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Semantic of Banjarese Prepositions: Cognitive Semantics

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ABSTRACT

Spatial system is fundamental in any language. This makes each language has spatial system which in some extent distinctive one another. Study of spatial system commonly found within cognitive linguistics area which takes preposition as object of study as the present research does. Banjarese, as one of local languages in Indonesia, indicates a unique spatial system by having particular spatial particles. Data collection is based on the questionnaire where the respondents are 153 native Banjareses. The result shows that Banjarese have eight spatial prepositions which classified into three categories based on the vector direction. Preposition di, where it is used excessively, is a placement preposition where there is no movement in the configuration. On the other hand, source and goal directive preposition carry vector from and toward the LM respectively. Source-directive prepositions are di, dari, matan, and pada. Meanwhile, goal-directive prepositions are ka, taka, baka, and ampah. Particular spatial expression such as hulu (upstream), hilir (downstream), laut (sea), and darat(land) are found generated from river life. All these four spatial particles are based on river stream direction. Hulu and hilir take horizontal relation toward river while laut and darat are perpendicular to river line that extends further or nearby toward river.

Keyword: spatial system; prepositions; Banjarese; river

INTRODUCTION

Spatial system is a universal system (Kang, 2012). Thus, American will say 'It's on the right of the mosque.' while a Banjarese may say '*Di hulu pada masigit*.' (On the upstream of mosque). Even though both describe spatial relation, the description use different spatial particles. This suggests that each language with its distinct cultural background exhibits a unique way of conceptualizing a scene.

Expression of space varies around the world. Some languages use combination of noun and verbs, some others obligate the morphology changes of nouns to explicate the space. Languages with dense case markers, such as Korean, use the marker to denote close-tight relationship between objects. Talmy (1983) proposed that manifestation of human cognition in space conceptualization is found in closed-class forms or spatial prepositions (Landau and Jackendoff, 1993). In many languages, space knowledge is manifested grammatically and lexically in preposition. So, spatial system can be seen in each language preposition.

To large extent, preposition can reveal human perception in constructing the projected world. Thus, spatial system of one community can be understood by comprehending one's spatial preposition. Spatial system will give a picture of what influence their logic and what dominates their way of thinking. In relation to this, present research aims to describe the Banjarese preposition in order to comprehend the Banjarese spatial system. Thus, this finding is expected to define and describe the spatial preposition in Banjarese as a contribution for local language and linguistics.

Banjarese have special way in denoting location of spatial relation. Instead of using cardinal direction, Banjarese use the spatial particle upstream, downstream, land and sea. There is a limited source, if unavailable, of preposition study of Banjarese. Thus, the description of spatial expression from Banjar region of Kalimantan becomes essential for language study.

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The discussion of spatial concept is part of cognitive semantic study. Within cognitive semantics, language is seen as part of human cognitive ability (William & Cruse, 2004). Cognitive semantic approach does not separate semantic and pragmatic. It does not only concern about how a word understood as an entity, but it also concerns about how a concept perceived by human mind.

Study of the meaning of spatial language has some expression such as trajector, landmark, frame of reference, region, path, direction, and motion. Trajector refers to whose entity is relevance and landmark is where the trajector is specified (Zlatev, 2012). These two are called figure and ground by Talmy (1983). Besides, frame of reference (FoR) categorized the perspective of seeing space into three; absolute, intrinsic, and relative. Some languages may have more than one FoR. Meanwhile, region as Zlatev (2012) defined is a configuration of space in relation to landmark. Path and direction are correlated where direction is an incomplete path. Path itself is understood as actual or imagined motion of trajector. Motion, on some extent, can be actual, imaginary, or even virtual motion. These concepts within spatial semantic are used to define spatial relation.

Present research concerns heavily on preposition of one local language. Cuyckens (1999) in Zlatev (2012) mentioned that spatial prepositions is an example of form class that specializes for spatial meaning. Thus, the recent work only focuses in one form class such as prepositions and specifically discussed spatial preposition.

Preposition is categorized into twelve categories (Ramlan, 2008). In relation to spatial preposition, there are only four preposition categories. One shows existence which is marked by preposition *di* (in), then there are source and direction preposition which are marked by *dari* (from) and *ke* (to), respectively. Lastly, there is a preposition which carry semantic relation of limit that is marked with *sampai* (until). This kind of category is similar to Hapip's (2008) classification of Banjarese preposition. He classified the prepositions based on the existence and direction of vector.

Studies on cognitive linguistics, especially on preposition, are plentiful which mostly discussed specific languages as Tyler and Evans (2003) did. Some previous researchers examined one language's preposition which narrowed down to one or two particular preposition such as preposition *in* of Dutch (Cucykens, 1993), spatial marker *uz* in the Croatian (Saric, 2012), and case marker in Korean (Kang, 2012). Jadhav (2017) in his thesis focused on spatial postposition in Marathi language. He referred to Talmy's Cognitive Semantic approach. In the findings, he explored the on-type, in-type, proximal, and projective spatial relations. On- type and in-type are generalized semantic relation denoting on-ness and in-ness, respectively. In Marathi, Jadhav found that on-type spatial relation are encoded by the four postposition *war* 'on', lā 'to', *bowathi* 'around', and *sabhowati* 'surround'. Meanwhile, in-type are found in *āt* 'in' and *madhe* 'in'. Jadhav shared questionnaire to natives of Marathi for collecting data. This will also be done in the present research.

Since the aim of this research is to describe the spatial preposition of Banjarese, the result is expected to be in form of narrative. The data collection started by sharing the questionnaire to Banjarese natives. There are 153 respondents which ranged in age from 17 to 64. The questionnaire is made of questions and pictures. Pictures and drawings are inspired by the topological relation picture series (TPRS) used by Levinson (1992). TPRS is a set of pictures to trigger the use of certain common preposition. Levinson and other researchers used this picture series to compare spatial system different languages. The current work designed the questionnaire in order to trigger the use of prepositions and reveal the underlying sense.

RESULT

Based on the research, there are 4 kinds of prepositions obtained in Banjarese, i.e., placement prepositions, source prepositions, goal prepositions, and spatial particles. The following is discussed one by one.

1. Placement Preposition

Preposition *di* is used excessively in constructing spatial relation. This preposition is often combined with noun such as *di kalas* (in the class) or *di pinggir* (in the edge). In some context, preposition *di* is interchangeable with preposition *di dalam* (inside). However, the dimension of LM must takes into account in determining the sense. For example,

(1) Inya mandi di batang

S/he take shower on woodblock latrineS/he takes shower on woodblock latrine

(2) *Inya mandi di rumah*S/he take shower on house S/he takes shower in the house

Preposition *di* in sentence (1) requires the object of preposition to be in a 2 dimensional (2DIM) shape and have support function. This prohibits the interpretation of preposition inside. Meanwhile, sentence (2) takes 3 dimensional (3DIM) which makes it understood as having volume and containing function. Thus, dimension determines the interpretation of preposition *di* of placement.

To some extent, Banjarese does not differentiate length or distance between objects. Different spatial relation built by preposition above and on in English were not found in Banjarese preposition. Either the configuration is located in positive or negative axis as illustrated below, more common and natural relation is using spatial verb, such as *malayang* (floating)

Table 1. Configuration of positive and negative axis

di atas	
 Figure 1. Static object 2	 (Figure 2. Static Object 9)
di bawah	
 (Figure 3. Static object 3)	 (Figure 4. Static object 10)

Table 2. List of spatial verbs

SO[1] 6	***Tasalip*** **(tucked away),** ***tagapit*** **(flanked)**
SO 9	***Malayang*** **(floating),** ***taambang*** **(thrown-up),** ***malambung*** **(thrown to air),** ***mangambang*** **(floating),** ***mamandang*** **(bounce)**
SO 10	***Malayang*** **(floating),** ***tarabang*** **(fly),** ***mangambang*** **(floating),** ***maawang - awang*** **(floating)**
MO[2] 6	***Maluncat*** **(jump),** ***malancung*** **(leap)**

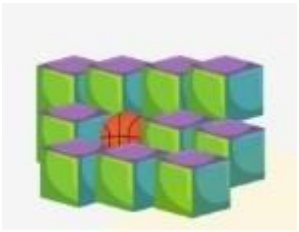
Vagueness extends to determine the configuration of singular TR - singular LM and singular TR-plural LM. Here, Banjarese are found to ignore number of objects within the configuration. The position of TR with respect to LM, either it is surrounded or in between, does not change the preposition. Both spatial scenes use preposition *di antara* (between) which is interpreted as between and among.

Similar to preposition *di antara*, *di sasala* (between) denotes attachment and proximity. If prior preposition *di antara* does not differentiate the amount of LM, preposition *di sasala* only work on the sense of tight or attached LM.

[1] SO : Static Object

[2] MO : Motion Object

Table 3. Complex space

 **(Figure 5. Static object 5)**	 **(Figure 6. Static object 6)**
Di antara **(between)**	***Di antara*** **(among)**
Di tangah **(in the middle)**	***Di tuyukan*** **(in the pile)**
Di sasala **(in the gap)**	***Di sasala*** **(in the gap)**
	Di karumunan **(in the crowd)**
	Di dalam ta kambuh **(inside-mixed)**

2. Source Preposition

Preposition *di* of source-direction bears sense of origin. It functions as preposition *dari* which bears source sense. Preposition *di* of source-direction collocate with spatial verb come that causes the meaning of preposition *di* bear source-directive sense. For example,

(3) *Abah datang di Tanjung*
Father come in Tanjung
Father comes from Tanjung

Preposition *dari* and *matan* carry source-directive sense that describe the spatial relation whose vector moves from LM where the TR is located. The difference lies on the underlying context. Furthermore, it is possible to combine the preposition *matan* with preposition *di*. While, preposition *dari* cannot be combined with preposition *di*. These two prepositions do not have restriction in its use ,thus it generally used in explicating source direction and are able to be used without additional preposition or spatial particles.

In contrast, preposition *pada* bears source vector that needs other preposition, spatial verbs, or spatial adverb to make it sensible. The sense brings more detail proximity of trajector with respect to the landmark. Unlike other source-directive prepositions, preposition *pada* does not emphasizes the configuration. For instance,

(4) *Andakan buku tu pas banar di higa pada lamari* Place book it right very next from cupboardThe book is placed right next to the cupboard

Preposition *pada* is paired with preposition *di higa* (beside) which explicates a detail description of configuration. This gives additional information of adjacency between TR and LM. With preposition *pada*, there is a source vector from LM *lamari* (cupboard) defining that the reference is made toward the LM.

3. Goal Preposition

Goal direction is majorly denoted by preposition *ka*. There are no context restriction in using this preposition. Either the LM is 2 or 3 dimensional, preposition *ka* is used excessively. Another goal direction preposition is *taka*. It carries not only goal-directional vector but also suggests motion. It also explicates unexpected LM. For example,

(5) *Taka buncu sasabu lidi* To corner broom stickThe broom stick moves to the corner

Preposition *ka* and *taka* differ on the end-point of TR in the configuration where preposition *taka*'s LM is designated unexpectedly at given time. So, instead of following the encyclopedic knowledge or the logic of speaker, the LM or end-point of configuration shows peculiar or uncommon spatial relation. As found in schematization of *taka dalam* in figure 5.

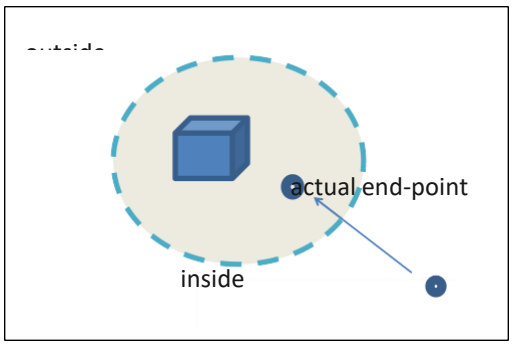


Figure 7. Schematization of preposition taka *dalam*

Unlike preposition *taka*, preposition *baka* has another meaning. It implies direction and perspective of speaker so it describes the perspective taken by the speaker toward target location. Both explicates that TR is in a proximity with LM and the underlying vector is aiming to LM. For example,

(6) *Ba- ka laut*
seikit Pref- to sea
a little bitA little bit to the sea

This sentence explicates that the speaker is facing *laut* (sea) region as schematized below.

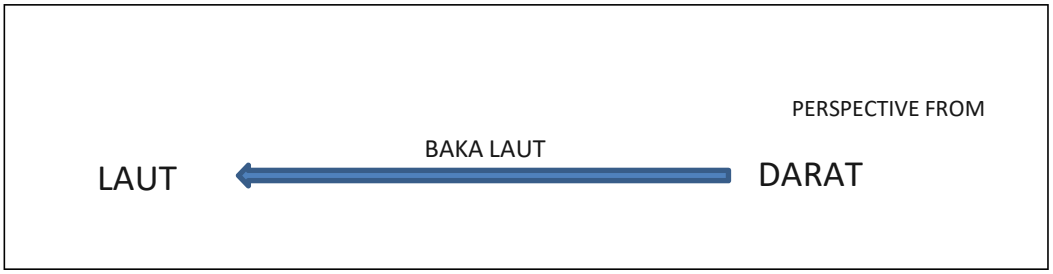


Figure 8. Schematization of prepostition baka laut

Thus, it is concluded that preposition *baka* describes goal direction toward LM or region. The speaker does not necessarily in the region, but it implies that it is heading toward the goal or end-point.

Meanwhile, preposition *ampah* shows only direction, without explicating the end-point that has similar interpretation as the direction of. Since it is not explicating the end-point of direction, this preposition found attached with preposition *ka* to define the end-point. For example,

(7) *Kami tadi bebulik ampah ka hulu*
We just now return toward to upstream
We return to upstream just now.

The difference between ampah and baka emphasizes on the direction, while preposition baka takes LM as the matrix. In majority sample configurations, it shows that TR is located within the line or vector toward LM without defining the location of TR. Preposition ampah focuses on the goal or end-point instead of the path as schematized below.

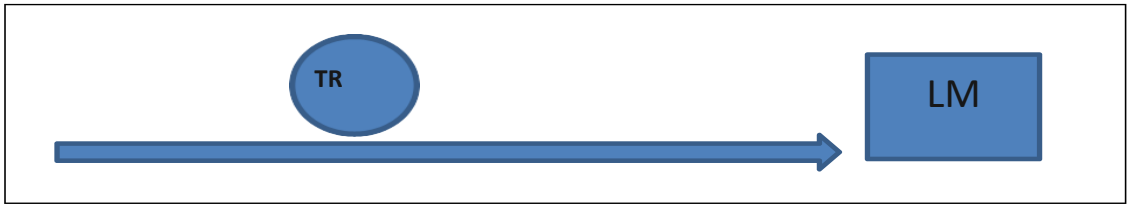


Figure 9. Schematization of preposition ampah

4. Spatial Particle

There are four spatial particles to describe a position of an entity namely *hulu* (upstream), *hilir* (downstream), *laut* (sea), and *darat* (land). All particles require prepositions to create a complete sense. *Hulu* and *hilir* are an area of the river stream runs from and to respectively. Natives found it difficult to define the division of *hulu* and *hilir*. Context makes the sense is interpreted well. For example,

(4) *Banyu baah sampai gulu di hulu*
water flood until neck in upstream
The flood in the upstream rose up to adult's neck

(5) *Sakulahan kami ka hilir pada candi agung*
School our to downstream from temple Agung TR LM

Our school is on the downstream of Agung temple

Spatial relation that use *laut - darat* is perpendicular to river line. The area can be extended horizontally alongside the river or riverside. Thus, any area called *laut* has closer proximity toward river rather than area called *darat*. The area of *darat* can be extended horizontally alongside the river line. There is no exact line of division between *laut* and *darat*. However, these two spaces have used by natives to explicate location or perspective or end-point. For example,

(6) *Lawang rumah kaiku arah ka laut*
Door house grandfather-my toward to sea My grandfather's door is toward the sea

(7) *Di mana inya badiam? di darat*
Where s/he live in land
Where does s/he live? On the land

Laut and *darat* use river as a generating axis while *hilir* and *hulu* use river as orienting axis. Unlike *hulu - hilir*, *laut* and *darat* are recognized not only as LM but also region as schematized below.

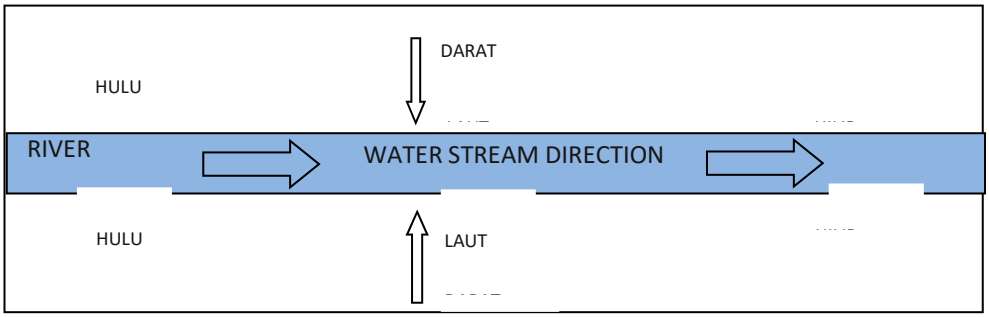


Figure 10. Schematization of Banjarese spatial particles

Thus, if one says ka darat (to land), then the speaker is heading to a location further from river. Meanwhile, if another says ka laut (to sea), the speaker is moving toward a location nearby the river. Natives use *laut* and *darat* as orienting space particles in describing dwellings on the land. Thus, dwellings are found grow

longside with river instead of creating blocks on the land. As an example, below is an image of part of Amuntai city from vantage point.

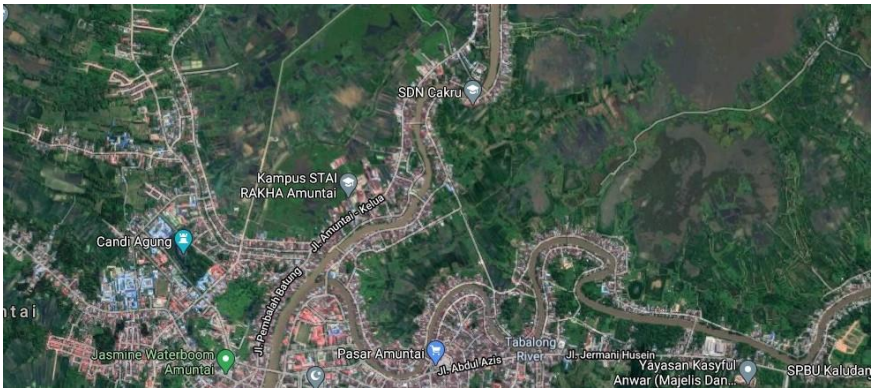


Figure 11. Part of Amuntai city from vantage point

CONCLUSION

The configuration is made by the preposition, thus the spatial particles require preposition to make it sensible. Some prepositions, such preposition placement *di*, source-directive *dari*, goal-directive *ka*, are more common so it excessively found in everyday conversation. Preposition of placement is found in a configuration which LM bears containing or restricting function or has certain geometry shape which can be hold or restraint TR. Thus, preposition of placement *di* can be found in a wide spectrum of TR - LM. Even more, it is used to denote vague configuration.

Meanwhile, source vector bearing preposition such as *di*, *dari*, *matan,* and *pada* denote direction of an object toward LM. Unlike *di*, *dari* and *matan*, preposition *pad*a needs to be paired with other prepositions, spatial verbs, or spatial adverbs to make it sensible. All source directive prepositions do not have restriction on the configuration of TR - LM. However, preposition *di* needs spatial verb come to explicate source-directive vector and preposition *pada* only work on close proximity.

On the other hand, goal-directive spatial relation *ka*, *taka*, *ampah,* and *baka* have different senses for each of the preposition. Major use to explicate goal - direction is preposition *ka*. There is no restricting context for the use of preposition *ka*. Preposition *taka* carries meaning of unexpected goal location. Unlikely, preposition *baka* defines speaker's perspective toward the LM. Meanwhile, preposition *ampah* only shows direction which makes it possible to find combination of *ampah* and *ka* to build a complete sense.

In general, Banjarese tend to build configuration of line and point where the LM is seen as line and TR as point with respect to line. Placement preposition *di* is usually found in a configuration of where the LM has containing or support function. It can also in any dimensional shape but have restricting function. At the same time, source prepositions need to have the moveable TR carrying vector outward LM. On the other hand, goal prepositions require the TR to be moveable and carry vector toward LM. The LM in source and goal direction configuration are found containing, support, or restricting function.

Beside the use of preposition, Banjaree found to use some spatial particles *hulu, hilir, darat,* and *laut*. All these particles are based on river line or river stream. *Hulu* and *hilir* take horizontal relation along river. Meanwhile *laut* and *darat* are perpendicular to river line that extends further or nearby toward river. Based on the use of spatial particles, Banjarese in certain degree take absolute frame of reference in describing spatial relation. On some other contexts, Banjarese found using spatial preposition in intrinsic and relative frame of reference. Intrinsic and relative frame of reference are found in describing objects which relatively small in size. Meanwhile, absolute frame of reference is used in denoting direction or location of bigger objects and position of a person with respect to geographical landscape.

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