

PERSONAL DEIXIS VARIATION IN BALINESE: A DIALECTOLOGY STUDY

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ABSTRACT

Balinese is classified into the dialect of Lowland Balinese (LB) and the dialect of Mountain Balinese (MB). LB has a vertical variation, while MB does not. Vocabularies which are classified as Non-Refined (NR) in LB are common variants in MB. This can lead to misunderstandings for LB speakers who come from different sub-dialects. This study aimed to discuss personal deictic variations in LB both in terms of social stratification and geography. Geographically MB is represented by two villages, the village of Sembiran and the village of East Seraya, which divides MB dialect into Sembiran Dialect (SD) and East Seraya Dialect (ESD). The results of this study were expected to be useful for those who are interested in LB and Balinese in general.

The theory used was dialectology theory and the theory of pragmatics related to deixis. The data were collected through elicitation methods and supported by note-taking technique. The data was analyzed by extra lingual equivalence with the techniques of extra lingual comparison; the results of the analysis were presented by means of an informal method with the deductive and inductive framework of thinking.

The results of the study showed that in social stratification personal deictic variations of first person pronouns in LB *titiyang*, *tiyang*, *icang*, and *kai* are realized as *oke* and *kaka* in SD; *(b)iba*, *uke*, and *wane* in ESD. Personal deictic variations of singular second person pronouns in LB are *ragane*, *cai*, *nyai*, and *iba*; in SD they are realized as *cai*, *nyai*, and *ngko*; in ESD as *cai* and *nyai*, and in social stratification, personal deixis of third person pronouns are *ida*, *dane*, *ipun*, and *iya* in LB are realized as *ya* in both SD and ESD.

Keywords: variation, deixis, personal, geographical, social stratification

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1. INTRODUCTION

1.1 Background

Balinese is one of the local languages in the archipelago used by Balinese tribes living in Bali and outside Bali, especially in the areas of transmigration, such as Sulawesi, Kalimantan, Sumatra, and other regions of Indonesia.

According to the 1945 Constitution Chapter XV Article 36, it is stated that the function and position of regional languages in Indonesia, namely as asset of language richness and culture of Indonesia that need to be nurtured and preserved. Local languages function as a symbol of regional identity, the symbol of regional pride, as a means of communication within families and between communities, and as a means of the development and supporting regional culture.

Balinese like languages of other areas in Indonesia, Javanese, Sundanese, Madurese has both geographical variations and social stratifications. Variations related to both the classifications above are called a dialect (Fishman, 1977: 22; Linn (ed.), 1998: 5). Variations based on geographical differences are referred to as geography dialect, whereas the variation caused by social stratifications is called social dialect. Furthermore, social dialects can be distinguished by: ethnicity, age, sex, education, and livelihood (Trudgill, 1977).

Geographically, based on research, the Balinese can broadly be grouped into (1) Lowland Balinese (LB) spread in the lowland area of Bali and (2) Mountain Balinese dialect (MB) scattered in the mountainous areas of the island of Bali, Nusa Penida, Lembongan and Serangan Island (Bawa, 1983). MB has different characteristics (phonological, grammatical and lexical) from LB. It is therefore difficult to be understood by speakers of LB. Based on social stratification, traditionally Balinese variation was influenced by the dynastic system owned by Balinese speakers. The system is broadly distinguished into two dynasties, namely tri dynasty (Brahmins, Kshatriyas, Wesya) and non-triawangsa (Shudra / Jaba). In modern civilization, social stratification is influenced by social and official position, and others. Balinese variation based on social stratification is only possessed by LB.

With the variety of social stratification, Balinese at the level of lexicon can be divided into several kinds. The lexical division in Balinese was proposed by some linguists, such as Bagus (1975), Kersten (1957), Naryana (1984). The last and most complete division was advanced by Suasta (2001). Later the word *kata* 'word' is replaced with *kruna*. The following presents the most complete division of *kruna* of Balinese, namely 1) *kruna alus* is divided into: (1) *alus singgih* (asi) is used to honor or glorify the venerable, (2) *alus sor* (aso) used to humble oneself, (3) *alus madia* (ama) is an abbreviated form of *alus* form, and (4) *alus mider* (ami) is used both to respect and humble oneself because this form has only one refined form; 2) *kruna mider* is used for all walks of Balinese because this form has only one form; (3) *kruna andap* used for the association of the community in general, its value is commonly or often called *kruna kepara* / common; (4) *kruna kasar* (coarse word) is typically used when communicating with family, with close relatives, and there is also a form used for fight.

Noting the language situation as described above, a single word in LB has several forms depending on the user and with whom to talk to. Therefore, a single coarse word in LB, in MB it is a common form (since MB does not recognize a variation in social stratifications).

Looking at the position and function of regional languages as outlined in the 1945 Constitution, all aspects of language needs to be examined for the preservation of Balinese. One of the aspects of language in Balinese, namely deixis which is a pragmatic study ensures that Balinese must also have a variety of both geography and social stratification. Likewise, in general, deixis can be grouped into social deixis, place deixis, temporal deixis, and discourse

deixis (Cummings, 2007: 31-40). Nababan (1987: 40) distinguishes deixis into five distinguishing personal deixis from social deixis. Given the extent of deixis variations, this study only discussed variations of personal deixis in Balinese based on geographic and social stratification. Geographical variations can be divided into three, namely LB, dialect East Seraya Dialect (ESD), and Sembiran Dialect (SD). The results of this study are expected to contribute to future studies of Balinese in general and Balinese deixis in general.

1.2 Problems

Based on the description in the background, then there are two issues that are discussed in this study are presented in the form of questions as follows.

- 1) What are variations of personal deixis in Balinese both in terms of social stratification and geography?
- 2) Who are users of each personal deixis variation in Balinese?

1.3 Objectives

In accordance with the problem, the study aims to:

- 1) Describe personal deixis variation forms in Balinese both in terms of social stratification and geography.
- 2) Outlining the users of each variations personal deixis in Balinese?

1.4. Theoretical Basis, Methods and Techniques and Data Sources

This research applies two theories. To discuss deixis variations, dialectology theory was used and supported by the traditional theory (Chambers and Peter Trudgill, 1980: 37-46 and Petyt, 1980: 171).

Traditional dialectology theory was used to analyze deixis variations. Traditional theory assumes that every word has its own history. However, in this study do not outline the history of the words, but only describe variations of personal deixis and usage of each variation.

To discuss deixis pragmatic theory was used, particularly the theory of deixis, where the word deixis comes from the Greek *deiktikos* 'appointing directly'. There are several concepts of deixis that can be presented in this paper. Lyons (1977: 636) states that deixis is the form used to describe the function of personal pronouns, demonstrative pronouns, time function and a variety of grammatical features and other lexicons linking speech to the relation of space and time in speech acts (Purwo, 1984 : 2); Cummings (2007: 31) also gives the concept of deixis as expressions of grammatical categories have as much diversity as pronouns and verbs, explaining the various entities within the context of social, linguistic, or space-time of wider speech. Through this reference to entities of various contexts we can derive the meaning of deictic expressions. For example: A: *Mani semengan, tiang lakar luas* 'Tomorrow morning, I'll go'. B: *Dadi tiang milu?* 'Can I come along?' To know the meaning / referent *tiang* correctly, we need to know who the speaker A is, and who the speaker B is.

More explicitly, Abdul Chaer (1995: 64) states that deixis are words whose referents are not fixed; it may move from one reference to another reference or can change in size. One example given is the demonstrative word "here". That is, the referent of the word "here" for two speakers of different locations, then the referent is also different.

Based on the description of several opinions above, it can be concluded that deixis is a semantic phenomenon that can occur in a word or a broader construction where the reference can be determined according to the situation of the talks and point to something that is beyond language.

1.5 Research Methods and Techniques

The method used in this study was a qualitative method based on phenomenology. Phenomenology is used because Balinese deixis is seen as a reality. That means that deixis is analyzed based on the fact in the Balinese and is presented as such in accordance with reality (Muhadjir, 1998: 83-85). The description of Balinese deixis is not intended to test the hypothesis, but actually depict the reality of what their linguistic phenomenon in the context of natural and logical system not partial, and artificially away from the context of naturalness (compare Alwasilah, 2002: 95).

This research was conducted through three strategic phases, namely (1) the stage of providing data. At this stage the field research method was used hereinafter described into observation and conversation methods. Observation method was done by listening to the language used orally. The basic technique of observation method is tapping technique. Tapping technique was done by tapping, i.e. by ingenuity and the ability of researchers to tap speech / language use in the field. A further technique of observation used was Uninvolved Conversation Observation Technique, i.e. the retrieval of data in this case the researcher does not engage in conversation with the use of language or it can be said this technique is applied for "overheard" of informant speech. This can be applied if the data obtained through observation method is not reliable. This method and technique are useful to check with the data obtained through observation method. This technique was followed by writing and recording techniques. Observation method was done by conducting interviews with informants. This method used elicitation technique as a basic technique. Elicitation techniques carried out by researchers' eliciting informants to want to talk. Further technique used was performed by direct conversations / face to face; then it was continued with record and translation techniques. (2) The data analysis phase, at this stage, extra lingual identity method was used because the determining tool lies outside language or it does not become part of the language in question (Sudaryanto, 1993: 13). In addition, because the deixis study involves speaker and hearer then this study used a pragmatic equivalent method with the hearer as a decisive tool. The technique used in the analysis stage was a connecting-comparing technique which is extra lingual in nature. (3) The presentation stage of research results, at this stage, formal and informal methods were used supported with inductive and deductive presentation of techniques used in combination.

The data source of this research was the spoken language used by Balinese speakers. The research instrument was the researchers themselves assisted with sentences building a conversation.

2. DISCUSSION

In accordance with the problem, then there are two main issues presented in this section. However they will be discussed once at a time because the two issues have a very close relationship. Before the discussion is focused on personal deictic variations in Balinese, first Balinese personal pronouns in general are talked about.

Balinese pronominal systems are different from Indonesian pronominal systems. The difference is if in Indonesian according to Djajasudarma (1999: 42), Indonesian pronominal

systems consists of first person pronouns (*saya* '1SG', *kita* '1PL INCL', and *kami* '1PL EXL'), second person pronoun (*kamu* '2SG', *kalian* '2PL', *saudara* '2SG H. '), and third person pronouns (*dia* '3SG' and *mereka* '3PL'). Each personal pronoun has singular and plural forms. In Balinese, based on observations, the pronominal system also includes first person pronoun ((*ti*)*tiang*, *i(c)ang* '1'), second person pronoun (*ragane* '2H', *cai* '2M', *nyai* '2F', *iba* '2L', and third person pronouns (*ia* '3', *dane* '3', *ipun* '3', *ida* '3H'). but pronominal systems in Balinese only has a singular form with the exception of *iraga* which is a first person plural pronoun.

2.1 Variation and user of deictic first person pronouns

As what has been described in Section 3 above that Balinese pronominal system only has a singular form with the exception of *iraga* '1PL'. Therefore, the following only presents variations and user of deictic first person singular pronoun. Forms of deictic first person pronouns are available in Balinese. The use of each form was supported by a vocabulary that corresponds to the users of the forms of the deictic variation. For more details, some data are presented in the form of conversation.

Data (1):

Ida Bagus : Nyen nyak ngidih baas?
Q want ask.for Rice
'Who wants to ask for rice?'

Men Sari : Titiang icen akedik Ratu
1 give a.little Sir
Give me a little, Sir.

Men Intan : Titiang taler nunas Ratu
1 also ask.for Sir
I also want some, Sir

Data (1) indicates that a conversation was conducted by three persons, namely first person belonging to *tri wangsa* caste (Ida Bagus) with two people from non *tri wangsa* castes/ commoners (Men Sari and Men Intan). The conversation involves first person pronoun *titiang* '1' classified into deixis because *titiang* has the referent Men Sari in the second sentence and in third sentence the referent is Men Intan. The deictic form *titiang* is used when someone is addressing someone of *tri-wangsa* caste /the venerable. In the above conversation, the deictic forms *titiang* '1' is used by a person of non *tri-wangsa* caste addressing a person of *tri-wangsa* caste. In such a usage, *titiang* is classified here into *kruna alus sor* ensuring that the data contains a personal deictic variation.

Data (2):

Wayan : Made mani tiang nyilih montor-e
Name tomorrow 1 AV.borrow motor-DEF
Made, I will borrow the motorcycle tomorrow.

Made : Ten Dadi Wayan mani tiang perlu gati ken motor

NEG AUX name tomorrow 1 need very with motor
No, you cannot Wayan, I need the motorcycle badly tomorrow'

Data (2) showed a conversation between *Wayan* and *Made* who belong to the ordinary people of the same age. Therefore, the second sentence contains personal deixis *tiang* '1' which is short for personal deixis *titiang* in data (1). The difference lies in the users. In the data (2), it is used by the two speakers of the same age and equal class/caste, so the deixis *tiang* '1' is classified as *alus madia*. The pronoun *tiang* in data (2) is said to a deixis because its referent *Wayan* in the first sentence but in the second sentence it switches to the referent *Made*.

Data (3):

Ratna : I(c)ang ibi suba meli biyu di peken Badung
1 yesterday PERF AV.buy banana at market Badung
'I bought some bananas at Badung market yesterday'

Ratih : I(c)ang masih suba meli lakon di peken Sanglah
1 also PERF AV.buy but at market Sanglah
'I bought some but at Sanglah market'

Data (3) contains deictic first person pronoun *icang* '1'. This form is called a deixis because the first sentence/utterance the first person pronoun refers to Ratna, while in the second sentence the referent is Ratih. This form is used to communicate by the speaker who is already familiar with the addressee and used in daily life interactions. Judging from its usage, the first deictic personal pronoun *icang* is classified as *kruna kepara / andap*.

Data (4):

Sari : Kai sing demen ken Iba
1 NEG like with 2
'I don't like you'

Putra : Kai masih sing demen jak iba
1 also NEG like with 2
'I don't like you, either'

Data (4) is a conversation between a girl (Sari) in the first sentence and a man (Putra) in the second sentence. The first deictic personal pronoun in data (4) is *kai* '1'. The pronoun *kai* '1' is a deixis because in the first sentence its referent is Sari, whereas in the second sentence its referent is Putra. This pronoun belongs to a coarse form that is usually used in the context of a fight.

Based on the above, it can be explained that in social stratification deictic first person pronoun in Balinese has four variations, namely (1) *titiang* used by people having different social stratification of and used by people who have lower social stratification to humble oneself so that it is called *alus sor*; (2) *tiang* '1' is used by people who feel they have the same social stratification in the less familiar context and this form belongs to the form of *alus madia*; (3) *i(c)ang* is used by people who have a close relationship and belongs to *kruna kapara / andap*; and *kai* is the first person pronoun used in the context of a fight and this pronoun is categorized as *kruna kasar*. Variations of deictic first person pronoun above are based on social stratification,

so they commonly used in the LB community, while the variation of MB uses the form *oke* and *kaka* in SD community DS; (*b*)*iba*, *uke*, and *wane* are used by ESD community.

2.2 Variation and User of deictic Second person pronouns

Variations and users of deixis second person pronoun in Balinese can also be determined based on data from the conversation below.

Data (5):

Rani : Ragane ampun ngae canang?
2 PERF AV.make offering
'Have you made any offering?'

Darti : Ragane ampun?
2 PERF
Have you?

The conversations in the data (5) occurs between two people who are friends but not so familiar. Deictic second person in data (5) is *ragane* '2', this form is said to be a deixis because in the first sentence the referent is Darti while the referent in the second sentence is Rani. The deixis *ragane* is categorizable as *kruna madia* and is typically used by people who have equal social stratification.

Data (6):

Bapa : Nyen lakar ngataang I meme maubad nyai Yan apa Nyai
Q FUT AV.take mother treat 2F name Q 2F
Who will take mother for a treatment you, Yan, or you?

Data (6) shows the context of the question of a father to her two daughters. The pronoun that belongs to deictic second person in data (6) is *nyai* '2F' because the form *nyai* refers to the two children expressing a choice. Although referring to the two children, it does not mean that it refers to plural second person, but from the referent of one child, it moves to the other child. This form is a *kepara/ andap* form and is used to express female second person in intimate relationships and the speaker is minimally of the same age or older.

Data (7):

Eka : C(a)i maan nyemak pipis Dini
2M AUX AV.take money Here
Did you happen to take some money here?'

Dwi : C(a)i sing inget kaden pipis c(a)ine Ento
2M NEG aware with money 2M.POSS That
ne cang ngelah pipise
this 1 AV.have money-DEF
'You don't remember your money, this is my money.'

Data (7) shows a conversation between two people who have a close relationship and a minimally of the same age, or speaker older than the interlocutor. Deictic second person in data

(7) is *cai* '2M'. Deixis in the first sentence refers to Dwi, while the referent in second sentence is Eka.

The other variation of deictic second person based on social stratification is *ratu* '2H' which is a refined form to indicate that the speaker is of *tri wangsa* caste.

So deictic second persons *ratu*, *ragane*, *cai*, *nyai*, and *iba* are the deictic second person pronoun variations based on social stratification used by the LB community; whereas the SD community used *cai*, *nyai*, and *ngko*; the ESD uses *cai* and *nyai*.

2.3 Variations and User of deictic third person pronoun

Deictic third person based on social stratification and in accordance with the variation of the users, there are four variations, namely *ida*, *dane*, *ipun*, and *ia*. For more details, they are presented in the following data.

Data (8):

Pan Kaler : Yan Ida Ratu Peranda suba rauh?
Name priest PERF Come
'Yan, has the priest arrived?'

Wayan : Konden mara rabinne dogen Rauh
not.yet just spouse.3POSS only Come
Ida kairing olih Putunida
3 PAS-take by grandson.3POSS
Not yet, only his wife has arrived, she was taken by her grandson'

Deixis in data (8) is *ida* '3' is used by people of non *tri wangsa* caste addressing or talking about people of *tri wangsa* caste. Therefore the form *ida* is called *alus singgih*. Notice that the conversation in data (8) is conducted by Pan Kaler with Wayan classified as belonging to *non-triwangsa* caste talking about people of *tri wangsa* caste (the priest and his wife). Deixis *ida* in the first sentence refers to Ida Peranda (priest), while *ida* the second sentence refers to the priest's wife.

Data (9):

Pan Wangi : Aturin malu dane Jero Mangku Anom Pang
Ask first priest name so.that
ngajengang
Eat
Ask first the priest Anom to eat'

Pan Warsa : Dane Jero Mangku ane lenan Aturin Masih
priest REL other Ask Also
'The other priests asked also to do the same?'

Data (9) shows a conversation between two people of *non-tri wangsa* caste (Pan Wangi and Pan Warsa) talking about a person of *non-tri wangsa* but is respected because he leads a ceremony.

Deixis in data (9) is *dane*. *Dane* in first sentence refers to Jero Mangku Anom, while *dane* in the second sentence refers to the other Jero Mangku. Deictic form belongs to Alus singgih because it is used for a person who should be respected even if he is of non *tri wangsa* caste.

Actually, deixis in data (8) *ida* and *dane* in data (9) are omitted, the sentences remain acceptable, but the value of respect for the sentence will be lost. So the use of deixis here supplements a respect to the person talked about.

Data (10):

Mother : Pa itunian Pan Ruma maan mai Sing
 Father just.now name AUX come.here NEG
 Ia nyen nyemak udude
 3 PART AV.take hoe
 Father Pan Ruma happened to come here just now. Isn't he who took the hoe?

Father : Ituni Pan Rasna maan masih teka Sing
 Just.now name AUX also come NEG
 Nyen ia ane nyemak
 PART 3 REL AV.take
 Pan Rasna happened to come. Isn't he who took it'

Conversations in data (10) takes place between a husband and a wife who belonged to *non-tri wangsa* caste talking about someone who belongs to the same caste. Deictic third person pronoun in data (10) is *ia*, because it is used by and for people of non-tri wangsa caste. The deixis form is categorizable as *kruna andap / kapara*. The form *ia* is said to be the third persona deixis because the referent in the first sentence is Pan Ruma, while in the second sentence is Pan Rasna.

Deixis in data (10) is different from deixis in data (8-9), if deixis data (8-9) adds respect to the discussion, but deixis in data (10) depends on the age of the speaker and the one talked about. If the speaker is older than the addressee, then deixis *ia* is commonly used. If the speaker is younger than the addressee, usually the deixis is replaced with the name / the use of the name is repeated.

Data (11):

Gung Biang : Kija pada panake Ruta dadi Sepi Dini
 Q PART Child.DEF name Q silent Here
 'Where are Ruta's children, Why is it silent here?'

Ruta : Ipun I Wayan kantun ngranjing ipun Parekan
 3 name stil at.school 3 Servant
 Ratu I Made ka pasar
 Lord name to market
 'He I Wayan is still at school, your servant I Made is going to the market'

Data (11) shows a conversation between a person of *tri wangsa* caste (Gung Aji) and a person of non-tri wangsa caste (Ruta). In the second sentence the deictic third persona pronoun used is *ipun*. It is categorized as deixis because the form *ipun* in the first sentence refers to I Wayan, while *ipun* in the second sentence refers to I Made. Like other deictic third person pronouns, the

form *ipun* also if it is omitted the resulting sentence remains acceptable, but the sentence in data (11) shows respect to the first speaker and the speaker humbles himself because both referential deixis of third person pronouns are his children. Therefore this deixis belongs to *kruna alus sor*.

Based on what has been conveyed in the subsection 3.3 if compared with the description of the data, it can be said that based on the social stratification, there are four deixis of third person, namely *ida*, *dane*, *ipun*, and *ia*. These four forms are geographically used by LB, while in the SD and ESD there is only one form, namely *ya*.

3. CONCLUSION AND SUGGESTION

3.1 Conclusion

Based on the discussion in Section 3, then the conclusions can be drawn as follows.

1) Variation and users of first person deictic pronouns based on social stratification consists of (1) *titiang* '1' commonly used by people with lower social status, both in a traditional and modern manner and is called *kruna alus sor*; (2) *tiang* '1' used by people who have similar social status both in a traditional and modern manner and by people who are in a less familiar relationship, then it is called *kruna alus madia*; (3) *icang* and *yang* used in intimate relationship, so it is called *kruna kepara* / common; (4) *kai* used by people who are arguing, therefore, it is called *kruna kasar* (coarse). Geographically the four personal deixes above are used by the LB speakers, in SD counterpart *oke* and *kaka* are used; and in ESD (*b)Iba*, *uke*, and *wane* are used.

2) Variations and users deictic second person pronouns based on social stratification consists of: (1) *ragane* 'you' used by people who have the same social status and the relationship is less familiar, and it is called *kruna alus madia*; (2) *cai* '2M' and *nyai* '2F' is generally used by people of non-*tri wangsa* castes, where the speaker is older or minimally of the same age, therefore it is called *kruna kapara* / common / *andap*; (3) *iba* '2' used mainly by people in the context of a fight, therefore it is called *kruna kasar* (coarse). Geographically, variations in social stratification of deictic second person pronouns *ragane*, *cai*, *nyai*, and *iba* are used in LB; in SD *cai*, *nyai*, and *ngko* are used; and in ESD *cai* and *nyai* are used.

3) variations and users of deictic third person pronouns based on social stratification are: (1) *ida* '3' used by non *tri wangsa* caste generally to address people of *tri wangsa* caste and *dane* is also used by non *tri wangsa* to address non-*tri* dynasty equally to respect each other, so *ida* and *dane* are called *kruna alus singgih*; (2) *ia* '3' used by the older speaker or minimally of the same age, or at least by peers and is commonly used by people of non *tri wangsa*, so it is called *kruna kapara*; (3) *ipun* '3' is used by people non *tri wangsa* caste when talking with people of *tri wangsa* caste about *tri wangsa* people or humbling oneself so it is called *kruna alus sor*. Geographically, deictic third person pronouns *ida*, *dane*, *ipun*, and *ia* are used on LB community; the SD and ESD community *ya* is used.

3.2 Suggestion

In Balinese, many variations can be due to geographical factors for regions covering MB are very vast. Therefore, any research concerning geographical variations is very important for an in depth study.

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