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

I Made Netra *

Article history:
Received Feb 15th, 2016
Revised March 5th, 2016
Approved May 27th, 2016

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.

Keywords:
Representation; Prototype; Semantic Primitives; Configuration; Cultural Scripts.

Author correspondence:
First Author,
Faculty of Letters and Cultures – Udayana University, Bukit Jimbaran Campus, Indonesia
Email: dektih@yahoo.com

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 needs 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 form and use in one hand. On the other hand, language retains such plentiful local wisdoms as 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

* Faculty of Letters and Cultures – Udayana University, Bukit Jimbaran Campus, Indonesia
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 meaning configuration of representation of prototypes of semantic primitive with cultural scripts approach using low-level-scripts with if-when condition in specific Balinese culture.

2. Research Method

This part includes 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 about lexicons used in cultural practices in Bali. In this case, recording was absolutely done during the discussion, an in-dept 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 lexical representation of semantic primitives as well as their use in the context of tradition was conducted. Third, in-depth interviews to key informant was 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 was descriptively made based on context of situation and culture using cultural scripts model.

3. Result and Analysis

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 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 is 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 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 are 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 have 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:
3.1.1 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, pangerter 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, jaru sapuh, pecalang, sinoman, jru arah,

[i] Manager:
- Bendesa, pangliman, penyarikan, jru raks, yajamana, kelian pra, kelian adat, kelian tempekan,

[j] Followers:
- Pamedek, atiti, damuh, kaula sentana, priti sentana, bakta,

[k] People:
- Jelema, anak, bai, dalang, pragina

Things:
- prawartaka, baga, parahyangan, pawongan, palemahan, bokor, kajang, pering, kasa, bade, wadah, klakat, tamas, taladan, katik sate, kleneng, gente, pasepan, sangku, gebongan, jrimpen, sodan, canang, kuangan, daksina, pejati, banten, bungu, dapa, segehan, suci, tebasan, pras, penyeng, prascita, aturan, sesaji, ayaban, sodan, tumpeng, datengan, nyuh, bungsil, bangsal, busung, ron, ental, slepan, dewungan, bangkak, dadap, base, buah, pamor, gambir, mako, taluh, kacang, saur, tumpeng, penek, ituk-ituk, lis, caru, saiban, tangkhi, tebasan, rantasan, pessa, penuntun, kekecer, bale sekah, don bingin, kulkal, siwa prana, baji, tirta, sunari, anjak saji, kuangan, peti, plangkan, dipan, kasur, gigi, pering, kajang, bade, jauman, tamas, ingka, ceper, sengkui, keplugan, penjor, asagan, kober, lelontek, umbal-umbal, tombak, ulon, tali, pulagembal, tepung tawar, benang, wayang, tapeng,

[l] Parts of temple:
- jaba sisi, jaba tengah, jeroan, padma, palinggih, sanggha, mrajan, pura, candi bentar, candi karung, agit lawang, surya, ibu, dewa yang, kemulan, taksu, ayun, tumgun karang bale gong, piyasan, panggangan, bale pawedan, paon, pawaregan, prantenan, payogin,

[m] Orchestras:
- gong, gamelan, angklung, bleganjur, tingklik, panggul, kempur, cengceng, kendang, gangsa,

[n] Condiments:
- basa-basa, goh, rajang, sambel, uyah, sere, bwang, suna, tabia, cekah, kunyit

[o] Ornaments:
- Lap-lap, asagan, wastra, pedapa, kober, umbal-umbal,

[p] Foods/Meals:
- urab, lawar, balung, ares, komoh, tipat, bantal, nasi, jaja

[q] Utensils:
- keris, tiuk, kikihan, pangobedan, pangrekrekan, talenan

[r] Colors:
- selem, pituh, barak, kuning, brambun

[s] Animals:
- angsa, bebek, siap, kuluk, kucit, kambing

*Lexical Representations of Semantic Primitive Prototypes in the Field of Balinese Tradition and Samples of Their Meaning Configurations in English (I Made Netra)*
3.1 Body:

awak, ukudan, raga, angga

3.1.2 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

3.1.3 Quantifier

Quantities in 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, lexiicon 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, alumpia

[b] Two:
dua, kalih, dwi,

[c] All:
onyang, makejang, sami, samian, bek, liu, nged, samah, ngrented, akeh, makueh, makueh, makudang-kudang

3.1.4 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

3.1.5 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 lexiicon having a meaning of large as in gede, agung, kelih, lingir, small as in cenik, alit, anom, smart as in duic, wikan, pradnya, arrogant / stupid as in corah, sombong, numa, peace as in shanty, jaga, gemah, ripah, jinawi, and well-known as in sumbang, loktah. Specific syntactic framework can be described as SUBSTANTIVA + DESCRIPTION.

3.1.6 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, ngete, rasa, kedus, irup, seeing as in not, cingak, tepak, tingalin, ivas, seeing as in dingak, pireng, pira, piragi.

3.1.7 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 lexiicon of this prototype is in the form speech, words, and true. Lists of representation of mental predicate prototype are: orahang, omong, teges, macak, ngungung, ngatos, nyavis, sadok, tetes, wilangin, cat, judi, nyledi, ngaoa, suara, beneh, suja, patut

3.1.8 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:
ngali, ngerereh, negem, mabakht, nyongcong, ngebambang, nyuci, nyatar, netegan, naceb, pesu, meli, numbas, macara, ngeben, ngrorasin, mesangih, matajen, mapalu, kaplug, majalan,
3.1.9 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

3.1.10 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 idap, 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, bangka, seda

3.1.11 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, daveg, jani, mangkin, sakonden, sedereng, sadurung, subsa, risampun, makelo, suwe, akejep, aklimpengan, aklinyengan, galah

3.1.12 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

3.1.13 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, mangkin, if as in yening, rikala, ritatkala, because as in sawireh, and can as in bisa, nyyi, mrasida

3.1.14 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 Balinese language falls into very as in bes, kalintang, pinih, dahat and more as in buin, malih

3.1.15 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

3.1.16 Similarity

Similarity is the presence of two objects that are almost the same or identical, both in terms of physical 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). 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:

**Lexical Representations of Semantic Primitive Prototypes in the Field of Balinese Tradition and Samples of Their Meaning Configurations in English (I Made Netra)**
"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 is 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). High-level script is the master script. 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 configurated based on cultural scripts. One of the lexical representations of prototype of substantive in 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 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.

\textit{tyang (I)}

\begin{itemize}
  \item X is entity, a kind of address term used by the first person (singular and plural)
  \item At that time, someone talked using this word to others who are in higher status
  \item Someone thinks like this:
    \begin{itemize}
      \item "If X is not used properly, something bad can happen to me"
      \item "If I want others to feel something good about me, it would be good if I can say that this is me"
      \item "I want other people to know who I am"
      \item Because of this:
        \begin{itemize}
          \item "I think I said I with this word"
        \end{itemize}
    \end{itemize}
\end{itemize}

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 thinks 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.

\textit{patuh ‘the same’}

\begin{itemize}
  \item At that time, someone says this
  \item Someone thinks like this:
    \begin{itemize}
      \item "If two objects are compared in the same manner and ways, it would be better if I can judge it accordingly"
      \item "I can say something is different or something is the same"
      \item "I say this if something seems no different"
      \item "Everyone can see and feel it"
    \end{itemize}
  \item Because of this:
\end{itemize}
"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 Balinese language. The lexicon many is parallel to bek and samah in Balinese language. Bek refers to characteristic of a thing. As in tree, for example, bek may refers to the fruit of the tree, meanwhile samah may refers to the leaf of the tree. Liu refers to the crowd of people. The following is the example of configuration of bek (many)

\[
\text{bek } \text{many}'
\]

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 evaluator in Bali is expressed by tegeh ‘high’ of which configuration can be paraprasewd as follow:

\[
\text{tegeh } \text{high}'
\]

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 description. The one, which is usually used, is patuh ‘worth’. See its configuration

\[
\text{patut } \text{worth}'
\]

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 uses, Balinese language also has mental predicate. It is represented by some words. One of them is the one related to five senses.

\[
\text{Adek } \text{smell}'
\]

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

\[
\text{nyawis } \text{answer}'
\]

At that time something is happening:
People are doing something (talking with someone):
Someone thinks like this:
"If people asked me 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 follow

**mati ‘die’**
- *At this time something is alive*
- *Someone can feel something*
- *Someone thinks like this:*
  - “Something bad might happen*
  - *Because 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 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 with 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 configuration of the word malu ‘front’

**malu ‘front’**
- *X is near Y*
X is in 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 about 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 explanation of components of entity, manner, process, result, time, and cognitive aspects using low-level scripts model with if-when condition in specific Balinese culture.

Acknowledgement

First, we would like to thank God the Almighty for His blessing that this article entitled “Lexical Representations of Prototypes of Semantic Primitives in Balinese Tradition and Their Meaning Configuration in English” can be completed well in time. We also thank the followings who did help in the process of completing the article in forms of funding including: Rector of Udayana University, Dean of Faculty of Letters and Cultures of Udayana University, The Chairman of the Institute for Research and Community
Services of Udayana University, The Head of English Department, Faculty of Letters and Cultures of Udayana University. The informants and key informants coming from Buleleng and Gianyar Regencies, Bali, Indonesia. Last but not least, we deliver sincere gratitude to parties concerned. All comments and suggestions are highly appreciated.

References

Biography of Author

Dr. I Made Netra, S.S., M. Hum is a Doctor in Linguistics in Udayana University, a lecturer at English Department of Under Graduates Program and Linguistics of Post Graduates Study Programs in Udayana University. Subjects taught are Introduction of Micro and Macro Linguistics, English Pragmatics and Discourse Analysis, Functional Text Analysis, Translation in Different Registers, Theory of Linguistics (Semantics).

Dr. I Made Netra, S.S., M.Hum is active in doing researches in Linguistics funded by both Higher Education of Ministry of National Education and PNBP of Udayana University. His research interest is macro linguistics including ethnopragmatics (natural semantic metalanguage and cultural scripts) and discourse analysis.

Dr. I Made Netra, S.S., M.Hum concerns much in developing researches in macro linguistics synthesizing language and culture, language and ecology, language and society, language and gender, and so forth. So that he has ever achieved an award of the best researcher in the field of Humanities from DP2M of Higher Education of ministry of national education of republic of Indonesia. He won several national strategic research grants in 2008 and Udayana University Invention Research Grant in 2014 and 2015.