

THE SEMANTICS ANALYSIS ON BALINESE ARCHITECTURE TERMS

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ABSTRACT

Bali has its own art and tradition. The art can be seen through the traditional building which represents Balinese culture and tradition. Each part of the Balinese building has its own name or terms. This writing deals with the process of meaning transfer in Balinese architecture term. The Balinese cultural terms discussed in this study includes the architecture term which represents culture and tradition of Balinese. The componential analysis which relates to semantics theory is used in this study, this theory helps to understand about the meaning of the Balinese architecture terms. The theories applied in this study are semantic components by Larson (1998), the basic principles of translation by Nida (1975) and the procedures of translation by Vinay and Darbelnet (in Venuti, 2000). There are some architecture terms which discussed in this study: gedong—big mansion house; bale bengong —resting pavillion; candi bentar —the entrance gate in front of the palace; Sanggah—house of temple

Keywords: *Balinese architecture terms, meaning, componential analysis*

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Introduction

Bali is a province which located in Indonesia. The culture and tradition merely attract the tourists to come to Bali, this phenomenon lead the people who concern in tourism and linguistics study to introduce the Balinese culture and tradition toward foreigners, in introducing the Balinese culture and tradition, of course, there are many cultural terms which needs to explore, for the example the traditional architecture of Bali which is very unique, and every part of it has its own name and meaning. When visitors come to Bali, the guide helps them to understand about the terms, however on some text book some information is not able to be transferred, therefore, it helps the reader to understand the terms well, this writing described some Balinese architecture terms in order to reader understood about the meaning of parts of the Balinese building. Leech (1947: ix) stated that semantics as the study of meaning is central to the study of communication. Due to the semantics componential analysis will help to understand the term of Balinese architecture.

According to Newmark (1988), there are some cultural categories in need of attention: (1) Ecology (including flora, fauna, winds, etc), (2) Material culture or artifacts (including food, clothes, transport, houses and towns), (3) Social culture (work and leisure), (4) organizations, customs, activities, procedures, concepts (including political and administrative, religious and artistic), (5) gestures and habits. While Scollon (1995) in her book entitled 'Intercultural Communication' divide the cultural aspects into: ideology, socialization, forms of discourse, and social organization. This writing is identifying and analyzing the cultural terms based on the cultural categories proposed by those two experts.

This writing deals with meaning transfer in Balinese architecture terms. The discussion is presented through the componential analysis of semantics. Based on the above

explanation, there are three problems that need to be formulated, such as: (1) Whatkind ofBalinese architecture terms discussed? (1) How semantics explained about the terms? (1) How componential analysis works on its explanation?

The words in particular noun phrases representing the Balinese architecture terms and the analysis of its meaning based on the semantic components.

Concepts and Theoretical Framework

Translation

Larson (1984: 3) states that the translation consists of transferring the meaning of the Source Language (SL) into the (Target Language) TL. It consists of studying lexicon, grammatical structure, communication situation, and cultural context of the Source Language Text) SLT. Translation can be defined as transferring the SL message into the TL accurately. To reach the goal we have to understand the SL message according to its context, master the SL and TL linguistically and understand the social cultural background of the SL and the TL speakers and the discourse context.

Cultural terms

Scollon (1995) in her book entitled “intercultural communication” states that in studies of intercultural communication our concern is not with high culture but with anthropological culture. When we use the word “culture” in this anthropological sense, we mean to say that culture is any of customs, worldview, language, kinship system, social organization and other taken for granted day to day practices of people which set that group apart as distinctive group. By using the anthropological sense of the word “culture” we mean to consider any aspect of the ideas, communications, or behaviors of a group people which gives them a distinctive identity

and which is used to organize their internal sense of cohesion and membership. So that cultural terms are the expression of certain group or community to express their idea, concepts principles, etc., this built up by their own culture and tradition in their life.

Cultural aspects

Newmark (1998) categorized the cultural aspects as follows:

1. Ecology: Flora, Fauna, winds, plains, hills
2. Material Culture : Food, clothes, houses and towns, transport
3. Social culture—work and leisure
4. Organizations, customs, activities, procedures and concept
5. Gesture and habits

Scollon (1995) states that the aspect of culture which are most significant for the understanding system of discourse and which have been shown to be major factors in intercultural communication are as follows:

1. Ideology : history and worldview, which includes beliefs, values and religion
2. Socialization:
 - a. Education, enculturation, acculturation
 - b. Primary and secondary socialization
 - c. Theories of the person and of learning
3. Forms of discourse:
 - a. Function of language: information and relationship; negotiation and ratification; group of harmony and individual welfare
 - b. Non-verbal communications

- kinesics : the movement of our bodies
 - Proxemics : the use of space
 - Concepts of time
4. Face systems : social organization, which includes: kinship, the concept of the self, in group—out group relationship, Gemeinschaft and geselschaft (community and society).

Componential Analysis Theory

The componential analysis theory applied in this study based on Larson (1998) and Newmark (1998). The kinds componential analysis can be seen as in below:

Balinese architecture term : *Merajan* which usually translated into *house of temple* on some texts book. However some particular meaning loss on its translation. It can be seen on this following componential analysis

	<i>Merajan (Noun)</i>	<i>House of temple (N)</i>
Temple	+	+
Located in a noble house	+	-/+
A temple for the family member	+	+
Social status	+	-

From the above description *Merajan* is usually translated into *house of temple* on some texts book, however house of temple does not represent the social status of the owner

Equivalence

According to Larson (1984), the translator is constantly looking for lexical equivalent between the SL and the TL. However this is sometimes a very complicated process. A translator has to consider not only the two languages but also the two cultures. Because of the difference in culture there will be some concept in the SL which do not have lexical equivalent in the TL.

Material And Method

The data used in this study was taken from the some books which contains Balinese architecture terms which represent the Balinese culture and tradition. In the data collection, the library research method was conducted through attentive observation method proposed by Sudaryanto (1993; 133-137). The observation method was conducted by observing thoroughly the data which contain Balinese architecture terms and how was it translated into some text books. The data was analyzed according to the classification of problems which occur in transferring the meaning of Balinese cultural terms. This study was used qualitative method in analyzing the data that proposed by Djajasudarma (1993). In terms of qualitative method, the data were analyzed descriptively based on the problems and analyzed based theory applied in this study. Firstly, the collected data was grouped according to the Balinese architecture terms, then the data was analyzed semantically by using semantic component theory proposed by Larson (1998). The analyzed data was presented informally (in the form of words and sentences) and formally (the used of symbol) (Sudaryanto, 1993: 145).

Result And Discussion

The result and discussion in this study concerned with the analysis of the meaning of the Balinese architecture terms. The data are presented both in the SL and their translation on some text books. The lexical items that analyzed are limited to the level of words or phrases of nominal classes.

The terms related to Balinese architecture are the terms relating to traditional balinese buildings. The traditional Balinese building like in the Balinese traditional house or palace has its own traditional rule and name for each part of the building, and the cultural terms which relate to Balinese building can also be found in a temple.

The data are analyzed based on semantic component that proposed by Larson (1998). All of the Balinese architecture terms that analyzed in this study, belong to semantic category of things. The formulation of semantic features or components of the Balinese architecture terms in this study is based on forms and fuctions.

Cultural terms related to Balinese Architecture

Data 1

Balinese architecture term : *gedong* is usually translated into *a big mansion house* in some text books

The analysis of meaning can be seen as in below:

	Gedong	Big mansion house
A building	+	+
With Balinese style/decoration	+	+/-
A part of building in Balinese palace	+	+/-
It belongs to the Royal family in Bali in the past	+	+/-

From the data (1), the term *gedong* in Bali has Balinese style and decoration in Bali. *Gedong* is a traditional Balinese building or a part of a building with traditional Balinese style, In the past it belongs to Royal family in Bali. It can also be found in a Balinese palace, a big house or palace in Bali consists of some *gedong*. Nowadays, In the modern era, in Bali *gedong* does not only belong to the Royal family but also the commoner who has got money or rich family who has money to build it. On some text books it is translated into a big mansion house, it can be seen on the componential analysis that the English translation (big mansion) does not represent the all categories which described on the componential analysis, the (big mansion house) does not represent traditional Balinese building, big mansion house can be in traditional Balinese building or not in Balinese style so it can be (+/-), while *gedong* is a Balinese cultural term which related to Balinese architecture, which is bounded by Balinese style and decoration. In the English, there is no same term which indicate the term *gedong*, the translator tries to use the closest equivalent term in the target language.

Data 2

Balinese architecture term: *bale bengong* is usually translated into *resting pavillion*

The analysis of meaning can be seen as follows:

	Bale bengong	resting pavillion
A pavillion	+	+
A pavillion for resting	+	-
Traditional pavillion which also functions to store the rice in Bali in the past	+	-
A pavillion for accepting the guest	+	+/-
With Balinese style/decoration	+	+/-
Traditional Balinese pavillion	+	-
Located in Balinese house	+	+/-

From the data (2), the term *Bale bengong* has specific characteristic in Bali. The Balinese people built their house in two styles namely a house with Balinese style or modern house. *Bale bengong* is a part of a building with traditional Balinese style which is usually located at traditional Balinese houses. It has some functions namely: as a resting place, accepting guests and in the past it can also be used as a place to store rice. *Bale bengong* has traditional Balinese decoration and style, in the past its function can also be as a place to store rice, so it is built higher than another building so that it is safe from animals. This term is usually translated into a resting pavilion in some textbooks, so that some categories do not transfer in English. *Bale bengong* is also a place which is used for resting, however in the target language translation resting pavilion does not represent all categories which are described on the componential analysis, the (resting pavilion) does not represent traditional Balinese buildings, another function besides resting. In the target language, there is no same term which indicates the term *bale bengong*, the translator tries to use the closest equivalent term in the target language.

Data 3

Balinese architecture term :*candi bentar* it is usually translated *the entrance gate in front of the palace*

The analysis can be seen as follows

	Candi bentar	The entrance gate in front of the palace
An entrance gate	+	+
Located in front of a palace	+	+
With traditional Balinese style	+	+/-
A part of building in Balinese palace	+	+/-

The term *Candi Bentar* has specific characteristic in Bali. Bali has two categories of building namely a building with Balinese style or modern house. *Candi bentar* is a part of a building with traditional Balinese style which usually located in front of Balinese palace. *Candi bentar* has traditional Balinese decoration and style. In English it is translated into the entrance gate in front of the palace, it is found that in the target language translation (the entrance gate in front of the palace) does not represent the all categories which described on the componential analysis, the target language translation does not represent traditional Balinese building with Balinese style and decoration. In the TL, there is no same term which indicate the term *bale bengong*, the translator tries to use the closest equivalent term in the target language.

Data 4

Balinese architecture term : *Sangghah* which usually translated into *house of temple* on some texts book. In the English translation some particular meaning loss. It can be seen on this following componential analysis :

	<i>Sangghah (Noun)</i>	<i>House of temple (N)</i>
Temple	+	+
Located in a house of commoner	+	-/+
A temple for the family member	+	+
Social status	+	-

The term *sangghah* has specific characteristic in Bali. In Bali, there is family temple which located in every house of Balinese. *Sangghah* is a family temple which belongs to commoner which is located in every house of the Balinese commoner. In English it is translated into house of temple, it is found that in the target language translation does not represent the all categories which described on the componential analysis, the target language translation does not

represent the social status of the temple. In the TL, there is no same term which indicate the term sanggah, the translator tries to use the closest equivalent term in the target language.

CONCLUSION

There are four Balinese architecture terms which discussed namely: *gedong*—*big mansion house*; *bale bengong*—*resting pavillion*; *candi bentar*—*the entrance gate in front of the palace* and *sanggah*—*house of temple*. There are some information which loss in the English, since there are no specific terms in the English, the componential anlaysis on semantics study help to understand about those arhitecture terms on this writing.

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