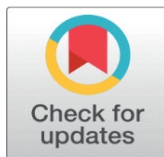


SOME DIACHRONIC CHANGES IN MEANING IN THE MALAY LANGUAGE: A CASE STUDY IN MALAY LITERATURE 'HIKAYAT HANG TUAH'

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ABSTRACT

This study discusses the diachronic changes in the meanings of words in the Malay language. This historical study uses a top-down approach in its analysis. The data was traced in several stories. The archaic words used in these stories were analyzed for changes in meaning and form in the current Malay/Indonesian language. The findings of this study indicate that there are several changes in meaning in the Malay language, including expansion of meaning, narrowing of meaning, deviation of meaning, replacement, reduction, and metaphor. Changes due to expansion are found in the words balairung, melanggar, masyhur, and segan; changes due to narrowing are found in the word sahaja; changes due to replacement are found in the word malaka; changes due to metaphor are found in the words rawan, menyabung, memining, and cembul. In addition, Proto-Austronesian lexical changes that have altered meaning include the word "hulu," which originally meant "head," and has evolved into the word "hulu sungai," retaining a similar meaning. Changes in meaning in the Malay language are closely related to the social and cultural factors of Malay speakers. The social and cultural factors affecting Malay speakers are factors that encourage them to bring about lexical and semantic changes in the Malay language.

Keywords: Change in Meaning, Malay Language, Diachronic, Hikayat

1. INTRODUCTION

Language undergoes change and development over time. The same is true of dialects, which are characteristic features of a language. Keraf (1996) states that language change and development are directly proportional to the number of speakers and are influenced by the migration of parent languages. Languages that originate from the same

parent language (*cognate*) are related to each other in the past. According to Evans (2022), language change not only reflects social change but also allows us to understand how cultural identity develops within a language community. This is demonstrated by similarities in form and meaning, which reflect a shared historical heritage.

Language change is indeed a phenomenon that is almost impossible to avoid. Crowley and Bower (2010) assert that "Language change is natural and inevitable." A similar opinion was expressed by Daniels (in Clark and Eve (1977): "Language change is normal." The linguistic changes that all languages undergo are related to the fact that language is an integral part of society's social fabric, which is inherently susceptible to change. As stated by Crowley and Bower (2010), "All human societies are always changing and language is just another aspect of human society." Furthermore, Labov (2021) states that linguistic change is a direct reflection of the evolution of social norms that govern how people interact with one another.

Changes that occur in phonological, grammatical, and/or semantic aspects. Hock (1988) asserts that "Not only the form of words and sentences, but also their meanings may change." Thus, it is not only the form but also the meaning of words (and sentences) in a language that can change. Therefore, the focus of this study is not limited to changes in form, but rather on changes in meaning. Jones and Smith (2023) state that changes in meaning often reflect shifts in collective thinking that arise from social interaction and cultural contact.

Changes in meaning are a common occurrence in every language. These changes are generally influenced by social factors, including culture, which gives rise to taboo and non-taboo meanings, customs, social stratification, and technological advances. Due to these factors, the meaning of a word can become narrower, broader, change or shift, or take on a new meaning. For example, the Proto-Austronesian lexicon *hulu 'head' in Malay has shifted in meaning to refer to the upper reaches of a river, as opposed to the lower reaches. In fact, sometimes synonymous words are used in certain situations, for example, mulut, muncung 'mouth'.

Changes in meaning in the Malay language are traced through written and oral texts in this study. The written texts are sourced from old stories or chronicles. Through these texts, it is possible to observe any changes in meaning that can be described. This effort is one way to conserve the original meanings of a language's lexicon, which contains various values of local wisdom, and to document the cultural values of a community as reflected in its language or dialect. For example, the *barat* lexicon, known as the cardinal directions, currently replaces the archaic expression *matoaRi mati*, while the *timur* lexicon replaces the expression *matoaRi hidup*. This replacement of vocabulary is found in a Malay dialect. The process of changing meanings and replacing lexicons is interesting to discuss as an effort to document and reintroduce original cultural values, especially to younger generations.

Changes in the meaning of a language can be seen not only in its social and cultural context, but also in the context of a sentence. Thus, lexical semantic changes can be seen by paying attention to several sentence contexts. Context in the eyes of Comparative History is related to the time when the language was used. A word with a certain meaning can change its meaning if it is used at a different time. In other words, lexical semantic changes in a language can be seen through differences in the time of its use. That is why the search for changes in meaning in this study is reviewed diachronically with reference to its original meaning in the Proto-Austronesian language and in the Hikayat Melayu. This study examines the changes in the meaning of the Malay language from a diachronic perspective.

2. LITERATURE REVIEW

The changes in the meaning of words in the Malay language are analyzed using various concepts of word meaning diachronically. Hock (1988) categorizes changes in meaning into (1) *broadening and narrowing of meanings*, (2) *meliorization and pejorization*, and (3) *taboo*. According to Hock (1988), changes in meaning can be caused by factors such as metaphor (which includes *metonymy*, *synecdoche*, *hyperbole*, *litotes*, *euphemism*), (2) *onomatopoeia* and *synesthesia*, and (3) *taboo*. Zhang (2022) demonstrates in his research that taboos in language often develop in tandem with shifts in people's attitudes towards social norms, which in turn influence changes in the meaning of words.

The most common change in meaning in any language is semantic extension. Semantic extension is a change in a word that has another meaning in addition to its existing meaning. Crowley and Bower (2010) notes that the original meaning of a word that undergoes semantic extension is still included in the new meaning of the word. Example: the word *pisin* in *Tok Pisin* means *any kind of bird at all*. In fact, the word comes from the English word "pigeon," which refers to only one type of bird. In addition to *broadening of meaning*, changes in meaning can also take the form of *narrowing of meaning*. Narrowing of meaning is a change in which a word takes on a new meaning that is only part of the meaning

already possessed by the word. Example: the word "*mete*" in Old English means "*food*," while in modern English the word "*mete*" has changed form to "*meat*," meaning "*flesh-flood*" Bloomfield (1995). As noted by Lyon (2023), changes in meaning that lead to narrowing are often associated with functional specialization in modern society.

In addition to *broadening and narrowing*, there is a change in meaning called *split* or *bifurcation*. *Split* or *bifurcation* is a change in the meaning of a word obtained from another meaning related to the original meaning of the word. For example, the word "*pitch*" in the phrase "*pitch black*" means *very* or *completely*. In fact, the word "*pitch*" was originally the name of a *very black substance*, such as *tar* or *kolta*. Now people can say '*pitch yellow*' or '*pitch blue*'.

A word can change meaning. This change in meaning is referred to as a semantic *shift*. A *shift* is a change in which a word acquires a new meaning, while its original meaning is completely lost. For example, the word "*mangi*" in Tok Pisin refers to *a young, unmarried man or a boy*. In fact, the word originates from the English word "*monkey*," which refers to a type of animal. According to Clark and Barton (2021), this shift in meaning usually occurs in response to the development of a broader cultural identity and changes in public perception.

A word can undergo changes in meaning that can be classified into more than one category. The word *marasin* in Tok Pisin, for example, comes from the English word *medicine*. In English, the word "*medicine*" refers to any substance used in the treatment of illness, whether it is drunk, swallowed, or injected Crowley and Bower (2010). Thus, medicine must be something that is put into the body; something that is not put into the body is not medicine. However, the word "*marasin*," which comes from the word "*medicine*," refers to anything used to improve one's physical condition. Thus, the meaning of *marasin* is broader than *medicine*. However, in terms of the source of the drug, the meaning of *medicine* is broader than the meaning of *marasin*; *medicine* can refer to a drug that is processed in a factory or one that is obtained naturally, whereas *marasin* is limited to drugs that are processed in a factory.

Changes in meaning are related to changes in the social and cultural context of language speakers. Social and cultural changes can cause or encourage changes in meaning. As Hock (1988) asserts, because meaning is formed through references between linguistic signs and the "real world," any change in the "real world" can affect the meaning of words.

"Since meaning is established by way of reference between linguistics signs and the 'real world', any change in the 'real world' can affect the meaning of words".

The "real world" that influences meaning is what is referred to as context Bloomfield (1995). Context, or the "real world", essentially refers to what are called "*psycholinguistic and sociolinguistic factors*" Aitchison (1998) in Clark and Eve (1977).

The factors that drive changes in meaning, which are essentially related to the "real world" and in which speakers play a significant role, can be grouped into four categories: metaphors, euphemisms, hyperbole, and interference Crowley and Bower (2010). A metaphor is an expression that is conveyed by another expression that has a meaning that is partly the same or similar to the meaning of the word that is replaced by that other expression. For example, people use *pig* (*He is a pig*) to describe someone who is very greedy Crowley and Bower (2010). Euphemism is a term used to avoid an expression that has unpleasant connotations or a word that is considered taboo Hock (1988). For example, when referring to *chicken breast*, "*white meat*" is used, while when referring to *chicken legs/thighs*, "*dark meat*" is used. Hyperbole is a word with a stronger meaning used to exaggerate or intensify a statement. For example, the word "fantastic" is used to describe something as good. Interference is a term used to express a change in meaning where the meaning of a word is considered to interfere with the meaning of the word when used in certain situations. For example, the word *gay* originally meant *happy*, but then it also came to mean *defiant* and *proud homosexual*. As a result, people tend not to use the word *gay* to mean *happy* Crowley and Bower (2010).

As mentioned above, changes in meaning are a phenomenon that is difficult to avoid. Every language in the world experiences changes in meaning. This statement implies that the Malay language also undergoes changes in meaning, but does the Malay language experience *broadening, narrowing, splitting, and shifting of meaning*, as suggested by Crowley and several other linguists?

Lexical semantics can also undergo reduction. New meanings become smaller or undergo reduction or truncation to specialize the meaning. For example, the word *pen*, which originally meant 'bulu' used for writing, was reduced to mean a writing instrument commonly called 'pulpen' a '*pen*' Lehmann (1992). The Proto-Austronesian (PAN) word *(Ct)ungpuk '*tumpuk/timbunan*' 'pile/heap' in Indonesian became *tumpuk*, which means '*timbunan kecil*' 'small pile'. Here, there has been a reduction in meaning from '*timbunan*' 'pile', which usually means a large quantity, to '*timbunan kecil*' 'small pile' or '*susunan kecil*' 'small stack'. The PAN word **badig 'pisau besar*' 'large knife' is reflected in Indonesian

as "*badik*", which means '*pisau kecil*' 'small knife' or '*belati*' 'dagger'. There has been a reduction in meaning from 'large knife' to 'small knife'.

The substitution referred to here is the substitution of the meaning of a referent with another meaning. The two meanings have no relation to each other [Bloomfield \(1995\)](#). The word *baRat '*angin*' 'wind' or '*nama angin*' 'name of the wind' in the PAN language has the reflection "barat" in Indonesian, which means the direction '*sejajar dengan selatan; utara dan sebagainya*' 'parallel to south, north, and so on'. Similarly, the PAN word *timur '*angin*' 'wind' in Indonesian becomes "timur", which also means '*arah*' 'direction'. The PAN word *Renay '*akibat hujan*' 'result of rain' is reflected in "renai" in Indonesian, which means '*hujan rintik-rintik*' 'drizzle'. It turns out that there is no connection between '*akibat hujan*' 'result of rain' and '*hujan rintik-rintik*' 'drizzle'. Here, a change in meaning has occurred.

In linguistics, the field of comparative historical linguistics examines diachronic changes in language. Comparative historical linguistics is a branch of linguistics that studies language over time and the changes in language elements that occur during that time. Comparative historical linguistics studies a word form from one or more languages in at least two periods. These words are carefully compared to obtain the rules of change that have occurred [Keraf \(1996\)](#), [Crowley and Bownern \(2010\)](#). Comparative historical linguistics, as a branch of linguistics, has several main tasks, including establishing facts and the degree of closeness and kinship between languages that are closely related to the grouping of related languages. Related languages that are members of a language family typically share a similar developmental history. In accordance with this main task, historical comparative linguistics has the authority to examine the historical relationships between certain language groups [Antilla \(1972\)](#), [Crowley and Bownern \(2010\)](#).

The study of language development and comparison is a field of linguistics. In current language studies, this field of study is known as historical-comparative linguistics. From its name, it is apparent that this field is related to the history, development, and comparison of languages. In its development, historical comparative linguistics was not the result of a group of scholars coordinated by an institution, but rather the outcome of the findings of various scholars with differing starting points and study orientations that were not always aligned with each other and sometimes even contradictory. The only thing that unites them is a shared passion for language (to borrow the words of Humboldt and Grimm, Sprachgeist/Spirit of language), which drives their exploration of language genealogy and comparison, aiming to better understand the map of languages and the efforts required to comprehend a language in real-world contexts.

According to [Robins \(1990\)](#), comparative linguistics, as a field of linguistic study, plays a crucial role in making valuable contributions to the understanding of the nature of language and the development (or change) of languages worldwide. In this regard, the main task of comparative linguistics is to analyze and explain the nature of language change. In general, the nature of language is (i) structural (synchronic dimension) and (ii) constantly changing (diachronic dimension).

Synchronic language analysis examines the nature of language, where languages at a certain time possess structures or elements such as phonological, morphological, and syntactic elements, among others. In contrast, diachronic language analysis analyses not only the parts of language that change, but also the development of language over time. As is known, modern languages today once had an initial language. Through diachronic analysis, the relationship between modern languages that are thought to have originated from one early language is sought by determining cognates (lexical or semantic forms of two languages that are the same and have the same or similar meanings) and pseudocognates (lexical forms of two languages that are the same but have different meanings).

According to several theories, Malay speakers originated from the Austronesian group, which arrived in Southeast Asia around 2500 BC from the Yunnan region in several waves of human migration. According to Father Wilhelm Schmidt, the Austronesian languages belong to the Austric language family, which is divided into (1) languages in the Malay archipelago (Nusantara), (2) Polynesian languages, such as Hawaiian, Tongan, and Maori, (3) Melanesian languages, such as those spoken in the Fiki Islands, New Caledonia, and Irian, and (4) Micronesian languages, such as those spoken in the Mariana, Marshall, Caroline, and Gilbert Islands. Malay belongs to the Nusantara branch of languages, which comprises approximately 200 to 300 languages. Malay is further divided into 16 major groups, including (1) the Philippine group, such as Tagalog, Iloko, Bikol, and Sulu, (2) the Sumatran group, such as Acehnese, Batak, Minangkabau, Malay, Nias, and Lampung, (3) the Javanese group, such as Sundanese, Javanese, and Madurese, (4) the Kalimantan group, such as Iban, Kenyah, Kayan, and Melanau, (5) the Bali-Sasak group, such as, Balinese, Sasak, and Sumbawa, (6) the South Sulawesi group, for example the Makassar, Bugis, and Seko languages, and (7) the South Halmahera-Irian Jaya group, for example the South Halmahera, Nufur, and Kowiai languages. According to linguists and historians, Modern Malay is

derived from Classical Malay, which in turn originated from Proto-Malay. The Proto-Malay language originated from the Ancient Malay language, which is also the origin of the Old Malay language.

The arrival of Hinduism, Islam, and European colonizers in Southeast Asia has led to differences among the Old Malay, Classical Malay, and Modern Malay languages. Speakers of Modern Malay have less understanding of the Malay languages of previous eras. Linguists divide the development of the Malay language into three stages: Old Malay, which was heavily influenced by Sanskrit and Hinduism; Classical Malay, which was influenced by Arabic and Islam; and Modern Malay, which was influenced more heavily by Western colonisers, especially the British. The writing of the Malay language has also undergone several changes, utilizing various types of letters that have evolved. Initially, the Pallava script from India was used. The Pallava script then changed and gave rise to scripts such as Rencong, Kawi, Jawi, and Rumi.

As a descendant of the Proto-Austronesian language, which belongs to the Western Austronesian subgroup, Old Malay has changed word form and meaning over a long period. Old Malay belongs to the Western Austronesian sub-branch, which also includes several other language variants found on the island of Sumatra, including (1) Acehnese; (2) Batak (including Gayo); (3) Malay (spoken on the east coast of Sumatra, in the central and western parts of the island), including Minangkabau, Kerinci, Bangka Island, and the Belitung Islands; (4) Rejang; (5) Lampung language; (6) border island languages (spoken on the western islands of Sumatra, including Simeulue, Nias, and Siberut), and (7) Enggano language, located in the Indian Ocean (Bengkulu Province).

Classical Malay. The heyday of Classical Malay can be divided into three periods: (1) the Malacca kingdom period, (2) the Aceh kingdom period, and (3) the Johor-Riau kingdom period. During this period, notable writers included Hamzah Fansuri, Syamsuddin al-Sumaterani, Sheikh Nuruddin al-Raniri, and Abdul Rauf al-Singkel. The characteristics of Classical Malay are (1) long, repetitive, and convoluted, (2) palace-centric, and (3) contains classical vocabulary, such as *ratna mutu manikam*, *edan kesmaran* (madly in love), *sahaya*, and *masygul* (sad).

Modern Malay, as exemplified by Munsyi Abdullah's writings in the 19th century, is considered the beginning of the Modern Malay era. Before the colonial era, the Malay language reached its peak. During this period, there was a strong influence from the Javanese language. Javanese and Malay are related languages. The spread of Javanese influence in Malay occurred through the dissemination of *panji* stories and social interaction. The migration of Javanese people to Malay lands began during the reign of Sultan Mahmud bin Haji of the Malacca Sultanate. The Javanese settled in groups in areas that became known as *Kampung Jawa* and *Parit Jawa*. The following are some examples of Javanese loanwords.

lexicon	gloss
Andong	Kereta Kuda
Batok	Tempurung
Berangasan	Mudah naik darah
Wedana	Ketua daerah Adipati Raja

lexicon	gloss
Andong	Horse-drawn carriage
Batok	Shell
Berangasan	Quick-tempered
District chief	Regional chief Duke

It is hypothesized that these related words originate from the same proto-language and are also hypothesized to be the precursors of these languages. The similarities and resemblances in form and meaning are not due to borrowing or coincidence, but rather because they continue the same original characteristics (*proto-language*). The relationship between related languages in comparative studies can be demonstrated based on elements inherited from the parent language or proto-language Widayati (2018). Widayati (2015) states that every language in the world has certain universal characteristics, which include:

- 1) Every language has certain forms that are associated with its meaning/similarity in form and meaning.
- 2) Every language has the smallest functional units, namely phonemes and morphemes.

3) Every language has certain classes, namely nouns, verbs, adjectives, pronouns, and numerals.

Hapidi (2013) asserts that language comparison involves comparing two or more languages to identify their differences and similarities. When comparing languages, certain steps must be taken, whether in the form of methods, the application of concepts, or through direct observation and research on the languages. Broadly speaking, the similarities and differences found in a compared language can be influenced by various factors, such as shift, descent, and development. The existence and birth of new languages cause the shift factor. The use and structure of language cause the development factor. Lee and Kim (2023) note that language shift factors also often occur due to globalisation, where local languages begin to incorporate elements of dominant global languages.

The word *samuha* comes from the Proto-Austronesian vocabulary *samah*. When viewed from its meaning, the word *samuha* has also undergone a change in meaning from its Proto-Austronesian meaning. The word *samah* in Proto-Austronesian means 'bersama' 'together', while *samuha* in Old Malay means 'semua' 'all'.

*/'samah/ → /samuha/ 'semua' 'all'

In this change, there appears to be a vowel change */a/ > u and paragog /a/ in the final position. Both meanings, namely together and all, can be observed in the Malay language today, especially in the word *samah > sama 'bersama' 'together'. For example, Sama siapa adik pergi? Adik pergi sama ayah. In Indonesian, the word "sama" means 'bersama' 'together'. For example, "Adik pergi bersama ayah" (My sister went with my father).

The changes that occurred in these words resulted in changes in sound and meaning. Words such as these will be observed in the Malay language in Hikayat Hang Tuah as the literary heritage of the Malay tribe and a symbol of Malay pride, namely the Malay language.

Hikayat Hang Tuah (HHT) is the longest (±500 pages) and most famous work of classical Malay literature. In anthologies of old Malay literature, excerpts from this story are often included as examples of traditional tales. From this fact and the large number of copies (no fewer than twenty) stored in various libraries worldwide, it is clear that this story is very popular among the people. Even today, this classic story is still valued as a form of folk art to be proud of, as evidenced by the adaptation of a heroic episode in this tale ("Hang Jebat Mendurhaka") into a radio drama and television dance drama.

No less than fourteen works by Malay authors on HHT were published between 1960 and 1976 Hussein (1976) provide an interesting picture of how this classic story has been received in modern Malay society with various purposes and observations, including as a work of fiction, a historical work, an oral literary work, from the perspective of language, presentation technique, traditional values, and from the female point of view in the work.

The story of Hang Tuah has been known since the 18th century and has since attracted the attention of researchers. Especially in the 20th century, many Western and Eastern experts in the field of literature and other fields have conducted brief observations or in-depth research. Currently, researchers are interested in observing it from a linguistic perspective, specifically classical Malay and its evolving meanings within a historical context. In the Hang Tuah story, researchers explore the relationship between history and language in the scope of Malay vocabulary.

Diachronic changes in meaning in the Malay language demonstrate how the meaning of words can shift or evolve over an extended period. This process is often influenced by social and cultural factors, as well as language contact with other communities. For example, words that originally had specific and limited meanings can undergo an expansion of meaning or even a shift in meaning due to social influences or changes in the structure of society Hutapea (2022). Studies of this phenomenon provide deeper insights into the dynamics of language. Research on meaning change in the Malay language also contributes to a broader understanding of the Malay language's development in general, as well as the challenges in maintaining its authenticity amid the tide of globalisation and modernisation Nasution (2023), Rahmawati and Sari (2023). Thus, the study of diachronic meaning change in the Malay language is not only important from a linguistic perspective, but also from the perspective of culture and local identity, which are now increasingly threatened by language homogenization.

3. MATERIALS AND METHODS

The method used in this study is predominantly descriptive qualitative, which is a method used in research to examine a natural object with the researcher functioning as the core instrument Sugiyono (2014). Descriptive research is conducted because the results are descriptions based on existing facts. The research data in the form of Malay

vocabulary uses the secondary source Hikayat Hang Tuah, namely Sulastin Sutrisno's research "Hikayat Hang Tuah: Analysis of Structure and Function. It contains various excerpts from Malay texts, namely "Sejarah Melayu" and "Hikayat Hang Tuah".

Data collection involved recording all Malay words that underwent diachronic changes in meaning. Once collected, the data were analyzed using the referential method. In the referential method, the research object is determined based on the level of equivalence, harmony, suitability, and compatibility with the standard determining tool [Sudaryanto \(2015\)](#), while the comparative method is carried out diachronically to compare the original meaning and the meaning that appears today [Fernandes \(1996\)](#). The term 'comparative' indicates how it works, namely by comparing one set of data with another, examining the existence or absence of similarities and differences in language use governed by certain principles [Sudaryanto \(2015\)](#).

4. FINDINGS AND DISCUSSION

4.1. MEANING EXPANSION (BROADENING)

1) Balairung

*"Apa kita buat menunggu di **balairung** diam sahaja, baik kita membaca hikayat perang, supaya kita beroleh faedah daripadanya". (hlm.80)*

"What are we doing waiting in the hall in silence? We might as well read stories of war so that we can benefit from them." (p. 80)

The word *balairung* originally referred to a large hall or pavilion where the king would meet his people (in Yogyakarta and Surakarta, it is called *bangsal kencana*) (KBBI Daring). Its original meaning was a place where the king would meet his people, and only the king was allowed to occupy the *balairung*. Later, in society, especially in institutions, the term "*balai*" came to be used to refer to various facilities, including *balai desa* 'village halls', *balai bahasa* 'language centres', *balai wilayah* 'regional offices', *balai kesehatan* 'health centres', *balai pelatihan* 'training centres', *balai pustaka* 'libraries', *balai monitor* 'monitoring centres', *balai pelaksanaan* 'implementation centres', *balai sertifikasi* 'certification centres', and *balai teknologi* 'technology centres', among others. The word "*balai*" was absorbed into Indonesian as a general term for a building, house, office, auditorium, or hall. People are familiar with the situation because almost every institution has a *balai*. Moreover, the term "*balai*" does feel easier and more elegant than "building". Thus, the word "*balairung*," which originally meant a '*balai*' hall or large pavilion where the king stood before his people, has developed to mean "building." The word *balairung* that is still close to its original meaning is *Balairung Sri-Siak*, a cultural and historical museum in *Siak Balai Rung Sri* in Siak Regency, Riau.

Structuralists believe that the lexical semantics of a language are determined by its context in a sentence. Thus, changes in lexical semantics can be observed by examining several sentence contexts. Context from a comparative historical perspective relates to the time when the language was used. A word with a specific meaning can alter its meaning when used in different contexts. In other words, lexical semantic changes in a language can be seen through differences in the time of its use. Therefore, on this occasion, we will examine the lexical-semantic changes that occurred in classical Malay in relation to its proto-form, which is proto-Austronesian.

Original Meaning	Current Meaning
Balairung, a large pavilion where the king stands before his people.	<i>pendopo</i> 'a spacious, open building without partitions'.

2) Melanggar

*"supaya dapat patik-patik itu mengambil faedah dari padanya, karena akan **melanggar** esok hari".(hlm. 80)*

"so that we can benefit from it, because it will violate tomorrow." (p. 80)

The word *melanggar* means menubruk 'to crash into', menabrak 'to collide with'. For example, *Kapal itu rusak karena melanggar kapal* 'the ship was damaged after crashing into a reef'. It also means melanda 'to hit', for example, in the sentence *Banjir besar melanggar kampung itu yang mengakibatkan rumah-rumah hanyut* 'A big flood hit the village, causing houses to be washed away'. The following sentence means menyalahi 'to violate': *Tindakannya itu melanggar ketentuan yang berlaku* 'His actions violated the applicable regulations'.

The expansion of the word "*melanggar*" in Malay includes *beradu, berantuk, membentur, menubruk, menabrak, membentur, menabrak, menerobos, menyalahi, melawan, melewati, melalui, menyerang, melanda*. Initially, the word *melanggar* was interpreted as 'tabrakan, beradu' 'collision' as in data 2. The word "*melanggar esok hari*" is interpreted as '*beradu esok hari*' 'collision tomorrow'. The meaning of the word *melanggar* has now expanded beyond *beradu* 'collide' also to mean *bertentangan* 'contradict'. Psychological factors are at play, including fear, the need to protect one's feelings, and feelings of discomfort.

Original Meaning	Current Meaning
To clash	to clash, to collide, to bump into, to crash into, to ram into, to break through, to violate, to oppose, to pass through, to attack, to overwhelm.

3) "Masyhur"

"...Anak-anaknya masing-masing mendapat gelar dan sebuah negeri. Wijaya Pikrama menjadi **masyhur**". (hlm. 97.)

"...Each of his children received a title and a kingdom. Wijaya Pikrama became famous." (p. 97.)

Masyhur is a Malay word that can be used as an adjective or a verb. Masyhur, as a verb, means that information, news, or reports are disseminated widely so that the public can be aware of them. Masyhur, as an adjective, means that something is already known to the public. The word *masyhur* is interpreted as 'a person who has a name', for example, a king. In this century, the word *masyhur* has undergone a broadening of meaning in line with technological developments. Even if he is the head of state, 'a person who has a name' will now be called popular. The word *masyhur* is interpreted as 'popular', 'on the rise'. Other expansions include *beken, beroleh nama, harum, jaya, kebilangan, kenamaan, kondang, makruf, megah, mendapat nama, popular, tenar, ternama, tersohor, terkenal*, 'well-known', 'famous', 'renowned', 'glorious', 'celebrated', and 'popular'.

Original Meaning	Current Meaning
Famous	popular, well-known, famous, renowned, celebrated, distinguished, renowned, well-known, popular, famous, well-known, renowned, famous.

4) Segan

"Ber cerita tentang pengalamannya akan dibunuh di Majapahit. Raja **segan** pergi ke Majapahit. Raja merasa apa yang dilakukan orang terhadap Hang Tuah berlaku pula terhadap dirinya, tetapi atas nasihat Hang Tuah dan Bendahara ia akan berangkat juga". (hlm. 103)

"He told the story of his experience of being killed in Majapahit. The king was reluctant to go to Majapahit. The king felt that what people did to Hang Tuah would also happen to him, but on the advice of Hang Tuah and Bendahara, he decided to go anyway." (p. 103)

The word *segan* means lazy (to do something); reluctant; unwilling; not wanting; not liking. For example, *Yang segan bekerja akan susah hidupnya* 'those who are reluctant to work will have a difficult life'. The word *segan* is now also interpreted as feeling shy, afraid, and respectful. The meaning of the word *segan* 'reluctant' has expanded to include *segan* 'shy'. In this century, people tend to understand and interpret the word *segan* as 'shy' rather than 'reluctant' (*enggan*). This is due to social factors in society. The change in the meaning of the word "*segan*" is related to the lexeme that has emerged in society. Several expansions of the meaning of the word *segan* are described as follows.

Original meaning	Current meaning
reluctant	Shy, awkward, reluctant, respectful, lazy, shy, respectful, awkward, respectful, afraid, hesitant, shy, awkward, great.

4.2. SHIFT

5) Malacca: Malacca Strait, Malacca fruit, Malacca: disaster

"...maukah tuan puteri mendengar hikayat **raja Malaka**, tatkala pergi ke Majapahit beristerikan Raden Mas Ayu itu terlalu ramai..." (hlm. 81)

"...would you like to hear the story of the King of Malacca, when he went to Majapahit to marry Raden Mas Ayu, which was too crowded..." (p. 81)

Malacca is not a recognised term; however, it is likely referring to a tree whose wood is used to make charcoal and whose sour fruit is used to make pickles, known as *Phyllanthus emblica*. For example, *like being hit by a Malacca fruit*. Another meaning of malacca is 'to be very startled, as if hit by a bullet, due to an unexpected insult'. Malacca is a homonym because it has the same spelling and pronunciation, but different meanings. Malacca as a noun has the meaning of stating the name of a person, place, or all objects and everything that is conceptualized, for example, the King of Malacca, the Strait of Malacca.

malaka

malacca tree ——— malacca strait ——— king malacca

The substitution referred to here is the replacement of the meaning of a referent with another meaning. The two meanings highlighted have no connection with each other Bloomfield (1995). The word *malacca used as the name of the king 'King Malacca' has a reflection in Malay that refers to the names 'strait' and 'tree'. It turns out that there is no connection between 'king' and 'tree' and 'strait'. Here, a substitution of referents has occurred.

4.3. NARROWING

6) "sahaja"

"...Sang Si Tuan pun dibunuh oleh raja Inderapura itu tiada berdosa, **sahaja** fitnah Temenggung dengan segala menteri yang dengki akan dia itu..."(hlm.308)

"...Raden Inu pergi ke tanah Melayu dan membawa persembahan kepada raja Melayu tombak pengawitan bersampak mas tujuh puluh dan keris berhulukan mas sepuluh bilah dan keris bersahaja-sahaja sepuluh..."(hlm. 238)

"...The Lord was killed by the king of Inderapura without sin, only because of the slander of Temenggung and all the ministers who were jealous of him..." (p. 308)

"...Raden Inu went to Malay land and brought offerings to the Malay king: seventy gold spears and ten gold keris with ten simple keris..." (p. 238)

Sahaja is a homonym because it has the same spelling and pronunciation, but different meanings. *Sahaja* is an adverb, so it can be used to modify other words. *Sahaja* is part of the classical language. *Sahaja* means 'actually; indeed'. For example, *Sahaja is not familiar with Malay customs*. In addition, *sahaja* can mean 'naturally; as it is', for example, *the more sahaja, the more beautiful her appearance*. *Sahaja* also means '(with) intention'. *Therefore, your servant never once intended to shoot an arrow*. Thus, the meanings that can be supported by the word "sahaja" are *natural, as it is, simple, actually, truly, in fact, actually, as it should be, and reasonable*. The Proto-Austronesian word "*sahaja*" means "as it is," and its reflection in Indonesian is "saja," which means "only (nothing else; solely)." There has been a reduction in meaning from '*sahaja*' to '*saja*'. The new meaning has become smaller or undergone a reduction in scope to specify the original meaning. This change in meaning is due to the need for new vocabulary closely related to the Malay-speaking community.

4.4. METAPHOR

7) "Rawan"

"...Maka raja pun terlalu sukacita mendengar Hang Jebat membaca hikayat itu, suaranya terlalu manis seperti buluh perindu, karna Hang Jebat pandai mengadakan suara pilu dan **rawan** sekalian yang mendengar akan dia itu, maka barang siapa yang mendengar menjadi kisah hatinya; maka raja pun beradulah di atas ribaan Hang Jebat..."(hlm.82)

"...Then the king was overjoyed to hear Hang Jebat read the story, his voice was as sweet as a bamboo flute, because Hang Jebat was skilled at making a sad and raw voice that everyone who heard him would be moved, so whoever heard it would be touched in their heart; then the king sat on Hang Jebat's lap..." (p. 82)

The word *rawan* in the classical text above means 'moved', which is synonymous with 'sad'. However, the word *rawan* has another meaning, namely 'security disturbance, danger, or emergency'. This is the meaning commonly used

by language users today. *Rawan* is interpreted as a measure of the security of an area or region experiencing a dangerous situation. *Rawan*, in this case, is a noun that is considered something to be avoided because it contains danger. Therefore, this word gives rise to compound words such as *rawan bencana* (prone to disaster); *rawan konflik* (prone to conflict), *rawan pangan* (prone to food shortages), and even *rawan hati* (prone to heartache). In medical terminology, *cartilage* is a type of flexible connective tissue found in various parts of the human and animal body, including the joints between bones, the rib cages, the ears, the nose, the throat passages, and the intervertebral discs. It is softer than *bone* but harder and less flexible than muscle.

In its development, the word *rawan* has also become attached to the word *tulang*, which means 'young' or 'young bone'. This meaning did not arise out of nowhere, even though in the world of health, the term "*tulang rawan*" is indeed often and commonly used. The word *rawan*, which means young, is related to the previous meaning of *rawan*, which means 'dangerous or hazardous'. Meanings that can be derived from the word "rawan" include sad, emotional, sympathetic, melancholic, sensitive, touched, threatened, dangerous, critical, precarious, turbulent, fragile, and young. Words that are used outside their original field but are still related to the meaning of the word in its original field are called changes due to association factors. The word "rawan" in the field of medicine is interpreted as "cartilage". In this century, the word *rawan* is synonymous with 'danger'. This change in metaphor occurred because there is an indirect relationship or comparison between cartilage and danger.

Original meaning	Metaphorical meaning
young	danger

The structural metaphor above is based on two domains, namely the source domain and the target domain. Structural metaphors are based on systematic correlations in everyday experience. The word *rawan* (vulnerable) belongs to this structural metaphor because when attached to the word *tulang* (bone), it becomes *tulang rawan*, meaning 'young bone'; when attached to an area or region, it means 'critical or dangerous', for example, a flood-prone area, and the word *rawan* as an adjective means 'longing mixed with sadness, sorrow, or emotion' and is usually used in poetic language to express a person's feelings.

8) Sabung-Menyabung

"Setelah beberapa lamanya di Malaka, ia bermain-main ke Trengganu mengajak raja menyabung ayam. Ayam raja Culan menang. Raja Trengganu marah sekali. Ia bermimpi, seekor gurda turun ke negeri Trengganu, lalu dimakannya segala orang raja Culan dan bahteranya itu. Mimpinya menjadi kenyataan. Negeri Trengganu hangus terbakar, anak buah raja Culan habis mati. Raja Culan kembali ke Selan dan tidak menghiraukan pinangannya lagi (hal.109)

"After some time in Malacca, he went to Trengganu and invited the king to fight cocks. King Culan's cock won. The king of Trengganu was furious. He dreamed that a gurda descended upon the land of Trengganu and devoured all of King Culan's people and his ship. His dream came true. The land of Trengganu was burned to the ground, and King Culan's men were all killed. King Culan returned to Selan and ignored the proposal (p. 109).

Menyabung means 'to fight'. For example, in the past, Balinese kings liked to fight cocks with high stakes. The metaphorical meaning of the word *menyabung* is 'to risk'. For example, every soldier who goes to the battlefield must be determined to risk his life for his country and nation. This change in meaning is evident in the formation of the metaphorical meaning. Other meanings that can be derived from the word *menyabung* are to pit, to risk, to confront, to compete, to oppose, to fight, and to bring together. The word *menyabung*, which originally meant "to pit" chickens against each other, now has a metaphorical meaning, namely "to confront or risk." Not only can chickens be pitted against each other, but humans can also be confronted by their enemies. This associative factor causes the word *menyabung ayam* to be linked to "war or fight."

Original meaning	Metaphorical meaning
Pitting "chickens" against each other	confronting/risking "war" or "boxing"

9) Cembul

"Hang tuah bertemu dengan orang laki-laki tua yang akan meminjam uang serial kepadanya untuk membeli roti. Hang tuah tahu orang itu bukan Darwis, melainkan nabi atau wali Allah. Hang Tuah memberinya tiga rial, tetapi orang tua

hanya mengambil satu. Hang Tuah mendapat cembul. Kalau hendak berbicara segala bahasa, air dari dalam cembul itu dikeluarkan dan disapukan pada mulut dan telinga. Orang tua itu ternyata nabi Khindir" (hal.112)

"Hang Tuah met an old man who wanted to borrow money from him to buy bread. Hang Tuah knew that this man was not Darwis, but a prophet or saint of Allah. Hang Tuah gave him three rials, but the older man only took one. Hang Tuah received a cembul. If one wanted to speak any language, water from the cembul was taken out and rubbed on the mouth and ears. The old man turned out to be the prophet Khindir" (p. 112)

The word *cembul* means a container for tobacco (gambir, etc.) made of metal (usually placed in a cerana or puan). For example, in the sentence, "Like a cembul with its lid." Another meaning is "perfectly suited" or "exactly right." *Cembul* underwent a process of metaphorical change to become *tombol*, *kenop*, and *kepala jarum pentol*. This change in the meaning of the word *cembul* is related to historical factors. How did the lexeme *cembul* evolve? In the past, a tobacco container, also known as a *cembul*, was used to store water. Nowadays, water is stored in gallons or plastic containers. The word "cembul" has shifted in meaning to become a button or knob from which water flows out. For example, a gallon of water or tap water. The indirect comparison between *cembul* and a button, knob, or pedal is certainly related to historical factors and the development of lexemes.

Original meaning	Metaphorical meaning
knob	button

10) Proposing: asking for someone's hand in marriage: requesting

"... ada patik dengar perkataan halu'n-nujum dan segala ajar-ajar dannuban-uban yang bertapa, ada pun negeri Majapahit ini akan raja besar akan datang meminang akan paduka anakanda baginda dari tanah Melayu (hlm. 226)"

"Raja bermasyuarat dengan Bendahara Paduka Raja dan Bentara Tun Tuah hendak menyuruh ke Inderapura meminang Tuh Teja" (hlm.176)

"... I heard the words of the astrologers and all the teachings and prophecies of the ascetics, that the great king of Majapahit will come to propose to your daughter from the land of Malay (p. 226)."

"The king consulted with the royal treasurer and Bentara Tun Tuah to send someone to Inderapura to propose to Tuh Teja" (p. 176)

The word *meminang* means to ask for a woman's hand in marriage. For example, no one dared to propose to the millionaire's daughter. The word *melamar* has a metaphorical meaning in the sentence Rumour has it that more than a hundred people applied for the job. *Melamar* in this context means to submit a job application to a company. It is this concept of "request" that makes the meaning of applying for a job the same as proposing to a woman. However, the two have cultural differences. Proposing to a woman in Malay culture involves several stages, namely: *merisik*, *merasi*, *meminang*, *mengantar tanda*, and *mengantar belanja*. In Malay culture, proposing is the earliest stage in the marriage ceremony, where the two families reach an agreement, formalize the engagement of the couple, and plan the time and place of the wedding. Applying for a job is not the same as proposing to a woman.

Applying for a job is not the same as proposing to a woman. Applying for a job is done formally by sending an official letter. Both applying for a job and proposing to a woman involve making a request. The change in the meaning of the word 'meminang' in this discussion is due to differences in its fields of usage. *Meminang* is defined as 'proposing to a girl'. Nowadays, proposing is identified with job applications. These two different fields of usage have led to a change in the meaning of the word *meminang*, resulting in a metaphorical meaning of 'to propose, to suggest'. Applying for a job has an indirect comparative relationship with proposing to a girl, in that both involve the concept of asking for something.

Original meaning	Metaphorical meaning
proposing	proposing, requesting

5. CONCLUSIONS

Based on the above description, Malay, as one of the world's languages, has undergone changes and growth in its development. These changes include changes in its lexical semantics. The lexical semantics of Malay have changed. From the interesting data above, changes in meaning have been observed, including expansion, replacement, reduction, and metaphorical usage. Changes due to expansion (*balairung*, *melanggar*, *masyhur*, *seگان*), changes due to narrowing

(*sahaja*), changes due to replacement (*malaka*), changes due to metaphor (*rawan, menyabung, meminang, cembul*). This study is still limited to several archaic words found in Hikayat Hang Tuah diachronically. This study would be even more interesting if it also revealed which factors had the most influence on these lexical-semantic changes, which lexical-semantic changes occurred most frequently in the Malay language, and which types of words underwent these changes, among other details. To answer these questions, a more in-depth discussion is needed.

CONFLICT OF INTERESTS

None.

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None.

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