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The Use of Eco-lexicons *Paon* in Balinese Metaphors: Discovering Balinese Wisdom

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Abstract

Paon or traditional kitchen for Balinese is not only as a cooking area or storage place but is also as a storage of Balinese living story. It has stored many verbal documents like lexicon and expression. Some of the lexicons are dealt with the ecology. The eco-lexicon *paon* becomes the source of Balinese metaphors. This research aims to find out the eco-lexicons *paon* used to form metaphors and to discover the meaning of metaphors in relation with Balinese wisdom. This is a qualitative research. The data were mainly collected from the book entitled *Paribasa Bali* published in 2006. This study also used informant who is fulfilling the requirements, such as; they are the native of balinese language and know Balinese culture. The result of this study revealed that the eco-lexicon paon used to form Balinese metaphor are mainly in the form of noun. They have referent both in biotic and abiotic environment. Balinese wisdom like humanity and *karmaphala* are discovered in Balinese metaphors. Moral values of life are covered in Balinese metaphors. Basic values like, modesty, loyalty, hard working are presented by applying eco-lexicons *paon.* This values should be inherited to younger generation therefore Balinese language should be maintained.

1. Introduction

Balinese language is the language use by Balinese ethnic. This ethnic has been really famous not only in Indonesia but also in the world because of its culture. One of the elements that build Balinese culture is the Balinese language. For balinese, the language of Bali is not only a means of communication between the speakers but it plays an importan role in transfering the value of life of Balinese people. As what been stated by Kardana, et.al (2022) Balinese language is also a medium to

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transfer various messages and moral values of Balinese people. The way of Balinese people to wrap their wisdom is ussually by using expression which carries metaphorical meaning.

There are many metaphorical expressions found in Balinese language. Balinese people compose the expression by using familiar lexicons which are really close to their daily life. The lexicons which are used in their domestic activities are also used as the source of metaphor. Eco-lexicon *paon* is one of the example. The word '*Paon'* in Balinese language means traditional kitchen. This is the first building which is built by new Balinese family. This is a domestic area where cooking processes were done. Related to Balinese language, there are many eco-lexicons found in this area. The eco-lexicons are mainly in the form of nouns and verbs which are related to the equipments and activities related to cooking process. For Balinese people those eco-lexicons are not only used lexically but those are composed into expression which carries metaphorical meaning. Balinese people try to wrap their local wisdom by using eco-lexicons *paon.*

The study of Balinese language has been done by many researchers. Many of them have taken figurative expression as the subject of the study. Sadra and Kasni (2023) analysed the metaphor of Balinese language. They focused their study on metaphor expressions in the ecolexicon of Bali Civility of the Nusa Penida dialect. They found ten metaphors in Nusa Penida dialect which are related to biotic and abiotic environment. That study did not reveal any result related to Balinese Wisdom as what this study discusses. Kardana, et.al (2022) have analysed the use of simile in transferring Balinese Wisdom. That research has taken some of the simile in Balinese but not specifying the simile from the lexicon which became the source. This study is only focusing the study on specific eco-lexicon *paon*. Arnawa, et.al. (2021) did a research about metaphor in Balinese language. They focused the study of metaphors about Balinese women from pragmatics. That study shows the two classifications of Balinese women's metaphors, namely physical perspective and personality perspective. Arnawa, et.al (2021) did not explained the relation of metaphor in transferring balinese wisdom. Another study related to Balinese metaphor was done by Suardana (2020). He analysed grammatical metaphor found in *Pan Balang Tamak* story from systemic functional linguistics perspective. He did not discuss moral values found in the metaphors found in the data source.

The study of Balinese eco-lexicon is not only discovering the Balinese lexicon which are related to biotic and abiotic environment but it also give a chance to know the use of those lexicons both in lexical and metaphorical ways. The study of metaphorical expression which are composed by those eco-lexicon is also very interesting topic since it carries moral values which is part of the local wisdom of Balinese society, therefore this study focuses the anlyses in discovering the use of Eco-lexicons *paon* in metaphorical expressions.

2. Material and Method

Eco-lexicon and Ecolinguistics

Booij (2007) argues that 'the lexicon specifies the properties of each word, its phonological form, its morphological, and syntactic properties, and its meaning' (Booij, 2007:16). Lexicon is the basic functional unit in language. Furthermore, for a clearer understanding of the concept of lexicon is also explained by Kridalaksana (2008:142), he mentioned two elements in understanding the concept of lexicon, namely (1) language components which contain all information about the meaning and uses of words in language; (2) the richness of words possess by a speaker, writer, or a language vocabulary; and (3) a list of words arranged like a dictionary, but with short and practical explanations.

The term eco-lexicon has relation with any kind of lexicons which are related to ecology. The study of eco-lexicon is discussed in ecolinguistics subject. The language environment in ecolinguistics includes the physical and social environment (Sapir in Fill and Muhlhausler, 2001:14). Ecolinguistic

studies look more at the link between ecosystems which are part of the human life system (ecology) and the language used by humans to communicate in their environment (linguistics).

Metaphors

The use of words in human communication can be in lexical or metaphorical ways. Lexical meaning deals with dictionary meaning, while metaphors need the understanding of concepts or mental ideas which exist behind them. Based on Lakoff & Johnson(1980). Metaphorical expression is the result of mental construction based on analogical principles involving conceptualization of an aspect from one domain to another one. In the process of interpreting the meaning of metaphor we need to understand the context. Arnawa (2016) stated that cognitive process occurred as a basis in interpreting. The role of processing the meaning of metaphor is not as simple as processing the lexical meaning of expression.

The use of languge in the form of metaphors is common in human communication. This is a common habbit that people use other things to means something else. They embodies the ideas not in direct manner. It has been clearly stated by (Lakoff & Johnson,). They explained that metaphors are part of people's daily lives. Every culture has its own metaphors, because every language use in that culture is a kind of vehicle to transfer ideas. Language is mainly use symbol, therefore expression with symbolic meaning exist in human communication.

Methods

This research is a qualitative research. The data are in the form of verbal expression. The data were taken from a book entitled *Paribasa Bali* which was published by *Badan Pembina Bahasa, Aksara, dan Sastra Bali* in 2006. This book contains metaphors used in Balinese language. Besides that the data were also collected by interviewing the native of balinese language related to the lexicon *paon*. The informants were selected intentionally (purposive sampling) (Bungin, 2003). They should fulfill some requirements including adult Balinese native speakers, mastering terms related to Balinese culture in purpose to get valid data. The data were collected by listing the eco-lexicons *paon* from the interviewing process and observing the use of eco-lexicons *paon* in the form of metaphors in the book entitled *Paribasa Bali.* The analysis was done by apllying descriptive qualitative method. The findings were presented formally by listing the eco-lexicons in the table and informally by using desriptive language. The analysis of metaphors were done by internalizing and interpreting the concept of metaphor in which context plays important role in gaining the meaning. Through this method the values of the metaphors can be revealed.

3. Results and Discussion

The study of eco lexicons *paon* in Balinese metaphor is done to show that Balinese eco-lexicons is also functioned in delivering Balinese life values. Before coming to the analysis of the metaphorical expressions, this study has found some eco-lexicons *paon* which are composed to express moral values of Balinese people. Those eco-lexicons are presented in the following table.

Table 1. Eco-lexicons *Paon* used in Balinese Metaphors

Eco-lexicons	Meaning	Word Category	Referent	
			Biotic	Abiotic
sĕpit	tongs made of bamboo	noun	√	-
jalikan	Traditional fireplace	noun	-	√
payuk	Cooking pot	noun	-	√
sĕra	Shrim paste	noun	√	-
blakas	knife	noun	-	√
baleman	charcoal	noun	√	-
sambuk	coconut husk	noun	√	-
ngrépét	burn and crackle	verb	√	-
alutan	charcoal	noun	√	-
ngaput	wrap	verb	√	-
sémprong	fire extinguisher made of bamboo tube	noun	√	-

The eco-lexicons *paon* used in composing Balinese metaphors are dominated by noun category. Those noun are mainly the equipments used in cooking process which are familiar for Balinese people when the are entering *paon* or traditional kitchen. The use of *paon* metaphor in transfering the moral values or Balinese wisdom can be seen in the following analysis.

1. *cara sĕpité menyama jak dadua da pati makerah*!
   Like sĕpit having two brothers or sisters do not ever quarelling

The expression above is a kind of metaphor in Balinese language. This expression is usually uttered by parents to their children. The aim is to give advise to their children by taking parables using the lexicon *'sepit'*. Literally *'sepit'* means the tool used for clamping which is made from two bamboo blades joined together. The *sepit* will function well if the two bamboo blades are in good condition with a balanced length. If there is a longer part then the pinch will not work. The value of wisdom in life is represented by the use of the lexicon *paon*, namely *sepit*. For Balinese people, this lexicon is very common because it definitely exists in every Balinese community. With a clear referent, of course this simile is easy to understand. This parable is appropriate for two people who are brothers, they should always maintain a harmonious relationship. They must support each other therefore they become strong. This advice reinforces that eco-lexicon *paon* is not only used literally but also embody Balinese people's thinking. They show the concepts in viewing the world. This expression has shown that Balinese wisdom is covered in a very simple way.

2. *Cara kuluké mĕdĕm di bungut jalikane kudu-kudu angĕt bulune liglig*
   Like dogs sleeping in the fireplace although warm but the fur fall out

The metaphor above uses eco-lexicon *paon*, namely '*jalikan'*. *Jalikan* is not only a traditional fireplace made of solid rock with one main hole in front to put the firewood and three holes on the tope to place cooking pot or other cooking tools, for Balinese, *Jalikan* is also functioned to warming their body by sitting near it named as *ngidu*. This activity is also done by dogs in consequence they will loose their fur. This metaphor is usually expresed to insinuate a married man who has an illicit relationship with another woman. This man is likened to a dog sleeping in front of a fireplace, he will get warmth, without realizing that his fur will fall out because of the heat. When he doesn't have fur, this dog looks ugly and smells bad. Likewise, a man who has a relationship like this will feel a moment

of warmth with another woman, without realizing that the wealth he has is also spent the las consequence, he becomes poor and neglected. This metaphor shares Balinese moral value about loyalty. Being loyal is a key of happinnes for married people. This metaphor has proven that eco-lexicon *paon* is not olny used lexically but it is also used to accommodate Balinese wisdom in facing life in metaphorical ways.

3. *cara* ***payuk prumpung*** *misi* *běrěm.*
Like broken cooking pot (especially on the top side) containing rice wine

The expression above has simmilar meaning with the English proverb which is 'don't judge the book by it's cover'*. Payuk* is very important tool for balinese because it is the main equipment in cooking rice. The expression *Payuk prumpung misi berem* is used to associate people who have simple characteristics but are actually clever or rich. Sometimes people only judge the outside physical performance of other, without realizing that the inner performance is much more valuable. People who look calm, uneducated, or poor sometimes hide good quality. Who knows actually they are rich, both material and immaterial, for example, they may have extensive knowledge even though they seem very naive/innocent. The word '*berem*' was chosen to express quality. *Berem* in ancient times was an item with high value that it was considered appropriate to represent someone's wealth or intelligence. This metaphor uses eco-lexicon *paon* in relation it is really familiar in Balinese daily life. This expression teaches us about being modest, humble, and also being fair.

4. *cara* ***sémprong*** *mapěrada*
Like tin coated bamboo tube

The expression above shows the use of eco-lexicon *paon* in forming Balinese metaphor*. Sémprong* is a tool made of bamboo tube which is funtioned to blow the fire in fireplace. The word '*pěrada*' is a golden tin usually used to coat shrine or temple. Balinese people believe in placing or using the right thing on the right order or manner. Something excessive is not good. It is a contradictory condition when a ***sémprong*** which is commonly dirty with ash is coated with golden tin. Balinese people live together, they are not individualistic. They know each other and sometimes they critisize each other. Therefore, this expression is usully uttered to insinuate a woman or wife who is wearing jewellery, fashion or facial make up not in the right place or manner. This is a kind of advise, to be humble. Balinese people are modest and humble people. They do not really want to show off. This is a local wisdom of Balinese people. Through using lexicon ***sémprong***, they wrap their values of modesty.

5. *cara* ***balěman*** *sambuk, mara upin* ***ngrépét***
like coconut husk charcoal, when blowing it's burn and crackle

The expression above is almost having simmilar meaning with the expression *Payuk prumpung misi běrěm* in example 3*.* It is used to associate people who have simple characteristics, calm, look uneducated but are actually clever, brave, or rich. The word '*balěman'* means coconut husk charcoal. It looks black like there is no fire in it, when it is blown, we realize there is big fire inside. This metaphor teaches us about being carefull in valueing others. We should not be trapped by physical performance, because sometimes it deceives us. This metaphor uses eco-lexicon *paon* which is '*balěman'*. The local wisdom of valueing others fairly is really valuable in Balinese life.

6. *cara ngalih balang ngaba* ***alutan***
like catching grasshoppers bring charcoal

The metaphor which is shown in example above means do not spend all you get or all you have. This metaphor teaches Balinese people about saving or preparing better future. This value is symbolically represented through expression *cara ngalih balang ngaba alutan* which means like catching grasshoppers bring charcoal. Formerly catching grasshopers was a common activity for Balinese people especially youngsters. They catched grasshopers in the ricefield. Through this living experience, the metaphor *cara ngalih balang ngaba* ***alutan*** exists. This metaphor embodies the way of Balinese people in viewing the world. Any time we catch grassopper, we will direclty grill/cook it because we also bring '*alutan'*. We haven't save anyting at the end we finish catching grasshopper. It teaches us, when we work and get the result, we should be able to manage it. The value of having good management especially saving is the key of succes. This wisdom is represented simply by using eco-lexicon *paon*.

7. *buka blakasé mangan di pisaga*
Like a knife it is only being sharp at neighbor

Balinese people work together. The family members should help each other in finishing or succesing the work. But sometimes it doesn't run as what being expected. There is a phenomenon a family members, like son or daughter who is being lazy at home but he/she is helpful at the neighbor. The ideal concept of balinese people is a family should be a unity and prior. To make a family become a strong family, all the members should know their role. Balinese people hope that we know our priority. Helping each other in a family is a priority, do not neglegt what become our main duty although nothing wrong with helping neighbor or other people outside the family. This phenomenon is metaphorically expressed by using eco-lexicon *paon*, namely '*blakas*'. *Blakas* is a kind of big knife used to cut hard thing, like wood or bone. This is a common knife used by Balinese family. The word *mangan* means 'sharp'. The expression *Blakase mangan di pisaga* is spoken to reminding people to know their priority. This moral value is metaphorically delivered to give advice in a soft manner to people who sometimes loss in the situation in which they are paying attention more in subordinate activities or role.

8. *buka ngaput sĕrané kudiang tusing mĕbo*
like wrapping shrimp paste is hard to hide the smell

The expression above shows the use of eco-lexicoan *paon,* namely *'sĕra'* in forming Balinese metaphor. We agree that *sĕra* or shrimp paste is one of the main ingredients in making the food. For Balinese, *sĕra* is almost used in any kind of spices. We realize *sĕra* has bad smell and hard to hide but we need it. The expression *buka ngaput sĕrané kudiang tusing mĕbo* is spoken to remain people that it is hard to hide our sins, therefore always try to do good things in life. Once we do bad thing, we try to hide it but in the future it will be revealed. Balinese people who are mainly Hindu believe in *Karma phala.* Everthing will return back to ourselves wheter in this life or the next life, because Hindu teaches about reincarnation. Balinese people embodies this value of life by using expression which is composed by familiar lexicon, namely *sĕra* or shrimp paste, They wrap this moral value and becomes a local wisdom which lead the Balinese people to remain doing good thing in their live.

4. Conclusion

Based on the discussion above it can be concluded that the eco-lexicons *paon* are not only used lexically but they are used to compose metaphorical expression in Balinese language. The form of eco-lexicons which are commonly used in composing Balinese metaphors are in the form on noun with the referent both in biotic and abiotic environment. The use of eco-lexicon *paon* in Balinese metaphor is mainly to present the moral values or the local wisdom of Balinese society. The value of life, such as; honesty, loyalty, modesty, unity, harmony, and believing in *karmaphala* are wrapped in Balinese metaphors using eco-lexicon *paon.* These values of live lead the Balinese people to face the world. These local wisdoms of Balinese people are inherited to the next generation of Balinese ethnic in the forms of metaphor .

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