Errors of Using Balinese in Awig-Awig

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> **Abstract**---This paper accounts for the errors of using Balinese in Awig-awig. It focuses on kinds and causes of errors found in the Awig-awig as regulations of the Balinese traditional villages. Using the data taken from the Awig-awigs of Munggu, Beringkit and Sobangan traditional villages, and applying the theory of error analysis by Richard as well as adopting the thought of linguistics knowledge from Van Valin and Randy (1999) and Warna (1984), it was found that there were three kinds of errors of using Balinese in the data. They involve: phonological, morphological and syntactical errors. The syntactical errors cover illogical sentences, ineffective sentences, addition, omission and errors in parallelism. The errors were mostly caused by the lack of language competence on linguistics of the writers.

> **Keywords**---Awig-awig, Balinese, errors, linguistics, traditional villages.

Introduction

Balinese is one of the larger regional languages in the middle part of Indonesia. This language is spoken by around 3,247,283 speakers, about 77% of the population of Bali, which was recorded as 4.2 million. Balinese language is mainly spoken by Balinese people living in Bali and those living in other parts of Indonesia, like Lombok, Sulawesi and Java. Balinese language is used in religious activities, traditional ceremonies, daily conversations in villages, as well as in writing *Awig-awig* (regulations of traditional village communities in Bali. *Awig-*

awig literally means a provision that regulates the manners of social life in society to realize a stable life order in society (Surpha, 2002). Basically, *Awig-awig*, which is written in Balinese, contains the rights and obligations of customary village residents, if this is violated there will be a reaction from the community concerned which in its implementation is of course carried out by traditional village leaders who have the authority to balance the life of the society.

In the case of writing *Awig-awig* with BB, in general there are still many grammatical errors in the sentences used in *Awig-awig*. Errors also appeared in the use of affixation in writing the rules of the Awig-aawig. Such kinds of errors of course will make different meanings of the regulations mentioned in the *Awig-awig*. It is feared that the implementation of *Awig-awig* will deviate. The phenomenon of error in using Balinese language in *Awig-awig* can be seen in the following sentence.

> *Yening Bendesa sane sampun kasudi durung tugtug sengker sampun padem utawi* **pinunas** *merarean utawi kanorayan olih Krama utawi ten prasida ngamargiang swadarmaning Bendesa, kalanturang olih Petajuh Bendesa salami nyane 3 sasih. (3) Petajuh Bendesa sane inucap ring angka (2) patut makarya Manggal*

The word *pinunas* 'request' in the Balinese sentence above is a noun which means 'request' marked by the prefix pi-, such as the word *pitutur* 'advice', *pidabdab* 'preparation', and so on. In the context of the Balinese sentence above, the noun *pinunas* is inappropriate because the type of word needed in the position of the word *pinunas* is a verb. To make the sentence correct, the noun *pinunas* must be changed into the verb *mapinunas* 'to beg'.

Indeed, researches on Balinese language have been done by linguists in recent years. Thy mostly discussed about its syntax and semantics. Artawa (1994), for example, wrote about the basic verb constructions of Balinese. He found that Balinese has a number of peculiar properties. It has passive like properties in which the patient is the subject but the verb is unmarked. He also stated that there is also a split of the third pronominal Agent in Low Balinese represented as an enclitic -*a* on the verb followed by an Agent adjunct represented by a prepositional phrase. Indrawati (2011), talked about Balinese serial verbs construction and found out that the Balinese serial verb constructions express a single macro-event that can be classified into two types: component SVC and narrative SVC. Arka (1998), wrote about speech levels, social predicates and pragmatic structure in Balinese and found out that social information be treated in terms of social predicates and modeled using LFG-style parallel structures. The research on grammatical analysis has also been made by Suryati (1997). However, those researchers mentioned above have not discussed about the errors of using Balinese. They have not discussed about the phenomena of using Balinese in scripts.

The focus of this study is on the error analysis of using Balinese in writing *Awig-awig* as the regulations of traditional villages in Bali. The object of this research is *Awig-awig* of traditional villages in Badung Regency, Bali. The structure of this paper is organized as the following sections. Section one is about the introduction. In this case it is explained why this topic is necessary to discuss. In two, it is about the related study. In this section it is explained about the Balinese

syntax and morphology. This is necessary to do since the analysis is mainly done through analyzing and implementing the grammar of the Balinese. In section three there will be the main point of this research, that is about the errors of using Balinese in *Awig-awig*. The last section is the conclusion of this study.

Theoretical Framework

The discussion of error analysis of using Balinese in *Awig-awig* will be preceded by the discussion of Balinese morphology, Balinese syntax and the understanding of error analysis.

Balinese morphology

The discussion of Balinese morphology involves the explanation of the noun phrases, basic and derived verbs.

Balinese noun phrases

Balinese noun phrases consist of a noun (as the head) and usually followed by a modifier. The modifiers can be an adjective, a noun or an adverb (Artawa, 2013).

Examples:
Umahé luwung
'The house is good'
Guminē linggah
'The world is wide'

When a noun phrase is definite, the noun head is marked by -*é* and the definite noun phrase is usually used together with demonstrative pronouns *ané* 'this' or *ento* 'that'.

Examples:
Umah-ē   anē   gedē nto
'House-DEF which big that'
'The big house'

If the definite noun phrase is without demonstrative pronouns, it will show ambiguity.

Umah-é   gedē
House-DEF big
'Big house'

The above example may mean 'the big house' or 'the house is big'

In Balinese, noun phrases can also have a noun as the modifier like in the following example.

Tēmbok batu
Wall stone

'Stone wall'

In Balinese a noun head can also be modified by a clause. The clause is usually introduced by the relativiser *ané/sané.*

Examples:
Buku ané   cai baca ento maal.
Book DET you readthat expensive
'The book that you read is expensive'

A definite noun phrase can also be in the possessive construction. In this construction it is usually the possessor which is marked by *-ē* or *-nē*.

Examples:
Umah tiang-é
House 1SG-POSS
'My house'

If the possessor is a third person noun or pronoun, possession can be marked either on possessor or possessee. If the passion is marked third person noun, the noun is as the second person possessor 'your'.

Examples:
Kucit-né Madē 'Made's pig'
Kucit Madē-né 'Your pig'

Basic and derived verbs

Besides the basic and derived verbs, in Balinese there is also what Artawa calls *precategorial,* meaning that this root will only be a category, a lexical verbal function and have meanings if it is attached with affixes. In order that this form can function syntactically, this root should be attached with prefix *N-* and/or suffix *-in* or *-ang.*

like in the following examples.
*Ia tegak di korsi-nē
3SG   sit   on chair-DEF.
'He sat on the chair'

Ia N-tegak di korsi-nē
3SG   sit   on chair-DEF.
'He sat on the chair'

*Icang takon adan-nē
1SG   ask   name-POSS
'I asked his name'

Icang takon-ang   adan-nē
1SG   N-ask-APPL name-POSS
'I asked his name'

What is meant by the basic verb is the base form with no affixation and reduplication. In Balinese, the basic verb can be classified into intransitive, transitive or ditransitive.

Examples:
a. Ia kenyem
   3SG smile
   'She smiled'

b. *Bé-né gorēng tyang*
   Meat fry   1SG
   'I fried the meat'

c. *Yéh   baang tiang ia*
   water give   1SG 3SG
   'I gave him water'

In the examples above we can see that in the verb *kenyem* 'smile' is a verb that is used intransitively. In b, the basic verb *gorēng* 'fry' belongs to transitive verb with the object *Bé-né,* which precedes the verb, and in c the verb *baang* 'give' belongs to the ditransitive verb with *Yéh* and *ia* as the objects.   In Balinese, the derived verbs are formed through the attachment of affixes. The affixes of the Balinese involve: prefixes *N-*, *ma-*, *ka-*, *pa-*, *pi-*, *sa-*, *a-*, *pra*, *pari-*, *pati-*, *maka-*, *saka-*, *kuma-*; suffixes *-a, -ang, -in, -an, -é, -né, -n, -ing*; confixes *pa – an, ma – an, ka – an*, and *bra – an*; and infixes *-um-, -in-, -el-, -er-*. The morphological distinct kinds of prefixes and suffixes in Balinese bring not only different functions but also syntactic and semantic representation, Prefix *ma-*, for example, is never followed by an object, while suffix *-ang* or *-in* must be followed by an object.

Examples:
Ia   ma-gaé
1SG work
'She is working'

*Ia   ma-gaé jaja
1SG work   cakes
'She made cakes'.

Ia   N-gaé jaja
1SG make cakes.
'She made cakes'

Ia   N-gaé-ang tiang jaja
1SG make-APPL1SG cakes.
'She made me cakes'.

Balinese syntax

In this sub-section, in general, it will be discussed about the sentence constructions, active and passive sentences. Le us see the following explanations.

Balinese sentence constructions

Balinese sentence construction, like other languages, consists of subject, which is realized by a noun phrase, and predicate which is mostly realized by a verb phrase (Warna, 1984). However, in Balinese a predicate can be realized by an adjective phrase, a noun phrase, or an adverbal.

Examples:

a. *I   Ketut meli carik*
   Art Ketut buy rice field
   'Ketut bought rice field'

b. *Tiang bagia pesan*
   1SG   happy very
   'I am very happy'

c. *Bapan-nē   balian*
   Person-POSS traditional healer
   'His father is a traditional healer'

d. *Panak tiang-ē   ka Jerman*
   Child 1SG-POSS to Germany
   'My son went to Germany'

We can see that the predicates of the sentences above vary. In a, the predicate is formed by a transitive verb *meli* 'buy' followed by the object *carik* 'rice field', in b the predicate is realize by an adjective *bagia* happy, in c, the predicate is filled by the naun *balian* 'traditional healer, and in d, the predicate is filled by a prepositional phrase *ka Jerman* 'to Germany'.

Active forms

Active sentences in Balinese is mostly marked by nasal verbs of the sentences.

Examples:
Ia N-jemak tiuk di paon
3Sg take   knife in kitchen
'He took the knife in the kitchen'

Anak-ē cerik ento sing N-gelah mēmē
Chil-DET small that not Trans.-have mother
That child does not have mother'.

Beside as a passive verb, basic verb can also be considered as an active verb expressing active sentences.

Examples:
Jinah-ē tunas tiang
Money-DET take   1SG

'The money was asked by me'
'I asked for the money'

Passive forms

Balinese passive sentences can be realized by various constructions. they can be realized by the *ka-* form, basic forms, suffix -*a* followed by a prepositional phrase, and *ma-* forms. Traditionally passive constructions have patient subject (Artawa, 2013). Balinese passive constructions with basic verb can have the first, second and third person as the agent (Kersten, 1984). Let us see the following examples.

   a. *Banten-ē sampun ka-atur-ang antuk Jero Mangku*
      Offering-DET already PASS-give-APPL by priest
      'The offering has been preyed by the priest'

   b. *Sampi-nē tegul bapa di punyan nyuh-ē*
      Caw-DET tie father at tree coconut-DET
      'The caw was tied at the coconut tree by me'

   c. *Sepēdanē sampun adap-a ajak I bapa*
      Bicycle-DET already sell-PASS by Art father.
      'The bicycle has been sold by father'

   d. *Bé-né suba ma-goréng*
      Fish-DEF already PASS-fry
      'The fish has been fried'

In a, we can see that the passive sentence is identified by the *ka-* form followed by suffix -*ang*. In b, the passive sentence is identified by the appearance of the basic verb *tegul* 'tie'. However, as mentioned previously, this form can also have active meaning. In c the passive form is marked by suffix -*a* followed by a prepositional phrase *ajak I bapa* 'by father'. *Ma-* form expressing passive like in d has resultative meaning.

The understanding of error analysis

Error analysis is a study of the types and causes of language errors, especially in the acquisition of a second language. This field was pioneered by Pit Corder in the 1960s as an alternative to contrastive analysis in second language acquisition.

> *The two major causes of error, coined by the error analysis approach, are the Interlingual error which is an error made by the Learner's Linguistic background and Native language interference, and the Intralingual error which is the error committed by the learners when they misuse some Target Language rules, considering that the error cause lies within and between the target language itself and the Learners false application of certain target language rules.*

Rechard's opinion above states that there are two causes of errors in using language, namely interlingual errors and intralingual errors. Interlingual errors are caused by the background of the learner's linguistic knowledge and mother tongue interference, while intralingual errors are errors caused by errors in using

the language rules. The opinion above is in line with Chomsky's opinion Temp, (2002) which states that language errors are based on two things, namely competence (language knowledge of speakers and listeners) and performance (actual use of language in concrete situations).

Reseach Method

This paper explores the errors of using Balinese (Latin scripts) in *Awig-awig* 'traditional laws of traditional villages in Bali'. The data were taken from three *awig-awigs* as the represntatives, namely *Awig-awig* of Munggu traditional village (AM), *Awig-awig* of Beringkit traditional village (AB), and *Awig-awig* of Sobangan traditional village (AS). This paper applied a descriptive qualitative method with paraphrasing and sub-divisions of element technique, recording and interview with informants and the researcher's intuitions. The goal of this paper is to determine the forms of the errors found in the data as well as the causes of the errors. The RRG conception by Van Valin et al. (1997), grammatical theory by Warna (1984) and theory of error analysis by Temp (2002) were applied in analyzing the data. The analysis was to show the forms of errors found in the data and the causes of the errors. It was to see in what linguistic levels the errors appeared. It was also to see how the morphosyntax of Balinese applied in the data (Wall, 1996; Setijanti et al., 2015).

Result and Discussion

After the data were analyzed, it was found that there were many errors in the *Awig-awig*. The errors involve phonological errors, morphological errors, and syntactical errors. These will be explained in detail one by one in the followings (Seargeant, 2009; Mücke et al., 2017).

Phonological Error: word writing

What is meant by the phonological error is the error of writing the Balinese phonemes, especially the error in writing the letters, namely writing the -*a* (which in Balinese is pronounced [ə]. This can be seen in the following data.

Examples:
  a. *Sebel sangkaning salah timpal salami durung kawentanang upacara manut dresta lan agama.* (AM, 2016: 10)
  b. *Entik-entikan punika kaêpah tiga, sane mawiare sowang-sowang polih aduman* (AB, 2011: 20)
  c. *Pura Manik Galih patut kesungsung miwah kaupahayu saha kadangingin* (AM, 2016: 7)
  d. *Indik prajuru desa sane singsal ngemargiang Awig-awig* (AS, 2014: 8)
  e. *Kulkul Desa megenah ring Pura Desa* (AS, 2014: 14)

In data a, there is the error of mistyping or a mistakenly typed error. An [ē] in Balinese should be written with *ē*, not *e* like in the word *kawentenang.* The word *kawentanang* should be replaced with *kawēntenang* 'held'. In Balinese, the prefix *ka-* is pronounced [kə], but in its use it is often written as it is pronounced, namely *ke-* like the *kesungsung* in example c. A similar case also occurs in the

writing of the prefix *nga-* in example d. The word *ngemargiang* in example d should be written *ngamargiang* 'enter'. Many data showed that suffix *ē* as a definiteness marker or possessive suffix were mistakenly written with *e*. This can be seen in the word *sane* in d and *Desa* in data e which should be written as *sanē* 'which' and *Dēsa* 'Village'. Misspelling, or mistakenly written errors can occur due to the lack of understanding of Balinese phonology. However, there are also misspelling errors that belong lapses, namely errors due to negligence (Tsikandilakis et al., 2019; Reindl et al., 2020).

Morphological errors

Errors in the field of morphology were also found in the data. The morphological errors concern with the use of affixes. Errors like these can be seen in the following data.

  a. *Prade wenten cihna* **kadhurmanggalang** *jagat, prajuru digelis ngutsahayang pamarisudanyane* (AM, 2016: 13)
  b. *Petinget saking Kelihan Desa Adat mangda entik-entikan punika* **kegingsiran***, yan tan setinut wenang kapidanda selantur ipun.* (AB, 2011: 20)
  c. *Krama Balu, inggih punika krama sane katinggalin sangkaning sane istri utawi sane lanang padem utawi sangkaning* **nyapihan** (AS, 2014: 4)

The word *ka-dhurmanggaal-ang* 'problem' which is derived from *dhurmanggala* plus the prefix *ka-* and the suffix *-ang* is not appropriate in this sentence because the class of word needed for the sentence is a noun, not a verb. The required noun formation related to the sentence above is *kadhurmanggalan* 'problem or disaster'. *Kegingsiran* 'transferred' in b is also inappropriate because the meaning needed in this context is 'transferred' which in Balinese is *kagingsirang.* In data c, *nyapihan* 'divorced' is also morphologically not correct, the correct one is *nyapih* (Yudantini & Jones, 2015; Smith & Bernal, 2021).

Errors in Syntax Field

The most common errors in the data are errors in the syntax field. The syntactic errors encountered included errors in the meaning of illogical sentences, word addition, deletion or omission of words, non-parallel sentences, and errors of elements sentences order. Each error can be seen in the following (Samadhi, 2001; Setijanti et al., 2015).

Illogical sentences

A sentence is considered logical if it has the right structure and has meaning. If the sentence structure is not correct and the diction is not correct then the sentence has no meaning. In relation to the data analyzed, it turned out that in the use of Balinese in *Awig-awig* there were illogical sentences found as shown in the following data.

  a. *Indik pamangku pura Manik Galih makasami mamargi sakadi mula.*(AM, 2016: 7)

'The job of the priest of Manik Galih temple ran like before'
b. *Prade nenten nyadokang wenang kasisipang duaning sinanggeh saruron ring wong corah* (AM, 2016: 12)
'If not inform can be blamed because you are considered a bad man'

Sentence a above cannot be called logical because it does not have a subject. Sentence a would be logical if the sentence was changed to *Kapamankuan ring pura manik Galih makasami mamargi sakadi mula* 'The leadership at the Manik Galih temple all went as before'. Data b also does not show a logical or effective sentence because the sentence does not contain a subject. In sentence b, it is not clear who is being charged with the 'blame' action. The subject of a sentence is generally in the form of a noun phrase and is positioned in front of or before the predicate. However, in data b, the phrase *Prade nenten nyadokan* 'If you don't report' which is in front of the authority predicate 'deserves' is not a noun phrase, but a conditional adverb phrase. Thus, the sentence does not contain a subject. Being this condition, since it is not clear who did what or what was not implied in the sentence, the sentence is considered an illogical sentence, the sentence does not have full meaning. The correction for this sentence is *Sane nenten nyadokang* wenang *kasipang duaning sinanggeh saruron ring wong corah* (Kardana, 2011; Pastika, 2008; Sudipa et al., 2018).

Ineffective sentences

In the data it was also found sentences that were not effective. In this case, the placement of the subject and other elements was not in the right position so that the meaning of the sentence was difficult to get. Let's look at the following data.

> *Anak istri sane sedeng ngraja sewala. Nanging yening sampun lintang*
> Child girl that being   menstruation. However if already over
> *saking petang rahina saha sampun makramas utawi mapahening, wawu*
> from   four   days   and   already wash hair or wash now
> *kadadosang ngeranjing ka pura-pura.* (AM, 2016: 9)
> allowed enter to temples
> 'Women who are menstruating. However, if it has been more than 4 days and you have
> washed or cleaned yourself, you are only allowed to enter the temples'

If we look at the English translation, it can be seen that the sentence is not effective. The first clause is not a sentence although it ends with a full stop. In the whole sentence it is not clear who doing what and when. It seems that the writer of the sentence did not know how to arrange words to form good sentence. The Balinese sentence is hard to understand since its elements are too complicated. The main verb of the sentence is actually *kadadosang* 'be allowed'. To make a good sentence there must be a clear subject preceding it. To make the sentence effective we should change the sentence into the following.

> *Anak istri sane sedeng ngraja sewala wawu kadadosang ngranjing ka pura-*
> Women that are menstruation just allowed enter to temple
> *pura yening sampun lintang saking 4 rahina saha ipun sampun makramas*
> temple if already pass from   4 days   and   she   already wash hair
> *utawi mapahaning.*
> or wash herself
> 'Women who are menstruating are only allowed to enter the temples when 4 days has
> passed and has washed their hair or have done purification'

Addition

In the data, there were also errors of addition. In this case redundancy occurs. This can be seen in the following data.

> *Munggwing Teruna Gede, nenten bina sakadi juru sunggi* (AM, 2016: 20)
> About Teruna Gede, not different like holder
> 'Teruna Gede is only a holder'

The word for word translation of the Balinese sentence to English does not make sense since the form of the subject is not correct. There is no subject begins with a conjunction. A subject should be a noun phrase. Therefore, the conjunction *munggwing* 'regarding' should be omitted so that the sentence becomes *Teruna Gede nenten bina sekadi interpreter Sunggi* (Kardana, 2010; Sudaryanto, 2015; Sudaryanto, 2015).

Omission

Errors of omission were also found in the *Awig-awig* scrips. Such kind of error is caused by the limited mastery of sentence construction. Many people do not really know the elements of sentence so that they do not realize that their sentences do not make sense, they do not know that they applied wrong constructions. The example of word omission can be seen in the following data.

> *Sinalih tunggil pamangku melaksana mamurug sakadi inucap ring ajeng,*
> One of priest behave not good like   said   in   front
> *Kelian Desa Adat patut ngicenin paglemek* (AM, 2016: 20)
> Leader village tradition suit   give   advice
> 'If there is one of the priests behaves wrong like mentioned above, the traditional village leader has got the authority to give advice.'

The sentence above is actually a conditional sentence which is used to express a rule stated in *Awig-awig.* In a conditional sentence there should be an opening clause that functions as an adverb, which is usually marked in the Balinese with the word *Yening…..*'If….'. However, in the data above there is no such opening clause. In order to have correct sentence, it is better if the phrase *Yening wenten* 'if there is' as a marker of an adverb clause or a conditional clause is added at the beginning of the sentence so that the sentence becomes *Yening wenten sinalih tunggil pamangku mlaksana mamurug sakadi inucap ring ajeng*, *Kelian Desa Adat patut ngicenin paglemek. enjoy paglemek.* 'If there is one of the priests behaves wrong like mentioned above, the traditional village leader has got the authority to give advice' (Bratayadnya, 2016; Artawan, 2017).

Nonparallel sentences

Parallelism occurs when we make a detail of an action or others, for example in the sentence "Tomorrow I will *wash* the clothes, *clean* the kitchen, and *cut* the grass". The words in italics used in this sentence are parallel because the words wash, clean, and cut are all verb forms. If one of these three words is replaced by another form, for example, with an adjective, then the sentence becomes unparalleled. There were some data that show error in parallelism. Let us see the following data.

> *Krama, sane sinanggeh dusta dusdrestha miwah sinanggeh ngeletehin desa pakraman minakadi:*
> *ha.* **Salah   timpal**   *inggih   punika   jadma   masanggama   sareng   wewalungan.*
> *na.* **Masanggama** *sareng sang sinanggeh suci.*
> *ca.* **Manguman-uman** *ring paseban.*
> *ra.* *Miwah sane tiyosan sane sinanggeh ngeletehin manut kecaping agama.* (AM, 2016: 12)

Salah timpal 'different kind'*, masanggama* 'make love'*, manguman-uman* 'make out' are words that show error in parallelism. This error was possibly caused by the lack of mastery of linguistics knowledge, namely parallelism.

Error of parallelism can also be seen in the following data.

> **Panyanggra** *utawi* **ngilenin** *palawatan utawi petapakan Ida Bethara*
> Greeter   or   dance   symbol   or   form   God
> *ritatkala pacang lunga ngider   bhuwana, ...* (AM, 2016: 18)
> when   will   go   surround   world,....
> 'Greeting or dancing for the symbols of the God at the time He goes to surround the world .....'

Penyanggra 'guest greeter' in the data above belongs to a noun class while *ngilenin* is a verb form. Paying attention to the difference in their word class we can recognize that the two words appear in the sentence above are not parallel. It seems that the writer of the sentence made an error for that case. Perhaps the mistake was cause by the lack of mustering parallelism in linguistics. The Balinese sentence should be changed to *Nyanggra utawi ngilenin palawatan utawi petapakan Ida Betara* .....'Greeting or dancing for the symbols of the God at the time He goes to surround the world .....'

Conclusion

Writing *Awig-awig* in Balinese is not easy. Balinese is very complex. It has complete ways of forming derived verbs. The sentence constructions also vary that's why errors are often made by *Awig-awig* writers. This writing shows the syntactic errors in using Balinese, namely in writing *Awig-awig*. The errors found involved errors in phonology, morphology and syntax. In relation to errors in the field of syntax there were illogical sentences, ineffective sentences, addition, omission and nonparallel sentences. *Awig-awig* writers do not master Balinese properly in terms of sentence constructions. Although they are very good at speaking Balinese, even the high one, it seems they did not aware of the Balinese grammar. It is not good to have not good sentences in *Awig-awig* since they can express different meaning. In fact, *Awig-awig* is a regulation that should be implied and obey by the Balinese people. I hope this research result can give contribution in preserving both the Balinese language and *Awig-awig*.

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