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<https://doi.org/10.24843/e-jl.2020.v14.i01.p03> 20 The Verb Memukul ' in Base Lauae
Dialect Spon at Taro Village: A Natural Semantic Metalanguage Study 11 Made Dian
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Denpasar, Indonesia. email: wayan_Cika@yahoo.com Article info Abstract * Received
Date : August 08, 2019 Accepted Date : August 12, 2019 Published Date : January 31,
2020 Keywords: * ter " Ngetok ", dialect Natural Semantic Metalanguage The people
living at Taro village speak the Balinese language as their daily language.

As the speakers of the Balinese language, they never neglect the speech order, as can be
seen from the fact that they still use the Balinese words, which in the modern era, have
been neglected, resulting in the fact that many people are not familiar with a number of
words, especially those which belong to the verb word class, one of which is the
ver"nget (hit).

The Balinese language has a great number of verbs; however, the current study only
analyses the verb "nget hit ng he heorofNatalMeanguage Semantcs(. he b ok" hit a
eatnumber of equivalents; they are ngebug, ngedig, nigtig, ngupek, megambel,
mugpugin, mukpukin, ngukul, nungting, ngempug, nyakcak, noktok, ngeplokin, nebuk,
ngaasin, nepung, ngintuk, ngalocok, namplak, nyemés, nempéléng, nyagur, nyepédin,
nglamet, ngamplongin, ngamplengin, ngemplangin, nglentangin, ngaplekin, nyontok,
nylimed and mentil.

One verb is different from another, although they are all used to express the action of hitting something or someone, depending on what tool is used to hit and the subject and object which are hit. The verb *nge t(t)it* has different meanings; namely doing something and taking place, which can be explained using the explication technique in which it is desired to know either bad or good to occur. Such a fence-meang can be obtained through the analysis of the original meaning using the non-compositional polysemy 1.

Introduction The fact that the Tri Wangsa (caste system)-based social classification does not contribute to anything to the people living at Taro village; the village can be classified as one of the old ones in Bali. In general, the Balinese language is still maintained and used as the daily language which 21 the villagers speak. They still maintain the speech etiquette and even still use the spoken and written Balinese language varieties in any formal activity.

In the current modern era many people in general and the young ones in particular do not perfectly understand and pay attention to the sense of value when they speak. Attention needs to be paid to the sense of value in any speech event. In other words, what needs to be paid attention to includes who the addressee is, where and when the speech event takes place, and the theme and aim of the speech event. Viewed from the linguistic aspect, every language has forms, functions and meanings which can be analyzed using the theory of the natural semantic metalanguage.

It is expected that this theory can explain the existence of any language with its different forms in the same domain of meaning. The writer has reviewed some studies exploring several verbs in the Balinese language such as the verb *ngetep* used to express the action of cutting something, and the verb *masare majujuk* used to express the action of sleeping in the standing position. However, none has investigated the verb *memukul* (hit) in the Balinese language.

Realizing that the verb *memukul* has a great number of equivalents in the dialect of the Balinese language spoken at Taro village, it is necessary to know *Memukul* (hit) in the Dialect of Taro. Based on the background of the study above, the problems of the study can be formulated as follows: 1. What is the verb *memukul* (hit) like in the Balinese language from the perspective of Natural Semantic Metalanguage? 2.

What is the meaning of the verb *memukul* (hit) from the perspective of Natural Semantic Language? 2. Research Methods 2.1 Type of the Study and the Approach Used This current study is a qualitative one in which the phenomenological approach, which

was adjusted to the condition of the people living at Taro village, Tegallalang District, Gianyar Regency, was used. 2.2

Data Type and Source The data used in the current study are the qualitative data, meaning that the object of the study was in the form of words instead of numbers. In other words, the object of the study is described and pictured using words instead of numbers. The data sources are divided into two; they are the primary data source and the secondary data source.

The main data were obtained through observation and interview in which the interviewees were a number of people determined using the sampling random technique. The secondary data were obtained from a number of books and other references related to the study. 2.3 Method of Collecting Data The data were collected through direct observation of the object of the study in which the note taking and documentary techniques were used, and through interview in which the mixed technique was used.

The informants were determined using the sampling random technique and the introspective reflective technique, in which the researcher played roles, namely as the subject as well as the object of the study. The introspective reflective technique allowed the researcher, as a native speaker of the language under study, to use his ideas, knowledge and logical reasoning as the data source. The secondary data were obtained through the library and documentary research. 2.4

Method of Data Analysis The method of data analysis in the current study includes data reduction, data presentation Metode analisis data adalah cara menguraikan dan mengelompokkan satuan lingual sesuai dengan pola-pola, tema-tema, kategori-kategori, kaidah-kaidah dan masalah-masalah penelitian refers to the way of describing and grouping lingual units based on the patterns, themes, categories, rules, and problems of the study).

The results of the data analysis are descriptively and qualitatively explained. 3. Discussions Natural Semantic Metalanguage A memukul found, resulting from the fact that the Balinese language is still used as the daily language by the local people. memukul language were analyzed using the theory of Natural Semantic Metalanguage (NSM).

According to Goddard (in Sudipa, 2004:146), each form of a word has specific semantic features which can differentiate it from another word in the same domain of meaning. Further, Anna Weirbicka (in Sudipa, 2004:146) stated that the theory of NSM can picture

the unique semantic features of every form of a word. memukul ngebug, ngedig, nigtig, ngupek, magambel, mугpugin, mukpuKin, nungting, ngempug, ngempug, nyakcak, noktok, ngeplokIn, nebuk, ngaasin, nepung, ngintuk, ngalocok, namplak, nyemés, nempéléng, nyagur, nyepédin, nglamet, ngamplongin, ngamplengin, ngemplangin, nglentangin, ngaplekin, nyontok, nylimed and mentil memukul memukul is done, the tool used, the subject and object of the action, as can be explained as follows: memukul doing the action and who the subject and object of the action are. a.

Ngebug The verb ngebug is often connected with someone who is playing the music instrument referred to as the gambelan instrument; the action of playing the gamelan instrument is referred to as magambel (playing the gambelan instrument). How the verb ngebug is used can be seen in the following sentence: (01) Gebugin malu gongé pang énggal tawang pelihné.

(Hit the gong in order to be able to find out quickly what is wrong) Sentence (01) contains the verbal expression of ngebugin gong (hit the gong). The verb ngebug is often used if the object of the action is what is referred to as gong and kempur (a type of gong, which is smaller than the gong). When this musical instrument is hit, it produces the panggul from the side is the way of doing the action. b.

Ngedig ngedig instruments such as kendang (a small drum covered with leather at each end), gender 23 (metallophone with keys suspended on thongs or cords over sounding tubes) and gangsa (brass) as exemplified in sentence (02). The tool used for hitting such gamelan instruments is also referred to as panggul, which is used for hitting the gamelan instruments quickly and hard to produce a high-pitched voice. (02) Kendangé lantas ngedigin, mara ngedig gender paling siduri pang nyak maadungan.

(The kendang (drum) should be hit before the gender to make them match) Apart from being uttered when hitting the gamelan instruments, the verb ngedig is also uttered when hitting what is called pentungan/kulkul (a drum made from either bamboo or wood), as exemplified in sentence (03). (03) Krama sareng sami tunas titiang benjang idané mangda ngayah mareresik ring Pura Taman Beji, galah pitu semeng sampun ngedig kulkul.

(Everybody is kindly requested to clean the environment where Taman Beji temple is located; the kulkul (the wooden drum) will be hit at 7 in the morning). Sentence (03) contains the expression ngedig kulkul (hitting the wooden drum). The tool used for hitting the kulkul is also referred to as panggul. However, it is different from the panggul used for hitting the gamelan instruments; the former is always made of wood.

Based on the two is done using the tool referred to panggul; repeatedly hitting the object, which is usually rather wide and flat, is the way of doing the action of ngedig. c. Nigtig Nigtig is an action done by repeatedly hitting something or someone using a wooden tool, broom, duster, and broom of spl sapu lidi example: (04) Sing buungan Méméné nigtig panakné sawiréh bes kalu.

(The child is too naughty for his/her mother not to hit him/her) Sentence (04) contains the verbal phrase nigtig panak (hitting the child). The action of hitting the child cannot be separated from emotion. When someone who is angry hits another using a broom or wooden tool repeatedly on the waist, the action he/she does **is referred to as** nigtig.

In sentence (04) what is hit is the human body. The verb nigtig is also used to express the action of hitting a mattress and a bucket, as illustrated in sentence (5) and sentence (6). (05) Dé, tigtigan jep kasuré majemuh pang ilang bukné.

(Dé (term of address)), hit the mattress which is exposed to the sun in order not to be dusty any longer) (06) Telanan nigtig ember, empeng kupingé medingehang. Sentence (05) contains the verbal phrase tigtigan kasure (hit the mattress) and sentence (06) contains the verbal phrase nigtig ember (hit the bucket). In sentence (05) what is hit is a mattress and in sentence (06) what is hit is a bucket.

The action of nigtig kasur (hit the mattress) is done to make the mattress clean from the dust using sapu lidi (a broom of split coconut midribs), the action of nigtig ember (hit the bucket) is usually done by a child as a game. Based on the explanation above, the verb nigtig is used to express the action of hitting the object with a wide surface repeatedly using either a wooden tool or a broom. 24 d. Ngupek Ngupek refers to an action when someone plays a gamelan instrument referred to as kendang (a small drum covered with leather at each end).

This action is done using the palms of hands instead of a tool. The way of doing it is that the left end is hit using **the palm of the** left hand and the right hand is hit using **the palm of the** right hand, and the object which is hit is kendang. Someone who observes the kendang player will utter: (7) Lemuh pesan liman tukang kendangé ngupek kendang.

(The kendang player plays the kendang gracefully) e. Megambel The verb megambel is used to express an action of playing a set of gamelan instruments such as kendang (a drum covered with leather at each end), gender (metallophone with keys suspended on thongs or cords over sounding tubes), cengceng (cymbals), gangsa (brass), kempur (gong) and so forth which are hit **at the same time** by a group of people, guided by what **is referred to as** ding-dong.

The subjects are the group of people who do the action and the object is a set of gamelan instruments, as illustrated by the following sentence. (08) Odalané suba paek, sekeha gong cerik-ceriké seleg pesan mauruk megambel. (The temple festival will be performed soon; the children who belong to the group of the gamelan players are busy learning to play the gamelan instruments). f.

Mugpugin The verb mugpugin is used to express an action of hitting someone and is often uttered when someone or **a group of people** fights against another or another group repeatedly. (09) Anak cerik ento mugpugin méméné sawiréh tusing baanga meli plalianan. (The child hits his/her mother as he/she is not allowed to buy the toy he/she wants) (10) Truna-trunané jani liu ané demen mugpugin timpal ngaé mamusuh.

(Now many young men like hitting others, causing them to have enemies) In sentence (09), the verbal phrase mugpugin méméné (hitting his/her mother) is used to express the action of hitting someone in which **the object is the** mother and the subject is the child. The action expressed using the verb mugpugin is done using the clenched fist from the back and is focused on the waist or the back part of the body.

In the action done in sentence (10) mugpugin timpal same as the subject, the object and the way of doing the action expressed in sentence (09). It can be concluded, therefore, that the action expressed using the verbal phrase mugpugin shows that the action is repeatedly done using the clenched fist from the back especially when the subject is emotional. g.

Mukpukin The verb mukpukin is uttered only when someone hits a fruit such as a jackfruit or watermelon to know whether it is already mature or not. It is done using **the palm of one** hand on the fruit from the upper part to the lower part. h. Ngukul 25 is the action of hitting what is locally referred to as kulkul (wooden drum). The sounds produced pending on how many times the wooden drum is hit.

One sound, which is **produced by hitting the** wooden drum one time, means that there is someone who is married; three sounds, which are **produced by hitting the** wooden drum three times, means that there is someone who is dead; more than three sounds, which are produced by regularly and repeatedly hitting the wooden drum, mean that the produced by irregularly and repeatedly hitting the wooden drum, mean that there is a danger or a ngukul for that; in other words, not everybody can do it.

The reason is that in Bali the wooden drum 'k ulkulis The on done a toollocalrrreto 'panggul'. object is a wooden drum which is repeatedly hit, depending on what it is hit

for. How the verb ngukul is used is illustrated in the following sentences: (11) Énggalin ka Pura Jero Mangku ba tuni ngukul! Go to the temple quickly; the Priest hit the wooden drum a few minutes ago. (12) Jero Bendésa ba kel ka jeroan ngukul, énggalin dik manjus.

(Head of the traditional village will go to the inner yard of the temple to hit the wooden drum). (13) Mai énggalin ka balé banajaré nak ba ngukul. (go to tlaall has been hit i. Nungting The verb nungting is often uttered by a traditional leader when a religious ceremony is performed the ask is edto ' saya ' member the ional leaderto n ishitafetethe The erb nunting ' causina wooden drum to sound.

However, the wooden drum which is hit is different from the one when the on ' ngukul ' hitThe ype thwodrum the on ' nungting ' done is referred to as kulkul pejenengan . waof the ctiof ngukul ' simar the waof g onof nunting ' ; howein actiof g e on nungting there are two wooden drums which are hit; one is hit after the other. Apart from that, the action of ' nungting ' usualldowhen God ibelito at temple descend from where He is usually worshipped.

The event for which the action of nunting is done is usually more sacred that that for which the action of ngukul is done. Sentence (14) exemplifies how the verb ' nungting ' i (14) Majeng Jero saya mangda gelis nungting duaning Ida Bhatara jadi medal. (It is addressed to Jero Saya (a staff member of a traditional leader) that he should hit the two wooden drums quickly as the God who is believed to reside at the temple is about to be descended). j. Ngempug The ver b ngempug ' ans tisomethiin a y itinner is ll intact.

It is usually uttered when someone, as the subject, hits a big limber using a sharp tool locallrefed as kapak ' axThe mber laid befoitis t such a way that it willwood. Hgempus used is iustrated in the follce: (15) Binmani semengan tulungin jeb ngempug saang ditegalé daja. 26 (Help me hit the log in the north unirrigated agricultural field tomorrow morning). k.

Nyakcak The action of nyakcak is done by repeatedly hitting an object such as ginger, betel vine and the other spices used for medicine. It is done using a tool made of stone. The object is repeatedly hit until it becomes soft and fine, as illustrated in the following sentences: (16) I dadong nyakcak jahé laku boréh nganggoan batu boréhan.

used as ointment or liniment) using stone specifically designed for that) (17) Suud nyakcak jahé umbah malu batu boréhé suud to mara nyakcak base. (After hitting the ginger, the stone used for making the boreh is cleaned before it is used for hitting the

betel vine) 1. Noktok The verb noktok is used to express what a carver does when creating a statue using wood. The action of noktok peet pengotok using the hammer.

The subject, that is, the carver is in a sitting position before the wood which is carved, as exemplified by sentence 18). (18) Kanti bungker tunduné Pak Wayan sabilang wai noktok kayu. (Mr. Wayan is hunchbacked as he hits wood every day). m. Ngeplokin The action of ngeplokan is done by hitting something repeatedly using a hammer.

The subject is human and the object is a coconut of which the peel is already removed. One hand is used for holding the coconut and the other is used for hitting it in such a way that it gets broken. The action is done quickly and strongly. When what is hit is either a dog or a thief, this is also The tool is the same, namely a hammer but what is hit is the back part of the object. n.

Nebuk, ngaasin, nepung, ngintuk and ngelocok The action of hitting expressed using these verbs are done by repeatedly hitting two tools, oks like a big and long stick) and the other is -down motion. The tools used are almost the same, but what is produced by the action of nebuk is different from what is produced by the actions of ngaasin, nepung, ngituk and ngelocok.

In the action of nebuk the object is either the unhulled paddy before being separated from the stalks or dry coffee seeds which are pounded to make them hulled. The action of ngaasin a big and long stick) and mortar. The object is the newly-harvested paddy to make it separated from the nepung wet rice which is pounded to make flour.

In the action of ngintuk, the object is either meat or spices which are pounded until they become fine. In the action of ngalocok, the tools used are -harvested coffee beans which are pounded to them unhulled before they are exposed to the sun. o. Namplak and Nyemes 27 The action of namplak is done using the palm of one hand. It is uttered when someone (hitting nampak lalat namplak gidat common.

It can be seen that the object is much smaller than the subject. In so far as the parts of namplak e hits his/her head, it is also uttered when someone hits his/her face, hands, feet, and shoulders. The nyemes language which is often heard in the volley ball game. It is done using the palm of one hand and the volley ball is the object.

Look at the following example. (19) Tusing dadi gigisan namplak pipin panakne kanti balan. p. Nempeleng nempeleng hands from the side, and the object is the temple. q. Nyagur The action of nyagur is done using the clenched fist, usually when there is a fight, and the object is the face. r. Nyepedin, Nglamet and Ngamplongin The ways of

doing the actions expressed using these verbs are slightly the same; however, the size of the tool used for doing the action of nyepedin is different from that used for doing the action of nglamet and that used for doing the action of ngamplongin.

The action of nyepedin is usually done using a tool like a whip, a palm leaf rib or a small wooden stick. It is done by hitting the object just one time. The action of ngelambet is done using a wooden stick or bamboo; however, it is bigger than that used for doing the action of nyepedin. The action of ngemplongin is done using a big wooden stick or bamboo, and **the object is the** head. s.

Ngamplengin, Ngemplangin, Nglentangin and Nyontok These verbs are used to express the action of hitting someone on the head. However, the way of doing the action of ngamplengin is different from that of doing the action of ngemplangin, which is different from the way of doing the action of nglentangin, which is also different from the way of doing the action of nyontok.

Ngamplengan refers to the action of hitting someone from the side using **the palm of one** hand, ngemplangin using **the palm of one** hand in an up-down motion, nglentangin refers to the action of hitting the head hard, and nyontok is used to express the action of hitting the forehead; however, the position of the hands is the same as that when the action of nglentangin is done. The folded fingers **used to do it** are slightly attached to the forehead. t.

Ngaplekin and Nylimed The action of ngaplekin is done using the hands from the back of the object, and the action of nylimed is done using cloth which is gentle and hit on the back of the object. u. Mentil 28 The action of mentil is used using the index finger and thumb, which are united before they are released, and the object includes all parts of the body.

3.2 **The Meaning of the Verb** Perspective **of Natural Semantic Metalanguage** The meaning of every verb is obtained from the combination of the original meaning and non- memukul meanings; namely doing something and occurring.

In the explanation below, the verbs are classified based on whether the actions expressed using the verbs employ tools or not. **The Meaning of the Verb** Using Tools 1. Ngebug, Ngedig, Ngukul, Nungting panggul icated as follows: **At the same time, X does something on Y** it repeatedly, causing X to be happy; Y sounds; X wants this, and X does this. 2. Nebuk, Ngaasin, Nepung, Ngintuk, Ngalocok way of doing the action, meaning that the action is done in an up-down motion.

This can be explicated as follows: At the same time, X does something on Y Therefore, something occurs to Y; X does the action using X does it repeatedly in an up-down motion; X feels happy; X wants this; X does something like this. 3. Noktok on Y (the object) -down motion. This can be explicated as follows: At the same time, X does something on Y Therefore in an up-down motion; X wants this; X does something like this. 4.

Ngempug, Ngeplokin repeatedly in an up-down motion. This can be explicated as follows: At the same time, X does something on Y As a result, something happens to Y; X does the action using a hammer and an ax; X does it repeatedly in an up-down motion; X wants this; X does something like this. 29 5.

Nigtig The components of this verb can be m on Y (the object) using a wooden tool; X does this by hitting the back of the object repeatedly using the wooden tool. This can be explicated as follows: At the same time, X does something on Y As a consequence, something happens to Y; X does the action using a wooden tool; X does the action repeatedly on the back of the object; X is emotional; X wants this; X does something like this. 6.

Nyepédin, Nglamet, Ngamplongin The components of these verbs can be time on the back of the object. This can be explicated as follows: At the same time, X does something on Y As a consequence, something happens to Y; X does the action using a tool made of either wood or bamboo; X does the action one time on the back of the object; X is emotional; X wants this; X does something like this. 7. Nylimed nylimed using cloth.

This can be explicated as follows: At the same time, X does something on Y As a result, something happens to Y; X does the action using cloth; X does the action one time on the back of the object; X wants this; X does something like this. 8. Magambel panggul be explicated as follows: At the same time, X does something on Y Therefore, something happens to Y; Y is a gamelan instrument; X does the action using what is ; X does this repeatedly; X wants this; X does something like this. The Meaning of the Verbs Used to Express the Actions without Using Tools 1.

MukpuKin The mukpuKin something on Y (the object) using the palm of one hand; this action is done repeatedly on the object, namely a jackfruit. This can be explicated as follows: At the same time, X does something on Y Therefore, something happens to Y; Y is in the form of a jackfruit; X does the action using the palm of one hand; X does the action repeatedly; X wants this; X does something like this. 30 2. Mugpugin mugpugin the object repeatedly.

This action can be explicated as follows: At the same time, X does something on Y As a result, something happens to Y that is a human being; X does the action using a clenched fist repeatedly; X is emotional; X wants this; X does this action like this. 3. Namplak, Nyemés The components of the verbs namplak and nyemés can be mapped the object, namely a volley ball.

This action can be explicated as follows: At the same time, X does something on Y As a result, something happens to Y, which is a volley ball; X does the action using the palm of one hand; X does the action one time; X wants this; X does something like this. 4. Nyagur nyagur something on Y (the object) using a clenched hand which is used for hitting the face of Y as the object repeatedly.

This action can be explicated as follows: At the same time, X does something on Y As a consequence, something happens to Y; X does the action using a clinched hand which is this. 5. Nempéleng nempeleng using the palm of one hand which is used for hitting the lower part At the same time, X does something on Y sing the palm of one hand; X does the action one time; X wants this; X does something like this. 6.

Ngampelin, Ngemplangin, Nglentangin, Nyontok nyontok " can be mapped as follo wes secng the p of one hand which is uftia This action can be explicated as follows: At the same time, X does something on Y As a result, something happens to the lower pa rt of the object's fe; X doeon usi palm of one hand; X does the action one time; X wants this; X does something like this. 7.

Ngaplekin The components of the vgaple m " subj something on Y (the objct)" usig the palme hand, which is uforti back, shoulder, and head. This can be explicated as follows: At the same time, X does something on Y 31 As a result, something happens to the back, shoulder, and the upper part does the action using the palm of one hand; X does the action one time; X wants this; X does something like this. 8. Mentil mentil something on Y (the o body one time.

The action can be mapped as follows: At the same time, X does something on Y ing the index finger and thumb; X does the action one time; X wants this; X does something like this. 9. Ngupek ngupek for hitting repeatedly the object from the side. The action can be explicated as follows: covered with leather at each end); X does the action using the palms of the two hands; X does the action repeatedly; X wants this; X does something like this. 4. Novelties The approach used is the MSA (Natural Semantic Metabahasa).

In the analysis it is reflected that the MSA approach means completely every lexicon of

the v technique of application even though each of the above lexicons has a very close relationship in 5. Conclusion 5. se language is different from that of another, depending on how the action is done, the tool used, and what the subject and object are. doing something and occurring.

The subject does something on the undergoer (the object), causing something to happen to the object. 6. Acknowledgements The writer would like to express her gratitude and appreciation to those people contributing to this study, especially her advisors: Prof. Dr. I Nyoman Suarka, M Hum.; Prof. Dr. I Wayan Cika, M.S.; Prof. Dr. I Nengah Sudipa, M.A. for their criticism, comments and advices.

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Yogyakarta: Gaja Mada University Press. Wierzbicka, Anna. 1996. Semantics: Prime and Universal. Oxford: Oxford University. Biography of Authors I Made Dian Saputra, S.S.,M.Si was born in Klungkung 15 November 1985 and the Second child of three brothers. He completed her undergraduate education at the Balines Language, in Faculty of Language and Literature Udayana University and completed in 2007.

Then in 2007 she continued his studies on the culture studies Magister Program, Udayana University completed in 2011. Currently, he teaches in the Institute Hindu Dharma Negeri Denpasar. Emai: dektionk85@yahoo.com

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