SEMANTIC ANALYSIS ON JAVANESE PERCEPTION VERBS

A THESIS
In Partial Fulfillment of the Requirements
for the Sarjana Degree Majoring Linguistics in English Department
Faculty of Humanities Diponegoro University

Submitted by:
Risky Hendra Setiawan
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FACULTY OF HUMANITIES
DIPONEGORO UNIVERSITY
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PRONOUNCEMENT

The writer honestly confirms that he complies this thesis by himself and without taking any results from other researcher in S-1, S-2, S-3 and in diploma degree of any university. The writer ascertains also that he does not quote any material from publications or someone's paper other than from the references mentioned.

Semarang, October 2016

Risky Hendra Setiawan

MOTTO AND DEDICATION

Perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.

Q.S. Al Baqarah:216

Just because it's what's done, doesn't mean it's what should be done.

Cinderella, Cinderella

This paper is dedicated to

My beloved Mom, Dad, sisters and

to everyone who supported me to accomplish this paper.

SEMANTIC ANALYSIS ON JAVANESE PERCEPTION VERBS

Written by

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On 19th September, 2016

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Finally, I am glad to know that this thesis is useful for ones who have an eager to study Javanese perception verbs. It is only from its semantic structure; I hope there will be more writings about Javanese perception verbs that focused on the other language unit.

Semarang, October 2016

Risky Hendra Setiawan

TABLE OF CONTENT

ABSTRAK

Penggunaan verba persepsi dalam sebuah bahasa memiliki ciri khas dan keunikannya masing-masing. Seperti dalam bahasa Jawa yang menjadi objek penelitian kali ini, terdapat banyak sekali leksikon yang menrepresentasikan sebuah verba persepsi. Namun, penggunaannya berbeda-beda sesuai dengan kolokasi maknanya. Untuk itu penelitian ini bertujuan menggambarkan struktur semantis dari tiap leksikon. Selain itu, ciri kewaktuan internal dan makna inheren tiap leksikon dapat diketahui. Penelitian ini menggunakan metode deskriptif kualitatif dengan menggunakan teknik *purposive sampling* untuk mengambil data dari kamus dan majalah bahasa Jawa serta intuisi dari penulis sendiri. Dalam menganalisis data penulis menggunakan metode agih, serta teknik *substitution* dan *interruption* sebagai teknik lanjutannya. Hasilnya, penulis menemukan makna asali MELIHAT, BERPIKIR, INGIN, TAHU, MENDENGAR, MELAKUKAN, dan TERJADI yang dapat digunakan untuk menjelaskan verba persepsi bahasa Jawa. Makna asali tersebut berpolisemi untuk membangun sebuah makna, seperti MELIHAT atau MENDENGAR berpolisemi dengan BERPIKIR dan TAHU, MELAKUKAN berpolisemi dengan TERJADI. Selain itu, makna inheren verba dianalisis dengan melihat kedinamisan, kepungtualan, dan ketelisan verba tersebut.

Keywords: perception verbs, semantic structure, Natural Semantic Metalanguage (NSM), inherent meaning

CHAPTER 1

INTRODUCTION

1.1. Background of the Study

Perception verb is one of state verbs that have temporal properties [+stative], [-perfective], and [-punctual]. Temporality itself is an expression about how language speakers perceive time in language form (Mulyadi, 2009).

Not many researchers discuss perception verb in their research, particularly in relation to semantic features. Most researchers, who discuss perception verb, analyse perception verb syntactically or morphologically. Perception verbs in languages in the world have their own uniqueness.

The writer limits its definition to a verb expressing an experience of language speakers' physical senses. As in English there are lexicon SEE/LOOK to express experience of speakers using eyes, HEAR/LISTEN to express experience of speakers using ears, TASTE to express experience of speakers using tongue, SMELL to express experience of speaker using nose, and FEEL to express experience of speaker using skin.

The usage of each lexicon also differs because collocation takes part in this case. In English, for instance, there are two lexicons to be used to express experience of speaker using eyes: SEE and LOOK. However, language speakers prefer to say SEE when they want to express a short experience using eyes

accidentally, whereas they will say LOOK when they want to express experience using eyes for a long period of time.

This phenomenon is also found in Javanese. In contrast with English, Javanese has more lexicons to express an experience with five physical senses. All of these is based on Javanese people's point of view. This makes Javanese more interesting to be analyzed than English or Bahasa Indonesia. Moreover, the usage of perception verbs in Javanese is more extensive rather than in English and Bahasa Indonesia.

The writer is also interested in explicating each perception verb lexicon using Natural Semantic Metalanguage methodology. Thus this paper is kind of semantic analysis. Based on the reasons above, the writer presents the phenomenon as a thesis entitled "Semantic Analysis on Javanese Perception Verbs".

1.2.   Research Problems

The problems which are intended to be analyzed in this research are

1. What is the semantic structure of Javanese perception verbs?

2. What are the inherent meanings of Javanese perception verbs?

1.3.   Purpose of the Study

The purposes of the study are:

1. To describe the semantic structure of each lexicon of perception verbs in Javanese.

2. To show the inherent meanings that Javanese perception verbs have.

1.4.   Scope of the Study

The writer limits this analysis only on semantic field particularly semantic structure. He tries to figure the semantic structure of perception verbs lexicon out, and uses Natural Semantic Metalanguage theory to give the explication. The writer applies descriptive and qualitative method in this research. The data were taken from Javanese magazine *Panjebar Semangat,* dictionary, and writer's intuition. He focuses on inherent meaning of verbs that perform an action/experience based on five physical senses in Javanese. This limitation aims to make the analysis of this research easier.

1.5.   Organization of the Writing

The writer arranges this thesis into five chapters as follows in order to make a systematic writing:

CHAPTER I   INTRODUCTION

It presents the background of the study, research questions, purposes of the study, scope of the study, and writing organization.

CHAPTER II   LITERARY REVIEW

It explains the previous studies that have similar topic, and explaining the theories related to the study. It contains the definition of verbs, perception verbs, semantic primes, and aspectuality as the focus of this research.

CHAPTER III   RESEARCH METHOD

It describes the type of the research, data sources, method of collecting data, population and sample, and method of analyzing data.

CHAPTER IV   RESULT AND DISCUSSION

It consists of deep analysis about the data using theory described in chapter II. It explicates the semantic structure of perception verbs in Javanese. Thus, this chapter contains discussion and findings.

CHAPER V   CONCLUSION

It draws the conclusion based on the whole previous chapters

CHAPTER 2

LITERARY REVIEW

This chapter contains previous studies and brief explanation of the theory that will be separated into some subchapters. There are five subchapters; they are previous studies, verbs, perception verbs, semantic primes, and aspectuality.

2.1.   Previous Studies

Some researchers have done good research about perception verb, Javanese aspectuality, and semantic role. For example, Mulyadi (2009) in "Kategori dan Peran Semantis Verba dalam Bahasa Indonesia" aimed to identify the verb category and the semantic structure of the verb arguments in Bahasa Indonesia. He found semantic roles of verb, in Bahasa Indonesia, based on its time stability: state verbs, process verbs, action verbs. He divided state verbs into cognition, knowledge, feeling, perception, volition, and possession verb; the process verbs into event and non-agentive motion verb; and the action verb into utterance and movement verb. This finding is very good but still leaving a gap, that perception verb is under state verb so it should have similar semantic component especially [+stative]. However, Bahasa Indonesia and Javanese are quite similar in grammatical and lexical meaning. That is why the writer tries to fill in the gap that some perception verbs have [-stative] feature, especially in Javanese.

Other research is entitled "Contrastive Study of a Perception Verb in English and Russian: *feel vs čuvstvovat'*" (Rylina, 2012). This is a thesis written by Rylina who tried to answer the questions "what is the possible syntactic structure with the verbs *feel* and *čuvstvovat'*?, do Russian and English allow the same choice of syntactic structure with these verbs?, and how do these syntactic constructions correlate with meaning?". This research resulted in while *feel* can become a part of a phrasal verb and take the gerund or bare infinitive complementation, *čuvstvovat'* is marked by aspect and can be followed by the reflexive pronoun *sebja*.

Perception verbs had been analysed by Suwandi (2006) in his thesis entitled "Analisis Sintaktis dan Semantis Verba SEE dan HEAR dalam Novel *EXCLUSIVE* dan *THE RAINMAKER* Karya Sandra Brown dan John Grisham". His thesis aimed to get the usage of verb SEE and HEAR as a percepion verb, so he tried to show the verb construction of SEE and HEAR in a sentence and to find the semantic meaning of verb SEE and HEAR in a sentence. As a result, he found that the verbs SEE and HEAR in a sentence are followed by direct object or preposition+object. Verb SEE and HEAR also cannot be used in progressive aspect because unless giving a different meaning. There is a gap in this research because the data are limited and only available in the novel. Suwandi did not try to extend the data in another context/situation.

The other research has been done by Astri in her research entitled "Aspektualitas dalam Bahasa Jawa di Desa Bandar Tengah Kecamatan Bandar Khalipah" (2014). This research is discussed syntactical role of Javanese aspectuality in Bandar Tengah. Her purpose of the research is to describe syntactical

role of Javanese aspectuality and to describe syntactical role of grammatical Javanese aspectuality in Bandar Tengah. This paper resulted temporality and modality that is composed of the usage of aspectuality expression such as *uwes* (was; done), *urung* (not yet), *arep* (will), *ijek* (still), *entes* (just now), *lekas* (start), *terus-terusan* (continuously), *sedilut* (a moment), *kerep* (always), *biasane* (usually), and *ujug-ujug* (suddenly) can mark syntactical role in Javanese. Another finding is that the grammaticality of syntactic role comes from aspectual meaning compatibility with the usage of aspectual expression in a sentence.

2.2. Aspectology

In aspectology, there are difference between grammatical aspect and lexical aspect. Grammatical aspect is also well known as "aspect" derived from Slavic language "vid". Whereas lexical aspect is well known as "Aktionsart" (derived from German "Aktionsarten") (Tadjuddin).

2.2.1. Aspect

Aspect is speaker's point of view toward situation. According to Comrie (1976:3) aspects are another way of viewing the internal temporal constituency of a situation. It is divided into two types according to some researchers: perfective and

imperfective. First is Razmuzen (1891) in Tadjuddin argued that perfective aspect states an event generally viewed as a single hole (from its beginning, process, and ending), while imperfective aspect states an event viewed from its part characteristics without focusing on whole event.

Another researcher Moslov (1959) in Tadjuddin also argued that perfective and imperfective aspect is a reflection on objective option from speakers (or writers) between two views toward an action which is expressed as a whole inseparable thing (perfective) or without reference on the whole thing (imperfective).

These descriptions about aspect is still confusing until Comrie states his argument. He argued that perfective aspect describes an event or situation as a whole inseparable thing. Another type of aspect, imperfective, describes an event/situation which has no a single specific juncture.

In his book, Comrie (1976) stated perfective is indicating a short period of time and a punctual or momentary situation (p. 17), a complete action (p. 18), and representing the action pure and simple, without any additional overtones (p.21). As in example *I ate that apple* yesterday, the verb *ate* indicates a complete action because it is done in the time before now.

Comrie also stated imperfective refers to the internal temporal structure of a situation, viewing a situation from within. He divided imperfective into habitual and progressive type.

In short, perfective meaning focuses on the outside of situation without differentiating the internal structure of the situation, while imperfective concerned

with the internal structure of the situation. Thus, perfective form indicates the completion of a situation when it is explicitly contrasted with an imperfective form: since the imperfective indicates a situation in progress and a situation which has an ending.

Another definition comes from Smith (1991:66), that perfective viewpoints show a situation as a whole as stated in his book "The span of the perfective includes the initial and final endpoints of the situation: it is closed informationally." Imperfective viewpoints present a part of situation, without its endpoints information. Thus, it is open informationally.

Furthermore, a Dutch Slavic named Barentsen (Tadjuddin) has a contrast situation theory that can differ perfective from imperfective more realistic. It is whether there is a contrast in situation or not. It can be seen on situation or non-linguistic indication that appear as a result of the happening of event, process, or state that is expressed by a verb. Perfective aspect always shows two contrast situations and that is a transitional situation from one situation to another. Following sentences are the example in Javanese:

(1)   *Aku   seneng   mirsani   sliramu.*

I   happy   watch   you

I am happy to see you.

If language speakers say that sentence, the interlocutors will know transitional situation from unhappy to happy situation. The transitional point is

when the speakers say that sentence. What if speakers prefer to use imperfective aspect as in sentence below.

(2)   *Aku*   *lagi*   *seneng* *mirsani*   *sliramu*

       I   on process   happy   watch   you

    *I am happying to see you.

It has been explained before that state verbs in Javanese could be expressed in imperfective way. The most obvious imperfective markers in Javanese are *lagi, padha,* and *nembe*. In sentence (5) there is no contrast between two situations because there is only a situation "the subject is happy"

2.2.2. Aktionsart

Some researchers also argued that aspect is how situation is described. However, most researchers agreed to entitle the term based on that way as "actionality" (German: Aktionsart) instead of "aspect" (Sumarlam, 2004, p. 27).

Aktionsart is how language speakers' way to perceive an action whether it is dynamic or stative, durative or punctual, and telic or atelic. In another word, aktionsart is speakers' way to inform his perception toward fact in the physical world by categorizing it into certain situations. Comrie (1976) prefer to use term 'inherent meaning' instead of 'aktionsart'.

Dynamism, durativity, and telicity are parameters to determine the situations. Dynamism, it deals wit the difference between states and events. State situation or [+stative] has single and undefineable period. It does not need force in the performance. While event or dynamic [-stative] takes place in time, and puts energy in the performance (Smith, 1991, p. 19). However, according to Comrie (1976, pp. 48-51) the contrast between stative involves no change, while dynamic involves necessarily change. This could be seen on verb 'know' and 'run' in these sentence:

(3)   John knows where I live.

(4)   John is running.

In sentence (3) it will be found exactly the same situation if we cut in whichever point of time on the situation of John's knowledge. While sentence (4), at one moment John will have one foot on the ground, at another moment neither foot will be on the ground.

Another difference is stative requires no effort, while dynamic requires effort. Thus, unless something happens to change that state in sentence (3), the the state will continue. However, in dynamic, the situation will only continue if it is continually subject to a new input of energy, as in sentence 'John is running'. If John stops putting any effort into running, he will be come to a stop. Furthermore, in English stative verbs cannot be expressed in imperfective form (progressive, continuous, durative), but in Javanese stative verb can be found in imperfective meaning as in sentence *Aku lagi weruh kowe nonton horor*.

Durativity, it differs situation whether it has duration or instantaneous. It has temporal properties [+punctual] or [-punctual]. Comrie (1976, pp. 41-44) stated that punctual has no any duration, and has no internal structure. In contrast with durative, it has internal structure and the event lasts for a certain period of time. Nurhayati (2008:43) gives examples like:

(5)   Reach the mountain top   [+punctual]

(6)   Mountain climbing   [-punctual]

There is a moment when the subject had not yet reached the top of mountain, and another moment when he had, with no time intervening between the two. However, there is a process in sentence (6), so it is obvious the interval between the subject starts climbing till s/he complete the action.

Telicity, an event could be telic or atelic. Telic events have a change of state which set up the outcome, or goal of the event. An event will be complete if the goal is reached, so that the change of state occurred. While atelic events are simply processes, it can stop any time. Atelic has no natural end point, in contrast with telic that has natural end point (Nurhayati, 2008, p. 43). Comrie (1976, pp. 44-48) also argued that telic event involves a process that leads up to a well-defined terminal point, beyond which the process cannot continue. Look at these sentence:

(7)   John is making a chair   [+telic]

(8)   John is singing   [-telic]

It is a necessity to John to finish making a chair, so that the point is reached. Or in another word, John has to complete his action so that we can say he is making

a chair. We cannot say John is making a chair if he suddenly stops making the chair before it is finished. While in sentence (8) John can stop singing at any point, and it will still true that he has sung, even if he has not completed the song.

2.2.3. Situations

There are five types of situation according to Smith (1991:3), they are states, activity, accomplishment, semelfactives, and achievement. He used temporal properties such as dynamism, durativity, and telicity in differentiating them.

First is activity situation, it is a process that involves physical or mental activity. It has dynamic, atelic, and durative feature. This situation do not 'finish', but it does 'terminate' or 'stop' (Smith, 1991, p. 23). Activity situation expresses dynamic feature in an unlimited time period since it has no end point, thus it is also expresses durative feature. The example of activity: run, sleep, laugh.

Accomplishment situation consists of a process and an outcome, or change of state. When a process with natural endpoint reaches its outcome, the event is completed and cannot continue. In contrast with activity, accomplishment 'finishes' or 'is completed' (Smith, 1991, p. 26). Thus, it has temporal properties dynamic, telic, and durative. The example of accomplishment situation: walk to school, drink a cup of coffee, build a house.

Semelfactive situation is a single-stage event with no result or outcome. Single-stage event is conseptualized as instantaneous. Semelfactive situation occurs

very quickly, with no outcome or result other the occurrence of the event. Thus, this situation has temporal features dynamic [-stative], atelic [-telic], and instantaneous [+punctual] (Smith, 1991, p. 29). The example of semelfactive verbs: cough, blink, hammer a nail (once). However, they often occur in repetitive sequences. They are limited in distribution since they do not appear in sentence with imperfective view point, durative adverbial, or other expression of duration.

Achievement situation is instantaneous event that result in a change of state. The result states are like those of Accomplishment (Smith, 1991, p. 31). The concept of achievement is a single-state event, detached from any associated process. Its typical is change of state that occurred very quickly. Thus, it has dynamic, telic, and instantaneous properties. For example: break a cup, explode a bomb, see a comet.

Stative situation is a stable situation which holds for a moment or an interval. It has no dynamic and require external agency for change. The initial and final endpoint of a state are not part of the state. Stative has duration (durative) and has no natural end point. Thus, this situation has static, durative, and atelic features (Smith, 1991, p. 31). The examples of stative according to Smith (1991:31): own the farm, be tall, believe in ghosts.

To sum up, all types of situations have the temporal properties like:

Stative: static, durative, atelic
Activity: dynamic, durative, atelic
Accomplishment: dynamic, durative, telic
Semelfactives: dynamic, atelic, instantaneous
Achievement: dynamic, telic, instantaneous

2.3.   Verbs

Verbs are the core of a sentence, as Biber's statement that verbs provide the focal point of the clause (2002, p. 103). Another reason to put verbs as the core of a sentence is from their function, they have a role as a predicate in a sentence. Ramlan emphasized that verb is a word that acts as a predicate in a clause, and it could be negated in a phrase (2001, p. 49).

In semantics, verbs are referring to events. There are many verbs that do not represent actions, but are still verbs (Frawley, 1992, p. 140). For example, in English there a sentence "Donna is sad" that is difficult to see the action. In that sentence, the situation described Donna is not really doing anything. Thus, verbs encode events: a cover term for states or conditions of existence (e.g. be sad), processes or unfoldings (e.g. get sad), and actions or executed processes (e.g. sadden).

The definition of verbs as events has an illustration in Bahasa Indonesia and Javanese, since they have similartities in sentence structure. Indonesian language and Javanese have their own parameters as verb. A verb could be semantically noted by presenting three questions toward the subject where the "verb" functions as a predicate in a clause (Chaer 2009:154; Tampubolon, *et al.* 1979; and Moeliono, *et al.* 1988). The questions are 1) What subjects do in a clause? 2) What happens to the subject in a clause? and 3) How is the condition of subject in a clause?. For example:

1) *Danu   nendang   bal*.
   NAME   kick   ball

   Danu kicks the ball.

2)   *Kertase   kobong*.
   Paper-poss. pron.   Burn.

   The paper is burned.

3) *Aku kesel*.
    I   tired

   I am tired.

If we aim the questions into three sentences above orderly, we will get *nendang* (kick)*, kobong* (burned)*,* and *kesel* (tired) as the asnwers. Thus, they are the verb in each sentence above, for more detail *nendang* is action verb, *kobong* is process verb, and *kesel* is state verb. However, in English it is obvious that 'burned' and 'tired' are adjective since they come after auxiliary verb (to be).

This concept is similar to Givon in Subiyanto (2008). Givon differs verbs classification based on its time stability. He had a notion that verb refers to event. It implicates a change that happened in period of time. Thus, event is related to the change and temporality. Givon divided verbs into 1) state verb (the temporality is most stable because there is no time changing), 2) process verb (less stable because it moves from a situation to another situation), 3) action verb (unstable, because there is a change of situation and time).

Moreover, based on that three main types of verb, Mulyadi divide them more specific into some subtypes. Mulyadi (2009) divides them based on semantic primes and aspectual properties (dynamic, perfective, punctual). According to him, state verbs have cognition, knowledge, feeling, perception, volition, and possession verb. The second type, process verbs, have event and non-agentive motion verb subtype. The third, action verbs, have utterance and movement verb.

There is a special case in Javanese, that Javanese has *unggah-ungguh* or speech level which shows modesty. Speech level is language variations that the differences are determined by the modesty behavior of speaker toward interlocutor. That differences are shown in the lexicon; thus, lexicon differences can be considered as speech levels. In this paper, there are 2 speeh levels or styleme: *krama* and *ngoko. Krama* is the polite form while *ngoko* is the impolite form.

2.4. Perception Verbs

Mulyadi (2009) in his research entitled "Kategori dan Peran Semantis Verba dalam Bahasa Indonesia divided action verb, state verb, and process verb into some subtypes. He argued that it is too simple to cover all verb meaning, thus he used aspectual properties such as dynamic, perfective, and punctual to divide those three verb types into new subtype.

Dynamic feature is related to temporal development of a verb. Second feature is perfective which means an action is completed and affects the patient. While punctual means an action is occured in a short duration and affects the patient. Through these parameters, Mulyadi argued that state verbs have temporal properties [+stative], [-perfective], and [-punctual].

State verbs have an inherent stative meaning, since their temporal properties can not be extended. One of parameters is mostly it can not be expressed in imperfective meaning. However, there is some subtypes, one of them is perception verb, that can be expressed in imperfective meaning in Javanese. As in sentence *aku lagi weruh kowe*, it has similar meaning in English expression "Finally you show up yourself after hiding in a cave". Thus, even perception verbs can be expressed in imperfective form, they are still classified in state verb because they are formed as a result of a change and they are potentially changed but this situation is not a change.

Moreover, perception verb is a verb expressing an experience of one of the physical senses. In English we know SEE/LOOK, HEAR/LISTEN, TASTE, SMELL, FEEL as perception verbs because they are expressing an action done by five physical senses. In English, perception could not be expressed in imperfective form without meaning alteration.

Rogers (1971) in Rylina (2012) argues perception verbs are divided into cognitive, active, and flip. Cognitive perception verb is likely stative perception verb, which expresses activity performed by human agent unconsciously. In

English SEE and HEAR are grouped into cognitive perception verb. Second is active perception verb, which is the opposite of cognitive. An active perception verb expresses activity performed by human agent consciously such as LOOK and LISTEN in English. Last category is flip, Scovel (1971) in Rylina (2012) uses resultative instead of flip. According to Scovel, flip perception verbs are "the result of the state of using a certain sense". Like FEEL in sentence below.

(3)   John felt the rock.

2.5.   Natural Semantic Metalanguage (NSM)

In Natural Semantic Metalanguage theory, there are some basic concept that researchers should know. They are semantic primes, polysemy, allolexy, and universal syntactical meaning. Howerever the most relevant concept to be used in analyzing Javanese is semantic primes, polysemy, and universal syntax of meaning (USM) since allolexy is used in language that has inflection case. In English, for instance.

Semantic primes or semantic primitives is an element which can not be defined anymore. Semantic primes were pioneered by Anna Wierzbicka, a Polish Linguist. It is useful to define word, as we know that we need words to define a word, and we need another word to define the defining words (Goddard & Wierzbicka, 2014, p. 10). This will happen endless, such as when we want to explain Eskimo term *qanikcaq* for 'snow in the ground' to dessert tribesmen. We already knew that dessert tribesmen have never seen snow in their lives, so it will

be difficult if we simply said *qanikcaq* is snow in the ground. They will ask 'what is snow?' then we have to explain snow is frozen water that falls from the sky. It will finish if they do not ask 'what frozen means?' but if they do, we have to explain more. This case proves that meaning description is potentially circular and untenable without a set of semantic primes.

Besides, semantics is a search for understanding, and to understand anything we must reduce the unknown to the known (Wierzbicka, 1996, p. 11). Thus, we need terms that cannot be defined anymore to prevent circular and untenable meaning description. It is called semantic primes. Semantic primes are useful in this research to explain Javanese perception verb to readers who are not Javanese speaker. Below is the table of semantic primes taken from *Semantic Molecules* (Goddard, 2006:12).

Substantives:	I, YOU, SOMEONE, SOMETHING/THING, PEOPLE, BODY
Relational substantives:	KIND, PART
Determiners:	THIS, THE SAME, OTHER/ELSE
Quantifiers:	ONE, TWO, MUCH/MANY, SOME, ALL
Evaluators:	GOOD, BAD
Descriptors:	BIG, SMALL
Mental predicates:	THINK, KNOW, WANT, FEEL, SEE, HEAR
Speech:	SAY, WORDS, TRUE
Action, events, movement, contact:	DO, HAPPEN, MOVE, TOUCH
Location, existence, possession, specification:	BE (SOMEWHERE), THERE IS/EXIST, HAVE, BE (SOMEONE/ SOMETHING)
Life and death:	LIVE, DIE
Time:	WHEN/TIME, NOW, BEFORE, AFTER, A LONG TIME, A SHORT TIME, FOR SOME TIME, MOMENT
Space:	WHERE/PLACE, HERE, ABOVE, BELOW, FAR, NEAR, SIDE, INSIDE
Logical concepts:	NOT, MAYBE, CAN, BECAUSE, IF
Augmentor, intensifier:	VERY, MORE
Similarity:	LIKE/AS

Table 1 Semantic Primes taken from Goddard (2006:12)

Those semantic primes are effective to analyse word meaning and they can allow researchers to formulate more interesting and understandable meaning explication. In NSM theory semantic primes can represent a lexicon particularly in the meaning explication.

However, in a meaning explication, a single lexicon can express two or more than two different semantic primes. It is possible because each semantic prime has different grammatical frames to each other. (Wierzbicka, 1996, p. 26). This phenomenon is known as non-compositional polysemy. Verb *menonton* 'to watch' in Indonesia, for instance, expresses component SEE and THINK.

The last concept is USM, according to Mulyadi (2006), it is a combination of semantic primes exponent which form simple unit that agree with its morphosyntax. It is similar to "clause" that is formed by noun, predicate, and the other additional element according to its predicate feature. Semantic primes that quite often function as predicate are (1) mental predicates [THINK, KNOW, WANT, FEEL, SEE, HEAR], (2) speech [SAY, WORDS], (3) action, events, movement, contact [DO, HAPPEN, MOVE, TOUCH], (4) location and possession [THERE IS/EXIST, HAVE], and (5) life and death [LIVE and DIE]. The example is mental predicate SEE takes "psychological subjects" (I, YOU, SOMEONE, PEOPLE) and "psychological complement" (SOMETHING, THIS) to form a universal syntax of meaning (Wierzbicka, 1996, p. 119). Thus, the combination will be *I see something.*

Moreover, NSM theory has explication rules to formulate semantic structure. The explication has to follow these rules:

1) An explication should use combination of Wierzbicka's semantic primes. It is important since a unit of words can not be explicated by using one semantic primes.

2) An explication can be done by using element which is characteristics of a language. To explicate meaning, researcher can combine elements that represent language's characteristics.

3) Explication sentence follows syntactical rules of language that is used in explicating.

4) An explication always uses simple language.

5) Sometimes explication sentence need particular indent and space.

Thus, using Wierzbicka explication rules, Javanese verb *nonton* (to watch) will be formulated as in below (X is subject):

X sees something

X thinks like this

X sees something for a long time

Because X want to see this

CHAPTER 3

RESEARCH METHOD

In this chapter, the writer will elaborate the methodology used in the research, how the research is done, and what kinds of techniques are used. The writer will discuss type of research, data, population and sample, method of collecting data, and method of analyzing data.

3.1.   Type of Research

The writer applies descriptive method and qualitative approach to doing this research. Descriptive method is useful because it can acquire a lot of information through description. Moreover, the writer describes semantic structure of Javanese perception verbs in this research. Qualitative approach is also applied since this research seeks to understand one's interpretation.

3.2.   Data and Sources

The writer uses *Kamus Basa Jawa* (Javanese Dictionary) and *Panjebar Semangat* (Javanese magazine) as the source of data. The writer collects Javanese words especially perception verbs as primary data, while the secondary data are taken from writer's intuition since he is Javanese native speaker.

## 3.3.	Data, Population, and Sample

The population of this research is perception verbs in Javanese. The samples were taken using purposive sampling technique, they are perception verbs in state situation. Thus, the lexicons collected from the dictionary and magazine are considered as unit of analysis in this research**.**

## 3.4.	Method of Collecting Data

The data were collected by the writer using library research method, because source of this research is available in dictionary and magazine. The lexicons found were then recorded for analysis.

## 3.5.	Method of Analyzing Data

The writer uses distributional method (Sudaryanto, 1993:15) in this research. It is chosen because the determiner tool of distributional method is the language itself. After completing the data, the writer does these steps:

1.	Find out the inherent meaning of each lexicon by using parameters explained in chapter 2.

2.	Describe the inherent meaning in form
$$\left\{ \begin{array}{l} \text{+/- dynamic} \\ \text{+/- durative} \\ \text{+/- telic} \end{array} \right\}$$

3. Paraphrasing each lexicon using Wierzbicka's NSM theory as explained in chapter 2. The steps are:

    -   Determine semantic primes of the lexicon that is being analyzed.

    -   Find out the appropriate polysemy of the meaning.

    -   Express other semantic properties in that lexicon meaning, within syntactical and semantic proves.

    -   Compare semantic properties of related lexicons to show the meaning similarities and differences.

    -   Write USM based on semantic properties that is found.

    -   Paraphrase or explicate the lexicons' meaning.

4. Encode the explication into similar form as in number 2.

CHAPTER 4

RESULT AND DISCUSSION

In this research, semantic component mapping as a step to determine exponent will be used. Not all of exponents in semantic primes will be used by the writer. It is only those which explain perspective verbs.

Perception verbs have semantic component THINK, KNOW, WANT, FEEL, SEE, and HEAR. Those semantic component is useful to form a paraphrase/explication. Besides, parameters dynamicity, durativity, and telicity are used to find out verbs inherent meaning since each verb in every language has inherent meaning. These parameters are known as Aktionsart.

Semantic structure analysis is conducted by the writer by seeing lexicon's temporal properties. The writer uses temporal properties such as stativity noted by [+stative] for static and [-stative] for dynamic. Stativity shows whether there is a change from a situation to another situation. The situation will be said dynamic if there is a change of situation, but if there is no change of situation it will be said stative. The usage of imperfective form to extend temporal expression in the dynamic feature test could be done. The lexicon *lagi* 'in process' must be followed by verb to extend the temporal expression in Javanese.

Second is durativity, which is marked by [+punctual] for instantaneous or [-punctual] for durative feature. Verbs having [+punctual] cannot get temporal expression extension marked by affix *lagi*, because the process of event is going

very fast. For instance, *weruh*, which means see at a glance, is going very short in time and this event engages third person as a trigger. Meanwhile, events occurred relatively long in time have [punctual] feature. As example verb *nonton* 'watch', it has long period to be done.

The next is telicity, this feature is expressing an event that had/has not been reached final. Feature telic [+telic] expresses a complete event. It is an event that has reached final point. Meanwhile atelic [-telic] feature expresses event that can stop anytime, because it has no terminal point.

4.1. Verb SEE in Javanese

There are 17 lexicons in Javanese that have meaning 'to see'. They are *ndelok, nonton, ndeleng, nyawang, mandheng, tamatake, nyekseni, niliki, niteni, weruh, sumerep, katon, ketok, ningali, ketingal, mirsani,* and *mriksani.* Each lexicon has different inherent meaning.

4.1.1. Lexicon *ndelok*, *ndeleng* and *ningali*

These lexicons are basically similar in meaning, it is 'to see'. They have semantic components as following:

ndelok, ndeleng
$$\begin{cases} + \text{dynamic} \\ + \text{durative} \\ - \text{telic} \\ + \text{see} \\ + \text{intended} \\ - \text{polite} \\ + \text{dialectical} \end{cases}$$
ningali
$$\begin{cases} + \text{dynamic} \\ + \text{durative} \\ - \text{telic} \\ + \text{see} \\ + \text{intended} \\ + \text{polite} \end{cases}$$

As written above, those lexicons have similartities in dynamicity, durativity, telicity, politeness, and intention. From their aksionart, those verbs are dynamic because it requires effort to perform the action. If the subject stops putting any effort into *ndelok, ndeleng, ningali*, such as closing the eyes or moving his sight so that it will come to a stop. They are durative since the event lasts for a certain period of time, even it is not long enough. They have telic feature because it can stop anytime but still true that s/he has seen, even s/he has not seen a whole event.

Natural Semantic Metalanguage theory can explain the other semantic component by paraphrasing/explicating them into universal syntax of meaning. Lexicons *ndelok, ndeleng, ningali* shows activity that experience something with eyes for some time. Moreover, they are experessing intended action. Their differences are that *ndelok* and *ndeleng* are dialectical, which means some people in somewhere use lexicon *ndelok* instead of *ndeleng* but other people in different place use lexicon *ndeleng* instead of *ndelok*. Moreover, they are *ngoko* which is impolite form. While *ningali* is the polite form. This polite form is universal because all Javanese speakers use have this lexicon in polite form. Thus, the explication of each lexicon could be described as below:

ndelok, ndeleng 'to see'

    X see something or someone

    at that time X think like this

        X see something for some time

        X want to do this

    Some people say like this, other people do not say like this

ningali 'to look'

> X see something or someone
>
> at that time, X think like this
>
>> X see something for some time
>>
>> X want to do this
>
> X is someone live longer than other people

4.1.2. Lexicon *nonton* and *mirsani*

Lexicons *nonton* and *mirsani* have a meaning 'to watch', they have semantic components as following:

nonton
{
+ dynamic
+ durative
- telic
+ see
+ intended
- polite
+ moving object
}

mirsani
{
+ dynamic
+ durative
- telic
+ see
+ intended
+ polite
+ moving object
}

Lexicons *nonton* and *mirsani* have similar meaning 'to watch', usually the object of these verbs is moving object. The inherent meanings of these verbs are dynamic because it requires effort to perform the action, durative because it lasts for certain period of time, and atelic because it can stop at anytime. As in sentence *Doni nonton bal-balan ing stadion* 'Doni watches football match in stadium'. It will be true that Doni has watched football match even for some time, even he watched only half of match.

These lexicons express an action in perceiving something with eyes for a long time. Usually the object of these verbs is something changing, moving, or interesting. For example, the object of lexicon *nonton* in sentence *Doni nonton balbalan* 'Doni watches football match' is football match, which is the players are moving object. As explained in Chapter 2 that most Javanese lexicons have polite and impolite form. Lexicon *mirsani,* which is used by older people, or honored person, is the polite form of *nonton*. Those explanations can be explicated as below:

nonton 'to watch'

> X see something or somebody
>
> at that moment X think like this
>
>> X see something in a along time
>>
>> X want to do this
>
> X is a moving something/one

mirsani 'to watch'

> X see something or somebody
>
> at that moment X think like this
>
>> X see something in a along time
>>
>> X want to do this
>
> X is a moving something/one
>
> X is someone live longer than other people

4.1.3. Lexicon *ketok, katon,* and *ketingal*

Lexicons *ketok, katon,* and *ketingal* have similar meaning 'seem' or 'seen' in English. They have semantic component as following:

$$
\text{ketok, katon} \left\{ \begin{array}{l} \text{- dynamic} \\ \text{+ durative} \\ \text{- telic} \\ \text{+ see} \\ \text{- intended} \\ \text{- polite} \\ \text{+ dialectical} \end{array} \right. \qquad \text{ketingal} \left\{ \begin{array}{l} \text{- dynamic} \\ \text{+ durative} \\ \text{- telic} \\ \text{+ see} \\ \text{- intended} \\ \text{+ polite} \end{array} \right.
$$

These lexicons have inherent stative meaning because it involves no change, as in sentence *Anakku rak ketok seger ...* 'My child seems not healthy'. At that time the state of the child is not changing unless something happens to change that state. They have also durative feature since it lasts for certain period of time, moreover they are atelic lexicon since it has no terminal point.

This group of lexicon is similar to 4.1.1. where *ndelok* and *ndeleng* belong to. They are dialectical lexicon. Lexicon *ketok* is mostly used in Middle and Eastern Javanese, while *katon* is mostly used in Western Javanese (*ngapak*). However, the polite form of *ketok* and *katon* is not dialectical, it is *ketingal* which is used by all Javanese speakers. Besides, they have similar meaning 'to see something spontaneously and instantaeously'. It means that the duration of this state is short, but they are still durative lexicons.

These lexicons also have another meaning 'seen' if they form in imperfective aspect. Imperfective form in Javanese could be noted by adverb *nembe*

or *lagi* that precede the verb. As in sentence *Kowe kok nembe ketok 2 taun kepungkur iki?* 'Where have you been? You had not been seen for 2 years'. These explanations could be explicated to:

ketok, katon 'seem/seen'

  X see something or someone

  at that time X think like this

    X see something in a short time

    X do not want to do this

  Some people say like this, other people do not say like this

ketingal 'seem/seen'

  X see something or someone

  at that time X think like this

    X see something in a short time

    X do not want to do this

  X is someone live longer than other people

4.1.4. Lexicon *weruh* and *sumerep*

Lexicon *weruh* and *sumerep* have similar meaning 'to see' in English. They have semantic component:

weruh		*sumerep*	
	- dynamic		- dynamic
	- durative		- durative
	- telic		- telic
	+ see		+ see
	- intended		- intended
	- polite		+ polite

These lexicons have stative feature because there is no change in the situation, as in sentence *Aku ora weruh apa-apa* 'I see nothing'. The state in that sentence lasts for certain period, and it will continue unless something happens to change that state. Thus, these lexicons have [-dynamic] and [+durative] features. Another inherent meaning is atelic [-telic] since they have terminal point and can stop anytime.

Lexicon *weruh* and *sumerep* are stative verbs that can form in imperfective meaning. As in sentence *aku lagi weruh yen kowe iso numpak pit* 'I just see you can ride bicycle', that *lagi* is the imperfective marker. However, there is a meaning alteration if these lexicons are formed in imperfective aspect. They have similar meaning with 'see (=understand)' in English.

Moreover, these lexicons did not put any effort in when performed and it is spontaneous. Lexicon *sumerep* is the polite form of *weruh*. Thus, the explanation can be explicated like this:

weruh 'to see'
    X see something

    at that time X think like this

        X see something in a short time

        X do not want to do this

sumerep 'to see'
    X see something

    at that time X think like this

        X see something in a short time

        X do not want to do this

    X is someone live longer than other people

4.1.5. Lexicon *mandheng* and *nyawang*

Lexicon *mandheng* and *nyawang* is identic in meaning. They same same meaning 'to view' in English. They have semantic components:

mandheng,
nyawang
$$\begin{cases} \text{- dynamic} \\ \text{+ durative} \\ \text{- telic} \\ \text{+ see} \\ \text{+ intended} \\ \text{+ curious} \\ \text{+ steady object} \\ \text{+ far object} \\ \text{+ dazed} \end{cases}$$

These lexicons are stative, durative, and atelic as in sentence *Wong-wong padha nyawang tengah sawah* 'People look at the middle of rice field'. They are stative because they do not involve changes, since for a state to be started or stopped something must come to bring a change. The situation in that sentence also lasts for a long time, and it can stop anytime.

These lexicons mostly express to see something in a long time because the subject want to get information. Usually the object of these lexicons is far and steady. Thus, they are also dazed while seeing the object. The subjects may rarely close their eyes. This can be explicated as below:

nyawang, mandheng 'to view'

> X see something or someone
>
> at that time X think like this
>
> > X see something in a long time
> >
> > X want to do this
> >
> > X want to know something
>
> X see something far
>
> X see something not moving

4.1.6. Lexicon *nyekseni, niteni,* and *tamatake*

Lexicon *nyekseni, niteni,* and *tamatake* have similar meaning with 'to observe' in English. They have semantic components:

nyekseni,
niteni,
tamatake
{
- dynamic
+ durative
- telic
+ see
+ intended
+ curious
+ fast object
+ detail object
}

As it seen that these lexicons have stative, durative, and atelic feature. They can be found in sentence *Dodi nonton lan namatake manuk-manuk kuntul seka cedhak* 'Doni watches and observes egrets from short distance'. The situation in observing egrets is not changing and lasting for long time except if the egrtes fly away. Thus, it will stop if there is a power from inside or outside the situation. For

example, there are people chasing the egrets away so that they fly, or the egrets fly because of their own will. Moreoever, the situation is atelic because it has no terminal point, there is no set up outcome, or goal of the event.

Lexicon *nyekseni, niteni,* and *tamatake* express a state of observing something fast or detail. The subject usually want to get any information or knowledge after observing the object. Sometimes the result is for research purpose, or only to remember the subject. As in sentence *Aku bakal niteni kiprahe pemain ana ing Indonesia uga ana ing luar negeri* 'I will observe players' progress both in Indonesia and abroad', the subject (I) is intended to observe the object (players' progress) to dig information and data. This can be explicated in universal syntax of meaning as following:

nyekseni, niteni, namatake 'to observe'

        X see something or someone

        at that time X think like this

                X want to do this

                X see something in a long time

                X want to know something

        X see something far or near

4.1.7. Lexicon *niliki*

Lexicon *niliki* means 'to visit' in English. It has semantic components:

$$
niliki \left\{ \begin{array}{ll} + \text{dynamic} & + \text{see} \\ + \text{durative} & + \text{intended} \\ + \text{telic} & + \text{curious} \end{array} \right\}
$$

This lexicon has all temporal features on it. It is dynamic, durative, and telic as in sentence *Ibuku niliki koncone ing rumah sakit* 'My mother visits her friend in hospital'. Lexicon *niliki* shows a process started from mother go to hospital and ended when she arrived at her friend's room in hospital. It will be not true to say *niliki* if mother cancels her visit in the middle of way. In another word *niliki* has goal to be reached. Furthermore, the subject has her intention to visit her friend because she wants to know her friend's condition.

niliki 'to visit'

> X see something
>
> at that time X think like this
>
>> X see something for some time
>>
>> X want to do this
>>
>> X want to know something

4.2. Verb HEAR in Javanese

Javanese has 10 verbs HEAR, they are, *krungu, mireng, keprungu, keprungon, kepireng, kemirengan*, *ngrungokake, mirengaken, gatekake, nilingake*. Each lexicon has different inherent meaning that will be analysed and presented below.

4.2.1. Lexicon *krungu* and *mireng*

Lexicon *krungu* and *mireng* means 'hear' in English. They have semantic components as following:

$$krungu \begin{cases} - \text{dynamic} \\ + \text{durative} \\ - \text{telic} \\ + \text{hear} \\ - \text{intended} \\ - \text{long time} \\ - \text{polite} \end{cases} \qquad mireng \begin{cases} - \text{dynamic} \\ + \text{durative} \\ - \text{telic} \\ + \text{hear} \\ - \text{intended} \\ - \text{long time} \\ + \text{polite} \end{cases}$$

These lexicons have stative, durative, and atelic features. For example, in sentence *Aku krungu swara tangisan saka kamare mbah putri* 'I hear sound of crying from grand-mother's room', the lexicon *krungu* represents a state and involves no change. Whenever we cut the state, in the middle of state for instance, it is still true that the subject hear something. It can stop anytime, which needs an effort either from inside (from the 'crier') or outside (from third party to stop the 'crier'), even the state lasts for a short time.

These lexicons are also affected by modesty, lexicon *krungu* is used in *ngoko* styleme while *mireng* is used in *krama* styleme. They express hearing something spontaneously and instaneously. It lasts only for a short time. It can be explicated in USM as following paragraph:

krungu 'hear'
    X hear something
    at that time X think like this
        X hear something in a short time
        X do not want to do this

mireng 'hear'
    X hear something
    at that time X think like this
        X hear something in a short time
        X do not want to do this
    X is someone live longer than other people

4.2.2. Lexicon *keprungu* and *kepireng*

Lexicons *keprungu* and *kepireng* have a meaning 'heard'. They have semantic components:

keprungu
$$\begin{cases} - \text{ dynamic} \\ + \text{ durative} \\ - \text{ telic} \\ + \text{ hear} \\ - \text{ intended} \\ - \text{ long time} \\ - \text{ polite} \end{cases}$$

kepireng
$$\begin{cases} - \text{ dynamic} \\ + \text{ durative} \\ - \text{ telic} \\ + \text{ hear} \\ - \text{ intended} \\ - \text{ long time} \\ + \text{ polite} \end{cases}$$

These lexicons have inherent stative, durative, and atelic meanings. As in sentence *Swara asu mbaung keprungu ngaluk-aluk* 'Sounds of barking dog is heard far afield', the lexicon shows a state where the dog is barking. If there is no third party stopping the sounds of bark, the situation will remain the same. The state lasts for certain period of time, but it can stop anytime.

Furthermore, these lexicons are often found in passive sentence. Javanese speakers use *krungu* or *mireng* to express in active sentence. Moreover, the duration of this situation usually in a split second, or may a little bit longer. Compare these lexicons with *keprungon* and *kemirengan* in duration on the next subchapter. The paraphrase of these lexicons could be explicated as following:

keprungu 'heard'
 X hear something
 at that time X think like this
   X do not want to do this, because
   X do not know this will happen
   X hear something in a short time

kepireng 'heard'

> X hear something
>
> at that time X think like this
>
>> X do not want to do this, because
>>
>> X do not know this will happen
>>
>> X hear something in a short time
>
> X is someone live longer than other people

4.2.3. Lexicon *keprungon* and *kemirengan*

These lexicons are similar to previous lexicons: *keprungu* and *keprungon*, but there is still a small difference. It is on their duration; these lexicons describe an experience perceieved using ears for some period of time. Lexicons *keprungon* and *kemirengan* are showing the sounds that is heard is much longer, because the subject is interested with the sound. Thus, the subject tries to overhear for some time. These lexicons have semantic component like this:

$$
keprungu \begin{cases} - \text{ dynamic} \\ + \text{ durative} \\ - \text{ telic} \\ + \text{ hear} \\ - \text{ intended} \\ + \text{ long time} \\ - \text{ polite} \end{cases} \qquad kepireng \begin{cases} - \text{ dynamic} \\ + \text{ durative} \\ - \text{ telic} \\ + \text{ hear} \\ - \text{ intended} \\ + \text{ long time} \\ + \text{ polite} \end{cases}
$$

Thus, the semantic structure of these lexicons could be explicated as following:

keprungu 'heard'

>X hear something

>at that time X think like this

>>X do not want to do this, because

>>X do not know this will happen

>>X hear something in a short time

keprungon 'heard'

>X hear something

>at that time X think like this

>>X do not want to do this, because

>>X do not know this will happen

>>X hear something in a short time

>X is someone live longer than other people

4.2.4. Lexicon *ngrungokake* and *mirengaken*

Lexicon *ngrungoake* and *mirengaken* have meaning 'to listen' in English. they have semantic component like this:

ngrungokake

- + dynamic
- + durative
- - telic
- + hear
- + intended
- + long time
- - polite
- + curious

mirengaken

- + dynamic
- + durative
- - telic
- + hear
- + intended
- + long time
- + polite
- + curious

Lexicons *ngrungokake* and *mirengaken* are dynamic, durative, and atelic. They describe an action perceiveing something with ears deliberately. They are dynamic because it involves change and put an effort to keep the situation in progress. As in sentence *Penonton padha anteng ngrungokake alunan piano* 'The audiens are quietly listening to the strains of piano', the audiens can stop the situation by leaving put their hands on ears or get away from the place where the sounds come from. Moreover*,* they are durative because the situation lasts for a long time, and it has no end point. The goal of event in this situation is not set up, compare with sentence *Siti ngrungokake sak lagu* 'Siti listens to a song'. Besides dynamic and durative, this sentence has telic feature if the goal is completed. If the subject finish one full song, it will be telic.

The situation in sentence *Penonton padha anteng ngrungokake alunan piano* lasts for a long time. It is because the subject want to know the following situation, the subject curious what will happen, what will it be like, so shey keep listening to the piano. This can be explicated in USM like this:

ngrungokake 'to listen'

    X hear something

    at that time X think like this

        X want to do this

        X hear something in a long time

    X want to know something

mirengaken 'to listen'

X hear something

at that time X think like this

X want to do this

X hear something in a long time

X want to know something

X is someone live longer than other people

4.2.5. Lexicon *gatekake* and *nilingake*

These lexicons have similar meaning with 'paying attention' in English. It has semantic components:

$$
gatekake \begin{cases} + \text{dynamic} \\ + \text{durative} \\ + \text{telic} \\ + \text{hear} \\ + \text{intended} \\ + \text{curious} \\ + \text{long time} \\ - \text{polite} \end{cases} \qquad nilingake \begin{cases} + \text{dynamic} \\ + \text{durative} \\ + \text{telic} \\ + \text{hear} \\ + \text{intended} \\ + \text{curious} \\ + \text{long time} \\ + \text{polite} \end{cases}
$$

Lexicon *gatekake* and *nilingake* describes a situation somone perceive with ears carefully or with interes, as in sentence *Ono guru lagi ngajar becike digatekake* 'You should pay attention to your teacher'. In that sentence, the subject spent a long time in such situation. Moreover, it will be not true to say *gatekake* if the subject does not complete the event. The parameter is when the subject did not get the point or get no information after perfom the action. For example, sentence *aku ora gatekake bu guru, dadi ngerti yen ono PR* 'I did not pay attention to teacher, that is

why I do not know there is a homework', the subject will be said *ora gatekake* 'not paying attention' because in the middle of action s/he stop putting any effort to it. Thus, it is immediately stopped.

Furthermore, these lexicons have two forms: polite and impolite form. In the previous paragraph, we tend to discuss the impolite form which is used when the subject or the interlocutor has same status, while the polite form (*Krama*) is *nilingake* used when the subject or interlocutor has higher status. This explanation can be written in this explication:

gatekake 'paying attention'

    X hear something

    at that time X think like this

        X want to do this

        X hear something for a long time

    X know something after this

nilingake 'paying attention'

    X hear something

    at that time X think like this

        X want to do this

        X hear something for a long time

    X know something after this

    X is someone live longer than other people

4.3. Verb SMELL in Javanese

Javanese has 7 lexicons about using nose to perform an action. Mostly they have a meaning 'to smell something' but some of them mean 'kiss'. There is different culture between Javanese and any other region, especially on where English is spoken. Lexicon 'kiss' in English means 'to touch with lips' whereas in Javanese 'kiss' means 'to touch with nose'. That is way verbs SMELL in Javanese have two meaning: to smell and to kiss. All of them are *ngambu, ngganda, mambu, mambet, ngambung, ambung-ambungan, ngambet*. In the next part, they will be explicated in universal syntax of meaning.

4.3.1. Lexicon *ngambu* and *ngganda*

These lexicons have a meaning 'to smell' in English. They have semantic components:

$$
ngambu
\begin{cases}
+ \text{ dynamic} \\
- \text{ durative} \\
- \text{ telic} \\
+ \text{ smell} \\
- \text{ intended} \\
- \text{ long time} \\
- \text{ polite}
\end{cases}
\qquad
ngganda
\begin{cases}
+ \text{ dynamic} \\
- \text{ durative} \\
- \text{ telic} \\
+ \text{ smell} \\
- \text{ intended} \\
- \text{ long time} \\
+ \text{ polite}
\end{cases}
$$

Lexicons in this group have dynamic, punctual, and atelic features. Look at the example *Genti irungku ngambu ganda arum sampo* 'Now my nose smells scent of shampoo', the situation in that sentence shows a change. At that time the subject

does not smell anything, but a few moment later comes the scent of shampoo. Thus, the subject spontaneously smell that scent. Sometimes the event only happens once, similar to cough (once), the subject only smells the scent once. Thus, it is punctual because there is no interval time. They have atelic feature because this is a spontan single-stage event, the event happens very quickly. In shor, these lexicons have semelfactives situation.

These lexicons show and unintended event, since the trigger of this event is the third party. Another feature is from its politeness. As explained in chapter 2 that Javanese has styleme and the usage mosty depends on the social status or age. Lexicon *ngambu* is the impolite form (*ngoko*) while *ngambet* is the polite form (*krama*). Thus, these explanations could be explicated in these universal syntaxes.

ngambu 'to smell'
    X do something with part of body
    at that time X think like this
        X do not want to do this
        Something happened in a short time
        X know something after this

ngganda 'to smell'
    X do something with part of body
    at that time X think like this
        X do not want to do this
        Something happened in a short time
        X know something after this
    X is someone live longer than other people

4.3.2. Lexicon *mambu* and *mambet*

Syntactically, lexicon *mambu* and *mambet* are adjective, but they often be a predicate in a sentence. As a predicate, they automatically function as verb. They have semantic component as following:

$$
mambu \left\{ \begin{array}{l} \text{- dynamic} \\ \text{+ durative} \\ \text{- telic} \\ \text{+ smell} \\ \text{- intended} \\ \text{± long time} \\ \text{- polite} \end{array} \right\} \qquad mambet \left\{ \begin{array}{l} \text{- dynamic} \\ \text{+ durative} \\ \text{- telic} \\ \text{+ smell} \\ \text{- intended} \\ \text{± long time} \\ \text{+ polite} \end{array} \right\}
$$

In contrast with previous group, these lexicons show a state situation. These lexicons can be found in sentence *Kamar mandine mambu pesing* 'The toilet smells of urine'. That sentence describes a state where the subject smell of urine, there is no change unless someone flushes the toilet. Moreover, the situation lasts for a long period of time, and it is a state that can stop anytime.

These lexicons have a meaning 'smell something unintendedly' in a long period of time. This is the obvious different between *ngambu/ngambet* with *mambu/mambet*, the key is on durativity. If *ngambu/ngambet* is a single-stage event that lasts for very quick period of time, lexicon *mambu/mambet* is a state that lasts for a certain period of time. It depends on the third party to determine whether it is in short or long time.

mambu 'smell'

    X do something with part of body

    at that time X think like this

        X do not want to do this

        X do something for a short or long period of time

mambet 'smell'

    X do something with part of body

    at that time X think like this

        X do not want to do this

        X do something for a short or long period of time

    X is someone live longer than other people

4.3.3. Lexicon *ngambung* and *ngambet*

These lexicons are similar with 'to kiss' in English. However, the action of kissing in Javanese and English are different from their way. Kissing in Javanese is experience something with nose, while in English it is touching something with lips. However, they have semantic components as following:

$$
ngambung \begin{cases} + \text{ dynamic} \\ + \text{ durative} \\ + \text{ telic} \\ + \text{ smell} \\ + \text{ intended} \\ + \text{ long time} \\ - \text{ polite} \end{cases} \qquad ngambet \begin{cases} + \text{ dynamic} \\ + \text{ durative} \\ + \text{ telic} \\ + \text{ smell} \\ + \text{ intended} \\ + \text{ long time} \\ + \text{ polite} \end{cases}
$$

These lexicons have dynamic, durative, and telic features, which are describing accomplishment situation. In sentence *Aku ngambung pipine dik bayi* 'I

kiss baby's cheek', the event happens for a certain period of time. The situation will continue if the subject continually input of energy to kiss the baby. However, this event will not be completed if the subject not reached the outcome that set up. If something prevents the subject to reach the goal happen, it will not be said *ngambung*. For example, the subject will not reach the goal when the subject put their nose near the baby in order to kiss her, but she start sneezing and the subject is discouraged.

Furthermore, they are intended verbs that have two forms in Javanese. The polite form is *ngambet* and the impolite form is *ngambung*. The explanation about these two lexicons can be paraphrased in these universal syntaxes:

ngambung 'to kiss'
  X do something with part of body

  at that time X think like this

    X want to do this

    because X want to know something

    X do something for a long time

  X know something after this

ngambet 'to kiss'
  X do something with part of body

  at that time X think like this

    X want to do this

    because X want to know something

    X do something for a long time

  X know something after this

  X is someone live longer than other people

4.3.4. Lexicon *ambung-ambungan*

This lexicon is derived from *ngambung,* but in the realization, it needs third person to be performed. It will be explained in the next paragraph. This lexicon has semantic component:

$$
\textit{ambung-ambungan}
\begin{cases}
+ \text{ dynamic} \\
+ \text{ durative} \\
+ \text{ telic} \\
+ \text{ smell} \\
+ \text{ intended} \\
+ \text{ long time} \\
+ \text{ animate}
\end{cases}
$$

This lexicon has meaning 'to kiss each other' and sometimes it is performed in sexual way. Thus, in the performance the subject and object are should be animate. At a glance, *ambung-ambungan* has similar feature with the lexicons in the previous group, but what makes it difference is this lexicon needs another party to perform. As in sentence *Bagyo lan Marni banjur ambung-ambungan nang kamar* 'Then Bagyo and Marni start to kiss each other in a bedroom', Bagyo needs Marni to perform this lexicon. It will be said telic if Bagyo can complete the goal: make Marni kiss him back. As it is shown that this lexion shows an accomplishment situation. Look at the universal syntax below.

ambung-ambungan 'to kiss each other'

> X do something with part of body to Y
> at that time X think like this
> > X want to do this
> > X do this for a long time
> Y do the same thing to X

4.4. Verb FEEL in Javanese

There should be definition limitation about 'feel'. The Javanese of 'to feel' has two meanings: (1) to touch something in order to discover something about it, and (2) to experience something emotional or physical. Thus, the writer limits the definition only on (1) to touch something in order to discover something about it, and (2) to experience something physical, since this thesis only discuss perception verb that express perceiving something using five physical senses (eyes, ears, skin, nose, tongu/tastebud). However, the writer will use term 'touch' instead of 'feel' from now on.

Javanese has four lexicons meaning 'touch', they are *krasa, kraos, ngrasakakae,* and *ngraosaken.* Similar with the previous groups, these lexicons have inherent meanings and are affected by styleme. They will be explained below:

4.4.1. Lexicon *krasa* and *kraos*

These lexicons have similar meaning with 'felt something physically'. They have semantic components as following:

krasa
$$\begin{cases} \text{- dynamic} \\ \text{+ durative} \\ \text{- telic} \\ \text{+ touch} \\ \text{- intended} \\ \text{- long time} \\ \text{- polite} \end{cases}$$
kraos
$$\begin{cases} \text{- dynamic} \\ \text{+ durative} \\ \text{- telic} \\ \text{+ touch} \\ \text{- intended} \\ \text{- long time} \\ \text{+ polite} \end{cases}$$

These lexicons show a state situation, where the subject is touched by something or someone. As in sentence *Sikilku krasa nyeri bar tiba seka montor* 'I felt pain on my feet after my motorcycle crashes', the subject is the feet that felt pain after touching the ground (because of crash). That situation lasts for some period which is enough to have a duration. Verb *krasa/kraos* is atelic because it has no terminal point, there is no set up outcome to be reached.

These lexicons are often found in passive sentence, since the subject do not know this will happen, or in another word it is unintended. Similar with some verbs in Javanese, these verbs have two form in *ngoko* styleme and *krama* styleme. *Ngoko* styleme or impolite form is *krasa,* while the polite form is *kraos*. The explanation of these verbs can be paraphrased into universal syntax below.

krasa 'felt'

      X touch something

      at that time X think like this

            X do not know this will happen

            X do not want to do this

            Something happened for some time

kraos 'felt'

      X touch something

      at that time X think like this

            X do not know this will happen

            X do not want to do this

            Something happened for some time

      X is someone live longer than other people

4.4.2. Lexicon *ngrasakake* and *ngraosaken*

Lexicon *ngrasakake* and *ngraosaken* mean 'to feel' in English. They have semantic components as following:

$$
ngrasakake \left\{ \begin{array}{l} - \text{dynamic} \\ + \text{durative} \\ - \text{telic} \\ + \text{touch} \\ + \text{intended} \\ + \text{long time} \\ - \text{polite} \end{array} \right\} \qquad ngraosaken \left\{ \begin{array}{l} - \text{dynamic} \\ + \text{durative} \\ - \text{telic} \\ + \text{touch} \\ + \text{intended} \\ + \text{long time} \\ + \text{polite} \end{array} \right\}
$$

Based on their inherent meanings, these lexicons describe a stae situation. It is a little bit similar to the point 4.4.1. but these lexicons are often found in active sentence. As in sentence *Aku ngrasakake panas nang ruwang tamu* 'I feel heat temperature in living room. Verb *ngrasakake* expresses a situation where the subject feel the heat during in a living room. The situation will not change unless the subject move to another room. Thus, *ngrasakake* and *ngraosaken* are atelic, since the situation can stop anytime and have no terminal point.

Another difference between *ngrasakake/ngraosaken* and *krasa/kraos* is from the deliberateness, *ngrasakake/ngraosaken* are mostly intended. All of these explanations can be explicated in universal syntax below.

ngrasakake 'to feel'
> X feel or touch something
> at that time X think like this
>> X do something for some time
>> X want to do this
>> X want to know something

ngraosaken 'to feel'
> X feel or touch something
> at that time X think like this
>> X do something for some time
>> X want to do this
>> X want to know something
> X is someone live longer than other people

4.5. Verb TASTE in Javanese

4.5.1. Lexicon *ngrasakake* and *ngedhapi*

Verb TASTE means to experience something in a short time. Meanwhile, verb TASTE here is to put food or drink in mouth to find out what flavor it has. Moreover, TASTE as a verb in Javanese is *ngicipi*. It also has synonym: *ngedhapi*. While *ngicipi* is used in Krama Ngoko styleme, *ngedhapi* is used in Krama styleme. They have semantic components like this:

ngicipi
$$
\begin{cases}
+ \text{ dynamic} \\
- \text{ durative} \\
+ \text{ telic} \\
+ \text{ taste} \\
+ \text{ intended} \\
- \text{ long time} \\
- \text{ polite}
\end{cases}
$$

ngedhapi
$$
\begin{cases}
+ \text{ dynamic} \\
- \text{ durative} \\
+ \text{ telic} \\
+ \text{ taste} \\
+ \text{ intended} \\
- \text{ long time} \\
+ \text{ polite}
\end{cases}
$$

As it is shown that these lexicons have dynamic, punctual, and telic features. They are describing a semelfactives situation. As in sentence *Ibuk mesthi ngicipi masakane dhisik sadurunge diwadhahi piring* 'Mom always tastes her cook before put them into a plate', the lexicon expresses an action that requires an effort. Moreover, these lexicons are punctual, but the precise range of possibilities should be investigated. Verb *ngicipi* is referring to an action done once, and it last for a very short time (but still has duration). In this case the term semelfactives can refer to this lexicon because it takes place once and one only. However, lexicon *ngicipi/ngedhapi* can also express an action done repeatedly, as in sentence *Monggoh ngicipi jajan sakwontene* 'Please taste the served snack'. In that sentence lexicon *ngicipi* express an action done repeatedly, since the meaning has changed into 'eat'. In this case term iterative can refer to an action that repeated. This explanation can be paraphrased into this.

ngicipi 'to taste'
  X do something with tongue
  at that time X think like this
    X want to do this
    X do something in a short time
    X want to know something

ngedhapi 'to taste'
  X do something with tongue
  at that time X think like this
    X want to do this
    X do something in a short time
    X want to know something
  X is someone live longer than other people

CHAPTER 5

CONCLUSION

There are many types of verb in a language, but the writer is interested in perception verbs to be the subject of research in Javanese. After he analyzes the data using some theories and methods, he found that semantic structure of perception verb can be explained based on its semantic primes.

The semantic primes that can explained these perception verbs are SEE, THINK, WANT, KNOW, HEAR, DO, and HAPPEN. By using universal syntax of meaning, the meaning of perception verbs in Javanese can be explained by those semantic primes. Moreover, from the analysis we could know that each lexicon in Javanese perception verbs has a polysemy, a fact of word has more than one meaning, such as SEE and HEAR share their lexical exponents with KNOW and THINK, DO share its lexical with HAPPEN.

Another way to find Javanese perception verbs' inherent meanings is by using Aktionsart concept. Then, the result of lexicon's semantic structure and inherent meanings are combined into a unit of semantic component like this.

$$
\left\{
\begin{array}{l}
\pm \text{ dynamic} \\
\pm \text{ durative} \\
\pm \text{ telic} \\
\pm \text{ intended} \\
\pm \text{ polite} \\
\pm \text{ long time} \\
\pm \text{ dialect} \\
\pm \text{ far object}
\end{array}
\right\}
$$

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APPENDIX

Verb SEE in Javanese

1. Ndelok

   - Ki delok, akeh coretan lan tambahan cathetane Bu Yuni, dadi aku kudu enggal ndandani tulisanku iki Hen.

   - Pirang-pirang dina iki tak delok awakmu pancen sering nglamun, mbok yen ana masalah ki crita ngono lo ben ora dadi abote ati" imbuhe.

   - Menawa didelok saka ciri budaya, watu lingga lan bata abang dadi ciri khas peradaban Majapahit.

2. Nonton

   - Mula nalika nonton amrih luwih gampang ngertine, apik yen diakehi olehe takon marang sing gawe asli karya kuwi mau. (PS, vol 1:10)

   - Akeh gerdhu-gerdhu sing digunakake kanggo nonton lan ngamati manuk-manuk kuntul mau seka cedhak. (PS, vol. 4:11)

   - Wektu sing paling pas kanggo nonton manuk mau padha mabur ninggalake Ketingan. (PS, vol. 4:11)

   - Para tamu mau biyasane pengin nonton manuk-manuk kuntul lan blekok. (PS, vol. 4:11)

   - Saiki wong nonton wayang luwih akeh golek tontonane, apamaneh yan dhalange terkenal lucu … (PS, vol.3:3)

   - Ujare Bawor nalika nonton acara Sepeda Santai. (PS, vol.4:19)

- Haris isih gelem nonton TVRI. (PS, vol. 4:46)

- Saben dina sing ditonton mung warta sing ora maen. (PS, vol. 9:18)

3. Deleng

- Lha wis dak deleng, aku njur ngerti yen sing lagi ngambung wit johar pinggir dalan kuwi mobil sing kulina metu ing omah kuna, ... (PS, vol.1:39)

- Digawa mlebu omahe Poniman, dideleng. (PS, vol.1:30)

- Nardi bingung, ndeleng bocah wadon mau kaya ngerti ing jroning pikirane Nardi. (PS, vol. 1:30)

- Nardi ndeleng njaba maneh, bocah wadon mau kaya mlaku rada mabur nyang ndhuwur truk. (PS, vol. 1:30)

- Kudu ndeleng empan lan papan. (PS, vol.3:18)

- Anake kaget terus mlaku arep ndeleng neng dhuwure rak sepatu. (PS, vol. 3:41)

- Mas Manto, delengen iki!

- Ndeleng owah-owahan mau aku bungah banget. (PS, vol.4:23)

- Saliyane kuwi adhik-adhik uga bisa ndeleng langsung sendratari Ramayana kang ajeg dipentasake ing panggung terbuka candhi Prambanan saben wulane. (Narayana hal. I in PS, vol. 4)

- Nganti saiki patung watu Roro Jonggrang kang edi peni iki isih bisa dideleng ing njero ruangan candhi utama ing Prambanan. (Narayana hal. V in PS, vol. 4)

- Isih ing taun kang padha, KPK ngirimake tim menyang Mekkah saperlu ndeleng langsung pelaksanaan haji 2013. (PS, vol 9:14)

- Delengen obahe wetengmu nalika ambegan. (PS, vol. 8:30)

- Sabtu awan yaiku wong njaban kang kepengin ndeleng njebluge Sinabung. (PS, vol. 7:14)

- Utawa nyoba nyimpen foto kanca-kanca kita ing facebook saperlu dideleng tanpa kudu online menyang internet. (PS, vol. 7:47)

4. Nyawang

- … dheweke ora mung trima nyawang blegere hotel mewah kuwi. (PS, vol.1:19)

- Dhasar ya wong lugu, dheweke malah thingak-thinguk nyawang kiwa tengen kang dirasa sarwa aneh. (PS, vol.1:19)

- Manto ndomblong nyawang swasana lobi hotel. (PS, vol. 1:19)

- Aku nyawang wis sebel. (PS, vol.1:24)

- Sampeyan pokok wis ana barange rak kari nyawang, tamu sampeyan lek teka rumangsa nyaman. (PS, vol.1:24)

- Pilih munggah ing jogan loro nyawang wuwung omah ing sakiwa tengene. (PS, vol.1:38)

- Bola bali dak sawang wae photo iku. (PS, vol. 1:45)

- Karo lungguh bisa nyawang kaendahan alam sakiter kolam. (PS, vol. 2:10)

- Meh saben dina kita krungu, nyawang, lan maca ing surat kabar masalah kejahatan seks, lan prilaku seks kang nyimpang. (PS, vol. 2:17)

- Atiku isa nggrayangi glagat-glagat sing isa tak sawang saka sorote mripatmu. (PS, vol. 2:30)

- Sajrone mlaku turut dalan, Toto tansah nyawang mendhuwur. (PS, vol. 2:45)

- Kanggo ngyakinake, dheweke nyawang ngarah sikile, awit yen nurut piwelinge para pinisepuh ing kampong Ngijon kae jare bangsane jin, setan utawa golongane lelembut iku ora ngambah bumi. (PS, vol. 3:19)

- Aku wae nyawang melu seneng lan bangga marang PT KAI. (PS, vol.3:22)

- La saiki, asile wiwit bisa disawang lan dirasakake. (PS, vol.3:22)

- Sok-sok aku nyawang tulisan gedhe-gedhe. (PS, vol.3:50)

- Ora ana sing ngira, nalika disawang kanthi permana, jebule manuk-manuk kuntul mau ora mung mencok thok, ananging uga gawe susuh lan manak. (PS, vol. 4:10)

- Saliyane kuwi uga bisa ngrasakake asrine alam padesan, kanthi ngrungokake swara jangkrik lan nyawang kunang sing saiki wis ora tinemu maneh ing kutha. (PS, vol. 4:12)

- Karo meneh yen numpak sepur bisa nyawang sesawangan karang pedesan, sawah, alas, lsp. (PS, vol. 4:22)

- Nyawang kaya mengkono, minangka anak ontang-antinge, aku prihatin banget. (PS, vol. 4:23)

- Aku ora jeleh nyawang kaendahane. (PS, vol. 4:24)

- Nyawang praupane kancane pucet lan ambegane munggah mudhun kamiwedenen, dheweke bisa nebak perkarane merga Erlan nembe bae blaka. (PS, vol 4:43)

- Dak sawang, taneman pasrenku isih endah lan ngresepake. (PS, vol. 4:47)

- Nglilir wengi mripate nyawang teplok. (PS, vol 6:42)

- Buku diary daktutup karo nyawang jaket almamater sing cumanthel ing kamar. (PS, vol. 6:43)

- … melas yen nyawang anakke sing isih umur 7 taun, … (PS, vol 9:3)

- Warga nyawang banjir bandhang lahar adhem saka pucaking Gunung Kelud. (PS, vol 9:5)

- Aku ora bisa wangsulan, bisaku mung plompang-plompong nyawang dheweke sing nunggoni aku kanthi gemati. (PS, vol. 9:23)

- Aku njingglang nyawang dheweke. (PS, vol. 9:23)

- Prasmo bombong nyawang kendhang anyar lan kewan-kewan sing manggon ing njerone. (PS, vol. 9:29)

- Dadi cukup nyawang saka TV, Prasmo wis bisa mangerteni kahanan ing kendhang. (PS, vol. 9:30)

- Mripate Prasmo nyawang TV tanpa kedhep. (PS, vol. 9:30)

- Mripate Prasmo tetep nyawang pocong ing TV. (PS, vol. 9:30)

- Prasmo nyawang keker, lan sumadya arep mbedhil. (PS, vol. 9:30)

- Prasmo enggal nyawang monitor TV. (PS, vol. 9:49)

- Mbok menawa putune gelem manut pituture. (PS, vol. 9:50)

- Tak sawang mas Pram. (PS, vol. 8:23)

- Wong-wong mau padha nyawang mencereng kebak sujana. (PS, vol. 8:44)

- Sugeng nyawang suwe marang ayune Denok. (PS, vol. 8:44)

- Sing lanang nyawang kanthi pangrangu. (PS, vol. 6:42)

- Nyawang pulo-pulo kang dilewati ndadekake perjalanan laut rinasa ora mboseni. (PS, vol. 7:27)

- Mangkono Dewi Citranglangeni lagi ameng-ameng nyawang reca lan sesekaran, teka ora nglegawa. (PS, vol. 7:32)

- Nyawang kadadean kaya mengkono kabeh padha welas. (PS, vol. 7:41)

- Sakwat Hermanto nyawang biyunge lan wong tuwa wadon kuwi uga melu nguculake tembung. (PS, vol. 7:43)

- Aki Sontanu nyawang Hermanto. (PS, vol. 7:43)

- Hermanto nyawang biyung, karo nglukar esem. (PS, vol. 7:43)

- Esuke, aku nyawang bangkune Jelita isih kosong. (PS, vol. 7:45)

5. mandheng

- … foto ing handphone kuwi dipandheng tajem. (PS, vol. 1:23)

- Ayu mandheng tengah lawang. (PS, vol. 2:23)

- Sawetara suwe mandheng Faisal lan Erlan sajak nelangsa lan jaluk tulung, sesawangan kuwi banjur mlaku menyang ruwang sing nyempal dhewe … (PS, vol. 4:44)

- Karo dheg-dhegan kekarone terus mandhengi piano. (PS, vol. 4:43)

- Yuniar mesem mandeng Hermanto. (PS, vol 9:19)

6. Tamatake

- Simbah mau yen dak tamatake pasuryane lan pawakane kaya simbahku. (PS, vol.1:3)

- Hermanto melu lungguh lan ngematake gedebag-gedebuge band. (PS, vol.1:19)

- Barang dimat-matke tenan, tibake kayu maesan kang wis rada rusak, nanging isih nyisakake bentuk lan tulisan sithik. (PS, vol.1:30)

- Akeh gerdhu-gerdhu sing digunakake kanggo nonton lan ngamati manuk-manuk kuntul mau seka cedhak. (PS, vol. 4:11)

- Piano kuwi mbukak, yen diematake balok-balok piano kuwi obah dhewe, pas karo alunan musik sing dirungu. (PS, vol. 4:43)

7. Nyekseni

- Para Mahasiswa ora oleh noleh lan ora oleh nyekseni opo wae sing kelakon. (PS, vol 1:14)

- Nanging, tumrape para sutresna tinju kang pengin nyekseni mega dhuel antarane Floyd Mayweather lan Manny Pacquiao iki sajake kudu ngaplo. (PS, vol.3:16)

8. Nilik

- Ananging, nilik saka maneka bentuk fisik bangunan, ana maneka owah-owahan sing ora sithik, yakuwi … (PS, vol.1:28)

- Nanging yen nilik kanyatan saiki kok ana benere. (PS, vol 6:22)

- Sisih kana, dak kon nunggu adhiku mbok menawa kowe sida niliki. (PS, vol. 9:39)

- Mau wis ana wong liya niliki, ketemu adhiku njur disemayani. (PS, vol. 9:39)

9. Niteni

- Roro Jonggrang tansah niteni saka kadohan apa kang ditindakake Bandung Bondowoso kuwi. (Narayana hal. IV in PS, vol. 4)

- Merga kompetisi amatir wis rampung, mula saikine lumbung pemain mudha mau mung kari niteni saka kompetisi Divisi Utama lan ISL. (PS, vol. 9:16)

- Rencanane, Aji kanthi dikancani asistene cacah telu bakal niteni kanthi serius para pemain saka kompetisi ISL lan Divisi Utama. (PS, vol 9:16)

- Saka asil niteni mau dheweke bakal ngundang 28 pemain kanggo nindakake pemusatan latihan tanggal 26 Februari iki. (PS, vol. 6:16)

- Aku bakal niteni kiprahe pemain kang ana ing Indonesia uga ana ing luar negeri. (PS, vol. 6:16)

10. weruh

- … nanging Yesus ngandharake sapa wae sing weruh lawan jenise lan banjur timbul greget syahwat ing atine, … (PS, vol.1:4)

- Adita Ayu kandha yen tembung dolanan neng kene sing dikarepke dudu dolanan cara bocah cilik sing kalumrah diweruhi dening ngakeh. (PS, vol. 1:10)

- Para peserta ora weruh tindak kekerasan apa wae sing ditindakake fendem marang Fikri. (Ps, vol.1:14)

- Sing jenenge hotel mung diweruhi liwat tivi. (PS, vol.1:19)

- … dheweke durung nate weruh. (PS, vol.1:19)

- Aja kaget, mas Manto bakal weruh bangkene kewan-kewan sing digaringake, ning ora apa-apa kok. (PS, vol.1:19)

- Hermanto mangu-mangu, apa sing disebutake wanita kuwi dheweke wis weruh kabeh. (PS, vol. 1:19)

- Nardi weruh kaya ana wong wadon umur patlikuran ngadheg in ngarep jendhela kaca omahe. (PS, vol.1:30)

- Weruh yen akeh tukang padha ngendhuk, mbak Sri age-age nyedhak karo tawa dodolane. (PS, vol. 1:41)

- Generasi sakniki, eruh onok tayangan klenengan ndhuk TV tah wayang, gak thithik sing terus ae mindhah chenel, … (PS, vol.2:18)

- Weruh blegere manungsa, kewan iku nggenjrit, golek slamet. (PS, vol.2:19)

- Hermanto ambegan lega bareng weruh mobil kuwi nggereng lan terus bablas ninggal plataran. (PS, vol. 2:20)

- Wong ya kowe weruh dhewe, nyang Juwana kuwi budhale nek wayah bengi. (PS, vol. 2:29)

- Wong sajeg jumbleg durung tau weruh ana wong wadon numpak cikar. (PS, vol. 2:29)

- Weruh dhuwit berjut-jut banjur lali purwa duksina, bat bet lan slap-slep … mlebu kanthonge dhewe. (PS, vol.3:7)

- Ora weruh bocah-bocah padha numpak prau turut pinggiran. (PS, vol.3:30)

- Mula padha kepenakna dhisik, mengko aku bakal paring weruh marang kowe kabeh, anakku sakloron apadene para cantrik. (PS, vol. 3:31)

- Bareng weruh lak emeron ora ana, terus ngguyu kekel lan semantha. (PS, vol. 3:41)

- Aku wis ora weruh apa-apa. (PS, vol. 3:50)

- Nanging penyidik ora menehi weruh. (PS, vol. 4:14)

- Weruh sesawangan kang ora ana ing negarane lan beda banget mau, dheweke atine seneng lan kelipur. (PS, vol. 4:22)

- Adhik-adhik tau weruh candhi Prambanan? (Narayana hal. I in PS, vol. 4)

- Inyong kepingin weruh negarane dhewek dadi negara sing makmur, adil, lan sejahtera, depimpin nang wong enom sing pinter. (PS, vol 6:18)

- Blanja sethithik kanggo urip samdya wae ora cukup ndadak meruhi macam-macam siyaran TV sing nglarani ati. (PS, vol 9:2)

- Menteri Agama Suryadhama Ali mratelake ora weruh apa kang dikarepake KPK ngenani penyimpangan dana haji. (PS, vol. 9:14)

- Ningen jajal sih rika apa tau weruh ana kegiyatan Karang Taruna sing berprestasi nang daerahe dhewek, ditayangaken, mbekayu Tebok melu gemlethek lan wadheh angger weruh tayangan sing ora karu-karuwan. (PS, vol 9:18)

- Nalika mudhun saka mobil, aku weruh ana wong papat ngenteni angkot. (PS, vol. 9:23)

- Kiose sing endi Mas, dak weruh dhisik. (PS, vol. 9:39)

- Nanging bareng weruh kahanane Mariyo sing banjur ambruk glangsaran, Pak Soma mbengok sak kayange. (PS, vol. 9:43)

- Sugeng sanalika ndomblong sumlengeren meruhi si Denok, bojone Mariyo sing ayune ora mekakat. (PS, vol. 8:44)

- Paket wisata Pulo Tidung salah sawijine Snorkeling, weruh playone iwak lan watu karang kang endah. (PS, vol. 7:28)

Meksa bali senajan sempoyongan, mbuh tekan omahe apa ora ya ora weruh. (PS, vol. 7:29)

11. Katon

- Memedi nggegilani dadakan padha ngaton ana sangarepe Gapura Taman Sriwedari. (PS, vol 1:11)

- Mung wae malika iku lagi mangsa gugur, dadi wit-witane sing ana ing pinggir rattan padha mranggas kari katon pang-pange wae. (PS, vol. 2:11)

- Gombal, saya katon belangmu Man, yen lara aku rak ya melu ngrungu gerengmu, ngrungu sambatmu. (PS, vol. 2:19)

- Penari wolu kanthi busana prajurit katon padha njoged kanthi sigrak, minangka gegambarane para prajurit kang lagi latihan perang. (PS, vol. 2:27)

- Lha wong susuhe katon pating grandhul, jare. (PS, vol. 2:45)

- Nalika nambani tatune, ibuke Toto katon netesake luh. (PS, vol. 2:46)

- Katone mas Manto sayah ngono. (PS, vol. 2:50)

- Faisal ndhelik katon cetha banget, emane praupan sing main piano ora katon. (PS, vol. 4:44)

- Klambine dadi ireng lan bolong-bolong nganti saperangan awake katon. (PS, vol.4:44)

- Ibu kang katone pengkuh iki, pranyata ringkih. (PS, vol. 4:47)

- Katone mono garang, ning jan-jane garing! (PS, vol.3:7)

- …., saengga ora katon ana ijo-ijowane? (PS, vol.3:9)

- Jare tangga teparo, uripe Baldi sarwa kecukupan lan katon harmonis. (PS, vol.3:23)

- Wina, saben dina katon gemati lan mesra marang guru lakine. (PS, vol. 3:23)

- Kekarone katon ngguya-ngguyu dene sadhela maneh kekarepane arep seneng-seneng bakal kelakon. (PS, vol 3:24)

- Lampu gantung ing dhuwur kamar katon obah ora nggenah. (PS, vol.3:24)

- Gitar cilik kanggo ngiringi suluk lanada-ada mau tambah katon cuilik dibandhingake awake Slamet Gundono sing ora ukur-ukur lemune. (PS, vol. 3:34)

- Wong-wong padha ndulu, tanduran kang garing kasebut katon werna kuning, banjur rusak, ajur mumur. (PS, vol.3:36)

- Pancen ora nganti tarung gebug-gebugan, nanging program mau jan katon banget yen mung mbujug rating. (PS, vol. 4:7)

- Faisal lan Erlan isih katon gemremeng sajak mbahas samubarang. (PS, vol. 4:43)

- Sing siji wanita, lungguh lagi main piano, ketoke wanita kang padha karo sing ngaton wengi kepungkur. (PS, vol. 4:44)

- Bondan katon serius. (PS, vol 6:23)

- Bab iki katon yen katandhing karo bageyan liyane. (PS, vol 6:ii)

- Bab iki katon saka carane sing njoged nalika mangan utawa ngombe. (PS, vol 6:ii)

- Omah iku katon cilik nanging cekli. (PS, vol 6:29)

- Raine kang katon resik mung sinaput parem gaweyan dhewe. (PS, vol. 6:29)

- Ing ngiringan omah katon Lik Karto resik-resik taman klangenane bapak. (PS, vol. 6:43)

- Katon untune sing ireng amarga ora kendhat anggone udut. (PS, vol. 6:43)

- Sing paling sumringah lan senenge katon tenanan ya Lik Karto amarga uga diajak bapak ngeterake aku wisudha. (PS, vol. 6:43)

- Sepur jaman biyen katon luwih serem lan luwih njenggureng menawa katandhingake karo sepur jaman saiki. (PS, vol. 9:11)

- Ketone saben ndina pejabat lan penguasa negara gaweyane mung korupsi thok. (PS, vol. 9:18)

- Kanggone Hermanto sing paling baku, mung katon katentreman omah gedhong sing dipanggoni kuwi, saenga gangguane roh sumingkir, dilek-leki dening wong tuwa loro, kang nadyan umure wis lunges ning isih kuwat ngronce dongeng ing sangisore rembulan perak, … (PS, vol. 9:20)

- Prasmo katon isih ngadeg dheleg-dheleg ing kandhang kuwi. (PS, vol. 9:50)

- Anas sing katon tambah kuru ditandhingake karo nalika wiwitan mlebu tahanan, metu saka ruwang papriksan watara jam 15.00. (PS, vol. 8:13)

- Tujuwane, supaya kutha iki ora katon rusuh lan kumuh. (PS, vol. 8:15)

- Komisi Pemberantasan Korupsi sregep banget ngundang anggota legislatip sing katon melu glibetan nggolet obyekan utawa dadi calo proyek. (PS, vol. 8:18)

- Ning katone Kemis sesuk kuwi dhemone luwih gedhe. (PS, vol. 6:23)

- Nik, sing mbok enteni apa? Bondan nganti saiki durung katon irunge! (PS, vol. 8:24)

- Uga katon saka gerakane kadadine obahan jaran. (PS, vol. 6:ii)

- Anane tenger sumur windu iki jalaran nalika ditemokake biyen candhi iki mung katon bolongan kang katon kaya sumur. (PS, vol 6:iv)

- Ning emane bolongan sing biyen dikira sumur kuwi saiki wis ora katon maneh jalaran bolongan kasebut wis runtuh. (PS, vol 6:iv)

- Bareng gedhe Marsini katon praupan ngresepi. (PS, vol. 6- 29)

- Apamaneh kulite sing katon mbrining kepangan cahya srengenge. (PS, vol. 6:29)

- Katon weweg dhadhane. (PS, vol. 6:29)

- Nanging mbleger tandha-tandha iku durung katon. (PS, vol. 6:29)

- Sing isih katon kiyeng sing pange gedhe selonjor dawa ana loro. (PS, vol. 6:30)

- Mripate mlengak ngawruhi beras sing wingi katone wis meh entek saiki kepara luwih. (PS, vol. 6:30)

- Raden Arjunawijaya kang katone wus ora bisa obah, ora mangsuli. (PS, vol. 6:31)

- Kancaku si AN iki katone jengkel banget. (PS, vol. 6:41)

- Dina Senen awan mulih saka wisudha, kabeh katon seneng. (PS, vol. 6:43)

- Buku basa Jawa ora nate katon ing Bandung. (PS, vol. 6:3)

- Sing ngaton paling-paling mung saka partai kondhang bangsane Golkar, PDIP, Demokrat, PAN, lan PKS. (PS, vol. 7:7)

- Pemerintah uga katone ora gelem cawe-cawe. (PS, vol. 7:9)

- Remeng-remeng saka sunare rembulan ndhadhari, katon pocong-pocong cekikikan kaya wong ngombe miras botolan. (PS, vol. 7:30)

- Si Belang diopeni apik-apik saben dina, didusi nganti awake katon lemu lan resik. (PS, vol. 7:41)

- Tak lirik meja ngarepku wis katon semangat anggone andum berkat, klebu tanggaku kanga ran pak Kerpo. (PS, vol. 7:41)

- Aku nata buku-buku kang katon awut-awutanm lan nglebokake buku-buku kuwi ing njero tas, (PS, vol. 7:45)

- Kabukten senajan katon isih tinumpangan momotan, nanging bareng ngrungu pangundange lelantaran swara singsot jaran kang setya marang bendarane iku nuli mbengingeh lan gage lumayu ngarah dumununge swara. (PS, vol. 7:50)

12. Ketok

- Neneng Sri Wahyuni sing mung ketok mripate thok jroning sidhang Tipikor, uga klipuk ngadhepi banding. (PS, vol.1:8)

- Bangunan asli masjid tuwa kasebut ora ketok. (PS, vol. 1:25)

- Sing siji wanita, lungguh lagi main piano, ketoke wanita kang padha karo sing ngaton wengi kepungkur. (PS, vol. 4:44)

- Anakku rak ketok seger, awake ora mundhak lemune. (PS, vol. 7:24)

13. Pirsa

- … mas Manto bakal pirsa pethi kayu cacah telu sing mapan ing pojok kamar. (PS, vol.1:19)

- Kepiye umpamane aku nyuwun pirsa bab pethi kayu ing dalem panjenengan kae? (PS, vol.1:20)

- Tekan omah, ibuke katon kaget nalika pirsa tatu ing dhengkule Toto … (PS, vol. 2:46)

- Kanthi anane wisata kanggo mirsani manuk-manuk kuntul iki, warga Ketingan banjur guyup rukun gemregah nyedhiani papan kanggo nginep. (PS, vol.4:11)

- Saliyane mirsani manuk-manuk kuntul kasebut, para tamu ing Ketingan iki uga disedhiani paket wisata liyane. (PS, vol.4:12)

- Wekdal samanten dereng wonten pirantos kados samangke, kangge mirsani kedah mawi kaca tingal cemeng utawi kertas pilem biru.

- Gawe mongkog para tamu kang mirsani.

- Dhasar dhalange wasis gawe guyu, sabete lumayan apik, suwarane gandem, nyatane bisa gawe marem kang padha mirsani.

- Tiyang kina ugi sampun pariksa, manawi wonten grahana srengenge makaten, manawi sami mirsani kanthi lalahanan sok saged ngrisak paningal, saged ngantos dados wutanipun.

- Wekdal samanten dereng wonten pirantos kados samangke, kangge mirsani kedah mawi kaca tingal cemeng utawi kertas pilem biru.

- Bu Guru olehe maringi biji nganggo kapur, angka sepuluh sing nang sabak ditempelake nang pipi utawa bathuk, lan ora dibusak nganti tekan ngo-mah, ben bapak ibu mirsani.

- Tjitro mirsani, kaya biasane tuding disabet sabetake nang blabag, maksude bocah bocah supaya nggatekake.

- Wis dadi sakmesthine priyayi sing padha liwat ngarep omah padha mandheg mirsani watu-watu kang arep ditata dening tukang.

- Bab iki, ing pangajab para rawuh bisaa fokus anggone mirsani lan ngrasake makna sing dikandhut ing bedhaya kasebut.

14. Disekseni

- …. becik disekseni dening wong akeh.

- Para penari Topeng Klana Bandopati percaya yen ing kono lagi disekseni dening para wali sanga.

- Gatot Subroto ngobong barang bukti kang disekseni dening wakil saka BNNP Jatim, Bea Cukai Juanda, Kejati Jatim, pengadilan, Balai POM, lan Dinas Kesehatan.

15. Ditiliki

- Sawise ditiliki barang atos sing kepacul warga iku mau jebul bata sing wujude gedhe banget.

- Bareng ditiliki jebule barang atos sing diantem pacul kuwi mau uga bata kuna. Sawise ngalami kedadeyan kang kaya mangkene iki warga kuwi mau banjur ngajak warga liyane kanggo ndhudhuki wedhi ing papan kasebut.

- Murid-murid ning asrama ora oleh ditiliki.

- Ruwang makan sisih kiwo lagi ditiliki pakdhe.

16. Dititeni

   - Kena dititeni, pokok esuk nganti awan panas ndrandhang, bubar sholat Duhur mendhung peteng ndhedhet mayungi bumi, adate mesthi ana pras-tawa tragis ngono kuwi.

17. Sumerep

   - Kula mboten sumerep larene panjenengan.
   - Sang Hyang Bango mangsuli "Mboten mangertos sarta mboten sumerep".

18. Tingal

   - Nanging manawa dheweke keta-man (kapatrapan) ujian (dicoba dening Allah), dheweke bakal mangro tingal.
   - Mula Bedhaya Anglir Mendhung banjur dikukuhake mi-nangka pusaka sing awujud olah tari, saengga mung dikepyake mligi kanggo wilujengan tingalan jumenengan dalem Mangkunegara wae, sing mung saben setaun sepisan.
   - Wekdal samanten dereng wonten pirantos kados samangke, kangge mirsani kedah mawi kaca tingal cemeng utawi kertas pilem biru.
   - Dèrèng ketingal prapta.
   - Ewa semono Pemda ing ngendi wae mangro tingal yen urusan nertibake miras.
   - Upaminipun, wewangunan kedhaton Saptarengga ingkang dipun bangun jaman Sinuhun kaping pitu, sanajan jaman semanten sadaya taksih manual, nanging konstruksinipun ketingal pengkuh, langkung kiyat.

19. Priksa

- Bareng Sulaiman priksa dhampar kencana mau wus mapan tumapak ing ngarsane.

- Ing sekabehing proses, wigati kanggo dipriksa yen ora anane bahan non-halal lan ora ma-gepokan karo bahan non-halal sarta turunane.

- Sekabehe proses sacara kala mangsa lan dipriksa sarta diaudit dening pehak kang wajib yaiku MUI,

- Sepira elok lan endahing kesabaran iku, bisa dipriksani manungsa iku bisa sabar, nalika ibadah shalat wengi (tahajjud), ibadah pasa, nanging dheweke ora bisa nahan dhiri yen ndulu ma-rang samubarang kang dilarang (diharamake).

- Kamangka sa-durunge dokter sing mriksa saksuwene aku ngandhut, ing wetengku ana bayi kembar loro, bareng lair kok ana bayi kembar telu?

- Dokter sing mriksa kandhutane Wakinem mung ngandharake bayi sing ana wetenge kembar loro.

- Bawahan sepuluh mantri iku tugase mriksa ing desa-desa, atur palapuran, sarta tampa dhawuh kanggo ne-kani sidhang-sidhang kang dumadi ing Bale Mangu.

- Jagad pasantren mau mangerti apa gu-nane Gus Ihsan mau-maune "nyandu" mriksani pagelaran wayang kulit.

- Jer ana ing kitab komentar karyane mau "terbayang" inti sari oleh-olehane saka mriksani nganti byar-byaran mau.

- Gus Ihsan uga nate mriksani pagelarane. Ujare Ki Dhalang Popongan mau, jeneng Bagong iku sekawit pinirid saka kahanane.

- Panjenengengane anggone ngripta motif bathik Parang Rusak nalika mriksani laku jantrane ombak utawa alun gedhe segara kidhul kang ngantem watu karang saengga watu karang sing kondhang atos kuwi bisa ambrol utawa rusak.

- Sawise dipasang, kita uga kudu tetep sregep mriksakake untu tiron iku supaya untu tiron kasebut bisa pas ing tutuk, enak, nyaman, lan pas kanggo memangan.

- … tim KPK uga mriksa kadakwa kasus panduga korupsi dana BPJS Kesehatan Kabupaten Subang loro.

- Tim KPK uga mriksa Kantor BPMP (Badan Penanaman Modal dan Perizinan) udakara setengah jam, Dinas Kesehatan (Dinkes) suwene setengah jam, lan omah pribadine bupati ing wewengkon Desa/Kecamatan Cibogo.

Verb HEAR in Javanese

1. Krungu

- Lucune maneh, ana salah siji pemaine sing maune lara boyok langsung mari bareng krungu yen wayang Padhas arep ditanggap kanggo ngusir roh jahat. (PS, vol. 1:42)

- Nalika ngliwati kamare mbah putri, aku krungu swara tangisan saka kamare mbah putri mau. (PS, vol. 1:45)

- Meh saben dina kita krungu, nyawang, lan maca ing surat kabar masalah kejahatan seks, lan prilaku seks kang nyimpang. (PS, vol. 2:17)

- Gombal, saya katon belangmu Man, yen lara aku rak ya melu ngrungu gerengmu, ngrungu sambatmu. (PS, vol. 2:19)

- Kepriye, aku kepingin krungu prasetyamu, janjine prajurit tumrap negara Ngalengka. (PS, vol. 2:31)

- Sauntara iku, lamat-lamat Guthil krungu swara cikar griyet-griyet saka arah kidul. (PS, vol. 2:43)

- Krungu jenenge wae mesthi njalari saben pawongan padha ngundha pitakon, geneya jenenge njupuk arane dina, Setu? (PS, vol. 3:17)

- Isih gemlethek krungu ana kondom dibagi kanggo mahasiswa. (PS, vol. 3:18)

- Penyiar sing biyasane renyah lan kalem, malik dadi galak, krungu ana kondom dibagi nang kampus. (PS, vol. 3:18)

- Kaki Bawor sing lagi leyeh-leyeh nang lincak melu ngomong bareng krungu anake wadon karo keponakane lagi padha pethenthengan. (PS, vol. 3:18)

- Deti sing krungu omongan kuwi mung mesem tipis. (PS, vol. 3:24)

- Saliyane kuwi uga bisa ngrasakake asrine alam padesan, kanthi ngrungokake swara jangkrik lan nyawang kunang sing saiki wis ora tinemu maneh ing kutha. (PS, vol. 4:12)

- Aku krungu kabar saiki kowe ana ubungan peteng karo randha sugih. (PS, vol. 4:19)

- Dina-dina aku isih krungu tangise, senajan mung mingseng-mingseng. (PS, vol. 4:23)

- Krungu tembunge Ibu sing keri mau. (PS, vol. 4:24)

- Wong Jawa sing ngerti tata krama mesthi cingak yen krungu Bawor nggonjak marang Dewi Banowati. (PS, vol. 4:25)

- Kabeh cekekal tangi merga krungu Erlan bengok-bengok. (PS, vol. 4:44)

- Krungu ngendikane Ibu, aku ora bisa kumecap apa-apa. (PS, vol. 4:47)

- Apa mau esuk sliramu ora krungu swara asu njegog ta jeng? (PS, vol 9:30)

- Krungu wangsulane Nindya kasebut jantunge amri rinasa ampeg banget. (PS, vol. 9:45)

- Krungu wangsulane Nindya kang pungkasan iku Amri wis ora takon maneh awit wis ngerti sapa priya kang dimaksud dening Nindya. (PS, vol. 9:46)

- Nanging Sugeng ora krungu merga ketawur suwara grimis lan kecopaking pacul mbelah banyu. (PS, vol. 8:42)

- Sakala wong desa padha kaget krungu swara tulung-tulung. (PS, vol. 8:43)

- Dumadakan aku krungu swara SMS saka HPku, age-age tak jupuk supaya ora nganggu kanca liyane. (PS, vol. 6:41)

- Krungu wangsulan kaya mengkono kodhok banjur nyilem menyang banyu njero tlaga. (PS, vol. 6:45)

- Isin krungu warta sumebar sing mojokke yen dhe Ngateman sakancane dadi pocong memedi sing ngganggu kampong. (PS, vol. 7:30)

- Tengah wengi wong tuwane krungu swara bedhil, nanging ora ngerti sapa sing ditembak.

- Malahan krungu-krungu bojoku wis rabi embuh ana ngendi ora ngerti. (PS, vol. 7:42)

- Aku ya ora krungu yen lawang kuwi dibukak. (PS, vol. 7:45)

- Mbok menawa saking mangkele atiku nganti ora krungu lawang kamarku dibukak. (PS, vol. 7:45)

2. Ngrungokake

- Hermanto sing mentas ndomblong ngrungokake critane nyonya ayu kuwi ndadak njenggirat kelingan marang sawenehing bab. (PS, vol. 1:20)

- Nadyan mung ngrungokake, yen nemoni hiburan gratis mesthi bungah, tentrem lan ayem atine. (PS, vol 3:3)

- Pancen nyanyi iku marakake seneng kanggo diri pribadi lan kanggo wong sing ngrungokake. (PS, vol. 4:3)

- Kabeh padha anteng ngrungokake alunan piano. (PS, vol. 4:44)

- Ana omah, aku pancen seneng ngrungokake ceramah KH. Makruf lan Ustad Yusuf Mansyur lumantar kaset utawa TV. (PS, vol 8:28)

- Mula sabanjure Wasi Japaksa banjur amung ngrungokake kanthi permati apa kang dijlentrehake dening Cekel Wisangpati. (PS, vol. 7:50)

3. Dirungokake

- Nadyan beda ananging ngasilake irama sing kepenak dirungokake. (PS, vol. 1:43)

- Dirungok-rungokake kayane dudu saka ruang ndhuwur. (PS, vol. 4:43)

- Ra kepenak yen dirungokake kulawargane. (PS, vol. 7:30)

4. Gatekake

   - Yen kita gatekake, para warga sing nganakake ropyan 2-taun anyar Masehi kanthi ngliwati wates, akeh-akehe merga ora nggilut utawa ngrasuk agama tinamtu kanthi tumemen. (PS, vol.1:4)

   - Tak gatekake eyang bener-bener lagi nangis. (PS, vol.1:45)

   - Digatekake tenanan, swara laku mau mandheg ing ruwang tengah. (PS, vol. 4:44)

   - Sanalika kabeh padha meneng, padha nggatekake pangandikane pak Bagyo. (Narayana p V in PS vol. 8)

5. Keprungu

   - Ning lagi wae sikile tumapak ing ngarep lawang kamar ndadak keprungu swara tangise wong wadon. (PS, vol. 2:20)

   - Lan pungkasane keprungu swara cengengesan lan cekikikan. (PS, vol. 2:20)

   - Nembe wae entuk susuh loro, saka pekarangan mburi keprungu asu njegog. (PS, vol. 2:45)

   - Mbukak lawang ngarep keprungu swara gumerit. (PS, vol. 2:49)

   - Ana apa? Bebarengan karo olehe ngendika, keprungu swara "dhaauut" seru. (PS, vol. 3:41)

   - Keprungu olehe wong-wong pating craek nyaruwe tumindake bakul krambil iku. (PS, vol. 3:50)

   - Wangsulane maneh saya kaprungu ampang. (PS, vol. 3:50)

   - "Tangi-tangi lur", keprungu swara bantas saka njaba, dibarengi thothongan seru. (PS, vol. 4:19)

- Ora watara suwe keprungu suwarane banyu sing pating jlegur. (PS, vol. 4:41)

- Mula ora aneh yen tansah keprungu swara asu ribut pating jegog, apa maneh yen pas wanci makani. (PS, vol. 9:29)

- Swara asu mbaung keprungu ngaluk-aluk. (PS, vol. 9:30)

- Sing keprungu mung swara tetesing banyu udan sing isih riwis-riwis lan senggar-senggur ambegane asu sing padha turu. (PS, vol. 9:30)

- Gludhug yakuwi suwara ribut-ribut utawa pating gemludhug ing angkasa kang biasane keprungu ing nalikane udan. (Narayana 1 ing PS vol. 8)

- Lan ora suwe banjur keprungu adzan Subuh. (PS, vol. 8:44)

- Satemah sawise keprungu jago kluruk ambal-ambalan, sang Pangeran ngersakake olehe ngentekake wektu wengi kanthi ngidungake perangane Atar Wedha, Ren Wedha, Sama Wedha lan Jayur Wedha. (PS, vol. 8:50)

- Saka omahe Lik Man keprungu swara wong gayeng ngrembug rena-rena. (PS, vol. 6:41)

- Sorene bareng kenthong Maghrib wis keprungu, wong loro bali mangan bareng. (PS, vol. 6:42)

- Sewengi turune angler nganti esuk keprungu jago kluruk. (PS, vol. 6:42)

- Lawing ngarepan keprungu didhodhog. (PS, vol. 6:42)

- Swarane Annisa keprungu maneh sing wiwit mau ora gelem diajak mlebu ngomah. (PS, vol. 6:43)

- Saka njaba ndadak keprungu swarane wong uluk salam. (PS, vol. 7:19)

- Luwih umyeg maneh bareng keprungu kabar. (PS, vol. 7:29)

- Yen wanci lebar Magrib, saka njero kuburan kuwi keprungu suwara cekikikan guyu, dadi cekakakan rame. (PS, vol. 7:30)

- Mlumpat-mlumpat banjur keprungu tangisan lan swara pating brengok. (PS, vol. 7:30)

- Swara rame gembuyakan kaya wong pesta, nggruguh lan nangis keprungu saka njero kuburan. (PS, vol. 7:42)

- Lagu-lagu lan musike kang sederhana keprungu empuk, ora angel. (PS, vol. 7:44)

- Nalika keprungu kumlesete jangkah Narsasi njenggirat. (PS, vol. 1:24)

- Ing liyep-liyepe mripat, antarane ngantuk lan durung turu, keprungu swara ngundang, "Mas". (PS, vol. 1:30)

6. Dirungu

- Piano kuwi mbukak, yen diematake balok-balok piano kuwi obah dhewe, pas karo alunan musik sing dirungu. (PS, vol. 4:43)

- Dongengan ngono-ngono kuwi mbiyen wis nate dak rungu saka pangkone enak, kalane aku arep turu. (PS, vol. 6:19)

- Kejaba kuwi saka warta sing dak rungu, Ira Banu kuwi wis kondhang minangka pawongan sing seneng ngombe lan dolanan kertu. (PS, vol. 6:39)

- Sing dirungu mung swara sambate kurban. (PS, vol. 1:14)

- Lirih bisike nom-noman kuwi, mung dirungu dening angina wengi. (PS, vol. 3:20)

- Manto njur nyedhaki kupinge bojone, dheweke dibisiki, alon ora nganti dirungu dening kumlebate angina esuk. (PS, vol. 8:20)

7. Mireng

    - Miring critane Toto, pak haji trenyuh. (PS, vol. 2:46)

    - Mireng pamrayogane Begawan Kadarman kaya mangkono, sakala byar padhang polatane sang Pangeran Watukura. (PS, vol. 8:50)

    - Byar enget purwa duksina wau Prabu Janggisangara dupi mireng aturing patih.

    - Kira-kira wae sawise mireng critane Puspahadikusuma, Sinuhun PB XII ketarik ngendhangi kamp pelatihan ing Rumbai, mesisan tuwi putra mbajenge.

    - Pangripta sareng mireng manawi badhe wonten grahana srengenge ing wulan Ma¬ret tanggal 9 utawi wulan Jumadilawal wulan Jawi.

8. Kemirengan

    - Menawi raosan mekaten punika kemirengan tiyang ingkang inggih gadhah anak sami sekolah walandi.

9. Ngrungu

    - Gombal, saya katon belangmu Man, yen lara aku rak ya melu ngrungu gerengmu, ngrungu sambatmu. (PS, vol. 2:19)

    - Kabukten senajan katon isih tinumpangan momotan, nanging bareng ngrungu pangundange lelantaran swara singsot jaran kang setya marang bendarane iku nuli mbengingeh lan gage lumayu ngarah dumununge swara. (PS, vol. 7:50)

10. Kepireng

   - Wekasane tangise Suryadi kepireng dening eyang putrine, Gusti Kanjeng Ratu Pakoe Boewono, prameswari sawargi PB XI.

   - Risang Dursasana dupi mireng tengara jengkaring Sang Nata, tumuli jumeneng saka palenggahan.

11. Mirengake(n)

   - Yakuwi nambah-nambahi laku becik nglakoni ibadah lumantar ngumandhangake lelagon salawatan sinartan ngiras aweh panglipur marang sapa wae kang padha mirsani sarta mirengake.

   - Aku yakin Gusti bakal mirengake pisambate awake dhewe. Isih ana dina sesuk, saiki kliyeg, sesuk mentheg.

12. Nilingake

   - Enjing-enjing sampun nilingake lagu lan larase swara.

Verb SMELL in Javanese

1. Ngambu

   - Genti irungku mekrok ngambu ganda arum sampo. Saake asale saka rambute randha kembang kuwi, ketara teles.

   - Pemimpin kudu bisa ngambu keringate wong sing ana ngisore.

2. Ngganda

   - Ning kene nggandha wewangian kembang.

- Nanging bawane nora tahan mambet ganda bacin ababing para buta, mundur sawetara sang sudebya Partaputra, sigra amenthang langkap sinandhangan sara debya.

- Aja digambarake cepakane dhahar mesthi sega putih rajalele ngganda wangi sing anget kebul-kebul lawuh ingkung pitik, utawa goreng empal komplit sak jangane kang sarwa mirasa.

- Swasana rame nanging tintrim, para rawuh padha lungguh sila lan swarane wong-wong iku mau padha gemremeng regeng, ganda arum menyan lan dupa wangi sing nyogog irung nambahi swasana mistis esuk kuwi.

- Yen ta nganti ngganda apeg kecut kaya kri-nget bajing, paribasane, aja pisan-pisan wani ngarep-arep, cilike dituweni Sinu-hun, gedhene katimbalan manjing neng kanthil gadhing.

3. Mambet

- Nanging bawane nora tahan mambet ganda bacin ababing para buta, mundur sawetara sang sudebya Partaputra, sigra amenthang langkap sinandhangan sara debya.

5. Ngambung(i)

- Suci balik menyang omah langsung ngambung sikile ibuk.

- Ngambung pipi bocah kui pancen nyenengake.

- Bapak lagi ngambungi sak awake dhewe amarga penasaran sing mambu sisih ngendi.

9.   Ambung-ambungan

- Aku weruh nom-noman loro lagi ambung-ambungan ning kebon.

- Halah, durung rabi kok wis ambung-ambungan.

- Ono manuk diarani *love bird* uga seneng ambung-ambungan karo pasangane.

Verb FEEL in Javanese

1.   Krasa

- Ora krasa banjur padha les…keturon nglinteng. (PS, vol. 2:39)

- Ora krasa, lakune cikare Triman ujug-ujug teka wis nglancani cikare Guthil lelorone kang mandheg dibegal bala brandhal. (PS, vol. 2:43)

- Mengkono hawa sing krasa panas iku suwe-suwe dadi memilir. (PS, vol. 6:42)

- Banjur rasa sing wingi bali mungkat sawise awake krasa kaya ditindhi. (PS, vol. 6:42)

- Kelainan otot kasebut ndadekake sensitif saengga nalika njengkerute otot (kontraksi) wayah kita turu wengi iku bakal krasa nyeri.

- Yen sikil krasa kesel sawise nindakake kegi-yatan, nalika turu sikil diunggahake me-nyang tembok suwene watara 15 menit, lan diumbar nganti kita keturon.

- Kita nate ngrasakake wentis krasa kenceng lan ora bisa diobahake saengga ndadekake kita nglilir saka anggon kita turu bengi?

2.   Kraos

   - Napa dhawah, Bu, teng ndalan mboten kraos.

   - Punapa lare-lare inggih mboten kraos benten?

   - Mesthinipun kraos. Nanging ketingali-pun katrem kemawon dhateng griya enggal niki.

   - Na-nging ati kok kraos dereng sakeca.

3.   Ngrasa

   - Minangka anak turun utawa generasi kang isih diwenehi kalodhangan kanggo urip ing alam donya bisa ndadekake kita ngrasa mongkog klebu tedhak turune kang sumare.

   - Dheweke isih kukuh ngrasa PD karo modhel rambute. (PS, vol:41)

   - Jalaran deweke ngrasa yen modhel kuwi modhel paling anyar sing durung dimangerteni dening kanca-kancane. (PS, vol.4:41)

   - Dheweke ngrasa bingung kena apa tanpa dinyana kena kang sasuwene iki ngisi atine kang sepi njaluk putus saka dheweke. (PS, vol.9:45)

   - Sakala ing batine para siswi liyane nuli ngrasa ora seneng karo Ardati. (PS, vol.9:45)

   - Akeh sing ngrasa gela klawan asil Indonesia ing SEA Games XXVII iki. (PS, vol.1:16)

4.   Ngrasakake

   - Dheweke pancen njarag wong wadon kaya Narsasi ben ngrasakake larane ati. (PS, vol. 1:23)

- Kita rasakake yen kesuksesan sing digayuh para atlet nimbulake harapan, optimisme lan harga dhiri. (PS, vol. 2:4)

- Rasaku tansah ora kepenak, lungguh ora penak, dhahar ora ngrasakake enak. (PS, vol. 3:31)

- Saliyane kuwi uga bisa ngrasakake asrine alam padesan, kanthi ngrungokake swara jangkrik lan nyawang kunang sing saiki wis ora tinemu maneh ing kutha. (PS, vol. 4:12)

- Aku bisa ngrasakake perihing atine Ibu. (PS, vol. 4:23)

- Nanging, atiku wis ora bisa ngrasakake kaendahane. (PS, vol. 4:47)

- Nanging adhem sing wiwit nunjem kulite wis ora dirasakake. (PS, vol. 8:42)

- Bisa ngrasakake mboncengake wanita ayu. (PS, vol. 8:43)

- Maju kene dimen ngrasakake antebing tanganku! (PS, vol. 7:31)

5. Rumangsa

- Ora rumangsa yen satemene wong cilik, melu-melu gumedhe lan brutal.

- Awit kabeh padha rumangsa dudu wajibe, saengga kuwatir kena saru-sikune.

- Anggone makarya sing sengkud lan aja gampang rumangsa marem.

- Dheweke rumangsa kelangan Rangga, anake kang nalika isih cilik ditinggal.

- Bapak matur yen rumangsa melu seneng.

- Wargane rumangsa bungah yen ana hajatan mantu, sunatan, lan tingkeban bisa nanggep wayang.

6. Rumaos

- Saestu nengsemaken, kapara menawi namung sepindhah, amarga boten saged kemput. Manut para wisatawan langkung-langkung ingkang saking Inggris, punapa Jerman, ngendika sanadyan sampun kaping tiga, meksa rumaos dereng kemput.

- Nanging kula rumaos beja saged minggah ing Menara Eiffel.

- Nuwun sewu, kula rumaos dereng natos kepanggih panjenengan.

7. Ngrumangsani

- Nanging Semar babar pisan ora ngrumangsani.

- Dheweke ngrumangsani, sekolahe ora nutug gek iya ora duwe ketrampilan.

- Bayangan gelap nalika manungsa ora krasa lan ora ngrumangsani yen lagi ngupadi sapa ta sejatine aku iki.

- Santi mung menang, ora bisa jawab pitakone gurune, dheweke ngrumangsani salah.

- Swasana hijrah spiritual mung bisa wujud, manawa kita bisa ngrumangsani dhiri kita iku minangka manungsa kang pakir.

8. Rinasa

- Lumakune adicara slametan ing dina kuwi rinasa luwih nges tinimbang taun kepungkur awit ruwahan ing dina kuwi luwih nges merga masyarakat uga ngunjukake rasa syukur kanggo madege bangsal anyar sing diwangun ana sacedhake makam desa.

- Karaton Surakarta rinasa kurang komplit tanpa anane bangsal kanggo nyugata kembul bujana tamu-tamu VIP kasebut.

- Arak arakan sing nempuh jarak 2 km wayah awan kasebut rinasa katon guyub rukun lan semarak banget, greget rumakete antarane pihak pemerintahan karo warga masarakat sakupenge kecamatan Gampengrejo.

- Krana iku mung ngempakake ngelmu pelet rinasa durung cukup diandelake.

- Ora rinasa tirta wening metu saka pojok pandulune nelesi pipi lan papan sujude.

- Krungu wangsulane Nindya kasebut jantunge amri rinasa ampeg banget. (PS, vol. 9:45)

- Lurung kang ana ngarepane dumadakan rinasa suwung. (PS, vol. 9:46)

- Nyawang pulo-pulo kang dilewati ndadekake perjalanan laut rinasa ora mboseni. (PS, vol. 7:27)

9. Rasa

- Mbok ora susah, To! Ibuk kok rasane ora kepenak. (PS, vol. 2:45)

- Rasane aku kepingin ngamuk. (PS, vol. 3:45)

- Rasane kaya disamber bledheg nganti arep mati. (PS, vol. 3:45)

- Rasane aku kudu nggembor wae. (PS, vol. 3:45)

- Rasane badhan sing ngurusi pangan kaya dene bulog kudu dianakake lan diaktipke saengga pasar ora bisa diguncang mung dening wong sakglintir. (PS, vol. 4:4)

- Rasane awakku pating prekentheng. (PS, vol. 4:19)

- Wengi kuwi rasane sepi nyenyet lan hawane adhem njekut. (PS, vol. 4:43)

- Nanging saiki rasakna, kabeh dadi bandane Kejaksaan Tinggi Manokwari. (PS, vol. 9:7)

- Rasa tidha-tidha, hla tinimbange pak Sontanu ngumpul bareng ing omah gedhong tanpa iketan rak tansaya nggladrah. (PS, vol. 9:19)

- Nanging sawise maca uleman kuwi rasane kedadeyan iku kaya isih wingi wae. (PS, vol. 9:45)

- Nalika umur wis ndungkap lansia kaya aku iki, rasane ora ana kabagyan liyane kejaba bisa kumpul-kumpul, jejagongan karo padha-padha uwong sing wis ngumur. (PS, vol. 8:3)

- Rasane pengin njerit-njerita. (PS, vol. 8:23)

- Rasane ora pantes dinulu yen Selfiana ragile pak Waluya pensiunan PJK, duwe pacar sing asmane Pramudya, putra kakunge pak Baskoro. (PS, vol. 8:23)

- …., nanging yen dirasa-rasa iki suwe-suwe ndadeake uripku sangsaya sengsara. (PS, vol. 8:24)

- Angina sore kumlebat ing repet surup, nyebar rasa atis. (PS, vol. 6:39)

- Rasaning ati sansaya tentrem lan wis ora ana sing perlu dikuwatirake maneh. (PS, vol. 6:43)

- Dadine dakrasak-rasakake awakku kok tambah kuru. (PS, vol. 7:24)

Verb TASTE in Javanese

1. icip

- Masyarakat banjur padha mangan sinambi icip-icip iwak kanthi nyuwili iwak sing isih panas lagi mateng.

- Yen weruh panganan utawa ombene kancane mesthi dicicipi terus dibalekake persis kaya sadurunge.

- Besek sing ditaleni rafia banjur tak bukak, tak cicipi siji.

- Tamuku njlentrehake nalika aku rampung icip-icip.

- Uga kepengen ngicipi beton bakar, sambate ya durung mangan.

- Aku uga gak kepingin ngicipi hotel prodeo.

- Aja kelalen, kuliner asli Banyumas sing rajin ketemu nang kota tuwa Banyumas kudu dicicipi.

2. Kedhap

- Monggoh jajan sakwontene dikedhapi.

- Rampung ndonga, kabeh kang teka ing adicara ing papan kono banjur padha ngedhapi panganan kang ginelar.

- Pak Atma dipunpendhetaken lancaran Mbok Radem, badhe kangge ngedhapi sop.

- Pak Bambang dipundhutake ambengan Ibu Tini, arep kagem ngedhapi sop.