

Traditional Seasoning and Traditional Cooking Equipments in Bali ‘Culinary Anthropology Linguistics Approach’

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Abstract. The traditional seasoning and traditional cooking equipment used are also used in other Balinese activities such as, in ceremony and daily communication. This research observed the use traditional seasoning and traditional cooking equipments in Bali in ceremonies and the proverbs by applying the theory of Culinary Anthropology Linguistics. The data were taken from the informants namely the priest and common Balinese people. The result of the analysis revealed that some of traditional seasoning used in ceremony are ginger, onion, curcuma. It also showed that traditional cooking equipments which are mostly used are frying pan, traditional steamer (a kind of cooking equipment used for steaming made of bamboo called kukusan), clay pot (a kind of traditional cooking equipment made of clay called payuk and is used for boiling). They express certain cultural meaning.

Keywords: Traditional seasoning and cooking equipment; culinary lexicon; anthropological linguistics

1 Introduction

Human lives with language. Language is used to transfer idea, knowledge, information to other people. Language is also used to convey all of people activities in their daily lives. Without language, human cannot communicate with other people. Besides, language is also used to show social identity because human lives in a society. The interaction of human lives creates and develop culture. It draws that human lives with culture and culture lives because of human.

The interaction of human lives can be in many forms of activity. Those forms of activity are daily communication, gathering with other people, tradition in proposing girl, tradition in harvesting, tradition in marriage, culinary, and many others. All of those activities can create culture in a certain community.

One of the communities which has unique culture is Bali. If we look at the elements of culture, there are 7 (seven) elements of culture in Bali, such as beliefs or religion, art, language, community system, knowledge system, life equipments, livelihood [1]. So Bali which is mostly Hindu, has many unique cultures related to religion such as offering of Balinese community including birth ceremony, death ceremony, and marriage ceremony, religious ceremony. Referring to beliefs, Balinese people have many symbols and they have their own meanings. Seen from the language, Balinese also has unique language because the

existence of caste in Bali. The community system is also interesting as there is caste in Bali, so when the people hold a community gathering the terms they use special terms related to their caste. Instead of using special terms, Bali also have many forms of community system with certain functions; namely, *subak* 'community system in agriculture, *desa adat* 'a kind of community related to ceremonies. Equipments of life used in Bali also form of culture. The equipments of life include the equipments in agriculture, ceremonies, and culinary.

Traditional culinary is one sources of culture which also have attractiveness and need to be tasted by the tourists. The attractiveness of traditional culinary in Bali is not only seen from the food produced and the seasoning but also from the equipments used to cook the meals. The everyday life with traditional food, seasoning, and cooking equipments also influence their tradition in other parts of life such as on ceremonies and communication. It can be seen from the Balinese proverbs related to traditional seasoning and the use of traditional seasoning on the ceremonies and offering.

The researches on culinary have been done by some researches, namely *Persepsi Terhadap Makanan Tradisional Jawa Timur: Studi Awal Terhadap Mahasiswa Perguruan Tinggi Swasta Di Surabaya* 'Perception toward Traditional Food in East Java: Early Study toward The Students of Private Higher Education in Surabaya by Priskilla & Rizky (2015), *Kuliner Yogyakarta, Dari Identitas Ke Komoditas* 'Yogyakarta Culinary from Identity to Commudity by Prabangkara (2018), *Dampak Wisata Kuliner Oleh-oleh Khas Yogyakarta terhadap Perekonomian Masyarakat* 'The Impact of Yogyakarta Special Souvenirs Culinary Tourism toward social economy' by Rismiyanto (2015), *Potensi Wisata Kuliner Dalam Mendukung Pariwisata Di Kota Padang* 'The Potency of Tourim Culinary in Supporting Tourism in Padang by Besra (2012), and *Identifikasi Kuliner Lokal Indonesia dalam Pembelajaran Bahasa Inggris* 'Identification of Indonesian Local Culinary in English Learning by Purwaning Tyas (2017). Seeing all of the researches done previously, they have not touch the traditional seasoning and traditional cooking equipments yet. They only focused only the culinary. This reason makes the reason that it is very important to do the research of the phenomena on culinary using the theory of Linguistics Anthropology. The application of the theory Anthropology on the phenomena mentioned above has not been much done yet. Some of the researches using Linguistics Anthropology are *Wacana Keislaman dalam Moslem Discourse of Indonesian Culinary Anthropology* by Sudarman et al (2019) *Leksikon Tumbuhan* 'Plant Lexicons in Javanese (Ethnolinguistics study) by Afini (2015), *Etnolinguistik Pada Penamaan Nama-Nama Bangunan di Keraton Yogyakarta* 'Ethnolinguistics on naming of Building in Yogyakarta Palace' by Wardoyo (2019). Based on the previous researches above, this present research is going to investigate lexicons related to the traditional seasoning and cooking equipment and their meaning in Balinese culture.

The term culinary is derived from the Greek word *culinarius* - something related to cooking and *kulina*-kitchen [2] Referring to the definition above, culinary is things related to cooking, food and drink as a basic need for humans dealing with as source of energy for daily activities. It can be said that culinary means the exploration of culture through food. Besides, activities of eating can build a tight relation between individuals, families, and communities, for example talking on dinner or some fairness traditions of culture. When eating activities held, there are rules of culture. Therefore language and its use can explore many more aspects of food. [3] is the first who focused on the field of culinary linguistics which include (1) comparative linguistics (2) morphology and word formation (3) syntax and grammar (4) words and meanings (5) oral discourse (6) writing food.

Humans are the only creatures can taste and create their food. Therefore, the activity of cooking food or the process of preparing dishes shows the human ability to change nature,

namely from natural ingredients into food [4]. The process of moving from nature to culture can be described as food that is produced and obtained, modified through the rules of cuisine, and combined with other dishes in the arrangement and order expected to form a meal. Each community has special feeding events such as productivity (harvest, and successful hunting), in the life cycle (birth, marriage, death), or religious memorials [6]. This means that cooking can represent the human ability to turn nature into cooking rules that are applied in social events. It has several symbols or signs which have both verbal and nonverbal meanings in eating rituals or cultural performances in various communities.

Culinary Linguistics is a qualitative study of language in food traditions or eating habits through a linguistic paradigm [5] provides a definition that implicit culinary linguistics is a study related to food from a linguistic perspective. Food is something that is consumed. Language is able to express how it is made, what ingredients are used, the name of food, and the culture of each community in relation to food such as eating together. Claude Lévi-Strauss was the first to undertake a linguistic study of cuisine which illustrates the analogy between language and culture. The researches done on culinary is explained below. [6] *persepsi Terhadap Makanan Tradisional Jawa Timur: Studi Awal Terhadap Mahasiswa Perguruan Tinggi Swasta Di Surabaya* 'Perception toward Traditional Food in East Java: Early Study toward The Students of Private Higher Education in Surabaya. Their research found that traditional food seems not to have a big appeal for students and that it is not as good as modern food the students can not differentiate the traditional food. This is because never got the information about it. Although the traditional food is usually offered at a unique restaurant which has nice atmosphere and interesting visual, they do not think it is enough for them to choose the traditional food over modern food. The research done by [7] entitled *Kuliner Yogyakarta Dari Identitas Ke Komoditas* 'Yogyakarta Culinary from Identity to Community revealed that the presence of culinary products, souvenirs, nowadays celebrities named Jogja Scrummy (JS) since 2014 and its marketing through a very fast advertorials, especially through social media (YouTube and Instagram) and websites. This phenomenon can also be found in other areas and appear simultaneously, but the use of identity narratives, attributes, language, and even the name of the region, is not comparable with that product of "Western" style pastries).

In line with the research above [8] who did a research on *Dampak Wisata Kuliner Oleh-oleh Khas Yogyakarta terhadap Perekonomian Masyarakat* 'The Impact of Yogyakarta Special Souvenirs Culinary Tourism toward social economy' found that the promotion of culinary tourism of Yogyakarta special souvenirs has positive effect on social economy in this sector. *Potensi Wisata Kuliner Dalam Mendukung Pariwisata Di Kota Padang* 'The Potency of Tourism Culinary in Supporting Tourism in Padang [9] found that The external environment includes opportunities and threats that will influence the use of Minang specialties in developing the potency of culinary tourism in West Sumatra. The internal environment covers strengths and weaknesses that will influence the use of typical Minang culinary delights in developing the potency of culinary tourism in Padang City, West Sumatra.

The last research presented here is one done by [10] entitled *Identifikasi Kuliner Lokal Indonesia dalam Pembelajaran Bahasa Inggris* 'Identification of Indonesian Local Culinary in English Learning. It was found that how the spoken and written texts accommodate the promotion of Indonesian local cultures, especially the local culinary. The texts show the names of several local foods and beverages from Indonesia, namely *nasi goreng*, *bakmi*, *soto*, *gudeg*, *rica-rica*, *klepon*, and *es palu butung*. Besides, the representation of local culinary in the textbooks can promote local identity, disseminate culture, and promote local tourism.

However, the integration is still considered insufficient to disseminate the culture in order to promote local identity because the books do not contain all cultural elements in Indonesia.

[11] stated that anthropological linguistics is a search for the meanings in linguistic practices within wider cultural practices. Foley mentioned that anthropological linguistics known as Ethnolinguistics is the science which observes widely meaning in language and cultural practices. It means that Ethnolinguistics discusses about the relation between language and culture in a society in which the language will appear from the culture and habit of society. In addition, Foley also describe that “anthropological linguistics views language through the prism of the core anthropological concept, culture, and, as such, seeks to uncover the meaning behind the use, misuse or non-use of language, its different forms, registers and styles” which means that Ethnolinguistics view language from the concept of anthropology from culture so Ethnolinguistics study can convey the meaning behind the use, misuse or not misuse of language, the different form of language, register, and style, while [12] the study of language and culture as one of the major subfields of anthropology. Some researches done using the theory of Linguistics Anthropology are as follows. *Wacana Keislaman dalam Moslem Discourse of Indonesian Culinary Anthropology* by [13]. The research found that Islamic discourse dominates the three levels of the discourse dimension. Seen from the level of text, the language use in texts of news reproduces culinary-oriented Muslim consumer discourses. In addition as the historical discourses is related to the history of Islamic power in Indonesia. From the level of practice, Islamic discourse collaborates with consumerism and promotion in forming hegemony in the practice of Tempo MBM travel journalism. In the level of social practice, there is the tendency to commodify discourse in competition of media which has made Islamic discourse involve in the hegemonic struggle within the broader market framework in Indonesia. *Leksikon Tumbuhan ‘Plant Lexicons in Javanese (Ethnolinguistics study)’* by [14] revealed that *Etnolinguistik Pada Penamaan Nama-Nama Bangunan di Keraton Yogyakarta* ‘Ethnolinguistics on naming of Building in Yogyakarta Palace’ by [15] shows that the concept of naming building in Yogyakarta Palace takes into account aspects of philosophy, faith and mythology. Islamic values are integrated with local culture, resulting in cultural acculturation between Javanese, Hindu-Buddhist and Islamic cultures in the names of buildings and traditions in the Yogyakarta palace.

2 Method

This research is a qualitative research. The data were taken from some informants who know a lot about traditional culinary in Bali. In addition, the data were also taken from a priest especially those which are related with the texts of ceremony as Balinese traditional seasoning and cooking equipments are also used in ceremonies. The data were collected using observation, interview, note taking, and documentary method. In analyzing the data, the descriptive method was applied and the result of the analysis was presented by using formal and informal method.

3 Result and Discussions

In general, the discussion of this article is divided into three namely, (1) the discussion dealing with Balinese traditional seasoning, (2) the discussion on Balinese traditional cooking

equipments, and the discussion on Balinese proverbs which are related with the lexicons on Balinese traditional seasoning and Balinese traditional cooking equipments.

3.1. Balinese Traditional Seasoning

The form of linguistics unit related with Balinese traditional seasoning can be divided into two, namely base form or word and phrase. The forms of base word are mostly covering the ingredients of traditional seasoning. Some of those base words are as follows;

- *uyah* 'salt'
- *tabia* 'chilli'
- *kunyit* 'turmeric'
- *bawang* 'onion'
- *jahe* 'ginger'
- *sere* 'shrimp paste'
- *kesuna* 'garlic'

Another form of the ingredients of traditional seasoning is noun phrase. It can be seen in the following examples.

- *don jangar ulam* 'a kind of leave used to make the taste of the food delicious'
- *don limo* 'a kind of leave mixed in vegetable mixing with grated coconut called *sayur urap*,
- It is also used in making *lawar* 'chopped meat'
- *mica putih* 'white pepper'
- *mica selem* 'black paper'
- *don cemcem* 'a kind of leave which taste is sour to replace tomato and it is usually used in making *pepesan* 'wrapped grilled fish'

If we look at the examples above the forms of linguistics unit above, they are in the forms of phrase. In example no1 the phrase consists of N+N+N, the word *don* 'leaf' is as the head, while the noun *jangar* and *ulam* functions as modifier. In example no 2, the construction of phrase consists of N+N in which *don* 'leaf' is as the head and the noun *limo* 'lime' is as modifier. The noun phrase *mica putih* 'white pepper' in example no 3 consists of N+Adjective formed by *mica* 'pepper' as the head of the NP while the adjective *putih* 'white' is as modifier'. *Mica selem* 'black pepper' in example no. 4 is built by the noun *mica* 'pepper' as the head of NP and *selem* 'black' is as modifier. It is also the same as example no.5. The construction consists of N+N formed by the noun *don* 'leaf' as the head of NP and noun *cemcem* 'sour leaf' as modifier. Those ingredients mentioned above produce traditional seasoning. The example can be seen below.

- *Base Suna Cekuh* 'seasoning made from garlic and galangal'
- *Base genep* 'seasoning made from complete ingredients'
- *Base colok* 'seasoning made from galangal, garlic, candlenut, the grilled seed of coconut, coriander which are all blended'
- *Base Plecing* 'seasoning made from shrimp fish, oil, lime, garlic, onion, tomato, a little sugar and chilli which are all blended'

Seen from the constructions of the seasoning produced, example no.1 is formed by N+N+N,

Example no 2 is formed by N+A, example 3 is formed by N+N, and example no.4 is formed by N+N.

3.2. The use of Seasoning Lexicons in Ceremonies

The ingredients which are usually used in making traditional seasoning are also used in Balinese ceremony as one element of culture. The lexicons which are usually used are *uyah* 'salt', *jahe* 'ginger', and *bawang* 'onion'. These lexicons are used in making offering called *segehan*. This offering is offered to those creatures which cannot be seen called *Buta Kala*. It can be proved by the following text.

Sa Ba Ta A I, Panca Maha Bhuta ya namah swaha, Ih kita Sang Butha Putih, metu saking wetan,

Bhuta Abang metu saking kidul,

Butha Kuning metu saking kulon,

Butha Ireng metu saking lor,

Butha Brumbum metu saking madya,

Mari sira mona, saksinin ingsun paweh sira tadah saji ganjaran, maka sega manca warna, Lelaban bawang jahe uyah areng, pilih kabelarina soang-soang, iki tadah saji nira, wus anadah saji,

Raksanen kang bhuwanan kabeh, manadi trepti paripurna, riwus amuktisari, pamantuk sira ring dewatan sira soang-soang, Ang Ah mertha butha ya namah swaha. [16]

Sa Ba Ta A I, Five unseen creatures which are lower than human beings and usually disturb our life.

The white one is from the East

The red one is from the South

The yellow one is from the West

The black one is from the North

Please come here

Come and see that I give you an offering with five colour with onion, ginger, salt mixed the fire wood ash

Choose based on your appetite

Please enjoy our offering

After having it, please take care of the world to be safe

After having all of our offering please return to each of your places

Ang Ah mertha butha ya namah swaha 'a chanting as a closing of offering'

From the text above, there are lexicons *bawang* 'onion', *jahe* 'ginger', *uyah arang* 'salt mixed the fire wood ash'.

Those lexicons convey cultural meaning that those three lexicons as the symbol of fish offered to five unseen creatures which are lower than human beings and usually disturb our life.

3.3. Proverbs Related with The Ingredients of Balinese Traditional Seasoning

According to [17] proverbs in Balinese consists of: (1) *sesonggan* 'adage'; (2) *sesenggakan* 'simile'; (3) *wewangsalan* 'imagery'; (4) *peparikan* 'pantun'; (5) *slokat* 'thimble'; (6) *bladbadan* 'metaphor'; (7) *sesawangan* 'parable'; (8) *pepindan* 'simile'; (9) *cecimpedan* 'puzzle'; (10) *cecangkriman* 'puzzle in the form of song'; (11) *raos ngempelin* one sentence has two meanings'; (12) *sesimbing* 'innuendo'; (13) *sesemon* 'innuendo' which is more polite'; (14) *sipta* 'sign to show something good or bad'; (15) *peparikan* 'imagery built by two lines' or satire; (16) *tetingkesan* 'sentence used to downgrade someone status'; (17) *cecangkikan* 'sentence in which the meaning is wrapped in the sentence itself'; dan (18) *sesapan* 'sentence used to the God to ask something or as excuse to ask something to God'.

Based those classifications, kinds of Balinese proverbs found are as follows.

- *Sesonggan* ‘adage’

Example:

- Ngentungin uyah ke pasih* ‘Throwing salt to the sea’
This proverb conveys the meaning giving something to the rich people.
Aduk sera aji keteng ‘mixed by a little shrimp fish’
The cultural meaning is because of one person misbehaves, all people get the effect.
- *Sesenggakan* ‘simile’

Example:

- Buka lindunge uyahin* ‘like an eel given salt’
It has the meaning that the person is super active.
- *Wewangsalan* ‘the expression which is similar to puzzle but the answer is already mentioned in the next line.

Example:

- Suba bawang buin tambusin* ‘onion which is grilled again’
Suba tawang buin tandruhin ‘someone already knows the person but he still asks again.
- Gamongan kladi jahe* ‘a kind of leaf called *gamongan taro nginger*’
Omongan dadi gae
Omongan bisa dibuat-buat ‘Talking about something can be made’
- Bakat kocok misi isen*, ‘mixing something with galangal’
Diri sendiri jelek tetapi tidak merasa ‘Someone does not realize that he himself is bad’
- *Bladbadan* ‘metaphor’
Bladbadan ‘metaphor is one kind of proverb in Balinese language. The word *bladbadan* is derived from the base word *badbad* meaning ‘extending’. Then the base word *badbad* is inserted with infix -el and suffix -an becomes *beladbadan* meaning ‘extending [18]. Later, because of the effect pronunciation, the word *beladbadan* becomes *bladbadan*. So, *bladbadan* is a sentence which is extended by the speaker so it can convey what the speaker means.

Examples:

- Makunyit di alas* ‘tumeric in the forest,
It has the meaning *bertemu* ‘to meet’
- Mebawang putih*. ‘garlic’
- It has the meaning *pisuna* ‘slander’
- *Peparikan* ‘satire’

Paparikan ‘**satire**’ is one form of Balinese language expression. The frame of satire is like poetry in which one line has no meaning and the in the next line it is followed by its real meaning.

Example:

- Bawang kesuna batur* ‘onion garlic’, *kulit taluh encak-encakin* ‘eggshell is crushed’, *suba tawang truna lacur* ‘you already know that I am poor, *uling eluh ngajak-ngajakin* ‘because the female invites’. ‘*Sudah tahu laki-laki miskin, dari perempuan yang ngajakin*’ The girl already knows that the boy is poor, but the girl invites him.’

3.4. The use of traditional Cooking Equipment in Balinese Belief

As Balinese is familiar in traditional cooking, the traditional cooking equipment is also used in daily life for a certain purpose. One of the traditional cooking equipment which is

usually used is *kukusan* 'steamer made from bamboo. In Bali when we come from the grave or from the house of the family who has died person, we need to purify ourselves. The following text shows it.

Jemak yeh a cedok ajak kukusan misi siut 'Take water one scoop of water and bamboo steamer filled with wood stirrer'

Nunas penglukatan ring betara brahma 'Ask for the purification form the *Brahma* Dev
Engtungang yeh ke duur raabe 'Throw the water to the roof of kitchen'

Sube ulung yehe tatakin yehe aji kukusan misi siut 'The falling water is taken with bamboo steamer filed with wood Stirrer'

Yehne usapang ke sirahe ping telu 'Wipe the water on your head three times to purify yourself.

Balinese expressions are also related with traditional cooking equipments. The expressions in Balinese language which are related with Balinese traditional cooking equipments area (1) *sesonggan* 'adage' (2), *peparikan* 'pantun', (3) *raos ngempelin* 'one sentence has two meanings', dan (4) *sesimbing* 'innuendo'.

- *Sesonggan* 'adage'

Example.

- a. *Payuk prungpung misi berem* 'broken pot is filled by' *berem*';

It has the meaning that from the outside someone looks wearing torn clothes, in fact his house is clean and full of good things or the person who looks like poor but in fact he is a rich one

- *Peparikan* 'imagery'

- a. *Kau-kau wadah minyak*, 'the coconut shell is a place for oil'

ngabe adeng aji payung, 'bring charcoal with umbrella'

tau-tau tuara nyak, 'In fact she does not want'

mara kedeng manyeruyung. 'When she is pulled she is stagger'

The construction consists of four sentences and all of them show harmony in sound.

- b. *Clebingkah beten biu* 'broken bricks is under the banana plant'

Blahan pane 'broken clay wash baskin'

blahan paso 'broken clay wash baskin'

Gumi linggah ajak liu 'the world is wide'

Ada kene ada keto 'The world is complex, there are many variations'

This construction is also formed by for sentences and all of the show harmonious sound.

- *Raos Ngempelin* 'one sentence has two meanings'

Ento nasi dipayuke sinduk daar 'Take the rice using spoon then eat'

The first meaning is taking the rice by using spoon and please eat the rice

The second meaning is taking the rice by using spoon, and then eat the spoon

This expression is usually used in daily communication as a joke.

- *Sesimbing* 'innuendo'

Be di pangorengane bang ngeleb, 'Someone let the fish in the frying pan leave'

It has the meaning that the future husband let the future wife which has been already in the future husband's house leave or go.

4 Conclusion

Talking about Balinese traditional seasoning and Balinese traditional cooking equipments are very interesting seen from Culinary Linguistics Anthropology. Based on the problems discussed in this research, there are some points found in the research. Using the theory of Culinary Linguistics, it was found that the form of grammatical units related with Balinese traditional seasoning are base word and noun phrases. The construction of phrases are N+N+N, N+N, and N+A. Balinese traditional seasoning is also used in making offering, one of them is called *segehan*. It can be seen from the text that the lexicons appear in the text. They convey cultural meaning based on Balinese culture. The lexicons also appear in Balinese proverbs which convey cultural meaning based on daily communication of Balinese society by applying the theory of Linguistics Anthropology. In addition, Balinese traditional equipment also appears in Balinese belief as one element of Balinese culture and Balinese language proverbs. They also convey certain cultural meaning.

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