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## THE MEANING OF THE VERB “TO SOUND” IN MUNA LANGUAGE: NATURAL SEMANTIC METALANGUAGE

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### Abstract

This paper aims at investigating the variations of lexicon having meaning of “produce of sound” in Muna language based on natural semantics metalanguage. The data collecting was done by participant speaking and scrutinize methods through interview and noting techniques. It was analyzed by using natural semantics metalanguage (NSM), an approach to investigate various lexicons with principle “one form for one meaning and one meaning for one form”. Based on the result of this study founded that meaning of “produce of sound” of Muna can be expressed by a number of lexicons and each form has distinctive meaning like in the lexicons of **kobheghu**, **kobhondu**, **kotighi**, **kopisi**, **korasa**, **korangku**, **kondii**, **konduu**, **kopere**, **kombote**, **kopaka**, **koradha**, **kobuu**, **korapa**, and **kohuhu**. All lexicons of Muna language has meaning ‘produce of sound’. The use of each lexicon depends on the sounded object/tool, object/tool that create the sound, and the way of creating the sound.

**Keywords:** produce of sound, natural semantics metalanguage, distinctive

### INTRODUCTION

Muna language is one of the regional languages spoken by Muna ethnic in Muna Regency of Southeast Sulawesi Province. This language has some uniqueness, especially when it is used to give names or terms for certain events. Therefore, the language of Muna includes regional languages that are rich of lexical elements. One of the uniqueness of this language is to provide some naming for the meaning of the verb ‘to sound’. The meaning of the verb ‘to sound’ in Muna language can be realized with many lexicons. In other words, every lexicon has a distinctive meaning.

One of tools for describing lexicons with distinguishable meanings is through the use of natural semantic metalanguage method. Through this method, the meaning of the verb ‘to sound’ in Muna language can be explained more fully and in detail. As it is known that every lexicon element has certain characteristics, with its various semantic features. The semantic characteristics can be extracted through natural semantic metalanguage method. Thus, the meaning of the verb ‘to sound’ with its various elements in the Muna language can be known more clearly and completely as the meaning has been given by the Muna community since ancient times. This article will analyze every variation of the lexicon in the Muna language which

means ‘to sound’.

Meanwhile, the theory used in this research is the theory of NSM (Natural Semantic Metalanguage). NSM was pioneered by Wierzbicka, a Polish semantic scholar since 1972, and later developed by Cliff Goddard. Goddard (1994: 2) mentions that the meaning analysis in NSM theory will be complete and the meaning of any complex can be explained clearly. This theory is considered very precise because NSM can express all the meanings of lexical, illocution, and grammatical meaning revealed from metalanguage and derived from basic or natural language.

The basic principle of NSM is a form for one meaning and one meaning for one form. This means that one meaning can be realized in one form, or one form containing only one original meaning. Another principle of NSM is that it provides a reduction of lexical meaning with simple paraphrasing in a systematic frame of expression (Wierzbicka, 1996; Goddard 1998: 29). Both of these principles with the support of the concept of NSM is able to describe and analyze the various meanings thoroughly.

Sudipa (2006: 2) adds that the natural condition of a language can retain one form for one meaning and one meaning for one form. In addition, Sudipa (2012: 50) states that natural semantic metalanguage arranged to reveal all the

meaning of both lexical meaning, illocution, and grammatical meanings. The very basic thing in this theory is that the meaning given must be the original meaning, as the meaning inherited from human from birth. Therefore, this theory begins with the investigation of the original meaning empirically. The original meaning is a set of meanings that cannot change despite cultural changes, and has been inherited from birth.

Furthermore, NSM has several concepts, namely the original meaning / primitive, illocution, non-compositional polysemy, general syntax, valence selection, and resonance. However, this simple study only uses three concepts, namely the original meaning / primitive, polysemy non-composition, and the general syntax. This is based on the view expressed by Lehrer (1992); Koch (2001); and Koptjevskaja-Tamm (2008) associated with three basic concepts of meaning. The original meaning is a fixed meaning that humans inherit from birth. Non-compositional polysemy are two original meanings that have no composition relationships because each has a different grammatical relationship. General syntax is a combination of elements or grain original meaning lexicon appears universally expected. In addition, to clarify the meaning of certain words, the important thing to know is the original meaning of the word with the support of paraphrase usage in defining the meaning of the word.

Based on the above description of the theory, this study uses two NSM principles with NSM concept support as mentioned above to describe and analyze the meaning of the verb 'to sound' in Muna language. This indicates that NSM can explain difficult meanings in a simple way, including all the lexicon variations meaning 'sound' in Muna language as being described below.

## METHOD

The provision of data is done by using conversation and observation method (Sudaryanto, 1993:131). The conversation method is done by personal conversation technique, which is to go to every research location and have conversation sourced from inducement in the form of questionnaire. The observation method is done by tapping technique followed by advanced techniques in the form of note-taking and recording technique. Tapping technique means researchers intercept the use of informant lan-

guage. Furthermore, the technique of note-taking, which is to record about the list of questions and matters relating to the object studied and simultaneously record the use of informant language using tape recorder. In addition, the translation method of the data is also done, i.e. Muna language data is translated into English. The collected data were analyzed using the theory of natural semantic metalanguage (NSM) using three NSM concepts, original meaning / primitive meaning, non-compositional polysemy, and universal syntax.

## RESULT AND DISCUSSION

Based on the data found in the field, the meaning of the verb 'to sound' in Muna language can be realized with several lexicons and each lexicon has a distinctive meaning. Muna languages include regional languages whose sentence form always uses the pronoun prefix attached to the verb as the subject marker. Therefore, to make it easier to understand the sentence form in Muna language it is worth mentioning that the pronoun prefix is always embedded in the Muna language verb. However, the pronoun prefix found in the sample is only one, i.e. the prefix / no / which serves as the third single subject marker.

Based on the results of data analysis, lexicons related to the meaning of the verb 'to sound' in Muna language vary greatly depending on the object / device that sounds, how to sound (the type / sound model), and the tool / object that causes the object / device to sound. These lexicons can be seen in the following description. In the given sentence examples, it uses the abbreviation BM for the Muna language and BI for the sentences of Indonesian language.

### ***Kobheghu* 'to sound'**

*Kobheghu* means 'to sound' which is only used when an object is thrown into the water / river / sea / well. The sound of objects thrown into the water is called *kobheghu* in Muna language.

The examples in the sentences:

- BM : *Bhakeno ghai mondawuno welo laa no-kobheghu.*  
 BI : The coconut that fell in that time  
**sounded**  
 BM : *O kenta no-punda welo tehi no-kobheghu*

BI : The fish that jumped into the sea **sounded**

Based on the above example it can be seen that lexicon *kobeghu* is only used in the meaning of sound associated with the sound of air and not on the other.

#### **Kobhundu ‘to sound’**

*Kobhundu* means ‘to sound’, used when the fruit falls from the tree and is still intact (not broken / destroyed). The sound of fallen fruit is called *kobhundu* in Muna language.

The examples in the sentences:

BM : *Bhakeno foo mondawuno morondo no-kobhundu*

BI : Mango fruit that fell last night **sounded**

BM : *Ghai kaghio mondawuno maighoono ne laano no-kobhundu*

BI : The dry coconut fruit that fell from the tree **sounded**

Based on the above example it can be seen that lexicon *kobhundu* is only used in the meaning of sounds associated with the sound of fallen fruit and not broken. In that sense, if the fruit is broken, then it is not called *kobhundu*.

#### **Kotighi ‘to sound’**

*Kotighi* means ‘to sound’, it is used when crashing iron into another iron or hard rocks striking against other hard rocks. The sound of iron / stone is called *kotighi* in Muna language.

For examples:

BM : *A-tangkisi ane ghuti kapuluno sampe no-kotighi*

BI : I turned the machete with iron until it **sounded**

BM : *Ae-bhoghari kontu no-kotighi*

BI : I broke the stone it **sounded**

Based on the above examples it can be seen that lexicon *kotighi* is only used in the meaning of sounds associated with sounds of iron objects and rocks and is not used in any other way.

#### **Kopisi ‘to sound’**

*Kopisi* means ‘to sound’, used when we hit (slap) one part of someone's body parts. The sound of limbs that is hit is called *kopisi* in Muna language.

For examples:

BM : *A-bhampisi bhagano sampe no-kopisi*

BI : I slapped her cheek until it **sounded**

BM : *Amaku no-tofa wampaniku sampe no-kopisi*

BI : My father slapped my shoulder until it **sounded**

Based on the above example it can be seen that the lexicon *kopisi* is only used in the meaning of sounds associated with the sound of limbs that is hit by hand.

#### **Korasa ‘to sound’**

*Korasa* means ‘to sound’, used when we step on dry leaves. The sound of leaves that are trampled is called *korasa* in Muna language.

For examples:

BM : *A-finda ne roono kamateno kuidawa no-korasa*

BI : I stepped on the dried teak leaves it **sounded**

BM : *O manu no-tende te wo roono kamateno sau no-korasa*

BI : Chickens ran on the leaves of dried trees it **sounded**

Based on the above examples it can be seen that the lexicon *korasa* is used only in the meaning of the sound associated with the sound of the leaves that are crushed, and it is not used on other objects.

#### **Korangku ‘to sound’**

*Korangku* means ‘to sound’ that is used in the kitchen tools (such as plates, cups, spoons, cooking pot, frying pan, etc.) when it stores in baskets or in sacks that are touching. The sounds of objects that occur as a result of touching each other are called *korangku* in Muna language.

For examples:

BM : *Ihino kalangkano no-korangku rampa-no bhe pirihiho bhe sendono we lalo.*

BI : The contents of the basket **sound** because in it there are several plates and spoons

BM : *Kadu katongkuno no-rangku rampa-pahano bhe pantihino we lalo*

BI : The sack that he is carrying **sounds** because in it are several pots

Based on the above examples can be seen that the lexicon *korangku* is used only in the meaning of the sound associated with kitchen

tools, specifically from the glass objects, iron, or pot (not plastic as well as timber).

#### **Kondii ‘to sound’**

*Kondii* means ‘to sound’ when a gong is hit or a flute is blown. The sound of the gong or flute is called *kondii* in Muna language.

For examples:

BM : *Ane dorambie mbololo no-kondii*

BI : Gong will **sound** when struck

BM : *La Ege ne-punto suli no-kondii*

BI : La Ege blew the flute it **sounded**

Based on the above examples it can be seen that the lexicon *kondii* is often used in the meaning of sound associated with the instrumental music or the purpose found in musical instruments.

#### **Konduu ‘to sound’**

*Konduu* means ‘to sound’ that is used when we shoot with a gun. The sounds coming out of gunshot is called *konduu* in Muna language.

For examples:

BM : *Sinapano no-konduu waktuno ne-temba manu-manu*

BI : His gun **sounded** when he shot a bird

BM : *Tantara atatu no-konduu pisitolono hadae ne-temba ndoke*

BI : The soldier's pistol **sounded**, maybe he shot an ape.

Based on the above examples it can be seen that the lexicon *konduu* is used in the meaning of the sound associated with the sound coming out of the gun when it is removing the bullet.

#### **Kopere ‘to sound’**

*Kopere* means ‘to sound’, used when we tear the cloth by hand. The sound of the torn cloth is called *kopere* in Muna language.

For examples:

BM : *Inaku no-wia bheta katampolino no-kopere*

BI : My mother tore the sheath that she sewed it **sounded**

BM : *Isaku nohela bhajuku no-kepere sampe no-wia*

BI : My sister pulled my shirt till torn it **sounded**

Based on the above examples it can be seen that the lexicon *kopere* is generally used in the meaning of the sound associated with the sound of torn cloth.

#### **Kombote ‘to sound’**

*Kombote* means ‘to sound’, used when the fingers or toes are pulled. The sound of the finger / toe joint is called a *kombote* in Muna language.

BM : *Inaku no-bunati wunano limano sampe no-kombote.*

BI : My mother pulled her fingers until it **sounded**

BM : *Fokoamauku no-sepa kanau sampe no-kombote wunano ghagheno*

BI : My uncle kicked me at last his toes **sounded**

Based on the above examples it can be seen that the lexicon *kombote* is generally used in the meaning of the sound associated with the sound of the finger joints.

#### **Kopaka ‘to sound’**

*Kopaka* means ‘to sound’, used when the corn is picked from a tree or a branch of wood that sounds before it is broken. The sound of corn when picked or the sound of a branch of wood / branch of a cracked that will be broken is called *kopaka* in Muna language.

For examples:

BM : *O ndoke ne-tongka bhakeno kahitela sampe no-kopaka*

BI : The monkey picked the corn until it **sounded**

BM : *Raghano kulidawa atatu no-kopaka rampano no-busoe kawea moghosano*

BI : The teak branch **sounded** because it is blown by the strong wind.

Based on the above examples it can be seen that the lexicon *kopaka* is not used to the sound of a twig / branch wood that has been broken, as a result of a direct cut and broken.

#### **Koradha ‘to sound’**

*Koradha* means ‘to sound’, used when wood is slammed by a large wooden fellow. The sound of the slammed wood is called *koradha* in Muna language.

For examples:

BM : *Amaku no-fohala sau katongkuno*

*sampe no-koradha*

BI : My father dropped the wood that he was carrying until it **sounded**

BM : *O wewi ne-sambara katondo sampe no-sansa bhe no-koradha*

BI : The pig crashed into the fence until it fell apart and **sounded**

Based on the above examples it can be seen that the lexicon *koradha* is not used to the sound of people / animals who slammed, but generally occurs in the wood smashed (intentionally or accidentally).

**Kobuu ‘to sound’**

*Kobuu* means ‘to sound’, used for a loud fart. The sound of the fart is called *kobuu* in Muna language.

For examples:

BM : *Mie moleno taghi atatu ne-ghotu no-kobuu*

BI : The man with the stomachache farted and it **sounded**

BM : *Kamokula atatu ne-ghotu no-kobuu*

BI : The old man farted and it **sounded**

Based on the above examples it can be seen that the lexicon *kobuu* is used only in the meaning of the sound associated with the fart in loud sounds.

**Korapa ‘to sound’**

*Korapa* means ‘to sound’, used for birds or chickens that move both wings when it is slaughtered or fighting. The sound of chicken / bird wings is called *korapa* in Muna language.

For examples:

BM : *Manu ni-sumbele pada no-korapa maka no-mate*

BI : Chickens slaughtered before its death both wings **sounded**

BM : *Manu-manu atatu no-korapa panindo rampano do-posawu*

BI : The wings of the bird **sound** because they are fighting

Based on the above examples it can be seen that the lexicon *korapa* is used only in the meaning of the sound associated with the sound of the wings of animals that generally occur accidentally or involuntarily.

**Kohuhu ‘to sound’**

*Kohuhu* meaning ‘to sound’ is used for the sound of a vehicle using a machine. The sound that comes out of the vehicle is called *kohuhu* in Muna language.

For examples:

BM : *Motoroku no-kohuhu a-gasie.*

BI : My bike **sounds** when I hold the gas grip

BM : *Oto ngkodau atatu mina no-kohuhu masinano*

BI : The engine of the old car does not **sound**

Based on the above examples it can be seen that the lexicon *kohuhu* is used only in the meaning of the sound associated with the sound of vehicle engines.

**CONCLUSION**

Based on the above results and discussion it can be seen that the meaning of ‘to sound’ in Muna language can be realized with various forms of lexicon. Each form of the lexicon has a distinctive meaning, which distinguishes it from other lexicons. The lexicons associated with the meaning of ‘to sound’ in Muna language can be divided into several types. In this article it is described 15 types of lexicon, namely *kobheghu*, *kobhondhu*, *kotighi*, *kopisi*, *korasa*, *koruku*, *kondiu*, *konduu*, *kopere*, *kombote*, *kopaka*, *koradha*, *kobuu*, *korapa*, and *kohuhu*. All of Muna's lexicon have the meaning of ‘to sound’. The use of each lexicon depends on the device / thing that sounds, the instrument / object that causes it to sound, and how to sound it.

These findings reinforce that through the natural semantic metalanguage, all meanings can be clearly and completely described. Through natural semantic metabahasa, someone can use the right word to describe something without using another lexical or without convoluting.

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