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Semantic Structure of Balinese Process Verbs

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Abstract---Among the three divisions of Verb, the process verb is existing between the state and the action verbs. Since the position is between both other verbs, the article is aimed at analyzing the meaning of Process Verb with Balinese data. The data was collected from two sources, the oral data is from the verification of the key-informants in two regencies in Bali, namely Gianyar and Jembrana. The written ones were collected from four Balinese short stories' collection by observation and note-taking techniques. The collected data was further analyzed by the theory of Natural Semantic Metalanguage, applying the mapping of meaning configuration and explication. The result shows that there are two types of Balinese process verbs : (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. 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 a combination of *direction*, (ii) the Balinese process verb can be preceded by lexicon *sayan* 'getting more or less..' in terms of giving more meaning emphases.

Keywords---emphases, quality combined direction, sayan, tiis.

Introduction

Givon (1984), divided the verb into three categories namely (1) State Verb; (2) Process verbs, and (3) Action verbs. The differences have relied on the dynamics of

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verbal movement toward the reference. (1) The state verb is categorized to have stable time, meaning that this verb does not have time changes, even though the change is very slow, e.g. *inget* 'remember', *ngugu* 'believe'. (2) Process verb has less-stable time because it moves from one entity to other entities, e.g. *engkes* 'getting smaller'. (3) The action verb has unstable time so that the change is considered very high, e.g. *ngaba* and *makta* 'to bring', and others. The process verb can be characterized by two senses namely (i) event and (ii) process. According to [Van Valin & La Polla \(2001\)](#), there are two senses used to cover the meaning of the Balinese verb. They further stated that:

- (a) *Events*: state of affairs which seem to happen instantly, e.g. balloons popping, a glass shattering, a building blowing
- (b) *Processes*: state 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, ester freezing, clothes drying), or in the internal experience of a participant (Tannishe learning Balinese)

Some previous studies concerning Balinese verbs 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 profone only a few lexicons convey sacred values. The concerned lexicons are *malukat* 'cleaning by bathing the human body sprituually'; *mabayuh* 'cleaning one's mental spiritually by ritual ceremony'. These two examples are very relevan to the water purification in a ritual ceremony ([Taler et al., 2013](#)).

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 relevan matters are how to map the action verbs, such as *ngaba* 'bringing something anywhere in one's body, this is called generic sense of action verb bringing ([Issa et al., 2021](#)). The other findings of this research are most of Balinese action verb bringing are mapped by specific location of one's body. The examples are: *nyuun* 'bringing something on the one's head', *negen* 'beringing something on one's shoulder', *nangal* 'bringing something upon one's mouth', etc. ([Wierzbicka, 1986](#)).

An article entitled *Balinese Verb related to water: Metalanguage Approach*, was written by I Nengah Sudipa, I Nyoman Weda Kusuma, Made Henra Dwikarmawan Sudipa and Komang Dian Puspita Candra. It was published in Linguistics and Culture Review, 5 (1), 20.30. [https : //doi.org/10/37028/lingcure.v5n1.81](https://doi.org/10.37028/lingcure.v5n1.81). 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 ([Moody, 2005](#)). The oral language was collected from the key-informen in three villages within two regencies in Bali, namely Klungkung and Buleleng. The written data was observed from the 4 novels using modern Balinese language. The collected data was furthermore analyzed by Metalanguage approach which manages to map all the meaning in the form of language description ([Wearing, 2009](#); [Lemanek, 2020](#)). Metalanguage approach based upon *entity*, *process*, *instrument* and *result* can detect the subtle meaning difference

among the verbs having the 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 (Shapiro et al., 1987). The mapping of state verbs: *bedak*, *belus* and *tuduh* is considered to imply the time reference is very stable.

A 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) want : *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. *sumandangsaya* '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'.

Another recent 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'.

Both books are applying NSM as the way how to analyze the Semantic Structure of Balinese verbs (Suryasa, 2016; Netra, 2016). there is one more Balinese verb is left behind, not yet further discussed in an article nor as a book, that is Balinese Process Verb. The division of Verb according to Givon (1984) into: **state**, **process** and **action** verbs is so crucially important that no single verb may be left behind. To complete the three kinds of verb divisions in Balinese, the topic of Balinese Process Verb must be taken into account, especially in the form of a journal article at the beginning before being written as a comprehensive textbook (Shen, 1995; Filip, 2001).

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 Gianyar (east Bali) and Regency of Jembrana

(west Bali). The written data was collected by observation and note-taking (Cargil et al., 2021) 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 Widiassa Keniten*. The collected data was furthermore analyzed 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) 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 that 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

Table 1
Use of 65 semantic primes

Category	Semantic Primes
1. <u>Substantives</u>	I, YOU, SOMEONE, PEOPLE, SOMETHING/THING, BODY
2. Relational Substantives	KIND, PART
3. <u>Determiners</u>	THIS, THE SAME, OTHER~ELSE~ANOTHER
4. <u>Quantifiers</u>	ONE, TWO, SOME, ALL, MUCH/MANY, LITTLE/FEW
5. Evaluators	GOOD, BAD
6. Descriptors	BIG, SMALL
7. Mental <u>predicates</u>	THINK, KNOW, WANT, DON'T WANT, FEEL, SEE, HEAR
8. <u>Speech</u>	SAY, WORDS, TRUE
9. <u>Actions</u> , <u>Events</u> , <u>Movement</u> , <u>Contact</u>	DO, HAPPEN , MOVE, TOUCH,
10. <u>Existence</u> , <u>Possession</u>	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. <u>Intensifier</u> , Augmentor	VERY, MORE
16. Similarity	LIKE/AS/WAY

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

Result

Balinese Process verb is considered having certain duration and characterized by the time is less stable, as being quoted from

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 end of the time-stability scale” ([Givon, 1984](#))

From this quotation, it can be said that the verb classifications are based upon the scale of time stability. The 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.

Based upon the characteristics of the **Prosess verb in Balinese language**, the main point of the following issues are dealing with two types namely (i) happen and (ii) movement, to be further elaborated by providing the data concerned.

3.1 Happen

This type of Balinese Process Verb can be further discussed within two verbal behaviours, namely (i) The process is done by other agents and (ii) the process is caused by the self-agents. The Natural Semantic Metalanguage approach is applied to analyze the data. There are two kinds of analysis applied at once, they are (i) mapping the meaning configuration based upon: *entity, process, instrument* and *result* (ii) explication using 65 semantic primes ([Goddard, 2010](#)). It is furthermore using the non-compositional polysemy: HAPPEN and DO ([Weirzbicka, 1996](#))

3.1.1 The event is done by other agents

This subtype discusses the process is caused by other agents, therefore the semantic exponent can be mapped into “Y does something to X”. This description means that Y ‘other agent’ does something to X ‘entity, someone, something’. The result of the process is that there is a change happening to X.

(3-1) *Lung* ‘broken’

a) Muncuk potlot-é suba *lung*, buin kerot apang
 dadi anggo
 edge pencil-DEF already broken, more sharpen PREP
 ready use

'The point of the pencil is already *broken*, sharpen it again in order to be reused'

- b) Bais kébot-né *lung* ulian metabrakan di jalan-né
 foot left-DEF broken cause crash PREP street-DEF
 'His left leg was *broken* because of the crash in the street'

Lung is Balinese Process Verb translated into *broken* (Sutjaja, 2000) might happen to the entities like: bone, wood, pencil. This process is usually done by someone or other agents, not by the entity itself. This process is done quickly and hard. This can be done by using an instrument or without any devices. The result of this process is that the entity becoming into two parts or some parts. This can be explicated as follows

At the same time, something happen to X
 Because Y do something to X
 X become two or some parts
 X happen like this

(3-2) Pegat 'cut off'

- a) Tali-né *pegat* dadi dadua, tusing bisa tegulang
 buin rope-DEF cut-off become two, NOT able tie
 more

- 'The rope *was cut-off* into two parts, it is not anymore used to tie'
 b) Nyén ngacakang benang *pegat* dini, aba ka tongos
 luu-né PERSON scatter thread cut off here, bring PREP place
 rubbish-DEF
 'Who scattered the *cut-off* thread here, please take them to the rubbish bin'

This process verb *pegat* might happen to the entities like: thread, and rope. The other agent (not the entity) does it whether smoothly or roughly. Instrument like scissors, knife are very needed to do this process if the entity is big, hard and tough. The result is that the entity becomes exactly two parts.

Explication

At the same time, something happen to X
 Because Y do something to X
 X become two parts
 X happen like this

(3-3) Kepéh 'edgely broken'

- a) Ada nyuh ngulungin tembok-é, bisa suba *kepéh*
 there coconut fall wall-DEF, can already broken
 'A coconut fell down on the wall which is already *edgely broken*'
 b) Ia naar kacang goréng bes liu, pantes gigi-né
kepéh
 someone eat peanut fried too much, result tooth-DEF
 broken

'He ate too many hard-fried peanuts, resulting his tooth's tip is smally broken'

The process verb *kepéh* indicates something is a bit broken on the tip, edge, like : tooth, top tip of knife, the edge part of stone wall. The process takes place very rapidly, no instrument is required and the result is that the tip of the tooth, the edge of the wall becomes two not-equal parts (Suryasa et al., 2019). By this process, the entity is still functioning as usual. In *gigi kepéh* 'the edgely broken tooth', it still functions which is indicated by the tooth manages to bite, to eat something.

Explication

At the same time, something happen to X
 Because Y do something to X
 X become several parts
 Because of this, X still can do something (X still function)
 X happen like this

(3-4) Pungak 'edgely broken,

- a) Tiang ten bisa nganggo tiuk-é ené, suba *pungak*
 someone NOT able use knife-DEF this, already broken
 'I cannot use this knife anymore, because it is already broken on its eye'
- b) Kandik-ké ento lakar aba ke pande, wiréh
pungak apang
 axe-DEF that will be+taken PREP blacksmith, because
 broken PREP dadi anggo
 able function
 'That axe will be taken to the blacksmith to repair, because it is broken in order to be able to function again'

The process verb *pungak* indicates something like knife, sword, axe being broken by other agents. The broken part is very tiny and happens only on the edge, especially on its eyes. Because of this, the entity is not sharp any more. By this situation, it does not function as usual, and someone cannot use it properly. The mapping of the meaning exponent "X can not do something"

At the same time, something happen to X
 Because Y do something to X
 X become several parts
 Because of this, X can not do something (X does not function anymore)
 X happen like this

(3-5) Nyag 'smash'

- a) Ulung piring-é di batu-né, jag *nyag* sing bakat
 duduk
 fall down plate-DEF PREP stone-DEF, result smash NOT get
 collect
 'The porcelaine plate felt down against the stone, it is smash into pieces without any remains'

- b) Jang pil-é di yéh-é, enggal dadi *nyag*
 aluhan nginem
 put tablet-DEF PREP water-DEF, soon become smash, easy
 drink
 'Please put the medicine into the water, it quickly becomes *liquid* easier
 for you to drink'

The process verb *nyag* shows the meaning of broken into pieces if the entity is something solid or concrete, like the porcelaine plate, the glass and others. It sometimes indicates meaning of becoming liquid if the entity is solid like: tablet, cake, sugar, when being put into water. The process of changing the entity is done by other agents and the result can be functioning (example b) or not functioning anymore due to it is hard to be identified (example a)

Explication

- At the same time, something happen to X
 Because Y do something to X
 X become several parts (smash or liquid)
 Because of this, X can not do something (X does not function anymore)
 or
 Because of this, X can do something (X can do again)
 X happen like this

(3-6) Uék 'torn'

- a) Ia pepes ma- baju *uék* ka carik-é
 Person often wear-shirt torn PREP rice-field-DEF
 'He often wears a *torn* shirt to the rice field'
- b) *Uék* gigis sok-é, dadi anggo ngajang séla
 torn little basket-DEF, still use fetch sweet potato
 The little *torn* basket can be still used to carry sweet potatoes'

The process verb of *uék* 'torn' may happen to the entity of shirts, clothes, linen, curtain, bamboo basket, . This event is done by other agents to the entity in such a way that the entity is still functioning as usual. The mapping of the semantic exponent "X still can do something".

Explication

- At the same time, something happen to X
 Because Y do something to X
 X become several parts
 Because of this, X can do something (X can still function)
 X happen like this

(3-7) Dekdek 'torn into pieces'

- a) Ulung masepédaan, jaler-né *dekdek* sing dadi anggo
 fall cycle-ride, trousers-DEF torn NOT able wear
 'Falling down from cycling, his trousers *are terribly torn* and it cannot
 be worn anymore'
- b) kuluk-né mésbés koran kanti *dekdek*, sing nyidayang
 baca

dog-DEF break newspaper result torn, NOT able
read
'The dog broke the newspaper resulting *terrible torn*, it can not be read'

The process verb of *dekdek* 'thoroughly torn' must happen to the entity of shirts, clothes, linen, curtain, bamboo basket, This event is seriously done by other agents to the entity in such a way that the entity is not functioning as usual. The mapping of semantic configuration "X cannot do something"

Explication

At the same time, something happen to X
Because Y do something to X
X become several parts
Because of this, X can not do something (X does not function anymore)
X happen like this

3.1.2 The event is done by the self-agent

The Balinese process verbs of this type belong to *happen* as the semantic prime (Goddard, 2014; Tyler et al., 2004) because the activity process is stimulated by him or herself. It is also characterized by the non-compositional polysemy: *happen* and *do*. If the agent does something good, the lexicons *seger* 'healthy' and *segeran* 'recover from illness' can represent the meaning. There are slightly different meaning (Goddard et al., 2019; Levin & Hovav, 1994) can be analysed by Natural Semantic Metalanguage between *seger* and *segeran*. However, when the agent does something bad, the appropriate lexicons are *gelem* 'sick' and *ngentah* 'falling into illness'

(3-8) Seger 'healthy'

- a) suba *seger* jani, ia nyidayang megaé
already healthy now, PERSON able work
'He is already *healthy* now, he manages to work'
- b) dumadak mangda sesai *seger*, tunas ring Hyang Widhi
'hope PREP everyday healthy, beg PREP Great God
'We hope everyday *healthy*, we beg to Supreme God'

The process verb of *seger* represents the condition of well-being and healthy of which everyone expects this bodily condition "something good happen to X". The entity always feels good since he does something good, such as eat nutritious food, do the regular sport or exercises and have good time for resting which is mapped "X does something good"

Explication

At the same time, something good happen to X
Because X do something good
X always feel something good
X like this
X happen like this

(3-9) *Kumat, ngentah* 'falling into ill',

- a) dibi *ngentah* sakit sirah-né, bes a- wai ia
 magaeé
 ‘TIME fall-ill ache head-DEF, too NUMBER day someone
 work
 sing marérén-rérén
 NEGATIVE stop
 ‘Yesterday he *felt-into* his headache, because one day he full worked
 without stopping’
- b) yén ia *kumat* maag-né, paling ia tusing
 dadi pules
 ‘if someone feel-ill bully-ache-DEF, confused someone NOT able
 sleep
 ‘if his stomachache re-comes, he is confused and cannot sleep well’

The process Verb of *kumat* in Balinese happens between the healthy condition turns into worse condition since the agent does something bad, for instance she/he did not take a break after working hard, he/she did not consume healthy food, nor reject following the standard healthy life. This semantic exponent is mapped “something bad happen to X”. It is also recognized that if someone does something good, the condition may be changed into better one, possibly becoming healthy, or otherwise someone may fall into the real ill ‘*gelem*’

Explication

- At the same time, something bad happen to X
 Because X do something bad
 Before X felt something good
 X may feel something bad
 Or X may feel something good
 X happen like this

(3-10) Gelem ‘sick, ill

- a) uli pidan bapa-né *gelem* suba ajak ka
 dokter?
 Since TIME father-DEF *sick* already be-taken PREP doctor
 ‘Since when is your father sick, has he been taken to doctor?’
- b) tusing liu anak *gelem* suudan covid-19
 NOT many people *sick* PREP covid-19
 ‘Not many people get *sick* after the covid-19’

The process verb *gelem* ‘sick, ill’ represents bad condition happens to someone, of which the semantic exponent is mapped as “Something bad happen to X”. The process prior *gelem* is called *ngentah-kumat* (3-9), due to the agent did something bad, work hard without any break, no food is regularly eaten, did not obey the healthy norms. This condition is not expected by anyone and be mapped “X does not like it”

Explication

- At the same time, something bad happen to X
 Because X do something bad
 X feel something bad

X does not like this
X happen like this

(3-11) *Segeran* 'recovery'

- a) nyak suba *segeran* mémén-né sasukat opname duang lemeng
want already recover mother-DEF since hospitalized two night
'His mother *is getting recovery* since she was two nights hospitalized'
- b) kénkén luung asan-né, nah medaar jani yén masa *segeran*
how good feeling-DEF, ah eating now if feel recover
'How good your feeling, well please eat if you think you have *recovered*'

In the process of life, this condition actually happened after someone was falling ill/sick, because someone did something good, e.g. taking regular medicine, obey the doctor's advice, take nutritious food. The semantic exponent is mapped "Due to X does something good", Someone is feeling recover, not yet really healthy "X feel something **like** good (better, recovery).

Explication

- At the same time, something happen to X
Because X do something like good (better, recovery)
Before X feel something bad
X does like this
X happen like this

The circle of bodily Balinese process verbs is diagrammed as follows:

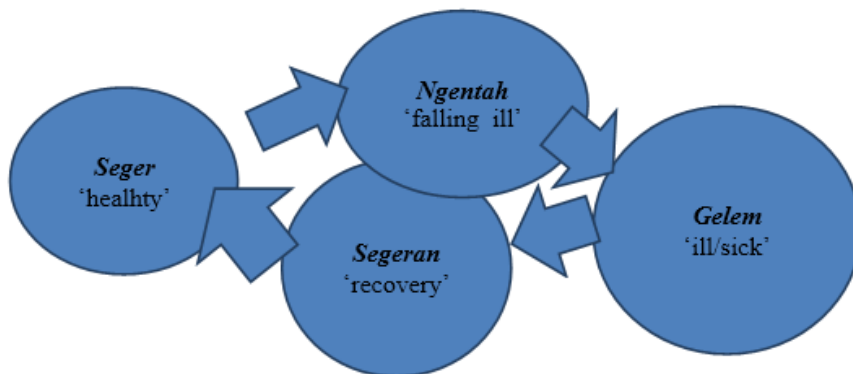


Figure1. The circle of bodily Balinese process verbs

3.2 Movement types

This type of this verb indicates that there is little changing process from one condition to the other. They are subdivided into the *direction* and *quality* of movement

3.2.1 Directions

The non-agentive movement characterizing the direction is built by non-compositional polisemy: *move* and *do*. The semantic exponent is mapped “X move...., because of Y do something to X”

(3-12) *Ulung* ‘fall down’

- a) I Komang *ulung* uli sepéda-né, nak mara melajah
 Name fall down PREP bicycle-DEF, Oh just learn
 I Komang *fell down* from his bicycle, Oh he just learned’
- b) Nyén ng-*ulung*-ang piring, bek makacak di
 natahé
 Who ACTIVE Confix (ng-an) *fall*- plate, many scatter PREP floor
 ‘Who *has fallen* the plate, there are many mashes scattered in the floor’
- c) Ujan-ujan liu poh-é *ulung* duur raab-é
 Rain many mangoe-DEF *fall-down* PREP roof-DEF

The entities of this process verb *ulung* can be human and non-human. The process is changing from upward to downward direction as someone falls from riding a bicycle, a plate falls from the dining table, a fruit fall from a tree. The activity is done by someone or something else, not the subject itself, the semantic exponent is mapped “Y do something to X”

Explication

At the same time, X move somewhere (downward direction)
 Because Y do something to X
 X move like this

(3-13) *Surup* ‘set’

- a) Lan énggalang luas ka Kuta, ajaka ningalin surya *surup*
 Let quick go PREP Place, join see sun set
 ‘Let’s go quickly to Kuta, to see the sun *set*’
- b) Buin a jam mara bulan-né lakar *surup* ditu iraga makejang
 masaré
 More one o’clock just moon-DEF will *set* when we all
 sleep
 ‘Within one hour the moon will *set* when we all go to bed’

The only entities of this process verb *surup* are represented by the sun and the moon. Commonly this process is caused by nature (Y), “Y do something to X by nature not by human”. The direction is downward to the horizon of which the semantic exponent is mapped as “X move down to horizon”

Explication

At the same time, X move somewhere (downward direction)
 Because Y do something to X in something (naturally not human)
 X move down to Z (horizon)
 X move like this

(3-14) *Endag* ‘rise’

- a) Enu pules I Kaki diastun surya-né suba *endag*

- still sleeping someone although sun-DEF already rise
 ‘My grandfa is still sleeping when the sun already rises’
- b) Yén suba bulan-é *endag* mara tiang lakar medaar
 when already moon-DEF rise just someone will dine
 ‘When the moon already rise I will soon have dinner’

The only entities of this process verb *endag* are indicated by the sun and the moon. This process is generally caused by nature (Y), “Y do something to X by nature not by human”. The direction is upward from the horizon of which the semantic exponent is mapped as “X move up from horizon”

Explication

- At the same time, X move somewhere (upward direction)
 Because Y do something to X in something (naturally not human)
 X move up from Z (horizon)
 X move like this

(3-15) Nambung ‘fly

- a) Joh siap-é *nambung*, bisa tusing bakat baan ngejuk
 away chicken-DEF fly, can NOT get by catch
 ‘It is far away the chicken *flew*, it is impossible to catch it’
- b) Kedis-é mara beli, léb lan *nambung* ilang sing
 ngenah
 Bird DEF just buy, loose and *fly* disappear NOT
 see
 goban-é
 body-DEF
 The newly bought bird released and *fly upward* disappearing and is
 not visible anymore’

The process verb of *numbing* indicates that the entities having wings such as chicken, bird can do upward and far away. This is done because the entity wants to escape from the human holding, since it is a free creature. The agent is so careless holding such creature that it can escape from the holder (Y), of which the semantic exponent is mapped as “Y do something bad to X”

Explication

- At the same time, X move somewhere (upward direction)
 Because Y do something bad to X
 X move up to Z (sky and far away)
 X move like this

(3-16) Ngelilik ‘rolling down

- a) éhh benchang ngejang botol-é, ditu bisa *ngelilik* tongosé
 suuh
 ah better put bottle-DEF, there able roll-down place
 downwad
 ‘Well, you had better put the bottle, the place there is downward easier
 to *roll it down*’
- b) adin-né sing ngoyong-ngoyong, megaang di natah-é

brother-DEF NOT stop moving, crawl PREP floor-DEF
 bisa *ngelilik* pindo
 able roll-down twice
 'His little brother keeps active crawling on the floor, possibly twice
rolled-down'

The process verb of *ngelilik* indicates the moving of the entity is several times "X move downward more than one". The process of moving is done by other agents, or unsuitable environment not the agent himself, "Y do something to X". The significant feature of this verb is rolling down several times of which the semantic exponent is mapped as "X move down more than one"

Explication

At the same time, X move somewhere (downward direction)
 Because Y do something to X
 X move down more than one
 X move like this

3.2.2 Quality

The significant semantic feature of *becoming* is the characteristics of this type of process verb in Balinese. The mapping is represented by *become bigger*, or *to be smaller* of which the semantic exponent is mapped as "X become more..... Or X becomeer"

(3-17) *Kembang* 'bloom'

- a) Bunga-n jepun-é buin mani lakar *kembang*
 Flower-POSS jasmine-DEF next tomorrow will bloom
 'The jasmine flower will *bloom* tomorrow'
- b) Méh ondén *kembang* bunga mawar-é, yén suba lakar anggo
 banten
 Oh NOT bloom flower rose-DEF, if already will use
 offering
 'Ah the flower-rose has not yet *bloomed*, if it has already it will be an offering'

The process verb of *kembang* can be used to represent that the entity: such as flower, jasmine, rose, tulip is becoming bigger. The semantic exponent is mapped as "X become bigger" The nature does something to that entity "Y do something to X"

Explication

At the same time, something happen to X
 Because Y do something to X
 X become bigger (blooming)
 X happen like this

(3-18) *Mentik* 'grow'

- a) Siam taneman kacang-é apang luung *mentik*
 Water plant peanut-DEF PREP well grow
 'Please water the peanut plants in order to *grow* well'

- b) Paak tukad-é bek *mentik* padang gajah
 Near river-DEF many grow grass elephant
 'Nearby the river a lot of long and big grass *grow*'

The process verb of *mentik* is associated by becoming longer or more develop of the entities, such as: plant, trees, grass. This happens because the good and fertile earth where that plant resides. The nature (Y) is the cause of this process of which the semantic exponent is mapped as, "Y do something good to X"

Explication

At the same time, something happen to X
 Because Y do something good to X
 X become more or longer (taller)
 X happen like this

(3-19) Engkes 'become smaller'

- a) Suba maan ubad, tatu-né jani *engkes* idongan sakit
 Already get medicine, injure-DEF now small NEG pain
 'He already got medicine, his injure is now *becoming smaller* not so pain anymore'
- b) Bes sesai jemak, pipis-é di Bank *engkes* enu
 anggo dua minggu
 Too everyday withdraw, money-DEF PREP bank small exist use
 two week
 'Because it is everyday withdrawn, the money in the bank *becoming lesser*, only for two weeks left to spend'

The process verb of *engkes* is used to represent the meaning of something (money, injure) becoming smaller for the injure or lesser in amount for money. If the agent Y do good thing, the entity 'injure' will be better and become normal. If the entity is an amount of money, when the agent takes it out so often that the amount will be lessen and lessen at the end. The semantic exponent is mapped "X become lesser"

Explication

At the same time, something happen to X
 Because Y do something to X
 X become lesser (become smaller in amount, in quality)
 X happen like this

(3-20) Layu 'faded'

- a) Don biu-né suba *layu*, eda anggona banten
 Leaf banana-DEF already faded, NOT use offering
 'The *faded* banana leaf, you never use it as offering'
- b) makelo bunga tulip-é *layu* diastun tusing kena yéh
 long flower tulip-DEF *faded* although NOT hit water
 'The tulip flower stays long for *faded* although never being watered'

The process verb of *layu* is used to represent the meaning of something (flower, leaf) is already *faded* because of natural way. The result of this natural process, the entity is becoming smaller, drier and not functioning anymore as a blooming flower nor the green leaf. The exponent is mapped “X become smaller and do not do something anymore”

Explication

At the same time, something happen to X
 Because Y do something to X
 X become smaller (become fader and fader)
 X cannot do something (the entity can not function anymore)
 X happen like this

(3-21) Aas ‘fall one by one

- a) suba tua anak-é ento, pantes bok-né aas seke bedik
 already old human-DEF, right hair-DEF fall each small
 ‘That man is so old that his hair *is falling* one by one’
- b) dija-dija ada buah poh aas, dibi sanja ujan bales
 any where there fruit mango fall, yesterday evening rain heavily
 ‘Every where there are mango fruit *falling* down, it was heavy rain yesterday’

The process verb of *aas* is used to represent the meaning of falling down one by one for something (hair from one’s head, fruit from a tree). The process is very slow done by the nature. It happens one by one and takes time. The semantic exponent is mapped “Y do one after another”

Explication

At the same time, something happen to X
 Because Y do something to X
 Y do one after another
 X become lesser (become smaller in amount)
 X happen like this

(3-22) Urag ‘fur, feather becoming lesser and lesser’

- a) bulu-n siap-é urag mara kena grubung
 feather-DEF chicken-DEF less since occur disaster
 ‘The chicken’s feather *becomes lesser* since the disaster happened’
- b) lamen suba telung bulan, bulu-n bébék-é nyumunin
ngurag
 if already three month, feather-DEF duck-DEF start decline
 ‘If the duck is already three months, its feather starts *lesser and lesser*’

The process verb of *urag* is used only to explain the meaning of *falling down at once* for the **feather** as the entity. The process of falling of the feather is not one by one, however it might happen at once. The semantic exponent is mapped “Y do it at once”. The process is done by nature, because of the certain age of the chicken and duck itself.

Explication

At the same time, something happen to X
 Because Y do something to X
 Y do it at once".
 X become lesser (become smaller in amount)
 X happen like this

Findings

There are some findings regarding to the process Verb in Balinese. (i) The lexicon *Tiis* is called 'a combination between *direction* and *quality* of movement, and (ii) The added lexicon *sayan* 'giving more emphasize' *sayan nyenikang... nyenikang* has already indicated the process of becoming smaller.

(3-23) *Tiis* → *niisang* '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 & Anom, 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 & Chaman (2020) quoted Traugott (2014) states that the 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 uses 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.

(3-24) lexicon *sayan*

- a) Awak-né suud sakit, *sayan meragang*, ondén jaan medaar
 Body-DEF after sick, *more thin*, not yet delicious dine
 'His body is *getting thinner*, he has not yet felt good to eat'
- b) Ngoyong jumah gén masan pandemi, panak-né sayan *ngedénang*
 Stay home only time pandemic son-DEF more fat
 'Only staying home on pandemic, His son is getting fatter'

Both findings can be explicated in the same way, as follows:

At the same time, something happen to X

Because Y do something to X

X become more or lesser (in quality and movement)

X happen like this

Conclusion

Balinese process Verbs contain two types symbolized by the semantic primes *happen* and *movement*. The significant findings are the combination between the movement subtype of direction and quality, *tiis* when the wet towel is getting dryer if it is hung, the direction is downward of the water, and the quality is that the towel getting dryer. Other findings are the phrase of Process verb which is preceded by the lexicon *sayan* 'more', e.g.: *sayan ngedénang* 'getting bigger and bigger' showing the emphazing meaning.

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