



Ngaba and makta of balinese action verbs, How to map their meanings?



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Abstract

The parts of the body is the most common location for the activity having notion *to bring* represented by verbs in Balinese Language. This article aims to map the meaning of the action verbs having *to bring* notion, represented by *ngaba* and *makta*. The oral data was collected from key-informen residing in two regencies in Bali, namely Klungkung and Karangasem. The written data are from the newspaper called *Bali Orti* published from March-May 2019. The method of collecting the spoken data was interviewing the key-informen in both regencies, however the written one was by observation and note-taking. **Metalanguage** applied to analyze the collected data, showed that there are two features found for the meaning of the action verbs *to bring*, namely *generic* and *specific*. The generic feature is represented by *ngaba* or *makta* mapped by 'someone brings something in any parts of one's body', the specific one is characterized by the special location where the action *to bring* happens, e.g. *nyuun* 'the activity of *to bring* happens on one's head, *negen* 'bring something on one's shoulder', etc. Almost nearly all the specific data features the one's part of body as the place of the action.

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Contents

Abstract.....	71
1. Introduction.....	72
2. Materials and Methods.....	73
3. Results and Discussions.....	74
3.1 Generic Feature.....	74

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3.2 Specific Features.....	75
4. Conclusion	78
Acknowledgments.....	78
References	79
Biography of Authors.....	80

1. Introduction

Balinese language is a local ethnic dialect spoken throughout Bali Island, West Lombok, and other transmigration areas, such as in South Sumatera, North Sulawesi and others in Indonesia. Bali province has 8 regencies and one municipality and 97% of the population are speaking Balinese language. In order to maintain using Balinese languages throughout Bali, the Bali governour issued an instruction no. 80/2018 in terms of the protection and usage of Balinese language, scripts and literatures. Balinese language is, moreover currently still used in the domains of (1) written language; (2) spoken language and in (3) tradition literature.

As a language-like other languages in the world, Balinese can be viewed from aspects of linguistics, among others from the phonological, morphological, syntactical as well as from the semantic ones. This article is concerned with the semantic analysis dealing with the verb, especially the action verb. Givon (1984), divided the verb into three categories namely (1) State Verb; (2) Process verbs and (3) **Action** verbs. The differences are relied on the dynamics of verbal movement toward the reference. (1) The state verb is categorized to have stable time, meaning that this verb does not have time changes, even though the change is very slow, e.g. *inget* 'remember', *ngugu* 'believe'. (2) Process verb has less-stable time, because it moves from one entity to other entities, e.g. *engkes* 'getting smaller'. (3) The **action** verb has unstable time so that the change is considered very high, e.g. *ngaba* and *makta* 'to bring', and others.

Mourelatos (1981), gave different term for the **action** verb, he states that there are three categories of verbs, namely: State, Process and **Events**. Va Valin & La Polla (1999), used state of affairs to refer to phenomena in the world, and, following a tradition dating back to Aristotle, that there are four basic types of state of affairs:

- (a) *Situations*: static, non-dynamic states of affairs which may involve the location of a participant (a book being on the table), the state or condition of a participant (Maria being tired) or an internal experience of a participant (Fred liking Alice)
- (b) *Events* : state of affairs which seem to happen instantly, e.g. balloons popping, a glass shattering, a building blowing up
- (c) *Processes*: states of affairs which involve change and take place over time, e.g. a change of location (a book falling to the floor), in state or condition (ice melting, water freezing, clothes drying) or in the internal experience of a participant (Tannishe learning Swahili)
- (d) *Actions*: dynamic states of affairs in which a participant does something. E.g. Chris singing, the ball rolling, the sun shining, a fire crackling, Yoanda swimming, the ground shaking, Tyrone drinking beer.

Balinese action verb with *to bring* notion has unique characteristics, apart from the generic verbs: *ngaba* and *makta*, the rests are referring to the certain location of the place where the action takes place. Lexicons: *nyuun* 'someone bringing something on one's head, *nangal* refers to bringing something in one's mouth, *negen* refers to one's shoulder, *ningting* happens on one's hand(s), *ngandong* on one's back, and *nyingal* on one's hip. Although every verb has special location called having the similar semantic field, it turns out that the mapping manages to show the slight differences. Accordingly, the reason why they may have slight differences because of the: *entity*, *instrument*, *method* and *result* implied in each verb with its arguments (Sudipa, 2004; Suryasa et al., 2017; Indriyani, 2015). Such examples as an empirical evidences taken from the actions verbs happen on one's shoulder: *nikul*, *negen*, *nengolong*, and *ngundit*. By applying metalanguage approach, *nikul* can be mapped as 'bringing something on one's shoulder', *negen* 'bringing something on one's shoulder with the instrument of bamboo or wooden stick', *nengolong* 'bringing something heavy by more than one's shoulders using iron or wooden stick' *ngundit* 'bringing something light with stick, one side having burden is positioned higher than the other having no burden'. There are still a lot of action verbs with their own variants required

to be further analysed, such as happens in locations of *head, hands, mouth, hip, chest* and *back*. This paper is mainly purposed to convey the subtle different meaning for each verb having the similar semantic field.

2. Materials and Methods

The data for this topic derives from the spoken dan written Balinese language. The spoken one was collected from key-informen residing in two regencies, namely Karangasem and Klungkung. The population of Karangasem regency is still wellknown conducting ritual ceremony using Balinese language as a means of communiacion during such an ancient, sacred event. It is believed that Balinese language is preserved among the people involving in the ceremony. There are three villages were chosen as the location of residing of the key-informen, namely: *Macang, Seraya* and *Selat* villages. There are also three villages were taken as the location of this research in Klungkung regency, namely: *Aan, Bendul* and *Gunaksa* villages. Klungkung is famous for the old Balinese Kingdom heritage and some elder people tend to speak refined Balinese in their daily conversation. The methods applied in collecting data were by interviewing the key-informen based upon the interview guides, and observing their daily routine using Balinese language. The result of the interview and observation was furthermore noted down into a classified sheet to be analyzed. The written data is from the weekly newspaper called Bali Orti (BO) published from March-May 2019. This paper is specially issued in Balinese language dealing with: Balinese culture, literary works, current news, poems and short-story. The oral data was collected by direct interview with the key-informan in the respective research areas. The written one is by observation and note taking (Cargil *et al.*, 2013; Netra, 2016; Suryasa *et al.*, 2019). The *metalanguage* theory was used to analyze the collected data. The theory is always considered be able in finding out the meaning configuration or so called *meaning mapping* of each action verbs. As Keith Allan said in his book entitled *Natural Language Semantics* "The language which a linguist uses to describe and analyse the object language is called the METALANGUAGE (Allan, 2001)" It turns out that the theory is successful because such modern approach in semantics relies upon *entity, process, instrumen* and *result* of the action done by the actor. The following illustrations give clear ways:

(2-1) : *I Bapa ngaba tas ka kantor*

Name bring bag PREP office

'Father brings a bag to office'

(2-2) : *Ajaka dadua mara nyidayang nengolong kucit-é*

Person two just manage bring pig-DEF

'Two people just manage to bring (in their shoulders using stick) that pig'

Table 1

The following is the mechanism of applying *metalanguage* approach

Action Verb	Part of body	Entity	Process	Instrument	Result	Meaning
Data (2-1) : ngaba	anywhere	Bag	Carry, hold lightly	-	The burden 'bag' moves from one place	Bring
Data (2-2) : Nengolong	Shoulders,	Something 'heavy pig'	Seriously, needs power	A piece of wood, iron as a stick, carried by more than one person.	The burden 'pig' manages to be moved	Bring

3. Results and Discussions

Verb *ngaba* and *makta* 'to bring' are considered having generic feature since the activity can take place in any parts of human body. If someone wants to say that someone *to bring* something in general, the sentence could be **Budi ngaba buku 'Budi brings book'**. Budi as the subject/actor of the sentence can **bring the book** in his head, or mouth, or shoulder, or arm-pit, or hand(s) without referring to specific location. The lexical choice for *to bring* in Balinese would be totally different from the meaning of **ngaba** if it is specifically referring to certain location, e.g on the **head** (represented by: *nyuun, mundut, nyunggi*). Various forms of lexicon are always associated with the location, or part of the body where the action takes place. Since the actions verbs like *ngaba* and *makta* happen on any part of one's body, it is called having **generic** feature, however the rests referring to certain location of one's body-parts, e.g. *nyuun* 'bringing something on one's head; *negen* 'bringing something on one's shoulder' are classified by having **specific** ones.

3.1 Generic Feature

Balinese action verb with generic feature is represented by the lexicons: *ngaba* and *makta* (H). Since Balinese language has language stratifications, *ngaba* is stratified as common word spoken by common people, but *makta* is classified as a refined dialect only used by the noble family members.

- a) *ngaba* having the root of [*aba* 'bring'] undergoes the nasalization process to become an action verb *ngaba* 'to bring'. This form is used to show the bringing activity for any entities without referring to certain location or part of the body where the action takes place.



Verb ngaba -> bringing something on any parts of body which does not refer to specific location where the action takes place (foto source: <https://en.wikipedia.org/wiki/>)

(3-1) *aba mulih laptopé jani, nah!*
bring home N TIME IMP.
'bring home the laptop now, ok!

(3-2) *adin-né tusing nyak ngaba don biu*
name-POSS. NEG. want bring leaf banana
'his brother does not want to **bring** the banana leaf'

- b) *makta* having the root [*bakta* 'bring'] is also undergoing nazalisation process to be an action verb *makta*. This form is stratified as a kind of refined dialect used by most high caste, noble family members or showing the items belonging to them.

(3-3) *ketah magenah ring duur peti sawa tur kabakta majeng ring Ida Sulinggih* (Bali Orti: 21/4/2019:6)

generally location PREP. over box corpse and bring PREP. NAME Priest
'generally be placed over the corpse-box and **brought** towards the Priest'

(3-4) *Ida taler makta makatah sarana sané tetuek ipun wantah*
NAME also bring a lot preparation Q focus GEN. only *kawikanan lan*
kawicaksanaan (Bali Orti : 5/5 2019:6)

knowledge and wisdom

'the Priest also **brings** various preparations focussing to the only cleverness and wisdom'



(foto source : <https://en.wikipedia.org/wiki/>)

Verb makta 'bringing something can be on any places in one's body, not referring to specific location'

3.2 Specific Features

a) Head

Nyuun and **nyunggi** are classified having something *to bring* located in the head. The entities usually brought are among others: basket for **nyuun**, and **nyunggi** are usually small baby, kitten, puppy to show the happiness or pride of the person carrying such cute objects. **Mundut**, however must be associated with the sacred items for ritual ceremony, or properties belonging to the royal family members.

(3-1) *dagang-é nyuun sok masliweran di peken-é*
trader-DEF. bring basket around PREP. market-DEF.
'the woman-trader **brings** basket (on her head) hanging around the market'

(3-2) *kuluk-né cenik sesai masunggi doén kija ajaka*
Dog-DEF. small, TIME bring EMPHATIC PREP. accompany
'the small puppy, everyday it **is brought** (on his head) anywhere he goes'

(3-3) *becikang mundut tapakan Ida Bhatara apang nénten runtuh*
careful bring symbol of God in order NEG. fall
'be careful **to bring** (on the head) the God's Symbol in order not to fall down'

(3-4) *niki duwén I Ratu, titiang jagi mundut*
this has noble NAME, NAME want bring
'is this yours?, allow me **to bring** it (on my head)'

Data (3-3) indicates that the entity is the sacred one, and (3-4) shows that it is belonged to *I Ratu* means one of the addresses given to the Queen or King; while *Ida Bhatara* refers to 'one of the god's names'

b) Shoulder

Negen, **nikul**, **nengolong**, and **ngundit** are closely related to the action taking place on one's shoulder. No matter the entity to bring, all can be expressed by the concerned lexicons. The only reason why the lexicons are used to imply subtle different meaning, is the instrument used to bring something on one's shoulder, e.g. **ingin** is used to express the meaning of bringing something with stick to connect the two burdens. The lexicon **nikul has** the similar meaning to **negen** however for the activity of **nikul** the person does not need stick as a kind of instrument to carry, because the entity is exactly put on the shoulder. The activity of **nengolong** must be done by more than one person and need stick made of wood or iron since the burden is very heavy, such as a pig or a basket of stone. The verb **ngayot** has similar activity to **nengolong**, however it is more intended to the entity of royal daughter/son using wooden gold-decorated chair. This activity is conducted in relation to the ritual ceremony. The unique meaning shown by the verb **ngundit**, the activity of bringing is on one's shoulder, using a stick, but the rear-burden must be placed higher or similar to the fore-one. The actor brings something in such an away that the back-burden does not disturb the actor when he moves or walks down the street. This is clearly caused by the area of the

activity is not usually flat, sometimes it is done in terracing fields or hilly roads. The fore part of stick must be without burden and must be placed lower or similar to the rear one.

- (3-5) *jag tegen banten-é apang aluh*
Just bring offering-DEF. to easy
'just **bring** (on your shoulder) the offering it is easy'
- (3-6) *néh tikul saang-é ka paon apang gampil*
yes bring fire-wood-DEF. PREP. kitchen make tidy
'please **bring** (on your shoulder) the firewood to the kitchen, to make it tidy'
- (3-7) *céléng-é ené bisa 100 kg, nyén lakar ajak nengolong?*
pig-DEF. here can NUMBER, Q want together bring
'this pig is around 100 kg, who with will **bring** (on the shoulder) together?'
- (3-8) *jani lakar ada anak magayot rikala mapééd*
TIME want be PERSON PASSIVE-bring when parade
'now a royal child **was brought** (in such a way) on the parade'
- (3-9) *luungan undit apang élah-an*
better bring make easy-er
'better **bring** (in such a way) to make it more comfortable'

c) Chest nyangkil, nyangkol

The location of the *bringing* action around the chest is expressed by the lexicons: **nyangkil** and **nyangkol**. The former represents the action that happens to the entity of light things, such as small baby, light items, however the latter, **nyangkol** is associated with the heavier items, such as big and fat child, heavy dog and firmly held by the actor in order not to loose or release from the hand-holding.

- (3-9) *ia nyangkil rarén-né ka rumah sakit ma-ubad*
PERSON bring child-POSS. PREP. house sick PASSIVE-medicine
'she **bring** her child to hospital for medical treatment'
- (3-10) *sangkol konyong-é apang tusing melaib*
bring puppy-DEF. make not run
'**bring** (in such a way) the puppy in order not to run-away'

d) Hip: nyingal, ngenyang, nyelet

People bringing someone or something around the hip can be expressed by **nyingal** and **ngenyang**. The kinds of entities to be brought in this way are small child, kitten or puppy, not the unanimate things. The activity of **ngenyang** is usually done around the hip, it could be at the left or right side. The entity must be held by the actor's hands in order not to loose or fallen down. The activity location of **nyingal** is, however usually at the front part of the hip, mainly at the upper part of the stomach. The other similar notion of bringing something at the back of the hip can be expressed by the verb nyelet. Someone can **nyelet** unanimate things, like *keris*, long-knife, sikle or others by putting at the back hip, hiding the bottom part of the knife because it is inserted in the belt worn together with sarong.

- (3-11) *anak-é cenik ma-singal dogén, sing taén majalan*
child-DEF. small PASSIVE-bring only, NEG. ever walk
'the child is always **brought** (in that way), he never walks'
- (3-12) *kéweh ja ngenyang anak-é cenik, jag maslésoan*
hard only bring child-DEF. small, cause restless
'it is difficult to **bring** the small child (in that way), because he is restless'
- (3-13) *Pengantén muani biasa nyelet kadutan rikala upacara pawiwahan'*
weds boy usually bring kris when ceremony wedding
'The bridegroom usually **brings** kris (in this way) on the wedding ceremony'
- (3-14) *I Bapa nyelet arit ka uma ngalih padang lakar baanga sampi*
Name bring sikle PREP. rice-field persue grass PREP. PASSIVE-give cow
'Father **bring** sikle (in this way) to rice-field getting grass for the cow'

e) Stomach: *ngadut*, *ngabin*

The meaning of the verb **ngadut** is usually mapped as *bringing something* around the stomach. A purse or wallet is kept inside the woman's linen belt, or inside the man's saroong around the stomach. Someone may **ngadut** a pack of cigarettes, money inside the purse, in a hidden location to make it secret, no other one will know the activity. The verb **ngabin** represents someone **bring** a small child, a bucket of flower, or a small container immediately around the front stomach while sitting usually. The sitting position is the significant reason to make it different from the verb **nyingal**, or **ngenyang** which indicates the standing position of the doer.

(3-15) *akuda suba ngadut roko kuting jani?*

Q already bring cigarette until TIME

'how many packet of ciggarttes have you **brought** (in that way) so far'

(3-16) *setondén mebhakti, abin malu tokasin-é, eda janga di tanah-é*

time pray bring first bucket-DEF. NEG. put PREP. ground-DEF.

'before the praying, **bring** (in that way) the flower bucket, don't put it on the ground'

(3-17) *mai abin-a I Putu apang tusing daki meguyang ditu*

PLACE bring-PASSIVE NAME make NEG. dirty sleep PLACE

'here I Putu I **bring** (in that way) in order not to be dirty sleeping retlessly there'

f) Back: *ngandong*

The location of **ngandong** activity is around the upper back, under the back shoulder. The entities to be brought in this way are: a sack of rice, a bigger child or something considered heavier than the things brought by **ngenyang** or **nyingal**.

(3-18) *gegaén-né jani tuah ngandong karung*

occupation-POSS. TIME only bring sack

'his daily work is now only **bringing** sack'

(3-19) *yén kalah, nyak ngandong uli dini mulih?*

Q loose, want bring from PLACE home

'who loses must **bring** (in that way) me from here home'

g) Hands: *néngténg*, *ningting*, *nadtad*, *nampa*

The hand is such a popular place that it can be locations for anything brought by people. **Néngténg** is used to express the bringing activity for light entities, such as a beauty-case containing cosmetic items, a canned food, or a camera. **Ningting** is similar to **Néngténg**, but this verb refers to heavier entities, such as a big stone, a heavy basket full of manggoes or sack of flour. **Nadtad** is used to express the meaning of carrying something heavy, like **ningting** but the position of the brought entity is closer to the ground. While **ningting** poses the brought entity is close to the hip. **Nampa** is bringing something in a unique way, the entities like: a glass, a plate is put on the opened upside palm of hand, like a waiter/waitress serving the customer in a restaurant.

(3-20) *cai cara wartawan, néngténg kamera*

PERSON as journalist, bring camera

'you are like a journalist, **bringing** a camera'

(3-21) *selid sanja, murid-é ningting batu uli tukad-é*

TIME pupil-DEF. bring stone PREP river-DEF.

'every day, pupils **bring** stone from the river'

(3-22) *I Surya nadtad rantang ka sekolah*

NAME bring container PREP. school

'I Surya **brings** rice container to school'



(source : <https://en.wikipedia.org/wiki/>)

- (3-23) pelayan di restoran **nampa** minuman ka pelanggan
 Servant PREP. restaurant bring beverage PREP. customer
 'Waiter in restaurant **brings** glasses of beverage to the customers'

h) Arm-pits

In a relaxing situation people can **bring** something in his arm-pit. The entities can be a piece of paper, a small tool, or a file which is considered light and easy to slip inside. In some areas in Bali, this activity is expressed by **ngepit** or **nyelepit**, the former is usually spoken in the high-landed villages, but the latter is mostly found in the coastal areas.

- (3-24) *buku-né barak **kepit(ke-epit)** tekekang apang tusing ulung*
 book-DEF red PASSIVE-bring well make NEG. fall
 'the red book **was** well **brought** to prevent it from being fallen down'
- (3-25) I Soma **nyelepit** map di kébot sambil melaib
 NAME bring file PREP left, while run
 'I Soma **brings** (in this way) the file in the left arm-pit while running'

i) Mouth

A cat or a dog can bring something like her baby, bone, meat and other light things in her/his mouth. This action is represented by the meaning of verb **nangal**. In some occasion, this activity is not done only by animals (cat or dog), however by human being in a joking situation or kidding manner, such as **nangal pulpén** 'bringing a pen in his/her mouth', or in a relaxing manner, **nangal kunci motor** 'bringing a car's key' in her/his mouth'

- (3-26) *Liu murid-é **nangal** pulpén yén suba kenyel nulis*
 Many pupil-DEF bring pen if already tired writing
 'many pupils **bring** pens (in such a way) if they are already tired'
- (3-27) *kija kuluk-é **nangal** balung?*
 Q dog-DEF bring bone
 'where is the dog **bringing** the bone?'

4. Conclusion

The mapping of the verb meaning *to bring* in Balinese language can imply the generic feature: *ngaba* and *makta*, however the rest of lexicons are used to denote certain part of the one's body as the location of the action. Since they refer to special location makes them implying specific feature. The specific feature is represented by lexicons, among others: *nyuun*, *negen*, *nyangkil*, *ngandong*, *ngenyang* and *nangal*. The interesting data found is that the verb *nangal* which is usually done by animal: dog, cat, in a relaxing situation can be expressed for bringing something on one's mouth by human being.

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