PERSONAL NAMES IN JAVANESE: A NATURAL SEMANTIC METALANGUAGE STUDY

Dewi Nurmala[1] Rezky Khoirina Tarihoran[2]
Universitas Muslim Nusantara Al-Washliyah
dewinurmala@umnaw.ac.id [1] rezkykhoirina@umnaw.ac.id [2]

Abstract

This paper aims to analyse personal names in Javanese in Klambir Lima Village, Hamparan Perak District by using Natural Semantic Metalanguage Theory. It is conducted by applying a qualitative method using the technique of tapping and advanced techniques through observation, interviews and documentation. The data is taken from Javanese community informants in Klambir Lima Village, Hamparan Perak District, Deli Serdang Regency. The data is in the form of information from several informants regarding the Javanese names and the meaning of the names of the Javanese people. From the data being displayed, Natural Semantic Analysis theory, it is found that the meaning of personal names that exist in the Javanese community in Klambir Lima Village, Hamparan Perak District, Deli Serdang Regency is classified into six parts, namely the meaning of parents expectations, meaning of gender marker names, meaning of number sequence names, meaning of day markers/weton names, meaning of wayang character marker names, and meaning of situational/historical markers. The meaning of the name is analyzed by using the semantic primitives and semantic components in MSA theory. The components that make up the meaning of personal names in Javanese are substantive components, relational substantives, appraisers, mental predicates, events, existence, and time components.

Keyword: *personal names, semantic primitives, natural semantic metalanguage.*

1. INTRODUCTION

Personal name is the identity of a person. (Wappa & Wada, 2019) stated that personal names are cultural and universal for certain communities and this is the identity of the community in which the personal name will be embedded. In line with the statement of (Mohome, 1972) which gave a statement regarding naming. In this case, Mohome relates naming to the Basotho community in which naming the Basotho community in South Africa in the Sesotho language involves cultural and linguistic phenomena. In addition, Mohome also stated that in various ways the name personally refers to events, experiences, and emotions. Some names are believed to have an influence on the character of the bearer of the personal name. For example, if a person's name in Basotho means traveler, then the nature of that person also indicates that the person likes to travel. This is believed by the Basotho community as the influence of the name.

Names in Javanese contain various symbolic attributes and philosophical values, especially in naming people who are not just personal identity but contain the deep meaning. The philosophical value contained in the name is related to the people's view of life and the expectations of parents for the presence of a child. The meaning of the name of the Javanese community is being able to bind kinship relations. Names in Javanese culture are full of various sociocultural, cultural, and certain philosophical values. The language of the name implies prayer, belief, ideals, warning or memory (Basir, 2017).

Furthermore, Basir (2017) in his research also adds that the name attached to Javanese children is a form of magical communication (prayer or hope) to God and society. The following is an example of a personal name in Javanese from a philosophical point of view. *Budi Santoso*

has a meaning of *a tough person*, *Priya Jatmika* means a *handsome man*, *Slamet* means *congratulations*, *Tupon* means a *child born on Saturday* or it is called *a Pon market*; situation in Javanese, *Sri Rahayuningsih* means *a beautiful woman who is always protected by God*. In addition, there are also nicknames or greetings for personal names in Javanese society. In daily communication, the personal name is not called but only beheaded as a greeting. For example, the name *Agung Pambudi* is called *son Agung*, *Mr. Agung*. However, in the context of greeting in informal situations.

Other forms of naming other personal names also consider the day of birth such as the name *Tupon* (day and market), markets such as *Paing*, *Wage*, *Legi* are the names of day in Javanese, months such as *Parjono* means *a child in Sapar month* and Yulianto means *a child born in July*, natural events such as *Suprihatin* means *a child born in a sad event*, *death, flood, miserable life*, the sequence of numbers such as *Eko Budiono* means a *the first child born*, *Dwi Apriliani* means *the second child born in April*, *Tri Budi Astuti* means *the third child*, *Catur Pambudi* means *the fourth child*, even Parents' hopes and aspirations are often included such as *Sigit Cahyono* means *a handsome and illuminating child*, *Kuntjaraningrat* means *famous*, or even the names of wayang characters such as *Bagong*, *Gareng* and *Semar* for boys and *Limbuk* and *Cangik* for girls.

Research on Javanese ethnic names has also been carried out by Wibowo (2001) who concluded that the function of personal name in Javanese society is used as a marker of the identity of a person's existence in a society in an effort to fulfill situational/conditional needs, for example for respect or prestige such as the names of *Kyai Tomo* and *Surya* means *the sun*, order markers such as *Dwi Hartini* in which *Dwi* as *the second child*, gender markers such as *Priyatama* refers to *main male* and Setyoputri refers to *a faithful woman*, intimacy indicated by shortening such as *Rahayu > Yayuk* and *Sutikno > Tikno*, secrecy indicated by naming others (aka) such as *Yapi Tambayong > Rapi Silado* (author) and so on.

The theory used in this research is the Natural Semantic Metalanguage theory which is expected to be able to provide an overview of the semantic components and structures in the Javanese personal name. (Khotimah & Febriani, 2019) conducted a study on personal names with the title *Semantic Study of Madurese Student Names at the Indonesian Language and Literature Education Study Program, Trunojoyo University, Madura*. From the results of his research, it was found that the selection of a personal name cannot be separated from the meaning of the name and considers one or several things. Naming this person involves the process of thinking and seeing something against something or someone so that parents give names to their children based on that process. In semantics, this process is outlined in a theory called the Natural Meaning Metalanguage theory.

The Natural Semantic Metalanguage Theory (MSA) was pioneered by Andrjez Boguslawski, a Polish scholar who was later developed and elaborated by Anna Wierzbicka over the years. The assumption of MSA theory is related to the semiotic principle which states that the analysis of meaning will be discrete (fixed) and complete, meaning that any complex meaning can be explained without the need to go round and round and without residue in other discrete combinations of meaning (Goddard, 1998) and (Mulyadi & Siregar, 2006). In analyzing meaning so that it is discrete and complete, a set of original meanings is needed as the final element. This device is a fixed set of meanings that humans inherit from birth. The assumption is that the meaning of a word is a configuration of the original meaning not determined by other meanings in the lexicon (Mulyadi &

Siregar, 2006). The original meaning reflects the basic human mind.

The original meaning can be described from natural language (ordinary language) which is the only way to present meaning (Wierzbicka, 1996). Mulyadi (2000) gives an example of the origin of the lexicon from the verb watch which represents two original meanings, namely 'looking and 'Memikirkan' where the lexicon of watching has a special object and these objects can change. The following is a list of tables of semantic primitives.

Related Categories	Original Meaning
Substantive	I, You, Someone, Something/Thing, People, Body
Relational Substantive	Type, Part
Barrier	This, Same, Other(His)
Total	One, Two, Some, All, Many, Few
Evaluator	Good, Bad
Explanation	Small Large
Mental Predicate	Know, Think, Want Don't Want, Feel, See, Hear
Speech	Say, Word, True
Action, Event, Motion, Contact	Do/Work, Happen, Move, Touch
Location, Existence, Possession, Specification	Is (Place), Is (Person), Is, Is (Things/Things)
Life And Death	Life And Death
Time	When, Now, Before, After, Long, Time, Some Time

In the meaning component of Natural Semantic Metalanguage, a meaning molecule is needed. If the meaning component in MSA is referred to as an 'atom' then the words that are not a meaning component but appear in the explanation are called meaning molecules which are denoted by the symbol [M]. Examples include body-part words (such as *mouth*, *hand*, *fingers*, *feet*) action verbs (such as *pick up*, *put down*, *chase*, *kill*, *eat*, *drink*), shape and dimension (such as *long*, *flat*, *round*), and oriented regions (*top*, *middle*, *bottom*) (Goddard, 1998).

The application of MSA theory can be seen in (Gladkova, 2002) research on Nickname Semantics of American Presidents with the following explications:

Father of our Country (George Washington)

(a) I think about X like this:
(b) In the past X did a lot of good things for this country

(c) No one else does something like this
(d) No one else did anything like this after
(e) Because X did this, our Country exists
(f) It's good if we think about what this guy did
(g) I want to talk about the X ways people talk about someone if they think of this person like this:
(h) This person is not like other people because this person can do many good things other people can't do this
(i) I feel something good about this person.

The explication of the nickname component of President George Washington shows that the semantic structure of the nickname of the President of America can be described by universal lexical to make its meaning clear and avoid biased

cultural analysis so that the analysis of cultural values and the determination of assumptions about the name itself.

2. METHOD

This research was conducted by applying a qualitative method because the purpose of this study was to describe variations in the classification of Javanese names using MSA theory.The data is in the form of spoken language and written language obtained from the Javanese people living in the village of Klambir Lima, Hamparan Perak District, Deli Serdang Regency which will then be analyzed. The methods of data collection used are the listening method and the speaking method. The proficient method is carried out by interviewing the resource persons and the listening method is carried out by being directly involved in dialogue with the resource person. Both of these techniques include techniques for finding research data in the form of observations, interviews (oral or written) and documentation (Zaim, 2014).
Data collection and data analysis in the study were carried out in three stages, namely: (1) data condensation, (2) data presentation, and (3) drawing conclusions (Miles et al., 2014). In data analysis, some data in the form of personal names in Javanese have been collected and analyzed by finding the appropriate meaning and meaning components. Then conclusions are drawn based on the results of the analysis.

3. RESULT AND DISCUSSION

In addition to classification, the meaning of the name it personal will be explained based on the semantic structure. Classification of personal-names in Javanese as described in the previous section refers to the classification proposed by Wibowo (2001). The semantic structure of personal names presented is an application of the Natural Semantic Metalanguage theory developed by AnnaWierzbicka to see the semantic component contained in the explication of the meaning of personal name in Javanese. In classifying and explaining personal names in Javanese, it is necessary to determine the meaning components and meaning molecules which can be seen in the following table:

Table 1. Semantic Components and Molecules of Personal Names in Javanese

Meaning of Parents' Hope Marker Names	Meaning of Gender Marker Name	Meaning of Name Sequence Number	Meaning of Market Marker/Weton	The meaning of the name of the puppet character	Meaning of Situational/Historical Marker Names
One type of personal name [M]	One type of personal name [M]	One type of personal name [M]	One type of personal name [M]	One type of personal name [M]	One type of personal name [M]
Personal name functions to show one's identity [M]	Personal name functions to show one's identity [M]	Personal name functions to show one's identity [M]	Personal name functions to show one's identity [M]	Personal name functions to show one's identity [M]	Personal name functions to show one's identity [M]
Someone gave this identity to someone [M]	Someone gave this identity to	Someone gave this identity to someone [M]	Someone gave this identity to	Someone gave this identity to someone [M]	Someone gave this identity to someone [M]

	someone [M]		someone [M]		
This identity shows the expectation of someone [M]	This identity indicates a person's gender type [M]	This identity indicates the sequence of numbers in the family [M]	This identity indicates day/weton [M]	This identity shows from the puppet character[M]	This identity represents the situation/histo rical[M]
People know the nature or face of a person if it is called identity [M]	People know someone's gender if it's called identity [M]	People know the order of numbers in a person's family if they are identified [M]	People know someone's day/weton if their identity is called [M]	People know a person's character if it is called his identity [M]	People know a person's situation/histo ry if it is called his identity [M]

From the components and molecules of meaning above, paraphrases can be used to show differences in lexical items. Classification of personal names in Javanese and the explication of semantic components are as follows:

Meaning of Parents' Hope Marker Names

The meaning of the name marker of parents' expectations is the meaning of the name related to the expectations of parents. This meaning is attached to the expectations of parents for their children so that their children become people like the inherent meaning of the name. Explication of the meaning of the name markers of parents' expectations can be seen in the following names:
Supriadi (X) has the meaning of *a good handsome man*
People think of X like this:
    (a) X is a type of personal name
    (b) X shows someone's identity
    (c) Someone gave this identity to someone
    (d) This identity shows hope in someone
    (e) People know X from his character and appearance
    (f) X is a good handsome guy
This formula describes the character and the speaker's perspective on the name of the person where component (a) refers to the type of personal name, component (b) indicates identity, component (c) indicates personal-naming of a child who has been born into the world, component (d-e) is the speaker's expectation that the name will match the meaning of the name.

The next name is *Sri Rahayu* which means a beautiful girl. The semantic component explication in the name is as follows:
Sri Rahayu (Y) means *beautiful girl*
People think of Y like this:
    (a) Y is a type of personal name
    (b) Y serves to show someone's identity
    (c) Someone gave this identity to someone
    (d) This identity shows hope in someone
    (e) People know Y from his character and appearance
    (f) Y is a beautiful woman
Based on the results of the description above, the description of the personal name includes several components. Component (a) refers to the type of personal name, component (b) indicates identity, component (c) indicates giving a personal name to a child who has been born into the world, the component (d-e) is the speaker's expectation that the name will match the meaning of his name. In addition to the names that have been described, there are also several other names found in the field that are markers of parents' hopes, namely *Bambang Kesuma Hariandi* means *a fragrant young*

knight born on a good day, *Agung Nugroho* means *a child who was bestowed health*, *Agus Sujono* means *a child who was given health and a kind boy*, *Sri Sukasiatik* means *a kind and gentle girl*, *Sudirman* means *a gentle boy*, *Edi Suyitno* means *a child born with blessings*.

Meaning of Gender Marker Name

The meaning of the name marker gender can be the meaning of the name marked with the marker *man*/*mun* for male gender and *kem*/*yem* for female gender. The semantic component explication in the name is as follows:

Kusman (A) is *a name for boys*

People think of A like this:

(a) A is a type of personal name
(b) A serves to show someone's identity
(c) Someone gave this identity to someone
(d) This identity indicates the gender of a person
(e) People know A from its gender
(f) A is someone with male gender

The explanation of the semantic component of the name refers only to the gender classification. Component (a) refers to the type of personal name, component (b) indicates identity, component (c) indicates personal names of a child who has been born into the world, component (d-f) indicates the gender component of the child, namely a boy with the gender marker man in Javanese.

Another name as a gender marker is found in the name *Satikem* with the following description:

Other personal names as gender markers are found in the following personal names:

Satikem (B) is *a name for girls*

People think of B like this:

(a) B is a type of personal name
(b) B serves to show someone's identity
(c) Someone gave this identity to someone
(d) This identity indicates the gender of a person

(e) People know B from their gender
(f) B is someone with female gender

The explanation of the semantic component of the name refers only to the gender classification. Component (a) refers to the type of personal name, component (b) indicates identity, component (c) indicates personal names of a child who has been born into the world, component (d-f) indicates the gender component of the child, namely a girl with a marker gender *kem* in Javanese.

Meaning of Name Sequence Number

The meaning of the name with the number order is the meaning of the name which is based on the order of birth. The following name data is personal name as a marker for the first child in the family. The semantic component explication in the name is as follows:

Eka Prasetya (Z) has the meaning of *a loyal first child*

People think of Z like this:

(a) Z is a type of personal name
(b) Z serves to show someone's identity
(c) Someone gave this identity to someone
(d) This identity shows the order of numbers in a person's family
(e) People know Z from the sequence of numbers in the family
(f) Z is a loyal first child

The explication of the personal name component above refers to the birth order in the family whether the child is the first, second, third, and so on. This sequence is marked with the markers *eka*, *dwi*, *tri*, and so on. In the data above, the personal name sequence marker is marked with the marker *eka* which means the first child. Component (a) refers to the type of personal name, component (b) refers to identity, component (c) indicates giving a name to someone who is newly born, and component (d-f) shows the order of birth numbers in a family.

Meaning of Day Marker Names/Weton

The meaning of the name of the day marker/weton is the name of the child born in the day/weton of the Javanese calendar such as *legi*, *pahing*, *pon*, *wage* and *kliwon*. The semantic component explication in the name is as follows:
Wagiyono (C) has the meaning of *a child born in the Wage day*
People think of C like this:
  (a) C is a type of personal name
  (b) C serves to show the identity of a person
  (c) Someone gave this identity to someone
  (d) This identity shows the day/weton to someone
  (e) People know C from the day/weton
  (f) C was born in the wage day

The explication of the personal name component above refers to the market/weton of the Javanese calendar wage. Component (a) refers to the type of personal-name indicated by and component (b) indicates identity, component (c) indicates the assignment of identity to a newborn child, and component (d-f) refers to the identity of the personal and the child born on the Wage day.

Another personal name born in the Javanese day is the personal name *Legimin* which means a boy born in the Legi day. The semantic component explication in the name is as follows:
Legimin (D) has the meaning of *a child born in the Legi day*
People think of D like this:
  (a) D is a type of personal name
  (b) D serves to show someone's identity
  (c) Someone gave this identity to someone
  (d) This identity shows the market/weton to someone
  (e) People know D from the market/weton
  (f) D is a man who was born in the legislature market

The explication of the personal name component above refers to the market/weton of the legi Javanese calendar. Component (a) refers to the type of personal name and component (b) refers to a person's identity, component (c) refers to giving an identity to a newborn child, and component (d-f) refers to children born in the *Legi* day.

Meaning of the Names of Puppet Characters

The meaning of the name marker for the puppet character is a child who is born and pinned like the name of the puppet character and it is hoped that the child will have the same face or character as the wayang character. The semantic component explication in the name is as follows:
Sundari (E) has the meaning of *the princess of the puppet and is the daughter of Bathara Vishnu with Goddess Pratiwi*
People think of E like this:
  (a) E is a type of personal name
  (b) E serves to show someone's identity
  (c) Someone gave this identity to someone
  (d) This identity shows the character of the puppet character in a person
  (e) People know D from the characters of the puppet characters
  (f) E is a girl who represents a character like a princess from a puppet

Based on the semantic components above, it shows that component (a) refers to the type of personal name and component (b) indicates identity, component (c) indicates giving identity to a newborn child, component (d-f) refers to the name of a marker that has characters such as the puppet character is Sundari which means the daughter of the puppet.

Another name for the puppet character is *Bima* which is the name of one of the *Pandawa knights* and has a brave, brave, steadfast, honest and wise nature. The semantic component explication in the name is as follows:

116

Bima (F) is *a pandava knight*
People think of F like this:
  (a) F is a type of personal name
  (b) F serves to show someone's identity
  (c) Someone gave this identity to someone
  (d) This identity shows the character of the puppet character in a person
  (e) People know F from the characters of the puppet characters
  (f) F is a boy like the pandawa knight

Based on the semantic components above, it shows that component (a) refers to the type of personal name and component (b) indicates identity, component (c) indicates giving identity to a newborn child, component (d-f) refers to the name of a marker that has characters such as the puppet character is Bima who is a *Pandawa knight*.

Meaning of Situational/Historical Marker Names

The meaning of a situational/historical marker name is the name of a child given when a certain situation occurs when the child is born. A personal name which has the meaning of a situation/historical marker as follows:
Sri Hariyati (G) has the meaning of *a girl born on Eid Mubarak*.
People think of G like this:
  (a) G is a type of personal name
  (b) G serves to show someone's identity
  (c) Someone gave this identity to someone
  (d) This identity shows the situation/history of a person's personal-name
  (e) People know G from situations/historically
  (f) G is someone who was born on Eid Mubarak

The explication of the personal-name component above refers to the situation that occurs during the *Eid Mubarak*. Component (a) refers to the type of personal name, component (b) indicates identity, component (c) shows the giving of identity to a newborn child, component (df) refers to a personal-name which indicates the situation/historical, namely the child born at the time of birth Eid Mubarak.

Another personal name for the situation/historical marker is the name *Rita Handayani*, which means birth that brings suffering. According to informant, this personal name was pinned by the child's parents because when the child was born, the child's father returned from overseas but did not bring money for his family's needs at that time, so the mother gave the child's name Rita Handayani. Explications of personal names that have the meaning of situational/historical markers are as follows:
Rita Handayani (H) has the meaning of *a daughter at birth that brings suffering*
People think of H like this:
  (a) H is a type of personal name
  (b) H serves to show someone's identity
  (c) Someone gave this identity to someone
  (d) This identity shows the situation/history of a person's name
  (e) People know H from situations/historically
  (f) H is someone who was born in a state of suffering

The explication of the personal name component above refers to a situation that occurs when the father of the child returns from overseas but does not bring money for his family's needs at that time, so the mother gives the child's name. Component (a) refers to the type of personal-name, component (b) indicates identity, component (c) shows the giving of identity to a newborn child, component (d-f) refers to a personal name that indicates a situation/historical such as a child born in a state of suffering.

From the data being displayed under the MSA theory, it can be concluded that the meaning of personal names that exist

in the Javanese community in the village of Klambir Lima, Deli Serdang Regency, Hamparan Perak District is classified into six parts, namely the meaning of personal name refer to the expectations of parents, meaning of gender marker names, meaning of number sequence names, meaning of day markers/weton names, meaning of wayang character marker names, and meaning of situational/historical markers.

The results of this research showed that there were six classifications of personal names in Javanese, namely the meaning of personal name refer to the expectations of parents, meaning of gender marker names, meaning of number sequence names, meaning of market markers/weton names, meaning of wayang character marker names, and meaning of situational/historical markers. The findings of this research is identical to (Halimatussakdiah & Mulyadi, 2021) who discovered the personal names of Tamiang Malay Community that categorized into three, namely the personal names based on gender marker, sequence number of birth and the tradition or culture.

In this research, the meaning of the personal name in Javanese has a marker of some. The personal names mean the expectation of parents has not a special marker in its personal names. The meaning of the name could be seen from the meaning such as the personal name of *Supriadi* has a meaning of *a good handsome man*. Then, there is the personal names mean gender marker names. This kind of personal names could be known from the morpheme attached to the name. For example, the name marked with the marker *man*/*mun* for male gender and *kem*/*yem* for female gender could be seen from the name *Satikem* and *Kusman* in Javanese.

There is also the meaning of number sequence names. This kind of personal named is marked by the the markers *eka* as the marker of first child, *dwi* as the

marker of the second child, *tri* as the marker of third child, and so on. The personal names that have a meaning of day markers/weton names refer to the names of person who was born in the day in Javanese calendar. There are five names of Javanese day in Javanese calendar, they are *pahing, pon*, *wage*, *kliwon* dan *legi*. This kind of personal names gives the identity of the person and it could be seen from the name. For example, the name of *Legimen* could be known as the person who was born in *legi* day.

The personal names that have a meaning of *wayang* character marker names. There are some names relating to the name of *wayang* characters such as *Bima*, *Arjuna*, *Bayu*, *Sundari*, and others. The parents who gave the name from this wayang character to their child in the hope that the child would have the same character of the figure. The personal names that have a meaning of situational/historical markers could be seen from the names of *Sri Hariyati* and *Rita Handayani*.

Based on the interview to the informant, the parents gave the personal names are based on the situation in that time. The name of *Sri Hariyati* is given because this child born in the day of *Eid Mubarak* then the name of *Rita Handayani* given because the child born when the child's father returned from overseas but did not bring money for his family's needs at that time and it is considered as the suffering of her mother.

4. CONCLUSION

The difference in the meaning of the personal name can be seen from the semantic component in the elaboration of the meaning of the name. To explain the meaning of the name based on the substantive component, the components used are SOMEONE and PERSON. To explain meaning based on relational substantives, the component used is TYPE. To explain the meaning of the

name based on the mental predicate component, the components used are KNOW and THINK. To explain the meaning of the name based on the event component, the component used is HAPPEN. To explain the meaning of the name based on the existence component, the component used is IS. To explain the meaning of the name based on the time component, the component used is TIME.

This study focuses only on the classification and analysis of the semantic component of the meaning of personal names in Javanese in certain areas. For further research, it is recommended for other researchers to examine the meaning of personal names in Javanese using anthropolinguistic theory or other theories that can develop the research.

REFFERENCES

Basir, U. P. M. (2017). Fenomena Bahasa Nama dalam Budaya Jawa. *Lokabahasa*, *8*(1), 112–126.

Gladkova, A. (2002). The Semantics of Nicknames of the American Presidents. *Proceedings of the 2002 Conference of the Australian Linguistic Society*, 1–11.

Goddard, C. (1998). *Semantic Analysis: A Practical Introduction*. Oxford University Press.

Halimatussakdiah, H., & Mulyadi, M. (2021). Semantik Nama Diri dalam Masyarakat Melayu Tamiang di Kabupaten Aceh Tamiang. *Jurnal Pendidikan Bahasa Dan Sastra Indonesia Metalingua*, *19*(1), 63–74.

Khotimah, K., & Febriani, I. (2019). Kajian Semantik Nama Diri Mahasiswa Madura di Prodi Pendidikan Bahasa dan Sastra Indonesia Universitas Trunojoyo Madura. *Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, *8*(1), 51–55.

Miles, M. B., Michael Huberman, A., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (Third Edit).

Mohome, P. M. (1972). Naming in Sesotho: Its Sociocultural in Linguistic Basis. *Names: A Journal of Onomastics*, *20*(3), 171–185.

Mulyadi, M. (2000). Struktur Semantis Verba Penglihatan dalam Bahasa Indonesia. *Linguistik Indonesia*, *18*(2), 77–89.

Mulyadi, M., & Siregar, R. K. (2006). Aplikasi Teori Metabahasa Makna Alami dalam Kajian Makna. *Jurnal LOGAT*, *11*(2), 69–74.

Wappa, J. P., & Wada, R. (2019). Kamuə Female Personal Names and Identity in Cultural Contexts. *Open Journal of Modern Linguistics*, *9*(2), 104–114.

Wierzbicka, A. (1996). *Semantics: Primes and Universals*. Oxford University Press.

Zaim, M. (2014). *Language Research Methods: Structural Approach*. Sukanina Press.