Ngaba and makta of balinese action verbs, 
How to map their meanings?

I Nengah Sudipa a, I Nyoman Weda Kusuma b, Made Henra Dwikarmawan Sudipa c, Komang Dian Puspita Candra d

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Abstract

The parts of the body is the most common location for the activity having notion to bring represented by verbs in Balinese Language. This article aims to map the meaning of the action verbs having to bring notion, represented by ngaba and makta. The oral data was collected from key-informen residing in two regencies in Bali, namely Klungkung and Karangasem. The written data are from the newspaper called Bali Orti published from March-May 2019. The method of collecting the spoken data was interviewing the key-informen in both regencies, however the written one was by observation and note-taking. Metalanguage applied to analyze the collected data, showed that there are two features found for the meaning of the action verbs to bring, namely generic and specific. The generic feature is represented by ngaba or makta mapped by ‘someone brings something in any parts of one’s body’, the specific one is characterized by the special location where the action to bring happens, e.g. nyuun ‘the activity of to bring happens on one’s head, neger ‘bring something on one’s shoulder’, etc. Almost nearly all the specific data features the one’s part of body as the place of the action.

Keywords

generic; meaning; one’s part of body; specific; verbs;

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a Udayana University, Denpasar, Indonesia 
b Udayana University, Denpasar, Indonesia 
c Mahasaraswati University, Denpasar, Indonesia 
d Mahasaraswati University, Denpasar, Indonesia
1. Introduction

Balinese language is a local ethnic dialect spoken throughout Bali Island, West Lombok, and other transmigration areas, such as in South Sumatera, North Sulawesi and others in Indonesia. Bali province has 8 regencies and one municipality and 97% of the population are speaking Balinese language. In order to maintain using Balinese languages throughout Bali, the Bali governour issued an instruction no. 80/2018 in terms of the protection and usage of Balinese language, scripts and literatures. Balinese language is, moreover currently still used in the domains of (1) written language; (2) spoken language and in (3) tradition literature.

As a language-like other languages in the world, Balinese can be viewed from aspects of linguistics, among others from the phonological, morphological, syntactical as well as from the semantic ones. This article is concerned with the semantic analysis dealing with the verb, especially the action verb. Givon (1984), divided the verb into three categories namely (1) State Verb; (2) Process verbs and (3) Action verbs. The differences are relied on the dynamics of 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.

Mourelatos (1981), gave different term for the action verb, he states that there are three categories of verbs, namely: State, Process and Events. Va Valin & La Polla (1999), used state of affairs to refer to phenomena in the world, and, following a tradition dating back to Aristotle, that there are four basic types of state of affairs:

(a) Situations: static, non-dynamic states of affairs which may involve the location of a participant (a book being on the table), the state or condition of a participant (Maria being tired) or an internal experience of a participant (Fred liking Alice)
(b) Events: state of affairs which seem to happen instantly, e.g. balloons popping, a glass shattering, a building blowing up
(c) Processes: states of affairs which involve change ad 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)
(d) Actions: dynamic states of affairs in which a participant does something. E.g. Chris singing, the ball rolling, the sun shining, a fire crackling, Yoanda swimming, the ground shaking, Tyrone drinking beer.

Balinese action verb with to bring notion has unique characteristics, apart from the generic verbs: ngaba and makta, the rests are referring to the certain location of the place where the action takes place. Lexicons: nyuun 'someone bringing something on one’s head, nangal refers to bringing something in one’s mouth, neger refers to one’s shoulder, ningting happens on one’s hand(s), ngadlung on one’s back, and nyingal on one’s hip. Although every verb has special location called having the similar semantic field, it turns out that the mapping manages to show the slight differences. Accordingly, the reason why they may have slight differences because of the: entity, instrument, method and result implied in each verb with its arguments (Sudipa, 2004; Suryasa et al, 2017; Indriyani, 2015). Such examples as an empirical evidences taken from the actions verbs happen on one’s shoulder: nikul, neger, nengolong, and ngundit. By applying metalanguage approach, nikul can be mapped as ‘bringing something on one’s shoulder’, neger ‘bringing something on one’s shoulder with the instrument of bamboo or wooden stick’, nengolong ‘bringing something heavy by more than one’s shoulders using iron or wooden stick’ ngundit ‘bringing something light with stick, one side having burden is positioned higher than the other having no burden’. There are still a lot of action verbs with their own variants required.
to be further analysed, such as happens in locations of head, hands, mouth, hip, chest and back. This paper is mainly purposed to convey the subtle different meaning for each verb having the similar semantic field.

2. Materials and Methods

The data for this topic derives from the spoken dan written Balinese language. The spoken one was collected from key-informen residing in two regencies, namely Karangasem and Klungkung. The population of Karangasem regency is still wellknown conducting ritual ceremony using Balinese language as a means of communication during such an ancient, sacred event. It is believed that Balinese language is preserved among the people involving in the ceremony. There are three villages were chosen as the location of residing of the key-informen, namely: Macang, Seraya and Selat villages. There are also three villages were taken as the location of this research in Klungkung regency, namely: Aan, Bendul and Gunaksa villages. Klungkung is famous for the old Balinese Kingdom heritage and some elder people tend to speak refined Balinese in their daily conversation. The methods applied in collecting data were by interviewing the key-informen based upon the interview guides, and observing their daily routine using Balinese language. The result of the interview and observation was furthermore noted down into a classified sheet to be analyzed. The written data is from the weekly newspaper called Bali Orti (BO) published from March-May 2019. This paper is specially issued in Balinese language dealing with: Balinese culture, literary works, current news, poems and short-story. The oral data was collected by direct interview with the key-informen in the respective research areas. The written one is by observation and note taking (Cargil et al., 2013; Netra, 2016; Suryasa et al., 2019). The metalanguage theory was used to analyze the collected data. The theory is always considered be able in finding out the meaning configuration or so called meaning mapping of each action verbs. As Keith Allan said in his book entitled Natural Language Semantics “The language which a linguist uses to describe and analyse the object language is called the METALANGUAGE (Allan, 2001)” It turns out that the theory is successful because such modern approach in semantics relies upon entity, process, instrumen and result of the action done by the actor. The following illustrations give clear ways:

(2-1) : I Bapa ngaba tas ka kantor
Name bring bag PREP office 'Father brings a bag to office'

(2-2) : Ajaka dadua mara nyidayang nengolong kucit-é
Person two just manage bring pig-DEF 'Two people just manage to bring (in their shoulders using stick) that pig'

Table 1
The following is the mechanism of applying metalanguage approach

<table>
<thead>
<tr>
<th>Action Verb</th>
<th>Part of body</th>
<th>Entity</th>
<th>Process</th>
<th>Instrument</th>
<th>Result</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Data (2-1) : ngaba</td>
<td>anywhere</td>
<td>Bag</td>
<td>Carry, hold lightly</td>
<td>-</td>
<td>The burden 'bag' moves from one place</td>
<td>Bring</td>
</tr>
<tr>
<td>Data (2-2) : Nengolong</td>
<td>Shoulders, 'heavy pig'</td>
<td>Something needs power</td>
<td>A piece of wood, iron as a stick, carried by more than one person.</td>
<td>-</td>
<td>The burden 'pig' manages to be moved</td>
<td>Bring</td>
</tr>
</tbody>
</table>
3. Results and Discussions

Verb *ngaba* and *makta* ‘to bring’ are considered having generic feature since the activity can take place in any parts of human body. If someone wants to say that someone *to bring* something in general, the sentence could be *Budi ngaba buku ‘Budi brings book’*. *Budi* as the subject/actor of the sentence can *bring the book* in his head, or mouth, or shoulder, or arm-pit, or hand(s) without referring to specific location. The lexical choice for *to bring* in Balinese would be totally different from the meaning of *ngaba* if it is specifically referring to certain location, e.g. on the head (represented by: *nyuun, mundut, nyunggi*). Various forms of lexicon are always associated with the location, or part of the body where the action takes place. Since the actions verbs like *ngaba* and *makta* happen on any part of one’s body, it is called having *generic* feature, however the rests referring to certain location of one’s body-parts, e.g. *nyuun* ‘bringing something on one’s head; *negen* ‘bringing something on one’s shoulder’ are classified by having *specific* ones.

3.1 Generic Feature

Balinese action verb with generic feature is represented by the lexicons: *ngaba* and *makta* (H). Since Balinese language has language stratifications, *ngaba* is stratified as common word spoken by common people, but *makta* is classified as a refined dialect only used by the noble family members.

a) *ngaba* having the root of [*aba ‘bring’*] undergoes the nasalization process to become an action verb *ngaba* ‘to bring’. This form is used to show the bringing activity for any entities without referring to certain location or part of the body where the action takes place.

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Verb ngaba -> bringing something on any parts of body which does not refer to specific location where the action takes place (foto source: https//en.wikipedia.org/wiki)

(3-1) aba mulih laptopé jani, nah!
bring home N TIME IMP.
'bring home the laptop now, ok!

(3-2) adin-né tusing nyak ngaba don biu
name-POSS. NEG. want bring leaf banana
'his brother does not want to bring the banana leaf
```

b) *makta* having the root [*bakta ‘bring’*] is also undergoing nasalisation process to be an action verb *makta*. This form is stratified as a kind of refined dialect used by most high caste, noble family members or showing the items belonging to them.

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(3-3) ketah magenah ring duur peti sawa tur kabakta majeng ring Ida Sulinggih (Bali Orti: 21/4/2019:6)
generally location PREP. over box corpse and bring PREP. NAME Priest
'generally be placed over the corpse-box and brought towards the Priest’

(3-4) Ida taler makta makatah sarana sané tetuek ipun wantah
NAME also bring a lot preparation Q focus GEN. only kawikanan lan kawicaksanaan (Bali Orti: 5/5 2019:6)
knowledge and wisdom
‘the Priest also brings various preparations focussing to the only cleverness and wisdom’
```
Verb makta ‘bringing something can be on any places in one’s body, not referring to specific location’

3.2 Specific Features

a) Head

Nyuum and nyunggi are classified having something to bring located in the head. The entities usually brought are among others: basket for nyuum, and nyunggi are usually small baby, kitten, puppy to show the happiness or pride of the person carrying such cute objects. Mundut, however must be associated with the sacred items for ritual ceremony, or properties belonging to the royal family members.

(3-1) dagang-é nyuum sack masliweran di peken-é
  trader-DEF. bring basket around PREP. market-DEF.
  ‘the woman-trader brings basket (on her head) hanging around the market’

(3-2) kuluk-né cenik sesai masunggi doén kija ajaka
  Dog-DEF. small, TIME bring EMPHATIC PREP. accompany
  ‘the small puppy, everyday it is brought (on his head) anywhere he goes’

(3-3) becikang mundut tapakan Ida Bhatara apang nénent runtuh
  careful bring symbol of God in order NEG. fall
  ‘be careful to bring (on the head) the God’s Symbol in order not to fall down’

(3-4) niki duwén I Ratu, titiang jagi mundut
  this has noble NAME, NAME want bring
  ‘is this yours?, allow me to bring it (on my head)’

Data (3-3) indicates that the entity is the sacred one, and (3-4) shows that it is belonged to I Ratu means one of the addresses given to the Queen or King; while Ida Bhatara refers to ‘one of the god’s names’

b) Shoulder

Negen, nikul, nengolong, and ngundit are closely related to the action taking place on one’s shoulder. No matter the entity to bring, all can be expressed by the concerned lexicons. The only reason why the lexicons are used to imply subtle different meaning, is the instrument used to bring something on one’s shoulder, e.g. ingin is used to express the meaning of bringing something with stick to connect the two burdens. The lexicon nikul has the similar meaning to neger however for the activity of nikul the person does not need stick as a kind of instrument to carry, because the entity is exactly put on the shoulder. The activity of nengolong must be done by more than one person and need stick made of wood or iron since the burden is very heavy, such as a pig or a basket of stone. The verb ngayot has similar activity to nengolong, however it is more intended to the entity of royal daughter/son using wooden gold-decorated chair. This activity is conducted in relation to the ritual ceremony. The unique meaning shown by the verb ngundit, the activity of bringing is on one’s shoulder, using a stick, but the rear-burden must be placed higher or similar to the fore-one. The actor brings something in such an away that the back-burden does not disturb the actor when he moves or walks down the street. This is clearly caused by the area of the
activity is not usually flat, sometimes it is done in terracing fields or hilly roads. The fore part of stick must be without burden and must be placed lower or similar to the rear one.

(3-5) jag tegen banten-é apang aluh
   Just bring offering-DEF. to easy
   'just bring (on your shoulder) the offering it is easy'

(3-6) néh tikul saang-é ka paon apang gampil
   yes bring fire-wood-DEF. PREP. kitchen make tidy
   'please bring (on your shoulder) the firewood to the kitchen, to make it tidy'

(3-7) céleng-é ené bisa 100 kg, nyén lakar ajak nengolong?
   pig-DEF. here can NUMBER, Q want together bring
   'this pig is around 100 kg who with will bring (on the shoulder) together?'

(3-8) jani lakar ada anak magayot rikala mapééd
   TIME want be PERSON PASSIVE-bring when parade
   'now a royal child was brought (in such a way) on the parade'

(3-9) luungan undit apang élah-an
   better bring make easy-er
   'better bring (in such a way) to make it more comfortable'

c) Chest nyangkil, nyangkol

The location of the bringing action around the chest is expressed by the lexicons: nyangkil and nyangkol. The former represents the action that happens to the entity of light things, such as small baby, light items, however the latter, nyangkol is associated with the heavier items, such as big and fat child, heavy dog and firmly held by the actor in order not to loose or released from the hand-holding.

(3-9) ia nyangkil raren-né ka rumah sakit ma-ubad
   PERSON bring child-POS. PREP. house sick PASSIVE-medicine
   'she bring her child to hospital for medical treatment'

(3-10) sangkol konyong-é apang tusing melaib
   bring puppy-DEF. make not run
   'bring (in such a way) the puppy in order not to run-away'

d) Hip: nyingal, ngenyang, nyelet

People bringing someone or something around the hip can be expressed by nyingal and ngenyang. The kinds of entities to be brought in this way are small child, kitten or puppy, not the unanimate things. The activity of ngenyang is usually done around the hip, it could be at the left or right side. The entity must be held by the actor’s hands in order not to loose or fallen down. The activity location of nyingal is, however usually at the front part of the hip, mainly at the upper part of the stomach. The other similar notion of bringing something at the back of the hip can be expressed by the verb nyelet. Someone can nyelet unanimate things, like keris, long-knife, sicle or others by putting at the back hip, hiding the bottom part of the knife because it is inserted in the belt worn together with saroong.

(3-11) anak-é cenik ma-singal dogén, sing tæn majalan
   child-DEF. small PASSIVE-bring only, NEG. ever walk
   'the child is always brought (in that way), he never walk'

(3-12) këweh ja ngenyang anak-é cenik, jag maslésoan
   hard only bring child-DEF. small, cause restless
   'it is difficult to bring the small child (in that way), because he is restless'

(3-13) Pengantén muani biasa nyelet kadutan rikala upacara pawiwanah
   weds boy usually bring kris when ceremony wedding
   'The bridegroom usually brings kris (in this way) on the wedding ceremony'

(3-14) I Bapa nyelet arit ka uma ngalih padang lakar baanga sampi
   Name bring sicle PREP. rice-field persue grass PREP. PASSIVE-give cow
   'Father bring sicle (in this way) to rice-field getting grass for the cow'
e) Stomach: ngadut, ngabin

The meaning of the verb ngadut is usually mapped as bringing something around the stomach. A purse or wallet is kept inside the woman’s linen belt, or inside the man’s sarong around the stomach. Someone may ngadut a pack of cigarettes, money inside the purse, in a hidden location to make it secret, no other one will know the activity. The verb ngabin represents someone bring a small child, a bucket of flower, or a small container immediately around the front stomach while sitting usually. The sitting position is the significant reason to make it different from the verb nyingal, or ngenyang which indicates the standing position of the doer.

(3-15) akuda suba ngadut roko kuting jani?
Q already bring cigarette until TIME
‘how many packet of cigarettes have you brought (in that way) so far’

(3-16) setondén mebhakti, abin malu tokasin-é, eda janga di tanah-é
time pray bring first bucket-DEF. NEG. put PREP. ground-DEF.
‘before the praying, bring (in that way) the flower bucket, don’t put it on the ground’

(3-17) mai abin-a I Putu apang tusing daki meguyang ditu
PLACE bring-PASSIVE NAME make NEG. dirty sleep PLACE
‘here I Putu I bring (in that way) in order not to be dirty sleeping retlessly there’

f) Back: ngandong

The location of ngandong activity is around the upper back, under the back shoulder. The entities to be brought in this way are: a sack of rice, a bigger child or something considered heavier than the things brought by ngenyang or nyingal.

(3-18) gegaén-né jani tuah ngandong karung
occupation-POSS. TIME only bring sack
‘his daily work is now only bringing sack’

(3-19) yên kalah, nyak ngandong uli dini mulih?
Q loose, want bring from PLACE home
‘who loses must bring (in that way) me from here home’

g) Hands: néngténg, ningting, nadtad, nampa

The hand is such a popular place that it can be locations for anything brought by people. Néngténg is used to express the bringing activity for light entities, such as a beauty-case containing cosmetic items, a canned food, or a camera. Ningting is similar to Néngténg, but this verb refers to heavier entities, such as a big stone, a heavy basket full of manggoes or sack of flour. Natdad is used to express the meaning of carrying something heavy, like ningting but the position of the brought entity is closer to the ground. While ningting poses the brought entity is close to the hip. Nampa is bringing something in a unique way, the entities like: a glass, a plate is put on the opened upside palm of hand, like a waiter/waitress serving the customer in a restaurant.

(3-20) cai cara wartawan, néngténg kamera
PERSON as journalist, bring camera
‘you are like a journalist, bringing a camera’

(3-21) selid sanja, murid-é ningting batu uli tukad-é
TIME pupil-DEF. bring stone PREP river-DEF.
‘every day, pupils bring stone from the river’

(3-22) I Surya nadtad rantang ka sekolah
NAME bring container PREP. school
‘I Surya brings rice container to school’
(source: https://en.wikipedia.org/wiki)

(3-23) pelayan di restoran nampa minuman ka pelanggan
Servant PREP.restaurant bring beverage PREP.customer
'Waiter in restaurant brings glasses of beverage to the customers'

h) Arm-pits
In a relaxing situation people can bring something in his arm-pit. The entities can be a piece of paper, a small tool, or a file which is considered light and easy to slip inside. In some areas in Bali, this activity is expressed by nepit or nyelepit, the former is usually spoken in the high-landed villages, but the latter is mostly found in the coastal areas.

(3-24) buku-né barak kep(ke-epit) tekekang apang tusing ulung
book-DEF arm bring(ke-epit) well make NEG.fall
'the red book was well brought to prevent it from being fallen down'

(3-25) I Soma nyelepit map di kébot sambil melaib
NAME bring file PREP left, while run
'I Soma brings (in this way) the file in the left arm-pit while running'

i) Mouth
A cat or a dog can bring something like her baby, bone, meat and other light things in her/his mouth. This action is represented by the meaning of verb nangal. In some occasion, this activity is not done only by animals (cat or dog), however by human being in a joking situation or kidding manner, such as nangal pulpén 'bringing a pen in his/her mouth', or in a relaxing manner, nangal kunci motor 'bringing a car's key' in her/his mouth.

(3-26) Liu murid-é nangal pulpén yén suba kenyel nulis
Many pupil-DEF bring pen if already tired writing
'many pupils bring pens (in such a way) if they are already tired'

(3-27) kija kuluk-é nangal balung?
Q dog-DEF bring bone
'where is the dog bringing the bone?'

4. Conclusion

The mapping of the verb meaning to bring in Balinese language can imply the generic feature: ngaba and makta, however the rest of lexicons are used to denote certain part of the one's body as the location of the action. Since they refer to special location makes them implying specific feature. The specific feature is represented by lexicons, among others: nyyun, negen, nyangkil, ngandong, ngenyang and nangal. The interesting data found is that the verb nangal which is usually done by animal: dog, cat, in a relaxing situation can be expressed for bringing something on one's mouth by human being.

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# Biography of Authors

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<thead>
<tr>
<th>Name</th>
<th>Details</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>I Nengah Sudipa</td>
<td>Born in Pesangkan Duda Timur, Selat, Karangasem, Bali, 31 July 1954. Graduated from the Department of English Language and Literature Unud (1981), Master of Arts (MA) from Linguistics Department of Monash University-Melbourne Australia (1988), Doctoral degree (S3) obtained at the Linguistics Program Studies, Unud (2004), Professor position starting on September 1, 2006. Email: <a href="mailto:nengahsudipa@yahoo.co.id">nengahsudipa@yahoo.co.id</a></td>
<td></td>
</tr>
<tr>
<td>I Nyoman Weda Kusuma</td>
<td>Born in Banjar Pande, Blahbatuh Gianyar on June 18, 1957. S1 in the Department of Indonesian Literature, Udayana University (1982), Master of Humanities was obtained at Gadjah Mada University (1990) and a doctorate from the University of Indonesia Jakarta (1998). Professor position since 2005. Email: <a href="mailto:wedakusuma08@gmail.com">wedakusuma08@gmail.com</a></td>
<td></td>
</tr>
<tr>
<td>Made Henra Dwikarmawan Sudipa</td>
<td>A lecturer at Faculty of Foreign Languages, Mahasaraswati Denpasar University. He graduated his bachelor degree from Japanese Literature, Udayana University in 2015. He got his Master degree in 2018 at Linguistic Department, Udayana University. Semantic and morphology are his research interest. He likes to write articles about Japanese language and culture. Email: <a href="mailto:henradwikarmawan@gmail.com">henradwikarmawan@gmail.com</a></td>
<td></td>
</tr>
<tr>
<td>Komang Dian Puspita Candra</td>
<td>A lecturer of English Study Program, Faculty of Foreign Languages, Mahasaraswati Denpasar University, Bali-Indonesia. She graduated her bachelor degree from English Literature, Udayana University in 2010. She got her Master degree in 2013 at Linguistic Department, Udayana University. Applied Linguistic is one of her research interest, besides semantics, phonology and discourse analysis. She likes to write articles and published it on Journal and conference. Email: <a href="mailto:miss_puspita@yahoo.com">miss_puspita@yahoo.com</a></td>
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