

# AN ANALYSIS OF BALINESE SWEAR WORDS USED IN CEMPAGA VILLAGE

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## ABSTRAK

Penelitian ini bertujuan untuk menganalisis kata-kata makian Bahasa Bali yang digunakan di desa Cempaga. Untuk melakukannya, deskriptif kualitatif diterapkan. Data dikumpulkan melalui pengamatan, merekam audio, dan mewawancarai para informan. Para informan orang Cempaga berumur minimal 25 tahun dan maksimal 60 tahun. Hasil penelitian menunjukkan bahwa kata makian yang digunakan di Desa Cempaga, memiliki bentuk, rujukan, dan fungsi. Ada tiga bentuk kata makian: (1) dalam bentuk kata-kata yang, (2) berbentuk frasa, (3) dalam bentuk klausa. Ada sembilan klasifikasi rujukan kata makian, yaitu: agama, fungsi tubuh, kotoran, istilah hewan, aktivitas, latar belakang pribadi, penyakit mental, setan, dan kekeluargaan. Fungsi kata makian adalah (a) untuk menarik perhatian, (b) untuk memberikan katarsis, (c) untuk memprovokasi, (d) untuk menciptakan identitas interpersonal, (e) integratif, (f) agresif, (g) regresif, dan (h) penekanan. Penelitian ini diharapkan memberikan manfaat bagi pengembang ilmu linguistik, terutama bagi mereka yang akan melakukan penelitian yang sama dan memberikan deskripsi tentang kata-kata makian Bahasa Bali yang digunakan di desa Cempaga dalam percakapan mereka.

Kata-Kata kunci: bentuk, merujuk, fungsi, kata makian

## INTRODUCTION

According to (Ljung, 2011) swear words are used to uttering something taboo. Taboo means restricted to words considered being vulgar or embarrassing, typically vernacular words for excrement, sexual intercourse and various others

sexual practices regarded as deviant and the sexual organs. However, nowadays swear words are not considered as taboo anymore in the social media and in certain societies because they are used in daily conversation.

In Bali itself, especially in Bali Aga there are many swear words that used by people in Cempaga village. Many people in Cempaga speak the swear words fluently as their culture. Those words are not used to express bad feeling but it always used in every conversation between the people in Cempaga. It is because the way how people in Cempaga maintain a good relationship with other people. Unfortunately, the

authenticity of swear words in Cempaga has begun to decrease. It is because environmental influences.

According to Haugen (1972) language which is in relation to ecology basically occurs in two parts. First part is the psychological environment that influences environment against the language of the speaker's mind. The second part is sociologically that has relation to the society that uses the language as the communication media. Language as a natural environment can live, may change, and disappear or die (Miller, 1975). If the language is used by more speakers, then the language will grow and develop sustainably. Those related to swear words used in Cempaga village. Yet, if the amount speakers are few and dominant to diminish used swear words, it is feared that the swear words will shift, change, vanish, or evolve. Hence, it can be concluded that the swear words lives if the environment maintains it. Then, the activities in the environment must continue, so the culture and language will be protected from extinction.

If this take a place in long time, the usage of swear words in Cempaga can be extinct. Whereas, Cempaga dialect as a whole wrapping the culture. It also including swear words as a culture of Cempaga Village will be lost. With the loss of language it means loss of culture and loss of culture it means loss of language. The language live if the environment maintains it. The activities in the environment must continue to do, so the culture and language will be protected from extinction. Nowadays, the culture in Cempaga has been visited by foreigners because Cempaga as one of the tourist village and already there are many schools that built in Cempaga in order to get education.

This study analyzed the forms, the references, and the functions of Balinese swear words used in Cempaga village. The study of Balinese swear words used in

Cempaga village have not been done so far. Therefore this research is not only important but also urgent to maintain language and avoid cultural loss in Cempaga village.

## **RESEARCH METHOD**

This is a linguistic research which designed in the form of descriptive qualitative method as the research design. In this case, the researcher used descriptive qualitative in order to describe the forms of swear words, the references of swear words, and the functions of Balinese swear words used in Cempaga village.

The subjects of the study are Cempaga people about 25 year's old minimum and 60 years old maximum.

The object of this study is the word which belongs to swear words used by Cempaga people.

The main instrument of this research was the researcher, because the data were mediated and analyzed through the researcher itself. The other supporting instruments were a digital recorder and notebook. The digital recorder was used to record the daily conversation of people in Cempaga village. The techniques used to collect the obtained data, were observation, audio recording, and interview.

In this research, the researcher used 2 types of triangulation which were Methodological Triangulation and Data Sources Triangulation. In addition, the researcher used Interactive Data Analysis Model in order to search and arrange the data systematically. It also helped the researcher to increase her understanding about the phenomenon that was observed. The first is data reduction, the second is data display and the last is conclusion drawing.

## **FINDINGS AND DISCUSSION**

### ***Swear Words in the Forms of Words***

There were 55 swear words in the form of words used in Cempaga village. Those words were divided into two: monomorphemic and polymorphemic. In the form of monomorphemic words, the researcher found 32 swear words. In the form of polymorphemic words there were 23 swear words. Those are explained as follows.

#### a. Monomorphemic Words

32 swear were subdivided into three classes such as adjectives, noun and verb.

##### 1) Adjectives

In this research, there were 6 swearwords found that related to adjectives. Those were consisted of two categories found that used by people in Cempaga village: adjectives that showed mental conditions and adjectives of colors. Adjectives that show mental conditions were *berek* 'putrid', *beler* 'mischievous', *buduh* 'crazy', *belog* 'stupid', *lengeh* 'crazy', and *sedeng* 'crazy'. Besides, there was one adjective of colours, namely, *selem* 'black'.

##### 2) Noun

This study the researcher found 4 abstract nouns such as the words *pirato* 'ancestors', *leak* 'the devil', *rangdo* 'the devil', and *celuluk* 'the devil'. Those were the concept or ideas that could not be seen physically. After that, the researcher found 12 concrete nouns such as *bencong* 'transvestite', *nener* 'whore', *celeng* 'pig', *bojog* 'monkey', *cicing* 'dog', *tai* 'shit', *bungut* 'mouth', *pejuh* 'sperm', *pletan* 'male genital', *teli* 'female genital', *lubak* 'mongoose', and *tiktik* 'clitoris'.

##### 3) Verb

In this research, the researcher found a process verb like *katuk* 'having an inter course'. Besides, there was a verb that showed situation like the word *Bangka* 'died'. Moreover, there were some action

verbs like 'eat', *tidik* 'eat', *leklek* 'eat', *celek* 'poke, and *caplok* 'eat'.

#### b. Polymorphemic Words

In this study, there were 23 swear words which refers to polymorphemic words. In this study, there were 14 swear words were created through affixation. Based on its function, affixation classified into 2 major categories, namely inflection and derivation. In this study, the researcher found 13 categorized into inflection and only 1 swear words were categorized into derivation. Then, the researcher found 2 swear words that were created through reduplication. Beside that, the researcher found 7 categorized as clitics in Bahasa Bali.

##### 1) Inflection

In this research, there were 14 swear words that were added by affix, but it did not change the meaning or the class of word. There were some prefixes found like {ny-}, {ng-}, {nge-}, {m-}, {n-}, {me-} and a suffix like {-n}.

##### - Prefixes

There were 6 prefixes in the swear words used by people in Cempaga village when swearing. Those were {ny-}, {ng-}, {nge-}, {m-}, {n-}, and {me-}. The prefix {ny-} could be seen in the word *nyelek* 'poke' and *nyaplok* 'eat'. The prefix {ng-} could be seen in the word *ngamah* 'eat', *ngolkol* 'eat' and *ngangkuk* 'having intercourse'. The prefix {nge-} could be seen in the word *ngeleklek* 'eat'. The prefix {m-} could be seen in the word *mantet* 'eat'. The prefix {n-} could be seen in the word *nengakang* 'straddle' and *nidik* 'eat'. The last prefix of researcher found is {me-} could be seen in the word *mepeto* 'talk' and *mebikas* 'mischievous'. The word *mepeto* was derived from the base form *peto* and the word *mebikas* was derived from the base form *bikas*. The function of those prefixes is to create transitive verbs.

##### - Suffixes

There was a suffix like {-n} found in this study. The suffix {-n} *matan* 'eyes' and *kakin* 'grandfather'. Those suffixes have a function to emphasize the noun.

## 2) Derivation

In this study, there were 1 swear words that were added by prefix and suffix. Therefore, it changes the meaning or the class of word. The suffix {-n} in the word *bangkon*. The word *bangkon* was derived from *bangko* 'die' is a verb. While the suffix {-n} in the word *bangkon* 'dead body' which is a noun. In this finding, the class and the meaning of the words change.

## 3) Reduplication

In this research, the researcher found 2 swear words that was created through reduplication process, such as *bebereke* 'putrid' and *gegendong* 'beggar'. The word *bebereke* was derived from the base form *berek* is accompanied by the repetition of the initial word *ge* and suffix {-e}. Then the word *gegendong* was derived from the base form *gendong* was accompanied by the repetition of the initial word *ge*.

## 4) Clitics

In this study, there were some clitics that categorized as en-clitics like {-ne} and {-ene} that people in Cempaga Village used. A Clitics {-ne} could be seen in the word *gobane*, *polone*, *celengne*, *nenerne* and *bencongne*. The word *gobane* was derived from *goba* 'face' + {-ne} as en-clitics meant your. The word *polone* was derived from *polo* 'brain' + {-ne} as en-clitics meant your. The word *celengne* was derived from *celeng* 'pig' + {-ne} as en-clitics meant you. The word *nenerne* was derived from *nener* 'whore' + {-ne} as en-clitics meant you. The word *bencongne* was derived from *bencong* 'transvetite' + {-ne} as meant you. In this research, en-clitics {-ne} meant you and your. After that, en-clitics {-ene} could be seen in the word *cicingene* and *bojogene*. The word

*cicingene* was derived from the word *cicing* + {-ene} that meant you. The word *bojogene* was derived from the word *bojog* + {-ene} that meant you. So, en-clitics is the short form that attached in the end of the form.

## Swear Words in the Forms of Phrases

There are 3 categories of swear word in the forms of phrases. Those are noun phrases, adjective phrases, and verb phrases.

### a. Adjective Phrase

There were 10 swear words that were categorized as adjective phrases. Those were *sedeng gati* 'very crazy', *olog-ologe* 'very stupid', *lengh gati* 'very stupid', *lengh buah* 'very stupid', *lengh celenge* 'very stupid', *buduh gati* 'very stupid', *belog gati* 'very stupid', *selem gati* 'so black', *keskes gati* 'dirty feet', and *merueng gati* 'filthy'.

### b. Noun Phrases

Accordance the finding, the researcher found there were 15 swear words that were classified as noun phrases such as *nenerne to* 'that whore', *bencongne to* 'that transvetite', *piratone to* 'that ancestor', *tai temblek* 'cow excrement', *bungut gebuh* 'a liar', *leak barak* 'the red devil', *tain cicing* 'dog excrement', *ndas teli* 'female genital', *jantuk teli* 'female genital', *dakin teli* 'vagina excrement', *ndas celak* 'male genital', *jit benggu* 'stink buttom', *jit seling* 'pantat bauk', *cicinge to* 'that dog', and *bojoge to* 'that monkey'.

### c. Verb Phrases

In this study, there were 8 swear words that classified as a verb phrases such as *ngangkuk geruh* 'always having sex', *nenggang geruh* 'always straddle', *nyekagkag geruh* 'always straddle', *ngamah geruh* 'always eat', *ngeleklek geruh* 'always eat', *ngolkol geruh* 'always eat', *madok mati* 'hope you die', and *bangko geruh* 'just die'.

### **Swear Words in the Forms of Clauses**

There were 19 swear words in the forms of clauses used by people in Cempaga village. It could be seen bellows.

- (1) *Olog gati engko* 'You are so stupid.'
- (2) *Lengeh mone* 'You are stupid.'
- (3) *Buduh mone* 'You are crazy.'
- (4) *Ngamah geruh gaen mone* 'You always eat.'
- (5) *Lengeh gati wange* 'You are so stupid.'
- (6) *Lengeh buah engko* 'You are so stupid.'
- (7) *Buduh gati wange* 'I am so crazy.'
- (8) *Ngangkuk geruh gaen mone* 'You always have sex.'
- (9) *Nengkang geruh gaen mone* 'You always straddle.'
- (10) *Ngamah geruh engko* 'You always eat.'
- (11) *Ngleklek geruh gaen mone* 'You always eat.'
- (12) *Gebuh bungut mone* 'You are a liar.'
- (13) *Meduege geruh bungut mone mepeto* 'You always right when talking.'
- (14) *Bebangkon engko* 'You are a dead body.'
- (15) *Ngadep ibo geruh gaen mone* 'You always do prostitute.'
- (16) *Leak engko* 'You are the devil.'
- (17) *Lebian bungut mepeto* 'You always talk.'
- (18) *Peragat medem geruh gaen mone* 'You always sleep.'
- (19) *Lebian bikas* 'You always act up.'

### **The References of Swear Words Used by people in Cempaga Village**

There were 9 references of swear words. Those were religion, body function, excrement, animal terms, activity, profession, mental illness, devils, and kinship. In this research, there were 68 swear words found based on its references. Those were described as follows:

#### **a. Activity**

There were 16 swear words in some activities that were used by people in Cempaga village. The use of swear words in some activities that were used by people in Cempaga village such as *ngamah* 'eat', *ngolkol* 'eat', *tidik* 'eat', *mantet* 'eat', *molor* 'eat', *ngeleklek* 'eat' etc.

#### **b. Animal Terms**

In this research, there were 9 swear words in animal term used by people in Cempaga village. Those are *cicing* 'dog', *bojog* 'monkeys', *celeng* 'pig', *lutung* 'monkeys', *lubak* 'fox', *kebo* 'cow', *toke* 'gecko', *gajah* 'elephant', and *cekcek* 'lizards'.

#### **c. Body Function**

In this study there were 15 swear words in body function that used by people in Cempaga village such as *naskleng* 'male genitals', *pletan* 'male genitals' etc.

#### **d. Devils**

There were 4 swear words in the term of devils used by people in Cempaga village. The term devil is closely like spiritual beliefs that are believed as bad in a society. Those are *leak* 'devils', *rangdo* 'devils', *celuluk* 'devils', and *wewe gombel* 'devils'.

#### **e. Excrement**

There were 7 swear words in the term of excrement used by people in Cempaga village such as *dakin teli* 'vagina excrement', *dakin kleng* 'penis excrement', *bangkon* 'dead body', *tain temblek* 'cow excrement', *tain celeng* 'pig excrement', *tain cicing* 'dog excrement', and *tai cilak* 'chicken excrement'.

#### **f. Kinship**

In this study, kinship is related to the relationship of family like with our father, mother, grandfather, grand mother and so on. The researcher found 7 swear words related in term of kinship that used by people in Cempaga village. Those were *kakin* 'grand father', *memen* 'mother', *nanang* 'father' etc.

g. Mental illness

There were 6 swear words in term of mental illness used by people in Cempaga village such as *lengeh* 'stupid', *buduh* 'crazy', *belog* 'stupid', *olog* 'stupid', *sedeng* 'crazy', and *mereng* 'crazy.

h. Personal Background

Personal background considered as a low status or profession that is frowned by the society. There were 2 swear words used in personal background that used by people in Cempaga village such as *bencong* 'transvestite', and *nener* 'whore'.

i. Religion

In this study, religion is related about religion which may include the name of god or the death. The researcher found 2 swear words in term of religion that used by people in Cempaga village such as *pirato* 'ancestors' and *deworatu* 'ancestors'.

It could be summed up, there were 9 references of swear words used by people in Cempaga village such as religion, body function, excrement, animal terms, activity, profession, mental illness, devils, and kinship. Those references were adapted from Baryadi (1983), Allan as cited in Hagen (2013) and Wijana and Rohmadi (2007).

**The Functions of Swear Words Used by people in Cempaga Village**

The use of swear words uttered in Cempaga village, actually served several functions. Those were explained as follows:

a. Aggressive

P.T : *Kengken ade payu celeng mone?*

(What happen to you? Has your pig been sold?)

K.R : *Japoye ado payu masan gerit gati jani ketil gati ngalih pipis.*

(Not yet, so hard to find money)

P.T : *Eh daje engko celeng, wange ne siap geruh ketil gati payu, aduh adi keweh gati ali-aline jani ti. Men to ane ngadep celenge to adi biso ampek ngidong ngelah mobil bene ibane? Kenken **ngelah belerong** to?*

(Not only pig, it is also hard to sell chicken, how hard it is to find money now. How come does that pig seller have a car? Does she have "Pesugihan"?)

K.R : *Dingeh wange kento je nak ngelah **ubun-ubun** asane.*

(that's what I heard, she has "pesugihan")

P.T : *Oh pantes wange endo bo heran, yen ngandel caro awak kene apo je bo ketil kene ali-aline. Ngandel ngelah **ubu-ubun** yo pantes ngelah mobil medagang celeng.*

(Oh, I'm not surprised, if it is me, it is hard to have a car, so hard to find money now, she has "pesugihan" that's why she has a car only by selling pig.)

K.R : ***Cing**, kaden ling pidan endo ningeh mo ladne.*

(Dog, I knew it before you told me.)

P.T : *Tong Dewe ratu, seksek goreng indang sidi endo ado bo **jelemo jeleke** ken to.*

(God, nothing is worse than what she does.)

Based on conversation above, P.T, is a pig seller in her house. She talked to her neighbor K.R who is a pig seller too, There was another pig seller who became rich. K.R and P.T was hurting

others by accusing another pig seller and they insulting another pig seller who can buy a car by told her has “*pesugihan*”. In that conversation there were some swear words used by P.T and K.R such as *jelemojelek* ‘bad person’, *cing* ‘dog’, *ngelahbelerong* and ‘has *pesugihan*’.

b. Integrative

S.T : *Duh belin ape duren wange besik geruh, duren wange nden ado payu.*

(Please, just buy one of my durians. None of my durians been sold.)

D.G : *Tong, engko ngesuh meli duren mone not mo bo ado payu manggis wange?*

(You told me to buy your durian but can't you see anyone who buys my mangosteen?)

S.T : *Melog-melog **bungut mone** uling tuni be rame gati ngaku enden payu, Orong je iban endo dot meli duren wange.*

(Your mouth is lying, I saw earlier you have so many buyers, but you said that it is not sold yet. Just say that you do not want to buy my durian.)

D.G : *Tong iri geruh **bungut mone**, tingol mo ado laku manggis wange soh mo meli duren.*

(How envy your mouth, can't you see my mangosteen has not been sold but you told me to buy your durian.)

S.T : ***Cing**, endo je iri wange, engko bo uling tuni maan medagang trus beline nak duren wange besik geruh. Nah wange endo ado meblanjone.*

(Dog, not that I am envy, you have been able to sell things but you do not want to buy my durian.)

From the conversation above, it could be concluded S.T was selling durian and D.G was selling mangosteen in the market. In the market S.T and D.G complain because no one buys their fruits. Actually S.T not talking to D.G, but she talked with her close friends. D.G as a senior seller answer her told used swear word. Both of them talked about no one buyer their fruits. In this situation, S.T not only used swears words to talk with her close friends but also with others. They used swear words in the daily conversation like the word *bungutmone* ‘your mouth’ and *cing* ‘dog’.

c. To Create Identification

S.G : *Do nginep bengkung gati **bojogene**.*

(Do not stay overnight how ignorant you are, monkey.)

L.S : *Nak nginep memek bang je engko demit gati sajon engko.*

(Mom just want to stay overnight, please allow her. You are very stingy.)

S.G : ***Bojogene** nak bengkung bo awak pedin dini teraskeleng mulih bo san mo.*

(Monkey, you can not be told, I am alone here. Such a dick, go back to your mother's house.)

L.S : *Sen teli bungut teli apo ko, batas nak nginep meme kone baang endo mo demit gati sajon engko.*

(Vagina's excrement. Female genital. I only want to stay overnight at my mother's house and you are not allowing me.)

S.G : *Tong nanang batas krayon memek nginep sik dadong nanang dadi pegereng. Bin misi metemohe dakin teli bungut teli cang endo demen gati ningong nanang megereng geruh gaene.*

(Dad, Mother only wants stay overnight at grandmother's house but you are not allowing her to do that, and you said bad words like vagina's excrement, female genital. I do not like to hear my father have a quarrel with my mother.)

L.S : *Mekejang pelih kurenge anang, elon gati memen mone. Nah jani anang ndo be kento.*

(All I did was wrong, care for your mother; I'm not going to forbid it now.)

From the conversation above, it could be concluded that S.G's did not allow her wife to stay overnight. Then her daughter came and told her father to allow her mother to stay overnight in her grandmother's house. S.G used repetition of swear words bojogene 'monkey' that shown to change his wife name or his wife nickname.

d. To Provide Catharsis

K.G : *Duh **cicing**, apo seh ane kene - kene sakite mekelo gatine endo ilang-ilang. Apo agen nyeger ne.*

(Dog. My disease has been too long? How to heal this?.)

D.T : *Sakit apo se engko?*

(What kind of sickness do you have?)

K.G : *Kebus dingin,*

(It's fever.)

D.T : *Boe adi kene amah leak sing engko?*

(Are you eaten by the devil?.)

K.G : *Endo adi amah leak, batas kebus dingin biaso mekelo gati ngae sakitne **kleng**.*

(I am not eaten by the devil, only a fever but it takes so long to heal,, what a dick.)

D.T : *Bah pasti to kuong mature, to mekado ulesne.*

(It's because you never pray.)

From the conversation above, it could be concluded that K.G complains about his disease to her friends and he used swear words to relieve his emotion by using the words like *cicing* 'dog' and *kleng* 'what a dick' to reduce his pain.

e. Emphasis

D.S : *Tu wange idih siap sik tu kaangen pekakak.*

(Please give me a chicken. I want to roast it.)

A.P : *Wange endo ngelah siap, agen mo apo tu?*

(for what? I do not have chicken.)

D.S : *Men gas ne kaden ngelah siap, wange gelah gae penting.*

(Yesterday I saw you have chicken, I have an important event.)

A.P : *Bih men japo aling wange, nak soalne siap ndo ngelah wange.*

(These chickens were not mine.)

D.S : ***Kleng, ape demit gati. Leak barak engko.***

(Dick, how stingy you are. Red devil you are.)

A.P : *Ndo demit nak soalne wange ndo ngelah ne ngento. Yen wange ngelah bang engko.*

(I am not stingy. These chickens were not mine. If I have these chickens, of course I will give it to you.)

D.S : ***Nah siap besik geruh cing!***

(Dog! Only one chicken.)

A.P : *Bo ndo gelah japo aling siap?*

(These were not mine, where can I got them?)

From that conversation above, it could be concluded that D.S came to A.P's house. In A.P's house, D.S asked to give a chicken. In this situation A.P did not have a chicken and then D.S used swear words to emphasize his utterance like, *kleng ape demit gati, leak barakengko* 'Dick, how stingy you are. Red devil you are.' and *nah siapbesikgeruhcing!* 'only one chicken, dog!'.

f. To provoke

K.T : *Memek nawang mek jelemo ne mati to ne luh to, nener to sangkale keno aid. Memek nawang?*

(Do you know the woman who died because aid disease? She was a whore.)

S.L : *Ow bo, nak mule beler gati.*

(Yes, she is very naughty.)

K.T : *Waktune bangkon ne, nak endo ado bani nyemak ulin keno aid endo ado bani mooke bangko ne. Is berek gati bone mek.*

(Yesterday, no one dared to touch her corpse because the body is very putrid.)

S.L : *Mekejang endo ado bani nyemak berek bangkene kento?*

(People do not want to touch her corpse because it is rotten right?)

K.T : ***Bo bangkon ne mekejang endo ado bani nyemak ulin keno aid mek.wange takut gati ningol bangkene aeng gati gobane. Aduh pokokne serem gati goban bangkene. Kento be upah beler dadi jelemo.***

(The body smells bad. No one dared to touch her corpse because she had aid disease. I was so scared to see her, her face was creepy. It's the risk of being a bad person.)

S.L : *Ento upah wak jeleme beler.*

(Yes, that's the risk of being bad person.)

From the conversation above, it could be concluded that K.T and S.L were talking about her neighbor who died. K.T were provoke S.L about her neighbor who died, K.T told that her neighbor died because of aid disease and she also told that her neighbor was a whore. In that conversation, they used strong and offensive words like *nener to* 'that whore', *belergati* 'very naughty', *berekgati* 'very putrid' and *bobangkon* 'smell of corpse'. K.T told his mother in order to provoke her neighbor was not a good person.

g. To draw attention

T.A : ***Eh cicing, tulung wange ngepuk. Cing pirato lengit gatine.***

(Dog, please help me to pick these up. Dog, you are very lazy.)

B.K : *Nden nak nu kal medem, ngundap gati matan.*

(Wait, I am very sleepy.)

T.A : *Eh cicing **bungut mone** lengit gati wange kenyel gati pedin wange ngepuk mai tulung malu wange.*

(Dog. Such a big mouth, you are very lazy. I am very tired to pick it up. Help me.)

B.K : *Enden je malu ngundap gati kengkene.*

(Wait, I am very sleepy.)

T.A : *Eh mai tulungin malu wange. Medem geruh gaen mone endo nyak nulunge nyemak gaen lengit gati **bungut mone cicing**.*

(Please come and help me. Why are you always sleeping? You don't want to help. You are very lazy.)

B.K : *Nah jani endo nawang nak dot medem jelemo ne.*

(Okay, now I will come, don't you know I want to sleep?)

From the conversation above, it could be concluded that T.A were picking clove, and she wants B.K to help her. Actually B.K was sleepy. Then they used swear words to draw attention like *cicing* 'dog' and *bungut mone* 'such a big mouth'. Those swear words were used in order to make someone listen to her and help her.

#### h. Regressive

S.P : *Aduh adi kene bodon panak mone tut. Engko jegeg gatine wange ndo bo malu **ngenot** panak bodo misi **selem ngotot**. Japo se ko maan panak **badeng gati** kene?*

(Tut, why is your daughter ugly? You are beautiful, but your daughter is ugly. I do not really want to see your

daughter. How can you get this daughter?)

K.N : *Mih jail gati kureng ne panak wange kene teh jegeg putih ne orange selem. Mih kaden ne mirip ajak wange, kaden jegeg panak wange orange bodo.*

(How ignorant, my daughter is very beautiful and has a fair skin but you told her she has black skin. She is very beautiful, same with me.)

From the conversation above, it could be concluded that S.P came the midwife's house to see new born baby of K.N. After S.P see K.N daughter, she was surprised of her baby different from her mother K.N. Then they used swear words to for joke like *ngenot* 'see', *badeng gati* 'very black' and *selem ngotot* 'very black'. So the used of swear words in this case, not for insulting some ne but for joke to make someone laugh.

## CONCLUSION

There were 3 forms of Balinese swear words used in Cempaga Village. Those were in the forms of words, in the forms of phrases, and in the forms of clauses. There are two swear words in the forms of words were found. Those words were divided into two parts; monomorphemic words and polymorphemic words. So, in this research there are 32 monomorphemic (i.e *peto* 'talk', *bungut* 'mouth', *berek* 'putrid') and 23 polymorphemic words found (i.e *ngamah* 'eat' *bangkon* 'dead body', *kakin* 'grand father'). In the forms of phrases, there were three categories swear words in the form of phrases. They were adjective phrases (i.e *bungut gebuh* 'a liar'), noun phrases (i.e *benconge to* 'that transvetite') and verb phrases (i.e *madok mati* 'hope you die'). In this study, the researcher found 33 swear words in the forms of phrases. The last was the forms of clauses; the researcher found 19 swear words (i.e *olog gati engko* 'you are stupid').

This study also found 9 references of swear words; religion (i.e. *dewo ratu* 'ancestors'), body function (i.e. *naskleng* 'male genital'), excrement (i.e. *bangkon* 'dead body'), animal terms (i.e. *kebo* 'cow'), activity (i.e. *molor* 'eat'), personal background (i.e. *bencong* 'transvestite'), mental illness (i.e. *buduh* 'crazy'), devils (i.e. *rangdo* 'devil'), and kinship (i.e. *nanang* 'father'). In this research, there were 68 swear words found based on its references.

The use of swear words in Cempaga village was not for stigmatized negatively but also positively one, such as; for reduce their pain or distress and for joke. In this study, there were eight major functions of swear words used by people in the village. Those were (a) aggressive, (b) integrative, (c) to create identification, (d) to provide catharsis, (e) emphasis, (f) to provoke, (g) to draw attention, and (h) regressive.

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