



Semantic Structures of Balinese Speech Act Verbs



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Abstract

This article is aimed at discussing Balinese Speech Act Verbs from the semantic perspective. The data are oral and written ones, the former was collected by interview from the key informen from two regencies in Bali namely: Tabanan and Bangli regencies. The later, i.e written data were obtained by observation and note-taking, taken from four Balinese short stories. The collected data was analyzed by applying the Natural Semantic Metalanguage with further discussion seen from (i) mapping and together with (ii) explication. The result shows that there are a number of non-compositional polysemy implied by any lexicon in terms of Balinese Speech Acts. The non-compositional polysemies are including: *say* and *say*, *say* and *know*, *say* and *feel*, *say* and *happen*, and the last is *say* and *do*.

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1 Introduction

Speech act, a variety of verbal communication and also a subdivision of pragmatics, often takes place in verbal and nonverbal communication. Yule (1996), states that speech acts are a study of how the speakers and hearers use language. Bach (2014), explains that action in verbal communication has a message in itself, so communication is not only about language but also about action. In conclusion, the speech act is the utterance that occurs and acts refer to an action. There are certain aims beyond the words or phrases when a speaker says something. Austin (1962) explains that speech acts are acts that refer to the action performed by produced utterances. In line with this, Yule (1996), states that speech acts are acts which are performed via utterances. Stating the same idea, Weirzbicka (1987), states that Verbs referring to speech constitutes one of the most important areas of the vocabulary of any language. This is particularly true, however, of English and of other languages, including BALINESE, which function as vehicles of life in complex modern society. Speech acts verbs, i.e. words such as *suggest*, *request*, *critize*, *hint*, *boast*, *complain* and *accuse* are crucially important to the way we perceive the world we live in – the world of human relationship and interaction... and yet the meaning of such verbs has never been systematically investigated (Jucker, 2009; Afghari, 2007; Trosborg, 1995). If someone wants to study Balinese wanted to know the difference between *nagih* ‘ask’ and *ngidih* ‘ask for’. This article is mainly aimed at discussing the topic concerned to give clear information about the semantic phenomena. The Balinese language is one of the biggest local languages in Indonesia having special uniqueness in terms of verbs, especially the speech act verbs (Shinzato, 2004; Waltereit, 2001).

The previous related studies

The following previous publications dealing with Balinese verbs have not yet in detail discussing the Balinese Speech Act Verbs. The book entitled *Struktur Semantik Verba Keadaan Bahasa Bali* ‘The semantic structure of Balinese State Verbs’ was published in 2010. The book contains several types of State Verbs in Balinese, namely (i) cognitive with examples: *makeneh* ‘think’, *ngugu* ‘believe’ (ii) knowledge : *tahu* ‘know’, *inget* ‘remember’, (iii) emotion : *lega* ‘happy’, *sebet* ‘sad’, (iv) perception : *nyingak* ‘see’, *ningeh* ‘hear’ and (v) volition: *dot* ‘want’, *meled* ‘wish’.

From the types above, the book also discusses about the subtypes characterized by the non-compositional polysemy, among others : (i) Cognitive type has (a) subtypes consisting of THINK and SAY, e.g. *sumandangaya* ‘suspect’, (b) subtypes consisting of THINK and HAPPEN, e.g. *nebag* ‘interpret’. (ii) Knowledge type can be subtyped into (a) KNOW and SAY, e.g. *engsap* ‘forget’, (b) KNOW and FEEL, e.g. *rungu* ‘care’; (iii) Emotion type consists of subtypes (a) FEEL and THINK, e.g. *ngon* ‘astonishing’, (b) FEEL and SAY, e.g. *lolo* ‘speechless’.

The other book published in 2021 is entitled *Struktur Semantik Verb Tindakan Bahasa Bali* ‘Semantic Structure of Balinese Action Verbs’ (Sudipa, 2021), describing eight notions. Four notions are characterized by non-compositional polysemy DO and MOVE and the others are symbolized by DO and HAPPEN. The notions belonging to DO and MOVE are consisting of (a) **bringing** example : *negen* ‘bringing something on one’s shoulder’, (b) **cleaning** : *nyampat* ‘sweeping the floor’, (c) **leaning** : *negak* ‘sitting down’, (d) **pulling** : *ngéréd* ‘pulling by heading toward the object’. The other four notions by DO and HAPPEN are deriving from (a) **cutting** example : *punggal* ‘cutting one’s head by big and sharp knife’, (b) **tying** : *nyamok* ‘tying the one’s mouth by plastic rope’, (d) **hitting** : *nendang* ‘hit by kicking’, (c) **cooking** : *nunu* ‘grill by traditional instruments using fire-wooden ashes’.

Another recent book entitled *Struktur Semantik Verba Proses Bahasa Bali* (Sudipa, 2022), having types of (i) type of *happen* and (ii) type of *movement*. Each type is further subdivided into several sections with the examples taken from the field research.

It is said that the *happen* type is subdivided into (a) The event is done by other agents, for examples *lung* ‘broken’, *pegat* ‘cut-off’, *kepéh* ‘edgely broken’, *nyag* ‘smash’, *uék* ‘torn’, *dekdek* ‘torn into pieces’, (b) the event is done by the self-agent, for examples: *seger* ‘healthy’, *kumat* ‘falling into ill’, *sakit* ‘ill’ and *segeran* ‘recovery’. From the analysis, it turns out that there are two findings significantly discussed. They are (i) the lexicon *tiis* ‘becoming drier and drier’ consisting of two elements at once namely *quality* with the combination of *direction*, (ii) the Balinese process verb can be preceded by lexicon *sayan* ‘getting more or less.’ in terms of giving more meaning emphasis (Sujaya & Sukiani, 2020).

Eunike Ade Rolike (2019) wrote her master thesis with the title of *Struktur Semantik Verba Ujaran Bahasa Indonesia:Kajian Metabahasa Semantik Alami*, ‘**semantic structure of Indonesian Speech Act Verbs : Natural Semantic Metalanguage Approach**’. She referred to the concept of Speech Act Verbs by Wierzbicka (1987). Wierzbicka grouped the English Speech Act Verbs into 37 categories,: *order*, *ask 1*, *ask 2*, *call*, *forbid*, *permit*,

argue, reprimand, mock, blame, accuse, attack, warn, advise, offer, praise, promise, thank, forgive, complain, exclaim, guess, hint, conclude, tell, inform, sum up, admit, assert, confirm, stress, declare, baptize, remark, answer, discuss, and talk.

It was found that in Indonesian language, it is lesser than 37 categories, among others : *menyuruh, memerintahkan, menginstruksikan, mendesak, meminta, menanyakan, bertanya, mewawancarai, melarang, menolak, mengizinkan, menyetujui, mengesahkan, berdebat, membantah, mengomel, menggerutu, mengkritik, menuduh, membela, mengancam, menyarankan, mengusulkan, menasihati, berjanji, bersyukur, memprotes, menceritakan, menjelaskan, mendiskripsikan, melaporkan, memberitahu, membeberkan, mengakui, menjawab, membahas, berunding, berbincang, mengobrol, memuji, mengundang, memanggil, mengumumkan.* The Semantic Structures of Indonesian Speech Acts Verbs can be analyzed by Natural Semantic Metalanguage (NSM), with the semantic prime *mengucapkan* 'to say'. It can be explicated by the non-compositional polysemy *say* and *do*; *say* and *happen*; *say* and *know*.

Another thesis entitled *Struktur Semantik Verba mengatakan Bahasa Inggris Kajian Metabahasa Semantik Alami* 'Semantic Structure of English Speech Act Verbs : NSM Approach (2020) by I Gde Yudhi Argangga Khrisnantara. He used the data from a novel and analyzed it by NSM theory. Based upon the result of the analysis, it shows that the semantic prime *mengatakan* 'to say' is combined with *do*, *know* and *happen* in the structure of non-compositional polysemy. He exemplified the speech act verbs: *explain* and *describe*, examples:

- (a) Let me **explain** something to you (00:01:23,280 – 00:01:25,389)
- (b) How could you **explain** with guns on your face?
(00:01:17,920 – 00:01:20,063)

The speaker says something because he knows something and wants the hearer also know something about what the speaker knows. Something is explained thoroughly and clearly, not only based upon the order of the happening but on the reasons why that thing happened, resulting in the hearer knowing well what the speaker wants to explain (Wierzbicka, 1987). Therefore it can be explicated

At that time, X says something to Y
X say this because X knows something
X say this because X want Y know this
X say something by something (thoroughly)
X say something like this

- (c) Alright, now you must **describe** it clearly, man
(00:01:57,280 – 00:01:59,150)
- (d) I don't know if you're being sarcastic, you ain't **describe** that man
(00:05:35,760 – 00:05:37,599)

The mapping of the lexicon *describe* has almost similar meaning to *explain*. The speaker says something because he knows something and wants the hearer also knows something that the speaker knows. Something is explained step by step, part by part clearly of the events. Similarly to *explain*, this lexicon is not only based upon the order of the happening but on the reasons why that thing happened, resulting in the hearer knowing well what the speaker wants to explain (Hashem & Muhi, 2021). Moreover, the speaker explains the influence of the event after being described until the hearer understands well what the speaker knows. It can be further explicated

At that time, X says something to Y
X say this because X knows something
X say this because X want Y know this
X say something by something (part by part)
X say something like this

The above publications are relevant to be considered as references and models for analysing Balinese Speech Act Verbs in this article.

2 Methods

There are two kinds of data to support this writing, namely (i) oral and (ii) written data. The oral data were obtained by interviewing the key informant in two regencies in Bali, namely Regency of Bangli (east Bali) and Regency of Tabanan (west Bali). The written data was collected by observation and note-taking (Cargil, et.al.2013) from 4 novels using modern Balinese language, namely (i) *Jro Lalung Ngutah* (2015), (ii) *Tuan Déwan* (2018); (iii) *Wangchi Wuhan* (2020) and (iv) *Ngalih Arjuna di Kamasan* (2021) all written by *Ida Bagus Wayan Widiasta Keniten*. The collected data was furthermore analysed by applying Natural Semantic Metalanguage (NSM)

[Weirzbicka \(1996\)](#), said ‘NSM theory combines the philosophical and logical tradition in the study meaning with a typological approach to the study of language, and with broadly based empirical cross-linguistic investigations. Goddard (2010:459) The Natural Semantic Metalanguage (NSM) is a decompositional system of meaning representation based on empirically established universal semantic primes, i.e., simple indefinable meanings which appear to be present as word meanings in all languages. She further discussed that The Natural Semantic Metalanguage (NSM) is a mini-language which corresponds to the shared core of all languages. It has as many versions as there are languages in the world; for example, there is an English NSM, a Polish NSM, an Indonesian NSM, and so on. But all these different versions match. (Weirzbicka, 16 Nop.2020 sharing session)

The analysis applies two approaches at once, (i) mapping the meaning with configuration based upon the *entity*, *process*, *instrument* and *result* and (ii) Explication using 65 semantic primes as the following table

Category	Semantic Primes
1. Substantives	I, YOU, SOMEONE, PEOPLE, SOMETHING/THING, BODY
2. Relational Substantives	KIND, PART
3. Determiners	THIS, THE SAME, OTHER~ELSE~ANOTHER
4. Quantifiers	ONE, TWO, SOME, ALL, MUCH/MANY, LITTLE/FEW
5. Evaluators	GOOD, BAD
6. Descriptors	BIG, SMALL
7. Mental predicates	THINK, KNOW, WANT, DON'T WANT, FEEL, SEE, HEAR
8. Speech	SAY , WORDS, TRUE
9. Actions , Events, Movement, Contact	DO , HAPPEN, MOVE, TOUCH,
10. Existence, Possession	BE (SOMEWHERE), THERE IS, BE (SOMEONE/SOMETHING), (IS) MINE
11. Life and Death	LIVE, DIE
12. Time	WHEN/TIME, NOW, BEFORE, AFTER, A LONG TIME, A SHORT TIME, FOR SOME TIME, MOMENT
13. Space	WHERE/PLACE, HERE, ABOVE, BELOW, FAR, NEAR, SIDE, INSIDE, TOUCH (CONTACT)
14. Logical Concepts	NOT, MAYBE, CAN, BECAUSE, IF
15. Intensifier, Augmentor	VERY, MORE
16. Similarity	LIKE/AS/WAY

(Source: [Goddard & Weirzbicka, 2014](#))

3 Result

Balinese Speech Act Verbs have various semantic structures based upon the non-compositional polysemy. The non-compositional polysemy is the basic way to construct the meaning of each Balinese lexicon dealing with speech act verbs. They are the non-compositional polysemy *say* and *say* with the examples of *maguneman*, *ngarembugang* and *mabligbagan* ‘discuss’; *ngaukin*, *nyeritin* and *ngelurin* ‘call’. The combination *say* and *know* is exemplified by *narka* ‘guess’; *ngorahang* and *nyambat* tell’. The polysemy *say* and *feel* is represented by *ngajum* ‘praise; the *say* and *happen* by *nyesel* ‘regret’, *nyelék-nyelékang*, *misunaang* ‘accuse’ and *kasengguh* ‘be accused’. The polysemy *say* and *do* is implied in the lexicons : *masemaya*, *masangké* and *majanji* ‘promise’, *suéca*, *maang*, and *ngicén* ‘permit’.

3.1 The non-compositional polysemy *say* and *say*

(4-1) *maguneman*, *ngerembugang*, and *mabligbagan* ‘discuss’

- (a) Ento tingalin Bli suba antianga koné lakar *maguneman* (TD : 4)
That see person already be-wait if future *discuss*
‘Please look at him, he already waited if you would *discuss*’
- (b) Setondén majalan, perlu ajak makejang *ngerembugang* rencana
Prior walk, need meet all *discuss* plan
‘before starting, we need all *discuss* the plan’
- (c) Luung hasil iraga *mabligbagan* ibi sanja
Good result we *discuss* yesterday evening
‘it has good result we *discussed* last night

The Balinese Speech Act Verbs: *maguneman*, *ngerembugang*, and *mabligbagan*, are used to represent the meaning of ‘discuss’. The activity is held by the addressor and addressee reciprocally in terms of turn-taking way. It is known having the non-compositional polysemy *SAY* and *SAY*, reflecting the exponents “X say something, because Y say something in turn”. The word *maguneman* is usually used formally discussing something to do with ritual ceremony, wedding and other sacred activities (Medera’s interview). The lexicon *ngerembugang* may sometimes happen in zemi-formal situation. The language used is mixed languages, using Balinese and national language ‘Indonesian language’ (Pastika’s interview) and the vocabulary *mabligbagan* taking free and daily topics with the informal way, using colloquial Balinese language.

Explication

- X say something to Y
- X say that X knows something
- X say because X want Y know something
- Y say because Y want X know something
- X and Y say something each other (reciprocal)
- X say something like this

(4-2) *ngaukin*, *nyeritin*, dan *ngelurin* ‘Call’

- (a) Adin-né ané pepes *kauk-ina* Sangut sujatiné madan Madé Arsa Wijaya (TD:1)
younger-Poss Def often call-be Sangut really named Made Arsa
‘His younger brother is often *called* Sangut, his real name is Made Arsa’
- (b) Eda jail, Madé Arsa Wijaya” Blin-né tumbén *ngaukin* seken adan-é (TD:4)
No Name person-Poss immediately *call* serious name-Poss
‘don’t be kidding, Made Arsa Wijaya” his brother immediately *called* his name’
- (c) Semengan suba *jerit-jerit* buka anak karauhan dogén (TD : 37)
Morning already *call-call* like son trance only
‘In the morning, she already *is calling* like an only tranced person’

The Balinese Speech Act Verbs lexicons : *ngaukin*, *nyeritin*, dan *ngelurin* ‘call’ consists of non-compositional polysemy *say* and *say* with the exponent “X say something to Y. X say it to make Y know what X wants to say to

Y” The lexicon *ngaukin* with the root word is *kauk* ‘panggil’ (KBI, 2014) represents the meaning that the addressor politely call the addressee standing or residing a bit far away from the addressor. The addressor wants the addressee comes closer. The verb *nyeritin* (*jerit*) ‘call loudly’ (KBI, 2014) has almost similar meaning with *ngaukin*, but the latter has higher intonation of voice. It is a slight difference to the verb *ngelurin* (*gelur*) ‘call long voice’ (KBI, 2014) in general the addressor calls the addressee with long and unpatterned voice because the addressee is not visible or hiding somewhere so the addressor cannot see the addressee. (Cf. Weirzbicka, 1987)

Explication

- X say something to Y
- X say that X want to make Y knows something
- X say because Y is somewhere (far away)
- X say because X want to be somewhere (come closer)
- X say with something (long, unpatterned voice)
- X say something like this

3.2 The non-compositional polysemy *say* and *know*

(4-3) *Narka* ‘guess’

- (a) Ia suba biasa *narka* tongos bé liu. Buina nawang angsengan pasih (NAK:31)
Person already usual *guess* place fish many. Moreover know situation sea
He has already *guessed* where the place of many fishes. Moreover he knows the sea-environment’
- (b) Sajan idup adana tusing bakat baan *napsir* (NAK:32)
Really life name not able to *guess*
‘Really the name of life is hard to *guess*’
- (c) Uli munyin-é tiang *narka* uli Denpasar, (NAK:72)
From voice-Poss person *guess* from Denpasar
‘From his voice I can guess he is from Denpasar’

The Balinese speech act verbs *narka*, and *miribné* ‘guess’ has *say* and *know* as the non-compositional polysemy with exponent “X say something to Y, X know something about Z” The lexicon *narka* indicates the assumption done by the addressor that the addressor knows something (Z). The addressor wants the addressee knows what is assumed by the addressor. The lexicon *menapsir* with the root is *tapsir* sounds a bit modern due to be influenced by Indonesian word *tafsir* ‘guess wildly’. This represents the meaning that the addressor says the possibility about what the addressor thinks after the occurrence. The slight different meaning between *narka* and *napsir* is the former has more certainty about the guess, but the latter indicates more doubtful. (Cf. Weirzbicka, 1987)

Explication

- X say something to Y
- X say this because X want Y know this (Z)
- X say that X assume about something Z
- X imagine that X know what Z is
- X couldn’t say why
- X say something like this

(4-4) *ngorahan* and *sambat* ‘tell’

- (a) Jeg menang!. Lamun kuangan pipis *sambat* dogén (TD :49)
Sure win!. If lack money *tell* only
‘I am sure you win!, if you lack of money, just *tell*’
- (b) Di kéné-kénéne kénkénang *ngorahang* lek ngelah sentana buka kéto (WW:56)
Time how *tell* ashamed have offspring like this
‘ in sometimes how I *tell* ashamed having such a naughty son’

The Balinese Speech Act Verbs *ngorahan* and *sambat* ‘tell’ consists of non-compositional polysemy *say* and *know* with exponent “X say something to Y, because X know something to be told” The lexicons : *ngorahang* used to

convey the meaning that the addressor say something to the addressee. After all, the addressee wants to know something that the addressor has already known.

The lexicon *sambat* 'mention' (KBI, 2014) is used to represent the meaning that the addressor mention something important to the addressee. The addressor wants the addressee to keep mentioning something to others else. E.g. *tulung cening sambat lakar jumah ada gaé* 'please tell and mention to anyone that we will have ceremony'

Explication

X say something to Y

X say this because X want to cause Y to hear Z

X assume this could cause Y to know Z

X say something like this

3.3 The non-compositional polysemy *say* and *feel*

(4-5) : *ngajum*, and *nyumbungang* 'praise'

- (a) Wawu édéngin titiang timpal-timpal titian-é sami *ngajumang* titiang (TD:42)
Time show person friend-Plural person-poss all *praise* person
'soon I showed my friends, all *praised* me'
- (b) Makejang *ngajumang* tiang pamangku wayah (TD:64)
All *praise* person temple-priest old
'all people *praise* me as a senior temple-priest'
- (c) Pipis di kantongé bisa pesu yén suba bisa *ngajum* nang abedik (WW:13)
Money Prep pocket can extend if already manage *praise* merely small
'My money in pocket can be released if you manage to *praise* a little bit'

Balinese Speech Act Verbs : *ngajum*, and *nyumbungang* 'praise' has non-compositional polysemy *say* and *feel*, therefore the exponent "X say something and Y feel something good". The lexicon *ngajumang* (*ajum*) 'praise', (KBI, 2014) represents the addressor says smething good to the addressee because the addressee has good performance, improve his living by having success to be proud of. The lexicon *nyumbungang* (*sumbung*) 'praise, boosting' (KBI, 2014), indicates that the addressor boosts the addressee due to be the successful life, best performance, or outstanding achievement out of the others (Cf. Weirzbicka, 1987)

Explication

X say something to Y

X think something good about Y

X has good reason to say this

X say something like this

3.4 Non-compositional polysemy *say* and *happen*

(4-6) *nyesel* 'regret'

- (a) Eda *nyesel* awak. Tusing melah ento (TD : 19)
No *regret* self. Not good that
'Don't *regret* yourself. It is not good'
- (b) luh *nyesel* idup ajak beli buka jani (TD:66)
Name *regret* life with borther like now
'You *regret* living with me as you see now'

Balinese Speech Act *nyesel* 'regret' consisting of non-compositional polysemy *say* and *happen* has exponent "X say because something bad happen to X" . The addressor says something to himself that something bad happen. The bad things could be traffic accident, unexpected thing happen and other things that make the addressor feel sad, annoy and complain.

The lexicon *nyesel* comes from the root word *sesel* ‘regret’ (KBI, 2014) indicates that something bad had happened and just realized. This is caused by the carelessness, unware and could be the stupidity of the agent. The result is not so fatal that the agent still manages to recover from such bad feeling. The addressor says because the addressor wants the addressee know about it. By saying this to the addressee, the addressor may soon recover and feel better. (Cf. Weirzbicka, 1987:241)

Explication

- X say something bad is happening (to me)
- X feel something bad because of that
- X say this because X want to cause someone to know about it
- X say because X want someone do something for X
- X say to someone so X feel better
- X say something like this

(4-7) : *nyengguh*, *misunaang*, and *nyelélék-nyelékang* ‘accuse’

- (a) “Aget Pak midep *nyelék-nyelékang* timpal. Yén ten kénten, ten polih dados Kadis (TD:55) fortune person know *accuse* frien. If no exist, no get become Head of Office
‘it is lucky for Pak knew how to *accuse* friend. If not so, it is difficult to be the Head Office’
- (b) Sing dadi *misunaang* anak apang tusing ngaé biota
No become *accuse* person to not make trouble
‘it is forbidden to *accuse* someone, in order not to create trouble’
- (c) Ipun lek wiréh *kasengguh* bisa ngemaling
Person ashamed because *be accused* able steal
‘he feel embarrass because being accused to be able to steal’

Balinese Speech Act Verbs: *nyengguh*, *misunaang*, and *nyelélék-nyelékang* ‘accuse’ consisting of non-compositional polysemy *say* and *happen* has exponent “X says something to Y and something bad happen to Y”. They represent the meaning that the addressor says something to addressee because the addressee is assumed to do something bad. The addressor says this in order someone else know that the addressee does something bad, consequently other people would assume that the addressee has done something bad. The addressee however has contracticted respond that he realized that he did not do something bad. (Cf. Weirzbicka, 1987)

The lexicon *nyengguh* having the root word *sengguh* ‘accuse’ (KBI, 2014), indicates that the addressor only predict the addressee does wrong thing without further observation to know the real thing done by the addressee. The lexicon *misunaang* (*pisuna*) ‘slander’ (KBI, 2014) tend that the addressor accuse the addressee do bad thing, although the addressor is not sure, and it is different from the lexicon *nyeléknyelékang* (*jelé*) ‘bad’, (KBI,2014:282) that the addressor of course already accused firmly that the addressee has already done something bad, therefore the addressee is assumed to be guilty.

Explication

- X say something to Y
- X say something bad happen to Y
- X assume that everyone would say that doing Y is bad
- X want someone to show that this is not true
- X say something like this
 - Pada waktu itu X mengatakan sesuatu pada Y
 - X mengatakan sesuatu karena Y mungkin melakukan sesuatu
 - X mengatakan bahwa mungkin Y melakukan sesuatu yang buruk
 - X mengatakan ini karena ingin orang lain tahu Y melakukan ini
 - X mengatakan sesuatu seperti

3.5 Non-compositional polysemy *say* and *do*

(4-8) *Masemaya*, *masangké* and *majanji* ‘promise’

- (a) Ngawit saking dibi, titiang *masemaya* usan ngrereh tuak (TD:63)
Time from yesterday, person *promise* finish get coconut-wine
'starting from yesterday, I *promised* to give up drinking coconut-wine'
- (b) Reraman titian-é *masangké* sayaga jaga naurin wantah sampun déwék titiangé midep makamben (TD:40)
parents person-Poss *promise* ready to pay if already able person put on linen
'My parents *promise* to pay if I manage to put on the linen by myself'
- (c) Ia dogén demen *majanji*. Iraga pepesin *majanji* (TD:68)
Person only like *promise*. *Person* often *promise*
'He only likes to *promise*. I often *promise*'

Balinese Speech Act Verbs : *masemaya*, *masangké* and *majanji*, 'berjanji' consist of non-compositional polysemy *saya* and *do* with exponent "X say something to Y. X want to do something (Z) for Y"

The lexicon *masemaya* (*semaya*) 'promise', (KBI, 2014), indicates that the addressor will do something (Z) for the addressee. In the future the addressee will get something what the addressor says. If someone has already *masemaya* in Balinese it is impossible and prohibited to break the promise, the addressor must fulfil the thing what the addressor has promised to do for the addressee . It is a bit slightly different from lexicon *majanji* (*janji*) 'promise' (KBI, 2014), the addressor seems to have wider choice to fulfil or not the promise itself. The lexicon *masangké* 'promise' implies something to do with the sacred activities, and of course it must be fully fulfilled (Cf. Weirzbicka, 1987)

Explication

X say something to Y

X know that Y think that X may want to do Z

X want to do it because Y want X to do it

X say : X will do it

X want people to think if X does not do it, people will not believe anything that X say X will do

X say something like this

(4-9) : *suéca*, *maang*, and *ngicén* 'permit'

(a) Aget *suéca* Widhiné, nyidayang tepuk kampil di segara ba dauh (NAK:32)

Lucky *permit* God, able meet ashore in sea direction west

'It is lucky God *permitted*, he was able to me found in the west beach'

(b) Rauh ke Gerya mangda Ida Peranda *ngicén* warga apang pragat upacara-né

Come to house so person *permit* people to complete ceremony-Poss

'Please come to the priest-house, so the Priest *give permission* to complete the people ritual-ceremony'

(c) Pak Ketut *maang* ia apang énggal tamat masekolah

Person *allow* someone to quick finish school

'Pak Tut *allows* him to finish school quickly'

Balinese Speech Act Verbs : *suéca*, *maang*, and *ngicén* 'permit, give permission' consisting of non-compositional polysemy *saya* and *do* have exponent "X say something to Y because X want to do something (Z) for Y"

The lexicons : *suéca*, *maang*, and *ngicén* indicate that the addressor says something in order that the addressee do something Z. Y think that what will be done by the addressor is considered something good (Nation & Snowling, 1999; Hodges & Patterson, 2007). Moreover the addressor in this case has more power and manage to influence the addressee in terms of social status, finance, education and life-experiences (Cf Weirzbicka, 1987)

Explication

X say something to Y

X says because X want Y to do something Z

X assume that X has more something (power : social status, finace, experience)
 X say because X want to cause Y to be able to do it
 X say something like this

4 Findings

Form the collected data and further anlysis, it turns out that Balinese Speech Act *ampura* ‘sorry’ and *ngampurayang* ‘forgive’

(4-10) *Ampura* ‘sorry’

- (a) Tunasang *ampura* apang bedikan nepukin sengsara (JLN:18)
 Beg *sorry* in order to small meet miserable
 ‘you must *apologize* in order to minimize miserable’
- (b) Tiang macelep sambilang *nunas ampura* ring Bhatara Kawitan (JLN:82)
 Someone enter while *ask sorry* to God ancestor
 ‘I entered (temple) while *asking sorry* to our ancestors’
- (c) “Ratu Bhatara *ampura* titiang” (JLN:82)
 King God *give-forgiveness* to someone
 ‘God please *forgive* me’

(4-11) *Ngampurayang* ‘forgive’

- (a) Titiang *nunas* mangda I Ratu *ngampurayang* solah sané ten becik
 Someone ask for Queen *forgive* behaviour RP not good
 ‘I am asking the Queen to *forgive* the behaviour which is not good’
- (b) Pastika Ida jagi *ngampurayang* pemargi-né sané kaon
 Sure someone will *forgive* the road-Poss RP bad
 ‘I am sure He will *forgive* the way which is bad’

Balinese Speech Act Verbs : *ampura* ‘sorry’ and *ngampurayang* ‘forgive’ consists of non-compositional polysemy *say* and *do*. The meaning exponent can be mapped like “ X say something to Y, Y can do something for X”

Lexicon *ampura*, with phrase *nunas ampura* is used to represent the meaning that the addressor feels guilty due to his bad action, or bad saying (Paus, 2005; Gruber, 2008). The addressor asks forgiveness to the addressee by saying the phrase *nunas ampura* ‘beg sorry’ (Weirzbicka, 1987). Lexicon *ngampurayang* consists the combination of the prefix nasal *ng-* and suffix *-yang*. The combination of prefix and suffix in linguistics termed as *confix* (prefix *ng-* and suffix *yang*) implies the meaning of doing action for the root itself *ampura*. The result of the morphological process in terms of the combination of prefix + root and suffix → *ngampurayang* ‘forgive’. The meaning configuration is that the addressor wants not to think again about the mistakes, unconvieniences done by the addressee. It is usually based upon the addressee’s expectation for begging sincere apologise. (Weirzbicka, 1987)

Explication of the lexicon *ampura* ‘sorry’

X say something to Y
 X assume that something bad can be said about Y
 X assume that X could think something bad about X because of that
 X assume that X know why X did it
 X say this because X want to show that X don’t want to think something bad about X because of that
 X say something like this

Explication **lexicon** *ngampurayang* ‘forgive’

X say something to Y
 X assume that Y did something wrong
 X assume Y understand that X feel something bad because of that

X don't want to think bad to Y and could feel something bad towards Y because of that
X say this because X want to cause it to happen
X say something like this

5 Conclusion

In Balinese Speech Act Verbs, as being said by Weirzbicka (1987), that there are two kinds of components recurring in virtually all the explication and these require some explanation. First, there is a component in the frame 'I say....', which is called the 'dictum', and second, a component in the frame 'I say this because ...', which is called the 'illocutionary purpose'.

The Balinese lexicon, for instance, *masamaya* 'promise', the dictum is "I say...I promise to you." and the illocutionary purpose is "I say this because I want to cause you to know that I want to do something for you in the future" The most striking thing, furthermore to be concluded that the lexicons *ampura* 'sorry' and *ngampurayang* 'forgive' can be mapped and explicated without circularity and obscurity.

Conflict of interest statement

The authors declared that they have no competing interest.

Statement of authorship

The authors have a responsibility for the conception and design of the study. The authors have approved the final article.

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The written data sources:

Code	The novel titles
JLN	Jro Lalung Ngutah
TD	Tuan Déwan
WW	Wangchi Wuhan
NAK	Ngalih Arjuna di Kamasan

Key-informen:

1. Medera, I Nengah 80 years old as aexpert in Old classical Javanese and Balinese language, formerly a lecturing staff residing in Tabanan
2. Pastika, I Wayan 61 years old, a Professor in Bahasa Indonesia, residing in Gianyar