Social contexts of the pronoun usage in Balinese

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Abstract

There are a number of previous studies on the grammatical aspects of Balinese have been done, however, specific studies that deal with the social aspects of the language are still lacking**.** This research fulfils this gap and can be utilized in developing materials for teaching and learning Balinese. In this way, the interaction of linguistic research and language teaching and learning can be put into practice. Context in language use is very important. An utterance in one language has functions other than referential; the stylistic shifts of the utterance often mark different social relationships. Balinese is a language that employs speech styles or levels. The principal purpose of this research is to study the impact of the traditional social class which is known as the caste system on pronoun usage in Balinese. This study is a descriptive-qualitative study. It was conducted by observing the uses of pronouns found in Balinese written texts and the analysis and discussion are done descriptively. The results of the data analysis showed that the traditional caste system is significant in determining the choice of pronouns in Balinese.

Keywords: Pronoun; speech Style; Social Context; Caste system

1. Introduction

Balinese is a language spoken by 3.3 million mostly on the island of Bali, in the Indonesian archipelago. This also covers 7,000 Southern Sulawesi and western Nusa Tenggara refugees, as well as the West Lombok Island (Simons and Charles, 2018; Bratayadnya et al., 2021; Kusumarini et al., 2021). Balinese people in Indonesia are still speaking, including in Lampung, Java and so on. Geographic Balinese, or West Malay Polynesian, belongs to Austronesian language classes (Adelaar, 2005). Balinese is one the eastern-most members of the Western Malayo-Polynesian language family.

In Indonesian context (MİRİCİ, I., & Şeyda, S. A. R. I. 2021) Balinese is a local language as opposed to Indonesian as the national language, Balinese is an identity for Balinese ethnic group (Gunasari et al., 2020). Balinese is a marker of the identity of Balinese people, the other social aspects which identify Balinese people is a caste system. This caste system in Balinese uses specific titles which are attached to their personal names according to which caste they are affiliated.

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Balinese has speech levels or styles. These speech styles are shown in all word classes. Thus, classes of word like noun, verb, adjective, preposition, pronoun, direction word and function words can be distinguished based on the speech styles. The word category in Balinese becomes an interesting topic for further research. Purnawati and Artawa (2018) studied Balinese temporal adverbials in Balinese. These temporal adverbials are maked by prepositions. The results show that Balinese temporal expressions can be classified into four main semantic functions. The choice of prepositions for marking temporal adverbials in Balinese is influenced by the speech styles.

Ekasriadi and Artawa (2019) investigated directionals in the Balinese language. Directionals in Balinese can be marked by the uses of adjectives, verbs and prepositions. The study showed that semantically in Balinese the use of directional is based on five variables; they are the mount-sea pivot, points of compass, the agent's goal, and the agent's physical position. The study revealed that the choice of the adjectives, verbs and prepositions used in sentence structures to mark directionals is determined by the speech styles.

The adverbial verbs in Balinese also showed that the distinction between a low and a high styles of the lexical verbs functioning as an adverbial (Purnawati and Artawa, 2020). Artawa, et.al (2020) described the adverbial clause marking strategies in Balinese. This showed that the adverbial clauses can be divided into eleven semantics roles in Balinese. At least, two separate markers for the same semantic function are given for both of those semantics functions, with at least two distinct markers in each semantician function; a low marker and a high marker.

Foley (1997:319) states that this grammatical morphemes and unique word groups suggesting social deixis among the interlocutor or a referent of the utterance speaker, various Asian languages have an elaborate scheme of honours. Foley (1997) also remarks that such terms are not known until the interlocutors are aware of the meaning of the utterance, of the position of participants, of the speaker's intention, of the location and time of the utterance. Holmes (1992:1) also states that "examining the way people use language in different social contexts provides a wealth of information about the way language works, as well as about the social relationships in a community".

Context plays an important part in language use. Linguistic and social practices must also be adapted to people and their social class and adapted to special circumstances and occasions. In other terms, language differs not only by the social features of the speaker, but also by the social context of which he participates. The application of language types should be properly applied according to the social standing and characteristics of the addressing individual in a society in which there is social stratification, as can be seen in Balinese societies. In a conversation in which the addresser is an individual with a greater social standing and the addresser has a lower social status, for instance, the language of the addresser reflects the social status of the two communication participants. In terms of grammatical aspects, all pronouns in Balinese show that they behave syntactically in the same way. However, their usage in relation to social context behaves differently. Therefore, the aim of the present study is to describe and discuss the role of social attributes or the caste system and social context attached to the speaker and addressee in determining the choice of pronouns and their usage in Balinese.

2. Literature Review

In several of the world's languages personal pronouns communicate deixi expressing different kinds of collectively defined knowledge about speakers. Alwi (2019:249) indicates, whether it reflects the addresser (first person pronoun, second person pronoun), or person as the subject of discussion, that a pronoun may be described as a word for reference to someone (third person pronoun). Pronouns even more than other areas of the language represent social relationships between individuals.

Kersten (1984:28)) described the features of the first person pronoun of a high style in Balinese. The pronouns are *titiang, tiang* and *icang*. The form *titiang* is used in a high style to show respect to the addressee. The form *tiang* is used when speaking to a stranger or to the unknown person, whereas *icang* is used in a low style in every day communication among farmer families in the villages. Sulaga, et.al (1996:137) in their book, the standard grammar of Balinese language, classified pronouns in Balinese into first person pronouns (*titiang, icing, raga*), second person pronouns (*ragane, cai, nyai*) and third person pronouns (*ida, ipun , dane, ia*). The examples provided in the book seem to be based on intuitive data from the authors. The classification of the pronouns is used as the basis for observing how they are used in Balinese written texts.

There are different, but related, ways of approaching the use of pronouns across-linguistically. Murphy (1988) examines the contextual element in the way speakers in a certain case select a reference in English. The results of the tests revealed that the speakers are responsive to the degree of intimacy and the corresponding individual, and to the recipient. However, the relation between the speaker and addressee has the least degree of influence for the choice of referring expression. The important contribution of this research is the choice of referring expressions or terms of address are socially driven phenomena. Martiny (1996) demonstrated that a socio pragmatic approach could provide fascinating new insights into the general behaviour of the addresses and the use of modes of speech, especially in the spoken French and Dutch.

It has become a trend of research on the so-called epicene pronominal usage in written English. The research reveals that *he* no longer prevails in the conventional way, though singular, *they* is the most commonly used pronoun (Barnowski, 2002). An additional research examining the usage of the epicene pronouns *he, she,* or *they*. Stomborn (2002) carried out the research in L1 and L2 companies of student writing. The analysis also indicates that both L1 and L2 authors in their pronoun choices are influenced by the precedent form.

Heine and Song (2011) note that some cultures are distinguished in personal relation and address. In Southeast and East Asia, these differences could be found. The diverse systems of personal pronounding, dependent on honorifical distinctions, are used in languages such as Thai, Burmese, Khmer, Vietnamese, Korean and Japanese. Uddin (2018) concluded that Bengali language has a very detailed and complex pattern of pronoun encoding systems which, as extension, functions as markers of social knowledge, in his study on the comparison of use in Bengali of the second person pronoun with pronouns of English of the second person. In contrast, in English, such functions are lacking a minimal deictic choice. *You* is not known to play the social and honorary functions of the English language as *You* in Bengali. Moreover, the second-person pronoun used in French-language online personal advertising from Quebec was analyzed by Compernolle (2008). Two key methods have been found for the study: Speaking with *you*, singular and plural address. Though a general preference has been noted for singular address *you*, young men frequently preferred to use plural *you*.

Levinson (1983:54) argues that the only way to represent the connections between language and meaning is through the phenomenon of deixis in the structure of the languages themselves. Among the deixis groups, an individual with a social dimension is specifically linked to this analysis. Address terms are often language types, and are used to approach people or to respond to them during conversations. It is often held that in a language's syntax, the best position for finding a correspondence is in pronouns and types of address.

We use various forms in different societal settings, because the interaction between language and contexts in which it is used is associated with sociolinguistics. As Holmes (1992:247) points out, "many considerations will help determine whether people live together or are part of the same family and so on to separate their social life or intimacy from those of related age, sex and social roles." The

degree of formality is similarly useful to measure the impact of social circumstances. For example, types of addresses used with friends and family members might differ depending on the social formality, i.e., partners may apply personal forms to speak privately to one another while in a formal context transforming them into polite forms. Brown and Yule (1989:54) maintain that "different address words are used in different social settings." In short, all these previous studies are useful and will contribute to the understandings of the pronoun usage in Balinese.

3. Method

This is a descriptive-qualitative study that use of written text as data source. The sources of the written data are novels and short stories. While the intuitive data was conducted through elicitation. This is a qualitative study with descriptive data presentation. It is aimed at investigating the social context of pronoun usage in Balinese. In this study, the Balinese pronouns found the written documents. The data in this study was collected using observation Technique that is called a qualitative approach component. Observation is the way to gather data by significant language observation (Sudaryanto, 1993:136; Lu et al., 2021). The discovery was first made to specifically identify the form of personal pronouns used in the written Balinese language. The relevant data was cited and then classified according to the types of the pronouns contained in the data. The data was analyzed using the descriptive method. The discussion of this study is also presented descriptively.

4. Result and Discussion

In its pronominal scheme, Balinese does not distinguish number. to have a plural form, the phrase *ajak makejang* (low style) or *sareng sami* (high style) 'with all' is used together with the pronoun form. For example in Balinese we can have an expression like, *raga ajak makejang* 'we'. The pronouns in Balinese are in table 1.

Table 1. The Pronouns in Balinese

Category	Low	High
First person pronoun	*icang* *kai* *raga*	*titiang* *tiang* *yang*
Second person pronoun	*iba* *cai* *nyai*	*i ratu* *ragane* *jerone*
Third person pronoun	*ia*	*ida* *dane* *ipun*

To understand the pronoun usage in Balinese, one must understand the social structure and social values of Balinese society. Traditionally Balinese society is based on hierarchy of the caste system.

This caste system can be distinguished into: triwangsa caste and *jaba* or *sudra* caste. The opposition can be made into *jaba* and *non jaba* caste. The non jaba castes are triwangsa caste. The non jaba castes have three membership castes: *wiesya, ksatrya*, and *brahmna* caste. This social stratification is expressed in the use of language types in the Balinese society (Tinggen,1986:1). This social stratification is a fundamental reason in using different styles of Balinese.

4.1 First person Pronouns

The first person pronouns are *cang, kai, iraga, titiang, tiang*, and *yang*. Each of these pronouns is described in this sub-section.

Data 1 (*cang*)

Belog, dandanin ja **cang** *liwat tukad, tawang yéhé di tukadé belabar sing dadi baan* **icang** *nuuk.*(PSB, 2010. P 3)

Belog	*dandanin*	*ja*	*cang*	*liwat*	*tukad,*
Belog,	hold	part	me	cross	river,
Yehe	*di*	*tukade*	*belabar sing dadi*	*baan*	*icang nuuk,*
water	in	river	flood not can	by	I go through,

Belog, please hold **me** to cross the river, you konow the river is flooding **I** cnnot go through'

This example illustrates the use of the first person pronoun, **can**g which is the shorten form of **icang**. The use of this pronoun indicates that the speaker and addressee are socially of equal status. In the story from which the example is taken, the speaker and addressee are husband and wife and they belong to the jaba caste.

Data 2 (*kai*)

"*Ih iba bojog, kema iba magedi,* **kai** *tuara ngelah nasi,* **kai** *tuara nyakan".* **(I Nyoman Jater)**

Ih	iba	bojog, kema iba	megedi,	kai	tuara	ngelah nasi,
Hi	you	monkey, there	you go,	I	not	have	rice,
Kai	tuara	nyakan
I	not	cook

'Hi, you are monkey, please go away **I** do not have rice, **I** did not cook

This data shows that the speaker uses the first person pronoun, **kai**, to refer to herself when she is talking to an animal, a monkey which is in the story it was told that the money often comes to her house. The speaker is angry with this situation. In general, the first person pronoun, **kai,** is used when the speaker is angry to the addressee in the jaba caste. This example shows that the pronoun **kai** is also used when talking to a non-human noun.

Data 3 (*iraga*)

Yen Made Arini tetap sing nyak, **iraga** *masih keweh* (TLS, p.66)

Yen	Made Arini	tetap	sing	nyak,	iraga	masih	keweh (66)
If	Made Arini	persistant	not	want	we	still	difficult.

'If Arini does not agree persistently, **we** are still in a difficult situation'.

The context of this utterance in the story is that the character who is from a ksatrya caste talking to his wife and son. They are of equal status in terms of caste system. The following example is used by a husband to his wife in the story. They belong to the jaba caste. The same pronoun form is used; this indicates that the pronoun *iraga* can be used among people of equal status, either from the triwangsa caste or jaba caste.

Sejawaning ento elek pesan rasane **I raga** *teken men Madu (TLS,p.72)*

Sejawaning	ento	elek	pesan	rasane	I raga	teken men	Madu (72)
in addition	that	ashamed	very	feeling	we	with Mrs	Madu.

In addition to that we are ashamed with Mrs.Madu'

Data 5 (*titiang*)

The following example shows the use of the first person pronoun *titiang*. *Titiang* is a polite form that belongs to the high style of Balinese.

> "*Aji, sampun sue titiang kangin kauh, Ayu Adi tunas titiang*" (TLS,p.12)
> "Aji, sampun sue titiang kangin kauh, Ayu Adi tunas titiang" (TLS)12
> Father, already long I east west, Ayu Adi ask I
> 'Father, **I** have been talking a lot, **I** ask for Ayu Adi

This example is used in situation where the interlocutors are from ksatrya caste. In the story this example is uttered by his son. In this example, the son chose the most polite form of first person pronoun Balinese because he is talking to his father. The following illustrates a different situation in the story; the example below is uttered by a servant from a jaba caste to his superior from a ksatrya caste. The use of *titiang* indicates that the addressee is a respected individual.

> **Titiang** *parek mula jagi nguningayang indik punika ring Iratu (*TLS,p.65)
> Titiang parek mula jagi nguningayang indik punika ring Iratu (65)
> Iservant indeed, will tell problem that to you
> '**I** am your servant, I will tell you about that'

Data 6 (*tiang*)

The following example uses the first pronoun, **tiang**. In the story, a young man from a ksatrya caste is talking to an old man from a jaba caste and he is expressing how he feels.

> *Leek tiang, inget mamisan, nanging anak Len ngajak mabalih filem* (TLS,p.74)
> Leek tiang, inget mamisan,nanginganak len ngajak mabalihfilem (TLS,p.74)
> ashamed I remember cousins, but person else ask watch movie
> '**I** am ashamed, I remember we are cousins, but she goes to see a movie with someone else'

The following use of **tiang** is different. This sentence is said by a son to his mother from a jaba caste. This indicates that the first pronoun **tiang** can be used by a triwangsa caste and a jaba caste. Alternatively, he can use **yang** as a less polite form or he can even use the first person pronoun, **cang**. The pronoun **tiang** is used to show his respect to his mother.

> "*Meme. tiang mangkin luas ke Klungkung* (TLS, p.34)
> "Meme. Tiang mangkin luas ke Klungkung (TLS, p.34)
> Mother.I now go to Klungkung.
> Mother, **I** will go to Klungkung now"

Data 7(*yang*)

The following data shows the use of **yang** as a variation form of **titiang**. The situational context of the use of this utterance in the story is that a respected person from a ksatrya caste visits the house of someone from a jaba caste. He uses the first person pronoun **yang** *t*o refer to himself when expressing the purpose of his coming. They have known each other well. If not, the first person pronoun that can be used is **tiang**. It is a safe form to choose when talking to stranger using Balinese. Thus, **yang** shows respect and familiarity, in this data, it is used by someone from a ksatrya caste to a jaba caste.

> *Kene yan, keto masih ketut saja yang magumana pesan teka mai (TLS, p.70)*
> Kene yan, keto masih ketut yang magumanapesan teka mai (TLS, p.70)
> This yan, that still ketut I intentionallyvery come here
> 'Like this, Yan, and also Ketut **I** came her with a purpose'

The use of *yang* in the following example also indicates that both the speaker and addressee are close friends in the story. They belong to the jaba caste.

> ***Yang** ngipi mandus di Klotok ajak I Made (TLS, p.78)*
> Yang   ngipi   mandus di   Klotok   ajak   I Made (TLS, p.78)
> I dream bathe   in   Klotok   with   I Made
> 'I dream to bathe with Made in KLotok'

4.2 The Second Person Pronouns

The seond person pronouns in Balinese include: *cai, nyai, iba I ratu, ragane, and jerone.* Each of the use of these second person pronouns is given below.

Data 8 (*cai*)
> *" Apa sujatine kenehang **cai,** Man ?"* (TLS, p. 8)
> *" Nah lamun koto, kanggona **cai** dogen 35*
> " Apa   sujatine kenehang   cai,   Man ?" (p, 8)
> What   really   want   you, Man?
> 'What do you realy want, Man?'
> " Nah   lamun   koto,   kanggona cai   dogen 35
> Ok   if   that,   up to   you   only
> Ok, if is so, it is up to **you**' (p.35)

The use of the second person pronoun ***cai*** in this data occurs when there is a communication between a mother and her son from a jaba caste. The choice of the pronoun is appropriate. In the story from which this data is taken indicates that the mother is a little angry with her son. The address term commonly used in this context is the form ***cening***. The use of ***cening*** shows a friendly and loving conversation between parents and their children in Balinese regardless of their caste affiliation.

Data 9 (*nyai*)

> *Anak **nyai** lakar ngrasayang sengsarane.* (TLS, p.11)
> *"Tut, **nya**i suba nawang undeke ento"* (TLS, p.12)
> Anak   nyai   lakar   ngrasayang   sengsarane. (TLS, p.11)
> Person you   will   feel   misery
> 'You will feel sad'
> "Tut,   nyai   suba   nawang   undeke   ento" (TLS, p.12)
> Tut,   you   already know   problem that
> "Tut, **you** already knew about that

The second person pronoun ***nyai*** in this data is used by a husband when speaking to his wife. They are from jaba caste as it is clear from the context of the story from which this data is cited. Balinese only recognizes gender difference in the second person pronoun. ***Cai*** is used for male, while ***nyai*** is used for female.

Data 10 (*iba)*

> *"Nah jani édéngina **iba**, apang **iba** tau".(*I Belog)'
> "Nah jani   édéngina   iba,   apang   iba   tau".(I Belog)
> Ok, now   show you,   so that   you   know
> Ok, no (I) will show **you**, so that **you** know'

The second person pronoun ***iba*** belongs to a low style. It is used in jaba caste. However, the pronoun ***iba*** is used when the speaker is angry. The story from which the data is taken indicates that there is a dialogue between a husband and his wife from jaba caste, but his wife is angry that is the

reason she used the pronoun ***iba***. Generally this pronoun is avoided, it is offensive. The use of ***iba*** in the following examples occurs when the person from of a kyatria caste is angry with his servant.

> ***Iba,*** *Pan Angklung Gadang, nguda **iba** belog pesan* (Pan Angklung Gadang),
> Iba,   Pan Angklung Gadang, nguda   iba   belog   pesan (Pan Anglung Gadang),
> You,   Pan Angkung Gadang,   why   you   stupid   very
> **You**, Angklung Gadang, why you are so stupid'

Data 11(*ragane*)

> *"Suba kiap, pesareang dumun **ragane**" (TLS, p.62)*
> *Yen keten, menengang **ragane** deriki (TLS. P. 69)*
> "Suba kiap,   pesareang   dumun   ragane" (TLS, p.62)
> Already sleepysleep   early   yourself
> 'Are you sleepy, please go to bed'
> Yen   keten,   menengang   ragane deriki (TLS. P. 69)
> If   so,   stay   yourself   here
> If so, please **you** stay here'

The second person pronoun ***ragane*** is of a high style. It is used for showing respect or it is also used for person when meeting for the first time. The pronoun ***ragane*** in this data is used by someone who meets for the first time. In the story from which the data is taken, the sentence is uttered by the owner of the house when talking to the guest. The ower of the house has been told the guest name is Made Arini. The name indicates that the guest is from from jaba caste.

Data 12 (*jerone*)

> ***Jerone*** *semeton saking Bali ? (MKK, p.21)*
> *"**Jerone** sue deriki" (MKK, P.21)*
> Jerone   semeton   saking Bali ? (MKK, p.21)
> You   relative   from   Bali?
> 'Are you from Bali?'
> "Jerone sue   deriki" (MKK, P.21)
> you   long   here?
> 'You will stay here long'

The sentences in data 12 are used by the accommodation staff when talking to a guest who wants to stay in his accommodation. The pronoun ***jerone*** is used when someone meets someone else for the first meeting. Thus, ***jerone*** is a neutral and polite second person pronoun.

Data 13 (*ratu*)

> *Gung Alit, becikan **ratu** makolem* (TLS, p.63)
> *'Inngih, titiang parek jagi nguningayang indik punika ring **iratu*** (TLS, p.65)'
> Gung Alit,   becikan   ratu   makolem (TLS, p.63)
> Gung Alit,   better   you   sleep
> Gung Alit, it is better for **you** to sleep'
> Titiang   parek   mula   jagi   nguningayang indik   punika   ring Iratu (65)
> I servant indeed, will   tell   problem   that   to   Iratu
> Yes, I am your servant, I will tell **you** about that'

The second pronoun ***ratu*** or ***i ratu*** in data 13 is used to address someone from a ksatrya caste. In this story the addresser is from a jaba caste. This pronoun is specifically used for addressing someone from a triwangsa caste (a non jaba caste).

4.3 The Third Person Pronouns

The third person pronouns in Balinese are *ipun, ida, dane* and *ia*. The third pronoun *ia* is specifically used for a third person pronoun for someone from a jaba caste.

Data 14(*ipun*)

> *Sane wau lintang **ipun** majarang jadi nglanturang sekolahane (TLS, p.71)*
> *Napi malih **ipun** sampun madua gagelan deriki (TLS,p.71)*
> Sane wau   lintang ipun   majarang   jadi   nglanturang   sekolahane
> that   recently   previous   she   say   will   continue   study
> 'Recently **she** said that she will continue her study'
> Napi   malih   ipun   sampun madua gagelan   deriki (TLS,p.71)
> what   else   she   already has   boyfriend   here
> 'In addition, she has a boy friend here'

In the story, the pronoun *ipun* in this data is used to refer to a person from a jaba caste. The context of use is like this: when someone from a ksatrya caste came to the house of a jaba caste. And then they talked about the daughter of the jaba caste. The father of the girl used the pronoun *ipun* in talking about his daughter to the guest who is from a ksatrya caste. The use of *ipun* in general can be used to refer to anyone from any castes; the context will determine this.

Data 15 (*ida*)

> *Sue **ida** meneng tan pasaur (TLS, p.68)*
> *Ngaris **ida** ngambil bukusane di duur mejane laut gagaha (TLS, p.68)*
> Sue   ida   meneng tan   pasaur (TLS, p.68)
> Long   he   silent   not   respond
> 'He is silent for sometime, he does not respond'
> Ngaris ida   ngambil bukusane   di duur mejane   laut   gagaha (TLS, p.68)
> Then   he   take   wrapped rice on   table   then   open
> 'Then he takes the wrapped rice on the table and then opens it'

The pronoun *ida* is used specifically to address somone from a non-jaba caste (brahmana, ksatrya or wiesya caste). In data 15, the pronoun *ida* is used to refer to someone from the ksatrya caste. The sentences are used by someone from the jaba caste'

Data 16 (*dane*)

> ***Dane** mula jegeng kasayangang antuk ajine (TLS, p.12)*
> *Sebilang minggu **dane** ke Selat melali (TLS, p.12)*
> Dane   mula   jegeng kasayangang   antuk   ajine (TLS, p.12)
> She   indeed beautiful   love   by   her father
> 'She is truly beautiful and is loved by her father'
> Sebilang   minggu dane   ke   Selat   melali (TLS, p.12)
> Every   Sunday she   to   Selat   hangoutaround
> 'Every Sunday, she goes to Selat for a trip'

The pronoun *dane* can be used interchangably with the pronoun *ida*. It is used to refer to someone from a non-jaba caste. These sentences are used by the writer of the story to describe a girl from a non jaba caste.

Data 17 (*ia*)

> *Yadiapin **ia** uli gunung nanging abahne agung tur alep (TLS, p.56)*
> *Suba sesai, meme widin tiang nglemesin, **ia** tuara nyak (TLS, p.56)*

Yadiapin   ia   uli   gunung   nanging   abahne   agung   tur   alep (TLS, p.56)
although   she from   mountain   but   behavior exalted and calm
'Although **she** is from mountain viallage, her behavior is great and calm'
Suba sesai,   meme   widin   tiang   nglemesin,   ia   tuara   nyak (TLS, p.56)
already   often, mother and   I   persuade,   she   not   want
'It has been so often, mother (you) and I persuade her, **she** refuses'

The pronoun *ia* is only used to refer to someone from a jaba caste. In the story, a family of a ksatrya consisting of the father, mother and son are talking about a girl from the jaba caste that their son loves. They use the pronoun *ia* to refer to the girl. If the girl is from a non jaba caste they have the options of using the pronoun *ida* or *dane*.

Data18 (*ida dane*)

*Ainggih titiang jagi matur ring **ida dane** sareng sinamian.*
*Titiang matur-atur ring **ida dane** sareng sami, titiang nyinahang angga dumun*
Ainggih   titiang jagi   matur ring   ida dane   sareng sinamian.
Yes   I   will speak to   she/she   with   all
'Yes, I will speak to you all'.
Titiang   matur ring ida dane sareng sami,   titiang nyinahang   angga   dumun
I speak   to   she she   with   all,   I   introduce   self   ahead
'I will speak to **you all**, I will introduce myself first'

As desribed in data 15 and 16, the forms *ida* and *dane* are third peron pronouns. In data 18, the pronouns *ida* and *dane* are used as a compound form; they are being put together. The order is fixed, that is *ida dane*. The reverse is not acceptable. In data 18 this compound form is used to addres the audience as the second person. This is a special use of this compound pronoun. The examples of in data 18 are taken from marriage proposal text. In this marriage negotiation, the people involved can be from any caste. Thus, the uses of these third pronouns are to express politeness through indirect stategy. Another social context for the use of this compound form is in any meeting using Balinese language, for example, the meeting in a village, the chielf of the village at the opening of the meeting will use *ida dane* form to address the members of the community attending the meeting.

4.4 Pronoun Elaboration

In sub-section, the term elaboration is used to describe other words that are used together with the pronoun and the kinship terms which are used like a pronoun.

Data 19 (*anak*)

***Anak nyai** lakar ngrasayang sengsarane (TLS, p.11)*
Tiang anak sampun nyapih, adenan tiang mati. (TLS, p.69)
***Anak cai** ngelahang, patapaiana teken bapan caine (TLS, p.9)*
Anak nyai   akar   ngrasayang   sengsarane (TLS, p.11)
person You   will   feel   misery
'**You** will feel the saddness'
Tiang anak   sampun nyapih,   adenan   tiang mati
I   person already separated rather   I   die
'I have nothing to lose, I would rather die'
Anak   cai   ngelahang, patapaiana teken   bapan caine (TLS, p.9)
Person you   own   be given   by   father your
'**You** own it. Your father gave it to you'

The pronoun elaborator **anak**, which lexically means 'person' in English, is used in data 19. In this context, the speaker wants to express that the pronoun used is being emphazied. Probably it can be expressed in English using 'the introductory it constrution'. So the translation would be 'it is only you who feel sad'.

Data 20 (*ene/ento*)

        Ia ento *nongos di Klungkung*
        Ipun niki *meneng ring Kelukung*
        Ia   ento   nongos di   Klungkung
        She   that   stay   in   Klungkung
        '**She** stays in Klungking'
        Ipun niki   meneng ring   Kelukung (high style)
        She   this   stay   in   Klungkung
        'She stays in Klungkung'

Balinese has demontratives such as *this* and *that* in English. These demonstratives have a number of variant forms in accordance with the speech styles. In this example, the low style form is **ene** 'this' and its high style form is **niki** 'this'. This pronoun elaboration is used to emphasize the pronoun. In this case, this elaboration has a similar function as *anak*.

Data 21 (*kinship terms*)

The form of kinship terms like *beli* (elder brother), *adi* (for younger brother or sister), *bapa* (father), *meme* (mother) are used in jaba caste. These forms are deictically used. They can be used for the speaker or addressee.

        *Buine anake sakit joh joh tekain **beli** (TLS, p.10)*
        *"Naah, **beli** merasa teken awak lacur" (TLS, p 10)*
        Buine   anake   sakit joh joh tekain beli (TLS, p.10)
        again peson sick far far   visit   elder brother
        'More over, some one who is sick far away you visit that person'
        "Naah, beli   merasa teken   awak   lacur" (TLS, p 10)
        Yes,   elder brother realize   with   self   poor
        'Yes, I know I am poor'

In Balinese the kinship term **beli** and **adi** can be used by a married couple. A husband will use the word **beli** to refer to himself instead of using a first person pronoun. A wife can also use the word **beli** to address her husband instead of using the second person pronoun. The examples in data 21 are used by a husband when speaking to his wife. In the story, it is clear they are from jaba caste. Based on this data, the term **beli** is also used by people from non jaba caste. The following data shows the use of the form **beli** by someone from a ksatya caste when talking to his older brother. In the following data the form **beli** can be used to refer to the addressee or to the speaker.

        *Punika awanan mangkin **beli** aturin titiang ke Selat (TLS, p.67)*
        *Nah nyen buin ajak **beli** luas (TLS, p.67)*
        Punika   awanan mangkin beli   aturin   titiang ke   Selat (TLS, p.67)
        that   reason   now   elder brother   ask   I   to   Selat
        'That is why now I will ask you to go to Selat'
        Nah   nyen buin ajak beli   luas (TLS, p.67)
        alright, who else with elder brother **go?**
      'Aliright, who else is that **I** go with'

Data 22 (*jegeg*)

The word *jegeg* in Balinese can be translated into *beautiful* in English, as in example, *Ia jegeg* 'she is beautiful'. In every day speech, this word is shortened into *geg*. It is used as a vocative expression as data below. It is only used for female.

> *" **Geg** ……Ayu Adi mai malu!" (TLS, p.13)*
> *'**Geg**, nah keto kone. (TLS, p 13*
> " Geg Ayu Adi mai   malu!" (TLS, p.13)
> beautiful,Ayu Adi   come   here
> '**Beautiful (sweetheart)**….Ayu Adi come here!"
> '**Geg**, nah keto   kone (TLS, p 13)
> beautiful   alright   that   say
> ' **Beautiful (sweetheart)**, that is what your brother wants'

Data 23 (*bagus)*

The word *gus*, in this data is the shortend from of the word bagus. The equivalent word of *bagus* in English is handsome. This from is used for male.

> *Kene, **Gus**, adin Ngurahe saja Aji ngelah pianake (TLS, p.12)*
> Kene, Gus,   adin Ngurahe   saja   Aji   ngelah pianake (TLS, p.12)
> Look, handsome,   sister Ngurahe indeed father have   child
> 'Like this, '**handsome**', it is true that she is my daughter'

Data 24 (*cening*)

The word *cening* can be used for male and female. The shortened form of this word is *ning*. The form *cening* can be used by someone from any caste.

> *Nah **,** **cening**, Ayu Adi mai paakang negak (TLS, P.12)*
> *Bibi mula ngantiang **cening** (TLS, p.13)*
> Nah , cening, Ayu Adi mai   paakang   negak (TLS, P.12)
> yes,   sweetheart Ayu Adi come be close   sit
> 'Yes, sweetheart, Ayu Adi, please come and sit closer'
> Bibi   mula   ngantiang   cening (TLS, p.13)
> aunt   indeed waiting for sweetheart
> 'I am waiting for you (sweetheart)

As social creatures, human beings often interact in the culture to communicate messages, share feelings and emotions. Language is a critical point of conversation. It is known to be a tool for conveying meaning; shape cannot be distinguished from meaning in language (Wierzbicka, 1996: 3).

In addition to its function as a means of social interaction, as an ethnic language, Balinese also expresses cultural values that live in the Balinese society as its native speakers. In particular, the language is an integral part of the representation of culture as the personality and cultural identity are created. We share our culture and its ideals through language.

After describing the uses of pronouns based on the written data, it is shown that the caste system is significant in the use of the pronoun and speech styles in Balinese. That is to say that the findings of the present study indicate that the choice of pronoun is determined by the relationship between interlocutors in a speech event. The aspect of intimacy of the interlocutors is not relevant for the choice of the pronouns in Balinese. The aspect of intimacy between interlocutors plays an important role in the choice of the two terms of address in Persian. Two personal pronouns are also found in Persian, namely /to/ and /sĬoma/ that are used for a singular addressee. Family acquaintances and peers in casual situations and even lesser age and competence are addressed using the familiar /to/. The deferential/sìoma/ is reserved in formal contexts for superiors or equals (Keshavarz, 2001).

The uses of the words: *bagus /gus 'handsome', jegeng/geg* 'beautiful', *cening* 'young person'and *anak 'peron' i*n Balinese can be regarded as the emergence of a new 'pronoun in Balinese. This phenomenon is found in the English language in the recruitment of the word *man* as a new pronoun as a grammaticalisation in social context (Cheshire, (2013). In addition to these forms of 'new pronouns', the kinship terms like *bapa/aji* 'father', *meme/biang* 'mother', *beli* 'elder brothor, *mbo*k ' elder sister', and *adi* 'younger brother or sister' are used deictically as first person and second person pronouns.

Bentein (2017) pointed out that in "Ancient Greek pronominal reference initially was not used as a 'politeness strategy', in the Post-classical period a T–V distinction did develop. In the Early Byzantine period, I argue, yet another pronominal usage developed: a person could also be addressed in the third person singular". The forms *ida* and *dane* are third person pronouns. As described in data 18, the pronouns *ida* and *dane* are used as a compound form; they are being put together. The order is fixed, that is *ida dane*. The reverse is not acceptable. This compound form is used to addres the audience as the second person. The use of these third pronouns is to express politeness through indirect stategy. Another social context for the use of this compound form is in any meeting using Balinese language, for example, the meeting in a village, the chielf of the village at the opening of the meeting will use *ida dane* form to address the members of the community attending the meeting.

5. Conclusion

The choice of pronoun usage in Balinese is determined by the caste system. In terms of communication, the way Balinese greet and speak to the other Balinese is represented through the right choice of lexical items or words. In Balinese culture, the proper use of pronoun is seen as an important element in communicating. This vocabulary types are generally used in accordance with the social standing of conversation participants. Furthermore, the Balinese forms of culture have a strong effect on the politeness of verbal contact in Balinese society. In case of a lack of choice, the addressee can be deemed objectionable and vice versa.

A clear example how social stratification can be established by the vocabulary used can be considered in the balinese language. In this scenario, the pronoun use is the symbol of the adressor and adressor's social standing. In a typical scenario balinese language variations can be found daily between people of higher and lower social status. In oral communication, the paralinguistic aspects or the non verbal aspects in communication such as the distance in speaking, gestures, facial expressions are relevant aspects that show politeness for future research. The focus of the present study is on the pronoun usage based on written data. Personal pronouns are major social categories; they are among the most used terms of conversation, and therefore, they are highly interesting for further studies by looking at spoken data and from different perspectives. For instance it would be interesting to investigate the pronouns used by the intermarriage family of different castes and the pronoun usage by Balinese young generation.

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