

PREDICATE OF ‘MANGAN’ IN SASAK LANGUAGE: A STUDY OF NATURAL SEMANTIC METALANGUAGE

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Abstract

The aim of this study were to know semantic meaning of predicate *Ngajengan*, *Daharan*, *Ngelor*, *Mangan*, *Ngrodok* (Eating), *Kaken* (Eating), *Suap*, *Bejijit*, (Eating) *Bekeruak* (Eating), *Ngerasak* (Eating) and *Nyangklok* (Eating). Besides that, to know the lexical meaning of each words and the function of words in every sentences especially the meaning of eating in Sasaknese language.

The lexical meaning of *Ngajengan*, *Daharan*, *Ngelor*, *Mangan*, *Ngrodok* (Eating), *Kaken* (Eating), *Suap*, *Bejijit*, (Eating) *Bekeruak* (Eating), *Ngerasak* (Eating) and *Nyangklok* (Eating) was doing something to eat but the differences of these words are usage in sentences. Besides that, the word usage based on the subject and object and there is predicate that need tool to state eat meals or food.

Keywords: *semantic meaning, Sasaknese language.*

I INTRODUCTION

Theory of Semantic Natural Metalanguage is study of semantic. That theory assumes that every language has a set of meaning. The approach of this theory is semantic that able to explains the result of meaning. The most fundamental NSM concept is the concept of semantic primes, i.e. meanings which cannot be paraphrased in simpler terms: the bedrock of linguistic meaning. To the extent that semantic primes can be identified and match up across languages, they provide a stable and language-neutral metalanguage for lexical typology, at least on its semantic side; for mapping out patterns of polysemy, patterns of structuring in the lexicon, the general architecture of semantic domains and fields, for investigating lexicon-grammar interactions, and so on (Lehrer 1992; Koch 2001; Koptjevskaja-Tamm 2008). Beside that, the NSM claim is that a successful reductive paraphrase which satisfies native speaker intuitions and which predicts and/or explains natural usage (including entailments, implications, and so on) can be viewed as a conceptual model.

In this study, the writer will focus on predicate of ‘*Mangan*’ because *Mangan* is the basic meaning of *Ngajengan*, *Daharan*, *Ngelor*, *Mangan*, *Ngrodok* (Eating), *Kaken* (Eating), *Suap*, *Bejijit*, (Eating) *Bekeruak* (Eating), *Ngerasak* (Eating) and *Nyangklok* (Eating). These words has different usage in writing and oral communication. On the other hand, these words also has different meaning based on subject and object. Example; predicate for *Raden*, *Tuan Guru*, or wise and honorable Person used *Ngajengan* to state that *Raden*, *Tuan Guru* ate rice with good composition. While the words for *Daharan* and *ngelor* to state eating rice for parent, *Lalau*, and also for older people.

Phenomenon of these words is very complicated because the predicate of *eat* in sasak language vary a lot and these words has different usage and meaning. In this study, the writer will take concern on these phenomenon and explanation as detail as possible about the meaning of words as basic meaning of *Ngajengan*, *Daharan*, *Ngelor*, *Mangan*, *Ngrodok* (Eating), *Kaken* (Eating), *Suap*, *Bejijit*, (Eating) *Bekeruak* (Eating), *Ngerasak* (Eating) and *Nyangklok* (Eating).

II MATERIALS AND METHODS

Data source in this study is predicate of mangan in Sasak Language. Predicate of *Mangan* has many variation, the writer told the words of culture because there are a lot of term in sasak. The data obtain from Sasak Dictionary that has been published in internet and dictionary. Besides that, to obtain validity of the data, the writer interview sasak people, in order to support data collection obtained from Sasak Dictionary.

The method used in this study is analytical and interpretation. This method used was based on the data of this study. So the writer suppose that analytical and interpretation is appropriate to explain the data. For the theory used to analysis and interpret the data, the writer will use Natural Semantic Metalanguage.

III RESULTS AND DISCUSSION

NSM semantics represents a style of conceptual analysis characteristic of philosophical rationalism in the tradition of Leibniz. Semantic analysis in NSM involves the reductive paraphrase of definienda into a metalanguage constituted by a subset of ordinary language expressions claimed to represent universal primitive concepts. The following is a list of the English words whose meanings are considered to be primitive:

I, you, someone, people, something/thing, body; this, the same, other; one, two, some, all, much/many; good, bad; big, small; think, know, want, feel, see, hear; say, words, true; do, happen. move; there is, have; live, die; when/time, now, before, after a long time, a short time, for some time; where/place, here, above, below, far, near, side, inside; not, maybe, can, because, if; very, more; kind of, part of; like. (Goddard 2002: 14)

NSM depends on the claim that each of these words can be translated without addition or loss of meaning into every language. Since the list could just as easily have been given in Malay or Mandarin, it is necessary to distinguish between each primitive meaning itself, represented by small capitals (e.g. GOOD), and the particular 'exponent' of the meaning in whatever language is in question (e.g. good in English, bon in French, etc.).

Based on explanation Goddrd 2002 in above, the writer will concern on doing of mangan in sasaknese language. To explain these meaning of mangan, the writer used the basic assumptions of Natural Semantic Metalanguage. To make clear what does it means by the writer about predicate *mangan* in Sasaknese language, it can be seen bellow:

3.1 NGAJENGAN, DAHARAN, NGELOR, MANGAN, NGRODOK (EATING)

Ngajengan is verb in sasak language that state eating rice by sit wit the legs crossed and a lot of foods, snacks, and drinking. The difference between *Ngajengan* and *Daharan* is person who eating such as parent, teacher, and people who suppose wise and honorable. It can be illustrate what differences among *Ngajengan*, *Daharan*, *Ngelor*, *Mangan*, *Ngridok* (Eating). If we contstruct to the formula of *Ngajengan*, *Daharan*, *Ngelor*, *Mangan*, *Ngridok*, it is explained below:

If X use to state wise and honorable people

If X use to state TGH and Raden

If X use to state older people

If X use to state common people; that people will ate

If X use to state not polite people, that people will angry

(3-1) Raden Engoh atau Tuang Guru sampun aturan Ngajengan lek taok sak sampun tesediaan isik panitia.

Raden Engoh or Tuan Guru has eating in the place that have prepare by committee

Papuk tuan sampun Daharan lek balengko

Grandfather has eating in my house

(3-2) kamu uah mangan

you have eaten

kamu uah ngerodok

you have eaten

Example above give description predicate *Ngajengan* and *Daharan* in Sasak language that has different meaning. The reference of *daharan* is wise and honorable people. In other word, *ngelor* is for common people.

Ngajengan



Daharan



From the explanation above, we can comprehend that predicate of *Ngajengan*, *Daharan*, *Ngelor*, *Mangan*, *Ngridok* (Eating) has the same meaning but different usage in sentence. In other word, these predicates determine subject and object in every sentence. Descartes, Pascal, Arnauld, dan Leibniz (periksa Goddard 1994: 2, Wierzbicka 1996b: 12). Arnauld (1662/1964: 86—87 via Goddard 1994: 2), example, said that: “It is impossible to define all words. In defining we employ a definition to express the idea which we want to join to defined word; if we then wanted to defined 'the definition', still other words

would be needed—and so on to infinity. Hence, it is necessary to stop at some primitive words which are not defined.”

3.2 KAKEN (EATING) AND SUAP

Head meaning of 'kaken' and 'suap' is *mangan*, *mangan* is most familiar word in Sasak society. The word of *kaken* in Sasak language refers to eat snacks or the other food not rice. *Suap* is predicate to state eating, it refer to child eating rice and it do it by hand not spoon. Child eat while his or her mother say something so the child eat (*suap*). If we made formula of *kaken* and *suap* it will look like these:

X do it by hand and it can do it by standing, sitting or lay down.

X do it by hand and accompany by his or her mother

- (3-3) Andi kaken ambon
 Andi eat ambon
 Arik besuap sambil tekejut isik inakne
 Younger brother eat while his mother say cuap, cuap

To illustrate what the differences between *kaken* and *suap*, the writer will show the picture. Word of *kaken* in Sasak language not refer to rice but snacks and not need accompanied by any people. It can be done by one person and more then one and it is not formal action and *kaken* can be done by standing, siting, and lay down.

Kaken



Suap



From the explanation in above, the writer can comprehend the predicate form of *kaken* and *suap*, where *kaken* for eat snack and the other foods not eat rice. *Suap* is the words of Sasak language that usually use for baby eat while his mother say something funny so the child want eat.

3.3 BEJIJIT (EATING) BEKERUAK (EATING)

The word of *bejijit* and *bekeruak* has different usage in Sasak language. The predicate of *bejijit* is refer to eat soybean etc. Sasak people do it by standing and set down also the predicate of *bejijit* it can be mixed with rice. *Bejijit* usually done by himself while watching tv or enjoy good situation. It is different to *bekeruak*, *bekeruak* usually done together in one group that consist of five people and usually done when there is marriage ceremony. Besides that, for *bekeruak* it must be meat or chicken.

To elucidate the differences of *bejijit* and *bekeruak*, the writer will show the picture of *bekeraak* and *bejijit*. Besides that, the writer will formulate of the meaning of *bekeruak* and *bejijit*. The formula is seen as follow:

X do alone while enjoy the situation
X do together and Y prepare a lot of food.

- (3-4) Andi jijit kedele sambil nonton TV
Andi eat soybean while watching tv
Andi, Umar, Ari, Kadi, and Ijan bekeruak lek taok dengan begawe
Andi, Umar, Ari, Kadi, and Ijan eat in adi's ceremonial marriage.



3.4 NGERASAK (EATING), NYAKLOK (EATING)

The words of *ngrasak* and *nyaklok* is predicate that state different action. *Ngrasak* refers to how test the foods and used tools such as spoon. *Ngrasak* not for rice but for foods and other meals, and the predicate of *ngrasak* is also not for eating a lot like eat rice but just test little food or meals. It is different with *nyaklok*, the predicate of *nyaklok* is the action of eating done by gathering food and catch it by mouth and not all the food eaten. The food can be *nyaklok* such as soybean or the food that has round texture such as peanut of *Garuda*. "if it can be shown that meaning and related notions do play a role in linguistic analysis, then ... a serious blow is struck at foundations of theory linguistic" (1955: 141 via Wierzbicka 1996b: 7—8).

IV CONCLUSION

If we look at the lexical meaning of *Ngajengan*, *Daharan*, *Ngelor*, *Mangan*, *Ngrodok* (Eating), *Kaken* (Eating), *Suap*, *Bejijit*, (Eating) *Bekeruak* (Eating), *Ngrasak* (Eating) and *Nyangklok* (Eating) is doing something i.e eating but the differences of these words usage in sentences. Besides that, the word usage based on the subject and object and there is also predicate that needed tools to state eating meals, rice, or other food.

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