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Balinese Verbs Related to Water: Metalanguage Approach

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Abstract--This article aims at displaying the way how to map the meaning of Balinese verbs related to water. The data are oral and written forms collected by observation, interview, and taking-note. The oral language was collected from the key-informant in three villages within two regencies in Bali, namely Klungkung and Buleleng. The written data was observed from the 4 novels using the modern Balinese language. The collected data was furthermore analyzed by the Metalanguage approach which manages to map all the meaning in the form of language description. Metalanguage approach based upon *entity*, *process*, *instrument*, and *result* is able to detect the subtle meaning difference among the verbs having a similar semantic field. From the scale of time-stability, the result shows that the mapping of action verbs: *anyud*, *ngelangi*, *mandus*, *silem*, *mambuh* imply the time reference change rapidly. The mapping of process verbs: *aad*, *tiis*, *éncéh*, and *beku* carry the time reference is less stable. The mapping of state verbs: *bedak*, *belus*, and *tuduh* is considered to imply the time reference is very stable.

Keywords---metalanguage, subtle meaning difference, time-stability scale.

Introduction

The English poet Samuel Taylor Coleridge (2002), wrote *Lyrical Ballads* in 1797–98 and published the first edition of *The Rime of the Ancient Mariner* in 1798. The striking words: *water, water everywhere, nor any drop to drink ...* were quoted

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from his longest poem. The word WATER brings significant insight into the life situation then. Moreover, *Water*, from the philosophical side has closely related to the 7 holy rivers in India, namely (1) Ganga, (2) Yamuna, (3) Godavari, (4) Saraswati, (5) Narmada, (6) Sindhu, and (7) Kaveri. These are by Balinese Hindu reflected by 7 water in the human being, namely (1) blood, (2) tears, (3) mouth water, (4) breast milk, (5) sweat, (6) urine, and (7) sperm (Triguna, 2017).

In Veda, it is believed that our physical body consists of five elements: *akasa* 'ether', *teja* 'fire', *bayu* 'wind', *apah* 'water' *pertiwi* 'earth', called Panca Maha Bhuta 'five superb energies'. Water is supposed to be the largest part of it, approximately 80% (Utama, 2016).

On 20th July 2020, Balinese Governor issued decree no 24/2020 to formulate the rule protecting water source, lake, river, and sea as the resources of Balinese life in Bali Indonesia. This local regulation must be supported by providing some lexicons, phrases to indicate the meaning of water in Balinese language. This is important, let's say to express some terms relating to the implied meanings about water, such as lake, river, and sea, as the decree concerned (Creswell & Zhang, 2009; Dasopang, 2017; Hornby, 2000). The vision of Bali's development is *Bali Dwipa Jaya* based on *Tri Hita Karana* (THK) consisting of three elements namely *the harmonious relationship between (i) human beings with God, (ii) humans with humans, and (iii) humans with natural environment*. The ecosophy of THK affirms that happiness, prosperity, and peacefulness are attainable when the three elements of God, human, and nature coexist in harmony with each other in daily life (Astawa et al., 2018; Taylor, 2015; Galloway et al., 2019; Gebhard et al., 2014).

Apart from this regulation, Balinese Governor also issued a decree to protect and usage of Balinese characters, language, and literature (Decree No. 80/2018). In order to safeguard the decrees and Balinese language preservation, this kind of a research must be urgently conducted.

Some previous studies concerning Balinese verbs have already done among others, the article entitled *The Semantic Structures of Balinese Verb: MABERSIH 'To Clean' Conveying Profane-sacred Values* (Sudipa et al., 2018) was published by International Journal of Linguistics (Vol 10 No.4). The Balinese Verbs thoroughly discussed revealed that among them apart from expressing profane only few lexicons convey sacred values: *malukat* 'cleaning by bathing the human body spritually'; *mabayuh* 'cleaning one's mental spritually by ritual ceremony'. These two examples are very relevant with water purification in a ritual ceremony.

Another article with the topic of *NGABA and MAKTA of Balinese Action Verb, how to map them?* (Sudipa et al., 2019) was published by International Journal of Social Sciences and Humanties, Vol 3. No.3. In this article the relevant matters are how to map the action verbs, such as *ngaba* 'bringing something anywhere in one's body, this is called the generic sense of action verb *bringing*. The other findings of this research are most of Balinese action verb *bringing* are mapped by the specific location of one's body: *nyuun* 'bringing something on the one's head', *negen* 'beringing something on one's shoulder', *nangal* 'bringing something upon one's mouth', etc.

From the previous discussion, the research questions of this kind of study are covering three problems as being discussed by Mourelatos (1981). It is stated that there are three categories of verbs, namely: State, Process, and Events. However, in this article, the research questions are formulated into: (i) How to map the meaning of action verb related to water; (ii) How to map the meaning of process verb related to water; (iii) How to map the meaning of state verb related to water

Method

The Oral and written Balinese languages are the data forms of this research. The oral one was collected from the Balinese language spoken in two regencies, Buleleng and Klungkung. Buleleng is located in the North part of Bali having been decided as the region with standard Balinese (Balinese symposium Result, 1979). Klungkung is the former famous Balinese kingdom center is supposed, for the society members are still maintaining the standard Balinese nowadays. These two research locations are expected to represent the standard usages of the Balinese language in Bali. The written data derives from 4 novels using the modern Balinese language, two first novels were written by Ida Bagus Wayan Widiasta Keniten entitled *Pasisi Sanur* (2019) and *Mekel Paris* (2012). The other two more novels are Balinese short stories by I Made Sugianto entitled *Sing Jodoh* (2013), *Sentana* (2014). The oral data was collected by direct interview with the key-informant in the respective research areas. The written data was collected by observation and note taking (Cargil et al., 2013). The collected data was furthermore analyzed by *metalanguage* approach. According to the book entitled *Words & Meanings: Lexical Semantics across Domains Languages & Cultures* (Goddard & Weirzbicka, 2014).

“any approach to describing the meanings of words must therefore recognize the fundamental importance of the metalanguage of description; in particular, it must ensure that the metalanguage issues is the exception rather than the rule in linguistics”.

This approach turns out to give detail configuration about the meaning of Balinese verbs related to water. As stated by Allan (2001; 2015) the language which a linguist uses to describe and analyze the object is called the *metalanguage*.

A metalanguage is just another language, often an artificial and not a natural one. One important practical constraint on a metalanguage is that (mostly) it needs to be understood by human beings who normally communicate in a natural language of which they have fluent command.

Results

There are three verb categories discussed as the result of this field research. This is based upon the quotation from Givon (1984).

“We have already noted that *verbs* may code either extremely rapid changes or process that may have a certain duration, or even relatively more stable states. In other words, they cover a certain range from one extreme end of the time-stability scale”

From this quotation, it can be said that the verb classifications are based upon the scale of time stability. A verb is divided into three, (1) state verb is indicated by the time is very stable, even if there is a change, the change is relatively small (2) Process verb is characterized by the time is less stable, (3) Action Verb does not have time – stability, even the time changes very rapidly.

Balinese action verbs related to water

This subpart discusses the findings dealing with Action Verbs related to water. According to [Van Valin & La Polla \(1997\)](#), it is said that *Action* implies dynamic states of affairs in which a participant does something.

e.g. Chris singing, the ball rolling, the sun shining, a fire crackling, Yolanda swimming, the ground shaking, Tyrone drinking beer.

In Balinese, the following data can support the above quotation, such:

(3-1)

Anyud → *nganyudang, kaanyudang, hanyudang*

a) cenik yéh -é tusing nyidayang *nganyudang* mis
small water-DEF NEGATIVE able ACTIVE -drive rubbish
Small water cannot drive the rubbish away'

The active form of the action verb is characterized by confix *nga-an* ([Warna, 1993](#)). The root *anyud* is a state verb meaning 'being driven away', e.g. *mis anyud di tukad-é* 'the rubbish is driven away in the river'

b) Kadék Susanto nuturang ngipi nepukin anak cerik *kaanyudang* blabar
Name tell dream meet child small be-drive+ed flood
'Kadek Susanto told his dream about meeting a small child *was driven away* by big flood'

The lexicon *kaanyudang* consisting of *ka+anyud+an* implies the passive sense, with the *flood* is the agent of the sentence. Confix *ka-an* is indicating passive in Balinese language, e.g. *baang* 'to give' becomes *kabaang* 'be given', *gamel* 'hold' → *kagamel* 'be held', etc.

Other possible constructions having passive meaning can be formulated by suffix *-ang* only for this lexicon 'anyud'. The following data prove them.

c) Bah, yén ngipi *anyudang* blabar to cihna jelék (SJ106)
'Oh CONDITIONAL dream *be driven* flood DEF sign bad
'Oh, if dream *being driven* by flood (which) means bad-luck

d) Ngénggalang Kadék Susanto makecos ngelangi ngalih
Quick NAME lip up swim search
anak cerik ané *anyudang* ombak ento.

child small RELATIVE CLAUSE *being driven away* wave DEF.
 ‘Soon Kadek Susanto lipped up swimming to look for the small child *driven away* by the wave’

(3-2)

ngelanggi

a) Aget Kadék Susanto dueg *ngelanggi*.
 fortunate Name clever swim

‘Fortunately Kade Susanto is able to swim’

The action verb of *ngelanggi* ‘swim’ is supposed to be the root although it is prefixed by *nge-*. In general the prefix *nge/ng* is usually used to activate the root, (Warna, 1993) e.g. *ling*→*ngeling* ‘to cry’; *jang* →*ngejang* ‘to put’. It is also proved by the meaningless form of *langi?*. Someone does the activity of *ngelanggi* must be based on the water places: lake, river, pond, pool. The actor needs or not the instrument e.g. swimming wood/plastic board. The activity is usually done repeatedly, not once and the result is the actor is fresh and healthy.

b) Makecos *ngelanggi* ngalih anak cerik ané
 lip up swim search child small RELATIVE
 hanyudang ombak ento
 be driven wave DEF

‘(He) lip up to *swim* and search the small child who was driven away by the wave’

(3-3)

Mandus, manjus

a) Suud kéto lantas ajaka *manjus* ka tukad-é (MP36)
 Finish FUTURE then invite take a bath PREP river-DEF

‘After that (he) invites to take a bath to the river’

b) Jaum jam-é suba nujuhang angka pitu,
 ‘pin o’clock-DEF already refer number seven.

Kadék Susanto suba suud *manjus*
 Name already finish take a bath

‘The short hand of the clock indicates number 7, Kadek Susanto already finished *taking a bath*’

These *manjus* and *mandus* are regional variations. Informant from Buleleng regency argued that local people would say *mandus* while in Klungkung they prefer to *manjus*. This action verb refers to water used to clean physically the whole body of someone. The actor starts pouring water from the head until to toes. The process is done not once but repeatedly until the actor’s body is clean and someone feels cool and fresh.

(3-4)

Silem →nyilem, silemang

a) Di tukadé saling gandongin. Saling
silemamang.

LOC RECIPROCAL back-hold. RECIPROCAL -
 dive

‘In the river (they) back-hold (each other), dive (each other)’

- b) yén ngelangi, tusing misi nyilem sing nyak
 luung asanné
 CONDITIONAL swim, NEG fulfil *dive* NEG will good
 feeling
 'If swimming not being continued by *diving* will not be comfortable'

The action verb of *diving* has inherent meaning with water where the activity takes place, like *ngelangi*. The entity 'person, animal, thing' can act in such a way that it will be drown under the water for a couple of time. It may appear and disappear repeatedly on the water surface. In doing this action, the entity may or may not use instrument.

(3-5)

Sugi→masugi

- a) Ngéngalang ia ka kamar mandi *masugi* ia
 nyledétin
 TIME PERSON PREP room bath *wash* PERSON look-at
 jam, jaum bawak-é nujuhang angka satu
 o'clock pin short -DEF refer number one
 'Soon he went to bath room *wash* (his face), while looking at the clock, the short hand points to one o'clock'.
 b) Tangkah-né nrugtug. Ia laut *masugi*
 Chest DEF pump PERSON later *wash*
 'His chest is pumping. He then *wash* (his face)

The action verb *masugi* represents the entity of one's face to be cleaned by water. The activity is done repeatedly until it is clean, free from dirt and sweat and the actor feels fresh (Sudipa et al., 2018).

(3-6)

Mambuh

- a) Suud maburuh, bek bok-é misi aon, lantas *mambuh*
 Finish work, full hair-DEF contain dusk, TIME *wash*
 'After working the hair is full of dusk and then *wash* it'
 b) Tiang mandus laut *mambuh* ngih, sampun sanja
 PERSON bath TIME *wash* EXCLAMATION, TIME evening
 'I take a bath and then *wash* (my hair) Yes, it is already evening'

The entity for this action verb is specifically *hair*, using shampoo, water, it is done more than once and repeatedly. The result is the entirely 'hair' is clean and the agent feels more comfortable since his/her hair is already cleanly washed.

Balinese process verbs related to water

The process Verb can be characterized by two senses namely (i) event and (ii) process. According to Van Valin & La Polla (1997), there are two senses used to cover the meaning of Balinese Process Verb related to water. They further stated that.

- (a) *Events*: state of affairs which seem to happen instantly, e.g. balloons popping, a glass shattering, a building blowing up.

- (b) *Processes*: states of affairs that involve change and take place over time, e.g. a change of location (a book falling to the floor), in state or condition (ice melting, water freezing, clothes drying) or in the internal experience of a participant (Tannishe learning Swahili).

In Balinese, the process Verbs related to water can be exemplified by the following data

(3-7)

Aad

- a) Gentuh-é sayan *aad*, mara krama-né pesu ka peken
 Flood-DEF getting *low*, result people-DEF out PREP market
 'The flood is getting *lower*, resulting the people start going to market'
- b) Yéh pasihé sedeng *aad*.
 Water sea being *low*
 'The sea-water is being low-tide'

The process verb *aad* represents the state of water surface in a certain area, location is becoming slowly lower. It happens in a low area as in data (a) : river, lake, street pitch when the rain falls, the water in these areas become full and high level. The state of water especially on data (b) the sea level, usually it is caused by the high wave striking the sea edge and then moving away into the sea. This process takes over time and repeatedly. The result is that the location is dry because no water is left behind.

(3-8)

Tiis → *tiisang* 'cloth-drying'

- a) *Tiisang* malu baju -né ané belus duur jelanan-né
 Dry first shirt-DEF RELATIVE wet, PREP window-DEF
 'Please *dry* slowly first the shirt on the window'
- b) Ditu gantung piring-é belus suud madaar apang nyak
tiis
 LOC hang dish-DEF wet after dine in order become *dry*
 'Hang the wet dish there after dining in order to be *dry* slowly'

The process verba *tiis* represents the state of entity after being dried slowly. The form *tiisang*, the suffix *-ang* characterizes the imperative (Suparka, 1993). *Tiis* reflects the meaning of being dry slowly, as the example *piring tiis* 'the dish is becoming dry', *tiisang bajuné* 'the cloth being dry slowly'. If Balinese people wants to *dry quickly*, they are provided by the more appropriate lexicon *tuh* 'kering' become *ngetuhang* 'to dry quickly' e.g. the statement sentence : *I mémé ngetuhang baju duur kompor-é* 'Mum dried the wet-clothes over the stove'. Imperative form : *tuhang bajun-é duur kompor-é* 'dry the cloth over the stove'. Dealing with semantic change, Aslam (2020) states that process of semantic change covers extension, metaphoric, broadening, narrowing, etc. The broading semantic change happens upon the lexicon *tiis* into *tuh*.

The entity of this verb is something wet, like: wet towel, watery plate after dining, etc. The process of drying is usually using water and done repeatedly and slowly until the entity is ultimately dry. The result is the entity is ready to be used as its function in daily life.

(3-9)

éncéh 'ice melting'

a) Jang és-é di kulkas apang tusing éncéh

Put ice-DEF PREP fridge in order NEG melt

'Put the ice inside the refrigerator in order not be melted'

b) panes-panes kéné énggal és liliné éncéh

'.....hot like-this quick ice candle melted'

'This hot weather quickens the candle-ice melted'

The process verb *éncéh* is usually used to express the meaning change from one state to another one. The *ice* as the entity is in the form of solid substance, because of the natural processes or of putting it outside of the cold-storage it is melting slowly. It can be ultimately seen that solid substance changes naturally or mechanically into water.

(3-10)

beku 'water freezing'

a) Sasih katiga, liu danu-né beku di gunung

Winter season, a lot lake-DEF freeze in mountain

This cold weather, a lot of the lakes *freezing* located in the mountain'

b) Celepang yéh maplastik ka freezer-é akajep dadi beku

Put water in plastic inside freezer-DEF slow become

freezing'Put the water in plastic bag into the freezer, soon become *freezing*'

The process verb *beku* can express the meaning of changing from one state to another one. Once the entity is liquid because of the natural or mechanical processes at last become frozen one. Balinese process verb *beku* is appropriate to convey the changing process from liquid form water into solid ice like stone. This process happens slowly and takes over times depending on the weather naturally or refrigerator mechanically.

Balinese state verba related to water

According to [Van Valin & La Polla \(1997\)](#) the state verb is related to the *Situations* meaning static, non dynamic states of affairs which may involve (a) the location of a participant. (e.g. a book being on the table), (b) the state or condition of a participant (e.g. Maria being tired) or (c) an internal experience of a participant (e.g. Fred liking Alice)

(3-11)

Bedak

a) Kemo meli és, tiang bedak gati

IMPERATIVE buy ice PERSON thirsty QUALIFIER

'Go and buy ice . I am very *thirsty*'

b) Uling ituni suba megaé mara mrasa bedak, lakar

Since long already work just feel *thirsty* , FUTURE

ngalih Aqua a gelas

take Aqua one glass

'I have worked since long time, I just feel *thirsty*, so I will take a glass of Mineral water'

The state verb *bedak* is felt by anyone any animal, for some other reasons someone/some animal needs water to fulfil the feeling of *thirsty*'. The only inherent instrument is something to drink : water, beer, coca-cola, sprite, etc. The result is that the person or animal feels fresh for sometimes.

(3-12)

Belus

- a) Jemuh baju-né ané enu *belus*,
 IMPERATIVE clothes-DEF RELATIVE still *wet*,
 eda anggona apang cai tusing gelem
 NEG-IMPERATIVE wear in order PERSON NEG sick
 'Dry the still *wet* clothes, don't wear it in order you not get sick'
- b) Ampura kursi-né *belus*, mara suud ujan
 Sorry chair-DEF *wet*, just finish rain
 'I am sorry that the chair is wet, it has just rained'

The Balinese state verb *belus* might happen in anything, any substances in everyday life. The state or condition of someone feeling *belus* might take sometimes (short or long period) depending on the quantity of the water inherited in the entity concerned. The result is that the participant feels cold, later cool, or the things becomes totally dry.

(3.13)

Tuduh

- a) Suba makelo umah-né *tuduh*
 Already TIME house-POSS *leak*
 'It has been long time his house's roof *leaks*'
- b) Dugas ujan dibi, liu garasanné *tuduh*
 TIME rain yesterday, many garage *leak*
 'When raining yesterday, many garage's roofs *leak*'

The Balinese state verb *tuduh* inherently refers only for the state of roof, nothing else. In English we can say *the bowl leaks*, but **?mangkok-ké tuduh* instead of saying *mangkok-ké meles*. Mangkok 'bowl' is not belonging to the same semantic field in Balinese with *roof*, therefore the sentence *mangkok-ké tuduh* is not accepted (Sudipa et al., 2018; Warna, 1993).

Conclusion

From the previous analysis, it can be concluded that Metalanguage approach manages to show the subtle difference of Balinese verbs meanings related to water, e.g. *tuduh* vs. *meles* 'leak'. The mapping of action verbs : *anyud*, *ngelangi*, *mandus*, *silem*, *mambuh* imply dynamic states which change the entity rapidly. The mapping of process verbs: *aad*, *tiis*, *éncéh* and *beku* carry the meaning of event due to happening instantly, moreover it also implies the changing in state and condition taking over time. The mapping of state verbs : *bedak*, *belus* and *tuduh* is considered to imply the static non dynamic states of affairs.

There are still more significant and interesting topics dealing with Balinese lexicons related to water, not only verbs. Balinese noun such as : (i) place for water: *pancoran* ‘public bathing place’, *bumbung* ‘water container made of bamboo’; (ii) food: *komoh* ‘traditional soup’, (ii) traditional medicine *loloh* ‘juice made of leaf extract’. They are more having ritual value like *tirta* ‘holy water’, *tirta pengentas* ‘holy water for cremation’ *tirta panglukatan* ‘holy water for mental and body purification, in terms of Hindu religion in Bali-Indonesia.

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