

## **Personal Pronouns in Balinese and English With Reference To *Tiga Satua Bali***

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**Abstract**—This research is aimed at investigating and analyzing the meaning and application of personal pronouns in Balinese and English. The data of this writing were collected from a bilingual book entitled *Tiga Satua Bali*. This study was conducted using the qualitative method of which the discussion was presented descriptively. The data of this study were collected using observation technique and were analyzed using the qualitative method and comparative technique. The result of this study indicates that the personal pronouns can be classified into three, namely first, second, and third personal pronouns which can be found in *Basa Singgih*, *Andap*, and *Kasar*. This classification was made based on the context of situation and speech participants.

**Keywords**—*personal pronouns, participant, context of situation.*

**Abstrak**—Penelitian ini bertujuan untuk menemukan dan menganalisis makna dan penggunaan kata ganti orang dalam bahasa Bali dan Inggris. Data pada tulisan ini didapatkan dari sebuah buku dwibahasa yang berjudul *Tiga Satua Bali*. Penelitian ini dilakukan dengan menerapkan metode kualitatif dimana pembahasan disajikan dalam bentuk kalimat deskriptif. Data dari penelitian ini dikumpulkan dengan menerapkan metode observasi dan dianalisis dengan mengaplikasikan metode kualitatif dan teknik komparatif. Hasil dari penelitian ini menunjukkan bahwa kata ganti orang dapat diklasifikasikan menjadi tiga, yaitu kata ganti orang pertama, kedua, dan ketiga yang dapat ditemukan pada *Basa Singgih*, *Andap*, dan *Kasar*. Pembagian ini dilakukan berdasarkan konteks situasi dan orang yang berpartisipasi dimana kata ganti orang tersebut digunakan dalam berkomunikasi.

**Kata kunci**—*kata ganti orang, partisipan, konteks situasi*

## INTRODUCTION

Human beings as social creatures always communicate with others in a community in order to deliver messages, express their feelings and emotion. In communication, language has become an important point. It is considered as an instrument for conveying meaning; in language, form cannot be separated from meanings (Wierzbicka, 1996: 3-4). Language can be considered the transmission of messages, and it is learnt in communication field.

In terms of communication field, the social life of the Balinese people and the way of greeting or speaking is the part of the ethics and it cannot be separated from speaking. Sosiowati and Sukarini (2014: 36) stated that politeness is considered as important factor in doing communication in Balinese society, since there are some levels in Balinese language. These levels of language are usually applied based on the social status of the participants in communication. In addition, the levels of Balinese language in traditional or modern society have a significant influence in terms of politeness doing communication (Duija, 2007:17). If the level of language is not appropriate, it can be considered offensive to the addressee and vice versa (Suarjana, 2008:60).

In a conversation, the position of the addresser, for example in Balinese culture, the addresser will greet the addressee first or in other words there is a custom in Balinese society to ask first the addressee about their social stratification or their position in the society before the communication is made (Bagus, 2009:93). It is done in order to make the addresser know as how to posit themselves to the addressee. It is related to the social stratification or the position in the society, and it is used to posit the addressee. In the Balinese culture, there are some levels of language used in communication which is called *sor-singgih*. The social stratification of Balinese society is reflected by the levels of language. This stratification is called *wangsa*, of which it can be considered as the result of Javanese and Hindu culture (Tinggen, 1986: 1). *Wangsa* is a fundamental reason in classifying the Balinese language into some levels.

Besides, social ethics and politeness can be seen from the application of *sor-singgih* communication from which the identity and social status of the addresser and addressee can be identified from it (Suarjana, 2011:70-71).

In the society where there is a social stratification, as can be seen in Balinese society, the application of language level should be used appropriately. For example, in a communication in which the addresser is someone from a higher social status and the addressee is from a lower social status. In this situation, the language level applied by the addresser will reflect the social status of both participants in communication. The Balinese language is considered a good example of how the social stratification can be identified from the language used, in which the personal pronoun applied in it can be considered the marker of the social statuses of the addresser and addressee (Suarjana, 2011:82). In a traditional situation, the Balinese language varieties between people from higher and lower social status in communication can be seen in the living situation in *Puri* or palace. *Puri* can be considered as the center of culture and the beginning of civilization. Attitude in speaking includes the language use between younger people address the elders, the commoners address those people in higher social status, etc can be seen in it (Maharani, 2014: 142). Besides, the ethic or politeness in communication is reflected by the distance in speaking, gesture, facial expression, and intonation (Jendra, 2007: 23).

In Balinese-English or English-Balinese texts, there are numerous words found; pronouns, for instance, are words used to replace nouns or noun phrases in a sentence. In other words, it can be defined as a word that is used instead of a noun or noun phrase (Hornby, 2010: 1175). According to Alwi (2008: 249), personal pronoun can be defined as pronoun which is used to refer someone, whether it is used to refer the addresser (first personal pronoun), the addressee (second personal pronoun), and person as the topic of conversation (third personal pronoun). Besides, it is also stated that personal pronouns reflect social relations between people far more than do other parts of the language

and a brief discussion of their social role is required (Sneddon, 1996: 160). According to Suparka and Anom (1992: 14) personal pronoun in Balinese is called *krunapangentosjadma*. It is also stated that there are some examples of personal pronoun in Balinese, they are: *cang*, *wake*, *gelah*, *tiang*, *titiang* (first personal pronoun); *cai*, *nyai*, *nani*, *i ratu* (second personal pronoun); and *ida*, *dane*, *ipun* (third personal pronoun). In terms of the personal pronouns, there are some variations which can be found in Balinese and English; for example, the English personal pronoun *I* in Balinese can be stated by *titiang*, *tiang*, and *icang*. This phenomenon occurs due to the difference in linguistic and cultural backgrounds between the Balinese and English language. From the explanation above, it can be seen that the pronouns in Balinese and English are complex and have their own characteristics. Therefore, the personal pronouns in Balinese and their equivalents in English are raised in this study. In analyzing the personal pronouns, the data were taken from a book entitled *TigaSatua Bali*. This topic is very interesting to discuss as the personal pronouns in Balinese language and English language are unique.

## RESEARCH METHOD

This study can be considered a qualitative study in which the discussion is done descriptively. This research was conducted by observing the Balinese and English personal pronouns found in *TigaSatua Bali*. The data of this study were taken from a bilingual story; Balinese is considered the source language and English is considered the target language.

The data in this study were collected using observation technique which is considered the part of qualitative method. Observation is the method of collecting the data through attentive observation of the language use (Sudaryanto, 1993:136). In the process of observing, firstly the observation was directly made to discover the type of personal pronouns which could be found in the Balinese and English text.

The data were analyzed using the qualitative method and comparative technique as proposed by Sudaryanto (1993). The discussion of this study is presented in descriptive sentences. In order to analyze the data qualitatively, there are two ways in which the analysis is

presented, namely, formally and informally. Formally, the data analysis is presented by putting the Balinese personal pronouns and their English equivalents side by side. Therefore, it is easier to compare the personal pronouns from both languages. Informally, the data analysis is explained using words.

## DISCUSSION

There are some data of personal pronouns found in the book entitled *TigaSatua Bali* consisting of some stories. These personal pronouns were found in some levels of the Balinese language, namely, *Basa Alus*, *Andap*, and *Kasar*. The level of language in the traditional Balinese society is the impact of the Majapahit era. In this era, the Balinese society was classified into *brahmana*, *ksatriya*, *wesya* (*tri wangsa*) and *jaba* or *sudrawangsa*. The people who belong to *tri wangsa* are considered having higher social status; on the contrary, those who belong to *sudrawangsa* are considered common people (Suarjana, 2011:58). The discussion of Balinese and English personal pronouns can be seen as follows.

### First Personal Pronouns

The first personal pronoun is used to address the addresser in a conversation. In the data, it was found that this personal pronoun was used in the conversation between someone from a lower social status (*sudra*) and another from a higher social status (*tri wangsa*). In a conversation between a person who comes from *sudrawangsa* and someone who comes from *tri wangsa*, *Basa Alus* should be applied. The objective of applying *Basa Alus* is to appreciate and respect the addressee who is considered a venerable person or worth respecting, for example, noblemen, aristocracies, dignitaries, and strangers (Suarjana, 2011:106). It can be seen from the example that the Balinese traditional society was ruled by a king, as in the story of I Juragan Anom.

There was a handsome young man named I Juragan Anom. He sailed and traded everywhere on his boat. One day, he landed at the beach of Koripan where he unloaded his merchandise. Even though everything was sold, he did not intend to go back home because he liked the place very much. Every day, he visited the front yard of the palace. When he was having fun at the palace's yard, the prince of Koripan named Radén Mantri was about to go out and he saw I

JuraganAnom. Then, he asked the prime minister I Punta Jrudeh to call I JuraganAnom. Then, the prince asked I JuraganAnom about his identity. Then, I JuraganAnom explained his identity to the prince using this expression:

**Source Language**

“**Titiang**jadmapangumbaran, titian panakjuraganprahu, wastantitiange I JuraganAnom” (Sutjaja, 108: 2007)

**Target Language**

“I’m a wandering man; I’m the son of a skipper; my name is I JuraganAnom” (Sutjaja, 92: 2007)

The addresser of the utterance above is a sailor named I JuraganAnom, and he uttered it to RadénMantriKoripan who was considered the crown prince of Koripan. If it is seen from the context in which the utterance was uttered, and the participants were involved in it, then it is known that this was a dialogue between a person with a lower social status to a higher social class person (a royal prince). According to Suarjana, (2011:101) the type of language uttered by I JuraganAnom to the royal prince can be categorized as *BasaAlus*. In Bali, this type of language is used by the addresser to show the power of the addressee who comes from a higher caste, position, and social status (Suarjana, 2011:107). From this explanation it can be seen that the Balinese personal pronoun *titiang* is used by the addresser to lower himself since his social status is considered lower than the addressee. There are two personal pronouns that can be seen from the table above; they are the Balinese personal pronoun *titiang* and English personal pronoun *I*. Componential analysis is used to reveal the semantic components of the two personal pronouns. The personal pronouns of both Balinese and English can be described as in the table of componential analysis below.

Table 1. First Personal Pronoun (Lower to Higher Social Status)

Semantic Features	Balinese Titiang	English I
Human	+	+
Gender	+/-	+/-
Marital status	+/-	+/-
Social status orientation	+	-
Used to lower his/herself in a conversation	+	-
Applied in doing communication with someone from higher social status	+	-

The Balinese and English personal pronouns *titiang* and *I* can be used to refer to human beings. Those personal pronouns can be applied in communication by the people in all genders (female and male) and marital status (married and single) to refer to their selves in communicating with someone. However, there is a difference between the Balinese and English personal pronouns in terms of the social status orientation.

The Balinese personal pronoun *titiang* is considered a term of an addresser in addressing his/herself in a communication with a person with special social status, such as King, royal blood prince, or those people who are from *tri wangsa*. Therefore, it is used in communication to show the position or social status of the addresser. In the story, the social status of the addresser (I JuraganAnom) can be known from the way he lowers himself by using the personal pronoun *titiang* to address himself when he had a conversation with RadénMantriKoripan who was considered a person from the higher social status. On the contrary, the English personal pronoun *I* is used by the addresser to address him/herself whether he/she is on the higher, lower, or at the same social position as the addressee. Besides, it can be used whether the addresser wants to lower his/herself to the addressee or not. Moreover, the social status of the addresser and addressee who used this term to address his or herself in communication cannot be revealed.

In the Balinese society, there is a difference in the use of the first personal pronoun in a

communication. If the communication is made between a person from *sudrawangsa* and another from *tri wangsa*, *BasaAlus* is used in which the first personal pronoun *titiang* is used to lower his/herself when having a conversation as can be seen in the previous example. On the contrary, *BasaAndapis* applied in a conversation between those coming from *sudrawangsa*. This level of language is used between friends with the same social status and age. The application of the first personal pronoun in a conversation between those who come from *sudrawangsa* can be seen in the story entitled *MénTiwastekénMénSugih*.

There were two women living in a village with their families, namely, *MénTiwas* and *MénSugih*. *MénTiwas* and her family were very poor. They did everything to make money and in order to survive such as collecting *sente* leaves, firewood, rice bran, selling water, and etc. *MénSugih* was *MénTiwas*'s friend. She was a very rich woman. One day, she knew the kinds of work the *Tiwas* family were doing. Then, she pretended to be helpful and offered them to stay in her big house using this expression

#### Source Language

“Ih, ne te  
Tiwasajakmakejang,  
dadibaanangalih don sente,  
saang, owot, ngadepye,  
nanggapupahnebuk,  
jalanjumlahicangnongos”  
(Sutjaja, 2007:144)

#### Target Language

I “Hey all of  
you, Tiwas,  
why are you  
looking for  
sente leaves,  
firewood, rice  
bran, selling  
water, working  
as trasher?  
Come and stay  
with **me**”.  
(Sutjaja,  
2007:144)

The addresser of the utterance above was *MénSugih* and she uttered it to *MénTiwas* and her family as *MénTiwas* is considered her friend. If it is seen from the context in which the utterance was spoken, and the participants involved in it, then

it is known that this was a dialogue between friends with the same social status. According to Suarjana, (2011:101) the type of language uttered by *MénSugih* to *MénTiwas* can be categorized as *BasaAndap*. It is considered *BasaAndapsince* this type of language is used between people having the same social status. Therefore, this Balinese personal pronoun can be categorized as *BasaAndap*. From this explanation, it can be seen that the first personal pronoun *icang* is used by the addresser to address herself to the addressee in a conversation in order to show intimacy between them.

In the example above, there are two first personal pronouns found namely *icang* as the Balinese personal pronoun and *me* as the English personal pronoun. Here is the explanation of the semantic features of both personal pronouns.

Table 2. First Personal Pronoun (Between Commoners)

Semantic Features	Balinese Icang	English Me
Human	+	+
Gender	+/-	+/-
Age orientation	+/-	+/-
Marital status	+/-	+/-
Used between friends	+	+
Used between people from lower social status	+	-
Intimacy of participants	+	-

From the table above it can be seen that the first personal pronouns, *icang* and *me* are used in order to address human beings. The indication is that both personal pronouns *icang* and *me* are in neutral form in some classifications such as gender, age orientation, and marital status. Those pronouns can be used whether the addresser is a male or a female, young or old, married or single. However, there is distinctive point in terms of situational orientation. The English personal pronoun *me* does not convey the function of situational orientation. The reason is that this term can be used when an addresser addresses him/herself in every situation whether he or she has a conversation with a stranger, a younger or older

person, friends, etc. Besides, the social status of the addresser and the addressee cannot be seen from the application of first personal pronoun *me*. Moreover, the intimacy of the participant in the conversation cannot be revealed since the pronoun *me* can be used whether the participants of the conversation have close relationship or not.

On the contrary, the Balinese personal pronoun *icang* cannot be used by the addresser to address her/himself in a conversation with a stranger, someone who is older than the addresser, and those people who have higher social status. It is considered rude if it is used when having conversations with those people because it does not show respect. It is widely used in a conversation between people who are closely related. The data above have the same case. The addresser, Mén Sugih addressed herself using *icang* when she talked to Mén Tiwas because they were friends and had same social status. Therefore, the conversation took place in intimate situation, between friends; it is not considered a rude manner. It is not considered a problem if *icang* was used in the conversation with close friends.

### Second Personal Pronouns

The second personal pronoun is used to address the addressee in a conversation. In the data, it was found that the second personal pronoun was used in a conversation between a person from lower social status (*sudrawangsa*) and a person from higher social status (*tri wangsa*), between people who do not know each other, and between people from *sudrawangsa*. The conversation between the people from the lower and higher social statuses can be seen from the example when the traditional Balinese society was ruled by a king, as in the story of I Juragan Anom.

There was a prince of Koripan kingdom named Ida Radén Mantri Koripan. One day, he was sitting in the resting pavilion accompanied with Punta, the prime minister. Suddenly, a beautiful girl named Radén Galuh passed the front yard of the palace. She brought a basket on her head after selling flowers in the market. She was on her way home. Radén Mantri was amazed by her beauty and he fell in love at the first sight. Then, he asked Punta about the girl's identity. Then, Punta teased the prince

since he fell in love at the first sight with a girl whose identity is lower using this expression:

Source Language	Target Language
“Dagangtendakantalerb uduhang I Ratu, miribkiranganputran sang nataratu sane pacing anggen I Dewarabi” (Sutjaja, 2007:91)	“A poor seller also attracts you very much there were no princesses of kings suitable for your highness wife. (Sutjaja, 2007:91)

In the story, there were two participants; Punta as the addresser and Radén Mantri as the addressee. The language type used in the text above can be considered *Basa Alus* since it is used to address the addressee in a conversation with someone who has higher social status or someone who is considered being respected (Suarjana, 2011:206). In the example above, it can be seen that Radén Mantri Koripan is a prince while Punta is a prime minister. The personal pronoun *I Ratu* was used by Punta to address the prince of Koripan. From this explanation, it can be seen that this personal pronoun is an address term used to address a king, prince, princess, and those people with royal blood. Therefore, the personal pronoun *I Ratu* was used by Punta to address the prince to show his respect toward him. The personal pronoun *I Ratu* is considered a respectful term to address the people from *tri wangsa*.

There are two terms used in the dialogue, *I Ratu* in the Balinese version and *You* in English version. The semantic features of these terms can be described as follows.

Table 3. Second Personal Pronoun (Lower to Higher Social status)

Semantic Features	Balinese I Ratu	English You
Human	+	+
Gender	+/-	+/-
Age orientation	+/-	+/-
Marital status	+/-	+/-
Used as honorific term	+	-
Used in addressing	+	-

someone from *tri*  
*wangsa*

The personal pronouns *I Ratu* and *you* were used to refer to humans and they are considered neutral words in terms of gender, age orientation, and marital status. The reason is that the personal pronouns *I Ratu* and *you* can be used to address persons or people of all genders (male and female), age (young, adult, old), and marital status (married and single). In the Balinese personal pronoun it is considered a honorific term; therefore, it is used by the addresser from the lower social to address someone from a higher social status (*tri wangsa*). Besides, the social status of the addresser (Punta) can be known from the term he used to address the prince of Koripan. In English, on the contrary, the term *you* can be used to address people whether they are in the higher, lower, or in the same social position as the addressee. Moreover, the social status of the addresser in using this term to address someone in communication cannot be revealed.

The second personal pronoun can also be found in the story of I JuraganAnom, in which there is a conversation between people who do not each other. In this situation, *BasaAlus* should be used since the conversation occurred between strangers (Suarjana, 2011:106). The use of the second personal pronoun according to the situation mentioned above can be seen as follows.

One day, the King of Koripan was sick. All the healers in the Koripan area presented medication, but none was successful. Then, it is said that the King can be cured only by eating the meat of paradise bird. Therefore, RadénMantriKoripan, the prince of Koripan kingdom ordered I JuraganAnom to go to the forest to look for it. When it was getting dark, I JuraganAnom found a hut in the forest and he asked the owner's permission to spend the night there. Then, he asked the owner about her identity because it was unusual to see two women living in the middle of the forest using this expression.

**Source Language** "Nikiraganésapasira,  
**Target Language** "And by the way

dados who are **you**? Why  
pakakalihanpaturuistrim do the two of you  
alinggihiriki?" (Sutjaja, and both women live  
2007:116) here?" (Sutjaja,  
2007:116)

The participants in the conversation above involved I JuraganAnom as the addresser and the owner of the hut as the addressee. It can be seen that there was no special relationship between those two participants whether they were acquaintances, relatives, or friends. It was their first meeting. In the text, the personal pronoun *ragané* was used by I JuraganAnom to address the hut's owner. This personal pronoun is generally used in *BasaAlusSinggih*. It was used by the addresser in the data above since *BasaAlusSinggih* is generally used with those with whom the addresser is not well acquainted (Suarjana, 2011:106). Besides, there is also the personal pronoun *you* in the English version of the text. Here is the explanation of semantic features from both personal pronouns above.

Table 4. Second Personal Pronoun (Between Strangers)

Semantic Features	Balinese Ragané	English You
Human	+	+
Gender	+/-	+/-
Age orientation	+/-	+/-
Marital status	+/-	+/-
Has politeness function	+	-
Unfamiliar situation	+	-
Used between strangers	+	+

The personal pronouns *ragané* and *you* are in neutral form in some classifications such as gender, age orientation, and marital status. Those terms can be used whether the addressee is male or female, young or old, married or single. Besides, the terms above are both used to address human beings. However, there are distinctive points in terms of

politeness function, situational orientation, and the participants involved in the conversation. The English personal pronoun *you* does not convey politeness. The reason is that this term can be used to address everyone in every situation whether it is a stranger, a younger or older person, friend, etc. Besides, the relationship between the participants cannot be revealed whether they are close friends, relatives, or strangers, and it can be used in familiar or unfamiliar situation.

On the contrary, the Balinese personal pronoun *ragané* can be considered an honorific address term to address a stranger, someone who is older than the addresser, and those people who have higher social status. From this explanation it could be seen that this pronoun conveys respect. In the data above there was the same case. JuraganAnom addressed the hut's owner by using *ragané* because they do not know each other. Therefore, the conversation took place in unfamiliar situation, between the strangers. Thus instead of using *cai* or *nyai*, which is considered rude in this situation, it is better to use *ragané* in this situation.

The second personal pronoun can also be found in the conversation between those coming from the lower social status. In this situation, *BasaAndap* is used since it is usually used between those coming from the lower social status, or between their family members (Suarjana, 2011:101). It can be seen from a story entitled I TuwungKuning as follows.

Once upon a time, there was a girl named I TuungKuning. Her father was a cockfight gambler who hated her very much. He did not want to have a daughter because he thought he would be busy raising her but when his daughter grew up, he could not control over her because a female child would marry her, and 'owned' by another family. Because of that reason, he told his wife to kill their baby if it is a baby girl. Then, TuungKuning's mother gave birth to a baby girl. TuungKuning was raised by her grandmother. Unfortunately, TuungKuning's Father knew that her daughter was still alive. Therefore, he asked her wife to bring I TuungKuning home. I TuungKuning then asked by her mother to go home. Therefore, she said goodbye to her grandmother using this expression:

Source Language	Target Language
“ <b>Dadong</b> , dadong. Tiangngalaindadongjani . Tiang meh sing melipetanapajenengabui nmai, ngidihnasitekendadong” (Sutjaja, 2007:41)	“ <b>Grandmother</b> , I'm leaving you now. I'm sure I won't come back to ask for food from you”. (Sutjaja, 2007:41)

In the data above, there were two participants; I TuungKuning as the addresser and her grandmother as the addressee. It is known from the text that it was the last meeting of I TuungKuning and her grandmother; therefore, TuungKuning said goodbye to her. From the utterance, it can be seen that the personal pronoun *dadong* was used by TuungKuning to address her grandmother. The social status of the addresser and addressee in the data above can be seen from the type of the language used in the conversation and how the addresser (TuungKuning) addressed the addressee. The Balinese personal pronoun *dadong* is an address term used to address an old woman from the lower social class whether there is a blood relation between the addresser and the addressee or not. The language type used in the text above can be considered *BasaAndap* since it is used in a conversation between the lower class people (Suarjana, 2011:101); in the example above the conversation occurs between TuungKuning and her grandmother.

There were two address terms used in the dialogue, *Dadong* in the Balinese version and *Grandmother* in the English version. The semantic features of these terms can be described as follows.

Table 5. Second Personal Pronoun (Between Commoners)

Semantic Features	Balinese Dadong	English Grandmother
Human	+	+
Gender (female)	+	+
Age orientation (old)	+	+



Kinship	+/-	+
Used to address someone from lower social status	+	-

The second personal pronouns *dadong* and *grandmother* are used to refer to humans. From the table, it can be seen that those personal pronouns indicate a specific gender (female) and age orientation. Therefore, both terms are used to address an old female person. However, there are some differences between the Balinese term and English term. In the Balinese language, the personal pronoun *dadong* can be used to call or address an old woman whether there is a blood relation between the addresser and the addressee or not. Besides, it is not considered a problem if the addresser and the addressee are in the same social status (lower social class) or if the addresser is a person who has higher social status addressed an old woman from the lower social class.

On the contrary, the personal pronoun *grandmother* in English can only be used to address an old woman who has blood relation with the addresser. Besides, the social status of the addresser (I TuungKuning) can be known from the term he used to address her grandmother (*dadong*), which is considered lower social status. On the contrary, the social status of the addresser in using the term *grandmother* to address someone in communication cannot be revealed. It was found that second personal pronoun is used in a conversation between someone with a higher social status and a person from the lower social status. In this situation, *BasaAndap* is used since it was used in a conversation between a king to his subject, parents to their child, etc (Suarjana, 2011:101). The example of this personal pronoun can be seen in the story of I TuungKuning as follows.

I TuungKuning was a daughter of a cockfight gambler named I Puduk. I Puduk really hated I TuungKuning because he did not want to have a daughter. He thought that it was unfortunate to have a daughter. Then one day, he intended to kill her daughter. Fortunately, a fairy saved I TuungKuning and took her to heaven. I Puduk regretted his action

and became very sad. I TuungKuning who was in heaven saw his father grieving about herself. She pitied him for being like that and asked the fairy to take her down, to her home. Then, everyone at the village heard the news about I TuungKuning who knew about the heaven and one day I TuungKuning and her father were summoned to the palace by the king because he was curious about the experience of I TuungKuning since it was said that she had visited the heaven. Finally, the King fell in love with I TuungKuning and he uttered his intention to I Puduk to marry I TuungKuning using this expression:

Source Language	Target Language
Apanyekangalantas I TuungKuningtekenAnak eAgung, kenepangandikanidanete kenbapanne: “Cai Pan TuungKuning, ne panakcainedepinsubaiad ini, gelahengidihbakalanggo nkurenan” ketopangandikanidane (Sutjaja, 2007:73)	She was asked to stay in the palace with the king; the king spoke to her father: “You, Pan TuungKuning, leave your daughter here, I’ll marry her”. That was said by the king (Sutjaja, 2007:74)

There were two participants involved in the dialogue; they are The King as the addresser and I Puduk as the addressee. From the dialogue, it can be seen that the personal pronoun *cai* was used by the king to address I TuungKuning’s father, I Puduk. This term is an address term used to address someone from the lower social status. The language type used in the text above can be considered *BasaAndap* since it is used in a situation when someone from the higher social status is involved in a conversation with someone who has lower social status or position (Suarjana, 2011:101).

In the example above, it can be seen that the king is considered the ruler of a kingdom while I Puduk is someone who is considered the commoner or the king’s subject. Therefore, the personal pronoun *cai* was used by the king to

address his subject. There were two terms used in the dialogue, *cai* in the Balinese version and *you* in the English version. The semantic features of these terms can be described as follows

Table 6. Second Personal Pronoun (Higher to Lower Social Status)

Semantic Features	Balinese Cai	English You
Human	+	+
Gender	+	+/-
Age orientation	+/-	+/-
Marital status	+/-	+/-
Social status	+	-
Used to address someone from lower social status		

From the table above it can be seen that the Balinese personal pronoun *cai* and English personal pronoun *you* are used in order to address human beings. The indication of both personal pronouns *cai* and *you* are in neutral form in some classification such as age orientation and marital status. Those pronouns can be used whether the addressee is young or old, married or single. There are distinctive points in terms of gender, social status, and situational orientation.

In Balinese, the gender of the addressee can be revealed by the personal pronoun *cai* which can be only used to address a male addressee. The personal pronoun *cai* in Balinese can reveal the social status of the people involved in a conversation in which this pronoun can be used to address someone from the lower social status. In terms of situational orientation, the Balinese personal pronoun *cai* cannot be used by the addresser to address someone in a conversation with a stranger. It is considered rude if it is used when having a conversation with a stranger because it does not convey respect. It is widely used in a conversation between someone who has higher social status and someone who has lower social status. The data above have the same case. The king as the addresser addressed the addressee using *cai* when he talked to I Puduk

because they were different in terms of social status.

On the contrary, in English, the gender of the addressee cannot be revealed by the personal pronoun *you*. This personal pronoun can be used to address someone whether the addressee is male or female. The English personal pronoun *you* does not convey the social status of the addressee. In English, this personal pronoun can be used in a conversation between people whether they are in the same or different social status. It is not considered a problem if this personal pronoun is used to address the addressee in a conversation. It can be used between the participants in a conversation whether they have same or different social status.

### Third Personal Pronoun

The third personal pronoun is used to address someone as the topic of conversation. In the data, it was found that the third personal pronoun was used in an emotional situation. In terms of emotional situation, *BasaKasar*, a language which has rude sense is usually used. *BasaKasar* can be considered impolite language and it is used in emotional situation in which anger, envious, jealousy, and also swearing or cursing are involved (Suarjana, 2011:98). The example of the personal pronoun in *BasaKasar* can be seen as follows.

There was a prince named Ida RadénMantri who fell in love with a beautiful florist. He intended to persuade her to be his wife; however, he did not succeed. One day, he met a handsome man named I JuraganAnom and adopted him as his adoptive brother. They were really close until something happened. I JuraganAnom frequently disappeared from the palace. He might disappear for two or three weeks, going to the forest. RadénMantri became suspicious and he went to the jungle escorted by I Punta Jrudeh. They spied I JuraganAnom's journey. Finally, in the jungle they saw I JuraganAnom was with the beautiful florist sitting in front of a hut. Then the prince became really angry and intended to kill I JuraganAnom. Then, he talked to Punta about his plan to kill I JuraganAnom using this expression.

Source Language	Target Language
Ditulantas Ida Radén Mantri bendu tur ngandika makisi-kisiteken I Punta Jrudeh “Ento apa anake luh ane ukane kejuk ipidan. Kaling kekene kenehne I Juragan Anom, ia jene demenana keluh ento, beneh sabilang takonin sing taen nyak ngaku, jalan matiangt <b>endasné</b> ” (Sutjaja, 2007:130)	Radén Mantri, upon seeing this scene became furious and whispered to I Punta Jrudeh: “That is the woman we intended to catch before. This is the intention of I JuraganAnom, he really likes the woman; that’s why each time I ask he never tells the truth; now, let’s kill <b>him</b> ”. (Sutjaja, 2007:130)

From the example above, it can be seen that the addresser of the utterance above is Ida RadénMantri and he uttered it to I Punta who was considered the prime minister. In the conversation, they talked about I JuraganAnom. If it is seen from the context in which the utterance was spoken, then it is known that this was a dialogue between a higher social class person (a royal prince) to his prime minister and they talked about someone in lower social status (I JuraganAnom). The type of the language uttered by RadénMantriKoripan to the prime minister can be categorized as *BasaKasar* since this type of language is used in emotional situation in which anger and jealousy of the addresserwas involved in uttering it (Suarjana, 2011:98). From the example above, it can be seen that the Balinese personal pronoun *tendasné*was used to address the third personal pronoun, namely, I JuraganAnom.

There are two personal pronouns as can be seen on the table above, the Balinese personal pronoun *tendasné*and the English personal pronoun *him*. Componential analysis is used to reveal the semantic components from both personal pronouns.

Table 7. Third Personal Pronoun (Higher to Lower Social Status)

Semantic Features	Balinese Tendasné	English Him
Human	+	+
Gender	+/-	+/-
Marital status	+/-	+/-
Emotional situation	+	-
Show the feeling of the addressee	+	-

The Balinese and English personal pronouns *tendasné*and *I* can be used to refer to human beings. Those personal pronouns can be used in communication among people in all genders (female and male) and marital status (married and single) to refer to someone. However, there is a difference between the Balinese and English personal pronouns above in terms of situational orientation. In the Balinese personal pronoun, the term *tendasné* is considered a special term uttered by anaddresser to address someone as the topic of conversation. It is used by a person in certain situation, namely, in a situation which is full of anger, jealousy, or envious. Therefore, it is used in communication to show that the addresser is very angry, envy, or jealous with someone. It is only used when the addresser cannot control his/her anger toward someone. In the story, the feeling of the addresser, RadénMantriKoripan, can be known from the term he used to address I JuraganAnom when he had a conversation with I Punta. On the contrary, the English personal pronoun *him*canbeused by the addresser to address someone whether it is in emotional situation or not. Moreover, the feeling of the addresser who used this term to address someone in communication cannot be revealed.

## CONCLUSION

From the previous discussion, it can be concluded that there are some types of personal pronouns in Balinese and English, namely, the first, second, and third personal pronouns. In terms of the first personal pronoun, it referred to the addresser in

the conversation. In Balinese, the first personal pronoun was stated by *titiang* and *icang* while in English it was stated by *I* and *me*. The second personal pronoun was used to address the addressee in a conversation. In Balinese it is stated by *I Ratu*, *ragané*, *cai*, and *dadong* while in English it is stated by the personal pronoun *you* and *grandmother*. In Balinese and English, there was also a third personal pronoun found, in which *tendasné* is a Balinese personal pronoun and *him* is an English personal pronoun.

Moreover, it is also stated that the Balinese language has more specific personal pronouns than English in terms of addressing the addresser and the addressee in certain situation. The social status of the participants in a communication and the situation when the conversation occurs can be seen from the use of the personal pronoun in the Balinese language; however, it cannot be revealed by the English personal pronoun.

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