



Lexical Representations of Prototypes of Semantic Primitives in Balinese Tradition and Their Meaning Configuration in English



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Abstract

Variation of Balinese lexicons, in particular to the field of tradition, needs documenting thoroughly. It can be done through mapping, explicating, and configuring the meaning of lexical representation of prototypes of semantic primitives based upon the theory of Natural Semantic Metalanguage (Wierzbicka, 1996) with its Cultural Scripts model (Goddard, 2002). Data was collected by a participative observation method of which the technique was in form of focus group discussion (Bungin, 2001: 57; Moleong, 2000). A deep interview was then applied in order to collect further information on the use of lexicons. Data was then comprehensively analyzed by a *padan* method by which relevant theories were employed and an *agih* method of the language itself (Sudaryanto, 2003). The result of analysis showed that (1) There are 16 prototypes of semantic primitives of which Balinese lexical representations vary and fall into three different categories, namely impolite, neutral, and polite; (2) meaning explication and configuration of each lexical representation can be done with explanation of components of entity, process, manner, instruments, result, time, and cognitive aspects using low-level scripts model with if-when condition in specific Balinese culture.

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1. Introduction

Nowadays, preservation of culture has become a central issue in the development of social and cultural fields in Indonesia. One of the ways which need to be done is to document the lexical representations of prototypes of semantic primitive in tradition fields. It is due to the fact that in terms of language and culture this day, there are some shifts in both forms and use in one hand. On the other hand, language retains such plentiful local wisdom as

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norms, values, local knowledge, and ideology. If this can be properly maintained, preserved, and documented, the language, then, certainly becomes the main academic and non-academic object to study. Therefore, when this documentation can be immediately done, then it will lead to the expansion of documenting the representation of prototypes of semantic primitive in other fields, such as agriculture, livestock, culinary, and the like.

The language in a number of societies is used for the sake of maintaining the norms, values, and ideologies of the society. Linguists argue that language is important because the speakers who use the language also play a very important role, especially in the process of communication in a particular culture. In order to achieve the purpose and objective of speakers in communication, then the tools and models are necessarily required. One of them is a list of explication and configuration to the meaning of lexicon considering that the list needs to be complemented with matching lexicon meaning, both lexically and functionally concerning with its use. This should be urgently taken into account. So, the main idea of this article is to document a list of the lexical representation of prototypes of semantic primitives (Wierzbicka, 1996) developed by Goddard (2004) along with the meaning configuration of representation of prototypes of semantic primitive with cultural scripts approach using low-level-scripts with the if-when condition in specific Balinese culture.

2. Research Method

This part includes a method of collecting data and analyzing data. Since this is a field research located in two districts in Bali, namely Buleleng dan Gianyar regencies, the methods used to obtain the data were participative observation, focus group discussion, and in-depth interviews (Bungin, 2001: 57; Moleong, 2000) with recording techniques. In the focus group discussion, twenty informants from regencies were discussing lexicons used in cultural practices in Bali. In this case, the recording was absolutely done during the discussion, an in-depth interview was done first with some informants, and then the results of this interview were cross-referenced to the key informant. Furthermore, some steps were taken in order to obtain valid data. First, the existence of people of Bali who keep their strong traditional activities including social and cultural activities, such as cultural practices and social interaction was Identified and mapped. Second, an interview with informants in a district with the intention of obtaining a lexical representation of semantic primitives as well as their use in the context of tradition was conducted. Third, in-depth interviews with the key informant were conducted

Once the data was obtained and classified, and then the data was systematically analyzed based on the problems and the focus of research. In identifying the prototypes of semantic primitives and in configuring the meaning of lexicon, the method *padan* (Bungin, 2001) was employed, meaning that the lexical representation in Balinese tradition was matched and mapped into some prototypes. The definition and description of each lexicon were descriptively made based on the context of situation and culture using cultural scripts model.

3. Result and Analysis

This part includes identification of lexical representations of prototypes of semantic primitives in Balinese tradition. It contains 16 prototypes of semantic primitives. The meaning configuration is then made with cultural scripts model.

3.1 Lexical Representation of Prototypes of Semantic Primitives in Balinese Tradition

This part tells about some lexical representations in the field of Balinese tradition that are potential to be members of semantic primitive prototypes. They were taken through focused group discussion set in two different regions in Bali. It was in accordance with natural semantic metalanguage theory (NSM) considering that it is a combination of the tradition of philosophy and logic of which the assumption refers to the principles of semiotics. Furthermore, Wierzbicka (1996) says that certain lexicon has universal and natural meanings. Although the grammatical patterns of a language are specific, can always be found universal patterns. The universal grammatical patterns are considered sets of basic sentences in various languages. The basic sentence is constructed by elements of the universal lexicon. A relation of elements of universal lexicon based on the grammar of a language is the so-called NSM syntax. In addition, the principles of NSM syntax can be formulated, as follows: (1) any predictable patterns exist in languages of the world; (2) the patterns are the innate grammar of human cognition, and (3) the patterns are using a universal semantic lexicon

Goddard (1996a: 1-5) formulates seven principles of universal semantics, such as: (1) the principle of semiotics: a sign cannot be reduced or analyzed into a combination that is not a sign; Consequently it is not possible to reduce the meaning of the combination that is not its own meaning; (2) the principle of separation and thoroughness of analysis: complex meaning can be comprehensively analyzed by following the clear sequence. This means that the meanings of the complex can be decomposed into a combination of simple meaning

separately without spin and without residue; (3) the principle of original meaning: there is a set of meanings that cannot be its semantic primitives. The semantic primitives has syntactic elements which are arranged in a simple proposition; (4) the principle of natural language: primitive meanings and syntactic elements are used in the form of natural language; (5) the principle of expressive equivalence of natural semantic metalanguage: natural semantic metalanguage is derived from a different language that expresses the equivalence of meaning. Some simple proposition in NSM can express the meaning of different languages; (6) natural semantic metalanguage isomorphic principle: simple proposition expressed by NSM is isomorphic in different languages; and (7) the principle of lexical hypothesis: every original meaning can be expressed in words, morpheme, and different phrases in each language. The followings are some lexical representations in Balinese tradition field:

1) Substantive

Substantive Prototype in Balinese traditional field is the prototype of which subtypes are in the most number of representations. It consists of the first person pronouns, the second person pronouns, the third person pronouns, family, traditional leaders, saints, a maker of offerings / facilities, public servant, followers, managers, people, colors, parts of temple, things (type of offerings, means of offerings, means of worship, ornament, and dance), gamelan orchestra, food/meals, condiments, kitchen, utensils, animals for purification, and body. The followings are representations of semantic primitive prototypes of substantives.

- a) The first person pronouns:
cang, ana, ake, kole, tyang, tityang,
- b) The second person pronouns:
ci, cai, ente, awake, nani, siga,
- c) The third person pronouns:
a, dane, ipun, jero,
- d) Family members:
Sameton, nyame, bapa, meme, adi, beli, misan, mindon, iwa, pekak, dadong,
- e) Traditional leaders:
Guru, panglingsir, pangenter acara,
- f) Saints:
Pemangku, pandita, pinandita, tapakan, balian, kukang tenung, tukang wacak, tukang surat
- g) Offering makers:
Tapini, srati, tukang banten,
- h) Public servants:
Pengayah, juru sapuh, pecalang, sinoman, juru arah,
- i) Manager:
Bendesa, pangliman, penyarikan, juru raksa, yajamana, kelian praja, kelian adat, kelian tempekan,
- j) Followers:
Pamedek, atiti, damuh, kaula sentana, priti sentana, bakta,
- k) People:
Jelema, anak, bayi, dalang, pragina
Things:
prawartaka, baga, parahyangan, pawongan, palemahan, bokor, kajang, pering, kasa, bade, wadah, klakat, tamas, taledan, katik sate, kleneng, gente, pasepan, sangku, gebongan, jrimpen, sodan, canang, kuangen, daksina, pejati, banten, bunga, dupa, segehan, suci, tebasan, pras, penyeneng, prascita, aturan, sesaji, ayaban, sodan, tumpeng, datengan, nyuh, bungsil, bangsal, busung, ron, ental, slepan, dewugan, bungkok, dadap, base, buah, pamor, gambir, mako, taluh, kacang, saur, tumpeng, penek, ituk-ituk, lis, caru, saiban, tangkih, tebasan, rantasan, puspa, penuntun, kekecer, bale sekah, don bingin, kulkul, siwa prana, bajra, tirta, sunari, anjak saji, kuangen, peti, plangkan, dipan, kasur, gigi, pering, kajang, bade, jauman, tamas, ingka, ceper, sengkui, keplugan, penjor, asagan, kober, lelontek, umbul-umbul, tombak, ulon, tali, pulagembal, tepung tawar, benang, , wayang, tupeng,
- l) Parts of the temple:
jaba sisi, jaba tengah, jeroan, padma, palinggih, sanggah, mrajan, pura, candi bentar, candi kurung, apit lawang, surya, ibu, dewa yang, kemulan, taksu, ayun, tunggun karang bale gong, piyasan, panggungan, bale pawedan, paon, pawaregan, prantenan, payogan,
- m) Orchestra:
gong, gamelan, angklung, bleganjur, tingklik, panggul, kempur, cengceng, kendang, gangsa,

- n) Condiments:
basa-basa, goh, rajang, sambel, uyah, sere, bwang, suna, tabia, cekuh, kunyit
- o) Ornaments:
Lap-lap, asagan, wastra, pedapa, kober, umbul-umbul,
- p) Foods/Meals:
urab, lawar, balung, ares, komoh, tipat, bantal, nasi, jaja
- q) Utensils:
keris, tiuk, kikihan, pangobedan, pangrekrekan, talenan
- r) Colors:
selem, putih, barak, kuning, brumbun
- s) Animals:
angsa, bebek, siap, kuluk, kucit, kambing
- t) Body:
awak, ukudan, raga, angga
- 2) Determiner
Determiner is a prototype of which the lexical representation can refer to the substantive. Lexicon representations that refer to substantive in Balinese traditional field are *ne, niki* to refer to this and *ento* and *nike* to refer to that. In addition, the determiner prototype can also be used to explain things or substantiva. Therefore, this prototype has a specific syntax outline THIS / IT + SUBSTANTIVA (people and things). The followings are lists of representation of determiner prototypes. *ne, ento, niki, nike, patuh, pateh, lenan, tiosan, lianan*
- 3) Quantifier
Quantities in the Balinese language refer to the number and the number of objects or substantive. The prototype of this quantity has a variety of representations, such as one, two, lexicon which is represented in the lexicon one. In addition, the lexicon one can refer to the unit of measure, such as the unit of measure of a manner in accordance with the name of the container. The quantity may also be represented by the lexicon related to cardinal numbers, such as two and a lexicon that has a meaning of all, a lot, and some. Therefore, a specific framework syntax is QUANTITY + SUBSTANTIVE and SUBSTANTIVE + QUANTITY. The followings are lists of representation of Quantities
- [a] One:
besik, siki, aukud, abesik, asiki, acepok, akarung, akampil, akranjang, abodag, alumpian, angiu, anempeh, Asokasi, akapar, atamas, ataledan, apesel, acrigen, abotol, acangkir, atoples, aijas, abulih, abungkul, alembar, asidu, apiring, amangkok, acoblong, awanci, apaso, aember, abokor, asendok, acedok, agombang, asemblong, aklakat, abarung, alingseh, akecoran, akilo, airis, aiket, apasang, aceplok, agantus, abidang, acepok, asuun, ategen, akikjepang, akedusan, asopan, agrosan, asiupan, acelekan, ajumput, acolekan, asangkop, acekel, atampak, anyoran, atajuh, alengkat, adepa,
- [b] Two:
dua, kalih, dwi,
- [c] All:
onyang, makejang, sami, samian, bek, liu, nged, samah, ngrented, akeh, makueh, makudang-kudang
- 4) Evaluator
Prototype of evaluation can be used to provide an evaluation of the work or activity and objects or substantive. In Balinese traditional field, prototype of evaluation may be represented by such lexicons as good as in *luung, melah, becik, adung, nyarik*, bad as in *jelek, jele*, long as in *lantang, dawa*, short as in *bawak*, high as in *tegeh*, and low as in *endep, andap*
- 5) Descriptor
The prototype of descriptor in Balinese language, especially in the field of tradition, is used to describe nouns or substantive. The prototype is represented by lexicon having a meaning of large as in *gede, agung, kelih, lingsir*, small as in *cenik, alit, anom*, smart as in *dueg, wikan, pradnya*, arrogant / stupid as in *corah, sombong, jumawah, belog*, peace as in *shanty, jagatdita, gemah, ripah, jinawi*, and well-known as in *sumbung, loktah*. Specific syntactic framework can be described as SUBSTANTIVA + DESCRIPTION.
- 6) Mental Predicate
Prototype of mental predicate is related to one's mental. Therefore, one's mental is all about and refers to thinking as in *keneh, manah*, the ability of knowing something as in *nawang, eling, uning, tatas,*, being

curiosity as in *dot, arsa, apti, kedeh, kadodoh*, feeling as in *adek, ngebonin, rasa, kedus, irup*, seeing as in *not, cingak, tolih, tepuk, tingalin, iwasin, clektekang, dengengang, iling, ton, suryaning, aksi*, and hearing as in *dingeh, pireng, pidarta, piragi*.

7) Speech

Speech in Balinese language is a form of the verb produced with the mouth. In this case, the speech refers to activities that are expressed by organ of speech, words, and statement of doing things right. The third representation of lexicon of this prototype is in the form speech, words, and true. Lists of representation of mental predicate prototype are: *orahang, omong, teges, macak, nguningang, ngatos, nyawis, sadok, tetes, wilangin, catri, judi, nyledi, ngraos, munyi, panika, suara, beneh, saja, patut*

8) Action, Happen, Movement

In Balinese language person's activities can be realized by action or something done on or use of human parts of body, the event or events that are not performed by the speaker but is done by others, and the movement that causes an object move from place to other places, as in the following lexicons:

ngalih, ngerereh, negem, mabhakti, nyongcong, ngebambang, nyuci, nyatur, netegan, nanceb, pesu, meli, numbas, macaru, ngaben, ngrorasin, mesangih, matajen, mapalu, kaplug, majalan, melaib, ngepung, uber, tangkil, gabag, nguyeg, aduk, suun, suah, sisir, getep, pundut, sungsung, tegen, tampa, tatad, jemak, ambil, ajak, aba, mecik, mejek, taan, nyelcel, jimpit, cekik, gisi, cekel, colek, siku, lempag, nompel, tampar, pantig, empug, nimpug, entungang, gelilingan, puter, aduk, peres, kepel, pegat, pempen tanding, usapin, ingkup, campuh, besikang, gabung, atepang, natab, kisidang, tumpuk, susun, tegul, sambung, sebit, keret, kirut, tekekang, kaput, pelut, keet, godot, serut, tektek, rames, tebih, recah, cacah, malpal, rajang, tusuk, gorok, nyambleh, pukang, ngrecah, ngulis, ngelas, murak, mruak, tingkag, nomes, tues, ancuk, jait, semat, sangih, nyampat, ampelang, tampel, Tempel, angget, nugel, ngabil, ngiis, ngaeb, neres, boreh, slusuh, tudag, tanjung, tendang, tampel, jekjek, ingsak, mapiteket

9) Existence and Possession

In Balinese language, existence and possession are in so similar meanings that they are categorized into one prototype of semantic primitive. Each subtype has a representation of lexicon. Two lexicon including in this prototype is there is/are and have/has. The concepts of the two lexicons are different one to another. The lexicon there is/are refers to the existence of the object or objects, as in *ada, wenten*, whereas have/has refers to possession, as in *ngelah, maduwe, madrebe*

10) Life and Death

The concept of life and death in Bali is a psychological concept, meaning that life and death are determined by God Almighty. The concept of life is represented by the lexicon *idup, urip*. Both of these concepts relate to the concept of the macro cosmos and micro cosmos, the universe and its contents. While the concept of death is represented by a lexicon that is both literal and metaphorical lexicon as in *mati, bangsa, seda*

11) Time

In Balinese language, concept of time contains a few things, such as the time when it is identified with when, now, before, and after. In addition, time can also be interpreted as the accumulated amount of time that a person has or how long things happen, as shown by the following representations:

a) *dugas, daweg, jani, mangkin, sakonden, sedereng, sadurung, sasuba, risampun, makelo, suwe, akejep, aklimpengan, aklinyengan, galah*

12) Place/Space

The concept of a place or space contains some concepts of location where the event(s) take place and where the activity is done. This prototype also contains a substitution or reference concerning the place, like here, there, above, and the like, as in: *tongos, genah, (ring) dija, dini, driki, baduur, beten, joh, doh, paek, nampek, samping, tengah*

13) Logical Concept

The concept of logic is a concept which is strongly associated with feelings, such as rejected, unwanted, and the like. Lexicons, which are representation of the concept of logic are: not as in *tusing, nenten*, perhaps as in *minab, mungkin*, if as in *yening, rikala, ritatkala*, because as in *sawireh*, and can as in *bisa, nyidaang, mrasida*

14) Intensity, Augmentation

The concept of intensity is defined as how intense the activities are carried out or how often events

happen. Representation of lexicon in the Balinese language falls into very as in *bes, kalintang, pinih, dahat* and more as in *buin, malih*

15) Taxonomy dan Partonomy

Taxonomy is a kind of grouping. It is based on the type of and a part of. Therefore, the basis of this grouping is a representation of lexicon of the prototype of taxonomy, as well as in *eedan, bagian, peduman, kepah*

16) Similarity

Similarity is the presence of two objects that are almost the same or identical, both in terms of physical form and characteristics. In Balinese language, only few lexicon of this kind of prototype is found. The lexicon refers to way as in *alah, cara* and like as in *sakadi, minakadi*

3.2 Meaning Configuration of Prototype of Semantic Primitives in Balinese Tradition

The study of NSM is supported by a model called cultural scripts. [Goddard \(1997: 276\)](#) says that in a different society, a person or group of people do not only use different languages, but they use those languages in very different ways. Cultural scripts are categorized into two types, namely high-level script and low-level script ([Wierzbicka, 2002a](#)). The high-level script is a master script. It is viewed as a core containing cultural practices that can be used as a guide or a model to know the customs and cultural norms. Both types of cultural scripts are related to the original meaning of the evaluation component, such as "It was nice if ...", with variants, such as: "It is not good if ...", "It was bad when ...", "It would be good if ...". In addition, components of human perception can also be used to explain the cultural norms. The perception here meant: "I can say (think, do, etc.) ..." I cannot say (think, do, etc.) ... ". Type of cultural script of the low-level scripts tend to be made with components of "when" and the component "if" ([Goddard, 2004: 6](#)).

[Goddard \(1997: 276\)](#) says that in a different society, a person or group of people do not only use different languages, but they use those languages in very different ways. Therefore, the cultural scripts are used to discuss human communication or a group of people from a cultural perspective. [Wierzbicka \(1999\)](#) says that the cultural scripts can be applied to study emotions across cultures, to see how differences in emotions of one's feelings in communication. Cultural scripts are categorized into two types, namely high-level scripts and low-level script ([Wierzbicka 2002a](#)). The high-level script is the master script. The master script in society is viewed and considered a core containing cultural practices that can be used as a guide or a model to know the customs and cultural norms. Examples:

A person thinks like this.

When someone does something, it would be good if these people can think something like this:
"I do this because I want to do it because this is something legitimate"

People think like this:

It was nice if someone wants other people to know what someone is thinking
It was nice if someone wants others to know what a person feels

People think like this.

When I want someone to do something, It would not be good if I say something to someone:
"I want you to do this. I think that you will do this because of this"

In Balinese language and culture, the meaning can be explicated and configured based on cultural scripts. One of the lexical representations of a prototype of substantive in the Balinese language is *tyang* (I). It is a kind of address term used by Balinese people to talk to someone who is in higher status. One's social status in Balinese society is always attached to the family. For example, people who come from families of higher status, when married with children, then his status changed relatively high. Therefore, based on cultural scripts, if there is a child of an ordinary family married into the family of high caste, the child is also changing its status. In communication, her parents will accordingly address their married daughter with *tyang* (I). By contrast, the conception of lexicon 'I' can also be expressed colloquially as in *cang* and respectfully as in *tityang*. See the following configuration.

tyang (I)

X is an entity, a kind of address term used by the first person (singular and plural)

At that time, someone talked using this word to others who are in higher status

Someone thinks like this:

“If X is not used properly, something bad can happen to me”

“If I want others to feel something good about me, it would be good if I can say that this is me”

“I want other people to know who I am”

Because of this:

“I think I said I with this word”

In Balinese language and culture, determiner is a description of the object or a noun. One of the forms found in the field of tradition is the lexicon “the same”. A person can compare two objects. Balinese people usually compare two objects and say whether the two objects are the same or different. The lexicon 'the same' is used when people think that the two objects seem no different. It is then the nature of determiner that refers to objects that can be seen and felt. See the following configuration.

patuh ‘the same’

At that time, someone says this

Someone thinks like this:

“If two objects are compared in the same manner and ways, it would be better if

I can judge it accordingly”

“I can say something is different or something is the same”

“I say this if something seems no different”

“Everyone can see and feel it”

Because of this:

“I say the same with this word”

One of the sub prototypes of quantifier in Balinese is *bek*. It is actually equivalent to all or many. In the Balinese language The lexicon many is parallel to *bek* and *samah* in the Balinese language. *Bek* refers to a characteristic of a thing. As in tree, for example, *bek* may refer to the fruit of the tree, meanwhile, *samah* may refer to the leaf of the tree. *Liu* refers to the crowd of people. The following is the example of the configuration of *bek* (many)

bek ‘many’

At that time, someone says this

Someone thinks like this:

“Something good has happened”

“If people are in one place in certain time, it would be good if I get surprised at the crowded of people

Because of this

“I say many with this word”

One of the evaluators in Bali is expressed by *tegeh* ‘high’ of which configuration can be paraphrased as follow:

tegeh ‘high’

At that time someone is in a place within a certain time

Someone could see something under him

Someone thinks like this:

“When I was here, it would be good if I could see something under me”

“I can only reach this place if I fly”

Therefore:

“I said high with this word”

Balinese people tend to judge someone by giving a description. The one, which is usually used, is *patuh* ‘worth’. See its configuration

patut ‘worth’

At that time someone does something

Someone thinks like this:
 "It would be good if I can help others with sincerity"
 "It would be good if I do not ask for a reward because it has become my duty"
 Therefore:
 "I say worth with this word"

As other languages usually use, Balinese language also has a mental predicate. It is represented by some words. One of them is the one related to five senses.

Adek 'smell'

At that time, one feels something
 Something good is happening
 Someone thinks like this:

Because of this, people avoid it
 "When something good was happening, it would be good if I inhale"
 Therefore:
 "I can smell something with this word and in this way"

Balinese people usually speak in a cultural sense. They have to see, feel the effect of their own speech. This results in the question and answers techniques. One of the examples of speech can be seen as follow:

nyawis 'answer'

At that time something is happening
 People are doing something (talking with someone)
 Someone thinks like this:

"If people asked me a question, it would be good if I give information in accordance with what he wanted"
 Therefore:
 "I answer someone's question with this word"

Other kinds of verb found in Balinese are action, happen, movement. One of its lexical representations in Balinese can be configured as follows.

Mapiteket 'advice'

At that time something is happening
A person involved in this event
Someone gives testimony in this event
 Someone thinks like this:

"Something good will happen if I can do something good to everyone (including the groom and bride)
If not, something bad will happen
"I can only do this if other people (host) asked and pointed me to do this"
 Therefore, I can say something like this:
 "I advise people with this word"

The existence prototype in Balinese is often used by Balinese people. One of the representations can be seen as follows.

ada 'there is'

At that time, someone says this
 Someone thinks like this:
 "When something can be seen, it would be good if I say this"
 "When something cannot be seen, but it can only be felt, it would be good if I say this"
 Therefore:
 "I think I say there is with this word"

The conception of life and death in Balinese is always found. It is due to the fact Balinese people believed in *rwa bineda* (two different things, such as positive and negative, life and death, and so forth). One of the lexical representations can be seen as following

mati 'die'

At this time something is alive
 Someone can feel something
 Someone thinks like this:
 "Something bad might happen
 Because of a part of something that might no longer live
 Therefore:
 "Something like this is called this"

Time refers to the complement in the sentence, but it gives a certain meaning to the sentence, whether the activity happened in the past, is happening now, happens now, will happen in the future. Therefore, it can be exemplified by the following word

jani 'now'

Everyone wants an event may happen
At this time an event is happening
Because of this:
An event that happens at this time like this is called this

Space in Balinese refers to direction or position, such as front, side, back. The following is a sample of the configuration of the word *malu* 'front'

malu 'front'

X is near Y
 X is in a vertical line with Y
 Y is in line with part of one's view
 Y is in back of X
 Something happens like this is called this

The logical concept configuration is as follow'
de 'do not'

At that time, someone says something
 At the same time, someone wants something
 Someone does not want anything bad to happen to others
 If this is done, someone thinks something good could happen
 Therefore:
 "I think I say do not with this word"

The intensity is represented by the word *buin* 'again' of which configuration is as follow

buin 'again'

Everyone knows things exist and are happening
 Everyone wants something better could happen
 Because of this, everyone wants something good happens again
 Everyone says again with this word

Taxonomy refers to the part of something is closely related to the concept of hyponymy. One of the words representing this is *kepah* 'split' of which configuration is as follow:

Kepah 'split'

At that time, someone knows something

Something is in large numbers

Someone thinks like this:

"If there is something a lot, to make it more efficient, it is good if I make it smaller"

Therefore:

"I say something like this in this way"

The concept of similarity in Bali is represented by the word *cara* 'like', of which configuration is as follow

cara'like'

At that time someone feels something

Something is like something else

Someone thinks like this:

"If I compare the two things which are almost the same, it would be good if I say something like this:

"I say like with this word"

4. Conclusion

After having discussed the representation of semantic primitives prototypes in Balinese traditional field, some conclusion can be drawn as follows:

- [a] There are 16 prototypes of semantic primitives of which Balinese representations vary and fall into three different categories, namely impolite, neutral, and polite
- [b] Meaning explication and configuration of each representation can be done with an explanation of components of an entity, manner, process, result, time, and cognitive aspects using low-level scripts model with the if-when condition in specific Balinese culture.


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Biography of Author

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