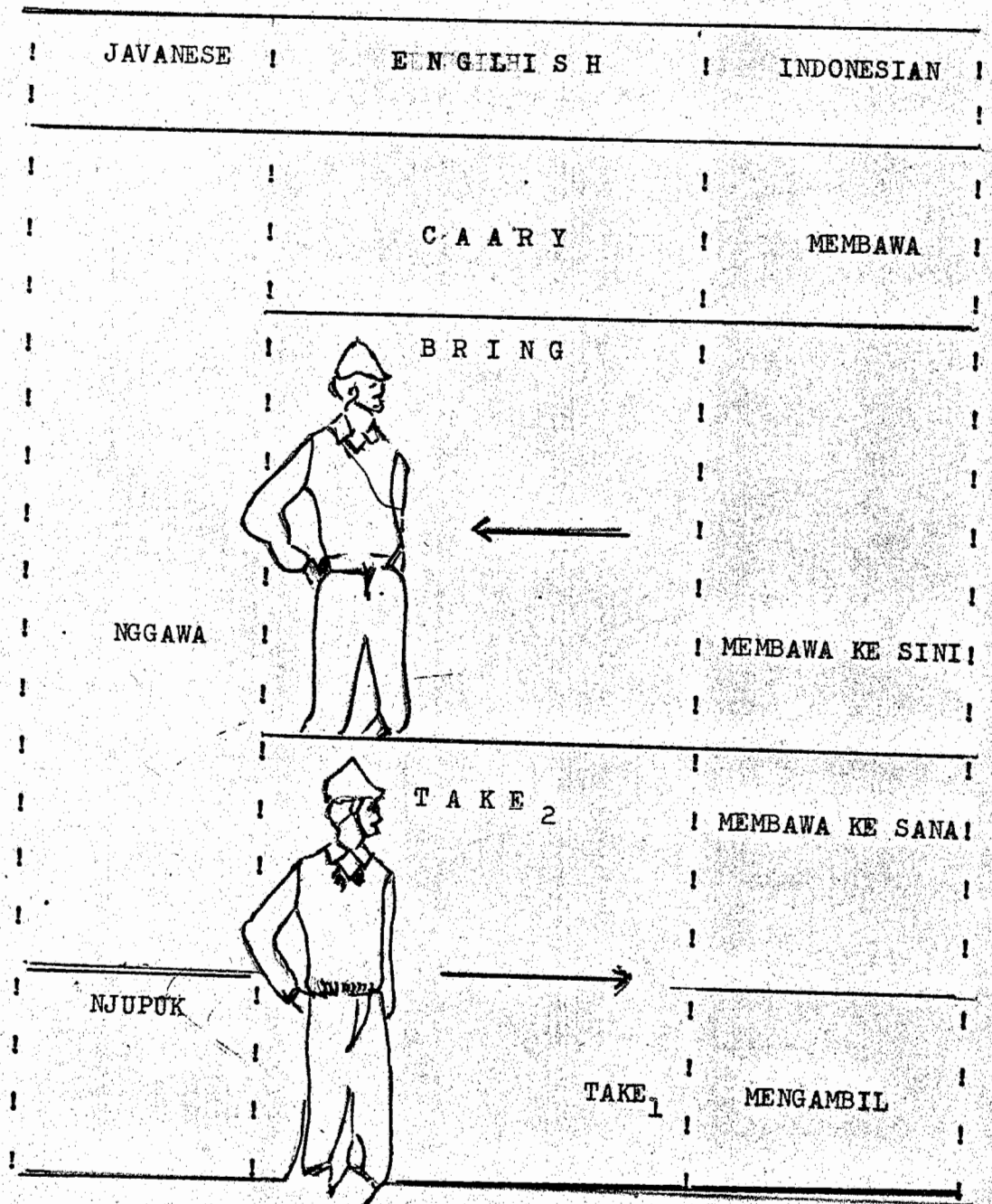
T A K E which means: 1. to get or to lay hold of with the hand(s) or any part of the body, or with an instrument.
2. carrying a w a y from the speaker/person/addressee whose point of view is taken.

Whereas the term "CARRY" is used when we are only interested in the activity without regard to its source and goal. So, the meanings of both "BRING" and "TAKE" are included in the meaning of "CARRY" because they show different aspects within the general meaning "CARRY". And the aspect differences just mentioned lie in their deitic roles.

Here follow sentences to clarify the meanings of those English verbs.

1. Mary CARRIED a pail.
2. Paulus CARRIED a trunk.
3. Mother CARRIED a baby.
4. The lady CARRIED a bag.
5. The woman CARRIED a lamp.
6. Jesus CARRIED a lamb.
7. My books are upstairs; Will you BRING them down?
8. The soldiers came back BRINGING ten prisoners.
9. Mary BROUGHT the pail home from the river.
10. The sad mother BROUGHT her child home from the hospital.
11. Shall I TAKE these letters to the post office?
12. Will you TAKE the dog out for a walk?
13. I'll TAKE my wife to the cinema.

A SIMPLE DIAGRAM.



The English Verb "CARRY"



She carried a baby



She carried a pail



She carried a bag



She carried a lamp



Jesus carried a lamb



He carried a trunk

2. Semantic Roles

Fillmore says that part of the meaning of verbs in a language can be represented in terms of case frames. According to Fillmore's theory, English verb "CARRY" can occur with:

2.1. An Object and an Agent / ——— O + A / as in :

- 2.1.1. Mother carried a baby.
- 2.1.2. Marry carried a pail.
- 2.1.3. John carried a knapsack.
- 2.1.4. The lady carried a handbag.
- 2.1.5. The woman carried a wallet.
- 2.1.6. Simin carried a wife.
- 2.1.7. The bird carried its prey.
- 2.1.8. Denok carried a water jug.
- 2.1.9. The man carried "bakso".

2.2. An Object, an Agent and an Instrument / ——— O + A + I / as in:

- 2.2.1. Aunt carried Doddy with a cloth.
- 2.2.2. The man carried his "bakso" with a stick.
- 2.2.3. Simin carried his wife with a tandhu.
- 2.2.4. The children carried books with a car.

2.3. An Object, Agent and a Goal / ——— O + A + G / as in:

- 2.3.1. Inem carried a water jug to the river.
- 2.3.2. Jesus carried a cross to Golgotha.
- 2.3.3. The lady carried a wallet to the shop.
- 2.3.4. Mother carried a baby to the hospital.
- 2.3.5. The girl carried a bag to school.

2.4. An Object, an Agent, an Instrument and a Goal / ——— O + A + I + G / as in

- 2.4.1. Mother carried his son with a cloth to the hospital.
- 2.4.2. That man carried "bakso" with a stick to the market.
- 2.4.3. The bridegroom carried his wife with a tandhu to his room.

At last Fillmore's revised cases can be applied on this verb too.

It can occur with:

2.5. An Object, an Agent and Path. / ——— O + A + Path /.

2.5.1. The girl carried a bag along the street.

2.5.2. Jesus carried a cross through the hill.

2.5.3. Inem carried a water jug from the river to her house.

Like the English verb "CARRY", according to Fillmore's theory the English verb "B R I N G " and "T A K E " can occur with:

2.6. An Object, an Agent and a Goal / ——— O + A + G /.

2.6.1. Mary brought the pail home.

2.6.2. The soldiers brought home ten prisoners.

2.6.3. He brought the books down.

2.6.4. I take those letters to the post.

2.6.5. He took his wife to the cinema.

2.6.6. My brother took the dog out for a walk.

2.7. An Object, an Agent, a Goal and an Instrument. / ——— O + A + G + I /

2.7.1. She brought her child home with a cloth.

2.7.2. The soldiers brought ten prisoners home with a car.

2.7.3. He brought his wares down with a big bag.

2.7.4. I take those letters to the post with a snapsack.

2.7.5. She took the dog out with a rope.

3. P r e s u p p o s i t i o n .

We have said above that "the term 'meaning' is hard to analyse and that the statement of meanings is therefore the weak point in language study."² Since we have no way of defining most meanings and of demonstrating their constancy, we have to take the specific and

² Leonard Bloomfield., LANGUAGE (Great Britain, 1935). pg 140.

stable character of language as a presupposition of linguistic study, just as we presuppose it in our everyday dealings with people. We may state this presupposition as the fundamental assumption of linguistic study.

So, speaking about semantics we can distinguish between meaning and presupposition. "Meaning proper is only what is specifically denoted by specific utterance."³ A presupposition is an assumption that the hearer holds. Our fundamental assumption implies that each linguistic form has a constant and specific meaning. If the forms are phonemically different, we suppose that their meanings are also different.

We know from the data that the English verb "CARRY" has no variations of forms which we presuppose to show different aspects within their general meanings "CARRY". Therefore it is difficult for us to do any analysis of the presupposition of the English verb "CARRY".

Nevertheless, since "CARRY" can be done in very many ways, in a certain context and based on the habitual use of the people, the writer encourages herself to analyse some presuppositions of them.

Let's observe these following sentences:

1. The people carried a likeness of a mountain to front of the court.

A likeness of a mountain or "GUNUNGAN" is a particular thing used by the Javanese people to celebrate their "SEKATEN" day. People always carry this unique thing to the front of the palace.

Since the meaning of this sentence is considered we automatically presuppose that people carry it together with many people as we can see in picture 43.

³ Gloria R. Poedjosoedarmo., The Generative Semanticists unpublished paper, (Yogyakarta., 197.), page 3.

2. Jesus carries his cross.

Since Jesus is a MAN known by people all over the world, that he is made to bear his cross and then dies to redeem the world, we automatically presuppose that Jesus carries his cross on his shoulder without any instrument as we see in picture 45 . It is the only way of Christ to carry his cross.

3. In the last wedding ceremony the bridegroom carried his bride.

According to some customs especially Javanese, a bridegroom in a wedding ceremony used to carry his bride by letting her sitting on his arms in front of his chest. If we consider the meaning of the above sentence we automatically presuppose that the bride carried her in that way.

3. Mary carried a water jug to look for water.

A water jug is formed in such a way that it is easy to be put on one's hip and then encircled by one arm. Many years ago women used to look for water from their neighbours by using water jugs. It is evident for us to p r e s u p p o s e that Mary carried the wter jug by putting it ON HER HIP AND EN - CIRCLED BY HER ARM.

4. Syntactic Roles.

Here follow the possible syntactic roles of the English verb "CARRY" and its equivalents.

4.1. SUBJECT and DIRECT OBJECT as in:

4.1.1. The country ladies carried rice.

4.1.2. The woman carried a kettle.

4.1.3. The young woman carried a child.

4.2. SUBJECT, DIRECT OBJECT and PREPOSITIONAL PHRASE.

4.2.1. Aunt carried a wallet to the market.

4.2.2. That man carried "bakso" with a stick up to the hill.

4.2.3. Jesus carried a cross to Golgotha.

The possible syntactic roles of "BRING" and "TAKE".

4.3. SUBJECT, DIRECT OBJECT and INDIRECT OBJECT.

4.3.1. He brought me a book.

4.3.2. The prisoners brought home ten friends.

4.3.3. I take this letter to your friend.

4.4. SUBJECT, DIRECT OBJECT, INDIRECT OBJECT and PREPOSITIONAL PHRASE.

4.4.1. He brought me the sums from my friend.

4.4.2. The soldiers brought home ten thieves from the market.

5. THE AMOUNT OF NOUN PHRASES IMPLIED BY THE VERBS.

The English verb "CARRY" and its equivalents imply two or three or four N.P.'s.

5.1. verbs that imply two N.P.'s.

See page 13.

Mother carried a baby. etc.

5.2. Verbs that imply t h r e e N.P.'s.

See page 16.

Aunt carried Doddy with a cloth. etc.

5.3. Verbs that imply f o u r N.P.'s.

See page 16.

Mother carried her son with a cloth to the hospital. etc.

See page 17.

She brought her child home with a cloth.

6. C o n c l u s i o n .

From the English verb "CARRY" we find two its synonyms, "BRING" and "TAKE". The difference between them lies in their deitic roles. "BRING" is used to show that the object (s) should be carried to the direction of the speaker / person/ addressee whose point of view is taken. "TAKE" is used to show that the object(s) should be carried away from the speaker/person/addressee whose point of view is taken, whereas "CARRY" is used when we are only interested in the activity without regard to its source and goal.

Since the English "CARRY" has no variations of forms which we presuppose to show different aspects within their general meanings "CARRY", we conclude that English puts stress on the directions of the action of the verb and it ignores the part of the body the use to do or how they 'carry' the object(s).

II. THE ANALYSIS OF THE ENGLISH VERB "SIT".

1. Meaning.

According to "The New Grolier webster international Dictionary Of The English Language" the English word "SIT" means:

1. take or be in a position in which the body is upright and supported by the buttocks.
2. to repose on a seat;
3. to remain or rest;
4. be situated or located;
5. to lie or weight on, as: "Grief sits heavily on his heart.";
6. to have a position theoretically involving sitting as in:
to baby-sit;
7. to perch or to roost;
8. to incubate, as a bird covers and warms eggs for hatching;
9. to suit, or be found personally suitable, often followed by "Well";
10. to fit or to suit when put on;
11. to undergo portraiture;
12. to derive from: "The wind sits in the East."- comes from;
13. to have title to the occupying of a place in a public assemblage or governing body, as in: "The Senator sits for Ohio".

As her material of comparison the writer wants to take the first "SIT", take or be in a position in which the body is upright and supported by the buttocks. It has two similarities, **squat** and **sprawl**.

S Q U A T means sit on one's heels with the legs drawn up under or close to the body.

S P R A W L means sit or lie with the arms and legs loosely spread out.

Let's observe these following pictures. Based on the above definition the writer thinks that picture number: 5,6,7,8,9,11,12,16 can be included in the meaning of the English verb "SIT"; picture number : 13,14 and 15 can be included in the meaning of the English verb SQUAT and picture number: 17,18,19,20,21,22,23 and 24 can be included in the meaning of the English verb "SPRAWL". And when the actor rests on his knee like picture number 10, we call it KNEEL.

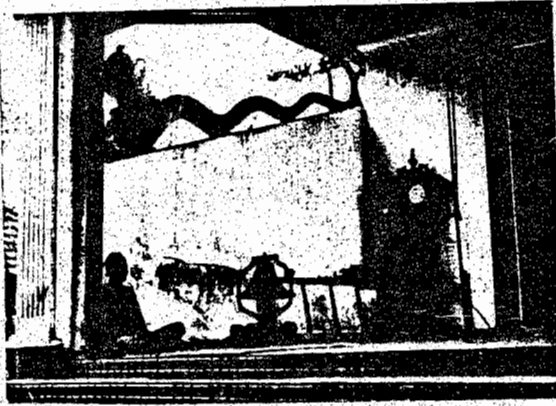
So, it is evident for us to say that the meaning of the verb "SQUAT" can be practised in two ways and surely each of them has a special stable intention. SIT can be practised in very many ways and each of them has a special stable character. While the meaning of the verb SPRAWL which is a subdivision of SIT has the connotation meaning of the actor's attitude. It can be practiced in very many ways and each of them has a special stable character too.



sit
Picture 5



sit
Picture 6



sit
Picture 7



sit
Picture 8



sit
Picture 9





k n e e l
Picture 10



s i t
Picture 11



s i t
Picture 12



Picture 13

squat



squat ?

Picture 14



squat

Picture 15



s i t

Picture 16



sprawl

Picture 17



sprawl

Picture 18



sprawl

Picture

19



sprawl
Picture 20



sprawl
Picture 21



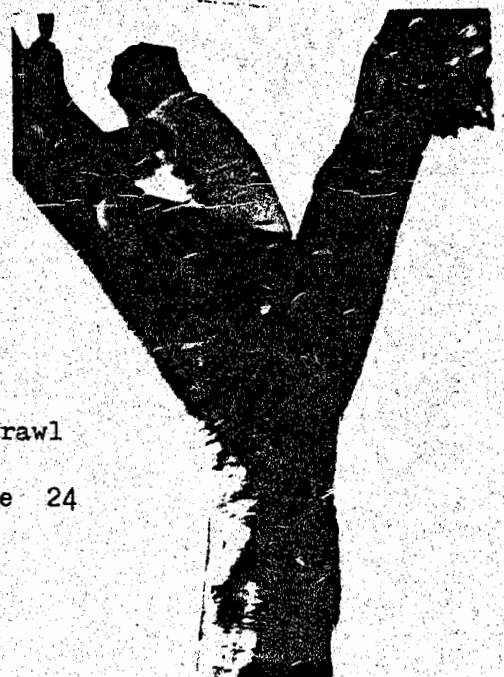
sprawl

Picture 23



sprawl

Picture 22



sprawl

Picture 24

2. P r e s u p p o s i t i o n .

Presupposition is an assumption that the hearer had known about. Our fundamental assumption implies that each linguistic form has a constant and specific meaning. If the forms are phonemically different, we presuppose that their meanings are also different.

Since "SIT", "SQUAT" and "SPRAWL" can be practised in many ways the writer would like to write presuppositions of the opposite. She means not presuppositions concerning meanings of certain forms but presuppositions concerning the ways how the actor does the meanings of verbs mentioned above.

2.1. S I T .

Father SITS at court three days in a week.

This sentence involves a presupposition that the agent 'sit' as it is shown in picture number 7. Sitting at court is one's duty. It is his job to sit at court to visit the high official.

2.2. The moslems SAT in the mosque.

This sentence involves a presupposition that the moslems sat as it is shown in picture number 16 because it is the specific way of sitting used by the moslems when they are praying.

2.3. All the guests of the bereavement are SITTING.

We presuppose that the guests are sitting as it is shown in picture number 16 . It is usual way of the Javanese people to receive a great quantity of guests.

2.4. S Q U A T .

The old man SQUATTED in front of the wood-burning brazier.

We presuppose that the old man squatted like in picture number 15. It is the way of people sitting idly in the morning and looking for warmth.

2.5. The country people SQUAT in the river every morning.

This sentence involves a presupposition that the country people squat as it is shown in picture number 13. By this way of squatting people usually have special intention. We presuppose that they are defecating.

2.6. S P R A W L .

Dick sprawled on the ground from tiredness.

We presuppose that Dick sat as it is shown in picture number 17 or 18. It is the best way to get relaxed position and take a rest.

2.7. I am ashamed. Our maid sprawled in front of the door.

This sentence involves a presupposition that the maid sat as it is shown in picture number 19. Such a sitting does not fit a girl. It is improper and pregnant like.

2.8. The girl sprawled improperly on bed.

We presuppose that the girl sprawled like picture number 20. According to public opinion sitting like that is improper for girls.

3. Semantic Roles.

According to Fillmore's theory about 'cases' and the writer's own addition part of the meaning of verbs in a language can be represented in terms of case frames. Therefore, the English verb "SIT" and its equivalents can occur with:

3.1. Just an AGENT / ----- A / as in:

- 3.1.1. Father sat.
- 3.1.2. The old man squatted.
- 3.1.3. All the guests are squatting.
- 3.1.4. Dick sprawled.
- 3.1.5. The girl sprawled improperly.
- 3.1.6. The sedentary-market sellers knelt.

3.2. AGENT and LOCATIVE / ----- A + L / as in:

- 3.2.1. The moslems squatted in the mosque.
- 3.2.2. Tom squatted in front of the wood-burning brazier.
- 3.2.3. Our maid sprawled on bed.
- 3.2.4. The gardener sat idly under the tree.
- 3.2.5. The young man sits at court.

4. Syntactic Roles.

According to Fillmore's theory the possible syntactic roles of the English verb "SIT" and its equivalents are as follows:

4.1. SUBJECT.

- 4.1.1. The children squatted.
- 4.1.2. All the guests are squatting.
- 4.1.3. The boy sprawled.
- 4.1.4. The performer of Javanese shade sprawled.

4.1.5. The gardener sat.

4.1.6. The people sat.

4.2. SUBJECT and PREPOSITIONAL PHRASE.

4.2.1. The clergyman squatted on the ground.

4.2.2. The puppet player sat on the stage.

4.2.3. Mother sat on a chair.

4.2.4. The girl sprawled in the doorway.

4.2.5. My brother sprawled on a tree.

5. THE AMOUNT OF NOUN PHRASES IMPLIED BY THE VERBS.

The English verb "SIT" and its equivalents imply one or two N.P.'s.

5.1. Verbs that imply ONE N.P.

See page 33.

Father sat etc.

5.2. Verbs that imply TWO N.P.'s.

See page 33.

The moslems squatted in the mosque. etc.

6. Conclusion.

The four English words "SIT", "SQUAT", "SPRAWL" and "KNEEL" are similar in their meanings. The general meaning in them is take or be in a position in which the body is upright and supported by the buttocks. "SPRAWL" is a subdivision of "SIT" with a connotation meaning of the actor's attitude. "SQUAT" is used when the feet of the actor flat on the floor, his bottom does not touch the ground and his knees drawn up.

And "KNEEL" is used when the actor rests on drawn up knee along side the body to squat.

Since English has only four forms for its verb "SIT", and each of them can be practised in very many ways, the writer encourages herself to conclude that English puts stress on the position of the bottom and on the attitude of the actor. On the other hand English ignores the detailed way of how people do the meaning of each form.

CHAPTER THREE

I. THE JAVANESE VERB "CARRY" COMPARED
TO THAT OF ENGLISH.

1. Meaning.

The English verb "CARRY" which means support the weight and move from one place to another can be translated into "NGGAWA" in Javanese. From the data we see that in Javanese language we find quite a lot of forms meaning "CARRY" and each of them expresses a different aspect within its general meaning "CARRY".

Let's observe these following pictures and describe their meanings.

- 1.1. NYENGKIWING : a. carrying something by holding it at the outer edge with one or two fingers.
b. holding a child or an animal by the mid section.

Picture 25 and 26.

- 1.2. NGEMPIT : carrying something under the arm or between thighs. See sketch, second arrow.
Picture 27.

- 1.3. NYANGKLONG : carrying something having a string or strings by hanging it over one's shoulder or shoulders arm or arms or a bicycle handle bar.
Picture 28 and 29.

- 1.4. NYANGKING : carrying something in the hand or arm
Picture 30

- 1.5. NGINDHIT : carrying a thing especially a water jug on one's hip encircled by one arm.
Picture 31

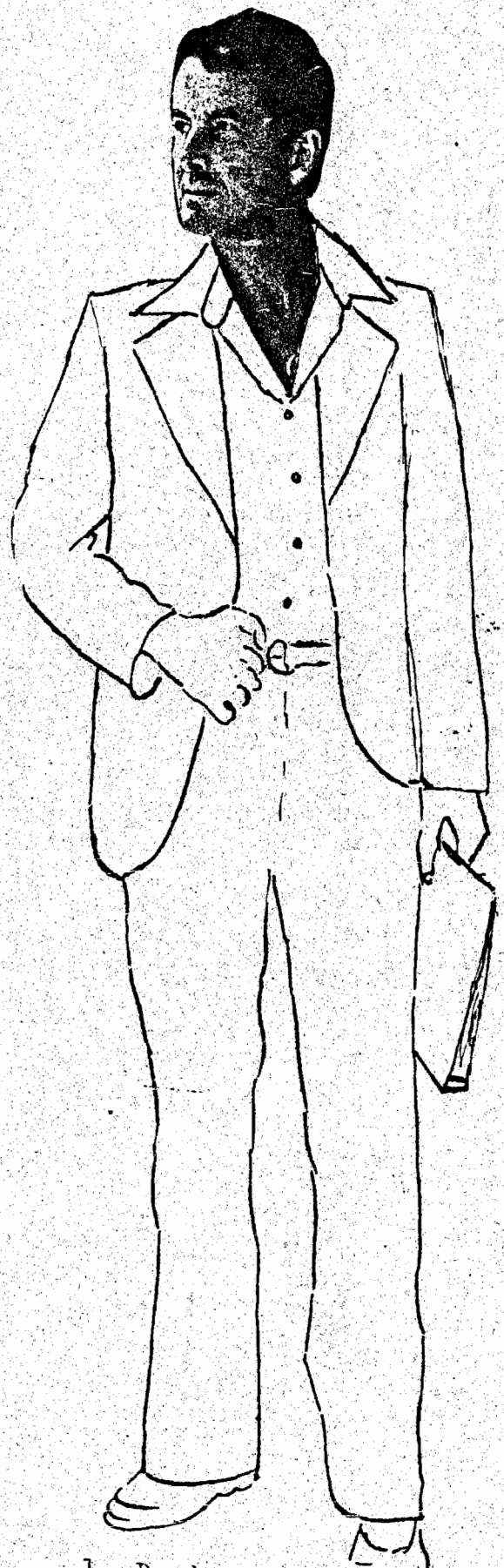
- 1.6. NYANGKLEK : carrying a child by letting him sitting on one's waist and then embraced.
Picture
- 1.7. NGANDHUT : carrying something within oneself or itself
Picture 32 and 33
- 1.8. NGESAK ;carrying something in one's pocket
Picture 34
- 1.9. nggembol : carrying something concealed or inside of one's clothes.
- 1.10. NGGEGEM : carrying something in one's fist.
- 1.11. NCGENDHONG : carrying something on one's back with or without a cloth.
Picture 35 and 36
- 1.12. MEKEM : carrying a child with a cloth on one's waist with a leg in front and the other behind the carrier.
Picture 102
- 1.13. MBOPONG : carrying something in one's arms against chest.
Picture 38
- 1.14. NGEMBAN : carrying a baby with both legs of the child close together using a cloth, letting him sitting beside or in front of the carrier.
Picture 37
- 1.15. MONDHONG : carrying a person by letting her sitting on one's arms in front of one's chest.
Picture

- 1.16. NANDHU : a. carrying something with a tandhu
b. carrying a bride on the arms of two people.
(as a part of traditional court wedding ceremony) Picture 44
- 1.17. NGGONDHOL : carrying something with one's mouth or beak.
Picture 39 and 40
- 1.18. NGUSUNG : carrying something together with many people
from one place to, another.
Picture 43
- 1.19. NGGOTONG : carrying something with at least two persons.
- 1.20. MUNJI : carrying a child on one's shoulders. The person who is carried sits on one's shoulders holding his head.
Picture 41
- 1.21. NYUNGCI : carrying something on one's head.
Picture 42
- 1.22. MIKUL : carrying something on one's shoulder using a stick or something relatively long.
Picture 43
- 1.23. MANGGUL : carrying something on one's shoulder without any instrument.
Picture 45



1. Deweke nyengkiwing topi
She carried a hat

Picture 25



1 . Deweke nyengkiwing buku
He carried a book

Picture 26

E. carrying smth by holding it at the outer edge with one or two fingers.

E. carrying something under the arm
or between thighs.



Picture 27

2. Deweke ngempit dompet
She carried a wallet.



3. Deweke nyangklong tas
She carried a bag

Picture 29

E. carrying smth having a string(s) by hanging i
over one's shoulder(s).



3. Deweke nyangklong tas
She carried a bag

Picture 28



Picture 30

E. carrying something in the hand or arm.

4. Ibu nyangking tas
Mother carried a bag

11. Nono nyangklek blek.
Nono carried a tin

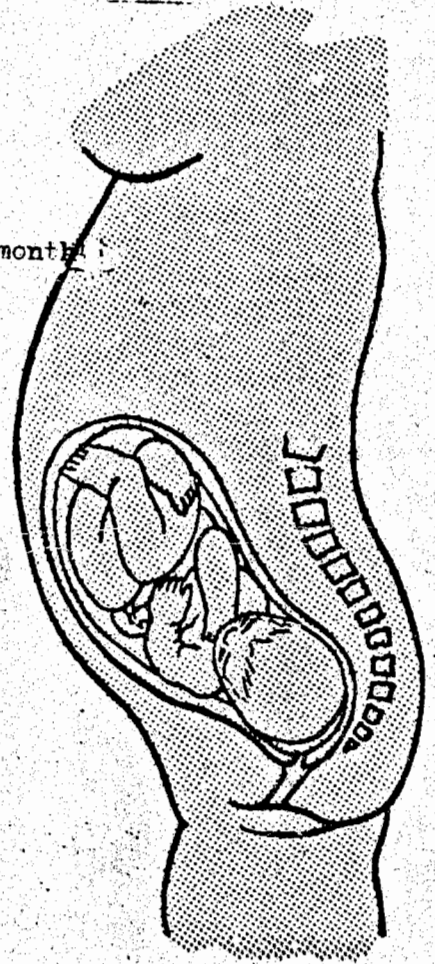


Picture 31 .

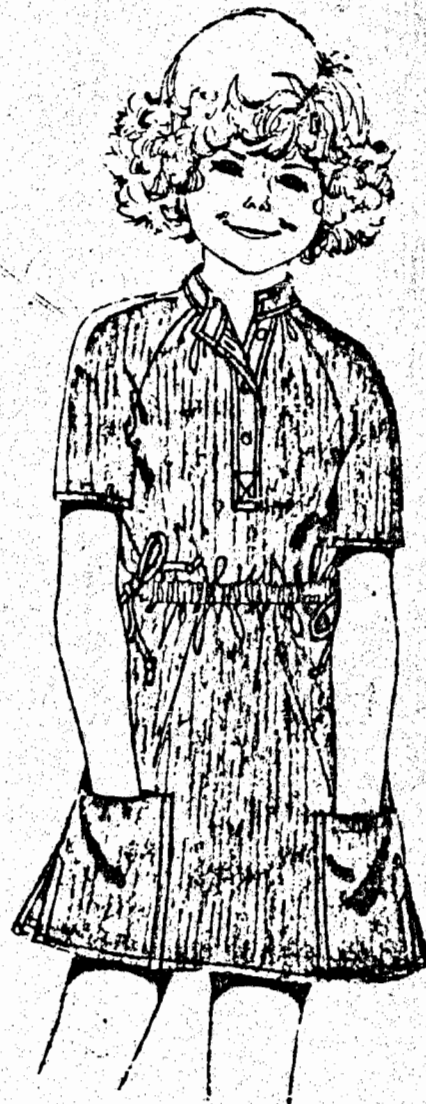
E. carrying something on one's hip encircled by one arm.



6. Deweke ngandhut
sangang sasi
She carried a nine-month
baby in her womb.
Picture 32



Picture 33



7. Deweke ngesak kunci
She carried a key in her
pocket.

Picture 34

carrying smth in a pocket



Picture 35

J. NGGENDHONG

E. carrying anything on one's back with or without a cloth.



Picture 36

J. NGGENDHONG



Picture 37

J. NGEMBAN

E. carrying a baby with both legs of the child close together using a cloth, letting him sitting in front of the carrier.



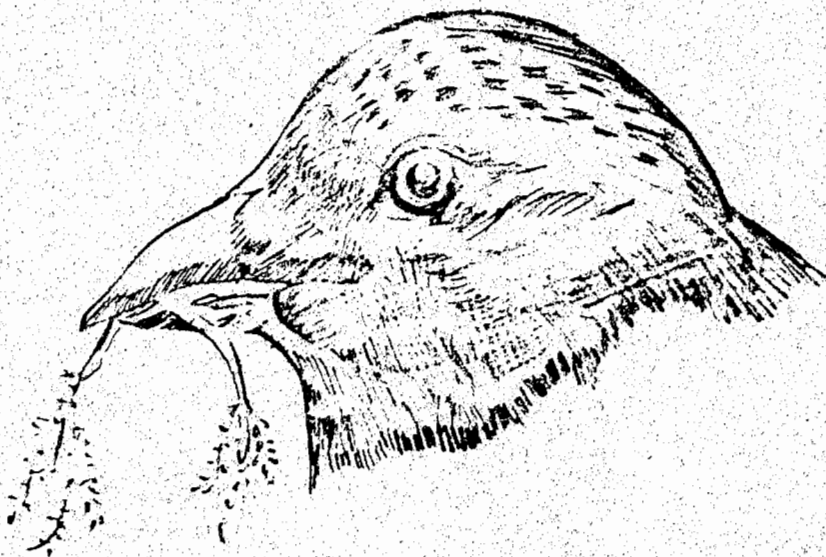
Picture 38

J. MBOPONG

E.
Carrying
baby in c
arms agai
chest.



Picture 39



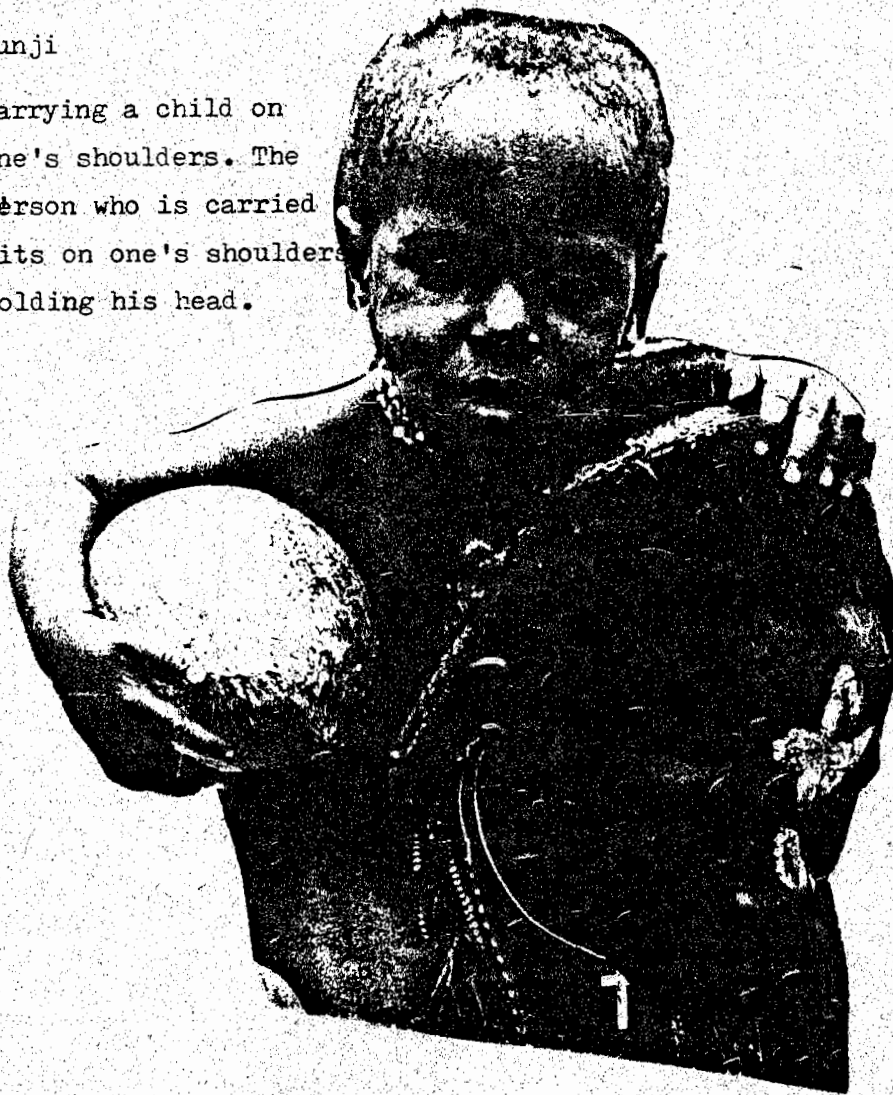
Picture 40

J. nggondhol

E. carrying something with one's mouth or beak.

J. munji

E. carrying a child on
one's shoulders. The
person who is carried
sits on one's shoulders
holding his head.



Picture 41



J. nyunggi

E. carrying something on
one's head.

Picture 42.



Picture 43

J. NGHSUNG

E. transporting smth heavy jointly
with or without instruments.



Picture 44

J. N ANDHU

E. carrying something with
a strecher-like convey-
ance.



Picture 45

J. MANGGUL

E. carrying somethin on one's shoulder
without any instrument.



Picture 46

J. MIKUL

E. carrying something on one's shoulder using a shoulder pole.



Picture 46 c.

J. MONDHONG

E. carrying a person by letting him sitting on one's arms in front of one's chest.

2. Semantic Roles.

According to Fillmore's theory the Javanese verbs meaning "CARRY" can occur with;

2.1. An AGENT and an OBJECT / ---- A + O / as in:

2.1.1. *dheweke nyengkining kucing.*

He carried a cat with the top of his fingers.

2.1.2. *Bocah wadon kuwi ngempit dhompet.*

The lady carried a wallet under her arm.

2.1.3. *Adhiku nyangklong tas.*

My brother carried a bag hanging over his shoulder.

2.1.4. *Maria ngindhiti klenthing*

Maria carried a water jug on her hip.

2.1.5. *Bapak ngandhut wadi.*

My father carried a secret in herself.

2.1.6. *Ida ngesak kunci.*

Ida carried a key in her pocket.

2.1.7. *Ibu kuwi nggembol dhuwit.*

The woman carried money concealed.

2.1.8. *Dheweke nggegem beras.*

She carried rice in her fist.

2.1.9. *Aku nggendhong adhik.*

I carried my little brother on my back.

2.1.10. *Ibu mekeh Nono.*

Mother carried Nono with one of his leg in front and the other behind her.

2.1.11. *Mbakyuku nyangklek adhik.*

My sister carried my little brother on her waist

2.1.12. *Vera mbopong ponakane.*

Vera carried her niece against her chest.

2.1.13. *Bibi ngemban putrane.*

Aunt carried her son with his both legs close together and using a cloth.

2.1.14. Simin m o n d h o n g putri.

Simin carried a lady against his chest.

2.1.15. Wong lanang kuwi n a n d h u putri.

That man carried a lady by using a tandhu.

2.1.16. Manuk kuwi n g g o n d h o l mangsane.

The bird carried its prey with its beak.

2.1.17. Wong2 padha n g u s u n g gunung.

The people carried together a likeness of a mountain.

2.1.18. Kakang m u n j i Nono.

My brother carried Nono on his shoulder while Nono held my brother's head.

2.1.19. Wong2 padha n y u n g g i pari.

The people carried rice on their head.

2.1.20. Bapak kuwi m i k u l "sate"

That man carried "sate" using a stick.

2.1.21. Jesus m a n g g u l salib.

Jesus carried a cross on his shoulder.

Some of them can occur with:

2.2. An Object, Agent and an Instrument / — 0 + A + I / as in:

2.2.1. Wong wedok kuwi n g g e n d h o n g dagangane nganggo slendhaug.

That woman carried her wares on her back with a cloth.

2.2.2. Wong2 padha n g u s u n g gunung nganggo usungan.

The people carried a likeness of a mountain with an equipment for carrying something heavy.

2.2.3. Ibu m e k e h bocah nganggo slendhang.

Mother carried a child with a cloth.

Some of them occur with:

2.3. An Object, an Agent and a Goal / ----- O + A + G / as in:

2.3.1. Christ n y a n g k i n g andhuk menyang jedhing.

Christ carried a towel in her arm to the bathroom.

2.3.2. Ninik n y a n g k l o n g tas menyang sekolahan.

Ninik carried a bag over her shoulder to school.

2.3.3. Simbok n g e m p i t dompet menyang pasar.

Mother carried a wallet under her arm to the market.

2.3.4. Inem n g i n d h i t klenthing menyang kali.

Inem carried a water jug on her hip to the river.

2.3.5. Deweke n g e s a k rokok menyang gedhong sorot.

He carried a cigarette in his pocket to the movie.

2.3.6. Si Dul m b o p o n g anake menyang warung.

Si Dul carried his son against his chest to the snack-shop.

2.3.7. Denok n g u g e n d h o n g dagangane menyang pasar.

Denok carried her wares on her back to the market.

2.3.8. Ibu n y a n g k l e k Nono mlebu ngomah.

Mother carried Nono on her waist into the house.

2.3.9. Bibi n g e m b a n bayi menyang kebon.

Aunt carried a baby using a cloth with both legs of the baby close together to the garden.

2.3.10. Painem n y u n g g i pari menyang omahe.

Painem carried rice on her head to her house.

2.3.11. Simin m o n d h o n g putri menyang kamar.

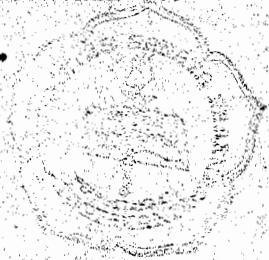
Simin carried a lady to his room.

2.3.12. Jesus m a n g g u l salib menyang Golgotha.

Jesus carried his cross on his shoulder to Golgotha.

2.3.13. Wong2 padha n g u s u n g gunung menyang alun2,

The people carried together the likeness of a mountain to north broad grassy area in front of the palace.



Some of them can occur with:

2.4. an OBJECT, an AGENT, a GOAL and an INSTRUMENT / ——— O + A G + I /
as in:

2.4.1. wong wedok kuwi nggendhong tenggok
nganggo slendhang menyang pasar.

The woman carried a deep basket of woven bamboo
on her back with a cloth to the market.

2.4.2. wong2 padha ngusung barang2 nganggo kreta
menyang alun2.

The people carried together goods with a car to
the broad grassy area in front of the palace.

At last Fillmore's revised cases can be applied on this verb too.

2.5. An OBJECT, an AGENT and PATH / ——— O + A + Path / as
in:

2.5.1. Inem nyunggi pari turut dglan.

Inem carried rice on her head along the street.

2.5.2. Saka sawah inem nyunggi pari turut dalan.

From the field inem carried rice on her head along
the street.

Since the English verb "BRING" and "TAKE" imply deitic roles they occur with at least three elements. Let's observe these following sentences.

They can occur with:

2.6. An AGENT, an OBJECT and a GOAL / ——— A + O + G / as in:

2.6.1. Simbak mulih nyangking bakmi.

Mother BROUGHT home noodles.

2.6.2. Bocah lanang kuwi n y a n g k l o n g gitar mulih.

The boy BROUGHT home his guitar by hanging it over his shoulder.

2.6.3. Kakang kulih m u n j i adhik.

My brother BROUGHT my little sister home by letting her sitting on his shoulders while she held his head.

2.6.4. Adhil mulih m b o p o n g asu turu.

My little sister BROUGHT home a sleeping dog.

2.6.5. Dheweke mulih n g g e m b o l wadi.

He BROUGHT home many secrets.

2.6.6. Bocah2 ndesa kuwi padha mulih n g g e n d h o n g kayu.

The country children BROUGHT home firewood on their backs.

2.6.7. Simin n y n g g i kobis menyang kutha.

Simin TOOK cabbage to town.

2.6.8. Siman n y e n g k i w i n g bathang tikus menyang jugangan.

Siman TOOK a dead mouse to a hole dug in the ground.

2.6.9. Ibu n g e m b a n bayi menyang taman.

Mother TOOK a baby to a park.

They can also occur with:

2.7. An AGENT, an OBJECT, an INSTRUMENT and a GOAL /---A + O + I + G / as in:

2.7.1. Paman kuwi mulih m i k u l 'bakso' nganggo pikulan.

That man BROUGHT 'bakso' home by using a shoulder pole.

2.7.2. Kuli2 kuwi padha ngusung bata nganggo grobag mulih.

The labourers BROUGHT bricks home by a carload.

2.7.3. Bakul2 kuwi padha nggendhong tenggok nganggo slendhang mulih.

The sedentary-market sellers BROUGHT home their deep basket with a cloth on their backs.

2.7.4. Ibu nggendhong bayi nganggo slendhang menyang ndhokteran.

Mother TOOK a baby with a cloth to the hospital.

2.7.5. Kuli2 ngusung bata nganggo grobag menyang dalan.

The labourers TOOK bricks with a carload to the road.

3. Presupposition.

We have discussed in the previous chapter that a presupposition of linguistic study is the only way to take the specific and stable character of language. Our fundamental assumption implies that each linguistic form has a constant and specific meaning. If the forms are phonemically different, we suppose that their meaning are also different.

Since a presupposition is an assumption that the hearer had known about and the writer thinks that the assumption should be a stable assumption implicitly denoted by the utterance,

the writer believes that there are only a few of them involve such a constant and specific assumption that can be written in this thesis. Nevertheless, the writer encourages herself to write these following presuppositions.

3.1. NYENGKIWING.

J.1. Dicky NYENGKIWING topi. 2. Dicky NYENGKIWING kucing.

E. 1. Dicky carried a hat. 2. Dicky carried a cat.

Since NYENGKIWING means carrying something with the top of one's fingers we presuppose that the object of NYENGKIWING is a light thing. A cat is a fairly heavy thing but it is our chief way to carry a cat. So, sentence number 2 means: Dicky carried a cat by the mid section of its body.

3.2. NGEMPIT.

J. Bocah wedok kuwi NGEMPIT dhompot.

E. The lady carried a wallet under her arm.

NGEMPIT means carrying something by putting it between arm and waist. So, the Javanese sentence involves a presupposition that the object of the verb is thin since it can be held tight by putting it between arm and waist.

3.3. NGINDHIT.

J. Inem NGINDHIT klenthing.

E. Inem carried a water jug on her hip.

NGINDHIT is a specific word used many years ago by Javanese women who were looking for water from their neighbours or rivers. So, the Javanese sentence involves a presupposition that "Inem" was looking for water.

3.4. NYANGKING .

J. Christ NYANGKING tas menyang sekolahan.

E. Christ carried a bag in his arm.

NYANGKING means carrying something in the hand or arm. So , it involves a presupposition that its object is relatively light .

3.5. NGANDHUT .

J. 1. Bapak NGANDHUT wadi. 2. Ibu NGANDHUT.

E. 1. Father carried a secret or something within himself.

2. Mother is pregnant.

NGANDHUT is a word of special use, namely when it is used intransitively with the subject is a woman or women. In this case we should automatically presuppose that the object is a child in her womb.

3.6. NGESAK .

J. Deweke NGESAK hadiah.

E. He put a present in his pocket.

NGESAK means carrying something in one's pocket. So, the Javanese sentence involves a presupposition that the object is small that can be put in shirt's or trousers' pocket.

3.7. NGGEMBOL .

J. Simbah NGGEMBOL hadiah.

E. Grandmother carried a present in her clothes.

NGGEMBOL means carrying something concealed or something inside of one's clothes. According to Javanese custom "NGGEMBOL" is addressed to women who used to carry something in their belt. So, NGGEMBOL involves a presupposition that the

object is a s m a l l t h i n g that can be put in women's belt.

3.8. N G G E G E M .

J. Deweke nggegem permen.

E. She carried sandwiches.

We presuppose that the object is such a s m a l l t h i n g that can be put in one's hand and then closed.

3.9. N G G E N D H O N G .

J. Simbok NGGENDHONG tenggok.

E. The woman carried a deep basket of bamboo on her back.

We presuppose that the woman used a cloth to carry it unless 'tenggok' or 'Tenggok' is a child.

3.10. M O N D H O N G .

J. Simin MONDHONG Inem.

E. Simin carried Inem by letting her sitting on his arms in front of his chest.

Mondhong means carryig a person by letting her sitting on one's arms. According to Javanese custom "MONDHONG" is adressed to bridegroom who carries his bride in the ceremony. So, that sentence involves a presupposition that "Inem" is Simin's wife.

3.11. N A N D H U .

J. Sang Prabu NANDHU Raden Ajeng Pratiwi.

E. The high official carried Miss Pratiwi.

NANDHU means carrying a person on the arms of two people.

3.12. NGGONDHOL .

J. Item NGGONDHOL tikus.

E. Item carried a mouse with its mouth.

NGGONDHOL means carrying something with one's mouth or beak.

We presuppose that "Item" is an animal and presumably a cat, because usually a cat that carries a mouse.

3.13. NGUSUNG .

J. Wong2 padha NGUSUNG gunung.

E. The people carried together a likeness of a mountain.

NGUSUNG means carrying something together with many people from one place to another. It is evident that we presuppose that the object of NGUSUNG is a heavy thing.

3.14. NGGOTONG .

J. Bocah loro kuwi padha NGGOTONG koper.

E. The two boys carried a trunk together. Like NGUSUNG, we presuppose that the object of the verb "NGGOTONG" is a heavy thing.

3.15. MIKUL .

J. Wong kuwi MIKUL"sate."

E. That man carried "Sate" with a stick. on his shoulder.

MIKUL means carrying something on one's shoulder using a stick. The Javanese sentence involves a presupposition that the object is a heavy thing.

3.16. MANGGUL .

J. Jesus MANGGUL salib.

E. Jesus carried a cross on his shoulder,

We presuppose that a cross is something heavy.

4. Syntactic Roles .

Here follow the possible syntactic roles of the Javanese verb "CARRY" and its equivalents.

4.1. SUBJECT and DIRECT OBJECT.

4.1.1. Deweke ng g e m b o l rasa serik.

She harbors ill feelings.

4.1.2. Tembunge ng a n d h u r t pangancam.

His words implied a threat.

4.1.3. Ibu kuwi ng g e n d h o n g bocah turu.

The lady carried a sleeping child on her back.

4.1.4. Wong2 nggunung kuwi padha m a n g g u l janganan.

The country men carried vegetables on their shoulder.

4.1.5. Bocah2 nggunung kuwi padha m i k u l areng.

The country boys carried coal.

4.1.6. Deweke ng e s a k dhuwit akeh.

She carried much money in her pocket.

4.1.7. Manten kuwi m b o p o n g kembang.

The bride carried flowers against her chest.

4.1.8. Bapak ng e m b a n mayit.

Father carried a corpse with its legs close together and using a cloth.

4.1.9. Koko ng i n d h i t blek.

Koko carried a tin on his hip encircled by one arm.

4.1.10. Mbakyuku ny a n g k l o n g tas.

My sister carried a handbag over her arm.

4.1.11. Mahasiswa kuwi ny e n g k i w i n g buku.

The student carried a book with the top of his fingers.

4.1.12. Tuti ny a n g k i n g andhuk.

Tuti carried a towel in her hand.

4.1.13. Kangmas n g e m p i t klambi anyar.

My brother carried a new shirt under his arm.

4.1.14. Ibu n g g e g e m ali-ali.

Mother carried a ring in her fist.

4.1.15. Paman n y a n g k l e k adhik.

Uncle carried my little sister on his hip and embraced by one of his arm.

4.1.16. Baturku m e k e h adhik.

Our servant carried my little sister with one of her leg in front and the other behind him.

4.1.17. Kucing kuwi n g g o n d h o l tikus.

The cat carried a mouse with its beak.

4.1.18. Wong2 padha n g u s u n g pethi mati.

The people carried together a death casket.

4.1.19. Bocah cilik2 kuwi padha n y u n g g i kayu.

The small boys carried wood pile on their head.

4.1.20. Bocah2 Bali kuwi padha m o u n d h o n g babi.

The Balinese boys carried pigs by letting them sitting on their arms in front of their chests.

4.2. SUBJECT, DIRECT OBJECT and PREPOSITIONAL PHRASE.

4.2.1. Wong2 padha m a n g g u l pethi mati menyang kuburan.

The people carried a death casket to the grave yard.

4.2.2. Sibun g g e n d h o n g dagangan menyang pasar.

Mother carried her wares to the market.

4.2.3. Bocah wedhek kuwi n y u n g g i tenggok turut dalan.

The girl carried a deep basket made of bamboo along the street.

4.2.4. Sanakku n g g e m b o l rasa serik salawase urip.

My cousin harbored ill feelings as long as he lived.

4.2.5. Ibu n g a n d h u t kasusahan wis sepuluh tahun.

It has been ten years that mother is filled with sadness.

4.2.6. Christ n y a n g k i n g andhuk menyang jedhing.

Christ carried a towel in his hand to the bathroom.

4.2.7. Manten kuwi m b o p o n g kembang nang ngarep Greja.

The bride carried flowers agaist her chest in front of the church.

4.2.8. Wong kuwi n g e m b a n mayit menyang jaratan.

That man carried a lake with both of its legs close together to the grave yard.

4.2.9. Bobo n g i n d h i t ember menyang sumur.

Bobo carried home a pail on his hip encircled by one arm.

4.2.10. Deweke n y a n g k l o n g tas nang setang pit.

He carried a bag over a bicycle handle bar.

4.2.11. Deweke n g e m p i t dhompet nang sekaten.

She carried a wallet under her arm in a "SEKATEN".

4.2.12. Kucinge n g g o n d h o l tikus nang ndhuwur gendheng.

The cat carried a mouse with its beak on the roof.

4.2.13. Manten lanang m o n d h o n g manten wedok nang upacara ijab.

The bridegroom carried the bride in the wedding ceremony.

Here follow the possible syntactic roles of the Javanese verb "BRING" and "TAKE".

4.3. SUBJECT, DIRECT OBJECT and INDIRECT OBJECT.

4.3.1. Deweke mulih n g g e m b o l dhuwit akeh.

He brought home much money.

4.3.2. Ibu mulih n g g e n d h o n g anake.

The lady BROUGHT home his son.

4.3.3. Deweke mulih n g e s a k dhuwit akeh.

He BROUGHT home much money.

4.3.4. Adhiku n y e n g k i w i n g mucing mulih.

My little brother BROUGHT home a cat.

4.3.5. Simbok mulih n y a n g k i n g bakmi.

Mother BROUGHT home noodles.

4.3.6. Asune mulih n g g o n d h o l mangsaa

The dog BROUGHT home its prey.

4.3.7. Si tani mulih n y u n g g i pari.

The farmers BROUGHT home rice.

4.3.8. Bocah2 n g u s u n g buku2 mrene.

The children BROUGHT here the books.

4.3.9. Si tani m a n g g u l janganan menyang kutha.

The farmers TOOK their vegetables to town.

4.3.10. Bocah2 desa kuwi m i k u l kayu menyang pasar.

The country boys TOOK wood pile to town.

4.3.11. Denok n g i n d h i t klenthing menyang sumur.

Denok TOOK a water jug to the well.

5. The Amount Of Noun Phrases Implied by The Verbs.

The Javanese verb "CARRY" and its equivalents imply t w o or t h r e e or f o u r N.P.'s.

5.1. Javanese verbs meaning "CARRY" that imply t w o N.P.'s.

See page 43

Deweke nyengkiwing kucing. etc.

- 5.2. Sentences using Javanese verbs meaning "CARRY" that imply
t h r e e N.P.'S.

See page 49.

Bocah wedok kuwi n g g e n d h o n g dagangane nganggo
slendhang.

That woman carried her wares on her back with a cloth. etc.

- 5.3. Sentences using Javanese verbs meaning "CARRY" that imply
f o u r N.P.'S.

See page 51.

Wong wedok kuwi n g g e n d h o n g tenggok nganggo slen-
dhang menyang pasar.

The woman carried a deep basket of woven bamboo on her back
with a cloth to the market. etc.

The Javanese verbs "BRING" and "TAKE" imply t h r e e or
f o u r N.P.'S.

- 5.4. Such verbs that imply t h r e e N.P.'S.

5.4.1. Dheweke mulih n g g e m m b o l dhuwit akeh.

He BROUGHT home much money.

5.4.2. Si tani m a n g g u l janganan menyang kutha.

The farmer TOOK their vegetables to town.

- 5.5. Such verbs that imply f o u r N.P.'S.

5.5.1. Wong2 pegunungan padha m i k u l kayu nganggo
pikulan menyang kutha.

The mountain people TOOK firewood with shoulder
poles to town.

5.5.2. Para tani n g g e n d h o n g pari mulih nganggo
slendhang.

The farmers BROUGHT rice home with a cloth.

6. Conclusion.

From the data, a sketch of the Javanese verb "CARRY" and from the analysis above we see very clearly that Javanese language has a lot of forms as the meaning variations of "NGGAWA" or "CARRY". Each form expresses a different aspect within its general meaning "CARRY". A different object of a certain verb requires a different form as in: NYANGKLEK and NGINDHIT. A different part of the body used to do the meaning of a certain verb requires a different form as in: NYANGKING, NYENGKIWING, MBOPONG and NGGENDEHONG.

So, the writer concludes that Javanese language puts stress on the DETAILED DIFFERENCES of the objects of the verb and of the WAYS how a person does the meaning of the verb. As an addition the writer says that Javanese is not interested in its deitic roles.

II. THE JAVANESE VERB "SIT" COMPARED TO THAT OF ENGLISH.

1. M e a n i n g .

The English verb "SIT" which means take or be in a position in which the body is upright and supported by the buttocks can be translated into "LUNGGUH" in Javanese. Like the verb "CARRY" we find quite a lot of forms meaning "SIT" in Javanese language. Each of them expresses a different aspect within its general meaning "SIT".

Let's observe these following pictures and describe their meanings.

1.1. LUNGGUH; LINGGUH; LINGGIH; LENGGAH.

Picture 46. Those four forms above mean take or be in a position in which the body is upright and supported by the buttocks. Those four forms are semantically the same. The difference of forms show their social differences. "LENGGAH" is only used for respectable persons and "LUNGGUH; LINGGUH; and LINGGIH" are used for ordinary persons.

1.2. LENGUK-LENGUK. Picture 48

sit by one's self and take it easy.

1.3. THETHENGUK. Picture 49

sit around idly.

1.4. ONGKANG-ONGKANG. Picture 50

sit with one's feet dangling.

1.5. NDHEPROK. Picture 52 and 53.

sit on the ground with the legs drawn up close to the body.

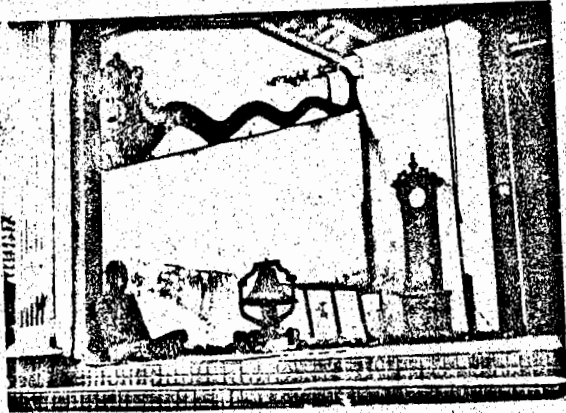
1.6. TIMPUH. Picture 51

kneel, rest on one's knees

- 1.7. NDHODHOK. Picture 54 and 55
squat, crouch.
- 1.8. NDHONGKROK. Picture 56
squat idly.
- 1.9. SILA. Picture 57
sit cross-legged on the ground.
- 1.10. SLONJOR. Picture 58
s p r a w l , sit with one's leg streched.
- 1.11. METHETHEK. Picture 60
s p r a w l , sit improperly with one's legs apart
and stomach is pregnant like.
- 1.12. METHANTHANG. Picture 61
s p r a w l , sit on bed improperly with the legs
apart.
- 1.13. JEGANG. Picture 62
s p r a w l , sit with one knee drawn up.
- 1.14. METHANGKLING. Picture 63
s p r a w l , sit with one's legs apart and one
above the other.
- 1.15. METHINGKRANG. Picture 64
s p r a w l , sit with the legs or leg up on
something.
- 1.16. METHANGKROK. Picture 65
s p r a w l , sit perch on a high place.
- 1.17. SEBA . Picture 46
sit at court.



sit



Picture 46 b

J. seba

E. sit at court



Picture 47

J. lungguh; lungguh; linggih; lenggah.

E. sit



Picture 48

J. lenguk-lenguk

E. sit by one's self and take it easy.



Picture 49.

J. thethenguk

53

E. sit around idly.



Picture 50.

J. ongakong-ongakong

E. sit with one's feet
dangling.



Picture 51.
J. t i m p u h.
E. kneel, rest on drawn up knees
along side the body to squat.



Picture 52.
J. ndheprok.



Picture 53.
J. ndheprok.
E. sit on the ground with the
legs drawn up close to the
body.



Picture 54.
J.ndhodhok.
E. squat.



Picture 55.

J. ndhodhok
E. squat.



Picture 56.

J. ndhongkrok
E. squat idly.



Picture 57.

J. sila

E. sit crossed-legged neatly on the ground.



Picture 58.

J. slonjor

E. sit with one's legs stretched



Picture 59.

slonjor



Picture 60.

J. methethek.

E. sit improperly with one's legs apart and stomach is pregnant like.



Picture 61.

J. methanthang.

E. sit on bed improperly with the legs apart.



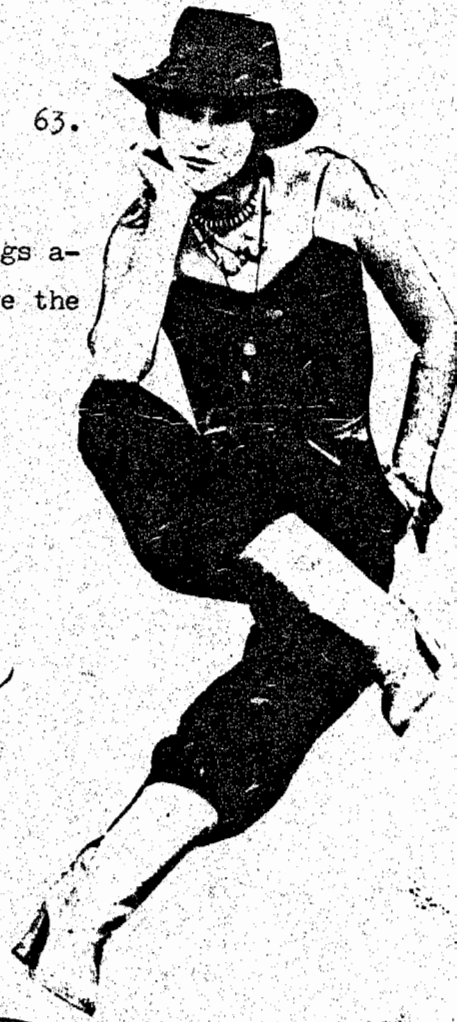
Picture 62.

J. jegang

E. sit with one knee drawn up

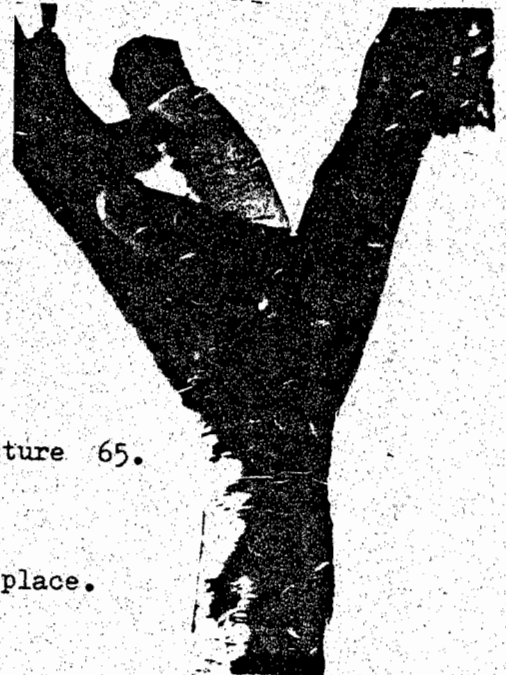
Picture 63.

J. methangkling

E. sit with one's legs a-
part and one above the
other.

Picture 64,

J. methingkrang

E. sit with the legs or leg up on
something.

Picture 65.

J. methangkrok

E. sit perch on a high place.

2. Semantic Roles .

Like the English verb "SIT", according to Fillmore's theory about 'cases' and the writer's own addition part of the meaning of verbs in a language can be represented in terms of case frames. Therefore, the Javanese verb "SIT" and its equivalents can occur with:

2.1. Just an AGENT / ——— A / as in:

2.1.1. Simbah l e n g g a h .

Grandfather sat.

2.1.2. Adhiku l u n g g u h .

My little brother sat.

2.1.3. Bibi l e n g u k - l e n g u k .

Aunt sat by herself and took her easy.

2.1.4. Pak kebon kuwi t h e t h e n g u k .

The gardener sat around idly.

2.1.5. Bocah cilik kuwi o n g k a n g - o n g k a n g .

The small boy sat with his feet dangling.

2.1.6. Bocah wedok kuwi m e t h a n g k l i n g .

The lady sat with her legs one above the other.

2.1.7. Paman m e t h i n g k r a n g .

Uncle sat with his leg up on something.

2.1.8. Dick m e t h a n g k r o k .

Dick sat perch on a high place.

2.1.9. Bapak s e b a .

Father sat at court.

2.1.10. Rewangku n d h o n g k r o k .

My servant squatted idly.

2.1.11. Wong kuwi n d h o d h o k .

That man squatted.

2.1.12. Bocah2 padha ndheprok.

The children sat on the ground with the legs drawn up close to the body.

2.1.13. Bakul kuwi padha timpuh.

The sedentary-market sellers knelt on drawn up knees along side the body to squat.

2.1.14. Tamune padha sila.

The guests sat cross-legged on the ground.

2.1.15. Denok slonjor.

Denok sat with her legs stretched.

2.1.16. Ibu mudha kuwi methanthang.

The young mother sat on bed improperly with her legs apart.

2.1.17. Adhiku wedok methethek.

My little sister sat with her legs apart.

2.1.18. Dheweke jegang.

He sat with one knee drawn up.

2.2. AGENT and LOCATIVE / ----- A + L / as in:

2.2.1. Simbah lenggah nang kursi.

Grnadmother sat on a chair.

2.2.2. Adhiku lungguh nang jogan.

My little brother sat on the floor.

2.2.3. Paman lenguk-lenguk nang ngisor uwit.

Uncle sat by himself and took him easy under the tree.



2.2.4. Pak kebon padha t h e t h e n g u k nang cedak pawuhan.

The gardeners sat around idly near the rubbish heap.

2.2.5. Dick o n g k a n g - o n g k a n g nang kursi.

Dick sat on a chair with his feet dangling.

2.2.6. Tuti m e t h a n g k l i n g nang kursi.

Tuti sat on a chair with her legs one above the other.

2.2.7. Nono m e t h i n g k r a n g nang dhangklik.

Nono sat on a bench with his legs up on it.

2.2.8. Adhiku m e t h a n g k r o k nang uwit.

My little brother sat perch on a tree.

2.2.9. Bocah2 padha n d h e p r o k nang jogan.

The children sat on the ground with the legs drawn up close to the body.

2.2.10. Wong2 Islam padha t i m p u h nang mesjid.

The moslems knelt on drawn up knees along side the body to squat.

2.2.11. Denok s l o n j o r nang jogan.

Denok sat on the floor with her legs stretched.

2.2.12. Wong wedok kuwi m e t h a n t h a n g nang peturon.

The lady sat on bed improperly with her legs apart.

2.2.13. Kewangku m e t h e t h e k nang ngarep lawang.

Our servant sat improperly in the doorway with her legs apart and her stomach was pregnant like.

2.2.14. Kakangku j e g a n g nang kamar tamu.

My brother sat in the sitting-room with one knee drawn up.

2.2.15. wong2 padha s i l a nang sripah.

The people sat cross-legged in a bereavement.

2.2.16. Bapak s e b a nang kraton.

Father sat at court to visit the high official.

2.2.17. Simin n d h o n g k r o n g nang ngarep anglo.

Simin squatted idly in front of a charcoal brazier.

3. P r e s u p p o s i t i o n .

Before we discuss about the presupposition of "LUNGGUH", the writer would like to repeat something mentioned above. It has been said that in Javanese language we find quite a lot of forms meaning "SIT" and we suppose that those forms show different aspects within their general meanings "SIT". More than that, each form shows specific and stable character according to Javanese custom or habitual use of native speakers.

We know that "SILA" is one of the many forms of the Javanese meaning variations of "LUNGGUH" and we have defined that "SILA" means sitting cross-legged on the ground. This way of sitting is usually used by Javanese people when:

- the moslems are praying;
- a performer of Javanese shade is performing a leather-puppet drama;
- one is performing a Javanese dance;
- they sit at court; they are in a baby-sit ceremony; in a country wedding ceremony or in a bereavement.

Each purpose mentioned above uses a different way of "SILA". Therefore the writer wants to include the four modified "SILA" in order to show as detailed as possible the aspect differences found in the general meaning "SIT".

Let's observe these following descriptions:

SILA PANGGUNG : to sit with ankles crossed and knees drawn up to one side. This way of "SILA" is usually done by Javanese danceresses when they start to perform a certain dance.

SILA TUMPANG : to sit cross-legged with the right leg over the left. This way of "SILA" is done by a performer of Javanese shadow when they start to perform a leather-puppet drama.

SILA TIMPUH : kneel on drawn up knees along side the body to squat on crossed ankles. This way of "SILA" is usually done by the Moslems when they are praying.

SILA NGEDHEPES : to sit cross-legged neatly on the ground. This way of "SILA" is usually done by the Javanese people when they attend a baby-sit ceremony; when they are in a bereavement or when they attend a country wedding ceremony.



J. S I L A
E. to sit cross-legged
Picture 66



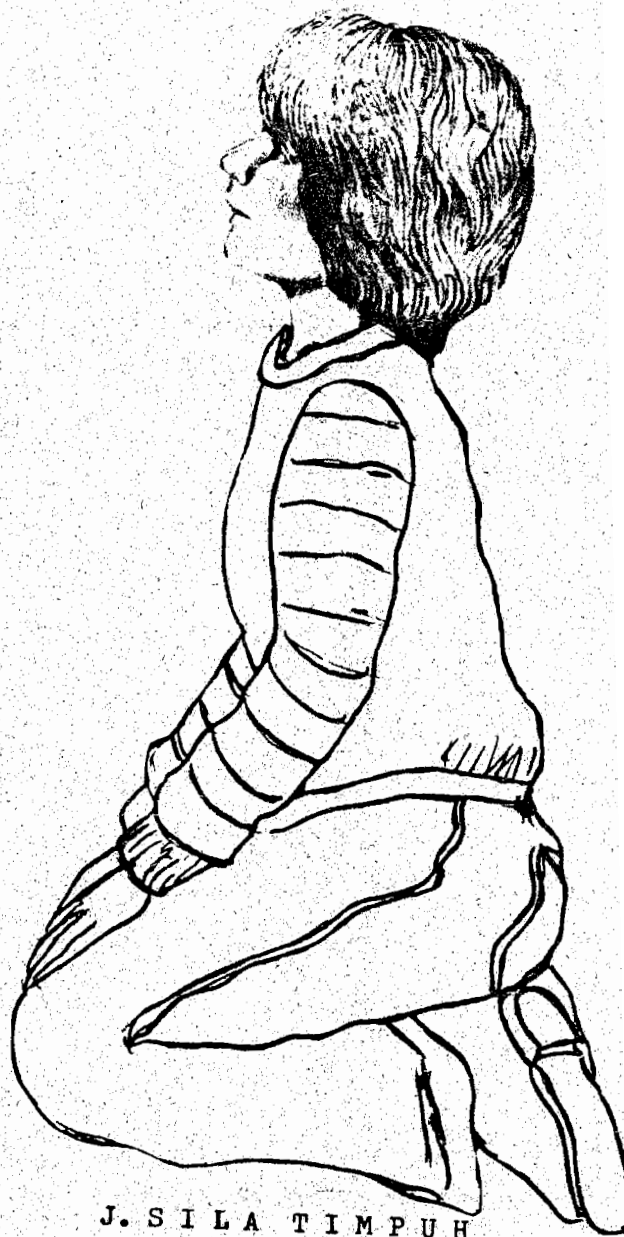
J. S I L A T U M P A N G *Pict. 67*
E. to sit cross-legged with the right leg over the left.



J. S I L A N G E D H E P E S
E. to sit cross-legged neatly
on the ground. Pict. 68



J. S I L A P A N G G U N G
E. to sit with ankles crossed
and knees drawn up to one
side. Picture 69



J. S I L A T I M P U H
E. to kneel on drawn up knees
along side the body to squat

Since a presupposition is an assumption that the hearer had known about and the writer thinks that the assumption should be a stable assumption implicitly denoted by the utterance or by the custom of native speakers, the writer believes that there are only a few of them involve such a presupposition that can be written in this thesis. Yet, nevertheless, the writer tries to describe as detailed as possible the etic differences found in Javanese language.

3.1. S I L A .

J. Wonge akeh lan padha SILA.

E. There are many people and they are sitting cross-legged on the ground. Since the Javanese custom is considered we automatically presuppose that the people have important purposes. Perhaps they are in a bereavement or they attend a certain ceremony like a baby sit ceremony or a country wedding ceremony.

3.2. S I L A N G E D H E P E S .

J. Wong-wong padha SILA NGEDHEPES nang kraton.

E. The people sat at court neatly cross-legged on the ground. Since the Javanese custom is considered we automatically presuppose that those people sat at court to accomplish their duty. It is their daily duty to sit at court to visit a high official.

3.3. S I L A P A N G G U N G .

J. Srimpine SILA PANGGUNG.

E. The Javanese danceress sat with her ankles crossed and her knees drawn up to one side. This sentence involves a presupposition that the Javanese danceress started to perform a certain kind of Javanese dance.

3.4. S I L A T U M P A N G .

J. Lha kae dhalange SILA TUMPANG .

E. Look, the performer of Javanese shade sat cross-legged with the right leg over the left. This sentence involves a presupposition that the performer of Javanese shade started to perform a leather-puppet drama, because this way of sitting is particularly used by a performer of Javanese shade in their play.

3.5. S I L A T I M P U H .

J. Lha kae wong-wong wis padha SILA TIMPUH nang mesjid.

E. Look, the people have knelt on their drawn up knees along side their body or squatted on their ankles in the mosque. This sentence involves a presupposition that the agent were moslems who started to perform their prayer because this way of sitting is usually done by the Moslems when they are praying .

3.6. LENGGAH :

J. Simbah LENGGAH.

E. Grandmother sat.

LENGGAH means take or be in^aposition in which the body is upright and supported by the buttocks. This form 'LENGGAH' is only addressed to respectable persons. This sentence involves a p r e s u p p o s i t i o n that the speaker is socially of a lower rank than the addressee or at least the speaker considers oneself as if she is socially of a lower rank than the addressee.

3.7. LUNGGUH, LINGGUH, LINGGIH.

J. Payem LUNGGUH nang amben.

E. Payem sat on a bamboo bench.

The above three forms have exactly the same meaning with LENGGAH. The difference of forms shows social differences.

'LENGGAH' is only used for respectable persons whereas 'LUNGGUH, LINGGUH and LINGGIH' are used for ordinary persons.

The above sentence involves a p r e s u p p o s i t i o n that the speaker is socially of a higher rank than the addressee or it is possible that both are of the same rank.

3.8. LENGUK - LENGUK.

J. Dheweke LENGUK-LENGUK.

E. He sat by himself and took him easy.

This sentence involves a p r e s u p p o s i t i o n that the AGENT wanted to get free from all of his responsibilities and took it easy.

3.9. THETHENGUK .

J. Pak kebon mung THETHENGUK wae sadina-dinane.

E. The gardener sat around all day idly.

This sentence involves a presupposition that the gardener is more or less lazy.

3.10. ONGKANG - ONGAKANG .

J. Dick ONGKANG-ONGKANG nang kursi.

E. Dick sat on a chair with his feet dangling .

This sentence involves a presupposition that Dick was a small boy that an ordinary chair was too high for him or that the chair was so high that an ordinary person couldn't reach the floor while he was sitting on it.

3.11. METHINGKURANG .

J. Dheweke METHINGKURANG nang dhangklik.

E. He sat on a bench with one of his leg on it.

See page 64, picture 64. This sentence involves a presupposition that the AGENT wanted to be relaxed or that the agent did not control himself.

3.12. METHANGKROK .

J. Koko METHANGKROK nang uwit.

E. Koko sat perch on a tree.

This sentence involves a presupposition that Koko had a special purpose on that tree. Perhaps he wanted to pick fruits.

3.13. SEBA .

J. Bapak SEBA.

E. Father sat at court.

Since the Javanese custom is considered we automatically presuppose that 'Father' sat cross-legged on the ground and it is father's daily duty to sit at court to visit a high official.

3.14. NDHODHOK.

J. Simin NDHODHOK nang kali.

E. Simin squatted in the river.

This sentence involves a presupposition that Simin had a special intention, he defecated.

J. Aku NDHODHOK nang ngarep krangkeng.

E. I squatted in front of a dog-cage.

Like the other, this sentence involves a presupposition that the AGENT had a special intention in the dog-cage.

3.15. NDHONGKROK.

J. Sadina-dinane mung NDHONGKROK ora gelem nyambut gawe.

E. He just squatted idly all day, he won't work.

NDHONGKROK means to squat idly without any intention, So, this sentence involves a presupposition that the AGENT is a lazy person and likes doing nothing.

3.16. NDHEPROK.

Adhiku NDHEPROK nang jobin lan dolanan.

E. My little brother sat on the ground with the legs drawn up close to the body and playing with his toys.

J. SámboK NDEPROK. E. Mother sat on the ground with the legs drawn up close to the body.

Those sentences involve presuppositions that the AGENT are tired.

3.17. TIMPUH .

J. Penari Bali kuwi TIMPUH nang ngarep anglo padupan.

E. The Balinese danceress knelt on their drawn up knees along side their body and squatted on their ankles in front of the brazier covered incense burner.

This sentence involves a p r e s u p p o s i t i o n that the Balinese danceress was praying and started to perform a ceremonial dance. It is the Balinese custom to pray in that way before they perform religious dances.

3.18. METHANTHANG .

J. Ibu mudha muwi METHANTHANG nang peturon.

E. The lady sat on bed with her legs apart.

This sentence involves a p r e s u p p o s i t i o n that the lady was going to deliver a baby or she did not control herself.

3.19. METHETHEK .

J. Aku isin. Adhiku METHETHEK nang ngarep lawang.

E. I am ashamed. My little sister sat in the doorway with her legs apart and her stomach was pregnant like.

This sentence involves a p r e s u p p o s i t i o n that the AGENT was more or less ill-bred or she did not control herself.

3.20. JEGANG .

J. Bocah wedok aja JEGANG.

E. You, a ldy, don't sit with your legs apart like that.

This sentence involves a presupposition that the AGENT wanted to be relaxed or did not control herself.

4. Syntactic Roles.

According to Fillmore's theory the possible syntactic roles of the Javansese verb "SIT" and its equivalents are as follows:

4.1. SUBJECT as in:

4.1.1. Kangmas JEGANG.

My brother sprawled; My brother sat with one knee drawn up.

4.1.2. Wong wedok kuwi METHANTHANG.

The woman sprawled; The woman sat on bed improperly with the legs apart.

4.1.3. Baturku METHETHEK.

My servant sprawled; My servant sat improperly with her legs apart and her stomach was pregnant like.

4.1.4. Bocah Bali kuwi TIMPUH.

The Balinese knelt on drawn up knees along side the body to squat.

4.1.5. Adhiku NDHEPROK.

My little brother sat on the ground with the legs drawn up close to the body.

4.1.6. Bocah kuwi NDHONGKROK.

The boy squatted idly.

4.1.7. Wong ndesa kuwi NDHODHOK.

The country man squatted.

4.1.8. Bapak SEBA.

Father sat at court.

4.1.9. Acok METHANGKROK.

Acok sprawled; Acok sat perch on a high place.

4.1.10. Dheweke METHINKRANG.

He sprawled; He sat with his legs or leg up
upon somethin.

4.1.11. Doddy ONGKANG-ONGKANG.

Doddy sat with his feet dangling.

4.1.12. Paidjo THETHENGUK.

Paidjo sat around idly.

4.1.13. Denok SIONJOR.

Denok sprawled; Denok sat with her legs stretched.

4.1.14. Wong-wong padha SILA.

The people sat with their legs crossed.

4.1.15. Paman LENGUK-LENGUK.

Uncle sat by himself and took it easy.

4.1.16. Simbah LENGGAH.

Grandmother sat.

4.1.17. Dul METHANGKLING.

Dul sat with his legs one above the other.
Dul sprawled.

4.2. SUBJECT and PREPOSITIONAL PHRASE as in:

4.2.1. Bocah wedok kuwi JEGANG nang ngarep lawang.

The girl sat with one knee drawn up in the doorway.

4.2.2. Ibu LENGGAH nang kursi.

Mother sat on a chair.

4.2.3. Adhiku LUNGGUH nang jogan.

My little brother sat on the floor.

4.2.4. Aku NDHODHOK nang ngarep krangkeng.

I squatted in front of the dog-cage.

- 4.2.5. Dheweke NDHONGKROK nang ngarep keren.

He squatted idly in front of the wood-burning
brazier.

- 4.2.6. Kelik SLONJOR nang jogan.

Kelik sprawled on the floor.

- 4.2.7. Dheweke METHINGKRAK nang kursi.

He sprawled on a chair.

- 4.2.8. newangku METHETHEK nang ngarep lawang.

My servant sprawled in the doorway.

- 4.2.9. Djo METHANGKROK nang uwit.

Djo sprawled on a tree.

- 4.2.10. Payem METHANTHANG mang peturon.

Payem sprawled on bed.

- 4.2.11. Dick ONGKANG-ONGKANG nang kursi.

Dick sat on a chair with his feet dangling.

- 4.2.12. Wong-wong padha SILA nang klasa.

The people sat cross-legged on mats.

- 4.2.13. Bapak SEBA nang kraton Ngayogyakarta.

Father sat at court of Yogyakarta,

- 4.2.14. Eyang LENGGAH nang ngarepan.

Grandmother sat in front veranda.

- 4.2.15. Din THETHENGUK nang cedhak pawuhan.

Din sat around idly near the rubbish-heap.

- 4.2.16. Agus NDHEPROK nang kamar tamu dolanan.

Agus sat on the ground in the sitting room with
the legs drawn up close to the body.

- 4.2.17. Suster2 padha TIMPUH nang kapel lan sembahyang.

The nuns knelt on their drawn up knees along side
their bodies to squat and prayed.

5. THE AMOUNT OF NOUN PHRASES IMPLIED BY THE VERBS.

The Javanese verb "SIT" and its equivalents imply one or two N.P.'s.

5.1. Javanese verbs meaning "SIT" that imply one N.P.

See page 74. Simbah lenggah.

5.2. Javanese verbs meaning "SIT" that imply two N.P.'s.

See page 75. Simbah lenggah nang kursi.

6. Conclusion.

From the data, pictures and from the analysis above we see that in Javanese language we find quite a lot of forms meaning "SIT". Each form expresses a different aspect within its general meaning "SIT". More than that we see that a few of those forms are particularly used to show Javanese custom like : SEBA, SILA PANGGUNG, SILA TUMPANG and SILA NGEDHEPES.

So, it is evident for us to CONCLUDE that Javanese language puts stress on the DETAILED DIFFERENCES of the way how people do the meaning of the verb and puts stress on the ASPECT DIFFERENCES among the forms.

CHAPTER FOUR

I. THE INDONESIAN VERB "CARRY" COMPARED
TO THAT OF JAVANESE AND ENGLISH

1. Meaning.

The English verb "CARRY" which means support the weight and move from one place to another can be translated into "MEMBAWA" in Indonesian. From the data we see that in Indonesian we find only a few of forms meaning "CARRY" which each of them expresses a different aspect within its general meaning "CARRY". Those kinds of forms are fewer in Indonesia than in Javanese, but nevertheless we find them more in Indonesian than that in English.

Let's observe these following pictures and describe their meanings.

1.1. MENGGENDONG : carrying something On one's back with or without a cloth.

Picture 69 and 70.

1.2. MEMBOPONG : carrying something in one's arms against chest.

Picture 72.

1.3. MENGEMBAN : carrying a baby with both legs of the child close together using a cloth, letting him sitting beside or in front of the carrier.

Picture 71.

1.4. MEMONDONG : carrying a person by letting her sitting on one's arms in front of one's chest.

Picture 75.

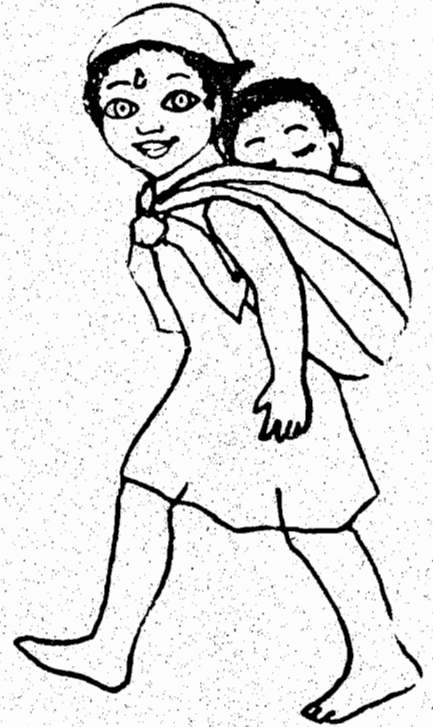
- 1.5. MENANDU : a. carrying something with a tandu.
b. carrying a bride on the arms of two persons. (as a part of traditional court ceremony).
Picture 74 .
- 1.6. MEMANGGUL : carrying something on one's shoulder without any instrument. Picture 77
- 1.7. MENGGONDOL : carrying something with one's mouth or beak. Picture 73
- 1.8. MENGUSUNG : carrying something together with many people from one place to another.
Picture 78
- 1.9. MENGGOTONG : carrying something with at least two persons.
- 1.10. MENYTINGGI : carrying something on one's head.
Picture 76.
- 1.11. MEMIKUL : carrying something on one's shoulder using a stick or something relatively long. Picture 75



Picture 69

I.MENGGENLONG

E. carrying something on one's back with or without a cloth.



Picture 70

I.MENGGENLONG



Picture 71

I.MENGEMBAN

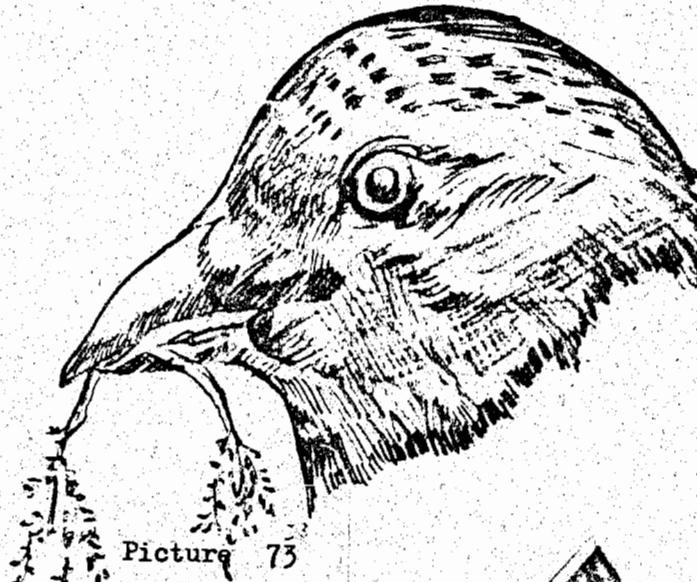
E. carrying a baby with both legs of the child close together using a cloth, letting him sitting beside or in front of the carrier.



Picture 72

I. MEMBOPONG

E. carrying something



Picture 73

I. MENGGONDOL
E. carrying something with
one's mouth or beak.



Picture 74, MEN ANDU



Picture 75
MEMONDONG



Picture 77

I. MEMANGGUL



Picture 76

MENYUNGGI



Picture 78

MENGUSUNG

2. Semantic Roles.

According to Fillmore's theory the Indonesian verbs meaning "CARRY" can occur with:

2.1. An AGENT and an OBJECT / ----- O + A / as in:

2.1.1. Tengkulak2 itu MENGGENDONG kayu.

The sellers carried firewood on their backs using a cloth.

2.1.2. Temanku MENGGENDONG adiknya.

My friend carried his little sister on his back.

2.1.3. Ibu MEMBOPONG adik.

Mother carried my little brother in her arms against her chest.

2.1.4. Aku MENGEMBAN Ipung.

I carried Ipung with both of her legs close together using a cloth.

2.1.5. Orang itu MEMANGGUL kayu besar.

That man carried a piece of big wood on his shoulder without any instrument.

2.1.6. Orang MENGUSUNG almari ke pendapa.

Those people carried together a cupboard to the front veranda.

2.1.7. Orang2 desa itu MEMIKUL dagangannya.

The country people carried their wares on their shoulders using shoulder poles.

2.1.8. Anjing itu MENGCONDOL mangsanya.

The dog carried its prey with its beak.

2.1.9. Anak2 MENGGOTONG meja.

The children carried a table together.

2.1.10. Para petani itu MENYUNGGI pari.

The farmers carried rice on their heads.

2.1.11. Siman MEMONDONG puteri.

Siman carried a lady by letting her sitting on his arms in front of his chest.

2.1.12. Perawat itu MENANDU orang sakit.

The nurse carried a sick person with a 'tandu.'

Some of them can occur with:

2.2. An AGENT, an OBJECT and an INSTRUMENT /--- O + A + I / as in:

2.2.1. Aku MENGEMBAN Ipung dengan selendang.

I carried Ipung with both of her legs close together and using a cloth.

2.2.2. Tengkulak2 itu MENGGENDONG tenggok dengan selendang.

The sellers carried a deep basket on their back with a cloth.

2.2.3. Orang2 MENGUSUNG almari dengan gerobag.

The people carried cupboard together with a carload.

2.2.4. Dia MEMIKUL sayuran dengan pikulan.

He carried vegetables with a shoulder pole.

2.2.5. Perawat itu MENANDU orang sakit dengan tandu.

The nurse carried a sick person with a 'tandu'.

Some of them can occur with:

2.3. An AGENT, an OBJECT and a GOAL. /--- A + O + G / as in:

2.3.1. Tengkulak2 itu MENGGENDONG sayuran ke pasar.

The sellers carried vegetables on their backs with a cloth to the market.

2.3.2. Orang itu MEMANGGUL kayu ke pasar.

That man carried firewood on his shoulder without any instrumen to the market.

2.3.3. Anak-anak MENCUSUNG buku-buku ke kelasnya.

The children carried together their books to their room.

2.3.4. Orang-orang gunung itu MEMIKUL dagangannya ke kota.

The country men carried their wares on their shoulers using shoulders poles to town.

2.3.5. Burung elang itu MENGGONDOL mangsanya ke bumi.

The hawk carried its prey with its beak to the earth.

2.3.6. Orang-orang MENGGOTONG mayat ke kuburan.

The people carried together a corpse to the graveyard.

2.3.7. Para petani MENYUNGGI padi kerumah

The farmers carried rice on their head to their home.

2.3.8. Pengantin pria itu MEMONTONG putri ke perjamuan.

The bride carried a lady by letting her sitting on his arms in front of his chest.

2.3.9. Perawat itu MENANDU orang sakit ke kamar operzsi

The nurses carried sick persons to operation room.

Some of them can occur with:

2.4. An AGENT, an OBJECT an INSTRUMENT and a GOAL / ---- A + O + I + G / as in:

2.4.1. Ibu MENGEMBAN bayi dengan selendang ke kbun.

Mother carried a baby with bothlegs close together using a cloth to the garden.

2.4.2. Tengkulak2 itu MENGGENDONG sayuran dengan seldang ke pasar.

The byer-ups carried vegetables on their backs with aloth to the market.

2.4.3. Orang2 desa itu MENGUSUNG kayu api dengan gero-bag ke kota.

The country men carried firewood with a carload to town.

2.4.4. Mereka MEMIKUL dagangannya dengan pikulan ke desa2.

They carried their merchandise with shoulder poles to villages.

2.4.5. Perawat itu MENANDU si sakit dengan tandu ke tempat tidurnya.

The nurse carried a patient with a 'tandu' to his bed.

Some of those verbs can be applied to Fillmore's revised cases too.

2.5. An OBJECT, an AGENT and Path / — O + A + Path/. as in:

2.5.1. Pemuda2 itu MENGGENDONG ranselnya melalui hutan.

The young boys carried their knapsack through the wood.

2.5.2. Petani2 itu MENYUNGGI pari sepanjang jalan.

The farmers carried rice on their heads along the street.

2.5.3. Kuli2 itu MEMANGGUL gon12 dari pasar ke toko2.

The labourers carried sacks on their shoulders without any instrument from the market to the shops.

Since the English verb "BRING" and "TAKE" imply deitic roles their Indonesian equivalents occur with at least three elements. They occur with:

2.6. An AGENT, an OBJECT and a GOAL / ——— A + O + G / as in:

2.6.1. Kedatangannya MENDATANGKAN banyak rejeki.

His presence BROUGHT many subsistencés.

2.6.2. Ayah MEMBAWA banyak tamu ke rumah.

Father BROUGHT home many guests.

2.6.3. Dia MENGGENDONG adiknya yang kecelakaan itu ke rumah.

He BROUGHT home his unlucky brother.

2.6.4. Buku2 itu ada di loteng; bawalah turun!

The books are upstairs; will you BRING them down?

2.6.5. Anak2 itu MENGGOTONG meja ke rumah.

The children BROUGHT home the table.

2.6.6. Tengkulak2 yang malang itu MENYUNGGI dagangannya ke rumah.

The unlucky market sellers BROUGHT home their wares.

2.6.7. Anak muda2 itu MENGGENDONG ranselnya ke gunung.

The boys TOOK their knapsacks to the hills.

2.6.8. Orang priya2 itu MENGUSUNG gunung ke alun2 .

The men TOOK the likeness of a mountain to the broad grassy area.

2.6.9. Kami bersama-sama MEMANGGUL peti mati itu ke kuburan.

we TOOK together the coffin to the graveyard.

2.6.10. Petani² itu MEMIKUL kobis dari gunung ke kota.

The farmers TOOK cabbage on their shoulder
with shoulder poles from the hills to town.

3. P r e s u p p o s i t i o n .

Just like the case in Javanese and English language, the writer thinks that there are only a few of the Indonesian verbs meaning "CARRY" involve a constant and specific assumption that can be written in this thesis.

Here follow the writer's thought about presupposition.

3.1. M E N G G E N D O N G .

I. Dia MENGGENDONG jati.

E. He carried teakwood on his back.

This sentence involves a presupposition that the AGENT carried the object with a cloth unless 'Jati' is a child. One ~~can~~ not carry any luggage on his back without using a cloth unless the object is a child so that he/she with his/her hands or arms can hold the carrier.

3.2. M E M O N D O N G .

I. Din MEMONDONG Payem.

E. Din carried Payem by letting her sitting on his arms in front of his chest.

According to Indonesian custom "MEMONDONG" is addressed to bridegroom who carry his wife in the wedding ceremony. Therefore, that sentence involves a presupposition that 'Payem' is his wife.

3.3. MENANDU .

I. raden Mas Judistiro MENANDU Raden Roro Kunti.

E. Mr. Judistiro carried miss Kunti by using a 'tandu'.

According to Indonesian custom MENANDU is carrying a wife in a wedding ceremony and this action is a part of traditional court ceremony. So, the Indonesian sentence involves a presupposition that Raden Roro Kunti is his wife.

3.4. MEMANGGUL .

I. Pak Man MEMANGGUL goni beras.

E. Pak Man carried a sack of rice on his shoulder(s) without using any instrument.

We presuppose that the rice sack was heavy otherwise he would carry it in another way.

3.5. MENGGONDOL .

I. Dick MENGGONDOL tikus.

E. Dick carried a mouse with its beak.

This sentence involves a presupposition that 'Dick' is an animal and presumably it is a cat.

3.6. MENGUSUNG .

I. Orang2 itu MENGUSUNG peti mati.

E. The people carried together a coffin.

It is evident for us to presuppose that the object is heavy.

3.7. MENGGOTONG .

Anak2 itu MENGGOTONG kranjang.

E. The children carried together a basket.

Like 'MENGUSUNG' we presuppose that the object is a heavy thing.

3.8. MEMIKUL .

I. Paman MEMIKUL anggrik.

E. Uncle carried orchids on his shoulder with a shoulder pole.

This sentence involves a presupposition that the orchids were heavy otherwise he would carry them in another way.

4. Syntactic Roles .

Here follows the possible syntactic roles of the Javanese verb CARRY and its equivalents according to Fillmore's theory.

4.1. SUBJECT and DIRECT OBJECT as in:

4.1.1. Wanita2 itu MENGGENDONG kranjang2 dan tampah2.

The women carried on their backs deep baskets and bamboo plates.

4.1.2. Kuli2 itu MEMANGGUL muatan.

The labourers carried luggage on their shoulders.

4.1.3. Tamu2 itu MENGUSUNG peti mati.

The guests carried together the coffin.

4.1.4. Anak2 itu MEMIKUL kayu api.

The children carried firewood on their shoulders with shoulder poles.

4.1.5. Burung Elang itu MENGGONDOL mangsanya.

The hawk carried its prey with its beak.

4.1.6. Kami MENGGOTONG meja.

We carried a table together.

4.1.7. Anak2 Bali itu MENYUNGGI muatannya.

The Balinese children carried their luggage on their heads.

4.1.8. Ari MEMONDONG temannya.

Ari carried his friend by letting him sitting on his arms against his chest.

4.1.9. Palang Merah itu MENANDU kurban kecelakaan.

The Red Cross carried the victim of the accident with a stretcher-like conveyance.

4.2. SUBJECT, DIRECT OBJECT and PREPOSITIONAL PHRASE.

4.2.1. Palang Merah itu MENANDU kurban kecelakaan ke rumah sakit.

The Red Cross carried the victim of an accident with a stretcher-like conveyance to the hospital.

4.2.2. Ari MEMONDONG temannya di kebun.

Ari carried his friend by letting him sitting on his arms against his chest in the garden.

4.2.3. Orang2 Bali itu MENYUNGGI padi ke pura2.

The Balinese carried rice on their heads to the temples.

4.2.4. Seluruh keluarga MEMANGGUL peti mati itu ke kuburan.

The whole families carried the coffin on their shoulders to the graveyard.

4.2.5. Tengkulak2 itu MEMIKUL dagangannya ke tepi2 jalan.

The byer-ups carried their merchandise to sides
of the road.

4.2.6. kucing itu MENGGONDOL mangsanya ke jalan.

the cat carried its prey with its beak to the
road.

4.2.7. Orang itu MENGEMBAN mayat ke kuburan.

That man carried a corpse with its both legs
close together against his chest to the graveyard.

5. The Amount Of Noun Phrases Implied By The verbs.

The Indonesian verb "CARRY" and its equivalents imply
t w o o r t h r e e o r f o u r N.P.'S.

5.1. Indonesian verbs meaning "CARRY" that imply t w o N.P.'S.
See page 93.

Tengkulak2 itu MENGGENDONG kayu. etc.

5.2. Indonesian verbs meaning "CARRY" that imply t h r e e
N.P.'S.

See page 94

Aku MENGEMBAN Ipung dengan selendang. etc

Tengkulak2 itu MENGGENDONG sayuran ke pasar. etc.

5.3. Indonesian verbs meaning "CARRY" that imply f o u r
N.P.'S. See page 95.

Ibu MENGEMBAN bayi dengan selendang ke kebun.

6. Conclusion .

In the analysis of Indonesian language we find LESS forms of verbs meaning "CARRY", than that in Javanese, but we find them MORE in Indonesian than that in English. Those Indonesian forms we found are similar with a few of Javanese forms meaning "CARRY" and they make pairs like:

I. MENGGENDONG	J. NGGENDHONG
I. MEMBOPONG	J. MBOPONG
I. MENGEMBAN	J. NGEMBAN
I. MEMONDONG	J. MONDHONG
I. MENANDU	J. NANDHU. etc.

Since Javanese language as one of regional languages in Indonesia, is famous for its richness and that Indonesian was established only in 1928, the writer concludes that Indonesian language was influenced by Javanese. Like Javanese language, Indonesian language puts stress on the DETAILED DIFFERENCES of forms which we suppose to show different aspects of meanings. And Javanese language puts stress on MORE DETAILED DIFFERENCES of forms which we also suppose to show different aspects of meanings.

II. THE INDONESIA VERB "SIT" COMPARED TO THAT OF JAVANESE AND ENGLISH

1. Meaning.

The English verb "SIT" which means take or be in a position in which the body is supported by the buttocks can be translated into "DUDUK" in Indonesian. From the data we see that in Indonesian we only find a few of forms meaning "SIT" which each expresses a different aspect within its general meaning "SIT". Those kinds of forms are fewer in Indonesian than that in Javanese but we find more of them in Indonesian than in English.

Let's observe these following pictures and describe their meanings.

- | | |
|-----------------------------|--|
| 1.1. DUDUK | : Picture 79; take or be in a position in which the body is upright and supported by the buttocks. |
| 1.2. BERJUNTAI | : Picture 84 sit with one's feet dangling. |
| 1.3. JONGKOK | : Picture 80 squat, crouch. |
| 1.4. BERSIMPUH
BERTIMPUH | : Picture 81 and 82
kneel on drawn up knee to squat. |
| 1.5. BERSILA | : Picture 83
sit cross-legged. |



1. duduk: E. sit.



1. bersimpuh: E. kneel on drawn up knee to squat.



1. jongkok: E. squat



1. Bersila: E. sit cross-legged



1. bertimpuh: E. kneel on drawn up knee to squat.



1. berjuntai: E. sit with the feet dangling.

2. Semantic Roles .

Like the English verb "SIT", according to Fillmore's theory about 'cases' and the writer's own addition part of the meaning of verb in a language can be represented in terms of case frames. Therefore, the Indonesian verb "SIT" and its equivalents can occur with:

2.1. JUST an AGENT / — A / as in:

2.1.1. Anggota rapat itu DUDUK.

The members of the meeting sat.

2.1.2. Anak2 BERJUNTAI.

The children sat with their feet dangling.

2.1.3. Orang2 JONGKOK.

The people squatted.

2.1.4. Penjual nasi itu BERSIMPUH.

The rice seller knelt on her drawn up knees along side her body to squat.

2.1.5. Orang2 Islam itu BERSILA.

The Moslems sat cross-legged on the ground.

2.2. AGENT and LOCATIVE / — A + L / as in:

2.2.1. Anggota rapat itu DUDUK di kursi hijau yang tinggi.

The members of the meeting sat on high green chairs.

2.2.2. Anak2 itu BERJUNTAI di tepi2 jembatan.

The children sat on sides of a bridge with their feet dangling.

2.2.3. Orang2 desa itu JONGKOK di sungai.

The country people squatted in the river.

2.2.4. Tengkulak2 itu BERSIMPUP di pasar.

The buyer-ups sat in the market with their knees drawn up along side their body to squat.

2.2.5. Orang2 yang berdoa itu BERSILA di gereja.

The praying people sat cross-legged in the church.

3. P r e s u p p o s i t i o n .

In this chapter the writer wants to repeat the idea that a p r e s u p p o s i t i o n is an assumption that the hearer had known about. Our fundamental assumption implies that each linguistic form has a constant and specific meaning. If the forms are phonemically different, we suppose that their meanings are also different.

We know from the data that the Indonesian verb "SIT" has only a few of variations of forms which we presuppose to show different aspects within their general meanings "SIT". Therefore presuppositions about the Indonesian verbs meaning "SIT" are hard to analyse.

Here follow the writer's thought about presuppositions of those verbs.

3.1. J O N G K O K .

I. Orang2 desa itu JONGKOK di sungai.

E. The country people squatted in the river.

This sentence involves a presupposition that the country people had special intentions, perhaps to defecate.

I. Dia JONGKOK dimuka kandang anjing.

E. He sat squatly in front of a dog-cage.

Like the other, this sentence involves a presupposition that the AGENT had a special intention in the dog-cage.

3.2. BERJUNTAI .

I. Anak2 itu BERJUNTAI di tepi2 jembatan.

E. The children sat on sides of a bridge with their feet dangling .

This sentence involves a presupposition that the bridge was so high that the children's feet could not reach the ground or we presuppose that the bridge was above a valley.

3.3. BERSIMPUH .

I. Penari Bali itu BERSIMPUH dimuka anglo padupan.

E. The Balinese danceress knelt on her drawn up knees along side her body to squat in front of the brazier covered incense burner.

This sentence involves a presupposition that the Balinese danceress was praying and started to perform a ceremonial dance. It is the Balinese custom to pray in that way before they perform religious dances.

3.4. BERSILA .

I. Tamunya banyak dan mereka BERSILA.

E. There are many guests and they sat cross-legged on the ground. This sentence involves a presupposition that they are in a certain ceremony. Since Indonesian custom is considered we presuppose that they are in a bereavement or in a baby-sit ceremony.

4. Syntactic Role .

Here follow the possible syntactic roles of the Indonesian verbs meaning "SIT" .

4.1. SUBJECT as in:

4.1.1. Adikku duduk.

My little brother sat.

4.1.2. Penari Bali itu BERSIMPUH.

The Balinese danceress knelt on her drawn knees along side her body.

4.1.3. Anak2 BERJUNTAI.

The children sat with their feet dangling.

4.1.4. Orang2 JONGKOK.

The people squatted.

4.1.5. Tamu2 BERSILA.

The guests sat cross-legged.

4.1.6. Ayah DUDUK.

Father sat.

4.2. SUBJECT and PREPOSITIONAL PHRASE.

4.2.1. Adikku DUDUK di rumputan.

My little brother sat on the ground.

4.2.2. Tengkulak2 itu BERSIMPUH di pasar.

The sedentary market sellers knelt on their drawn up knees along side their bodies to squat in the market.

4.2.3. Tamu2 itu BERSILA di tikar.

The guests sat on a mat.

4.2.4. Anak kecil itu BERJUNTAI di balai2.

The small boys sat on a bamboo-bench with their feet dangling

4.2.5. Anak2 JONGKOK dimuka kandang anjing.

The children squatted in front of a dog-cage.

5. THE AMOUNT OF NOUN PHRASES IMPLIED BY THE VERBS.

The Indonesian verbs meaning "SIT" imply *one* or *two* N.P.'S.

5.1. Indonesian verbs meaning "SIT" that imply *one* N.P.

See page 106. Anggota rapat itu DUDUK. etc.

5.2. Indonesian verbs meaning "SIT" that imply *two* N.P.'S.

See page 106.

Anak2 itu BERJUNTAI di tepi2 jembatan.

6. Conclusion.

In the analysis of the Indonesian verb "SIT" we find that there are *LESS* forms meaning "SIT" in Indonesian language than that in Javanese but we find them *MORE* in Indonesian than that in English. Two of Indonesian forms are very similar with that of Javanese and they make pairs like:

I. BERSILA

J. SILA

I. BERSIMPUH/

J. TIMPUH.

BERTIMPUH

Based on the analysis of two Indonesian verbs the writer concludes that Indonesian language puts stress on the *DETAILED DIFFERENCES* of forms which we presuppose to show different aspects of meanings. And Javanese language puts stress on *MORE DETAILED DIFFERENCES* of forms which we also presuppose to show different aspects of meanings too.

CHAPTER FIVE

THE WRITER'S OPINION.

This thesis is about semantics, verbs, meanings, meaning variations of those verbs, presuppositions, semantic roles, syntactic roles and the number of noun phrases implied in those verbs. The aims of this thesis are :

1. To present etic differences of certain verbs in the chosen languages.
2. To present some materials which may be useful for the development of linguistic theory.

It is natural that in this thesis the writer speaks a great deal about verbs, meanings and forms in order to reach her goal, to present etic differences of certain verbs in certain languages.

In the analysis of the English verb "CARRY" we find ONE form "CARRY" and the so-called two equivalents, "BRING" and "TAKE". Those two the so-called equivalents differ from "CARRY" only in the direction of the action of the verbs but they are the same in meanings, in the sense that they do not show different aspects within their central meanings "CARRY", support the weight of and move from one place to another.

In the analysis of the Javanese verb "CARRY" or "NGGAWA" we find twenty-three forms as its equivalents. Those are :
NYANGKING, NYENGKIWING, NGGEGEM, NYANGKLONG, NGEMPIT, NGINDHIT, NGGEMBOL, NGANDHUT, NGESAK, MIKUL, MANGGUL, NGGENDHONG, NYANGKLEK, MEKEH, MBOPONG, NGEMBAN, MONDHONG, NANDHU, NGGONDHOL, NGUSUNG, NGGOTONG, MUNJI, NYUNGGI. All of them mean "CARRY". The meaning differences among them lie in the difference of objects of the

verbs like : *n g i n d h i t* and *n y a n g k l e k* ; 2. in the difference of the part of the body used to do the meaning of the verb like *NYENGIWING* and *NYANGKING* ; *MBOPONG* and *NGGENDHONG*. 3. in the difference of the way one does the meaning of the verb as in *MANGGUL* and *MIKUL*. In other words "CARRY" spreads into new meanings.

In the analysis of the Indonesian verb "CARRY" or "MEMBAWA" we find twelve forms as its equivalents. Those are *MEMIKUL*, *MEMANGGUL*, *MENGCONDONG*, *MEMBOPONG*, *MENGEMBAN*, *MEMONDONG*, *MENANDU*, *MENGCONDOL*, *MENGUSUNG*, *MENGGOTONG*, *MENYUNGGI*. The meaning differences among them lie : 1. in the difference of part of the body used to do the meaning of the verbs as in *MEMBOPONG* and *MENGCONDONG*. 2. in the difference of the way one does the meaning of the verbs as in *MEMANGGUL* and *MEMIKUL*.

In the analysis of the English verb "SIT" we find ONE form "SIT" and two the so-called equivalents, "SQUAT" and "SPRAWL". The meaning differences among those three forms lie in the differences of the positions of the legs and bottom.

In the analysis of the Javanese verbs "SIT" we find seventeen forms as its meaning variations. Those are *LUNGGUH*, *LENGUK-LENGUK*, *THETHENGUK*, *SEBA*, *ONGKANG-ONGKANG*, *NDHODHOK*, *NDHONKROK*, *NDHEPROK*, *TIMPUH*, *SILA*, *METHANGKRING*, *METHINGKRANG*, *METHANGKRONG*, *SLONJOR*, *METHANTHANG*, *METHETHEK*, *JEGANG*. The aspect differences among them lie : 1. in the difference of the way how one does the meaning of the verbs as in *TIMPUH* and *JEGANG*. 2. in the difference of the place one does the meaning of the verbs as in *NDHODHOK* and *METHANGKRONG*. 3. in the difference of the intention one does the meaning of the verbs as in *SILA* and *SEBA*.

In the analysis of the Indonesian verb "SIT" we find five forms meaning "SIT" . Those are DUDUK, BERJUNTAI, JONGKOK, BE BERTIMPUH or BERSIMPUH, BERSILA. The aspect differences among them lie in the difference of the way one does the meaning of the verbs.

Let's observe this following diagram.

!	!	ENGLISH	!	J A V A N E S E	!	INDONESIAN	!
!	!		!		!		!
!	S I T	!	f o u r	!	seventeen	!	five
!		!		!		!	
!	CARRY	!	t h r e e	!	twenty-three	!	twelve
!		!		!		!	

We see that concerning the English verb CARRY we have:

1. Three English forms
2. Twenty-three Javanese forms
3. Twelve Indonesian forms ,

and concerning the English verb "SIT" we have:

1. Three English forms
2. Seventeen Javanese forms
3. Five Indonesian forms

After making a thorough observations about the two main verbs the writer encourages herself to CONCLUDE that the three languages English, Javanese and Indonesian "differ one from another in the SPREAD OF FORMS INTO NEW MEANINGS THAT CONCERNS THE STUDY OF SEMANTIC CHANGES. "

⁴ Leonard Bloomfield., loc.cit., page 435.



Picture 88

E. CARRY

J. MIKUL

I. MEMIKUL

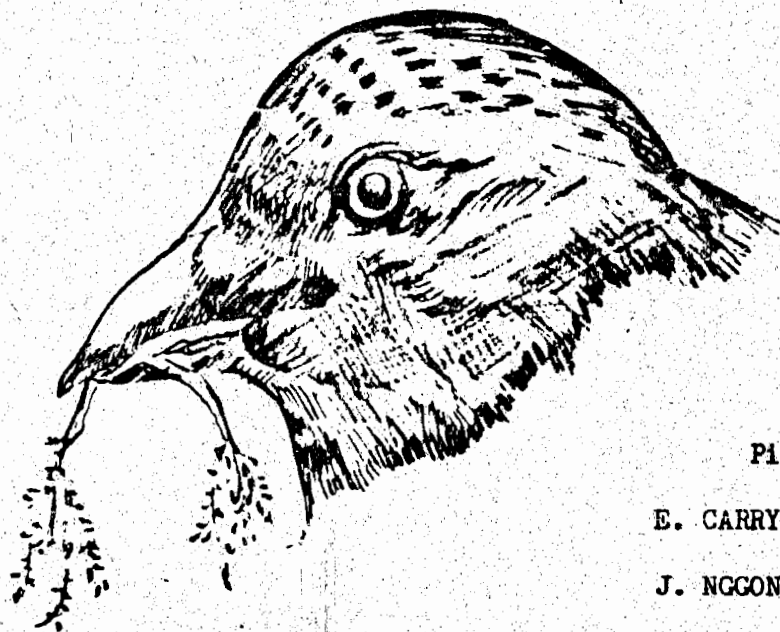


Picture 89

E. CARRY

J. MANGGUL

I. MEMANGGUL



Picture 90

E. CARRY

J. NGGONDHOL

I. MENGGONDOL



Picture 91

E. CARRY

J. NANDHU

I. MENANDU



Picture 92

E. CARRY

J. MONDHONG

I. MEMONDONG

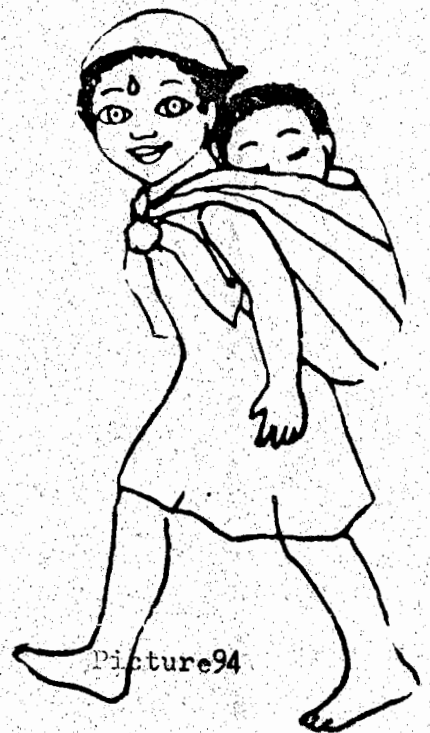


Picture 93

E. CARRY

J. NGGENDHONG

I. MENGGENDONG



Picture 94

E. CARRY

J. NGGENDHONG

I. MENGGENDONG



Picture 95

E. CARRY

J. NGEMBAN

I. MENGEMBAN



Picture 96

E. CARRY

J. MBOPONG

I. MEMBOPONG



Picture 97

E. CARRY

J. MUNJI

I. MEMBAWA



Picture 98

E. CARRY

J. NYUNGGI

I. MENYUNGGI



Picture 99

E. CARRY

J. NGUSUNG

I. MENGUSUNG



Picture 100

E. CARRY
J. NGINDHIT
I. MEMBAWA



Picture 101

E. CARRY
J. NYENGKLEK
I. MEMBOPONG



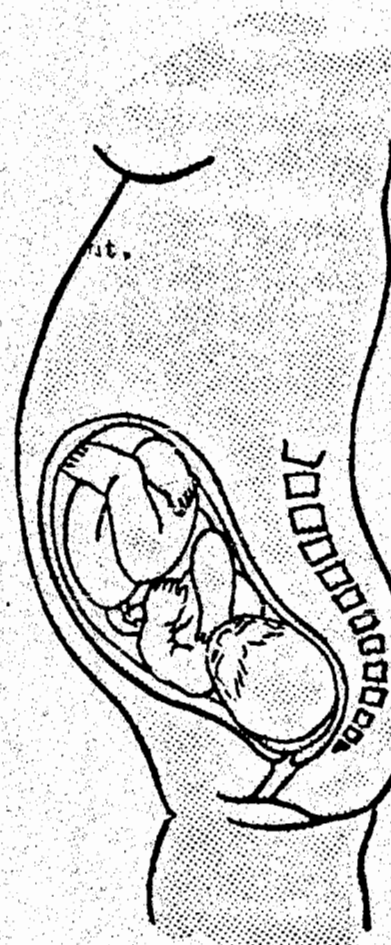
Picture 102

E. CARRY
J. MEKEH
I. MEMBOPONG



Picture 103

E. CARRY
J. NGESAK
I. MEMBAWA



Picture 104

E. CARRY
J. NGANDHUT
I. MEMBAWA



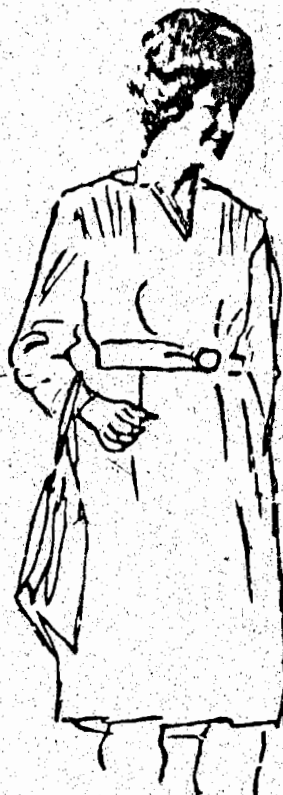
Picture 105

E. CARRY
J. NYANGKING
I. MEMBAWA



Picture 106

E. CARRY
J. NGEMPIT
I. MEMBAWA



Picture 107

E. CARRY
J. NYANGKLONG
I. MEMBAWA



Picture 108

E. SQUAT
J. NDHODHOK
I. JONGKOK

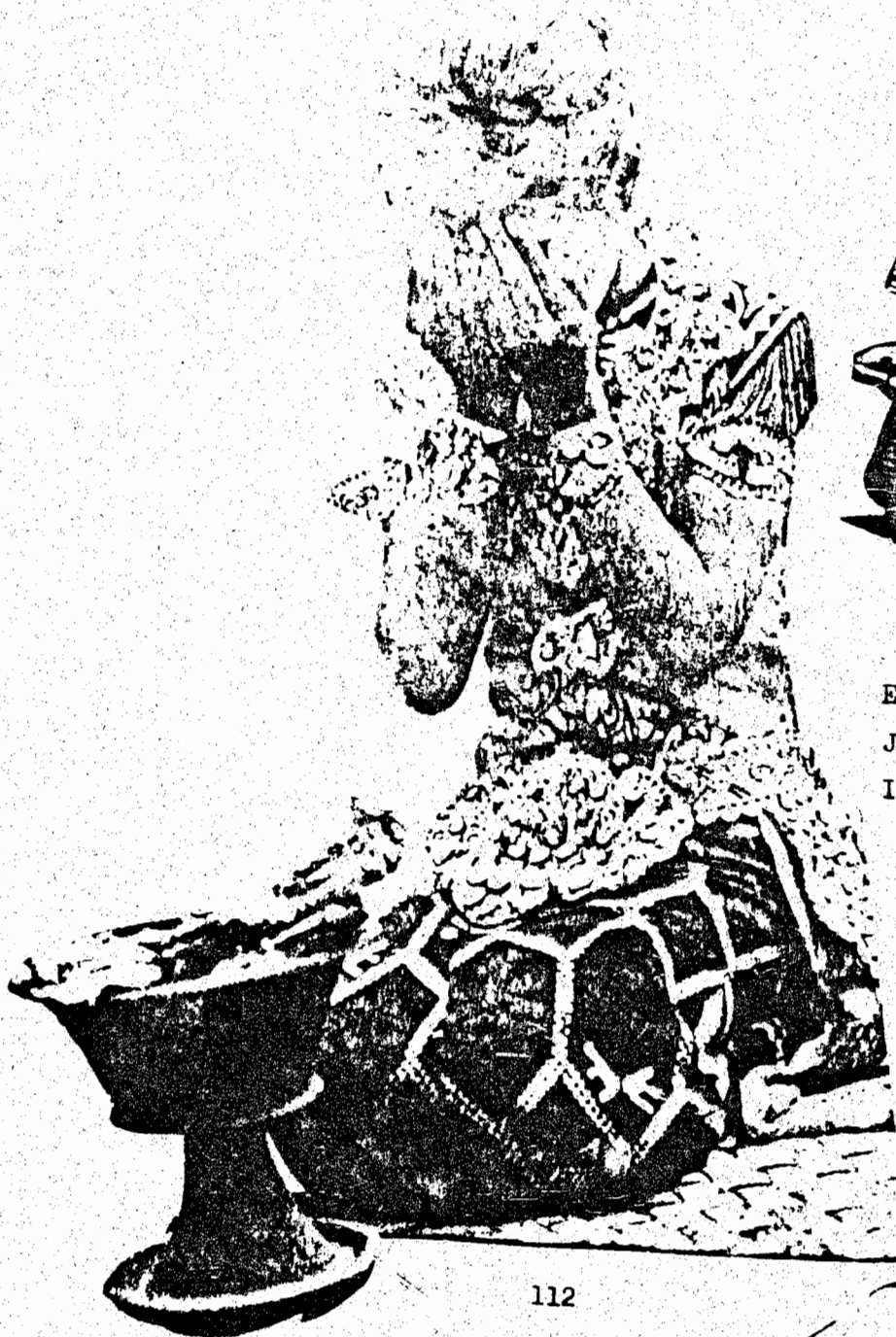
Picture 109

E. SQUAT
J. NDHONGKROK
I. JONGKOK



Picture 110

E. SIT
J. NDHEPROK
I. DUDUK



112



111

Picture 111 and 112

E. KNEEL

J. TIMPUH

I. BERTIMPUH

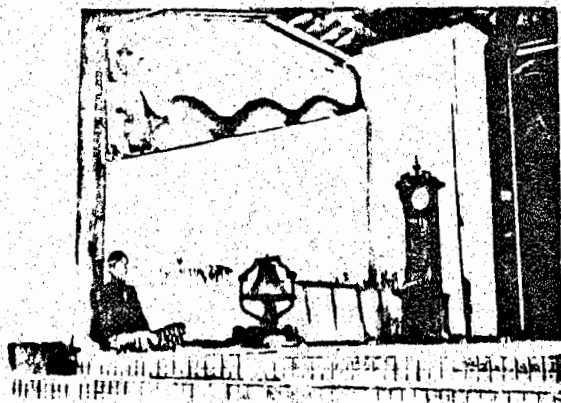
Picture 113

E. KNEEL

J. SILA TIMPUH

I. BERTIMPUH





Picture 114

E. SIT
J. SEBA
I. DUDUK



Picture 115

E. SIT
J. ONGKANG-ONGKANG
I. BERJUNTAI



Picture 116
E. SIT
J. SILA
I. BERSILA



Picture 117
E. SIT
J. SILA TUMPANG
I. BERSILA



Picture 118
E. SIT
J. SILA NGEDHEPES
I. BERSILA



Picture 119
E. SIT
J. SILA PANGGUNG
I. BERSILA



Picture 120

E. SIT

J. LUNGGUH: LINGGIH: LINGGUH: LENGGA

I. DUDUK

Picture 121

E. SIT

J. THETHENGUK

I. DUDUK



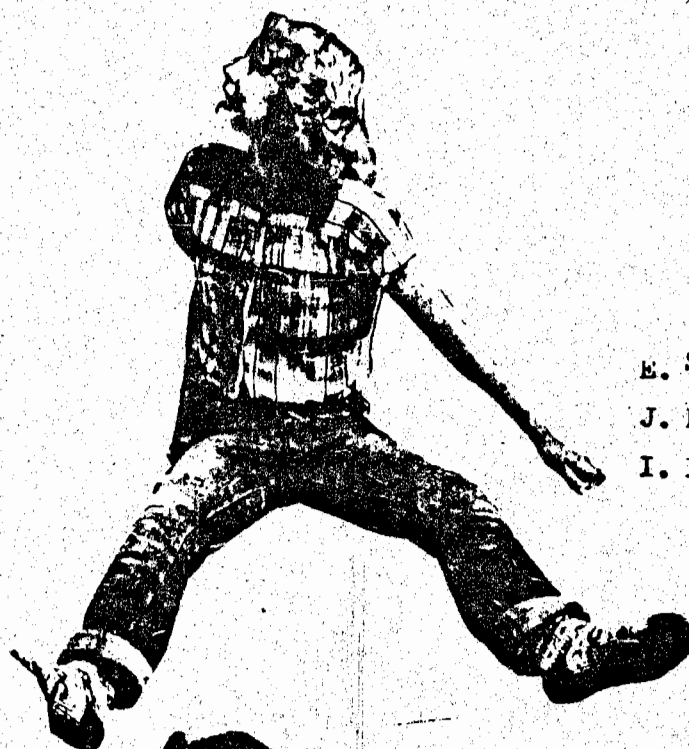
Picture 122

E. SIT

J. LE NGUK-LENGUK

I. DUDUK





Picture 123

E. SPRAWL
J. METHANTHANG
I. DUDUK



L 124

Picture 124

E. SPRAWL
J. METHETHEK
I. DUDUK



Picture 125

E. SPRAWL
J. JEGANG
I. DUDUK



Picture 126

E. SPRAWL
J. METHINGKRANG
I. DUDUK



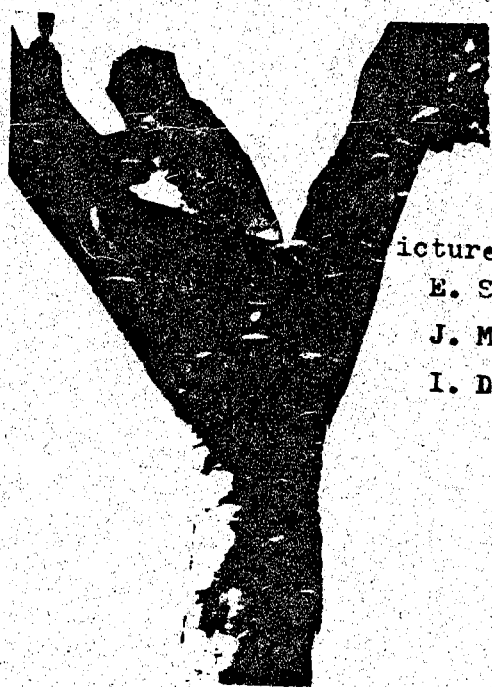
Picture 129

E. SPRAWL
J. SLONJOR
I. DUDUK



Picture 127

E. SPRAWL
J. METHANGKLING
I. DUDUK



Picture 128

E. SPRAWL
J. METHANGKRON
I. DUDUK

CHAPTER SIX

The Problems Of Teaching The Indonesian
Terms To Indonesian, Javanese And Non-
Javanese Students.

We have concluded above that Indonesian is influenced by Javanese and I will add that some Javanese words have been adopted by Indonesian. The reasons are the facts that Javanese language as one of regional languages in Indonesia is famous for its richness and that Indonesian was established only in 1928. Therefore, in both languages we find similar words with similar meanings. Indonesian's characteristics do not much differ from Javanese's. Both languages put stress on the detailed differences of forms which we presuppose to show different aspects within their central meanings.

Based on the above reasons I dare say that we will not find many problems in teaching the Indonesian terms to Javanese students compared with that to Indonesian and non-Javanese students.

The Problems Of Teaching The Indonesian Terms To Javanese Students.

1. Meaning.

The essence of learning a word is learning the meaning and the use of that word. Therefore, in teaching those terms the writer would like to describe the meaning of each term, translate it into the students' mother tongue and put both terms in the context of both languages.

- 1.1. The Indonesian term 'MENGGENGONG' which is 'NGGENDEONG' in Javanese means carrying something on one's back with or without a cloth. Picture 69 and 70.
- 1.2. The Indonesian term 'MEMBOPONG' which is 'MBOPONG' in Javanese means carrying something in one's arms against chest. Picture 72.

- 1.3. The Indonesian term 'MENGEEMBAN' which is 'NGEMBAN' in Javanese is carrying a baby with both legs of the child close together using a cloth, letting him sitting beside or in front of the carrier. Picture 71.
- 1.4. The Indonesian term 'MEMONDONG' which is 'MONDHONG' in Javanese means carrying a person by letting her sitting on one's arms in front of one's chest. Picture 75.
- 1.5. The Indonesian term 'MENANDU' which is 'NANDHU' in Javanese means carrying a bride on the arms of two persons. Picture 74.
- 1.6. The Indonesian term 'MEMANGGUL' which is 'MANGGUL' in Javanese means carrying something on one's shoulder without any instrument. Picture 77.
- 1.7. The Indonesian term 'MENGCONDOL' which is 'NGCONDHOL' in Javanese means carrying something with one's mouth or beak. Picture 73.
- 1.8. The Indonesian term 'MENGUSUNG' which is 'NGUSUNG' in Javanese means carrying something together with many people from one place to another. Picture 78.
- 1.9. The Indonesian term 'MENGGOTONG' which is 'NGGOTONG' in Javanese means carrying something with at least two persons.
- 1.10. The Indonesian term 'MENYUNGGI' which is 'NYUNGGI' in Javanese means carrying something on one's head. Picture 76.
- 1.11. The Indonesian term 'MEMIKUL' which is 'MIKUL' in Javanese means carrying something on one's shoulder using a stick or something relatively long. Picture 46

2. The meanings of the Indonesian terms as they are used in context.

Here follow the same terms as they are used in context of both languages.

2.1. I. Tengkulak2 itu MENGGENDONG kayu.

J. Bakul2 kuwi padha NGGENDHONG kayu.

E. The sellers carried firewood on their backs using cloth .

2.2. I. Ibu MEMBOPONG adik.

J. Ibu MBOPONG adhik

E. Mother carried my little brother in her arms against her chest.

2.3. I. Aku MENGEMBAN Ipung.

J. Aku NGENBAN Ipung.

E. I carried Ipung with both of her legs close together using a cloth.

2.4.I. Siman MEMONDONG putri.

J. Siman MONDHONG putri.

E. Siman carried a lady by letting her sitting on his arms in front of his chest.

2.5. I. Perawat itu MENANDU orang sakit dengan tandu.

J. Perawat kuwi NANDHU wong lara nganggo TANDHU.

E. The nurse carried a sick person with a 'tandu'.

2.6. I. Burung elang itu MENGGONDOL mangsanya ke bumi.

J. Wulung kuwi NGGGONDHOL mangsane mudhun.

E. The hawk carried its prey with its beak to the earth.

2.7. I. Orang itu MEMANGGUL kayu ke pasar.

J. Wong kuwi MANGGUL kayu menyang pasar.

E. That man carried firewood on his shoulder without any instrument to the market.

2.8. Orang2 desa itu MENGUSUNG kayu api.

J. Wong2 desa kuwi padha NGUSUNG kayu

E. The country men carried firewood.

2.9. I. Anak2 itu MENGGOTONG meja ke rumah.

J. Bocah2 padha NGGOTONG meja mulih.

E. The children BROUGHT home the table.

2.10. I. Tengkulak2 itu MENYUNGGI dagangannya.

J. Bakul kuwi padha NYUNGGI dagangane.

E. The market sellers carried their wares.

2.11. I. Petani2 itu MEMIKUL kobis.

J. Petani2 kuwi padha MIKUL kobis.

E. The farmers carried cabbage.

We have seen that the forms, the meanings and the use of the Indonesian terms are very similar with that of Javanese. It is logical for us to say that we do not find many problems in teaching the Indonesian terms to Javanese students.

The Problems Of Teaching The Indonesian Terms To Indonesian Students.

Since Indonesian students mean students of all Indonesian's regions the writer thinks for sure that students of some regions will find many problems in learning the Indonesian terms. They will consider the Indonesian terms as something strange because they do not exist in their own regional language and they are not similar with theirs.

In this case the writer thinks that the teaching should consist of:

1. description
2. dramatization
3. asking the students to find their own terms
4. putting them in context.

Let's take Batak as one of the many regions in Indonesia.

1. Meaning .

Here the teacher describes the meanings of those terms and asks the students to find terms with the same meanings in their own regional language.

- 1.1. MENGGENDONG means carrying something on one's back with or without a cloth; Batak term: MENGOMPA
- 1.2. MEMBOPONG means carrying something in one's arms against chest. Batak term: DIDENG
- 1.3. MENGEMBAN means carrying a baby with both legs of the child close together using a cloth, letting him sitting beside or in front of the carrier. Batak term: blank.
- 1.4. MEMONDONG means carrying a person by letting her sitting on one's arms in front of one's chest. Batak has no term for the synonym of MEMONDONG.
- 1.5. MENANDU means carrying a person on the arms of two persons. Batak term MANGABING.
- 1.6. MEMANGGUL means carrying something on one's shoulder without any instrument. Batak term: MANUHUK.
- 1.7. MENGGONDOL means carrying something with one's or beak. Batak has no term for the synonym of MENGGONDOL.
- 1.8. MENGUSUNG means carrying something together with many people from one place to another. BATAK term: BLANK.
- 1.9. MENGGOTONG means carrying something with at least two persons. Batak has no term for the synonym of MENGGOTONG.
- 1.10. MENYUNGGI means carrying something on one's head. Batak term: MENJUJUNG.
- 1.11. MEMIKUL means carrying something on one's shoulder using a stick or something relatively long. Batak term: MAMINGHUL.

From the description above we see that the synonyms of some Indonesian words cannot be found in Batak language. And the absence of those words in Batak makes problems in teaching them. The teacher should dramatize the action of the meaning of those words and put them in context in order that the students feel the words.

2. The Meaning Of Some Words As It Is Used In Context.

2.1. MENGEMBAN

Aku MENGEMBAN bayi.

I carried a baby with both legs of the baby close together using a cloth.

2.2. MEMONDONG

I. Pemuda itu MEMONDONG putri.

E. The gentleman carried a lady by letting her sitting on his arms in front of his chest.

2.3. MENGGONDOL

I. Anjing itu MENGGONDOL mangsanya.

E. The dog carried its prey with its beak/

2.4. MENGUSUNG.

I. Orang2 itu MENGUSUNG almari.

E. The people carried a cupboard together.

2.5. MENGGOTONG

I. Orang2 MENGGOTONG mayat ke kuburan.

E. The people carried together a corpse to the graveyard.

The Problems Of Teaching The Indonesian

Terms To Non-Japanese Students.

The writer thinks that 'Non- Javanese' students may mean

1. Indonesian non-Javanese students, like 'Batak' as it is described above.
2. European non-Javanese students, like English.

To teach the Indonesian terms to English students is just teaching them the content of this thesis.

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