

# The Specific Role of Verb “To Carry” in Balinese

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## The Specific Role of Verb “To Carry” in Balinese

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**Abstract**—A number of studies on verbs as one of the linguistic grammatical categories, serving to describe events, have been to explore in depth their more distinct types according to their semantic primitives under the natural semantic metalanguage theory approach. This research aims to features the semantic types and specific roles of the verb ‘to carry’ in Balinese from the natural semantic metalanguage theory perspective. This study is a qualitative study. The semantic types of the verb in question was first classified in order to ease the identification of their specific semantic roles. The results of research show type of semantic roles were restricted to *agent* for the arguments serving as an actor of the activity described with the each of semantic type of the verb ‘to carry’ and *patient* for those serving as target of the said activity. This research discloses a 21 type of Balinese verbs which semantically have an intimate relation to the verb ‘to carry’; they are *nèngtèng*, *ningting*, *nyangkol*, *nyangkil*, *nyuun*, *negen*, *ngandong*, *nenggolong*, *nyelet*, *nyeleepit*, *ngabin*, *nampa*, *ngundit*, *nangal*, *nandan*, *nyekel*, *nikul*, *ngenyang*, *mundut*, *nyunggi*, dan *ngayot*.

**Keywords:** Balinese; specific role; the verb “to carry”

### I. INTRODUCTION

Universally, each language has a distinctive cultural characteristic from one another. This distinctive feature can be seen as a universal substance. One universal feature of language is meaning. Each element in each language has an original meaning, the so-called ‘semantic primitives’, inherited from the birth of each person (Goddard, 1996). The semantic primitives can be explained through explication. Explication is the only way that can be used to express meaning (Wierzbicka, 1996). The explication involves information about meaning. It is a process of reducing text without changing their original meaning (Crystal, 1985). Explication provision must at least have the same semantic field even though expressed in different words. The explication must be based on the same component. In addition, the meaning developed through the application differs from polysemy, in that,

polysemy refers to a lexicon having two or more different meanings (Wierzbicka, 1996). This occurs because the grammatical framework in the lexicon is different, according to the purpose of taking action with the concept reflected in the lexicon.

Semantically, the roles function as determinants of the order and number of arguments involved by each predicate. The argument that is categorized here is the verb argument. At a more common sense, semantic roles can be divided into two types, that is to say, *macroroles* and specific roles. The macroroles are divided between *actors* and *undergoers*. Special roles can be referred to as subordinate roles which are further divided into *agent*, *patient*, *theme*, *locative*, and *experiencer*. Agent is the *actor* (A) who performs an action and who controls and restrains the occurrence of an event. Then, the *patient* is the *undergoer* (U) who receives the action directly from the agent. The semantic

role is a role played by the predicate argument so that it is said to offer a semantic relationship between the arguments and the (Van Valin & LaPolla, 1997). The semantic role refers to the verbs performed by general participants. Actors have a considerable influence, wherein, it acts to control, influence, and shape the situation and actions that affect the undergoer (Booij, 2007). On the other hand, the target undergoer is participant who is only affected by verb actions that are said to be unable to control, do not form or not affect the situation as the agent does. The types of subordinate roles (specific roles) include *agent*, *patient*, *theme*, and *locative*. An *agent* is a prototype of actors while *patient* is a prototype of undergoers. *Actor* can act as an *agent*, *effector*, *locative*, and *theme*. Meanwhile, undergoer can act as a *patient*, *theme*, *locative*, and *effector* (Van Valin & LaPolla, 1997).

From the standpoint of morphological, syntactic and semantic theories, verbs can be observed at clause or sentence level. A verb can act as a predicate or a core predicate, which expresses an action, process or condition. At clause or sentence level, the verbs function to state circumstances and the signifiers cannot modify the verbs (Alwi, Dardjowidjodjo, Lapoliwa, & Moeliono, 1993; Arifin, Zaenal, & Junaiyah, 2009). The lexicons which have related meanings to the verb "to carry" in Balinese are classified as active diathesis. An active diathesis is indicated by the existence of an 'actor' + 'action' + 'target' + 'complement' relationship. Active diathesis is manifested as an active verb in the Balinese. Verbs in the Balinese undergo a process of nasalization. This nasalization process is varied morphophonemically with allomorphs, such as /n-/, /m-/, /ng-/, and /ny-/. Any distribution occupied is related to the initial phoneme of an affixed form or base. And, the nasal verb function is a predicate that forms active sentences that have a maximum of two arguments (Artawa, 2004; Warna, 1990).

A number of previous researchers examined Balinese verbs from different perspectives and approaches. With a syntactic theory approach, Balinese verb was revealed, especially regarding the phrasal verb construction (Purwati, et al. 1996). According to its semantic type, Balinese verbs can be expressed, not only with one or two forms but in various forms, such as the verb *ngiket* 'to tie' (Sudipa, 2012). Likewise with the verb 'to take', there are 16 other verbs that can be used to semantically express the similar but specific

semantic fields to it (Widani, 2016). The verb 'to hit' is a variant of another verb in Balinese which has many forms which are semantically still the parts of the semantic primitives of the verb. There are 32 types of verbs that have similar levels and semantic substances with the verb "to hit" (Saputra, 2017). The field of semantic of the verb 'to cook' has also been disclosed, that is, there are 12 other forms which semantically have the substance of meanings parallel to it (Parwati, 2018). In addition, Balinese verbs also have four types of incorporation, namely, objective, instrumental, locative, and existential (Winaya, 2016).

As shown in a number of the previous studies on Balinese verbs, the verb 'to carry' received no touches of studies. In fact, the verb is semantically a type of action verb which of course has a number of variants. The act of carrying objects is not solely expressed in the form of the verb 'to carry', but depends on the type, size, and number of the objects being carried. At the semantic level, the verb 'to carry' certainly has various semantic types, whose semantic fields also vary, and can be explained through explication. This study presents a number of variants related to the verb in question in Balinese and their specific roles, along with each of the explanations and illustrations of how to do the signified actions with each of these verbs, through images.

## II. METHOD

The method used in this research is field research method. The collection of the data was performed with two methods that are, *simak* method and *cakap* method (Ayatrohaedi, 1979). The *simak* method is equivalent to the observation method and the *cakap* method to the interview method (Zaim, 2014). With the *simak* method, spoken data obtained from the informants in the field were scrutinized or observed directly. However, the data collection was also assisted with *sadap* technique, which means the informants' conversations in the field were extracted. Furthermore, the *cakap* method was applied by interviewing the informants. The application of the method was assisted with *elicitation technique*, that is, by provoking the informants to speak. The researcher also applied paraphrasing or explicating technique in analyzing the data. This technique tries to reiterate the same meanings or elements but with the different forms of words.

## III. RESULTS AND DISCUSSION

The special role of arguments of

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Balinese verb "to carry" can be observed in the following data.

<i>Mè Sari</i>	<b><i>nyangkol</i></b>	<i>panak-nè</i>	<i>ajaka</i>	<i>mablanja</i>	<i>ka</i>	<i>peken</i>
mother Sari	<b>tote</b>	child-POSS	invited	shopping	to	market
<u>'Mrs. Sari</u>	<b>is toting</b>	<u>her baby</u>	to go	shopping	in	the market'
<i>A/agent</i>		<i>U/patient</i>				



**Image 1**  
Verb *nyangkol*

In image 1, the lexicon *nyangkol* involves two arguments, namely agent and patient. *Mè Sari* 'Mrs. Sari' occupies a special role, namely as an agent; while *Panaknè* 'her baby' occupies a special role, as a patient.

<i>Luh Kèndri</i>	<b><i>nyelepít</i></b>	<i>dompèt-nè</i>
luh kèndri	<b>hold (behind the armpit)</b>	purse-POSS
<u>'Luh Kèndri</u>	<b>holds</b>	her <u>purse</u> behind her armpit'
<i>A/agent</i>		<i>U/patient</i>



**Image 2**  
Verb *nyelepít*

In image 2, *nyelepít* (to hold something behind the armpit) has two arguments, namely agent and patient. *Luh Kèndri* 'Luh Kèndri' holds a special role as an agent and *dompètne* 'her purse' occupies a special role as a patient.

<i>Bapa Lara</i>	<b><i>ningting</i></b>	<i>meja</i>	<i>lakar</i>	<i>abana</i>	<i>ka</i>	<i>paon</i>
father Lara	<b>carry</b>	table	for	be taken	to	kitchen
<u>'Mr. Lara</u>	<b>is carrying</b>	<u>a table</u>	to	be moved	to	the kitchen'
<i>A/agent</i>		<i>U/patient</i>				



Image 3  
Verb *ninting*

In image 3, the verb *ninting* (to carry heavy objects with two hands) has two arguments, namely *agent* and *patient*. *Bapa Lara* ‘Mr. Lara’ has a special role, namely as an *agent* and *meja* ‘table’ occupies a special role as a *patient*.

<i>Dayu Ani</i>	<i>nèngtèng</i>	<i>èmbèr</i>	<i>misì</i>	<i>yèh</i>
<i>Dayu Ani</i>	<b>carry on (something with one hand)</b>	bucket	fill	water
<u>‘Dayu Ani</u>	<b>is carrying on</b>	<u>a bucket</u>	filled	with water
<i>A/agent</i>		<i>U/patient</i>		



Image 4  
Verb *nenteng*

As shown in the image 4, the verb *nèngtèng* (to carry something with one hand) in image 4 holds a two argumen, that is, *agent* and *patient*. *Dayu Ani* ‘Dayu Ani’ semantically acts as an *agent* and *èmbèr* ‘bucket’ acts a *patient*

<i>Luh Wati</i>	<i>nyangkil</i>	<i>panaknè</i>	<i>ajaka</i>	<i>ka</i>	<i>peken</i>
<i>Luh Wati</i>	<b>carry (at the waist)</b>	child-POSS	to be invited	to	market
<u>‘Luh Wati</u>	<b>is carrying</b>	<b>her baby at her waist to the market’</b>			
<i>A/agent</i>		<i>U/patient</i>			





Image 5  
Verb *nyangkil*

In image 5, the verb *nyangkil* refers to the act of carrying something by hand and placing it at the waist. The verb involves two arguments, namely *agent* and *patient*. *Luh Wati*

'Luh Wati' occupies a special role as an *agent*, while *panaknè* 'her child' occupies a special role as a *patient*.

<i>I Bapa</i>	<b><i>negen</i></b>	<i>nyuh</i>	<i>uling</i>	<i>tegalè</i>
father	<b>carry</b>	coconut	from	garden
<u>'The father</u>	<b>is carrying</b>	<u>coconut</u>	<b>on his shoulder</b>	from the garden'
<i>A/agent</i>		<i>U/patient</i>		



Image 6  
Verb *negen*

The verb *negen* in image 6 is used to describe the activity of carrying something by putting it on the shoulder. The verb involves two arguments, namely *agent* and *patient*. *I*

*Bapa* 'Father' occupies a special role as an *agent*, while *nyuh* 'coconut' occupies a special role as a *patient*.

<i>I Meme</i>	<b><i>nyuun</i></b>	<i>narè</i>	<i>misi</i>	<i>canang</i>
mother	<b>carry</b>	tray	to be filled	offerings
<u>'Mother</u>	<b>is carrying</b>	<u>a tray</u>	filled with offerings	<b>on her head'</b>
<i>A/agent</i>		<i>U/patient</i>		



Image 7  
Verb *nyuun*

The verb *nyuun* in image 7 is a verb used to describe an activity that involves someone carrying something by putting it on his/her head. The verb requires two arguments, namely *agent* and *patient*. *I Meme* 'mother' occupies a

special role as an *agent*, while *nare* 'tray' occupies a special role, namely as a *patient*.

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<i>Pan Kaler</i>	<i>nyelet</i>	<i>kadutan</i>	<i>dugan</i>	<i>ngigel</i>	<i>di</i>	<i>banjarè</i>
Pan Kaler	carry	dagger	in time	dance	in	<i>banjar</i>
<u>‘Mr Pan Kaler</u>	carried	<u>a dagger</u>	on his back_during dacing in the <i>banjar</i> ’			
<i>A/agent</i>		<i>U/patient</i>				



**Image 8**  
Verb *nyelet*

In image 8, the verb *nyelet* is a variant of the verb ‘to carry’ which is used to express a situation in which a person carries a sharp weapon, such as a knife, by placing it on their back. The verb has two arguments, namely

*agent* and *patient*. *Pan Kaler* ‘Mr. Pan Kaler’ occupies a special role, namely as an agent, while *keris* ‘dagger’ occupies a special role as a patient.

<i>Putu Tulis</i>	<i>ngandong</i>	<i>panak-nè</i>	<i>ajaka</i>	<i>mabalih</i>	<i>gong</i>
Putu Tulis	carry	child-POSS	to be invited	watch	gamelan
<u>‘Putu Tulis</u>	carries	<u>his child</u>	to	watch	gamelan show’
<i>A/agent</i>		<i>U/patient</i>			



**Image 9**  
Verb *ngandong*

The verb *ngandong* in image 9 is a verb used to describe the activity of carrying a small child by putting it on the waist. The verb involves two arguments, namely *agent* and

*patient*. *Putu Tulis* ‘Putu Tulis’ occupies a special role as an *agent*, while *panaknè* ‘his son’ occupies a special role as a *patient*.

<i>Mè Lodri</i>	<i>ngenyang</i>	<i>panak-nè</i>	<i>di</i>	<i>natah</i>	<i>umah-nè</i>
mother Lodri	carry	child-POSS	in	yard	house-POSS
<u>‘Mrs. Lodri</u>	is carrying	<u>her baby</u>	in the yard in front of her house’		
<i>A/agent</i>		<i>U/patient</i>			



Image 10  
Verb *ngenyang*

The verb *ngenyang* in image 10 is a type of verb that tells someone carrying their child by placing it above the waist. Semantically the verb involves two arguments, namely *agent* and

*patient*. *Mè Lodri* ‘Mrs. Lodri’ occupies a special role as an *agent*, while *panaknè* ‘her child’ occupies a special role as a *patient*.

<i>Ketut Sadru</i>	<b><i>ngabin</i></b>	<i>panak</i>	<i>di</i>	<i>natah</i>	<i>umahnè</i>
Nama	<b>carry</b>	child	in	yard	house-POSS
‘ <i>Ketut Sadru</i>	<b>is carrying</b>	<u>a baby</u> on her lap	in the yard in front of her house’		
<i>A/agent</i>		<i>U/patient</i>			



Image 11  
Verb *ngabin*

The verb *ngabin* in image 11 is another variant of the verb ‘to carry’ that is used to describe a situation in which someone carries something (usually a child) on a lap. The verb

has two arguments, namely *agent* and *patient*. *Ketut Sadru* ‘Ketut Sadru’ occupies a special role as an *agent*, while the *panak* ‘child’ plays a special role as a *patient*.

<i>I Mèmè</i>	<b><i>nampa</i></b>	<i>narè</i>	<i>misi</i>	<i>jaja</i>	<i>ibi</i>	<i>sanja</i>
mother	<b>carry</b>	bucket	to be fille	snack	yesterday	afternoon
<u>‘Mother</u>	<b>is carrying</b>	<u>a bucket</u>	filled with	snacks	<b>on her palm</b> ’	
A/agent		U/patient				





Image 12  
Verb *nampa*

In image 12, the *nampa* is a verb used to express a situation in which someone carries something by placing it on the palm of his hand, as shown in the picture above. The verb

has two arguments, namely *agent* and *patient*. *I Mèmè* 'mother' occupies a special role as an *agent*, while *narè* 'bucket' occupies a special role as a *patient*.

<i>Bapa</i>	<i>nangal</i>	<i>tebu</i>
father	carry	cane
'Father	is carrying	a piece of cane in his mouth
<i>A/agent</i>		<i>U/patient</i>



Image 13  
Verb *nangal*

The verb *nangal* in image 13 is a variant of the verb 'to carry' that is used to describe a person's activitie of carrying something in his mouth. The verb has two arguments, namely

*agent* and *patient*. *Bapa* 'Father' occupies a special role as an *agent*, while sugar cane 'sugar cane' occupies a special role as a *patient*.

<i>Gede Rata</i>	<i>ngundit</i>	<i>saang</i>	<i>uling tegalè</i>
Gede Rata	carry	firewood	from garden
'Gede Rata	is carrying	a fire wood on his shoulder	from the garden'
<i>A/agent</i>		<i>U/patient</i>	



Image 14

Verb *ngundit*

The verb *ngundit* in image 14 is used to describe a situation in which someone carries something with his shoulder. The verb has two arguments, namely *agent* and *patient*. Gede

Rata 'Gede Rata' occupies a special role, namely as an *agent*, while *saang* 'firewood' occupies a special role as a *patient*.

*Nyoman Sura ngajak Made Taro*

Nyoman Sura with Made Taro

'Nyoman Sura and Made Taro

*A/agent*

**nenggolong**

**carry**

**are carrying**

*cèlèng adepa ka peken*

pig to be sold to market

a pig to be sold in the market'

*U/patient*



Image 15

Verb *nenggolong*

The verb *nenggolong* in image 15 is another variant of the verb 'to carry' that is usually used to describe a situation in which two persons carry something by working together. Usually the activity described by this verb involves the use of a tool in the form of a

base or bunch, and is placed above the shoulder. The verb has two arguments, namely *agent* and *patient*. *Nyoman Sura ngajak Made Taro* "Nyoman Sura with Made Taro" occupies a special role as an *agent*, while "pork" occupies a special role as a *patient*.

*Luh Kerti*

**nandan**

*panaknè*

*ajaka*

*ka peken*

Luh Kerti

**carry**

child-POSS

to be invited

to market

Luh Kerti

**carried her**

child

to the market **by hold her hand**'

*A/agent*

*U/patient*



Image 16

Verb *nandan*

The *nandan* in (16) is a verb used to describe an event in which someone takes someone else going to a place by holding their hands, so as to lead them. As in image 16, the verb involves two arguments, namely *agent* and

*patient*. *Luh Kerti* 'Luh Kerti' occupies a special role as an *agent*, while *panaknè* 'her child' occupies a special role, namely as a *patient*.

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Ketut Resti	<b>nyekel</b>	<i>pipis lakar mablanja ka warung</i>
Ketut Resti	<b>carry</b>	money will shopping to stand
‘Ketut Resti	<b>brings</b>	<u>money</u> on her shoulder to go shopping in a stand’
<i>A/agent</i>		<i>U/patient</i>



**Image 17**  
Verb *nyekel*

In image 17 the *nyekel* is a form used to describe an action to carry something (usually a light object) by placing it on his/her shoulder. The verb has two arguments, namely *agent* and

*patient*. Ketut Resti ‘Ketut Resti’ occupies a special role, namely as an *agent*, while *pipis* ‘money’ occupies a special role as a *patient*.

<i>I Bapa</i>	<b>nikul</b>	<i>padi uling carikè</i>
father	<b>to shoulder</b>	unhusked rice dari sawah
‘Father	<b>is shouldering</b>	<u>unhusked rice</u> from the paddy field’
<i>A/agent</i>		<i>U/patient</i>



**Image 18**  
Verb *nikul*

In image 18, *nikul* is a verb used to express an event of carrying something by shouldering it. The verb have two arguments, namely *agent* and *patient*. Bapa, ‘father’

occupies a special role as an *agent*, while rice ‘paddy’ occupies a special role, namely as *patient*.

Jero Mangku	<b>mundut</b>	<i>puspa abana ka pasih</i>
Jero Mangku	<b>carry</b>	puspa to be taken ke laut
‘Jero Mangku	<b>is carrying</b>	<u>puspa</u> to be taken to the sea’
<i>A/agent</i>		<i>U/patient</i>



Image 19  
Verb *mundut*

The *mundut* in image 19 is a verb used to express an activity carried out by someone to bring something by putting it on their head. The verb involves two arguments, namely *agent* and

*patient*. As in the image 19 *Jero Mangku* 'Jero Mangku' occupies a special role as an *agent*, while *puspa* 'puspa' occupies a special role as a *patient*.

Made Karma	<b>nyunggi</b>	panaknè	anè	muani
Made Karma	<b>carry</b>	child-POSS	REL	male
'Made Karma	<b>is carrying</b>	<u>his son on his shoulder</u>		
A/agent		U/patient		



Image 20  
Verb *nyunggi*

The verb *nyunggi* in image 20 is another variant of the verb 'to carry' that is commonly used to describe the activity of carrying someone by toting and placing them on the shoulder. The verb involves two types of

arguments, namely *agent* and *patient*. As in the image 20 *Made Karma* 'Made Karma' occupies a special role as an *agent* and *panaknè* 'his son' occupies a special role as a *patient*.

Panjak-panjakè	<b>ngayot</b>	okan	raja	Klungkungè
King's servants	<b>carry</b>	child	king	Klungkung
'The king's servants	<b>are carrying</b>	<u>the princess of Klungkung on their shoulders</u>		
A/agent		U/patient		





**Image 21**

Verb *ngayot*

*Ngayot* in image 21 is a form of verb that is specifically used to carry someone on the shoulder. Usually this verb is used when an activity of carrying a being married girl is being carried out by a group of people using a tool. The verb requires two arguments, namely *agent* and *patient*. As in image 21, the *panjak-panjakè* 'king's servants' occupies a special role as an *agent*, while *okan* 'children' occupies a special role, namely as a *patient*.

#### IV. CONCLUSION

Balinese has 21 variants which are semantically related to the verb 'to carry'. Those variants are *nèngtèng*, *ningting*, *nyangkol*, *nyangkil*, *nyuun*, *negen*, *ngandong*, *nenggolong*, *nyelet*, *nyelepit*, *ngabin*, *nampa*, *ngundit*, *nangal*, *nandan*, *nyekel*, *nikul*, *ngenyang*, *mundut*, *nyunggi*, dan *ngayot*. Semantically, the specific roles of the arguments involved in these verbs are *agent* and *patient*.

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