An Analysis Meaning of the Verb 'to See' in Banjarese Language: A Natural Semantic Metalanguage Studies

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Abstract

The aim of this study is to explicate and describe the verb *malihat*, which is synonymous with the verb 'to see' in the English language. The qualitative method was used to explain the explication of verbs 'to see' in the Banjarese Language. The primary data were obtained from interviews with Banjarese native speakers. The secondary data were from written sources to assess the validity of the data. The data was analyzed using the Natural Semantic Metalanguage (NSM) theory by Anna Wierzbicka. The results of the study found nine types of the verb *malihat* in the Banjarese language. There are *meitihi, tebincalak, menjanaki, meawasi, manonton, maintip, mailangi, mancilingi* or *mancelengi,* and *manyirit.* Furthermore, those verbs are polysemous into four categories: *seeing and feeling, seeing and knowing, seeing and saying,* and *seeing and doing something.*

INTRODUCTION

Regional languages are valued not only as a means of communication but also as guardians of traditions, values, and history that have shaped the unique character and identity of the regional community, as is the Banjarese language. In the diversity of languages in Indonesia, the Banjarese language has emerged as one of the valuable legacies of Indonesian civilization. The Banjarese language is used by the Banjar tribe, who inhabit the South Kalimantan region and parts of Central Kalimantan. Not only is it a unique identity for certain regional communities, but language is also said to be a tool for human understanding of the world around them. To understand the complexity of language, language researchers have developed various theories and approaches to decipher the meaning and structure of human language. One approach that can be used is Natural Semantic Metalanguage (NSM). The Natural Semantic Metalanguage approach used to explicates all meanings through semantic primes, which are expected to explain the meaning of the types of the verb 'to see' in the Banjarese language entirely without making the meaning twisted or confusing.

There are four semantic concepts, according to (Goddard, 2008), which are the concept of primitive meaning, allolexy, polysemy, and universal semantic meaning. The primitive meaning, known as Semantic Prime is a universal concept which found in almost all human languages and cannot be defined in other words (Wierzbicka, 1996). Every language in the world can be described using a basic semantic structure or semantic template consisting of semantic primes.

In Natural Semantic Metalanguage theory, the concept of polysemy means that meaning can be explained through semantic primes. According to (Goddard, 1996), there are two strongest non-compositional relationships: entailment-like and implicational. The relationship of meaning is illustrated by do/happen, and doing to/happen. For example, if X does something to Y, something happens to Y. The implicational relationship is found in happen and feel. For example, if X feels something, something happens to X. These two relationships can be called explication. Another concept is the concept of Universal Syntactic Meaning. Meaning is a very complex structure, consisting of structured components such as 'I want something', 'this is good', or 'you did something bad'. Examples of these sentences are defined as Universal Meaning Syntax. So it can be said that Universal Meaning Syntax is a combination of single lexicons or Semantic Primes which forming simple clauses (Wierzbicka, 1996).

One of the objectives of the Natural Semantic Metalanguage is the study of verbs. Verbs are words that usually function as predicates. In several other languages, verbs have morphological characteristics such as tense, aspect, person, or number. Most verbs represent semantic elements of actions, circumstances, or processes (Kridalaksana, 2009). The study of verbs using NSM approach has been conducted by (Swarniti, 2021). It was found that some lexicons in the Balinese language have the same meaning as the verb 'destroy' in English. Those twelve lexicons that have been found will have different meanings based on the context in which they are used. (Subiyanto, 2011) discusses non-agentive movement verbs (VGBA) in Javanese. VGBA is a process verb expressing moving events that an agent cannot control. This research aims to describe the semantic components and semantic structure of Javanese VGBA. The research data is in the form of oral statements from informants, written data from Panyebar Selamat magazine, and the author's intuition as a native speaker. The analysis used the matching method to classify VGBA based on the direction and movement quality, and the distributional method was used to reveal the semantic primes. The results showed that the semantic components of VGBA consisted of [+dynamic], [-intention], [+/-punctual], [+/-telic], [-kinetic], and [-motion]. VGBA can be classified based on the direction of movement (downward, backward, forward, all directions, upwards) and the quality of movement (swell 'grow,' bloom 'grow,' shrink 'shrink'). The semantic structure of VGBA is realized with the original meanings MOVE, DO, and HAPPEN.
Futhermore, several studies on the verb 'to see' have been carried out. One of the previous studies that studied the verb 'to see' was research conducted by (Rosa, 2018). There are eight types of verbs 'to see' in the Minangkabau language. Here, it stated that the NSM theory can reveal the semantic differences of each verb 'to see' in the Minangkabau language. Apart from the Minangkabau language, the verb 'to see' in Balinese language has also been studied by (Suastini, 2014). The study's results show semantic features in the same field of meaning after explicating the seeing verbs in the Balinese language. They also describe two components: dictum and inherent illocutionary purpose. This research found nine types of the verb 'to see' in Balinese:

nyledet, nyrere, nyledep, nolih, nlektekang, nganengneng or *nglingling, ningtip, matemu* or *matepukor kacunduk,* and *mabalih*.

The verb 'to see' in English language have translated into '*malihat*' in Banjarese language. Other than that, there are verbs that found have similar meaning with *malihat*. Because of that, the Banjarese language is considered interesting sinces the phenomenon of the verb *malihat* that have many variations in other verb which have close meanings.

The verb 'to see' is included in the type of mental predicates whose components are 'to think', 'to know', 'to want', 'to feel', and 'to listen', see (Goddard, 2012). According to the informant, an example in the Banjarese language is the verb *meitihi*, which means 'to see'. This word can be used in various sentence contexts. Unconsciously, the speaker uses the incorrect verb 'to see' when saying a sentence. This research became interesting for researchers and informants who wanted to reveal the differences in the Banjarese language's verb 'to see' using the Natural Semantic Metalanguage approach. The object of this study is the Banjarese language spoken by Banjarese native speakers who have lived in Banjar city for more than ten years.

Based on the background above, two problem formulations were obtained in this research:

1. What are the types of the verb 'to see' in Banjarese language?

2. How is the explication of the kind of the verb 'to see' in Banjarese language using Natural Semantic Metalanguage Theory?

From the problem formulation, this research aims to find out the types of the verb 'to see' in the Banjarese language and the explication to understand the meaning of those verbs.

METHOD AND THEORY

Natural Semantic Metalanguage was first popularized by Anna Wierzbicka in 1996 and Cliff Goddard in 1994. The NSM concept begins by investigating semantic primes, which exclude markers and consider the semantic primes as one way to interpret a language (Wierzbicka, 1996). The NSM theory comes from semiotic principles, which state that semantic primes are a component that describes a meaning completely (Goddard, 1996). NSM's linguists have been doing research for almost 40 years and claim to have discovered the complete concept of semantic primes as in the following table 1.

This study used a descriptive qualitative method. According to (Whitney, 1960), the descriptive method is a method of finding facts with correct interpretation. This descriptive research aims to create systematic, factual, and accurate descriptions of the studied phenomena' facts, characteristics, and relationships. Data collection method was carried out using interviews, listening, and note-taking methods.

There are two kinds of data used in this research, which are primary data and secondary data. Primary data is obtained from the first source. It can be from individual interviews or filling out questionnaires that researchers usually carry out (Umar, 2013). Primary data of this research is from interviews with Banjarese language native speakers. Interview conducted using unstructured interview method. Unstructured interviews or open interviews used where the researcher does not use interview guidelines that have been arranged systematically and completely to collect data. The interview guidelines used are only an outline of the problems that will be asked. This type of interview is usually used for more in-depth research on the subject under study. In unstructured interviews, the researcher does not know exactly what data will be

obtained, so the researcher listens a lot to what the respondent says and can ask subsequent questions that are more focused on the research objectives (Sidiq et al., 2019). Meanwhile, listening techniques are techniques for providing data carried out by listening to data on language use according to (Sudaryanto, 2015). After conducting a direct interview, the data was then recorded and noted. (Mahsun, 2012) explains that note-taking is an advanced technique used when applying the listening method. Secondary data comes from written sources, such as the Banjarese language dictionary and others literature work to assess the validity of the data.

Table 1 Semantic Primes (English Exponents) Addapted from (Goddard & Wierzbicka, 2014)

i-me, you, someone, something-thing, people, body	**substantives**
kind, parts	**relational substantives**
this, the same, other-else	**determiners**
one, two, some, all, much-many, little-few	**quantifiers**
good, bad	**evaluators**
big, small	**descriptors**
know, think, want, don't want, feel, see, hear	**mental predicates**
say, words, true	**speech**
do, happen, move, touch	**actions, events, movement, contact**
be (somewhere), there is, be (someone)'s, be (someone/something)	**location, existence, possession, specification**
live, die	**life and death**
When-time, now, before, after, a long time, a short time, for some time, moment	**time**
Where-place, here, above, below, far, near, side, inside	**space**
not, maybe, can, because, if	**logical concepts**
very, more	**intensifier, augmentor**
Like-way-as	**similarity**

The data that has been recorded is then analyzed by grouping the data into the same polysemous characteristics. Then, each verb are being explicated using semantic template concepts by Wierzbicka. The semantic template concept consist explained in (Goddard, 2020) 1)Lexicosyntactic Frame; This is to identifies the main participants and very general. 2) Prototypical Scenario; This includes the mental state of the prototypical actor. 3) How it happens; this is about manner like how often this thing is happen. 4) Potential Outcome; this is the results of the activity. In explicating meaning, researcher required derivational bases. Derivational bases means a complex lexical meanings and being marked as [d] (Goddard, 2018).

Other than explicating, researcher used the paraphrasing technique to show the difference between the meanings of words, which are verbs 'to see'. The paraphrasing technique is changing the form of a sentence into another sentence. The paraphrasing method used is the Natural Semantic Metalanguage paraphrasing method, which is used

following the formulation by (Wierzbicka, 1996) to paraphrase meaning, both lexical meaning, grammatical meaning, and illocutionary meaning.

RESULT AND DISCUSSION

The verb *malihat* in Banjarese language synonym with seeing in English language. There are nine types of verb 'to see' *malihat* in Banjarese language which found. Look at the data below:

Table 2 The Verbs 'to see' in Banjarese Language

Number	Banjarese Language	Sentences
1	*Meitihi*	*Ulun supan ikam meitihi ulun parak-parak*
		I am shy when you saw me closely
2	*Tebincalak*	*Inya takajut sampai tebincalak takutan*
		He shocked until he glared in fear
3	*Manjanaki*	*Dijanaki dulu barangnya, bujur kada?*
		Just look at the stuff, is it right?
4	*Meawasi*	*Guru lagi meawasi ujian di kelas X*
		The teacher is overseeing the exam in the first grade class
5	*Manonton*	*Ading manonton pelem semalam*
		My brother was watching movies yesterday
6	*Maintip*	*Ulun maintip kamar acil*
		I peeking my aunt's room
7	*Mailangi*	*Ulun mailangi urang garing*
		I saw sick people yesterday
8	*Mancilingi*	*Inya mancilingi unda terus*
		She has been eye contacting me since earlier time
9	*Manyirit, Mangilar*	*Lalakian manyirit unda*
		He glanced at me
		Kilar pang ka sini! (Hapip, 1977)
		Hey! Glance here, please

Then, those verbs are explicated using one of NSM's theory analysis tools which is semantic prime. Semantic prime is a basic concept of NSM that supports other concepts in NSM approach. Semantic prime contributed to the emergence of the term polysemy, namely a single lexicon that expresses two different original meanings. (Goddard & Wierzbicka, 2014).   The lexicon form itself can be words that are not included in semantic primes, but express semantic primes. (Mulyadi, 2000) gives the example of the verb *melihat* in Indonesian Language which represents two semantic primes, which are see and think. The concept of polysemy plays an important role in comparing lexical meanings that have similar meanings. The semantic structure of the verb *malihat* in Banjarese language is formed from perceptual elements like the verb "seeing" in Indonesian language, such as feeling, knowing, and saying. These elements form polysemy in the form of seeing and feeling, seeing and knowing, seeing and saying, and

seeing and doing something, see (Mulyadi, 2000). The data are formed using the diagram below:
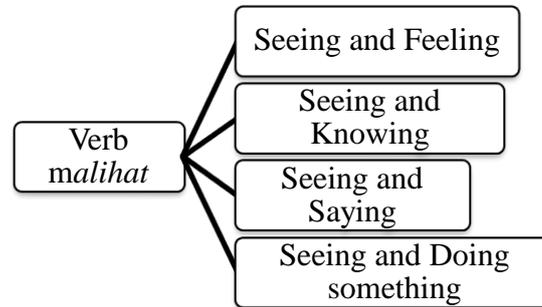

Figure 1 The Polysemy of Verb malihat

Polysemy of Seeing and Feeling

This category explains that someone sees someone or something because someone feels something. There are two types of verbs formed from the polysemy of seeing and feeling in Banjarese language, namely *meitihi* and *tebincalak*. These verbs have different meanings even though they are in the same polysemy category. These differences are explained below.

The first verb is *meitihi.* Look at the examples below:

   (a) *Ulun supan ikam **meitihi** ulun parak-parak*
       I am shy when you saw me closely

   (b) *Ku**itihi** awakku*
       I look at my body

   (c) ***Inya **meitihi** pegunungan*
       He saw mountains

From the example sentence above, it shows that there are differences in verb 'to see' which are formed from the polysemy of seeing and feeling. The example (a) shows that *meitihi* means looking at someone or something closely and focusing on looking only to that one person or things. The verb *meitihi* is not acceptable when it is used in the context of seeing someone or something which have a far distance like the example in sentence (b). The meaning of the verb *meitihi* can be explicated as follows:

   1. *Meitihi*
   - X someone seeing[d] Y someone or something near
   - X someone seeing[d] Y someone or something for a moment
   - X feeling something to Y someone or something
   - X wants this
   - X seeing[d] Y just like this

Other verb formed from the polysemy of seeing and feeling also happen in verb *tebincalak*. The verb *tebincalak* means someone surprised when seeing someone or something that makes someone uncomfortable. It means that someone seeing someone or something bad or it can also be someone or something scary. Someone feels that he or she doesn't want to see someone or something like this. Pay attention to the sentence below:

   (d) *Inya takajut sampai **tebincalak** takutan*

He shocked until he glared in fear

The verb *tebincalak* explicated as follows:

2. *Tebincalak*
- X someone seeing[d] Y someone or something near or far
- X someone seeing[d] Y someone or something in a short time
- X someone feeling something to Y someone or something
- X someone wants this
- Y is someone or something bad
- X someone
- X someone didn't want to see[d] Y someone or something because it is bad

From the explication above, we saw that there are differences between the verb *meitihi* and *tebincalak* from the distance of seeing those someone or something. Those two verbs are formed from semantic primes which is mental predicates which X feeling something when seeing Y which is someone or something.

Polysemy of Seeing and Knowing

Another polysemy formed from the verb 'to see' is seeing and knowing, which means that someone sees someone or something to want to know that person or something. When someone looks at someone, the aim is that someone wants to know what someone is doing, but if someone sees something, it means that someone wants to know that something in more detail (in shape, color, and many more.) The verb 'to see' in Banjarese language, formed from the polysemy of seeing and knowing are *menjanaki, manonton, meawasi,* and *maintip*. The differences between these verbs will be explained through example sentences and explications below:

(e) ***Dijanaki*** *dulu barangnya, bujur kada?*
    Look at the stuff first, is it right?
(f) *Guru lagi* ***meawasi*** *ujian di kelas X*
    The teacher is overseeing the exam in the first grade class

The verbs *menjanaki* and *meawasi* are related to the element of time, where the process of observing someone or something is carried out over a long time. However, these two verbs have different meanings. In sentence (d), the verb dijanaki means that someone is asked to check something to find out whether it is as expected as what someone wants. That statement aligns with (Sugono & Mugeni, 2008), *janak* means observe. However, in sentence (d), the verb *meawasi* means paying attention to someone to determine whether that someone is doing something or not and whether something has changed. If we paraphrase by changing the verb *meawasi* into *menjanaki* in the sentence (d) like, **Guru lagi menjanaki ujian di kelas X*, then the sentence will be unacceptable—Vice versa.

In order to clearly explain the differences, the researcher explicates the verbs below:

3. *Menjanaki*
- X someone seeing[d] Y someone or something in a long time
- Because X someone wants to know that Y someone or something is true
- X someone seeing[d] Y someone or something like this

4. *Meawasi*
- X someone seeing[d] Y someone or something in a long time
- Because X someone wants to know that Y someone is not doing something different or bad
- X someone wants to know that Y something is not move

- X someone seeing[d] Y someone or something like this

Other verbs which formed from this category is *manonton* and *maintip*. Look at this following example:

(g) *Ading **manonton** pelem semalam*

My brother was watching movies yesterday

(h) *Ulun **maintip** kamar acil*

I peeking my aunt's room

Those two verbs above are formed from the polysemy of seeing and knowing. The verbs *manonton* and *maintip* have something in common. They emphasize the duration of time. However, there are clear differences between the two verbs above because those verbs can be explicated using different semantic primes. In sentence (f), the verb *manonton* means watching a performance such as a television show, sports match, or film. So, manonton is usually done over a long period of time. It can also refer to the activity of looking carefully, which involves using other sensory organs in the form of ears to know, feel, and understand what is happening in the performance.

Meanwhile, the example of the sentence (g) involves a short duration of time. The verb *maintip* means to see and try not to let other people know about it. Departing from the polysemy of seeing and knowing, the verb *maintip* aims to find out something without someone knowing that someone is doing that thing.

The explication of these two verbs is as follows:

5. *Manonton*
- X someone seeing[d] Y something in a long time
- X someone wants to know something about Y something
- X someone hears Y something
- X someoone wants to know this and other person also doing this
6. *Maintip*
- X someone seeing[d] Y someone or something in a very short time
- Y someone or something is inside a thing
- X someone wants to know about Y someone or something
- X someone wants to know this but X someone didn't want other people know what X someone is doing

Polysemy of Seeing and Saying

In the Banjarese language, two verbs are formed from the polysemy of seeing and saying. There are *mailangi* and *menyirit*. The verb category seeing and saying means someone sees someone to say something. These verbs can appear in sentences like the example below:

(i) *Unda **mailangi** urang garing semalam*

I saw sick people yesterday

The example shows that the verb *mailangi* means to see sick people. When we see sick people, we clearly want to tell them that they have to get well and that we want to visit them.

Unlike *menyirit*, it means glancing at someone or something without visiting them.

(j) *Lalakian **manyirit** unda*

He glanced at me

Look at the explication below to see the differences:

7. *Mailangi*
- X someone seeing[d] Y someone
- X someone seeing[d] Y someone for a moment

- Because X someone wants to say something to Y someone
- X someone saying something to Y someone to feel something good
- Y someone feels something bad
- X someone move to visit Y someoone

8. *Manyirit*
- X someone seeing[d] Y someone or something
- X someone seeing[d] Y someone for a moment
- Because X someone wants to say something to Y someone
- X someone didn't want Y someone know X did this

The differences between two verb above seeing from the first explication which state *mailangi* must seeing someone, however *manyirit* seeing someone or something.

Polysemy of Seeing and Doing Something

The verb formed from the polysemy of seeing and doing something in Banjarese language is *mancilingi*, or according to informants, people can use the lexicon *mancelengi*. This verb comes from the root *ciling* or *celeng*. The polysemy of seeing and doing something means that when someone sees someone, they want to do something to that someone. Example sentences are as follows:

(k) *Inya **mancilingi** unda terus*
    She has been eye contacting with me since earlier time
(l) ***Bececelengan** matanya bedua*
    They eye contacting at each other

From the example, researcher found out that the verb *manciling* and *bececelengan* means that someone interest with someone they sees. The explication below is further used to see the differences between others verb 'to see'

9. *Mancilingi/Mancelengi/Bececelengan*
- X someone seeing[d] Y someone
- X someone seeing[d] Y someoone in a period of time
- X someone interest to Y someone
- Because X someone doing this, X someone wants to do something to Y someone

After doing an explication, researcher know that Y must be someone and not something. If the sentence (j) change into **Inya **mancilingi** kucing terus* which means she has been eye contacting with the cat, will be unacceptable.

CONCLUSION

The result of this study shows that the verb 'to see', which is synonymous with *malihat* in the Banjarese language, has various kinds depending on the context in which they are used. The semantic concept of the verb 'to see' in Banjarese is polysemous, which is then classified into seeing and feeling, seeing and knowing, seeing and saying, and seeing and doing something. The verbs 'to see', which is synonymous with *malihat* in the Banjarese language that is found are *meitihi, tebincalak, menjanaki, meawasi, manonton, maintip, mailangi, mancilingi,* and *manyirit*. Using semantic primes as one of the analysis tools in NSM's theory, this research can differentiate those verbs even though they have close meanings. This research can still be worked on further by

increasing the number of informants and adding research instruments in different types of dialects in the Banjarese language.

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