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Action Verbs with Notions of Hitting in Bima Language: The Study of Natural Semantics Metalanguage

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Abstract

The Bima language action verb is one of the main word classes that is central and complex, this is evidenced from the verbs that are always present in speech, are determinants of the presence of arguments and have the authority to determine the semantic roles that exist in each accompanying argument. The purpose of this study was to determine the mapping and explication of action verbs with the notation of hitting. The method used is qualitative, the data source consists of oral data, written data and language intuition, language data taken from key informants. The technique used is interview and literature study. The method of collecting data is the proficient method, the Agih method with the application of transformation and insertion techniques. It is used to reveal the original meaning contained in BBM. The default meaning used to determine the semantic structure of VBBm by explication or paraphrase technique. The result of the research shows that the Bima language action verb `Hitting` has specific features. Generic 'general' does not refer to a particular location where the activity occurs, but specific 'special', instead it is thick with certain locations or body parts where and with which body parts an action can be realized.

1. Introduction

Regional languages experience uniqueness and potential that needs to be explored more deeply, such as the Bima language. The Bima language is spoken by Bima's Tribe on the East Sumbawa Island, West Nusa Tenggara, Indonesia. It is used by its speakers as a means of communication both

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within the family and in the community. The Bima language as Indonesian has a semantic structure, namely verbs and nouns. Verbs are the central element because they can determine the structure of a sentence. The meaning of a verb in a proposition varies, depending on its relation to the argument, with the various meanings of the verb, so the meaning discussed in this study is focused on the conceptual meaning (Leech, 1981:8).

Semantic classification of verbs

Verbs of the Bima language still have many semantic features that need to be studied and developed with various theories. Bima Language Verbs are one of the main classes that are central and complex, because semantically the Bima Language Verbs are always present in speech. Based on their semantic features, VBBm determines the presence of arguments, and the role of authority determines the semantic roles that exist in each accompanying argument. BBm verbs are grouped on the basis of time stability scales. Based on the time stability scale, VBBm is classified into three: state verbs, process verbs and action verbs. In this study, it is more devoted to action verbs. Verbs Actions that are not stable in time, for example weli buy, lao goes, rai runs, nono drinks, doesn't eat. The Bima language has 34 letters; *A, B, B, C, D, D, E, F, G, H, I, J, K, L, M, MB, MP, N, NC, ND, NG, NGG, NT, O, P, Q, R, S, T, U, V, W, Y*, and *Z* (Alwi, 2003).

The verb that will be discussed in this paper is an Action verb which has the sound of HIT because it has a peculiarity. To know the meaning of each. This peculiarity is reflected in the verb HIT, which has specific features. How to find out the meaning? only with the help of metalanguage theory can we understand it. This is a relatively recent way for us to be able to use the Bima language verb lexicon in a semantically appropriate and correct manner according to the culture of the speaker. Based on this description, it can be stated here that the basic reasons behind the urgency of this research, namely (1) Many properties or features owned by BBM. (2) It has not been touched or analyzed in more depth so that the Natural Semantic Metalanguage theory can bridge this problem with mapping and explication analysis.

2. Material and Method

Verbs according to Givon (1984) and Allan (2001) are central in an utterance because (1) must be present in every utterance, (2) can determine the number of arguments or components in each speech and (3) determine the role of semantics (Actor-Undergoer) on each component of the utterance. Paying attention to the central role of a verb, will certainly be an attraction to be studied further, especially from the point of view of meaning. To study the meaning of language, a number of theories are already available, it is only up to us to choose which one is suitable and can give satisfactory results. In terms of type, verbs consist of (1) state verbs: *bade* 'knows', *fiki* 'thinking', (2) process verbs : *fi`i* 'to shrink', *horo* 'lost' , and : (3) Action verbs : *wa`a* 'to carry', *nduku* 'to *Hitting'*.

The concept of action in BBM is presented with the following elements: Movement, speech, and treatment that accommodate the type of "event" event. This concept is referenced from the following quote:

> *"Actions are events for which a responsible agent is identified. Many verbs code event types for which the assignment of such responsibility is obligatory or automatic, as part of the verb`s meaning (Givon, 1984:87)".*

The representation of the elements contained in the verb leads to the study of subsections related to the types of events. There are three types in BBm action verbs, namely movement type, touch type

and doing type. The study of movement-type action verbs in this section refers to an action carried out by an entity (agent) intentionally which is a mandatory and automatic responsibility as part of the meaning of the verb itself (see the quote above, Givon 1984:87). Example: *suru* `backward`, *rai* `run` and *liwa* `swim`. *Suru* lexicon is defined as a movement that is focused on the direction of movement with a sub-component of the direction of backward movement. The lexicon of rai implies the way of Movement with the sub-component of how to move quickly, while the liwa lexicon requires a location for swimming activities which is termed the place of movement with the sub-component of where the movement is water. Study of verbs related to speech. Example in the sentence; *Bune ai lao dula mu, ra mai mu awi wa`u na ara uma ke, nggahi Ama*. (When will you return, since yesterday you have been in this house, said the Man).

As with other language verbs, BBm speech verbs not only have meanings regarding propositions about entities, but also fulfill certain speech functions (Wierzbicka, 1996, 2015; Latupeirissa, 2016, 2020; Oeinada et al., 2021). It uses two types of components that appear repeatedly, namely: (1) a dictum, a clear embodiment of the content of the utterance, (2) illocutionary purposes that represent the speaker's intention, why the utterance was made. In the meaning of verbs, BBm utterances are formed by a number of semantic components and each verb contains a semantic component as its characteristic. This can lead to a dive and sharp and deeper discussion to describe the distinguishing characteristics of one speech verb from another. The discussion of speech verbs is based on the illocutionary objectives contained in each lexicon. Next up is the do type. The meaning of this type of action verb requires at least 2 combinations, namely; (1) do and move, for example: *mbei* `give` (2) do and happen, *dompo* `cut`. These types have smaller parts that rely on certain notions.

In this study, it will reach the verbs to do and occur with the nosi hit. Mapping with the nosi hit in BBM, there are hitting with the hand, hitting with the elbow, hitting with the hands and means, hitting with the foot. The above description will describe its sub-types in the discussion section. To analyze the meaning of verbs, a metalanguage approach is used, an approach that is able to describe meaning in a language that relies on entities, tools, methods and results. With the help of metalanguage theory, we can understand it and know the meaning of each lexicon. This is a relatively recent way for us to be able to use the Bima language verb lexicon in a semantically appropriate and correct manner according to the culture of the speaker.

Instruments

The research instrument is the researcher himself, the researcher can understand more in-depth action verb data obtained through direct interviews with informants so that it is very possible for researchers to directly clarify and check the accuracy of the data and its meaning when conducting interviews, Merriam (2009:15). Researchers involved direct contact with key informants. Conduct interviews and record data on BBM verbs used by the Bima community directly in the field. When conducting interviews, researchers used tools, such as a list of questions about fuel, and a data book. Furthermore, the explanation of the answers to these questions was recorded manually important things about action verbs in the data book.

Methods

This research is a qualitative research, with the research location being Parado Rato Village, Parado District, Bima Regency, West Nusa Tenggara. Parado is a sub-district in Bima district, West Nusa Tenggara, Indonesia. Parado is known for its abundant natural resources. Based on the history of the Parado community in general (not based on the historical records of the Bima Kingdom),

Parado was the first center of civilization in the Bima-Dompu region. This is based on the findings in the form of historical relics that are widespread in mountainous areas in the Parado area which is directly adjacent to Hu'u, Dompu. Parado people in general are farmers, there are also part-time jobs as cattle breeders, honey bee breeders, fishermen and planters. Sources of data were taken from oral data and written verb data in the form of lexicon and clause BBm and collected through structured interviews with key informants. Written data were taken and collected through observation technique by reading sheets per sheet of each Bima language story book which ended with note-taking technique. Researchers involved direct contact with key informants. Conduct interviews and record data on BBM verbs used by the Bima community directly in the field. When conducting interviews, researchers used tools, such as a list of questions about fuel, and a data book. The Agih method is used to analyze the data by applying the transformation and insertion techniques that are used to reveal the original meaning contained in BBM. The default meaning used to determine the semantic structure of VBBm by explication or paraphrase technique. The data collected was analyzed by means of a meaning configuration embedded in the metalanguage 'metalanguage', a study of the meaning of language with language tools, Allan (2001:8).

Data collection technique; (a) Interview, the technique chosen by the researcher in collecting data by way of direct question and answer to key informants for data verification. Types of instruments prepared for interview purposes a list of lexicon that has verb types, subtypes and sub-types that refer to the universal default lexicon (see appendix). This list is sequentially asked using a structured interview technique so that information can be obtained systematically and completely. The free interview technique was applied to obtain information that needed to be discussed, especially to explore the meaning of the subtypes. The advantage obtained from the results of interviews with several informants shows that the same data can be cross-checked among the informants so that the results are more convincing. This can be used as a means of verification or testing to get results whether the meaning of a lexicon is specific or universal. Apart from the above data collection methods, a participatory approach was also used. The participatory approach is carried out by means of researchers being directly involved in an event of the language of the BBM community speakers. Bring a list of questions to be verified by key informants.

Next, (b) Literature study, by studying stories in the Bima language, other writings and previous research. Data were obtained from a story book in Bima with the title Mpama Dou Mbojo Book and Stories of Bima as a comparison of oral data that had been collected from a number of informants.

The method used to collect data is the proficient method (Sharan, 2009; Sudaryanto 2015). The data collected is in accordance with the research objectives. The descriptive method used as a qualitative research paradigm is based on the technique of converting, inserting paraphrase and parsing. The Agih method with the application of transformation and insertion techniques is used to reveal the original meaning of BBM. The default meaning used to determine the semantic structure of VBBm by explication or paraphrase technique based on the proposa of Wierzbicka (1996:35; 2015) and Sutjiati-Beratha (2000:248).

3. Results and Discussion

Data of each lexicon is mapped by relying on: entities, processes, tools and results as in the table below. The language verb Bima *hitting* is expressed by: *nduku* ‘hit with the hand’ with the subtype: *jagu* ‘hit with the fist in a fist, and target all parts of the object’. Verba *Rinta* ‘kick’ hitting with the foot, with the subtype ndinta ngajét ‘hitting with the foot towards the front, side or back’. It is described in the following table.

Lexicon	Entity	Process/Method	Tool	Results	Meaning
Jagu	Hand	Hurry up	-	All objects are destroyed, parts of the human body that are subjected to work can swell	Hit hard
Rinta	Foot	Hurry up	-	On the target behind, in front, or on the side perpetrator	Kicking backwards, forwards or sideways

Table 1
Data of Each Lexicon

3.1 Mapping and Explication Nosi Hit

The action verb Beat in the Bima language generally has a component mapping 'X did something to Y' and because of this 'something happened to Y'. Characteristics of each verb in the nosi HIT is based on: the tool, the model of movement, the part of the entity that is being treated, the final result the agent wants to achieve, including the mood of the 'psychological state of the culprit'. A number of lexicons contain the meaning of hitting: n*yiku*, knock, *ngaled*, kick, and *nyuled*. This variant has special semantic characteristics so that the meaning content of each lexicon is different even though it is still in the same field of meaning. This type of action verb is always associated with which part of the human body performs this activity.

3.1.1 With head: mangke, ntumbu

The activity of hitting using the head, horns for animals is expressed by the lexicon '*bake*'. Generally, this lexicon relates to animal tantrums: cows, goats, buffaloes to carry out their activities. In addition, it also applies to humans when someone is said to be 'ntumbu' when his head is banged against the object that is the target of the beating. An animal will use its horns to butt its opponent when doing this activity.

(1) *tio pu mbe`e ka, ndangga mangke na tuta na ba lepi dingaha*
`Look at that Goats are ramming each other (hitting with horns) for fighting over food'

Bake Expenditure
At that time, X did something to Y
Because of that, something happened to Y (goat)
X does this with something (head) X wants this
X did something like this

(2) *Ai ja na mpa`a ntumbu salaho nggoke dohoe*
`Don't play banging y'all heads`

At that time, X did something to Y

Because of that, something happened to Y (person)
X does this with something (head) X wants this
X did something like this

3.1.2 with elbow: benggu, cihu

The activity of hitting is expressed with bengu, cihu which implies the meaning of someone doing something with the elbow 'the elbow of the arm' towards someone or targeting something, so that the person or object feels something as a result of this activity. Usually people nyiku in a state of mind that is not balanced, in a state of anger, emotional so doing this activity to someone or something. This is often also done with the elbow but the work is not intentional because it is not known to happen or be fatal, this nosi is usually expressed with *benggu, cihu.*

(1) *Aina sampe benggu kaimu gelas ra wi`I ese wawo meja re, dahu ade ta mbi`a na gala. Ede wa`u poda ra mbi`a*
'Don't let you bend the glass on the table, worrying that the glass will break. Well, it's true what happened the glass broke (that way)'

(2) *La Ahma re ra cihu na nahu awi sambia na re, au kombi masala na sampe ndede kai rawi na re*
`The Ahmad elbowed me yesterday afternoon, what could be the problem that he acts like that`

At that time, X did something to Y
Therefore, something happens to Y (person or glass object)
X did this with something (elbow) because he felt something (angry)
Something happened to Y and Y moved
X wants this
X did something like this

3.1.3 with hand: toke, boe, jagu, topa, pala, pepa, tutu, kabeti

The activity of hitting is expressed by the verbs above which imply the meaning of doing something with one's hands, whether using the means or not. These are usually based on emotional feelings that can be expressed in various lexicon:

3.1.3.1 with bare hands: toke, boe, jagu, topa/pepa, pala, tutu, kabeti

The activity of hitting using bare hands, without means by changing the shape of the hand, can be open or clenched with light or hard force, expressed in several lexicon. Kabeti people without using tools, just hands half clenched with light force, so that someone who is subjected to this work does not feel too much pain. *Toke* activity is almost the same as *kabeti* but the pressure is harder and the hands are clenched, the fingers are aimed at the object to be worked on. *Jagu* activity is almost the same as boe but the position of the knuckles does not have to be directed at the target object, *jagu* people can also use the front of the fist to aim at the object. *Topa/pepa* activities require rather light energy, with open arms and can be 'patted' by targeting the shoulder. *Nutmeg* activity requires full concentration because the blow is directed at the head, the hands can be clenched into a fist or it can be open, the nutmeg activity is hitting the front of the head: forehead, cheeks with light energy, wake up with open hands. Tutu activities are usually done many times with light energy or can be done hard.

(1) *ain toke ka ipi tembo re pede na mbia*
'don't hit the wall so hard, it's gonna be broken'
(2) *siadoho mpaa kartu cou ma koa deka kabeti wea rimana*
'they play cards, whoever loses will be hit on his hand'
(3) *Wati au-au waur jagu lalo wati kone wara waktu di peso kai weki*
'it's okay to hit them, it's no time to dodge'
(4) *Pai da ain boe lalo anadou ma kasa di nggahi ndake (revised: pai ndai ma)*
'If you don't just hit him, he's so rude'
(5) *Topa jap anadou ma kura ngajar re*
'Just hit harder that brat's'
(6) *Pala jap andou ma tele damaja ndende ni*
'Just hit the kid! shameless'
(7) *Tutupu tutana re aibda bengke, wati wau di nggahi labo*
'Just hit his head so he wont be naughty anymore, he's so stubborn'
(8) *"Deni deni to`ipu Rumae baiba bodo ro pala na mada ke Rumae". Cambe ba Sia.*
"Come closer and closer, my princess, in order to I am not beaten and tortured my princess" He said.
(La Kasipahu, Badrun, 2003, Hal. 59)

Exsplication *toke, boe, jagu, topa/pepa, pala, tutu, kabeti*

At that time, X did something to Y
Because of that, something happens to Y (objects) and Y feels pain to humans, and objects move
X does this with something (hand) X wants this
X did something like this

3.1.3.2 by hand+means: pala, bodo, tutu

The activity of hitting with certain means is based on a high emotional state which is expressed in various lexicon. The nutmeg is carried out by using any means, it can be wood, bamboo in the form of a flat or long shape, with a strong force or it can be done lightly. Nutmeg activity can also be done repeatedly with lighter means, such as: broom, wood and hitting the back of the object with slow force. *Bodo* activities are almost the same in implementation but the object can be in all parts of the body. The *tutu* activity is carried out repeatedly with lighter and sometimes harder means, such as stones, and hitting body parts.

(1) *Edaku ngao ngaha uta, de pala kai ma nene cafi ngao re (revised; pala kai ba nene)*
'I saw a cat eating fish, then Grandma beat it with a broom'
(2) *Kasih jar adeku andou mone akanden, bodo kaim amana kapodo sampai da'a*
'I feel sorry for the boy, he was beaten by his father till he was bleeding '
(3) *Tutu pu kani wadu ando re kura tirana*
'just hit him with a rock , to make him deterred '
(4) *Naisi lao bodo pu kadale ese nggaro ka Ju Kadale aka nggaro ka bodo pu naisi*
`Jul, please go to rice field and take to soybeans and hit them by tomorrow. Then hit them in the field Jul`

Exsplication *pala, bodo, tutu*

At that time, X did something to Y
Because of that, something happens to Y (objects) and Y causes pain to humans, and objects move
X does this with something (hand) X wants this
X did something like this

3.1.4 with feet: sempa, rinta, tonda

The activity of hitting using body parts, especially the feet, can be expressed in various lexicon. *Sempa* people do with one foot towards the front, it can be an object in the form of a ball or a human body that is targeted. *Rinta* activity is carried out with the feet towards the front, back and sides, which can also be done by buffalo, cows, horses. *Tonda* activity is carried out in all directions repeatedly.

(1) *'De ipi jar sempana ba anadou aka*
'What the hard kick or he kick so hardly'
(2) *Rinta jap rokana ma beke auku (revised: bengke)*
"Just kick his back, he's so naughty"
(3) *De repo ake, capi ma rai labo hido, boupu ra mba`u rinta lalona*
'God damn, a buffalo is loose and hungry, it's just caught, but it's kicked (side to back)
(4) *Tondapu mabau ma pili edina re'*
'Just step on his feet, then he will get the pain on it.
(5) *Dou ma ulu tonda na so ra sera Riwo ro Woja ede ede du Sang Kula la`o arid oho na ake*
`The first humans who stepped in Riwo were Sang Kula and his brothers'
(Asal-Usul Wangsa Dompu, Badrun, 2003:45)

The activity of hitting using body parts, especially the feet, can be expressed in various lexicon. Sempa people do with one foot towards the front, it can be an object in the form of a ball or a human body that is targeted. Rinta activity is carried out with the feet towards the front, back and sides, which can also be done by buffalo, cows, horses. Tonda activity is carried out in all directions repeatedly.

(1) *De ipi jar sempana ba anadou aka sampe gol*
'He's so far away he kicked the ball into the goal'
(2) *Rinta jap rokana ma beke auku*
"Just kick his back, he's so naughty"
(3) *De repo ake, capi ma rai labo hido, boupu ra mba`u rinta lalona*
''God damn, a buffalo is loose and hungry, it's just caught, but it's kicked (side to back)'
(4) *Tondapu mabau ma pili edina re'*
'Just step on his feet, then he will get the pain on it'

Exsplication *sempa, rinta, tonda*

At that time, X did something to Y
Because of that, something happens to Y (objects) and Y feels pain to humans, and objects move
X does this with something (hand) X wants this

X did something like this

4. Conclusion

The action verb `Hit` has specific features. Generic 'general' does not refer to a specific location where the activity occurs, but specific 'special' is precisely thick with a particular location or part of the body where and with which part of the body, an action can be realized. Such as (a) with head: bake, wahe/duncu kai tuta, (b) with elbow: benggu/cihu, (c) In addition, it was also found that there is a 'nail' lexicon, which is an action verb with the sound of hitting. This activity realizes an action that is related to the root word, such as the verb kuku 'hitting the nail with a hammer', the verb karaci or cambo 'hitting with a whip'. The main tool is what the root word calls it. This activity is almost similar to mapping with: using the tool in hand, but the tool is already special with a clear specific meaning.

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