



## Deixis Variations of *Place* in Balinese Language (Dialectology Studies)



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### Abstract

Balinese Languages geographically had varieties and social stratification. This study was intended to examine one aspect of social stratification varieties of Balinese Language *i.e.* deixis that refers to pragmatic studies. As well as, in order to describe deixis forms of place, deixis of place categories, variations and its use in the Balinese Language. The theory that was used in this research was dialectology and pragmatics theories, especially, it was deixis. The data were cited by observation method; note taking, therefore, it was analyzed to be presented within the informal method of deductive and inductive procedure. The results of the study were to show that deixis forms of the place of Balinese Language found a basic form, its form was derived by affixation and phrase forms of Balinese Language were able to be categorized including; verb, adjective, demonstrative pronoun, an adverb of place. Social stratification on deixis varieties of the place was obtained twenty towards its own varieties. Those are *asi, aso, ami, ama, mider, and andap/kapara*, they had their own function with reference to the pronoun.

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### 1. Introduction

Balinese Language (BL) is one of the local language in Indonesian country area that used Balinese people, even, stayed inside either outside Bali Island, especially, transmigration of destination area unlike Sulawesi, Kalimantan, Sumatra, and other Indonesian areas. In respecting to The 1945 Constitution of the Republic of Indonesia, Chapter XV, Article 36, stated that the function and local languages in Indonesia position *i.e.* being wealth asset of language and culture of Indonesia that need to be nurtured, cared for, and preserved. The local

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languages function is regional identity symbol, the symbol of regional pride, as a means of communication among families and communities, as well as, the development tools and supporting regional culture.

BL unlike another region language in Indonesia includes the Javanese, Sundanese and Madurese languages have a variation not merely on geographically however in social stratification. The dialect was occurred due to both of classification above (Fishman, 1977: 22; Linn (ed.), 1998: 5). The variation that based on its differences geographically is referred to be geography dialect, whereas, the variation that is caused by social stratification is called the social dialect. Furthermore, the social dialects can be distinguished includes ethnic, age, sex, education, and livelihood (Trungill, 1977).

Geographically, based on outlining the research results of BL can be grouped into (1) BL Dialect of Bali Dataran (DBD) that spread in Bali Dataran area and (2) BL Dialect of Bali Aga (DBA) that scattered in Bali Island mountains area, Nusa Penida, Lembongan and Serangan Island (Bawa, 1983). DBA has a different character (phonological, grammatical, and lexical) towards DBD. Therefore, it is difficult to be understood by DBD speakers. Based on the social stratification, traditionally BB variation is influenced by Wangsa (level social) system that whose BL speakers. The Wangsa system mostly can be distinguished into two, namely tri (three) Wangsa includes Brahma (Brahmins), Ksatria (Kshatriyas), Wesya (seller), and non-tri Wangsa is Shudra/Jaba (farmer). In the modern era, the social stratification is influenced towards the position, structural function in one system or organization, and others. BB variation based on social stratification merely mastering to DBD.

In regarding BL variations based on social stratification, BL especially towards at the word level of can be divided into several types. According to some linguist i.e. Bagus (1975), Kersten (1957), Naryana (1984), Tinggen (1995) and last but not least by Suasta (2001) otherwise it is illustrated in sentences. In term of lexicon or word are called kruna (lexicon term in BL), It is illustrated into four. Those are [1] Kruna Alus that is divided [a] alus singgih (asi) is used to honor or glorify venerable; [b] alus sor (aso) is used to humble ourselves; [c] alus madia (ama) is an abbreviated form of alus (polite) form; and [d] alus mider (ami) is used both to respect and humble ourself due to this form merely has one polite pattern. [2] Kruna Mider is applied by all people in Bali [3] Kruna Andap is commonly used in daily communication whose general value and it is called kruna kepara/lumrah, [4] Kruna Kasar typically used when communicating with family, colleague, and there are as well forms to quarrel.

In order to concern with the existence and the function of local language that being in the 1945 Constitution of Republic Indonesia needs to be done a research and preserved it. One of the BL aspects namely deixis that is pragmatic studies, certainty BL has a language varieties both of geographically and social stratification. Likewise, deixis generally can be grouped into four; those are [1] deixis of personal and social [2] deixis of place [3] deixis of temporal, and [4] deixis of discourse (Cummings, 2007: 31-40). Nababan (1987: 40) distinguishes deixis into five with distinguishing the deixis of personal with social. In order to remember many of deixis variations so that on this article merely discussed deixis of place in BL based on social stratification. Therefore, the research question can be formulated i.e. [1] deixis of place what are arise in BL? (2) What grammatical category is found in BL deixis forms of place? [3] What form varieties of BL deixis of place are in social stratification? [4] Whose users each deixis of place in BL variation? The article was intended to describe the deixis forms of place in BL, explained the deixis of place in BL, the variation forms deixis of place in BL based on social stratification, and to whom it is used. The results of this study are expected to be used as a literature review for a further researcher who interested in BL, so that, it is able to referenced to know more about readability aspect to new lexicon a deixis of place in BL.

## 2. Research Method

### 2.1 Theoretical framework and data source

The two theories are applied in this article. The grand theory used is dialectology theory that supported by the traditional theory of Chambers and Peter Tradgill, 1980: 37-46 and Petyt, 1980: 171). Traditional dialectology theory is used to analyze the deixis variation. It assumes that every word has its own history, however, in this article does not outline its history. It is to describe deixis variations of *place* and the use of each variation.

In order to discuss deixis is use a pragmatic theory, particularly the deixis theory wherein its words came from the Greek *deiktikos* 'in term of directly showing'. Some concepts are explored in this article. David Crystal (1980: 103) stated that deixis is a term that used in grammatical theory to incorporate the language characteristics that directly refers to the time characteristic situation and a place where it happened with reference utterance meaning with closely related to the situation. Lyons (1977: 636) stated that deixis is the form that used to

describe the personal pronouns function, demonstrative pronouns, timing function, and grammatical features and other lexical linked an utterance to space and time in speech acts (Purwo, 1984: 2). Lyons (1977: 636) stated that a deixis is a form that is used. Cummings (2007: 31) as well gives the concept of deixis as an expression of grammatical categories mastering diversity as pronouns and predicate, explaining the various entities within the social context, linguistic, or space in time of utterance comprehensively. Through with reference towards its entity as a context, therefore, it will be obtained the expressions deixis. Based on some view above, it is to say that the meaning of a form will depend on the context. For instance: Ana: *Dik, di sini hujan, di sana bagaimana?* (Ana: Kid, here is raining, how is there? Ani: *Di sini tidak hujan Kak!* (Ani: Here it is not raining Brother!). In order to know the meaning/referent *di sini* whether it is a deixis that should be known wherein the place Ana and Ani speak is.

Next to Abdul Chaer (1994: 64) stated that deixis is words that reference to inconstant, may be referred to another reference, or is able to change its size. The word *di sini* (here) towards two speakers thus there will be two references to each place. In regards, the description above it can be concluded that deixis is a semantic phenomenon that can occur on a word or wider construction where the reference can be determined according to the speaker situation and point to something that is language beyond.

## 2.2 Technique of analyzing the data

The method that is used in this article is a qualitative method based on phenomenology. Phenomenology is applied due to BL deixis has been seen as a reality. It means that deixis is assessed based on the fact, that there are in BL and presented in accordance with its reality (Muhadjir, 1998: 83-85).

This research was conducted through three strategic steps i.e. [1] the step of providing data. At this step, it is used field research then its data is cited an observation method. Observation method is done by observing the language use orally. The recording method is conducted by tapping technique. Furthermore, the techniques refer to involve a free conversation if it does not get an enough the data, it can be applied followed by note-taking, recording, and translation. [2] The step of analyzing the data. At this step, the method that applied as a tool decisive match extra lingual in relevant language (Sudaryanto, 1993: 13). In addition, due to the study involves deixis speaker and hearer then this study using a pragmatic match the hearer as a decisive tool. The technique used in analyzing is a technique that is an extra lingual-circuited appeal. It means that is the decisive element in this article beyond language, unlike reference and Bali socio-cultural. [3] The step of presenting the research results. At this step, it used a formal and informal method that assisted with the presentation of inductive and deductive techniques were used in combination. The data source of this article is spoken the language used by BL speakers. The research instrument is the researchers with reference to assisted sentences that constructive a conversation.

## 3. Results and Analysis

Deixis of *place* regarded to the speaker's relative location to the hearer that involved in it. In accordance with the problem, so that there are four discussions presented in this section. The problem (1) and (2) are presented separately, whereas the problem (3) and (4) are discussed as well as the two issues have a very close relationship. The following description is presented.

### 3.1 Deixis forms of *place* in BL

A word form is a meaningful unit of language; it means that the form can be worded in infinitive/basic form, complex/derivative word (through affixation, reduplication, and complex sentence), the phrases form of clauses and sentences. Based on observations of deixis of place in BL are found in word and phrase level. It can be illustrated as follows.

[a] Deixis of place towards basic form

In order to know the deixis of basic forms in BL, it can be presented by some data.

Data (1):

Wayan:	<i>De</i>	<i>Beli</i>	<i>Mani</i>	<i>kal</i>	<i>kema</i>	<i>nah!</i>
	Name	brother	tomorrow	will	there	Yes/right
	‘De, brother tomorrow will be there, right!’					

Made:	<i>De</i>	<i>Beli,</i>	<i>tiang</i>	<i>Kal</i>	<b><i>kema</i></b>	<i>sambil</i>	<i>nelokin</i>	<i>meme.</i>
	<i>De</i>	<i>BEli,</i>	<i>tiyang</i>	<i>Kal</i>	<b><i>kema</i></b>	<i>sambil</i>	<i>N-dElok-in</i>	<i>meme.</i>
	name	brother	I	will	there	while	pref- pr.-suf	Mother
	'Do not do it, I will be there while seeing Mom'.							

Data (1) is to show a conversation between his brothers (Wayan) with his younger brother (Made). The deixis forms of place on the data (1) is *kema* /*kEmE*/ 'ke sana'/there'. The form is categorized as deixis of place due to *kema* /*kEmE*/ 'ke sana'/there' in the second sentence is different. In the first sentence, *kema* /*kEmE*/ 'ke sana'/there' is to refer place (Made's house), and the second sentence is referred to Wayan's house. Deixis *kema* /*kEmE*/ 'ke sana'/there' is stated to be a singular form of deixis of place, due to it can not be separated anymore.

The other deixis of place in basic form are: *mulih* /*mulih*/ 'back home', *mai* /*mai*/ 'come here'; *luas* /*luwas*/ 'go'; *deriki* /*dEriki*/ dan *dini* /*dini*/ 'here', *derika* /*dEriKE*/ dan *ditu* /*ditu*/ 'there', *joh* /*joh*/ 'away', *paek* /*paEk*/ 'near' and etc.

#### [b] Deixis of place towards derivatives form

Based on the data collected, the deixis form of place towards derivative/complex merely found by affixation form of the suffix {-aN} with its variations /-aN/, /naN/, dan /yaN/. Its basic form certainly derived from a singular basic form. It can be illustrated as follows.

Data (2):

Komang:	<b><i>KEmaang</i></b>	<i>bedik</i>	<i>nEgak</i>	<i>Mbok</i>	<i>Dek!</i>
	<b><i>KEmE -ang</i></b>	<i>bedik</i>	<i>N- tEgak</i>	<i>mbok</i>	<i>Dek!</i>
	Go there -suf.	few	Pref.- pr.	brother	name
	'move your sit there, Dek!'				

Kadek:	<i>Komang</i>	<b><i>kemaang</i></b>	<i>negak</i>	<i>di</i>	<i>samping</i>	<i>tiange</i>	<i>Benyig.</i>
	<i>/komaN</i>	<i>kEmE-aN</i>	<i>N-tEgak</i>	<i>di</i>	<i>samping</i>	<i>tiyaN-e</i>	<i>bE'ig/</i>
	Name	Go there- suf.	Pref.- pr.	Prep.	side	I	dirty
	'Komang moves your sit there, is better side mine'.						

Data (2) indicates the conversation between (Komang) and (Kadek). Deixis of the place is formed by suffixation towards data (2) is *kemaang*/*kEmaaN*/ 'go there'. The form is derived from the basic form of *kema* /*kEmE*/ 'go there' gets the suffix {aN}. The basic form *kema* /*kEmE*/ after getting suffix is to occur a neutralization so that is to be *kemaang*/*kEmaaN*/. The form of *kemaang* is categorized as deixis of place, therefore, at referencing to both sentences and sentences are different. The data above are in the context of adjacent sitting facing East wherein Komang is on the left, and Kadek is on the right. Deixis of *kemaang* in the first sentence reference is somewhat to the right of the brother position (Made), while the reference of *kemaang* in the second sentence refers to the left of her sister sitting position (Komang).

Deixis in other derivative form of *kanginang* /*kaNinaN*/ (to east), *kelodang* /*KElodaN*/ 'to south', *kajayang* /*kajanaN*/ or *kajayang* /*kajayaN*/ 'to north, *johang* /*johaN*/ 'away', *paakang* /*paakaN*/ 'close', and etc.

#### [c] Deixis of a place toward phrase form

Deixis of place towards phrase form is merely one type that includes phrases exocentric or is often called a prepositional phrase. For more details, it is presented the data those are sentences and other words.

Data (3):

Meme:	<i>Tut</i>	<i>jang</i>	<i>saange</i>	<b><i>si kajan</i></b>	<i>punyan</i>	<i>biune!</i>
	<i>tut</i>	<i>jaN</i>	<i>saaN-e</i>	<b><i>si kajan!</i></b>	<i>pu<sup>3</sup>a -n</i>	<i>biyun -e/</i>
	Name	put	firewood- suf	<b>Prep. north</b>	tree- gen	banana-suf
	'Tut put firewood north side of the banana tree!'					

Ketut:	<i>Nah</i>	<i>suba</i>	<i>jang</i>	<i>tiang</i>	<i>saange</i>	<b><i>si kajan</i></b>	<i>punyan</i>	<i>biune!</i>
	<i>nah</i>	<i>subE</i>	<i>jaN</i>	<i>tiyaN</i>	<i>saaN-e</i>	<b><i>si kajan!</i></b>	<i>pu<sup>3</sup>a -n</i>	<i>biyun -e/</i>
	yes	have	put	I	Firewood-	<b>prep. north</b>	tree -gen.	banana -

suf. dep.  
 ‘Yes, I have put the firewood north side of banana tree’.

Meme: *Dadi     ditu     Jang?*  
*/dai     ditu     jaN?/*  
 ‘Why do you put there?’

Data (3) is to show a conversation between a mother and her son (Ketut). On the data (3) which includes deixis of the place is *si kajan/* ‘di sebelah Utara’ ‘north side’. The form is categorized as deixis due to their reference among the first to the second sentence are not the same. It can be proved by mother surprisingly that indicated in the third sentence i.e. *meme /meme/* ‘mother’ is regarded to Komang who put firewood. Therefore, it means the place that references by *meme /meme/* ‘mother’, there are more than one banana tress therefore, it is referenced *meme/meme /* ‘mother’ contained more than one banana tree, so that reference is meant by *meme/meme /* ‘mother’ is different from that understood her son (Komang). However, if the banana trees are merely one, that form is not deixis due to there is no choice thus it has been the same with Komang. The form of *si kajan /si kajan/* ‘at north’ is categorized as phrase due to it is formed by two words and has a function in the sentence, one of its function namely the referential function. For instance, other form phrase of deixis are *ring kiwa /riN kiwE/ (form)*, *di kebot /di kebot/* ‘at left’, *ring tengen /riN tENEn/ (at right)* and *di kenawan /di kEnawan/* ‘in right, *ba (si) kelod /bE (si) kElod* ‘(south block) is north for north Balinese people and is south for south Balinese people.

### 3.2 Deixis category of place in BL

Based on the data, deixis of place in BL can be categorized into; verb, adjective, and others. For more details, it can be illustrated as bellows.

Data (4):

Gede:	<i>Ari,</i>	<i>yang</i>	<b><i>mulih</i></b>		<i>Maluan</i>	<i>nah!</i>		
	<i>/ari</i>	<i>yaN</i>	<i>ma-ulih</i>		<i>malu-an</i>	<i>nah!</i>		
	Nama	I	Pref.- go home		first –suf.	yes!		
	‘Ari, I have to go home now, right!’							
Ari:	<i>Nah</i>	<i>Gede</i>	<i>yang</i>	<i>masih</i>	<i>Bin</i>	<i>Jebos</i>	<i>kal</i>	<b><i>mulih</i></b>
	<i>nah</i>	<i>gEde</i>	<i>yaN</i>	<i>masih</i>	<i>Bin</i>	<i>jEbos</i>	<i>kal</i>	<i>mE- ulih</i>
	Yes	Name	I	too	more	moment	will	Pref.-go home
	‘Yes Gede, I as well as next few minutes will go home’.							

Based on the data (4), there is somewhere conversation between two people. The form that can be categorized to be deixis of the place is *mulih / mulih /* ‘come home’. The verb category of *mulih / mulih /* ‘come home’ is stated as deixis due to Gede and Ari lived in different houses so that, the reference of *mulih / mulih /* ‘come home’ in the first sentence is Gede’s house, meanwhile the reference of *mulih / mulih /* ‘come home’ in the second sentence is his Ari’s house. If they live in the same house then *mulih / mulih /* ‘come home’ unlike represented by data (4), it cannot be said deixis. Deixis *mulih / mulih /* ‘come home’ to the data (4) is said to be categorized as a verb for syntactically generally at the phrase level explored to word of *lakar /lakar/* ‘will, *suba /subE/* ‘past’, *tusing /tusiN/* ‘not; at the clause level generally occupy predicate function. Both of these requirements can be met by deixis *mulih / mulih /* ‘come home’.

There are some examples of other verbs categorized deixis of place e.g. *marika /mEriKE/*, *kema /kEmE/* ‘go there’; *mariki /mEriki/*, *mai /mai/* ‘come here’; *luas /luwas/* ‘go; dan *mulch /mulih/* ‘come home’. These words will be deixis when the first speaker to the second speaker is or live in different places. If the first and second speaker to be or stay in the same place so the words can not be called deixis of place. In another deixis of place that is verb category as well found deixis that categorized as an adjective. For instance are found form the data are *adoh /adoh/* dan *joh /joh/* ‘far’ *nampek /nampEk/* dan *paek /paEk/* ‘near’, *lantang /lantaN/* dan *dawa /dawe/* ‘long’, *bawak /bawak/* dan *bontok /bontok/* ‘short’, *tegeh /tEgEh/* ‘high’, *endep /endep/* ‘low’. Those adjectives words are categorized as deixis due to those words refer to relative or uncertainty the same between meaning that

speaker referred with the hearer. The other deixis of places category is a demonstrative pronoun. It is found some examples e.g. *nika* /nikE/, *punika* /punikE/, *ento* /Ento/ 'that'; *niki* /niki/, *ene* /Ene/, *puniki* /puniki/ 'this'. Unlike in term of another deixis category, the demonstrative pronoun in BL is mention deixis if, it is used by speaker and hearer who stay in other place or elsewhere. For more details, it is illustrated by the data below.

Data (5):

Santi:	Sanri,	<b>ene</b>	bajune	Dini				
	/Sandri	Ene	baju-e	dini/				
	Name	This	Shirt –suf.	here				
	'Sandri, your shirt is here.							
Sandri:	<i>Bajun</i>	<i>yange</i>	<b>ene</b>	<i>ba</i>	<i>dini,</i>	<i>ento</i>	<i>Santi</i>	<i>ngelah.</i>
	/baju-n	yaN -e	Ene	bE	dini,	Ento	santi	N - gElah/
	shirt-def.	I – def.	this	past	here	that	name	Pref.- possessive
	'My shirt was here, that is Santi's.							

Data (5) shows the conversation two sisters who stay far away; their body is similar and making the same dress. Deixis is shown at the data (5) that included e.g. *ene* /Ene/ 'this' karena *ene* /Ene/ 'this' in the first sentence refers to something at Santi's house, meanwhile, in the second sentence *ene* /Ene/ 'this' refers to something that is in Sandri's house. If both sisters show the same goods at the same place, next *one* / Ene / 'this' cannot be said deixis. Similarly, the use of deixis *ento* / Ento / 'that'.

### 3.3 Variations and deixis of place user in BL

Unlike that was stated in introduction section that deixis of BL is varied in social stratification. Its variation is used by the social community in accordance with *wangsa* (traditionally) and social status in society (modern). Based on observations and previously data that presented above, it can be said in regards to the social stratification i.e. words/phrases of deixis BL generally include *asi*, *ama*, and *andap/kepara*. The polite form of *alus mider* is used by *non-tri wangsa* to humble themselves and can as well be used to honor venerable. The polite form of *alus madia* (middle) is used by a speaker who's equal of the social level and have a less close relationship. The polite form of *alus andap/kepara* is used by a speaker who's equal in social level or equivalence has a close relationship. The words form if it is arranged in a sentence will occur an adjustment. For more details, it will be illustrated as follows.

Data (6):

Pan Kaler:	<i>Dayu Biang,</i>	<i>Gus Tu</i>	<i>sampun</i>	<b><i>rauh?</i></b>
	Name	name	past	come?
	'Dayu Biang, has Gus Tu arrived?'			

Dayu Biang: *Suba* /subE/ 'past'.

Pan Kaler:	<i>Napi</i>	<i>Pianak</i>	<i>titiangé</i>	<i>ngantos</i>	<i>mangkin</i>	<i>durung</i>	<b><i>rauh.</i></b>
	/napi	Pianak	tiaN - e	Nantos	maNkin	duruN	rauh/
	what	Son/daughter	I –def.	up to	now	yet	come
	'What, my son does not home until now'.						

The conversation on the data (6) occurs between *non-tri Wangsa* and *tri Wangsa* that stay in locations. The words used included *alus mider*. Deixis found form data (6) is *rauh* /rauh/ 'come' included *ami*. The words are used by *non-tri wangsa* to honor of (about) *non-tri wangsa* and as well as used to humiliate her/him. Therefore, the reference of *rauh* /rauh/ 'come' in the first sentence is at Dayu Biang's house, meanwhile the reference of *rauh* /rauh/ 'come' in the third sentence is at Pan Kaler's house. Deixis of place variations of *rauh* /rauh/ is *teka* /tEkE/ 'come' includes *andap* who users have an equal status and class as a sign of familiarity. This form includes *kruna kapara*. For instance, the other deixis is illustrated as bellows.

Data (7):

Nyoman:	<i>Dayu,</i>	<b><i>iriki</i></b>	<i>dumun</i>	<i>malinggih</i>	<i>nggih!</i>
	<i>/dayu</i>	<i>i riki</i>	<i>dumun</i>	<i>ma -linggih</i>	<i>Ngih/</i>
	Name	here	first	Pref.pr.	yes!

'Dayu, have a sit here first, right!'

Data (8):

Nyoman:	<i>Dayu</i>	<b><i>iriki</i></b>	<i>kanggeang</i>	<i>meneng</i>	<i>ring</i>	<i>kubun</i>	<i>titiang</i>
	<i>/dayu,</i>	<i>iriki</i>	<i>kaNge -aN</i>	<i>mEnEN</i>	<i>riN</i>	<i>Kubu -n</i>	<i>titiyaN -e/</i>
	name	here	approved suf	stay	at	house – gen.	I -de

'Dayu, here you can stay in my house!'

Data (7) and (8) show the deixis of place e.g. *i riki /i riki/* 'here', on the data (7) *i riki /i riki/* 'here' refers to a bench or chair as seating, whereas the data (8) refers to the house. Thus, it referencial is more accurate. This form as well as can be used by *non-tri wangsa* or speaker has a lower status to be humble. Therefore, this form is called *alus mider*. Variations of deixis of *iriki /iriki/* is *deriki /dEriki/* and *dini /dini/* 'here'. However, it's differently users. For more details, following its use in a sentence is served accompanied by forms of words equal / appropriate.

Data (9):

<i>Yan,</i>	<b><i>deriki</i></b>	<i>kanggoang</i>	<i>negak!</i>
<i>yan,</i>	<i>dEriki</i>	<i>kaNgo - aN</i>	<i>N - tEgak/</i>
name	here	approved – suf.	Pref. – pr.

'Yan, sit down over here'.

Data (10):

<i>Yan,</i>	<b><i>deriki</i></b>	<i>kanggoang</i>	<i>nongos</i>	<i>di umah/jumah</i>	<i>tiange</i>
<i>/yan,</i>	<i>dEriki</i>	<i>kaNgo - aN</i>	<i>N- toNos</i>	<i>di umah/jumah</i>	<i>tiaN - e/</i>
Name	here	approved – suf.	pref. place	Prep. home/at home	I -dep.

'Yan, here you can live in my house'

Deixis towards data (9-10) is *deriki /dEriki/* 'here'. It has almost the same to the phenomenon that occurs at the data (7-8) above, the difference in term of its use by speakers whose same status and class however less relationship. This form is a *kruna madia* form.

Data (11):

<i>Yan,</i>	<b><i>dini</i></b>	<i>kanggoang</i>	<i>negak !</i>
<i>/yan,</i>	<i>dini</i>	<i>kaNgo -aN</i>	<i>N- tEgak/</i>
name	here	approved –suf.	pref. pr.

'Yan, here you can sit!'

Data (12):

<i>Yan,</i>	<b><i>dini</i></b>	<i>kanggoang</i>	<i>nongos</i>	<i>ajak</i>	<i>icang!</i>
<i>/yan,</i>	<i>dini</i>	<i>kaNgo -aN</i>	<i>N- toNos</i>	<i>ajak</i>	<i>icaN/</i>
name	here	approve –suf.	pref. place	with	I

'Yan, here you can live with me'

Deixis towards the data (11-12) is *dini /dini/* 'here'. It has almost the same to the phenomenon that occurs at the data (7-8) above, the difference in term of its use by speakers whose same status and class however close relationship. This form is a *kruna andap/kapara* form.

Deixis of place variations based on social stratification is presented in the table 3.1 below.

Table 3.1  
Deixis of place variations based on social stratification

No.	Deixis of place variations						Balinese Glossary
	<i>Asi</i>	<i>Aso</i>	<i>Ami</i>	<i>Ama</i>	<i>Mider</i>	<i>Andap</i>	
1.	/mantuk/	/budal/				/mulih/	pulang
2.			/mariki/			/mai/	ke sini
3.			/mEriKE/			/kEmE/	'ke sana'
4.	/luNa/					/luas/	pergi
5.			/iriki/	/dEriki/		/dini/	di sini
6.			/irike/			/ditu/	'di sana'
7.			/doh/			/joh/	'jauh'
8.					/lantaNaN/ /dawEaN/		'panjangkan'
9.					/bawakaN/ /bontok/		'pendekkan'
10.			/kE arEpaN/			/kEmaluwaN/	'ke depankan'
11.			/riN jabE/			/diwaN/	di luar
12.			/ring jEro/			/jumaan/	di dalam
13.			/ring ulu/			/si kEdulu/	'di atas'
14.			/uNkuraN/			/kuriyaN/	'ke belakangkan'
15.					/tEgEhaN/		'tinggikan
16.					/endepaN/		'rendahkan'
17.			/nampEk/			/paak/	'dekat'
18.					/kElodaN/		'ke selatankan
19.			/kaleraN/			/kajanaN/	'ke Utarakan
20.			/dohaN/			/johaN/	'juhkan'
21.			/nampEkaN/			/paakaN/	'dekatkan'
22.			/riN kiwE/			/di kebot/	'di kiri'
23.			/riN tENEn/			/di kEnawan/	'di kanan'
24.					/bE(si) kElod		
25.			/si kaler/			/si kajE/	'di utara'
26.					/si kaNin/		'di Timur'
27.					/si kauh/		'di Barat'
28.			/punikE/	/nikE/		/Ento/	'itu'
29.			/puniki/	/niki/		/Ene/	'ini'

#### 4. Conclusion

Based on the description that has been presented above, it can be concluded as follows.

- Deixis of place in BL there is a basic form, derivative form with suffixation {-aN}, as well as in exocentric/prepositional phrase.
- Deixis of place in BL includes the category of the verb, adjective, demonstrative pronoun, and preposition.
- Deixis of place in BL found 29 varieties with reference to the table 3.1 i.e. there is merely one form is called *mider* used by and for all social stratification speakers. *asi* variation is used by speakers of the lower stratification if talking with and for honorable. *aso* variation is used by speakers of the lower stratification with higher on lower stratification that has to be humble. *ami* variation is used by speakers of the lower stratification if talking with higher stratification of speakers venerable and lower speakers. *ama* is an abbreviation of *asi* or *aso* form and *andap* variation is used in daily conversation familiarly.



**Recommendation**

Deixis issue in BL it is still many points to be studied, especially concerning the dialectology study, both geographic and social stratification, therefore, the BL is rich in variations on all linguistic aspects.



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