The description and documentation of the Karonese semantics

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Abstract. The research, recording, and documentation of Karonese Semantics are an attempt to re-identify the types of word meaning, meaning relation, meaning change and meaning of names in Karonese. The semantics of Karo language is a type of communication that reflects the cultural values of the region and is a part of the national culture. Therefore, research in Karonese semantics needs to be done in an attempt to recapture information as clear as possible about the types, relationships, and changes in the meaning and the meaning of names in Karonese. Semantics, which is a science of meanings of words, helps to answer it. To get research data in the form of descriptive qualitative, we applied an observation method with the technique of involvement and communication, a method of an interview with the recording and noting down technique, and a method of documentation with noting down technique. The results are presented in narrative form. The theory used in this research was the semantics theory with structural analysis.

1. Introduction

This semantics research is very important to be done because semantics as a science of the meaning of words and sentences holds a large and important role in the science of language, which is in accordance with its function as a means of communication for humans. Our knowledge in semantics will help and facilitate us in selecting and using words properly and with the correct meanings. Semantics knowledge is essential to be examined in order not to create misunderstanding when we use a language, particularly in everyday communications, where one word often has more than one meaning.

As local (regional) and Indonesian languages are used interchangeably, Indonesian people are in general bilinguals. According to Mackey and Fishman [1], bilingualism is defined as "... the use of two languages by speakers in their communications with others in turn".

Regional languages, as a supporter of the national language by the 2nd formulation of Indonesian Language Congress in 1954 in Medan, is regarded as a source of Indonesian language coaching. Some of the contributions of regional languages to the Indonesian language are, but not limited to, the field of semantics and vocabulary development. Similarly, Indonesian language influences the development of regional languages. The mutual relationship between Indonesian and regional languages is complementary in their development.

The Karo language, one of the Batak languages, is the local language used by Karonese tribe, especially those living in the Karo District of North Sumatra Province. In addition to being used in the given district, the language is also used by fellow Karonese tribes who live in other areas. However, it is undeniable that there are often constraints of meaning (semantics) in the use of this language as a means of communication, mainly when the younger generations use the language. So far, there has never
been any semantics description of Batak Karo language found. It is, therefore, necessary to conduct a semantics research of Karonese language.

Based on the conditions and explanations given above, there needs to be a system that is capable of synergizing between regional (local) languages as mother tongues, Indonesian language as a language of unity, and English as an international language, particularly in describing semantics to Karo Batak language. According to Keraf, in Sibarani (2003) [2], said that semantics are grammatical parts that examine meaning in a particular language, look for origin, and the development of the meaning of words.

2. The purpose of the study
The purpose of this study was to obtain a complete description of the semantics of Karo language, namely:
1. To know about the types of meaning in Karonese.
2. To know about the relation of word meaning in Karonese.
3. To know about the changing in the meanings of words in Karonese.
4. To know about the meanings of names in Karonese.

3. Research method
The method used in this study is a qualitative descriptive method. Descriptive is a method that describes data naturally and produces linguistic language rules [3].

3.1. The method of literature
Literature study is a technique of collecting data by conducting study studies of books, literature, records, and reports that have to do with problems solved [4].

3.2. Methods of observation
Data collection techniques, where researchers make observations directly to the object of research to see closely the activities carried out [5].

3.3. Interview method
An interview is a conversation that is directed at a particular problem and is an oral question and answer process in which two or more people face physically [6].

4. The semantics theory
According to Tarigan [7], semantics examines symbols or signs that express meaning, meaning relationships with one another, and their influence on humans and society. Semantic according to Chaer [8], semantics discussed the relationship between the word and the concept or meaning of the word, as well as objects or things referred to by that meaning which are outside the language. Semantic types based on the level or part of the language that becomes the object of investigation can be divided into 4. First, lexical semantics is the semantics type whose object of research is the lexicon of a language. Second, the grammatical semantics is the semantics type whose object of research is the grammatical meanings of the morphological level. Third, syntactic semantics are semantics type whose goal of investigation rests on matters relating to syntax. Fourth, semantics of intent is semantics type which relates to the use of figures of speech, such as metaphor.

5. Discussion

5.1. Types of meaning in Karonese

5.1.1. Lexical Meaning and Grammatical Meaning. Marafad [9], suggests that lexical meaning is the meaning related to the lexicon as contained in the dictionary. Its meaning, is more or less fixed and can be looked up in the dictionary. There is also a claim that the lexical meaning is the meaning of a word that does not shift the meaning or the meaning that is encountered in the dictionary or lexicon. Thus, it
can be said briefly that the lexical meaning is the meaning which is in line with the dictionary or does not change. For example:

- man ↔ eat
- mejin ↔ ugly
- lemari ↔ wardrobe
- mejile ↔ beautiful
- medem ↔ sleep

Grammatical meanings are meanings that arise as a result the functioning of the word in the sentence. Besides that grammatical meaning is also called meaning arising from grammatical events [10].

a. Example: *Cuping* (earlobe)
   Hai....i ja cuping ndu? (Hey.... where are your ears?)
   lalit cuping ndu? (Don’t you have ears?)

The word ‘cuping’ contains the lexical meaning as one of the human’s five senses which serves as a tool to listen to voices (sense of hearing). If the word ‘cuping’ is included in one sentence, for example, "...hai, ija cupingndu?", then the word ‘cuping’ (earlobe) here does not mean part of senses in the human’s body (earlobe), but it means hearing, how to hear.

Apart from the examples above, the grammatical meaning can also be an affix attachment to a word or lexeme which results in the transformation of lexical meaning to grammatical. For example:

- makan/eat (verb) ↔ makanan/food (noun)
- cuci/wash (verb) ↔ cucian/laundry (noun)

b. Examples of words: ija matandu? lalit matandu? Meaning in the sentence: there is no eye? It means someone has no eyes. This kind of meaning can also be found in Karonese. For example, the word *mata* that means eyes contains the lexical meaning of the sight sense or tool found in the body which serves to see. If the word *mata* is inserted into one sentence such as "ija matandu?", that word does not mean as an organ or tool in the body, but its meaning is more into vision or way of viewing.

c. The word *babah* that means mouth contains the lexical meaning of a tool as part of the human’s body that serves as a means of speaking. If the word is added in a sentence such as ‘La lit babahndu?”, which can literally be translated into “Don’t you have a mouth?”, then the word *babah* does not mean as an indispensable organ or tool of the human’s body, but it means voice or talk.

5.1.2. Connotative and denotative meanings.

5.1.2.1. Denotative meaning. Denotative meaning is the meaning which is straightforward, plain meaning, and objective; its objectiveness is the same as conceptual meaning. Objective means that the denotative meaning can be applied generally.

Denotative meaning is the meaning which does not contain any additional meaning or feeling. The main difference between denotative meaning and connotative meaning can be seen based on whether the word contains an ‘associated feeling’ or not. Each word has a denotative meaning, but not all words have connotative meanings. A word has a connotative meaning if the word has an ‘associated feeling,’ whether it is positive or negative. If it does not have any associated feeling, then the word is neutral.

Some examples of denotative meaning in Karonese can be seen below:

1) The word *ukat*, which means spoon, contains denotative meaning that is an object made of bamboo or coconut shell used as a tool spooning rice or vegetables.

2) The word *amak*, which means mat, contains a denotative meaning that is an object made of pandanus or plastic, used as a place to sit, dry rice, corn, and bed without having to associate it with another object.

5.1.2.2. Connotative meaning. Connotative meaning arises from the association of our feelings towards the lexeme we recite or hear [11]. The connotative meaning usually arises as being driven by emotional
feelings, whether when being happy, sad, funny or hateful. Thus, the meaning of connotation in each person is generally different.

Some examples of connotative meanings in Karo: the word ‘rudang’ (flower) in the sentence (1) ‘Rudang si mejile enda kubereken man bandu tanda ateku ngena’ (I give you this flower as the sign of my affection or love) will be different from the word ‘rudang’ (flower) as in (2) ‘Ia rudang sitejilena ibas kuta kami’ (She is the most beautiful flower in our village). In the sentence (1) the 'rudang' (flower) contains the true meaning of flower. While in the sentence (2) the word 'rudang' (flower) does not contain the true meaning, the word means a beautiful girl.

5.1.3. Figurative meaning. Figurative or associative meaning is the meaning of words or leksem based on feelings or thoughts that arise in the greeter and the papa. This meaning arises as a result of the association of feelings of language users towards lexemes which are pronounced or heard. For example, in the word assemblies and groups, the two words have the same conceptual meaning, namely "group, meeting". Associatively, the word collection of taste values or associations that are higher than the word gang.

5.1.4. Associative meaning. An associative meaning is a change of meaning due to the equation nature or trait. New meaning and old meaning have close ties, for example: if we eat at a food stall in Indonesia we often say or hear 'can I have another plate or a glass, Maam.' It is clear that it does not mean a plate or a glass but a portion of food served in a plate or a drink served in a glass. In the Karo language, this also exists, for example in a ceremony of Ngembah Belo Selambar. Based on the equation of nature, Ngembah Belo Selambar is defined as a ceremony determining the procurement of a wedding party. In this ceremony, one of the shows is the handing over of kampil or a traditional pouch with betel leaves in it.

5.1.5. Idiomatic meaning and sayings. Idiomatic Meaning is a word that has a special meaning and cannot be translated denotatively into other languages and situations. Idiomatic has a fixed nature and is used to express some intentions with figurative meanings. As an example, is Adi pang ridi, ula mbiar basah, which literally means 'If you dare to take a shower, do not be afraid of getting wet,' but it actually means if one dares to do something, s/he must dare to bear the risk to give responsibility.

A proverb is a group of words or sentences that usually define a certain meaning of comparison, contradiction, satire, and affirmation. The order of sentences in the proverb is fixed, for example in Karonese: bagi biang ras kucing, which literally means 'like dogs and cats,' which it actually points out to people who are always fighting and cannot unite.

5.2. Meaning relation
In every language, including Karonese language, we often encounter a relationship of meaning or semantics relation between a word or other language unit with other words or units of language. This relationship or relation of meaning may be related to the similarity of meaning (synonym), opposite meaning (antonym), meaning association (hyponimi), different meaning (homonymy), and so on.

a. synonym: is another name for the same object. Synonym also means words that are similar or almost similar in meaning. Some examples in Karonese can be seen as follows:

- rudang ↔ flower
- mejile ↔ beautiful
- ndigan ↔ when

b. antonym: a statement in the form of words, phrases or sentences which are considered to be the opposite of the meanings of the other expressions. Here are some examples in Karonese:

- galang (big) ↔ kitik (small)
- gedang (long) ↔ gendek (short)
- mejin (ugly) ↔ mejile (beautiful)

c. homonym: a statement of word, phrase, or sentence that has the same pronunciation or origin as another, but its meaning is not the same. In Karonese some examples can be seen below:

- kuah which means (1) broth/vegetable soup, (2) pitty/mercy,
man which means (1) eating, (2) to someone as a receiver.

5.3. Meaning relation
In the growth and development of language, the meaning of a word can change. The changes can be seen from various types. Some of the most significant among the various types of events that change meaning are the expanded meaning, narrow, ameliorative, pejorative, total change, euphemism, dysphemism, association, and synesthesia.

5.3.1. Expanded
The change in the expanded meaning is a phenomenon that occurs in a word or lexeme that originally has only a meaning, but because of various factors it has other meanings. For example, the word saudara siblings, which originally means from the same belly, has expanded its meaning to anyone who has blood relation. Even all people who are equal are called saudara or brothers. Likewise, the word putera-puteri, which were used to be only for the king's sons and daughters, can be used to call sons and daughters. Some examples in Karo such as the word sumbuyak ‘from the same belly,’ used for a person who shares the same father and mother with us, can mean all those who are from the same clan as us. The word impal, formerly referred only to the child of our uncle, now the word may be used to all people who have different family clan names.

5.3.2. Narrowing
Narrowed meanings is a phenomenon that occurs in a word that originally has quite a broad meaning, then changes to a limited meaning. In other words, it can be said that the scope of meaning in the past is wider than the present meaning. The word sarjana or scholar used to call all intellectuals or smart people, now it only means people who have graduated from a college (university). Thus, a person who is not a college graduate cannot be called a scholar no matter how intelligent the person is. Conversely, no matter how low a person's achievement as long as s/he has graduated from a university, s/he is called a scholar. Here is an example in Karo: the word uis or cloth means a traditional piece of fabric which consists of uis gara 'red cloth', uis nipes 'custom fabric', uis mbentar 'white cloth'.

5.3.3. Ameliorative and Pejorative
Ameliorative change of meaning is a process of change of meaning which the former has a lower meaning than the present. In other words, the new meaning is considered higher or better than the former meaning. While pejorative is a change of meaning resulted in a word or phrase described as worse, unpleasant and lower in quality than the original (former) meaning. In pejorative, the new meaning has lower in value than the old meaning. Here is an example in Karo:

| Ameliorative | Pejorative | Meaning       |
|--------------|------------|---------------|
| Ndeharana    | diberuna   | wife          |
| Perbulangen  | dilakina   | husband       |

5.3.4. Synesthesia
The word synesthesia comes from the Greek sun which means 'similar' and aisthetikas means 'look.' The change of meaning due to the tendency to change the response with the aim of asserting intention is called synesthesia. In other words, synesthesia is the exchange of responses between the sense and the other sense. An example in Karo can be demonstrated using the word meser 'spicy'. The word is associated with the taste buds or tongue. If we say meser kal pengeranana (his/her words are so spicy), it is related to the hearing sense.

6. Conclusion and suggestion

6.1. Conclusion
1) The growth of Semantics research needs to be done in Karo because the word meaning is very important and useful as a communication tool. Semantics knowledge will facilitate us in
choosing and using words with the right and correct meaning. Knowledge of Karonese semantics can also facilitate communications delivered by the speaker to the listener.

2) In the semantics of Karonese language, there are various meanings, namely:
   - lexical meaning and grammatical meaning
   - denotative meaning and connotative meaning
   - affective meaning
   - figurative meaning
   - associative meaning
   - idiomatic meaning and proverbs.

3) The relations of meaning found in Karonese are a synonym, antonym, homonym, polysemic, and hyponym.

4) Changes in the meaning of words that occur in the Karonese are the expansion of meaning, narrowing of meaning, ameliorative, pejorative and synesthesia.

5) The reasons for the changes of meaning in Karonese are due to the change of environment, the combination of words and the difference of responses.

6.2. Suggestion
1) The growth of Semantics research into Karonese and other regional languages needs to be done to know the development of the meaning of words and changes in the meaning of words in the use of language. Without the existence of semantics knowledge, it will be difficult for us to choose the words with the right and correct meaning.

2) Research on Karonese language needs to be conducted for the sake of preservation and development of the given regional language.

3) Guidance and training on the local language of Karonese as a supporter of the national language and culture are important to do.

7. References
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