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**THE MEANING OF “COOKING VERBS” IN MUNA LANGUAGE: NATURAL SEMANTIC METALANGUAGE
(Makna “Verba Memasak” dalam Bahasa Muna: Metabahasa Semantik Alami)**

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Abstrak

Artikel ini membahas makna verba memasak bahasa Muna. Data dikumpulkan melalui wawancara dengan menggunakan teknik rekam dan catat. Data tersebut analisis secara kualitatif menggunakan metabahasa semantika lami, sebuah pendekatan untuk mengkaji berbagai bentuk, struktur, dan makna bahasa secara utuh dengan prinsip “satu bentuk untuk satu makna dan satu makna untuk satu bentuk”. Pendekatan ini menggunakan kata-kata yang tepat untuk menjelaskan sesuatu tanpa berbelit-belit atau berputar-putar. Hasil penelitian menunjukkan bahwa makna memasak dalam bahasa Muna dapat diekspresikan dengan berbagai leksikon dan masing-masing leksikon memiliki makna distintif, yakni verba makna memasak menggunakan air seperti pada verba ghaudan to:fi, makna memasak menggunakan minyak seperti pada verba hole: dan sanggarae, dan makna memasak tanpa menggunakan air dan minyak seperti pada verba tunu dan rawue. Sesuatu yang dimasak dan komponennya (air, api, asap, atau minyak) yang digunakan untuk memasak menentukan jenis verba yang akan digunakan. Verba-verba memasak tersebut dapat mengindikasikan atau menggambarkan obyek yang dimasak dan proses memasak. Walaupun demikian, agen atau pelaku sebagai subyek bersifat bebas dan tidak tergantung baik pada predikat maupun obyek, atau sebaliknya.
Kata-kata kunci: verba memasak; metabahasa, semantik alami

Abstract

This paper aims at investigating the meaning of cooking verbs in Muna language. The data were collected through interview with recording and noting techniques. It was analyzed qualitatively by using natural semantics metalanguage (NSM), an approach to investigate various forms, structure, and meaning in the whole with principle “one form for one meaning and one meaning for one form”. It uses appropriate words to explain something without using other lexicons or without obscurity. The result of this study shows that meaning of verbs cooking in Muna can be expressed by a number of lexicons and each form has distinctive meaning in expressing the meaning of cooking, namely to cook using water, such as ghaud and to:fi: to cook using oil, such as hole and sanggarae, and to cook without using water and oil, such as tunu and rawue. Something that will be cooked and component used to cook determines the kinds of those verbs. Those verb of cooking in Muna language can indicate or describe the object which is cooked and process of cooking. However, actor or agent as subject is independent either predicate or object, and vice versa.

Keywords: cooking verbs; natural semantics, metalanguage

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INTRODUCTION

Concept of verbs in this study refers to Givon's (1984, p.51) statement that classified verbs into state, event, and action. Verb has specific character sequences and determine the presence of their arguments in the nominal form (Cook, 1978, p. 37). The core element of the sentence/clause is verb that function as predicate, and their arguments are dependent elements of the verb. The verb thus really determine both role and number of argument, including which nouns that should be used as its argument. This paper focuses on cooking verbs. Cooking verb is grouped into action verb. Therefore, the concept of "cooking verbs" in this paper refers to actions to make something can be eaten or become cooking (food).

Muna language as object in this study has several unique words in describing certain object or certain meaning. The meaning can be realized with various lexicons but each lexicon has distinctive meaning with others. The meaning of "to cook" in Muna language has various forms but each form can be represented by different word. It is one of the problems found in communication of Muna people. They used several verbs which refer to the same meaning, namely "cooking". One of semantic subfields or aspects to explain the phenomenon is natural semantic metalanguage.

The meaning of "to cook" in Muna language can be explained well and completely by just using natural semantics metalanguage approach. By natural semantics metalanguage, the meaning of "to cook" can be explained more detail and well since the meaning of "to cook" in Muna has several lexicons.

Sudipa (2012, p. 50) states that NSM is designed to explicate whole meanings either lexical, illocutionary, or grammatical meanings. NSM is an

approach to investigate various form, structure, and meaning in the whole with principle "one form for one meaning and one meaning for one form". Using NSM has two advantages for practice application, namely (1) NSM can be received by all communities since its paraphrase meaning is based on metalanguage from natural meaning, and (2) NSM is open for adaptation and modification towards its meaning representation (Siregar, 2006, p. 69). Thus, it is hoped the meaning of "to cook" in Muna language can be explained completely and well without ambiguity.

Muna language has several distinctive verbs to state the meaning of "cooking". It includes cooking using water, oil, and without water and oil something that will be cooked and Component (water, fire, smoke, or oil) that is used to cook determines the verb in Muna language. Analyzing the meaning of "cooking verbs" in Muna language give not only understanding about appropriate verbs that should be used to express the meaning of cooking for certain object (food and beverage), but also as documentation of kinds of cooking verb in Muna language as inheritance of Muna ethnic ancestors.

THEORETICAL FRAMEWORK

NSM is suggested by Wierzbicka since 1972, and then developed by Cliff Goddard (Wierzbicka, 1996). This theory is chosen with assumption that NSM can express all meanings either lexical, illocutionary, grammatical meanings, or lexical stated from metalanguage and come from natural or primitive language. NSM is an approach which is based on reductive paraphrase, in a very strict and literal sense. An NSM explication of a sentence or sentence frame is a systematic reductive paraphrase, i.e. an attempt to "say the same thing" in a paraphrase

composed of maximally simple, intelligible and translatable words.

The principle of NSM is one form for one meaning and one meaning for one form. As Sudipa (2006, p. 2) states that natural condition of a language can maintain one form for one meaning and one meaning for one form. This study uses three concepts of NSM; they are prime semantic, non-compositional polysemy, and universal syntax.

Prime semantic is a set of meaning that can not be changed since it is inherited from older people (Goddard, 1998, p. 2; Mulyadi, 1998, p. 35). This meaning is reflection of basic human thought. Prime semantic covers wide language domain both typology and genetic. A semantic prime is a set of unchanged meanings as have been used since in the ancient time. In other words, the semantic prime is the first meaning of certain word that cannot be changed although the culture undergoes changing. The most fundamental NSM concept is the concept of semantic prime, i.e. meanings which cannot be paraphrased in simpler terms. Wierzbicka (1996, p. 12) and Goddard, 1998, p. 2) state that:

“It is impossible to define all words. In defining we comply a definition to express the idea which we want to join to define word; if we then wanted to define ‘the definition’ still other words would be needed, and so on to infinity. Hence, it is necessary to stop at some primitive words which are not defined.”

Thus, to explain the meaning of certain word, we need to know the prime meaning of the word, and we can use paraphrase to define the word. It shows that NSM can explain the most difficult meaning with simpler way. Beratha (1997, p. 110) states that one of assumptions in NSM is every complex meaning can be explained completely, discretely, and accurately without residue and obscurity in other discrete meaning combination. To the extent that semantic prime can be identified and match up

across languages, they provide a stable and language-neutral metalanguage for lexical typology, at least on its semantic side; for mapping out patterns of polysemy, patterns of structuring in the lexicon, the general architecture of semantic domains and fields, for investigating lexicon-grammar interactions, and so on (Lehrer, 1992; Koch, 2001; Koptjevskaja-Tamm, 2008).

There have been studies of local language which used natural semantic metalanguage approach. Subiyanto (2011) studied semantic structure of event process verbs of Java language: natural semantic metalanguage. By using natural semantic metalanguage (NSM), the explication of event process verbs can be described comprehensively. Likewise, Sudipa (2012) investigated the meaning of bring verbs in Bali language by using natural semantic metalanguage approach. The meaning of bring verbs in Bali language can be described well and completely by using natural semantic metalanguage approach.

Every word has specific characteristics, and even both polite semantics feature and distinctive feature can be found at certain words, and it can be analyzed by natural semantics metalanguage only. Likewise, the cooking verbs in Muna language have specific features of meaning which differs to others. Each object has certain verb, and the verb changes when the object is changed to other objects in Muna language. Therefore, this recent study investigates the meaning of cooking verbs in Muna language to present appropriate verbs that should be used in expressing the meaning of cooking for various objects and as documentation of cooking verb forms in Muna language as inheritance of Muna ethnic ancestors.

RESEARCH METHOD

The language element in this study is verbs in Muna language which has cooking meaning. This study used descriptive qualitative design. It used descriptive qualitative since the researcher as native speaker of Muna act as main instrument who classify and explain the real data, and the result of this study is in descriptive form. triangulation method is used in which the researcher also obtain and compare the data from some informants. The materials of this study are from oral data collected by participant speaking and scrutinize methods (Sudaryanto, 1993, p. 131; Mahsun, 1995, p. 94-101). Participant speaking method was realized by interview technique, and scrutinize method was done by using noting technique. They were then analyzed by using natural semantics metalanguage (NSM). The data was classified firstly and then analyzed by using equivalent method. The equivalent method uses translational equivalent and determining element classifying (DEC). DEC used to find out or determine the prime meaning and semantic structure of the meaning of "to cook". NSM also has other method in analyzing data namely through paraphrase.

DISCUSSION

Muna language always uses pronominal prefix attached to verb as subject marker. They are (1) /no/ has function as subject marker of the third singular person who do activity, (2) /da/ has function as subject marker of the third plural person who will do activity, (3) /ta/ has function as subject marker of the second plural person who will do activity, and (4) /a/ has function as subject marker of the first singular person who will do activity. The pronominal prefixes are

always attached to the verb as subject markers.

The lexicons related to "cooking" in Muna language can be classified based on elements or components in the cooking activity, namely cooking with water, cooking with oil, and cooking without water and oil.

Lexicon of "Cooking Verbs using Water"

Ghau 'to cook'

In Muna language, the word *ghau* has general meaning 'to cook', as in the examples below:

- (1.1) *Wasari noghau ghoti we lambuno aino.*
'Wasari cooks rice at her young brother's house.'
- (1.2) *Wasari noghau kenta we lambuno aino*
'Wasari cooks fish at her young brother's house.'
- (1.3) *Wasari padamo noghau sosolu we ghabu*
'Wasari has cooked porridge in the kitchen'
- (1.4) *Wasari noghau kadhadha we galu.*
'Wasari cooks vegetables in the garden.'

The lexicon *ghau* is used for all meaning associated with the cooking of any food except those relates to drink or certain food.

To:fi 'to cook'

The word *to:fi* is only used to cook tubers and beans, as in the examples below:

- (1.5) *Anoa noto:fi mafusau we lambuno isano.*

‘She cooks cassava at her old brother’s house.’

(1.6) *Wa Abe noto:fi karopo we lambuno isano.*

‘Wa Abe cooks beans at her old brother’s house.’

(1.7) *Insaidi taeto:fi mafusau we galuno La Udi*

‘We will cook cassava in La Udi’s garden.’

(1.8) *Andoa nando doto:fi kadhawa we galu.*

‘They cook sweet potato in the garden.’

The object of the lexicon *to:fi* must be tubers or beans, and other objects are not suitable or incorrect. Besides, *no*, *ta*, and *do* which are affixed to the verb *to:fi* merely have function as pronoun affixes.

Parende ‘to cook’

The word *parende* is only used to cook kinds of pure vegetables. They are amaranth, the merunggai, and bean and gourd leaves. Look at the examples below:

(1.9) *Inodi nando aparende banghai bhe labuno.*

‘I am cooking the merunggai and gourd.’

(1.10) *Inaku nando noparende banghai bhe roono kahitela*

‘My mother is cooking merunggai and corn leaves.’

(1.11) *Intaidi taeparende roono labu we ghabu*

‘We will cook gourd leaves in the kitchen.’

(1.12) *Anoa noparende kadhadha we ghabu.*

‘She cooks the *katembe* (pure) vegetables.’

The object of the verb *parende* must be vegetables, and other objects are not suitable or incorrect. The vegetables are not mixed to either oil or coconut cream. Besides, *a*, *no*, *tae*, and *do* which are affixed to the verb *parende* merely have function as pronoun affixes.

Fanaghi ‘To boil water/cook something with water’

The word *fanaghi* used in two ways, namely to boil water to be drunk and to cook the food using water.

(1.13) *Andoa dofanaghi oe we ghabu*
‘They boils water in the kitchen’

(1.14) *Andoa dofanaghi ghoti we ghabu.*
‘They cook rice in the kitchen.’

(1.15) *Amaku nando nofanaghi kadada we ghabu*
‘My father is cooking vegetables in the kitchen’

(1.16) *La Uli nando nofanaghi oe we lambuno amano.*
‘La Uli is boiling water at his father’s house.’

The object of verb *fanaghi* must be a drink or something which has been cooked and cooked again, while other objects are not suitable or incorrect. Besides, *do* and *no* which are affixed to the verb *fanaghi* merely have function as pronoun affixes.

qada ‘To cook vegetables’

The word *qada* is only used to cook any kinds of vegetables, as in the examples below:

(1.17) *La Uli noqada ro:no mafusau we lambuno inano.*

‘La Uli cooks sweet potato leaves in his mother’s house.’

(1.18) *Andoa doḡada ro: no labu we galu.*
'They cook gourd leaves in the garden.'

(1.19) *Andoa doḡada banggai we ghabu.*
'They cook the merunggai in the kitchen.'

(1.20) *Idhaku Noḡada banggai we ghabu.*
'My father cooks the merunggai in the kitchen.'

The object of verb *ḡada* must be vegetables, and other objects are not suitable or incorrect. Besides, *no* and *do* which are affixed to the verb *ḡada* merely have function as pronoun affixes.

Fengkora 'To cook or boil water'

The word *fengkora* means 'sit'. But, when it relates to water and cooking, *fengkora* means 'to boil water' both for drinking and for bathing. Look at the examples below:

(1.21) *Fengkora kaita oe maitu so oe kadhiua..*
'Please, boil the water for bathing.'

(1.22) *Amaku nando nofengkora oe sokaidiuho we ghabu.*
'My father is boiling water for bathing in the kitchen.'

(1.23) *Anoa nando nofengkora oe we ghabu.*
'She is boiling water in the kitchen.'

(1.24) *Wa Ati nando nofengkora oe we kundo ghala so oe kadhiua.*
'Wa Ati is boiling water behind the house for bath water.'

The object of the verb *fengkora* must be a drink, and other objects are not suitable or incorrect. Besides, *no* which is affixed to the verb *fengkora* merely has function as pronoun affix.

Sosolu 'To cook'

The word *sosolu* is only used to cook porridge, as in the examples below:

(1.25) *Anoa nando nososolu ghoti we ghabu.*
'She is cooking rice porridge in the kitchen.'

(1.26) *Inaku nando nososolu ghoti we ghabu.*
'My mother is cooking rice porridge in the kitchen.'

(1.27) *Amaku nando nososolu ghoti we galu.*
'My father is cooking rice porridge in the garden.'

(1.28) *Kafoinaoku nando nososolu ghoti we lambuno amaku.*
'My aunt is cooking rice porridge at my father's house.'

The object of the verb *sosolu* must be porridge, and other objects are not suitable or incorrect. Besides, *no* and *do* which are affixed to the verb *sosolu* merely have function as pronoun affixes.

Ngkatofi 'To cook'

The word *ngkatofi* used to cook something packed with leaves (it is usually with banana leaves or teak leaves), and it then put into pans to be cooked. The verb of *ngkatofi* also means to steam. Look at the examples below:

(1.29) *Wa Sari nando nongkatofi okenta we ghabu.*
'Wa Sari is cooking fish in the kitchen.'

(1.30) *Wa Sari nongkatofie mafusau we galuno inano.*
'Wa Sari is cooking dried sweet potato at her mother's garden.'

(1.31) *Wa Sari nongkatofie ghoti we lambuno inano.*
'Wa Sari is cooking rice at her mother's house.'

(1.32) *Amaku nando nongkatofie ghoti we ghabu.*
'My father is cooking rice in the kitchen.'

Based on the above examples it can be seen that lexicon *ngkatofi* is only used in the meaning of cooking associated with the cooking of food which is packed in leaves (close with leaves or cook with metal vessel). Besides, *no* which is affixed to the verb *ngkatofi* merely has function as pronoun affix.

Kambewe: 'To cook corn or sweet potato mill'

Kambewe is a verb used to cook *kambewe*. *Kambewe* is one of traditional foods of Munanessee, which is made from corn or sweet potato mill. The corn or sweet potato mill is packed with corn leaves, or sometime packed with banana leaves and then boiled, as in the example below:

(1.33) *Inaku nando nokambewe: kahitela we ghalu.*
'My mother is cooking *kambewe* in the kitchen.'

(1.34) *Amaku nando nokambewe: kahitela we ghalu.*
'My father is cooking *kambewe* in the kitchen.'

(1.35) *Kafoamaoku nando nokambewe: kahitela we ghalu.*
'My uncle is cooking *kambewe* in the kitchen.'

(1.36) *Pisaku nando nokambewe: kahitela we ghalu.*
'My cousin is cooking *kambewe* in the kitchen.'

Kambewe can be a noun or verb. *Kambewe* as a noun when it stands alone and functions as subject or object. While *kambewe* can be a verb when it functions as predicate and always get pronominal prefix such as /no/.

Doko-dokoe 'To cook doko-doko'

Doko-dokoe is used to cook or made *doko-doko*. *Doko-doko* is one of traditional foods of Munanessee which is made from rice or corn flour and banana or coconut mill put in it. *Doko-doko* is usually wrapped with young banana leaves and the form is square. Look at the examples below:

(1.37) *Inaku nando nodoko-dokoe paemaitu.*
'My mother is cooking *doko-doko* from rice.'

(1.38) *Amaku nando nodoko-dokoe paemaitu.*
'My father is cooking *doko-doko* from rice.'

(1.39) *Ama Labudi nando nodoko-dokoe paemaitu.*
'Labudi's father is cooking *doko-doko* from rice.'

(1.40) *Ina Wa Abe nando nodoko-dokoe paemaitu.*
'Wa Abe's mother is cooking *doko-doko* from rice.'

Based on the above example it can be seen that lexicon *doko-dokoe* means the cooking of *doko-doko* cake. Besides, /no/ which is affixed to the verb *doko-dokoe* merely functions as pronoun affix. Initially, *doko-doko* is a noun and

becomes a verb (cook *doko-doko*) if the word is inserted with free variation /e/. The free variation /e/ means make something as mentioned in its noun.

Based on the explanation above it can be known that something to be cooked, either food or beverage influences the choosing of verb as predicate in Muna language.

***Kantofi* 'To cook'**

The word *kantofi* used to cook by steaming in cone form. The wood is usually cooked is cassava. The cassava is made in the shape of cone and then wrapped with old coconut leaves, and put it into pans to be steamed, as in the examples below:

- (1.41) *Anoa nando nokantofie mafusau we ghabu.*
'She is steaming cassava in the kitchen.'
- (1.42) *Inaku nando nokantofie mafusau we ghabu.*
'My mother is steaming cassava in the kitchen.'
- (1.43) *Andoa dokantofie mafusau we lambuno idhaku.*
'They steam cassava in my father's house.'
- (1.44) *Inodi nando akantofie mafusau we ghabu.*
'I am steaming cassava in the kitchen.'

Based on the above examples it can be seen that lexicon *kantofi* is only used in the meaning of cooking associated with the steaming of cassava which is made in the shape of cone. Besides, *no*, *do*, and *a* which are affixed to the verb *kantofi* merely have function as pronoun affixes.

Lexicon of "Cooking Verbs Using Oil"

Hole: 'Cook: Fry'

The word *hole:* has general meaning of cooking with oil (frying). Look at the examples below:

- (2.1) *Anoa nohole: kenta we lambuno aino.*
'She fries fish at her young sister's house.'
- (2.2) *Insaidi tahole: kalei we galuno La Rudi.*
'We fry banana in La Rudi's garden.'
- (2.3) *Inaku nando nohele: kadhawa we lambuno La Iwa*
'My mother is frying sweet potato at La Iwa's house.'
- (2.4) *Wa Sari nohele: kadhawa we galuno amano*
'Wa Sari fries sweet potato at her father's garden.'

Based on the examples it can be seen that lexicon *hole:* is used in the meaning of cooking associated with the frying of any food. The *ta* and *no* which are affixed to the verb *hole:* function as pronoun affixes.

Susurue 'To cook susuru'

The word *susurue* is only used to cook *susuru*. *Susuru* is one of traditional foods of Munanessee, which is made from rice. Initially, *susuru* is a noun and becomes a verb (cook *susuru*) when the word is inserted with free variation /e/. The free variation /e/ means make something as mentioned in its noun. For example:

- (2.5) *Wa Ina bhe Ambe dosusurue so kafumaa we asara.*
'Wa Ina and Wa Abe fry *susuru* for a party.'

(2.6) *Amaku nosusurue so kafumaano aiku.*

‘My father fries *susuru* for my young brother.’

(2.7) *Inaku nosusurue so kafumaa we acara.*

‘My mother fries *susuru* for a party.’

(2.8) *Andoa dosusurue so kafumaano anahi-anahi maitu.*

‘They fry *susuru* for those boys.’

The lexicon *susurue* is only used in the meaning of cooking associated with the making of cucur cake. The *no* which is affixed to the verb *susurue* function as pronoun affix.

Sanggarae ‘To cook banana’

The word *sanggarae* is only used to fry banana. The word *sanggarae* comes from *sanggara* as one of traditional foods of Munanessee which is made from banana. In this case, *sanggara* is a noun and becomes a verb (cook *sanggara*) when the word is inserted with free variation /e/. The free variation /e/ means make something as mentioned in its noun.

(2.9) *Wa Sari nando nosanggarae kagholie indewi.*

‘Wa Sari is frying banana that is bought yesterday.’

(2.10) *Amaku nando nosanggarae kagholie indewi.*

‘My father is frying banana that is bought yesterday.’

(2.11) *Inaku nando nosanggarae kalei Bugisi maitu*

‘My mother is frying those Buguis banana.’

(2.12) *Wa Ambe nando nosanggarae kalei Bugisi maitu*

‘Wa Ambe is frying those Buguis banana.’

In the example above, lexicon *sanggarae* is used to mean the making of banana cake. The *no* which is affixed to the verb *sanggarae* functions as pronoun affix.

Lexicon of Cooking Verbs without Water and Oil

Tunu ‘To bake’

The word *tunu* means to bake.

(3.1) *Wa Sari notunu kenta we lambuno isano.*

‘Wa Sari bakes fish at her old sister’s house.’

(3.2) *Wa Sari notunu kahitela we galuno sabhangkano.*

‘Wa Sari bakes corn in her friend’s garden.’

(3.3) *Wa Sari notunu kadhawa we lambuno aino.*

‘Wa Sari bakes sweet potato at her young brother’s house.’

(3.4) *Amaku bhe inaku notunu kahitela we ghabu.*

‘My father and mother bakes corn in the kitchen.’

Based on the above examples it can be seen that lexicon *tunu* is used in the meaning of cooking associated with the baking of any food. Besides, *no* which is affixed to the verb *tunu* merely has function as pronoun affix.

Rana-ranae ‘to smoke’

The word *rana-ranae* means cooking without water and oil, but using warm or hot smoke. Look at the examples below:

(3.5) *Amaku noforana-ranae kenta maitu we ghabu.*
'My father smokes the fishes in the kitchen.'

(3.6) *Andoa dofarana-ranae wua maitu we ghabu.*
'They smoke these fruits in the kitchen.'

(3.7) *Kafoinaoku nando noforana-ranae kenta we ghabu*
'My uncle is giving smokes the fish in the kitchen.'

(3.8) *Inaku noforana-ranae kafumaa Maitu we ghabu.*
'My mother smokes the food in the kitchen.'

Based on the above examples it can be seen that lexicon *rana-ranae* is used in the meaning of cooking associated with the cooking of food by using warm or hot smoke. The *no* and *do* which are affixed to the verb *rana-ranae* function as pronoun affixes.

Towoe 'to roast'

The word *towoe* is only used to cook something without touching directly to fire (roast). The verb of *towoe* is usually used to bake meat (roast) put above the fire as in the examples below:

(3.9) *Andoa nando dotowoe manu we galu.*
'They cook (roast) the chicken meat.'

(3.10) *Andoa nando dotowoe membe we ghabu.*
'They cook (roast) the goat meat in the kitchen.'

(3.11) *Amaku bhe inaku nando dotowoe manu we ghabu.*

'My father and mother cook (roast) the chicken meat in the kitchen.'

(3.12) *La Uli bhe La ege nando dotowoe manu we galu.*
'La Uli and La Ege cook (roast) the chicken meat in the garden.'

Based on the above example it can be seen that lexicon *towoe* is used in the meaning of cooking associated with the cooking of meat by baking. The *do* which is affixed to the verb *towoe* merely functions as pronoun affix.

Rawue 'To grill in ember'

The word *rawue* is only used to grill something which is put in the ember. The food are kinds of tubers.

(3.13) *Amaku bhe inaku dorawue mafusau we galu.*
'My father and mother grill cassava in the garden.'

(3.14) *Wa Sari norawue kadhawa we lambuno bhasitieno.*
'Wa Sari grills the sweet potato at the cousin's house.'

(3.15) *Kafoinaoku nando norawue kadhawa we lambu*
'My aunt is grilling the sweet potato at the house.'

(3.16) *Inodi nando arawue kadhawa we lambuno aiku.*
'I am grilling the sweet potato at my young brother's house.'

Based on the above example it can be seen that lexicon *rawue* is used in the meaning of cooking associated with the cooking of tubers which is put in the ember. Besides, *do*, *no*, and *a* which are affixed to the verb *rawue* merely have function as pronoun affixes.

Bhobho ‘To grill in kitchen ash’

The word *bhobho* is only used to grill sweet potato and cassava which is put in ground with wood charcoal (kitchen ash) as in the examples below:

(3.17) *Amaku bhe inaku dobhobho mafusau we galu.*
‘My father and mother grill cassava in the garden.’

(3.18) *Wa Abe nobhobho kadhawa we lambuno amaku.*
‘Wa Abe grills the sweet potato at my father’s house.’

(3.19) *Kafoinaoku nando nobhobho kadhawa we galu*
‘My aunt is grilling the sweet potato in the children.’

(3.20) *Inaku nando nobhobho kadhawa we lambuno Wa Uli.*
‘My mother is grilling the sweet potato at Wa Uli’s house.’

Based on the above example it can be seen that lexicon *bhobho* is used in the meaning of cooking associated with the cooking of sweet potato and cassava which is put in kitchen ash with fire closely. Besides, *do* and *no* which are affixed to the verb *bhobho* merely have function as pronoun affixes.

Based on the result of this present study, Muna language has several verbs to express the meaning of “cooking. The meaning of “cooking” can be realized or expressed in several words, and each word has distinctive meaning in expressing the meaning of “cooking” in Muna language. Choosing or determining the verbs depends on the objects. Cook (1978, p. 37) mentioned that verbs have specific character sequences and determine the presence of their arguments in the nominal form. In this case, object determines which verbs that should be used as predicate. Actor or agent as

subject is independent one and do not depend on either predicate or object, and vice versa. Predicate or object does not influence the subject form.

Cooking verbs in Muna language can be classified based on how the food is cooked, namely cooking with water, cooking with oil, and cooking without water and oil. Verb *Ghau* has general meaning ‘cooking’ and the object should be food (not drinking) and use water in the cooking process. When something to be cooked are tubers and beans and use water in cooking process, the verb as predicate that should be used is *to:fi*. So, the sentence *John nandonoto:fi* ‘John is cooking’, means John cooked food made from tubers or beans. When cooking the tubers without water, the verb that should be used is *rawue*. Pure vegetable that is cooked using water should use verb *parende*. So, the sentence *John nandono parende* ‘John is cooking’, means John cooked food made from pure vegetables.

The water that is cooked for drinking should use verb *fanaghi*. Cooking porridge should use verb *sosolu*. Cooking something which is packed with leaves should use verb *ngkatofi*. Cooking corn or sweet potato mill which is packed with corn leaves should use verb *kambewe*. So, the sentence *Marry nokambewe we galu*. ‘Mary cooks in the garden.’, means Mary cooks corn or sweet potato mill which is packed with corn leaves in the garden. Other examples or cooking verbs in Muna language as the result of this study have similar illustration.

Based on the explanation above, something that will be cooked influences the presence of verb as predicate. The component or element (using water or not) that is used in cooking process also influence the choosing of verb. In other words, certain verb of cooking in Muna language can indicate or describe the

object which is cooked and the process of cooking.

CONCLUSION

Based on the illustration above, it concludes that all meanings can be explained completely and clearly through Natural Semantics Metalanguage (NSM). Therefore, by NSM someone can use appropriate words to explain something without obscurity. The result of this analysis shows that cooking verbs in Muna language can be classified based on the way the food is cooked, and the objects cooked. Something that will be cooked and component (water, fire, smoke, or oil) that is used to cook determines the verb. The use of certain verb of cooking in Muna language can describe the characteristics of something cooked and media used in cooking. Verbs of cooking are rich and varied in Muna language.

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