Verb "Clean Using Water" In Balinese

Putu Agus Bratayadnya [a]

Abstract

This paper discusses verb clean activity using water in Balinese. Unlike Indonesian that only has fewer variation words to clean human body like *mandi* and *keramas*. Balinese have some more variations to say specific meaning for clean using water. From this phenomenon, the verbs are interested to discuss particularly using the theory of Natural Semantic Metalanguage by Anna Weirzbicka's in her book entitled Semantics: Primes and Universal which was published by Oxford University in 1996. This paper was analyzed using Descriptive Qualitative Method and did both library and field research method. Library research had done by finding the verbs in Balinese books and articles. Afterward field research did with the observation by asking some Balinese speakers. Five words are found to clean a human body; *Mambuh* (For cleaning hair), *Mesugi* (face) etc. Meanwhile, one word (*ngumbah*) is neutral? It means the word can be used to describe in the human body and non-human body. Then the last, there are two words in Balinese which were found to describe cleaning activity using water in Balinese to clean something or the activity which not to clean human body like *nyusud* and *ngepel*.

Author correspondence:
Putu Agus Bratayadnya,
ISI Denpasar, Bali – Indonesia
Email address: bratayadnya@gmail.com

1. Introduction

The Balinese language currently is illustrated as one of seven hundred or more living spoke languages in Indonesia. It is also considered as one of the largest ethnolinguistic group in Indonesia (Kamajaya, 2013). The Balinese is spoken in Bali and Lombok islands also some of the transmigration places around Indonesia such as in Lampung, North Sulawesi, Central Sulawesi and Sumbawa (Bawa, 2001:3).

The Balinese is spoken in the frameworks of formal and informal contexts as well as giving consideration to the relative social status of speech participants. The issue of the Balinese Language Structure complexity in form and meaning is related to the verbs, which are the most important part of the word classes. Bawa and Jendra (1981) analyzed the structure of the Balinese Language in their research entitle *Struktur Bahasa Bali*, which precisely discussing verbs on Balinese.

Meanwhile, Kersten in 1970 explains that verb in the Balinese is much affected by the process of word formation and the functions of prefixes as the verb-forming devices. The Balinese is spoken in the frameworks of formal and

---

[a] ISI Denpasar, Bali – Indonesia

informal contexts as well as giving consideration to the relative social status of speech participants. The verb in Balinese as a verb in most language in the world has the central and complex characteristic. Verb centralization concept is supported by evidence like first semantically verb always occurs on discourse, second based of its semantic feature, verb tends as determine of argument and the last it has the ability as a determine semantics role in every argument which accompanying (Sudipa: 2007).

From the illustration above, discussing verb of Balinese in this case verb clean in the Balinese is interesting because a word in Balinese has a very unique, deep and specific meaning so using the theory of Natural Semantics Metalanguage for doing the research must be an interesting one. As the explanation above there are some problems occur and can be formulated like: How many combinations of verb "clean using water" in Balinese can be made? And what is the analyzing of word "clean using water" in Balinese after using the theory of Natural Semantics Metalanguage?

2. Research Methods

2.1 Material

The data were taken from reading some Balinese Books, Articles, and interview or asking questions to some Balinese. When reading Balinese Books and Articles, it is used to find the explanation and understanding the word "clean" in Balinese that would be discussed in this paper. Meanwhile interviewing some people particularly Balinese is to cross-check the data and have more detail explanations about the word.

2.2 Literature Review

This paper uses library and field research where library research uses some Balinese Books, Articles and Paper that are found in the library or bookshops. Otherwise, field research was done when had asked and interviewed some interviewers to get some data. Then the data were collected, spat and analyzed using Natural Semantics Metalanguage theory from Anna Weirzbicka. This data also was analyzed with descriptive qualitative research where according to Bogdan and Taylor (2011:4) this kind of method produces the analysis in form of words or oral from people or people behavior that can be observed.

There are total three researchers to be used as a reference to this research. One is a research from Karmajaya in 2013 entitled The Mapping of Action Verb Meanings in Balinese-English Translation which writes to Natural Semantics Metalanguage in a relationship with Balinese-English Translation in action verb. The research data was taken in The Invisible Mirror of Siwaratri Kalpa in 2008.

Sutjiati Beratha (2000) wrote an article about Structure dan Peran Semantik Verba Ujaran Bahasa Bali. The structures and the roles of Semantic in Balinese verb are clearly explained by adopting the Natural Semantics Metalanguage and Macro role theory. The success of her analysis is based on those combined theories. Therefore, the structures and the roles of semantics in Balinese verbs can be fruitfully explored and rigorously explained.

Moreover Sudipa: 2003 is written a research entitled Struktur Semantik Verba Bahasa Bali. He mapped and explicated successfully the meaning of the prototypical concept of the mental predicate of Balinese state verbs into various distinctive exponents through the Natural Semantics Metalanguage approach. Based on his analysis, the semantic features of each lexicon are not alike; therefore, they are resulting in differences in meaning. His study is important to refer to this study.

2.3 Theoretical Framework

According to the Natural Semantic Metalanguage (NSM), the term for describing the concepts in the object language is the set of semantic primes. Based on several studies on a number of languages in the world, Weirzbiska (1996) found a number of natural meanings which consists of several components including conceptual primitives and lexical universal like
(1) Substantives: I, You, Someone, Something/Think People/Person, Body.
(2) Determiners: His, the Same, Other.
(3) Quantifiers: Some, One, Two, Many, Much, All.
(4) Mental Predicates: Think, Know, Want, Feel, See, and Hear.
(5) Speech: Say, Words, True.

(6) Action/Even/Movement: Do, happen, Move, Put, Go.
(7) Evaluators: Good, Bad.
(8) Descriptors: Big, Small, (Long).
(9) Time: When/Time, Before, After, Along Time, Now, A Short Time.
(10) Taxonomy, Partonomy: Kind of, Part of.
(11) Logical Concept: If, Not, Can, because, Maybe.
(12) Intensifiers: very.
(13) Augmentation: more.
(14) Similarity: Like.
(15) Life and death (linker): live, die.
(16) Existence; There is
(17) Space: Where/Place, Under, Near Above, Inside, Here, Far, Side.

3. Results and Analysis

The data from both library and field research are presented and analyzed one by one in this chapter.

3.1 Classification of "verb clean using water" in Balinese in This research

There are some classifications of verb "clean" in Balinese like clean using water or not using water or even using and helping item. Word *nyapu* particularly is an example verb class word that explains clean using helping item, in this case, using a broom. This research concerns of condition and situation from verb "clean" in Balinese to describe name and explanation of that word when its word (clean) does with water and not with water. It becomes a phenomenon because in the local language, in this case, Balinese there are many names to give exact and precisely explanation about condition and situation when we clean something with water. This condition is hard to find even in languages with bigger speakers' like Indonesian and English. Take for example word *mesugih*, the word is only for cleaning your face with water and can't use to explain any other part of the body, situation or condition.

In this chapter, the clean using water in Balinese is discussed using the Natural Semantics Metalanguage which is proposed by Anna Weirzbicka. After discussing with some Balinese people and reading some Balinese books and articles here clean using water in Balinese is divided into two groups; for the body and not for the body. There are total six words in Balinese to describe cleaning using water and three more to clean using water not for the body, in this case, human body. The words for clean using water for the body are *mambuh*, *mesugi*, *manjus* (low class) / *mesiram*, *ngumbah*, *mebaseh* and *nyiramin*. Then the words for cleaning using water are not for the body are *nyiram*, *nyusud*, *ngumbah,* and *ngepel*.

3.2 Its Natural Semantics Metalanguage Explanation

Here the theory of Natural Semantics Metalanguage from Anna Weirzbicka from her book *Semantics: Primes and Universal* which was published by Oxford University in 1996 are used to analyze the data. The verb to clean using water for the human body is described like below:

a) *Mambuh*
    Mambuh is a word in Balinese to describe clean using water but for human hair only even not touch human face because for face there is another word to explain.
    The configuration of *mambuh* to clean is
      At that time, X did an action using water
              X did this because X wants to clean
              X did this because X wants to clean something using water
              X did this because X wants to clean using water in a specific place in hair.

b) *Mesugi*
    Mesugi is a Balinese word especially to indicate that the person one to clean using water in his or her face only.
    The configuration of *mesugi* to clean is

At that time, X did an action using water

        X did this because X wants to clean

        X did this because X wants to clean using water

        X did this because X wants to clean using water in a specific place in his or her face. (USE THE SEMANTIC PRIMES ONLY 65 WORDS)

c) *Manjus* or *Mesiram*

    Manjus has the same meaning with *mesiram*. What is the different only for the using of the word that *manjus* is a low class word that using for the lower cast of conversation of the low cast in Balinese Traditional Cast System. Meanwhile, *mesiram* is in the opposite. Its word is used by high Cast Class and using when low cast people talk with high cast people. Moreover, both *manjus* and *mesiram* have the same meaning that clean using water for all human body.

At that time, X did an action using water

        X did this because X wants to clean

        X did this because X wants to clean using water

        X did this because X wants to clean using water in all his or her body.

d) *Mebaseh*

    Mebaseh is a special term to indicate that someone cleans his or her body under the stomach particularly for their feet. Even if they only clean a foot it is also called *mebaseh* in the Balinese Language.

Here is the configuration of *mebaseh* to clean is

At that time, X did an action using water

        X did this because X wants to clean

        X did this because X wants to clean using water

        X did this because X wants to clean using water in a specific place on his or her part of the body. In this case is below the stomach especially in their feet.

e) *Nyiramin*

    Nyiramin is a very specific term for describing clean using water in Balinese. This word has been influenced by Balinese culture and religion too because this word is used to bath the dead body in Balinese Hindu Religion before the dead body is buried or burned.

The configuration of *nyiramin* to clean is

At that time, X did an action using water

        X did this because X wants to clean

        X did this because X wants to clean using water

        X did this because X wants to clean the dead body.

        X did this because X is chosen by society.

        X did this because it is his or her job

        X did this because he or she is from the priest family who allows by the society to do this activity.

3.3 There is a word is used to describe verb "clean using water" in Balinese to clean both the human bodies and not human:

f) *Ngumbah*

    Word *ngumbah* in Balinese indicates that someone clean something using water for both human body and not human body. This word is widely acknowledged to explain that someone clean something small like clean hand or feet. The hand is just a small part of our human body. Furthermore, *ngumbah* for clean using water for nonhuman body is used to clean something is not too big like clean a vas or clean a car but not clean a house and a building.

The configuration of *ngumbah* to clean is

At that time, X did an action using water

        X did this because X wants to clean

        X did this because X wants to clean using water

        X did this because X wants to clean using water in the human body or not the human body.

        X did this because X wants to clean something in a small object.

3.4 There are several verbs that clean using water in Balinese for cleaning non-human bodies are found like:

g) *Ngepel*

Ngepel is used to explain that someone wants to clean a surface. Normally in Denpasar and Gianyar, word ngepel is used to explain that someone cleans a floor using water. Meanwhile, in another place such as in Jembrana, the word is not only used to indicate cleaning a surface in below position but in general surface. If we say that we clean our car that we can use *ngepel* also in Jembrana.

The configuration of *ngepel* to clean is

At that time, X did an action using water

X did this because X wants to clean

X did this because X wants to clean a surface using water (in Jembrana region)

X did this because X wants to clean a surface in below position using water (in Denpasar and Gianyar).

h) *Nyusud*

The configuration of *nyusud* is to clean in general situation. It can be said that *nyusud* is in general meaning and other words like *ngumbah* and *ngepel* are in more specific.

The configuration of *nyusud* to clean is

At that time, X did an action using water

X did this because X wants to clean

X did this because X wants to clean using water

X did this because X wants to clean using water and it is not cleaning a body or a part of the body.

4. Conclusion

After analyzing the data which related to verb "clean using water" in Balinese Case Study in Natural Semantics Metalanguage View, some conclusions can be formulated and presented as follows.

First, there are total eight names to describe the word in this case verb to describe "cleaning using water" in the Balinese Language. In Indonesian, it is called *mencuci* but in Balinese, it can be transformed into many names with its own meaning. There are *mambuh* which are used for cleaning using water to clean hair, *Mesugi* is a verb to clean human face, *manjus/mesiram* is used to describe that an activity to clean the body using water, *ngumbah/mebasuh* is specifically to describe for cleaning hand using water, *Mebaseh* is for feet, *nyiramin* is very specific for cleaning or bathing a dead body using water. Espesially for nyiramin, this activity is only accured when there is a death ceremony in Balinese culture and the person conducts the nyiramin process is a special one. He or she must be chosen from the community or from the family of Brahman, the highest cast system in the traditional balinese community.

Second, word *nyusud* has a general form for meaning but its word only describe cleaning process using water for something and not for the human body or part of human body. Meanwhile, word *ngepel* has a more specific form that dedicates to clean a surface. Even in some places, there is a little different of meaning, especially in Gianyar and Jembrana. Moreover, there is one word that is in a neutral position. The word is *ngumbah* which can be used for an explanation a cleaning activity which using water in both for the human body and nonhuman body.

References

Bawa, I. W., & Jendra, I. W. (1981). *Struktur Bahasa Bali* (Vol. 70). Pusat Pembinaan dan Pengembangan Bahasa, Departemen Pendidikan dan Kebudayaan.

Kamajaya. (2013). *The Mapping of Action Verb Meaning in Balinese-English Translation*. Thesis. Denpasar: Post-Graduated Program of Udayana University.

Sudipa, I. N. (2013). Abstrak Berbahasa Inggris Publikasi Ilmiah.

Sudipa, N. (2015). *Bahan Pengantar Untuk Matrikulasi*. Denpasar: Pascasarjana Universitas Udayana.

Sutjiati-Beratha, N. L. (2000). Struktur dan Peran Semantis Verba Ujaran Bahasa Bali. *Dalam Bambang Kaswanti Purwo (ed)*, *1000*.

Taylor, S. J., & Bogdan, R. (1984). Introduction to qualitative research methods: The search for meaning.

Wierzbicka, A. (1996). *Semantics: Primes and universals: Primes and universals*. Oxford University Press, UK.