MEANING COMPONENTS OF VERBS 'SPEAK'

IN DEMAK DIALECT OF JAVANESE

(A Study of Ngoko Level of Javanese Language Used in Kramat Village,

Dempet Sub-district, Demak Regency, Central Java Province)

A THESIS
**Submitted in Partial Fulfillment of the Requirements for Bachelor Degree
Majoring in Linguistics of English Department**

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SEMARANG
2017

PRONOUNCEMENT

I honestly confirm that I compile this thesis by myself and without taking any results from other researchers in S-1, S-2, S-3, and in diploma degree of any university. I ascertain also that I do not quote any material from other publications or someone's paper except from the references mentioned.

Semarang, July 2017

Ulin Ni'mah

MOTTO AND DEDICATION

What makes you different or weird,

that's your strength.

Meryl Streep

This paper is dedicated to

My beloved family and

to everyone who helped me accomplished this paper.

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ACKNOWLEDGMENT

I do realize that this thesis is still far from perfect. Therefore, I would be glad to receive any constructive criticism and recommendation to make this thesis better.

Finally, I expect that this thesis will be useful for the readers who want to learn and conduct the same research on meaning components.

Semarang, 18th July, 2017

Ulin Ni'mah

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ABSTRACT

Salah satu aspek yang paling penting dalam mempelajari bahasa adalah makna karena makna merupakan inti dari suatu bahasa. Dalam penelitian ini penulis mengkaji tentang sejumlah kata dalam bahasa Jawa yang mengandung makna berkaitan dengan aktivitas bicara. Keseluruhan data yang dipakai merupakan verba dan diambil dari percakapan sehari-hari masyarakat Desa Kramat, Kecamatan Dempet, Kabupaten Demak, Provinsi Jawa Tengah. Data kemudian dikelompokan dalam medan makna (*semantic field*) dan dianalisis menggunakan analisis komponen makna (*componential meaning analysis)* untuk mencari perbedaan dari tiap kata dengan yang lain. Penelitian ini merupakan penelitian deskriptif kualitatif yang menggunakan metode *distributional* dan *reflective-introspective* dalam proses analisis data.

Hasil analisa menunjukkan bahwa 79 verba yang mengandung makna bicara dalam bahasa Jawa dialek Demak dapat dikelompokkan dalam 10 sub-medan makna (*sub-semantic filed*). Sedangkan melalui analisis komponen makna (*componential meaning analysis*) penulis menemukan relasi makna (*meaning relation*) meliputi tiga pasang sinonim, sepasang hiponim, dan sepasang homonim.

CHAPTER I

INTRODUCTION

1.1. Background of the Study

In studying language there are linguistic aspects we have to deal with in order to understand the language better and more thoroughly. One of those aspects that are very important is semantics because the core of a language itself is meaning. When talking about meaning, there is an interesting phenomenon about meaning relation which is called semantic relationship. Semantic relationship occurs at word level, phrase level and sentence level. On the word level, there are meaning relations including simple logic, hyponymy, synonymy, antonym, polysemy, homonymy and relational opposites. Out of those seven synonymy which Palmer (1981:88) defined as symmetric hyponymy is the most interesting topic for me because there is a uniqueness when a group of words can have the same meaning but at the same time also have different meaning so that we are able to distinguish one from another word.

There are no two words whose meaning is precisely the same (Palmer (1981:89)). We can prove two or several words that are counted as synonymy can be seen differently by grouping them into semantic field or semantic domain or by using componential meaning analysis as Lyons (1977:204) proposed.

Every word in a language has different semantic field. In Javanese the word *mangan* has semantic field such as *nguntal, ngeleg, ngganyah, nguntut, ngemut, mamah, ngrokoti, nishil, nyesep, nyeplus, nguyup,* and *nyicip,* while the verb *ngombe* has semantic field such as *ngglagak, nyrutup,* and *nyucup.*

That kind of phenomenon is also found in the verb 'speak' in Javanese. There are 79 words in Javanese that refer to the activities of speaking, but they have differences in their meanings, for example the word *ngomong* and *maido*. The word *ngomong* is used to refer to the activity of speaking in which the speaker talks to someone or a group or utters some words without hearer, while the word *maido* is used to refer to the activity of speaking in which the speaker utters some words in order to complain about something or someone. In this case, we can see that the word *ngomong* is more general while the word *maido* is used in particular condition or purpose.

I am interested in analyzing the words that have 'speak' meaning in Javanese because the semantic field of the words 'speak' in Javanese is very extensive, and there is no research about it yet. Moreover, I choose verb 'speak' that is used in Demak dialect of Javanese because I am a native speaker, so that hopefully my analysis is more precise as I acquire the language since the early age. Speaking is the very basic activity for human in daily life, so this study is very useful for speakers and for those who learn Javanese in order to

understand the language better, and in some extend this study is also useful for those who study linguistics.

Based on the reason above, I decided to conduct a study on meaning relation of the words related to the verb 'speak' in Javanese, especially in Demak dialect of Javanese that is spoken in Kramat Village, Dempet Sub-district, Demak Regency, Central Java Province.

1.2. Research Questions

Based on the phenomenon that has been mentioned above, there are some questions which need to be answered:

- Which words are related to that of Javanese verb 'speak'?
- What make the words related to the Javanese verb 'speak' different in terms of their semantic fields?
- How is the meaning relation of words related to Javanese verb 'speak' constructed by their meaning components?

1.3. Purposes of the Study

The aims of this study are:

- to show the semantic field of words that are related to Javanese verb 'speak'
- to elaborate the meaning relation among words related to Javanese verb 'speak' by using componential meaning analysis

1.4. Scope of the Study

In this research the writer focused on identifying the semantic fields of words whose meanings are related to Javanese verb 'speak', especially those that are in Ngoko Level of Javanese and are used in Kramat Village, Dempet Sub-district, Demak Regency, Central Java Province. Moreover, the writer also elaborated the meaning relation among words related to Javanese verb 'speak' through their meaning components by using componential meaning analysis.

1.5. Previous Studies

There are previous studies that have the similar topic with this study. The first is a thesis entitled *Semantic Analysis of Javanese Verbs 'Motong'* written by Harlinda Irwanti. In this study the writer found thirty words which are related to the verb *motong* that is then classified into two groups which twenty two words are related to the verb *motong* that use tools and the eight words related to the verb *motong* that does not use tools. The differences among those words are on their collocations and the way of cutting objects. Then those thirty words are classified into twelve semantic fields.

The second is a thesis entitled *Semantic Analysis on Head Activities in Javanese Words* that is written by Elok Rosiani Agustina. In this study the writer found twenty-six words that have meanings related to head activities in Javanese. Those words are then classified into three semantic fields. Out of those twenty-six words, the writer

found two pairs of synonymous words and three pairs of homonymous words.

The third is a thesis entitled *Semantic Analysis on Hand Activities in Minagkabau Words* written by Rafera Putri Ae. In this study the writer found forty-three words that have meanings related to hand activities in Minangkabau. Then, those words are classified into eight semantic fields. As from componential meaning analysis, the writer found ten words that are synonymous regarding the dialects that differ and six words that have emotive relation in meaning.

The similarity of this study with those of the previous studies is the same approach in analyzing the data, which is componential meaning analysis. However, this study is different in term of the data. While the data that are used in the previous studies are the verbs that have related meaning with the activity of cutting in Javanese, the verbs that have related meaning with the hand activities in Javanese, and the verbs that have related meaning with head activities in Minangkabau, this study conducted a componential meaning analysis on Javanese verbs that have related meaning with the speaking activities. Considering the different of the data, in the case of semantic fields and componential meaning analysis, the findings are certainly will be different from those of the previous studies.

1.6. Writing Organization

This research is systematically written in five chapters. They are:

CHAPTER I   : INTRODUCTION

This chapter provides an introduction that consists of Background of the Study, Research Questions, Purposes of the Study, Scope of the Study, Previous Studies, and Writing Organization.

CHAPTER II   : LITERARY REVIEW

This chapter provides the theories that are used as the tool to analyze the data. It consists of Definition of Meaning, Types of Meaning, Meaning Relation, Semantic Field, and Componential Meaning Analysis.

CHAPTER III   : RESEARCH METHOD

This chapter consists of Type of Research, Data and Population, Method of Collecting Data, and Method of Analyzing Data.

CHAPTER IV   : DATA ANALYSIS

This chapter consists of Research Finding and Data Analysis which contains the elaboration of the whole analysis of the data.

CHAPTER V   : CONCLUSION

This chapter is the last chapter which consists of Conclusion that contains the conclusion from the whole analysis and Suggestion which contains some suggestions for the other researchers who are interested in studying the similar topic.

CHAPTER II

LITERARY REVIEW

2.1. Definition of Meaning

'Meaning' is the basis in understanding a language, and it is considered as a core of semantic study. Therefore, in studying or understanding a language, 'meaning' is the aspect that cannot be excluded. As stated by Palmer (1981:1), meaning conceals various aspects of language, and there is no general agreement toward the nature of meaning, the aspects of the meaning itself that can be properly included in semantics, or in which way it should be portrayed.

Ullman (1972:54) states that in the theory of language, meaning is the term that has most ambiguity and controversy. By narrowing one's attention to word meaning, but by no meanings resolved, the ambiguity can be decreased. In this case, he also proposed the three concepts which are 'name', 'sense' and 'thing' (Ullman, 1972:57).

Lyons (1977:204) states that the understanding of a componential meaning is related to the meaning of a word, so the word can be seen differently from one another. Based on this concept the writer analyzed the data by using componential meaning analysis

in order to show the differences among the words which have the bond as the words of the same semantic field.

2.2. Types of Meaning

According to Leech (1974:19-39), there are seven types of meaning, they are: (1) Conceptual meaning, (2) Stylistic and Affective meaning, (3) Reflected meaning, (4) Collocative meaning, (6) Associative meaning and (7) Thematic meaning.

The writer will not describe all of those types of meaning. The writer will only focus in elaborating those types of meaning that is relevant with this study. Those types are:

2.2.1. Conceptual meaning

This type of meaning is also identified as 'denotative' or 'cognitive' meaning. All of the words of a language have conceptual meaning. Leech (1974:11) uses the principles called 'contrastive' and 'constituent' in order to search the conceptual meaning of words. The constituent principle is that when the larger linguistic units are constructed out of smaller linguistic units while the contrastive principle is contrasting the features of a word with another. For example, the word *woman* could be specified as + human, - male and + adult, as distinct from, let us say, *boy* that could be defined as + human, + male, - adult.

2.2.2. Stylistic and Affective meaning

Leech (1974:25) stated that affective meaning is the meaning that reflects the personal feeling of the speaker, including the attitude toward the listener or something that has been talking about. In this case social factors also influenced the use of the words. There are several dimensions of socio-stylistic variations according to:

DIALECT (The language of a geographical region or of a social class)

TIME (The language of eighteenth century, etc.)

PROVINCE (Language of law, of science, of advertising, etc.)

STATUS (Polite, colloquial, slang, etc., language)

MODALITY (Language of memoranda, lectures, jokes, etc.)

SINGULARITY (The style of Dickens, of Hemingway, etc.)

Following the dimensions of socio-stylistic variations above, we may contrast conceptual synonyms with respect to their varying stylistic overtones:

steed (poetic)

horse (general)

nag (slang)

gee-gee (baby language)

$$
\left\{
\begin{array}{l}
\text{domicile (very formal, official)} \\
\text{residence (formal)} \\
\text{abode (poetic)} \\
\text{home (general)}
\end{array}
\right.
$$

$$
\left\{
\begin{array}{l}
\text{cast (literary, biblical)} \\
\text{throw (general)} \\
\text{chuck (casual, slang)}
\end{array}
\right.
\qquad
\left\{
\begin{array}{l}
\text{diminutive (very formal)} \\
\text{tiny (colloquial)} \\
\text{wee (colloquial, dialectal)}
\end{array}
\right.
$$

Here is the example in which the different of status is maintained through the whole sentence, and is reflected both in syntax and in vocabulary:

(1) They chucked a stone at the cops, and then did a bunk with the loot.

(2) After casting a stone at the police, they absconded with the money.

Sentence (1) could be said by two criminals, talking casually about the crime afterwards, while sentence (2) might be said by the chief inspector in making his official report.

2.2.3. Collocative meaning

Collocative meaning is the meaning which consists of the association of word caused by the meaning of words around it. As stated by Lyons (1977:261) collocation is the term referring to the words that usually appear together or those

words that tend to keep company. For example, the quasi-synonymous words such as *tremble* and *quiver* (one *trembles* with *fear*, but *quivers* with *excitement*).

2.3. Meaning Relation

Meaning relation is also called sense relation. According to Palmer (1981: 83-108) meaning relation is divided into seven types. Those types are:

2.3.1. Simple logic

When some of the relations that are about to be studied are logical or semi-logical kind, to use the usable method is by making some simple formalization towards those relations. For example in the sentence John is a man. We can symbolize it with M(a) where M refers to the predicate 'is a man' and (a) referring to the individual John.

2.3.2. Hyponymy

Hyponymy is the term referring to a group or a set of words that are involved in a higher term of word. For the example, the word *tulip* and *rose* are involved in the term of *flower*. Similarly, the word *scarlet* is included in *red*.

2.3.3. Synonymy

Synonymy is the term referring to the 'sameness of meaning'. For example there are words such as *brotherly* and *fraternal*, *buy* and *purchase*, *world* and *universe*, and many others.

2.3.4. Antonymy

On the contrary with the term of synonymy, the term antonymy is used to refer to the words that have meaning of oppositeness. For example there are words such as *wide* and *narrow, old* and *young,* and also *big* and *small* that have the oppositeness of meanings.

2.3.5. Relational opposites

It is the term that referring to a pair of words that is holding the meaning relation of oppositeness. For example there are words such as *buy* and *sell, lend* and *borrow, give* and *receive, husband* and *wife,* and also *teacher* and *pupil* that are all a pair of words that have meaning relation of oppositeness.

2.3.6. Polysemy

It is a term referring to the words that have number of different meanings which are related by the extension. For example there is a polysemy in the word foot.

foot: 1). human food

2). the foot of bed

3). the foot of mountain

2.3.7. Homonymy

This term referring to the words that are the same both in spoken and written, with some unrelated meaning, for instance:

miss: 1). failure to hit

2). a title of an unmarried woman or girl

There are also distinctions in writing and speech. The words that are spelt differently but pronounced in the same way, such as the words *site* and *sight* or *rite* and *right,* are called homophony, while the words that are spelt in the same way but pronounced differently, e.g. the words *lead* (metal) and *lead* (dog's lead), are called homograph.

2.4. Semantic Field

Nida (1975:174) stated that "semantic field or semantic domain consists essentially of a group of meaning (by no means restricted to those reflected in single word) which share certain semantic components." Every word that is involved in the group has its own meaning which cannot be replaced by the meaning of other words in the group. Here is the example of the semantic field of the word 'Eat':

Table 1. Semantic Field of the Word 'Eat'

(Adisutrisno, 2008: 23)

No	Semantic Field of word 'Eat' in English
1	eat (take food into the mouth and swallow it)
2	dine (have dinner)
3	consume (eat)
4	gulp (swallow food greedily)
5	devour (eat hungrily or greedily)
6	gobble up (eat fast, noisily and greedily)
7	gorge (eat greedily)
8	bolt (swallow food quickly)

From the example above, we can see that the word 'eat' in English has eight semantic fields.

Following the classification carried out by Štrbac (2011), Biljetina in her journal divided the English verbs of speaking into:

1. Verbs denoting one-way communication:

    1.1. Typical verbs of speaking: speak, say, tell.

    1.2. Verbs denoting the manner of speaking: articulate.

    1.3. Verbs denoting the pitch of voice: cry, shout, scream.

    1.4. Verbs denoting the intention of the speaker:

        1.4.1. Verbs denoting information transfer: announce, answer, inform, lie, mention.

        1.4.2. Verbs denoting speaker's attitude: accuse, apologize, complain, thank, threaten.

        1.4.3. Verbs denoting contact initiation: ask, question, greet.

        1.4.4. Verbs denoting activity initiation: advise, order, pray, suggest, warn.

        1.4.5. Verbs denoting prohibition: ban.

        1.4.6. Verbs denoting speaker's obligation: promise.

2. Verbs denoting two-way communication: talk and discuss.

2.5. Componential Meaning Analysis

Adisutrisno (2008:20) said "componential analysis is an analysis of the semantic components of a word that views the meaning of a word as consisting of a bundle of semantic components or a bundle of semantic elements". Nida (1975:32) categorizes the types of components into two main types as follows:

a. *Common component.*

It is the central component which is shared by all the lexemes in the same semantic domain or lexical field.

b. *Diagnostic or distinctive component*s.

They serve to distinguish the meaning from others from the same domain.

There is a simple example provided by Leech (1976:96) for the words *man, woman, boy, girl*. These words all belong to the semantic field 'human race' and the relations between them may be represented by the following table:

Table 2. Meaning Components of 'Human' Domain

components	man	woman	boy	girl
[human]	+	+	+	+
[adult]	+	+	-	-
[male]	+	-	+	-

In the semantic domain of *man, woman, boy,* and *girl*, [human] is the *common component*, and they are distinguished by *diagnostic*

*component*s [adult], [male], and [female]. The meanings of the individual items can be expressed by combinations of these features:

Man	+[human] +[adult] +[male]
Woman	+[human] +[adult] -[male]
Boy	+[human] -[adult] +[male]
Girl	+[human] -[adult] -[male]

The sign [+] denotes the appropriateness of the features, while the [-] denotes the inappropriateness of the features.

CHAPTER III

RESEARCH METHOD

3.1. Type of Research

This research is full of description of words related to the verb 'speak' in Demak dialect of Javanese. Therefore, the writer used descriptive method. Descriptive method is used to describe systematically a situation or area of interest factually and accurately (Isaac and Michael, 1987:42). In addition, this research is also a qualitative one since it does not include of any calculation or enumeration.

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3.2. Data and Population

The data that are used in this research are taken from daily life conversations of Javanese people who live in Kramat Village, Dempet Sub-district, Demak Regency, Central Java Province. Here is the list of data:

Table 3. Verbs 'Speak' in Demak Dialect of Javanese

Verbs 'Speak' in Demak Dialect of Javanese
amit-amit, bengak-bengok, ceramah, gojegan, guyon, guyonan, janji, kandhan-kandhan, kandhan-kandhanan, komat-kamit, madoni, madu, maido, mbantah, mbedek, mbentak, mbisiki, mbujuk, misuh, nangisi, nanjehna, nantu, nawakna, ndagel, ndakwa, ndalang, ndemimil, ndonga, ndongakna, ndongeng [1], ndongeng [2], ngaji, ngakon, ngaku, ngalup, ngancem, ngandhani, ngapusi, ngedohi, ngedumel, ngelek-ngelek, ngelikna, ngenyek, ngeyel, nggabrul, nggembor, nggumun, nggunggung, ngomong, nggremeng, ngguyoni, nglindur, ngomel, ngrasani, ngrayu, ngucap, ngudur, ngulang, ngungkit, ngumumna, njagong, njaweh, njerit, nuntut, nyapa, nyebut, nyelethuk, nyelokna, nyengeni, nyentil, nyepatani, nyumpahi, pidato, takok, tukaran, ujar, usul, wara-wara, wiridan.

3.3. Method of Collecting Data

The method that is used in collecting the data is data triangulation. The writer used this method because the data are taken from multiple sources by using multiple techniques. The participant observation

technique is used because the writer took the data from daily life conversations where the writer was involved. Besides, the writer also used the data description according to the knowledge of older people who live in Kramat Village, Dempet Sub-district, Demak Regency, Central Java Province as a proof for the validation of the data.

3.4. Method of Analyzing Data

The writer used distributional method and reflective-introspective method in analyzing the data. The distributional method is used because it analyzed Javanese that becomes the decisive factor in this research (Sudaryanto, 1993:15). Reflective-introspective method is also used because the writer's knowledge as the native speaker of the language from which the data are taken held the very important role in the process of analyzing the data.

CHAPTER IV

DATA ANALYSIS

This chapter contains two subchapters, which are research finding and data analysis. In the research finding, the writer will show the data which are the verbs related to Javanese verb 'speak', and are used in Kramat Village, Dempet Sub-district, Demak Regency, and in data analysis, the writer will elaborate the data by using componential meaning analysis.

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4.1. Research Finding

In this research, the writer found seventy-nine words that are used in Demak dialect of Javanese whose meanings are related to Javanese verb 'speak'. Then, those words are classified into three categories, which are:

Table 4. Verbs 'Speak' in Demak Dialect of Javanese

Categories	Javanese Verbs Related to Speaking Activities
One-way Communication	*amit-amit, bengak-bengok, ceramah, janji, kandhan-kandhan, madoni, maido, mbantah, mbedek, mbentak, mbisiki, mbujuk, misuh, nangisi, nanjehna, nantu, nawakna, ndagel, ndakwa, ndalang, ndemimil, ndonga, ndongakna, ndongeng [1], ndongeng [2], ngaji, ngakon, ngaku, ngalup, ngancem, ngandhani, ngapusi, ngedohi, ngedumel, ngelek-ngelek, ngelikna, ngenyek, ngeyel, nggabrul, nggembor, nggremeng, nggumun, nggunggung, ngguyoni, nglindur, ngomel, ngrayu, ngucap, ngudur, ngulang, ngumumna, ngungkit, njaweh, njerit, nuntut, nyapa, nyebut, nyelokna, nyengeni, nyentil, nyelethuk, nyepatani, nyumpahi, pidato, takok, ujar, usul, wara-wara, wiridan.*
Two-way Communication	*gojegan, guyonan, kandhan-kandhanan, madu, njagong, tukaran.*

One-way and Two-way Communication	*guyon, komat-kamit, ngomong, ngrasani,*

4.2. Data Analysis

The data analysis will include the three sub-points, they are semantic field, meaning components, and meaning relation of verbs 'speak' in Demak dialect of Javanese.

4. 2. 1. Semantic Field

The table below shows the semantic field of verbs 'speak' in Demak dialect of Javanese:

Table 5. The Semantic Field of Verbs 'Speak' in Demak Dialect of Javanese

Semantic Field	Sub-semantic Fields	Verbs 'Speak'
Javanese Verbs 'Speak'	Javanese neutral verbs of speaking	*ngomong, ngucap*
	Javanese verbs denoting the manner of speaking	*komat-kamit, ngaji, nggremeng, nglindur, njagong, nyebut, wiridan*
	Javanese verbs denoting the mood of speaking	*gojegan, guyon, guyonan, nangisi*
	Javanese verbs denoting the pitch of voice of speaking	*bengak-bengok, mbentak, mbisiki, nggembor, njerit*

	Javanese verbs 'speak' denoting the intention of the speaker	Javanese verbs 'speak' denoting information transfer	*ceramah, kandhan-kandhan, kandhan-kandhanan, madu, ndalang, ndongeng [1], ndongeng [2], ngaku, ngapusi, ngedohi, ngulang, ngumumna, pidato, wara-wara*
		Javanese verbs 'speak' denoting speaker's attitude	*madoni, maido, mbantah, mbedek, mbujuk, misuh, ndagel, ndakwa, ndemimil, ndongakna, ngalup, ngancem, ngedumel, ngelek-ngelek, ngenyek, ngeyel, nggabrul, nggumun, nggunggung, ngomel, ngrasani, ngrayu, ngudur, ngungkit, nuntut, nyelethuk, nyengeni, nyentil, nyumpahi, tukaran*
		Javanese verbs 'speak' denoting contact initiation	*amir-amit, nanjehna, nantu, nawakna, ngguyoni, nyapa, nyelokna, takok*

		Javanese verbs 'speak' denoting activity initiation	*ndonga, ngakon, ngandani, ngelikna, usul*
		Javanese verbs 'speak' denoting prohibition	*njaweh*
		Javanese verbs 'speak' denoting the speaker's obligation	*janji, ujar, nyepatani*

4. 2. 2. Meaning Components

1. Javanese neutral verbs of speaking

   a. *Ngomong*

   The word *ngomong* is defined as 'speak'. It belongs to neutral verb of speaking in Javanese because it is the prototypical verb of speaking that carries the neutral meaning of speaking activity. It contains the meaning components [+produce words] and [+use voice]. Let us see the example below:

   (1). *Aja nyela nek wong tuwa lagi ngomong.*

   (Do not interrupt older people when they speak)

   (2). *Bapak karo Ibu lagek do ngomong.*

   (Father and Mother are now speaking)

   When we see the example above, it can be seen that the word *ngomong* is the type of neutral verb of speaking because it can be

used both for one-way communication and two-way communication. The first example is denoting one-way communication as it is said that when older people are speaking (referring to each of older people), the younger should not interrupt, and the second example is denoting two-way communication as it is referring to the two person that are speaking. In conclusion, the meaning components of the verb *ngomong* are [+produce words], [+produce voice], [+one-way communication], [+two-way communication].

b. *Ngucap*

The word *ngucap* is defined as 'say'. It implies the activity of someone is uttering word(s). Let us see the example below:

(1). *Aja sembarang ngucap, mengko ndak kedadian.*

(Do not say something carelessly, or something bad will really happen)

The verb *ngucap* is basically referring to the activity of mouth articulating the sound. It is formulated by the meaning components [+articulate the sound], [+produce voice], [+produce words], and [+one-way communication].

According the analysis above, we can draw a conclusion that the differences between the verbs *ngomong* and *ngucap* are that the verb *ngomong* is denoting both one-way communication and two-way communication while the verb *ngucap* is only

denoting one-way communication, and both verbs *ngomong* and *ngucap* have meaning components [+produce voice] and [+produce words], but the verb *ngucap* has the additional meaning component [+articulate the sound].

2. Javanese verbs denoting the manner of speaking

   a. *Komat-kamit*

   The word *komat-kamit* is defined as 'mutter' (to utter especially in a low or imperfectly articulated manner). Let us see the example below:

   (1). *Dukun kae komat-kamit ngucapna mantra.*

   (The shaman is muttering the spell)

   (2). *Nek ngomong aja komat-kamit, aku gak krungu.*

   (Do not mutter. I cannot hear you)

   According to the example, we can see that the word *komat-kamit* is formulated by the meaning components [+say something], [+very low voice], [+one-way communication], [+two-way communication], and in extend implied [+lips movements].

   b. *Ngaji*

   The word *ngaji* is defined as 'reading by pronouncing the holy words in the Qur'an or holy book with voice aloud'. Let us see the example below:

   (1). *Mbak lagek ngaji neng kamare.*

   (My sister is reading the holy Qur'an aloud in her room)

The word *ngaji* is formulated by the meaning components [+pronounce words], [+produce voice] and in addition carrying the meaning of pronouncing the holy words with a [+certain manner]. Moreover, the verb *ngaji* is tied with the certain object which is Muslim's Holy Book.

c. *Nggremeng*

The word *nggremeng* is defined as 'grumble'. The word *nggremeng* is referring to the state when people are muttering words in discontent or complaining quietly about something. Let us see the example below:

(1). *Adek nggremeng wae penggehane, mbok wong ki bersyukur.*

(My sister grumbled so often, isn't she supposed to be grateful)

(2). *Kowe ngomong apa nggremeng sih?*

(Are you speaking or grumbling actually?)

The word *nggremeng* is formulated by the meaning components [+say something], [+unclearly] and could carry the meaning [+complain about something].

d. *Nglindur*

The word *nglindur* is defined as 'sleep talking'. The word *nglindur* is referring to the state when someone is talking in his sleep. Let us see the example below:

(1). *Mas mau nglindur pas turu. Nglindure gak cetho sisan.*

(My brother was sleep talking when he is asleep. And what he was saying is undistinguished.)

When someone is sleep talking, he will say something that is often related to what happened when he is awake. Sometimes, the words can be understood, but sometimes they were just blabbered words.

The word *nglindur* is formulated by the meaning components [+say something], [-consciously], [+distinguishably], [-distinguishably].

e. *Njagong*

The word *njagong* has the meaning 'talking in a long conversation'. Let us see the example below:

(1). *Wo Sarti lagek njagong karo Lek Harni neng lincak.*

(Aunt Sarti is talking with aunt Harni on the couch)

From the example, we can see that the word *njagong* has the association with the activity of two persons who are talking while sitting. However, they are not necessarily sitting. When two persons are talking in a rather long conversation while standing, it also can be called *njagong*. Then, something that should have been noted is that the activity of talking for this term is a prolonged one.

The verb *njagong* has the meaning components [+saying words], [+long conversation], [+two-way communication], and has the addition that it is usually done while [+sitting].

f. *Nyebut*

The word *nyebut* is defined as 'saying the words, usually taken from Qur'an, to apologize to the God for being misbehaved or doing bad things'. Let us see the example below:

(1). *Nyebut nang, ileng karo seng kuasa.*

(You should apologize to God son, remember that He exists)

From the example above, we can see that the word *nyebut* has the meaning components [+saying words], [+to apologize], and [+referring to God].

g. *Wiridan*

The word *wiridan* is defined as 'saying the holy words of Islam repeatedly'. The holy words that are being mentioned are some words that are taken from Qur'an, and usually the short ones, like *Alhamdulillah* (All praise is due to God alone). Let us see the example below:

(1). *Bapak lagek wiridan neng kamar, aja diganggu sek.*

(Father is praying in his room, do not disturb him)

The word *wiridan* has the meaning components [+saying words], [+repeatedly], [+to praise], and [+referring to God].

Here is the table to show the summary of meaning components for the verbs denoting the manner of speaking:

Table 6. Componential Meaning Analysis of Javanese Verbs Denoting the Manner of Speaking

Verbs Speak	Direction		Manner					Duration		Mouth Position		Collocation
	One-way	Two-way	Clearly	Quietly	Consciously	Distinguishably	Repeatedly	Long	Short	Wide-opened	Small-opened	
Komat-kamit	+	+	-	+	+	-	-	+	+	-	+	-
Ngaji	+	-	+	-	+	+	-	+	-	+	-	+
Nggremeng	+	-	-	+	+	-	-	+	+	-	+	-
Nglindur	+	-	±	-	-	±	-	+	+	+	+	-
Njagong	-	+	+	-	+	+	-	+	-	+	-	-
Nyebut	+	-	+	±	+	+	±	-	+	-	+	+
Wiridan	+	-	+	+	+	+	+	+	_	-	+	+

+ = Appropriate Mark, - = Inappropriate Mark, ± = both Appropriate and Inappropriate Mark

3. Javanese verbs denoting the mood of speaking

   a. *Gojegan*

   The verb *gojegan* is defined as 'banter in a noisy way'. This verb is used in two-way communication. It is referring to the activity of speaking when two persons or more engage in a friendly and noisy talk as they laugh. This verb is grouped in the category of verbs denoting the mood of speaking because this verb implies the mood when two parties talk. Let us see the example below:

   (1). *Murid loro kae sering gojegan neng njero kelas.*

       (That two students often banter (in a noisy way) in the class.

   The verb *gojegan* has the meaning components [+saying words], [+about funny things], [+in a noisy way], while [+laughing], and [+two-way communication].

   b. *Guyon*

   The verb *guyon* is defined as 'talking about funny things and laughing (joke)'. This verb is used both in one-way and two-way communication. It is referring to the state when two persons are talking about funny things and laughing about them, or someone is throwing a joke toward the other. This verb is grouped in the category of verbs denoting the mood of speaking because this verb implies the mood when two persons are talking. It has the mood of merry, joyful and happy.

Let us see the example below:

(1). *Nggur guyon lho, aja dilebakna ati.*

(It is just a joke, do not take it seriously)

The verb *guyon* has the meaning components [+saying words], [+about funny things], while [+laughing], and [+two-way communication].

c. *Guyonan*

The verb *guyonan* is defined as 'banter'. This verb is used in two-way communication. It is referring to the activity of speaking when two persons or more throw jokes to each other in a friendly way as the laugh. This verb is grouped in the category of verbs denoting the mood of speaking because this verb implies the mood when two parties talk. Let us see the example below:

(1). *Mbak karo Mas lagi guyonan neng ngarep tv.*

(My sister and my brother banter in front of the television)

The verb *guyonan* has the meaning components [+saying words], [+about funny things], while [+laughing], and [+two-way communication].

d. *Nangisi*

The verb *nangisi* is defined as 'cry over someone or something'. This verb is used in one-way communication. It is referring to the state when someone is talking as they cry over someone or something. This verb is grouped in the category of verbs denoting

the mood of speaking because this verb implies the mood when two parties talk. It implies the mood of sad, mournful, and sorrowful. Let us see the example below:

(1). *Mbak Kus nangisi bojone seng tinggal.*

  (Mbak Kus (cousin) cries over her husband's passing)

The verb *nangisi* has the meaning components [+saying words], [+in a sad way], [+in a mournful way], [+in a sorrowful way], while [+crying], and [+one-way communication].

  Here is the table to show the summary of meaning components for the verbs denoting the mood of speaking:

Table 7. Componential Meaning Analysis of Javanese Verbs Denoting the Mood of Speaking

Verbs Speak	Direction		Mood				Produced-sound		
	One-way	Two-way	Happy	Sad	Mournful	Sorrowful	Noise	Laugh	Cry
Gojegan	-	+	+	-	-	-	+	+	-
Guyon	+	+	+	-	-	-	-	+	-
Guyonan	-	+	+	-	-	-	-	+	-
Nangisi	+	-	-	+	+	+	-	-	+

4. Javanese verbs denoting the pitch of voice of speaking

 a. *Bengak-bengok*

The word *bengak-bengok* is defined as 'to shout loudly (holler)'. This verb is referring to the state when someone is shouting in a

high pitch of voice, and it is done repeatedly. Let us see the example below:

(1). *Adek bengak-bengok pas weruh ula neng emperan.*

(My sister hollers when she sees there is a snake in the terrace)

(2). *Tukang pos bengak-bengok kawet ngarep omah.*

(The postman hollers (call out loudly) from the front porch)

The verb *bengak-bengok* has the meaning components [+produce sounds], [+in a high pitch], and [+repeatedly], [+to call out] or [+in fear].

b. *Mbentak*

The word *mbentak* is defined as 'scolding with a harsh voice'. Let us see the example below:

(1). *Lek Warsiti mbentak dek Nawar gara-gara dek Nawar sering mbolos sekolah.*

(Aunt Warsiti is scolding my cousin Nawar because he often skips classes)

The verb *mbentak* has the meaning components [+saying words], [+in anger], [+loudly], and [+with harsh voice].

c. *Mbisiki*

The word *mbisiki* is defined as 'whisper'. This verb is referring to the state when someone is uttering words into the other's ear in a low pitch of voice. Let us see the example below:

(1). *Konco sebangkuku mbisiki nek jare guru Matematika seng anyar iku keras banget wonge.*

(My classmate (who shares the same desk with me) whispers to me saying that the new Mathematic teacher is very strict)

The verb *mbisiki* has the meaning components [+produce sounds], [+saying words], [+in a low pitch], and implies [+into someone's ear].

d. *Nggembor*

The word *nggembor* is defined as 'shout'. This verb is referring to the state when someone is shouting in a high pitch of voice. This verb is referring to the activity of speaking when someone is in anger, in fear or he is calling for someone in distant. Let us see the example below:

(1). *Bulek nggembor nyelokna Ibuk pas gak njarak ketemu neng ndalan.*

(My aunt is shouting, calling for my mother when they accidentally meet on the street)

(2). *Mbak nggembor sangking ngontokke.*

(My sister is shouting because she is very angry)

The verb *nggembor* has the meaning components [+produce sounds], [+very loudly], and [+in anger], [+fear] or [+calling someone in distance].

e. *Njerit*

The word *njerit* is defined as 'scream'. This verb is similar with the verb *nggembor*, but still there is the difference. The word *nggembor* is referring to the state when someone is shouting in a high pitch whether he is angry or calling someone in distance while the word *njerit* is more related to the state when someone is in pain, fear or excitement. Let us see the example below:

(1). *Adek ponakanku njerit sakarepe dewe pas ndelok Super Junior neng tv.*

(My cousin was shouting and forgetting to behave when she saw Super Junior on the television)

(2). *Adek njerit gara-gara tangane kecepet lawang.*

(My sister was shouting when the door hit her hand)

The verb *njerit* has the meaning components [+produce sounds], [+very loudly], and [+in anger], [+in pain], [+in fear] or [+in excitement].

This space intentionally left blank

Here is the table to show the summary of meaning components for the verbs denoting the pitch of voice:

Table 8. Componential Meaning Analysis of Javanese Verbs Denoting the Pitch of Voice of Speaking

Verbs Speak	Direction		Pitch of Voice		Purpose					
	1 W	2 W	H	L	Show Anger	Show Fear	Show Pain	Show Excitement	Call Out	Say Something Discreet
Bengak-bengok	+	-	+	-	+	+	+	+	+	-
Mbentak	+	-	+	-	+	-	-	-	-	-
Mbisiki	+	-	-	+	-	-	-	-	-	+
Nggembor	+	-	+	-	+	+	-	-	+	-
Njerit	+	-	+	-	+	+	+	+	-	-

5. Javanese verbs 'speak' denoting the intention of the speaker

   5.1. Javanese verbs 'speak' denoting information transfer

   a. *Ceramah*

   The word *ceramah* is defined as 'the act of expressing the thought into words in front of the audiences'. It is nearly similar with the word *pidato* that will be explained later, but the word *ceramah* is used for semi-formal circumstances while the word *pidato* is used for the formal ones. Besides of that, the word *pidato* is used to express the speaker's attitude or thoughts about something while the word *ceramah* is referring

to the speech that has more informative and practical contents. Let us see the example below:

(1). *Pak Kyai Mahfud ceramah neng penganjian ndek bengi.*

(Pak Kyai Mahfud (scholar of Islam) gave the speech on the *pengajian* last night).

The word *ceramah* on the example above is used for certain purpose which is related to the religious activity where the speaker is giving some lectures in a semi-formal way about religious topics to the audiences (participants of the event). However, the word *ceramah* is not only used for religious matters, it is also used to refer to the activity of expressing the thought in front of audiences about general matters such as the speech about the ways to prevent certain disease that is delivered by medic in front of villagers. So, the verb *ceramah* has the meaning components [+saying words] in order [+to give information], [+in front of audiences], and [+in semi-formal tone].

b. *Kandhan-kandhan*

The word *kandhan-kandhan* is defined as 'speaking (to invite) repeatedly'. It describes the activity of speaking where the speaker is saying words in order to give information to several people but by saying it one by one.

Let us see the example below:

(1). *Lek Zaidi kandhan-kandhan, mengko bengi bar isya' ana bancakan neng omahe.*

(Lek Zaidi gives the information (in order to invite) that tonight after *isya'* there will be *bancakan* in his house)

The word *Lek* is the same with uncle but can also be used to refer to the old men who are usually married and not necessarily relatives. *Isya'* is the time around 7 p.m., and *bancakan* is an occasion similar to food feast that is held in order to show the gratitude to God.

The word *kandhan-kandhan* has the meaning components [+saying words], [+to give information], and by speaking [+repeatedly].

c. *Kandhan-kandhanan*

The word *kandhan-kandhanan* is defined as 'informing the friends'. This verb describes the act of speaking between two persons or more in order to exchange the information. Let us the example below:

(1). *Anif karo Nafik lagek kandhan-kandhanan.*

(Anif and Nafik are now talking)

The word *kandhan-kandhanan* has the meaning components [+saying words], [+two-way communication], [+to exchange

information], and also implies [+quietly] or sometimes [+by whispering].

d. *Madu*

The word *madu* is defined as 'talking bad about someone'. This verb is used to describe the activity of speaking in two-way communication, and the contents of speaking are usually about bad things done by people who both speakers know. Let us see the example below:

(1). *Cah loro kae lagek madu tonggone seng jare kesuwur seneng nyolong.*

(Those two persons are talking bad about their neighbor who is well known as a thief).

The verb *madu* has the meaning components [+saying words], [+two-way communication], and [+about something bad that people do].

e. *Ndalang*

The word *ndalang* is defined as 'telling stories using *Wayang*'. *Wayang* is the Javanese leather puppet. It is the property that is used by *Dalang* (the narrator of *Wayang* performance). Let us see the example below:

(1). *Dalange ndalang neng nduwur panggung.*

(The *Dalang* is telling stories on the stage)

The verb *ndalang* has the meaning components [+telling stories], [+in front of audiences] and is collocated with the property [+leather puppets].

f. *Ndongeng* [1]

The word *ndongeng* is defined as 'telling about something that is fictional (fairy tales)'. This verb is referring to the activity of speaking where the speaker is telling fictional stories. Let us see the example below:

(1). *Bu guru ndongeng Kancil Nyolong Timun neng kelas esuk mau.*

(The teacher (woman teacher) told the story about Kancil the Cucumber's Thief in the class this morning).

The verb *ndongeng* has the meaning components [+telling stories], [+in front of audiences] and [+about fictional stories].

g. *Ndongeng* [2]

Beside of 'telling fictional stories', the word *ndongeng* also has another meaning, it is 'telling something that was happened (in a long talk)'. This verb is referring to the state when the speaker is talking about something in a long talk. Let us see the example above:

(1). *Mbak lagi ndongeng karo Bulek.*

(My sister is now talking (in a long talk) with Auntie)

The verb *ndongeng* has the meaning components [+telling stories] and [+in a long talk].

h. *Ngaku*

The word *ngaku* is defined as 'telling the truth'. This word is referring to the activity of speaking when the speaker is telling the truth of something that has been hidden. Let us see the example below:

(1). *Maling kae ngaku nek deknen bar nyolong duite Lek Siti.*

The thief admits (telling the truth) that he has stolen aunt Siti's money.

The verb *ngaku* has the meaning components [+saying words] and [+in order to reveal the truth].

i. *Ngapusi*

The word *ngapusi* is defined as 'telling lies'. This word referring to the activity of speaking when the speaker is telling lies. Let us see the example below:

(1). *Firda ngapusi ibuke nek deknen ki dudu seng mecahno piring.*

(Firda lies to his mother that he is not the one who broke the plate)

The verb *ngapusi* has the meaning components [+saying words], [+about something not true], and [+in order to deceive].

j. *Ngedohi*

The word *ngedohi* is defined as 'talking to inform something'. This word is referring to the activity of speaking when the speaker is trying to inform something to someone else. Let us see the example below:

(1). *Wo Sarti ngedohi ibuk nek mengko bengi bakal ana gerhana bulan.*

(Aunt Sarti talks to mom (in order to inform) that there will be lunar eclipse tonight)

The verb *ngedohi* has the meaning components [+saying words] and [+in order to inform about something].

k. *Ngulang*

The word *ngulang* is defined as 'giving lesson'. This word is referring to the activity of speaking where the speaker is giving lesson or lecture. Let us see the example below:

(1). *Bu Mastoyah ngulang TIK nek MTs. Nurul Huda Kramat.*

(Miss. Mastoyah teaches Technology Information and Communication in MTs.Nurul Huda Kramat (Middle School's name))

The verb *ngajar* has the meaning components [+produce words], [+to give lesson], and [+in front of students].

l. *Ngumumna*

The word *ngumumna* is defined as 'informing something to many people'. This word is referring to the act of speaking where the speaker is informing about a decision or a plan. Let us see the example below:

(1). *Pak RT ngumumna mengko bengi ana rombongan tilek wong loro neng rumah sakit.*

(Pak RT (the neighborhood association chief) announces that there will be a visit to the hospital tonight because someone in the neighborhood is hospitalized))

The verb *ngumumna* has the meaning components [+produce words], [+to inform about a decision or plan] and [+to many people].

m. *Pidato*

The word *pidato* is defined as 'the act of expressing the thought into words in front of the audiences'. Let us see the example below:

(1). *Pak Lurah munggah panggung terus pidato sak wise dilantik.*

(Pak Lurah (the village chief) goes to the stage and gives his speech after the inauguration)).

The word *pidato* is used for the formal situation of giving speech, in this case is the village chief speech for the villagers

about what that are related to him as the chosen village chief. The verb *pidato* has the meaning components [+produce words], [+to express thoughts], [+in front of audiences], and [+formal situation].

n. *Wara-wara*

The word *wara-wara* is defined as 'inform'. This verb is referring to the act of speaking where the speaker is informing news to many people. Let us see the example below:

(1). *Pak Moden wara-wara neng warga soal kerja bakti gawe sok dina Minggu.*

(Pak Moden informs the whole neighborhood about the community service in Sunday)

The verb *wara-wara* has the meaning components [+produce words], [+to transfer an information] and [+to many people], and to some extent, this activity of speaking sometimes done [+by using speaker as the tool].

Here is the table to show the summary of meaning components for the verbs denoting information transfer:

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Table 9. Componential Meaning Analysis of Javanese Verbs Speak Denoting Information Transfer

Verbs Speak	Direction		Listener		Tone			Purposes								Collocation
	One-way	Two-way	I	G	F	SF	IF	To Inform	To Deceive	To Lecture	To Express thought	To Amuse	To Admit (about something)	To Gossip	To Invite	
Ceramah	+	-	-	+	-	+	-	-	-	+	-	-	-	-		-
Kandhan-kandhan	+	-	+	-	-	-	+	-	-	-	-	-	-	-	+	-
Kandhan-kandhanan	-	+	+	-	-	-	+	+	-	-	-	-	-	+	-	-
Madu	-	+	+	-	-	-	+	-	-	-	-	-	-	+	-	-
Ndalang	+	-	-	+	+	-	-	-	-	-	-	+	-	-	-	+
Ndongeng[1]	+	-	+	+	-	+	+	-	-	-	-	+	-	-	-	-
Ndongeng[2]	+	-	+	+	-	-	+	+	-	-	-	-	-	+	-	-
Ngaku	+	-	+	+	+	+	+	-	-	-	-	-	+	-	-	-
Ngapusi	+	-	+	+	+	+	+	-	+	-	-	-	-	-	-	-

Verbs Speak	Direction		Listener		Tone			Purposes								Collocation
	One-way	Two-way	I	G	F	SF	IF	To Inform	To Deceive	To Lecture	To Express thought	To Amuse	To Admit (about something)	To Gossip	To Invite	
Ngedohi	+	-	+	+	-	-	+	+	-	-	-	-	-	-	-	-
Ngulang	+	-	-	+	+	-	-	-	-	+	-	-	-	-	-	-
Ngumumna	+	-	-	+	+	-	-	+	-	-	-	-	-	-	-	-
Pidato	+	-	-	+	+	-	-	-	-	-	+	-	-	-	-	-
Wara-wara	+	-	-	+	-	-	+	+	-	-	-	-	-	-	-	-

I = Individual

G = Group

F = Formal

SF = Semi-formal

IF = Informal

5.2. Javanese verbs 'speak' denoting speaker's attitude

1. *Madoni*

The word *madoni* is defined as 'argue'. This verb is referring to the act of speaking where the speaker is showing his disagreement toward someone else's words. Let us see the example below:

(1). *Nek dikandani mbok aja madoni.*

(It's better if you are not arguing when someone is giving advice).

The verb *madoni* has the meaning components [+saying words], [+to argue], and [+in disagreement].

2. *Maido*

The word *maido* is defined as 'criticize'. This word is referring to the act of speaking where the speaker criticizes someone's fault or he is not satisfied with the work that someone done. Let us see the example below:

(1). *Deknen penggehane nggur maido tapi gak gelem nandangi dewe.*

(He just keeps criticizing instead of doing it himself)

The verb *maido* has the meaning components [+saying words], [+to blame], and [+showing dissatisfaction].

3. *Mbantah*

The word *mbantah* is defined as 'argue'. The same with the verb *madoni*, this verb is referring to the act of speaking where the speaker is showing his disagreement toward someone else's words. Let us see the example below:

(1). *Nek dikandani mbok aja mbantah.*

(It's better if you are not arguing when someone is giving advice).

The example above shows that the verb *mbantah* has the same meaning components as the verb *madoni*, they are [+saying words], [+to argue] and [+in disagreement].

4. *Mbedek*

The word *mbedek* is defined as 'guess'. This word is referring to the act of speaking where the speaker is guessing about something that has not happened yet. Besides of that, this verb has another meaning. It describes the situation where someone is supernaturally capable of seeing something that cannot be seen by most people. The act of saying something that he saw is called *mbedek*. Let us see the example below:

(1). *Aku mbedek seng bakal dadi Gubernur Jakarta iku nomor loro tapi bapak mbedeke nomor telu.*

(I guess the Jakarta's Governor that will be elected is the second candidate, but my father guessed it would be the third candidate)

The verb *mbedek* has the meaning components [+saying words] and [+to guess].

5. *Mbujuk*

The word *mbujuk* is defined as 'induce'. This word is referring to the act of speaking where the speaker is uttering some persuasive words in order to influence someone to do something they want. In extend, this word is also used to refer to someone who makes an attempt to deceive the listener by influencing them using their skills of persuading. Let us consider the example below:

(1). *Tukang tipu kae mbujuk korban-korbane nganggo cara ngiming-ngimingi nek duite iso digandakke.*

(The deceiver induces his victims by persuading them that he could double their sum of money)

The verb *mbujuk* has the meaning components [+saying words], [+in persuasive way], [+to make someone to do something], and sometimes [+to deceive].

6. *Misuh*

The word *misuh* is defined as 'angry and saying harsh words (swear)'. This word is referring to the act of speaking where the speaker is swearing in anger. Let us see the example below:

(1). *Tonggoku kae misuhi sedulure cuman gara-gara perkara sepele.*

(My neighbor swears to his relative just because of a trivial matter)

The verb *misuh* has the meaning components [+saying harsh words], [+loudly], and [+in expression of anger or disappointment].

7. *Ndagel*

The word *ndagel* is defined as 'talking about funny things to be laughed at (joke)'. Let us see the example below:

(1). *Kang Nurul lho senengane ndagel, gak ana bedane karo ibuke.*

(Kang Nurul (cousin) loves to joke so much, just as much as his mother does)

The verb *ndagel* has the meaning components [+saying funny things] and [+to be laughed at].

8. *Ndakwa*

The word *ndakwa* is defined as 'accuse'. Let us see the example below:

(1). *Pak Lurah didakwa curang pas calonan kae.*

   (Pak Lurah (the village chief) is being accused that he is
   doing a fraud during the election)

The verb *ndakwa* has the meaning components [+saying words],
[+to show that someone is guilty] and [+referring to someone
that is doing bad thing].

9. *Ndemimil*

   The word *ndemimil* is defined as 'whine'. This word is
   referring to the act of speaking where the speaker is
   complaining in an annoying way and for a long time. Let us see
   the example below:

   (1). *Bulek ki lho ndemimil wae kawet esok.*

      (My aunt is whining the whole day)

   The verb *ndemimil* has the meaning components [+saying
   words], [+to complain], and [+to show unhappiness about
   something].

10. *Ndongakna*

   The word *ndongakna* is defined as 'pray for someone'. This
   word is referring to the act of speaking where the speaker says
   some hopeful things that are wished to happen to someone. Let
   us see the example below:

   (1). *Bulek ndongakna supaya aku cepet lulus njur iso
      banggakke wong tuwa.*

(My aunt prays for me to graduate soon so that my parents
will be proud)

The verb *ndongakna* has the meaning components [+uttering
words], [+to hope something will happen], and [+for other
person].

11. *Ngalup*

The word *ngalup* is defined as 'saying about bad things that
have not happened yet'. Let us see the example below:

(1). *Aja ngalup seng ora-ora, mikire seng apek wae.*

(Do not say about bad things that have not happened yet,
just think positively)

The verb *ngalup* has the meaning components [+saying words]
and [+about bad things that have not happened yet].

12. *Ngancem*

The word *ngancem* is defined as 'threaten'. This word is
referring to the act of speaking where the speaker is saying
words in order to give a threat to someone. The threat is usually
given to make sure that the one who is being threatened will
follow what the speaker said or give what the speaker wanted.
Let us see the example below:

(1). *Rampok kae ngancem ameh mateni korbane nek ora gelem
ngekekna duite.*

(The thief threatens the victim that he will kill him if he does not give the money)

The verb *ngancem* has the meaning components [+saying words], [+as warning], and [+to force someone for doing what the speaker wants].

13. *Ngedumel*

The word *ngedumel* is defined as 'whimper'. This word is referring to the act of speaking where the speaker complains or protests in a weak way and in a mild expression. Let us see the example below:

(1). *Ibuk gak ngentuki adek jajan es krim njur deknen ngedumel sedalan-dalan pas balek seko omahe Si Mbah.*

(My mother said that my sister could not have an ice cream and she started to whimper a long the way from my grandmother's house)

The verb *ngedumel* has the meaning components [+saying words], [+to show unhappiness], [+in a mild expression], and [+in a weak way].

14. *Ngelek-ngelek*

The word *ngelek-ngelek* is defined as 'vilify'. This word is referring to the act of speaking where the speaker is saying bad things about someone either in front of someone else or publicly. Let us see the example below:

(1). *Aja ngelek-ngelek wong liya, awake dewe durung tentu luweh becek.*

(Do not vilify other people because we ourselves are not sure better than them)

The verb *ngelek-ngelek* has the meaning components [+saying words], [+to say bad things about someone], and [+in front of someone else] or [+publicly].

15. *Ngenyek*

The word *ngenyek* is defined as 'insult'. This verb is referring to the act of speaking where the speaker is saying insulting words toward someone. Let us see the example below:

(1). *Pancen nek wong gembede ki isone nggur ngenyek seng dianggep rendah ya.*

(It is not surprising when arrogant person will just easily insult other people that he considered as the lower ones)

The verb *ngenyek* has the meaning components [+saying words], [+to offense], [+to show a lack of respect for someone].

16. *Ngeyel*

The word *ngeyel* is defined as 'speaking without a budge and without listening to the other party (insist)'. This word is referring to the act of speaking where the speaker is trying hard to maintain his opinion or thought without minding the other party's opinion or thought. Let us see the example below:

(1). *Nek salah ki aja ngeyel.*

(Do not insist when you are the one that is wrong)

The verb *ngeyel* has the meaning components [+saying words], [+to argue], [+to insist], [+demandingly], [+forcefully], [+to make something to be happen], and [-allow disagreement].

17. *Nggabrul*

The word *nggabrul* is defined as 'talking casually'. This word is referring to the act of speaking where the speaker is saying words without seriously considering what he is saying. Let us see the example below:

(1). *Nek ngomong dipikir sek, aja nggabrul.*

(You better consider it seriously before speaking, do not just talk casually)

The verb *nggabrul* has the meaning components [+saying words], [+casually] and [+without a thought].

18. *Nggumun*

The word *nggumun* is defined as 'wonder'. This word is referring to the act of speaking where the speaker is saying words because he wonders about something or someone. Let us see the example below:

(1). *Pakde nggumun kok wong jaman saiki do aneh-aneh ya tingkahe.*

(My uncle wonders why people nowadays are acting weird)

The verb *nggumun* has the meaning components [+saying words], [+think about something with curiosity], and [+to feel surprised or amazed].

19. *Nggunggung*

The word *nggunggung* is defined as 'to praise excessively'. This word is referring to the act of speaking where the speaker is praising someone excessively. Let us see the example below:

(1). *Paklek nek nggunggung anake lho kebangetan.*

    (My uncle praises his daughter too excessively)

The verb *nggunggung* has the meaning components [+saying words], [+to praise] and [+in an excessive way].

20. *Ngomel*

The word *ngomel* is defined as 'gripe'. This word is referring to the act of speaking where the speaker utters some words to show a strong complaint about something, and usually it is done in a long time. Let us see the example below:

(1). *Ibuk ngomel pas nonton berita soal rega lombok seng mundak.*

    (My mother keeps griping about the news announcing the increase of chili's price)

The verb *ngomel* has the meaning components [+saying words], [+to strongly complain], [+to show dissatisfaction], and [+to express unhappiness about something].

21. *Ngrasani*

The word *ngrasani* is defined as 'backbite'. This verb is used to describe the activity of speaking both in one-way communication and two-way communication. The speaker(s) utter(s) some unpleasant and unkind words about someone who is not there. Let us see the example below:

(1). *Emak-emak nek wes do ngumpul senengane ngrasani wong liyo.*

(The mothers (old women) tend to backbite about other people when they gather)

(2). *Kowe meneng-meneng ngko lek yo jebule ngrasani.*

(I do not know if you are secretly backbiting about me)

The verb *ngrasani* has the meaning components [+saying words], [+unpleasant and unkind words], and [+about someone who is not present], [+one-way communication], and [+two-way communication].

22. *Ngrayu*

The word *ngrayu* is defined as 'talking sweetly to make someone agree to do something (persuade)'. This word is referring to the act of speaking where the speaker is uttering

some persuasive words in order to make someone to agree to do something he want. Let us consider the example below:

(1). *Adek nek gek ana karepe mesti ngrayu ibuk.*

   (My sister is always talking sweetly to my mother when she wants something)

The verb *ngrayu* has the meaning components [+saying words], [+persuasively], [+to make someone to agree] and [+to make someone to do something].

23. *Ngudur*

   The word *ngudur* is defined as 'speaking in a strong way in order to object something'. Let us see the example below:

   (1). *Malik ngudur perkara pembagian tugas kelompok.*

      (Malik protests about the task division of the group assignment)

   The verb *ngudur* has the meaning components [+saying something], [+to protest], and [+to show disagreement].

24. *Ngungkit*

   The word *ngungkit* is defined as 'talking (bring up again) about something that happened in the past)'. This word is referring to the act of speaking where the speaker is bringing up something that happened in the past intentionally. Let us see the example below:

(1). *Bapak nek nesu senengane ngungkit perkara seng mbiyen-mbiyen.*

(My father tends to bring up again the matters that happened in the past when he is angry)

The verb *ngungkit* has the meaning components [+saying something], [+to bring up], and [+about something happened in the past].

25. *Nuntut*

The word *nuntut* is defined as 'demand/sue'. This word is referring to the act of speaking where the speaker is demanding or suing someone for something he wants. Let us see the example below:

(1). *Cah sekolah kae nuntut ganti biaya servis motore seng ditabrak supir angkot.*

(That student demands the service fee for his motorcycle that has been hit by Angkot (public transportation)'s driver)

The verb *nuntut* has the meaning components [+saying something], [+to demand], [+to sue], and [+something must be done or given by hearer for the speaker].

26. *Nyelethuk*

The word *nyelethuk* is defined as 'say something abruptly'. This word is referring to the act of speaking where the speaker

is saying words suddenly and unexpectedly, and it is done in a brief way. Sometimes it has the bad impact to the conversation. Let us see the example below:

(1). *Nek ngomong dipikir sek, aja asal nyelethuk.*

(You better consider it seriously before speaking, just say something abruptly)

The verb *nyelethuk* has the meaning components [+saying words], [+abruptly], [+unexpectedly], and [+in a brief way].

27. *Nyengeni*

The word *nyengeni* is defined as 'scold'. This word is referring to the act of speaking where the speaker is criticizing other person who has done something wrong in an angry way. Let us see the example below:

(1). *Ibuk nyengeni adek soale kandanane angel banget.*

(My mother scolds my little sister because she is very stubborn)

The verb *nyengeni* has the meaning components [+saying something], [+to criticize], [+in angry way], and [+something wrong has been done by the hearer].

28. *Nyentil*

The word *nyentil* is defined as 'criticize implicitly'. This word is referring to the act of speaking where the speaker utters some

words in order to implicitly criticize other people. Let us see the example below:

(1). *Omonganmu nyentil og.*

(Your words hit me (even without being explicit))

The verb *nyentil* has the meaning components [+saying something], [+to criticize], and [+implicitly].

29. *Nyumpahi*

The word *nyumpahi* is defined as 'curse'. This word is referring to the act of speaking where the speaker is saying offensive words, hoping that bad luck or misfortune will happen to someone. Let us see the example below:

(1). *Tangga omah kae lho, anakke dewe kok disumpahi seng ora-ora.*

(Look at that neighbor. Even she cursed her own son nastily)

The verb *nyumpahi* has the meaning components [+saying something], [+in angry way], [+to curse], and [+to hope bad luck or misfortune to happen to someone].

30. *Tukaran*

The word *tukaran* is defined as 'quarrel'. This word is referring to the act of speaking where the speakers are throwing arguments in a noisy dispute that is usually marked by anger.

This verb implies a heated verbal contention. Let us see the example below:

(1). *Mbak karo Mas ki lucu, perkara cilek wae iso tukaran.*

    (I find it funny that my sister and my brother are often quarreling over small things)

The verb *tukaran* has the meaning components [+saying words], [+in a noisy dispute], [+imply anger], and [+two-way communication].

Here is the table to show the summary of meaning components for the verbs denoting speaker's attitude:

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Table 10. Componential Meaning Analysis of Javanese Verbs Speak Denoting Speaker's Attitude

Verbs Speak	Direction		Purposes																	
	1W	2W	To Argue	To Blame	To Guess	To Amuse	To Accuse	To Express Anger	To Express Thought	To Threaten	To Disgrace	To Insult	To Insist	To Wonder	To Praise	To Persuade	To Protest	To Bring Up (abt. Smth) Again	To Demand	To Scold	To Curse
Madoni	+	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Maido	+	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Mbantah	+	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Mbedek	+	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Misuh	+	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
Ndagel	+	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Ndakwa	+	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Ngalup	+	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
Ngancem	+	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
Ngelek-ngelek	+	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
Ngenyek	+	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
Ngeyel	+	-	+	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-

Verbs Speak	Direction		Purposes																		
	1W	2W	To Argue	To Blame	To Guess	To Amuse	To Accuse	To Express Anger	To Express Thought	To Threaten	To Disgrace	To Insult	To Insist	To Wonder	To Praise	To Persuade	To Protest	To Bring Up (abt. Smth) Again	To Demand	To Scold	To Curse
Nggabrul	+	-	-	-	-	-	-	-	±	-	-	-	-	-	-	-	-	-	-	-	-
Nggumun	+	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-
Nggunggung	+	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-
Ngrayu	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
Ngudur	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
Ngungkit	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-
Nuntut	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
Nyengeni	+	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	+	-
Nyumpahi	+	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	+
Tukaran	-	+	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-

Verbs Speak	Direction		Purposes																		
	1W	2W	To Gripe	To Blame	To Pray	To Whimper	To Whine	To Express Anger	To Express Thought	To Criticize	To Disgrace	To Insult	To Insist	To Wonder	To Praise	To Persuade	To Protest	To Bring Up (abt. Smth) Again	To Demand	To Scold	To Curse
Mbujuk	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
Ndemimil	+	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
Ndongakna	+	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Ngedumel	+	-	-	-	-	+	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
Ngomel	+	-	+	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
Ngrasani	+	+	-	-	-	-	-	-	+	-	+	-	-	-	-	-	-	-	-	-	-
Nyelethuk	+	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
Nyentil	+	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-

1W = One-way Communication   2W = Two-way Communication   ± = Indistinct Mark

5.3. Javanese verbs 'speak' denoting contact initiation

a. *Amir-amit*

The word *tamit-amit* is defined as 'uttering some words to be excused when passing in front of older people'. This word is referring to the act of speaking where the speaker is uttering some words in order to ask for permission when he passes in front of older people whether he is walking or driving. It is just small talk in order to show that the younger has the respect toward the older. Let us see the example below:

(1). *Cah kae lho lewat gak amit-amit malah ngegas montore banter-banter, gak sopan babarblas.*

(That child just passed like that (not saying anything) and even rode his motorcycle in a higher speed. It's not polite at all)

The verb *amit-amit* has the meaning components [+uttering words], [+as small talk], [+maintaining politeness] and [+while passing in front older people].

b. *Nanjehna*

The word *nanjehna* is defined as 'to ask for confirmation about something'. This word is referring to the act of speaking where the speaker is making a contact initiation by asking for confirmation about something. Let us see the example below:

(1). *Kelompok dagelan kae nanjehna tanggal manggunge.*

(That group of comedian is asking for confirmation about

the date when they have to perform)

The verb *nenjehna* has the meaning components [+saying

words], [+asking for answer], and [+in order to get

confirmation].

c. *Nantu*

The word *nantu* is defined as 'to ask for the certainty of a

decision'. This word is referring to the act of speaking where

the speaker is asking someone to make a clear decision about

something. Let us see the example below:

(1). *Bocah kae ditantu antara meh melu bapake apa ibuke.*

(That child is being questioned whether he will choose to

live with his father or his mother)

The verb *nantu* has the meaning components [+saying words],

[+asking for answer], and [+in order to ask someone to make a

decision].

d. *Nawakna*

The word *nawakna* is defined as 'offer'. This word is referring

to the act of speaking where the speaker offers something to the

other person. Let us see the example below:

(1). *Lek Siti nawakna sawahe neng Bapak.*

(Lek Siti offers her field (in order to be bought) to my

father)

The verb *nawakna* has the meaning components [+saying words] and [+in order to offer something].

e. *Ngguyoni*

The word *ngguyoni* is defined as 'tease in a playful way'. This word is referring to the act of speaking where the speaker makes an attempt to make the other laughs or simply to initiate the contact. Let us see the example below:

(1). *Pakde ngguyoni putune nganti ngguyu cekikikan.*

(My uncle teases his grandchild until he giggles endlessly)

The verb *ngguyoni* has the meaning components [+saying words], [+to tease in a playful way], and [+to make the other laughs].

f. *Nyapa*

The word *nyapa* is defined as 'greet'. This word is referring to the act of speaking where the speaker is making a contact initiation by greeting. Let us see the example below:

(1). *Murid-murid kudu nyapa karo uluk salam neng gurune tiap ketemu neng ndalan utawa tempat laine.*

(The students should greet the teachers when they meet on the street or other places)

The verb *nyapa* has the meaning components [+uttering words], [+to initiate contact with the listener], and [+addressing the listener politely].

g. *Nyelokna*

The word *nyelokna* is defined as 'calling someone by name to come'. This word is referring to the act of speaking where the speaker is making a contact initiation by calling someone by name. Let us see the example below:

(1). *Ibuk nyelokna adek kon tuku Trasi.*

(My mother called my little sister to help her buying Trasi (condiment made from pounded and fermented shrimp or small fish))

The verb *nyelokna* has the meaning components [+calling someone] and [+by uttering name].

h. *Takok*

The word *takok* is defined as 'ask'. This word is referring to the act of speaking where the speaker wants to know about something so that he is asking for answer. Let us see the example below:

(1). *Adekku senengane takok nek aku karo ibuk gek ngomong seng deknen ora ngerteni.*

(My little sister is always asking when my mother and I are talking about everything that she does not know)

The verb *takok* has the meaning components [+saying words] and [+in order to get an answer or information].

Here is the table to show the summary of meaning components for the verbs denoting contact initiation:

Table 11. Componential Meaning Analysis of Javanese Verbs Speak Denoting Contact Initiation

Verbs Speak	Direction		Purposes							
	1W	2W	As Small Talk	Asking for Confirmation	Asking for Decision	To Greet	To Address	Asking for Answer	To Offer	To Tease (Playfully)
Amit-amit	+	-	+	-	-	-	-	-	-	-
Nanjehna	+	-	-	+	-	-	-	+	-	-
Nantu	+	-	-	-	+	-	-	+	-	-
Nawakna	+	-	-	-	-	-	-	+	+	-
Ngguyoni	+	-	-	-	-	-	-	-	-	+
Nyapa	+	-	-	-	-	+	-	-	-	-
Nyelokna	+	-	-	-	-	-	+	-	-	-
Takok	+	-	-	-	-	-	-	+	-	-

1W = One-way Communication, 2W = Two-way Communication

5.4. Javanese verbs 'speak' denoting activity initiation

a. *Ndonga*

The word *ndonga* is defined as 'pray (saying words to ask something from God)'. This word is referring to the act of speaking where the speaker is addressing to God which does not exist in the real world. The words that are uttered by the speaker usually have the meaning of asking something from God, but sometimes they also carry the meaning of gratitude. Let us see the example below:

(1). *Kesebelasan kae ndonga sek sekdurunge tanding.*

(That football team always prays before the match)

The verb *ndonga* has the meaning components [+uttering words], [+to ask for something], [+to express gratitude] and [+toward God or Deity].

b. *Ngakon*

The word *ngakon* is defined as 'order'. This word is referring to the act of speaking where the speaker is saying some words in order to make someone to do something. This verb implies the meaning of authority or power that the speaker has. In this case, among Javanese people, age is something that should be considered when talking about power because ordering older people to do something is considered not polite, unless the

younger person has the higher social status than the older. Let us see the example below:

(1). *Ibuk ngakon Sifa tuku Trasi neng mbakul.*

(My mother orders Sifa to buy Trasi (condiment made from pounded and fermented shrimp or small fish) in the *mbakul* (little shop that usually sells ingredients, some cooked-food, toiletries and other daily needs))

The verb *ngakon* has the meaning components [+uttering words], [+saying someone must do something], [+use authority or power], and considering [+age distance] and [+social status].

c. *Ngandani*

The word *ngandani* is defined as 'advice'. This word is referring to the act of speaking where the speaker is suggesting something that someone should do, and it implies that the speaker know more to do than the listener. Let us see the example below:

(1). *Mbak ngandani adek mben ora jajan sembarangan.*

(My older sister advised my little sister not to buy snack without thinking (whether it is safe or not to consume).

The verb *ngandani* has the meaning components [+saying words], [+to say that someone should do something] and [+the speaker know more than the listener does].

d. *Ngelikna*

The word *ngelikna* is defined as 'warn (to prevent to do something)'. This word is referring to the act of speaking where the speaker is preventing the listener from doing something that can cause bad things or dangerous things to happen. Let us see the example below:

(1). *Bapak ngelikna adek mben ora dolanan neng cedak sumur.*

(My father warns my little sister not to play near the well)

The verb *ngelikna* has the meaning components [+saying words], [+to prevent], and [+to give an information about bad things or dangerous things that possibly happen].

e. *Usul*

The word *usul* is defined as 'to suggest something to consider'. This word is referring to the act of speaking where the speaker is suggesting something (such as a plan) to a person or group of people to consider. In English, this verb is corresponding with the verb 'propose'. Let us see the example below:

(1). *Mbak usul nek jalan-jalane mending neng tempat pemancingan wae mben sekalian karo mangan-mangan.*

(My sister proposes to have a trip to a fishing place so that we can enjoy the food as well)

The verb *usul* has the meaning components [+saying words], [+to propose something], [+to suggest what thing to be done], and [+as the consideration].

Here is the table to show the summary of meaning components for the verbs denoting activity initiation:

Table 12. Componential Meaning Analysis of Javanese Verbs Speak Denoting Activity Initiation

Verbs Speak	Direction		Addressee			Purposes					
	1W	2W	I	G	G/D	Asking for Something	To Express Gratitude	To Order	To Advice	To Warn	To Suggest
Ndonga	+	-	-	-	+	+	+	-	-	-	-
Ngakon	+	-	+	+	-	-	-	+	-	-	-
Ngandani	+	-	+	+	-	-	-	-	+	-	-
Ngelikna	+	-	+	+	-	-	-	-	-	+	-
Usul	+	-	+	+	-	-	-	-	-	-	+

1W = One-way Communication, 2W = Two-way Communication

I = Individual, G = Group, G/D = God/Deity

5.5. Javanese verbs 'speak' denoting prohibition

a. *Njaweh*

The word *njaweh* is defined as 'forbid'. This word is referring to the act of speaking where the speaker is uttering some words to order someone not to do something. Let us see the example below:

(1). *Ibuk njaweh adek dolan adoh-adoh soale lagek ana kejadian bocah ilang.*

(My mother forbids my little sister to play too far from the house because recently there is a child lost in the village)

The verb *njaweh* has the meaning components [+saying words], [+in order to say something is not allowed], and [+to say that something must not be done].

5.6. Javanese verbs 'speak' denoting speaker's obligation

a. *Janji*

The word *janji* is defined as 'promise'. This word is referring to the act of speaking where the speaker is saying that something will definitely be done by the speaker in the future. Let us see the example below:

(1). *Bapak janji nek adek rangking siji mengko ditukokna sepeda anyar.*

(My father promised my little sister that if she gets the first rank on the school, he will buy her a new bike)

The verb *janji* has the meaning components [+saying words], [+that something will be done by the speaker], and [+definitely].

b. *Ujar*

The word *ujar* is defined as 'aim that is said'. This word is referring to the act of speaking where the speaker is saying the goal he wants to achieve, and consequently he has to do something when the goal has been achieved. Let us see the example below:

(1). *Adek ponakanku ujar mengko nek deknen lulus Ujian Nasional bakal njajakna wong sak omah.*

(My niece promised that if she passes the National Examination Test, she will treat the whole family for meals).

The verb *ujar* has the similar meaning components with the verb *janji* [+saying words], [+that something will be done by speaker], and [+definitely], but there is a difference that the verb *ujar* also require the meaning component [+if the goal is achieved], and it also conveys the meaning [+to promise to God]. If the verb *janji* makes the speaker has the obligation toward human, the verb *ujar* makes him has the obligation toward God.

c. *Nyepatani*

The word *nyepatani* is defined as 'swear'. This word is referring to the act of speaking where the speakers very strongly promise that they will never do something from the time they say it and until forever, and it is said in an unpleasant and angry way. The speakers often say that they better take the awful consequences from the God if they break the promise. Let us see the example below:

(1). *Wong kae nyepatani nek lila mati ketimbang kon ngambah jogane anake maneh.*

(That person swears that he better dies if he ever steps into his son's house again)

The verb *nyepatani* has the meaning components [+saying words], [+that something will never be done by the speaker], [+definitely], and [+ready for awful consequences if broke the promise].

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Here is the table to show the summary of meaning

components for the verbs denoting the speaker's obligation:

Table 13. Componential Meaning Analysis of Javanese Verbs

Speak Denoting Speaker's Obligation

Verbs Speak	Direction		Addressee			Purposes	Precondition	Consequence From The God
	1 W	2 W	I	G	G/D	To Promise	Something is Achieved	When Broke The Promise
Janji	+	-	+	+	+	+	-	-
Ujar	+	-	+	+	+	+	+	+
Nyepatani	+	-	+	+		+	-	+

This space intentionally left blank

4.2.3. Meaning Relation

In this research, the writer found some meaning relations. There are three synonyms, one hyponymy, and one homonymy. The more detailed explanations can be obtained below:

4.2.3.1. Synonymy

a. *nggembor = njerit*

The words *nggembor* and *njerit* are synonymy. They belong to synonymous words because all of their meaning components are the same. The only difference is that the word *nggembor* is denoting the condition where the speaker is [+in fear] or [+in anger] while the word *njerit* is denoting the condition where the speaker is [+in anger], [+in fear], [+in pain] or [+excitement]. Let us see the example below:

(1). *Adek njerit/nggembor gara-gara tangane kecepet lawang.*

   (My sister was screaming when the door hit her hand)

(2). *Mbak nggembor /njerit sangking ngontokke.*

   (My sister is screaming because she is very angry)

According to the example above, we can see that the use of verbs *nggembor* and *njerit* are replaceable, so those two verbs are synonymy.

The meaning components of those words can be seen in the table below:

Table 14. Meaning Components of the Words *Nggembor* and *Njerit*

Nggembor	*Njerit*
+One-way	+One-way
+High Pitch of Voice	+High Pitch of Voice
+In Fear	+In Fear
+In Anger	+In Anger
-In Excitement	+In Excitement
-In Pain	+In Pain

b. *ngumumna = wara-wara*

Both words *ngumumna* and *wara-wara* are referring to the activity of speaking in front of a group of people and have the intention of informing something. The only difference is their tones. The word *ngumumna* has the formal tone while the word *wara-wara* has the informal tone. Let us see the example below:

(1). *Pak Moden wara-wara/ngumumna neng warga soal kerja bakti gawe sok dina Minggu.*

(Pak Moden informs the whole neighborhood about the community service in Sunday)

(2). *Pak RT ngumumna/wara-wara mengko bengi ana rombongan tilek wong loro neng rumah sakit.*

(Pak RT (the neighborhood association chief) announces that there will be a visit to the hospital tonight because someone in the neighborhood is hospitalized))

According to the example above, we can see that the use of verbs *ngumumna* and *wara-wara* are replaceable, so those two verbs are synonymy.

The meaning components of those words can be seen in the table below:

Table 15. Meaning Components of the Words *Ngumumna* and *Wara-wara*

Ngumumna	*Wara-wara*
+One-way	+One-way
+A Group of Listener	+ A Group of Listener
+To Inform	+ To Inform
+In Formal Tone	-In Informal Tone

c. *janji = ujar*

The words *ujar* and *janji* are synonymy because their meaning components are mostly the same, except that the word *janji* has the extension [+if something is achieved]. Let us see the example below:

(1). *Adek ponakanku ujar/janji mengko nek deknen lulus Ujian Nasional bakal njajakna wong sak omah.*

(My niece promised that if she passes the National Examination Test, she will treat the whole family for meals).

(1). *Bapak janji/ujar nek adek rangking siji mengko ditukokna sepeda anyar.*

(My father promised my little sister that if she gets the first rank on the school, he will buy her a new bike)

According to the example above, we can see that the use of verbs *janji* and *ujar* are replaceable, so those two verbs are synonymy.

The meaning components of those words can be seen in the table below:

Table 16. Meaning Components of the Words *Janji and Ujar*

Janji	*Ujar*
+One-way	+One-way
+To Promise	+To Promise
+Something will be done by the Speaker in the Future	+Something will be done by the Speaker in the Future
+Definitely	+Definitely
+Addressing to Human	+Addressing to Human
	+Addressing to God
	+If Something is Achieved

4.2.3.2. Hyponymy

a. *takok → nanjehna*, *nantu*

The words *nanjehna* and *nantu* are involved in the term of word *takok* because they both have the core of meaning [+asking for answer] and [+in order to get information] which are the meaning components of the word *takok*. The word *nanjehna* is asking for an answer in the form of confirmation, and the word *nantu* is asking for an answer in the form of decision. Let us see the example below:

(1). *Fitri takok/*nanjehna/*nantu jawaban nomor lima.*

(Fitri asks about the answer for the question number five)

(2). *Kelompok dagelan kae nanjehna/takok tanggal manggunge.*

(That group of comedian is asking for confirmation about the date when they have to perform)

(3). *Bocah kae ditantu/ditakoki antara meh melu bapake apa ibuke.*

(That child is being questioned whether he will choose to live with his father or his mother)

From the examples above, we can see that the verb *takok* can replace the verbs *nanjehna* and *nantu*, but the verbs *nanjehna* and *nantu* cannot replace the verb *takok*. We can draw a conclusion that the verb *takok* is the superordinate, while the verbs *nanjehna* and *nantu* are subordinate.

For the more details, here is the table showing the meaning components of those three words:

Table 17. Meaning Components of the Words *Takok, Nanjehna, and Nantu*

Takok	Nanjehna	Nantu
+One-way	+One-way	+One-way
+Asking for Answer	+Asking for Answer	+Asking for Answer
+To Get Information	+To Get Information	+To Get Information
	+Asking for Confirmation	+Asking for Decision

4.2.3.3. Homonymy

a. *ndongeng, ndongeng*

The word *ndongeng* has two different meanings. They are *ndongeng* (telling fictional stories (fairy tales)) and *ndongeng* (telling about something in a long talk). The second one is implying the activity of gossiping something or someone. Let us see the example below:

(1). *Bu guru ndongeng Kancil Nyolong Timun neng kelas esuk mau.*

(The teacher (woman teacher) told the story about Kancil the Cucumber's Thief in the class this morning).

(1). *Mbak lagi ndongeng karo Bulek.*

(My sister is now talking (in a long talk) with Auntie)

For the more details, here is the table showing their meaning components:

Table 18. Meaning Components of the Words *Ndongeng* and *Ndongeng*

Ndongeng	*Ndongeng*
+One-way	+One-way
+A Group of Listener	+A Group of Listener
+An Individual Listener	+An Individual Listener
+To Amuse	+To Gossip
+Informal Tone	+Informal Tone
+Semi-formal Tone	

CHAPTER V

CONCLUSION

5.1. Conclusion

Based on the results of the data analysis on the fourth chapter, it can be concluded that Javanese verbs 'Speak' in Demak dialect can be grouped into 10 sub-semantic fields as follows:

1). Neutral verbs of speaking (2 words)

2). Verbs denoting the manner of speaking (7 words)

3). Verbs denoting the mood of speaking (4 word)

4). Verbs denoting the pitch of voice of speaking (5 words)

5). Verbs denoting the intention of the speaker:

    5.1. Verbs denoting information transfer (14 words)

    5.2. Verbs denoting speaker's attitude (30 words)

    5.3. Verbs denoting contact initiation (8 words)

    5.4. Verbs denoting activity initiation (5 words)

    5.5. Verbs denoting prohibition (1 word)

    5.6. Verbs denoting speaker's obligation (3 words)

In general, the process of grouping the data into those ten sub-semantic fields are according to the way of speaking and the intention of the speakers.

As for the meaning components analysis, the writer found three pairs of synonymous words, one pair of hyponymous words, and one pair of homonymous words. There are three pairs of words that have the same meaning components, so the three of them are identified as synonyms. In the words *njerit* and *nggembor*, the only different is the collocation of condition when the verbs are used. The verb *nggembor* is denoting the condition where the speaker is [+in fear] or [+in anger] while the word *njerit* is denoting the condition where the speaker is [+in anger], [+in fear], [+in pain] or [+excitement].

As for the second pair, which is the verbs *ngumumna* and *wara-wara*, the only different is their tone. The verb *ngumumna* is used in formal tone while the verb *wara-wara* is used in informal tone.

The third pair is the verbs *janji* and *ujar*. Their meaning components are mostly the same, except that the word *janji* has the extension [+if something is achieved].

There is also one pair of hyponymous words that are found. They are the verbs *takok, nanjehna*, and *nantu*. The verbs *nanjehna* and *nantu* are involved in the term of *takok*. *Takok* is the superordinate of 'asking', and both the verbs *nantu* and *nanjehna* have the meaning of 'asking'. The only different of the verbs *nantu* and *nanjehna* is the kind of answers they need. The word

nanjehna is asking for an answer in the form of confirmation, and the word *nantu* is asking for an answer in the form of decision.

For the homonymy, there is the verb *ndongeng*. The word *ndongeng* has two different meanings. They are *ndongeng* (telling fictional stories (fairy tales)) and *ndongeng* (telling about something in a long talk). The second one is implying the activity of gossiping.

From the analysis, it can be concluded that those seventy-nine Javanese verbs belong to the semantic field of 'speak' because all of them have the same core of meaning component which are [+saying word] and [+produce sound]. However, they are also different form one another because each of them has the special characteristics and differences in term of their meaning components. Therefore, every word that belongs to a certain group has its own meanings which cannot be used to substitute for the meaning of the other words in the group.

5.2. Suggestion

For those who are interested in the same topic as this study can use the different data. It can be the different verb of the same language, the same verb of different language, or other data that have not been analyzed by the other researchers. The other researchers can also use the same type of data but different subject

to analyze. They can analyze it from the sociolinguistic perspective that deals with dialect, or from the morphological perspective that deals with the word form.

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