

# HOW TO MAP THE MEANING OF “BRINGING” IN LIO LANGUAGE

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## Abstract

This study aims at describing the natural semantic metalanguage (NSM) that explain the meaning of words in detail. This paper describes the meaning of “to bring” in Lio language, as one of languages in Flores. The verb *tu* “to bring” explains something to be brought of head to hand. The verb *tu* with polysemy composition act, namely *do* and *move* to the entity part and located at a place on certain part of human body.

**Keywords:** *to bring, do, polisemy, move*

## I INTRODUCTION

Lio language is other languages in Indonesia has unique characteristics, either from pronunciation or intonation spoken by the language user community. The way or pronunciation can be seen from geographical position of the language are. There are several lexicons that have similar meaning but by using different words. This paper in general, it describes the meaning of “to bring” and generally in Lio it is called with *tu*. In general, every language has unique lexicons belong to things act with propped at human or animal body part. This case is discussed in this paper.

## II MATERIALS AND METHODS

The study of verb *tu* “to bring” in Lio uses natural semantic metalanguage (NSM). Theory of natural semantic metalanguage (NSM) designed to give description of semantic structure components. The pola of this theory caused by 1) NSM theory explicate all meanings either meanings of lexicon, illocutionary, or grammatical. 2) The users of this theory believe that natural condition of a language maintain one form for one meaning and one meaning for one form, 3) NSM theory of metalanguage come from natural language. In NSM theory, there are several important theories, namely, prime semantic, allolection, valency choice, and NSM syntax (Sudipa, 2010:8).

The relevant concepts to support data analysis taken from verb to “to bring” in Lio, namely:

a) prime semantic is a set of meaning that can not changed since it is inherited from older people (Goddard, 1996: 2; Mulyadi, 1998: 35). This meaning is reflection of basic human thought. Prime semantic covers wide language domain both typology and genetic.

(b) Uncompositional polysemy is single lexicon form that expresses two different prime meanings. In this case, there is not compositional relationship between one component and others since those exponents have different grammatical frame.

(c) in the development, Wierzbicka introduces NSM syntax as expanding of prime semantic that states that the meaning has complex structure and can not be formed by only simple element, like : someone, want, and know, but also from complex structured components. NSM syntax consists of lexicon point combinations of universal semantic prime that form simple proportion based on morpho-syntax (Wierzbicka, 1996: 19).

### III RESULTS AND DISCUSSION

Every language has similar verb to Indonesia, but those are different to feature and unique for each language. It can be seen from the verbs of Lio language with various forms and meanings based on the lexicon context. The verb in Lio language as other language has the verb to “to bring” as an act with polysemy combination. “To bring” has meaning that there is thing/good delivered either life things or not. The verbal “to bring” can be classified based on its propped of head, shoulder, back, armpit, chest, stomach, hand, and mouth. In this discussion, it is explained in detail of verbal “to bring” in Lio language with 18 features had by the lexicon.

#### 3.1 LEXICONS WITH PROPS ON HEAD ARE: SU’U AND DOKO “TO BRING”

##### 3.1.1 THE VERB SU’U “TO BRING”

The verb su’u “to bring” used for things on the head. In this case, su’u used by using hand to put the things on head. The example can be seen in the sentence *Ine su’u kaju api* ‘a mother brings fire wood’. It is a verbal act with polysemy composition is do and move to part entity and propped on head.

##### 3.1.2 THE VERB DOKO ‘TO BRING”

The thing is behind but it is propped at head by using rope. So, the head is a prop to keep the thing. It is a verbal act with polysemy composition is do and move to part entity and propped on head. The example can be seen in the sentence. *Ine walo uma doko no uta no uwi kaju* ‘a mother brings the vegetables and sweet potato from garden.

The verbs of su’u and doko can be explicated as follows:

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (head)

X want it (this)

X do something like this

### **3.2 THE VERB PROPPED ON SHOULDER AND BACK : WANGGA, SONDO**

#### **3.2.1 THE VERB WANGGA MEANS TO BRING SOMETHING BY USING SHOULDER**

Wangga used to move thing/good to shoulder by using one or two hands, so it can be brought. While bringing, it can be helped by one hand to make the thing kept and does not fall down. It is a verbal act with polysemy composition is do and move to part entity and propped on head.

#### **3.2.2 THE VERB SONDO MEANS TO BRING SOMETHING BY USING BACK**

The verb sondo means to bring something by using back, namely moving thing or good on back and kept by both hands for the balance. The body is squated in the front since the thing on back. Sondo is used not only for bringing rice or heavy things but also bringing child. It is a verbal act with polysemy composition is do and move to part entity and propped on back.

The example Ata buru sondo are leka pelabuhan ‘the laborers bring rice at harbor’.

The verbs of sondo and wangga can be stated that the things can not be handed since the things are too heavy so it needs prop to shoulder and back.

The verbs of wangga and sondo can be explicated as follows:

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (shoulder and back)

X want it (this)

X do something like this

### **3.3 THE VERBS OF BEI SUTU, BEI AND DOI ‘TO BRING’**

#### **3.3.1 THE LEXICON OF BEI SUTU MEANS TO BRING HEAVY GOOD/THING BY USING TWO STICKS BY FOUR PERSONS**

The thing is on middle, and the sticks are propped on shoulder with helping hand to keep the balance. Bei sutu uses both shoulder and hand. The reason is the things can be moved alone except by using tool (wood) to move to someones’s houlder. It is a verbal act with polysemy composition is do and move to part entity and propped on shoulder.

The example Wawi ria ghea bei sutu ‘the big pig is brought by four persons.

#### **3.3.2 LEXICON DO’I MEANS “TO BRING” SOMETHING BY USING THE WOOD OR BAMBOO TO RESIST THE GOOD BALANCE**

The good is in either in the front or in the back of the proper. The good is moved by using wood or bamboo. The verb of doi can be een in the sentence Ema bhale uma doi no nio rembutu ‘a father brings eight coconuts from garden’

#### **3.3.3 LEXICON BEI MEANS TO BRING SOMETHING (GOOD/THING) THAT IS PUT ON SHOULDER**

The good is removed by using hand and then put on shoulder. The way is by resisting the wood or bamboo at its tip to make the balance and it can be brought well. The example can be seen in the sentence Ema bei peri mai uma

'a father brings bamboo from garden'. Right or left hand hold on the bamboo to keep balance.

The verbs semantically can be explicated as follows:

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (shoulder)

X want it (this)

X do something like this

### **3.4 THE VERB "TO BRING" WITH PROP AT AHND IS TEKI**

The verb teki can be explained as follow.

Teki means "to bring", but it sometimes suits to its fact meaning/purpose. The lexicon tek" means "to bring" the good/thing by putting it on han. It belongs to act verbal with compositional polysemy: do by rising and move signed by moving the good/thing to other place. The ways is by squatting the body to take the good with one or two hand. In this case, palm of hand is opened and hand on the good/thing and then bring it. The verb teki can be seen in the sentence Teki embe gharu 'bring the pail'.

The verbs of teki can be explicated as follows:

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (hand)

X want it (this)

X do something like this

### **3.5 THE VERB GOROI AND SERU "TO BRING"**

#### **3.5.1 THE VERB GORO IS USED BY DRAGGING THE GOOD/THING OF THE BACK**

Someone hand on the tip of the good/thing by using one hand of the back. The body is rather pust in the front since the good is back. It is act verbal with polysemy compositional by dragging and suits to the subject or actor's willingness. The example can be seen in the sentence Ana lo'o goro lepa nio 'the children bring/drag the coconut leave.

#### **3.5.2 LEXICON SERU MEANS TO BRING SOMETHING THAT IS NEAR OF SOMEONE EITHER IN THE FRONT, SIDE, OR BACK**

The lexicon shows that the good is brought by using rope or anything that can move like dog, goat, and pig. It can be seen from the sentence Jhon seru rongo 'John brings (using rope) goat. The verb seru is done by bringing something from one place to other place.

The verbs of goro and seru' can be explicated as follows:

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (hand)

X want it (this)

X do something like this

### **3.6 LEXICONS OF KA’O, NGGEPI, DHEPI, SAKE, NGGAKO MEAN “TO BRING”**

#### **3.6.1 THE VERB KA’O MEANS TO BRING CHILD BY PUTTING HER/HIM AT THE RIGHT OR LEFT WAIST**

The child is rested on arm by resisting the child with using hand to make the balance in order the child does not fall down. The example can be seen in the sentence Kao ana tu gha ‘carry te child and bring here’.

The verbs of ka’o can be explicated as follows:

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (hand)

X want it (this)

X do something like this

#### **3.6.2 THE VERB NGGEPI MEANS TO BRING THE GOOD/THING BY PUTTING ON THE ARMPIT**

Nggepi is propped on armpit by clipping and using arm in order the good doesn't fall down. The good is moved by using hand to take it. The verb nggepi can be seen in the sentence Kai nggepi liba buku ghi ‘He always clips his book’.

The verbs of nggepi can be explicated as follows:

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (armpit)

X want it (this)

X do something like this

#### **3.6.3 THE VERB DHEPI MEANS TO BRING SOMETHING/THE GOOD CLOSELY AND PUT ON CHEST, AND KEPT BY BOTH HANDS TO MAKE THE GOOD DOES NOT FALL DOWN**

The good is not moved by itself except by using hand to move it on chest, and both hands restraint it on chest. The example can be seen in the sentence Ka’o ana so dhepi ‘hug the child closely’.

The verbs of dhepi can be explicated as follows:

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (chest)

X want it (this)

X do something like this

#### **3.6.4 THE VERB SAKE MEANS TO BRING OR CARRY THE CHILD IN WHICH BOTH LEGS OF THE CHILD ARE PUT ON RIGHT AND LEFT OF SOMEONE’ WAIST WHO BRING IT**

Both hand resist it to make the child does not fall down and to make the balance when carrying. This is similar to other form, the child does not move by her/his self except by using both hands to rise the child. Sake is just used for the children.

The verb of sake can be explicated as follows:

At the time, X do something to Y

At the same time, because of it, Y move to a part of X (waist)

X want it (this)  
 X do something like this

### **3.6.5 THE VERB NGGAKO MEANS TO BRING THE GOOD/THING BY USING TWO HANDS, WHILE THE GOOD IS PROPPED ON STOMACH/CHEST**

The good does not move by itself except by using two hands to move the good to the stomach/chest. One hand still keep the good on stomach, and other hand take other goods to put it altogether. Next, both hand resist it on stomach/chest to keep the balance in order the good does not fall down. The example in sentence is Nggako uta ba'i gharu 'bring the vegetable of papaya leave!'

The verbs of nggako can be explicated as follows:  
 At the time, X do something to Y  
 At the same time, because of it, Y move to a part of X (stomach)  
 X want it (this)  
 X do something like this

### **3.7 THE VERB SANGA MEANS TO BRING SOMETHING BY BITING (ANIMAL), WHILE KISI MEANS BRING SOMETHING BY BITING (HUMAN)**

#### **3.7.1 SANGA MEANS TO BRING SOMETHING BY USING MOUTH ON ANIMAL LIKE CAT AND DOG**

The good does not move by itself except by opening mouth and then biting the good. The example in sentence is: Lako sanga ika 'the good brings the fish'. While, the way is called as kisi when it is done by human. The act is done like by opening mouth, putting spoon at mouth, and then put marbles on spoon. It is a verbal act with polysemy composition is do and move to part entity and propped on mouth. The example can be seen in sentence kisi soko so negi we ma'e kelereng iwa mesu 'bite the spoon hardly with aims keeping the marbles does not fall down. It shows that the difference between biting on animal and human.

The verbs of sanga can be explicated as follows:  
 At the time, X do something to Y  
 At the same time, because of it, Y move to a part of X (mouth)  
 X want it (this)  
 X do something like this

### **3.8 THE VERB NGOHDO MEANS TO BRING SOMETHING BY USING OPENED PALM OF HAND**

The verb of nggodho is done by using both hands in taking the good (food tray). One hand resist the food tray and other hand keep the balance of the food tray. It is done with opened palm of hand and propped by both arms. It is usually done to hand on food tray in bringing tribute on misa celebration for Catholic and both hands direct in the front.

The verbs of nggodho can be explicated as follows:  
 At the time, X do something to Y

At the same time, because of it, Y move to a part of X (palm of hand)

X want it (this)

X do something like this

Based on the verb “to bring” that has been explained in detail can be seen in the following table.

Nu	Data of Lio Language	Verb	Meaning	Prop
1	2	3	4	5
1	To bring /tu	<i>Su'u</i>	Bring something by putting on head	Head
2		<i>Doko</i>	Bring something by putting in the back of head with using rope	Head
3		<i>Sondo</i>	Bring something at back	Back
4		<i>Wangga</i>	Bring something by putting on shoulder (left or right shoulder)	Shoulder
5		<i>Bei sutu</i>	Bring heavy good by using two sticks located on the middle	Shoulder
6		<i>Bei</i>	Bring something by using hand and stick	Shouder
7		<i>Do'i</i>	Bring something by using wood	Shoulder
8	To bring/ tu	<i>teki</i>	Bring something by carrying	Hand
9		<i>Goro</i>	Bring something by dragging and the good is far on the back or side	Hand
10		<i>Seru</i>	Bring something by dragging and the good is near on the back or side	Hand
11		<i>Ka'o</i>	Bring (child) by hugging on the left or right waist	Waist
12		<i>Nggepi</i>	Bring something by putting on armpit	Armpit
13		<i>Dhepi /</i>	Bring something by putting closely on chest and resisted by both hands.	Chest
14		<i>Sake</i>	Bring (child) by putting both legs of the child on left or right waist	Waist

15		<i>Ghako</i>	Bring the heavy good by using two hands and the good put on stomach/chest	Stomach
16		<i>sanga</i>	Bring something by biting	Mouth
17		<i>kisi</i>	Bring something by biting tip of spoon which is put the marbles on spoon	Mouth
18		<i>Ngodho</i>	Bring something by using opened palm of hand	Palm of hand

#### IV CONCLUSION

The verbal tu “to bring” in natural semantic metalanguage (NSM) has meaning based on fact purpose. The meaning of verbal tu “to bring” explored in detail with polysemy combination act, namely do and move to entity part or propped on human body parts. Besides, each verb has detailed meaning. That’s all, I hope it can give many advantages.

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