

The Historical Dynamics of the Archaistic Lexicon in Modern Balinese Languages

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Abstract—The communication of Balinese people in this era is often marked by the waning of archaistic vocabulary diction, which is believed to have politeness values. Even though it still exists, diction on archaistic elements is only used in a limited realm. The use of archaistic vocabulary diction is felt to give more value, such as respect for elders. Moreover, archaic words give a certain spirit to the Balinese *Kepara* or common language. This study aims to comparatively describe the archaic vocabulary of Balinese, considering the language is an acculturation of several cultures. In other words, the Balinese is not merely a language of communication, but reflects a polite and educative culture in building the image and identity of the people. Therefore, tracing the archaic lexicon is necessary to describe and accept its usage. Several lexicons were found in Sanskrit, Old Javanese, and Old Balinese and still exist in Modern Balinese. In terms of shape and organization, some of these lexicons are unchanged (linear), while others have changed. The linear lexicon is used massively by Balinese people with their strong Hindu religion. The archaistic lexicon indicates that local wisdom can be maintained to develop Balinese culture. Several lexicons undergo changes in form accompanied by a shift in meaning. However, they are still maintained in the component and the lexicon with contrasting meanings. The shape changes are only phonological, with variations in syllable boundaries.

Index Terms—archaistic, social strata, innovation, retention, integration

I. INTRODUCTION

The Balinese language is one of the Austronesian subgroups. Historically, it was heavily influenced by other languages with rapid development. Two languages considered to be very dominant in this development are Sanskrit and Old Javanese. The ancient Javanese language in Bali is called the *Kawi*. These languages are often used in social life by people in Bali, both in the formal and non-formal realms. In linguistic typology, Balinese and Old Javanese have typological characteristics of agglutination. One of the agglutinative characteristics is that a word can be formed by more than one morpheme, and the boundary between a morpheme and a word is straightforward (see Comrie, 1989; Lieber, 2010). However, when compared to Sanskrit, Balinese and Old Javanese are very contrastive. Even though the language is very contrastive, innovation and dynamics can be traced linguistically. Therefore, it is important to describe the archaistic lexicon so that it is used correctly.

The development of the Balinese language cannot be separated from the royal power in the past. It can be explained that the Majapahit expedition to Bali in 1343 caused the defeat of the kings in Bali, hence several of his kingdoms had to submit to Majapahit. During King Airlangga, Bali was increasingly influenced by Java. Therefore, Bali became part of the Majapahit kingdom. Since then, Bali has mingled with two streams, namely the process of "*javanization* and *balinization*," which gave birth to the cultural diversity inherited until now (Zoetmulder, 1985, pp. 23-24). This acculturation is a priceless wealth inherited and manifested as language.

In society, there are indications of moral degradation that tend to be less conducive. It is suspected that there is a lack of the current generation in understanding the sense of inappropriate language. To overcome this problem, it is important to make real efforts to restore and implement elements of archaic language. Therefore, an understanding of comprehensive language usage will lead to communication in harmony with the appropriate meaning conveyed. The use of archaistic lexical tends to have an educative meaning which can be used as a guide in understanding the meaning of the language.

The languages suspected to have inherited the lexical structure of Bali are Sanskrit (SL), Old Javanese (OJ), and Old Balinese (OB). Historically, for the first ten centuries from the beginning of AD, SL is no longer used in India. BS is the language of literature used in the upper classes of society and in the palace environment. It is also used in the field of religion and for worship purposes. From the origin and form, SL is closer to the indigenous Indo-Aryan languages. The SL influence in Indonesia was caused by ordinary social contact or as a result of marriages between Indonesians and

foreigners in Java, from the Kshatriya group or the merchants who formed their trading centers. They used one of the Indo-Aryan languages, such as the Dravidian. These borrowing words from India are included in OJ (Zoetmulder, 1985, pp. 10-11; Erawati, 2017).

Old Javanese is one of the archipelago's temporal dialects, estimated to have developed from the IX – XV centuries. OJ is marked by the discovery of the Sukabumi inscription in 726 Saka. It was used in Javanese communication and as an introduction to state administration (see again Zoetmulder, 1985, pp. 22-24). Meanwhile, SL was an introduction to the field of religion during the Majapahit expedition to Bali. Erawati (2015) stated that in specific contexts, OJ inherited by the Balinese people is used actively in certain areas, such as formal, customary, and religious domains, but the language is classified as dead. Some Balinese cultural idioms use OJ. For example, "*asing tinandur sarwa nadi, asing tinuku sarwa murah*" means that 'everything that is planted always grows, everything that is bought is cheap, then "*kadi bahni ring pahoman mangde suka nikang rat,*" which means 'like fire in a place of offering for the world happiness'.

Similarly, the OB is one of the temporal dialects of the Balinese language. It is used only in inscriptions dating from the ancient Balinese era. The OB used in the inscriptions differs from those used orally in form and in the period of use. In the oldest type, OB is found in the Sukawana inscription dated 804 Saka, issued in a panglapan in Singhamandawa. However, the inscription does not mention the name of the king who brought it down (Granoka et al., p. vi; Sulibra et al., 2022, p. 248).

Based on the description, linguistic problems are prone to occur diachronically. Therefore, the topic discussed is related to tracing the lexical treasures of the source language into BB and is limited to phonological studies. This study aims to develop and enrich Balinese local wisdom as an important effort to support Balinese cultural intelligence as a world tourist destination. The problems can be formulated in the form of questions, namely: (1) Where are the archaistic lexical reflected in MBL? and (2) How are the structures and phonological variations of archaistic lexical in MBL?

II. LITERATURE REVIEW AND CONCEPTS

A. Literature Review

Numerous linguists have disclosed comparative language studies, both cross-linguistic and immediately pertinent to the present investigation. However, a very relevant study that contributed to this analysis is presented as follows:

Hunter (1988), in his dissertation, discussed "Balinese Language: Historical Background and Contemporary State." The problem of the Balinese language, which was based on the Old Javanese and Malay language was reported. Several evidences from Old Javanese were disclosed to analyze the historical aspects of the Balinese language, such as passive-forming affixes such as *ka-* and *-in-*, widely used in *Mababasan* activities and writing literary works in Bali. Moreover, the Old Malay language is also found in the writing of these literary works. The discussion places emphasis on the study of the Modern Balinese language. This historical study greatly contributes and provides an overview and insight into studying the topic.

Sutjiati (1992) discussed "Evolution of Verb Morphology in Balinese." In the comparative study, several evolutions of Old Balinese verb affixed in Modern Balinese were obtained. Old Balinese language affixes change, lose their form, and are replaced by affixes in Modern Balinese, which have the same function and meaning. Furthermore, double affixes in Old Balinese become single in Modern Balinese. The result indicates that retention or resilience still exists even though there are several innovations and dynamics in the Modern Balinese language.

Erawati (2002) analyzed "The Inheritance of Old Javanese Affixes in Modern Javanese". The study was dissected based on comparative historical linguistic theory (CHL) by applying the distinctive features contained in generative phonology. The results found several affixes that were inherited linearly, inherited with change, and inherited in a zero (disappeared) manner. The three patterns found are composed of phonological rules.

Erawati (2014) wrote an article in an accredited national journal of Language and Arts (UNM) entitled "Formal Causative Typology of Old Javanese Language". The causative typologies are morphological, lexical, and analytical causation. The joining of two macro situations into a single situation is associated with a conjunction particle.

Erawati (2015) then wrote an article published by the Bali Studies Center (UNUD) entitled "*The Existence and Dynamics of Old Javanese Vocabulary in Today's Balinese Society*". The oral use of the Old Javanese language in Bali and some speech errors were discussed, hence there is a shift in form and meaning. This study indicates that there are several Old Javanese lexicons in Modern Balinese Language and Old Javanese words used by Balinese people limited to certain areas.

Erawati's (2015) study in the International Proceedings of The 7th International seminar on Austronesian-Non-Austronesian Languages and Literature was entitled "Phonological Variations of Negation Forms in Old Javanese Language". It found phonological forms and variations of Sanskrit linguistic elements absorbed into the Old Javanese language and its denial form. Furthermore, the grammatical patterns of denial were absorbed into the Old Javanese language.

Paramarta (2015) discussed "The Evolution of Proto-Austronesian Etimons (PAN) on the Environment in Balinese" There are several inherited etymons without changing the form and meaning, and there are inherited etymons with changes through the creations of Balinese speakers. The creative process of Balinese speakers is strongly influenced by factors, such as internal Balinese language and contact with other languages.

Erawati (2016) conducted a study entitled "Grammaticalization of Sanskrit Linguistic Units in Old Javanese" at the International Congress of the Indonesian Linguistic Society, held at Udayana University Denpasar. The results include grammatical rules for forming words/ lexical from Sanskrit.

Furthermore, Erawati and Wijana (2017), in the Udayana International Journal of Social Science Humanities (UJoSSH), analyzed "The Heritage Structure of Sanskrit Compound in Old Javanese Language: A Contrastive Linguistics Study" Volume 1, No. 1, February 2017 Edition and published by IRCS UNUD Journals. Erawati and Sulibra (2017) studied "Speech Act Verb in Old Javanese: Natural Semantics Metalanguage Analysis" in the International Journal of Language & Linguistics, Vol. 4, No. 2; June 2017, published by the Center for Promoting Ideas, USA.

Moreover, Erawati (2017) conducted a study entitled "The Relativity Strategy of Old Javanese" in the *Journal of Language Teaching and Research*, Vol. 8, No. 6, November 2017 DOI: <http://dx.doi.org/10.17507/jltr.0806.10>. It found several relative elements, morphosyntactic variations, and grammatical structures of complex clauses in the Old Javanese language. This was also reported by Erawati (2017) in an AKSARA accredited journal entitled "The Interpretation of Sound Segment of Old Javanese: Speech Analyzer and Distinctive Features Analysis".

Erawati et al. (2018) analyzed "Implementation of Traditional Literary Texts in the Harmonization of Balinese Society". This was presented at the National Conference on Local Languages "Revitalization of Local Languages as The Pillar of Pluralism" at Swiss-Belinn Kristal Hotel, Kupang, on 29-30 June 2018. The result found that Old Javanese texts, classified as spoken texts which are implemented in Balinese society, become a guideline in daily life which is highly patterned with Hinduism.

Sulibra et al. (2022) analyzed "The Heritage of Ancient Balinese Affixes in Modern Balinese". The result showed the evolvement of several Old Balinese affixes inherited in Modern Balinese. Affixes that survive are 50% of the tabulated data, and several Old Balinese affixes were not inherited in Modern Balinese. The literature review is a comparative study and contributes significantly to a recent study, theoretically and in its implementation.

B. Concepts

Some concepts are needed in studying this topic and the presentation guides the terminology to obtain relevant results based on scientific principles. Furthermore, some of the concepts in question are described and explained.

(a). *Lexeme and Lexicon*

Kridalaksana (1984) defined a lexeme as a word or phrase which is a meaningful or the smallest unit of the lexicon. Meanwhile, the lexicon is a language component containing information about the words meaning and use. The lexicon is also defined as vocabulary or a list of words arranged to be accompanied by brief and practical explanations. The concept of lexeme and lexicon is compiled in language dictionaries. Referring to the concept, many lexicons have an archaic nature and high educational value.

(b). *Reflection*

The term reflection in BKKI online is defined as a reflection or picture. The term reflection referred to in this comparative study is based on a diachronic object involving several specific periods. For example, the Malay language can be reflected in various regions of the archipelago. Similarly, the current state of the Balinese language can be viewed as contributing to its treasures and sustaining local wisdom.

(c). *Shared Innovation and Shared Retention*

Hock (1988, p. 581) explained that shared innovation is an inherited element of the original language in form and meaning. Shared innovation is the process through which two or more languages undergo a renewal of fundamental words or phoneme system while retaining the existing elements. As a result of their evolution, these languages are regarded as a new group. Therefore, the inherited elements of the previous language tend to be grammaticalized, which becomes an inherited language treasure. Shared retention is an aspect of inheritance that continues or persists in both form and meaning in derived languages, the same or unaltered as those in the original (Crowley, 1992, p. 164). Words with a strong retention rate are considered to have a closer relationship with the language suspected to be the proton language. This can be studied using a quantitative approach to analyze the phenomenon.

(d). *Reconstruction*

Reconstruction is conducted to obtain valid inherited linguistic forms and assign reflected proto-phonemes and morphemes in the current language. Findings in pairs of words that correspond to a proto-phoneme have successfully carried out morphemic reconstruction estimated to reduce morphemes in the current language (Keraf, 1996). Therefore, this concept is very relevant to explaining the lexicon in Balinese language.

(e). *Synchronic - Diachronic*

This term stems from Ferdinand de Saussure from the flow of structural linguistics. Cours de Linguistique Generale (1916) suggested that language studies examine diachronic matters and the "structure" of a particular language without regard to the diachronic aspect. Synchronic linguistics only recognizes one perspective, namely the speaker's perspective, in the testimony to know reality. On the contrary, diachronic linguistics should distinguish two perspectives,

namely *perspective*, which follows the direction of time, and *retrospective*, which goes against the flow of time (Hidayat, 1996, p. 175). Furthermore, diachronic is the study of approaches to language by analyzing developments historically (KBBI, 1995) and see also Verhaar (1996, p. 15).

(f). *Theoretical Basis*

The language kinship is often called the theory of comparative historical linguistics or diachronic rules. The study of linguistic kinship in Austronesian languages, was developed by comparative linguists, such as Otta Dempwolff, Teodora Bynon, Hans Henrich Hock, and others. This theory is based on the connectedness and regularity hypotheses (Jeffers & Lehiste, 1979; Hock, 1988, p. 567). The basic hypothesis is the similarity or resemblance of linguistic forms. The form of resemblance can involve similarities in sound systems, morphological similarities, and syntactic similarities, namely the relationship between words in sentences (Keraf, 1996, p. 34). The similarity of forms and meanings are considered as ancestral vocabulary, not as borrowed, coincidences, or universal tendencies. The diversity of lexicons in a language is related to the complexity of meaning and function of lingual units in socio-cultural life. Therefore, the search for BJK linguistic elements in BB is very relevant to be dissected based on comparative historical linguistic theory. This theory is also equipped with a supporting theory, namely language change. Supporting theory is used to obtain the socio-cultural meaning of the lexicon absorbed in the Balinese language. Based on this comparative study, it is predicted that the Balinese language has many archaic lexicons with linguistic processes.

III. METHOD

This study is qualitative, and compares languages diachronically. Therefore, it is based on the language comparison method. The language comparison method has two hypotheses: connectedness and regularity. This is a comparative study between field and corpus research conducted with three stages of methods and techniques, as follows:

A. *Data Provision Methods and Techniques*

At this stage, the method used is listening and observation. Listening is related to the use of spoken and written language. Tapping written language occurs when dealing with the use of textual language, such as ancient manuscripts, and narrative texts (Mahsun, 2007, pp. 92-93; see also Bungin, 2001, p. 57; Moleong, 2000; Creswell, 2009). This study checks the data in the field on the lexicon and the use in Balinese society. The available data are tabulated to obtain a cognate set ready for analysis.

B. *Data Analysis Methods and Techniques*

Two main methods are used in data analysis: the intralingual equivalent and the extra lingual equivalent method. There are two concepts in the intralingual method: the equivalent and the intralingual concepts. The concept of matching compares the concept of intralingual refers to elements in the language, which are distinguished from elements outside of language, such as information, context, and others. The strategies employed are comparison-matching, differential-correspondence, and comparison-matching, equating the most significant points (Mahsun, 2007, pp. 117-120; c.f. Djajasudarma, 1993; Sudaryanto, 1993). In addition to this method, paraphrase is also employed; consequently, the message is not skewed.

C. *Methods and Techniques for Presentation of Analysis Results*

The analysis are presented in two ways, namely (a) formulation or description using ordinary words, including the use of technical terminology, and (b) formulation using certain signs, tables, or symbols that become a study convention. The two methods are commonly referred to as informal and formal methods. This method is equipped with inductive-deductive techniques.

IV. RESULTS AND DISCUSSION

Various linguistic phenomena contained in the languages greatly affect the current Balinese language existence. The lexicon selected concerns the pattern of change from the language considered the oldest in influence to the pattern inherited and used in social life in Bali. The identified data were grouped into the fully reflected lexicon, with phonological changes and adaptations, and the lexicon with changes in meaning. The data lexicon is described as follows:

TABLE 1
FULL FORM LEXICON AND PHONEME ADAPTATIONS

NO.	Gloss	SL	OJ	OB	MBL
1	sun	<i>aditya</i>	<i>aditya</i>	<i>aditya</i>	<i>aditya, raditya</i>
2	clothes	<i>bhusana</i>	<i>bhusana</i>	<i>bhusana</i>	<i>busana</i>
3	agreed	<i>bhisama</i>	<i>bhisama</i>	<i>bhisama</i>	<i>bisama</i>
4	Moo moon	<i>cana candra</i>	<i>candra</i>	<i>candra</i>	<i>candra</i>
5	four intersection	<i>catur, catuspatha</i>	<i>catur catuspatha</i>	<i>catur catuspatha</i>	<i>catur catuspata</i>
6	rural area	<i>deśa</i>	<i>desa</i>	<i>desa</i>	<i>desa</i>
7	peace	<i>santi</i>	<i>santi</i>	<i>santi</i>	<i>santi</i>
8	body	<i>śarira,</i>	<i>śarira,</i>	<i>śarira,</i>	<i>sarira,</i>
9	fruits	<i>sarwaphala</i>	<i>sarwaphala</i>	<i>sarwaphala</i>	<i>sarwaphala, sarwapala</i>
10	thank	<i>sūksma</i>	<i>sūksma</i>	<i>suksma</i>	<i>suksma</i>
11	sun	<i>sūrya</i>	<i>sūrya</i>	<i>surya</i>	<i>surya</i>
12	obligation	<i>swadhārma</i>	<i>swadhārma</i>	<i>swadharma</i>	<i>swadharma, swadarma</i>
13	primary treasure	<i>paramartha</i>	<i>paramartha</i>	<i>paramartha</i>	<i>paramartha, paramarta</i>
14	no benefit	<i>nirguna</i>	<i>nirguna</i>	<i>nirguna</i>	<i>nirguna</i>
15	bad people	<i>durjana</i>	<i>durjana</i>	<i>durjana</i>	<i>durjana</i>

In Table 1 above, there are fifteen-word pairs. The pair of data shows that there are similarities in the form, structure, and meaning of the lexicon from SL and borrowed into OJ, then into OB, and in the MBL lexicon. From several lingual data, there are two competing forms, namely the form used in its entirety and with adjustments to the phonemes in MBL. In writing Latin letters, the phoneme symbols are adjusted. The adjusted phonemes have diacritical marks, such as /ŋ/, /d/, /t/ → /n/, /d/, /t/ as in the words *danda*, *tusta*, *kanta*. Words that contain aspirate phonemes are removed, such as /dh/, /ph/, /th/ → /d/ p/, /t/. The aspirate phonemes used are lexicon *dharma-darma*, *phala-pala*, *artha-arta*, and others. Phonemes with long vowels become short vowels, such as the *sūrya-surya*, and *desâ-desâ*. The removal of the sign/phoneme gives the impression of being less archaic. Several examples of comparisons involving the archaic terms *catuspatha* 'intersection' and *catur* 'four,' which are employed in their totality as in the following lines (1) through (3) are:

(1) *Ida bathara sampun rauh ring catuspatha*

'Ida Batara has arrived at the intersection.'

(2) *Upakara mamungkah kalaksanayang ring catur desa*

'The Mamungkah ceremony is held in the four corners'

(3) *Eedan upacara mamungkah taler kamargiang nyatur desa*

'The series of implementation of the Mamungkah ceremony is carried out to the four corners'

The sentences (1) until (3) above are used subtly in the realm of custom and religion. Thus, it can be said that the use of the lexicon is a very formal situation. Meanwhile, when the words are used in Modern Balinese, they are inappropriate. The reason is that Modern Balinese is the language used in everyday life, which is classified into the Balinese *Mider* language and even tends to be harsh, as in sentence (1b) below. Grammatically, the equivalent sentence (1b) is correct in MBL but not acceptable from a semantic perspective. Data (2) and (3) are very difficult to translate into MBL because they are in the formal realm.

(1b*) *Ida bathara suba teked di pempatane.*

'Ida batara has arrived at the crossroads.'

Sentence (1b*) does not respect its lord, therefore, it is not semantically acceptable. Therefore, linearly inherited terms are prevalent in Balinese *Alus* and the official world. These lexicons are used in everyday Balinese use in a limited realm of official or formal situations. The acceptance or rejection of the lexicon is proof of the retention of archaic terms in MBL. The following data can be explained in the competing forms used in MBL sentences. For example, sentences (4) and (5) below.

(4) *Emas, perak kaadanin paramârtha*

'Silver gold is a noble treasure.'

(5) *(Prati) sentana dane sampun rauh*

'His descendants have arrived.'

In the majority of Balinese speakers, the original long vowel in *paramrtha* has changed into a short vowel. It comes from *parama* 'main' and *artha* 'treasure, fund, money.' Since the vocal treasures of the Balinese language do not have long vowels, the term is removed and becomes the form of *paramartha*. In addition, there is also another form, namely *paramarta*. Semantically, *paramârtha/paramarta* means intact, but there are phoneme adaptations: /th/-/t/ from the aspirated phoneme. Another competing lexicon includes *bhaga-baga* 'section' *dharma-darma* 'good things,' *phala-pala* 'results,' *dirgha-dirga* 'long,' *dukha-duka* 'angry' and *ghora-gora* 'big'.

The same thing happened to the word *santâna* (OJ) 'descendants' in MBL to become *sentana*. Changes in the data are an increase in vowel from low /a/ to a central vowel /ɛ/. In the OJ language, the word *santana* is vocal harmony, but in MBL, it is adapted with the vocal /ɛ/. The existence of such adaptation is influenced by the vocal pronunciation system,

where /a/ becomes /ɛ̃/ in the first syllable when the words consist of three syllables. Other examples supporting this statement are *countrie*, *nagara-negara*, *gagumuk-gĕgumuk*, *kakawin-kĕkawin*, *gaguritan-gĕguritan*, and *paparikan-pĕparikan*.

TABLE 2
LEXICON WITH PHONOLOGICAL CHANGE

NO.	GLOSS	SL	OJ	OB	MBL
1	come	-	<i>rawuh</i>	<i>rawuh</i>	<i>rauh</i>
2	fruits	-	<i>wwah</i>	<i>wwah</i>	<i>woh-wohan</i>
3	correct	-	<i>yukti</i>	<i>yukti</i>	<i>yakti</i>
4	earthquake	-	<i>lindu</i>	<i>linuh</i>	<i>linuh</i>
5	month	<i>sasi</i>	<i>sasi</i>	<i>sasi</i>	<i>sasih</i>
6	lost	-	<i>alah</i> 'lost'	<i>kalah</i>	<i>kalah, kaon</i>
7	between evening and night	<i>sandhyakala</i>	<i>Sandhyakala</i>	<i>sandhikala</i>	<i>sandikaon</i>
8	wolf / dog	<i>srgala</i>	<i>srgala, srĕgala</i>	<i>sĕrĕgala</i>	<i>segaon</i>
9	descendants	<i>santāna</i>	<i>santāna</i>	<i>santāna</i>	<i>sentana</i>
10	sacrifice	<i>yajna</i>	<i>yajna</i>	<i>yajna</i>	<i>yadnya</i>
11	painting decoration	<i>alamkara</i> '	<i>ahangkara</i>	<i>ahengkara</i>	<i>lengkara</i>
12	incarnate	<i>nimitta</i>	<i>nimitta</i>	<i>nimitta</i>	<i>numitis</i>

Table 2 above shows lexicon pairs with structural changes and adaptations but retaining the intact meaning in Modern Balinese. The data shows some gradual phonological changes, and in data 1-4, there is no lexicon in SL. The lingual data can be detected from OJ, OB and become a treasure trove of the lexicon in MBL. The word *rawuh* (OJ), *rawuh* (OB), became *rauh* in MBL. It can be explained that /w/ between vowels disappears, while the double consonant /ww/ in *wwah* becomes a single consonant /w/. There are adjustments with free variations from /a/ to /o/, such as *wah-woh*, /j/-/d/ like *yajna-jadnya*. Data 4 and 5 show the addition of /h/ at the end of the word, namely in *sasi-sasih*, *lindu-linuh*. Furthermore, for data analysis in rows 6, 7, 8, there is a wider variation, as seen in the following table.

TABLE 2.1
VARIATION OF SYLLABLE LIMITS

No.	GLOSS	SL	OJ	OB	MBL
1	lost	-	<i>a-lah</i>	<i>ka-lah</i>	<i>ka-on</i>
2	between time	<i>sandhyakala</i>	<i>san-dhi-ka-la</i>	<i>san-di-ka-la</i>	<i>san-di-ka-on</i>
3	wolf	<i>srgala</i>	<i>srĕgala</i>	<i>se-re-ga-la</i>	<i>se-ga-on</i>

Glos *lost* is not in SL, but can be traced from *alah* (OJ), *kalah* (OB), and *kaon* (MBL). *Sandhyakāla* lexicon, *srĕgala* (SL-OJ), *sandhikala*, *seregala* (OB), and MBL became, *sandikaon*, *segaon*. BJK inherits the law of sandhi from BS, namely /i/ +/a/ → /y/. OB borrows without applying sandhi, and in MBL, the sound of aspirate is adjusted not to aspirate. From the three data, interesting phonological events occur in the variation of syllable boundaries. The syllable that experiences variation replaces /-lah/, /-la-/ → /-on/. In these data, the phonological structure changes but still maintains the intact meaning.

The next data are *alamkara* (SL)-*ahangkara* (OJ)-*ahengkara* (OB) and *lengkara* (MBL) with the gloss of 'decoration/painting'. The process in the lexicon pairs of the four languages is shown in table 2.2 below.

TABLE 2.2
FREE VARIATION OF VOWELS AND CONSONANTS

No.	Glos	SL	OJ	OB	MBL
1	decoration, painting, writing.'	<i>a-lam-ka-ra</i>	<i>a-hang-kara</i>	<i>a-heng-ka-ra</i>	<i>∅-leng-ka-ra</i>

The lexicon in table 2.2 consists of four syllables, and the pair of phonemes in the first syllable is removed in MBL, symbolized by /∅/. The pair of phonemes in the second syllable has the same SL: MBL, namely the phoneme /l/ and OJ; OB, namely /h/. Therefore, there is a variation between /l/ and /h/, as well as /a/ and /e/. Furthermore, the third phoneme of the second syllable has internasal variations of nasal phonemes. This includes bilabial phoneme /m/ (SL) with /ng/ dorso-velar in OJ, OB, and MBL. The phonemes tend to vary between nasal passages. The nasal /m/ and /k/ are the consonant series /mk/, and in the three languages, there is a homoorganization between /ng/ and /k/. The phonemes /ng/ and /k/ based on the place of articulation are classified as dorso-velar. The same places of articulation tend to fluctuate with each other. The phoneme pairs in the third and fourth syllables remain intact. Therefore, the process of the archaic lexicon is in the treasures in MBL, namely *lengkara*.

TABLE 2.3
VARIATION OF SYLLABLE PARTS

No.	Glos	SL	OJ	OB	MBL
1	incarnate	<i>ni-mi-tta</i>	<i>ni-mi-tta</i>	<i>ni-mi-tta</i>	<i>nu-mi-tis</i>

Word can be paired in *nimitta* (SL), *nimitta*, (OJ), *nimitta* (OB), and *numitis* (MBL). In SL, OJ, OB, it is fully reflected, and this is indicated by the presence of the front vowel harmony /i/. In MBL, there is a gradual change,

namely free variations with high contrast front and back vocal phonemes /i:/ /u/. Furthermore, /tta:/ /tis/ can explain the free variation of the syllable part. The phoneme /t:/ /t/ is the part that persists, while /ta:/ /is/ undergoes free variation. OB inherits a series of consonants, while in MBL there is no series. The gradual process finally formed the numitis lexicon.

TABLE 3
LEXICON WITH SEMANTIC SHIFT

NO.	SL	OJ	OB	MBL	Inovation
1	<i>duhkha</i> 'sad, miserable'	<i>duhkha</i> 'sad, miserable'	<i>dukha</i> 'sad, miserable'	<i>duka</i> 'angry'	a shift in meaning
2	<i>dusta</i> 'person'	<i>dusta</i> 'lie'	<i>dusta</i> 'bad, lie'	<i>dusta</i> 'thief'	
3	<i>gr̥ha</i> 'house'	<i>gr̥ha</i> 'house'	<i>graha</i> 'gerhana'	<i>gria</i> 'house for a priest'	
4	<i>sewaka</i> 'servant'	<i>sewaka</i> 'servant'	<i>sewaka</i> 'servant'	<i>swaka</i> 'try'	
5	<i>d̥k̥ṣiṇa</i> 'reward in sacrificial ceremony'	<i>daksina</i> 'south direction' <i>daksina</i> 'wages, food for the priests'	<i>daksina</i> 'south direction' <i>daksina</i> 'special offerings for gods'	<i>daksina</i> 'south direction' <i>daksina</i> 'wages; one type of offering'	
6	<i>danda</i> 'stick'	<i>danda</i> 'scepter'	<i>danda</i> 'law'	<i>danda</i> 'fine, punishment'	
7	<i>wastra</i> 'clothes'	<i>wastra</i> 'clothes'	<i>wastra</i> 'clothes'	<i>wastra</i> 'clothes for sacred buildings.'	
8	-	<i>war̥g</i> 'satisfied'	<i>wareg</i> 'satisfied'	<i>wareg</i> (direct), <i>waneh</i> (polite) 'full'	
9	<i>maṇḍala</i> 'circle'	<i>maṇḍala</i> 'circle'	<i>maṇḍala</i> 'circle'	<i>mandala</i> 'wilayah'	
10	<i>ksama</i> 'patient'	<i>ksma</i> 'patient'	-	<i>aksama</i> 'sorry'	
11	<i>mṛta</i> 'dead'	<i>mṛta</i>	<i>mṛta</i>	<i>merta</i> 'ihwal kehidupan'	contrasting meaning
12	<i>mitra</i> 'friend'	<i>mitra</i> 'best friend'	-	<i>mitra</i> 'teman selingkuhan'	

Table 3 shows a phonological change accompanied by a shift in meaning. In the pair of words *duhkha* (SL-OJ), *dukha* (OB), and *duka* (MBL), the phoneme is adjusted from aspirate /dh/ to /d/. Additionally, there is a semantic shift from what previously meant 'sad/ miserable', in MBL become 'angry'. The shift in meaning is interpreted as sad and miserable to prolong, causing a sense of emotion for language users, therefore, it shifts and means anger. The words *dusta*, *sewaka*, *daksina*, *danda*, *wastra*, *wareg*, and *mandala* shift in meaning but still in the same component. Examples of data pair words include *gr̥ha* (SL), *gr̥ha* (OJ), *graha* (OB) 'eclipse', *gria* (MBL) 'house for priests'. In the pair of words, the form of *gr̥ha* has different forms and meanings in the Old Balinese language, namely *graha* 'eclipse'. Meanwhile, SL and OJ still maintain the universal meaning of house. The word *gr̥ha* is phonetically pronounced [griha] because /r/ in SL is a vowel, and the form of *gr̥ha* in OJ was adapted to *gr̥ha*. In Balinese, the words *ri* from the previous language SL /r/ read [ri], and was later adapted into *gria*. The word *gria* is predicted from *griha*, which has the /h/ sound lost between vowels. Linguistically, the sound /h/ between vowels in Balinese are often omitted. In terms of semantics, the word *gria* in Bali has narrowed its meaning from universal to special. In social strata, the hegemony of the term *gria* is only used by the Brahmins.

Besides a shift in meaning, there is also a contrast from the original form to MBL, and this form can be explained as follows:

Lexicons *mṛta* (SL), *mṛta* (OJ), *mṛta* (OB), *merta* (MBL) 'about life'. The form of *mṛta* originally meant death, but to MBL, it has a contrasting meaning, from death to life. In the Balinese language, which is religious in Hinduism, the compound word *tirta amerta* 'water of life is known. Linguistically, the word *amṛta* (SL) 'not dead' has undergone a grammatical process with the addition of the prefix /a-/ 'no'. In MBL, the prefix /a-/ and the word 'live' are not used due to a contrast of meaning between death >< life. This incident is caused by grammatical misconceptions of the source language. Lastly, the partner lexicon (OJ) of *mitra* 'friend' becomes *mitra* (MBL) of 'cheating' which has a negative connotation. The contrast of meaning occurs from the positive to the negative meaning. In this case, there is a mishearing and understanding of the lexicon, which has implications. Based on the analysis, inheritance in Balinese maintains the form and structure related to the Hindu religion, which incidentally comes from India. There are adaptive or phonological changes appropriate to linguistic rules and semantic changes.

V. CONCLUSIONS

The words or lexicon of SL, OJ, OB, and MBL found forms and structures that are still intact. Therefore, inheritance due to borrowing is linear, and the lexicon is actively used by Balinese people who have inherited Hindu religious beliefs. Greater use of archaic terminology indicates excellent retention, and several lexicons have changed form but still retain original meaning. These changes are phonological variations, and the implications of several changes in form also impact a shift in meaning appropriate to the rules in the Modern Balinese language. Therefore, the archaic lexicon is very important in maintaining Balinese culture.

VI. SUGGESTIONS

The lexicon reflected in the Balinese *Kepara* language should be recommended, and further studied grammatically and sociolinguistically. This is because there are levels of language in the Balinese *Kepara* known as *Anggah-Ungguhing Basa*.

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