A Balinese Exploration of How the Use of Archaic Lexicons is Differentiated by Youth and Geography

I Made Netra[a], [a]Udayana University, Denpasar, Indonesia, Email: [a]imadenetra@unud.ac.id

Archaic lexicons have been studied by scholars, through parameters of archaism differentiated by evidence that language evolved slowly. This study describes how archaism in Bali is contextualised through sociolinguistics, by young speakers and different geographic areas. Two different instruments were used, questionnaires and in-depth interviews. The analysis shows that archaic lexicons (nouns) in Balinese cultural practices are made and set, in accordance with the understanding of young speakers and geographic areas with such features as: (1) old-fashioned, antique, rarely used and artifacts outdated (no variants); (2) old-fashioned, antique, outdated and no longer used today because it already has following, such as: (a) the name of the artifact is the same as the previous one but the material or ingredient is different, (b) the name of the artifact is different from the previous one but the material or ingredient is the same, and (c) the name of the artifact is different but has and shares the same function as the former.

Key words: *Archaic, sociolinguistics, speakers, geographic areas, artifacts.*

Introduction

Linguists claim that the language and speakers are closely related. Language develops because of its speakers. It becomes important and useful because of its speakers. One of the language units, lexicon, can undergo evolution and change slowly along with the development of a speech community. This lexical evolution and change can occur due to the understanding, attitude, and behaviour of speakers towards the use of language in different geographic areas. In Bali, many lexicons are scattered or even unknown to the younger speakers of the language on the one hand. On the other hand many artifacts still exist in the Balinese community. This is a problem requiring very urgent study, to avoid loss and / or extinction of the lexicons.

Many attempts and efforts have been made by linguists to avoid lexicon extinction. One is the design of an archaic lexicon dictionary. Nonetheless, the problems can sustainably grow, while efforts towards improvement and solving problems have not been able to keep up with the changes and evolution of lexicons along with human civilisation. Therefore, another effort that needs taking into account, deals with the use of language. To be able to use language, especially archaic lexicons, a mapping and documentation needs to be carried out along with pictures or photographs of the artifacts of archaic lexicons. One way to anticipate this extinction is to investigate and restore the existence of lexicons called archaic, with their existing artifacts. More comprehensively, efforts to document archaic lexicons in Balinese cultural practices are needed, both practically and methodologically. To facilitate this documentation, a mapping of Balinese cultural practices needs to be made.

The parameters and uniqueness of each language make it interesting to study. One unique aspect of every language in the world is the existence of linguistic units, such as archaic lexicons. Each language and culture has different representations of archaic lexicons. Their representation is scattered in every cultural plot, like the Balinese culture. Archaic lexicon constitutes an issue in linguistics that is very important and urgent, to know and study. An assessment of archaic language, that is urgent, relates to documenting archaic lexicons in Balinese culture with photos of artifacts. Thus, with the knowledge and understanding of archaic lexicons in the lively Balinese culture, the world of linguistics in Bali will develop significantly. This increase will be more meaningful if balanced with innovation and empowerment of its speaking community. Such an increase can be made more clearly, especially concerning archaic features based on the attitudes, behaviour, and understanding of speakers differentiated by their origination in the younger generation, and based on their geographical location. For academic, practical and empirical purposes, research leads to the creation of static visual documentation. This means documenting archaic lexicons, complete with images of the artifacts.

Given academic and practical needs, namely the need for retention and cultural preservation, it is necessary to break new ground for pampering users and speakers of the language, especially among the younger generation, to understand the existence of archaic lexicons so that they can be used in communicating in society. Various Balinese cultures are in focus here. That is due to the existence of Balinese language and culture. On the one hand it shifts in both form and use. On the other hand, Balinese language still holds many norms, values, local wisdom, and abundant ideologies. If this can be maintained, preserved, and documented properly and correctly, then the Balinese language will undoubtedly remain an academic and non-academic attraction. Therefore, the immediate realisation of this kind of documentation will provide for later developments, such as the documentation of other fields including agriculture, animal husbandry, culinary, and the like.

Archaism can be studied from the point of view of historical linguistics, where words can develop from year to year. The annual evolution of words can be seen comprehensively. An ancient word is therefore categorised as an archaic word. However, there is a phenomenon that occurs in several languages, based on the development of linguistic science itself; archaism is also related to contextualised sociolinguistics. This approach tries to utilise several variables employed as indicators of language use in the community and specifically the language community. Therefore, in relation to archaism, the variable of understanding speakers of the young generation, and geographic variables, are two main things concentrated in contextualised sociolinguistics.

Defining Archaic Lexicons

Archaism originally derived from the Greek word meaning beginning or ancient. "Linguist" in general defines archaic lexicons as old-fashioned, outdated, and obsolete. Ancient lexicons may be used to give an effect to the users or community. This suggests that language continuously and slowly evolves over years. It sometimes appears in daily use and sometimes does not. A word or lexicon can be then considered archaic, as long as it meets the indicator of being old-fashioned, outdated, obsolete, and even ancient. Therefore, some examples can be found in the frequent use in poetry, prose, etc. They seem to be used purposefully or accidentally. They can be used for the sake of humour, joke or even irony.

Recently, archaism has been defined as the regular but less common use in language. It suggests that the archaic lexicon relates to the dialect, as it has its own variation. The variation is in social and geographical terms. The variant forms range, from the ancient form to the newest ones in which the first form is the so-called archaic in which the meaning is the social meaning.

The Balinese Archaic Lexicons

In contrast to the above opinion, Arkais in Balinese gets a slightly different treatment, especially in the paradigm of authenticity for a lexicon. In Balinese language kearkaisan tends to be seen from the context of its use, from the perspective of a contextualised sociolinguist, such that there is a focus more on its use based on the younger generation and geographic areas. A lexicon is said to be archaic if it has a parameter such that the lexicon is no longer understood or used by speakers of the young generation, and the lexicon is no longer found in rural and urban areas.

Thus, it is suggested that archaic language is used because elements from the past have survived (archaism). Archaic language gives patterns or colours, to attract the attention of readers or listeners, provided that the author's intent or message can be conveyed and adapted to the

situation and perceived value of a group of readers, to not damage the atmosphere or offend those not present. The archaic parameters used in this study are: 1) related to the old words; 2) not commonly used again (about words); outdated.

Previous Studies

Several studies related to archaism have been carried out, both nationally and internationally. Nationally, Erni Yulis et al. (2013) wrote *An Analysis of the Dead Words of Minangkabaunese*, in the Koto Tabang-Pariaman dialect. This research originated from the fact that many members of the younger generation did not understand the vocabulary used by the older generation, resulting in misunderstanding. The purpose of this study was to find the archaeological vocabulary of the younger generation in the Koto Tabang Pariaman dialect, from the Minangkabau language. This study uses a qualitative descriptive approach, in which the translation of data is presented in the form of explanations and groupings of data. Data in the form of vocabulary is collected from the older generation (≥50 years) in 210 words. Then it was given to the younger generation (12-20 years) to see their type of archaic vocabulary. The result shows 38 archaic vocabularies (18.09%), 20 vocabularies semi-archaic (9.52 %), and 101 active words (48.09%). Four vocabulary classes are found from 210 archaic vocabularies, namely verbs, properties, objects and information. Vocabulary classes of nouns are the ones that most appear with variations, such as categories of clothing, accessories, and household appliances. Archaic vocabulary is caused by the low functioning of the language itself, inter-ethnic marriage, Indonesian language, the decline in the number of older generations, and the increasing number of young generations, for example.

The international scale is the research conducted by Balkenje Karagulova et al. (2016), of the K Zhubanov Aktobe Regional State University, Kazakhstan. It is titled *Linguocultural Description and Formation of Archaic Words*. This research begins with the conception that terminology is one of the major issues and important objects of linguistic research. The article focuses on the deep study and analysis of linguocultural nature and morphological structure of terminology in linguistics. A comparative method has been used in this research for comparison and translation of international and borrowed terms. Historical and comparative methods have been applied, while giving facts from the cultural and social life of Kazakhstan. Ethnolinguistic and etymological methods were widely used, to restore some names found in the life of the Kazakh people and reveal their meanings. A set of terms of Kazakh national archaisms was identified. This proves that they can be determined. It has been determined that international terms comprise 70 percent of Kazakh terminology in law and medicine. Only 30 percent are native terms. Therefore, the authors tried to develop native Kazakh terminology, through an international nomenclature. Terms formed in this way can be familiar and understandable to our people. They will get their right place in the language. They can be actively used as they denote our nation's mentality, culture, and spiritual values. Only then can terms denoting the

nation's identity, its history and culture be formed and actively used in the Kazakh language. An elective course on philology was elaborated, and a textbook on national terminology was compiled by the authors.

The two studies on archaism have contributed much to the current study. Yulis et al. (2013), for example, carried out a study related to dead language (archaism). They found a certain number of archaic words in Minangkabaunese in the Koto Tabang-Pariaman dialect. However, a number of things can be revealed from the study results, which relate especially to the parameters of archaism. They even characterise archaism only in terms of its users, namely the younger generation. With reference to the phenomenon of language use in Bali, the current study tried to fill the gap whereby archaism can be viewed based on such two parameters as speakers of young generation and geographic areas, urban and rural areas. This means the possibility that certain lexicons are not understood by younger users, either rural or urban. In fact these lexicon artifacts still exist and are used in rural areas, by being limited only to the older generation (not found and not used in urban areas), but those artifacts are shifted in terms of its shape and naming in urban areas. This is a novelty that is very meaningful when documenting archaic lexicons, based on use by the younger generation and differentiated by geography, especially rural and urban areas.

Karagulova et al. (2016) highlight language and cultural perspectives, to examine archaism, and comparative and historical methods. Implicitly, this study dived more into historical linguistic studies. The current study puts more contextualised sociolinguistics, as an approach to determining archaism in Balinese. It applies two variables, namely the youth and geography (rural and urban areas) of speakers, as causing archaism in Bali. Thus, an archaeological practice in Bali, which is famous for its traditional practices and religions, can be thoroughly documented.

The Current Study

Research design

This study is designed for the sake of mapping conceptions of archaic lexicons, particularly Balinese archaic lexicons which can be viewed from contextualised sociolinguistics. This suggests that the archaic lexicon can be seen from the given, sociolinguistic variables. Thus, it is contextually bound. Two variables are taken into account, the youth and geographic area of speakers. Some phenomena happen in Balinese community, whereby some Balinese lexicons of Balinese cultural practices and artifacts still exist, and are used by rural people. However, some are found in urban areas which are not found in rural areas. Therefore this study documents lists of archaic lexicons, by understanding speakers according to whether they are of the young generation and their geographic area. To obtain accurate results, the strategy takes

into account the anticipation of the extinction of lexicons, by exploring and restoring the existence of archaic lexicons with artifacts. This claim is supported by participatory observation. Researchers actively participated in this study. Several participants and informants from North Bali were used, in the Districts of Buleleng and South Bali, namely in the Gianyar Regency. Data was sourced from primary data and secondary data. Primary data was obtained in the field, namely an explanation of the tiny mapping of Balinese culture and archaic lexicons from the informants. Secondary data is in the form of archives, literature, and reports related to the discussion of problems.

Collecting data

The participatory observation method collected data (Bungin, 2001; Moleong, 2000), in the form of a recorded Focused Group Discussion (FGD). In-depth interviews obtained further information, first with several informants at the research location. Their results were then cross-referenced with key informants such as community leaders, academicians, and policy-makers. The population was selected using purposive sampling (Bungin, 2003).

Analysing data

After data is obtained and classified, the next step is to comprehensively analyse it. Data were analysed using tools in the form of relevant theories. Data were also described comprehensively, using tools that are part of the language itself by applying basic techniques, namely sorting out the relevant variables (Sudaryanto, 1993). After data had been mapped such that it was described as to its level of archaism, it was categorised according to contextualised sociolinguistics, namely the variables of whether speakers were from the young generation and their geographic areas. Figures or graphics could then be made. The percentage of Balinese lexicon archaisms related to Balinese cultural practices, which are based on fixed variables of whether speakers are of the young generation and their geographic areas (rural and urban areas) and the combination of the two variables, could then be determined.

Results and Discussion

Result

The FGD was attended by 80 people living in Bali. From this discussion, 10 fields of Balinese cultural practices need further exploration. The exploration is in terms of the distribution of archaic lexicons in every field of Balinese cultural practices, the parameters of archaic lexicon applicable to Balinese lexicons, and number of archaic lexicons of Balinese cultural practices and its percentage, as in Figure 1.

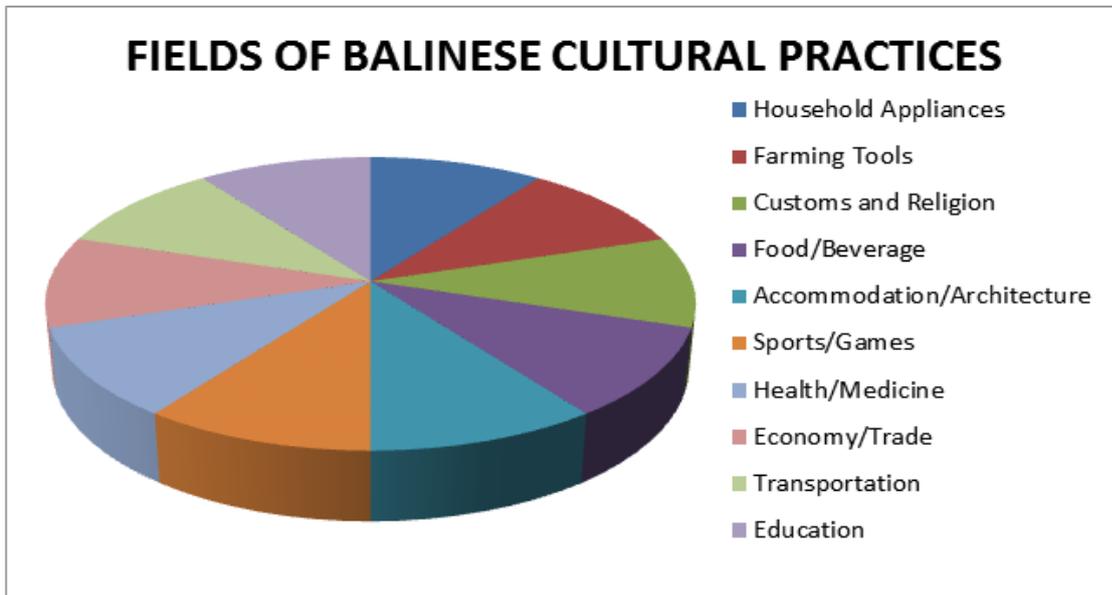**Figure 1**. Fields of Balinese cultural practices

Figure 1 shows that there are 10 fields of Balinese cultural practices in which the archaic lexicons exist and can be used by speakers. They are: Household Appliances, Farming Tools, Custom and Religion, Food/Beverage, Accommodation/Architecture, Sports/Games, Health/Medicine, Economy/Trade, Transportation, and Education. There are many lexicons in every field of Balinese cultural practices, but to some extent they are limited in number to be considered archaic. The following is the figure suggesting the number of archaic lexicons in every field.

Figure 2. Numbers of archaic lexicons in Balinese cultural practices
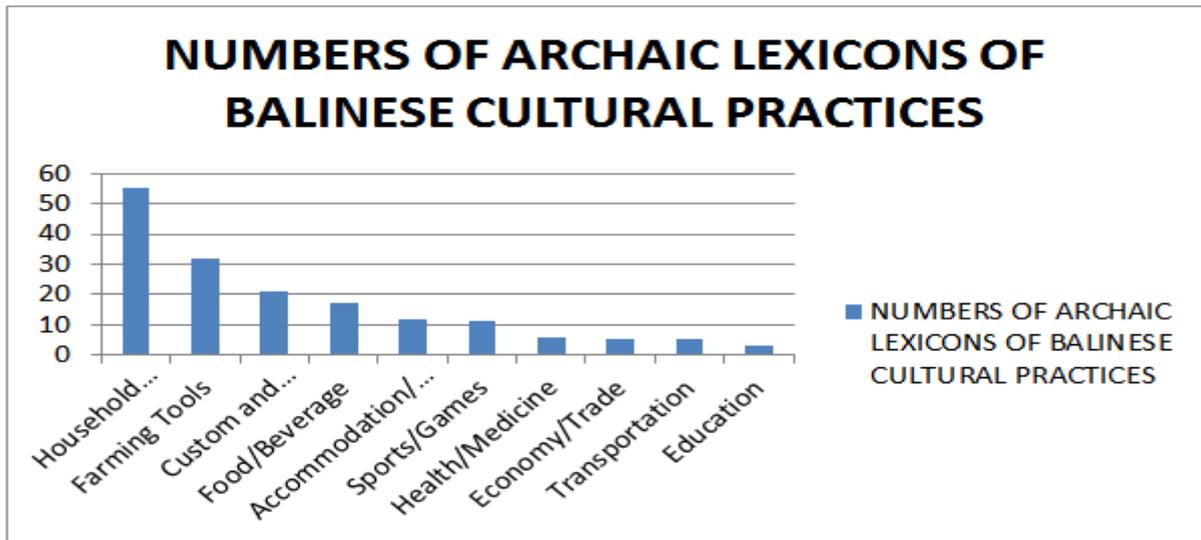
Figure 2 shows 10 fields of Balinese cultural practices in which there are 167 lexicons in total, that meet the parameters of archaic lexicon described above. The archaic lexicons are mostly found in the category of Household Appliance which is equal to 55 or 32. 93%. In total, 32 archaic lexicons are found in farming tools or 19.16%, 21 archaic lexicons are found in customs and religion or 12.57%, 17 archaic lexicons are in Food/Beverage or 10.18%, 12 archaic lexicons are in Accommodation/Architecture of Bali or 7.19%, 11 in Sports/Games or 6.59%, six in Health/Medicine or 3.60%, five in Economy/trade or 2.99%, five in Transportation or 2.99%, and three archaic lexicons are found in Education or 1.80% as shown in the chart.

Discussion

This discussion traverses numerous features. It covers the description of archaic parameters applicable in Balinese cultural practices, and the description of archaic lexicons by given variables; the understanding and perception of young speakers of the lexicons of Balinese cultural practices and by geographical areas both rural and urban areas. A related conception of archaism is then used as a parameter in determining archaic lexicons in various Balinese cultural practices, which was taken into account. Archaic conceptions can be characterised as based on two main variables. They are the features of the work of sociolinguistics. In this context two given variables are taken into consideration. Firstly; the understanding and perception of speakers of the young generation, on the existence and use of lexicons and their meaning and use. The more they do not know, the more archaic the lexicon will be. Secondly, geographic areas, rural areas and urban areas, where the lexicon is used, is a variable. Whether it is used in both areas, or in the rural areas but not urban areas, or in urban areas but not rural areas, or in neither rural areas nor urban areas, will be surveyed. Therefore, archaic lexicons can be characterised with the following features.

1. Ancient, antique, rarely used and the artifacts are outdated (there are no variants)
2. Ancient, antique, outdated and not used any longer because it already shares the following variants:
a. The name of the artifact is the same as the previous one but the material is different
b. The name of the artifact is different from the previous one but the material is the same
c. The name of the artifact and the material is different from the previous one but has the same function

See the following table of mapping of the parameters for determining whether a lexicon may be considered archaic.

Table 1: Mapping of Archaic Parameters

| No | Variables | | | | Number |
	Speakers of Young Generation	Geographic Areas (Rural)	Geographic Area (Urban)	Archaic (Variant)	
1	-	+	+	+	36
2	-	+	-	-	111
3	-	-	+	-	-
4	-	-	-	-	20
Total					167

Table 1 shows that:

1. Balinese lexicons can be classified and considered archaic if Balinese lexicons and artifacts are still found and used both in rural and urban areas, but the speaker of the young generation does not know the existence of these lexicons and artifacts and does not even understand their meaning and use.
2. Balinese lexicons can be classified as archaic if Balinese lexicons and artifacts are still found and used in rural areas, but these artifacts are not found in urban areas. Even so, the speaker of the young generation is not aware of the existence of lexicons and artifacts and does not even understand their meaning and use.
3. Balinese lexicons can be classified as archaic if Balinese lexicons and artifacts are no longer found and used in rural areas, but are still found in urban areas but with various variants. Besides that, the speaker of young generation is not aware of the existence of lexicons and artifacts and does not even understand their meaning and use.
4. The Balinese lexicon can be classified as archaic if the Balinese lexicon and its artifacts are not found and used any longer in rural and urban areas, but the speaker of the young generation is not aware of the existence of these lexicons and artifacts and does not even understand their meaning and use.

The lexicon is categorised as archaic. The lexicon and its artifacts are not understood by the younger generation, but are only understood or known by the older generation. The young generation here lives in both rural and urban areas. In fact, it was found that certain lexicons and artifacts categorised into certain cultural practices could still exist in one of these areas or both areas, but the lexicon was not recognised, understood or even used by speakers of the younger generation.

Figure 3 . Numbers of Archaic Lexicons by Speakers of Young Generation
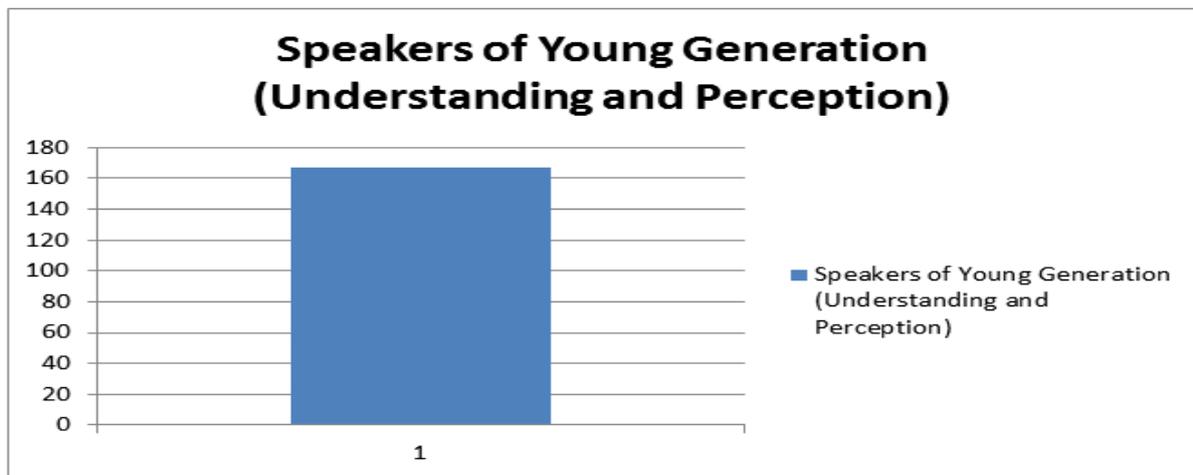
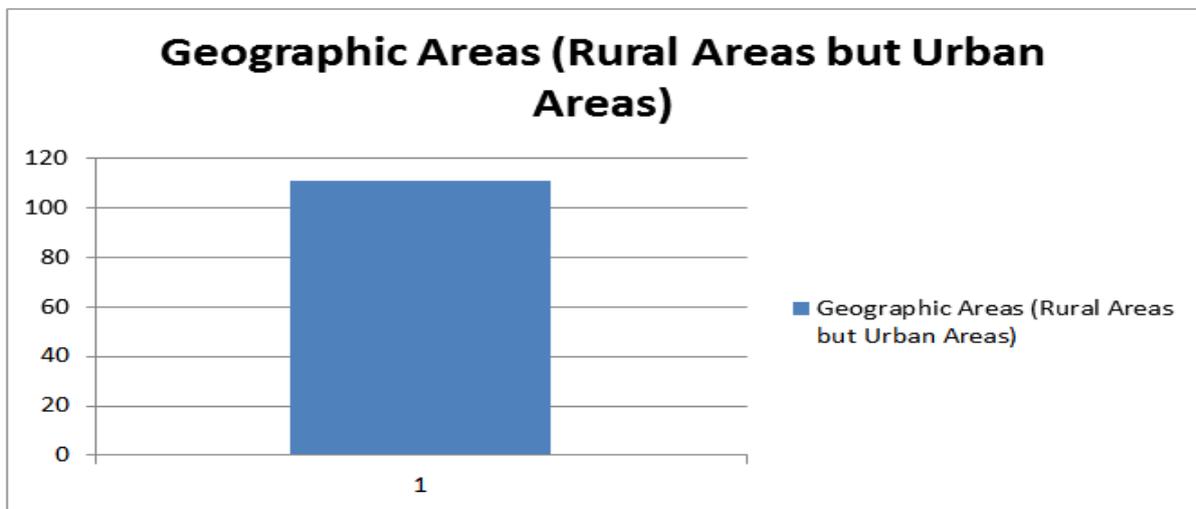*Archaic lexicons by geographic areas (rural areas, urban areas)*

This type of lexicon is based on geography, namely rural areas and urban areas. Several lexicons have certain archaic characteristics, but the lexicon is not known or used in both areas. Sometimes the lexicon is known and understood and used only in rural areas but not found in urban areas. Therefore, these types of lexicons can be categorised into archaic lexicons, based on geography. In fact this type of archaic lexicon is still used in rural areas. Meanwhile this lexicon is replaced by its form and function, by urban speakers. This replacement is a variant of the archaic lexicon.

Figure 4. Archaic lexicons by geographic areas (both rural areas and urban areas)
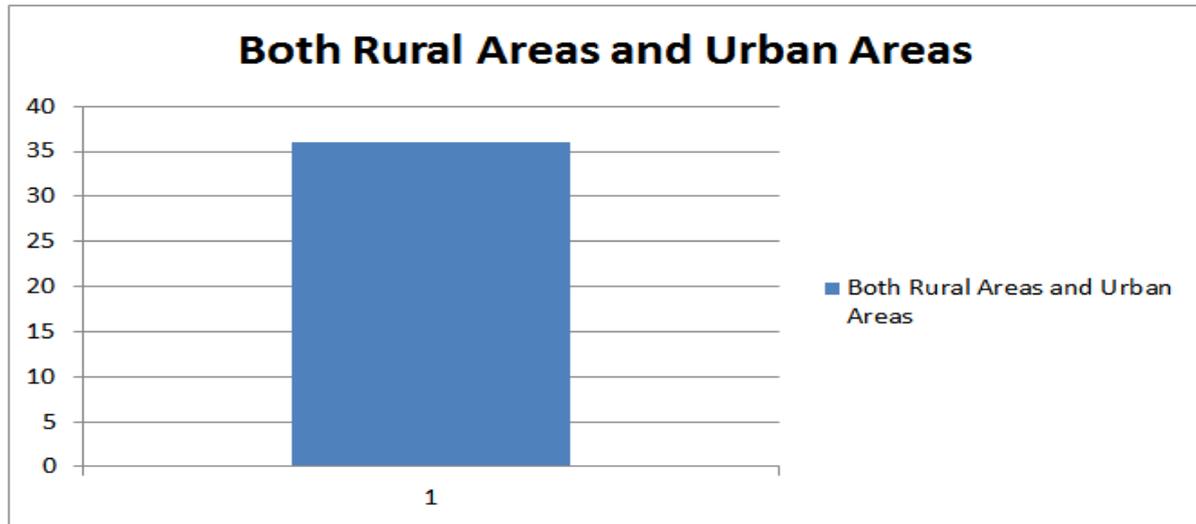
36 lexicons or 21.56% indicate that the lexicons and artifacts still exist and are still used in rural and urban areas, so that they have a particular variant of their use found mainly in urban areas.

**Figure 5.** Archaic lexicons by geographic areas (rural areas but urban areas)

A total of 11 lexicons or 66.46% indicate that the lexicons and artifacts still exist and are still used in rural areas but are no longer used in urban areas, so the variants of their use are no longer found.

Figure 6. Archaic lexicons by geographic areas (urban areas but rural areas)
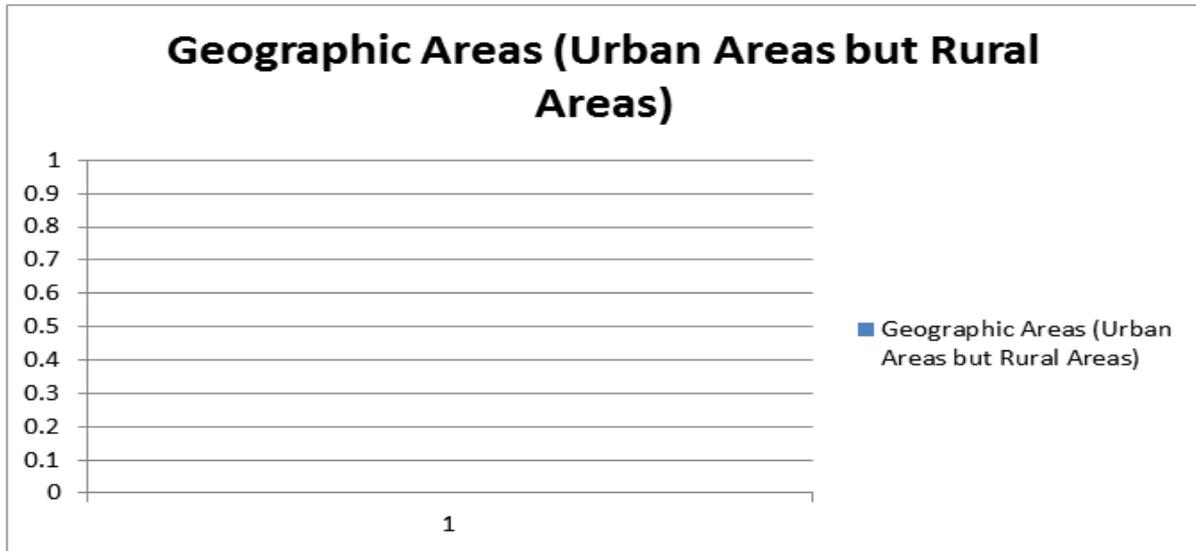
There were no lexicons and artifacts found, and they were not used in rural areas but were still found in urban areas with variants.

Figure 7. Archaic lexicons by geographic areas (neither rural areas nor urban areas)
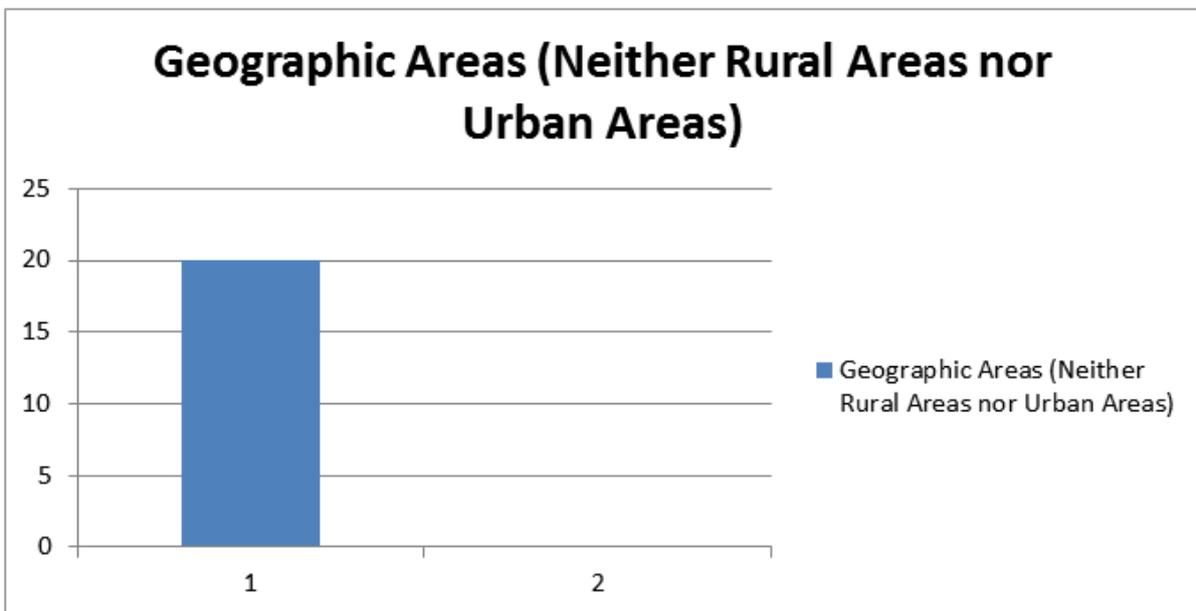
A total of 20 lexicons or 11.98% indicate that the lexicons and artifacts do not exist and are no longer used in rural and urban areas. Therefore they do not have a variant. This is called extinction. An archaic lexicon based on attitude, behaviour and an understanding of speakers and geographical location makes the lexicon archaic. This type of lexicon and its artifacts are in fact not understood at all by speakers who are of the young generation, and not found in rural areas and at the same time in urban areas. An archaic lexicon like this has an archaic

character whose artifacts are no longer used by speakers in both urban and rural areas. This is called archaic because the lexicon and artifacts are considered extinct.

Conclusion

Archaisms in Balinese lexicons are made based on given and fixed variables of speaker of young generation and geographic areas, which can be modified as follows:

a. Balinese lexicons can be classified and considered archaic if Balinese lexicons and artifacts are still found and used both in rural and urban areas, but the speaker of the young generation does not know the existence of these lexicons and artifacts and does not even understand their meaning and use.

b. Balinese lexicons can be classified as archaic if Balinese lexicons and artifacts are still found and used in rural areas, but these artifacts are not found in urban areas. Even so, the speaker of the young generation is not aware of the existence of lexicons and artifacts and does not even understand the meaning and use.

c. Balinese lexicons can be classified as archaic if Balinese lexicons and artifacts are no longer found and used in rural areas, but are still found in urban areas but with various variants. Besides that, the speaker of the young generation is not aware of the existence of lexicons and artifacts and does not even understand the meaning and use.

d. The Balinese lexicon can be classified as archaic if the Balinese lexicon and its artifacts are not found and used anymore in rural and urban areas, but the speaker of the young generation is not aware of the existence of these lexicons and artifacts and does not even understand their meaning and use.

Acknowledgement

Appendices

No	Ne	Image	Description	Field
1	Sendi		The Balinese architectural part which is used as a place to support pillars in a Balinese home	Accommodation/ Architecture
2	Kodang		A place to keep money from trading made of planks or plywood with rectangular shapes and can be filled with locks	Economy/Trade
3	Boreh		A kind of concoction made from several ingredients from plants and tubers that have been processed in such a way, usually rubbed at parts of the body, and can be used as scrubs	Health/Medicine
4	Entip		The rice crust is shaped in such a way and is brownish in colour which can be consumed after being processed in such a way	Food/Beverage
5	Ceeng		A type of tool used in cockfighting games that serves as a time keeper of game	Sports/games
6	Talenan		Tool made of hard and large pieces of wood	Household Appliances

			which is usually used for a place to cut and chop up meat	
7	Jukung		A kind of traditional sea transportation that is shaped in such a way driven by rowing	Transportation
8	Kulkul		Traditional Balinese communication tool which is generally made of wood or bamboo which is usually placed in a holy place	Custom and Religion
9	Gerip		A kind of pointed tip pen used to paint clay or to write on palm leaves with ink	Education
10	Gelanggang		A kind of tool made of bamboo with a pointed tip that is used as a security in the rice field	Farming Tools

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