

A CONTRASTIVE SEMANTIC ANALYSIS  
OF ENGLISH AND JAVANESE VERBS  
MEANING NJUPUK AND NGGAWA

A thesis  
presented to  
the English Department  
Sanata Dharma  
Teachers' Training Institute

In partial fulfilment of  
the requirements for the  
Sarjana Degree

by  
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September 1976

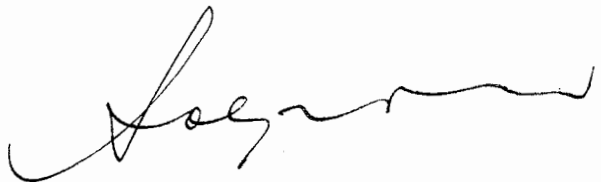
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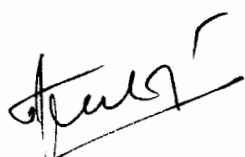
  
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#### ACKNOWLEDGEMENTS

This thesis, presented to the Department of English of Sanata Dharma Teachers' Training Institute, is a significant expression of our gratitude and esteem towards the Institute as a whole and the Department in particular for the education we obtained.

We are deeply indebted to <sup>Dr.</sup> G.R. Poedjosoedarmo for her invaluable helps in the form of patient guidance, support and valuable suggestions in the accomplishment of this work.

Our gratitude is also expressed to Dr. Soepomo Poedjosoedarmo, Head of the Department of English of Sanata Dharma Teachers' Training Institute, who gave valuable suggestions and was willing to read the final draft and correct the mistakes.

Al. Priyanto

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## CHAPTER I

### INTRODUCTION

According to Gleason in his book called An Introduction to Descriptive Linguistics<sup>1</sup> expression or sound and content or meaning are two intimately related elements in language. They are bound to each other in that expression is the means to convey the content. The meaning of a word usually consists of several features or components as we find in the semantic analysis of Katz and Fodor or in componential analysis<sup>2</sup>. The word 'girl', for example, has several features of meaning, namely concrete, countable, animate, human and

From this starting point we may say that nouns or verbs consist of several components of meaning. The way of grouping the components into one noun or verb differs from culture to culture as indicated in the stenciled lectures for a semantics course<sup>3</sup> given by Mrs. G.R. Poedjosoedarmo at Sanata Dharma in 1975. She says that the word ikan does not exactly mean 'fish' and kucing does not exactly mean 'cat', because the classification of ikan and kucing is different from that of 'fish' and 'cat'. Javanese people will certainly get upset, if they hear that iwak paus ('whale') is not an iwak, but it will not sound strange for a Javanese who speaks English to hear that a whale is not a fish but a mammal. We may even find a single word having some equivalent referents but also different components for speakers of two different cultures. Such a case often

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1. H.A. Gleason, An Introduction To Descriptive Linguistics. New York : Hol, Rinehart and Winston, 1961, p. 19.

2. G.R. Soepomo Poedjosoedarmo, The Place of Semantics in Early Transformation Grammar, Mimeograph, 1975, p. 4.

3. G.R. Soepomo Poedjosoedarmo, Some Specifically Semantic Studies in Pre - Transformational Linguistics, Mimeograph, 1975, p. 9.

happens especially to words two related cultures. The word biyang which means 'mother', for instance, can be found in both the Javanese and Balinese vocabularies. For the Balinese it has a polite and fine meaning. It is used by people from high rank, but for the Javanese the word is very rude. It is not even applied to animals, as it is a word of abuse.

Such facts often become a source of difficulty for a learner who is studying a foreign language, besides problems in translation work. Only one who has mastered two languages will be able to do translation work from one language to the other almost precisely. The word 'almost' is purposely put here, since translation seems never achievable.

This thesis will treat the Javanese and English verbs having the meaning of getting and carrying, because, besides the various different characteristics of the verbs, they have a very close relation concerning the activities involved. One has to njupuk (to get), before he can nggawa (to carry) something. We can say that the various different components of each term may involve difficulties for a Javanese speaker learning English and an English speaker learning Javanese, besides problems in translation work.

In Javanese we find a lot of verbs having the meaning of getting and carrying such as njipit, njumpit, ngrogeh, ngukap, ngrauk, nggendhong, nggendhol, ngempit, ngendhut and many others which indicate precise ways of njupuk-ing and nggawa-ing. Each of these terms has its own distribution of usage. We have to say ndulit, if the object taken has the consistency of porridge. The term nothol should be used for a bird picking up a piece of grain or the like using its beak. We cannot say Dheweke nyidhuk uyah. Instead, we should say Dheweke njipit (or njumpit) uyah, as nyidhuk is only applicable to liquids. You do not

nggetel your shirt, if its close to you. Concerning the verbs having the meaning of nggawa, a Javanese may ask you 'How does the person carry the thing? Does he carry it on his head? Does he carry it with his arm? What instrument does he use for carrying the thing?' He may even ask you 'Is it a baby of a girl who is in love with him that he carries?' We have to admit, however, that all the terms having such meanings can be replaced by njupuk and nggawa. The frequency of doing the activities is quite high in daily life, but the possibility of using less complicated terms causes Javanese speakers to use the terms njupuk and nggawa quite frequently instead of some of the specific verbs.

Despite the fact that the Javanese still tend to use most of the terms precisely, it has to be noted the result of people's wish of being practical - that is the loss of several terms such as ngindhut and nyengklok. The fact that people do not speak the language with strict discipline and the influences of other languages such as Indonesian and Jakartanese make the Javanese speakers use the verbs less frequently.

Another reason for the disappearance of some precise words which I discovered is the fact that in the olden days people used to carry things without vehicles. They just used their strength and bodies. Now that people are beginning to use means such as trucks and wagons to carry things, only a few people carry things in these certain ways and consequently the terms for those activities are no longer in constant use. Such terms are nyunggi, nggotong, manggul, nikul and some others. The case is rather different from that of the words ngendhut, ngemban and nggendhong. Most people today do not wear sarongs, so they cannot ngendhut things. The reason do not using the terms is that the means for carrying is not popular any longer among the Javanese. We may say, therefore, that some terms disappear because

people use new means instead of the old ones, and some disappear because people do not use the means needed in the activity any longer.

Today most Javanese do not carry kerises or other weapons having such shapes. We may even say that only a few people own such weapons for defending themselves. It is quite reasonable, as they do not see any need to carry them for their safety. As as only a few wear bebet (Javanese sarongs), they rarely carry a keris as an ornament. So the terms nyothe, ngangkar and nyengkali are not commonly used any longer. Now we may conclude that losses of old material cause disappearances of terms related to the old material. The statement agrees with what William Dwight Whitney wrote in his article called 'Conservative and Alternative Forces'.<sup>4</sup> According to his losses of old material which people used to have may make its terms of grammatical forms and distinction lost. Let me give an example of a Javanese verb which is very rarely used, because people do not use the object from which the verb derives. In the olden days most people chewed giri. They had a certain means to pound the leaves and all the spices they used when they chewed giri. This means is called gogoh and the activity is called nyogoh. As gogoh is not found any longer nowadays, people do not use the verb nyogoh either.

Concerning the English verbs having the meaning of getting and carrying, one can ask 'Does the person who performs the activity of taking have to move to a certain place before hand? If he does, does he bring the thing back?' The manner of getting also determines the term choice. To take, to get, to snatch and some other having the meaning of taking have their specific usage distribution. English

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4. W.D. Whitney, "Conservative And Alternative Forces," Introductory Language Essays, New York : W.W. Norton & Company Inc., 1965, p. 12 - 24.



speakers differentiate 'to take' and to bring' according to deictic roles, whereas the term 'to carry' is used when one only sees the activity without regarding location of source and goal.

## CHAPTER II

### THE JAVANESE TERMS HAVING THE MEANING OF NJUPUK

This chapter talks about the Javanese verbs having the meaning of njupuk ( to get ). What we mean by njupuk is separating an object from its former place or its remaining part and then supporting its weight. The terms we are going to discuss are methik, ndulit, ngganthol, nggathel, ngarangkeh, ngrauk, ngrogoh, ngukap, ngundhuh, nimba, nimbal, nothol, nijapit, nijuput, njupuk, nyamber, nyaut, nyekop, nyerok, nyapit, nyethok and nyidbuk. We do not include terms having the meaning of njupuk but stressing other meanings such as stealing. These terms have the meaning of njupuk but the stress is on the fact that the object belongs to <sup>someone else</sup> another people and that one takes it without the owner's willingness or knowledge. The terms nyethok, nyerok, and nyekop will be considered as having the same characteristics, namely that people use them in similar situations though the instruments used are different from each other according to the roots of the words.

The relation between njupuk and the other terms is that the verb njupuk can always replace any of the other terms, but it cannot always be replaced by one of them. We can use the term njupuk instead of nijapit, nijuput, ngrogoh, ngarangkeh, ngganthol, etc., but when the object taken is close to the doer, he takes it without any instrument and the manner of taking it is common ( not fast nor in a sudden way ), the activity will then be called just njupuk. Therefore we may say that the term njupuk describes a specific as well as a general activity.

All the terms having the meaning of njupuk are included in the Agentive verb group. To be more specific, it can be said that they belong to the Acquisition verb group. So there must be <sup>an</sup> Agent which are

also a Goal, and a Patient which is also Object respectively.<sup>5</sup> It should be noted that the one who performs the activity is necessarily actioned, when the terms are applied in passive sentences. Therefore we may formulate the verb case frames as  $\{A/G, P/O\}$  in active sentences and  $\{P/O, (A/G)\}$  in passive sentences. For instance, Dhawéke' nju-zuk buku ( 'He took a book' ) and Bukune' diju-zuk ( 'The book was taken' ). This is generally true of verbs having prefixes N - and Li - ( in their active and passive forms ).

It should be noted that some of the verbs have a meaning that an instrument is included, but the instrument need not be mentioned. Only the agent and patient are required syntactically. The meanings of the verbs include the presupposition that an instrument of a particular sort is included.

#### Individual Analysis of Each Term

##### 1. Methik : picking a piece of fruit, flower and leaf from a plant.

The activity is done without any instrument. Anyone can be the agent of the term and so its formulation is Ag.  $[+Noun +Concrete +Countable +Animate +Human]$ , whereas the object's formulation is Ob.  $[+Noun +Concrete +Countable - Animate + Certain parts of a plant + Small]$  such as in Gisan methiki gedhong blimbing ( 'Gisan is picking blimbing leaves' ). The activity is commonly done with one hand, so the object taken is usually small too. You do not methik durians, since they are too big to be taken that way. Instead, you ngunduh them.

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5. Soepomo Poedjosoedarmo, G.R. Some Other Views of Case, Mimeograph, 1975, p. 7.

2. Ndulit : Taking something which has the consistency of porridge with one's finger-tip or sometimes it is done with two or three finger-tips. The consistency of the object is like porridge so that one does not need to hold it. It is sticky like jelly. The object can be formulated as [ + Noun + Concrete - Countable - Animate + Having porridge consistency ]. The term should be considered as partitive, because some of the porridge - like object is separated from that which remains. The agent may be anyone regardless of age or sex, so its formulation is Ag. [ + Noun + Concrete + Countable + Animate + Human ]. Example : Aja nduliti petis kuwi ( 'Do not <sup>take</sup> get that shrimp-jelly in that certain way all the time' ).

3. Ngganthol : Taking something which is relatively far from the person who performs the activity with a stick having a hook shape. The object taken should have a handle or the like which makes it possible for one to get it in that certain way. It may also be made of supple material such as cloth, for example, Klabine diganthol maling ( 'His shirt was picked up with a stick having a hook shape by a thief' ). We may formulate the object as Ob. [ + Noun + Concrete + Countable - Animate + Having a handle or the like ] or [ + Noun + Concrete - Countable + Made of supple material ], while the agent's formulation is Ag. [ + Noun + Concrete + Countable + Animate + Human ]. It should be noted that an instrument is essential for performing the activity. The instrument's formulation is [ + Noun + Concrete + Countable - Animate + Having a hook shape ].

4. Nggethel : Taking an object which is relatively far from the doer with a relatively long stick. The object may be high up, low

down or at the same level as that of the person who performs the activity. The stick, which is essential in the activity should be relatively long, otherwise the activity is called nyuthik - if the object is low down or at the same level as the door. Here the stick never has a sort of a small basket on its end, as it may in ngundhuh so that if it is used to take fruits they will not fall off onto the ground. In spite of that, it can be used to take cloth or the like without falling off onto the ground as a thief usually does from outside a house through its window. We can formulate the agent as Ag. [ + Noun + Concrete + Countable + Animate + Human ] and the object as Ob. [ + Noun + Concrete + Countable - Animate + Relatively light ]. This is a sentence using the term : Maling nggethel bakal ( ' The thief nggethel cloth' ).

5. Ngranggeh : Taking an object which is a bit far from the one who does the activity, so he has to stretch out his arm or even his body. If the object is a little high up, he has to stand on tiptoe to reach it. The object can be anything solid, so we may formulate it as Ob. [ + Noun + Concrete + Countable + Animate + Human<sup>+solid</sup> ]. Example : Adik ngranggeh pelem ( 'My younger brother is taking a mango in that certain way' ).

6. Ngrauk : Taking several relatively small objects with one or both hands together. The formulation of the Agent is Ag. [ + Noun + Concrete + Countable + Animate + Human ], while the objects<sup>or</sup> are, for instance, marbles, coins and grains. The term is sometimes used with a sense of greed : Ingger weruh panganan, mesti banjur dirauk ( 'Whenever he sees food, he takes it in that certain way' ). The objects are relatively

small, since they should be held up with one's palms which are relatively small too. The formulation of the Object is Ob. [ + Noun + Concrete + Countable  $\pm$  Animate + Relatively small ]. It is  $\pm$  animate since one also takes ants in that certain way.

7. Ngrogoh : Taking an object from a hole or a covered place with one or both hands and arms. The activity is done with one hand when the hole is narrow - and consequently the object is small too. One may ngrogoh a cat which is in a bag with two hands and arms, but he does not ngrogoh a big box which is in a hole - since when he is doing the activity his head or body usually should also be in the hole because of its heavy weight - and this is not ngrogoh. Here the place where the object is taken from ( we call it Source ) is concerned. As the Agent can be anyone regardless of the age or the sex, its formulation is Ag. [ + Noun + Concrete + Countable + Animate + Human ]. The formulation of the object is Ob. [ + Noun + Concrete  $\pm$  Countable  $\pm$  Animate + Relatively light ].
- Example : Giman ngrogoh dhuwit rèsèh sèng nang kenthonge  
( 'Giman took his coins which were in his pocket' ).

8. Ngukup : Picking up rubbish with both hands or certain instruments such as a basket. This is a sentence using the term : Jinèn ngukup uwuh nang plataran ( 'Jinèn is picking up rubbish in the yard' ). The formulation of the object is Ob. [ + Noun + Concrete  $\pm$  Countable - Useful ], whereas that of the agent is Ag. [ Noun + Concrete + Countable + Animate + Human ].

9. Ngundhuh : Picking up fruits or leaves or flowers ( things we can harvest ), They are usually hanging from branches above the ground. You do not ngundhuh cassavas, but you ngudhuk (dig) them because they are in the soil. You can do the activity using an instrument or just with your hands, so one may ask you Ngangone ngapek ( the synonym of ngundhuh ) kates kopriye ? ( 'How did you pick that papaya ? ' ) - and the answer may be Ngangko genter ( 'using a long stick' ) or just Dak penek ( 'I climbed the tree' ). But it should be noted that Ngundhuh nganggo genter can be changed into nyengget which is better than the former. The difference between this term and methik is that the purpose of the former is to eat or sell the object while that of the latter is not necessarily like that. We can formulate the Agent as Ag. [ + Noun + Concrete + Countable + Animate + Human ] and the object as Ob. [ + Noun + Concrete + Countable = Animate + Being able to be harvested ] .

10. Nimba : Taking water from a well using a pail or the like.

Here the source and instrument are relevant, as it is a well that we take the water from and one has to use a pail of the like as he is performing the activity. Usually people in towns use a rope tied to the pail's handle so that the pail can be drawn up within it out of a deep well, whereas people in villages usually use a bamboo stick instead of the rope.

We may formulate the object as Ob. [ + Noun + Concrete - Countable + Water ] . People may sometimes say Banyune tihsnana saka blumbang ( 'Take the water from the pond' ). The reason is that they consider that the main component in pinba is 'using a pail or the like', which is not correct.

This term, which is the synonym of ngangsu is not followed by an object in an active sentence such as Bapak lagi niasa ( 'Father is taking water from a well with that certain instrument' ). Sometimes we hear people saying Kulaha' lagi diangseni ( 'The bath is being filled with well water' ) - the suffix - indicates the goal. The formulation of the agent is  $[ + \text{Noun} + \text{Concrete} + \text{Countable} + \text{Animate} + \text{Human} ]$ .

11. Nimpal : Picking up dung with a trowel, a hoe or the like with the purpose of throwing it away. This activity is exactly the same as it is in nyekop, nyethok, etc. The agent's formulation is Ag.  $[ + \text{Noun} + \text{Concrete} + \text{Countable} + \text{Animate} + \text{Human} ]$ , and the object can be formulated as Ob.  $[ + \text{Noun} + \text{Concrete} + \text{Countable} - \text{Animate} + \text{Dung} ]$  - e.g. Giman nimpal telek nganggo cethok ( 'Giman is taking dung with a trowel' ). The agent's formulation is Ag.  $[ + \text{Noun} + \text{Concrete} + \text{Countable} + \text{Animate} + \text{Human} ]$  and it should be noted that the term may involve the partitive component.

12. Njimpit : Taking something relatively very small with two or three finger-tips. The object may be a mass and it has to be noted that if it is not a mass it should be plural. The formulation of the agent is Ag.  $[ + \text{Noun} + \text{Concrete} + \text{Countable} + \text{Animate} + \text{Human} ]$ , and we can formulate the object as Ob.  $[ + \text{Noun} + \text{Concrete} - \text{Countable} + \text{Very little} ]$  or  $[ + \text{Noun} + \text{Concrete} + \text{Countable} - \text{Animate} + \text{Small} + \text{Plural} ]$ . This is an example of a sentence using the terms Ibu njimpit uyah ( 'Mother took a pinch of salt;' )

13. Njuput : Taking something relatively small with fingers. The kind of object required in njuput is the same as that in njimpit.



namely that it should be a mass or plural. The differences between this term and njimpit lies in the amount and size of the object taken. Here the amount is more and the size is bigger than for njimpit, so one has to use his fingers ( not just his finger-tips) as he does the activity. We can njumpit small stones or ants but not njimpit them. The formulation of the object is, therefore, Ob. [ + Noun + Concrete - Countable + Little ] or [ +Noun + Concrete + Countable + Animate + Small + Plural ]. We can apply anyone as the agent, so its formulation is [ + Noun + Concrete + Countable + Animate + Human ]. Now this is the term applied in a sentence : Jinea njumpit kikiil ( 'Jinea took small stones in that certain way' ).

14. Njupuk : Taking something which is close to the door without any instrument and it is done in an ordinary way ( not fast nor in a sudden way ). We can apply anyone to be its agent, so the formulation of the agent is Ag. [ +Noun +Concrete +Countable +Animate +Human ]. The object's formulation is Ob. [ +Noun +Concrete ], as anything can be the object of the verb. People may say Aku arep njupuk bubur ( 'I am going to take some porridge' ) or Aku arep njupuk klabiku ( 'I am going to get my shirt' ). One may interpret this term in fact as the general term which includes all the specific terms, but the interpretation that it is also a specific term cannot be refused either. The reason is that in certain situations (the object is close to the door and the activity is done in a neutral way - e.g. not fast nor in a sudden way ) the general term njupuk cannot be replaced by one of the specific terms, if njupuk is not interpreted as a specific term. The following chart may give you a less obscure idea about it :

NJUPUK

( general term )

njisut njumpit ngrosok nganggah ngantol njupuk etc.

( Specific terms )

It should be noted that on some occasions a complement does not necessarily follow the verb such as in Giman senang njupuk ( 'Giman likes "taking thing" ' ) which means Giman likes stealing. The verb comes from njejupuk and it means doing the activity of njupuk many times. People say njupuk instead of njejupuk, only because they want to be practical which is actually incorrect grammatically.

15. nothol : Picking up something with a pointed beak tip. The activity is done in a sudden way as a bird picks up a grain with its beak. A duck cannot perform this activity, since it does not have a pointed beak. A duck nyosor something. The term nyosor is not discussed in this chapter, because it has a stress more on the 'eating' or 'biting' component rather on the 'taking' component - while nothol is not always followed by the activity of eating it. As a bird's or hen's beak is not relatively large, the object taken should not be too large. It is, for instance, a grain of corn or a small piece of cake. The object's formulation is Ob. [ + Noun + Concrete + Countable + Small ] or [ + Noun + Concrete - Countable ] or [ + Noun + Concrete + Countable + Animate + Small ], because the sentences Pitike notholi jenang and Pitike notholi semut ( 'The hen picked up porridge with its beak many times and the hen picked up ants with its beak ' ) are acceptable. The formulation of the Agent is Ag. [ + Noun + Concrete + Countable + Animate - Human + Having a pointed beak ]. The term may be included into the partitive verb group and the non-partitive verb group.

16. Nyamber : Snatching an object from the air in a sudden way as a bird of prey does to a small bird. The Patient may be in the air or on the ground. Sometimes we hear people say Aja ngadeg nang kono, mangko mundhak disamber bledheg ( 'Do Not stand over there, or else you might be struck by lightning'), because lightning comes from the air though in fact the lightning does not take him away. The agent's formulation is Ag. [ + Noun + Concrete + Countable + Animate - Human + Being able to fly ], whereas the object's formulation is Ob. [ + Noun + Concrete + Countable + Animate ], for example, Kuthuke disamber wulung ( 'The chicken was taken by a sparrow-hawk in that certain way').

17. Nyapit : Picking up something with tongs. This activity is usually done when one wants to take burnt coals because of their being hot. In spite of that, one may also use tongs even if they are not burnt yet. The reason is that he does not want his hands to be dirty. We may formulate the object as Ob. [ + Noun + Concrete + Countable + Animate + Relatively small ] and the Agent as Ag. [ + Noun + Concrete + Countable + Animate + Human ].  
Example : Giman nyapiti arang mengangah gilebokake stike ( 'Giman took burnt coals and put them in the iron'). It should be noted that the term has also the meaning of to pinch without necessarily taking the object as a crab does to its enemy.

18. Nyaut : Snatching something in a sudden and quick way. This activity is commonly done with a purpose of not being known by other people such as stealing. That is why the term is used with a negative sense on some occasions. One should not say that his father nyaut his wrist-watch, except on a certain occasion when it is falling off and his father tries to save it by that activity.

People often consider the activity as impolite, since it is performed in a quick and sudden way. We may, therefore, hear people saying Nek njusuk apa-apa kuwi aia dicaut ( 'If you take something, don't grab' ). The agent can be anyone, so its formulation is Ag. [ + Noun + Concrete + Countable + Animate + Human ]. The object is relatively light, since the activity should be fast. We may formulate the object as Ob. [ + Noun + Concrete + Countable + Animate + Relatively light ], for instance, Jangkrikku dicaut Jono ( 'My cricket was taken in that certain way by Jono' ).

19. Nyasuk : Taking liquid with one's palm. Usually people do this activity quite fast in order that most of the liquid does not drop. They take water way usually with a purpose of sprinkling or washing their hands. The term should be included in the partitive verb group, and the Agent's formulation is Ag. [ + Noun + Concrete + Countable + Animate + Human ]. This is an example of the term applied in a sentence : Banyune aia dicauk ( 'Do not take that water in that certain way all the time' ), and we can formulate the object as Ob. [ + Noun + Concrete - Countable - Animate + Liquid ].

20. Nyethok, nyerek, nyendhek, etc. : the activities involved in these terms are actually similar. They are different in that people use different instrument according to the roots of the words. One reason for using the instrument is that people cannot pick up the object easily because of its form ( powder, porridge or others ). Therefore usually the activity involves separating the material taken from that which remains (partitive verb). Sometimes, however, it also involves the activity of separating the material taken from its former place. Another reason for people using the instrument is

that they do not want to touch the object such as when they nyethok cow dung. A certain term, nimpal is used, if the doer has the purpose of throwing it away - e.g. telek iki timpalen nganggo cethok ( <sup>Pick up</sup> 'Take this dung with a <sup>throw and</sup> throwing it away' ). The third reason is that the amount of the material <sup>picked up</sup> taken is a lot. It will not take so much time, if we use the instruments to <sup>pick up</sup> take it. The formulation of the object is Ob. [ +Noun +Concrete -Countable +Having a form of porridge, powder or the like ] or [ +Noun +Concrete +Countable +Animate +Relatively small ], and we can formulate the agent as Ag. [ +Noun +Concrete +Countable +Animate +Human ].

21. Nyidhuk : Taking liquid with a dipper or dipper-like <sup>instrument</sup> such as a pot, a can, etc. This is an example of a sentence using the term: Lengane' dicidhuk nganggo gayung ( 'The oil was taken with a kind of pot' ). The term belongs to the partitive verb group and the agent's formulation is Ag. [ +Noun +Concrete +Countable +Animate +Human ]. The object can be formulated as Ob. [ +Noun +Concrete -Countable +Liquid ], though sometimes we hear people saying Iwake pada dicidhuki ( 'The fishes were taken with a dipper' ), but actually it is the water ( in which there are fishes ) which was being taken.

22. Nyosok : <sup>Picking</sup> Taking fruits which are high on tress with a relatively long stick with a kind of very small basket on its end so that the fruits do not fall off onto the ground. This activity is performed only for <sup>picking</sup> taking relatively small fruits such as mangoes and oranges. People do not nyosok duriang or pangka, because they are too big for the small basket which is on the stick's end. The formulation of the object is Ob. [ +Noun +Concrete +Countable +Fruit +Relatively small ], whereas that of the agent is Ag. [ +Noun +Concrete +Countable +Animate +Human ],

Example : Giman nyosoki pelem ( 'Giman took mangoes with a stick of that certain kind' ).

23. Nyuthik : Taking something with one's finger or nail from a relatively narrow hole. The object is, therefore, quite small too. Here the source is concerned, as the activity requires a place with a certain shape from which the object is taken. The formulation of the agent is Ag. [ +Noun +Concrete +Countable +Animate +Human ] and that of the object is Ob. [ +Noun +Concrete +Countable +Animate + Small +Light ] - e.g. Giman nyuthik tinggi ( 'Giman took a kind of bug with his nail' ). The term has another meaning with an activity involving an instrument ( a short stick ) such as when one takes coins from a locked saving box. But here the source is not concerned, because one can nyuthik anything from any place - the prominent component is the using of a cuthik ( a short stick ). Nyuthik has a similar meaning to nggethel. The difference is that the former involves a cuthik ( a short stick ), whereas the latter involves a gethel ( a long stick ). It should be noted that the term also has the meaning of making something relatively small dash away using a short stick ( cuthik ), but <sup>this</sup> is not relevant to talk about here as it does not have the meaning of getting.

#### Classification

I will try to classify the terms according to ( 1 ) what kind of agent is involved, ( 2 ) what kind of patient is involved, ( 3 ) whether the activity needs an instrument, ( 4 ) the distance between the actor and the object ( 5 ) whether Source is relevant, ( 6 ) whether the manner is relevant, ( 7 ) what connotations are in the terms, ( 8 ) whether the terms have the partitive meaning and finally ( 9 ) according to the

syntactic context. Such classifications are done, since they deal with the features of the terms.

Concerning the agent, only some terms require animals as their agents. Most of them have human being as their agents, though it should be admitted that people sometimes personify animals to be the agents which is not relevant to the discussion here. The following classification is according to whether the agent is a human being or an animal.

1. Human being : methik

ndulit

ngganthol

nggethel

ngeranggeh

ngerauk

ngrogoh

ngukap

ngunduh

nimba

nimpal

njimpit

njuaput

njupek

nyepit

nyawuk

nyekop

nyidhuk

nyosok

nyuthik

2. Animal : notholnyamber

The next classification is based on the kinds of patients taken. The consideration of making this classification is that people have to use a certain instrument to take something because of the form or the amount of the object. Water should be taken with a pot in a general and common situation. You have to use the instrument, as it is liquid that you take. We njimpit or njumpit salt because of its form ( mass ) and also its amount. It should be noted that the size of the object cannot be the base of the classification, because Javanese speakers do not consider the size of the objects in its relation to verbs having the meaning of njupuk. It is just according to the common sense that the object are small, if we take them without hands. With the term nyekop, it is not the size but the amount of the object which is quite big. Based on this consideration, make the following classifications.

## FORM

1. Liquid : nimbanyawuknyidhuk2. Porridge : ndulit3. Solid : methiknggantholnggethelngranggehngrauk



ngaregehngukunngunduhnjimpitnjumpitnyambernyapitnyantnyosoknyuthik

## 4. Porridge or solid :

nyekapnispalnothol5. Liquid or porridge or solid : njupuk

## NUMERAL

1. Singular<sup>(6)</sup> :sethikngentholngetholngaregehngaregehngunduhnotholnyambernyapitnyantnyosok


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<sup>(6)</sup> If the suffix -i is added to the verbs, the activities are repeated to more than one object ( plural ).

2. Plural : ngresuk

3. Mass : ndulit

nimba

nirpal

nyawuk

nyidhuk

4. Mass or singular : nyuthik

5. Mass or plural : a. general : ngukup

nyekop

b. in a very small quantity : njimut

c. in a small quantity : njuput

6. Singular or plural or mass : njupuk

When the term involves an instrument, its concept is more complicated than that which does not involve it. The reason is that the deer has to hold the instrument first before he does the activity of getting. The following classification is according to whether the term involves an instrument or not.

1. Instruments are used : a. pail : nimba

b. tongs : nyapit

c. pot : nyidhuk

d. trowel/shovel/pagol : nyethok

nirpal

e. long stick : -general : nggethol

-having a hook shape on

it : nggethol

-with a small basket on

it : nyosok

2. Instruments are not used : nethik

ndulit

ngrengeh

ngrenk

ngrogeh

njinpit

njumpit

njumpuk

nethol

nyamber

nyamt

nyamuk

3. Instruments are optional : a. a kind of basket : ngukup

b. a stick : nyuthik

ngunduh

The distance between the actor ( s ) and the object ( s ) as the activity is being done should be put into a classification too, because it determines whether or not one has to use an instrument to get the object. If Giman is close to his shirt, he will not nggethel it. In such a situation he does not use an instrument to get it. The term 'close' and 'far' are relative, but to have <sup>3</sup> more fixed idea about the distance let us determine that 'close' means the actor is able to pick it up without an instrument because of the distance. The phrase 'because of the distance' is purposely put here, since on some occasions one has to use an instrument to get an object because of the itself ( as in nyethok, nyekop, etc.) and very rarely because of the place to the object, for instance, when it lies in a narrow hole, the actor has to use a stick to get it. Based on this criterion we can make the following classification.

1. The actor is close to the object : methik

ndulit

ngarangkeh

ngrauk

ngrogoh

ngukap

nimpal

nimpit

njumpit

njumpuk

nothol

nyamber

nyant

nyawuk

nyekop

nyapit

nyuthik

2. The actor is far from the object : ngganthol

nggethal

ngunduh

niaba

nyosok

3. The deer is close to or far from the object : nyichuk

Most of the terms actually do not deal with the Source component, but some require certain places from which the patients are taken. The Source required by two terms are holes though they are of different kinds. Three of the terms have plants as the Source. The classification is as follows.

1. Source is not relevant : ndulit

ngganthol

nggethel

ngrengrah

ngrauk

ngukap

niapal

nijupit

nijuput

nijupuk

nothol

nyapit

nyawuk

nyekop

nyidhuk

2. Source is relevant : a. a deep hole : ngrogoh

b. a well : niaba

c. plants : methik

ngunduh

nyook

3. Source may or may not be relevant :

a. air : nyamber

nyaut

b. shallow holes : nyathik



The manner is only relevant for four terms and for all these terms the manner is quick and sudden.

Based on this, we can make the following classification.

## 1. Manner is relevant :

- quick and in a sudden way : metholmetholmetholmethol2. Manner is not relevant : methekndulitngantolngethelngengishngrekngrekngukngunduhnimbanimpainimpitnjumpitnjumpitnyabitnyekopnyiduknyosoknyathik

A word may suggest an additional meaning besides its ordinary and simple one. Most of the verbs are neutral, but it happens that some of them are associated with negative ideas on some occasions. The classification according to what connotations are involved the verbs is as follows.

## 1. May have negative connotations :

- greed : ngrauk
- impoliteness : nyaut
- pornographical : ngosok
- stealing : njupuk

2. Neutral : metrikndulitnggentholnggethelnganggahngukapngunduhniabanimpalnimpitnjurutnetholnyabarnyapitnyawuknyekopnyidhuknyosoknyuthik

The <sup>n</sup>ext classification is based on whether the object taken is separated from its place or from that part of it which remains. The former is called non partitive, while the latter is partitive. The activities of the partitive ones involve non solid matters as their patients and those which are non partitive involve solid ones, and it is in fact the reason of the different activities.

1. Non partitive : methiknggantholnggethelnggenggehngreukngrogohngunduhnyanbernyapitnyautnyosoknyuthik2. Partitive : ndulitnimbanyawuknyidhuk3. May or may not be partitive : ngukunnimpalnjupuknotholnyekop

The classification according to whether the activities have certain purposes should be included, as it is a feature of the terms. It has to be admitted that most of the terms do not involve this feature.

1- The purpose is not relevant : methikndulitngganthol



nggethelngrengkehngraukngrogohnimbanimpitnjumpitnjumpuknotholnyambernyapitnyautnyawuknyekapnyidhaknyosoknyuthik

2. The purpose is relevant : a. eating or selling : ngunduh

b. throwing away : ngukap

nimpal

The last classification is based on the syntactic context. We can classify the terms according to whether they are followed by direct object in the active voice.

The classification is as follows.

1. The terms are followed by direct objects :

methik

ndulit

ngganthol

nggethel

ngranggeh

ngrauk

ngrogeh

ngulap

ngunduh

nimpal

nimpit

njuput

nothol

nyamber

nyarit

nyaut

nyawuk

nyekop

nyidhuk

nyosok

nyuthik

2. The term is not followed by a direct object : nimba

3. The term may or may not be followed by a direct object :

njupuk

[illegible]

## CHAPTER III

THE JAVANESE TERMS HAVING THE MEANING OF NGGLAWA

The Javanese verbs meaning nggawa have a concept of supporting the weight of a thing and moving from one place to another, or just supporting the weight of a thing. In Javanese we find quite a lot of verbs having such meanings, namely manggul, mbong, mikul, mondheng, munji, mondhu, ngamkar, nganthengi, ngamban, ngempit, ngendhut, nggasa, nggambol, nggendheng, nggendhol, nggotheng, ngindhiti, ngusung, njunjung, nyangkik, nyangkik, nyangklong, nyangkeli, nyankiwing, nyothe and nyungki which are in fact the specific terms for the general term nggawa. The relation between the general term and the specific ones is different from that of njupuk and its specific terms. We can always replace nggawa with a specific term, and conversely we can replace any of the specific terms with the general one. Now let us see the specific terms individually.

### Individual Analysis Of Each Term

1. Manggul : carrying something on one's shoulder without any instrument.

As for the Agent, anyone can be its Agent, but usually only men do the activity. So its formulation is Ag. [+Noun +Concrete +Countable +Animate +Human +Male +Singular] in the Unmarked instance and [-Noun +Concrete +Countable +Animate +Human -Male +Singular] in the marked instance. People may say Giman mangkul beras ( 'Giman is carrying rice on his shoulder' ), though in fact it is a basket or other containers which he is carrying on his shoulder. The formulation of the object is Ob. [+Noun +Concrete +Countable +Animate +Relatively heavy]. An example of an animate object is Giman mangkul kambing ( 'Giman is carrying a lamb' ).

2. Moopong : carrying an object on one's chest. The object is usually

a baby, a child or thing having such a shape. It is rarely applied to adults, so we often hear people say Adiku saiki wis esah dibo - peng merka wis gedhe ( 'My little brother is not willing to be carried on one's Chest any longer, as he is too big / old for it'). The object's formulation is Ob. [ +Noun +Concrete +Countable +Animate +Human +Relatively little ] or [ +Noun +Concrete +Countable +Animate +Having a child's shape ] such as cats or a bunch of firewood, where as the formulation of the agent is Ag. [ +Noun +Concrete +Countable +Animate +Human ] because both men and women do the activity.

3. Mikul : carrying an object on one's shoulder using a stick or something relatively long. The objects carried usually hang on two strings hanging on both points of the stick. Since there is always the component of a long thing which is actually used as an instrument, people often misuse the term by saying Fringe dipikul ( 'The bamboo is being carried on his shoulder' ). They do not realize that in the activity or mikul there must be a relatively long instrument to carry the object. One should use the term manggul instead of mikul for carrying a bamboo or other things having such a shape.

The formulation of the object is Ob. [ +Noun +Concrete +Countable +Animate +Relatively heavy and big ] or Ob. [ +Noun +Concrete +Countable -Animate +Relatively heavy and big ], for instance, Gisan mikul tenggek ( 'Gisan is carrying a basket with a stick on his shoulder' ).

Usually the object are double so that they are well balanced on both points of the stick. Sometimes the object is put in the middle of the stick, but then there must be two people carrying each point of the stick on their shoulders. The formulation of the Agents is [ +Noun +Concrete +Countable +Animate +Human +Male ± Singular ] in the unmarked instance or [ +Noun +Concrete +Countable -Male ± Singular ] in the marked instance.

4. Memdhong : carrying a girl or a wife with both arms in front of one's chest. Such an activity is done when a boy or a husband is in love with the girl or the wife. The term is also used in a royal ceremony where the bride is carried by the bride room and her uncle or his oldest brother. So the activity may be done by either one or two people, but the former is more commonly done than the latter. The formulation of the Agent is Ag. [ + Noun + Concrete + Countable + Animate + Human + Male + Singular + Being in love with the Patient ] or [ + Noun + Concrete + Countable + Animate + Human + Male + Plural ] and we can formulate the object as Ob. [ + Noun + Concrete + Countable + Animate + Human - Male + In love with the agent + Singular ] or [ + Noun + Concrete + Countable + Animate + Human - Male + Adult + Singular ].
- Example : Bejone dipendhong manjaya kamar turu ( 'The wife was carried to the bedroom by the husband with his arms' ).
5. Munji : carrying someone on one's shoulder or shoulders. The person who is carried sits on the other's shoulder (s) holding his head. This activity is usually done by boys or men only, so the Agent's formulation is Ag. [ + Noun + Concrete + Countable + Human + Male + Singular ] in the unmarked instance and + Noun + Concrete + Countable + Animate + Human - Male + Singular ] in the marked instance. The common object is a child. Both his legs are hanging on the actor's shoulder (s) in front of his chest. The object's formulation is then [ + Noun + Concrete + Countable + Animate + Little ] in the unmarked instance and [ + Noun + Concrete + Countable + Animate + Human ] in the marked instance. This is a sentence using the term Tono munji adine ( 'Tono is carrying his younger brother on his shoulders' ).
6. Nandhu : carrying someone with a palanquin. The one who is carried that way is usually a nobleman or a person who cannot walk because of, for example, being ill. Nowadays carrying someone with a palanquin is rarely done, since we can use cars or other vehicles instead of palanquins.

The formulation of the object is Ob. [ +Noun +Concrete +Countable +Animate +Human +being able to walk ], for instance, Wong larang xia ditandu menyang rumah sakit ( 'The man who is ill has been carried to the hospital with a palanquin' ). The activity is done by at least two people and they are usually men, as a palanquin is quite heavy. Therefore the formulation of the agent is Ag. [ +Noun +Concrete +Countable +Animate +Human +Male +Plural ] in the unmarked instance and [ +Noun +Concrete +Countable +Animate +Human -Male +Plural ] in the marked instance.

7. Nganggak : carrying a weapon which has a dagger's shape hanging on one's waist. There must be a leather container to make it hang. It is usual to use the term for carrying a keris, when one is relaxed. He has to nyengkelit it when he is in a formal situation. We may formulate the agent as Ag. [ +Noun +Concrete +Countable +Animate +Human +Male +Singular ] in the unmarked instance and [ +Noun +Concrete +Countable +Animate +Human -Male +Singular ] in the marked instance, whereas the object's formulation is Ob. [ +Noun +Concrete +Countable -Animate +Having a dagger's shape ] - e.g. Wangi ngaso keris ming pada dianggak ( 'As they were having a rest, they carried off their kerises hanging on their waists' )

8. Nganthongi : carrying something in one's pocket. This term, which is a synonym of ngesak, derives from kantong ( or sak ) which means pocket or bag, but it is only used in relation to the word 'pocket'. Usually the object is money or something quite small, because trousers' or shirts' pockets are small too. Therefore the object can be formulated as [ +Noun +Concrete +Countable -Animate +Small ]. We may hear people saying : Nang endi-endi kok nganthongi jangkrik. Arep mbok anggo apa ? ( 'You carry a cricket in your pocket everywhere you go. What is it for?' ). In fact it is the

container of the cricket which he carries in his pocket and not the cricket itself. The formulation of the Agent is [+Noun +Concrete +Countable +Animate +Human +Having a pocket on his / her clothing].

9. Ngeban : carrying an object on one's chest in a cloth sling.

Usually the object is a baby or a child. It may be an adult too, but it happens very rarely. People often say Wis gedu kek isih di-gaban ( 'You are too big / old to be carried on one's chest in a cloth sling' ). Sometimes people also use the term for carrying things which have a child's shape such as a bag full of rice. So we can formulize the Agent as [ +Noun +Concrete +Countable +Animate +Human +Little ] or [ +Noun +Concrete +Countable -Animate +Having a child's shape ], while the Agent's formulation in the unmarked instance is [ +Noun +Concrete +Countable +Animate +Human -Male +Singular ] and in the marked instance [ +Noun +Concrete +Countable +Animate +Human +Male +Singular ]. The term suggests the meaning of taking good care of the Patient and so we have the expressions Ebak gaban ( Lady-in-waiting ), Ngeban dharuh ( 'To get an instruction to carry out something' ), Baban ali-ali ( 'The part of a ring which holds the jewel' ) and ngembani such as in Kang ngembani ingkang Sinuwun H.B. V Kanjeng Pangeran Harjo Diponegoro ( 'Prince Diponegoro took the place of H.B. V and took good care of him, as he was still young' ).

10. Ngempit : carrying something relatively small between one's arm and

side. It has a sense of considering the object as insignificant. So sometimes we may hear a child say to his friend : 'Aia nakal, dak kempit kowe manako' ( 'Do not be nasty! If you are, I will ngempit you' ), though actually the term ngempit here does not have the meaning of supporting the Patient. The child will just hold his friend between his arm and side. He considers, however, that he



can defeat his friend easily. The term may also be used, when one cannot use his hands to carry the thing, for example, Tono nkasipit bukuna, marxa tangana supak lunga ( 'Tono carried his book between his arm and side, because both his hands got oily. We can formulate the Agent as Ag. [ +Noun +Concrete +Countable +Animate +Human +Singular ] and the object as [ +Noun +Concrete +Countable +Animate +Human ] in the marked instance and [ +Noun +Concrete +Countable -Animate +Relatively small ] .

11. Ngandhit : carrying an object horizontally between one's arm and waits. Usually the object is round and a little bit long such a klenthing ( a kind of jug ). One holds just the front part of it. The activity is commonly performed by women, so the Agent's formulation is [ +Noun +Concrete +Countable +Animate +Human -Male +Singular ] in the unmarked instance and [ +Noun +Concrete +Countable +Animate +Human +Male +Singular ] in the marked instance, while that of the object is Ob. [ + Noun +Concrete +Countable -Animate +having a relatively round and long shape ] or [ +Noun +Concrete +Countable +Animate +Human +Little ] , as sometimes one ngandhit a child too when it has just ceased nature - e.g. Ibu ngandhit adiku ( 'Mother is carrying my younger brother between her arm and waits' ).

12. Ngaken : carrying something in one's fist. As our fists are only small, the things that we can carry in that certain way are small too such as coins and marbles. The formulation of the object is [ +Noun +Concrete +Countable +Animate +Small ] , as we can ngaken ants or crickets too such as in Samute mati marxa disaken terua ( 'The ant died, because it has been carried in his fist for hours' ). The formulation of the Agent is Ag. [ +Noun +Concrete +Countable +Animate +Human +Singular ] .

13. Ngagembol : carrying something hidden in one's shirt or sarong.

The object is in fact too big to carry that way, so it looks lumpy.

It often has a sense of impoliteness, as the activity has the purpose of hiding the object carried which may have been stolen. That is why it is very rarely done by women. It is quite common for

children to steal fruits and then carry them that way. The Agent's

formulation is [+Noun + Concrete + Countable + Animate + Human

+ Male + Singular], while the formulation of the object is Ob.

[+Noun + Concrete + Countable - Animate]. Example : Jembune digembol

supaya kaneane ora padha njaluk ( 'His guaras were carried in his

shirt, so that his friends would not ask him to give them some' ).

14. Nggendhong : carrying an object with or without a cloth on one's

back. The term is usually used for carrying a child or things having

a child's shape such as a bunch of firewood. A child can be carried

that way without a cloth, because he can hold the neck of the person

who nggendhong him. When the activity is done without a cloth the

object's formulation is Ob. [+Noun + Concrete + Countable + Animate

+ Human + Little], and the Agent's formulation is Ag. [+Noun + Concrete

+ Countable + Animate + Human]. When it is done using a cloth the

formulation of the object is as the previous one or Ob. [+Noun

+ Concrete + Countable - Animate + having a child's shape] and it is

usually done by women only, so its formulation is +Noun + Concrete

+ Countable + Animate + Human - Male + Singular in the unmarked instance

and [+Noun + Concrete + Countable + Animate + Human + Male + Singular] in

the marked instance. Therefore when we hear people saying Rewangkhi sing

wingi nggendhong bayi saiki lagi nang pasar ( 'My servant who nggen-

dhonged a baby yesterday is now going to the market'), we can predict

almost for sure that the servant is female because a baby cannot

held the neck of the person who nggendhong him.   
 person who nggendhong him.

15. Nggendhol : carrying an object using a mouth or beak. Usually this term is applied to animals such as Eulunga nggendhol dhaudheng ( 'The eagle nggendhol a piece of dried meat' ). As animals like taking food with their mouths or beaks, the term has the meaning of stealing. Sometimes we hear people saying Klabine dilebokaka. sengko mundhak digendhol maling! ( 'Put the shirt inside, so a thief won't steal it' ). A mother often says to her child Kis ba-nai, aia dolan sengko mundhak digendhol satan ( 'It is getting dark. Do Not play outside the house, a devil might carry you away' ). Therefore besides stealing, there is another additional meaning that is to carry away, but it is just a personification because the devil does not really carry the child away. The object's formulation is [ +Noun +Concrete +Countable -Animate ] or [ +Noun +Concrete +Countable +Animate ] such as in Kuthuke digendhol wulung ( 'The chicken was carried away by an eagle' ), whereas the formulation of the Agent is Ag. [ +Noun +Concrete +Countable +Animate -Human +Singular ] .
16. Nggothong : carrying an object which is quite heavy from one place to another with other people using hands or arms. The word 'heavy' an 'other people' should be stressed here. Therefore then we have the term gotong-royong which means doing hard work with other people such as making a bridge or repairing a road and not being paid. As for the Agent, either men or women do the activity, and so its formulation is Ag. [ +Noun +Concrete +Countable +Animate +Human +Plural ] . We may formulate the object as Ob. [ +Noun +Concrete +Countable -Animate +Relatively heavy ] or [ +Noun +Concrete +Countable +Animate +Relatively heavy +Not being able to walk ] as people also

nggathong a fainted person or pigs. This is a sentence using the term menge sing lagi bas ditabrak motor dicathong menyang rumah sakit ( 'The person who has just been hit by a car is being carried to the hospital' ).

17. Ngandhut : carrying an object on one's stomach under her cloth.

The term used to be used very often as most Javanese people wore bebete ( Javanese sarongs ) in the olden days. The belt is wide and made of cloth. The object is hidden, so very often people carry something valuable that way such as gold rings, money purses or wallets. Now that most Javanese people wear trousers instead of bebete, carrying things in that way rarely occurs. Today people wear belts too, but they are <sup>usually</sup> made of leather and not wide. The result is that they cannot ngandhut things, otherwise the things will fall off. In fact ngandhut comes from the verb ngandhut, but later on the latter began to be used for a woman being pregnant, for instance, Wektu iki bulik lagi ngandhut ( 'Auntie is pregnant' ). Maybe it is because the baby is hidden under the woman's cloth belt. People feel that it is not polite to say ngandhut in front of children of many people, so for carrying something in that certain way people say ngandhut instead of ngandhut. The object's formulation is Ob. [ +Noun +Concrete +Countable -Animate +Small ]. It should be noted that nowadays most of those who wear Javanese sarongs are women, so the formulation of the Agent is Ag. [ +Noun +Concrete +Countable +Animate +Human -Male +Singular ] in the unmarked instance, but in general it can be said that the Agent's formulation is Ag. [ +Noun +Concrete +Countable +Animate +Human +Singular +Wearing bebete ]. The term has the connotation of being careful so as not lose the object.

18. Ngusung : carrying an object which is relatively heavy from one place to another. The difference between this term and nggong-theng is that the object carried in the latter is heavier than that in the former and here the activity is done by one person only. We can formulate the Agent as Ag. [ +Noun +Concrete +Countable +Animate +Human ], while the formulation of the object is [ +Noun +Concrete +Countable -Animate +Relatively heavy ] or [ +Noun +Concrete +Countable +Animate +Relatively heavy ] or [ +Noun +Concrete +Countable +Animate +Human +Not being able to walk ] such as in Adlan sing lagi turu iki usungen nang kamar turu ( 'Take your younger brother who is sleeping to the bedroom' ).
19. Njunjung : supporting the weight of an object with a hand or an arm ( or hands or arms ). The term does not have the meaning of moving the thing from one place to another and usually the time of doing the activity is not long such as in Lamarine iki junjungan dhilik, duwitku sing nang ngisoré dak-jupuké ( 'Lift up this cupboard for a moment, I will get my money which fell under it' ). The object can be formulated as Ob. [ +Noun +Concrete +Countable -Animate ] or [ +Noun +Concrete +Countable +Animate ] or [ +Noun +Concrete +Countable +Animate +Human ]. As for the Agent, anyone can be applied to the term, therefore its formulation is Ag. [ +Noun +Concrete +Countable +Animate +Human +Singular ].
20. Ngangking : carrying something with one's hand ( separated from the body ). The Patient should not be heavy nor big. It seems that the activity does not trouble the doer at all - he does not need to use his strength and so can do it just with one hand, e.g. Sauk abok bukune dicangking arene ( 'Would you please bring me the book tomorrow' ). The speaker considers that the activity of carrying is

very easy to do. Sometimes, however, the activity is really hard, but the speaker makes an understatement so that addressee does not get upset, for example, Apok aku sanekingna beras sakwintal ('Would you bring me 100 kilograms of rice, please'). The object's formulation is Ob. [ + Noun + Concrete + Countable - Animate + Relatively small and light + Considered as being insignificant ], while the Agent's formulation is Ag. [ + Noun + Concrete + Countable + Animate + Human + Singular ].

21. Nyangklak : carrying something vertically on one's waist. We use the term for carrying a child, but he or she should not be too young because he or she must be able to sit on one's waist. We can formulate the object as Ob. [ + Noun + Concrete + Countable + Animate + Human + Little + Able to sit ], for instance, Aching wis mareng dicanaklèk, marga wis bisa lingguh ('His little sister is now allowed to be carried vertically on one's waist, because she is able to sit already'). Either men or women can be applied as the term's Agent, so the formulation of it's Ag is [ + Noun + Concrete + Countable + Animate + Human + Singular ].

22. Nyangklong : carrying something having a string or the like which hangs around one's arm, shoulder or shoulders. Usually only females carry bags having a string around their arms. Men will be called womanish, if they do so. It is quite common for a school-boy to nyangklong his school-bag around his shoulder or knapsack around his shoulders. Concerning the Agent, we can formulate it as Ag. [ + Noun + Concrete + Countable + Animate + Human + Singular ] and as for the object, its formulation is Ob. [ + Noun + Concrete + Countable - Animate + Having a string to carry with ] or just [ + Noun + Concrete + Countable - Animate ], because sometimes the

Patient does not have a string and so people have to tie it with a string such as in Sawise buntelane diwenehi tali banjur dicangkong ('After putting a string around the pack, it was then carried hanging on his shoulder').

23. Nyengkelit : carrying a keris or a dagger or things having such shapes between one's belt and back. Sometimes we may even hear people say Petruk nyengkelit pethel ('Petruk is carrying a kind of axe between his belt and back'), though the shape of a pethel is not as that of a keris. Therefore the formulation of the object is Ob. [+ Noun + Concrete + Countable - Animate + Having a more or less similar shape of a keris], whereas that of the Agent is [+ Noun + Concrete + Countable + Animate + Human + Male + Singular] in the unmarked instance and [+ Noun + Concrete + Countable + Animate + Human - Male + Singular] in the marked instance. We often hear one say Tentarane nyengkelit pistol ('The soldier nyengkelit a pistol that way'), which is in fact incorrect because the pistol is put between his side and belt or hanging on the belt. Instead, they should say Tentarane nyothe/nganggar pistol. The reason of the incorrectness is that nowadays people only nyengkelit keris. Such an activity is done in formal situations such as when one is attending a wedding or royal ceremonies. (Today we never find people nganggar or nyothe kerises). Then people consider that nyengkelit is the only term for one carrying a keris between his belt and body without regarding where it is exactly put. As the result, they call the activity of carrying anything having a dagger's shape between one's belt and stomach or side or back nyengkelit.

24. Nyengkiwing : the idea is almost the same as that of nyengking, but it does not have the meaning of moving from place to another. So it also has the sense of considering the Patient as insignificant. This is the term applied in a sentence : Giman kecekit tangane marga dicengkiwing kaneane ('Giman's hand got sprained because he had been picked up by his friend'). We can formulate the object as Ob. [ + Noun + Concrete + Countable + Animate + Human + Being considered as insignificant ], while the Agent's formulation is [ + Noun + Concrete + Countable + Animate + Human + Singular ].

25. Nyothe : carrying short weapons for fighting between one's stomach and belt. The term is only applicable for carrying a keris or dagger or other weapons having such shapes. We cannot say Prajurit nyothe pedang ('The soldier nyothe a sword'), since a sword is too long to be carried that way. The formulation of the object is Ob. [ + Noun + Concrete + Countable - Animate + Having a keris' shape ]. We are not allowed to carry kerises in that certain way in front of the Sultan, for instance, as nyothe a keris means wishing to fight against the person we are talking to. Example : Yen sowan Kanjeng Sinuwun, kerise ora pada disothe ('When they appear in front of the Sultan, their kerises are not carried between their stomach and belts'). It is rare for women to carry a keris, so the agent's formulation is Ag. [ + Noun + Concrete + Countable + Animate + Human + Male + Singular ] in the unmarked instance and [ + Noun + Concrete + Countable + Animate + Human - Male + Singular ] in the marked instance.



26. Nyunggi : carrying something on one's head. Sometimes people use folded cloths between their heads and the things carried. One purpose is that the head does not feel painful because of the thing's hardness such as when a man nyunggi a piece of bamboo. Another purpose is that the thing carried can lie on a flat place on the head because of the folded cloth such as when a woman nyunggi a kind of wood tray where she puts gato (Indonesian shish kabobs) to sell. The formulation of the object is Ob. [+ Noun + Concrete + Countable - Animate]. Usually the one who performs the activity has to hold the object carried so that it does not fall off. One may, however, nyunggi something without holding it (though it rarely occurs in Central Java). Example : Giman nyunggi kranjang ('Giman is carrying a basket on his head'). Both males and females do the activity, therefore the formulation of the agent is Ag. [+ Noun + Concrete + Countable + Animate + Human + Singular].

#### Classification

I am going to classify the terms based on (1) the agents, (2) the kinds of patients, (3) the parts of the body on which the things are carried (4) whether the activities involve instruments, (5) Aspect of the event focused on by the verb and (6) connotations. These classifications are done, since they are concerned with the components of the terms.

As for the agents, most of the terms are applicable to both males and females, but it should be noted that usually males carry heavy things whereas females do not, though the latter are actually able to perform it too.

The objects carried in nyothe, nganagar and nyengkeli are relatively light, but in the unmarked instance they are only for men, while ngemban, on the other hand, is applicable to men in the marked instance. The term mondhong is only applicable to men and nggendhol is for animals only. Now let us see the agent classifications according to the kinds of agents and their number.

#### A. Kinds of agents

##### 1. Human beings :

##### a. Male in the unmarked instance :

nganukul

ngikul

ngunji

ngandhu

nganagar

nggembol

nggendhong (without a cloth)

nyengkeli

nyothe

nyunggi

##### b. Female in the unmarked instance :

ngemban

ngandhut

nggendhong (using a cloth)

ngindhít

## c. Male or female in the unmarked instance :

shong  
ngenthong  
ngem  
ngem  
ngothong  
ngung  
njunjung  
nyangk  
nyangk  
nyangk  
nyankiung

d. Male only : ngendhong

## 2. Animal

ngendhol

## A. Numeral

## 1. Singular:

shong  
ngunji  
ngeng  
ngenthong  
ngem  
ngem  
ngendut  
ngem  
ngem  
ngendhong  
ngendhol

ngindhit  
nyangkang  
nyangkak  
nyangkang  
nyangkak  
nyangkang  
nyangkak  
nyangkang  
nyangkak

2. Plural : ngandhu

ngandhu

3. Can be singular or plural :

ngandhu  
ngandhu  
ngandhu  
ngandhu  
ngandhu

The second classification is according to what Patients are required by the terms. Actually there are only three kinds of Patients ( human beings, animals and things ), but several terms are applicable to <sup>two or even</sup> ~~two~~ ~~even~~ all of them.

1. Human beings :

ngandhu  
ngandhu  
ngandhu  
ngandhu

2. Things :

ngandhu  
ngandhu

ngemut  
ngendhut  
ngembol  
nyengking  
nyengklong  
nyengkeli  
nyothe  
nyunggi

3. Human beings or things :

ngemban  
nggendhong  
ngindhit

4. Human beings or things or animals :

mangkul  
mborong  
ngotong  
njunjung  
nyengkiwing  
ngusung

5. Animals or things :

mikul  
ngaken  
nggendhol

For most of the verbs, the parts of the body on which the things are carried are in fact the primary consideration before one uses the terms. People sometimes even misuse them because they just see where the things are carried without considering other components required

by the terms. This case may occur, for example, when one has to choose between ngamung and ngotong. In both activities the Patients are carried with arms, but the former is done by one person only while the latter is done by more than one person. The following classification is based on where the things are carried :

1. Head : prunasi
2. Mouth : ngamdhoh
3. Shoulder : ngangul  
mikul  
munji  
nandhu
4. Front : ngopang  
ngendhut
5. Back : nganghong
6. Side : nganggar  
ngampit  
ngandhit  
nyangklok  
nyangkeli  
nyethe
7. Hand : ngagag  
nyangkik  
nyangkiking
8. Arm and hand : ngandhong
9. Hand or Arm and hand :  
ngotong  
ngumung  
ngumjung
10. Back or front : ngamdhoh

11. Shoulder or back or arm : nyangklong

12. Front or back or side : nganthongi

The next classification is based on whether the activities involve instruments or not. The difference between those which involve instruments and those which do not involve instruments is quite prominent being seen from the semantic point of view. The activities involved are different in the way that the verbs which involve instruments require the doers to hold the instruments instead of the Patients.

1. Not using instruments :

ngangkul

ngopong

ngandhong

munji

ngempit

ngakken

ngandhol

ngatong

ngindhut

ngusung

njunjung

nyangkang

nyangklek

nyangkiwing



2. Using instruments :

a. belt : ngandhut

nyangkali

nyothe

ngenger

- b. cloth : ngemban
- c. dress : ngenthongi  
ngembol
- d. palanquin : nandhu
- e. stick ( + string ) : mikul
- f. string : nyangklong

3. May or may not use instruments :

- a. ± cloth : ngemdhong
- b. ± folded cloth : nyungki

It has been mentioned that some terms have the meaning of only supporting the weight of a thing, whereas some have the meaning of supporting the weight of a thing and have the meaning of supporting the weight of a thing and moving to another place, but if we examine the activities carefully, we will find that one term group has two and the other has three concerned activities. The former concerns the activities of putting something on a certain part of the body and then supporting it, whereas the latter concerns the activities of putting something on a certain part of the body, supporting and then moving it to another place. In other words, the first group deals with Action and State, while the second one deals with Action, State and Action. State ( supporting the objects ) is the aim of the activities belonging to the first group, but Action and State ( putting the object on a certain part of the body and supporting it ) are only the pre-activities of the second group, because the final aim is moving the object from one place to another ( Action ). Since the stress is on the aimed activities, usually people only see the last activities in both the term groups. Sometimes, however, people may see other than those activities. The result is that on some occasions we may hear people say Savisa karisa disangkeliit, dhawaka banjur nerusaka laim ( 'After putting his karisa



on his back, he went on his journey' ). Here actually he is still carrying the karis, but they say Sawise karise disangkeli. They see the first activity which is in fact the unstressed component of the verb. Such a case occurs, when one uses the word sawise (after), sadurunge (before) and momentary nalika / waktu such as in Nalika nyangkeli karis, dhawake kethok gagah ( 'He looked handsome, as he was carrying a karis on his back' ). Because of people seeing the unusually stressed components, we may also hear people saying Sadurunge Jendral Sudirman pada ditandu, para serdadu ora wani nerusake laku ( 'Before General Sudirman was in the palanquin, they did not dare to go on their journey' ).

It should be noted that on some occasions one may say Adimu bopongan arana ( 'Take your little brother there in that certain way' ) or Sapa sing ngenban bayine arane? ( 'Who brought the baby here in that certain way?' ), though the terms ngenban and bopongan belong to the first group which do not have the meaning of moving. The reasonable explanation is that it is the words arana and arane which have the meaning of 'moving towards' such as in Arana ( 'Come here' ), being its other meaning of just 'towards' such as in Barang iki gatonan arana ( 'Take this thing away' ) - the verb ngatonan itself has the meaning of moving to another place.

From the point of view of Aspect we can classify the terms into two groups. All the terms belong to the Agentive verb group, but the first group can be included into the Acquisition verb group, whereas the second one should be considered as belonging to both the Acquisition and Motion verb groups. The first activity of the second group requires the Agent which also plays a role as the Goal, while in the second activity the Agent also plays as the Object, since now the Agent moves

from one place to another simultaneously with the Patient. Therefore we may formulate the terms belonging to the first group as  $\{A/G, P/O^x\}$  in active sentences and  $\{P/O, (A/G)\}$  in passive sentences, and the verb case formulation of the terms belonging to the second group can be described as  $\{A/G, P/O\} + \{AP/O\}$  in active sentences and  $\{P/O, (A/G)\} + \{AP/O\}$  in passive sentences.

The classification is as follows.

1. Acquisition verb :

mbopong

munji

ngenger

nganthongi

ngemban

ngempit

ngendhut

ngerege

ngembel

ngendhong

ngindhit

njunjung

nyangklek

nyangklong

nyangkelit

nyangkiwing

nyethe

2. Acquisition and Motion verb :

manogul

mikul

mondhong

nandhu

nggendhol

ngrotong

ngusung

nyangking

nyunggi

With reference to connotations, we can classify the terms into two group. One belongs to the terms which have certain connotations, whereas the other consists of those which are neutral. The connotations are of various kinds, it is hard to include them into two or three main classes. Each term of the first group possesses one different connotation, except ngempit, nyangking and nyengkiwing.

The classification is as follows.

A. Having connotations

1. Being careful as not to lose the object : ngendhut

2. Being formal : nyengkelit

3. Being in love : mondhong

4. Being relaxed : nganggur

5. Considering the object as insignificant :

ngempit

nyangking

nyengkiwing

6. Hiding the object : ngembol

7. Stealing : nggendhol

8. Taking good care of : ngamban

9. Wishing to fight : nyothe

B. Mental : nganggul

ngongong

ngilul

ngunji

ngandhu

ngantengi

ngagaga

ngagandhong

ngagoteng

ngindhit

ngumung

ngunlung

nyangkiek

nyangkiong

nyunggi

[illegible]

CHAPTER IV  
THE ENGLISH TERMS HAVING THE MEANING  
OF GETTING AND CARRYING

The English verbs involving the activities of getting and those involving the activities of carrying are discussed in one chapter, since English seems to see the activities as having a close relation. This phenomena appears by the fact that English speakers have one term that can refer to both activities - that is to take, though it should be noted that the form has two meanings. On hearing the term in isolation, however, the native speaker will probably think of carrying rather than getting. The fact that a single term can mean both activities is not against logic, as the activity of carrying cannot be separated from that of getting. The former always comes after the latter. This chapter, however, will be divided into two sections : one talking about the verbs meaning to get and the other talking about the verbs meaning to carry.

A. The terms meaning to get

1. To get and to take

English speakers differentiate to get and to take, in the way that the former requires moving to a certain place before the activity of separating the object from its place is done, whereas the latter does not. The thing taken in to get is relatively far from the actor before he does the activity, and on the other hand the object is relatively close to the actor in to take. The sentence I have to take my book at school, therefore, does not make sense, if I am not at school now. Instead, either I have to get my book at school or I have to take my book to school ( but the second one has the meaning of to take ).

The other difference between to take, and to get is that the former has the emphasis on removing the object from its Source such as in Take these. I don't like them or Take the books off the shelf. as I can clean it, whereas the latter has the emphasis on the action of obtaining the object and possibly returning it to his former position such as in Let me get you the book. As for the term to fetch, it is identical to the verb to get but many native speakers at present never say fetch. They, however, understand it.

## 2. To seize, to grab, to snatch and to grasp

All the terms deal with quickness. To seize has components of quickness and force which also belong to the term to grab. Beside that, both the verbs have the meaning of holding, but it is not so prominent being compared to the meaning of taking. They are different in the way that to seize is concerned with both concrete and abstract meanings, while to grab only deals with concrete ones, e.g. The dog grabbed the bone. One may say He seized the opportunity or He was seized by fear, but the verb to grab is not applicable in these sentences. The concept of to snatch is similar to to grab. They differ in that the former is associated more with rudeness while the latter more with greed.

A sentence using the term can be illustrated here here: The pick-pocket snatched the purse. The stressed component of the term to grasp is to hold firmly without supporting the weight of the object, but it may involve the activity of getting too much as in He grasped the gold coin, when he saw that a stranger was coming in.

## 3. To pick, to pick up, to lift and to lift up

The identical component of the three verbs is the stress on separating the object from its former place, whereas the differences

lie in that to pick ( meaning to get ) is applicable only to fruits, flowers, grain and leaves, so it has the meaning of breaking the objects from their plants. In the activity of picking up one separates the object from its former place too, but he does not break it, for example, to pick a piece <sup>of</sup> chalk up. The object should be lower than the actor's hand. It should be noted too that the term may also mean to call for - e.g. He will pick me up at 6 o'clock this evening. The verb to lift and to lift up refer to the activity of raising the object from a lower position. It may be followed by holding or carrying such as in He lifted the suitcase and held it for five minutes and He lifted the suitcase and carried it all the way home. The difference between to lift and to lift up is that the former is usually applied to relatively heavy objects and the latter is usually followed by relatively light objects.

#### 4. To collect and to gather

Both the verbs have the meaning of picking up, but the former suggests that something will be done with the object afterwards such as in The teacher collected the papers after the examination and A tax-collector collects money from people. To gather just means to put things that are scattered together in one pile or place. The sentence The man gathered the leaves to burn is acceptable, since the aim of the activity is just to banish them and not to use them.



### Classification

The stressed components of the terms are of various kinds. People seem to differentiate the verbs based on several different components. Therefore rough classifications are inevitable. We are going to classify the verbs according to

- ( 1 ) meanings and presupposition with regard to the kinds of actions
- ( 2 ) objects
- ( 3 ) whether they are related to speed
- ( 4 ) whether they contain certain connotations

The classifications are as follows.

( 1 ) Based on the kinds of action we should include all the terms into the Acquisition verb group. Their verb case formulation is, therefore, [ A/G, P/O ]. The verb to get has a presupposition that the agent moves to somewhere before the activity of picking up is performed. So the formulation of its presupposition is [ A/V, P/O ]. The classification is as follows.

a. No presupposition is involved :

to grab  
to lift  
to lift up  
to pick  
to seize  
to snatch  
to take  
to gather  
to pick up

b. The presupposition that the agent has to move himself somewhere first is required : to get

c. The presupposition that something will be done with the object afterwards is required : to collect

( 2 ) The following classification which is according to the objects taken, is divided into two : one is based on the kinds of objects and the other is based on the number of object that come after the verbs.

#### A. Kinds of patients

##### 1- The kinds of objects are concerned

- relatively heavy : to lift

- relatively small and light : to grab

to GRASP

to seize

to snatch

- may be heavy or light : to lift up

- dealing with parts of trees or plants : to pick

##### 2. The kinds of objects are not concerned :

to collect

to gather

to get

to pick up

to take

#### B. Numeral

##### 1. Plural : to collect

to gather

##### 2. Can be singular or plural :

to get

to grab

to GRASP

to lift

to lift up

to pick

to pick up

to seize

to snatch

to take

( 3 ) The following classification is based on whether the terms involve speed. Four of the terms should be regarded as having a speed component, while the rest are neutral but have their own difference prominent components.

a. Speed is concerned

- involves force, and being applicable to abstract meaning:

to seize

- involves force : to grab

to snatch

- involves holding firmly : to grasp

b. Speed is not concerned :

to collect

to lift up

to gather

to pick

to pick up

to get

to lift

to take

( 4 ) The last classification deals with whether the terms are related to certain connotations. It should be admitted that only two verbs are associated with certain ideas, while the rest are neutral. To grab is associated with greed and to snatch has the connotation of rudeness.

## a. Connotations are concerned :

- greed : to grab
- rudeness : to snatch

## b. Neutral :

to collect

to gather

to get

to grasp

to lift

to lift up

to pick

to pick up

to seize

to take

|                            |                        | COMPONENTS OF MEANING FOR EACH TERM |  |   |       |                  |             |  |         |   |       |   |             |        |                     |   |
|----------------------------|------------------------|-------------------------------------|--|---|-------|------------------|-------------|--|---------|---|-------|---|-------------|--------|---------------------|---|
|                            |                        | MEANINGS<br>AND<br>PRESUPPOSITION   |  | PATIENT   |       |                  |             |  | NUMERAL |   | SPEED |   | CONNOTATION |        |                     |   |
| N<br>U<br>M<br>B<br>E<br>R | T E R M<br><br>L I S T | no<br>presupposition                | the presuppo-<br>sition is the<br>agent has to<br>move first | the presuppo-<br>sition is with<br>will be done<br>with the objects | KINDS |                  |             |  |         | + | -     | + | -           |        |                     |   |
|                            |                        |                                     |  |   | heavy | small &<br>light | heavy/light | dealing with<br>parts of<br>trees or<br>plants | neutral |   |       |   |             | plural | singular/<br>plural |   |
| 1                          | to collect             |                                     |  | X   | X     |                  |             |  |         | X | X     |   |             | X      |                     | X |
| 2                          | to gather              | X                                   |  |   |       |                  |             |  |         | X | X     |   |             | X      |                     | X |
| 3                          | to get                 |                                     | X  |   |       |                  |             |  |         | X |       | X |             | X      |                     | X |
| 4                          | to grab                | X                                   |  |   |       | X                |             |  |         |   | X     |   |             | X      |                     |   |
| 5                          | to grasp               | X                                   |  |   |       | X                |             |  |         |   | X     |   | X           |        |                     | X |
| 6                          | to lift                | X                                   |  |   |       |                  |             |  | X       |   | X     |   |             | X      |                     | X |
| 7                          | to lift up             | X                                   |  |   |       |                  | X           |  |         |   | X     |   |             | X      |                     | X |
| 8                          | to pick                | X                                   |  |   |       |                  |             | X  |         |   | X     |   |             | X      |                     | X |
| 9                          | to pick up             | X                                   |  |   |       |                  |             |  | X       |   | X     |   |             | X      |                     | X |
| 10                         | to seize               | X                                   |  |   |       | X                |             |  |         |   | X     | X |             |        |                     | X |
| 11                         | to snatch              | X                                   |  |   |       | X                |             |  |         |   | X     | X |             |        | X                   |   |
| 12                         | to take                | X                                   |  |   |       |                  |             | X  | X       |   | X     |   |             | X      |                     | X |

## B. The terms meaning to carry

### 1. To hold

The term has a concept of just supporting the weight of a thing and does not have the meaning of moving the object to another place. The activity is usually done with a hand or some other part of the body such as Hold it with your mouth! It has to be noted that the verb may simply mean surrounding an object with one's hand (s) or some other part of the body. Therefore it can be said that hold<sub>1</sub> means supporting the weight of something and hold<sub>2</sub> means surrounding something with one's hand (or other part of the body) without supporting its weight such as in The girl was holding her father's hand as they walked together.

### 2. To bring, to take and to carry

The complexity of these verbs lies in their Deictic Roles. According to Fillmore in his article 'Deictic Categories In The Semantics Of 'Come',<sup>7)</sup> there are three kinds of deixis. In fact deixis is the aspect of language whose interpretation is relative to the occasion of utterance : to the time of utterance, to the time before and after the utterance, to the location of the speaker and hearer at the time of the utterance, and to the identity of the speaker and intended hearer. In short, we may say that Time, Place and Person deixis is concerned with when the utterance is done, where it is done and who does it and to whom one does it. Person deixis has a Participant category (those who participate in the communication) the sub-categories of which are the Speaker and Hearer categories. Fillmore says that English has two categories belonging to Place deixis, namely proximal: near the speaker at the time of speaking, as in here and this, and Distal: away from the speaker at the time of speaking

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7). C.J. Fillmore, "Deictic Categories In The Semantic Of 'Come'", Foundations of Language, 1966, p. 220

as in there and that. In Javanese there are three categories of Place deixis : Proximal, Medial and Distal. The Javanese words kene and iki (here and this) belong to the Proximal category, kuwi and kono belong to the Medial category, and kana and kae belong to the Distal category. Sometimes, however, one writes Kados pundi kawontenan ing riki ('How are you here') in a letter, though the addressee is in fact far from the speaker. Here it should be interpreted that the speaker takes the addressee's point of view. The case is different from that of two people talking on the telephone. The speaker may ask Lagi ana kowe nang kono (Medial) which means 'What are you doing there?', though one is in Yogyakarta and the other is in Jakarta. The reason is that in Javanese Medial is used when the object concerned is near the addressee regardless of the actual distance. It should be noted too that one cannot determine precisely when he must use kono or kana. They are distinguished by the relative distance between the object concerned and the speaker regardless of the actual distance.

Concerning the analysis of the words to bring and to take, we have to consider the role of deictic categories with a semantic notion which is here called 'supposition'. We will find that a sentence is a contradiction, when its suppositions are contradictory, whereas we may consider a sentence as ambiguous, if it provides more than one supposition. This may be more clearly understood later when we talk about supposition in the next paragraph.

Now let us consider the term to bring in relation to deixis. The sentence I will bring it to the shop tonight has suppositions that you, the second person, are at the shop now, or you will be at the shop tonight or I am at the shop now. While the sentence You will bring it to the shop tonight is appropriate, if I am at the shop now, or you are at the shop now, or I will be at the shop tonight.

Now let us see what suppositions are required by a sentence which uses the term to bring and the subject of which is the third person. The sentence He will bring it to the shop tonight is acceptable, if you or I will be at the shop tonight, or if either you or I are at the shop now. The case is rather complicated, when we are dealing with the first person plural pronoun, because the pronoun may mean the speaker and other people represented by him or both the speaker and the hearer. The sentence We will bring it to the shop tonight have<sup>s</sup> two possible suppositions. It is acceptable, if we means I and the people represented by me and I am at the shop now, or you are at the shop now, or you will be at the shop tonight. Whereas if we means the speaker and the hearer, the sentence requires a supposition - that is you and I are at the shop now. All the sentences above use neutral adverbs of place, namely 'at the shop'. The case will be more complicated, if deictic adverbs of place such as there and here are used, because we are then facing contradictions among suppositions, for example, I will bring it ~~there~~ tonight should be interpreted that you are there now, or you will be there tonight. The interpretation that I am there now is not acceptable, since it is contradictory. The case is the same as to the sentence You will bring it there tonight, He will bring it there tonight and We will bring it there tonight. Their suppositions saying that I am there are ruled out, as they are in fact contradictions.

Talking about contradictions, which are related to suppositions closely, we may add the idea of ambiguity. A sentence is ambiguous, if it has more than one supposition, for instance, the sentence I will bring it to the shop tonight is interpreted that you are at the shop now, or you will be at the shop tonight, or I am at the shop now. So when one says the sentence, other people may interpret the first, second or third interpretation - and so ambiguity appears.



Now let us observe sentences using to take. I will take it to the shop is appropriate, if you are not at the shop now, or you will not be at the shop when I take it there, or I am not at the shop, and the sentence You will take it to the shop tonight, on the other hand, is acceptable, if I am not at the shop, or you are not at the shop, or I will not be at the shop tonight. The sentence He will take it to the shop tonight should be interpreted that I or you will not be at the shop tonight, or I am not at the shop, or you are not at the shop now. The complication appears, if we talk about the verb using the first person plural pronoun, as we have seen when we treated the word to bring. The sentence We will take it to the shop tonight should be interpreted that I am not at the shop now, or you are not at the shop now, or you will not be at the shop tonight, if we means just the speaker and other people represented by him ; but if we means both the speaker and the hearer, the interpretations should be that the speaker and the hearer are not at the shop now.

When we use the deictic adverb of place we have to rule out suppositions which are contradictory, as we have seen above. Concerning the term to take applied in sentences and the deictic adverb there, no supposition is contradictory. The case is the other way round, if the deictic adverb here (which will be the same as to bring relating to there).

Having seen the complication of the terms to bring and to take applied in sentences concerned with Person, Place and Time deixis, we may conclude that to bring can be used if the activity is directed to the first or second person person at the time of utterance or that the time when the activity is being done. In fact the characteristics of to bring and to take fit, meaning that the suppositions required by to

bring is ~~an~~ the contrary of those required by to take concerning the category of Person deixis, for instance, one of the suppositions of the sentence I will bring it to the shop is that I am at the shop now (positive), whereas the sentence I will take it to the shop requires three suppositions one of which is I am not at shop now (negative). Therefore we may say that the verb to take can be applied in sentences, if the activity is directed away from the speaker or hearer at the time of utterance or at the time when the activity is being done.

Sometimes we may find sentence like Tom brought the book to George in books. It is appropriate, as the author sees the activity from George's point of view. The sentence He brought it there in 1965 may also be true, because there may be something relevant to my or your location in 1965 ( as he brought it 'there' ).

Now let us examine these sentence He is carrying a pistol with him and Why do you always carry books where ever you go ? In those two sentences people use to carry, because they see the activities regardless of when, where and to whom the person is carrying the pistol and the books. They see the activity just as the transferring of objects from one place to another. Therefore we may say that the term to carry is simple, since one does not need to consider Time, Place and Person deixis before using the word. No supposition is required, which is different from when one uses the terms to bring and to take.

### 3. To take away

The verb to take away which comes from to take (it is common in English to form a different lexical item by the addition of a preposition) has the concept of carrying away from the place or people being talked about.

The sentences The police took the criminal away and The mother took the knife away from the child are acceptable, because the speaker may consider that the criminal should not be among the public and the knife should not be in the child's hand.

#### 4. To carry off

The term to carry off that comes from to carry should be included here, as it has the concept of supporting the weight of a thing and moving it to another place. The prominent thing which has to be exposed here is that the activity is done with force or without permission - e.g. The thief carried off the television, though it should be noted that the verb may mean to win such as in Tom carried off all the prizes at school.

### Classification

As for the English terms meaning to carry, we will make four kinds of classifications :

- (1) based on the deictic roles
- (2) based on meanings and presupposition with regard to the kinds of actions
- (3) based on whether the terms possess any connotations
- (4) based on whether the terms have a concept of moving away from the relevant source.

These classifications are done, as they deal with the terms' components of meaning.

(1) It has been mentioned that to take means that the activity is away from the speaker/addressee/person whose point of view is taken, and to bring has the activity toward the speaker/addressee/person whose point of view is taken. Based on that consideration (deixis) we can make the following classification.

a. Deixis is concerned :

- away from the speaker/addressee/person whose point of view is taken:

to take

to take away

to carry off

- toward the speaker/addressee/person whose point of view is taken :

to bring

b. Deixis is not concerned :

to carry

to hold

(2) We can classify the verbs into two groups. Only one verb belongs to the first group and its meaning is the state resulting from the action  $\{A/G, P/O\}$  which can be regarded as its presupposition. The verbs of the second group possess  $\{A/V, P/O\}$  as their formulation of meaning and  $\{A/G, P/O\}$  as their presupposition. The classification is as follows.

a. The meaning is the state resulting from its presupposition  $\{A/G, P/O\}$ :

to hold

b. The meaning is  $\{A/V, P/O\}$  and its presupposition is  $\{A/G, P/O\}$ :

to bring

to carry

to carry off

to take

to take away

(3) The next classification is done considering whether or not the verbs have certain connotations. In fact it deals only with one, term and even sometimes it may not be associated with the connotation. Such a classification, however, should be added here.

a. A connotation of stealing may be concerned: to carry off

b. No connotation is concerned: to bring

to carry

to hold

to take

to take away

(4) As for the last classification, it deals with whether the terms mean that the speaker considers that the object is not proper to be there and so should be moved away.

It has to be admitted that most of the terms do not have to do with this concept.

a. The concept is concerned : to take away

b. The concept is not concerned : to bring

to carry

to carry off

to hold

to take

| NUMBER | TERM LIST    | COMPONENTS OF MEANING FOR EACH TERM                             |  |   |   |                          |   |             |   |   |   |
|--------|--------------|---|--|---|---|--------------------------|---|-------------|---|---|---|
|        |              | DEICTIC ROLES   |  |   |   | MEANING & PRESUPPOSITION |   | CONNOTATION |   | The speaker considers that the object should not be there |   |
|        |              |   |  |   |   |                          |   |             |   |   |   |
|        |              | +   | -  | +   | -                                       | +                        | - | +           | - | +   | - |
|        |              | away from speaker/addressee/person whose point of view is taken | toward speaker/addressee/person whose point of view is taken | state resulted from presupposition [A/G, P/O] | resulted from presupposition [A/V, P/O] | stealing                 |   |             |   |   |   |
| 1      | to bring     |   | X  |   |   | X                        |   | X           |   |   | X |
| 2      | to carry     |   |  | X   |   | X                        |   | X           |   |   | X |
| 3      | to carry off | X   |  |   |   | X                        | X |             |   |   | X |
| 4      | to hold      |   |  | X   | X                                       |                          |   | X           |   |   | X |
| 5      | to take      | X   |  |   |   | X                        |   | X           |   |   | X |
| 6      | to take away | X   |  |   |   | X                        |   | X           | X |   |   |

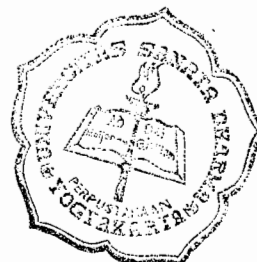
After examining all the English verbs having the meaning of nijupuk (to get) and nggawa (to carry), we may come to a conclusion that actually the terms meaning nijupuk (to get) and those meaning nggawa (to carry) possess similar components, namely

1. holding the object
2. separating it from its place
3. supporting its weight

(it should be noted that those meaning to carry - except to hold<sub>1</sub> - have the meaning of moving the object to another place and also that to get may have that concept). They differ mainly in that the former has the emphasis on the separation of Object from source, whereas the latter has the emphasis not on the supporting and moving of Object. The terms to grasp and to hold<sub>1</sub>, for instance, can mean simply supporting the weight of a thing. This is the result of two verbs having similar components but emphasizing different ones. Usually people differentiate them by seeing the emphasized components (to grasp puts emphasis more on the separating of the object from its source and to hold<sub>1</sub> lays emphasis more on the supporting of the weight of a thing), but they may sometimes see the usually unstressed component of to grasp and so they might then say that to grasp means to support the weight of an object which is the prominent component of to hold<sub>1</sub>.

At the beginning of this chapter it was mentioned that take<sub>1</sub> has a close relation with take<sub>2</sub>. The idea of take<sub>1</sub> is removing Object from Source. It also belongs to take<sub>2</sub>, but the latter also possesses a concept of carrying the object away from the speaker or addressee or person in narrative also in the fact that they have several similar components - they are

- a. holding the object
- b. separating it from its place
- c. supporting its weight





Dealing with these activities, they differ in that take<sub>1</sub> does not involve moving object to another place, while take<sub>2</sub> does.

## CHAPTER V

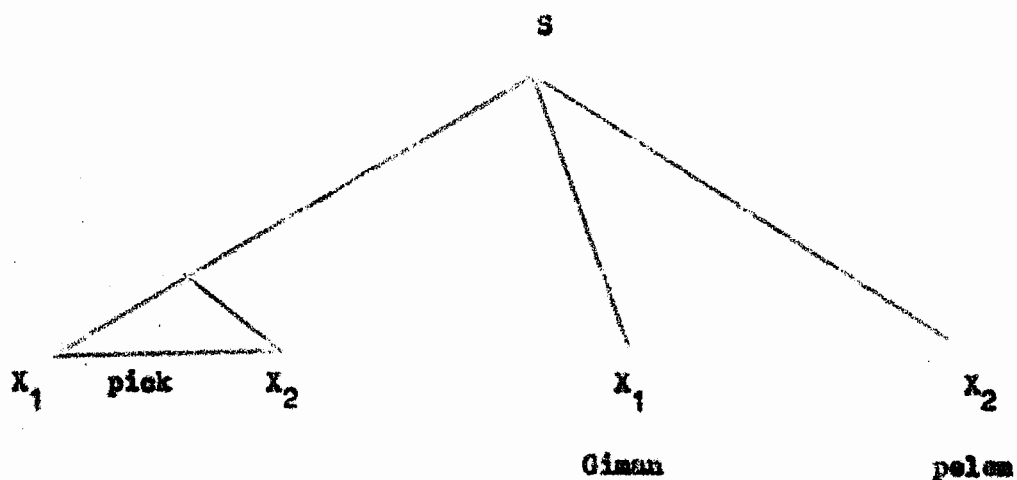
### ACTIVITIES INVOLVED IN ACTIONS DESCRIBED BY THE TERMS

On many occasions during our daily conversations we utter a lot of lexical items without being consciously aware of their concepts exactly. We speak more according to the stereotypes of word structure rather than to what those words really represent. This happens especially with verbs, because most of them involve several activities. We may not even know which activities actually make a verb become a certain verb. Realisation of certain activities represented by verbs we utter rarely occurs, unless someone asks what we actually mean by those verbs. This phenomena arises when, for instance, a foreigner who is learning the language we speak asks us certain verbs the equivalence of which he does not have in his language. We have to use our brain with quite a great effort before answering the question - even then we may give him a doubtful and so unsatisfying answer. This is not surprising, since according to Dr. Soepomo Poedjosedrame in his Socio-linguistics lecture children learn their mother-tongue informally. It means that they get their vocabulary through situations in which they are brought up. First they may misunderstand certain words, but later the people around them (their society) make them realize their mistakes and finally the children will correct the mistakes themselves. What I want to stress here is that they learn words from situations. It does make them good at using the words in proper situations, but it does not guarantee whether they can consciously isolate the features of meaning contained in the verbs. It should be noted too that it is not necessary to always be consciously aware of all the activities involved when one says verbs, but it must be admitted that knowing the concepts of certain verbs is quite important for those who are learning a second

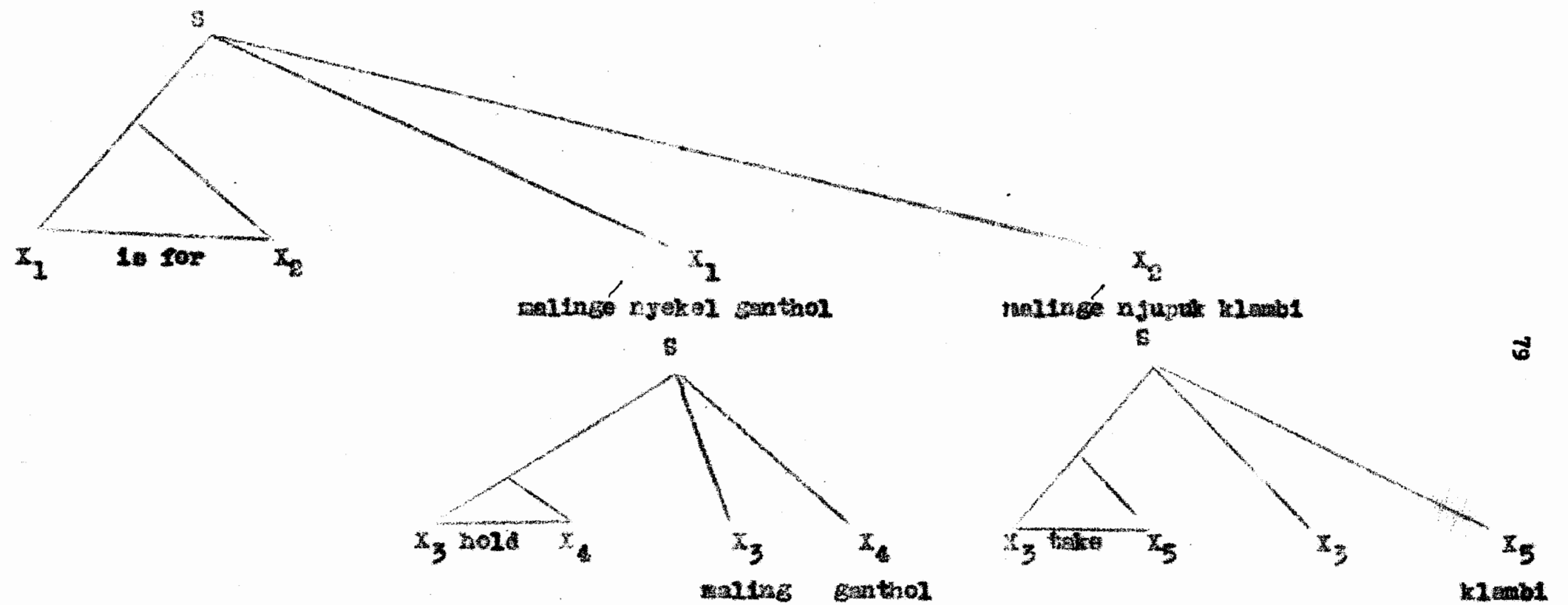
language formally - from teachers and books, because some verbs may have different concepts from those belonging to their equivalent verbs of another language.

Javanese speakers will understand the sentence Giman njupuk buku, as soon as they hear it, but what in fact are Giman's activities that make other people say that statement above? If we observe this action carefully, we will notice that first he holds onto the book, separates it from its former place and finally supports its weight. So there are three activities involved here. The case is not the same for the terms of activities. If we examine the action done by Giman in the sentence Giman nyagak pelan, we will see that there are more than just three activities. First, he has to hold a long stick, then makes it touch the mango, separates it from its former place and finally supports the mango's weight. The following tree-diagrams show the difference between the activities involving and not involving instruments.

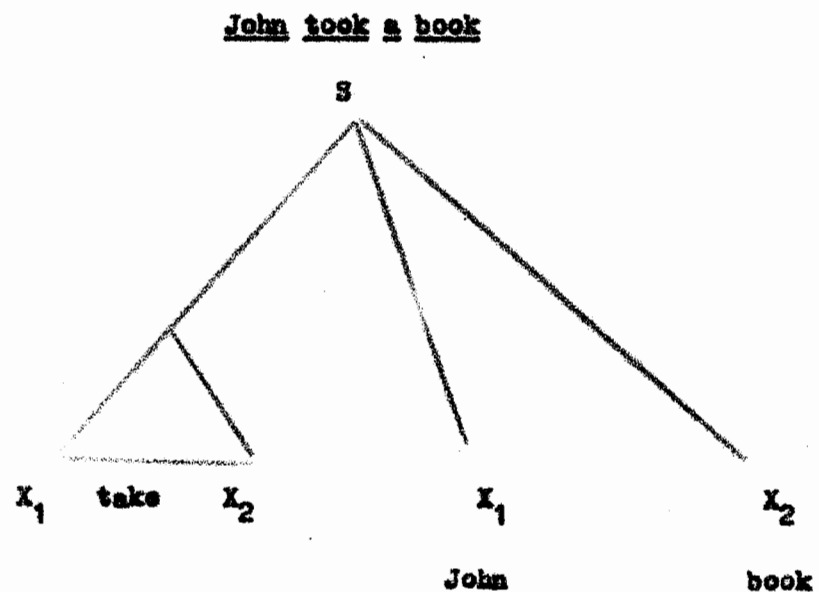
Giman ngrengek pelan



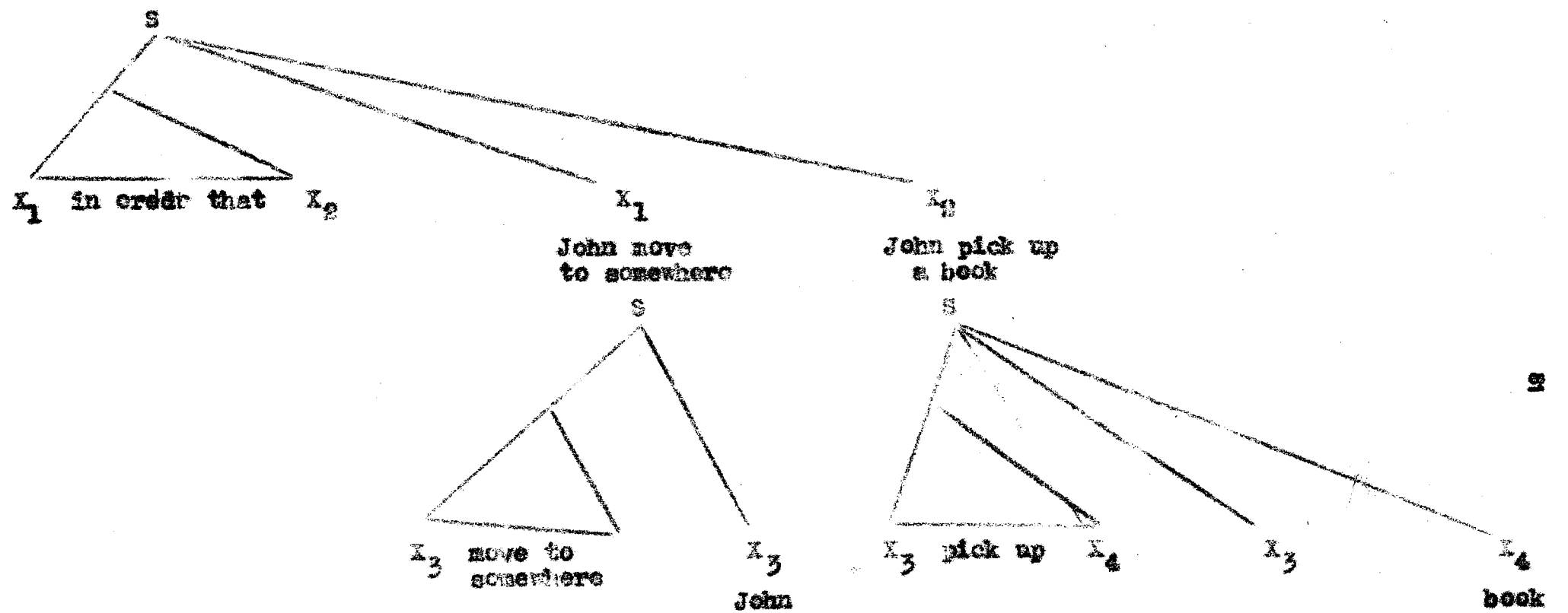
Malinge ngganthol klambi



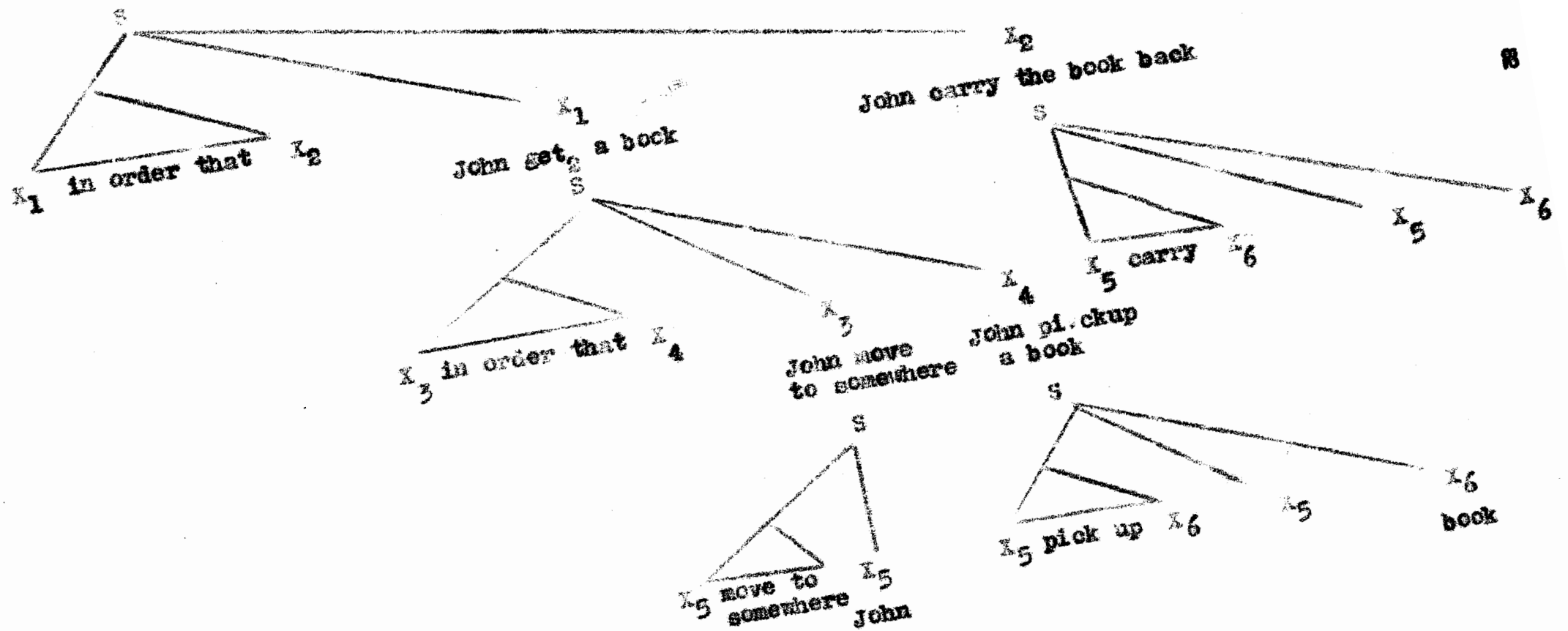
The concept of the English verbs to collect, to gather, to grab, to grasp, to lift, to lift up, to pick, to pick up, to seize, to snatch and to take (meaning njupuk) involve just three activities like the Javanese verbs which have the meaning of njupuk but do not involve instruments. It should be noted, however, that to collect and to gather may have an additional activity of carrying, whereas to grasp may not contain the activity of picking up. The case is different from that of to get. If we say John got a book, the activities he performs are first he moves to a certain place, grasps the book, separates it from its former place and finally supports its weight. So there are four activities here. We have to know, however, that the term may involve one additional activity - namely carrying the object back. We may call the first get as get<sub>1</sub> and the second one as get<sub>2</sub>. The differences between the verbs to take (and to seize, to snatch, to grab, etc.) and to get can be more clearly seen in the following tree-diagrams.



John get<sub>1</sub> a book



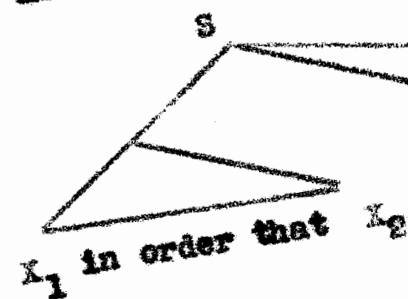
John get<sub>2</sub> a book



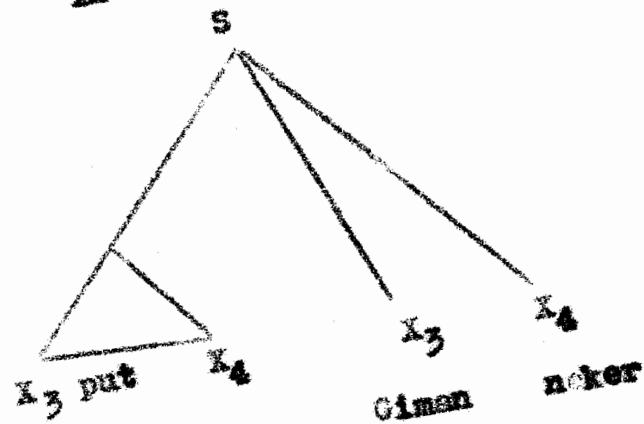
We have seen that there are two activities involved in each group of the terms having the meaning of nagawa. The first group concerns the activities of putting a thing on a certain part of the body and supporting it, while the second one concerns the activities of putting a thing on a certain part of the body, supporting and moving it to another place. The stress is on the final activities, as they are in fact the aims of the previous activities, though people sometimes do not stress the final ones. To show the difference between the activities of the terms belonging to the first and second group, two kinds of tree-diagrams are provided below. *on the next pages.*



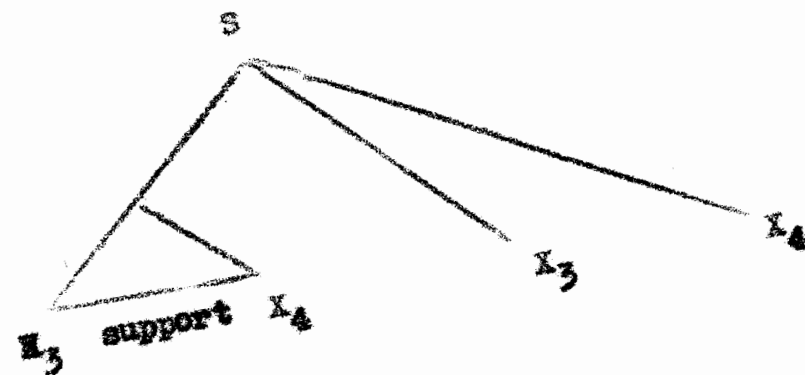
Giman ngesak neker



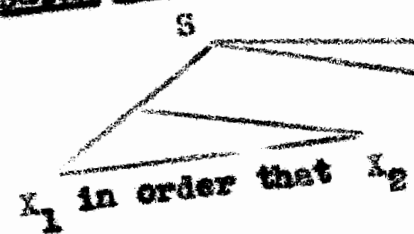
$X_1$   
Giman put neker  
in his pocket



$X_2$   
Giman support neker

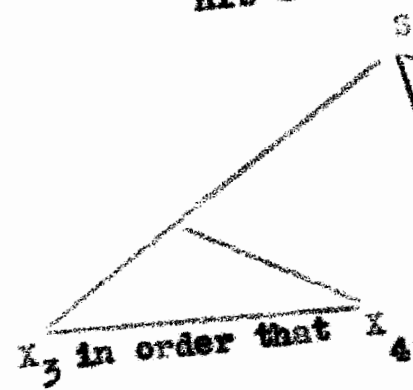


Bapak menengok tenggok



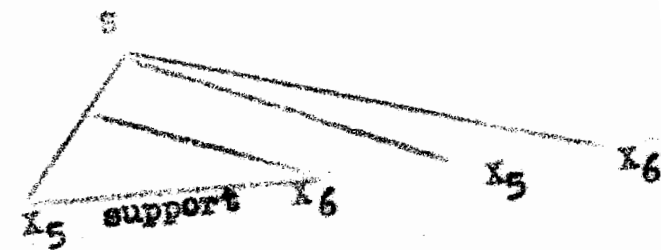
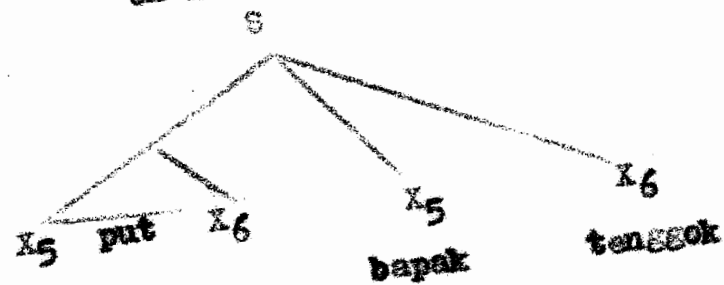
$X_1$   
Bapak put tenggok on  
his shoulder to support it

$X_2$   
Bapak & tenggok move to  
another place



$X_3$   
Bapak put tenggok  
on his shoulder

$X_4$   
Bapak support tenggok



Dealing with the verb to hold, the activity concerns separating the object from its former place and supporting it, though it should be noted that an addition of the preposition onto will change the meaning, since to hold onto does not involve the activity of supporting the object. Now it can be said that the activities in to hold onto is the same as that of the Javanese terms belonging to the first group in the previous paragraph. As for to bring, to take, to take away, to carry and to carry off, English speakers differentiate them based on several components. In spite of that, if we observe their activities, we will find out that they are just the same - namely separating an object from its place, supporting it and moving to another place. These are exactly the same as the activities of the Javanese verbs belonging to the second group in the previous paragraph.

Seeing the activities represented by the term njupuk, nggawa, their specific terms and all the English verbs having the same meaning, we come to a conclusion that in fact there is a close relation between the terms having the meaning of njupuk (getting/picking up) and nggawa (carrying). It can be said that their activities come one after the other. One has to njupuk before he can nggawa. This may be the cause of English possessing two lexical items having the same form - to take - which can mean either njupuk or nggawa. The order of all the activities of njupuk and nggawa (and their equivalence<sup>ES</sup> in English) is

1. moving to a certain place
2. holding on an object or holding an instrument and making it touch the object (except for ndulit and namdu on some occasions)
3. separating it from its former place
4. putting it (or the concerned instruments) on a certain part of the body
5. supporting its weight
6. moving to another place

To grab, to lift, to lift up, to pick, to pick up, to seize, to snatch and to take are concerned with number 2 and 3. To get deals with number 1, 2 and 3, or all the numbers. To collect and to gather concern number 2 and 3 and sometimes also number 4, 5 and 6, whereas to grasp deals with number 2 and 3 though in some occasions it is not related to number 3. Number 4 and 5 or 5 and 6 are concerned with the Javanese terms meaning to carry - though sometimes only number 4 or 5 are concerned in them such as in the sentences Sawise kerise disothe dheweke banjur nerusake laku and Sadurunge Jendral Sudirman ditandhu para prajurit ora wani nerusake laku, whereas the English terms which mean to carry (except to hold) are related to the activities number 5 and 6.

These various activities and their relations may become a source of translation problem and difficulties for a Javanese who is learning English or an English speaker who is learning Javanese, besides problems caused by the other different components which should be taken into consideration as we have seen in the previous chapters.

## CHAPTER VI

### CONCLUSION

At the end of this thesis we may come to a conclusion that each of the Javanese and English terms meaning to get and to carry has its own complication. Classification of the specific terms meaning njupuk and nggawa are not difficult to make, but it should be admitted that the classification of the English terms is harder to write - because English speakers seem to differentiate each term based on different components.

The specific distribution of each verb may become a source of problems in translation work from one language to the other and a source of difficulties for a Javanese student of English or an English student of Javanese. English speakers learning Javanese, however, have fewer difficulties than those faced by Javanese speakers who are learning English, since all the Javanese terms can be represented by njupuk and nggawa. The fact that to take can be translated either into njupuk or nggawa is not really an obstacle for English speakers, as they tend to think that njupuk is equivalent to to get and nggawa is equivalent to to carry.

The fact that njupuk and nggawa can be translated into a single term to take does not guarantee that a Javanese speaker who is learning English will always be able to use the term properly, as to take cannot always be used when one means njupuk or nggawa. The reason is that besides to take (meaning njupuk) English has to get, which a Javanese often forgets to differentiate because the Javanese language does not have such a differentiation. A Javanese may say I have to take my book at school (when he is not at school), which is meaningless. Instead, he should say

either I have to get my book at school or I have to take my book to school, which mean two different things.

As for the terms to take and to bring meaning nggawa, a Javanese often ignores the fact that the activity in to take should be away from the speaker or addressee and on the other hand to bring means that the activity is toward the speaker or the addressee. He may say Take me that book when he means Bring me that book, and Bring this bag to the bedroom when he means Take this bag to the bedroom. Sometimes a learner wants to be careful, and so he avoids using to take and to bring. The result, however, may be inappropriate too, since he might then say I have to carry this book to school - whereas he does not really want to stress the activity of carrying (really using his hands or putting it on a vehicle). English speakers usually do not use to carry when they want to specify the goal.

In English different lexical items can be formed by the addition of a preposition. It might be a problem for a Javanese who is learning English, as he does not have this pattern in his language. He may say We have to pick Ninik at school and this is not acceptable, since to pick is only for flowers, fruits and leaves. Instead, he should say We have to pick Ninik up at school.

Now, what can Javanese English teachers do to make sure that their students use the English terms correctly? As it is quite natural for language learners to make transference from their native language to the foreign one, first, we have to examine whether or not transference is applicable to the terms.

The term to pick is equivalent to methik. The teachers can use translation, because the terms have a very close relation in meaning, but it should be noted that to pick up also means methuk besides its other meaning - that is niupuk. To take, and to get can be translated

into nijupuk too, but then the teachers have to explain the differences among the English terms to the students. The case is the same in introducing the verbs to collect and to gather. The latter may mean nijupuki or nglupusake, while the former is equivalent with nglupusake except that the emphasis is on different components. To collect (and is to gather) means to remove things together in a pile or place. As for the verbs to lift and to lift up, they can be translated into nijunung. After translating them, the teachers must explain their specific usage of distribution. Quite probably the terms to seize, to grab, to grasp and to snatch should be translated into nyant, but later the students must know the different components of these verbs. After being introduced to the concepts of the verbs, the students have to be given a lot of sentences using the terms so that they become well acquainted with the new words. A requirement to learn the specific usage of distribution (for instance, that to pick is only for fruits, flowers and leaves) is inevitable for the students. Afterwards the teachers are obliged to check whether their students have mastered the components of the verbs. Completion, multiple-choice or making sentence exercises is applicable for that purpose (the next paragraph provides a multiple-choice exercise as an example of exercises).

As for the English verbs meaning ngkawa, Javanese does not seem to possess close equivalents. Translation is not suitable to apply here. Instead, the teachers can use explanation as the technique for introducing the verbs to the students. Their differences in meaning are complicated, and such complications cannot be found in the Javanese Language. That is why proper and clear translation is really hard to do and so such a technique will not help much. The explanation should be followed by a lot of examples of how the verbs are applied in sentences or paragraphs to make the students get used to the usage of the words and consequently to their components too. For checking the mastery of the terms, the teachers

can provide several exercises such as completion, multiple-choice and sentence making exercises. Example of exercises ( completion ) :

Complete the sentences with the verbs provided !

- |  |        |
|--|--------|
| 1. .... me that chair, please.                       | got    |
| 2. .... this suitcase to the bedroom.                | bring  |
| 3. The police ..... the thief last week.             | pick   |
| 4. You have to ..... the book at school tomorrow.    | carry  |
| 5. Can you ..... that beautiful flower for my child? | seized |

The case is the same as when English speakers are learning Javanese. The teacher has to explain the components of each Javanese term very clearly and he can provide completion, multiple-choice and sentence making exercises for the learners to do. Example of exercises (completion) :

Complete the following sentences !

1. Bapak ..... adik sing isih bayi.
2. Klapenó di ..... nganggo pring.
3. Keelké ning pating cecer pada di ..... é.
4. Kembangé aja padha di .....
5. Sepa sing lagi ..... i kae?

The following English paragraph and its Javanese equivalent, which contain several of the verbs that have been discussed, are provided below as an illustration to show the terms in a context expressed in the two languages.

#### An unlucky seller

One day an orange seller carried a basket full of oranges on her head, as she was going to the market. Unfortunately a bike hit her, as she was crossing the road. All the oranges were scattered and so she had to gather them. Tom, a naughty boy, who happened to pass by, tried to help the seller but then he took some of the oranges and went away carrying the oranges in his shirt. Being careful, this time, the seller carried the basket on her back with a cloth. A small boy, who was longing for oranges but did not have any money, approached her snatched several oranges from



the basket. Silently a dog came near and grabbed an orange, as she was busy counting the fruit. She was surprised to see that only a small number of oranges were left.

Bakul sing kejur

Sawijining dina ana bakul jeruk nyungki kranjang kebak dagangan, mangkat menyang pasar. Kojur, iha kok ketabrak sepéda nalikané nyabrang dalan. Jeruké numplak sumebar ana ing dalan. Bakulé ribut nglungkake jeruk mau. Ana bocah nakal, arané si Tom, sing kebeneran liwat kono sumedya nulungi bakul mau. Anannging dhéwèké njupuk jeruké sawetara, nuli nerusaké lakuné karo nggembol jeruk mau. Amarga saka ngati-atiné, bakul mau manjur nggondhong kranjangé. Tumuli ana bocah cilik sing kepingin banget jeruk. Sarehné ora duwé dhuwit, bocah mau nyedhaki si bakul jeruk, nuli nyeler sawetara saka ing kranjang. Satekané ing pasar bakul mau mbaleni ngétung jeruké. Dumadakan ana asu teka. Bareng bakulé lagi ribut ngétung dagangane, asuné gleser-gleser nggondol jeruké siji. Bakul mau kaget bareng ngerti jeruké mung kari sethithik.

Concerning the words snatched and grabbed in the passage, they are not translated into nyauti, though they may be in isolation. Being in that context, snatched is translated into nyeler because Javanese speakers seem to relate the activity more to stealing rather than to the components of speed and rudeness. Grabbed is translated into nggondhol, because Javanese speakers seem to connect the activity more to the agent (animal) and the using of its mouth rather than to the components of speed and greed.

Finally, we have to admit and note that when one learns a second language, that means he also learns the similarities and differences between his language and the language he is learning.

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