



## LEXICAL CHANGES IN *BAHASA MELAYU NUSANTARA* AT SYNTACTIC LEVEL: A DIACHRONIC STUDY

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### Abstract

*The study of linguistic changes, including semantic changes and syntactic changes are parts of the etymology study. Any changes experienced by a language can occur due to the influence of external factors such as politics, socials, religions, or cultures; as well as the internal factors. The internal factors in question are changes in one or more linguistic aspect(s) that could affect each other. The morphological changes of a word, for example, can make changes in the semantic or syntactic aspects. This paper aims to find out which linguistic aspects of Malay words, especially verbs, which are still used in the Indonesian language to date that change over time, and to explain how the changes in verb's meaning affect the transitivity of the verbs. The data of this study are obtained from several Malay and Indonesian corpora. Those corpora are then set diachronically (from the 1300s to the 2000s) to analyze the meaning changes of the verbs. By applying the corpus linguistics approach and the transitivity analysis, this study has produced some patterns of semantic changes at the syntactic level, which can contribute to etymological information of Bahasa Melayu Nusantara vocabulary.*

**Keywords:** semantic change, syntactic change, transitivity, verbs, etymology

### 1 Introduction

Language change is a common phenomenon in long-established languages. Such changes can occur in several aspects, namely phonological, morphological, syntactic, lexical, and semantic aspects. Grzega and Schöner (2007:41) suggest that semantic change is one of the lexical changes that does not give rise to a new form or word. A word that has experienced a change in meaning is a word that has long been used, and usually, the new meaning still has a relationship with the previous meaning (polysemous). The change is mostly driven by changes in society, environment, and culture. The types of semantic changes which have been known to date include expansion (generalization), narrowing (specialization), meaning improvement (amelioration), worsening of meanings (pejoration), and metaphors.

Whereas the form of syntactic changes in Indonesian which can be observed today is the change in syntactic behavior of verbs. That is the change in the presence of objects that accompany the verb. Based on their syntactic behavior, verbs can be divided into transitive and intransitive verbs. There is also a semi-transitive verb, the verb whose object is not expressed explicitly because it is implied in the sentence (Alwi, et.al, 2003:119). Some objects in transitive verbs may also be lost or hidden so that they look like intransitive verbs. Aside from the case of semitransitive verbs or lost object, there are many unexplained transitive verbs and many intransitive verbs which have objects. The verb *melaporkan* (to report) is a transitive verb. This verb should be accompanied by an object, but in the sentence, "*Era Baru Amerika. Saksikan, tvOne melaporkan langsung dari Amerika Serikat. Malam ini, mulai pkl 22.00 WIB*" (tvOneNews, 2017), the object does not exist. The phrase "*langsung dari Amerika Serikat*" in that sentence is not an object, but a description. In other sentence, "*Dalam*

*menjalankan tugas, seorang petugas pemadam tidak jarang harus bertaruh nyawa.*" (Pemadam Kebakaran Kabupaten Bogor, 2010), the verb "*bertaruh*" (to risk) is actually an intransitive verb that does not require an object, but in that sentence the existence of the object is required.

This research can not be separated from the concept of verb transitivity. Changes in verbs' transitivity or intransitivity can occur for various reasons. One of the reasons which might affect the changes in transitivity in *Bahasa Melayu Nusantara*, especially Indonesian, is the change of meaning. The word '*menggilakan*' in old Malay has the meaning of '*menyebabkan gila*' (causing something/one to become crazy) or '*membuat seseorang jatuh hati; tergila-gila*' (make someone fall in love; infatuated). The meaning of that word has now been expanded. It is now used also to express a sense of dislike, as seen in the headline '*Potret Kehidupan Malam Pattaya Walking Street yang Menggilakan.*' (RezaFahmi, 2015). The change of meaning of the word '*menggilakan*', which is a transitive verb, has turned it into an intransitive verb; it also changes the previous word '*bertaruh*' (to risk) from a transitive verb into an intransitive verb. The effect of the changes in lexical meaning to syntactic changes, especially in the words' transitivity, needs to be studied further.

The aims of this research are (1) to find the changing linguistic aspects as a result of the changes in the lexical meaning of *Bahasa Melayu Nusantara* and (2) to know the role of the language's meaning (semantic) changes in the concept of transitivity at the syntactic level. Both of these goals are reviewed diachronically.

## 2 Literature Review

The study of diachronic semantic and syntactic changes is a part of etymology studies. According to Durkin (2009), etymology studies include a study on words' history, changes in word forms and meanings, word borrowing, interlanguage genetic relationships, cognate, comparative reconstruction, and sound changes. The etymological study of *Bahasa Melayu Nusantara*, especially Indonesian language, has not been conducted, even though in its (Malay) transformation into Indonesian, many aspects have affected its lexicality, such as contact with speakers of other languages, and generation changes, with its different life experience, which influences the language which they use. Various studies on the analysis of the change in the meaning of the word in the Malay language have been widely practiced. Studies on transitivity of Malay verbs have also been conducted. However, such studies are lexical-based as seen in some works from Imran Ho Abdullah (2000), Nor Hashimah Jalaluddin and Mohd Saad (2010), and Riddel (2012). Even in a paper that discussed the affix *ber-* (Nor Hashimah Jalaluddin and Mohd Saad (2010)) only its semantic changes are examined. There haven't been that many researches that have linked semantic changes with syntactic changes. This is the basis for the selection of this research topic.

There are four main types of semantic change according to Geeraerts (2010). The first is the change in classical meaning, i.e. non-analogical changes of the literal meaning known as generalization, specialization, metonymy, and metaphor. The second change is a change in emotive meaning, namely amelioration and pejoration. The third is "semantic calque" or semantic lending. This process occurs when the polysemous meaning of another word is used or borrowed to analogize the meaning of a word. According to Keller (2005), semantic changes appear as the result of third-party intervention, which, although unintentional, may affect other language users. The process of this intervention is invisible and unintentional; it happens because there is continuous use of a certain meaning in a given period that is influenced by several factors such as social and economic; as well as the regularity in observable semantic changes.

In addition to semantic changes, there are also syntactic changes. Kroch (2001) states that there are two factors that cause syntactic changes, namely external factors and internal factors of the language. One external factor of a language that can play a role in syntactic change is the process of language acquisition. The syntactic changes caused by this factor usually do not have a long-lasting influence since the original language structure can be learned and returned. On the other hand, the internal factor of a language that can cause syntactic change is a change in other linguistic aspects of

the language, such as semantic change. One syntactic change that is thought to be affected by a semantic change of a word is transitivity. Tsunoda (1999) states that, traditionally, transitivity can be categorized as follows.

- 1) The first category is transitive clauses, i.e. clauses which have objects. The activity described in this type of clause shifts from a subject to an object, as in the example, *saya memecahkan celengan* (I broke the piggy bank). The activity that the subject performs (I/*saya*) was shifted to the object (*celengan*/broken piggy bank); it can also be said that the object (piggy bank) is affected by that activity. Transitive clauses can also be converted into passive form, such as in these clauses: *celengan saya pecahkan* or *celengan dipecahkan oleh saya* (the piggy bank was broken by me).
- 2) The second category is intransitive clauses, which refers to clauses that have no object, so there is no shifting activity. One example of this can be seen in the clause *adik berenang* (my brother is swimming). The 'swimming' activity of the subject (brother) was not shifted from one person to the other or to the objects.

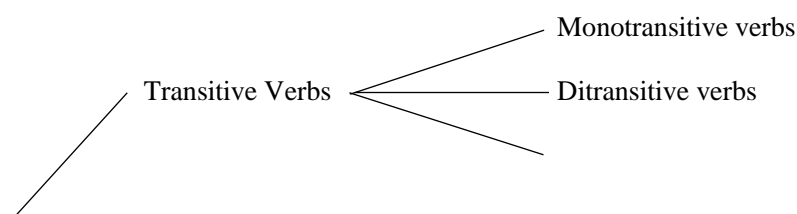
Previously, Hopper and Thompson (1980:252) had formulated transitive parameters to see the tendency of a verb to be transitive or intransitive, which can be seen in the following table.

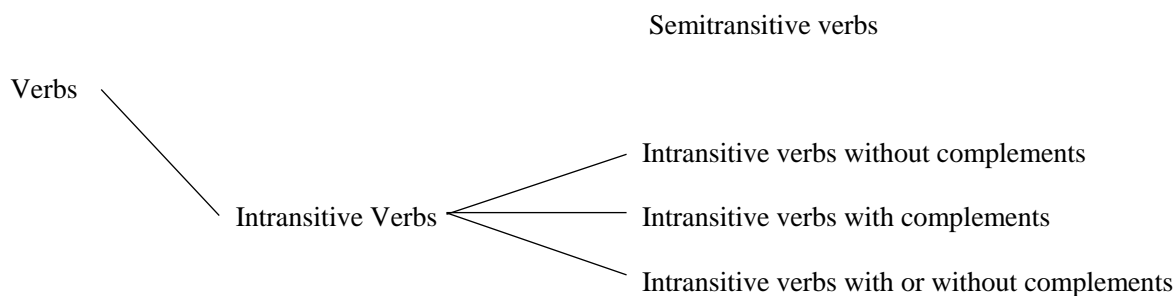
**Table 1. Hopper and Thompson's Transitivity Parameters**

<i>Parameter</i>	<i>High</i>	<i>Low</i>
Participants	2	1
Kinesis	action	non-action
Aspect	telic	Atelic
Punctuality	punctual	non-punctual
Volitionality	Volitional	non-volitional
Affirmation	affirmative	Negative
Mode	realis	Irrealis
Agency	A high in potency	A low in potency
Affectedness of O	O totally affected	O not totally affected
O individuation	O highly individuated	O non-individuated

The parameters have been tested in several languages, including in Indonesian. One example of the sentences in the Indonesian language which has been tested by Hopper and Thompson (1980:260) is *Hasan menjualkan saya kambing* (Hasan sold me a goat). From the example, it can be seen that the influence of the object (me/*saya*) on the activities performed by the verb *menjualkan* (sold) shows the high transitivity of the verb. This in particular confirms the *affectedness of O* parameters that Hopper and Thompson have formulated.

Kridalaksana (2005:52) has made a general conclusion that transitivity In Indonesian is related to the behavior of the verbs as seen from the adjacent nouns. Alwi *et al* (2003:212) divide verbs based on their syntactic behavior into two parts, namely transitive verbs, and intransitive verbs. Transitive verbs are subdivided into monotransitive verbs, ditransitive verbs, and semitransitive verbs; whereas intransitive verbs are divided into intransitive verbs without complements, intransitive verbs with complements, and intransitive verbs with or without complements. The following illustrates the division.





**Diagram 1. Classification of Verbs**

The diagram of verb classification presented above is slightly different from the chart of verb classification in the fourth edition of *Tata Bahasa Baku Bahasa Indonesia* (2017:106). In the latest edition, semitransitive verbs are aligned with transitive verbs and intransitive verbs, whereas in actuality, semitransitive verbs are transitive verbs that are sometimes not followed by objects because they are explicitly implied, such as the words *makan* (eat), *minum* (drink), and *membaca* (read). For that reason, the classification of verbs which will be used as a reference in this study is the one described by Alwi et al (2003) above.

The transitivity of verbs in the Indonesian language can also be seen from the affix which forms it. The affix *me-* and its derivatives produce transitive verbs, whereas the affixes *ber-*, *ter-*, *se-*, *ke-* and their derivatives, produce intransitive verbs (Alwi et al (2003); Aritonang et al (2000)). However, in the analysis of the following data, there will be several cases that may alter the function of the transitive-forming affixes as a result of the change in meaning experienced by a verb.

### 3 Methodology

The data used in this research are verbs of *Bahasa Melayu Nusantara* which are still used in Indonesia until today, and have experienced changes in meaning. Those data were obtained from several corpora that are set diachronically using a corpus-driven approach for collecting data. The corpora being used are Malay Concordance Project or MCP, Leipzig Corpora, WebCorpLive, and offline ones. There are several verbs that undergo changes in meaning from time to time, but in this paper, only six verbs to be examined: *bersiram*; *beralasan*; *bersalin*; *bertaruh*; *menendang*; and *menggigit*. The change in meaning was analyzed using the concordance analysis method, and then the transitivity changes of the verb were analyzed based on the transitivity theory of Bahasa Indonesia.

### 4 Results and Findings

#### 4.1 Verb *bersiram*

The Malay Concordance Project (MCP) corpus (2012), which contains manuscripts written in Bahasa Melayu Nusantara from the 1300s to the early 1900s, shows that the meaning of the word *bersiram* is 'to bathe'. This word belongs to the register of honorific language and is only used by royalty. An example of the use of this word in a manuscript from 1730 is seen below.

- (1) sesudah Élah kembali itu, maka baginda pun pergilah *bersiram* ke kolam itu. Setelah sudah baginda bersiram itu, lalu ...  
(...after Elah returned, his highness went to the bathing pool to bathe. After bathing...)
- (2) .. bersiram ke kolam itu. Setelah sudah baginda *bersiram* itu, lalu berangkat kembali ke istana diiringkan kadam empat  
(...After bathing, his highness returned to the palace, accompanied by his four eunuchs.)

In the examples (1) and (2) the words *bersiram* are used to describe the activities of a king who will bathe in the pool, and his returning back to the palace with his four servants after it. The word *bersiram* is used to honor to the king.

In *Leipzig Corpora*, which contains more recent data, i.e. data from the 21st century, it was found that there has been an expansion of the meaning of the word *bersiram*. In addition to the meaning of 'to bathe', there is also a metaphorical meaning of the word, as seen in the following concordance lines.

- (3) Cara santap baru ini mirip jajanan paper bread *bersiram* susu kental manis dan keju yang kerap ditemui di kaki lima Singapura.  
(This new snack looks a lot like the paper bread which is bathed in milk often sold by street vendors of Singapore)
- (4) Tetapi pada pengujian selanjutnya keajaiban cinta para Sufi kepada Sang Kekasih memancar dengan intensitas yang jernih, laksana terang yang *bersiram* cahaya indah.  
(On the next test, however, the miracle of love of the sufi for his lover radiant clearly, bathed in beautiful light)
- (5) Porsinya memang tidak besar, namun tekstur ikan lembut *bersiram* saus jamur ini memuaskan lidah.  
(It's not much, but the texture of this tender fish, which is bathed in mushroom soup, really pleases the taste palates)
- (6) Ada juga versi bubur yang *bersiram* gula merah.  
(There are also porridge poured with brown sugar)
- (7) Tempat orang berniaga dikepalai seorang batin bijaksana yang mengharamkan negeri *bersiram* darah.  
(This trading place is lead by a wise man who abjure the country to be bathed in blood)

The word *bersiram* in example (4) is used as a metaphor of light that shines on something, while in examples (3), (5), (6), and (7), the words are used to describe something resembling a bath, or being poured something, as in the phrases *bersiram darah* (bathed in the blood), *bersiram susu* (bathed in milk), and *bersiram saus* (have sauce poured on it).

In addition to the semantic level, changes also occur at the syntactic structure. In example (1), the word *bersiram* is followed by the description of the place, but it was not followed by object since the existence of the object is not needed there, whereas in example (5) the word *bersiram* is followed by an object.

- (1) baginda pun pergilah *bersiram* ke kolam itu (his highness went to bathe)  
S V Adv. of Purpose Adv. of Pl.  
become
- (5) ikan lembut *bersiram* saus jamur (fish bathed in mushroom soup)  
S V O

The examples above show that the change in lexical meaning, in this case, it expanded into metaphor, influences the transitivity of the verb. The word *bersiram*, which was originally an intransitive verb, transforms into a transitive verb after its meaning expands.

#### 4.2 Verb *beralasan*

In the 5th edition of *Kamus Besar Bahasa Indonesia* (2016:45), the verb *beralasan* is defined as *berdasar* (having a foundation), *ada alasannya* (there is a reason/there are reasons), and *dengan alasan* (with reasons). These three meanings are made synonymous with the intention that the word *beralasan* can be replaced by one of the synonyms in the sentence. In the MCP corpus containing classic manuscripts, the verb *beralasan* is found in the context as in the example below.

- (8) ... sebuah rumah di atas tanah dengan tiada *beralasan*; maka arus pun menempuh rumah itu, lalu segera robohlah, ...  
(... a house without foundation; when the current hit it, it collapsed immediately...)
- (9) Meskipun tuntutan atau aduan itu tidak *beralasan* dan tidak berekor pangkalnya serta tidak pula kena mengena ..  
(Eventhough the complaint was without reasons, and it is unwarranted.....)

- (10) ... kealpaanmu juga suka menabung asap sehari2. Maka *beralasan* dengan perasaan dan pengalaman di sini bolehlah saya jemput.  
(...your absence cause the smoke to built up. For this reason, i can pick...)
- (11) ... maksudnya mereka ada disitu, dan kalau ketakutanku *beralasan*, saya akan meredahkan mereka itu. Kalau kiranya tak berhasil...  
(.... i meant, they were there, and if there are reasons for my fear, I will belittle them ...)

The verb *beralasan* in example (8) has the meanings of *berdasar* or *beralas* as in having a foundation. So, the sentence be interpreted as *rumah di atas tanah yang tidak berdasar itu roboh ketika dihantam arus* (the house **without foundation** collapse when it was hit by a current). Meanwhile, in examples (9), (10), and (11), the words *beralasan* has the meanings of *ada alasannya* or *dengan alasan* (there is a reason for...or with reason/s).

These days, however, two forms of the verb *beralasan* can be found. The first form is without objects, as it should be on verb with the affix *ber-*. The other form is with objects. Examples of both forms can be seen in the following.

First form of verb *beralasan*:

- (12) Kekhawatiran warga, menurut mantan anggota Batan Dr Iwan Kurniawan, *beralasan*.  
(The people's anxiety, according to ex-member of Batan, Dr. Iwan Kurniawan, are reasonable)
- (13) Klaim Turki ternyata *beralasan*.  
(There are reasons behind Turkey's claim)
- (14) Uraian Capello memang sedikit *beralasan*.  
(Capello's explanation was reasonable)
- (15) Kecurigaan RH sampai melakukan penganiayaan tersebut dianggap sangat tidak *beralasan*.  
(RH's suspicion on the abuse was not reasonable)

Second form of verb *beralasan*:

- (16) "Kami tidak mau ketika kami tanya izinnya, mereka *beralasan* tidak membawa berkasnya."  
(“We don't want them to give us reasons when we ask them about the permit)
- (17) Soal para calon TKI tidak diberangkatkan, Ny. MTP dan AB *beralasan* permintaan TKI dari Korsel tidak ada.  
(The reason given by Mrs. MTP and AB for the non-departure of the TKIS was because there was no demand for them from South Korea)
- (18) Dengan menjual sebagian saham ke mitra strategis, Allan *beralasan*, hal itu sangat menguntungkan bagi BORN.  
(The reason for selling some of its shares to its strategic partners, Allan said that it was because it was beneficial for BORN)
- (19) Abanda Herman *beralasan* sedang sibuk mengurus visa.  
(The reason is because Abanda Herman was busy taking care of his visa)

The use of the first form is in accordance with the meaning defined in the KBBI, i.e. 'there is a reason' or 'there are reasons'. However, the second form contains another meaning, which is 'to give reason' or 'to have reason'.

- (17) Soal para calon TKI tidak diberangkatkan, Ny. MTP dan AB *beralasan (memberi alasan; mempunyai alasan)* permintaan TKI dari Korsel tidak ada.  
(The reason given by Mrs. MTP and AB for the non-departure of the TKI was because there was no demand for them from South Korea)

Thus, it can be said that there has been an expansion of meaning in the word *beralasan*. It is recommended that the meaning of verbs *beralasan* in KBBI entries is made polysemous. They are: 1. *berdasar* (having foundation); 2. *ada alasannya* (there is a reason or there are reasons), and *dengan alasan* (with reason/s); and 3. *memberi or mempunyai alasan* (to give or have reason/s).

Changes to the syntactic structure are also seen in the use of verbs *beralasan* which differ in meaning in the above sentences. In Examples 12, 13, 14, and 15, no explanation is given after the word *beralasan*, while in Examples 16, 17, 18, and 19 there are explanation after it.

(13) Klaim Turki ternyata beralasan. (There are reasons behind Turkey's claim)  
 S V

(17) Soal para calon TKI tidak diberangkatkan, Ny. MTP dan AB beralasan  
 Adv. of Results S V  
permintaan TKI dari Korsel tidak ada.  
 Adv. of Reason

(The reason given by Mrs. MTP and AB for the non-departure of the TKI was because there was no demand for them from South Korea)

The explanation after the verb *beralasan* in example (17) is not an object, but a complement. Therefore, the verb *beralasan* remains an intransitive verb. However, the expansion of meaning has altered the verb from intransitive verbs without complement into intransitive verbs with complement. Without a complement, the sentence (17) will not be a complete sentence. From this case, it can be seen that the change of meaning not only transform the intransitive verb into transitive, but it can also change the nature of verb's intransitivity.

### 4.3 Verb *bersalin*

In the 5th edition of KBBI (2016:1447), The lexical entries for the word *bersalin* are: 1. (v) *berganti* (as in change clothing), as seen in: *baginda sedang ~ baju dengan pakaian kebesaran* (the king is **changing his clothes** to his royal clothing); 2 (v) *berubah rupa atau warna* (to change appearance or color), for example: *bunglon adalah binatang yang dapat ~ warna sesuai dengan warna alam sekitarnya* (the chameleon is a creature that can **change color** in accordance to its surrounding); 3 (v) *melahirkan anak* (to give birth), as in: *bidan itu yang menolong istrinya ~ (the midwife helped his wife **gave birth to a child**)*. The definition is in accordance with the meaning revealed in the MCP corpus and other corpus. No significant changes were found in terms of semantics. The visible change is the reduced frequency of uses of the word *bersalin* for first and second entries.

However, there are some interesting things which can be observed from the definitions of the word *bersalin* above. First, the third entry for the word *bersalin*, which is to give birth, does not seem to fit well with the two previous meanings. The first and second meaning contain the process of transformation or change, while in the third meaning, it doesn't. The second interesting thing is the transitivity of the word *bersalin*. The verbs *bersalin* in the first and second entries are transitive verb, whereas in the third one, it is an intransitive verb.

Referring to the transitivity categorization of Alwi et al (2003), and the data in MCP corpus (from 1600-1950), the third lexical entry for the word *bersalin*, which is 'to give birth to a child', is both an intransitive verb without complement and intransitive verb with or without complement, as seen in the following concordance line.

- (20) ... genaplah bulannya, isteri Maharaja Jantaka pun *bersalinlah* seorang anak perempuan terlalu amat baik parasnya dan amat ...  
 (...as the timing is right, Maharaja Jantaka's wife gave birth to a baby girl....)
- (21) hari yang baik, maka tuan putri pun hendaklah *bersalin*. Maka katanya, "Aduh, kakanda, lemahlah rasanya segala tulang ...  
 (It's a good day, so it is right for the princess to give birth to a child, and she said.....)
- (22) ... maka Siti Safur pun sakit perutnya hendak *bersalin*. Seketika lagi datang hujan ribut guruh petir kilat.  
 (...Siti Safur's was hurt because she was about to give birth. At once, the rain falls....)
- (23) dan di paseban itu. Syahdan maka permaisuri pun *bersalinlah* seorang perempuan terlalu amat elok rupanya dan cahaya ...  
 (...Thus the queen gave birth to a baby girl with a very beautiful face...)
- (24) .... dari pada perkawinan itu, maka isteri Mo'ang Sugi *bersalinkan* seorang anak laki-laki dinamainya Saru. Maka dimulainya ...  
 (... and from that marriage, Mo'ang Sugi gave birth to a baby boy that she named Saru...)

Furthermore, the form of intransitive verbs with complement from the word *bersalin* which has the meaning 'to give birth to a child' can no longer be found in the 2000s corpus. The word *bersalin* has become an intransitive verb without complement.

- (25) Depresi tidak hanya datang setelah *bersalin*.  
(Depression does not only exist after giving birth)
- (26) Jamu habis *bersalin* sangat baik untuk Ibu dan anak. memulihkan kesehatan ibu dengan cepat.  
(after birth herbs are good for mother and her baby, especially for the mother to revitalize her health)
- (27) Saat ini Mutia sudah berada di ruang *bersalin* Puskesmas Jatinegara.  
(At this moment, Mutia is in the delivery room in Jatinegara Community Health Center)
- (28) Untuk kali ke-dua saya bertekad untuk *bersalin* secara normal.  
(For the second one, I intend to have a normal delivery)
- (29) Setelah *bersalin*, secara berangsur tubuh dan kecantikan bunda akan kembali seperti sediakala.  
(After giving birth, the mother's body and beauty was back to normal)

Given the different meanings and functions of the verb *bersalin* above, it would be more appropriate if KBBI treats this verb as a homonym.

#### 4.4 Verb *bertaruh*

Almost all derivatives of the word *taruh* in Bahasa Melayu Nusantara relate to gambling, such as in the verbs *bertaruh*, *bertaruhan*, dan *mempertaruhkan* (to wager, bet, and risk). The definitions of the verb *bertaruh* in KBBI 5th edition (2016:1677) are:

- 1 *v* (*bermain dan sebagainya*) dengan taruhan; memasang taruh (seperti dalam perjudian): *dalam pacuan kuda itu hampir semua penonton ~;*  
(to play something and putting a bet on it, as in gambling: in that horse race, almost all audience **bet on it**).
- 2 *v* *mengatakan sesuatu dengan memberi taruh (bahwa yang dikatakan itu benar): aku berani ~ bahwa pertandingan bulu tangkis dunia akan dimenangkan oleh regu kita*  
(to say something and putting something as a wager in order to show other that what is being said is true or serious: I am willing to wager that our team will win the badminton match).

In the examples above, it can be defined that the verb *bertaruh* is a verb that does not require an object. However, recent corpus data show that this verb can be followed by objects, as seen in the following concordance lines.

- (30) Nah, bagaimana nasib para pemikat MB jika harus *bertaruh nyawa* hanya untuk seekor MB.  
(what will happen to MB decoys if they have to risk their lives for an MB)
- (31) Dalam menjalankan tugas, seorang petugas pemadam tidak jarang harus *bertaruh nyawa*.  
(In performing his duties, a fireman often had to risk his life)
- (32) Disana ada ratusan Da'i yang setiap hari *bertaruh nyawa* untuk menyebarkan Islam.  
(There are hundreds of religious figures risking their lives to spread Islam)
- (33) Kami pastikan, kami tidak akan *bertaruh reputasi* hanya untuk perbuatan curang.  
(We can make sure that we are not going to risk our lives to cheat)

This happens because the meaning of the word *bertaruh* in the above line is not the same as the original meaning, or it can be said that the meaning has changed. In the above context, the verb *bertaruh* is used by borrowing the meaning from the word *mempertaruhkan* or to risk. Referring to the classification of semantic changes according to Geeraerts (2010), this is called semantic calque. To prove that there is a borrowing of meaning in this case, the word *bertaruh* in the sample sentence may be substituted into the followings.

- (31)(a) Dalam menjalankan tugas, seorang petugas pemadam tidak jarang harus *bertaruh* nyawa.  
(In performing his duties, a fireman often had to risk his life)



- (b) Dalam menjalankan tugas, seorang petugas pemadam tidak jarang harus *mempertaruhkan nyawa*.  
(In performing his duties, a fireman often had to risk his life)
- (c) Dalam menjalankan tugas, tidak jarang nyawa harus *dipertaruhkan* oleh seorang petugas pemadam.  
(In performing his duties, life was often risked by a fireman)

From the above example, it appears that the verb (a) *bertaruh* (bet) can be replaced with a verb (b) *mempertaruhkan* (risk), and can be changed into passive form (c). So in this example, the verb *bertaruh* is a transitive verb. The verb *bertaruh* not only borrows the meaning of the verb *mempertaruhkan*, but also adopt the transitivity of the verb. Thus, the type of semantic change which can affects the change in verb transitivity is not limited to expansion of meaning or generalization; semantic borrowing also has the same effect.

#### 4.5 Verb *menendang*

The case of semantic change in the transitivity of verbs can also be seen in the vocabularies of the nonformal or conversational language variety. As for the verb *menendang*, all data in MCP and other old corpora shows that there is only one meaning of the verb, that is 'to kick'. However in Indonesian recently, we can hear or read people say the colloquial form *nendang* with different meaning as the original, used in many different context, as seen in the following examples.

- (34) Rasa pedasnya cukup *nendang*, meskipun harga cabe tengah melambung.  
(The spiciness of the chili was just the right taste, eventhough the price was at its highest.)
- (35) Roti bakarnya pas, cuma kayanya kurang tebal, kurang *nendang*.  
(The taste of the toast is nice, too bad it was not much. I was not satisfied by it)
- (36) Kemampuan memutar lagunya pun tercatat cukup berkualitas, meski kualitas suara masih kurang *nendang*.  
(His song playing ability was of good quality, eventhough the voice quality was not satisfying enough)
- (37) Tapi kayanya bener deh, kalo tanpa merokok mungkin aroma dan rasa kopinya lebih *nendang* ya?  
(I believe that without cigarette, the aroma and the taste of the coffee will be better)
- (38) Saya jarang lihat narasi yang *nendang* kayak gini.  
(I have never seen such a satisfying narration)
- (39) Sayang, output audio yang dihasilkan dari loudspeaker ponsel ini kurang *nendang*.  
(Too bad the audio output of this phone's loudspeaker was not satisfying enough)

The word *nendang* in the sentences above does not mean 'to kick or push something using feet'. Its meanings have shifted to 'a form of satisfaction' or 'the right taste'. In addition to the word *bola* (ball), the collocation diagram for the word *nendang* in Leipzig Corpora shows that the word is more adjacent to the word *rasa* (taste), *pedas* (spicy), *sambal* (sauce), *kurang* (less), *ga* (not), and *banget* (really).

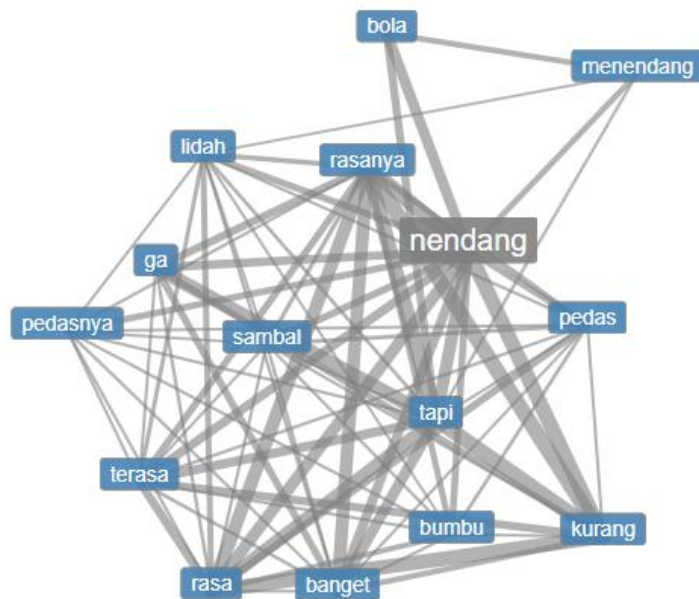


Diagram 2. The collocations of the word *nendang* in Leipzig Corpora

Such changes in meaning also affect the pattern of transitivity of the verb *menendang*. The transitive verbs become intransitive when the meanings conveyed by the word change to 'the right taste'. This change in transitivity is not caused by the elimination of the prefix in the word *menendang* into *nendang*, as can be seen in examples (a) and (b) below.

- |     |  |   |
|-----|--|---|
| (a) | <u>Amir</u> <u>menendang</u> <u>bola</u> (Amir kicked the ball)<br>S            V            O | } the meaning does not change and there is no change in sentence structure. |
| (b) | <u>Amir</u> <u>nendang</u> <u>bola</u> (Amir kicked the ball)<br>S            V            O   |   |

It's different with the following:

- (34) Rasa pedasnya cukup nendang, meskipun harga cabe tengah melambung.  
 S            V            Conj.    S            V  
 (The spiciness of the chili was just the right taste, eventhough the price was at its highest.)

In example (34) the verb *nendang* is intransitive, in contrast to the verb *menendang* and *nendang* at examples (a) and (b). This suggests that changes in the form of a word accompanied by a change of meaning in conversational language variety also affect the transitivity of the verb.

#### 4.6 Verb *menggigit*

Almost the same as the verb *menendang*, the verb *menggigit* also undergo change in meaning the way *menendang* did. But with this verb the change in meaning happen to both in its affixed form and in its infinitive form *gigit*, or *nggigit*. *Menggigit* is an activity which involves the use of teeth, and the bitten object can be anything, as can be seen in the following example.

- (40) Bila *menggigit* orang, virusnya akan masuk ke tubuh orang yang digigit.  
 (If it bites a person, the virus will enter the body of the bitten people)
- (41) Rupanya semut merah *menggigit* kakinya.  
 (It was the fire ants that bit his legs)

- (42) Ryung mengoleskan madu ke tali gantung dan melepaskan tikus agar si tikus bisa *menggigit* tali itu.  
(Ryung smear honey onto the noose, and release the rat so that it can bite the noose)
- (43) Hanna pun *menggigit* tangan aparat yang galak itu.  
(Hanna bit the feisty officer's hand)

In the sample sentences above, there is only one meaning of the verb *menggigit*, which is 'to grip or clamp something with teeth', with a person, legs, the noose, the hand, and so on, as the object. However, in Leipzig Corpora, the verb *menggigit* can have other meaning as seen in the examples below.

- (44) Tidak salah jika Mega mengkritik pemerintah dengan kritiknya yang tajam dan *menggigit*.  
(Mega was not to blame to criticize the government with her sharp and witty comments)
- (45) Rasa pedasnya sangat *menggigit*, paduan terasi yang gurih dan tomat yang asam segar sangat pas.  
(The taste of the chili was spot on, the combination of chili shrimp paste and tomato is great)
- (46) Tahun depan akan muncul FKY format baru, yang entah, lebih *menggigit* atau makin hambar.  
(Next year, there will be a new format of FKY; this new form can be better or worse)
- (47) Namun tidak *menggigit* di publik penikmat musik cadas progresif.  
(It does not spark interest in the eyes of the progressive metal lovers)
- (48) Ganti paprika dengan cabai jika suka rasa yang lebih *menggigit*.  
(Change the pepper with chili if you want a stronger taste)
- (49) Karena pola serangan tim Singo Edan kurang *menggigit*.  
(Singo Edan's attack pattern was not good enough)

The verbs *menggigit* in examples (44) to (49) do not mean 'to grip or clamp something using teeth'. No teeth are involved in the above sentence activities. The meaning which arises from them is figurative meaning which means more or less 'have the same taste or effect as being bitten'.

The expansion of meaning of the verb *menggigit* into a metaphor also affects its transitivity. The verb *menggigit* which was originally a transitive verb, as in example (41), transformed into an intransitive verb as in example (49).

- (41) Rupanya semut merah *menggigit* kakinya. (it was the fire ants that bit his legs)  
S V O
- (49) Karena pola serangan tim Singo Edan kurang *menggigit*.  
S V  
(Singo Edan's attack pattern was not good enough)

In example (41) the verb *menggigit* is followed by the object *kaki* (legs), whereas in example (49) the verb *menggigit* is not followed by any objects since their existence is not necessary for that sentence. This suggests that a change in meaning can change the behavior of the verbs, i.e. it changes transitive verb into intransitive verb.

## 5 Conclusion

The analysis of semantic changes and their effects on the transitivity of several verbs from the *Melayu Nusantara* vocabulary resulted in the following findings. First of all, not all semantic changes experienced by the data verbs take place in centuries, as in the verbs *bersiram*; many of which occur only in years or so, especially for the vocabulary of the nonformal language variety, such as the word *nendang*. The form of semantic changes which occur are mostly a change from propositional meaning to figurative meaning or metaphor (such as in the verbs *bersiram*, *nendang*, and *menggigit*); changes from a specific meaning to a broader meaning (*beralasan*, and *bersalin*); and semantic borrowing or calque (*bertaruh*).

The change of lexical meaning experienced by the *Melayu Nusantara's* vocabulary has been identified to have an effect on other linguistic aspects, such as the morphological aspects of the verb

nendang, and the syntactic aspects, especially on the transitivity, on all data verbs. The changes in transitivity which occur as a result of the change of meaning are:

1. A change from intransitive to transitive form (as in *bersiram* and *bertaruh*);
2. A change from intransitive without complement to intransitive with complement form (on the verb *beralasan*);
3. A change from intransitive with or without complement to intransitive without complement form (as in the verb *bersalin*); and
4. A change from transitive to intransitive form (on verb *nendang* and *menggigit*).

From the changes in transitivity, it can be seen that not all prefix *ber-* produce intransitive verbs and not all affix *me-* produce transitive verbs. The transitivity of a verb is in fact influenced by the meaning contained in that verb. This conclusion is drawn from the analysis of six verbs, a further study with more data needed to be conducted to see the role of semantic changes in other syntactic changes.

This change of meaning and change at other linguistic levels can be used as material to construct the etymology of Indonesian vocabulary because the data show that changes in meaning have occurred over the years, or even centuries. Before recording it in the form of a dictionary of etymology, the information can be used as a suggestion for the improvement or addition of definitions in *Kamus Besar Bahasa Indonesia*.

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