



**THE INTERPERSONAL MEANINGS OF CONVERSATIONS BETWEEN
A TOUR GUIDE AND FOREIGN TOURISTS
IN *PRAMBANAN* TEMPLE**

A Final Project
submitted in Partial Fulfillment of the Requirements
for the Degree of *Sarjana Sastra*
in English

by
Provita Fitriana
2211411030

**ENGLISH DEPARTMENT
FACULTY OF LANGUAGES AND ARTS
SEMARANG STATE UNIVERSITY**

2015

DECLARATION OF ORIGINALITY

I, ProvitaFitriana hereby declare that this final project entitled *The Interpersonal Meanings of the Conversations between a Tour Guide and Foreign Tourists in Prambanan Templeis* my own work and has not been submitted in any form for another degree or diploma at any university or other institute of tertiary education. Information derived from the published and unpublished work of others has been acknowledged in the text and a list of references is given in the bibliography.

Semarang, September 2015



ProvitaFitriana

APPROVAL

This final project has been approved by the Board of Examination of the English Department, Faculty of Languages and Arts, Semarang State University on September 2015.

Board of Examination

1. **Chairperson**

Drs. Agus Yuwono, M.Si., M.Pd.

NIP 196812151993031003



2. **Secretary**

Rohani, S.Pd., M.A.

NIP 197903122003121002



3. **First Examiner**

Prof. Dr. Dwi Rukmini, M.Pd.

NIP 195104151976032001



4. **Second Examiner**

Novia Trisanti, S.Pd., M.Pd.

NIP 197611062005012002



5. **Third Examiner / Advisor**

Intan Permata Hapsari, S.Pd., M.Pd.

NIP 197402242005012001



Approved by
Dean of the Faculty of Languages and Arts

Prof. Dr. Agus Nuryatin, M. Hum.
NIP 196008031989011001



MOTTO AND DEDICATION

Life is like riding a bicycle.

To keep your balance, you must keep moving.

(Albert Einstein)

I wholeheartedly dedicate this to:

My mother and my father (Hartini and Haryanto)

My brother (M. Adief Faristian)

ACKNOWLEDGMENTS

First and foremost, I would like to express my greatest gratitude to Allah the Almighty, for His blessings and miracles to guide me during my study and final project completion.

Second, I wish to express my gratitude to the Dean of Faculty of Languages and Arts, Prof. Dr. Agus Nuryatin, M.Hum. and the Head of the English Department, Dr. IssyYuliasri, M.Pd.

Third, my deepest gratitude is to Intan Permata Hapsari, S.Pd.,M.Pd. as my advisor who has been very patiently giving me advice, motivation, comments, and corrections during the completion of this final project. My sincere thanks also go to all my lecturers of English Department of UNNES for all guidance during my study.

Last, I wish to thank my beloved parents (Hartini and Haryanto) and my brother who never stop supporting me, my grandfather and grandmothers, and all of my friends who always support me to finish this final project.

I realize that a lot of mistakes may be found in this final project. Therefore, suggestions and criticisms are always needed for its betterment.

Semarang, September 2015

Provita Fitriana

ABSTRACT

Fitriana, Provita. 2015. *The Interpersonal Meanings of Conversations between A Tour Guide and Foreign Tourists in Prambanan Temple*. A Final Project. English Department, Faculty of Languages and Arts, Semarang State University. Advisor: Intan Permata Hapsari, S.Pd., M.Pd.

Keywords: *Attitudes, interpersonal meanings, modality, mood.*

The topic of the study is the interpersonal meanings of the conversations between a tour guide and foreign tourists in *Prambanan Temple*. This study aims to reveal speakers' ways to negotiate informations, suggestions, offers and things. Therefore, mood, modality, and attitude are analyzed in this study. This aims to describe the realizations of Moods in the conversations between a tour guide and foreign tourists in Prambanan Temple, the realizations of Modalities in the conversations between them, and the realizations of Attitudes in the conversations between them.

The approach used in this of study is qualitative. There were several steps done to analyze the data. The data was divided into sentences. Each sentence which had more than one clauses was divided again into clauses. The clauses were then analyzed using Mood theory offered by Eggins (1994), Modality theory from Eggins and Slade (1997) and Attitudes theory from Martin and Rose (2003). The results of the analysis were tabulated.

The results of Mood analyses are that the tour guide mostly uses declaratives in delivering information and ideas to the foreign tourists. Interrogatives are also used for asking things from the foreign tourists. Imperatives are also used in the conversations. The foreign tourists mostly speak using interrogatives. However, they also use declaratives to share their experiences. The results of Modality analyses show that most of the modalities used are capabilities. These show the degree of capability and what things people capable or not capable to do. Probabilities, usualities, obligations, and inclinations are also used in the conversations. The analyses of Attitudes reveal that the conversations contain some affections, judgments, and appreciations.

TABLE OF CONTENTS

Declaration of Originality	ii
Page of Approval	iii
Motto and Dedication.....	iv
Acknowledgments.....	v
Abstract	vi
Table of Contents	vii
List of Tables.....	xi
List of Figures	xii
List of Appendices	xiii
CHAPTER I INTRODUCTION	1
1.1 Background of the Study	1
1.2 Reasons for Choosing the Topic	4
1.3 Research Questions	5
1.4 Objectives of the Study	6
1.5 Significance of the Study	6
1.6 Outline of the Study	7
CHAPTER II REVIEW OF THE RELATED LITERATURE	8
2.1 Reviews of Previous Studies	8
2.2 Theoretical Background	12
2.2.1 Language	12

2.2.2	Grammar	14
2.2.3	Systemic Functional Grammar	15
2.2.4	Speech Role/Speech Function	17
2.2.5	Conversation	20
2.2.6	Independent and Dependent Clauses	22
2.2.7	Major and Minor Clauses	22
2.2.8	Mood	23
2.2.8.1	Subject.....	24
2.2.8.2	Finite	24
2.2.9	Residue	26
2.2.9.1	Predicator	26
2.2.9.2	Complement.....	28
2.2.9.3	Adjuncts	29
2.2.10	Mood Types	32
2.2.10.1	Declaratives	33
2.2.10.2	Polar Interrogatives	34
2.2.10.3	Tagged Declaratives	34
2.2.10.4	WH-Interrogatives	34
2.2.10.5	Exclamatives	35
2.2.10.6	Imperatives	35
2.2.11	Modality	35
2.2.11.1	Modalization	36

2.2.11.2 Modulation	37
2.2.12 Appraisal	38
2.2.12.1 Expressing Our Feelings (Affect)	49
2.2.12.2 Judging People’s Character	40
2.2.12.3 Appreciating Things	41
2.3 Theoretical Framework	41
CHAPTER III METHODS OF INVESTIGATION	44
3.1 The Research Approach	44
3.2 Subject of the Study	45
3.3 Object of the Study	46
3.4 Target of the Study.....	46
3.5 Role of the Researcher	47
3.6 Type of Data	47
3.7 Unit of Analysis	48
3.8 Procedures of Collecting the Data	48
3.9 Procedures of Analyzing the Data	49
CHAPTER IV FINDINGS AND DISCUSSIONS	52
4.1 The Realization of MOOD on Conversations between the Tour Guide and Foreign Tourists in Prambanan Temple	52
4.1.1 MOOD and Residue.....	53
4.1.1.1 Subject	53
4.1.1.2 Finite	64
4.1.1.3 Predicator	67

4.1.1.4	Complement	68
4.1.1.5	Adjunct	70
4.1.1.5.1	Circumstantial Adjunct	71
4.1.1.5.2	Mood Adjunct	74
4.1.1.5.3	Polarity Adjunct	76
4.1.2	MOOD Type	77
4.1.2.1	Declarative	78
4.1.2.2	Interrogative	82
4.1.2.3	Imperative	87
4.2	The Realization of Modalities on Conversations between the Tour Guide and Foreign Tourists in Prambanan Temple	89
4.3	The Realization of Attitudes on Conversations between the Tour Guide and Foreign Tourists in Prambanan Temple	94
CHAPTER V CONCLUSIONS AND SUGGESTIONS		98
5.1	Conclusions.....	98
5.2	Suggestions	99
References		101
Appendices		103

LIST OF TABLES

Table

Table 2.1	Speech Roles and Commodities in Interaction	18
Table 2.2	Speech Function Pairs (Initiations and Responses).....	18
Table 2.3	Speech Functions and Typical Mood of Clause.....	19
Table 2.4	Summary of Dialogue	20
Table 4.1	Subject Used by the Tour Guide in the Conversations	53
Table 4.2	Subject Used by the Foreign Tourists in the Conversations	54
Table 4.3	Adjuncts Realized on the Conversations between the Tour Guide and the Foreign Tourists in Prambanan Temple.....	70
Table 4.4	Mood Adjuncts Realized on the Conversations between the Tour Guide and the Foreign Tourists in Prambanan Temple.....	74
Table 4.5	Mood Types (Tour Guide)	78
Table 4.6	Mood Types (Foreign Tourists)	78
Table 4.5	Modality Analysis	89
Table 4.6	The Analysis of Attitudes.....	94

LIST OF FIGURES

Figure

Figure 2.1 Mood Types..... 33

Figure 2.2 Basic System for Appraisal..... 39

LIST OF APPENDICES

Appendix		
Appendix I	Conversation Transcriptions	103
Appendix II	The Analysis of Mood Type (Conversation I/T)	123
Appendix III	The Analysis of Mood Type (Conversation I/N)	135
Appendix IV	The Analysis of Mood Type (Conversation II/T)	139
Appendix V	The Analysis of Mood Type (Conversation II/G1)	163
Appendix VI	The Analysis of Mood Type (Conversation II/G2)	165
Appendix VII	The Analysis of Mood Type (Conversation III/T)	165
Appendix VIII	The Analysis of Mood Type (Conversation III/U1)	173
Appendix IX	The Analysis of Mood Type (Conversation III/U2)	175
Appendix X	The Analysis of Mood and Residue (Conv. I/T)	177
Appendix XI	The Analysis of Mood Type and Residue (Conv. I/N).....	230
Appendix XII	The Analysis of Mood Type and Residue (Conv. II/T).....	245
Appendix XIII	The Analysis of Mood Type and Residue (Conv. II/G1)	331
Appendix XIV	The Analysis of Mood Type and Residue (Conv. II/G2)	337
Appendix XV	The Analysis of Mood Type and Residue (Conv. III/T)	339
Appendix XVI	The Analysis of Mood Type and Residue (Conv. III/U1)	364
Appendix XVII	The Analysis of Mood Type and Residue (Conv. III/U2)	369
Appendix XVIII	The Analysis of Modality (Conversation I/T)	373
Appendix XIX	The Analysis of Modality (Conversation I/N)	375
Appendix XX	The Analysis of Modality (Conversation II/T)	376

Appendix XXI	The Analysis of Modality (Conversation II/G1)	379
Appendix XXII	The Analysis of Modality (Conversation III/T)	380
Appendix XXIII	The Analysis of Attitude	381

CHAPTER I

INTRODUCTION

In this chapter, I present the background of the study, reasons for choosing the topic, research questions, objectives of the study, significance of the study, and outline of the research report.

1.1 Background of the Study

This study is going to investigate how interpersonal meanings of the conversations between a tour guide and foreign tourists in Prambanan Temple are realized. This is going to describe the function of language that is exchanging meanings.

In theory of language, grammar is used to make words hang together. Gerot and Wignell (1994:2) state, "Grammar is a theory of language, of how language is put together and how it works." Grammar is divided into three kinds; traditional grammar, formal grammar, and functional grammar. In this study, I focus on functional grammar which concerns to make meaning and to describe language in actual use as stated by Gerot and Wignell (1994: 6), "Functional grammars view language as a resource for making meaning." Functional grammar consists of three functions or meanings. These are ideational meanings, textual meanings, and interpersonal meaning. In addition, Gerot and Wignell (1994:12)

state, “The wordings of texts simultaneously encode three types of meaning: ideational, interpersonal, and textual.”

Gerot and Wignell (1994:13) state, “Interpersonal meanings are meanings which express a speaker’s attitude and judgments.” Analyzing interpersonal meanings is interesting because it is trying to find how feelings and values are negotiated. It is also important because it learns about our role relationship with other people and our attitudes to each other. The meaning making function in language allow people to interact each other. If meaning does not exist or delivered well, people cannot understand what other people intend to say to them. Therefore, studying about interpersonal meanings is important in order to make readers and listeners interpret the same as speakers and writers intend to tell. Furthermore, different word choice and structure may create different interpretation about things or feelings for different people.

This study also presents about the analysis of attitudes, besides modality and mood. Everyone intends to express their emotion, judge others’ characters, and value the worth of thing when speaking. It is important to be learnt because the way someone tells or says something will affect the meanings and intentions of speech that he/she produces. Martin and Rose (2003:25) state, “... three kinds of attitude we have identified: affect (people’s feelings), judgment (people’ character), and appreciation (the value of things).

Most of the previous studies of interpersonal meanings studied about one way communication such as speech. Therefore, I intend to analyze two ways communication that is conversation. Sacks in Coulthard (1985:58) states, “A

conversation is a string of at least two turns.” I use conversations as the object of the study because it is challenging as the data that is taken directly from real life practice. It can be more challenging than analyzing speech, novel, or even song because this study directly observes from the subjects of the data, a tour guide and foreign tourists in Prambanan Temple. The subjects, foreign tourists, are from different countries with different English skill and pronunciation.

Prambanan is a Hindu temple which is located in Sleman, Yogyakarta. It was built by King Rakai Pikatan from Sanjaya Dynasty in the 9th century. It had been damaged by earthquakes then lost. It was found again in 18th century by C.A. Loans, a Dutch. Now, it becomes a tourism site which attracting domestic and foreign tourists to come. Having a charming history and attractive folktales, Prambanan always makes tourists feel curious to see and know more about it. Therefore, foreign tourists hire English tour guides. Tourists who come from Singapore, Malaysia, Australia, Europe, and America usually speak English and hire guides from *Himpunan Pramuwisata Indonesia (HPI) Taman Wisata Candi Prambanan* to lead their tour.

Himpunan Pramuwisata Indonesia (HPI) is an organization which provides tour guides for foreign tourists. The members of HPI are Indonesian people so their first language is Javanese or Bahasa Indonesia. There are thirty tour guides in this organization but only fifteen of them who are still active. Tour guides in Prambanan are expected to deliver information clearly. In this study, I analyze about interpersonal meanings realized in conversations between a tour guide and foreign tourists in Prambanan Temple. It is needed because the way

tour guides deliver information affects the understanding of tourists in receiving it. It also shows how a tour guide negotiates information to foreign tourists by analyzing Mood, Modality, and Attitudes. Based on the explanation above, I am interested in conducting a study entitled “*The Interpersonal Meanings of Conversations between a Tour Guide and Foreign Tourists in Prambanan Temple*”.

1.2 Reasons for Choosing the Topic

After explaining about the background of the study, I have some interesting reasons to choose the topic about analyzing interpersonal meanings on conversations between a tour guide and foreign tourists in Prambanan Temple.

First, tour guides are people who need to communicate with foreign tourists from all over the world with different English competence because not all foreign tourists use English as their first language. Some of them use English as their second language, for example those who are from India and Malaysia. Meanwhile, some of them use English as a foreign language such as Japan and Korea. I want to show that although English is not as the first or second language in Indonesia, tour guides can communicate with foreign tourists well and understandable.

Second, the function of language based on interpersonal function is making meaning. I am interested in analyzing the system of language or language structure used by foreign tourists and the use of language to exchange meaning by analyzing their Mood, Modality, and Attitude.

Third, most of the previous studies of interpersonal meanings have been studied by the students of English Department of State University of Semarang are one way communication such as speech. Therefore, I am interested in analyzing two way communication such as conversation. Furthermore, this study directly observes from the subjects of the data, the tour guide and foreign tourists. It is more complex than analyzing speech, novel, or song because the subject of the data is more than one person. The analysis of interpersonal meanings on conversation is more complicated because different subject may deliver their idea using different mood, modality, and attitude.

Fourth, by analyzing the conversations between a tour guide and tourists in Prambanan Temple, I learn and show about the culture, history, folktales, and the beauty of Prambanan, one of Indonesia's tourism icon.

1.3 Research Questions

The problems discussed in this study are presented in the following questions:

- (1) What are Moods realized in the conversations between a tour guide and foreign tourists in Prambanan Temple?
- (2) What are Modalities realized in the conversations between a tour guide and foreign tourists in Prambanan Temple?
- (3) How are Attitudes realized in the conversations between a tour guide and foreign tourists in Prambanan Temple?

1.4 Objectives of the Study

The objectives of this study are as follows:

- (1) to describe the realizations of Moods in the conversations between a tour guide and foreign tourists in Prambanan Temple.
- (2) to describe the realizations of Modalities in the conversations between a tour guide and foreign tourists in Prambanan Temple.
- (3) to describe the realizations of Attitudes in the conversations between a tour guide and foreign tourists in Prambanan Temple.

1.5 Significance of the Study

Theoretically, the result of the study is expected to be a source and reference for further language research especially for researchers who are interested in analyzing the realization of interpersonal meaning in conversation.

Practically, the result of this study will give knowledge to the students who learn language especially English to be able to choose the appropriate words for speaking practice. I hope that this study will increase readers' awareness in delivering their intention. Grammar and word-choice are very important in creating the interpretation.

Pedagogically, this study is expected to be useful for English Department students who concern in interpersonal meanings. I hope that it will improve knowledge and deliver more understanding of interpersonal meanings both spoken and written.

1.6 Outline of the Study

The research report or final project report is divided into five chapters. Chapter one includes the introduction which consists of background of the study, reasons for choosing the topic, research questions, objectives of the study, significance of the study, and outline of the study.

Chapter two presents the review of previous studies about interpersonal meanings, followed by review of related literature which consists of the definition of language, Systemic Functional Grammar, Interpersonal Meanings, Mood, Modality, Appraisal, and also theoretical framework.

Chapter three presents the methods of investigation that includes data of the study, the approach of the data analysis, the unit of analysis, the role of the researcher, the method of collecting the data, and the steps of analyzing the data.

Chapter four presents the findings and discussions. It contains the result and findings of analyzing interpersonal meanings in conversations.

Chapter five presents the conclusions and suggestions related to the result of the study.

CHAPTER II

REVIEW OF THE RELATED LITERATURE

This chapter presents review of related literature. The discussion concerns in previous studies, theoretical background, and theoretical framework which consists of Previous Studies, Language, Grammar, Systemic Functional Grammar, Speech Role/Speech Function, Conversation, and Interpersonal Meanings.

2.1 Reviews of Previous Studies

There are many studies about interpersonal communication that have been conducted before. Fidya, (2010) conducted a study entitled The Realization of Interpersonal Meaning in Green Day's Song "American Idiot" Lyrics. This final project is about the interpersonal meaning analysis of clauses in Green Day's song lyrics entitled "American Idiot" that realized in the system of Mood and Modality. The interpersonal meaning includes the process of analyzing Mood and Modality of the clauses. The Mood and Modality includes the definition of Mood elements (subject and finite), residue (predicator and complement), and the adjunct (Mood adjunct; circumstantial adjunct and comment adjunct). Identifying the Mood means that we identify the type of each clause whether it is imperative, declarative, and interrogative or exclamative. The result of this study shows that in "American Idiot" lyrics, declarative are the major mood in the clauses and there is only one interrogative. Moreover, only one clause which has modality that is

probability. For the most dominant speech function is statement. The moral values of the song are to be smart, critical, and have your own personality.

The similarity between Fidya's study and this study is in the mood. Both of the studies aim to reveal the Mood system to uncover the interpersonal meaning. The differences are on the object of the study and analysis. The previous study is about the interpersonal meanings on "American Idiots" song by Greenday while the present study is about the conversations between a tour guide and foreign tourists in Prambanan Temple. Then, the previous study does not contain about the analysis of Attitude while the current study does.

Fitriyati (2014) conducted a research about the analysis of critical interpersonal communication in Ahmadinejad's speech to prompt diplomatic walkout on September 22, 2011. It is aimed to describe the Mood and Modality system, and the critical communication found in Ahmadinejad's speech. The result of this study shows interpersonal meaning through the use of Mood and Modality which shows the speaker's strength to influence the audiences. In the critical communication, the writer finished it by following the three steps from Fairclough, those are the description of the text which focuses on words, the description of the text which focus on context of situation, and the explanation of the text which focuses on ideology of the speaker.

There are similarity and difference found in the Fitriyati's study and the current study. The similarity of the previous study and the current study is both of them reveal the system of Mood and Modality. The differences are found in the object of the study and the analysis theory. Beside Mood and Modality, the

previous study reveals the critical discourse on Ahmadinejad's speech, while the current study reveals the Attitude on the conversations between a tour guide and foreign tourists in Prambanan Temple.

Huang (2014) conducted a study of interpersonal meanings in a political TV interview. This paper mainly employs Halliday's Systemic Functional Grammar theory, concerning the interpersonal metafunction, to make a theoretically founded analysis on an episode in Feng Yun Dui Hua, a famous television program from Phoenix TV in China. The analysis of the data has yielded the following major findings: (1) It is found that the TV host paid much attention to the employment of declarative clause, which helped him give information about the topic he wanted to start, and after that, he adequately used yes/no interrogatives and WH-interrogatives to define the scope for the host to answer those questions, in order to get the exact information he wanted. The exclamative and imperative clauses never occurred in the course of conversation, which is useless for constructing a good atmosphere for communication between the host and guest. (2) It is revealed that the choices of modal operators with different degree of value agree with the communicative purposes of the speaker. (3) It is also shown that person pronouns establish a good relationship between the host and guest, successfully shortening their distance as well as helping the speaker to advertise his opinions, and even impose his will upon the listeners implicitly. The analysis also reveals that the linguistic choices, in terms of mood, modality, person pronouns and appraisal system, can contribute to the realization of interpersonal functions in the process of conversation, which may be of a

certain value in achieving a better understanding towards the functional features of this kind of genre.

Both of the Huang's and current studies contain the analysis of Mood and Modality. The differences are on the object of the study and the appraisal system. The object of the previous study is a political interview on a famous program of Phoenix TV in China while the object of the current study is the conversations between a tour guide and foreign tourists in Prambanan Temple. The other difference is that Huang analyzes the whole Appraisal system, but I only analyze the Attitude.

Najib (2014) investigates how the interpersonal meanings works in a public speech by descriptively elaborating the realization occur in the data analysis to figure out the interpersonal meaning. The data are analyzed using three units of analysis, context of situation, grammar analysis and appraisal system. The writer found that students who study interpersonal meaning of speech also means that we are attempting to understand people's intention in perceiving something. It will improve students' speaking skills by using the appropriate and proper choices of words (dictions) as the realization of their interpersonal meaning.

Najib's study reveals tenor, interpersonal meanings, and Appraisal system on Obama's speech and he relates interpersonal meanings with students' speaking skills, while this study reveals interpersonal meanings and Attitude on conversations between a tour guide and foreign tourists on Prambanan Temple.

Utami (2014) conducted a research that is The Realization of Interpersonal Meanings and Appraisal System in the World War II Declaration

Speech by King George II. The aims of the study are to understand the interpersonal meanings of King George VI speech by looking deeply on the Mood system and try to uncover King George VI valuation and stances towards Germany by applying the appraisal theory proposed by Martin which focuses on attitude system. The result of analysis showed the analysis of Mood system in the clauses of King George VI speech. The writer found that almost clauses in that speech are declarative clauses which mean that King George VI wanted to share information to the audience by delivering his speech. The speech also contains some imperative clauses; these are some instructions to his people during the war. Some uses of modality which show the speaker's judgment, are also identified.

Based on those studies above, interpersonal meanings can be found in various texts such as song, speech, and interview. The previous studies are considered as a relevant theory for this study.

2.2 Theoretical Background

After knowing about previous studies, it is needed to know the related theory. Here, I present reviews of related literature which are taken from many books to improve readers' comprehension about the topic.

2.2.1 Language

Language refers as text both spoken and written which have meanings. It has system and structure through wordings.

We have referred to language (i) as text and as system, (ii) as sound, as writing and as wording, (iii) as structure - configurations of parts, and

(iv) as resource - choices among alternatives (Halliday and Matthiessen 2004:19).

Language is used by people for communicating with each other in their daily activities. Eggins (2004:1) states “In our ordinary, everyday lives we are constantly using language.” For example she adds:

We chat to family members, organize children for school, read the paper, speak at meetings, serve customers, follow instructions in a booklet, make appointments, surf the internet, call in a plumber, unburden ourselves to therapists, record our day's thoughts and activities in a journal. All of these are activities which involve language (Eggins 2004:1).

Language has an important role in human's interaction with each other. It can be used for delivering and revealing humans' and ideas. Through the system of language, humans can express their feelings and thinking easily.

The case of language is particularly interesting because language plays an essential role in thinking and human interaction, and because in this case we can begin to describe the system of knowledge that is attained and to formulate some plausible hypotheses about the intrinsic (Chomsky 2006:xiv-xv).

Language can be acquired by habits for example if a child lives in an English speaking family, he will be able to acquire English language naturally. It is about the habits and skills as stated by Chomsky (1994:2), “A language is a certain system of habits and skills; to know a language is to have mastered these skills.”

Regarding to the importance of language, it is needed to study about language and the system rules on language or grammar especially English language because English language has become the major language acquired by most of people in the world.

2.2.2 Grammar

In delivering language there are some set of rules in structuring words into sentences called grammar. Gerot and Wignell (1994:2) state, “Grammar is a theory of language, of how language is put together and how it works.” Whenever people intend to communicate with others, they need to arrange words into sentences in particular way. The purpose of this arrangement is creating meaning. The meaning can be created by following the order of wordings. Halliday (1994:F42) states, “Meanings are realized through wordings, and without theory of wordings that is grammar there is no way of making explicit one’s interpretations of meaning of a text.”

There are three grammars which have had a major influence in the western world. These are traditional grammar, formal grammar, and functional grammar. The explanation of these grammars are as follows.

(1) Traditional Grammar

Traditional grammar is a standard English which is compared with Latin. Gerot and Wignell (1994:5) state, “Traditional grammar aims to describe the grammar of standard English by comparing it with Latin.” They explain that this kind of grammar is a standard grammar which divides words into several classes or part of speech such as nouns, verbs, prepositions, adverbs, and adjective. The learners of this grammar are taught about the rule in structuring grammar, for example, not to start sentences with ‘and’. Traditional grammar is grammar which is used for arranging words into correct sentences. It does

not focus on the meaning of the sentences. Gerrot and Wignell also state, “Traditional grammar focuses on rules for producing correct sentences.

(2) Formal Grammar

Formal grammars are also structures of making sentences but these are concerned to individual sentences. This kind of grammar is a set of rule which allow or disallow particular sentence structures.

(3) Functional Grammar

Functional grammars are not only used to structure correct sentences but also the way to construct meaning. Gerot and Wignell (1994:6) state, “Functional grammars view language as a resource for making meaning.” This study focuses on functional grammar, so I explain more deeply about this.

2.2.3 Systemic Functional Grammar

Systemic Functional Grammar is developed by M.A.K Halliday. He (1994:31) states, “Being a ‘functional grammar’ means that priority is given to the view ‘from above’; that is, grammar is seen as a resource for making meaning.” This kind of grammar is functioned for making meaning. By having meaning, sentences can be used effectively for interacting and communicating with other people also negotiating things and ideas. Based on functional grammar, wordings and meanings are inseparable. This grammar encodes three types of meaning, ideational, textual, and interpersonal.

(1) Ideational meanings

Ideational meanings are the functions of language that represent our experience of the world. These consists of participants, processes, and circumstances. Participants are people, ideas, or things which include in sentences. Processes are the activities represented in sentences. Circumstances are the conditions or environment in which the processes happen.

Ideational meanings are meanings about phenomena – about things (living and non-living, abstract, and concrete), about goings on (what the things are or do), and the circumstances surrounding these happenings and doings (Gerot and Wignell 1994:12).

(2) Textual meanings

Textual meanings are language functions that is enable people to form coherent and cohesive text. These differentiate between written and spoken texts. In creating texts, people must concern in the system language such as written or spoken. Gerot and Wignell (1994:14) state, “Textual meanings express the relation of language to its environment.” The way of structuring written sentences and spoken sentences are sometimes different. The examples can be seen below.

This is yer phone bill and you hafta go to the Post Office to pay it – uh, by next Monday – that’s what this box tells ya – or they’ll cut yer phone off!

All phone bills must be paid by the date shown or service will be discontinued.

(Gerot and Wignell 1994:14)

Based on the examples above, the way of delivering information using spoken and written are different although both of those texts have the same purpose and meaning.

(3) Interpersonal meanings

Interpersonal meanings are language systems which allow people to give and demand information, ideas, and things. Gerot and Wignell (1994:13) state, “Interpersonal meanings are meanings which express a speaker’s attitude and judgments.” They (1994:13) add, “Meanings are realized in wordings through what is called Mood and Modality.”

Gerot and Wignell (1994:22) state that interpersonal meanings are realized in the lexicogrammar through selections from the system of Mood.

2.2.4 Speech Role/Speech Function

Halliday and Matthiessen (2004:107) state, “The most fundamental types of speech role, which lie behind all the more specific types that we may eventually be able to recognize, are just two: (i) giving and (ii) demanding.” Mood system includes speech role and commodity. Speech role consists of giving (statement and offer) or demanding (question and command). Meanwhile, Eggins (1994:150) states, “These four basic move types of statement, offer, question, and command are what Halliday refers to as speech functions.”

Table 2.1 Speech Roles and Commodities in Interaction

COMMODITY EXCHANGED		
SPEECH ROLE	Information	Goods and Services
Giving	statement	offer
Demanding	question	command

(Halliday in Eggins 1994:150)

Eggins (1994:150) states, “The choice of responding moves is constrained by the initiating move that has just been made.” Each speech function has pair of initiation and response. Response approaches after the initiation. Response may be supporting or confronting, for example, the first person in a dialogue offers something then the second person will give acceptance response for supporting initiation or rejection acceptance for confronting.

Table 2.2 Speech Function Pairs (Initiations and Responses)

Initiating Speech Function	Responding Speech Function	
Offer	Supporting acceptance (may be non-verbal)	Confronting rejection
Command	compliance (may be non-verbal)	refusal
Statement	acknowledgement	contradiction
Question	answer	disclaimer

(Halliday in Eggins 1994:151)

Egins (1994:152) adds that there is also a correlation between the different structure of an initiating move and the structure of a responding move. There is also a rule that each speech function has typical Mood in clause such as statement which is usually presented in declarative Mood and question which is usually presented in interrogative Mood.

Table 2.3 Speech Functions and Typical Mood of Clause

Speech Function	Typical Mood in Clause
Statement	declarative Mood
Question	interrogative Mood
Command	imperative Mood
Offer	modulated interrogative Mood
Answer	elliptical declarative Mood
Acknowledgement	elliptical declarative Mood
Accept	minor clause
Compliance	minor clause

(Egins 1994:154)

In a dialogue or conversation sometimes people do not use structure above. Question which is usually presented by interrogative Mood can also be presented with modulated declaratives. Egins (1994:154) gives example:

Interrogatives : “Is ‘The Bostonians’ by Henry James?”

Modulated declarative : “I was wondering whether ‘The Bostonians’ might be by Henry James.

Table 2.4 Summary of Dialogue

Speech Function	Typical Clause Mood	Non-typical Clause Mood
Command	imperative	modulated interrogative declarative
Offer	modulated interrogative	imperative declarative
Statement	declarative	tagged declarative
Question	interrogative	modulated declarative

(Eggins 1994:153)

2.2.5 Conversation

Conversation or dialogue is a two ways communication. Sacks in Coulthard (1985:58) states, “A conversation is a string of at least two turns.” In starting move, conversation must involve at least one of speech roles for example if the first person demands information by asking question, the second person will give information by giving statement.

The conversation analysis is developed by Sacks. It examines language as social action. It analyzes the interaction when people talk with each other. Wooffitt (2005:1) states, “Conversation analysis is one of the key methodological approaches to the study of verbal interaction.” Casual conversation is conversation which is a process of turn taking interaction which flows naturally to create the interpersonal relationship. The conversations between a tour guide and foreign tourists in Prambanan Temple is an example of casual conversation. Eggins and

Slade (1997:67) state, “Casual conversation is motivated by interpersonal goals: people chat not just to ‘kill time’, but rather to clarify and extend the interpersonal ties that have brought them together.” According to Eggins and Slade (1997:73), there are two reasons for beginning the analysis of casual conversation by describing what goes on in individual speaker turns:

- (1) Interactive conversation is constructed through the individual contributions of each speaker.
- (2) The interaction of grammatical, semantic, and discourse patterns creates meanings which can only be fully appreciated when we are able to analyze linguistic choices at all three levels.

Those three levels in casual conversations are as follows.

- (1) The expression of meaning through the clauses a speaker uses within each turn (grammar).
- (2) The cumulative expression of attitudes and evaluation negotiated by interactants (semantics).
- (3) The dynamic negotiation of those meaning through the interactional sequencing of turns (discourse).

The analysis of conversation uses audio as the primary data as stated by Wooffitt (2005:13), “The primary data for research are audio (and, where necessary or appropriate, video) recordings of naturally occurring interaction. Transcripts assist the analysis of audio/video materials.” In this study, I use the audio recording of conversations between a tour guide and foreign tourists in Prambanan Temple as the data to be analyzed.

2.2.6 Independent and Dependent Clauses

The conversations that will be analyzed need to be separated per clause. Oshima and Hogue (2006:162) state, “Clauses are the building blocks of sentences. A clause is a group of words that contains (at least) a subject and a verb.” There are two kinds of clauses, independent and dependent clauses.

Oshima and Hogue (2006:163) define, “An independent clause contains a subject and a verb and expresses a complete thought. It can stand alone as a sentence by itself.” The examples of independent clause are as follows.

(1) Subject	Verb	(Complement)
The sun	rose	
Water	evaporates	rapidly in warm climate zones.

A dependent clause is also called as a sentence fragment. Oshima and Hogue (2006:163) state, “A dependent clause begins with a subordinator such as *when*, *while*, *if*, *that*, or *who*. A dependent clause does not express a complete thought, so it is not a sentence by itself.” The examples of dependent clause are as follows.

(2) Subordinator	Subject	Verb	(Complement)
... when	the sun	rose ...	
... if	the drought	continues	for another year ...

2.2.7 Major and Minor Clauses

The constituents of mood can be used for identifying major and minor clauses. Eggins (2005:166) states, “A major clause is a clause which has a MOOD

component, even though that MOOD component may sometimes be ellipsed.”

Here are the examples of major clauses:

(a) Non-elliptical (full) major clause

<i>Henry James</i>	<i>wrote</i>	<i>'The Bostonians'</i>	
Subject	Finite	Predicator	Complement
MOOD		RESIDUE	

(b) Elliptical major clause (in answer to: **Did Henry James write it?**)

Yes	<i>(he</i>	<i>did).</i>
Adjunct: Polarity	Subject	Finite
MOOD		

Eggs (2005:166) adds, “Minor clause, on the other hand, are clause which have never had a MOOD constituent, for example, *Oh, dear!*, *Well!*, *Eh?*, *OK.*”

2.2.8 Mood

Mood is a structure which shows the role or position of the speakers. Eggs and Slade (1997:74) state, “At the clause level, the major patterns which enact roles and role relations are those of mood.” According to Eggs (1994:156), there are some elements grammatical structure: MOOD and RESIDUE.

He wasn't a physicist

MOOD RESIDUE

MOOD constituent has three main elements:

- (1) an expressions of polarity: either YES (positive polarity) or NO (negative polarity);
- (2) a nominal-type element (SUBJECT); and
- (3) a verbal-type element, (FINITE).

Besides those three elements, there are also some constituents of the MOOD. These are as follows.

2.2.8.1 Subject

The definition of the Subject offered by Halliday (1985a:76) is that it realizes the thing by reference to which the proposition can be affirmed or denied. The identification of the Subject can be achieved by the tag test: the element that gets picked up by the pronoun in the tag is the Subjects.

Henry James wrote "The Bostonians" (didn't he?)

Subject

Subject

Eggin and Slade (1997:75) state, "The Subject is the pivotal participant in the clause, the person or thing that the proposition is concerned with and without whose presence there could be no argument or negotiation." The part of speech of subject is generally noun or pronoun.

2.2.8.2 Finite

The second essential constituent of the MOOD element is the Finite. Eggin and Slade (1997:77) state, "The Finite expresses the process part of the clause that

makes it possible to argue about the Subject participant.” Moreover, Halliday (1985a:75) defines the Finite in terms of its *function* in the clause to make the proposition definite, to anchor the proposition in a way that we can argue about it. Here is the example of finding the subject and finite in a sentence.

<i>George</i>	<i>was</i>	<i>reading</i>	<i>wasn't</i>	<i>he?</i>
Subject	Finite		Finite	Subject

(Eggins 1994:158)

There are two kinds of finite; temporal finite verbal operators (these words anchor the proposition by reference to time) and finite modal operators (these words anchor the proposition not by reference to time but by reference to Modality).

<i>Henry James</i>	<i>could</i>	<i>write</i>
Subject	Finite:modal	

(Eggins 1994:159)

Polarity is always present in the Finite, even though it does not appear as element when polarity is positive. When polarity is negative, the *not* or *n't* morpheme has to be used.

<i>Henry James</i>	<i>didn't</i>	<i>write "The Bostonians"</i>
Subject	Finite:negative	

(Eggins 1994:160)

Subject and Finite are linked together to form the MOOD constituents. The other box is for RESIDUE.

<i>I</i>	<i>learnt</i>	<i>the English language from this guy.</i>
Subject	Finite	
MOOD		RESIDUE

(Eggsins 1994:160)

2.2.9 Residue

Just as the MOOD component contained the two constituents of Subject and Finite, so the RESIDUE component can also contain a number of functional elements: a Predicator, one or more Complements, and any number of different types of Adjunct.

2.2.9.1 Predicator

Gerot and Wignell (1994:31) define predicator as the verb part of the clause, the bit which tells what's doing, happening, or being. Meanwhile, Eggsins (1994:161) states, "PREDICATOR is the lexical or content part of the verbal group."

<i>I</i>	<i>'m</i>	<i>reading</i>	<i>"The Bostonians"</i>
Subject	Finite	Predicator	
MOOD		RESIDUE	

(Eggsins 1994:161)

Halliday (1985:79) points out that in addition to its function to specify the kind of process of the clause, the Predicator has three other functions in the clause:

- (1) it adds time secondary tense: for example, in *have been going to read* the primary tense (*have*, present) is specified in the Finite, but secondary tense (*been going to*) is specified in the Predicator.
- (2) it specifies aspects and phases: meanings such as *seeming, trying, hoping*, which colour the verbal process without changing its experiential meaning.

<i>Simon</i>	<i>was</i>	<i>trying to read</i>	<i>"The Bostonians"</i>
Subject	Finite	Predicator	
MOOD		RESIDUE	

(Eggins 1994:162)

- (3) it specifies the voice of the clause: the distinction between active voice and passive voice will be expressed through the Predicator.

<i>The Bostonians</i>	<i>was</i>	<i>written</i>	<i>by Henry James.</i>
Subject	Finite	Predicator	
MOOD		RESIDUE	

(Eggins 1994:162)

Halliday (1994:79) claims that there are two verbs in English which in simple past and simple present tense appear as Finite only, without being fused with a distinct element as Predicator. These are 'be' and 'have'. In addition, Eggins and Slade (1997:78) state, "The Predicator encodes the action or process involved in the clause."

2.2.9.2 Complement

Gerot and Wignell (1994:32) propose that Complement answers the question ‘is/had what’, ‘to whom’, ‘did to what’. Eggins also (1994:163) states about Complement, “A Complement is defined as a non-essential participant in the clause, a participant somehow effected by the main argument of the proposition.”

<i>Henry James</i>	<i>wrote</i>		<i>“The Bostonian”</i>
Subject	Finite	Predicator	Complement
MOOD		RESIDUE	

(Eggins 1994:163)

Complements have the potential to be Subject. However, Attributive Complements cannot become Subjects or cannot form passives. Eggins (1994:163) states, “Attributive Complement is realized by adjectival element (word or phrase):

<i>He</i>	<i>isn't</i>	<i>contemporary</i>
Subject	Finite:neg	Complement:attributive
MOOD		RESIDUE

(Eggins 1994:163)

Eggins and Slade (1997:79) state, “The Complement is a participant which is somehow implicated in the proposition, but it is not the pivotal participant.”

2.2.9.3 Adjuncts

Egins and Slade (1997:81) define, “Adjuncts are elements which are additional, rather than essential, to the proposition. Egins (1994:165) states, “Adjunct can be defined as clause elements which contribute some additional (but non-essential) information to the clause.” For example:

*I learnt the English language **from this guy**.*
*Camels always walk **like that**.*
***Actually**, I really wanted pink champagne.*
***Frankly**, I can't stand Henry James.*

(Egins 1994:165)

According to Egins (1994:165), there are three adjunct types. These are circumstantial adjuncts, textual adjuncts, and modal adjuncts.

(1) Circumstantial Adjuncts

Circumstantial adjuncts add experiential content to the clause, by expressing some circumstance relating to the process represented in the clause. Circumstantial Adjuncts may refer to time (probed with “when”), place (where), cause (why), matter (about what), accompaniment (with whom), beneficiary (to whom), agent (by whom). Example:

<i>They</i>	<i>can't</i>	<i>do</i>	<i>that</i>	<i>these days</i>
Subject	Finite: mod/negative	Predicator	Complement	Adjunct: circumstantial
MOOD		RESIDUE		

(Egins 1994:163)

(2) Textual Adjuncts

Eggins (1994:166) states, “Textual meanings are meanings to do with the organization of the message itself.” There are two types of Textual Adjuncts: Conjunctive Adjuncts and Continuity Adjuncts. The Conjunctive type, expressed by conjunctions, function to provide linking relations between one clause and another while Continuity Adjuncts includes the continuative and continuity items, particularly frequent in casual talk, such as *well, yea, oh* where these items occur to introduce a clause, and signal that a response to prior talk is about to be provided.

Example:

<i>Oh</i>	<i>now</i>	<i>he</i>	<i>'s</i>	<i>talking</i>	<i>about</i> <i>Henry James</i>
Adjunct: continuity	Adjunct: conjunctive	Subject	Finite	Predicate	Adjunct: circ.
		MOOD		RESIDUE	

(Eggins 1994: 170)

(3) Modal Adjuncts

Eggins (1994:166) states, “Modal adjuncts are clause constituents which add interpersonal meanings to the clause.” There are four main types of Modal Adjunct: mood adjuncts, polarity adjuncts, comment adjuncts, and vocative adjuncts. Based on Halliday (1985a:82), the following categories of items can be classified as Mood Adjuncts:

- (a) expression of probability: e.g. *perhaps, maybe, probably*

- (b) expression of usuality: *sometimes, usually*
- (c) expression of intensification or minimization: *really, absolutely, just, somewhat*
- (d) expression of presumption: *evidently, presumably, obviously*
- (e) expression of inclination: *happily, willingly*

Camels	probably/maybe/ usually/always/ sometimes	walk	like that	
Subject	Adjunct:mood	Finite	Predicator	Adjunct: circumstantial
MOOD			RESIDUE	

(Eggins 1994:167)

Polarity Adjuncts are Yes and No. *Yes* and *No*, and their common conversational alternatives (*yea, yep, na, nope, etc.*) may function in two different ways: as polarity adjuncts (when YES or NO are “standing in” for an ellipsed clause, they should be analyzed as Polarity Adjuncts) and as Textual Adjuncts (when YES or NO which are more typically *yea* or *na* occur in unstressed initial position, introducing a clause, they should be treated as continuity items and classified as Textual Adjuncts (Eggins 1994:168).

Comment Adjuncts function to express an assessment about the clause as a whole e.g.:

<i>Frankly,</i>	<i>I</i>	<i>can't</i>	<i>stand</i>	<i>Henry James</i>
Adjunct: comment	Subject	Finite: mod/neg	Predicator	Complement
MOOD			RESIDUE	

(Eggins 1994:168)

Comment Adjuncts typically occur in clause initial position, or directly after the Subject, and are realized by adverbs. Halliday (1985a:50) identifies the following meanings as expressed by comment Adjuncts:

- (a) admission: frankly
- (b) assertion: honestly, really
- (c) how desirable: luckily, hopefully
- (d) how constant: tentatively, provisionally
- (e) how valid: broadly speaking, generally
- (f) how sensible: understandably, wisely
- (g) how expected: as expected, amazingly

Vocative Adjuncts function to control the discourse by designating a likely “next speaker” (Egins 1994:169). They are identifiable as names, where the names are not functioning as Subjects or Complements, but are used to directly address the person named. This Adjunct affects the whole clause.

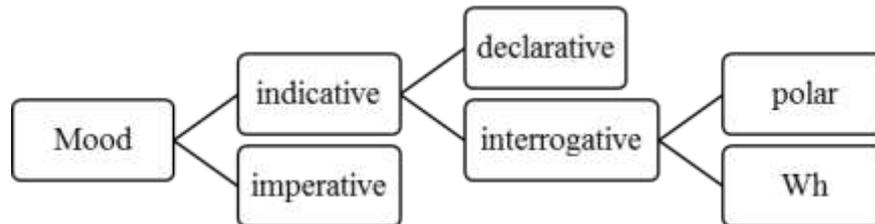
<i>Did</i>	<i>you</i>	<i>do</i>	<i>physics</i>	<i>George?</i>
Finite	Subject	Predicator	Complement	Adjunct: vocative
MOOD		RESIDUE		

(Egins 1994: 169)

2.2.10 Mood Types

According to Gerot and Wignell (1994:3), Mood is realized by the position in the clause of the Subject and Finite. Mood has some elements, besides it has also types.

Figure 2.1 Mood Types



(Gerot and Wignell 1994:38)

2.2.10.1 Declarative

Egins and Slade (2004:85) state, “Declarative clauses can be identified as clauses in which the structural element of Subject occurs before the Finite element of the clause.”

Unmarked: Subject + Finite

The car had four bicycle wheel

Subject	Finite	Complement
---------	--------	------------

(Gerot and Wignell 1994:39)

Marked: Finite + Subject

Then came the production line

Pred.	Finite	Subject
Res.	Mood	

(Gerot and Wignell 1994:39)

<i>Henry James</i>	<i>wrote</i>	<i>“The Bostonians”</i>	
Subject	Finite	Predicator	Complement
MOOD		RESIDUE	

(Egins 1994:172)

2.2.10.2 Polar Interrogatives

Eggs (1994:173) states that the structure of the polar interrogative involves the positioning of the Finite before the Subject. Meanwhile, Eggs and Slade (1997:85) state, “Polar interrogatives, also known as yes-no interrogatives, can be identified as clauses where the finite element occurs before the Subject.” Here are the examples of polar interrogatives:

<i>Is</i>	<i>Simon</i>	<i>reading</i>	<i>Henry James?</i>
Finite	Subject	Predicator	Complement
MOOD		RESIDUE	

(Eggs 1994:173)

<i>Did</i>	<i>Henry</i> <i>Ford</i>	<i>build</i>	<i>his first car</i>	<i>in the backyard?</i>
Finite	Subject	Predicator	Complement	Circ. Adjunct
MOOD		RESIDUE		

(Gerot and Wignell 1994:39)

2.2.10.3 Tagged Declarative

Eggs and Slade (1997:86) state, “Structurally it has the sequence of a declarative, with the Subject occurring before the Finite element.” The example is as follows.

Fran : (i) Like, *they're coming up the hill are they?*

2.2.10.4 WH – Interrogatives

Eggs and Slade (1997:86-87) state, “Wh-interrogatives consist of wh-question word, e.g. *who, what, which when, where, why, how, in what way, for what reason, etc.*”

<i>Who</i>	<i>wrote</i>		<i>"The Bostonians"</i>
Wh/Subject	Finite	Predicator	Complement
MOOD		RESIDUE	

(Eggins 1994:175)

2.2.10.5 Exclamatives

Eggins (1994:177) states, "Exclamatives structures are used in interaction to express emotions such as surprise, disgust, worry, etc."

<i>What a great writer</i>	<i>Henry James</i>	<i>is!</i>
Wh/Complement	Subject	Finite
RESIDUE	MOOD	

(Eggins 1994:177)

2.2.10.6 Imperatives

Eggins and Slade (1997:88) state, "Imperatives typically do not contain the elements of Subject or Finite but consist of only a Predicator, plus any of the non-core participants of Complement and Adjunct."

2.2.11 Modality

Eggins and Slade (1997:98) state, "Modality refers to a range of different ways in which speakers can temper or qualify their messages." There are two types of modality: modalization and modulation.

2.2.11.1 Modalization

There are two types of modalization: probability and usuality. The first type is probability, the intermediate positions in degree of certainty or probability refers to modalization. Halliday (1985a: 85-89 and 332-345) states:

Modalization involves the expression of two kinds of meanings: probability (where the speaker expresses judgments as to the likelihood or probability of something happening or being) and usuality (where the speaker expresses judgments as to the frequency with which something happens or is).

Examples:

Through the choice of a Finite modal operator

<i>"The Bostonians"</i>	<i>might</i>	<i>have been written</i>	<i>by Henry James</i>
Subject	Finite:modal	Predicator	Adjunct:circ
MOOD		RESIDUE	

Through the use of mood Adjuncts of probability, certainty, etc.

<i>"The Bostonians"</i>	<i>was</i>	<i>possibly</i>	<i>written</i>	<i>by Henry James</i>
Subject	Finite	Adjunct: mood	Predicator	Adjunct: circ
MOOD			RESIDUE	

Through both together: a modal Finite and a mood Adjunct

<i>"The Bostonians"</i>	<i>might</i>	<i>possibly</i>	<i>have been written</i>	<i>by Henry James</i>
Subject	Finite: modal	Adjunct: mood	Predicator	Adjunct:circ
MOOD			RESIDUE	

(Egins 1994:179)

Eggins (1994:180) states:

Both Modal Operator and Mood Adjuncts can be classified according to the degree of certainty or usuality they express: i.e. high (*must, certainty, always*), median (*may, probably, usually*), or low (*might, possibly, sometimes*).

The second type of modalization is usuality. Eggins and Slade (1997:102) state, “The second type of modalization is to do with frequency.” For examples:

<i>He always plays the double-bass.</i>	Modalization: high
<i>He usually plays the double-bass.</i>	Modalization: median
<i>He sometimes plays the double-bass.</i>	Modalization: low

2.2.11.2 Modulation

There are three types of modulation: obligation, inclination, and capability.

(1) Obligation

Eggins and Slade (1997:102) state, “Modulations of obligation refer to the different alternatives we have between issuing a positive command (*Get a degree*) and a negative injunction (*Don’t get a degree*).”

(2) Inclination

A clause may also be tempered according to the degree of inclination or willingness attributed to its Subject.

(3) Capability

To recognize degree of capability, modal Finite *can* and Subject + Adjective of Capability structure are the two main structural resources for expressing the meanings.

2.2.12 Appraisal

After interpersonal meanings are explained above. Here I explain about Appraisal.

Appraisal is a system of interpersonal meanings. Martin and Rose (2003:22) state:

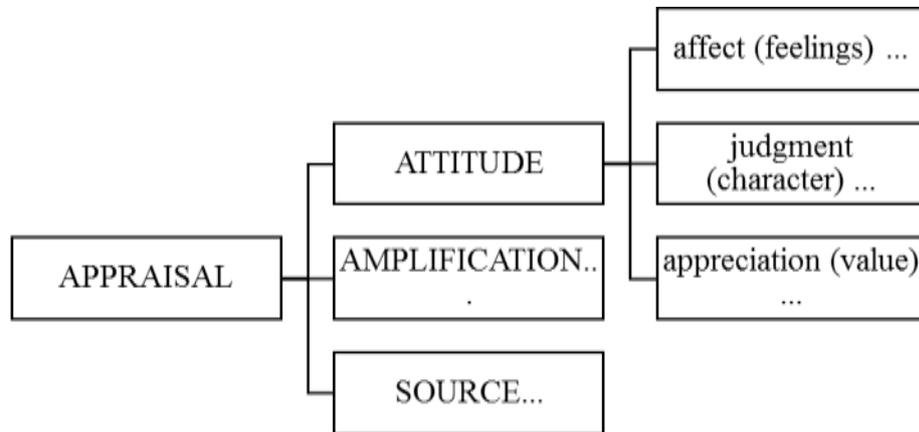
“Appraisal is concerned with evaluation: the kinds of attitudes that are negotiated in a text, the strength of the feelings involved and the ways in which values are sourced and readers aligned.”

According to Martin and Rose (2003:22), attitudes have to do with evaluating things, people’s character and their feelings. Attitudes have a relation with relationship (things), character (people), and emotions of those involved (feelings).

“So these evaluations can be divided into three basic kinds according to what is being appraised: (i) the value of things, (ii) people’s character and (iii) people’s feelings.” (Martin and Rose 2003:23).

Attitudes are gradable, their volume can be turned up and down depending on how intensely we feel. There are three main types of attitude: expressing emotion, judging character, and valuing the worth of things. Technically we will refer to resources for expressing feelings as affect, resources for judging character as judgment, and resources for valuing the worth of things as appreciation.

Figure 2.2 Basic System for Appraisal



(Martin and Rose 2003:25)

There are three kinds of attitudes according to Martin and Rose (2003).

2.2.12.1 Expressing Our Feelings (Affect)

There are two ways of people to express their feelings. The feelings can be positive or negative. Negative feelings can be represented by negative words such as bitterness, feared, worry, etc. While positive feelings can be represented by positive words such as happiness, sweet, goodness, etc. The feelings can be revealed directly using emotional state and physical expressions or implied using extraordinary behavior and metaphor (Martin and Rose 2003: 27-28). Option for affect are as follows.

Positive	<i>We were ecstatic</i> <i>We even celebrated</i>
Negative	<i>I was torn to piece</i> <i>I can't explain the pain and</i> <i>bitterness in me...</i>

direct	emotional state	<i>ecstatic</i> <i>wild consuming fear</i>
	physical expression	<i>withdrawn</i> <i>shake uncontrollably</i>
implicit	extraordinary behavior	<i>wonder from window to window</i> <i>rolls this way, that side of the bed</i>
	metaphor	<i>ice cold in a sweltering night eyes</i> <i>... dull like the dead</i>

(Martin and Rose 2003:28)

2.2.12.2 Judging People's Character

It consists of two judgments: personal judgments and moral judgments. Martin and Rose (2003:28) state, "But unlike affect, we find that judgments differ between personal judgments of admiration or criticism and moral judgments of praise or condemnation." Examples of judging character are as follows:

		Direct	Implied
personal	admire	<i>bubbly, vivacious, energetic, intelligent, popular</i>	<i>He was working in a top security structure.</i>
	criticize	<i>What's wrong with him? ... I can't handle the man anymore!</i>	<i>I can't explain the pain and bitterness in me when I saw...</i>
Moral	praise	<i>Their leaders have the guts to stand by their vulture...</i>	<i>I envy and respect the people of the struggle...</i>
	condemn	<i>Our leaders are too holy and innocent.</i>	<i>... 'those at the top' were again targeting</i>

		<i>And faceless.</i>	<i>the next 'permanent' removal from society'...</i>
--	--	----------------------	--

(Martin and Rose 2003:30)

2.2.12.3 Appreciating Things

It looks about how people feel about people and the way they behave. Example of appreciation are as follows:

positive	<i>a beautiful relationship</i> <i>a very serious issue</i> <i>healing of breaches</i> <i>redressing of imbalances</i> <i>restoration of broken relationship</i>
negative	<i>my unsuccessful marriage</i> <i>a frivolous question</i> <i>broken relationship</i> <i>the community he or she has injured</i>

(Martin and Rose 2003:34)

2.3 Theoretical Framework

I analyze the Mood, Modality, and Attitude in the conversation of a tour guide and foreign tourists in Prambanan Temple. The steps are as follows.

(1) Analyzing the Moods (Subject + Finite)

<i>Henry James</i>		<i>wrote</i>	<i>"The Bostonian"</i>
Subject	Finite	Predicator	Complement
MOOD		RESIDUE	

(Eggin 1994:163)

Mood is analyzed for finding the structure of the language in the conversations between a tour guide and foreign tourists in Prambanan Temple. It shows the speech role whether a person gives or demands information/goods/services. For analyzing the mood, I use the theory from Eggins and Slade. The transcript of conversations between the tour guide and foreign tourists in Prambanan Temple must be divided into clauses. A clause can be identified as a sequence of some of the constituents identified: Subject + Finite, plus a Predicator, and combinations of Complements and Adjuncts. The analysis of mood also refers to patterns of clause type, such as interrogative, imperative, and declarative.

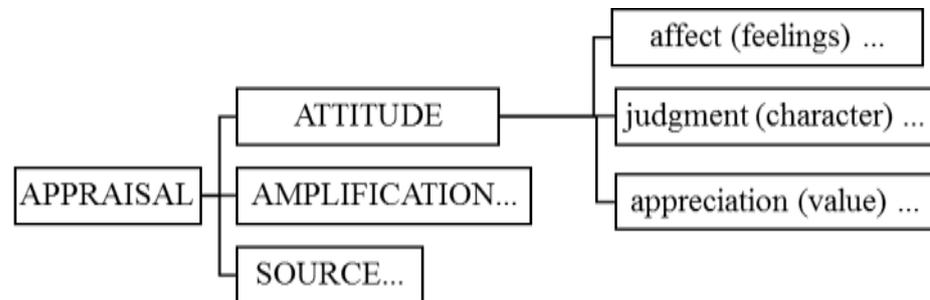
(2) Analyzing the Modalities

Camels	probably/maybe/ usually/always/ sometimes	walk	like that	
Subject	Adjunct:mood	Finite	Predicator	Adjunct: circumstantial
MOOD			RESIDUE	

(Eggins 1994:167)

The analysis of modality indicates the probabilities, usualities, obligations, inclinations, and capabilities involved in the conversations between a tour guide and foreign tourists in Prambanan Temple. The conversations are divided into clauses. Then the clauses are analyzed by determining the types, for example probability, usuality, or obligation.

(3) Analyzing the Attitudes



(Martin and Rose 2003:25)

Attitude is analyzed to figure out of Appreciation, Affect, and Judgement in the conversations between a tour guide and tourists in Prambanan Temple. These three Appraisal items (Appreciation, Affect, and Judgement) are identified, classified, summarized based on the lexical choice, and interpreted.

CHAPTER III

METHODS OF INVESTIGATION

This chapter discusses the Research Approach, Subject of the Study, Object of the Study, Target of the Study, Role of the Researcher, Type of Data, Unit of Analysis, Procedures of Collecting the Data, and Procedures of Analyzing the Data,

3.1 The Research Approach

The qualitative research is appropriate to apply in this research. Key (1997) states, “Qualitative research is a generic term for investigative methodologies described as ethnographic, naturalistic, anthropological, field, or participant observer research. More importantly, it emphasizes the importance of looking at variables in the natural setting in which they are found.” In this study, I took the data from a part of a tour guide and foreign tourists’ guiding activities in Prambanan Temple, so it was natural conversation.

Wray et. al. (1998:95) state, “Qualitative approaches have much common with linguistic work, on discourse, conversation, and or pragmatics.” It is in line with the study because this study used conversation as the object of the study. Meanwhile, Khasanah (2010:33) adds, “Qualitative research presents the data and

research in the form of qualitative description.” I presented the data in the form of qualitative description.

3.2 Subject of the Study

In doing the study, subject of the study has a big role in producing the data. Subjects of this research were a tour guide and foreign tourists in Prambanan Temple who used English as the language to communicate. I used three conversations which involved a tour guide and five foreign tourists from three different countries because I think three conversations were enough to answer the research questions. Wray et.al. (1998:140) state, “The amount of data you need depends on two key things. One is what questions you are asking of your data, and how thick and fast the answers will come.”

The tour guide who became the subject of this study is a member of *Himpunan Pramuwisata Indonesia*, a tour guide organization, in Prambanan Temple. This organization has thirty members but only half of them who are active. The tour guide chosen to be the subject of this study graduated from Senior High School in 1989. After graduating from his school, he started learning various languages. In 1993, he started working in Prambanan Temple as a tour guide. After several years of becoming a tour guide, he joined a test for tour guide license. Now, he is an active member of tour guide in Prambanan Temple. I chose him to be the subject of this study because he has a good skill in speaking English. It is proven by his license. He also can speak various languages such as Dutch,

France, Italian, and German, so he is experienced in guiding foreign tourists. In addition, he has worked as a tour guide for more than 22 years. Tour guide in this study is represented by TG in the conversations, findings, and discussions.

Foreign tourists who became the subject of data are from United States, Germany, and New Zealand (actually he was born in U.K but then he moved to New Zealand). Tourists from United States are represented by U1 and U2, tourists from Germany are G1 and G2, and tourist from New Zealand is N1.

3.3 Object of the Study

The object of this research was the transcript of the conversations between the tour guide and foreign tourists in Prambanan Temple. The conversation recordings were transcribed and analyzed. The method of transcribing the conversation is suggested by Wray et. al. (1998:202-206) in their book which have summarized the basic rules of transcribing the recorded data in a research. However, Wray et. al. (1998:202-206) notice, “In transcribing a conversation, a researcher only needs to transcribe what she or he needs. Therefore, it is not needed to put irrelevant details such as phonetic details of the speaker’s accent unless the researcher has reasons to do it.”

3.4 Target of the Study

The target of the study was finding the interpersonal meanings and appraisal in the conversations between a tour guide and foreign tourists in Prambanan Temple by analyzing Mood, Modality, and Attitude.

3.5 Role of the Researcher

In this research, I had three roles:

(1) As a data observer

I placed myself as the observer, data collector, and data analyst. Observer means that I had no active participation in the interaction or conversation between the tour guide and the foreign tourists. I conducted open observation which means that the people involved in the research realized that they were observed. I became the data collector which means that I recorded the conversation.

(2) As a data collector

I transcribed the recorded data. The conversations between the tour guide and the foreign tourists were the data study.

(3) As a data analyst

I analyzed the interpersonal meanings in the conversations between the tour guide and the foreign tourists. It included Mood, Modality, and Attitudes.

3.6 Type of Data

Type of data which was analyzed were clauses in the transcribed conversations because the Mood, Modality, and Attitude could be identified by analyzing clauses. The conversations were separated into sentences. Then, the sentences were separated into clauses.

3.7 Unit of Analysis

The conversations were identified through three units of analysis, those are:

(a) Mood system

It consisted of Mood elements (Subject, Finite, Complements, and Adjuncts).

(b) Modality

It consisted of probabilities, usualites, obligations, inclinations, and capabilities.

(c) Attitudes

It consisted of Affect, Judgment, and Appreciation.

3.8 Procedures of Collecting the Data

There were three main steps that I followed in collecting the data. First step was finding the subjects of my research. I came to Prambanan Temple and found the subject of this study. They were one tour guide, one tourist from New Zealand, two tourists from Germany, and two tourists from U.S. The second step was recording the conversation. The recordings were conducted using a video recorder or audio recorder. It depended on the demand from the foreign tourists. The tourists from Germany did not mind to be recorded with the video recorder, while tourists from New Zealand and U.S. felt more comfortable if I recorded using the audio recorder. Therefore, in this case, one session of conversation used a video recorder and two sessions used an audio recorder. The last step was transcribing the recording orthographically.

3.9 Procedures of Analyzing the Data

After recording and transcribing the conversations, the data were analyzed using the related theories. The data was analyzed in order to answer the questions of the study. In this study, several steps conducted to analyze interpersonal meanings in the conversation between a tour guide and foreign tourists in Prambanan Temple.

(a) Dividing the data into clauses

The transcribed conversations were divided per sentence. Because the unit of analysis in this study was clause, the sentences which had more than one clause were divided again into clauses using (i), (ii), and (iii).

No	Clauses
1.	(i) I hope (ii) it can give you a better understanding about Prambanan Temple, all about enlightenment, or even Zen.
2.	People in Japan call it Zen.
3.	Do you understand Zen?
4.	Zen means actually self-discovery.

(b) Classifying the major and minor clauses

The transcribed conversations which had been divided into clauses were separated between major and minor clauses. The clauses which were analyzed were major clauses.

(c) Analyzing the Mood of the clauses

The data was analyzed using the Mood theory offered by Eggins (1994). The Subject and Finite were analyzed in this study.

This temple	was	built	in the ninth century.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

(d) Analyzing Modality of the clauses

I used the theory of Modality from Eggins and Slade (1997). There are two types of modality: modalization and modulation. Modalization is a way of tempering message which refers to degrees of frequency or probability while modulation, the qualification of the message is with reference to degrees of obligation, inclination, or capability.

Maybe	your wife	has	ten arms.
Adjunct: mood	Subject	Finite	Complement
MOOD			Residue

(e) Analyzing Attitudes of the clauses

The attitudes was analyzed through the expression our feelings (affect), judgment to people's character, appreciate of things by using the theory from Martin and Rose (2003).

No	Clause	Attitude		
		Affection	Judgment	Appreciation
1.	There was a great empire here. (Conv. I/T)			√
2.	So, the best place is between the blue ocean and volcano. (Conv. I/T)			√

(f) Tabulating the results of the analysis

The results of the analysis were tabulated based on the classification of the clauses.

- The analysis of Moods

No	Clause	Mood Type				Minor Clause
		Declarative	Interrogative	Exclamative	Imperative	
1.	(i) I hope (ii) it can give you a better understanding about Prambanan Temple, all about enlightenment, or even Zen.	√				

- The analysis of modalities

No	Clause	Modality				
		Probability	Usuality	Obligation	Inclination	Capability
1.	You can multiply each temple with thirty steps.					√
2.	Java could have been more Catholic.	Median				

- The analysis of attitudes

No	Clause	Attitude		
		Affection	Judgment	Appreciation
1.	(i) I hope (ii) it can give you a better understanding about Prambanan Temple, all about enlightenment, or even Zen.	√		
2.	And now prepare yourself , your energy also,	√		

CHAPTER IV

FINDINGS AND DISCUSSIONS

This chapter reports the findings of analysis and discussion. I present the results of the analysis of conversations between a tour guide and foreign tourists in Prambanan Temple to answer the research questions; (1) what are Mood realized in the conversations between a tour guide and foreign tourists in Prambanan Temple, (2) what are Modality realized in the conversations between a tour guide and foreign tourists in Prambanan Temple, and (3) how are Attitudes realized in the conversations between a tour guide and foreign tourists in Prambanan Temple. The first problem is analyzed with the interpersonal analysis through Mood and Residue system. The second one is elaborated with the modality system. The third one is done with the attitude system.

4.1 The Realization of Moods of the Conversations between the Tour Guide and Foreign Tourists in Prambanan Temple

Mood shows the role or position of the speakers in the conversation whether the speaker is demanding or asking things, services, or offers. The system of mood allows people to interact with each other. Eggins and Slade (1997:74) state, "At the clause level, the major patterns which enact roles and role relations are those of mood." According to Eggins (1994:156), there are some elements grammatical structure: MOOD and RESIDUE. I present the mood elements which can be the consideration to determine the mood type.

A clause consists of MOOD and Residue. The MOOD elements are Subject and Finite, while Residue are Predicator, Complement, and Adjunct. Subject and Finite are the key to determine what Mood realized in the clauses. Here, I analyze the MOOD and Residue realized in three conversations between a tour guide and foreign tourists in Prambanan Temple.

4.1.1 MOOD and Residue

MOOD elements are Subject and Finite. Subject is the nominal element while Finite is the verbal element. Residue is less essential than MOOD in anchoring the proposition. Residue contains Predicator, Complement and Adjunct.

4.1.1.1 Subject

The subject in the conversations spoken by the tour guide and the foreign tourists are *I, you, we, they, he, she, it*, and other noun phrases. See the table below.

Subject	Total			Total
	Tour Guide (T)			
	Conversation I	Conversation II	Conversation III	
I	15 (4.90%)	14 (2.82%)	0 (0.00%)	29(3.06%)
You	19 (6.21%)	66 (13.31%)	7 (4.79%)	92(9.70%)
We	30 (9.80%)	16 (3.23%)	9 (6.16%)	55(5.80%)
They	12 (3.92%)	4 (0.81%)	3 (2.05%)	19(2.00%)
He	17 (5.56%)	22 (4.44%)	21 (14.38%)	60(6.33%)

She	6 (1.96%)	11 (2.22%)	3 (2.05%)	20(2.11%)
It	8 (2.61%)	21 (4.23%)	15 (10.27%)	44(4.64%)
Others	199 (65.03%)	342 (68.955)	88 (60.27%)	629(66.35%)
Total	306	496	146	948

Table 4.1 Subject Used by the Tour Guide in the Conversations

Subject	Total				
	(New Zealand) N	(Germany 1) G1	(Germany 2) G2	(USA 1) U1	(USA 2) U2
I	10 (14.71%)	1 (4.76%)	0 (0%)	6 (33.3%)	1 (10%)
You	12 (17.65%)	2 (9.52%)	0 (0%)	1 (5.56%)	0 (0%)
We	4 (5.88%)	1 (4.76%)	0 (0%)	1 (5.56%)	1 (10%)
They	4 (5.88%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)
He	4 (5.88%)	1 (4.76%)	0 (0%)	0 (0%)	0 (0%)
She	6 (8.82%)	0 (0 %)	0 (0%)	0 (0%)	0 (0%)
It	4 (5.88%)	2 (9.52%)	0(0%)	2 (11.11%)	2 (20%)
Others	24 (23.08%)	14 (66.67%)	1 (100%)	8 (44.44%)	6 (60%)
Total	68	21	1	18	10

Table 4.2 Subject Used by the Foreign Tourists in the Conversations

(1) I

Subject *I* is used by the tour guide and foreign tourists except G2 in the conversations. *I* is a pronoun which used for substitute the person who is speaking.

These are the examples of some clauses spoken by the subject of the data:

- (a) So, *I* will find Zen enlightenment today. (*Conversation I – N*)

So,	I	will	find	Zen enlightenment	today.
Adjunct: conj.	Subject	Finite: modal	Predicator	Complement	Adjunct: circ.
MOOD		Residue			

(b) Can *I* stand there to take a picture? (*Conversation I – N*)

Can	I	stand	there	to take	a picture?
Finite: modal	Subject	Predicator	Adjunct: circ.	Predicator	Complement
MOOD		Residue			

(c) ..., after visiting the temple, *I* leave you near the exit. (*Conversation II – T*)

after visiting the temple	I	leave	you	near the exit	
Adjunct: circ.	Subject	Finite	Predicator	Complement	Adjunct: circ.
Residue	MOOD		Residue		

Subject *I* above reflects the speaker (or in the clause above reflects the tour guide), but there is also *I* which does not reflect the tour guide himself such as *I* in the direct speech spoken by the tour guide, *Sita saw this beggar priest, 'Uh, a beggar priest. I have to give him something.'* Here, the tour guide does not mean to represent himself with *I*, but *I* here represents Sita.

Here are some other Subject *I* in the conversations between a tour guide and foreign tourists in Prambanan Temple.

- (d) That's why at home *I* wear my safety helmet. (*Conversation I – T*)
- (e) *I* can jump to another roof and burnt the whole palace with my tail.
(*Conversation I – T*)
- (f) *I* went to the Sultan palace, yeah, and learnt all about them in one morning. (*Conversation I – T*)
- (g) *I* will not in this place also. (*Conversation II – T*)

The other analyses of *I* can be seen in Appendices X-XVII (p. 171-363).

(2) You

You reflects the second person or people whom the speaker intends to tell, ask, or give information, services, and goods. *You* is used by all speakers in the conversations except G2 and U2. Here are the examples of subject *you* in the conversations.

- (a) Do *you* understand Zen? (*Conversation I – Tour Guide*)

Do	you	understand	Zen?
Finite	Subject	Predicator	Complement
MOOD		Residue	

- (b) In what town *you* were yesterday? (*Conversation III – T*)

In what town	you	were	yesterday?
Adjunct: circ.	Subject	Finite	Adjunct: circ.
Residue	MOOD		Residue

In the example (a) above, when the tour guide says *you*, it means that *you* here reflects the tourist from New Zealand (N) as the person whom he talks to.

(c) *You* must transform your body to be an animal and dance in front of Rama and Sita. (*Conversation III – T*)

(d) *You* will be very clever because the trunk contains full of knowledge. (*Conversation III – T*)

(e) Do *you* mean the epicenter? (*Conversation III – T*)

(f) Some people said if *you* touch the face three times, *you* will be more beautiful. (*Conversation III – T*)

The other analyses of *you* can be seen in Appendices X-XVII (p. 171-363).

(3) We

Subject *we* reflects both the speaker and the person/people whom he/she talks to. *We* in the conversations is used by the tour guide and the foreign tourists except G2.

(a) Now, *we* are standing here, the first level. (*Conversation I – Tour Guide*)

Now,	we	are	standing	here, the first level.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
	MOOD	Residue		

(b) *We* still have many temples that have different levels. (*Conversation I – U2*)

(c) *We* have also in New York. (*Conversation III – U2*)

We that is spoken in the first conversation in (see Appendix 1 page 97-103) refers to the tour guide and the foreign tourist from New Zealand, *we* in the second conversation (see Appendix 1 page 104-112) reflects the tour guide and the foreign tourists from Germany. Meanwhile, *we* in the third conversation (see Appendix 1 page 113-116) reflects the tour guide and the foreign tourists from the United States.

The other analyses of *we* can be seen in Appendices X-XVII (p. 171-363).

(4) **They**

They is a pronoun which refers to the third persons (plural). Subject *they* is used by the tour guide and N in the conversations.

(a) ... and later *they* constructed this for Hindu. (*Conversation I – Tour Guide*)

and	later	they	constructed		this	for Hindu.
Adjunct: conj.	Adjunct: circ.	Subject	Finite	Predicator	Complement	Adjunct: circ.
	Residue	MOOD			Residue	

In the clause above, pronoun *they* represents people who constructed the temple. Here are some clauses which use *they* as the subject:

(b) *They* were put in some private museums for private collections.

(*Conversation I – T*)

(c) *They* could not find Sita. (*Conversation II – T*)

(d) But, *they* came from here, from Java. (*Conversation III – T*)

(e) In the fifteenth century, *they* crossed to Bali. (*Conversation III – T*)

They is a pronoun that substitutes persons or things. Subject is usually in the form of noun, pronoun, or noun phrase, so *they* can be placed in the position of Subject.

The other analyses of *they* can be seen in Appendices X-XVII (p. 171-363).

(5) He

He is a pronoun, it can be a subject in the clause. This pronoun usually substitutes a male person whom the speaker talks about or a person which is mentioned before in a talk or story. In the conversations, subject *he* is used by T, N, and G. In (a), the speaker (tour guide) talks about a person whom he looks at in the relief of Prambanan Temple, so he uses *he* as the subject.

(a) He is a king of marshmallow. (*Conversation I – N*)

He	is	a king of marshmallow.
Subject	Finite	Complement
MOOD		Residue

He in (b) below refers to *Shiva* because in the previous clause, the speaker talks about *Shiva*.

(b) So, *he* is a destroyer and creator. (*Conversation II – T*)

So,	he	is	a destroyer and creator.
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

Here are some other Subjects *he* in the conversations between the tour guide and the foreign tourists in Prambanan Temple.

(c) Then, *he* rebuilds again to be a better thing. (*Conversation III – T*)

Then,	he	rebuilds	again	to be	a better thing.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.	Predicator Complement
	MOOD		Residue		

(d) *He* was achieving the true self. (*Conversation I – T*)

(e) *He* is blessing humans. (*Conversation I – T*)

(f) *He* is the highest god in Hindu. (*Conversation III – T*)

The other analyses of *he* can be seen in Appendices X-XVII (p. 171-363).

(6) She

She is a pronoun for female. *She* in the clause above reflects Durga or Shiva's wife. The clause above is spoken by the speaker when the speaker sees the statue of Durga. Then, he uses Subject *she* as the subject of the clause. This subject is used by T and N in the conversations.

The examples of Subject *she* in the conversations are as follows.

(a) *She is* Shiva's wife. (*Conversation III – Tour Guide*)

She	is	Shiva's wife.
Subject	Finite	Complement
MOOD		Residue

(b) Actually, *she* was protected by a magical circle. (*Conversation I – Tour Guide*)

Actually,	she	was	protected	by a magical circle.
Adjunct: comment	Subject	Finite	Predicator	Adjunct: circ.
	Finite		Residue	

(c) *She* was brought to Srilanka. (*Conversation II – T*)

She	was	brought	to Srilanka.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

The other analyses of *she* can be seen in Appendices X-XVII (p. 171-363).

(7) It

It is a single pronoun which replaces the previous subject matter. *It* refers to the thing, animal, or situation which has already been mentioned in the previous clauses. For example, “*Mister, this is the second room. It contains the Guru.*” *It* in the second clause refers to *the second room* that is mentioned in the previous clause. Here are some other subject *it* in the conversation between the tour guide and the foreign tourists in Prambanan Temple.

- (a) Do you mean the epicenter? *It* was about sixty kilometers from here, Yogyakarta, in Bantul regency. (*Conversation III*)
- (b) Club does not mean violent but *it* means the existence. (*Conversation I*)
- (c) Some people touch a statue which was made from glass and metal. *It* was shining but now it's broken. (*Conversation III*)

The other analyses of *it* can be seen in Appendices X-XVII (p. 171-363).

(8) Others

Subject is usually in the form of pronouns, nouns or noun phrases. In the conversations, the most frequent subjects used are noun or noun phrase. It consists of one word noun such as *Sita, Rama, Shiva, this, that, etc.* It can also consist of a group of words which contain more than one word, for example *Prambanan Temple, the best place, the government, the visitors, the temple, the level number two, etc.* Here are some of other examples:

- (a) *Prambanan Temple* was built in the ninth century, eight hundred and fifty six. (*Conversation III – T*)

Prambanan Temple	was	built	in the ninth century, eight hundred and fifty six.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

- (b) So, *the best place* is between the blue ocean and the volcano.

So,	the best place	is	between the blue ocean and the volcano.
Adjunct: conj.	Subject	Finite	Adjunct: circ.
	MOOD		Residue

- (c) *Somebody who has been busy with yoga* is called yogi. (*Conversation I – T*)

Somebody who has been busy with yoga	is	called	yogi.
Subject		Finite	Predicator
MOOD		Residue	

The other analyses of other subjects can be seen in Appendices X-XVII (p. 171-363).

4.1.1.2 Finite

Finite shows the proposition, tense, and polarity. There are two kinds of finite used in the conversations between the tour guide and the foreign tourists in Prambanan Temple; temporal finite verbal operators and finite modal operators. The temporal finite verbal operators anchor the proposition by reference to time or tense. Most of clauses in the conversations use past tense because the tour guide mostly talks about the history of Prambanan Temple and the occurrences in the past time. Here are some examples of finite verbal operators:

(a) Avatar *is* the incarnation of god. (*Conversation I – T*)

Avatar	is	the incarnation of god.
Subject	Finite: present	Complement
MOOD		Residue

(b) This temple *was* built in the ninth century. (*Conversation I – T*)

This temple	was	built	in the ninth century.
Subject	Finite: past	Predicator	Adjunct: circ.
MOOD		Residue	

The other analyses of finite verbal operators can be seen in Appendices X-XVII (p. 171-363).

The finite modal operators do not anchor the proposition by reference to the time but by reference to Modality such as can, could, must, should, will, would, and may.

(c) You *can* see him here. (*Conversation I – T*)

You	can	see	him	here.
Subject	Finite: modal	Predicator	Complement	Adjunct: circ.
MOOD		Residue		

(d) Because Ravana was a very strong demon, he *could* defeat the bird.

(*Conversation II – T*)

(e) We *should* have a long term memory. (*Conversation I – T*)

(f) I *will* take your picture. (*Conversation I – T*)

(g) So, he *would* rescue her? (*Conversation I – N*)

(h) You *may* not help me. (*Conversation I – T*)

Finite can also carry both tense and modality like the clause below. *Could* in the clause below carries tense and modality to make proposition arguable.

(i) Finally, he *could* find her. (*Conversation I – T*)

Finally	he	could	find	her.
Adjunct: comment	Subject	Finite: modal	Predicator	Complement
		MOOD		Residue

The other analyses of finite modal operators can be seen in Appendices X-XVII (p. 171-363).

The semantic feature of polarity also appears on Finite. Positive polarity usually does not appear as element, but negative polarity uses *not* or *n't*. The example (j) below shows positive polarity, while (k) and (l) show negative polarities.

(j) They were asking about order and chaos.

They	were	asking	about order and chaos.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

(k) ... but actually, they *do not* worship stone. (*Conversation I – T*)

but	actually	they	do not	worship	stone.
Adjunct: conj.	Adjunct: comment	Subject	Finite: negative	Predicator	Complement
		MOOD		Residue	

(l) It *wasn't* a palace. (*Conversation I – T*)

It	wasn't	a palace.
Subject	Finite: negative	Complement
MOOD		Residue

The other analyses of polarity can be seen in Appendices X-XVII (p. 171-363).

4.1.1.3 Predicator

Predicator is located in Residue in the clause analysis. Predicator is a part of verbal group just like Finite. Verbal group may contain one or more than one verbal word/s. If the verbal group in a clause contains more than one word, the first word is always Finite and the next words are the Predicator.

- (a) This place *was constructed* in the same time also with Angkor Wat?

(*Conversation I – T*)

This place	was	constructed	in the same time also with Angkor Wat?
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

Meanwhile, if the verbal only consists of one word, the verbal can be placed by Finite and Predicator except “be” and “has/have/had” (possession).

- (b) Four faces represent four element of the world; fire, water, earth, and air.

(*Conversation III – T*)

Four faces	represent		four element of the world; fire, water, earth, and air.
Subject	Finite	Predicator	Complement
MOOD		Residue	

Predicator can be functioned to add the time secondary tense, for example, *has been kidnapped*. The primary tense is present which is shown by

the Finite *has*, but the secondary tense is specified in the Predicator *been kidnapped*.

(c) ‘My wife has *been kidnapped*,’ said Rama. (*Conversation I – T*)

My wife	has	been kidnapped	said	Rama.
Subject	Finite	Predicator	Finite	Subject
MOOD		Residue	MOOD	

Predicator can also be functioned to specify the voice of the clause; active or passive voice.

(a) Angkor Wat was *constructed* in the twelfth century. (*Conversation I – T*)

Angkor Wat	was	constructed	in the twelfth century.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

The other analyses of predicator can be seen in Appendices X-XVII (p. 171-363).

4.1.1.4 Complement

Complement appears on a clause in the form of nominal group. It is a non-essential participant in the clause. It usually appears after Finite or Predicator. It is a part of Residue in the clause analysis. In the conversations between the tour guide and the foreign tourists in Prambanan Temple, Complement usually

appears in the form of noun, noun phrase, or even clause. Nominal Complement is potential to become Subject if the clause is passivized.

- (a) I'm *a free thinker*. (*Conversation I – T*)
- (b) Here, under this ground, there was *a wall*. (*Conversation II – T*)
- (c) And three hundred meter from here was *a river*. (*Conversation II – T*)
- (d) If you don't have *any question* about this temple, you can stay here.
(*Conversation II – T*)
- (e) They are *Shiva, the teacher, the son, and the wife*. (*Conversation II – T*)

In the examples above, complement is in the form of noun or noun phrase. However, Complement also can appear in the form of adjective. This kind of Complement is called Attributive Complement. It is a Complement that cannot be a Subject if the clause is passivized.

- (f) The god is *abstract*. (*Conversation I – T*)

The god	is	abstract.
Subject	Finite	Complement.
MOOD		Residue

- (g) The king became *very sad*. (*Conversation II – T*)

The king	became		very sad.
Subject	Finite	Predicator	Complement
MOOD		Residue	

- (h) Yes, it's *about three kilometers*. (*Conversation II – T*)

The other analyses of complement can be seen in Appendices X-XVII (p. 171-363).

4.1.1.5 Adjunct

Adjunct is the element which gives the additional information to the clause. It can be divided into three types; circumstantial adjuncts, modal adjuncts or interpersonal adjuncts, and textual adjuncts.

Circumstantial adjunct is the constituent of Residue in the analysis. Modal or interpersonal adjunct consists of mood, polarity, comment, and vocative adjunct but only mood and polarity adjunct which become the constituent of MOOD. Only textual adjuncts which do not appear both in the MOOD and Residue.

The table below shows the total of adjuncts in the conversations between the tour guide and the foreign tourists in Prambanan Temple.

ADJUNCT	Total		
	Conversation I	Conversation II	Conversation III
Circumstantial Adjunct	186	276	71
Modal Adjunct			
- Mood	19	36	24
- Polarity	17	17	3

Table 4.3 Adjuncts Realized on the Conversations between the Tour Guide and the Foreign Tourists in Prambanan Temple

4.1.1.5.1 Circumstantial Adjunct

Circumstantial adjuncts give the information about place, time, reason, matter, accompaniment, agent, and beneficiary. In the analysis of clause, it is located in Residue. Most of adjuncts in the conversations between the tour guide and the foreign tourists are circumstantial adjunct.

(1) Place

(a) *In Indonesia* it is only about three to four percent of the population.

(*Conversation II – T*)

In Indonesia	it	is	only	about three to four percent of the population.
Adjunct: circ.	Subject	Finite	Adjunct: mood	Complement
Residue	MOOD		Residue	

(b) Those are the minor temples *in the second square*. (*Conversation I – T*)

(c) *In Bali Island*, ninety percent of the population is Hindu. (*Conversation II – T*)

(2) Time

(a) This temple was built *in the ninth century*. (*Conversation I – T*)

This temple	was	built	in the ninth century.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

(b) The level number two was destroyed *in 1006*. (*Conversation II– T*)

(c) It was reconstructed *in 1926 to 1953*. (*Conversation III– T*)

(3) Reason

(a) *Because of the earthquake*, the temple was damaged. (*Conversation II – T*)

Because of the earthquake	the temple	was	damaged.
Adjunct: circ.	Subject	Finite	Predicator
Residue	MOOD		Residue

(b) People recognized those temples *because of the statues of the gods inside*. (*Conversation II – T*)

(4) Matter

(a) They were asking *about order and chaos*. (*Conversation I – T*)

They	were	asking	about order and chaos.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

(b) So, the story of Ramayana is telling *about the life of Rama and Sita*. (*Conversation II – T*)

(c) But, *what about* the population of Hindu here? (*Conversation III – T*)

(5) Accompaniment

(a) ... that they can communicate *with god*. (*Conversation I – T*)

that	they	can	communicate	with god.
Adjunct: conj.	Subject	Finite: modal	Predicator	Adjunct: circ.
	MOOD		Residue	

(b) I'd better live *with you* without any problem. (*Conversation I – T*)

(6) Agent

(a) His head was stolen *by some bad people*.

His head	was	stolen	by some bad people.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

(7) Beneficiary

(a) If we are talking *to our true self*,

If	we	are	talking	to our true self
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
	MOOD		Residue	

(b) The bird flew *to Rama* and gave the ring as the evidence.

(c) Hanoman went back *to Rama*.

The other analyses of circumstantial adjuncts can be seen in Appendices X-XVII (p. 171-363).

4.1.1.5.2 Mood Adjunct

Mood adjunct is a part of modal or interpersonal adjunct. It is functioned to adjust probability, certainty, and usuality. Some adjuncts in the conversations between the tour guide and the foreign tourists in Prambanan Temple which are included into mood adjuncts are shown in the table below.

Mood Adjunct	Total
only	23
also	21
still	13
just	6
really	3
never	2
I think	2
already	2
ever	1
I guess	1
always	1
maybe	1

Table 4.4 Mood Adjuncts Realized on the Conversations between the Tour Guide and the Foreign Tourists in Prambanan Temple

Mood Adjunct *only* is the most frequent Mood Adjunct used in the conversations. *Only* shows the expression of intensification or minimization in the clause just like *also*, *still*, *just*, *really*, and *already*. The realization of those mood adjuncts in the conversations are as follows.

- (a) It is *only* 18 temples which have been reconstructed. (*Conversation I – T*)
- (b) Some people have completed *already*. (*Conversation I – T*)
- (c) The king was *really* happy. (*Conversation II – T*)
- (d) Rama and Laksmana were *still* in the middle of the forest. (*Conversation II – T*)
- (e) Shiva temple was *just* reopened on 5th November last year. (*Conversation III – T*)

Never, *ever*, and *always* are mood adjuncts which express the usuality.

Here are the using of those adjuncts in the conversations.

- (f) But if you were *never* touched by Ravana, your body will be protected by God of Fire, Agni. (*Conversation II – T*)
- (g) Visnu and Garuda had *ever* been asked consultative protest by five smaller gods here. (*Conversation I – T*)
- (h) That's why the building of temples are *always* near from volcano and river. (*Conversation II – T*)

Maybe is an adjunct which expresses probability. In the conversations, there is only one *maybe*.

- (i) *Maybe* your wife has ten arms. (*Conversation II – T*)

At a glance, *I think and I guess* are recognized as Subject + Finite, but actually *I think* and *I guess* are metaphorical expressions of probability. Therefore, *I think* and *I guess* are included to mood adjunct category. These expressions can be found in the conversations between the tour guide and the foreign tourists in Prambanan Temple.

(j) *I think* we end this tour here. (*Conversation I – T*)

(k) *I guess* you are a teacher. (*Conversation I – N*)

The other analyses of mood adjuncts can be seen in Appendices X-XVII (p. 171-363).

4.1.1.5.3 Polarity Adjunct

Polarity can be reflected not only by Finite but also by Polarity Adjunct. Polarity Adjunct usually appears in the form of YES and NO words, including *yes, yea, no, na, nope, etc.* The example is as follows.

N : So, it's just a temple, right? It wasn't a palace.

T : Yes, it's just a temple.

(a) *Yes, it's just a temple.* (*Conversation I*)

Yes,	it	is	just	a temple.
Adjunct: polarity	Subject	Finite	Adjunct: mood	Complement
MOOD				Residue

Yes in the clause above is a polarity adjunct because it is located in stressed initial position shows the positive polarity. *Yes* above is included into the constituent of the MOOD.

In the example below, *yes* is also included into polarity adjunct because actually *yes* here is an elliptical clause. The full clause is ‘*Yes, (a lot of things did).*’

N : Did a lot of things go down?

T : *Yes.*

(b) *Yes. (Conversation I)*

Yes.	<i>(a lot of things)</i>	<i>(did).</i>
Adjunct: polarity	Subject	Finite
MOOD		

The other analyses of polarity adjuncts can be seen in Appendices X-XVII (p. 171-363).

4.1.2 MOOD Type

MOOD is influenced by the position of Subject and Finite in the clause. Subject and Finite are patterns of mood type. There are three types of mood that will be analyzed. These are declarative, interrogative, and imperative. The result of mood analysis is presented in the tables below.

Mood Type	Tour Guide (T)		
	Conversation I	Conversation II	Conversation III
Declarative	316 (95.47%)	491 (91.95%)	151 (95.57%)
Interrogative	8 (2.42%)	13 (2.43%)	3 (1.90%)
Imperative	7 (2.11%)	30 (5.62%)	4 (2.3%)
	331	534	158

Table 4.5 Mood Types (Tour Guide)

Mood Type	Foreign Tourists				
	N	G1	G2	U1	U2
Declarative	33 (42.86%)	6 (24%)	2 (50%)	10 (47.62%)	9 (60%)
Interrogative	44 (57.14%)	18 (72%)	2 (50%)	11 (52.38%)	5 (33.33%)
Imperative	0 (0.00%)	1 (4%)	0	0	1 (6.67%)
	77	25	4	21	15

Table 4.6 Mood Types (Foreign Tourists)

4.1.2.1 Declarative

Based on the result of mood analysis, declarative is the most frequent mood used by the tour guide. It is a major clause because it has the component of Mood. The usual structure of declarative is Subject + Finite. Declarative is used for declaring statements, answering questions, and giving acknowledgement.

In the conversations between the tour guide and the foreign tourists in Prambanan Temple, the tour guide gives the information about the history of Prambanan Temple and Hinduism. He is responsible for explaining about the temples, statues, and anything that related to Prambanan Temple and Hinduism. He uses declaratives to deliver his knowledge to the foreign tourists. The examples of declaratives used by the tour guide are as follows.

(a) *This temple was built in the ninth century. (Conversation I – T)*

This temple	was	built	in the ninth century.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

(b) *There was a great empire here. (Conversation I – T)*

There	was	a great empire	here.
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

(c) *Kelud is the volcano that located two hundred and fifty kilometers east from this temple. (Conversation II – T)*

Kelud	is	the volcano	that	located	two hundred and fifty kilometers east from this temple.
Subject	Finite	Complement	Adjunct: conj.	Predicator	Adjunct: circ.
MOOD		Residue		Residue	

- (d) *Prambanan temple was built in the ninth century, eight hundred and fifty six. (Conversation III – T)*

Prambanan temple	was	built	in the ninth century, eight hundred and fifty six.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

Declarative mood is also used for answering question. In the conversations, the foreign tourists sometimes ask questions to the tour guide. Then, the tour guide answers the question using declaratives. The example is as follows.

- (e) *(Conversation I)*

N : So, what temple is it?

T : *It's Hindu.*

It	is	Hindu.
Subject	Finite	Complement
MOOD		Residue

In the example above, the pattern of declarative is Subject + Finite. However, declaratives in casual conversation sometimes do not appear in full declaratives like in the examples (a) to (e) above, but they can be in elliptical declaratives. The realization of elliptical declaratives are as follows.

(f) (*Conversation I*)

N : When were the earthquakes? How many years ago?

T : Five years ago in 2006 and 1006.

Five years ago in 2006 and 1006.

<i>(The earthquakes)</i>	<i>(were)</i>	five years ago in 2006 and 1006
Subject	Finite	Adjunct: circ.
MOOD		Residue

(g) (*Conversation I*)

N : Did they rescue her?

T : Yes.

Yes.

Yes	<i>(they)</i>	<i>(did)</i>
Adjunct: polarity	Subject	Finite
MOOD		

‘*Five years ago in 2006 and 1006*’ is an elliptical declarative. The clause only contains the circumstantial adjunct which is located in Residue, but actually the complete clause is ‘*(The earthquakes were five years ago) in 2006 and 1006*’. It is also the same with (g) *Yes*. *Yes* is a polarity adjunct that becomes a part of elliptical declarative. The full version of the clause is ‘*Yes, (they did).*’

From the result of the analysis, the conclusion is the tour guide shares more information and ideas about Prambanan Temple. It can be seen from the language choice that he makes. Declarative in the conversations are more than 90% of the clauses spoken by the tour guide. He also answers more questions from the foreign tourists. Therefore, the tour guide is more knowledgeable than the foreign tourists in the conversations. However, the foreign tourists also make some statements using declaratives to share their experience to the tour guide.

The other analyses of declaratives can be seen in Appendix II-IX (p. 117-170)

4.1.2.2 Interrogative

Interrogative is used for asking things, service, and offers. There are two kinds of interrogative realized in the conversations between the tour guide and the foreign tourists in Prambanan Temple. These are polar interrogative and WH-interrogative.

(1) Polar Interrogative

Polar interrogative is also known as yes-no interrogatives. The structure of polar interrogative is Finite + Subject. The Finite comes before the Subject in the clause. It is also the same if the clause consists of Subject, Finite, and Predicator. The Finite appears before Subject and the Predicator appears after the Subject. The Finite in the clause which contains Predicator is usually the word *do*, *does*, or *did*. The examples of polar interrogative in the conversations are as follows.

(a) *Are you ready? (Conversation I – T)*

Are	you	ready?
Finite	Subject	Complement
MOOD		Residue

(b) *Are you a teacher? (Conversation I – N)*

Are	you	a teacher?
Finite	Subject	Complement
MOOD		Residue

(c) *Do you understand Zen? (Conversation I – T)*

Do	you	understand	Zen?
Finite	Subject	Predicator	Complement
MOOD		Residue	

(d) *Did they rescue her? (Conversation I – N)*

Did	they	rescue	her?
Finite	Subject	Predicator	Complement
MOOD		Residue	

Interrogative is not always in the form of full interrogative, but sometimes it appears in the form of ellipsis. The pattern of this elliptical interrogative is Finite + Subject without Predicator or Complement. In these conversations, I found some ellipsis which contain only Subject + Predicator or Complement. The example is as follows.

(e) **You** see that bells? (*Conversation I -T*)

You	see	that bells?
Subject	Predicator	Complement
MOOD	Residue	

In the example above, the full clause will be *Do you see that bells?* The tour guide offers an interrogative by providing only Subject followed by Predicator and Complement.

The other analyses of polar interrogatives can be seen in Appendix II-IX (p. 117-170)

(2) **WH-Interrogative**

WH-interrogative is initiated by WH-question words. The full pattern is WH-word + Finite + Subject + Predicator + Complement or Adjunct. WH-interrogatives in the conversations between the tour guide and the foreign tourists in Prambanan Temple are *what, when, how, where, how many, what religion, what temple, etc.* These words can be conflated with Subject, Complement, and Circumstantial Adjunct.

The example of WH element conflated with Subject in the conversations is as follows.

(a) *Who* is the strongest man here? (*Conversation I - T*)

Who	is	the strongest man	here?
Subject/Wh	Finite	Complement	Adjunct: circ.
MOOD		Residue	

The example of WH element conflated with Complement in the conversations is as follows.

(b) *What is my profit? (Conversation I – T)*

What	is	my profit
Complement/Wh	Finite	Subject
Residue	MOOD	

The examples of WH element conflated with Circumstantial Adjunct in the conversations are as follows.

(c) *Where do you come from? (Conversation II – T)*

Where	do	you	come	from?
Adjunct: circ.	Finite	Subject	Predicator	Adjunct: circ.
Residue	MOOD		Residue	

(d) *How do you know? (Conversation III – U1)*

How	do	you	know?
Adjunct: circ.	Finite	Subject	Predicator
Residue	MOOD		Residue

(e) *When were the earthquakes? (Conversation I – N)*

When	were	the earthquakes?
Adjunct: circ.	Finite	Complement
Residue	MOOD	Residue

Sometimes, the speaker in a casual conversation does not speak using full interrogative. The speaker uses elliptical interrogative. This ellipsis may happen when the speaker is reacting to a prior talk, for example the tour guide says *Mister, he is a master of martial art*. The tourist does not hear it well, so he is supposed to ask again to the tour guide *What did you say?* but he only asks *What?* The context of the clause can be the consideration to determine the ellipsed element. In the example (f), *What?* is used for asking about the Complement.

(f) *(Conversation I)*

T : Mister, he is a master of martial art.

N : **What?** Marshmallows?

What?
Complement
Residue

From the table of analysis result, most of interrogatives are spoken by the foreign tourists. Both polar and WH interrogatives are used for demanding information. They ask to the tour guide about the trip in Prambanan Temple. The

tour guide also uses interrogatives, but most of the interrogatives spoken by the tour guide are the part of dialogue in the Ramayana story. Only a few interrogatives are addressed to the foreign tourists.

The other analyses of WH interrogatives can be seen in Appendix II-IX (p. 117-170)

4.1.2.3. Imperative

Imperative clause typically does not contain the element of Subject and Finite. It only contains Predicator, Complement, and Adjunct. The function of imperative is to give commands or demand someone to do something. The examples of imperatives in the conversations are as follows.

(a) Give me something. (*Conversation I – T*)

Give	me	something
Predicator	Complement	Complement
Residue		

(b) Watch your head! (*Conversation II – T*)

Watch	your head!
Predicator	Complement
Residue	

There is an implicit Subject *you* in all imperatives like the examples above. However, there is one type of imperative called inclusive imperative which contains explicit Subject. The Subject refers to both the speaker and the

listener. The explicit Subject is *let's*. The examples of inclusive imperatives are as follows.

(c) Now, *let's* go to see Shiva.

Now	let's	go to see	Shiva.
Adjunct: conj.	Subject	Predicator	Complement
	MOOD	Residue	

(d) *Let's* go to Brahma Temple.

Let's	go	to Brahma Temple.
Subject	Predicator	Adjunct: circ.
MOOD	Residue	

Finite can also appear as explicit Finite in the imperative. This Finite is in the form of the *do* auxiliary verb. The examples of this imperative are as follows.

(e) *Don't* worry, Janaka.

Don't	worry	Janaka
Finite: negative	Predicator	Adjunct: vocative
MOOD	Residue	

(f) 'Please *don't* leave Sita alone.'

Please	don't	leave	Sita	alone.
Adjunct: cont.	Finite: negative	Predicator	Complement	Adjunct: circ.
	MOOD	Residue		

In the conversations between the tour guide and the foreign tourists in Prambanan Temple, they sometimes use imperatives. Someone who uses imperative is assumed as someone who has authority or has a dominant position. However, in these conversations, the tour guide uses imperative to give a caution (*Watch your head*) and a part of the story (*Please, don't leave Sita alone*).

The other analyses of imperatives can be seen in Appendix II-IX (p. 117-170)

4.2 The Realization of Modalities of the Conversations between the Tour Guide and Foreign Tourists in Prambanan Temple

Modality is divided into two types; modalization and modulation. Modalization involves the expressions of two kinds of meanings, probability and usuality while modulation involves the expressions of obligation, inclination, and capability. The result of modality analysis is presented in the table as follows.

No	Conversation/ Speaker	Modality				
		Probability	Usuality	Obligation	Inclination	Capability
1.	I/T	4	0	1	3	13
2.	I/N	0	0	2	2	2
3.	II/T	0	2	3	15	34
4.	II/G1	0	0	0	0	2
5.	II/G2	0	0	0	0	0
6.	III/T	2	0	0	3	3

7.	III/U1	0	0	0	0	0
8.	III/U2	0	0	0	0	0
Total		6	2	6	23	54

Table 4.7 Modality Analysis

Modalities in the conversations between the tour guide and the foreign tourists are probability, usuality, obligation, inclination, and capability. The most frequent modality used is capability. The explanations are as follows.

(1) Probability

Probabilities are spoken by the tour guide in the first and third conversations. These are shown by the word *may* and probability metaphors *I think* and *I guess*. These three probabilities are included into median probability. The realization of these probabilities are as follows.

- (a) *I guess* you're a teacher. (*Conversation I – N*)
- (b) *I think* we end our tour here. (*Conversation I – T*)
- (c) *Maybe* your wife has ten arms. (*Conversation III – T*)

N says *I guess* because he is not sure whether the tour guide is a teacher or not. *I think* and *maybe* are used by the tour guides to show the probabilities too.

The probabilities spoken by the tour guide are only six. This means that most of the ideas in the conversations spoken by the tour guide are certain.

(2) Usuality

There are only two usualities realized in the conversations. The tour guide uses *never*. *Never* expresses judgment of frequency. The realization of usualities in the conversations are as follows.

- (a) But if you were *never* touched by Ravana, (*Conversation II – T*)
- (b) because Ravana *never* touched me. (*Conversation II – T*)

The conversations only contain two usualities. It means that the clauses in the conversations explain about things which are done only once, not a habit, so they don't need to use words that showing the frequency.

(3) Obligation

There are six obligations realized in the conversations. Four obligations are spoken by the tour guide and the rest is spoken by the tourist from New Zealand. The words that show the obligation are *should* and *must*. The examples are as follows.

- (a) You *should* see from here, Mister. (*Conversation I – T*)
- (b) You *must* keep my wife, Sita. (*Conversation II – T*)

Should is used by the tour guide in example (a) because he intends to give advice to the tourists. *Should* is included into median obligation. *Must* is used in example (b). The clause is a part of dialogue in Ramayana story spoken by the tour guide. *Must* is a high obligation which expresses direction. The tour guide does not mean to give order to the foreign tourists, but *must* here is used to tell the story of Ramayana.

Can in the example below is an obligation. The function of *can* in this clause is for asking permission.

(c) *Can* I stand there to take a picture? (Conversation I/N)

The conversations between a tour guide and foreign tourists in Prambanan Temple are casual conversations. The speakers do not have an authority to give order to other speakers. They only give direction, advice, and permission to others.

(4) Inclination

Inclination is shown by the word *will* in the conversations. The inclination is the second most frequent modality used in the conversations. There are 23 inclinations spoken by the tour guide and the tourist from New Zealand. *Will* is a high modulation that means conviction. In these conversations, the speakers want to show conviction. The examples are as follows.

(a) So, I *will* find Zen enlightenment today. (Conversation I – N)

(b) You *will* be very clever because the trunk contains full of knowledge.

(Conversation II – T)

The use of *will* can be assumed that the speaker wants to show the conviction of his future plans. The certainty is 100%. There are only 23 inclinations because most of the clauses in the conversations use past and present tenses rather than future tense.

(5) Capability

Based on the result analysis, the most frequent modality used by the tour guide is capability. Capability can be analyzed through the Finite *can* and adjective of capability *to be able*. In the conversations between the tour guide and the foreign tourists, all the capabilities are shown by *can*. The speakers of these capabilities want to show the ability of the Subject of the clause. The examples are as follows.

- (a) You *can* predict your death. (*Conversation I - T*)
- (b) You *can* go on foot or take a mini train. (*Conversation II - T*)
- (c) *Can* we go to the other temples through this this way? (*Conversation II – G1*)
- (d) We *can* see the statue in the second room. (*Conversation I – T*)

The other analyses of modalities can be seen in Appendix XVIII-XXII (p. 364-372).

The most frequent modulations appear in the conversations between a tour guide and foreign tourists in Prambanan Temple is capability. The speakers use *can* to express the ability, competence, or capacity to do some things. The tour guide shows the foreign tourists some things that are be able or not be able to do in Prambanan Temple or to do by the characters in the stories.

Comparing to the amount of all clauses in the conversations, the percentage of modalities is only about 7.8 %. It means that the conversations have 100% of certainties, less possibilities.

4.3 The Realization of Attitudes of the Conversations between the Tour Guide and the Foreign Tourists in Prambanan Temple

There are three main types of attitude: expressing emotion, judging character, and appreciating the worth of things. There are 106 expressions of attitudes in the conversations between the tour guide and the foreign tourists in Prambanan Temple. The result of analysis will be presented in the table below.

Table 4.6 The Analysis of Attitudes

Attitude	Total
Affection	48
Judgment	12
Appreciation	46

(1) Affection

Affection is used to express feelings and emotions. There are 48 affections in the conversations. The examples are as follows.

- (a) They *protested*, ‘Visnu, why are there many problems on earth?’ (Conv. I/T)
- (b) Rama *was crying* because he lost his beloved wife. (Conv. I/T)
- (c) The king became *very sad*, (Conv. II/T)
- (d) The king was *really happy*. (Conv. II/T)

Affection (a) is used by the speaker to deliver a feeling of dissatisfaction. The word *protested* refers to the feeling of dissatisfied. Someone who feels dissatisfied usually protests. The clause is spoken by the tour guide when he tells about the story. It is a part of dialogue in the Ramayana story just like in clauses (b) and (c) also. (b) and (c) are the examples of negative affection. The words *was crying* and *very sad* are used to express unhappiness. (d) is the example of positive affection, happiness. It can be seen by the words *really happy*. The other analyses of affections can be seen on Appendix XXIII page 373-378.

The affections in the conversations show the feelings of positive or negative, emotion, un/happiness, in/security, and dis/satisfaction. These affections are used by a speaker for showing his feelings so that other people feel the same feelings and sympathy.

(2) Judgment

There are 12 judgments in the conversations. Judgment is about how people should and shouldn't behave.

The first type of judgment realized in the conversations is normality. The example is '(i) We **were lucky** (ii) because the earthquake happened early in the morning at 5.55. (Conv. III/T)' The word *lucky* in the clause shows a positive normality, the lucky fate.

The second type of judgment is capacity. The example is '(i) It means (ii) that she is **more powerful** than Shiva. (Conv. III/T)' The word *more powerful* shows a positive capacity, s/he is capable to do something.

The third type of judgment realized in the conversation is propriety. It is related to ethics. The examples are as follows.

- a. (i) It **is wrong** (ii) because Shiva only destroys the bad things. (Conv. III/T)
- b. It was difficult to distinguish which one was **good and bad** (Conv. I/T).

Good and bad can be analyzed as social sanction judgment. It is an evaluative judgment concerned with moral regulation. In this case, the positive moral *good* and negative moral *bad*.

The other analyses of judgments can be seen on Appendix XXIII page 373-378.

There are three types of judgment realized in the conversations. These are normality, capacity, and propriety. The other types of judgment tenacity and veracity do not exist in the conversations. The positive judgment is used by the speaker to show the admirations and praise, while negative judgment is used to show critic and condemnation.

(3) Appreciation

The words *great, the best, big, strange, deep, huge, good, beautiful, etc.* are used in the conversations to express the appreciation. These words are used for giving reaction of seeing an object. The word *simple* and *complicated* are also used in the conversations to show composition.

The word *a beautiful princess* shows a positive reaction of evaluating a phenomenon like in '*She was **a beautiful princess** who transformed to be a statue. (Conv. II/T)*'

The example of composition in the conversations is '*To count the temple stone by stone is **very complicated.** (Conv. II/T)*' *Very complicated* shows the evaluation of complexity.

The other analyses of appreciations can be seen on Appendix XXIII page 373-378.

The types of appreciation realized in the conversations are reaction and composition. The speakers give a reaction after evaluating something and the composition or complexity of something.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

In this chapter, I present the conclusions and suggestions of this study. It contains the conclusion based on the data analysis and some suggestions for further study. This study discusses about the conversations between a tour guide and foreign tourists in Prambanan Temple. I used interpersonal meanings (Mood and Modality) theory from Eggins (1997) and appraisal theory (Attitude) from Rose and Martin (2003). The purpose of this study is to reveal the interpersonal meanings and appraisal system are realized in the conversations between a tour guide and foreign tourists.

5.1 Conclusions

This study has revealed the Mood, Modality, and Attitude on the conversations between a tour guide and foreign tourists in Prambanan Temple. Based on the data analysis in the previous chapters, the conclusions can be drawn as follows.

From the data analysis, the tour guide mostly use declaratives in delivering information and ideas to the foreign tourists. He shares information to the tourists about the history, the religion, and myth in Prambanan Temple using declarative. Interrogatives are used for asking things from the foreign tourist. Imperatives are also used in the conversations. The imperatives are not used to give command, but to give some suggestions for the foreign tourists. The foreign

tourists mostly speak using interrogatives because they demand information from the tour guide who has the primer knowledge. However, they also use declaratives to share their experiences.

The modalities in the conversations between a tour guide and foreign tourists in Prambanan Temple show the probabilities, usualities, obligations, inclinations, and capabilities. Most of the modalities are capabilities to show the degree of capability, what things people capable or not capable to do. The modalities are only a little part of the conversations so most of the part of the conversations have 100% of certainties and less possibilities.

The tour guide in the conversations uses some clauses which represent feeling or emotions, characters, and appreciations of the worth of things. The affections in the conversations show the feelings of positive or negative emotion, un/happiness, in/security, and dis/satisfaction. The judgments realized in the conversations are normality, capacity, and propriety. The types of appreciation realized in the conversations are reaction and composition.

5.2 Suggestions

Considering the result and significance of the study, I have some suggestions for the researchers, students, and tour guide.

Firstly, I would like to suggest to the researchers who are interested in analyzing interpersonal meanings. This study focuses on interpersonal meanings

which include Mood, Modality, and Attitude. I suggest the other researchers to use the other metafunction such as ideational meanings or textual meanings.

Secondly, I suggest the students to learn about interpersonal meanings. By mastering the knowledge of interpersonal meaning, it will be very helpful for the students to raise their skill in using language as a tool to share their ideas and experiences.

Thirdly, I would like to suggest the tour guides who use English as their language to communicate with foreign tourists to learn interpersonal meanings. It can attract more foreign tourists' attention if the tour guides can add some expressions of feeling and emotions, judgments, and appreciations to their talk.

REFERENCES

- Butt et. al. 1995. *Using Functional Grammar*. Sydney: National Centre for English Language Teaching and Research Macquarie University.
- Chomsky, N. 1994. An Interview with Noam Chomsky. *The Reading Teacher*, 2.
- Chomsky, N. 2006. *Language and Mind Third Edition*. Cambridge: Cambridge University Press.
- Coulthard, M. 1985. *An Introduction to Discourse Analysis*. Essex: Pearson Education Limited.
- Eggins, S. 1994. *An Introduction to Systemic Functional Linguistics*. London: Pinter Publishers Ltd.
- Eggins, S. 2004. *An Introduction to Systemic Functional Linguistics 2nd Edition*. London: Continuum.
- Eggins, Suzanne and D. Slade. 1997. *Analysing Casual Conversation*. London: Cassell.
- Fidya, M. 2010. *The Realization of Interpersonal Meaning in Green Day's Song "American Idiot" Lyrics*. Semarang: Final Project English Department Faculty of Languages and Arts Unnes (Unpublished).
- Fitriyati, I. 2014. *Critical Interpersonal Communication Used by Mahmoud Ahmadinejad in His United Nation Speech to Prompt Diplomatic Walkout*. Final Project English Department Faculty of Languages and Arts Unnes (Unpublished).
- Gerot, Linda and P. Wignell. 1994. *Making Sense of Functional Grammar*. Cammeray: Antipodean Educational Enterprises.
- Halliday, M. 1985. *An Introduction to Functional Grammar*. London: Arnold.
- Halliday, M. 1994. *An Introduction to Functional Grammar*. London: Arnold.
- Halliday, M.A.K and Christian M.I.M Matthiessen. 2004. *An Introduction to Functional Grammar*. London: Arnold.

- Huang, K.-z. 2014. Snip-Snap: An Analysis of Interpersonal Meanings in a Political TV Interview. *International Journal of English Linguistics Vol. 4, No. 5*, 89-99.
- Key, J. P. 1997. *Research Design in Occupational Education*. Oklahoma State University.
- Khasanah, M. 2010. *Interpersonal Meaning Analysis in Michael Heart's "We Will Not Go Down" (Song For Gaza) and Michael Jackson's "Heal The World"*. Final Project English Department Faculty of Languages and Arts Unnes (Unpublished).
- Martin, J.R. and D. Rose. 2003. *Working with Rose*. London: Continuum.
- Mujiyanto, Y. 2011. *Petunjuk Penulisan Skripsi*. Semarang: Unnes Press.
- Najib, A. A. 2014. *Tenor, Interpersonal Meanings, and Appraisal Found in the Speech of Barack Obama at Nelson Mandela Memorial*. Final Project English Department Faculty of Language and Arts Unnes (Unpublished).
- Oshima and Hogue. 2006. *Writing Academic English*. New York: Pearson Education. Inc.
- Utami, D. W. 2014. *The Realization of Interpersonal Meanings and Appraisal System in the World War II Declaration Speech by King George VI*. Final Project English Department Faculty of Languages and Arts Unnes (Unpublished).
- Wooffitt, R. 2005. *Conversation Analysis and Discourse Analysis*. Sage Publication Ltd: 2005.
- Wray, Alison et. al. 1998. *Projects in Linguistics: A Practical Guide to Researching Language*. London: Hodder Education.

APPENDIX I

CONVERSATION TRANSCRIPTIONS

Conversation I

Tour Guide = T

Tourist from New Zealand = N

T : I hope I can give you a better understanding about Prambanan Temple, all about enlightenment, or even Zen.

N : Zen?

T : People in Japan call it Zen. Do you understand Zen?

N : So, I will find Zen enlightenment today.

T : Zen means actually self-discovery.

N : Yes. Yes. I've found it already today.

T : Here?

N : No, I went to the Sultan palace. I went to the Sultan palace, yeah, and learnt all about them in one morning.

T : Here. *[Give the direction of the way to the temple]*

N : Alright.

T : And now prepare yourself, your energy also, because we are climbing some thirty steps, Mister.

N : Oh, really? Three hundred steps?

T : Three hundred and thirty steps. Have you been there?

N : No, I haven't been in Borobudur. Tomorrow.

T : Here, there are eight temples. You can multiply each temple with thirty steps.

N : And you do how many times today? You stay with or you let the tourist go up and you wait?

T : I'm going to accompany you. *[Walking.]*

This temple was built in the ninth century. Do you know what happened here one thousand and one hundred years ago? This temple was built by Sanjaya dynasty. One thousand and one hundred years ago people in Java were Buddhist and Hindu before they changed to be moslem. There was a great empire here.

N : So, what temple is it?

T : It's Hindu.

Wali, moslem missionaries, came here with Islam, Portugal came here with Catholicism, and Dutch with Protestant. If the Dutch or the Portugal came first, Java could have been more Catholic.

N : What religion are you? Are you moslem?

T : I'm a free thinker.

N : What such religion has free thinker? Do you have no religion? Really? I do own, really.

Can you please take? *[Giving the camera to take photos]*

What religion is this temple? *[Pointing at the temple]*

T : It's Hindu and it is younger than Borobudur. People constructed

Borobudur, the Buddhist Temple and later they constructed this for Hindu.

N : So, it's just a temple. It wasn't a palace.

T : Yes, it's just a temple. From the place we are standing now until Borobudur is imagined this direction [*Pointing to Borobudur direction*] More or less, it's fifteen miles. There were fifteen complexes like this, Mister. [*Pointing at a picture*]

N : Fifteen is quite huge.

T : That's why they chose this place as the *Samudra Gunung*. *Samudra* means Hindian Ocean in the left side of us, forty kilometers from here. *Gunung* is the volcano in the right side of us, also forty kilometers from here. So, the best place is between the blue ocean and volcano.

N : So, the best choice is the place over there, the area where there was a huge land. More or less is like that, yea.

T : This is called *Samudra Gunung*. The land is flat, that's why they constructed fifteen complexes here. We still have many temples that have different levels. Now, we are standing here, the first level. It's the material level. Next, we're going to the second level; transitory level or transformation level. The highest level is there, sky level. [*Pointing at the third level*] Moslems have four levels; *syarikat, tarikat, hakikat, ma'rifat*.

N : Is this a center?

T : Yes, the highest one.

N : I see. This place was constructed in the same time also with Angkor Wat?

T : Angkor Wat was constructed in the twelfth century. This was in the ninth century so it is three hundred years before Angkor Wat.

N : So, this is older, yea.

T : Mister, to understand the different levels is quite simple. You can use your both hands like this. [*Making a hand move*] This is called *mudra*. In the material level, we are like this. [*Making a hand move*] We live here, we think here.

Material level means we are pushed to the ground. Now, we live here, we think there. [*Making a hand move*] This is called spiritual level so we are thinking more to the abstract level. Imagine! This is the underworld and this is the upper world. [*Making a hand move*] To connect them, we need a bridge. The bridge for student is education or technology.

N : Are you sure?

T : Technology is also the bridge to go to the higher level.

N : Technology?

T : For mama and papa, the bridge is love and the material level is money. Actually there are many bridges, reflection, and contemplation.

N : I know why you are a free thinker. So, should anyone hold of bridge to across from the under-world?

T : Yes, it's for going to the upper world. He was achieving the true self.

N : Who did this achievement of true self? Some people have completed already.

T : You are right, Mister. The bridge is yoga. Somebody who has been busy

with yoga is called yogi.

- N : So, Yogi is everyone who complete the whole and everything about their life which he dedicated to his god.
- T : Yes, Mister. These are the name of the temples that we are going to see like you have read on many books; Brahma Temple, Shiva Temple, Visnu Temple, Angsa Temple, Garuda Temple, and Nandi Temple. Imagine! One temple has thirty steps like this, Mister. *[Pointing at the steps]* So, from the ground here, we are climbing to the second floor. Brahma is the God of Creation, Visnu is the God of Protection, and Shiva is the God of Transformation. Angsa is the riding animal of Brahma. Angsa is a swan. Garuda is the eagle for Visnu. Nandi is the sacred bull for Shiva. *[Walking]*
- N : Are you a teacher? I guess you're a teacher.
- T : Short course teacher only. *[Stopping in front of a temple]*
Now, we are standing in the second level, the transitory level, the highest level. In the second level here, there were more than two hundred temples like this one or that one. *[They are standing close to the ruin of temples]*
- N : Wow! What happened?
- T : Because of the earthquakes and human errors, also black market, Mister.
- N : They're stealing everything, yea.
- T : Yes.
- N : Who was stealing?
- T : Multinational.
- N : When were the earthquakes? How many years ago?
- T : Five years ago in 2006 and 1006.
- N : It was long time ago.
- T : Yes.
- N : Did a lot of things go down?
- T : Yes. You see that bells? They were falling down. *[Walking]*
Mister, this temple was renovated by the Dutch in 1954 and that one was constructed in 1959. Imagine! The remained temples were stolen.
- N : You don't know where all people put them?
- T : They were put in some private museums for private collections.
- N : All over the world?
- T : All over the world. *[Walking]* Mister, we are arriving to the highest level. The temple is going to the sky. From here, there is a gradual movement of the different level; first level, material level; second level.
- N : Can't we find them and bring them back?
- T : There is no historical consciousness.
- N : There is no historical consciousness, yea. *[Walking]*
- T : Mister, we are standing in the middle. On the right side are three temples of the sky. They are divided into Brahma, Shiva, and Visnu. The left side are temples of the earth for the riding animals. The God Visnu has Garuda, Shiva has Nandi, the sacred Bull and Brahma has Angsa. The total of these temples is eight. It is not a coincidence that the total of the temples is eight. Eight represents infinity.

- N : So, this is so mathematical. Religion has a relation with mathematics. That's why you say the bridge of religion is technology. *[Walking]*
- T : Mister, this is the first room where you can see the statue of Shiva. He is the symbol of the god itself. The god is abstract. Shiva is the symbol of the God of Transformation. Non Hindu people say Hindus worship stone but actually, they do not worship stone. This is only the symbol of the god. He has four hands and two feet. His third eye is on the forehead. His upper hand brings a rosary. This represents the sky time. The earth time is twenty four hours and the sky time is twenty five hours. His second hand is like this. *[Making a hand move]* He is blessing humans. The third hand brings an orange as the symbol of universe. An orange is representing the whole of universe because orange contains carbon. This is a tiger's head. Mister, the religions like Islam, Christian, Catholic, claim that they can communicate with god but only Buddha which is monologues. If we are talking to our true self then our true self is actually emptiness. This is when we reach the highest level.
- N : So, the highest level is emptiness?
- T : Yes, according to Buddhism.
- N : So, when people search for the ultimate life they will get nothing?
- T : Yes, that's why I chose a square in a circle or Buddhism before I chose a circle in a square or Hinduism.
- N : Can I stand there to take a picture?
- T : Okay! Are you ready? Very nice, Mister. *[Walking]*
Mr. Clinton, this is the Ramayana story. The first panel is here. Then, we are going clockwise and that is the last panel.
Visnu and Garuda had ever been asked consultative protest by five smaller gods here. They were asking about order and chaos. You can see here, Visnu and Garuda didn't have *adharma*, chaotic things or chaos. They protested, 'Visnu, why are there many problems on earth? I'd better live with you without any problem.' Visnu was nodding, "Whenever you have a problem, do yoga and I will come to your mind." Then, Visnu was still nodding, 'Until the end of time, I will come to this earth through my avatar.' Avatar is the incarnation of god. And what we are going to see, Mister, was the seventh avatar of Visnu, Rama. The eighth avatar is Krisna, the ninth is Buddha. We are still waiting the tenth. *[Walking]*
Now, we are standing here in the southern side with God of Death. His head was stolen by some bad people. God in the south is the God of Death and later in the north is the God of Wealth.
- N : The head was rebuilt?
- T : Yes, it was rebuilt.
Mister, this is the second room. It contains the Guru. When we do like this, this is called mobility. If the heels are connected like this, this is called immobility. That's why modern people are busy. *[Explaining about the statue]* Guru is a spiritual teacher, Mister. He has a big stomach. Big stomach is not the representation of obesity but wisdom. The middle finger is joined with this thumb. This is water, Mister, water meditation.

This is earth meditation. This is sky meditation. The Guru is doing this sky meditation. Then, Guru brings a water jar which represents the tranquility of mind.

N : Uh, yea.

T : Now, we are standing here in the third room of Ganesh. Because elephant has a long term memory, until thirty years an elephant will still remember. That's why elephant was combined with human as a God of Knowledge. We should have a long term memory. He has a third eye on his forehead. His trunk is sucking something from the bowl. This trunk represents curiosity. We are thirsty of some water of knowledge. The myth of this statue is when you touch his forehead you will be smarter. This is the best preserved Ganesh statue. I will take your picture.

[Introducing his friend] Mister, he is a master of martial art.

N : What? Marshmallows?

T : Martial art.

N : He is a king of marshmallow. *[Walking]*

T : This is Ravana. He was a ten headed man considered as the bad character. There was a strange job in ancient time, beggar priest. In India, he was called Brahmin. Ravana pretended to be a Brahmin. He said, 'Sita, I'm hungry. Give me something. I'm a Brahmin, a beggar priest.' Sita saw this beggar priest, 'Uh, a beggar priest. I have to give him something.' Then, her hand was out from the magical circle. Actually, she was protected by a magical circle.

N : So, she came out?

T : Yes, she wanted to give something. Sita was caught. Lately, there was a bird. Sita gave him a ring. The bird flew to Rama and gave the ring as the evidence. 'Help me, my wife has been kidnapped,' said Rama. Then, he had a plan. In the journey he was distracted by a *raksasa*. This is called *raksasa*, Mister. *[Pointing at the carving]* Rama was crying because he lost his beloved wife. Here, there were two kinds of monkeys. It was difficult to distinguish which one was good and bad. Rama gave a young coconut leaf for the good one because young coconut leaf was pointing to the sky. Good characters are going to the sky because they are connected to the upper-world. In some of Asian countries, Laos, Cambodia, Indonesia, monkey had a young coconut tree on the tail. In India, monkey had gallant flower on the necklace.

N : Yes.

T : It is God of Death, Mister. There are three types of death. The bronze death is full of money, diamonds, wealth, and death. The second is silver death, sickness. This is the best, golden death.

N : What is golden death?

T : Death of mind of a matter, Mister. You can predict your death. My neighbor was smiling before died. He knew his death and ended his death with smiling. Those three types are bronze death, silver death, and golden death.

N : I hope that my grandma had a golden death because she have talked a lot

to other people. She realized that she would die. She was smiling. Then, she died.

T : Wow, wonderful!

This is Goddess Durga. She is standing on a bull. This demon bull represents our ego. She pulls its tail that means she controls her ego. Durga represents justice. Why a feminine character is considered as a goddess of justice? Because man during thousand years had been doing crime. Most of criminalities are made by men. In this room, we can see that woman can conquer ego. God gave her some weapons to conquer it. We know now that the secret of controlling man is pulling his hair. That's why at home I wear my safety helmet.

N : If we want to exist we need ego.

T : Yes, Mister. Now, this is the last episode of Ramayana story. Hanoman was chosen. Rama was helped by Hanoman and the monkey soldiers. Here, one of the monkeys was chosen to fly to the kingdom where Sita was kidnapped. 'Yes, I'm ready. I can go to that kingdom because I'm the son of the wind. Here, in the golden palace of Srilanka kingdom, he dropped some mangoes. His mind was distracted. Then, Hanoman climbed a high tree so he had a good perspective sight to Sita. Finally, he could find her. Mister, this panel is a one way carving. It is so deep. We cannot find the mistake. Okay! Hanoman was the SS or Secret Service of Rama.

N : So, he would rescue her?

T : Hanoman's arrival to other palace was like intruder. The soldiers of the second kingdom were angry. They burned Hanoman. You can see him here. People were setting fire to his long tail. Hanoman was not panic, 'I'm burnt now but I can burn the whole palace with my tail. I can jump to another roof and burnt the whole palace with my tail.'

N : He burnt all with his tail?

T : Yes, you can see people went out, including the rats. Rats represent rich people. If there is a sinking ship or burning home rat will be the first animal to go out. Hanoman went back to Rama. He could fly because he was the son of the God of Wind. Rama asked help from the God of Ocean, Neptune. 'What is my profit if I help you? I have no profit.' Rama said, 'Okay! You may not help me. Now, I'm shooting your ocean with my arrow. The arrow will make the ocean boiled.' The fishes are shouting to death.

N : Then, he crossed Srilanka?

T : The God of Ocean said, 'Okay. I help you. Please, give me some water for my fishes.' In this panel, we can see a very unique creature. These are sea elephant, sea crocodile, fish, lobster, and salmon. We have pet at home, yea. Here, the pet animal has its own pet animal.

N : Did they rescue her?

T : Yes.

N : Have we done?

T : Any question, Mister?

- N : Many questions I want to ask.
T : Yes?
N : Oh, no. I have no question.
T : Actually, those temples have no statues because the statues were stolen. Garuda was missing. Swan was also missing. The two statues in horizon temple were also missing. Those are empty. The only one which still exists is the bull.
N : Why?
T : Because it's very heavy.
N : So, if they were stolen, when were they stolen?
T : Our tradition was oral tradition, Mister. We didn't record it when and who.
N : Oh, okay! Thank you.
T : Do you want to go inside, Mister?
N : Yes, of course. *[Going up]* Big, yea.
T : The sacred bull. You should see from here, Mister.
N : Why is it sacred?
T : Because of the hump. There are two statues of gods here, Mister. Here is Surya the God of Sun and Chandra the God of Moon. He rides on seven horses and brings a lotus. *[Walking]* I think we end our tour here. Thank you for your tip, Mister.
N : You're welcome.
T : Have a nice day!
N : Have a nice day!

Conversation II

Tour Guide : T

Tourist from Germany 1 : G1

Tourist from Germany 2 : G2

T : Where do you come from?

G1 : Germany.

T : That is a counter if you want to buy a ticket to visit the Ratu Boko Temple. Ratu Boko is the name of the temple on the hill but it's very difficult to arrive at that place. So, the government prepare that kind of transportation to bring tourists to visit that temple.

G2 : Is that temple I far from here?

T : Yes, it's about three kilometers. If you have more time, you can visit the other temple. You can go on foot or take a mini train. Your ticket includes to see the other temples. The main temple to visit is Prambanan.

[Walking]

This is ash from Kelud Volcano. Kelud is the volcano that located two hundred and fifty kilometers east from this temple. In fourteen of February 2014 the volcano was exploded and the temple was covered by volcanic material. During three months, the temple was closed. The visitors only stayed outside. Then, the temple was cleaned. The rain brought the volcanic material and flowed to the river. The temple now is clean and the visitor can go inside. You can also come to the Shiva Temple. Shiva Temple is the biggest one. The renovation have just finished two months ago. Prambanan temple was until this place. Here, under this ground, there was a wall. The wall size was three hundred and ninety meter until the stone over there. Can you see the stone in the corner? That was the corner of the complex. And three hundred meter from here was a river but because of the earthquake in 1006, the wall was damaged. The local people took the stone to build houses. So, the first level is nothing, no stone and no building anymore. If you see over there, that is the ruin of the second level. The level number two was destroyed in 1006. This temple was built by King Pikatan from Sanjaya Dynasty in 856 A.D. The temple was used during 150 years only because in 1006, there was a strong earthquake and all of the temples were destroyed. Then, people moved to East Java. The temple was abandoned. This temple was discovered by Dutch in 1733. At that time, the temple was covered with volcanic materials. That's why they need a long time to cut the trees, clean the dust and ash. The renovation was done by Dutch in 1932-1933 only for the small temple. Now, the renovation of all of the temples have been finished. If you want to take picture, please take at that corner because you can see all of the temples from there.

G1 : Okay. Help me to take the picture.

T : Okay.

G1 : Thank you.

- T : There was 222 meters wall there but it was destroyed by the earthquake in 1006. In the second level, there were 224 temples but only two, that one and that one have been rebuilt. The remains are still in ruins. For the renovation of those two temples, we need one year. So, we still have 202 temples in the ruins. It means we need 100 years to rebuild all those temples. Don't worry. I'll call you after the renovation has finished.
- G2 : Yea, thank you.
- T : 110 years again, please come back.
- G2 : Yea. Yea.
- G1 : Can we go to the other temples through this this way?
- T : No, you have to go around and go to that exit first.
- G1 : Is this the best place for taking the picture?
- T : Yes, yes, this place and the other side there.
- G1 : Oh, yea. Can you take my picture?
- T : Okay. *[Taking photo]* One more?
- G2 : Yes.
- T : Very good.
- G1 : With this.
- T : Okay. *[Walking]*
 This is the condition of the temple before and after the earthquake. The last earthquake happened in 2006. In 1006 there was a strong earthquake, then the next was in 2006. We were lucky because at that time the temple was still close. The temple was open at 6 o'clock in the morning but the earthquake was in 5.55. There was no injured people in this place because the temple was still close. Six big temples collapsed like that. Normally, round of the temple, the part of archaeological, Prambanan has 86 hectares large. There are four temples. The first is the most important temple, Prambanan, the Hindu Temple. Number two is Lumbung. Number three is Bubah which means totally damaged. Then, number four is Sewu. This is the picture of Sewu Temple. Do you know the meaning of *sewu*?
- G1 : No.
- T : One thousand. A thousand temple. But it's not really a thousand temple. It is only 249. Because of the earthquake, the temple was damaged. And we have only 16 temples that have been renovated. The other temples around that complex are still in the ruin. To count the temple stone by stone is very complicated. The local people believe that it is a thousand temple. If you want to see that temple, after visiting the temple, I leave you near the exit and you can go to that direction and take the mini train. It is free because it includes in your package, your ticket. The mini train will drive you around this complex and stop for five minutes. You have five minutes to take the picture. The mini train drives you around the complex and stops in front of the exit over there.
- G1 : Oh, yea. Yea.
- T : So, this is the Hindu Temple and the others are Buddhist Temple. This is the condition after the earthquake. The temple was close during three

years for the renovation of Brahma Temple. On January 2010, the temple was open again. Shiva Temple's renovation had just finished two months ago. So, now the visitor can go inside the Shiva Temple.

G1 : What religion is this temple?

T : Hindu. [*Walking*] Here is the second level. There was a 222 meters wall but you can see that the wall was damaged and all we see is the ruin only. In the second level, we can see 224 small temples. That temple and that temple were renovated. The remains have not been renovated because more than 60% of the body and head lost. Some stone collapsed like that. To renovate the temple like that, the cost is very expensive. The renovation is conducted step by step. Those are called *candi perwara*. *Candi* is temple and *perwara* is holy man. The temple was used for holy man to meditate.

G1 : Uh, yea, yea.

T : So, there are 224 here with the same size. Those had one room and 16 meters high. Today, only two temples had been renovated. This temple has not been renovated yet. Normally, the face of demon is put in every corner of the temple. We have four faces of demon for each temple. There, the wall of the third level. Each level has wall surroundings. Inside the third level, there are sixteen temples. Totally, we have 240 temples here. Above the door of the temple, you can see the decoration, the face of demon named Kala. Then, in front of the entrance is Makara, the God of Crocodile. So, *kala* and *makara* symbolize the guardians of the entrance of the temple.

G1 : Is every temple in this level dedicated for one god?

T : Yes, every temple in this level is for one god except Shiva Temple. That is the temple for the family of Shiva. There are four rooms inside the main temple. They are Shiva, the teacher, the son, and the wife. Now, we are standing in the third level. There are sixteen temples. It consists of eight small temples. The temples that are located in the entrances are called *Kelir* Temples. The temples that are located in the corner are the *Patok* Temples. Those eight small temples are places to put the offerings for Shiva the God. Because this temple is a Hindu temple, it has three biggest god. In the left side is Brahma Temple. The biggest one is Shiva Temple. Another one behind is the Visnu Temple. People recognized those temples because of the statues of the gods inside. That temple is recognized as Brahma Temple because there is Brahma's statue inside that temple. Brahma is the creator. Then, in front of Brahma Temple, there is a temple called *angsa*, the swan temple. Each god has animal for the transportation. Shiva has the bull inside of this temple. The name of the bull is Nandi. Brahma has the swan. Then, Visnu has an eagle, Garuda. The statues of Garuda and Angsa are missing. So, inside Garuda and Angsa Temples are nothing. We can only see the statue of Nandi. Inside of the Shiva temple are four rooms. Room number one is for Shiva Mahadev, the destroyer but also rebuild again. Behind this temple is Visnu, the protector. You can see the highest one is Shiva Temple

because Hinduism believe that Shiva the Destroyer is the highest god. He has four arms. Two hands are destroying bad things and two hands are rebuilding good things. So, Shiva is a destroyer and a creator, changing something bad to be better. Shiva is a god who keeps the circle of life. That's why Shiva is called Shiva Mahadev. Now, we can go to see the Shiva Temple. Look! All of the sixteen temples have the top but only that temple which does not have the top. Why? Because after the earthquake in 2006, the top of the temple collapsed and fell down there. The head of the temple was not put back as the monument of earthquake in 2006. The earthquake happened in 1006 also has a monument that is called *Mahapralaya* monument. The next earthquake may be in 3006. Please, do not come here in 3006, yea.

G2 : Oh, no.

T : It is very dangerous. I will not in this place also. *[Walking]*
Before entering the temple. You can see this one. This is called *makara*. This is a combination of lion and crocodile. Lion is the king of land and crocodile is the king of water. It is a symbol of guardian to keep this entrance.

G1 : Did people build this temple using stones from the volcano?

T : Oh, yes. This temple was built using the stone from Merapi volcano.

G1 : So, is it the same with Borobudur?

T : Yes, Borobudur also used. That's why the building of temples are always near from volcano and river. River was for the transportation of the materials.

G1 : Does Hindu believe the power of volcano?

T : Yes, Hindu believes that if there is no volcano, there is no life.

G1 : Shiva is a destroyer yea?

T : Yes, but he rebuilds again. Like a volcano. Volcano destroys everything but also sends volcanic materials, water, and everything for life.
[Walking]

This is the inauguration of this temple after renovated by the Indonesian government. The renovation of Shiva Temple had been finished in 20 December 1933. The name of this temple is Prambanan but according to the original inscription is Shiva Grha or the house of Shiva. Local people also believe that the name of this temple is Roro Jonggrang. She was a beautiful princess who transformed to be a statue. Local people come here just to see Jonggrang. If ladies and women touch the face and put on your face three times, you will be more beautiful. Though you are now beautiful, you can become more beautiful. It's for ladies only not for boys. Because if you, boy, touch the statue three times, after visiting this temple you will move like this. I've touched already one time, not three times. Now, let's go to see Shiva. This is the biggest statue in Shiva Temple. Inside Shiva Temple, there are four rooms. Room number one contains the statue of Shiva Mahadev. *Mahadev* means the highest god. Shiva has four hands. Two hands behind destroy something bad two hands in meditation position rebuild again. So, he is a destroyer

and creator. There is a snake on the body of Shiva that symbolizes the power and force of Shiva. Then, he is standing on the lotus flower. Look! The roof of the temple is not original anymore because of earthquake in 1006. The head, the feet, and the body of this temple was broken. This is original but it had been renovated in 1953. During the ceremony, the Hindu people came and sat in front of Shiva. The holy man or the Brahmin sat in this place. This was the special place for the holy man. The holy man prayed, prepared the holy water, and splashed the statue of Shiva with the water. After the water flowed through the statue, the holy man took the water. The water was for purification. The original stones of the temple was built like a puzzle with interlocking system but now after the renovation we can see cement. For the new stone, we put the nail as the sign like this one. This is a new stone not original. Not only in the temple but the floor you can also see the new stones. *[Walking]*

This is the carving of demon's face. This is the face of demon called Kala.

G1 : What is Kala?

T : Kala is the demon.

G1 : What is the function of this?

T : This is the guardian of the entrance of this temple. See this!

G1 : Yes. Is it similar with Borobudur stupa?

T : Yes, but inside of stupa, there is a statue of Buddha Dharma Cakra Mudra, the highest *bodisatwa*. There is no statue inside these *ratna* or the lotus flower in this temple. These are the symbols of purity.

G1 : Is this like in Borobudur which contains the story?

T : Yes. In Central Java, if you want to read the story, you must put the temple on the right. So, you can read the story in the left side. If you go to East Java, you put the temple on the left and read the story with this direction, clock-wise.

G1 : So, is this the same with India?

T : Yes, in India and Central Java is like this but in East Java is different. Here is the start of the Ramayana story. If you want to see the performance, this performance will be held this evening. Behind this temple, there is a dance performance of Ramayana. The story starts from this relief. In a small kingdom, there was a competition named *svayamvhara*. It was a competition to lift a magic bow. Somebody who was success to lift the magic bow will marry a beautiful princess, Sita. Many young men come. A man promised to King Janaka, 'I'm a strong man, I will be the winner.' The king said, 'Okay. One by one, you can prove and show to me to lift my magic bow.' The first man came and lifted the bow. He fell on the ground. The second man came and promised again, Look! Janaka. I'm the real strong man.' He fell down again. Number, one, two, three, and hundreds people tried but no one could lift it. The king became very sad, 'Who is the strongest man here?' Then, came a man. He walked slowly and sat behind the king, 'Don't

worry, Janaka. I'm Rama. I'm going here to be a winner.' The King Janaka felt surprised, then he said, 'Okay, you can follow my competition, Rama.' Rama came, meditated, and touched the magic bow. Rama became the winner. The king was really happy. He gave Sita to Rama. So, the story of Ramayana is telling about the life of Rama and Sita. Here is a relief of the wedding party in front of the palace and the story begins there. *[Walking]*

This is the second room. Inside the second room is the statue named Agastya. This is the statue of Agastya, the transformation of Shiva as the greatest teacher. You can see his face. He is not like Indian, not Javanese. Can you guess?

G1 : He is like Santa Claus.

T : He is Chinese-Mongolia. The first teacher came from North of India, Tibet. The Guru named Agastya climbed the volcano Kailash, the house of Shiva. During the meditation, Shiva came and gave the holy water on the jar. He was a Guru who got a knowledge from Shiva. There is a trident behind him which symbolizes the force of Shiva. He also has a rosary and *camara*. *Camara* is a tool for purification in the ceremony. You can see that the roof of this temple is not so high. The height of Shiva temple is 47 meters. Shiva temple is the highest temple in Java. Okay, so this is Agastya, the highest teacher in Hinduism. *[Walking]*
Watch your head. Yesterday, there was a tourist hit this stone.

G2 : Then?

T : His head was okay but the stone was damaged. He ran away. He didn't pay the renovation.

G1 : Is this a stupa?

T : No, actually this is not stupa. In Buddhism, this is called stupa but in Hinduism it is called *ratna*. They are similar because from the seventh until tenth century, Hindus and Buddhists lived together. We have a mixed temple. It means the mix of Hinduism and Buddha. The name is *plaosan*. If you have enough time, after visiting this place, you can go with private car or *becak*. It's only three kilometers to arrive to *plaosan*. *Plaosan* is called twin temples. There are two temples, one for the king and one for the princess. *[Walking]*

After Rama and Sita married, they're going to the forest. One day, Ravana, a demon king, came and looked Sita, 'She is very beautiful.' Ravana had a friend named Marichi who could transform into a deer. Ravana called Marichi, 'Marichi, come here. Help me to kidnap Sita. You must transform your body to be an animal and dance in front of Rama and Sita. Then I will kidnap Sita.' Marichi came and meditated. She transformed to be a deer. Rama, Laksmana, and Sita tried to catch the deer but then the deer ran to the forest. Sita was upset and said, 'Please Rama, go to the forest and shoot that animal. Bring it for me.' Rama said, 'Don't worry Sita. Listen, Laksmana! You must keep my wife, Sita. Please don't leave Sita alone.' Finally, Rama ran to the forest. When Rama shot the animal, the animal transformed again to be a

demon. The deer shouted. Sinta heard the voice but she thought that the voice was Rama's voice who got accident. Sita was afraid, 'Laksmmana, leave me alone here. Leave me alone. Go to the forest and help my husband, Rama! Rama needs your help.' Before going to Rama, Laksmmana took his *keris*, a Javanese weapon and made the magic circle to protect Sita. Then, Laksmmana ran away to Rama. Laksmmana and Rama were in the middle of the forest. Sita stayed alone in the middle of magic circle, the story will be continued next week. Can you come back here, later?

G1 : What is that?

T : Actually that is not a temple. That is Ramayana Ballet. During the summer from May to October, there is a performance of Ramayana with 250 dancers and 50 musicians of gamelan. Do you know gamelan?

G1 : Yep.

T : A Javanese orchestra.

We're going to go up to the third room. Inside the room, there is a statue of Ganesh. Ganesh is the son of Shiva with an elephant's head and human's body. *[Going up]* He has four hands like Shiva. Shiva has three eyes. His one eye is in the forehead like Ganesh. Ganesh is the God of Knowledge. He brings a jar of water. This water represents knowledge. Some Hindus believe if you come here, you can pray and touch the trunk. Put on your head three times. One, two, three. You will be very clever because the trunk contains full of knowledge. I have touched this for many years so there is no place in my head.

G1 : I heard that Ganesh has a mouse?

T : Uh, yea. The transportation of Ganesh is the mouse.

Rama and Laksmmana was still in the middle of the forest. Sita was alone. Then, a demon came to kidnap Sita but it is impossible because she was protected by the magic circle. Ravana meditated and became a poor beggar. He walked slowly and ask for something, 'Sita, please give me rice. I lost in the forest with no food and drink.' Sita went out from the magic circle and give rice to the poor man. When Sita's hand out from the magic circle, the poor man grab the hand of Sita. Sita was kidnapped by Ravana. She was brought to Srilanka. She screamed loudly, 'Rama! Laksmmana! Help me!' But Rama and Laksmmana were in the middle of the forest. Jatayu, a bird, came, flew, and tried to save Sita. Because Ravana was a very strong demon, he could defeat the bird. The bird fell down on the ground. Ravana flew to Srilanka. Laksmmana and Rama came back from the forest to see Sita, 'Laksmmana, where is my wife? Why did you leave Sita alone, Laksmmana?' They could not find Sita. The bird, Jatayu, came and said, 'Rama, your wife was kidnapped by Ravana.' Rama was very sad. He went across the river to find where Srilanka was. Hanoman, the white monkey came, 'Don't worry Rama. I will help you. I can find your wife, Sita.'*[Going up]*

Now, we're going to the last statue in this temple. This is the statue of Durga. According to Hindu, Durga is Shiva's wife. Durga has eight

hands. She is standing on a buffalo. This is the room number four in Shiva Temple. *[Walking]*

This is the statue of Durga. She has eight hands. She stands on a buffalo and pulls its tail. She pulls also the demon, Assura. Each hand of Durga, holds weapon. Local people believe if you touch Durga's body, you will be more beautiful.

G1 : Okay.

T : I will finish the story of Ramayana. The king of monkey, Hanoman, Rama, and Laksmana guessed how to go to Srilanka. Finally, Hanoman was ready to fly to Srilanka. Hanoman arrived on the top of the palace. He jumped to the garden and found Sita. He said, 'Rama sent me to find you, Sita. Don't worry. I'm your friend.' Hanoman promised to help Sita but four guardians came. As the punishment, the tail of Hanoman was burnt. Hanoman jumped to the roof and burnt the palace. All people were panic. Hanoman was successful to come back to Rama. 'Rama, I found your wife but I could not bring her.' The monkey soldiers made a bridge from India to Srilanka so Rama could pick up Sita. After crossing the ocean, there was a big fighting. Rama was successful to kill Ravana. Rama refused Sita because he did not believe that his wife was still pure during the kidnap. Then, Rama said, 'Sita, if you want to live with me again, I will clean you with the holy fire. If you were touched by Ravana, you will die on the fire. But if you were never touched by Ravana, your body will be protected by God of Fire, Agni. Sita said, 'Rama, I will be safe on the fire because Ravana never touched me.' Sita was burnt on the fire but God of Fire protected her. Rama believed that Sita was still pure. Rama brought Sita to the palace again. Is it clear about the Ramayana story?

G1 : Yes. Yes.

T : If it is not clear I will repeat again from the beginning. We finish here. Now, we go to the other temple. *[Going to the next temple]*

This is the statue of the bull, Nandi. The function of the bull is for the transportation of Shiva. Behind Nandi, there are two small statues. This one is Surya, the Sun God, and that is Chandra, the Moon God. Surya is standing on the lotus flower and riding on seven horses. The horses represent seven days in one week. Chandra is the Moon God standing on a lotus flower and riding on ten horses. Ten horses are ten months in one years of ancient calendar. Nandi is the bridge to worship to Shiva. If you don't have time for praying to Shiva, you can go here and whisper on Nandi's ear. The spirit of Nandi will fly to send the message to Shiva. That's why some Hindu believe that you cannot cut and eat bull. If you cut the bull, you cut your life and lost the contact with the god. You cannot send your message and the god gives nothing to you. Hindu people who cut the bull will be a very poor people in their lives. *[Going to Brahma Temple]*

This is Brahma God. Brahma is the creator. He has four heads and hands. He is standing on a lotus flower. Brahma brings the holy water on

the left hand, holy lotus flowers, and rosary. Brahma has four heads which represent four elements of life, fire, water, earth, and air. The renovation of this temple took two times. If you go to Borobudur, you can see Buddha's face. This looks like a Buddha. The nose, the lips, the long ears are like Buddha.

G1 : Do you say which part that looks like Buddha?

T : Look! The nose, the lips, and the ears.

If you want to stay in this place, you can stay here to visit the other temples or to take the picture of the temples around here. Then, for the exit, you can follow the direction. Go down, turn right, you'll find the mini train. If you want to visit and see the other temples, show your ticket and take the mini train freely. You must take five or ten minutes. During five minutes, it will stop in Sewu Temple and go directly to the exit. Any question about the temple?

G2 : No.

T : Okay. If you don't have any question about this temple, you can stay here. Thank you for your visit. Have a nice time.

Conversation III

- Tour Guide : T
 Tourist from U.S 1 : U1
 Tourist from U.S 2 : U2
- T : Prambanan temple was built in the ninth century, eight hundred and fifty six. There were 224 temples here and 16 there. The biggest temple is Shiva temple. It was reconstructed in 1926 to 1953. The total of the temples is 240 temples. It is only 18 temples which have been reconstructed. This temple has many layers. The stones were interlocked.
- U1 : Interlocking system?
 T : Yes, interlocking system.
 U2 : Is this only interlocking?
 T : Yes, we can do like that. Then inside the stones, we put the concrete. Before reconstructed, the temples only used interlocking system. Then the reconstruction used concrete to unite one part with another part.
 U2 : Oh, okay. Good.
 U1 : I heard that Indonesia is a moslem country but it is a Hindu temple.
 T : Yea, this is Hindu temple but the majority people in Indonesia are Moslems. Moslems here, in Jogja, in Solo are not strict Moslems. They are moderate Moslems.
 U1 : Yea, I understand. I understand. But, what about the population of Hindu here?
 T : In Indonesia it is only about three to four percent of the population. Very small. In Bali Island, ninety percent of the population is Hindu. But, they came from here, from Java.
 U1 : I see.
 T : In the thirteenth century, Hindu from here moved to the east, East Java. In the fifteenth century, they crossed to Bali.
 U1 : Where were we yesterday? Small temples.
 T : In what town you were yesterday?
 U1 : A small town.
 U2 : Hindu.
 T : Gedong Songo? Dieng?
 U2 : Dieng. Yes, Dieng.
 T : That is the oldest temple. At that time, two dynasty Sanjaya and Syailendra lived together. Syailendra is Buddhist and Sanjaya is Hindu.
 U1 : When did the reconstruction of the biggest one?
 T : It was in 1926 to 1953. On the left side is Brahma temple, it was in 1958 to 1967, nine years. Visnu temple was also nine years. It was in 1982 to 1991.
 U2 : The left one is Brahma?
 T : Yea, Brahma, Shiva, and Visnu. And three temples here are the bull, the swan, and the Garuda or the eagle. The swan is the vehicle of God Brahma, the bull is for Shiva, and the Garuda, the eagle is for Visnu.

The statues of the swan and Garuda were missing. Only Nandi, the bull that is still in the place.

- U2 : Brahma...emm...
- T : Brahma, Visnu, and Shiva.
- U2 : Brahma, Visnu, Shiva.
- T : The biggest one is Shiva because Hindu people here believe that Shiva is the most important God. He is the highest god, not Brahma, and Visnu. People think that Shiva is the destroyer of all things. It is wrong because Shiva only destroys the bad things. Then, he rebuilds again to be a better thing. Those are the minor temples in the second square. There are 224 temples. It takes about one year to rebuild one temple so it will take about 224 years to build all these temples. If you want to see all these temples finish, you can come here in the next life.
- U1 : What is that ruin?
- T : That is the evidence of 5.9 Richter scale earthquake in 2006.
- U1 : The earthquake damaged everything?
- T : Some of the stones fell and Shiva temple was also cracked. Shiva temple was just reopened on 5th November last year.
- U1 : I see.
- T : Brahma and Visnu was reopened on 4th January 2010. Then, February 2010, Merapi volcano erupted. Merapi is about fifty kilometers from here. That is another ruin of earthquake 2006. Many stones collapsed.
- U1 : Where were the center of the earthquake?
- T : Do you mean the epicenter?
- U1 : Yes, the epicenter.
- T : It was about sixty kilometers from here, Yogyakarta, in Bantul regency.
- U1 : Sixty kilometers?
- T : We were lucky because the earthquake happened early in the morning at 5.55. This area was still closed. No one was here.
- U1 : Which part of Yogyakarta was the location of the earthquake?
- T : The south part of Yogyakarta. The damage in Bantul was very serious. Out of the temple, there were so many houses collapsed. More than six thousand people died. *[Walking]*
There are 224 temples around here but only two which have been reconstructed. See here. The stones are put together. These are the earth temples and those are the sky temples. The function of this temple is as the guardian from the bad spirit from the outside.
- U2 : What is the name of the temple here?
- T : Kelir temple.
- U2 : Kalir?
- T : Kelir.
- U2 : Okay. Kelir.
- T : K-e-l-i-r. *Kelir* means screen. As I've said before, this is Shiva, that is Brahma, and that is Visnu. Shiva is the biggest one. That is Garuda temple. The statue in Garuda temple was missing. The swan was also missing. Nandi the bull is the only one which is still here. We can go to

- Nandi temple if you want.
- U1 : Sure.
- T : This is a big heavy bull statue. There are also two other statues. God Surya is the God of Sun, and Chandra is the God of Moon.
- U1 : It is the horn.
- T : Yes, Mister. *[Walking]*
This is the temple of Shiva Mahadev. He is the highest god in Hindu. He is also the highest teacher. We can see the statue in the second room. The third room is the room of Ganesh. He is the God of Knowledge, God of Intelligence. In the last room, there is a statue of Durga. She is Shiva's wife. Durga has eight arms but Shiva only has four arms. It means that she is more powerful than Shiva. It means woman has more power than man.
- U2 : That's great.
- T : Maybe your wife has ten arms.
- U1 : How do you know?
- T : Because my wife also has ten arms.
- U2 : I do. *[Laughing]*
- T : There are twenty four more minor gods in Hindu, God of Fire, Earth, Death, and many more. *[Walking]*
This is the second room. The room of Agastya, the guru. He looks like Chinese, yea. He brings a rosary, holy water. He stands on a lotus flower. Hindu has three main gods, Shiva, Brahma and Visnu.
- U1 : What is this?
- T : Lotus. Only the statue of Durga which does not stand on lotus. *[Walking]*
The third room is dedicated for Ganesh. He is the son of Shiva. He is the God of Knowledge. Let's go to see the god of all people in the world. This is the leader of IMF.
- U1 : What?
- T : This is God of Wealth, money.
- U1 : Uh, yea. I see.
- T : Some people said if you touch the face three times, you will be more beautiful. But now, in the archaeological ruler, we are not allowed to touch the face. For example, one day, one thousand people come here and touch the statue,
- U2 : The shape will change, yea?
- T : Yea, three or four years again.
- U2 : We have also in New York. Some people touch a statue which was made from glass and metal. It was shining but now it's broken.
- T : Let's go to Brahma Temple. *[Walking]*
This is Brahma temple. Brahma is the creator. There is a statue of Brahma inside the temple. Brahma has four arms and four faces. His right upper hand holds a rosary that means eternity. His left lower hand hold a water jar, the kamandalu, which is functioned as life water. His right lower hand holds a small lotus and his left upper hand holds a big

lotus. Those lotuses mean the space and time dimension in making the world. Brahma also has four faces that means he is an omniscient god. Four faces represent four element of the world; fire, water, earth, and air. It is also as the symbol of four holy books or Weddha in Hindu; Rig Weddha, Atharva Weddha, Sama Weddha, and Yajur Weddha.

U1 : Alright.

T : Visnu is the protector. There is a statue of Visnu in this temple. He has four arms. His upper hands hold a disk of flame and sea-shell. His lower hands hold a club or *gada* and inverted triangle. Club does not mean violent but it means the existence. Inverted triangle is like hand's position when people doing meditation. It means what we will give for earth, not what we can get from earth. Okay, let's go down. Be careful. I think we end this tour here.

U1 : Oh, okay, thank you.

T : Nice to meet you.

U1 : Nice to meet you too. Thank you.

U2 : Yea, nice to meet you. Let's have a photo.

APPENDIX II

THE ANALYSIS OF MOOD TYPE

Conversation I

Tour Guide (T)

No	Clause	Mood Type				Minor Clause
		Declarative	Interrogative	Exclamative	Imperative	
1.	(i) I hope (ii) it can give you a better understanding about Prambanan Temple, all about enlightenment, or even Zen.	√				
2.	People in Japan call it Zen.	√				
3.	Do you understand Zen?		√			
4.	Zen means actually self-discovery.	√				
5.	And now prepare yourself, your energy also,				√	
6.	because we are climbing some thirty steps, Mister.	√				
7.	Three hundred and thirty steps.	√				
8.	Have you been there?		√			
9.	Here, there are eight temples.	√				
10.	You can multiply each temple with thirty steps.	√				
11.	I'm going to accompany you.	√				
12.	This temple was built in the ninth century.	√				
13.	(i) Do you know (ii) what happened here one thousand and one hundred years ago?		√			
14.	This temple was built by Sanjaya dynasty.	√				
15.	(i) One thousand and one hundred years ago people in Java were Buddhist and Hindu (ii) before they changed to be moslem.	√				
16.	There was a great empire here.	√				
17.	It's Hindu.	√				
18.	(i) <i>Wali</i> , moslem missionaries, came here with Islam, (ii) Portugal came here with Catholicism, (iii) and Dutch with	√				

	Protestant.					
19.	(i) If the Dutch or the Portugal came first, (ii) Java could have been more Catholic.	√				
20.	I'm a free thinker.	√				
21.	(i) It's Hindu (ii) and it is younger than Borobudur.	√				
22.	(i) People constructed Borobudur, the Buddhist Temple (ii) and later they constructed this for Hindu.	√				
23.	Yes, it's just a temple.	√				
24.	From the place we are standing now until Borobudur is imagined this direction	√				
25.	More or less, it's fifteen miles.	√				
26.	There were fifteen complexes like this, Mister.	√				
27.	That's why they chose this place as the <i>Samudra Gunung</i> .	√				
28.	<i>Samudra</i> means Hindian Ocean in the left side of us, forty kilometers from here.	√				
29.	<i>Gunung</i> is the volcano in the right side of us, also forty kilometers from here.	√				
30.	So, the best place is between the blue ocean and volcano.	√				
31.	This is called <i>Samudra Gunung</i> .	√				
32.	(i) The land is flat, (ii) that's why they constructed fifteen complexes here.	√				
33.	We still have many temples that have different levels.	√				
34.	Now, we are standing here, the first level.	√				
35.	It's the material level.	√				
36.	Next, we're going to the second level that is transitory level or transformation level.	√				
37.	The highest level is there, sky level.	√				
38.	Moslems have four levels; <i>syarikat, tarikat, hakikat, ma'rifat</i> .	√				
39.	Yes, the highest one.	√				
40.	Angkor Wat was constructed in the twelfth century.	√				
41.	(i) This was in the ninth century (ii) so it is three hundred years before Angkor Wat.	√				
42.	Mister, to understand the different levels is quite simple.	√				

43.	You can use your both hands like this.	√				
44.	This is called <i>mudra</i> .	√				
45.	In the material level, we are like this.	√				
46.	(i) We live here, (ii) we think here.	√				
47.	(i) Now, we live here, (ii) we think there.	√				
48.	(i) This is called spiritual level (ii) so we are thinking more to the abstract level.	√				
49.	Imagine!				√	
50.	(i) This is the underworld (ii) and this is the upper world.	√				
51.	To connect them, we need a bridge.	√				
52.	The bridge for student is education or technology.	√				
53.	Technology is also the bridge to go to the higher level.	√				
54.	(i) For mama and papa, the bridge is love (ii) and the material level is money.	√				
55.	Actually there are many bridges, reflection, and contemplation.	√				
56.	Yes, it's for going to the upper world.	√				
57.	He was achieving the true self.	√				
58.	You are right, Mister.	√				
59.	Somebody who has been busy with yoga is called yogi.	√				
60.	The bridge is yoga.	√				
61.	Yes, Mister.					√
62.	(i) These are the name of the temples (ii) that we are going to see like you have read on many books; Brahma Temple, Shiva Temple, Visnu Temple, Angsa Temple, Garuda Temple, and Nandi Temple.	√				
63.	Imagine!				√	
64.	One temple has thirty steps like this, Mister.	√				
65.	So, from the ground here, we are climbing to the second floor.	√				
66.	(i) Brahma is the God of Creation, (ii) Visnu is the God of Protection, (iii) and Shiva is the God of Transformation.	√				
67.	Angsa is the riding animal of Brahma.	√				
68.	Angsa is a swan.	√				
69.	Garuda is the eagle for Visnu.	√				
70.	Nandi is the sacred bull for Shiva.	√				

71.	Short course teacher only.	√				
72.	Now, we are standing in the second level, the transitory level, the highest level.	√				
73.	In the second level here, there were more than two hundred temples like this one or that one.	√				
74.	Because of the earthquakes and human errors, also black market, Mister.	√				
75.	Yes.	√				
76.	Multinational.	√				
77.	Five years ago in 2006 and 1006.	√				
78.	Yes.	√				
79.	You see that bells?		√			
80.	They were falling down.	√				
81.	(i) Mister, this temple was renovated by the Dutch in 1954 (ii) and that one was constructed in 1959.	√				
82.	Imagine!				√	
83.	The remained temples were stolen.	√				
84.	They were put in some private museums for private collections.	√				
85.	All over the world.	√				
86.	Mister, we are arriving to the highest level.	√				
87.	The temple is going to the sky.	√				
88.	From here, there is a gradual movement of the different level; first level, material level; second level.	√				
89.	There is no historical consciousness.	√				
90.	Mister, we are standing in the middle.	√				
91.	On the right side are three temples of the sky.	√				
92.	They are divided into Brahma, Shiva, and Visnu.	√				
93.	The left side are temples of the earth for the riding animals.	√				
94.	(i) The God Visnu has Garuda, (ii) Shiva has Nandi, the sacred Bull (iii) and Brahma has Angsa.	√				
95.	The total of these temples is eight.	√				
96.	(i) It is not a coincidence (ii) that the total of the temples is eight.	√				
97.	Eight represents infinity.	√				

98.	(i) Mister, this is the first room (ii) where you can see the statue of Shiva.	√				
99.	The god is abstract.	√				
100.	Shiva is the symbol of the God of Transformation.	√				
101.	(i) Non Hindu people say (ii) Hindus worship stone but actually, they do not worship stone.	√				
102.	This is only the symbol of the god.	√				
103.	He has four hands and two feet.	√				
104.	His third eye is on the forehead.	√				
105.	His upper hand brings a rosary.	√				
106.	This represents the sky time.	√				
107.	(i) The earth time is twenty four hours (ii) and the sky time is twenty five hours.	√				
108.	His second hand is like this.	√				
109.	He is blessing humans.	√				
110.	The third hand brings an orange as the symbol of universe.	√				
111.	(i) An orange is representing the whole of universe because (ii) orange contains carbon.	√				
112.	This is a tiger's head.	√				
113.	(i) Mister, the religions like Islam, Christian, Catholic, claim (ii) that they can communicate with god (iii) but only Buddha which is monologues.	√				
114.	(i) If we are talking to our true self (ii) then our true self is actually emptiness.	√				
115.	(i) This is when (ii) we reach the highest level.	√				
116.	Yes, according to Buddhism.	√				
117.	(i) Yes, that's why I chose a square in a circle or Buddhism (ii) before I chose a circle in a square or Hinduism.	√				
118.	Okay!					√
119.	Are you ready?			√		
120.	Visnu and Garuda had ever been asked consultative protest by five smaller gods here.	√				
121.	They were asking about order and chaos.	√				

122.	(i) You can see here, (ii) Visnu and Garuda didn't have <i>adharmā</i> , chaotic things or chaos.	√				
123.	(i) They protested, (ii) 'Visnu, why are there many problems on earth?'	√				
124.	'I'd better live with you without any problem.'	√				
125.	Visnu was nodding,	√				
126.	'Whenever you have a problem,'	√				
127.	'do yoga.'				√	
128.	'and I will come to your mind.'	√				
129.	(i) Then, Visnu was still nodding, (ii) 'Until the end of time, I will come to this earth through my avatar.'	√				
130.	Avatar is the incarnation of god.	√				
131.	And what we are going to see, Mister, was the seventh avatar of Visnu, Rama	√				
132.	(i) The eighth avatar is Krisna, (ii) the ninth is Buddha.	√				
133.	We are still waiting the tenth.	√				
134.	Now, we are standing here in the southern side with God of Death.	√				
135.	His head was stolen by some bad people.	√				
136.	(i) God in the south is the God of Death (ii) and later in the north is the God of Wealth.	√				
137.	Yes, it was rebuilt.	√				
138.	Mister, this is the second room.	√				
139.	It contains the Guru.	√				
140.	(i) When we do like this, (ii) this is called mobility.	√				
141.	(i) If the heels are connected like this, (ii) this is called immobility.	√				
142.	That's why modern people are busy.	√				
143.	Guru is a spiritual teacher, Mister.	√				
144.	He has a big stomach.	√				
145.	Big stomach is not the representation of obesity but wisdom.	√				
146.	The middle finger is joined with this thumb.	√				
147.	This is water, Mister, water meditation.	√				
148.	This is earth meditation.	√				
149.	This is sky meditation.	√				

150.	The Guru is doing this sky meditation.	√				
151.	Then, Guru brings a water jar which represents the tranquility of mind.	√				
152.	Now, we are standing here in the third room of Ganesh.	√				
153.	(i) Because elephant has a long term memory, (ii) until thirty years an elephant will still remember.	√				
154.	That's why elephant was combined with human as a God of Knowledge.	√				
155.	We should have a long term memory.	√				
156.	He has a third eye on his forehead.	√				
157.	His trunk is sucking something from the bowl.	√				
158.	This trunk represents curiosity.	√				
159.	We are thirsty of some water of knowledge.	√				
160.	(i) The myth of this statue is when (ii) you touch his forehead (iii) you will be smarter.	√				
161.	This is the best preserved Ganesh statue.	√				
162.	I will take your picture.	√				
163.	Mister, he is a master of martial art.	√				
164.	Martial art.	√				
165.	This is Ravana.	√				
166.	He was a ten headed man considered as the bad character.	√				
167.	There was a strange job in ancient time, beggar priest.	√				
168.	In India, he was called Brahmin.	√				
169.	Ravana pretended to be a Brahmin.	√				
170.	(i) He said, (ii) 'Sita, I'm hungry.	√				
171.	Give me something.				√	
172.	I'm a Brahmin, a beggar priest.'	√				
173.	(i) Sita saw this beggar priest, (2) 'Uh, a beggar priest. I have to give him something.'	√				
174.	Then, her hand was out from the magical circle.	√				
175.	Actually, she was protected by a magical circle.	√				

176.	Yes, she wanted to give something.	√				
177.	Sita was caught.	√				
178.	Lately, there was a bird.	√				
179.	Sita gave him a ring.	√				
180.	The bird flew to Rama and gave the ring as the evidence.	√				
181.	'Help me!'	√				
182.	(i) 'My wife has been kidnapped,' (ii) said Rama.					
183.	Then, he had a plan.	√				
184.	In the journey he was distracted by a <i>raksasa</i> .	√				
185.	This is called <i>raksasa</i> , Mister.	√				
186.	(i) Rama was crying (ii) because he lost his beloved wife.	√				
187.	Here, there were two kinds of monkeys.	√				
188.	(i) It was difficult to distinguish (ii) which one was good and bad.	√				
189.	(i) Rama gave a young coconut leaf for the good one (ii) because young coconut leaf was pointing to the sky.	√				
190.	(i) Good characters are going to the sky (ii) because they are connected to the upper-world.	√				
191.	In some of Asian countries, Laos, Cambodia, Indonesia, monkey had a young coconut tree on the tail.	√				
192.	In India, monkey had gallant flower on the necklace.	√				
193.	It is God of Death, Mister.	√				
194.	There are three types of death.	√				
195.	The bronze death is full of money, diamonds, wealth, and death.	√				
196.	The second is silver death, sickness.	√				
197.	This is the best, golden death.	√				

198.	Death of mind of a matter, Mister.	√				
199.	You can predict your death.	√				
200.	My neighbor was smiling before died.	√				
201.	He knew his death and ended his death with smiling.	√				
202.	Those three types are bronze death, silver death, and golden death.	√				
203.	Wow, wonderful!					√
204.	This is Goddess Durga.	√				
205.	She is standing on a bull.	√				
206.	This demon bull represents our ego.	√				
207.	(i) She pulls its tail (ii) that means (iii) she controls her ego.	√				
208.	Durga represents justice.	√				
209.	Why a feminine character is considered as a goddess of justice?		√			
210.	Because man during thousand years had been doing crime.	√				
211.	Most of criminalities are made by men.	√				
212.	(i) In this room, we can see (ii) that woman can conquer ego.	√				
213.	God gave her some weapons to conquer it.	√				
214.	(i) We know now (ii) that the secret of controlling man is pulling his hair.	√				
215.	That's why at home I wear my safety helmet.	√				
216.	Yes, Mister.					√
217.	Now, this is the last episode of Ramayana story.	√				
218.	Hanoman was chosen.	√				
219.	Rama was helped by Hanoman and the monkey soldiers.	√				

220.	(i) Here, one of the monkeys was chosen to fly to the kingdom (ii) where Sita was kidnapped.	√				
221.	'Yes, I'm ready.	√				
222.	(i) I can go to that kingdom (ii) because I'm the son of the wind.'	√				
223.	Here, in the golden palace of Srilanka kingdom, he dropped some mangoes.	√				
224.	His mind was distracted.	√				
225.	(i) Then, Hanoman climbed a high tree (ii) so he had a good perspective sight to Sita.	√				
226.	Finally, he could find her.	√				
227.	Mister, this panel is a one way carving.	√				
228.	It is so deep.	√				
229.	We cannot find the mistake.	√				
230.	Okay!					√
231.	Hanoman was the SS or Secret Service of Rama.	√				
232.	Hanoman's arrival to other palace was like intruder.	√				
233.	The soldiers of the second kingdom were angry.	√				
234.	They burnt Hanoman.	√				
235.	You can see him here.	√				
236.	People were setting fire to his long tail.	√				
237.	(i) Hanoman was not panic, (ii) 'I'm burnt now (ii) but I can burn the whole palace with my tail.'	√				
238.	'I can jump to another roof and burnt the whole palace with my tail.'	√				
239.	Yes, you can see people went out, including the rats.	√				
240.	Rats represent rich people.	√				

241.	(i) If there is a sinking ship or burning home (ii) rat will be the first animal to go out.	√				
242.	Hanoman went back to Rama.	√				
243.	(i) He could fly because (i) he was the son of the God of Wind.	√				
244.	Rama asked help from the God of Ocean, Neptune.	√				
245.	What is my profit		√			
246.	if I help you	√				
247.	I have no profit.	√				
248.	Rama said,	√				
249.	‘Okay!’					√
250.	‘You may not help me.’	√				
251.	‘Now, I’m shooting your ocean with my arrow.’	√				
252.	‘The arrow will make the ocean boiled.’	√				
253.	The fishes are shouting to death.	√				
254.	The God of Ocean said,	√				
255.	Okay!					√
256.	I help you.	√				
257.	Please, give me some water for my fishes.				√	
258.	In this panel, we can see a very unique creature.	√				
259.	These are sea elephant, sea crocodile, fish, lobster, and salmon.	√				
260.	We have pet at home, yea.	√				
261.	Here, the pet animal has its own pet animal.	√				
262.	Yes.	√				
263.	Any question, Mister?		√			
264.	Yes?					√

265.	(i) Actually, those temples have no statues (ii) because the statues were stolen.	√				
266.	Garuda was missing.	√				
267.	Swan was also missing.	√				
268.	The two statues in horizon temple were also missing.	√				
269.	Those are empty.	√				
270.	The only one which still exists is the bull.	√				
271.	Because it's very heavy.	√				
272.	Our tradition was oral tradition, Mister.	√				
273.	We didn't record it when and who.	√				
274.	Do you want to go inside, Mister?	√				
275.	The sacred bull.	√				
276.	You should see from here, Mister.	√				
277.	Because of the hump.	√				
278.	There are two statues of gods here, Mister.	√				
279.	Here is Surya the God of Sun and Chandra the God of Moon.	√				
280.	He rides on seven horses and brings a lotus.	√				
281.	I think we end our tour here.	√				
282.	Thank you for your tip, Mister.	√				
283.	Have a nice day.	√				

APPENDIX III

THE ANALYSIS OF MOOD TYPE

Conversation I

Tourist from New Zealand (N)

No	Clause	Mood Type				Minor Clause
		Declarative	Interrogative	Exclamative	Imperative	
1.	Zen?		√			
2.	So, I will find Zen enlightenment today.	√				
3.	Yes. Yes. I've found it already today.	√				
4.	No, I went to the Sultan palace.	√				
5.	I went to the Sultan palace, yeah, and learnt all about them in one morning.	√				
6.	Alright!					√
7.	Oh, really? Three hundred steps?		√			
8.	And you do how many times today?		√			
9.	(i) You stay with (ii) or you let the tourist go up (iii) and you wait?		√			
10.	So, what temple is it?		√			
11.	What religion are you?		√			
12.	Are you moslem?		√			
13.	What such religion has free thinker?		√			
14.	Do you have no religion?		√			
15.	Really?					√

16.	I do own, really.	√				
17.	Can you please take?		√			
18.	What religion is this temple?		√			
19.	So, it's just a temple.	√				
20.	It wasn't a palace.	√				
21.	Fifteen is quite huge.	√				
22.	So, the best choice is the place over there, the area where there was a huge land.	√				
23.	More or less is like that, yea.					
24.	Is this a center?		√			
25.	I see.	√				
26.	This place was constructed in the same time also with Angkor Wat?		√			
27.	So, this is older, yea.	√				
28.	Are you sure?		√			
29.	Technology?		√			
30.	(i) I know (ii) why you are a free thinker.	√				
31.	So, should anyone hold of bridge to across from the under-world?		√			
32.	Who did this achievement of true self?		√			
33.	Some people have completed already.	√				
34.	(i) So, Yogi is everyone who complete the whole and everything about their life (ii) which he dedicated to his god.	√				
35.	Are you a teacher?		√			
36.	I guess you're a teacher.	√				
37.	Wow!					√

38.	What happened?		√			
39.	They're stealing everything, yea.	√				
40.	Who was stealing?		√			
41.	When were the earthquakes?		√			
42.	How many years ago?		√			
43.	It was long time ago.	√				
44.	Did a lot of things go down?		√			
45.	(i) You don't know (ii) where all people put them?		√			
46.	All over the world?		√			
47.	Can't we find them and bring them back?		√			
48.	There is no historical consciousness, yea.	√				
49.	So, this is so mathematical.	√				
50.	Religion has a relation with mathematics.	√				
51.	That's why you say the bridge of religion is technology.	√				
52.	So, the highest level is emptiness?		√			
53.	So, when people search for the ultimate life they will get nothing?		√			
54.	Can I stand there to take a picture?		√			
55.	The head was rebuilt?		√			
56.	Uh, yea.	√				
57.	What?		√			
58.	Marshmallows?		√			
59.	He is a king of marshmallow.	√				
60.	So, she came out?		√			
61.	Yes.					√
62.	What is golden death?		√			
63.	(i) I hope that my grandma had a golden death (ii) because	√				

	she have talked a lot to other people.					
64.	(i) She realized (ii) that she would die.	√				
65.	She was smiling.	√				
66.	Then, she died.	√				
67.	(i) If we want to exist (ii) we need ego.	√				
68.	So, he would rescue her?		√			
69.	He burnt all with his tail?		√			
70.	Then, he crossed Srilanka?		√			
71.	Did they rescue her?		√			
72.	Have we done?		√			
73.	Many questions I want to ask.	√				
74.	Oh, no. I have no question.	√				
75.	Why?		√			
76.	So, if they were stolen,	√				
77.	when were they stolen?		√			
78.	Oh, okay!					√
79.	Thank you.					√
80.	Yes, of course.	√				
81.	Big, yea.	√				
82.	Why is it sacred?		√			
83.	You're welcome.					√
84.	Have a nice day!					√

APPENDIX IV

THE ANALYSIS OF MOOD TYPE

Conversation II

Tour Guide (T)

No	Clause	Mood Type				Minor Clause
		Declarative	Interrogative	Exclamative	Imperative	
1.	Where do you come from?		√			
2.	(i) That is a counter (ii) if you want to buy a ticket to visit the Ratu Boko Temple.	√				
3.	(i) Ratu Boko is the name of the temple on the hill (ii) but it's very difficult to arrive at that place.	√				
4.	So, the government prepare that kind of transportation to bring tourists to visit that temple.	√				
5.	Yes, it's about three kilometers.	√				
6.	(i) If you have more time, (ii) you can visit the other temple.	√				
7.	You can go on foot or take a mini train.	√				
8.	Your ticket includes to see the other temples.	√				
9.	The main temple to visit is Prambanan.	√				
10.	This is ash from Kelud Volcano.	√				
11.	Kelud is the volcano that located two hundred and fifty kilometers east from this temple.	√				
12.	(i) In fourteen of February 2014 the volcano was exploded (ii) and the temple was covered by volcanic	√				

	material.					
13.	During three months, the temple was closed.	√				
14.	The visitors only stayed outside.	√				
15.	Then, the temple was cleaned.	√				
16.	The rain brought the volcanic material and flowed to the river.	√				
17.	(i) The temple now is clean (ii) and the visitor can go inside.	√				
18.	You can also come to the Shiva Temple.	√				
19.	Shiva Temple is the biggest one.	√				
20.	The renovation have just finished two months ago.	√				
21.	Prambanan temple was until this place.	√				
22.	Here, under this ground, there was a wall.	√				
23.	The wall size was three hundred and ninety meter until the stone over there.	√				
24.	Can you see the stone in the corner?		√			
25.	That was the corner of the complex.	√				
26.	(i) And three hundred meter from here was a river (ii) but because of the earthquake in 1006, the wall was damaged.	√				
27.	The local people took the stone to build houses.	√				
28.	So, the first level is nothing, no stone and no building anymore.	√				
29.	(i) If you see over there, (ii) that is the ruin of the second level.	√				
30.	The level number two was destroyed in 1006.	√				
31.	This temple was built by King Pikatan from Sanjaya	√				

	Dinasty in 856 A.D.					
32.	(i) The temple was used during 150 years only (ii) because in 1006, there was a strong earthquake (iii) and all of the temples were destroyed.	√				
33.	Then, people moved to East Java.	√				
34.	The temple was abandoned.	√				
35.	This temple was discovered by Dutch in 1733.	√				
36.	At that time, the temple was covered with volcanic materials.	√				
37.	That's why they need a long time to cut the trees, clean the dust and ash.	√				
38.	The renovation was done by Dutch in 1932-1933 only for the small temple.	√				
39.	Now, the renovation of all of the temples have been finished.	√				
40.	If you want to take picture,	√				
41.	please take at that corner				√	
42.	because you can see all of the temples from there.	√				
43.	Okay.					√
44.	(i) There was 222 meters wall there (ii) but it was destroyed by the earthquake in 1006.	√				
45.	(i) In the second level, there were 224 temples (ii) but only two, that one and that one have been rebuilt.	√				
46.	The remains are still in ruins.	√				
47.	For the renovation of those two temples, we need one year.	√				
48.	So, we still have 202 temples in the ruins.	√				
49.	(i) It means (ii) we need 100 years to rebuild all those	√				

	temples.					
50.	Don't worry.				√	
51.	I'll call you after the renovation has finished.	√				
52.	110 years again, please come back.				√	
53.	No, you have to go around and go to that exit first.	√				
54.	Yes, yes, this place and the other side there.	√				
55.	Okay.					√
56.	One more?		√			
57.	Very good.	√				
58.	Okay.					√
59.	This is the condition of the temple before and after the earthquake.	√				
60.	The last earthquake happened in 2006.	√				
61.	In 1006 there was a strong earthquake, then the next was in 2006.	√				
62.	(i) We were lucky (ii) because at that time the temple was still close.	√				
63.	(i) The temple was open at 6 o'clock in the morning (ii) but the earthquake was in 5.55.	√				
64.	(i) There was no injured people in this place (ii) because the temple was still close.	√				
65.	Six big temples collapsed like that.	√				
66.	Normally, round of the temple, the part of archaeological, Prambanan has 86 hectares large.	√				
67.	There are four temples.	√				
68.	The first is the most important temple, Prambanan, the Hindu Temple.					

69.	Number two is Lumbung.	√				
70.	(i) Number three is Bubrah (ii) which means totally damaged.	√				
71.	Then, number four is Sewu.	√				
72.	This is the picture of Sewu Temple.	√				
73.	Do you know the meaning of <i>sewu</i> ?		√			
74.	One thousand.	√				
75.	A thousand temple.	√				
76.	But it's not really a thousand temple.	√				
77.	It is only 249.	√				
78.	Because of the earthquake, the temple was damaged.	√				
79.	And we have only 16 temples that have been renovated.	√				
80.	The other temples around that complex are still in the ruin.	√				
81.	To count the temple stone by stone is very complicated.	√				
82.	The local people believe that it is a thousand temple.	√				
83.	(i) If you want to see that temple, (ii) after visiting the temple, I leave you near the exit (iii) and you can go to that direction and take the mini train.	√				
84.	(i) It is free (ii) because it includes in your package, your ticket.	√				
85.	The mini train will drive you around this complex and stop for five minutes.	√				
86.	You have five minutes to take the picture.	√				
87.	The mini train drives you around the complex and stops in front of the exit over there.	√				
88.	(i) So, this is the Hindu Temple (ii) and the others are	√				

	Buddhist Temple.					
89.	This is the condition after the earthquake.	√				
90.	The temple was close during three years for the renovation of Brahma Temple.	√				
91.	On January 2010, the temple was open again.	√				
92.	Shiva Temple's renovation had just finished two months ago.	√				
93.	So, now the visitor can go inside the Shiva Temple.	√				
94.	Hindu.	√				
95.	Here is the second level.	√				
96.	(i) There was a 222 meters wall (ii) but you can see (iii) that the wall was damaged and all we see is the ruin only.	√				
97.	In the second level, we can see 224 small temples.	√				
98.	That temple and that temple were renovated.	√				
99.	The remains have not been renovated because more than 60% of the body and head lost.	√				
100.	Some stone collapsed like that.	√				
101.	To renovate the temple like that, the cost is very expensive.	√				
102.	The renovation is conducted step by step.	√				
103.	Those are called <i>candi perwara</i> .	√				
104.	(i) <i>Candi</i> is temple (ii) and <i>perwara</i> is holy man.	√				
105.	The temple was used for holy man to meditate.	√				
106.	So, there are 224 here with the same size.	√				
107.	Those had one room and 16 meters high.	√				
108.	Today, only two temples had been renovated.	√				
109.	This temple has not been renovated yet.	√				

110.	Normally, the face of demon is put in every corner of the temple.	√				
111.	We have four faces of demon for each temple.	√				
112.	There, the wall of the third level.	√				
113.	Each level has wall surroundings.	√				
114.	Inside the third level, there are sixteen temples.	√				
115.	Totally, we have 240 temples here.	√				
116.	Above the door of the temple, you can see the decoration, the face of demon named Kala.	√				
117.	Then, in front of the entrance is Makara, the God of Crocodile.	√				
118.	So, <i>kala</i> and <i>makara</i> symbolize the guardians of the entrance of the temple.	√				
119.	Yes, every temple in this level is for one god except Shiva Temple.	√				
120.	That is the temple for the family of Shiva.	√				
121.	There are four rooms inside the main temple.	√				
122.	They are Shiva, the teacher, the son, and the wife.	√				
123.	Now, we are standing in the third level.	√				
124.	There are sixteen temples.	√				
125.	It consists of eight small temples.	√				
126.	The temples that are located in the entrances are called <i>Kelir</i> Temples.	√				
127.	The temples that are located in the corner are the <i>Patok</i> Temples.	√				
128.	Those eight small temples are places to put the offerings for Shiva the God.	√				

129.	(i) Because this temple is a Hindu temple, (ii) it has three biggest god.	√				
130.	In the left side is Brahma Temple.	√				
131.	The biggest one is Shiva Temple.	√				
132.	Another one behind is the Visnu Temple.	√				
133.	People recognized those temples because of the statues of the gods inside.	√				
134.	(i) That temple is recognized as Brahma Temple (ii) because there is Brahma's statue inside that temple.	√				
135.	Brahma is the creator.	√				
136.	Then, in front of Brahma Temple, there is a temple called <i>angsa</i> , the swan temple.	√				
137.	Each god has animal for the transportation.	√				
138.	Shiva has the bull inside of this temple.	√				
139.	The name of the bull is Nandi.	√				
140.	Brahma has the swan.	√				
141.	Then, Visnu has an eagle, Garuda.	√				
142.	The statues of Garuda and Angsa are missing.	√				
143.	So, inside Garuda and Angsa Temples are nothing.	√				
143.	We can only see the statue of Nandi.	√				
144.	Inside of the Shiva temple are four rooms.	√				
145.	Inside of the Shiva temple are four rooms.	√				
146.	Room number one is for Shiva Mahadev, the destroyer but also rebuild again.					
147.	Behind this temple is Visnu, the protector.	√				
148.	(i) You can see the highest one is Shiva Temple (ii) because Hinduism believe (iii) that Shiva the Destroyer is the highest god.	√				

149.	He has four arms.	√				
150.	(i) Two hands are destroying bad things (ii) and two hands are rebuilding good things.	√				
151.	So, Shiva is a destroyer and a creator, changing something bad to be better.	√				
152.	Shiva is a god who keeps the circle of life.	√				
153.	That's why Shiva is called Shiva Mahadev.	√				
154.	Now, we can go to see the Shiva Temple.	√				
155.	Look!				√	
156.	(i) All of the sixteen temples have the top (ii) but only that temple which does not have the top.	√				
157.	Why?		√			
158.	Because after the earthquake in 2006, the top of the temple collapsed and fell down there.	√				
159.	The head of the temple was not put back as the monument of earthquake in 2006.	√				
160.	The earthquake happened in 1006 also has a monument that is called <i>Mahapralaya</i> monument.	√				
161.	The next earthquake may be in 3006.	√				
162.	Please, do not come here in 3006, yea.				√	
163.	It is very dangerous.	√				
164.	I will not in this place also.	√				
165.	Before entering the temple, you can see this one.	√				
166.	This is called <i>makara</i> .	√				
167.	This is a combination of lion and crocodile.	√				
168.	(i) Lion is the king of land (ii) and crocodile is the king of water.	√				

169.	It is a symbol of guardian to keep this entrance.	√				
170.	Oh, yes.	√				
171.	This temple was built using the stone from Merapi volcano.	√				
172.	Yes, Borobudur also used.	√				
173.	That's why the building of temples are always near from volcano and river.	√				
174.	River was for the transportation of the materials.	√				
175.	(i) Yes, Hindu believes (ii) that if there is no volcano, (iii) there is no life.	√				
176.	Yes, but he rebuilds again.	√				
177.	Like a volcano.	√				
178.	Volcano destroys everything but also sends volcanic materials, water, and everything for life.	√				
179.	This is the inauguration of this temple after renovated by the Indonesian government.	√				
180.	The renovation of Shiva Temple had been finished in 20 December 1933.	√				
181.	(i) The name of this temple is Prambanan (ii) but according to the original inscription is Shiva Grha or the house of Shiva.	√				
182.	(i) Local people also believe (ii) that the name of this temple is Roro Jonggrang.	√				
183.	She was a beautiful princess who transformed to be a statue.	√				
184.	Local people come here just to see Jonggrang.	√				
185.	If ladies and women touch the face and put on your face three times, you will be more beautiful.	√				

186.	(i) Though you are now beautiful, (ii) you can become more beautiful.	√				
187.	It's for ladies only not for boys.	√				
188.	(i) Because if you, boy, touch the statue three times, (ii) after visiting this temple you will move like this.	√				
189.	I've touched already one time, not three times.	√				
190.	Now, let's go to see Shiva.	√			√	
191.	This is the biggest statue in Shiva Temple.	√				
192.	Inside Shiva Temple, there are four rooms.	√				
193.	Room number one contains the statue of Shiva Mahadev.	√				
194.	<i>Mahadev</i> means the highest god.	√				
195.	(i) Two hands behind destroy something bad (ii) two hands in meditation position rebuild again.	√				
196.	So, he is a destroyer and creator.	√				
197.	There is a snake on the body of Shiva that symbolizes the power and force of Shiva.	√				
198.	Then, he is standing on the lotus flower.	√				
199.	Look!				√	
200.	The roof of the temple is not original anymore because of earthquake in 1006.	√				
201.	The head, the feet, and the body of this temple was broken.	√				
202.	(i) This is original (ii) but it had been renovated in 1953.	√				
203.	During the ceremony, the Hindu people came and sat in front of Shiva.	√				
204.	The holy man or the Brahmin sat in this place.	√				
205.	This was the special place for the holy man.	√				

206.	The holy man prayed, prepared the holy water, and splashed the statue of Shiva with the water.	√				
207.	After the water flowed through the statue, the holy man took the water.	√				
208.	The water was for purification.	√				
209.	(i) The original stones of the temple was built like a puzzle with interlocking system (ii) but now after the renovation we can see cement.	√				
210.	For the new stone, we put the nail as the sign like this one.	√				
211.	This is a new stone not original.	√				
212.	Not only in the temple but the floor you can also see the new stones.	√				
213.	This is the carving of demon's face.	√				
214.	This is the face of demon called Kala.	√				
215.	Kala is the demon.	√				
216.	This is the guardian of the entrance of this temple.	√				
217.	See this!				√	
218.	Yes, but inside of stupa, there is a statue of Buddha Dharma Cakra Mudra, the highest <i>bodisatwa</i> .	√				
219.	There is no statue inside these <i>ratna</i> or the lotus flower in this temple.	√				
220.	These are the symbols of purity.					
221.	Yes.	√				
222.	(i) In Central Java, if you want to read the story, (ii) you must put the temple on the right.	√				
223.	So, you can read the story in the left side.	√				
224.	(i) If you go to East Java, (ii) you put the temple on the	√				

	left and read the story with this direction, clock-wise.					
225.	(i) Yes, in India and Central Java is like this (ii) but in East Java is different.	√				
226.	Here is the start of the Ramayana story.	√				
227.	(i) If you want to see the performance, (ii) this performance will be held this evening.	√				
228.	Behind this temple, there is a dance performance of Ramayana.	√				
229.	The story starts from this relief.	√				
230.	In a small kingdom, there was a competition named <i>svayamvhara</i> .	√				
231.	It was a competition to lift a magic bow.	√				
232.	Somebody who was success to lift the magic bow will marry a beautiful princess, Sita.	√				
233.	Many young men came.	√				
234.	(i) A man promised to King Janaka, (ii) 'I'm a strong man, (iii) I will be the winner.'	√				
235.	The king said,	√				
236.	'Okay.'					√
237.	'One by one, you can prove and show to me to lift my magic bow.'	√				
238.	The first man came and lifted the bow.	√				
239.	He fell on the ground.	√				
240.	The second man came and promised again,	√				
241.	Look! Janaka.					√
242.	I'm the real strong man.'	√				
243.	He fell down again.	√				

244.	(i) Number, one, two, three, and hundreds people tried (ii) but no one could lift it.	√				
245.	The king became very sad,	√				
246.	‘Who is the strongest man here?’		√			
247.	Then, came a man.	√				
248.	He walked slowly and sat behind the king,	√				
249.	‘Don’t worry, Janaka.				√	
250.	I’m Rama.	√				
251.	I’m going here to be a winner.	√				
252.	(i) The King Janaka felt surprised, (i) then he said,	√				
253.	‘Okay, you can follow my competition, Rama.’	√				
254.	Rama came, meditated, and touched the magic bow.	√				
255.	Rama became the winner.	√				
256.	The king was really happy.	√				
257.	He gave Sita to Rama.					
258.	So, the story of Ramayana is telling about the life of Rama and Sita.	√				
259.	(i) Here is a relief of the wedding party in front of the palace (ii) and the story begins there.	√				
260.	This is the second room.	√				
261.	Inside the second room is the statue named Agastya.	√				
262.	This is the statue of Agastya, the transformation of Shiva as the greatest teacher.	√				
263.	You can see his face.	√				
264.	He is not like Indian, not Javanese.	√				
265.	Can you guess?		√			
266.	He is Chinese-Mongolia.	√				

267.	The first teacher came from North of India, Tibet.					
268.	The Guru named Agastya climbed the volcano Kailash, the house of Shiva.	√				
269.	During the meditation, Shiva came and gave the holy water on the jar.	√				
270.	He was a Guru who got a knowledge from Shiva.	√				
271.	(i) There is a trident behind him (ii) which symbolizes the force of Shiva.	√				
272.	He also has a rosary and <i>camara</i> .	√				
273.	<i>Camara</i> is a tool for purification in the ceremony.	√				
274.	(i) You can see (ii) that the roof of this temple is not so high.	√				
275.	The height of Shiva temple is 47 meters.	√				
276.	Shiva temple is the highest temple in Java.	√				
277.	Okay, so this is Agastya, the highest teacher in Hinduism.	√				
278.	Watch your head!				√	
279.	Yesterday, there was a tourist hit this stone.	√				
280.	(i) His head was okay (ii) but the stone was damaged.	√				
281.	He ran away.	√				
282.	He didn't pay the renovation.	√				
283.	No, actually this is not stupa.	√				
284.	(i) In Buddhism, this is called stupa (ii) but in Hinduism it is called <i>ratna</i> .	√				
285.	(i) They are similar (ii) because from the seventh until tenth century, Hindus and Buddhists lived together.	√				
286.	We have a mixed temple.	√				

287.	It means the mix of Hinduism and Buddha.	√				
288.	The name is <i>plaosan</i> .	√				
289.	(i) If you have enough time, after visiting this place, (ii) you can go with private car or <i>becak</i> .	√				
290.	It's only three kilometers to arrive to <i>plaosan</i> .	√				
291.	<i>Plaosan</i> is called twin temples.	√				
292.	There are two temples, one for the king and one for the princess.	√				
293.	After Rama and Sita married, they're going to the forest.	√				
294.	(i) One day, Ravana, a demon king, came and looked Sita, (ii) 'She is very beautiful.'	√				
295.	Ravana had a friend named Marichi who could transform into a deer.	√				
296.	Ravana called Marichi,	√				
297.	'Marichi, come here.'				√	
298.	'Help me to kidnap Sita.'				√	
299.	'You must transform your body to be an animal and dance in front of Rama and Sita.'	√				
300.	'Then I will kidnap Sita.'	√				
301.	Marichi came and meditated.	√				
302.	She transformed to be a deer.	√				
303.	Rama, Laksmana, and Sita tried to catch the deer but then the deer ran to the forest.	√				
304.	Sita was upset and said,	√				
305.	'Please Rama, go to the forest and shoot that animal.'				√	
306.	'Bring it for me.'				√	
307.	Rama said,	√				

308.	'Don't worry Sita.'				√	
309.	'Listen, Laksmana!'				√	
310.	'You must keep my wife, Sita.'	√				
311.	'Please don't leave Sita alone.'				√	
312.	Finally, Rama ran to the forest.	√				
313.	When Rama shot the animal, the animal transformed again to be a demon.	√				
314.	The deer shouted.	√				
315.	(i) Sinta heard the voice (ii) but she thought (iii) that the voice was Rama's voice who got accident.					
316.	Sita was afraid,	√				
317.	'Laksmana, leave me alone here.'				√	
318.	'Leave me alone.'				√	
319.	'Go to the forest and help my husband, Rama!'				√	
320.	'Rama needs your help.'				√	
321.	Before going to Rama, Laksmana took his <i>keris</i> , a Javanese weapon and made the magic circle to protect Sita.	√				
322.	Then, Laksmana ran to Rama.	√				
323.	Laksmana and Rama were in the middle of the forest.	√				
324.	(i) Sita stayed alone in the middle of magic circle, (ii) the story will be continued next week.	√				
325.	Can you come back here later?		√			
326.	Actually that is not a temple.	√				
327.	That is Ramayana Ballet.	√				
328.	During the summer from May to October, there is a performance of Ramayana with 250 dancers and 50	√				

	musicians of gamelan.					
329.	Do you know gamelan?		√			
330.	A Javanese orchestra.	√				
331.	We're going to go up to the third room.	√				
332.	Inside the room, there is a statue of Ganesh.	√				
333.	Ganesh is the son of Shiva with an elephant's head and human's body.	√				
334.	He has four hands like Shiva.	√				
335.	Shiva has three eyes.	√				
336.	His one eye is in the forehead like Ganesh.	√				
337.	Ganesh is the God of Knowledge.	√				
338.	He brings a jar of water.	√				
339.	This water represents knowledge.	√				
340.	(i) Some Hindus believe (ii) if you come here, (iii) you can pray and touch the trunk.	√				
341.	Put on your head three times.				√	
342.	(i) You will be very clever (ii) because the trunk contains full of knowledge.	√				
343.	(i) I have touched this for many years (ii) so there is no more place in my head.	√				
344.	Uh, yea.					√
345.	The transportation of Ganesh is the mouse.	√				
346.	Rama and Laksmana were still in the middle of the forest.	√				
347.	Sita was alone.	√				
348.	(i) Then, a demon came to kidnap Sita but it is impossible (ii) because she was protected by the magic	√				

	circle.					
349.	Ravana meditated and became a poor beggar.	√				
350.	He walked slowly and ask for something,	√				
351.	‘Sita, please give me rice.’				√	
352.	‘I lost in the forest with no food and drink.’	√				
353.	Sita went out from the magic circle and give rice to the poor man.	√				
354.	When Sita’s hand out from the magic circle, the poor man grab the hand of Sita.	√				
355.	Sita was kidnapped by Ravana.	√				
356.	She was brought to Srilanka.	√				
357.	She screamed loudly,	√				
358.	‘Rama! Laksmana! Help me!’				√	
359.	But Rama and Laksmana were in the middle of the forest.	√				
360.	Jatayu, a bird, came, flew, and tried to save Sita.	√				
361.	(i) Because Ravana was a very strong demon, (ii) he could defeat the bird.	√				
362.	The bird fell down on the ground.	√				
363.	Ravana flew to Srilanka.	√				
364.	Laksmana and Rama came back from the forest to see Sita,	√				
365.	‘Laksmana, where is my wife?’			√		
366.	‘Why did you leave Sita alone, Laksmana?’			√		
367.	They could not find Sita.	√				
368.	(i) The bird, Jatayu, came and said, (ii) ‘Rama, your wife was kidnapped by Ravana.’	√				
369.	Rama was very sad.	√				

370.	He went across the river to find where Srilanka was.	√				
371.	Hanoman, the white monkey came,	√				
372.	‘Don’t worry Rama.’				√	
373.	‘I will help you.’	√				
374.	‘I can find your wife, Sita.’	√				
375.	Now, we’re going to the last statue in this temple.	√				
376.	This is the statue of Durga.	√				
377.	According to Hindu, Durga is Shiva’s wife.	√				
378.	Durga has eight hands.	√				
379.	She is standing on a buffalo.					
380.	This is the room number four in Shiva Temple.	√				
381.	This is the statue of Durga.	√				
382.	She has eight hands.	√				
383.	She stands on a buffalo and pulls its tail.	√				
384.	She pulls also the demon, Assura.	√				
385.	Each hand of Durga, holds weapon.	√				
386.	(i) Local people believe (ii) if you touch Durga’s body, (iii) you will be more beautiful.	√				
387.	I will finish the story of Ramayana.	√				
388.	The king of monkey, Hanoman, Rama, and Laksmana guessed how to go to Srilanka.	√				
389.	Finally, Hanoman was ready to fly to Srilanka.	√				
390.	Hanoman arrived on the top of the palace.	√				
391.	He jumped to the garden and found Sita.	√				
392.	(i) He said, (ii) ‘Rama sent me to find you, Sita.’	√				
393.	‘Don’t worry.’				√	
394.	‘I’m your friend.’	√				

395.	(i) Hanoman promised to help Sita (ii) but four guardians came.	√				
396.	As the punishment, the tail of Hanoman was burnt.	√				
397.	Hanoman jumped to the roof and burnt the palace.	√				
398.	All people were panic.	√				
399.	Hanoman was successful to come back to Rama.	√				
400.	(i) 'Rama, I found your wife (ii) but I could not bring her.'	√				
401.	The monkey soldiers made a bridge from India to Srilanka so Rama could pick up Sita.	√				
402.	After crossing the ocean, there was a big fighting.	√				
403.	Rama was successful to kill Ravana.	√				
404.	(i) Rama refused Sita (ii) because he did not believe (iii) that his wife was still pure during the kidnap.	√				
405.	(i) Then, Rama said, (ii) 'Sita, if you want to live with me again, (iii) I will clean you with the holy fire.	√				
406.	(i) If you were touched by Ravana, (ii) you will die on the fire.	√				
407.	(i) But if you were never touched by Ravana, (ii) your body will be protected by God of Fire, Agni.	√				
408.	(i) Sita said, (ii) 'Rama, I will be safe on the fire (iii) because Ravana never touched me.'	√				
409.	Sita was burnt on the fire but God of Fire protected her.	√				
410.	(i) Rama believed (ii) that Sita was still pure.	√				
411.	Rama brought Sita to the palace again.	√				
412.	Is it clear about the Ramayana story?		√			
413.	(i) If it is not clear (ii) I will repeat again from the beginning.	√				

414.	We finish here.	√				
415.	Now, we go to the other temple.	√				
416.	This is the statue of the bull, Nandi.	√				
417.	The function of the bull is for the transportation of Shiva.	√				
418.	Behind Nandi, there are two small statues.	√				
419.	(i) This one is Surya, the Sun God, (ii) and that is Chandra, the Moon God.	√				
420.	Surya is standing on the lotus flower and riding on seven horses.	√				
421.	The horses represent seven days in one week.	√				
422.	Chandra is the Moon God standing on a lotus flower and riding on ten horses.	√				
423.	Ten horses are ten months in one years of ancient calendar.	√				
424.	Nandi is the bridge to worship to Shiva.	√				
425.	(i) If you don't have time for praying to Shiva, (ii) you can go here and whisper on Nandi's ear.	√				
426.	The spirit of Nandi will fly to send the message to Shiva.	√				
427.	(i) That's why some Hindu believe (ii) that you cannot cut and eat bull.	√				
428.	(i) If you cut the bull, (ii) you cut your life and lost the contact with the god.	√				
429.	(i) You cannot send your message (ii) and the god gives nothing to you.	√				
430.	Hindu people who cut the bull will be a very poor people in their lives.	√				
431.	This is Brahma God.	√				
432.	Brahma is the creator.	√				

433.	He has four heads and hands.	√				
434.	He is standing on a lotus flower.	√				
435.	Brahma brings the holy water on the left hand, holy lotus flowers, and rosary.	√				
436.	Brahma has four heads which represent four elements of life, fire, water, earth, and air.	√				
437.	The renovation of this temple took two times.	√				
438.	(i) If you go to Borobudur, (ii) you can see Buddha's face.	√				
439.	This looks like a Buddha.	√				
440.	The nose, the lips, the long ears are like Buddha.	√				
441.	Look!				√	
442.	The nose, the lips, and the ears.	√				
443.	(i) If you want to stay in this place, (ii) you can stay here to visit the other temples or to take the picture of the temples around here.	√				
444.	Then, for the exit, you can follow the direction.	√				
445.	Go down, turn right,				√	
446.	you'll find the mini train.	√				
447.	If you want to visit and see the other temples,	√				
448.	show your ticket and take the mini train freely.				√	
449.	You must take five or ten minutes.	√				
450.	During five minutes, it will stop in Sewu Temple and go directly to the exit.	√				
451.	Any question about the temple?			√		
452.	Okay.					√
453.	(i) If you don't have any question about this temple, (ii)	√				

	you can stay here.					
454.	Thank you for your visit.	√				
455.	Have a nice time.					√

APPENDIX V

THE ANALYSIS OF MOOD TYPE

Conversation II

Tourist from Germany 1 (G1)

No	Clause	Mood Type				Minor Clause
		Declarative	Interrogative	Exclamative	Imperative	
1.	Germany.	√				
2.	Okay.	√				
3.	Help me to take the picture.				√	
4.	Thank you.					√
5.	Can we go to the other temples through this this way?		√			
6.	Is this the best place for taking the picture?		√			
7.	Oh, yea.					√
8.	Can you take my picture?		√			
9.	With this.	√				
10.	No.	√				
11.	Oh, yea. Yea.					√
12.	What religion is this temple?		√			
13.	Uh, yea, yea.					√
14.	Is every temple in this level dedicated for one god?		√			
15.	Did people build this temple using stones from the volcano?		√			
16.	So, is it the same with Borobudur?		√			

17.	Does Hindu believe the power of volcano?		√			
18.	Shiva is a destroyer yea?		√			
19.	What is Kala?		√			
20.	What is the function of this?		√			
21.	Yes.					
22.	Is it similar with Borobudur stupa?		√			
23.	Is this like in Borobudur which contains the story?		√			
24.	So, is this the same with India?		√			
25.	He is like Santa Claus.	√				
26.	Is this a stupa?		√			
27.	What is that?		√			
28.	Yep.					√
29.	(i) I heard (ii) that Ganesh has a mouse?		√			
30.	Okay.					√
31.	Yes. Yes.	√				
32.	(i) Do you say (ii) which part that looks like Buddha?		√			

APPENDIX VI

THE ANALYSIS OF MOOD TYPE

Conversation II

Tourist from Germany 2 (G2)

No	Clause	Mood Type				Minor Clause
		Declarative	Interrogative	Exclamative	Imperative	
1.	Is that temple is far from here?		√			
2.	Yea, thank you.					√
3.	Yea. Yea.					√
4.	Yes.	√				
5.	Oh, no.					√
6.	Then?		√			
7.	No.	√				

APPENDIX VII

THE ANALYSIS OF MOOD TYPE

Conversation III

Tour Guide (T)

No	Clause	Mood Type				Minor Clause
		Declarative	Interrogative	Exclamative	Imperative	
1.	Prambanan temple was built in the ninth century, eight hundred and fifty six.	√				
2.	There were 224 temples here and 16 there.	√				
3.	The biggest temple is Shiva temple.	√				
4.	It was reconstructed in 1926 to 1953.	√				
5.	The total of the temples is 240 temples.	√				
6.	It is only 18 temples which have been reconstructed.	√				
7.	This temple has many layers.	√				
8.	The stones were interlocked.	√				
9.	Yes, we can do like that.	√				
10.	Then inside the stones, we put the concrete.	√				
11.	Before reconstructed, the temples only used interlocking system.	√				
12.	Then the reconstruction used concrete to unite one part with another part.	√				
13.	(i) Yea, this is Hindu temple (ii) but the majority people in Indonesia are Moslems.	√				

14.	Moslems here, in Jogja, in Solo are not strict Moslems.	√				
15.	They are moderate Moslems.	√				
16.	In Indonesia it is only about three to four percent of the population.	√				
17.	Very small.	√				
18.	In Bali Island, ninety percent of the population is Hindu.					
19.	But, they came from here, from Java.	√				
20.	In the thirteenth century, Hindu from here moved to the east, East Java.	√				
21.	In the fifteenth century, they crossed to Bali.	√				
22.	In what town you were yesterday?		√			
23.	Gedong Songo? Dieng?		√			
24.	That is the oldest temple.	√				
25.	At that time, two dynasty Sanjaya and Syailendra lived together.	√				
26.	(i) Syailendra is Buddhist (ii) and Sanjaya is Hindu.	√				
27.	It was in 1926 to 1953.	√				
28.	(i) On the left side is Brahma temple, (ii) it was in 1958 to 1967, nine years.	√				
29.	Visnu temple was also nine years.	√				
30.	It was in 1982 to 1991.					
31.	Yea, Brahma, Shiva, and Visnu.	√				
32.	And three temples here are the bull, the swan, and the Garuda or the eagle.	√				
33.	(i) The swan is the vehicle of God Brahma, (ii) the bull is for Shiva, (iii) and the Garuda, the eagle is for Visnu.	√				
34.	The statues of the swan and Garuda were missing.	√				

35.	Only Nandi, the bull that is still in the place.	√				
36.	The biggest one is Shiva because Hindu people here believe that Shiva is the most important God.	√				
37.	He is the highest god, not Brahma, and Visnu.	√				
38.	(i) People think (ii) that Shiva is the destroyer of all things.	√				
39.	(i) It is wrong (ii) because Shiva only destroys the bad things.	√				
40.	Then, he rebuilds again to be a better thing.	√				
41.	Those are the minor temples in the second square.	√				
42.	There are 224 temples.	√				
43.	It takes about one year to rebuild one temple so it will take about 224 years to build all these temples.	√				
44.	(i) If you want to see all these temples finish, (ii) you can come here in the next life.	√				
45.	That is the evidence of 5.9 Richter scale earthquake in 2006.	√				
46.	(i) Some of the stones fell (ii) and Shiva temple was also cracked.	√				
47.	Shiva temple was just reopened on 5 th November last year.	√				
48.	Brahma and Visnu was reopened on 4 th January 2010.	√				
49.	Then, February 2010, Merapi volcano erupted.	√				
50.	Merapi is about fifty kilometers from here.	√				
51.	That is another ruin of earthquake 2006.	√				
52.	Many stones collapsed.	√				
53.	Do you mean the epicenter?			√		

54.	It was about sixty kilometers from here, Yogyakarta, in Bantul regency.	√				
55.	(i) We were lucky (ii) because the earthquake happened early in the morning at 5.55.	√				
56.	This area was still closed.	√				
57.	No one was here.	√				
58.	The south part of Yogyakarta.	√				
59.	The damage in Bantul was very serious.	√				
60.	Out of the temple, there were so many houses collapsed.	√				
61.	More than six thousand people died.	√				
62.	(i) There are 224 temples around here (ii) but only two which have been reconstructed.	√				
63.	See here.				√	
64.	The stones are put together.	√				
65.	(i) These are the earth temples (ii) and those are the sky temples.	√				
66.	The function of this temple is as the guardian from the bad spirit from the outside.	√				
67.	Kelir temple.	√				
68.	Kelir.	√				
69.	K-e-l-i-r. <i>Kelir</i> means screen.	√				
70.	(i) This is Shiva, (ii) that is Brahma, (iii) and that is Visnu.	√				
71.	Shiva is the biggest one.	√				
72.	That is Garuda temple.	√				
73.	The statue in Garuda temple was missing.	√				
74.	The swan was also missing.	√				

75.	(i) Nandi the bull is the only one (ii) which is still here.	√				
76.	(i) We can go to Nandi temple (ii) if you want.	√				
77.	This is a big heavy bull statue.	√				
78.	There are also two other statues.	√				
79.	(i) God Surya is the God of Sun, (ii) and Chandra is the God of Moon.	√				
80.	Yes, Mister.					√
81.	This is the temple of Shiva Mahadev.	√				
82.	He is the highest god in Hindu.	√				
83.	He is also the highest teacher.	√				
84.	We can see the statue in the second room.	√				
85.	The third room is the room of Ganesh.	√				
86.	He is the God of Knowledge, God of Intelligence.	√				
87.	In the last room, there is a statue of Durga.	√				
88.	She is Shiva's wife.	√				
89.	(i) Durga has eight arms (ii) but Shiva only has four arms.	√				
90.	(i) It means (ii) that she is more powerful than Shiva.	√				
91.	It means woman has more power than man.	√				
92.	Maybe your wife has ten arms.	√				
93.	Because my wife also has ten arms.	√				
94.	There are twenty four more minor gods in Hindu, God of Fire, Earth, Death, and many more.	√				
95.	This is the second room.	√				
96.	The room of Agastya, the guru.	√				
97.	He looks like Chinese, yea.	√				
98.	He brings a rosary, holy water.	√				
99.	He stands on a lotus flower.	√				

100.	Hindu has three main gods, Shiva, Brahma and Visnu.	√				
101.	Lotus.	√				
102.	Only the statue of Durga which does not stand on lotus.	√				
103.	The third room is dedicated for Ganesh.	√				
104.	He is the son of Shiva.	√				
105.	He is the God of Knowledge.	√				
106.	Let's go to see the god of all people in the world.	√				
107.	This is the leader of IMF.	√				
108.	This is God of Wealth, money.	√				
109.	(i) Some people said (ii) if you touch the face three times, (iii) you will be more beautiful.	√				
110.	But now, in the archaeological ruler, we are not allowed to touch the face.	√				
111.	For example, one day, one thousand people come here and touch the statue,	√				
112.	Yea, three or four years again.	√				
113.	Let's go to Brahma Temple.				√	
114.	This is Brahma temple.	√				
115.	Brahma is the creator.	√				
116.	There is a statue of Brahma inside the temple.	√				
117.	Brahma has four arms and four faces.	√				
118.	His right upper hand holds a rosary that means eternity.	√				
119.	His left lower hand holds a water jar, the kamandalu, which is functioned as life water.	√				
120.	(i) His right lower hand holds a small lotus (ii) and his left upper hand holds a big lotus.	√				
121.	Those lotuses mean the space and time dimension in	√				

	making the world.					
122.	Brahma also has four faces that means he is an omniscient god.	√				
123.	Four faces represent four element of the world; fire, water, earth, and air.	√				
124.	It is also as the symbol of four holy books or Weddha in Hindu; Rig Weddha, Atharva Weddha, Sama Weddha, and Yajur Weddha.	√				
125.	Visnu is the protector.	√				
126.	There is a statue of Visnu in this temple.	√				
127.	He has four arms.	√				
128.	His upper hands hold a disk of flame and sea-shell.	√				
129.	His lower hands hold a club or <i>gadha</i> and inverted triangle.	√				
130.	(i) Club does not mean violent (ii) but it means the existence.	√				
131.	Inverted triangle is like hand's position when people doing meditation.	√				
132.	(i) It means what we will give for earth, (ii) not what we can get from earth.	√				
133.	Okay, let's go down.				√	
134.	Be careful.				√	
135.	I think we end this tour here.	√				
136.	Nice to meet you.					√

APPENDIX VIII

THE ANALYSIS OF MOOD TYPE

Conversation III

Tourist from US 1 (U1)

No	Clause	Mood Type				Minor Clause
		Declarative	Interrogative	Exclamative	Imperative	
1.	Interlocking system?		√			
2.	(i) I heard (ii) that Indonesia is a moslem country (iii) but it is a Hindu temple.	√				
3.	Yea, I understand.	√				
4.	I understand.	√				
5.	But, what about the population of Hindu here?		√			
6.	I see.	√				
7.	Where were we yesterday?		√			
8.	Small temples.	√				
9.	A small town.	√				
10.	When did the reconstruction of the biggest one?		√			
11.	What is that ruin?		√			
12.	The earthquake damaged everything?		√			
13.	I see.	√				
14.	Where were the center of the earthquake?		√			
15.	Yes, the epicenter.	√				
16.	Sixty kilometers?		√			

17.	Which part of Yogyakarta was the location of the earthquake?		√			
18.	Sure.					√
19.	It is the horn.	√				
20.	How do you know?		√			
21.	What is this?		√			
22.	Uh, yea.					√
23.	I see.	√				
24.	Alright.					√
25.	Oh, okay, thank you.					√
26.	Nice to meet you too.					√
27.	Thank you.					√

APPENDIX IX

THE ANALYSIS OF MOOD TYPE

Conversation III

Tourist from US 2 (U2)

No	Clause	Mood Type				Minor Clause
		Declarative	Interrogative	Exclamative	Imperative	
1.	Is this only interlocking?		√			
2.	Oh, okay.					√
3.	Good.					√
4.	Hindu.	√				
5.	Dieng, yes, Dieng.	√				
6.	The left one is Brahma?		√			
7.	Brahma...emm...	√				
8.	Brahma, Visnu, Shiva.	√				
9.	What is the name of the temple here?		√			
10.	Kalir?		√			
11.	Okay. Kelir.	√				
12.	That's great.					√
13.	I do.	√				
14.	The shape will change, yea?		√			
15.	We have also in New York.	√				
16.	(i) Some people touch a statue (ii) which was made from glass and metal.	√				

17.	It was shining but now it's broken.	√				
18.	Yea, nice to meet you.					√
19.	Let's have a photo.				√	

APPENDIX X

**THE ANALYSIS OF MOOD AND RESIDUE
CONVERSATION I (TOUR GUIDE)**

1. **I hope I can** give you a better understanding about Prambanan Temple, all about enlightenment, or even Zen.

I	hope	I	can	give	you	a better understanding	about Prambanan Temple, all about enlightenment, or even Zen.
Subject	Finite	Subject	Finite: modal	Predicator	Complement	Complement	Adjunct: circ.
MOOD		MOOD		Residue			

2. **People in Japan call it Zen.**

People in Japan	call	it	Zen.
Subject	Finite	Predicator	Complement
MOOD		Residue	

3. **Do you understand Zen?**

Do	you	understand	Zen?
Finite	Subject	Predicator	Complement
MOOD		Residue	

4. **Zen means** actually self-discovery.

Zen	means	actually	self-discovery.
Subject	Finite	Predicator	Complement
MOOD		Residue	

5. And now prepare yourself, your energy also,

And	now	prepare	yourself, your energy also,
Adjunct: conj.	Adjunct: conj.	Finite	Predicator
		MOOD	Residue

6. because **we are** climbing some thirty steps, Mister.

because	we	are	climbing	some thirty steps	Mister.
Adjunct: conj.	Subject	Finite	Predicator	Complement	Adjunct: vocative
MOOD		Residue			

7. Three hundred and thirty steps.

Three hundred and thirty steps.
Complement
Residue

8. **Have you** been there?

Have	you	been	there?
Finite	Subject	Predicator	Complement
MOOD		Residue	

9. Here, **there are** eight temples.

Here	there	are	eight temples.
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

10. **You can** multiply each temple with thirty steps.

You	can	multiply	each temple with thirty steps.
Subject	Finite: modal	Predicator	Complement
MOOD		Residue	

11. **I'm going to** accompany you.

I	am	going to accompany	you.
Subject	Finite	Predicator	Complement
MOOD		Residue	

12. **This temple was** built in the ninth century.

This temple	was	built	in the ninth century.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

13. **Do you** know **what happened** here one thousand and one hundred years ago?

Do	you	know	what	happened	here	one thousand and one hundred years ago?	
Finite	Subject	Predicator	Subject	Finite	Predicator	Adjunct: circ.	Adjunct: circ.
MOOD		Residue	MOOD		Residue		

14. **This temple was** built by Sanjaya dynasty.

This temple	was	built	by Sanjaya Dynasty.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

15. One thousand and one hundred years ago **people in Java were** Buddhist and Hindu

One thousand and one hundred years ago	people in Java	were	Buddhist and Hindu.
Adjunct: circ.	Subject	Finite	Complement
Residue		MOOD	
		Residue	

before **they changed** to be Moslem.

before	they	changed to be	Moslem.	
Adjunct: conj.	Subject	Finite	Predicator	Complement
MOOD		Residue		

16. **There was** a great empire here.

There	was	a great empire	here.
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

17. **It's Hindu.**

It	is	Hindu.
Subject	Finite	Complement
MOOD		Residue

18. **Wali, moslem missionaries, came** here with Islam,

Wali, moslem missionaries,	came	here	with Islam,
Subject	Finite	Predicator	Adjunct: circ.
MOOD			Residue

Portugal came here with Catholicism,

Portugal	came	here	with Catholicism,
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

and **Dutch (came)** with Protestant.

and	Dutch	(came)	with Protestant.
Adjunct: conj.	Subject	Finite	Predicator
MOOD		Residue	

19. **If the Dutch or the Portugal came** first,

If	the Dutch or the Portugal	came	first,
Adjunct: conj.	Subject	Finite	Predicator
MOOD			Residue

Java could have been more Catholic.

Java	could	have been	more Catholic.
Subject	Finite: modal	Predicator	Complement
MOOD		Residue	

20. **I'm** a free thinker.

I	am	a free thinker.
Subject	Finite	Complement
MOOD		Residue

21. **It's** Hindu and **it is** younger than Borobudur.

It	is	Hindu,	and	it	is	younger than Borobudur.
Subject	Finite	Complement	Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue		MOOD		Residue

22. **People constructed** Borobudur, the Buddhist Temple,

People	constructed	Borobudur, the Buddhist Temple,	
Subject	Finite	Predicator	Complement
MOOD		Residue	

and later **they constructed** this for Hindu.

and	later	they	constructed	this	for Hindu.	
Adjunct: conj.	Adjunct: circ.	Subject	Finite	Predicator	Complement	Adjunct: circ.
	Residue	MOOD		Residue		

23. Yes, **it's** just a temple.

Yes,	it	is	just	a temple.
Adjunct: polarity	Subject	Finite	Adjunct: mood	Complement
MOOD				Residue

24. **From the place we are standing now until Borobudur is** imagined this direction.

From the place we are standing now until Borobudur	is	imagined	this direction.
Subject	Finite	Predicator	Complement
MOOD		Residue	

25. More or less, **it's** fifteen miles.

More or less,	it	is	fifteen miles.
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

26. **There were** fifteen complexes like this, Mister.

There	were	fifteen complexes	like this,	Mister.
Subject	Finite	Complement	Adjunct: circ.	Adjunct: vocative
MOOD		Residue		

27. That's why **they chose** this place as the *Samudra Gunung*.

That's why	they	chose	this place as the <i>Samudra Gunung</i> .	
Adjunct: circ.	Subject	Finite	Predicator	Complement
Residue	MOOD		Residue	

28. ***Samudra* means** Hindian Ocean in the left side of us, forty kilometers from here.

<i>Samudra</i>	means	Hindian Ocean	in the left side of us	forty kilometers from here.
Subject	Finite	Predicator	Complement	Adjunct: circ.
MOOD		Residue		

29. ***Gunung* is** the volcano in the right side of us, also forty kilometers from here.

<i>Gunung</i>	is	the volcano	in the right side of us	also	forty kilometers from here.
Subject	Finite	Complement	Adjunct: circ	Adjunct: mood	Adjunct: circ.
MOOD		Residue		MOOD	Residue

30. So, **the best place is** between the blue ocean and the volcano.

So,	the best place	is	between the blue ocean and the volcano.
Adjunct: conj.	Subject	Finite	Adjunct: circ.
MOOD		Residue	

31. **This is** called *Samudra Gunung*.

This	is	called	<i>Samudra Gunung</i> .
Subject	Finite	Predicator	Complement
MOOD		Residue	

32. **The land is** flat, that's why **they constructed** fifteen complexes here.

The land	is	flat,	that's why	they	constructed	fifteen complexes	here.	
Subject	Finite	Complement	Adjunct: circ.	Subject	Finite	Predicator	Complement	Adjunct: circ.
MOOD		Residue		MOOD		Residue		

33. **We still have** many temples that have different levels.

We	still	have	many temples that have different levels.	
Subject	Adjunct: mood	Finite	Predicator	Complement
MOOD		Residue		

34. Now, **we are** standing here, the first level.

Now,	we	are	standing	here, the first level.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue		

35. **It's** the material level.

It	is	the material level
Subject	Finite	Complement
MOOD		Residue

36. Next, **we're** going to the second level; transitory level or transformation level.

Next,	we	are	going	to the second level; transitory level or transformation level.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
MOOD			Residue	

37. **The highest level is** there, sky level.

The highest level	is	there, sky level.
Subject	Finite	Adjunct: circ.
MOOD		Residue

38. **Moslems have** four levels; *syarikat, tarikat, hakikat, ma'rifat*.

Moslems	have	four levels; <i>syarikat, tarikat, hakikat, ma'rifat</i> .	
Subject	Finite	Predicator	Complement
MOOD		Residue	

39. Yes, the highest one.

Yes,	the highest one.
Adjunct: polarity	Complement
MOOD	Residue

40. **Angkor Wat was** constructed in the twelfth century.

Angkor Wat	was	constructed	in the twelfth century.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

41. **This was** in the ninth century so **it is** three hundred years before Angkor Wat.

This	was	in the ninth century,	so	it	is	three hundred years before Angkor Wat.
Subject	Finite	Adjunct: circ.	Adjunct: conj.	Subject	Finite	Adjunct: circ.
MOOD		Residue		MOOD		Residue

42. Mister, **to understand the different levels is** quite simple.

Mister,	to understand the different levels	is	quite simple.
Adjunct: vocative	Subject	Finite	Complement
MOOD			Residue

43. **You can** use your both hands like this.

You	can	use	your both hands	like this.
Subject	Finite: modal	Predicator	Complement	Adjunct: circ.
MOOD		Residue		

44. **This is** called *mudra*.

This	is	called	<i>mudra</i> .
Subject	Finite	Predicator	Complement
MOOD		Residue	

45. In the material level, **we are** like this.

In the material level	we	are	like this.
Adjunct: circ.	Subject	Finite	Adjunct: circ.
Residue	MOOD		Residue

46. **We live** here, **we think** here.

We	live	here,	we	think	here		
Subject	Finite	Predicator	Adjunct: circ.	Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue		MOOD		Residue	

47. Now, **we live** here, **we think** there.

Now,	we	live	here,	we	think	there.		
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.	Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue		MOOD		Residue		

48. **This is** called spiritual level so **we are** thinking more to the abstract level.

This	is	called	spiritual level	so	we	are	thinking	more to the abstract level.
Subject	Finite	Predicator	Complement	Adjunct: conj.	Subject	Finite	Predicator	Complement
MOOD		Residue		MOOD		Residue		

49. Imagine!

Imagine!
Predicator
Residue

50. **This is** the underworld and **this is** the upper world.

This	is	the underworld	and	this	is	the upper world
Subject	Finite	Complement	Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue		MOOD		Residue

51. To connect them, **we need** a bridge.

To connect	them	we	need	a bridge.	
Predicator	Complement	Subject	Finite	Predicator	Complement
Residue		MOOD		Residue	

52. **The bridge for student is** education or technology.

The bridge for student	is	education or technology.
Subject	Finite	Complement
MOOD		Residue

53. **Technology is** also the bridge to go to the higher level.

Technology	is	also	the bridge	to go	to the higher level.
Subject	Finite	Adjunct: mood	Complement	Predicator	Adjunct: circ.
MOOD			Residue		

54. For mama and papa, **the bridge is** love and **the material level is** money.

For mama and papa	the bridge	is	love	and	the material level	is	money
Adjunct: circ.	Subject	Finite	Complement	Adjunct: conj.	Subject	Finite	Complement
Residue	MOOD		Residue		MOOD		Residue

55. Actually **there are** many bridges, reflection, and contemplation.

Actually	there	are	many bridges, reflection, and contemplation.
Adjunct: comment	Subject	Finite	Complement
	MOOD		Residue

56. Yes, **it's** for going to the upper world.

Yes,	it	is	for going	to the upper world.
Adjunct: polarity	Subject	Finite	Predicator	Adjunct: circ.
MOOD			Residue	

57. **He was** achieving the true self.

He	was	achieving	the true self
Subject	Finite	Predicator	Complement
MOOD		Residue	

58. **You are** right, Mister.

You	are	right	Mister.
Subject	Finite	Complement	Adjunct: vocative
MOOD		Residue	

59. **The bridge is** yoga.

The bridge	is	yoga.
Subject	Finite	Complement
MOOD		Residue

60. **Somebody who has been busy with yoga is** called yogi.

Somebody who has been busy with yoga	is	called	yogi.
Subject	Finite	Predicator	Complement
MOOD		Residue	

61. Yes, Mister.

Yes,	Mister
Adjunct: polarity	Adjunct: vocative
MOOD	

62. **These are** the name of the temples,

These	are	the name of the temples,
Subject	Finite	Complement
MOOD		Residue

that **we are going to** see like you have read on many books; Brahma Temple, Shiva Temple, Visnu Temple, Angsa Temple, Garuda Temple, and Nandi Temple.

that	we	are	going to see	like you have read on many books; Brahma Temple, Shiva Temple, Visnu Temple, Angsa Temple, Garuda Temple, and Nandi Temple.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue		

63. Imagine!

Imagine!
Predicator
Residue

64. **One temple has** thirty steps like this, Mister.

One temple	has	thirty steps	like this,	Mister
Subject	Finite	Complement	Adjunct: circ.	Adjunct: vocative
MOOD		Residue		

65. So, from the ground here, **we are** climbing to the second floor.

So,	from the ground here	we	are	climbing	to the second floor
Adjunct: conj.	Adjunct: circ.	Subject	Finite	Predicator	Adjunct: circ.
Residue		MOOD		Residue	

66. **Brahma is** the God of Creation,

Brahma	is	the God of Creation
Subject	Finite	Complement
MOOD		Residue

Visnu is the God of Protection,

Visnu	is	the God of Protection
Subject	Finite	Complement
MOOD		Residue

and **Shiva is** the God of Transformation.

and	Shiva	is	the God of Transformation
Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue	

67. **Angsa is** the riding animal of Brahma.

Angsa	is	the riding animal of Brahma
Subject	Finite	Complement
MOOD		Residue

68. **Angsa is** a swan.

Angsa	is	a swan
Subject	Finite	Complement
MOOD		Residue

69. **Garuda is** the eagle for Visnu.

Garuda	is	the eagle	for Wisnu
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

70. **Nandi is** the sacred bull for Shiva.

Nandi	is	the sacred bull	for Shiva
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

71. Short course teacher **only**.

Short course teacher	only
Complement	Adjunct: mood
Residue	MOOD

72. Now, **we are** standing in the second level, the transitory level, the highest level.

Now,	we	are	standing	in the second level, the transitory level, the highest level.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
	MOOD		Residue	

73. In the second level here, **there were** more than two hundred temples like this one or that one.

In the second level here,	there	were	more than two hundred temples	like this one or that one.
Adjunct: circ.	Subject	Finite	Complement	Adjunct: circ.
Residue	MOOD		Residue	

74. Because of the earthquakes and human errors, also black market, Mister.

Because of the earthquakes and human errors, also black market,	Mister.
Adjunct: circ.	Adjunct: vocative
Residue	

75. Yes.

Yes.
Adjunct: polarity
MOOD

76. **Multinational.**

Multinational.
Subject
MOOD

77. Five years ago in 2006 and 1006.

Five years ago in 2006 and 1006
Adjunct: circ.
Residue

78. Yes.

Yes.
Adjunct: polarity
MOOD

79. **You** see that bells?

You	see	that bells?
Subject	Predicator	Complement
MOOD	Residue	

80. **They were** falling down.

They	were	falling down.
Subject	Finite	Predicator
MOOD	Residue	

81. Mister, **this temple was** renovated by the Dutch in 1954

Mister,	this temple	was	renovated	by the Dutch	in 1954.
Adjunct: vocative	Subject	Finite	Predicator	Adjunct: circ.	Adjunct: circ.
	MOOD		Residue		

and **that one was** constructed in 1959.

and	that one	was	constructed	in 1959.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
	MOOD		Residue	

82. Imagine!

Imagine!
Predicator
Residue

83. **The remained temples were** stolen.

The remained temples	were	stolen.
Subject	Finite	Predicator
MOOD		Residue

84. **They were** put in some private museums for private collections.

They	were	put	in some private museums	for private collections.
Subject	Finite	Predicator	Adjunct: circ.	Adjunct: circ.
MOOD		Residue		

85. All over the world.

All over the world
Adjunct: circ.
Residue

86. Mister, **we are** arriving to the highest level.

Mister,	we	are	arriving	to the highest level.
Adjunct: vocative	Subject	Finite	Predicator	Adjunct: circ.
MOOD			Residue	

87. **The temple is** going to the sky.

The temple	is	going	to the sky.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

88. From here, **there is** a gradual movement of the different level; first level, material level; second level.

From here,	there	is	a gradual movement of the different level; first level, material level; second level.
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

89. **There is** no historical consciousness.

There	is	no historical consciousness.
Subject	Finite	Complement
MOOD		Residue

90. Mister, **we are** standing in the middle.

Mister,	we	are	standing	in the middle.
Adjunct: vocative	Subject	Finite	Predicator	Adjunct: circ.
MOOD			Residue	

91. **(Temples) on the right side are** three temples of the sky.

(Temples) on the right side	are	three temples of the sky.
Subject	Finite	Complement
Residue	MOOD	Residue

92. **They are** divided into Brahma, Shiva, and Visnu.

They	are	divided	into Brahma, Shiva, and Visnu.
Subject	Finite	Predicator	Complement
MOOD		Residue	

93. **The left side are** temples of the earth for the riding animals.

The left side	are	temples of the earth	for the riding animals.
Adjunct: circ.	Finite	Complement	Adjunct: circ.
Residue	MOOD	Residue	

94. **The God Visnu has Garuda,**

The God Visnu	has	Garuda,
Subject	Finite	Complement
MOOD		Residue

Shiva has Nandi, the sacred bull,

Shiva	has	Nandi, the sacred bull,
Subject	Finite	Complement
MOOD		Residue

Brahma has Angsa.

Brahma	has	Angsa.
Subject	Finite	Complement
MOOD		Residue

95. **The total of these temples is eight.**

The total of these temples	is	eight
Subject	Finite	Complement
MOOD		Residue

96. **It is not a coincidence that the total of the temples is eight.**

It	is not	a coincidence	that	the total of the temples	is	eight.
Subject	Finite: negative	Complement	Adjunct: conj.	Subject	Finite	Complement
MOOD				MOOD		Residue

97. **Eight represents infinity.**

Eight	represents		infinity.
Subject	Finite	Predicator	Complement.
MOOD		Residue	

98. Mister, **this is** the first room where **you can** see the statue of Shiva.

Mister,	this	is	the first room	where	you	can	see	the statue of Shiva.
Adjunct: circ.	Subject	Finite	Complement	Adjunct: circ.	Subject	Finite: modal	Predicator	Complement
MOOD		Residue			MOOD		Residue	

99. **The god is** abstract.

The god	is	abstract.
Subject	Finite	Complement.
MOOD		Residue

100. **Shiva is** the symbol of the God of Transformation.

Shiva	is	the symbol of the God of Transformation.
Subject	Finite	Complement.
MOOD		Residue

101. **Non Hindu people say Hindus worship** stone.

Non Hindu people	say	Hindus	worship	stone.		
Subject	Finite	Predicator	Subject	Finite	Predicator	Complement
MOOD		Residue	MOOD		Residue	

but actually, **they do** not worship stone.

but	actually	they	do not	worship	stone.
Adjunct: conj.	Adjunct: comment	Subject	Finite: negative	Predicator	Complement
MOOD			Residue		

102. **This is** only the symbol of the god.

This	is	only	the symbol of the god.
Subject	Finite	Adjunct: mood	Complement
MOOD		Residue	

103. **He has** four hands and two feet.

He	has	four hands and two feet.
Subject	Finite	Complement
MOOD		Residue

104. **His third eye is** on the forehead.

His third eye	is	on the forehead.
Subject	Finite	Adjunct: circ.
MOOD		Residue

105. **His upper hand brings** a rosary.

His upper hand	brings		a rosary.
Subject	Finite	Predicator	Complement
MOOD		Residue	

106. **This represents** the sky time.

This	represents		the sky time.
Subject	Finite	Predicator	Complement.
MOOD		Residue	

107. **The earth time is** twenty four hours and **the sky time is** twenty five hours.

The earth time	is	twenty four hours	and	the sky time	is	twenty five hours.
Subject	Finite	Complement	Adjunct: conj.	Subject	Finite	Complement.
MOOD		Residue		MOOD		Residue

108. **His second hand is** like this.

His second hand	is	like this.
Subject	Finite	Adjunct: circ.
MOOD		Residue

109. **He is** blessing humans.

He	is	blessing	humans.
Subject	Finite	Predicator	Complement
MOOD		Residue	

110. **The third hand brings** orange as the symbol of universe.

The third hand	brings		orange as the symbol of universe.
Subject	Finite	Predicator	Complement.
MOOD		Residue	

111. **An orange is** representing the whole of universe because **orange contains** carbon.

An orange	is	representing	the whole of universe	because	orange	contains	carbon.	
Subject	Finite	Predicator	Complement.	Adjunct: conj.	Subject	Finite	Predicator	Complement
MOOD		Residue			MOOD		Residue	

112. **This is** a tiger's head.

This	is	a tiger's head.
Subject	Finite	Complement
MOOD		Residue

113. Mister, **the religions like Islam, Christian, Catholic, claim**

Mister,	the religions like Islam, Christian, Catholic		claim
Adjunct: vocative	Subject		Finite Predicator
MOOD			

that **they can** communicate with god

that	they	can	communicate	with god.
Adjunct: conj.	Subject	Finite: modal	Predicator	Adjunct: circ.
MOOD		Residue		

but **only Buddhism which is** monologues.

but	only	Buddhism	which	is	monologues.
Adjunct: conj.	Adjunct: mood	Subject		Finite	Complement
	MOOD			MOOD	Residue

114. If **we are** talking to our true self, then **our true self is** actually emptiness.

If	we	are	talking	to our true self	then	our true self	is	actually	emptiness.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.	Adjunct: conj.	Subject	Finite	Adjunct: comment	Complement
	MOOD		Residue			MOOD			Residue

115. **This is** when we reach the highest level.

This	is	when	we	reach	the highest level.
Subject	Finite	Adjunct: circ.	Subject	Finite	Predicator
MOOD		Residue	MOOD		Residue

116. Yes, according to Buddhism.

Yes,	according to	Buddhism
Adjunct: polarity	Predicator	Complement
MOOD	Residue	

117. Yes, that's why **I chose** a square in a circle or Buddhism

Yes,	that's why	I	chose	a square in a circle or Buddhism
Adjunct: polarity	Adjunct: circ.	Subject	Finite	Predicator
MOOD	Residue	MOOD		Residue

before **I chose** a circle in a square or Hinduism.

before	I	chose	a circle in a square or Hinduism.	
Adjunct: conj.	Subject	Finite	Predicator	Complement
MOOD		Residue		

118. Okay!

Okay!
Adjunct: cont.
Residue

119. **Are you** ready?

Are	you	ready?
Finite	Subject	Complement
MOOD		Residue

120. **Visnu and Garuda had** ever been asked consultative protest by five smaller gods here.

Visnu and Garuda	had	ever	been asked	consultative protest	by five smaller gods	here.
Subject	Finite	Adjunct: mood	Predicator	Complement	Adjunct: circ.	Adjunct: circ.
MOOD			Residue			

121. **They were** asking about order and chaos.

They	were	asking	about order and chaos.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

122. **You can** see here, **Visnu and Garuda didn't** have *adharmā*, chaotic things or chaos.

You	can	see	here,	Visnu and Garuda	did not	have	<i>adharmā</i> , chaotic things or chaos.
Subject	Finite: modal	Predicator	Adjunct: circ.	Subject	Finite: negative	Predicator	Complement
MOOD		Residue		MOOD		Residue	

123. **They protested**, ‘Visnu, why **are there** many problems on earth?’

They	protested	Visnu,	why	are	there	many problems	on earth?	
Subject	Finite	Predicator	Adjunct: vocative	Adjunct: circ.	Finite	Subject	Complement	Adjunct: circ.
MOOD		Residue		MOOD		Residue		

124. **I’d** better live with you without any problem.

I	had	better live	with you without any problem.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

125. **Visnu was** nodding,

Visnu	was	nodding
Subject	Finite	Predicator
MOOD		Residue

126. Whenever you have a problem,

Whenever	you	have	a problem,
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

127. do yoga,

do	yoga
Predicator	Complement
Residue	

128. and **I will** come to your mind.

and	I	will	come	to your mind.
Adjunct: conj.	Subject	Finite: modal	Predicator	Adjunct: circ.
MOOD			Residue	

129. Then, **Visnu** was still nodding,

Then	Visnu	was	still	nodding
Adjunct: conj.	Subject	Finite	Adjunct: mood	Predicator
MOOD		Residue		

‘Until the end of time, **I will** come to this earth through my avatar.’

Until the end of time,	I	will	come	to this earth	through my avatar
Adjunct: circ.	Subject	Finite: modal	Predicator	Adjunct: circ.	Adjunct: circ.
Residue	MOOD		Residue		

130. **Avatar** is the incarnation of god.

Avatar	is	the incarnation of god.
Subject	Finite	Complement
MOOD	Residue	

131. And **what we are going to see, Mister, was** the seventh avatar of Visnu, Rama.

And	what we are going to see,	Mister,	was	the seventh avatar of Visnu, Rama.
Adjunct: conj.	Subject	Adjunct: vocative	Finite	Complement
MOOD		MOOD		Residue

132. **The eighth avatar** is Krisna, **the ninth** is Buddha.

The eight avatar	is	Krisna,	the ninth	is	Buddha.
Subject	Finite	Complement	Subject	Finite	Complement
MOOD		Residue	MOOD		Residue

133. **We are** still waiting the tenth.

We	are	still	waiting	the tenth.
Subject	Finite	Adjunct: mood	Predicator	Complement
MOOD			Residue	

134. Now, **we are** standing here in the southern side with God of Death.

Now	we	are	standing	here	in the southern side	with God of Death.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.	Adjunct: circ.	Adjunct: circ.
MOOD			Residue			

135. **His head was** stolen by some bad people.

His head	was	stolen	by some bad people.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

136. **God in the south is** the God of Death

God in the south	is	the God of Death
Subject	Finite	Complement
MOOD		Residue

and later **(god) in the north is** the God of Wealth.

and	later	(god) in the north	is	the God of Wealth
Adjunct: conj.	Adjunct: circ.	Subject	Finite	Complement
Residue		MOOD		Residue

137. Yes, **it was** rebuilt.

Yes,	it	was	rebuilt.
Adjunct: polarity	Subject	Finite	Predicator
MOOD			Residue

138. Mister, **this is** the second room.

Mister,	this	is	the second room
Adjunct: vocative	Subject	Finite	Complement
MOOD		Residue	

139. **It contains** the Guru.

It	contains		the Guru.
Subject	Finite	Predicator	Complement
MOOD		Residue	

140. When **we do** like this, **this is** called mobility.

When	we	do	like this	this	is	called	mobility.
Adjunct: circ.	Subject	Finite	Adjunct: circ.	Subject	Finite	Predicator	Complement
Residue	MOOD		Residue	MOOD		Residue	

141. If **the heels are** connected like this, **this is** called immobility.

If	the heels	are	connected	like this,	this	is	called	immobility.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.	Subject	Finite	Predicator	Complement
	MOOD		Residue		MOOD		Residue	

142. That's why **modern people are** busy.

That's why	modern people	are	busy.
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

143. **Guru is** a spiritual teacher, Mister.

Guru	is	a spiritual teacher,	Mister.
Subject	Finite	Complement	Adjunct: vocative
MOOD		Residue	

144. **He has** a big stomach.

He	has	a big stomach.
Subject	Finite	Complement
MOOD		Residue

145. **Big stomach is** not the representation of obesity but the representation of wisdom.

Big stomach	is not	the representation of obesity	but	the representation of wisdom.
Subject	Finite: negative	Complement	Adjunct: conj.	Complement
MOOD		Residue		Residue

146. **The middle finger is** joined with this thumb.

The middle finger	is	joined	with this thumb.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

147. **This is** water, Mister, water meditation.

This	is	water,	Mister	water meditation.
Subject	Finite	Complement	Adjunct: vocative	Complement
MOOD		Residue		Residue

148. **This is** earth meditation.

This	is	earth meditation.
Subject	Finite	Complement
MOOD		Residue

149. **This is** sky meditation.

This	is	sky meditation.
Subject	Finite	Complement
MOOD		Residue

150. **The Guru is** doing this sky meditation.

The Guru	is	doing	this sky meditation.
Subject	Finite	Predicator	Complement
MOOD		Residue	

151. Then, **Guru brings** a water jar which represents the tranquility of mind.

Then	Guru	brings	a water jar which represents the tranquility of mind.	
Adjunct: conj.	Subject	Finite	Predicator	Complement
	MOOD		Residue	

152. Now, **we are** standing here in the third room of Ganesh.

Now	we	are	standing	here	in the third room of Ganesh.
Adjunct: circ.	Subject	Finite	Predicator	Adjunct: circ.	Adjunct: circ.
Residue	MOOD		Residue		

153. Because elephant has a long term memory,

Because	elephant	has	a long term memory,
Adjunct: conj.	Subject	Finite	Complement
	MOOD		Residue

until thirty years **an elephant will** still remember.

until thirty years	an elephant	will	still	remember.
Adjunct: circ.	Subject	Finite: modal	Adjunct: mood	Predicator
Residue	MOOD			Residue

154. That's why **elephant was** combined human as a God of Knowledge.

That's why	elephant	was	combined	with human as a God of Knowledge.
Adjunct: circ.	Subject	Finite	Predicator	Adjunct: circ.
Residue	MOOD		Residue	

155. **We should** have a long term memory.

We	should	have	a long term memory.
Subject	Finite: modal	Predicator	Complement
MOOD		Residue	

156. **He has** a third eye on his forehead.

He	has	a third eye	on his forehead.
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

157. **His trunk is** sucking something from the bowl.

His trunk	is	sucking	something	from the bowl.
Subject	Finite	Predicator	Complement	Adjunct: circ.
MOOD		Residue		

158. **This trunk represents** curiosity.

This trunk	represents		curiosity.
Subject	Finite	Predicator	Complement
MOOD		Residue	

159. **We are** thirsty of some water of knowledge.

We	are	thirsty of some water of knowledge.
Subject	Finite	Complement
MOOD		Residue

160. **The myth of this statue is** when you touch his forehead,

The myth of this statue	is	when	you	touch	his forehead.	
Subject	Finite	Adjunct: circ.	Subject	Finite	Predicator	Complement
MOOD		Residue	MOOD		Residue	

you will be smarter.

you	will	be	smarter
Subject	Finite: modal	Predicator	Complement
MOOD		Residue	

161. **This is** the best preserved Ganesh statue.

This	is	the best preserved Ganesh statue.
Subject	Finite	Complement
MOOD		Residue

162. **I will** take your picture.

I	will	take	your picture.
Subject	Finite: modal	Predicator	Complement
MOOD		Residue	

163. Mister, **he is** a master of martial art.

Mister,	he	is	a master of martial art.
Adjunct: vocative	Subject	Finite	Complement
MOOD		Residue	

164. Martial art.

Martial art.
Complement
Residue

165. **This is** Ravana.

This	is	Ravana
Subject	Finite	Complement
MOOD		Residue

166. **He was** a ten headed man considered as the bad character.

He	was	a ten headed man	considered	as the bad character.
Subject	Finite	Complement	Predicator	Complement
MOOD		Residue		

167. **There was** a strange job in ancient time, beggar priest.

There	was	a strange job	in ancient time,	beggar priest.
Subject	Finite	Complement	Adjunct: circ.	Complement
MOOD		Residue		

168. In India, **he was** called Brahmin.

In India	he	was	called	Brahmin.
Adjunct: circ.	Subject	Finite	Predicator	Complement
Residue	MOOD		Residue	

169. **Ravana pretended to be** a Brahmin.

Ravana	pretended to be		a Brahmin
Subject	Finite	Predicator	Complement
MOOD		Residue	

170. **He said,** Sita, **I'm** hungry.

He	said,		Sita,	I	am	hungry.
Subject	Finite	Predicator	Adjunct: vocative	Subject	Finite	Complement
MOOD		Residue		MOOD		Residue

171. Give me something.

Give	me	something
Predicator	Complement	Complement
Residue		

172. **I'm** a Brahmin, a beggar priest.

I	am	a Brahmin, a beggar priest.
Subject	Finite	Complement
MOOD		Residue

173. **Sita saw** this beggar priest,

Sita	saw	this beggar priest	
Subject	Finite	Predicator	Complement
MOOD		Residue	

‘Uh, a beggar priest. **I have** to give him something.’

Uh,	a beggar priest	I	have to	give	him	something.
Adjunct: cont.	Complement	Subject	Finite: modal	Predicator	Complement	Complement
Residue		MOOD		Residue		

174. Then, **her hand was** out from the magical circle.

Then	her hand	was	out from the magical circle.
Adjunct: conj.	Subject	Finite	Adjunct: circ.
MOOD		Residue	

175. Actually, **she was** protected by a magical circle.

Actually	she	was	protected	by a magical circle.
Adjunct: comment	Subject	Finite	Predicator	Adjunct: circ.
Finite			Residue	

176. Yes, **she wanted** to give something.

Yes	she	wanted to give	something
Adjunct: polarity	Subject	Finite	Complement
MOOD		Residue	

177. **Sita was** caught.

Sita	was	caught
Subject	Finite	Predicator
MOOD		Residue

178. Lately, **there was** a bird.

Lately	there	was	a bird
Adjunct: circ.	Subject	Finite	Predicator
Residue	MOOD		Residue

179. **Sita gave** him a ring.

Sita	gave		him	a ring
Subject	Finite	Predicator	Complement	Complement
MOOD		Residue		

180. **The bird flew** to Rama and gave the ring as the evidence.

The bird	flew		to Rama.	and	gave	the ring as the evidence
Subject	Finite	Predicator	Adjunct: circ.	Adjunct: conj.	Predicator	Complement
MOOD		Residue			Residue	

181. Help me!

Help	me
Predicator	Complement
Residue	

182. '**My wife has** been kidnapped,' **said Rama.**

My wife	has	been kidnapped	said	Rama.
Subject	Finite	Predicator	Finite	Predicator
MOOD		Residue	MOOD	Residue

183. Then, **he had** a plan.

Then	he	had	a plan
Adjunct: conj.	Subject	Finite	Complement.
	MOOD		Residue

184. In the journey **he was** distracted by a *raksasa*.

In the journey	he	was	distracted	by a <i>raksasa</i> .
Adjunct: circ.	Subject	Finite	Predicator	Adjunct: circ.
Residue	MOOD		Residue	

185. **This is** called *raksasa*, Mister.

This	is	called	<i>raksasa</i>	Mister
Subject	Finite	Predicator	Complement	Adjunct: vocative
MOOD		Residue		

186. **Rama was** crying because **he lost** his beloved wife.

Rama	was	crying	because	he	lost	his beloved wife.	
Subject	Finite	Predicator	Adjunct: conj.	Subject	Finite	Predicator	Complement
MOOD		Residue		MOOD		Residue	

187. Here, **there were** two kinds of monkeys.

Here	there	were	two kinds of monkeys.
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

188. **It was** difficult to distinguish **which one was** good and bad.

It	was	difficult	to distinguish	which one	was	good and bad.
Subject	Finite	Complement	Predicator	Subject	Finite	Complement
MOOD		Residue		MOOD		Residue

189. **Rama gave** a young coconut leaf for the good one

Rama	gave		a young coconut leaf	for the good one
Subject	Finite	Predicator	Complement	Adjunct: circ.
MOOD		Residue		

because **young coconut leaf** was pointing to the sky.

because	young coconut leaf	was	pointing	to the sky.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue		

190. **Good characters are** going to the sky

Good characters	are	going	to the sky.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

because **they are** connected to the upper-world.

because	they	are	connected	to the upper-world.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue		

191. In some of Asian countries, Laos, Cambodia, Indonesia, **monkey had** a young coconut tree on the tail.

In some of Asian countries, Laos, Cambodia, Indonesia,	monkey	had	a young coconut tree on the tail.
Adjunct: conj.	Subject	Finite	Complement
Residue		MOOD	
		Residue	

192. In India, **monkey had** gallant flower on the necklace.

In India	monkey	had	gallant flower	on the necklace.
Adjunct: circ.	Subject	Finite	Complement	Adjunct: circ.
Residue	MOOD		Residue	

193. **It is** God of Death, Mister.

It	is	God of Death	Mister.
Subject	Finite	Complement	Adjunct: vocative
MOOD		Residue	

194. **There are** three types of death.

There	are	three types of death.
Subject	Finite	Complement
MOOD		Residue

195. **The bronze death is** full of money, diamonds, wealth, and death.

The bronze death	is	full of money, diamonds, wealth, and death.
Subject	Finite	Complement
MOOD		Residue

196. **The second is** silver death, sickness.

The second	is	silver death, sickness.
Subject	Finite	Complement
MOOD		Residue

197. **This is** the best, golden death.

This	is	the best, golden death.
Subject	Finite	Complement
MOOD		Residue

198. Death of mind of a matter, Mister.

Death of mind of a matter	Mister
Complement	Adjunct: vocative
Residue	

199. **You can** predict your death.

You	can	predict	your death.
Subject	Finite: modal	Predicator	Complement
MOOD		Residue	

200. **My neighbor was** smiling before died.

My neighbor	was	smiling	before died.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

201. **He knew** his death and ended his death with smiling.

He	knew	his death	and	ended	his death	with smiling.	
Subject	Finite	Predicator	Complement	Adjunct: conj.	Predicator	Complement	Adjunct: circ.
MOOD		Residue			Residue		

202. **Those three types are** bronze death, silver death, and golden death.

Those three types	are	bronze death, silver death, and golden death.
Subject	Finite	Complement
MOOD		Residue

203. Wow, wonderful!

Wow,	wonderful!
Adjunct: cont.	Adjunct: cont.
Residue	

204. **This is** Goddess Durga.

This	is	Goddess Durga.
Subject	Finite	Complement
MOOD		Residue

205. **She is** standing on a bull.

She	is	standing	on a bull.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

206. **This demon bull represents** our ego.

This demon bull	represents		our ego.
Subject	Finite	Predicator	Complement
MOOD		Residue	

207. **She pulls** its tail **that means** she control her ego.

She	pulls		its tail	that	means		she	controls		her ego.
Subject	Finite	Predicator	Complement	Subject	Finite	Predicator	Subject	Finite	Predicator	Complement
MOOD		Residue		MOOD		Residue	MOOD		Residue	

208. **Durga represents** justice.

Durga	represents		justice.
Subject	Finite	Predicator	Complement
MOOD		Residue	

209. Why **a feminine character is** considered as a goddess of justice?

Why	a feminine character	is	considered	as a goddess of justice?
Adjunct: circ.	Subject	Finite	Predicator	Complement
Residue	MOOD		Residue	

210. Because **man during thousand years had** been doing crime.

Because	man during thousand years	had	been doing	crime.
Adjunct: conj.	Subject	Finite	Predicator	Complement
	MOOD		Residue	

211. **Most of criminalities are** made by men.

Most of criminalities	are	made	by men.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

212. In this room, **we can** see that **woman can** conquer ego.

In this room	we	can	see	that	woman	can	conquer	ego.
Adjunct: circ.	Subject	Finite: modal	Predicator	Adjunct: conj.	Subject	Finite: modal	Predicator	Complement
Residue	MOOD		Residue		MOOD		Residue	

213. **God gave** her some weapons to conquer it.

God	gave		her	some weapons	to conquer	it.
Subject	Finite	Predicator	Complement	Complement	Predicator	Complement
MOOD		Residue				

214. **We know** now that **the secret of controlling man is** pulling his hair.

We	know	now	that	the secret of controlling man	is	pulling	his hair.
Subject	Finite	Adjunct: circ.	Adjunct: conj.	Subject	Finite	Predicator	Complement.
MOOD		Residue		MOOD		Residue	

215. **That's why** at home **I wear** my safety helmet.

That's why	at home	I	wear	my safety helmet.	
Adjunct: circ.	Adjunct: circ.	Subject	Finite	Predicator	Complement
Residue	MOOD		Residue		

216. Yes, Mister.

Yes,	Mister.
Adjunct: cont.	Adjunct: vocative

217. Now, **this is** the last episode of Ramayana story.

Now	this	is	the last episode of Ramayana story.
Adjunct: conj.	Subject	Finite	Complement
Residue	MOOD		Residue

218. **Hanoman was** chosen.

Hanoman	was	chosen.
Subject	Finite	Predicator
MOOD		Residue

219. **Rama was** helped by Hanoman and the monkey soldiers.

Rama	was	helped	by Hanoman and the monkey soldiers.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

220. Here, **one of the monkeys was** chosen to fly to the kingdom where **Sita was** kidnapped.

Here	one of the monkeys	was	chosen to fly	to the kingdom	where	Sita	was	kidnapped.
Adjunct: circ.	Subject	Finite	Predicator	Adjunct: circ.	Adjunct: circ.	Subject	Finite	Predicator
Residue	MOOD		Residue			MOOD		Residue

221. Yes, **I'm** ready.

Yes	I	am	ready.
Adjunct: polarity	Subject	Finite	Complement
MOOD			Residue

222. **I can** go to that kingdom

I	can	go	to that kingdom
Subject	Finite: modal	Predicator	Adjunct: circ.
MOOD		Residue	

because **I'm** the son of the wind.

because	I	am	the son of the wind.
Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue	

223. Here, in the golden palace of Srilanka kingdom, **he dropped** some mangoes.

Here	in the golden palace of Srilanka kingdom,	he	dropped	some mangoes.	
Adjunct: circ.	Adjunct: circ.	Subject	Finite	Predicator	Complement
Residue		MOOD		Residue	

224. **His mind was** distracted.

His mind	was	distracted
Subject	Finite	Predicator
MOOD		Residue

225. Then, **Hanoman climbed** a high tree so **he had** a good perspective sight to Sita.

Then	Hanoman	climbed	a high tree	so	he	had	a good perspective sight	to Sita	
Adjunct: conj.	Subject	Finite	Predicator	Complement	Adjunct: conj.	Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue			MOOD		Residue		

226. Finally, **he could** find her.

Finally	he	could	find	her.
Adjunct: comment	Subject	Finite: modal	Predicator	Complement
MOOD		Residue		

227. Mister, **this panel is** a one way carving.

Mister,	this panel	is	a one way carving.
Adjunct: vocative	Subject	Finite	Complement
MOOD		Residue	

228. **It is** so deep.

It	is	so deep.
Subject	Finite	Complement
MOOD		Residue

229. **We cannot** find the mistake.

We	can not	find	the mistake.
Subject	Finite: modal/negative	Predicator	Complement
MOOD		Residue	

230. Okay!

Okay!
Adjunct: cont.
Residue

231. **Hanoman was** the SS or Secret Service of Rama.

Hanoman	was	the SS or Secret Service of Rama.
Subject	Finite	Complement
MOOD		Residue

232. **Hanoman's arrival to other palace was** like intruder.

Hanoman's arrival to other palace	was	like intruder.
Subject	Finite	Adjunct: circ.
MOOD		Residue

233. **The soldiers of the second kingdom were angry.**

The soldiers of the second kingdom	were	angry.
Subject	Finite	Complement
MOOD		Residue

234. **They burnt Hanoman.**

They	burnt	Hanoman.
Subject	Finite	Predicator
MOOD		Residue

235. **You can see him here.**

You	can	see	him	here.
Subject	Finite: modal	Predicator	Complement	Adjunct: circ.
MOOD		Residue		

236. **People were setting fire to his long tail.**

People	were	setting	fire	to his long tail.
Subject	Finite	Predicator	Complement	Adjunct: circ.
MOOD		Residue		

237. **Hanoman was not panic, 'I'm burnt now'**

Hanoman	was not	panic,	I	am	burnt	now
Subject	Finite: negative	Complement	Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	MOOD		Residue	

but **I can** burn the whole palace with my tail.

but	I	can	burn	the whole palace	with my tail.
Adjunct: conj.	Subject	Finite: modal	Predicator	Complement	Adjunct: circ.
MOOD			Residue		

238. **I can** jump to another roof and burnt the whole palace with my tail.

I	can	jump	to another roof	and	burnt	the whole palace	with my tail.
Subject	Finite	Predicator	Adjunct: circ.	Adjunct: conj.	Predicator	Complement	Adjunct: circ.
MOOD		Residue			Residue		

239. Yes, **you can** see people went out, including the rats.

Yes,	you	can	see	people went out, including the rats.
Adjunct: polarity	Subject	Finite: modal	Predicator	Complement.
MOOD			Residue	

240. **Rats represent** rich people.

Rats	represent	rich people
Subject	Finite	Complement
MOOD		Residue

241. If **there is** a sinking ship or burning home,

If	there	is	a sinking ship or burning home
Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue	

rat will be the first animal to go out.

rat	will	be	the first animal	to go out
Subject	Finite	Predicator	Complement	Predicator
MOOD		Residue		

242. **Hanoman went back** to Rama.

Hanoman	went back	to Rama
Subject	Finite	Adjunct: circ.
MOOD		Residue

243. **He could fly**

He	could	fly
Subject	Finite: modal	Predicator
MOOD		Residue

because **he was** the son of the God of Wind.

because	he	was	the son of the God of Wind.
Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue	

244. **Rama asked** help from the God of Ocean, Neptune.

Rama	asked	help	from the God of Ocean, Neptune.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

245. **What is** my profit

What	is	my profit
Complement/Wh	Finite	Subject
Residue	MOOD	

246. if **I help** you?

if	I	help	you
Adjunct: conj.	Subject	Finite	Predicator
MOOD		Residue	

247. **I have** no profit.

I	have	no profit
Subject	Finite	Predicator
MOOD		Residue

248. **Rama said,**

Rama	said	
Subject	Finite	Predicator
MOOD		

249. Okay!

Okay!
Adjunct: cont.
Residue

250. **You may not** help me.

You	may not	help	me
Subject	Finite: modal/negative	Predicator	Complement
MOOD		Residue	

251. Now, **I'm** shooting your ocean with my arrow.

Now,	I	am	shooting	your ocean	with my arrow.
Adjunct: conj.	Subject	Finite	Predicator	Complement	Adjunct: circ.
MOOD			Residue		

252. **The arrow will** make the ocean boiled.

The arrow	will	make	the ocean	boiled.
Subject	Finite: modal	Predicator	Complement	Predicator
MOOD		Residue		

253. **The fishes** are shouting to death.

The fishes	are	shouting to death
Subject	Finite	Predicator
MOOD		Residue

254. **The God of Ocean said,**

The God of Ocean	said	
Subject	Finite	Predicator
MOOD		

255. Okay!

Okay!
Adjunct: cont.
Residue

256. **I help** you.

I	help	you.	
Subject	Finite	Predicator	Complement
MOOD			Residue

257. Please, give me some water for my fishes.

Please	give	me	some water	for my fishes.
Adjunct: cont.	Predicator	Complement	Complement	Adjunct: circ.
Residue				

258. In this panel, **we can** see a very unique creature.

In this panel	we	can	see	a very unique creature.
Adjunct: circ.	Subject	Finite: modal	Predicator	Complement
Residue	MOOD		Residue	

259. **These are** sea elephant, sea crocodile, fish, lobster, and salmon.

These	are	sea elephant, sea crocodile, fish, lobster, and salmon.
Subject	Finite	Complement
MOOD		Residue

266. **Garuda was** missing.

Garuda	was	missing
Subject	Finite	Predicator.
MOOD		Residue

267. **Swan was** also missing.

Swan	was	also	missing.
Subject	Finite	Adjunct: mood	Predicator.
MOOD			Residue

268. **The two statues in horizon temple were** also missing.

The two statues in horizon temple	were	also	missing
Subject	Finite	Adjunct: mood	Predicator.
MOOD			Residue

269. **Those are** empty.

Those	are	empty
Subject	Finite	Complement
MOOD		Residue

270. **The only one which still exists is** the bull.

The only one which still exists	is	the bull.
Subject	Finite	Complement
MOOD		Residue

271. Because **it's** very heavy.

Because	it	is	very heavy.
Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue	

272. **Our tradition was** oral tradition, Mister.

Our tradition	was	oral tradition,	Mister.
Subject	Finite	Complement	Adjunct: vocative
MOOD		Residue	

273. **We didn't** record it when and who.

We	didn't	record	it	when and who.
Subject	Finite: negative	Predicator	Complement	Adjunct: circ.
MOOD		Residue		

274. **Do you** want to go inside, Mister?

Do	you	want	to go	inside	Mister?
Finite	Subject	Predicator	Predicator	Adjunct: circ.	Adjunct: vocative
MOOD		Residue			

275. The sacred bull.

The sacred bull.
Complement
Residue

276. **You should** see from here, Mister.

You	should	see	from here,	Mister.
Subject	Finite: modal	Predicator	Adjunct: circ.	Adjunct: vocative
MOOD		Residue		

277. Because of the hump.

Because of the hump
Adjunct: circ.
Residue

278. **There are** two statues of gods here, Mister.

There	are	two statues of gods	here	Mister.
Subject	Finite	Complement	Adjunct: circ.	Adjunct: vocative
MOOD		Residue		

279. **Here is** Surya the God of Sun and Chandra the God of Moon.

Here	is	Surya the God of Sun and Chandra the God of Moon.
Subject	Finite	Complement
MOOD		Residue

280. **He rides** on seven horses and bring a lotus.

He	rides on	seven horses	and	brings	a lotus	
Subject	Finite	Predicator	Complement	Adjunct: conj.	Predicator	Complement
MOOD		Residue			Residue	

281. I think **we end** our tour here.

I think	we	end	our tour	here.	
Adjunct: mood	Subject	Finite	Predicator	Complement	Adjunct: circ.
Residue	MOOD		Residue		

282. Thank you for your tip, Mister.

Thank	you	for your tip,	Mister.
Predicator	Complement	Adjunct: circ.	Adjunct: vocative
Residue			

283. Have a nice day!

Have	a nice day!
Predicator	Complement
Residue	

APPENDIX XI

**THE ANALYSIS OF MOOD AND RESIDUE
CONVERSATION I (TOURIST FROM NEW ZEALAND)**

1. Zen?

Zen?
Complement
Residue

2. So, **I will** find Zen enlightenment today.

So,	I	will	find	Zen enlightenment	today.
Adjunct: conj.	Subject	Finite: modal	Predicator	Complement	Adjunct: circ.
MOOD			Residue		

3. Yes. Yes. **I've** found it already today.

Yes.	Yes.	I	have	found	it	already	today.
Adjunct: polarity	Adjunct: polarity	Subject	Finite	Predicator	Complement	Adjunct: mood	Adjunct: circ.
MOOD				Residue		MOOD	Residue

4. No, **I went** to the Sultan palace.

No,	I	went	to the Sultan palace.	
Adjunct: polarity	Subject	Finite	Predicator	Adjunct: circ.
MOOD			Residue	

5. **I went** to the Sultan palace, yea, and learnt all about them in one morning.

I	went	to the Sultan palace		yea	and	learnt	all	about them	in one morning
Subject	Finite	Predicator	Adjunct: circ.	Adjunct: cont.	Adjunct: conj.	Predicator	Complement	Adjunct: circ.	Adjunct: circ.
MOOD		Residue					Residue		

6. Alright!

Alright
Adjunct: cont.

7. Oh, really?

Oh,	really?
Adjunct: cont.	Adjunct: cont.

Three hundred steps?

Three hundred steps?
Complement
Residue

8. And **you do** how many times today?

And	you	do	how many times	today?
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue		

9. **You stay** with or **you let** the tourist go up

You	stay	with	or	you	let	the tourist	go up
Subject	Finite	Predicator	Adjunct: circ.	Adjunct: conj.	Subject	Finite	Predicator
MOOD		Residue		MOOD		Residue	

and you wait?

and	you	wait?
Adjunct: conj.	Subject	Finite
MOOD		

10. So, **what temple is it?**

So	what temple	is	it?
Adjunct: conj.	Complement	Finite	Subject
		MOOD	

11. **What religion are you?**

What religion	are	you?
Complement	Finite	Subject
Residue	MOOD	

12. **Are you moslem?**

Are	you	moslem?
Finite	Subject	Complement
MOOD		Residue

13. **What such religion has free thinker?**

What such religion	has	free thinker?
Subject	Finite	Complement
MOOD		Residue

14. **Do you have no religion?**

Do	you	have	no religion?
Finite	Subject	Predicator	Complement
MOOD		Residue	

15. **Really?**

Really?
Adjunct: cont.

16. **I do own, really.**

I	do	own	really.
Subject	Finite	Predicator	Adjunct: mood
MOOD		Residue	MOOD

17. **Can you please take?**

Can	you	please	take?
Finite: modal	Subject	Adjunct: cont.	Predicator
MOOD			Residue

18. **What religion is this temple?**

What religion	is	this temple?
Complement/Wh	Finite	Subject
Residue	MOOD	

19. **So, it's just a temple.**

So,	it	is	just	a temple
Adjunct: conj.	Subject	Finite	Adjunct: mood	Complement
	MOOD		Residue	

20. **It wasn't a palace.**

It	wasn't	a palace
Subject	Finite: negative	Complement
MOOD		Residue

21. **Fifteen is quite huge.**

Fifteen	is	quite huge.
Subject	Finite: negative	Complement
MOOD		Residue

22. So, **the best choice is** the place over there, the area where there was a huge land.

So,	the best choice	is	the place over there, the area where there was a huge land.
Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue	

23. **More or less is** like that, yea.

More or less	is	like that,	yea.
Subject	Finite	Complement	Adjunct: cont.
MOOD		Residue	

24. **Is this** a center?

Is	this	a center?
Finite	Subject	Complement
MOOD		Residue

25. **I see.**

I	see	
Subject	Finite	Predicator
MOOD		

26. **This place was** constructed in the same time also with Angkor Wat?

This place	was	constructed	in the same time also with Angkor Wat?
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

27. So, **this is** older, yea.

So,	this	is	older	yea
Adjunct: conj.	Subject	Finite	Complement	Adjunct: cont.
MOOD		Residue		

28. **Are you** sure?

Are	you	sure?
Finite	Subject	Complement
MOOD		Residue

29. Technology?

Technology?
Complement
Residue

30. **I know** why you are a free thinker.

I	know	why	you	are	a free thinker.	
Subject	Finite	Predicator	Adjunct: circ.	Subject	Finite	Complement
MOOD		Residue		MOOD		Residue

31. So, **should anyone** hold of bridge to across from the under-world?

So	should	anyone	hold	of bridge	to across	from the under-world?
Adjunct: conj.	Finite	Subject	Predicator	Complement	Predicator	Adjunct: circ.
MOOD			Residue			

32. **Who did** this achievement of true self?

Who	did	this achievement of true self?
Subject	Finite	Complement
Residue	MOOD	

33. **Some people have** completed already.

Some people	have	completed	already.
Subject	Finite	Predicator	Adjunct: mood
MOOD		Residue	

34. So, **Yogi is** everyone who complete the whole and everything about their life

So	Yogi	is	everyone who complete the whole and everything	about their life
Adjunct: conj.	Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue		

which **he dedicated** to his god.

which	he	dedicated	to his god.
Adjunct: conj.	Subject	Finite	Predicator
MOOD		Residue	

35. **Are you** a teacher?

Are	you	a teacher?
Finite	Subject	Complement
MOOD		Residue

36. **I guess you are** a teacher.

I guess	you	are	a teacher
Adjunct: mood	Subject	Finite	Complement
MOOD			Residue

37. Wow!

Wow
Adjunct: cont.
Residue

38. **What happened?**

What	happened?
Complement	Predicator
Residue	

39. **They're** stealing everything, yea.

They	are	stealing	everything,	yea.
Subject	Finite	Predicator	Complement	Adjunct: cont.
MOOD		Residue		

40. **Who was** stealing?

Who	was	stealing?
Subject	Finite	Predicator
MOOD		Residue

41. When **were** the earthquakes?

When	were	the earthquakes?
Adjunct: circ.	Finite	Complement
Residue	MOOD	Residue

42. How many years?

How many	years ago?
Complement	Complement
Residue	

43. **It was** long time ago.

It	was	long time ago.
Subject	Finite	Complement
MOOD		Residue

44. **Did a lot of things** go down?

Did	a lot of things	go	down
Finite	Subject	Predicator	Adjunct: circ.
MOOD		Residue	

45. **You don't** know where **all people put** them.

You	don't	know	where	all people	put		them.
Subject	Finite: negative	Predicator	Adjunct: circ.	Subject	Finite	Predicator	Complement
MOOD		Residue		MOOD		Residue	

46. All over the world?

All over the world?
Adjunct: circ.
Residue

47. **Can't** we find them and bring them back?

Can't	we	find	them	and	bring	them	back?
Finite: modal/negative	Subject	Predicator	Complement	Adjunct: conj.	Predicator	Complement	Adjunct: circ.
MOOD		Residue			Residue		

48. **There is** no historical consciousness, yea.

There	is no	historical consciousness	yea
Subject	Finite: negative	Complement	Adjunct: cont.
MOOD		Residue	

49. So, **this is** so mathematical.

So	this	is	so mathematical.
Adjunct: conj.	Subject	Finite	Complement
	MOOD		Residue

50. **Religion has** a relation with mathematics.

Religion	has	a relation	with mathematics.
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

51. That's why **you say** the bridge of religion is technology.

That's why	you	say	the bridge of religion is technology.
Adjunct: circ.	Subject	Finite	Predicator
Residue	MOOD		Residue

52. So, **the highest level is** emptiness?

So,	the highest level	is	emptiness?
Adjunct: circ.	Subject	Finite	Complement
	MOOD		Residue

53. So, when people search for the ultimate life **they will** get nothing?

So,	when people search for the ultimate life	they	will	get	nothing?
Adjunct: conj.	Adjunct: circ.	Subject	Finite: modal	Predicator	Complement
	Residue		MOOD		Residue

54. **Can I** stand there to take a picture?

Can	I	stand	there	to take	a picture?
Finite: modal	Subject	Predicator	Adjunct: circ.	Predicator	Complement
MOOD		Residue			

55. **The head was** rebuilt?

The head	was	rebuilt?
Subject	Finite	Predicator
MOOD		Finite

56. Uh, yea.

Uh,	yea.
Adjunct: cont.	Adjunct: cont.

57. What?

What
Complement
Residue

58. Marshmallows?

Marshmallows?
Complement
Residue

59. **He is** a king of marshmallow.

He	is	a king of marshmallow.
Subject	Finite	Complement
MOOD		Residue

60. So, **she came** out?

So,	she	came out.	
Adjunct: conj.	Subject	Finite	Predicator
MOOD		Residue	

61. Yes.

Yes.
Adjunct: cont.

62. **What is** golden death?

What	is	golden death?
Complement/Wh	Finite	Subject
Residue	MOOD	

63. **I hope** that my grandma had a golden death

I	hope	that my grandma had a golden death	
Subject	Finite	Predicator	Complement
MOOD	Residue		

because **she have** talked a lot to other people.

because	she	have	talked a lot	to other people.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
	MOOD	Residue		

64. **She realized** that **she would** die.

She	realized	that	she	would	die.	
Subject	Finite	Predicator	Adjunct: conj.	Subject	Finite: modal	Predicator
MOOD	Residue		MOOD	Residue		

65. **She was** smiling.

She	was	smiling
Subject	Finite	Predicator
MOOD	Residue	

66. Then, **she died**.

Then	she	died.	
Adjunct: conj.	Subject	Finite	Predicator
	MOOD		

67. If **we want** to exist, **we need** ego.

If	we	want	to live	we	need	ego		
Adjunct: conj.	Subject	Finite	Predicator	Predicator	Subject	Finite	Predicator	Complement
	MOOD		Residue		MOOD		Residue	

68. So, **he would** rescue her?

So,	he	would	rescue	her?
Adjunct: conj.	Subject	Finite: modal	Predicator	Complement
	Residue		MOOD	

69. **He burnt** all with his tail?

He	burnt	all	with his tail?	
Subject	Finite	Predicator	Complement	Adjunct: circ.
MOOD		Residue		

70. Then, **he crossed** Srilanka?

Then	he	crossed	Srilanka?	
Adjunct: conj.	Subject	Finite	Predicator	Complement
	MOOD		Residue	

71. **Did they** rescue her?

Did	they	rescue	her?
Finite	Subject	Predicator	Complement
MOOD		Residue	

72. **Have we** done?

Have	we	done?
Finite	Subject	Predicator
MOOD		Residue

73. Many questions **I want** to ask.

Many questions	I	want	to ask	
Complement	Subject	Finite	Predicator	Predicator
Residue	MOOD		Residue	

74. Oh, no. **I have** no question.

Oh	no.	I	have	no question.
Adjunct: cont.	Adjunct: cont.	Subject	Finite: negative	Complement
		MOOD		Residue

75. Why?

Why?
Adjunct: circ.
Residue

76. So, if **they were** stolen,

So,	if	they	were	stolen
Adjunct: conj.	Adjunct: conj.	Subject	Finite	Predicator
		MOOD		Residue

77. when **were they** stolen?

when	were	they	stolen
Adjunct: circ.	Finite	Subject	Predicator
Residue	MOOD		Residue

78. Oh, okay!

Oh	okay
Adjunct: cont.	Adjunct: cont.

79. Thank you.

Thank	you
Predicator	Complement
Residue	

80. Yes, of course.

Yes,	of course.
Adjunct: polarity	Adjunct: cont..
MOOD	Residue

81. Big, yea.

Big,	yea.
Complement	Adjunct: cont,
Residue	

82. Why **is it** sacred?

Why	is	it	sacred?
Adjunct: circ.	Finite	Subject	Complement
Residue	MOOD		Residue

83. **You're** welcome.

You	are	welcome.
Subject	Finite	Predicator
MOOD	Residue	

84. Have a nice day!

Have	a nice day!
Predicator	Complement
Residue	

APPENDIX XII

THE ANALYSIS OF MOOD AND RESIDUE

CONVERSATION II (TOUR GUIDE)

1. Where **do you** come from?

Where	do	you	come	from?
Adjunct: circ.	Finite	Subject	Predicator	Adjunct: circ.
Residue	MOOD		Residue	

2. **That is** a counter

That	is	a counter
Subject	Finite	Complement
MOOD	Residue	

if **you want** to buy a ticket to visit the Ratu Boko Temple.

if	you	want to buy	a ticket	to visit	Ratu Boko Temple.	
Adjunct: conj.	Subject	Finite	Predicator	Complement	Predicator	Complement
	MOOD		Residue			

3. **Ratu Boko is** the name of the temple on the hill

Ratu Boko	is	the name of the temple on the hill
Subject	Finite	Complement
MOOD	Residue	

but **it's** very difficult to arrive at that place.

but	it	is	very difficult	to arrive	at that place.
Adjunct: conj.	Subject	Finite	Complement	Predicator	Adjunct: circ.
	MOOD		Residue		

4. So, **the government prepare** that kind of transportation to bring tourists to visit that temple.

So,	the government	prepare	that kind of transportation	to bring	tourists	to visit	that temple.	
Adjunct: conj.	Subject	Finite	Predicator	Complement	Predicator	Complement	Predicator	Complement
MOOD			Residue					

5. Yes, **it's** about three kilometers.

Yes,	it	is	about three kilometers
Adjunct: polarity	Subject	Finite	Adjunct: circ.
MOOD		Residue	

6. If **you have** more time, **you can** visit the other temple.

If	you	have	more time	you	can	visit	the other temple.
Adjunct: conj.	Subject	Finite	Complement	Subject	Finite: modal	Predicator	Complement
MOOD		Residue		MOOD		Residue	

7. **You can** go on foot or take a mini train.

You	can	go	on foot	or	take	a mini train.
Subject	Finite: modal	Predicator	Adjunct: circ.	Adjunct: conj.	Predicator	Complement
MOOD		Residue		Residue		

8. **Your ticket includes** to see the other temples.

Your ticket	includes	to see	the other temples.	
Subject	Finite	Predicator	Predicator	Complement
MOOD		Residue		

9. **The main temple to visit is** Prambanan.

The main temple to visit	is	Prambanan.
Subject	Finite	Complement
MOOD		Residue

10. **This is** ash from Kelud Volcano.

This	is	ash	from Kelud Volcano.
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

11. **Kelud is** the volcano that located two hundred and fifty kilometers east from this temple.

Kelud	is	the volcano	that	located	two hundred and fifty kilometers east from this temple.
Subject	Finite	Complement	Adjunct: conj.	Predicator	Adjunct: circ.
MOOD		Residue		Residue	

12. In fourteen of February 2014 the volcano was exploded

In fourteen of February 2014	the volcano	was	exploded
Adjunct: circ.	Subject	Finite	Predicator
Residue	MOOD		Residue

and **the temple was** covered by volcanic material.

and	the temple	was	covered	by volcanic material.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
	MOOD		Residue	

13. During three months, **the temple was** closed.

During three months,	the temple	was	closed.
Adjunct: circ.	Subject	Finite	Predicator
Residue	MOOD		Residue

14. **The visitors only stayed** outside.

The visitors	only	stayed	outside.
Subject	Adjunct: mood	Finite	Predicator
MOOD		Residue	

15. Then, **the temple was** cleaned.

Then	the temple	was	cleaned.
Adjunct: circ.	Subject	Finite	Predicator
Residue	MOOD		Residue

16. **The rain brought** the volcanic material and flowed to the river.

The rain	brought		the volcanic material	and	flowed	to the river.
Subject	Finite	Predicator	Complement	Adjunct: conj.	Predicator	Adjunct: circ.
MOOD		Residue			Residue	

17. **The temple now is** clean

The temple	now	is	clean
Subject	Adjunct: circ.	Finite	Complement
	Residue		Residue
	MOOD		

and **the visitor can** go inside.

and	the visitor	can	go	inside.
Adjunct: conj.	Subject	Finite: modal	Predicator	Adjunct: circ.
	MOOD		Residue	

18. **You can** also come to the Shiva Temple.

You	can	also	come	to the Shiva Temple.
Subject	Finite: modal	Adjunct: mood	Predicator	Adjunct: circ.
MOOD		Residue		

19. **Shiva Temple** is the biggest one.

Shiva Temple	is	the biggest one.
Subject	Finite	Complement
MOOD		Residue

20. **The renovation have just** finished two months ago.

The renovation	have	just	finished	two months ago.
Subject	Finite	Adjunct: mood	Predicator	Adjunct: circ.
MOOD			Residue	

21. **Prambanan temple** was until this place.

Prambanan temple	was	until this place.
Subject	Finite	Complement
MOOD		Residue

22. Here, under this ground, **there was** a wall.

Here	under this ground	there	was	a wall.
Adjunct: circ.	Adjunct: circ.	Subject	Finite	Complement
Residue		MOOD		Residue

23. **The wall size was** three hundred and ninety meter until the stone over there.

The wall size	was	three hundred and ninety meter until the stone over there.
Subject	Finite	Complement
MOOD		Residue

24. **Can you** see the stone in the corner?

Can	you	see	the stone	in the corner?
Finite: modal	Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue		

25. **That was** the corner of the complex.

That	was	the corner of the complex
Subject	Finite	Complement
MOOD		Residue

26. And **three hundred meter from here was** a river

And	three hundred meter from here	was	a river.
Adjunct: conj.	Subject	Finite	Complement
	MOOD		Residue

but because of the earthquake in 1006, **the wall was** damaged.

but	because of the earthquake in 1006	the wall	was	damaged.
Adjunct: conj.	Adjunct: circ.	Subject	Finite	Predicator
	Residue		MOOD	Residue

27. **The local people took the stone** to build houses.

The local people	took	the stone	to build	houses.
Subject	Finite	Predicator	Complement	Predicator
MOOD		Residue		

28. So, **the first level is** nothing, no stone and no building anymore.

So,	the first level	is	nothing, no stone, and no building anymore.
Adjunct: conj.	Subject	Finite	Complement
	MOOD		Residue

29. If **you see** over there, **that is** the ruin of the second level.

If	you	see	over there	that	is	the ruin of the second level.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.	Subject	Finite
	MOOD		Residue	MOOD		Residue

30. **The level number two** was destroyed in 1006.

The level number two	was	destroyed	in 1006.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

31. **This temple** was built by King Pikatan from Sanjaya Dinasty in 856 A.D.

This temple	was	built	by King Pikatan from Sanjaya Dinasty	in 856 A.D.
Subject	Finite	Predicator	Adjunct: circ.	Adjunct: circ.
MOOD		Residue		

32. **The temple** was used during 150 years only

The temple	was	used	150 years	only
Subject	Finite	Predicator	Adjunct: circ.	Adjunct: mood
MOOD		Residue		MOOD

because in 1006 **there was** a strong earthquake

because	in 1006	there	was	a strong earthquake
Adjunct: conj.	Adjunct: circ.	Subject	Finite	Complement
Residue		MOOD		Residue

and **all of the temples** were destroyed.

and	all of the temples	were	destroyed.
Adjunct: conj.	Subject	Finite	Predicator
MOOD		Residue	

33. Then, **people moved** to East Java.

Then,	people	moved	to East Java.
Adjunct: conj.	Subject	Finite	Adjunct: circ.
MOOD		Residue	

34. **The temple was** abandoned.

The temple	was	abandoned.
Subject	Finite	Predicator
MOOD		Residue

35. **This temple was** discovered by Dutch in 1733.

This temple	was	discovered	by Dutch	in 1733.
Subject	Finite	Predicator	Adjunct: circ.	Adjunct: circ.
MOOD		Residue		

36. At that time, **the temple was** covered with volcanic materials.

At that time,	the temple	was	covered with	volcanic materials.
Adjunct: circ.	Subject	Finite	Predicator	Complement
Residue	MOOD		Residue	

37. That's why **they need** a long time to cut the trees, clean the dust and ash.

That's why	they	need	a long time	to cut	the trees	clean	the dust and ash.
Adjunct: circ.	Subject	Finite	Predicator	Complement	Predicator	Complement	Predicator
Residue	MOOD		Residue				

38. **The renovation was** done by Dutch in 1932-1933 only for the small temple.

The renovation	was	done	by the Dutch	in 1932-1933	only	for the small temple.
Subject	Finite	Predicator	Adjunct: circ.	Adjunct: circ.	Adjunct: mood	Adjunct: circ.
MOOD		Residue			MOOD	Residue

39. Now, **the renovation of all of the temples have** finished.

Now,	the renovation of all the temples	have	been finished.
Adjunct: conj.	Subject	Finite	Predicator.
MOOD			Residue

40. If **you want** to take picture,

If	you	want	to take	picture,
Adjunct: conj.	Subject	Finite	Predicator	Predicator. Complement
MOOD		Residue		

41. please take at that corner

please	take	at the corner
Adjunct: cont.	Predicator	Adjunct: circ.
Residue		

42. because **you can** see all of the temples from there.

because	you	can	see	all of the temples	from here.
Adjunct: conj.	Subject	Finite: modal	Predicator	Complement	Adjunct: circ.
MOOD			Residue		

43. Okay.

Okay.
Adjunct: cont.

44. **There was** 222 meters wall there

There	was	222 meters wall	there
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

but **it was** destroyed by the earthquake in 1006.

but	it	was	destroyed	by the earthquake	in 1006.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.	Adjunct: circ.
MOOD			Residue		

45. In the second level, **there were** 224 temples

In the second level,	there	were	224 temples
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

but **only two, that one and that one** have been rebuilt.

but	only	two, that one and that one	have	been rebuilt
Adjunct: conj.	Adjunct: mood	Subject	Finite	Predicator
	MOOD			Residue

46. **The remains are** still in ruins.

The remains	are	still	in ruins.
Subject	Finite	Adjunct: mood	Complement
MOOD		Residue	

47. For the renovation of those two temples, **we need** one year.

For the renovation of those two temples	we	need	one year.
Adjunct: circ.	Subject	Finite	Predicator
Residue	MOOD		Residue

48. So, **we still have** 202 temples in the ruins.

So,	we	still	have	202 temples in the ruins.
Adjunct: conj.	Subject	Adjunct: mood	Finite	Complement
	MOOD			Residue

49. **It means we need** 100 years to rebuild all those temples.

It	means		we	need	100 years	to rebuild	all those temples.
Subject	Finite	Predicator	Subject	Finite	Predicator	Complement	Predicator
MOOD		Residue	MOOD		Residue		

50. Don't worry.

Don't	worry.
Finite: negative	Predicator
MOOD	Residue

51. I'll call you after the renovation has finished.

I	will	call	you	after	the renovation	has	finished.
Subject	Finite: modal	Predicator	Complement	Adjunct: conj.	Subject	Finite	Predicator
MOOD		Residue			MOOD		Residue

52. 110 years again, please come back.

110 years again	please	come back.
Adjunct: circ.	Adjunct: cont.	Predicator
Residue		

53. No, **you have to** go around and go to that exit first.

No,	you	have to	go around	and	go to	that exit first
Adjunct: polarity	Subject	Finite: modal	Predicator	Adjunct: conj.	Predicator	Adjunct: circ.
MOOD			Residue		Residue	

54. Yes, yes, this place and the other side there.

Yes.	Yes.	this place and the other side there.
Adjunct: polarity	Adjunct: polarity	Adjunct: circ.
MOOD		Residue

55. Okay.

Okay!
Adjunct: cont.

56. One more?

One more?
Complement
Residue

57. Very good.

Very good.
Complement
Residue

58. Okay.

Okay!
Adjunct: cont.

59. **This is** the condition of the temple before and after the earthquake.

This	is	the condition of the temple	before and after the earthquake
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

60. **The last earthquake happened** in 2006.

The last earthquake	happened		in 2006.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

61. In 1006 **there was** a strong earthquake,

In 1006	there	was	a strong earthquake
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

then **the next** was in 2006.

then	the next	was	in 2006.
Adjunct: conj.	Subject	Finite	Adjunct: circ.
	MOOD		Residue

62. **We were** lucky

We	were	lucky
Subject	Finite	Complement
MOOD		Residue

because at that time **the temple was** still close.

because	at that time	the temple	was	still	close.
Adjunct: conj.	Adjunct: circ.	Subject	Finite	Adjunct: mood	Predicator
	Residue	MOOD			Residue

63. **The temple was** open at 6 o'clock in the morning but **the earthquake** was in 5.55.

The temple	was	open	at 6 o'clock in the morning	but	the earthquake	was	in 5.55.
Subject	Finite	Predicator	Adjunct: circ.	Adjunct: conj.	Subject	Finite	Adjunct: circ.
MOOD		Residue			MOOD		Residue

64. **There was** no injured people in this place

There	was	no injured people	in this place
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

because **the temple was** still close.

because	the temple	was	still	close.
Adjunct: conj.	Subject	Finite	Adjunct: mood	Predicator
	MOOD			Residue

65. **Six big temples collapsed** like that.

Six big temples	collapsed	like that.	
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

66. Normally, **round of the temple, the part of archaeological, Prambanan has** 86 hectares large.

Normally,	round of the temple, the part of archaeological, Prambanan	has	86 hectares large.
Adjunct: comment	Subject	Finite	Complement
MOOD			Residue

67. **There are** four temples.

There	are	four temples.
Subject	Finite	Complement
MOOD		Residue

68. **The first is** the most important temple, Prambanan, the Hindu Temple.

The first	is	the most important temple, Prambanan, the Hindu Temple.
Subject	Finite	Complement
MOOD		Residue

69. **Number two is** Lumbung.

Number two	is	Lumbung.
Subject	Finite	Complement
MOOD		Residue

70. **Number three is** Bubrah which means totally damaged.

Number three	is	Bubrah	which	means	totally damaged.	
Subject	Finite	Complement	Subject	Finite	Predicator	Complement
MOOD		Residue	MOOD		Residue	

71. Then, **number four is Sewu.**

Then	number four	is	Sewu.
Adjunct: conj.	Subject	Finite	Complement
	MOOD		Residue

72. **This is** the picture of Sewu Temple.

This	is	the picture of Sewu Temple
Subject	Finite	Complement
MOOD		Residue

73. **Do you** know the meaning of *sewu*?

Do	you	know	the meaning of <i>sewu</i> ?
Finite	Subject	Predicator	Complement
MOOD		Residue	

74. One thousand.

One thousand
Complement
Residue

75. A thousand temple.

A thousand temple.
Complement
Residue

76. But **it's not** really a thousand temple.

But,	it	is not	really	a thousand temple.
Adjunct: conj.	Subject	Finite: negative	Adjunct: mood	Complement
	MOOD			Residue

77. **It is only** 249.

It	is	only	249.
Subject	Finite	Adjunct: mood	Complement
MOOD			Residue

78. Because of the earthquake, **the temple was** damaged.

Because of the earthquake	the temple	was	damaged.
Adjunct: circ.	Subject	Finite	Predicator
Residue	MOOD		Residue

79. And **we have** only 16 temples that have been renovated.

And	we	have	only	16 temples that have been renovated.
Adjunct: conj.	Subject	Finite	Adjunct: mood	Complement
	MOOD			Residue

80. **The other temples around that complex are** still in the ruin.

The other temples around that complex	are	still	in the ruin.
Subject	Finite	Adjunct: mood	Complement
MOOD			Residue

81. **To count the temple stone by stone** is very complicated.

To count the temple stone by stone	is	very complicated.
Subject	Finite	Complement
MOOD		Residue

82. **The local people believe** that **it is** a thousand temple.

The local people	believe	that	it	is	a thousand temple.
Subject	Finite	Predicator	Adjunct: conj.	Subject	Finite
MOOD		Residue	MOOD		Residue

33. If **you want** to see that temple,

If	you	want	to see	that temple,
Adjunct: conj.	Subject	Finite	Predicator	Predicator
	MOOD		Residue	

after visiting the temple, **I leave** you near the exit

after visiting the temple	I	leave	you	near the exit
Adjunct: circ.	Subject	Finite	Predicator	Complement
Residue	MOOD		Residue	

and **you can** go to that direction and take the mini train.

and	you	can	go	to that direction	and	take	mini train.
Adjunct: conj.	Subject	Finite: modal	Predicator	Adjunct: circ.	Adjunct: conj.	Predicator	Complement
	MOOD		Residue				

34. **It is** free

It	is	free
Subject	Finite	Complement
MOOD		Residue

because **it includes** in your package, your ticket.

because	it	includes	in your package, your ticket.
Adjunct: conj.	Subject	Finite	Predicator
	MOOD		Residue

35. **The mini train will** drive you around this complex and stop for five minutes.

The mini train	will	drive	you	around this complex	and	stop	for five minutes
Subject	Finite: modal	Predicator	Complement	Adjunct: circ.	Adjunct: conj.	Predicator	Adjunct: circ.
MOOD		Residue				Residue	

36. **You have** five minutes to take the picture.

You	have	five minutes	to take	the picture
Subject	Finite	Complement	Predicator	Complement
MOOD		Residue		

37. **The mini train drives** you around the complex and stops in front of the exit over there.

The mini train	drives		you	around the complex	and	stops	in front of the exit over there
Subject	Finite	Predicator	Complement	Adjunct: circ.	Adjunct: conj.	Predicator	Adjunct: circ.
MOOD		Residue				Residue	

38. So, **this is** the Hindu Temple

So,	this	is	the Hindu Temple
Adjunct: conj.	Subject	Finite	Complement
	MOOD		Residue

and **the others are** Buddhist Temple.

and	the others	are	Buddhist Temple.
Adjunct: conj.	Subject	Finite	Complement
	MOOD		Residue

39. **This is** the condition after the earthquake.

This	is	the condition	after the earthquake.
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

40. **The temple was** close during three years for the renovation of Brahma Temple.

The temple	was	close	during three years	for the renovation of Brahma Temple.
Subject	Finite	Predicator	Adjunct: circ.	Adjunct: circ.
MOOD		Residue		

41. On January 2010, **the temple was** open again.

On January 2010,	the temple	was	open	again.
Adjunct: circ.	Subject	Finite	Predicator	Adjunct: circ.
Residue	MOOD		Residue	

42. **Shiva Temple's renovation had** just finished two months ago.

Shiva Temple's renovation	had	just	finished	two months ago.
Subject	Finite	Adjunct: mood	Predicator	Adjunct: circ.
MOOD		Residue		

43. So, now **the visitor can** go inside the Shiva Temple.

So,	now	the visitor	can	go inside	the Shiva Temple.
Adjunct: conj.	Adjunct: circ.	Subject	Finite: modal	Predicator	Complement
	Residue	MOOD		Residue	

44. Hindu.

Hindu
Complement
Residue

45. **Here is** the second level.

Here	is	the second level.
Subject	Finite	Complement
MOOD		Residue

46. **There was** a 222 meters wall but **you can** see

There	was	a 222 meters wall	but	you	can	see
Subject	Finite	Complement	Adjunct: conj.	Subject	Finite: modal	Predicator
MOOD		Residue		MOOD		Residue

that **the wall was** damaged and **all we see is** the ruin only.

that	the wall	was	damaged	and	all we see	is	the ruin	only.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: conj.	Subject	Finite	Complement	Adjunct: mood
MOOD		Residue		MOOD		Residue		MOOD

47. In the second level, **we can** see 224 small temples.

In the second level,	we	can	see	224 small temples.
Adjunct: circ.	Subject	Finite: modal	Predicator	Complement
Residue		MOOD		Residue

48. **That temple and that temple were** renovated.

That temple and that temple	were	renovated.
Subject	Finite	Predicator
MOOD		Residue

49. **The remains have** not been renovated because more than 60% of the body and head lost.

The remains	have not	been renovated	because more than 60% of the body and head lost.
Subject	Finite: negative	Predicator	Adjunct: circ.
MOOD		Residue	

50. **Some stone collapsed** like that.

Some stone	collapsed	like that.
Subject	Finite	Predicator
MOOD		Residue

51. To renovate the temple like that, **the cost is** very expensive.

To renovated	the temple	like that,	the cost	is	very expensive.
Predicator	Complement	Adjunct: circ.	Subject	Finite	Complement
Residue			MOOD		Residue

52. **The renovation is** conducted step by step.

The renovation	is	conducted	step by step.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

53. **Those are** called *candi perwara*.

Those	are	called	<i>candi perwara</i> .
Subject	Finite	Predicator	Complement
MOOD		Residue	

54. ***Candi* is** temple and ***perwara* is** holy man.

<i>Candi</i>	is	temple	and	<i>perwara</i>	is	holy man.
Subject	Finite	Complement	Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue		MOOD		Residue

55. **The temple was** used for holy man to meditate.

The temple	was	used	for holy man	to meditate.
Subject	Finite	Complement	Adjunct: circ.	Predicator
MOOD		Residue		

56. So, **there are** 224 here with the same size.

So,	there	are	224	here	with the same size.
Adjunct: conj.	Subject	Finite	Complement	Adjunct: circ.	Adjunct: circ.
MOOD			Residue		

57. **Those had** one room and 16 meters high.

Those	had	one room and 16 meter high.
Subject	Finite	Complement
MOOD		Residue

58. Today, **only two temples had** been renovated.

Today	only	two temples	had	been renovated.
Adjunct: circ.	Adjunct: mood	Subject	Finite	Predicator
Residue	MOOD			Residue

59. **This temple has not** been renovated yet.

This temple	has not	been renovated	yet
Subject	Finite: negative	Predicator	Adjunct: circ.
MOOD		Residue	

60. Normally, **the face of demon is** put in every corner of the temple.

Normally	the face of demon	is	put	in every corner of the temples.
Adjunct: comment	Subject	Finite	Predicator	Adjunct: circ.
	MOOD			Residue

61. **We have** four faces of demon for each temple.

We	have	four faces for each temple.
Subject	Finite	Complement
MOOD		Residue

62. There, the wall of the third level.

There,	the wall of the third level.
Adjunct: circ.	Complement
Residue	

63. **Each level has** wall surroundings.

Each level	has	wall surroundings
Subject	Finite	Complement
MOOD		Residue

64. Inside the third level, **there are** sixteen temples.

Inside the third level,	there	are	sixteen temples.
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

65. Totally, **we have** 240 temples here.

Totally,	we	have	240 temples	here.
Adjunct: comment	Subject	Finite	Complement	Adjunct: circ.
	MOOD		Residue	

66. Above the door of the temple, **you can** see the decoration, the face of demon named Kala.

Above the door of the temple	you	can	see	the decoration, the face of demon named Kala.
Adjunct: circ.	Subject	Finite: modal	Predicator	Complement
Residue	MOOD		Residue	

67. Then, **in front of the entrance is** Makara, the God of Crocodile.

Then,	in front of the entrance	is	Makara, the God of Crocodile.
Adjunct: conj.	Subject	Finite	Complement
	MOOD		Residue

68. So, **kala and makara symbolize** the guardians of the entrance of the temple.

So,	<i>kala</i> and <i>makara</i>	symbolize	the guardians of the entrance of the temple.
Adjunct: conj.	Subject	Finite	Predicator
	MOOD		Residue

69. Yes, **every temple in this level is** for one god except Shiva Temple.

Yes,	every temple in this level	is	for god except Shiva Temple.
Adjunct: polarity	Subject	Finite	Complement
MOOD			Residue

70. **That is** the temple for the family of Shiva.

That	is	the temple	for the family of Shiva.
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

71. **There are** four rooms inside the main temple.

There	are	four rooms inside the main temple.
Subject	Finite	Complement
MOOD		Residue

72. **They are** Shiva, the teacher, the son, and the wife.

They	are	Shiva, the teacher, the son, and the wife.
Subject	Finite	Complement
MOOD		Residue

73. Now, **we are** standing in the third level.

Now	we	are	standing	in the third level.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
MOOD			Residue	

74. **There are** sixteen temples.

There	are	sixteen temples
Subject	Finite	Complement
MOOD		Residue

75. **It consists** of eight small temples.

It	consists of		eight small temples.
Subject	Finite	Predicator	Complement
MOOD		Residue	

76. **The temples that are located in the entrances** are called *Kelir* Temples.

The temples that are located in the entrances	are	<i>Kelir</i> Temples
Subject	Finite	Complement
MOOD		Residue

77. **The temples that are located in the corner** are the *Patok* Temples.

The temples that are located in the corner	are	called	<i>Patok</i> Temples
Subject	Finite	Predicator	Complement
MOOD		Residue	

78. **Those eight small temples are** places to put the offerings for Shiva the God.

Those eight small temples	are	places	to put	the offerings	for Shiva the God.
Subject	Finite	Complement	Predicator	Complement	Adjunct: circ.
MOOD			Residue		

79. Because **this temple is** a Hindu temple,

Because	this temple	is	a Hindu temple,
Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue	

it has three biggest god.

it	has	three biggest god.
Subject	Finite	Complement
MOOD		Residue

80. **In the left side is** Brahma Temple.

In the left side	is	Brahma Temple.
Subject	Finite	Complement
MOOD		Residue

81. **The biggest one is** Shiva Temple.

The biggest one	is	Shiva Temple
Subject	Finite	Complement
MOOD		Residue

82. **Another one behind is** the Visnu Temple.

Another one behind	is	the Visnu Temple
Subject	Finite	Complement
MOOD		Residue

83. **People recognized** those temples because of the statues of the gods inside.

People	recognized	those temple	because of the statues of the gods inside.
Subject	Finite	Predicator	Complement
MOOD		Residue	

84. **That temple is** recognized as Brahma Temple

That temple	is	recognized	as Brahma Temple
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

because **there is** Brahma's statue inside that temple.

because	there	is	Brahma's statue	inside that temple.
Adjunct: conj.	Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue		

85. **Brahma is** the creator.

Brahma	is	the creator
Subject	Finite	Complement
MOOD		Residue

86. Then, in front of Brahma Temple, **there is** a temple called *angsa*, the swan temple.

Then	in front of Brahma Temple	there	is	a temple called <i>angsa</i> , the swan temple.
Adjunct: conj.	Adjunct: circ.	Subject	Finite	Complement
Residue		MOOD		Residue

87. **Each god has** animal for the transportation.

Each god	has	animal	for the transportation.
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

88. **Shiva has** the bull inside of this temple.

Shiva	has	the bull	inside of this temple.
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

89. **The name of the bull is** Nandi.

The name of the bull	is	Nandi
Subject	Finite	Complement
MOOD		Residue

90. **Brahma has** the swan.

Brahma	has	the swan.
Subject	Finite	Complement
MOOD		Residue

91. Then, **Visnu has** an eagle, Garuda.

Then,	Visnu	has	an eagle, Garuda.
Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue	

92. **The statues of Garuda and Angsa are** missing.

The statues of Garuda and Angsa	are	Predicator
Subject	Finite	Complement
MOOD		Residue

93. So, **inside Garuda and Angsa Temples are** nothing.

So,	inside Garuda and Angsa Temples	are	nothing.
Adjunct: conj.	Subject	Finite	Complement
MOOD			Residue

94. **We can** only see the statue of Nandi.

We	can	only	see	the statue of Nandi
Subject	Finite: modal	Adjunct: mood	Predicator	Complement
MOOD			Residue	

95. **Inside of the Shiva temple are** four rooms.

Inside of the Shiva temple	are	four rooms
Subject	Finite	Complement
MOOD		Residue

96. **Room number one is** for Shiva Mahadev, the destroyer but also rebuild again.

Room number one	is	for Shiva Mahadev, the destroyer	but also	rebuild	again.
Subject	Finite	Adjunct: circ.	Adjunct: conj.	Predicator	Adjunct: circ.
MOOD		Residue	Residue		

97. **Behind this temple is Visnu**, the protector.

Behind this temple	is	Visnu, the protector
Subject	Finite	Complement
MOOD		Residue

98. **You can** see

You	can	see
Subject	Finite: modal	Predicator
MOOD		Residue

the highest one is Shiva Temple

the highest one	is	Shiva Temple
Subject	Finite	Complement
MOOD		Residue

because **Hinduism believe** that Shiva the Destroyer is the highest god.

because	Hinduism	believe	that	Shiva the Destroyer	is	the highest god.	
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: conj.	Subject	Finite	Complement
MOOD			Residue	MOOD			Residue

99. **He has** four arms.

He	has	four arms.
Subject	Finite	Complement
MOOD		Residue

100. **Two hands are** destroying bad things

Two hands	are	destroying	bad things
Subject	Finite	Predicator	Complement
MOOD		Residue	

and **two hands are** rebuilding good things.

and	two hands	are	rebuilding	good things
Adjunct: conj.	Subject	Finite	Predicator	Complement
MOOD		Residue		

101. So, **Shiva is** a destroyer and a creator; changing something bad to be better.

So	Shiva	is	a destroyed and a creator; changing something bad to be better	
Adjunct: conj.	Subject	Finite	Complement	
MOOD		Residue		

102. **Shiva is** a god who keeps the circle of life.

Shiva	is	a god	who	keeps	the circle of life.	
Subject	Finite	Complement	Subject	Finite	Predicator	Complement
MOOD		Residue	MOOD		Residue	

103. That's why **Shiva is** called Shiva Mahadev.

That's why	Shiva	is	called	Shiva Mahadev.
Adjunct: circ.	Subject	Finite	Predicator	Complement
Residue	MOOD		Residue	

104. Now, **we can** go to see the Shiva Temple.

Now,	we	can	go to see	the Shiva Temple
Adjunct: circ.	Subject	Finite: modal	Predicator	Complement
Residue	MOOD		Residue	

105. Look!

Look!
Predicator
Residue

106. **All of the sixteen temples have the top**

All of the sixteen temples	have	the top
Subject	Finite	Complement
MOOD		Residue

but only **that temple** which **does not** have the top.

but	only	that temple	which	does not	have	the top.
Adjunct: conj.	Adjunct: mood	Subject		Finite: negative	Predicator	Complement
	Residue	MOOD			Residue	

107. Why?

Why?
Adjunct: circ.
Residue

108. Because after the earthquake in 2006, **the top of the temple collapsed** and fell down there.

Because after the earthquake in 2006,	the top of the temple	collapsed	and	fell down	there.	
Adjunct: circ.	Subject	Finite	Predicator	Adjunct: conj.	Predicator	Adjunct: circ.
Residue	MOOD		Residue		Residue	

109. **The head of the temple was not** put back as the monument of earthquake in 2006.

The head of the temple	was not	put back	as the monument of earthquake in 2006
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

110. **The earthquake happened in 1006 also has** a monument that is called *Mahapralaya* monument.

The earthquake happened in 1006	also	has	a monument that is called <i>Mahapralaya</i> monument.
Subject	Adjunct: mood	Finite	Complement
MOOD			Residue

111. **The next earthquake may** be in 3006.

The next earthquake	may	be	in 3006
Subject	Finite: modal	Predicator	Adjunct: circ.
MOOD		Residue	

112. Please, do not come here in 3006, yea.

Please	do not	come	here	in 3006,	yea.
Adjunct: cont.	Finite: negative	Predicator	Adjunct: circ.	Adjunct: circ.	Adjunct: cont.
Residue	MOOD	Residue			

113. **It is** very dangerous.

It	is	very dangerous.
Subject	Finite	Complement
MOOD	Residue	

114. **I will not** in this place also.

I	will not	in this place	also
Subject	Finite: modal/negative	Adjunct: circ.	Adjunct: mood.
MOOD		Residue	MOOD

115. Before entering the temple, **you can** see this one.

Before entering the temple	you	can	see	this one.
Adjunct: circ.	Subject	Finite: modal	Predicator	Complement
Residue	MOOD		Residue	

116. **This is** called *makara*.

This	is	called	<i>makara</i> .
Subject	Finite	Predicator	Complement
MOOD	Residue		

117. **This is** a combination of lion and crocodile.

This	is	a combination of lion and crocodile.
Subject	Finite	Complement
MOOD		Residue

118. **Lion is** the king of land and **crocodile is** the king of water.

Lion	is	the king of land	and	crocodile	is	the king of water.
Subject	Finite	Complement	Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue		MOOD		Residue

119. **It is** a symbol of guardian to keep this entrance.

It	is	a symbol of guardian	to keep	this entrance
Subject	Finite	Complement	Predicator	Complement
MOOD		Residue		

120. Oh, yes.

Oh,	yes.
Adjunct: cont.	Adjunct: polarity
MOOD	

121. **This temple was** built using the stone from Merapi volcano.

This temple	was	built using	the stone from Merapi volcano
Subject	Finite	Predicator	Complement
MOOD		Residue	

122. Yes, **Borobudur also** used.

Yes,	Borobudur	also	used.	
Adjunct: polarity	Subject	Adjunct: mood	Finite	Predicator
MOOD			Residue	

123. That's why **the building of temples are** always near from volcano and river.

That's why	the building of temples	are	always	near from volcano and river.
Adjunct: circ.	Subject	Finite	Adjunct: mood	Complement
Residue	MOOD		Residue	

124. **River was** for the transportation of the materials.

River	was	for transportation of the materials.
Subject	Finite	Complement
MOOD		Residue

125. Yes, **Hindu believes**

Yes,	Hindu	believes	
Adjunct: polarity	Subject	Finite	Predicator
MOOD		Residue	

that if **there is** no volcano, **there is** no life.

that	if	there	is no	volcano	there	is no	life.
Adjunct: conj.	Adjunct: conj.	Subject	Finite: negative	Complement	Subject	Finite: negative	Complement
		MOOD		Residue	MOOD		Residue

126. Yes, but **he rebuilds** again.

Yes,	but	he	rebuilds	again	
Adjunct: polarity	Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
MOOD		MOOD		Residue	

127. Like a volcano.

Like a volcano.
Adjunct: circ.
Residue

128. **Volcano destroys** everything but also sends volcanic materials, water, and everything for life.

Volcano	destroys	everything	but also	sends	volcanic materials, water, and everything for life.	
Subject	Finite	Predicator	Complement	Adjunct: conj.	Predicator	Complement
MOOD		Residue		Residue		

129. **This is** the inauguration of this temple after renovated by the Indonesian government.

This	is	the inauguration of this temple	after renovated by the Indonesian government.
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

130. **The renovation of Shiva Temple had** been finished in 20 December 1933.

The renovation of Shiva Temple	had	been finished	in 20 December 1933
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

131. **The name of this temple is** Prambanan

The name of this temple	is	Prambanan
Subject	Finite	Complement
MOOD		Residue

but **according to the original inscription is** Shiva Grha or the house of Shiva.

but	according to the original inscription	is	Shiva Grha or the house of Shiva.
Adjunct: conj.	Subject	Finite	Complement
MOOD			Residue

132. **Local people also believe that the name of this temple is** Roro Jonggrang.

Local people	also	believe	that	the name of this temple	is	Roro Jonggrang.	
Subject	Adjunct: mood	Finite	Predicator	Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue		MOOD		Residue	

133. **She was** a beautiful princess who transformed to be a statue.

She	was	a beautiful princess who transformed to be a statue.
Subject	Finite	Complement
MOOD		Residue

134. **Local people come** here just to see Jonggrang.

Local people	come	here	just	to see	Jonggrang.	
Subject	Finite	Predicator	Adjunct: circ.	Adjunct: mood	Predicator	Complement
MOOD		Residue				

135. **If ladies and women touch** the face and put on your face three times,

If	ladies and women	touch	the face	and	put	on your face three times	
Adjunct: conj.	Subject	Finite	Predicator	Complement	Adjunct: conj.	Predicator	Complement
MOOD			Residue		Residue		

you will be more beautiful.

you	will	be	more beautiful.
Subject	Finite: modal	Predicator	Complement
MOOD		Residue	

136. Though **you are** now beautiful,

Though	you	are	now	beautiful,
Adjunct: conj.	Subject	Finite	Adjunct: circ.	Complement
MOOD		Residue		

you can become more beautiful.

you	can	become	more beautiful.
Subject	Finite: modal	Predicator	Complement
MOOD		Residue	

137. **It's** for ladies only not for boys.

It	is	for ladies only not for boys.
Subject	Finite	Adjunct: circ.
MOOD	Residue	

138. Because if **you, boy, touch** the statue three times,

Because	if	you, boy	touch	the statue three times,
Adjunct: conj.	Adjunct: conj.	Subject	Finite	Predicator
		MOOD		Residue

after visiting this temple **you will** move like this.

after visiting this temple	you	will	move	like this.
Adjunct: circ.	Subject	Finite: modal	Predicator	Adjunct: circ.
Residue	MOOD		Residue	

139. **I've** touched already one time, not three times.

I	have	touched	already	one time, not three times.
Subject	Finite	Predicator	Adjunct: mood	Adjunct: circ.
MOOD	Residue	MOOD	Residue	

140. Now, let's go to see Shiva.

Now	let's	go to see	Shiva.
Adjunct: conj.	Subject	Predicator	Complement
	MOOD	Residue	

141. **This is** the biggest statue in Shiva Temple.

This	is	the biggest statue	in Shiva Temple.
Subject	Finite	Complement	Adjunct: circ.
MOOD	Residue		

142. Inside Shiva Temple, **there are** four rooms.

Inside Shiva Temple,	there	are	four rooms.
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

143. **Room number one contains** the statue of Shiva Mahadev.

Room number one	contains		the statue of Shiva Mahadev.
Subject	Finite	Predicator	Complement
MOOD		Residue	

144. **Mahadev means** the highest god.

<i>Mahadev</i>	means		the highest god.
Subject	Finite	Predicator	Complement
MOOD		Residue	

145. **Two hands behind destroy** something bad

Two hands behind	destroy		something bad
Subject	Finite	Predicator	Complement
MOOD		Residue	

two hands in meditation position rebuild again.

two hands in meditation position	rebuild		again.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

146. So, **he is** a destroyer and creator.

So,	he	is	a destroyer and creator.
Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue	

147. **There is** a snake on the body of Shiva that symbolizes the power and force of Shiva.

There	is	a snake on the body of Shiva that symbolizes the power and force of Shiva.	
Subject	Finite	Complement	
MOOD		Residue	

148. Then, **he is** standing on the lotus flower.

Then	he	is	standing	on the lotus flower.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
MOOD			Residue	

149. Look!

Look!
Predicator
Residue

150. **The roof of the temple is not** original anymore because of earthquake in 1006.

The roof of the temple	is not	original anymore	because of earthquake in 1006.
Subject	Finite: negative	Complement	Adjunct: circ.
MOOD		Residue	

151. **The head, the feet, and the body of this temple was** broken.

The head, the feet, and the body of this temple	was	broken.
Subject	Finite	Predicator
MOOD		Residue

152. **This is** original but **it had** been renovated in 1953.

This	is	original	but	it	had	been renovated	in 1953.
Subject	Finite	Complement	Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue		MOOD		Residue	

153. During the ceremony, **the Hindu people came** and sat in front of Shiva.

During the ceremony,	the Hindu people	came	and	sat	in front of Shiva
Adjunct: circ.	Subject	Finite	Predicator	Adjunct: conj.	Adjunct: circ.
Residue	MOOD		Residue	Residue	

154. **The holy man or the Brahmin sat** in this place.

The holy man or the Brahmin	sat	in this place.	
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

155. **This was** the special place for the holy man.

This	was	the special place	for the holy man.
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

156. **The holy man prayed,** prepared the holy water, and splashed the statue of Shiva with the water.

The holy man	prayed	prepared	the holy water,	and	splashed	the statue of Shiva with the water.
Subject	Finite	Predicator	Predicator	Complement	Adjunct: circ.	Complement
MOOD		Residue				

157. After the water flowed through the statue, **the holy man took** the water.

After the water flowed through the statue	the holy man	took	the water.	
Adjunct: circ.	Subject	Finite	Predicator	Complement
Residue	MOOD		Residue	

158. **The water was** for purification.

The water	was	for purification.
Subject	Finite	Complement
MOOD	Residue	

159. **The original stones of the temple was** built like a puzzle with interlocking system

The original stones of the temple	was	built	like a puzzle with interlocking system.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

but now after the renovation **we can** see cement.

but	now	after the renovation	we	can	see	cement
Adjunct: conj.	Adjunct: circ.	Adjunct: circ.	Subject	Finite: modal	Predicator	Complement
	Residue		MOOD		Residue	

160. For the new stone, **we put** the nail as the sign like this one.

For the new stone,	we	put	the nail as the sign	like this one.
Adjunct: circ.	Subject	Finite	Predicator	Complement
Residue	MOOD		Residue	

161. **This is** a new stone not original.

This	is	a new stone, not original.
Subject	Finite	Complement
MOOD	Residue	

162. Not only in the temple but the floor **you can** also see the new stones.

Not only in the temple but the floor	you	can	also	see	the new stone.
Adjunct: circ.	Subject	Finite: modal	Adjunct: mood	Predicator	Complement
Residue	MOOD			Residue	

163. **This is** the carving of demon's face.

This	is	the carving of demon's face.
Subject	Finite	Complement
MOOD	Residue	

164. **This is** the face of demon called Kala.

This	is	the face of demon called Kala.
Subject	Finite	Complement
MOOD		Residue

165. **Kala is** the demon.

Kala	is	the demon.
Subject	Finite	Complement
MOOD		Residue

166. **This is** the guardian of the entrance of this temple.

This	is	the guardian of the entrance of this temple.
Subject	Finite	Complement
MOOD		Residue

167. See this!

See	this!
Predicator	Complement
Residue	

168. Yes, but inside of stupa, **there is** a statue of Buddha Dharma Cakra Mudra, the highest *bodisatwa*.

Yes,	but	inside of stupa,	there	is	a statue of Buddha Dharma Cakra Mudra, the highest <i>bodisatwa</i>
Adjunct: polarity	Adjunct: conj.	Adjunct: circ.	Subject	Finite	Complement
MOOD		Residue	MOOD		Residue

169. **There is no** statue inside these *ratna* or the lotus flower in this temple.

There	is no	statue	inside these <i>ratna</i> or the lotus flower in this temple.
Subject	Finite: negative	Complement	Adjunct: circ.
MOOD		Residue	

170. **These are** the symbols of purity.

These	are	the symbols of purity.
Subject	Finite	Complement
MOOD		Residue

171. Yes.

Yes,
Adjunct: polarity
MOOD

172. In Central Java, if **you want** to read the story,

In Central Java,	if	you	want	to read	the story,
Adjunct: circ.	Adjunct: conj.	Subject	Finite	Predicator	Complement
Residue		MOOD		Residue	

you must put the temple on the right.

you	must	put	the temple	on the right.
Subject	Finite: modal	Predicator	Complement	Adjunct: circ.
MOOD		Residue		

173. So, **you can** read the story in the left side.

So,	you	can	read	the story	in the left side.
Adjunct: conj.	Subject	Finite: modal	Predicator	Complement	Adjunct: circ.
	MOOD		Residue		

174. If **you go** to East Java,

If	you	go	to East Java,
Adjunct: conj.	Subject	Finite	Adjunct: circ.
	MOOD		Residue

you put the temple on the left and read the story with this direction, clock-wise.

you	put	the temple	on the left	and	read	the story with this direction, clock-wise.	
Subject	Finite	Predicator	Complement	Adjunct: circ.	Adjunct: conj.	Predicator	Complement
MOOD		Residue			Residue		

175. Yes, **in India and Central Java is** like this

Yes,	in India and Central Java	is	like this
Adjunct: polarity	Subject	Finite	Adjunct: circ.
Residue	MOOD		Residue

but **in East Java is** different.

but	in East Java	is	different.
Adjunct: conj.	Subject	Finite	Complement
	MOOD		Residue

176. **Here is** the start of the Ramayana story.

Here	is	the start of the Ramayana story.
Subject	Finite	Complement
MOOD		Residue

177. If **you want** to see the performance,

If	you	want	to see	the performance,	
Adjunct: conj.	Subject	Finite	Predicator	Predicator	Complement
	MOOD		Residue		

this performance will be held this evening.

this performance	will	be held	this evening
Subject	Finite: modal	Predicator	Adjunct: circ.
MOOD		Residue	

178. Behind this temple, **there is** a dance performance of Ramayana.

Behind this temple,	there	is	a dance performance of Ramayana.
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

179. **The story starts** from this relief.

The story	starts		from this relief.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

180. In a small kingdom, **there was** a competition named *svayamvhara*.

In a small kingdom,	there	was	a competition named <i>svayamvhara</i> .
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

181. **It was** a competition to lift a magic bow.

It	was	a competition to lift a magic bow.
Subject	Finite	Complement
MOOD		Residue

182. **Somebody who was success to lift the magic bow will** marry a beautiful princess, Sita.

Somebody who was success to lift the magic bow	will	marry	a beautiful princess, Sita.
Subject	Finite: modal	Predicator	Complement
MOOD			Residue

183. **Many young men came.**

Many young men	came.	
Subject	Finite	Predicator
MOOD		Residue

184. **A man promised** to King Janaka, '**I'm** a strong man,

A man	promised	to King Janaka	I	am	a strong man,	
Subject	Finite	Predicator	Adjunct: circ.	Subject	Finite	Complement
MOOD		Residue		MOOD		Residue

I will be the winner.'

I	will	be	the winner
Subject	Finite: modal	Predicator	Complement
MOOD		Residue	

185. **The king said,**

The king	said	
Subject	Finite	Predicator
MOOD		Residue

186. 'Okay.'

Okay.
Adjunct: cont.
Residue

187. One by one, **you can** prove and show to me to lift my magic bow.'

One by one	you	can	prove	and	show	to me	to lift	my magic bow.
Adjunct: circ.	Subject	Finite: modal	Predicator	Adjunct: conj.	Predicator	Adjunct: circ.	Predicator	Complement
Residue	MOOD		Residue	Residue				

188. **The first man came** and lifted the bow.

The first man	came	and	lifted	the bow.	
Subject	Finite	Predicator	Adjunct: conj.	Predicator	Complement
MOOD		Residue			

189. **He fell** on the ground.

He	fell	on the ground.
Subject	Finite	Predicator Adjunct: circ.
MOOD	Residue	

190. **The second man came** and promised again,

The second man	came	and	promised	again,
Subject	Finite	Predicator	Adjunct: conj.	Predicator Adjunct: circ.
MOOD	Residue		Residue	

191. 'Look! Janaka.

Look!	Janaka.
Predicator	Adjunct: vocative
Residue	

192. **I'm** the real strong man.'

I	am	the real strong man.
Subject	Finite	Complement
MOOD	Residue	

193. **He fell** down again.

He	fell down	again.
Subject	Finite	Predicator Adjunct: circ.
MOOD	Residue	

194. **Number, one, two, three, and hundreds people tried** but **no one could** lift it.

Number, one, two, three, and hundreds people	tried	but	no one	could	lift	it.
Subject	Finite	Predicator	Adjunct: conj.	Subject	Finite: modal	Predicator Complement
MOOD	Residue		MOOD	Residue		

195. **The king became** very sad,

The king	became	very sad.	
Subject	Finite	Predicator	Complement
MOOD		Residue	

196. **Who is** the strongest man here?

Who	is	the strongest man	here?
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

197. Then, **came a man.**

Then	came	a man	
Adjunct: conj.	Finite	Predicator	Subject
Residue		MOOD	

198. **He walked** slowly and sat behind the king,

He	walked	slowly	and	sat	behind the king.	
Subject	Finite	Predicator	Adjunct: comment	Adjunct: conj.	Predicator	Adjunct: circ.
MOOD		Residue		Residue		

199. Don't worry, Janaka.

Don't	worry	Janaka
Finite: negative	Predicator	Adjunct: vocative
MOOD		Residue

200. **I'm** Rama.

I	am	Rama
Subject	Finite	Complement
MOOD		Residue

201. **I'm** going here to be a winner.

I	am	going	here	to be	a winner.
Subject	Finite	Predicator	Adjunct: circ.	Predicator	Complement
MOOD		Residue			

202. **The King Janaka felt** surprised, then **he said**,

The King Janaka	felt	surprised	then	he	said		
Subject	Finite	Predicator	Complement	Adjunct: conj.	Subject	Finite	Predicator
MOOD		Residue		MOOD		Residue	

203. Okay, **you can** follow my competition, Rama.

Okay,	you	can	follow	my competition,	Rama.
Adjunct: conj.	Subject	Finite: modal	Predicator	Complement	Adjunct: vocative
Residue	MOOD		Residue		

204. **Rama came**, meditated, and touched the magic bow.

Rama	came	meditated	and	touched	the magic bow.	
Subject	Finite	Predicator	Predicator	Adjunct: conj.	Predicator	Complement
MOOD		Residue		Residue		

205. **Rama became** the winner.

Rama	became	the winner.	
Subject	Finite	Predicator	Complement
MOOD		Residue	

206. **The king was** really happy.

The king	was	really	happy.
Subject	Finite	Adjunct: mood	Complement
MOOD			Residue

207. **He gave** Sita to Rama.

He	gave		Sita	to Rama.
Subject	Finite	Predicator	Complement	Adjunct: circ.
MOOD		Residue		

208. **So, the story of Ramayana is** telling about the life of Rama and Sita.

So,	the story of Ramayana	is	telling	about the life of Rama and Sita.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
MOOD			Residue	

209. **Here is** a relief of the wedding party in front of the palace and **the story begins** there.

Here	is	a relief of the wedding party in front of the palace	and	the story	begins	there.	
Subject	Finite	Complement	Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue		MOOD		Residue	

210. **This is** the second room.

This	is	the second room.
Subject	Finite	Complement
MOOD		Residue

211. **Inside the second room is** the statue named Agastya.

Inside the second room	is	the statue named Agastya.
Subject	Finite	Complement
MOOD		Residue

212. **This is** the statue of Agastya, the transformation of Shiva as the greatest teacher.

This	is	the statue of Agastya, the transformation of Shiva as the greatest teacher
Subject	Finite	Complement
MOOD		Residue

213. **You can** see his face.

You	can	see	his face.
Subject	Finite: modal	Predicator	Complement
MOOD		Residue	

214. **He is not** like Indian, not Javanese.

He	is not	like Indian, not Javanese.
Subject	Finite: negative	Complement
MOOD		Residue

215. **Can you** guess?

Can	you	guess?
Finite: modal	Subject	Predicator
MOOD		Residue

216. **He is** Chinese-Mongolia.

He	is	Chinese-Mongolia.
Subject	Finite	Complement
MOOD		Residue

217. **The first teacher came** from North of India, Tibet.

The first teacher	came	from North of India, Tibet.
Subject	Finite	Predicator
MOOD		Residue

218. **The Guru named Agastya climbed** the volcano Kailash, the house of Shiva.

The Guru named Agastya	climbed	the volcano Kailash, the house of Shiva
Subject	Finite	Predicator
MOOD		Residue

219. During the meditation, **Shiva came** and gave the holy water on the jar.

During the meditation	Shiva	came	and	gave	the holy water on the jar
Adjunct: circ.	Subject	Finite	Predicator	Adjunct: conj.	Predicator
Residue	MOOD		Residue	Residue	

220. **He was** a Guru who got a knowledge from Shiva.

He	was	a Guru who got a knowledge from Shiva
Subject	Finite	Complement
MOOD	Residue	

221. **There is** a trident behind him **which symbolizes** the force of Shiva.

There	is	a trident	behind him.	which	symbolizes	the force of Shiva.
Subject	Finite	Complement	Adjunct: circ.	Subject	Finite	Predicator
MOOD	Residue		MOOD	Residue		

222. **He also has** a rosary and *camara*.

He	also	has	a rosary and <i>camara</i> .
Subject	Adjunct: mood.	Finite	Complement
MOOD	Residue		

223. **Camara is** a tool for purification in the ceremony.

<i>Camara</i>	is	a tool for purification in the ceremony
Subject	Finite	Complement
MOOD	Residue	

224. **You can** see that **the roof of this temple is not** so high.

You	can	see	that	the roof of this temple	is not	so high.
Subject	Finite: modal	Predicator	Adjunct: conj.	Subject	Finite: negative	Complement
MOOD	Residue	MOOD		Residue		

225. **The height of Shiva temple is 47 meters.**

The height of Shiva temple	is	47 meters.
Subject	Finite	Complement
MOOD		Residue

226. **Shiva temple is the highest temple in Java.**

Shiva temple	is	the highest temple in Java.
Subject	Finite	Complement
MOOD		Residue

227. Okay, so **this is** Agastya, the highest teacher in Hinduism.

Okay,	so,	this	is	Agastya, the highest teacher in Hinduism
Adjunct: cont.	Adjunct: conj.	Subject	Finite	Complement
MOOD			Residue	

228. Watch your head!

Watch	your head!
Predicator	Complement
Residue	

229. Yesterday, **there was** a tourist hit this stone.

Yesterday,	there	was	a tourist	hit	this stone.
Adjunct: circ.	Subject	Finite	Complement	Predicator	Complement
Residue	MOOD		Residue		

230. **His head was okay but the stone was** damaged.

His head	was	okay	but	the stone	was	damaged.
Subject	Finite	Complement	Adjunct: conj.	Subject	Finite	Predicator
MOOD		Residue	MOOD		Residue	

231. **He ran away.**

He	ran away.	
Subject	Finite	Predicator
MOOD		

232. **He didn't pay the renovation.**

He	didn't	pay	the renovation.
Subject	Finite: negative	Predicator	Complement
MOOD		Residue	

233. No, actually **this is not** stupa.

No,	actually	this	is not	stupa.
Adjunct: cont.	Adjunct: comment	Subject	Finite: negative	Complement
Residue				

234. In Buddhism, **this is** called stupa but in Hinduism **it is** called *ratna*.

In Buddhism	this	is	called	stupa	but	in Hinduism	it	is	called	<i>ratna</i> .
Adjunct: circ.	Subject	Finite	Predicator	Complement	Adjunct: conj.	Adjunct: circ.	Subject	Finite	Predicator	Complement
Residue	MOOD		Residue			Residue	MOOD		Residue	

235. **They are** similar because from the seventh until tenth century, **Hindus and Buddhists lived** together.

They	are	similar	because from the seventh until tenth century,	Hindus and Buddhists	lived	together.	
Subject	Finite	Complement	Adjunct: circ.	Subject	Finite	Adjunct: circ.	
MOOD		Residue			MOOD		Residue

236. **We have** a mixed temple.

We	have	a mixed temple.
Subject	Finite	Complement
MOOD		Residue

237. **It means** the mix of Hinduism and Buddha.

It	means		the mix of Hinduism and Buddha.
Subject	Finite	Predicator	Complement
MOOD		Residue	

238. **The name is** *plaosan*.

The name	is	<i>plaosan</i> .
Subject	Finite	Complement
MOOD		Residue

239. **If you have** enough time, after visiting this place **you can** go with private car or *becak*.

If	you	have	enough time,	after visiting this place	you	can	go	with private car or <i>becak</i> .
Adjunct: conj.	Subject	Finite	Complement	Adjunct: circ.	Subject	Finite: modal	Predicator	Adjunct: circ.
MOOD		Residue			MOOD		Residue	

240. **It's only** three kilometers to arrive to *plaosan*.

It	is	only	three kilometers	to arrive	to <i>plaosan</i> .
Subject	Finite	Adjunct: mood	Complement	Predicator	Adjunct: circ.
MOOD			Residue		

241. **Plaosan** is called twin temples.

Plaosan	is	called	twin temples.
Subject	Finite	Predicator	Complement
MOOD		Residue	

242. **There are** two temples, one for the king and one for the princess.

There	are	two temples, one for the king and one for the princess.
Subject	Finite	Complement
MOOD		Residue

243. After Rama and Sita married, **they're** going to the forest.

After Rama and Sita married,	they	are	going	to the forest.
Adjunct: circ.	Subject	Finite	Predicator	Adjunct: circ.
Residue		MOOD		Residue

244. One day, **Ravana, a demon king, came** and looked Sita, '**She is** very beautiful.'

One day,	Ravana, a demon king	came	and	looked	Sita,	She	is	very beautiful.	
Adjunct: circ.	Subject	Finite	Predicator	Adjunct: conj.	Predicator	Complement	Subject	Finite	Complement
Residue	MOOD		Residue	Residue			MOOD		Residue

245. **Ravana had** a friend named Marichi who could transform into a deer.

Ravana	had	a friend named Marichi who could transform into a deer
Subject	Finite	Complement
MOOD		Residue

246. **Ravana called Marichi,**

Ravana	called		Marichi,
Subject	Finite	Predicator	Complement
MOOD		Residue	

247. ‘Marichi, come here.’

Marichi,	come	here
Adjunct: vocative	Predicator	Adjunct: circ.
Residue		

248. ‘Help me to kidnap Sita.’

Help	me	to kidnap	Sita.
Predicator	Complement	Predicator	Complement
Residue			

249. ‘**You must** transform your body to be an animal and dance in front of Rama and Sita.’

You	must	transform	your body	to be	an animal	and	dance	in front of Rama and Sita.
Subject	Finite: modal	Predicator	Complement	Predicator	Complement	Adjunct: conj.	Predicator	Adjunct: circ.
MOOD		Residue					Residue	

250. ‘Then **I will** kidnap Sita.’

Then	I	will	kidnap	Sita.
Adjunct: conj.	Subject	Finite: modal	Predicator	Complement
Residue	MOOD		Residue	

251. **Marichi came** and meditated.

Marichi	came	and	meditated.
Subject	Finite	Predicator	Adjunct: conj. Predicator
MOOD		Residue	Residue

252. **She transformed to be a deer.**

She	transformed to be	a deer.
Subject	Finite	Predicator Complement
MOOD		Residue

253. **Rama, Lakshmana, and Sita tried to catch the deer but then the deer ran to the forest.**

Rama, Lakshmana, and Sita	tried to catch	the deer	but	then	deer	ran	to the forest.
Subject	Finite	Predicator	Complement	Adjunct: conj.	Adjunct: conj.	Complement	Predicator Adjunct: circ.
MOOD			Residue		Residue		

254. **Sita was upset and said,**

Sita	was upset	and	said
Subject	Finite	Predicator	Adjunct: conj. Predicator
MOOD		Residue	Residue

255. **'Please Rama, go to the forest and shoot that animal.'**

Please	Rama,	go	to the forest	and	shoot	that animal.
Adjunct: cont.	Subject	Finite	Predicator	Adjunct: circ.	Adjunct: conj.	Predicator Complement
MOOD			Residue		Residue	

256. **'Bring it for me.'**

Bring	it	for me.
Predicator	Complement	Adjunct: circ.
Residue		

257. **Rama said,**

Rama	said,
Subject	Finite Predicator
MOOD	
Residue	

258. 'Don't worry Sita.'

Don't	worry	Sita.
Finite: negative	Predicator	Adjunct: vocative
MOOD	Residue	

259. 'Listen, Laksmana!'

Listen,	Laksmana
Predicator	Adjunct: vocative
Residue	

260. 'You must keep my wife, Sita.'

You	must	keep	my wife, Sita.
Subject	Finite: modal	Predicator	Complement
MOOD		Residue	

261. 'Please **don't** leave Sita alone.'

Please	don't	leave	Sita	alone.
Adjunct: cont.	Finite: negative	Predicator	Complement	Adjunct: circ.
	MOOD		Residue	

262. Finally, **Rama ran** to the forest.

Finally,	Rama	ran	to the forest.	
Adjunct: comment	Subject	Finite	Predicator	Adjunct: circ.
	MOOD		Residue	

263. When Rama shot the animal, **the animal transformed** again to be a demon.

When Rama shot the animal	the animal	transformed	again	to be	a demon.	
Adjunct: circ.	Subject	Finite	Predicator	Adjunct: circ.	Predicator	Complement
Residue		MOOD		Residue		

264. The deer shouted.

The deer	shouted	
Subject	Finite	Predicator
MOOD		Residue

265. Sita heard the voice but she thought

Sita	heard	the voice	but	she	thought		
Subject	Finite	Predicator	Complement	Adjunct: conj.	Subject	Finite	Predicator
MOOD		Residue		MOOD		Residue	

that **the voice was** Rama's voice who got accident.

that	the voice	was	Rama's voice who got accident
Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue	

266. Sita was afraid,

Sita	was	afraid,
Subject	Finite	Complement
MOOD		Residue

267. 'Laksmana, leave me alone here.'

Laksmana,	leave	me	alone	here.
Adjunct: vocative	Predicator	Complement	Adjunct: circ.	Adjunct: circ.
Residue				

268. 'Leave me alone.'

Leave	me	alone.
Predicator	Complement	Adjunct: circ.
Residue		

269. 'Go to the forest and help my husband, Rama!'

Go	to the forest	and	help	my husband, Rama!
Predicator	Adjunct: circ.	Adjunct: conj.	Predicator	Complement
Residue			Residue	

270. 'Rama needs your help.'

Rama	needs	your help.	
Subject	Finite	Predicator	Complement
MOOD		Residue	

271. Before going to Rama, **Laksmana took** his *keris*, a Javanese weapon and made the magic circle to protect Sita.

Before going to Rama	Laksmana	took		his <i>keris</i> , a Javanese weapon	and	made	the magic circle to protect Sita.
Adjunct: circ.	Subject	Finite	Predicator	Complement	Adjunct: conj.	Predicator	Complement
Residue	MOOD		Residue			Residue	

272. Then, **Laksmana ran** to Rama.

Then,	Laksmana	ran		to Rama.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
Residue	MOOD		Residue	

273. **Laksmana and Rama were** in the middle of the forest.

Laksmana and Rama	were	in the middle of the forest.	
Subject	Finite	Adjunct: circ.	
MOOD		Residue	

274. **Sita stayed** alone in the middle of magic circle,

Sita	stayed		alone	in the middle of magic circle
Subject	Finite	Predicator	Adjunct: circ.	Adjunct: circ.
MOOD		Residue		

the story will be continued next week.

the story	will	be continued	next week.
Subject	Finite	Predicator	Complement
MOOD		Residue	

275. **Can you** come back here later?

Can	you	come back	here	later?
Finite: modal	Subject	Predicator	Adjunct: circ.	Adjunct: circ.
MOOD		Residue		

276. Actually **that is not** a temple.

Actually,	that	is not	a temple.
Adjunct: comment	Subject	Finite: negative	Complement
MOOD		Residue	

277. **That is** Ramayana Ballet.

That	is	Ramayana Ballet.
Subject	Finite	Complement
MOOD		Residue

278. During the summer from May to October, **there is** a performance of Ramayana with 250 dancers and 50 musicians of gamelan.

During the summer from May to October	there	is	a performance of Ramayana with 250 dancers and 50 musicians of gamelan.
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

279. **Do you** know gamelan?

Do	you	know	gamelan?
Finite	Subject	Predicator	Complement
MOOD		Residue	

280. A Javanese orchestra.

A Javanese orchestra.
Complement
Residue

281. **We're** going to go up to the third room.

We	are	going to go up	to the third room.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

282. Inside the room, **there is** a statue of Ganesh.

Inside the room	there	is	a statue of Ganesh.
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

283. **Ganesh is** the son of Shiva with an elephant's head and human's body.

Ganesh	is	the son of Shiva with an elephant's head and human's body.	
Subject	Finite	Complement	
MOOD		Residue	

284. **He has** four hands like Shiva.

He	has	four hands	like Shiva.
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

285. **Shiva has** three eyes.

Shiva	has	three eyes.
Subject	Finite	Complement
MOOD		Residue

286. **His one eye** is in the forehead like Ganesh.

His one eye	is	in the forehead	like Ganesh.
Subject	Finite	Adjunct: circ.	Adjunct: circ.
MOOD		Residue	

287. **Ganesh is** the God of Knowledge.

Ganesh	is	the God of Knowledge
Subject	Finite	Complement
MOOD		Residue

288. **He brings** a jar of water.

He	brings	a jar of water.
Subject	Finite	Predicator
MOOD		Residue

289. **This water represents** knowledge.

This water	represents	knowledge
Subject	Finite	Predicator
MOOD		Residue

290. **Some Hindus believe** if you come here,

Some Hindus	believe	if	you	come	here
Subject	Finite	Predicator	Adjunct: conj.	Subject	Finite
MOOD		Residue	MOOD		Residue

you can pray and touch the trunk.

you	can	pray	and	touch	the trunk.
Subject	Finite: modal	Predicator	Adjunct: conj.	Predicator	Complement
MOOD		Residue	Residue		

291. **Put** on your head three times.

Put	on your head three times
Predicator	Adjunct: circ.
Residue	

292. **You will** be very clever

You	will	be	very clever
Subject	Finite: modal	Predicator	Complement
MOOD		Residue	

because **the trunk contains** full of knowledge.

because	the trunk	contains	full of knowledge.
Adjunct: conj.	Subject	Finite	Predicator
MOOD		Residue	

293. **I have** touched this for many years so **there is** no more place in my head.

I	have	touched	this for many years	so	there	is no	more place	in my head.
Subject	Finite	Predicator	Complement	Adjunct: conj.	Subject	Finite: negative	Complement	Adjunct: circ.
MOOD		Residue			MOOD		Residue	

294. Uh, yea.

Uh,	yea.
Adjunct: cont.	Adjunct: cont.
Residue	

295. **The transportation of Ganesh is** the mouse.

The transportation of Ganesh	is	the mouse.
Subject	Finite	Complement
MOOD		Residue

296. **Rama and Laksmana** were still in the middle of the forest.

Rama and Laksmana	were	still	in the middle of the forest.
Subject	Finite	Adjunct: mood	Complement
MOOD			Residue

297. **Sita** was alone.

Sita	was	alone.
Subject	Finite	Complement
MOOD		Residue

298. Then, **a demon came** to kidnap Sita

Then,	a demon	came	to kidnap	Sita
	Subject	Finite	Predicator	Predicator
Residue	MOOD		Residue	

but **it is** impossible

but	it	is	impossible
Adjunct: conj.	Subject	Finite	Complement
	MOOD		Residue

because **she was** protected by the magic circle.

because	she	was	protected	by the magic circle.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
	MOOD		Residue	

299. **Ravana** meditated and became a poor beggar.

Ravana	meditated	and	became	a poor beggar.
Subject	Finite	Predicator	Adjunct: conj.	Predicator
MOOD		Residue	Residue	

300. **He walked** slowly and ask for something,

He	walked	slowly	and	ask for	something.	
Subject	Finite	Predicator	Adjunct: comment	Adjunct: conj.	Predicator	Complement
MOOD		Residue		Residue		

301. 'Sita, please give me rice.'

Sita,	please	give	me	rice.
Adjunct: vocative	Adjunct: cont.	Predicator	Complement	Complement
Residue				

302. '**I lost** in the forest with no food and drink.'

I	lost	in the forest	with no food and drink.	
Subject	Finite	Predicator	Adjunct: circ.	Adjunct: circ.
MOOD		Residue		

303. **Sita went out** from the magic circle and give rice to the poor man.

Sita	went out	from the magic circle	and	give	rice	to the poor man.	
Subject	Finite	Predicator	Adjunct: circ.	Adjunct: conj.	Predicator	Complement	Adjunct: circ.
MOOD		Residue		Residue			

304. When Sita's hand out from the magic circle, **the poor man grab** the hand of Sita.

When Sita's hand out from the magic circle		the poor man	grab		the hand of Sita
Adjunct: circ.		Subject	Finite	Predicator	Complement
Residue		MOOD		Residue	

305. **Sita was** kidnapped by Ravana.

Sita	was	kidnapped	by Ravana.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

306. **She was** brought to Srilanka.

She	was	brought	to Srilanka.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

307. **She screamed** loudly,

She	screamed	loudly,
Subject	Finite	Adjunct: comment
MOOD		Residue

308. 'Rama! Laksmana! Help me!'

Rama	Laksmana	Help	me
Adjunct: vocative	Adjunct: vocative	Predicator	Complement
			Residue

309. But **Rama and Laksmana were** in the middle of the forest.

But	Rama and Laksmana	were	in the middle of the forest.
Adjunct: conj.	Subject	Finite	Adjunct: circ.
MOOD		Residue	

310. **Jatayu, a bird, came,** flew, and tried to save Sita.

Jatayu, a bird	came	flew	and	tried to save	Sita.
Subject	Finite	Predicator	Predicator	Adjunct: conj.	Complement
MOOD		Residue		Residue	

311. Because **Ravana was** a very strong demon,

Because	Ravana	was	a very strong demon,
Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue	

he could defeat the bird.

he	could	defeat	the bird.
Subject	Finite: modal	Predicator	Complement
MOOD		Residue	

312. **The bird fell down** on the ground.

The bird	fell down		on the ground
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

313. **Ravana flew** to Srilanka.

Ravana	flew	to Srilanka.	
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

314. **Laksmana and Rama came back** from the forest to see Sita,

Laksmana and Rama	came back	from the forest	to see	Sita
Subject	Finite	Predicator	Adjunct: circ.	Predicator
MOOD		Residue		

315. 'Laksmana, where is my wife?'

Laksmana	where	is	my wife
Adjunct: vocative	Adjunct: circ.	Finite	Complement
	Residue	MOOD	Residue

316. 'Why did you leave Sita alone, Laksmana?'

Why	did	you	leave	Sita	alone	Laksmana
Adjunct: circ.	Finite	Subject	Predicator	Complement	Adjunct: circ.	Adjunct: vocative
Residue	MOOD		Residue			

317. **They could not** find Sita.

They	could not	find	Sita.
Subject	Finite: modal/negative	Predicator	Complement
MOOD		Residue	

318. **The bird, Jatayu, came** and said, ‘Rama, your wife was kidnapped by Ravana.’

The bird, Jatayu,	came	and	said	Rama	your wife	was	kidnapped	by Ravana	
Subject	Finite	Predicator	Adjunct: conj.	Predicator	Adjunct: vocative	Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue		Residue		MOOD		Residue	

319. **Rama was** very sad.

Rama	was	very sad.
Subject	Finite	Complement
MOOD		Residue

320. **He went** across the river to find where Srilanka was.

He	went	across the river	to find	where Srilanka was	
Subject	Finite	Predicator	Adjunct: circ.	Predicator	Complement
MOOD		Residue			

321. **Hanoman, the white monkey came,**

Hanoman, the white monkey	came	
Subject	Finite	Predicator
MOOD		Residue

322. **‘Don’t** worry Rama.’

Don’t	worry	Rama
Finite: negative	Predicator	Adjunct: vocative
MOOD	Residue	

323. 'I will help you.'

I	will	help	you
Subject	Finite: modal	Predicator	Complement
MOOD		Residue	

324. 'I can find your wife, Sita.'

I	can	find	your wife, Sita.
Subject	Finite: modal	Predicator	Complement
MOOD		Residue	

325. Now, **we're** going to the last statue in this temple.

Now,	we	are	going to	the last statue in this temple
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue		

326. **This is** the statue of Durga.

This	is	the statue of Durga.
Subject	Finite	Complement
MOOD		Residue

327. According to Hindu, **Durga is** Shiva's wife.

According to Hindu	Durga	is	Shiva's wife
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

328. **Durga has** eight hands.

Durga	has	eight hands.
Subject	Finite	Complement
MOOD		Residue

329. **She is** standing on a buffalo.

She	is	standing	on a buffalo.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

330. **This is** the room number four in Shiva Temple.

This	is	the room number four in Shiva Temple.
Subject	Finite	Complement
MOOD		Residue

331. **This is** the statue of Durga.

This	is	the statue of Durga.
Subject	Finite	Complement
MOOD		Residue

332. **She has** eight hands.

She	has	eight hands.
Subject	Finite	Complement
MOOD		Residue

333. **She stands** on a buffalo and pulls its tail.

She	stands	on a buffalo	and	pulls	its tail.	
Subject	Finite	Predicator	Complement	Adjunct: conj.	Predicator	Complement
MOOD			Residue		Residue	

334. **She pulls** also the demon, Assura.

She	pulls	also	the demon, Assura.	
Subject	Finite	Predicator	Adjunct: mood	Complement
MOOD		Residue	MOOD	Residue

335. **Each hand of Durga, holds** weapon.

Each hand of Durga	holds	weapon.
Subject	Finite	Predicator Complement
MOOD	Residue	

336. **Local people believe** if you touch Durga's body, **you will** be more beautiful.

Local people	believe	if	you	touch	Durga's body,	you	will	be	more beautiful.		
Subject	Finite	Predicator	Adjunct: conj.	Subject	Finite	Predicator	Complement	Subject	Finite: modal	Predicator	Complement
MOOD	Residue	MOOD			Residue	MOOD		Residue			

337. **I will** finish the story of Ramayana.

I	will	finish	the story of Ramayana.
Subject	Finite: modal	Predicator	Complement
MOOD	Residue		

338. **The king of monkey, Hanoman, Rama, and Laksmana guessed** how to go to Srilanka.

The king of monkey, Hanoman, Rama, and Laksmana	guessed	how	to go	to Srilanka.
Subject	Finite	Predicator	Adjunct: circ.	Predicator Adjunct: circ.
MOOD			Residue	

339. Finally, **Hanoman was** ready to fly to Srilanka.

Finally,	Hanoman	was	ready	to fly	to Srilanka.
Adjunct: comment	Subject	Finite	Complement	Predicator	Adjunct: circ.
Residue	MOOD		Residue		

340. **Hanoman arrived** on the top of the palace.

Hanoman	arrived	on the top of the palace	
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

341. **He jumped** to the garden and found Sita.

He	jumped	to the garden	and	found	Sita.
Subject	Finite	Adjunct: circ.	Adjunct: conj.	Predicator	Complement
MOOD		Residue		Residue	

342. **He said, 'Rama sent** me to find you, Sita.'

He	said	Rama	sent	me	to find	you,	Sita.
Subject	Finite	Predicator	Subject	Finite	Predicator	Complement	Adjunct: vocative
MOOD		Residue	MOOD		Residue		

343. **'Don't** worry.'

Don't	worry.
Finite: negative	Predicator
MOOD	Residue

344. **'I'm** your friend.'

I	am	your friend.
Subject	Finite	Complement
MOOD		Residue

345. **Hanoman promised** to help Sita but four guardians came.

Hanoman	promised	to help	Sita	but	four guardians	came.	
Subject	Finite	Predicator	Complement	Adjunct: conj.	Subject	Finite	Predicator
MOOD		Residue			MOOD		Residue

346. As the punishment, **the tail of Hanoman** was burnt.

As the punishment	the tail of Hanoman	was	burnt
Adjunct: circ.	Subject	Finite	Predicator
Residue	MOOD		Residue

347. **Hanoman jumped** to the roof and burnt the palace.

Hanoman	jumped	to the roof	and	burnt	the palace.	
Subject	Finite	Predicator	Adjunct: circ.	Adjunct: conj.	Predicator	Complement
MOOD		Residue		Residue		

348. **All people were** panic.

All people	were	panic.
Subject	Finite	Complement
MOOD		Residue

349. **Hanoman was** successful to come back to Rama.

Hanoman	was	successful	to come back	to Rama
Subject	Finite	Complement	Predicator	Adjunct: circ.
MOOD		Residue		

350. 'Rama, **I found** your wife but **I could not** bring her.'

Rama,	I	found	your wife	but	I	could not	bring	her.	
Adjunct: vocative	Subject	Finite	Predicator	Complement	Adjunct: conj.	Subject	Finite: modal/negative	Predicator	Complement
MOOD		Residue			MOOD		Residue		

351. **The monkey soldiers made** a bridge from India to Srilanka so **Rama could** pick up Sita.

The monkey soldiers	made	a bridge from India to Srilanka	so	Rama	could	pick up	Sita.	
Subject	Finite	Predicator	Complement	Adjunct: conj.	Subject	Finite: modal	Predicator	Complement
MOOD		Residue			MOOD		Residue	

352. After crossing the ocean, **there was** a big fighting.

After crossing the ocean	there	was	a big fighting.
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

353. **Rama was** successful to kill Ravana.

Rama	was	successful	to kill	Ravana.
Subject	Finite	Complement	Predicator	Complement
MOOD		Residue		

354. **Rama refused** Sita

Rama	refused	Sita
Subject	Finite	Complement
MOOD		Residue

because **he did not** believe that **his wife was** still pure during the kidnap.

because	he	did not	believe	that	his wife	was	still	pure	during the kidnap.
Adjunct: conj.	Subject	Finite: negative	Predicator	Adjunct: conj.	Subject	Finite	Adjunct: mood	Complement	Adjunct: circ.
	MOOD		Residue		MOOD			Residue	

355. Then, **Rama said**, 'Sita, if **you want** to live with me again,

Then	Rama	said	Sita	if	you	want	to live	with me again	
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: vocative	Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
Residue	MOOD		Residue		MOOD			Residue	

I will clean you with the holy fire.

I	will	clean	you	with the holy fire.
Subject	Finite: modal	Predicator	Complement	Adjunct: circ.
MOOD		Residue		

356. **If you were touched** by Ravana, **you will** die on the fire.

If	you	were	touched	by Ravana	you	will	die	on the fire
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.	Subject	Finite: modal	Predicator	Adjunct: circ.
MOOD		Residue			MOOD		Residue	

357. **But if you were never** touched by Ravana, your body will be protected by God of Fire, Agni.

But	if	you	never	touched	by Ravana	your body	will be	be protected	by God of Fire, Agni	
Adjunct: conj.	Adjunct: conj.	Subject	Adjunct: mood	Finite	Predicator	Adjunct: circ.	Subject	Finite: modal	Predicator	Adjunct: circ.
MOOD		Residue			MOOD		Residue			

358. **Sita said**, 'Rama, **I will** be safe on the fire

Sita	said	Rama	I	will	be safe on the fire	
Subject	Finite	Predicator	Adjunct: vocative	Subject	Finite: modal	Complement
MOOD		Residue		MOOD		Residue

because **Ravana never touched** me.'

because	Ravana	never	touched	me.	
Adjunct: conj.	Subject	Adjunct: mood	Finite	Predicator	Complement
MOOD			Residue		

359. **Sita was burnt** on the fire but **God of Fire protected** her.

Sita	was	burnt	on the fire	but	God of Fire	protected	her.	
Subject	Finite	Predicator	Adjunct: circ.	Adjunct: conj.	Subject	Finite	Predicator	Complement
MOOD		Residue			MOOD		Residue	

360. **Rama believed** that **Sita was** still pure.

Rama	believed		that	Sita	was	still	pure.
Subject	Finite	Predicator	Adjunct: conj.	Subject	Finite	Adjunct: mood	Complement
MOOD		Residue		MOOD			Residue

361. **Rama brought** Sita to the palace again.

Rama	brought		Sita	to the palace again.
Subject	Finite	Predicator	Complement	Adjunct: circ.
MOOD		Residue		

362. **Is it** clear about the Ramayana story?

Is	it	clear	about the Ramayana story?
Finite	Subject	Complement	Adjunct: circ.
MOOD		Residue	

363. If **it is not** clear **I will** repeat again from the beginning.

If	it	is not	clear	I	will	repeat	again	from the beginning.
Adjunct: conj.	Subject	Finite: negative	Complement	Subject	Finite: modal	Predicator	Adjunct: circ.	Adjunct: circ.
MOOD		Residue		MOOD		Residue		

364. **We finish** here.

We	finish		here.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

365. Now, **we go** to the other temple.

Now,	we	go		to the other temple.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.
MOOD			Residue	

366. **This is** the statue of the bull, Nandi.

This	is	the statue of the bull, Nandi.
Subject	Finite	Complement
MOOD	Residue	

367. **The function of the bull is** for the transportation of Shiva.

The function of the bull	is	for the transportation of Shiva.
Subject	Finite	Complement
MOOD	Residue	

368. Behind Nandi, **there are** two small statues.

Behind Nandi	there	are	two small statues.
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

369. **This one is** Surya, the Sun God, and **that is** Chandra, the Moon God.

This one	is	Surya, the Sun God	and	that	is	Chandra, the Moon God
Subject	Finite	Complement	Adjunct: conj.	Subject	Finite	Complement
MOOD	Residue			MOOD	Residue	

370. **Surya is** standing on the lotus flower and riding on seven horses.

Surya	is	standing	on the lotus flower	and	riding	on seven horses.
Subject	Finite	Predicator	Adjunct: circ.	Adjunct: conj.	Predicator	Adjunct: circ.
MOOD	Residue				Residue	

371. **The horses represent** seven days in one week.

The horses	represent	seven days in one week.
Subject	Finite	Complement
MOOD	Residue	

372. **Chandra is** the Moon God standing on a lotus flower and riding on ten horses.

Chandra	is	the Moon God standing on a lotus flower and riding on ten horses.
Subject	Finite	Complement
MOOD		Residue

373. **Ten horses are** ten months in one years of ancient calendar.

Ten horses	are	ten months in one years of ancient calendar.
Subject	Finite	Complement
MOOD		Residue

374. **Nandi is** the bridge to worship to Shiva.

Nandi	is	the bridge	to worship	to Shiva
Subject	Finite	Complement	Predicator	Adjunct: circ.
MOOD		Residue		

375. If **you don't** have time for praying to Shiva,

If	you	don't	have	time	for praying	to Shiva,
Adjunct: conj.	Subject	Finite: modal/negative	Predicator	Complement	Predicator	Adjunct: circ.
MOOD			Residue			

you can go here and whisper on Nandi's ear.

you	can	go	here	and	whisper	on Nandi's ear.
Subject	Finite: modal	Predicator	Adjunct: circ.	Adjunct: conj.	Predicator	Adjunct: circ.
MOOD		Residue		Residue		

376. **The spirit of Nandi will** fly to send the message to Shiva.

The spirit of Nandi	will	fly to send	the message	to Shiva
Subject	Finite	Predicator	Complement	Adjunct: circ.
MOOD		Residue		

377. That's why **some Hindu believe** that **you cannot** cut and eat bull.

That's why	some Hindu	believe		that	you	cannot	cut	and	eat	bull.
Adjunct: circ.	Subject	Finite	Predicator	Adjunct: conj.	Subject	Finite: negative	Predicator	Adjunct: conj.	Predicator	Complement
Residue	MOOD		Residue		MOOD		Residue		Residue	

378. **If you cut** the bull, **you cut** your life

If	you	cut		the bull	you	cut		your life
Adjunct: conj.	Subject	Finite	Predicator	Complement	Subject	Finite	Predicator	Complement
	MOOD		Residue		MOOD		Residue	

and lost the contact with the god.

and	lost	the contact with the god.
Adjunct: conj.	Predicator	Complement
	Residue	

379. **You cannot** send your message and **the god gives** nothing to you.

You	cannot	send	your message	and	the god	gives		nothing	to you
Subject	Finite: negative	Predicator	Complement	Adjunct: conj.	Subject	Finite	Predicator	Complement	Adjunct: circ.
MOOD		Residue				MOOD		Residue	

380. **Hindu people who cut the bull will** be a very poor people in their lives.

Hindu people who cut the bull		will	be	a very poor people in their lives.
Subject		Finite: modal	Predicator	Complement
MOOD			Residue	

381. **This is** Brahma God.

This	is	Brahma God.
Subject	Finite	Complement
MOOD		Residue

382. **Brahma is** the creator.

Brahma	is	the creator.
Subject	Finite	Complement
MOOD		Residue

383. **He has** four heads and hands.

He	has	four heads and hands.
Subject	Finite	Complement
MOOD		Residue

384. **He is** standing on a lotus flower.

He	is	standing	on a lotus flower
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

385. **Brahma brings** the holy water on the left hand, holy lotus flowers, and rosary.

Brahma	brings	the holy water on the left hand, holy lotus flowers, and rosary	
Subject	Finite	Predicator	Complement
MOOD		Residue	

386. **Brahma has** four heads which represent four elements of life, fire, water, earth, and air.

Brahma	has	four heads which represent four elements of life, fire, water, earth, and air.	
Subject	Finite	Complement	
MOOD		Residue	

387. **The renovation of this temple took two times.**

The renovation of this temple	took	two times.
Subject	Finite	Predicator Complement
MOOD		Residue

388. **If you go to Borobudur, you can see Buddha's face.**

If	you	go	to Borobudur,	you	can	see	Buddha's face.
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.	Subject	Finite: modal	Predicator Complement
MOOD		Residue		MOOD		Residue	

389. **This looks like a Buddha.**

This	looks	like a Buddha.
Subject	Finite	Predicator Adjunct: circ.
MOOD		Residue

390. **The nose, the lips, the long ears are like Buddha.**

The nose, the lips, the long ears	are	like Buddha.
Subject	Finite	Complement
MOOD		Residue

391. **Look!**

Look!
Predicator
Residue

392. **The nose, the lips, and the ears.**

The nose, the lips, and the ears.
Complement
Residue

393. If **you want** to stay in this place, **you can** stay here to visit the other temples

If	you	want		to stay	in this place	you	can	here	to visit	the other temples
Adjunct: conj.	Subject	Finite	Predicator	Predicator	Adjunct: circ.	Subject	Finite: modal	Adjunct: circ.	Predicator	Complement
	MOOD		Residue			MOOD		Residue		

or to take the picture of the temples around here.

or	to take	the picture of the temples around here.
Adjunct: conj.	Predicator	Complement
	Residue	

394. Then, for the exit, **you can** follow the direction.

Then,	for the exit	you	can	follow	the direction.
Adjunct: conj.	Adjunct: circ.	Subject	Finite: modal	Predicator	Complement
	Residue	MOOD		Residue	

395. Go down, turn right,

Go down,	turn right,
Predicator	Predicator
Residue	

396. **you'll** find the mini train.

you	will	find	the mini train.
Subject	Finite: modal	Predicator	Complement
MOOD		Residue	

397. **If you want** to visit and see the other temples,

If	you	want	to visit	and	see	the other temples,
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: conj.	Predicator	Complement
MOOD		Residue		Residue		

398. show your ticket and take the mini train freely.

show	your ticket	and	take	the mini train	freely.
Predicator	Complement	Adjunct: conj.	Predicator	Complement	Adjunct: circ.
Residue		Residue			

399. **You must** take five or ten minutes.

You	must	take	five or ten minutes.
Subject	Finite: modal	Predicator	Complement
MOOD		Residue	

400. During five minutes, **it will** stop in Sewu Temple and go directly to the exit.

During five minutes	it	will	stop	in Sewu Temple	and	go	directly	to the exit.
Adjunct: circ.	Subject	Finite: modal	Predicator	Adjunct: circ.	Adjunct: conj.	Predicator	Adjunct: comment	Adjunct: circ.
Residue	MOOD		Residue			Residue		Residue

401. Any question about the temple?

Any question	about the temple?
Complement	Adjunct: circ.
Residue	

402. Okay.

Okay.
Adjunct: cont.

403. If **you don't** have any question about this temple, **you can** stay here.

If	you	don't	have	any question	about this temple	you	can	stay	here.
Adjunct: conj.	Subject	Finite: negative	Predicator	Complement	Adjunct: circ.	Subject	Finite: modal	Predicator	Adjunct: circ.
MOOD		Residue			MOOD		Residue		

404. Thank you for your visit, Mister.

Thank	you	for your visit,	Mister.
Predicator	Complement	Adjunct: circ.	Adjunct: vocative
Residue			

405. Have a nice time.

Have	a nice time.
Predicator	Complement
Residue	

APPENDIX XIII

THE ANALYSIS OF MOOD AND RESIDUE

CONVERSATION II (TOUR FROM GERMANY 1)

1. Germany.

Germany
Complement
Residue

2. Okay.

Okay.
Adjunct: cont.

3. Help me to take the picture.

Help	me	to take	the picture.
Predicator	Complement	Predicator	Complement
Residue			

4. Thank you.

Thank	you.
Predicator	Complement
Residue	

5. Can we go to the other temples through this this way?

Can	we	go	to other temples	through this this way
Finite: modal	Subject	Predicator	Adjunct: circ.	Adjunct: circ.
MOOD		Residue		

6. **Is this** the best place for taking the picture?

Is	this	the best place	for taking	the picture?
Finite	Subject	Complement	Predicator	Complement
MOOD		Residue		

7. Oh, yea.

Oh	yea.
Adjunct: cont.	Adjunct: cont.

8. **Can you** take my picture?

Can	you	take	my picture?
Finite: modal	Subject	Predicator	Complement
MOOD		Residue	

9. With this.

With this.
Adjunct: circ.
Residue

10. No.

No.
Adjunct: polarity
Residue

11. Oh, yea. Yea.

Oh,	yea	Yea.
Adjunct: cont.	Adjunct: cont.	Adjunct: cont.

12. What religion is this temple?

What religion	is	this temple?
Complement/Wh	Finite	Subject
Residue	MOOD	

13. Uh, yea, yea.

Uh,	yea	yea.
Adjunct: cont.	Adjunct: cont.	Adjunct: cont.

14. **Is every temple in this level** dedicated for one god?

Is	every temple in this level	dedicated	for one god?
Finite	Subject	Predicator	Adjunct: circ.
MOOD		Residue	

15. **Did people** build this temple using stones from the volcano?

Did	people	build	this temple	using	stones from the volcano?
Finite	Subject	Predicator	Complement	Predicator	Complement
MOOD		Residue			

16. So, **is it** the same with Borobudur?

So,	is	it	the same with Borobudur?
Adjunct: conj.	Finite	Subject	Complement
MOOD		Residue	

17. **Does Hindu** believe the power of volcano?

Does	Hindu	believe	the power of volcano?
Finite	Subject	Predicator	Complement
MOOD		Residue	

18. **Shiva is** a destroyer yea?

Shiva	is	a destroyer,	yea?
Subject	Finite	Complement	Adjunct: cont.
MOOD		Residue	

19. What **is Kala**?

What	is	Kala?
Complement/Wh	Finite	Subject
Residue		MOOD

20. What is the function of this?

What	is	the function of this?
Complement/Wh	Finite	Subject
Residue		MOOD

21. Yes.

Yes.
Adjunct: cont.

22. **Is it** similar with Borobudur stupa?

Is	it	similar with Borobudur stupa?
Finite	Subject	Complement
MOOD		Residue

23. **Is this** like in Borobudur which contains the story?

Is	this	like in Borobudur which contains the story?
Finite	Subject	Adjunct: circ.
MOOD		Residue

24. So, **is this** the same with India?

So,	is	this	the same with India?
Adjunct: conj.	Finite	Subject	Complement
Residue	MOOD		Residue

25. **He is** like Santa Claus.

He	is	like Santa Claus.
Subject	Finite	Adjunct: circ.
MOOD		Residue

26. **Is this** a stupa?

Is	this	a stupa?
Finite	Subject	Complement
MOOD		Residue

27. What **is that**?

What	is	that?
Complement/Wh	Finite	Subject
Residue	MOOD	

28. Yep.

Yep.
Adjunct: cont.

29. **I heard** that **Ganesh has** a mouse?

I	heard		that	Ganesh	has	a mouse?
Subject	Finite	Predicator	Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue		MOOD		Residue

30. Okay.

Okay.
Adjunct: cont.

31. Yes. Yes.

Yes.	Yes.
Adjunct: polarity	Adjunct: polarity
MOOD	

32. **Do you** say which part that looks like Buddha?

Do	you	say	which part	that	looks	like Buddha?	
Finite	Subject	Predicator	Subject	Adjunct: conj.	Finite	Predicator	Adjunct: circ.
MOOD		Residue	MOOD		MOOD	Residue	

APPENDIX XIV

THE ANALYSIS OF MOOD AND RESIDUE

CONVERSATION II (TOUR FROM GERMANY 2)

1. Is that temple far from here?

Is	that temple	far from here?
Finite	Subject	Complement
MOOD		Residue

2. Yea, thank you.

Yea,	thank	you.
Adjunct: cont.	Predicator	Complement
Residue		

3. Yea. Yea.

Yea.	Yea.
Adjunct: cont.	Adjunct: cont.

4. Yes.

Yes.
Adjunct: polarity
Residue

5. Oh, no.

Oh,	no.
Adjunct: cont.	Adjunct: cont.

6. Then?

Then?
Adjunct: conj.

7. No.

No.
Adjunct: polarity
MOOD

APPENDIX XV

THE ANALYSIS OF MOOD AND RESIDUE

CONVERSATION III (TOUR GUIDE)

1. **Prambanan Temple was** built in the ninth century, eight hundred and fifty six.

Prambanan temple	was	built	in the ninth century, eight hundred and fifty six.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

2. **There were** 224 temples here and 16 there.

There	were	224 temples here and 16 there.
Subject	Finite	Complement
MOOD		Residue

3. **The biggest temple is** Shiva temple.

The biggest temple	is	Shiva temple.
Subject	Finite	Complement
MOOD		Residue

4. **It was** reconstructed in 1926 to 1953.

It	was	reconstructed	in 1926 to 1953.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

5. **The total of the temples is** 240 temples.

The total of the temples	is	240 temples.
Subject	Finite	Complement
MOOD		Residue

6. **It is only** 18 temples which have been reconstructed.

It	is	only	18 temples which have been reconstructed
Subject	Finite	Adjunct: mood	Complement
MOOD			Residue

7. **This temple has** many layers.

This temple	has	many layers.
Subject	Finite	Complement
MOOD		Residue

8. **The stones were** interlocked.

The stones	were	interlocked.
Subject	Finite	Predicator
MOOD		Residue

9. Yes, **we can** do like that.

Yes,	we	can	do	like that.
Adjunct: polarity	Subject	Finite: modal	Predicator	Adjunct: circ.
Residue	MOOD		Residue	

10. Then inside the stones, **we put** the concrete.

Then	inside the stones,	we	put	used	the concrete.
Adjunct: conj.	Adjunct: circ.	Subject	Finite	Predicator	Complement
Residue		MOOD		Residue	

11. Before reconstructed, **the temples only used** interlocking system.

Before reconstructed,	the temples	only	used	interlocking system.	
Adjunct: circ.	Subject	Adjunct: mood	Finite	Predicator	Complement
Residue	MOOD			Residue	

12. Then **the reconstruction used** concrete to unite one part with another part.

Then	the reconstruction	used	concrete	to unite	one part with another part.	
Adjunct: conj.	Subject	Finite	Predicator	Complement	Predicator	Complement
	MOOD		Residue			

13. Yea, **this is** Hindu temple but **the majority people in Indonesia are** Moslems.

Yea,	this	is	Hindu temple	but	the majority people in Indonesia	are	Moslems.
Adjunct: cont.	Subject	Finite	Complement	Adjunct: conj.	Subject	Finite	Complement
	MOOD		Residue		MOOD		Residue

14. **Moslems here, in Jogja, in Solo are** not strict Moslems.

Moslems here, in Jogja, in Solo	are not	strict Moslems.
Subject	Finite: negative	Complement
MOOD		Residue

15. **They are** moderate Moslems.

They	are	moderate Moslems.
Subject	Finite	Complement
MOOD		Residue

16. In Indonesia **it is only** about three to four percent of the population.

In Indonesia	it	is	only	about three to four percent of the population.
Adjunct: circ.	Subject	Finite	Adjunct: mood	Complement
Residue	MOOD			Residue

17. Very small.

Very small.
Complement
Residue

18. In Bali Island, **ninety percent of the population is Hindu.**

In Bali Island,	ninety percent of the population	is	Hindu.
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

19. But, **they came** from here, from Java.

But,	they	came	from here, from Java.
Adjunct: conj.	Subject	Finite	Predicator
	MOOD		Residue

20. In the thirteenth century, **Hindu from here moved** to the east, East Java.

In the thirteenth century,	Hindu from here	moved	to the east, East Java.
Adjunct: circ.	Subject	Finite	Predicator
Residue	MOOD		Residue

21. In the fifteenth century, **they crossed** to Bali.

In the fifteenth century,	they	crossed	to Bali.
Adjunct: circ.	Subject	Finite	Predicator
Residue	MOOD		Residue

22. In what town **you were** yesterday?

In what town	you	were	yesterday?
Adjunct: circ.	Subject	Finite	Adjunct: circ.
Residue	MOOD		Residue

23. Gedong Songo? Dieng?

Gedong Songo?	Dieng?
Complement	Complement
Residue	

24. **That is** the oldest temple.

That	is	the oldest temple.
Subject	Finite	Complement
MOOD		Residue

25. At that time, **two dynasty Sanjaya and Syailendra lived** together.

At that time,	two dynasty Sanjaya and Syailendra	lived	together.	
Adjunct: circ.	Subject	Finite	Predicator	Adjunct: circ.
Residue	MOOD		Residue	

26. **Syailendra is** Buddhist and **Sanjaya is** Hindu.

Syailendra	is	Buddhist	and	Sanjaya	is	Hindu.
Subject	Finite	Complement	Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue		MOOD	Residue	

27. **It was** in 1926 to 1953.

It	was	in 1926 to 1953.
Subject	Finite	Adjunct: circ.
MOOD		Residue

28. **On the left side is** Brahma temple, **it was** in 1958 to 1967, nine years.

On the left side	is	Brahma temple	it	was	in 1958 to 1967, nine years.
Subject	Finite	Complement	Subject	Finite	Adjunct: circ.
MOOD		Residue	MOOD		Residue

29. **Visnu temple was** also nine years.

Visnu temple	was	also	nine years.
Subject	Finite	Adjunct: mood	Complement
MOOD			Residue

30. **It was** in 1982 to 1991.

It	was	in 1982 to 1991.
Subject	Finite	Adjunct: circ.
MOOD		Residue

31. Yea, Brahma, Shiva, and Visnu.

Yea,	Brahma, Shiva, and Visnu.
Adjunct: cont.	Complement
Residue	

32. And **three temples here** are the bull, the swan, and the Garuda or the eagle.

And	three temples here	are	the bull, the swan, and the Garuda or the eagle.
Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue	

33. **The swan is** the vehicle of God Brahma, **the bull is** for Shiva, and **the Garuda, the eagle is** for Visnu.

The swan	is	the vehicle of God Brahma,	the bull	is	for Shiva	and	the Garuda, the eagle	is	for Visnu.
Subject	Finite	Complement	Subject	Finite	Adjunct: circ.	Adjunct: conj.	Subject	Finite	Adjunct: circ.
MOOD		Residue	MOOD		Residue	MOOD		Residue	

34. **The statues of the swan and Garuda were** missing.

The statues of the swan and Garuda	were	missing.
Subject	Finite	Predicator.
MOOD		Residue

35. **Only Nandi, the bull that is** still in the place.

Only	Nandi, the bull	that	is	still	in the place.
Adjunct: mood	Subject		Finite	Adjunct: mood	Adjunct: circ.
MOOD					Residue

36. **The biggest one is** Shiva because **Hindu people here believe** that **Shiva is** the most important God.

The biggest one	is	Shiva	because Hindu people here believe that Shiva is the most important God.		
Subject	Finite	Complement	Adjunct: circ.		
MOOD		Residue			

37. **He is** the highest god, not Brahma, and Visnu.

He	is	the highest god, not Brahma, and Visnu.
Subject	Finite	Complement
MOOD		Residue

38. **People think that Shiva is** the destroyer of all things.

People	think	that	Shiva	is	the destroyer of all things.
Subject	Finite	Predicator	Subject	Finite	Complement
MOOD		Residue	MOOD		Residue

39. **It is** wrong

It	is	wrong
Subject	Finite	Complement
MOOD		Residue

because **Shiva only destroys** the bad things.

because	Shiva	only	destroys	the bad things.	
Adjunct: conj.	Subject	Adjunct: mood	Finite	Predicator	Complement
MOOD			Residue		

40. Then, **he rebuilds** again to be a better thing.

Then,	he	rebuilds	again	to be	a better thing.	
Adjunct: conj.	Subject	Finite	Predicator	Adjunct: circ.	Predicator	Complement
MOOD			Residue			

41. **Those are** the minor temples in the second square.

Those	are	the minor temples	in the second square
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

42. **There are** 224 temples.

There	are	224 temples.
Subject	Finite	Complement
MOOD		Residue

43. **It takes** about one year to rebuild one temple

It	takes	about one year	to rebuild	one temple	
Subject	Finite	Predicator	Complement	Predicator	Complement
MOOD			Residue		

so **it will** take about 224 years to build all these temples.

so	it	will	take	about 224 years	to build	all these temples.
Adjunct: conj.	Subject	Finite: modal	Predicator	Complement	Predicator	Complement
MOOD			Residue			

44. If **you want** to see all these temples finish, **you can** come here in the next life.

If	you	want		to see	all these temples finish	you	can	come		here	in the next life.
Adjunct: conj.	Subject	Finite	Predicator	Predicator	Complement	Subject	Finite: modal	Finite	Predicator	Adjunct: circ.	Adjunct: circ.
MOOD		Residue				MOOD		Residue			

45. **That is** the evidence of 5.9 Richter scale earthquake in 2006.

That	is	the evidence of 5.9 Richter scale earthquake in 2006.
Subject	Finite	Complement
MOOD		Residue

46. **Some of the stones fell** and **Shiva temple was** also cracked.

Some of the stones	fell		and	Shiva temple	was	also	cracked.
Subject	Finite	Predicator	Adjunct: conj.	Subject	Finite	Adjunct: mood	Predicator
MOOD		Residue		MOOD			Residue

47. **Shiva temple was** just reopened on 5th November last year.

Shiva temple	was	just	reopened	on 5 th November last year.
Subject	Finite	Adjunct: mood	Predicator	Adjunct: circ.
MOOD		Residue		

48. **Brahma and Visnu was** reopened on 4th January 2010.

Brahma and Visnu	was	reopened	on 4 th January 2010.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

49. Then, February 2010, **Merapi volcano erupted.**

Then	February 2010,	Merapi volcano	erupted.	
Adjunct: conj.	Adjunct: circ.	Subject	Finite	Predicator
Residue		MOOD		Residue

50. **Merapi is** about fifty kilometers from here.

Merapi	is	about fifty kilometers	from here.
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

51. **That is** another ruin of earthquake 2006.

That	is	another ruin of earthquake 2006.
Subject	Finite	Complement
MOOD		Residue

52. **Many stones collapsed.**

Many stones	collapsed.	
Subject	Finite	Predicator
MOOD		Residue

53. **Do you** mean the epicenter?

Do	you	mean	the epicenter?
Finite	Subject	Predicator	Complement
MOOD		Residue	

54. **It was** about sixty kilometers from here, Yogyakarta, in Bantul regency.

It	was	about sixty kilometers	from here, Yogyakarta in Bantul regency.
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

55. **We were** lucky

We	were	lucky
Subject	Finite	Complement
MOOD		Residue

because **the earthquake happened** early in the morning at 5.55.

because	the earthquake	happened	early in the morning at 5.55.
Adjunct: conj.	Subject	Finite	Predicator
MOOD		Residue	

56. **This area was** still closed.

This area	was	still	closed.
Subject	Finite	Adjunct: mood	Predicator
MOOD			Residue

57. **No one was** here.

No one	was	here.
Subject	Finite	Adjunct: circ.
MOOD		Residue

58. The south part of Yogyakarta.

The south part of Yogyakarta.
Complement
Residue

59. **The damage in Bantul was** very serious.

The damage in Bantul	was	very serious.
Subject	Finite	Complement
MOOD		Residue

60. Out of the temple, **there were** so many houses collapsed.

Out of the temple	there	were	so many houses collapsed.
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

61. **More than six thousand people died.**

More than six thousand people	died.	
Subject	Finite	Predicator
MOOD		Residue

62. **There are** 224 temples around here but **only two** which have been reconstructed.

There	are	224 temple	around here	but	only	two	which	have	been reconstructed.
Subject	Finite	Complement	Adjunct: circ.	Adjunct: conj.	Adjunct: mood	Subject		Finite	Predicator
MOOD		Residue			MOOD			Residue	

63. See here.

See	here.
Predicator	Adjunct: circ.
Residue	

64. **The stones are** put together.

The stones	are	put	together.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

65. **These are** the earth temples and **those are** the sky temples.

These	are	the earth temples	and	those	are	the sky temples.
Subject	Finite	Complement	Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue		MOOD		Residue

66. **The function of this temple is** as the guardian from the bad spirit from the outside.

The function of this temple	is	as the guardian	from the bad spirit	from the outside.
Subject	Finite	Complement	Adjunct: circ.	Adjunct: circ.
MOOD		Residue		

67. Kelir temple.

Kelir temple.
Complement
Residue

68. Kelir.

Kelir.
Complement
Residue

69. **K-e-l-i-r, kelir means** screen.

K-e-l-i-r, <i>kelir</i>	means	screen.	
Subject	Finite	Predicator	Complement
MOOD		Residue	

70. **This is** Shiva, **that is** Brahma, and **that is** Visnu.

This	is	Shiva,	that	is	Brahma,	and	that	is	Visnu.
Subject	Finite	Complement	Subject	Finite	Complement	Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue	MOOD		Residue		MOOD		Residue

71. **Shiva is** the biggest one.

Shiva	is	the biggest one.
Subject	Finite	Complement
MOOD		Residue

72. **That is** Garuda temple.

That	is	Garuda temple.
Subject	Finite	Complement
MOOD		Residue

73. **The statue in Garuda temple was** missing.

The statue in Garuda temple	was	missing
Subject	Finite	Predicator
MOOD		Residue

74. **The swan was** also missing.

The swan	was	also	missing.
Subject	Finite	Adjunct: mood	Predicator
MOOD			Residue

75. **Nandi the bull is** the only one which is still here.

Nandi the bull	is	the only one	which	is	still	here.
Subject	Finite	Complement	Subject	Finite	Adjunct: mood	Adjunct: circ.
MOOD		Residue	MOOD			Residue

76. **We can** go to Nandi temple if you want.

We	can	go	to Nandi temple	if	you	want.	
Subject	Finite: modal	Predicator	Adjunct: circ.	Adjunct: conj.	Subject	Finite	Predicator
MOOD		Residue			MOOD		Residue

77. **This is** a big heavy bull statue.

This	is	a big heavy bull statue.
Subject	Finite	Complement
MOOD		Residue

78. **There are** also two other statues.

There	are	also	two other statues.
Subject	Finite	Adjunct: mood	Complement
MOOD			Residue

79. **God Surya is** the God of Sun, and **Chandra is** the God of Moon.

God Surya	is	the God of Sun	and	Chandra	is	the God of Moon.
Subject	Finite	Complement	Adjunct: circ.	Subject	Finite	Complement
MOOD		Residue		MOOD		Residue

80. Yes, Mister.

Yes,	Mister.
Adjunct: cont.	Adjunct: vocative

81. **This is** the temple of Shiva Mahadev.

This	is	the temple of Shiva Mahadev.
Subject	Finite	Complement
MOOD		Residue

82. **He is** the highest god in Hindu.

He	is	the highest god in Hindu.
Subject	Finite	Complement
MOOD		Residue

83. **He is** also the highest teacher.

He	is	also	the highest teacher.
Subject	Finite	Adjunct: mood	Complement
MOOD		Residue	

84. **We can** see the statue in the second room.

We	can	see	the statue	in the second room.
Subject	Finite: modal	Predicator	Complement	Adjunct: circ.
MOOD		Residue		

85. **The third room is** the room of Ganesh.

The third room	is	the room of Ganesh.
Subject	Finite	Complement
MOOD		Residue

86. **He is** the God of Knowledge, God of Intelligence.

He	is	the God of Knowledge, God of Intelligence.
Subject	Finite	Complement
MOOD		Residue

87. In the last room, **there is** a statue of Durga.

In the last room,	there	is	a statue of Durga.
Adjunct: circ.	Subject	Finite	Complement
Residue	MOOD		Residue

88. **She is** Shiva's wife.

She	is	Shiva's wife.
Subject	Finite	Complement
MOOD		Residue

89. **Durga has** eight arms but **Shiva only has** four arms.

Durga	has	eight arms	but	Shiva	only	has	four arms.
Subject	Finite	Complement	Adjunct: conj.	Subject	Adjunct: mood	Finite	Complement
MOOD		Residue		MOOD		Residue	

90. **It means** that **she is** more powerful than Shiva.

It	means		that	she	is	more powerful than Shiva.
Subject	Finite	Predicator	Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue		MOOD		Residue

91. **It means** woman **has** more power than man.

It	means		woman	has	more power than man.
Subject	Finite	Predicator	Subject	Finite	Complement
MOOD		Residue	MOOD		Residue

92. Maybe **your wife has** ten arms.

Maybe	your wife	has	ten arms.
Adjunct: mood	Subject	Finite	Complement
MOOD		Residue	

93. Because **my wife also has** ten arms.

Because	my wife	also	has	ten arms.
Adjunct: conj.	Subject	Adjunct: mood	Finite	Complement
	MOOD			Residue

94. **There are** twenty four more minor gods in Hindu, God of Fire, Earth, Death, and many more.

There	are	twenty four more minor gods in Hindu, God of Fire, Earth, Death, and many more.
Subject	Finite	Complement
MOOD		Residue

95. **This is** the second room.

This	is	the second room.
Subject	Finite	Complement
MOOD		Residue

96. The room of Agastya, the guru.

The room of Agastya, the guru.
Complement
Residue

97. **He looks** like Chinese, yea.

He	looks	like Chinese,	yea.
Subject	Finite	Predicator	Adjunct: circ. Adjunct: cont.
MOOD		Residue	

98. **He brings** a rosary, holy water.

He	brings	a rosary, holy water.
Subject	Finite	Predicator Complement
MOOD		Residue

99. **He stands** on a lotus flower.

He	stands	on a lotus flower.
Subject	Finite	Predicator Adjunct: circ.
MOOD		Residue

100. **Hindu has** three main gods, Shiva, Brahma and Visnu.

Hindu	has	three main gods, Shiva, Brahma and Visnu.
Subject	Finite	Complement
MOOD		Residue

101. Lotus.

Lotus
Complement
Residue

102. **Only the statue of Durga which does not** stand on lotus.

Only	the statue of Durga	which	does not	stand	on lotus.
Adjunct: mood	Subject		Finite	Predicator	Adjunct: circ.
MOOD				Residue	

103. **The third room is** dedicated for Ganesh.

The third room	is	dedicated	for Ganesh.
Subject	Finite	Predicator	Adjunct: circ.
MOOD		Residue	

104. **He is** the son of Shiva.

He	is	the son of Shiva.
Subject	Finite	Complement
MOOD		Residue

105. **He is** the God of Knowledge.

He	is	God of Knowledge.
Subject	Finite	Complement
MOOD		Residue

106. **Let's go to see** the god of all people in the world.

Let's	go to see	the god of all people in the world.
Subject	Predicator	Complement
MOOD	Residue	

107. **This is** the leader of IMF.

This	is	the leader of IMF.
Subject	Finite	Complement
MOOD		Residue

108. **This is** God of Wealth, money.

This	is	God of Wealth, money.
Subject	Finite	Complement
MOOD		Residue

109. **Some people said if you touch** the face three times, **you will** be more beautiful.

Some people	said	if	you	touch	the face three times,	you	will	be	more beautiful.		
Subject	Finite	Predicator	Adjunct: conj.	Subject	Finite	Predicator	Complement	Subject	Finite: modal	Predicator	Complement
MOOD		Residue		MOOD		Residue		MOOD		Residue	

110. But now, in the archaeological ruler, **we are not** allowed to touch the face.

But	now,	in the archaeological ruler	we	are not	allowed to touch	the face.
Adjunct: conj.	Adjunct: circ.	Adjunct: circ.	Subject	Finite: negative	Predicator	Complement
Residue			MOOD		Residue	

111. For example, one day, **one thousand people come** here and touch the statue,

For example,	one day,	one thousand people	come	here	and	touch	the statue.	
Adjunct: conj.	Adjunct: circ.	Subject	Finite	Predicator	Adjunct: circ.	Adjunct: conj.	Predicator	Complement
Residue		MOOD		Residue		Residue		

112. Yea, three or four years again.

Yea,	three or four years again.
Adjunct: cont.	Complement
Residue	

113. Let's go to Brahma Temple.

Let's	go	to Brahma Temple.
Subject	Predicator	Adjunct: circ.
MOOD	Residue	

114. **This is** Brahma temple.

This	is	Brahma Temple.
Subject	Finite	Complement
MOOD	Residue	

115. **Brahma is** the creator.

Brahma	is	the creator.
Subject	Finite	Complement
MOOD	Residue	

116. **There is** a statue of Brahma inside the temple.

There	is	a statue of Brahma inside the temple.
Subject	Finite	Complement
MOOD	Residue	

117. **Brahma has** four arms and four faces.

Brahma	has	four arms and four faces.
Subject	Finite	Complement
MOOD	Residue	

118. **His right upper hand holds** a rosary that means eternity.

His right upper hand	holds	a rosary that means eternity.	
Subject	Finite	Predicator	Complement
MOOD		Residue	

119. **His left lower hand holds** a water jar, the *kamandalu*, which is functioned as life water.

His left lower hand	holds	a water jar, the <i>kamandalu</i> , which is functioned as life water.
Subject	Finite	Complement
MOOD		Residue

120. **His right lower hand holds** a small lotus and **his left upper hand holds** a big lotus.

His right lower hand	holds	a small lotus	and	his left upper hand	holds	a big lotus.
Subject	Finite	Complement	Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue		MOOD		Residue

121. **Those lotuses mean** the space and time dimension in making the world.

Those lotuses	mean		the space and time dimension in making the world.
Subject	Finite	Predicator	Complement
MOOD		Residue	

122. **Brahma also has** four faces that means he is an omniscient god.

Brahma	also	has	four faces that means he is an omniscient god.
Subject	Adjunct: mood	Finite	Complement
MOOD		Residue	

123. **Four faces represent** four element of the world; fire, water, earth, and air.

Four faces	represent		four element of the world; fire, water, earth, and air.
Subject	Finite	Predicator	Complement
MOOD		Residue	

124. **It is** also as the symbol of four holy books or Weddha in Hindu; Rig Weddha, Atharva Weddha, Sama Weddha, and Yajur Weddha.

It	is	also	as the symbol of four holy books or Weddha in Hindu; Rig Weddha, Atharva Weddha, Sama Weddha, and Yajur Weddha.
Subject	Finite	Adjunct: mood	Complement
MOOD		Residue	

125. **Visnu** is the protector.

Visnu	is	the protector.
Subject	Finite	Complement
MOOD		Residue

126. **There is** a statue of Visnu in this temple.

There	is	a statue of Visnu	in this temple.
Subject	Finite	Complement	Adjunct: circ.
MOOD		Residue	

127. **He has** four arms.

He	has	four arms.
Subject	Finite	Complement
MOOD		Residue

128. **His upper hands hold** a disk of flame and sea-shell.

His upper hands	hold	a disk of flame and sea-shell.	
Subject	Finite	Predicator	Complement
MOOD		Residue	

129. **His lower hands hold** a club or *gadha* and inverted triangle.

His lower hands	hold	a club or <i>gadha</i> and inverted triangle.	
Subject	Finite	Predicator	Complement
MOOD		Residue	

130. **Club does not** mean violent but **it means** the existence.

Club	does not	mean	violent	but	it	means	the existence.	
Subject	Finite: negative	Predicator	Complement	Adjunct: conj.	Subject	Finite	Predicator	Complement
MOOD		Residue			MOOD		Residue	

131. **Inverted triangle** is like hand's position when people doing meditation.

Inverted triangle	is	like hand's position when people doing meditation.
Subject	Finite	Adjunct: circ.
MOOD		Residue

132. **It means** what we will give for earth,

It	means	what	we	will	give	for earth,	
Subject	Finite	Predicator	Complement	Subject	Finite: modal	Predicator	Adjunct: circ.
MOOD		Residue		MOOD		Residue	

not what **we can** get from earth.

not	what	we	can	get	from earth.
Adjunct: cont.	Complement	Subject	Finite: modal	Predicator	Adjunct: circ.
Residue		MOOD		Residue	

133. Okay, let's go down.

Okay,	let's	go down.
Adjunct: cont.	Subject	Predicator
MOOD		Residue

134. Be careful.

Be	careful.
Predicator	Complement
Residue	

135. I think **we end** this tour here.

I think	we	end	this tour	here.	
Adjunct: mood	Subject	Finite	Predicator	Complement	Adjunct: circ.
MOOD			Residue		

136. Nice to meet you.

Nice	to meet	you.
Complement	Predicator	Complement
Residue		

**APPENDIX XVI
THE ANALYSIS OF MOOD AND RESIDUE**

CONVERSATION III (TOURIST FROM UNITED STATES 1)

1. Interlocking system?

Interlocking system?
Complement
Residue

2. **I heard that Indonesia is a moslem country but it is a Hindu temple.**

I	heard	that	Indonesia	is	a moslem country	but	it	is	a Hindu temple.	
Subject	Finite	Predicator	Adjunct: conj.	Subject	Finite	Complement	Adjunct: conj.	Subject	Finite	Complement
MOOD		Residue		MOOD		Residue		MOOD		Residue

3. **Yea, I understand.**

Yea,	I	understand.	
Adjunct: cont.	Subject	Finite	Predicator
MOOD		Residue	

4. **I understand.**

I	understand.	
Subject	Finite	Predicator
MOOD		Residue

5. **But, what about the population of Hindu here?**

But	what about	the population of Hindu	here?
Adjunct: conj.	Adjunct: circ.	Subject	Adjunct: circ.
Residue		MOOD	Residue

6. I see.

I	see	
Subject	Finite	Predicator
MOOD		Residue

7. Where **were we** yesterday?

Where	were	we	yesterday?
Adjunct: circ.	Finite	Subject	Adjunct: circ.
Residue	MOOD		Residue

8. Small temples.

Small temples.
Complement
Residue

9. A small town.

A small town.
Complement
Residue

10. When **did the reconstruction of the biggest one?**

When	did	the reconstruction of the biggest one.
Adjunct: circ.	Finite	Subject
Residue	MOOD	

11. What **is that ruin?**

What	is	the ruin?
Complement	Finite	Subject
Residue	MOOD	

12. **The earthquake damaged** everything?

The earthquake	damaged	everything?
Subject	Finite	Predicator Complement
MOOD	Residue	

13. **I see.**

I	see
Subject	Finite Predicator
MOOD	Residue

14. Where **were the center of the earthquake?**

Where	were	the center of the earthquake?
Adjunct: circ.	Finite	Subject
Residue	MOOD	

15. Yes, the epicenter.

Yes,	the epicenter.
Adjunct: polarity	Complement
MOOD	Residue

16. Sixty kilometers?

Sixty kilometers?
Complement
Residue

17. Which part of Yogyakarta **was the location of the earthquake?**

Which part of Yogyakarta	was	the location of the earthquake.
Adjunct: circ.	Finite	Subject
Residue	MOOD	

18. Sure.

Sure
Adjunct: cont.

19. **It is** the horn.

It	is	the horn.
Subject	Finite	Complement
MOOD		Residue

20. How **do you** know?

How	do	you	know?
Adjunct: circ.	Finite	Subject	Predicator
Residue	MOOD		Residue

21. What **is this**?

What	is	this?
Complement	Finite	Subject
Residue	MOOD	

22. Uh, yea.

Uh,	yea.
Adjunct: cont.	Adjunct: cont.

23. **I see.**

I	see	
Subject	Finite	Predicator
MOOD		Residue

24. Alright.

Alright.
Adjunct: cont.

25. Oh, okay, thank you.

Oh,	okay	thank	you.
Adjunct: cont.	Adjunct: cont.	Predicator	Complement
Residue			

26. Nice to meet you too.

Nice	to meet	you	too.
Complement	Predicator	Complement	Adjunct: circ.
Residue			

27. Thank you.

Thank	you.
Predicator	Complement
Residue	

APPENDIX XVII

THE ANALYSIS OF MOOD AND RESIDUE

CONVERSATION III (TOURIST FROM UNITED STATES 2)

1. Is **this** only interlocking?

Is	this	only	interlocking?
Finite	Subject	Adjunct: mood	Predicator
MOOD			Residue

2. Oh, okay.

Oh,	okay.
Adjunct: cont.	Adjunct: cont.

3. Good.

Good
Complement
Residue

4. Hindu.

Hindu
Complement
Residue

5. Dieng, yes, Dieng.

Dieng	yes	Dieng
Complement	Adjunct: polarity	Complement
Residue	MOOD	Residue

6. **The left one is** Brahma?

The left one	is	Brahma?
Subject	Finite	Complement
MOOD		Residue

7. Brahma...emm...

Brahma	emm...
Complement	Adjunct: holding
Residue	

8. Brahma, Visnu, Shiva.

Brahma, Visnu, Shiva.
Complement
Residue

9. What **is the name of the temple** here?

What	is	the name of the temple	here?
Complement	Finite	Subject	Adjunct: circ.
Residue	MOOD		Residue

10. Kalir?

Kalir?
Complement
Residue

11. Okay. Kelir.

Okay,	Kelir.
Adjunct: cont.	Complement
	Residue

12. **That's** great.

That	is	great.
Subject	Finite	Complement
MOOD		Residue

13. I do.

I	do
Subject	Finite
MOOD	

14. **The shape will** change, yea?

The shape	will	change	yea?
Subject	Finite: modal	Predicator	Adjunct: cont.
MOOD		Residue	

15. **We have** also in New York.

We	have	also	in New York.
Subject	Finite	Adjunct: mood	Adjunct: circ.
MOOD			Residue

16. **Some people touch** a statue which was made from glass and metal.

Some people	touch	a statue which was made from glass and metal.	
Subject	Finite	Predicator	Complement
MOOD		Residue	

17. **It was** shining but now **it's** broken.

It	was	shining	but	now	it	is	broken.
Subject	Finite	Predicator	Adjunct: conj.	Adjunct: circ.	Subject	Finite	Predicator
MOOD		Residue		Residue	MOOD		Residue

18. Yea, nice to meet you.

Yea,	nice	to meet	you.
Adjunct: cont.	Complement	Predicator	Complement
	Residue		

19. Let's have a photo.

Let's	have	a photo.
Subject	Predicator	Complement
MOOD	Residue	

APPENDIX XVIII

THE ANALYSIS OF MODALITY

Conversation I (Tour Guide)

No	Clause	Modality				
		Probability	Usuality	Obligation	Inclination	Capability
1.	You can multiply each temple with thirty steps.					√
2.	Java could have been more Catholic.	Median				
3.	I guess you're a teacher.	Median				
4.	You can use your both hands like this.					√
5.	... they can communicate with god					√
6.	You can see here,					√
7.	you will be smarter.				High (Conviction)	
8.	I will take your picture.				High (Conviction)	
9.	You can predict your death.					√
10.	(i) In this room, we can see (ii) that woman can conquer ego.					√
11.	I can go to that kingdom					√
12.	We cannot find the mistake.					√
13.	You can see him here.					√
14.	... but I can burn the whole palace with my tail.'					√
15.	'I can jump to another roof and burnt the whole palace with my tail.'					√
16.	Yes, you can see people went out, including the rats.					√
17.	... rat will be the first animal to go out.				High (Conviction)	
18.	'You may not help me.'	Median				

19.	In this panel, we can see a very unique creature.					√
20.	You should see from here, Mister.			Median (Advice)		
21.	I think we end our tour here.	Median				

APPENDIX XIX

THE ANALYSIS OF MODALITY
Conversation I (Tourist from New Zealand)

No	Clause	Modality				
		Probability	Usuality	Obligation	Inclination	Capability
1.	So, I will find Zen enlightenment today.				High (Conviction)	
2.	Can you please take?					√
3.	So, should anyone hold of bridge to across from the under-world?			Median (Advice)		
4.	Can't we find them and bring them back?					√
5.	Can I stand there to take a picture?			Median (Permission)		
6.	So, he would rescue her?				High (Conviction)	

APPENDIX XX

THE ANALYSIS OF MODALITY
Conversation II (Tour Guide)

No	Clause	Modality				
		Probability	Usuality	Obligation	Inclination	Capability
1.	... you can visit the other temple.					√
2.	You can go on foot or take a mini train.					√
3.	... and the visitor can go inside.					√
4.	You can also come to the Shiva Temple.					√
5.	Can you see the stone in the corner?					√
6.	because you can see all of the temples from there.					√
7.	... and you can go to that direction and take the mini train.					√
8.	So, now the visitor can go inside the Shiva Temple.					√
9.	... but you can see that the wall was damaged and all we see is the ruin only.					√
10.	you can see the decoration, the face of demon named Kala.					√
11.	We can only see the statue of Nandi.					√
12.	You can see the highest one is Shiva Temple,					√
13.	Now, we can go to see the Shiva Temple.					√
14.	I will not in this place also.				High (Conviction)	
15.	... you can become more beautiful.					√
16.	... but now after the renovation we can see cement.					√
17.	Not only in the temple but the floor you can also see the new stones.					√
18.	... you must put the temple on the right.			High (Direction)		
19.	So, you can read the story in the left side.					√

20.	If you want to see the performance, this performance will be held this evening.				High (Conviction)	
21.	A man promised to King Janaka, 'I'm a strong man, I will be the winner.'				High (Conviction)	
22.	'One by one, you can prove and show to me to lift my magic bow.'					√
23.	'Okay, you can follow my competition, Rama.'					√
24.	You can see his face.					√
25.	You can see that the roof of this temple is not so high.					√
26.	you can go with private car or <i>becak</i> .					√
27.	'You must transform your body to be an animal and dance in front of Rama and Sita.'			High (Direction)		
28.	'You must keep my wife, Sita.'			High (Direction)		
29.	... the story will be continued next week.				High (Conviction)	
30.	Can you come back here later?					√
31.	Some Hindus believe if you come here, you can pray and touch the trunk.					√
32.	You will be very clever because the trunk contains full of knowledge.				High (Conviction)	
33.	Because Ravana was a very strong demon, he could defeat the bird.					√
34.	They could not find Sita.					√
35.	'I will help you.'				High (Conviction)	
36.	'I can find your wife, Sita.'					√
37.	Local people believe if you touch Durga's body, you will be				High	

	more beautiful.				(Conviction)	
38.	I will finish the story of Ramayana.				High (Conviction)	
39.	‘Sita, if you want to live with me again, I will clean you with the holy fire.				High (Conviction)	
40.	If you were touched by Ravana, you will die on the fire.				High (Conviction)	
41.	But if you were never touched by Ravana,		High			
42.	... your body will be protected by God of Fire, Agni.				High (Conviction)	
43.	Sita said, ‘Rama, I will be safe on the fire				High (Conviction)	
44.	... because Ravana never touched me.’		High			
45.	If it is not clear I will repeat again from the beginning.				High (Conviction)	
46.	If you don’t have time for praying to Shiva, you can go here and whisper on Nandi’s ear.					√
47.	That’s why some Hindu believe that you cannot cut and eat bull.					√
48.	You cannot send your message and the god gives nothing to you.					√
49.	If you go to Borobudur, you can see Buddha’s face.					√
50.	... you can stay here to visit the other temples or to take the picture of the temples around here.					√
51.	Then, for the exit, you can follow the direction.					√
52.	you’ ll find the mini train.				High (Conviction)	
53.	During five minutes, it will stop in Sewu Temple and go directly to the exit.				High (Conviction)	

APPENDIX XXI

THE ANALYSIS OF MODALITY
Conversation II (Tourist from Germany 1)

No	Clause	Modality				
		Probability	Usuality	Obligation	Inclination	Capability
1.	Can we go to the other temples through this this way?					√
2.	Can you take my picture?					√

APPENDIX XXII

THE ANALYSIS OF MODALITY
Conversation III (Tour Guide)

No	Clause	Modality				
		Probability	Usuality	Obligation	Inclination	Capability
1.	Yes, we can do like that.					√
2.	... it will take about 224 years to build all these temples.				High (Conviction)	
3.	... you can come here in the next life.					√
4.	We can see the statue in the second room.					√
5.	Maybe your wife has ten arms.	Median				
6.	... you will be more beautiful.				High (Conviction)	
7.	It means what we will give for earth, ...				High (Conviction)	
8.	I think we end this tour here.	Median				

APPENDIX XXIII

THE ANALYSIS OF ATTITUDE

No	Clause	Attitude		
		Affection	Judgment	Appreciation
1.	(i) I hope (ii) it can give you a better understanding about Prambanan Temple, all about enlightenment, or even Zen.	√		
2.	And now prepare yourself , your energy also,	√		
3.	There was a great empire here. (Conv. I/T)			√
4.	So, the best place is between the blue ocean and volcano. (Conv. I/T)			√
5.	The land is flat , (Conv. I/T)			√
6.	The highest level is there, sky level. (Conv. I/T)			√
	Yes, the highest one . (Conv. I/T)			√
7.	Mister, to understand the different levels is quite simple . (Conv. I/T)			√
8.	Actually there are many bridges, reflection, and contemplation. (Conv. I/T)	√		
9.	He was achieving the true self. (Conv. I/T)		√	
10.	You are right , Mister. (Conv. I/T)		√	
11.	Now, we are standing in the second level, the transitory level, the highest level . (Conv. I/T)			√
12.	Mister, we are arriving to the highest level . (Conv. I/T)			√
13.	(i) The God Visnu has Garuda, (ii) Shiva has Nandi, the sacred Bull (iii) and Brahma has Angsa. (Conv. I/T)			√
14.	He is blessing humans. (Conv. I/T)	√		
15.	(i) If we are talking to our true self (ii) then our true self is actually emptiness . (Conv. I/T)	√		

16.	(i) This is when (ii) we reach the highest level. (Conv. I/T)			√
17.	They were asking about order and chaos. (Conv. I/T)	√		
18.	They protested , 'Visnu, why are there many problems on earth?' (Conv. I/T)	√		
19.	' I'd better live with you without any problem.' (Conv. I/T)	√		
20.	Visnu was nodding , (Conv. I/T)	√		
21.	(i) Then, Visnu was still nodding , (ii) 'Until the end of time, I will come to this earth through my avatar.' (Conv. I/T)	√		
22.	We are still waiting the tenth. (Conv. I/T)	√		
23.	His head was stolen by some bad people. (Conv. I/T)			√
24.	That's why modern people are busy. (Conv. I/T)			√
25.	He has a big stomach. (Conv. I/T)			√
26.	Big stomach is not the representation of obesity but wisdom. (Conv. I/T)			√
27.	Then, Guru brings a water jar which represents the tranquility of mind. (Conv. I/T)		√	
28.	We are thirsty of some water of knowledge. (Conv. I/T)	√		
29.	This is the best preserved Ganesh statue. (Conv. I/T)			√
30.	He was a ten headed man considered as the bad character.		√	
31.	There was a strange job in ancient time, beggar priest. (Conv. I/T)			√
32.	Ravana pretended to be a Brahmin.	√		
33.	Yes, she wanted to give something.	√		
34.	Rama was crying because he lost his beloved wife. (Conv. I/T)	√		
35.	It was difficult to distinguish which one was good and		√	

	bad. (Conv. I/T)			
36.	(i) Rama gave a young coconut leaf for the good one (ii) because young coconut leaf was pointing to the sky. (Conv. I/T)		√	
37.	(i) Good characters are going to the sky (ii) because they are connected to the upper-world. (Conv. I/T)		√	
38.	This is the best , golden death. (Conv. I/T)			√
39.	My neighbor was smiling before died. (Conv. I/T)	√		
40.	He knew his death and ended his death with smiling . (Conv. I/T)	√		
41.	His mind was distracted . (Conv. I/T)	√		
42.	It is so deep . (Conv. I/T)			√
43.	The soldiers of the second kingdom were angry . (Conv. I/T)	√		
44.	(i) Hanoman was not panic , (ii) 'I'm burnt now (ii) but I can burn the whole palace with my tail.' (Conv. I/T)	√		
45.	Because it's very heavy . (Conv. I/T)			√
46.	Oh, really? Three hundred steps? (Conv. I/N)	√		
47.	Really? (Conv. I/N)	√		
48.	I do own, really . (Conv. I/N)	√		
49.	Fifteen is quite huge . (Conv. I/N)			√
50.	So, the best choice is the place over there, the area where there was a huge land. (Conv. I/N)			√
51.	Are you sure? (Conv. I/N)	√		
52.	So, the highest level is emptiness. (Conv. I/N)			√

53.	(i) I hope that my grandma had a golden death (ii) because she have talked a lot to other people. (Conv. I/N)	√		
54.	She was smiling . (Conv. I/N)	√		
55.	Don't worry . (Conv. II/T)	√		
56.	Very good . (Conv. II/T)			√
57.	The first is the most important temple , Prambanan, the Hindu Temple. (Conv. II/T)			√
58.	(i) Two hands are destroying bad things (ii) and two hands are rebuilding good things . (Conv. II/T)		√	
59.	So, Shiva is a destroyer and a creator, changing something bad to be better . (Conv. II/T)		√	
60.	To count the temple stone by stone is very complicated . (Conv. II/T)			√
61.	(i) Yes, Hindu believes (ii) that if there is no volcano, (iii) there is no life. (Conv. II/T)	√		
62.	(i) Local people also believe (ii) that the name of this temple is Roro Jonggrang. (Conv. II/T)	√		
63.	She was a beautiful princess who transformed to be a statue. (Conv. II/T)			√
64.	If ladies and women touch the face and put on your face three times, you will be more beautiful . (Conv. II/T)			√
65.	Though you are now beautiful , you can become more beautiful. (Conv. II/T)			√
66.	This is the biggest statue in Shiva Temple. (Conv. II/T)			√

67.	This was the special place for the holy man. (Conv. II/T)			√
68.	Somebody who was success to lift the magic bow will marry a beautiful princess , Sita. (Conv. II/T)			√
69.	(i) A man promised to King Janaka, (Conv. II/T)	√		
70.	'I'm a strong man , (Conv. II/T)			√
71.	(iii) I will be the winner. ' (Conv. II/T)	√		
72.	The second man came and promised again, (Conv. II/T)	√		
73.	The king became very sad , (Conv. II/T)	√		
74.	' Don't worry , Janaka. (Conv. II/T)	√		
75.	(i) The King Janaka felt surprised , (i) then he said,	√		
76.	The king was really happy . (Conv. II/T)	√		
77.	This is the statue of Agastya, the transformation of Shiva as the greatest teacher . (Conv. II/T)			√
78.	Okay, so this is Agastya, the highest teacher in Hinduism. (Conv. II/T)			√
79.	(i) One day, Ravana, a demon king, came and looked Sita, (ii) 'She is very beautiful .' (Conv. II/T)			√
80.	Sita was upset and said, (Conv. II/T)	√		
81.	' Don't worry Sita.' (Conv. II/T)	√		
82.	Sita was afraid , (Conv. II/T)	√		
83.	Ravana meditated and became a poor beggar . (Conv. II/T)			√
84.	(i) Because Ravana was a very strong demon , (ii) he could defeat the bird. (Conv. II/T)			√
85.	Rama was very sad . (Conv. II/T)	√		

86.	(i) Local people believe (Conv. II/T)	√		
87.	(ii) if you touch Durga's body, (iii) you will be more beautiful. (Conv. II/T)			√
88.	(i) Hanoman promised to help Sita (ii) but four guardians came. (Conv. II/T)	√		
89.	All people were panic. (Conv. II/T)	√		
90.	Rama was successful to kill Ravana. (Conv. II/T)		√	
91.	(i) Rama refused Sita (ii) because he did not believe (iii) that his wife was still pure during the kidnap. (Conv. II/T)	√		
92.	(i) Rama believed (ii) that Sita was still pure. (Conv. II/T)	√		
93.	Is this the best place for taking the picture? (Conv. II/G1)			√
94.	Does Hindu believe the power of volcano? (Conv. II/G1)	√		
95.	Very small. (Conv. III/T)			√
96.	The biggest one is Shiva because Hindu people here believe (Conv. III/T)	√		
97.	that Shiva is the most important God. (Conv. III/T)			√
98.	(i) It is wrong (ii) because Shiva only destroys the bad things. (Conv. III/T)		√	
99.	(i) We were lucky (ii) because the earthquake happened early in the morning at 5.55. (Conv. III/T)	√		
100.	The damage in Bantul was very serious. (Conv. III/T)			√
101.	This is a big heavy bull statue. (Conv. III/T)			√
102.	(i) It means (ii) that she is more powerful than Shiva. (Conv. III/T)		√	

103.	(i) Some people said (ii) if you touch the face three times, (iii) you will be more beautiful . (Conv. III/T)			√
104.	Small temples . (Conv. III/U1)			√
105.	A small town . (Conv. III/U1)			√
106.	That's great . (Conv. III/U2)			√