Personal Deixis Reversal of Balinese Language

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Keywords	Abstract
Balinese Language; *Communication Strategy;* *Personal Deixis;* *Deixis Reversal;*	This study analyzes the form and use of deixis reversal in Balinese, a regional language that ranks eighth in terms of the speakers number among all regional languages in Indonesia. Research data were from written and oral data. Data were obtained through literature and field study (observation and interviews) by applying elicitation, tapping, recording, and note-taking techniques. The collected data were analyzed using the matching and distributional method. The analysis shows that in Balinese there are six forms of deixis reversal, namely (1) the form of first person to refer to the second person (*yang* 'I' in quoted speech); (2) the form of second person to refer to the first person (*bapa* 'father, uncle', *Pak De*, 'Pak De'); (3) the form of first person to refer to the third person (*cang* 'I' in quoted speech); (4) the form of third person to refer to the first person (*I Dayu*, *I Made*, *I Mbok*); (5) the form of second person to refer to the third person (*nyai* 'you for women' in quoted speech); and (6) the form of third person to refer to the second person (*ida* 'your majesty', *I Meme* 'mother'). The use of deixis reversal is a speaker's communication strategy to create a close relationship with the others; to joke or point it indirectly to make it sound sweet. In deixis reversal, the speaker uses both personal pronoun deixis and personal noun deixis.

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1. Introduction

Balinese as a mother tongue of Balinese ethnicity is one of important regional languages in Indonesia because of the speakers number, it has many speakers and is spread throughout Indonesia. Based on data from the Central Statistics Agency 2010, Balinese speakers' number is 3,371,049 people. Balinese ranks 8th in terms of the speakers' number among all regional languages in Indonesia. From the data of Language Statistics 2019 (Ministry of Education and Culture, 2019: 2) the verified and updated regional languages in Indonesia according to dialectology until October 2018 are 668 units. As of October 2019, the Head of Language and Books Agency of the Ministry of Education and Culture, Dadang Sunendar, said that currently Indonesia has 718 regional languages (Gatra.com, October 25, 2019).

The success of an interaction between speaker and interlocutor is very dependent on the understanding of deixis used by the speaker. The Balinese is even more complicated because it has levels. The use of deixis in Balinese is regulated by social rules in accordance with the social strata of Balinese people who are familiar with the caste system and the structure of modern Balinese society. In accordance with the existence of these layers of society, Balinese are very concerned about language manners in accordance with social and cultural values that apply in Balinese society. Personal deixis is a determining factor in Balinese language manners which consists of various levels. Errors in the use of personal deixis will disrupt the atmosphere of conversation. Therefore, speakers are required to be able to use deixis appropriately according to the levels in Balinese language. Without a good understanding of deixis, the flow of communication will be disrupted. One type of Balinese deixis that is important to be understood by the participants in communicating is reverse deixis (deixis reversal). Therefore, it is important to conduct this research to find out the form and use of Balinese personal reversal deixis for further coaching and development of Balinese language.

Research on Balinese deixis is still very limited. So far, three articles and one paper have been found that discuss Balinese deixis in a limited way. Kastini's research (2013) in addition to its research area is limited to Bangli dialect deixis in Laantula Jaya Village, Central Sulawesi Province, also discusses general personal pronoun deixis and the level of deixis is only at *andap* level (low/ordinary/disrespectful). Likewise, Clynes' research (1995), in addition to her research being limited to personal deixis in Buleleng language, also only discusses pronoun deixis of *andap* level. Meanwhile, another article, namely De Vos (2014), examines spatial deixis, while Kardana and Satyawati (2019) examine temporal deixis. The four studies have not discussed reversal deixis. In this study, only the reversal of personal deixis is discussed in Balinese dialect.

2. Materials and Methods

The analysis of Balinese personal deixis reversal in this study is based on Purwo's deixis theory (1984). This study uses a qualitative research design. To obtain varied data, both in terms of form and use of deixis levels in Balinese language, the primary data of this study were extracted through a selection of literature and field studies. Literature study was conducted to obtain data sources in the form of written (documents) and electronic (internet), while field studies were to obtain oral data source. From the literature study, data sources were selected based on purposive sampling (Cf. Tongco, 2007; Suen et al., 2014). By this procedure, there are a number of document groups that are used as data sources, namely (1) the text of Balinese traditional *pawiwahan* (wedding) ritual, (2) the text of folklore; (3) modern Balinese prose texts (novel, short stories collection); (4) modern Balinese drama; and (5) text conversations in whatsapp groups), while the electronic data sources (internet) are (1) audio recordings of traditional performing arts, (2) wayang kulit videos, and (3) Balinese comedy videos. From the field study, two sources of oral data were determined, namely (1) direct observation of Balinese speech events, such as *banjar* meetings, traditional ceremonies, speeches, and

daily conversations, and (2) interviews with informants from all districts in Bali. Data from written sources and observations were triangulated on a number of key informants. Secondary data comes from reference books related to previous research, Balinese-Indonesian Dictionary, and introspective data because the researcher is a native speaker of Balinese who masters the Balinese language. Introspective data were confirmed its acceptance to informants.

Data were collected by observation and interview methods by applying elicitation, tapping, recording, and note-taking techniques. All data were analyzed by the matching method (referential and translational) and distributional method with the techniques of deletion, substitution, expansion, interruption, permutation, paraphrasing, and repetition. The analysis results are presented using informal and formal methods (Sudaryanto, 2015). Most of analysis results are presented in an informal manner which is arranged in a deductive, inductive, and deductive-inductive-deductive manner.

3. Personal Deixis Reversal in Balinese Language

It is known that deixis is egocentric, centered on the speaker (I). All references or designations are anchored to the speaker or according to Lyons (1977: 637-638) the speaker is at the zero point; everything is directed from his point of view. The pronoun deixis *icang* 'I', for example, in Balinese is the speaker, *cai* 'you for man' is the person being spoken to, and *ia* 'he' is the person being spoken of. However, there is a fact that in everyday communication, the reference or designation is not anchored to the speaker, is not egocentric, is not centered on the speaker, or is not seen from the speaker's point of view (alto centric). Purwo (1984: 157) called it as a deixis reversal, which is a designation or reference in language is not anchored or based on the speaker, but on the listener or the recipient of the news. In this study, it was found that deixis reversal does not only start from the listener or the interlocutor (second person), but also from the person being spoken of (third person).

Deixis reversal can occur in out-of-speech or in-speech deixis (Webber, 1991; Latupeirissa, 2016). Rauh (1983) states that deixis reversal can also occur in terms of space, time, or person. In accordance to the focus of this study, deixis reversal discussed in this article is reversal of out-of-speech personal deixis. In Balinese, there are six forms of personal deixis reversal, namely (1) the form of first person to refer to the second person, (2) the form of second person to refer to the first person, (3) the form of first person to refer to the third person, (4) the form of third person to refer to the first person, (5) the form of second person to refer to the third person, and (6) the form of third person to refer to the second person. The six reversal events above are discussed one by one below.

3.1 The Form of First Person Refers to the Second Person

The reversal event of first-person deixis to refer to the second person is found in the form of "reverse speech" according to Uhlenbech's term (in Williams, 2010) or "quoted speech" according to Purwo's terms (1984: 163). This reverse or quoted speech means that the speaker repeats or quotes the speech of interlocutor or the person being discussed and the speech is addressed to the interlocutor, to the speaker, or to the person being spoken of. The following is an example of reverse or quoted speech, in which the speaker repeats or quotes the speech of interlocutor and the speech is addressed to the interlocutor.

 (1) Conversation between Men Roman (*Sudra*.) and her sister-in-law, Men Tasya (*Sudra*.), who is younger in an activity to prepare for her grandson's three-monthly ceremony.

    a. Men Roman :   " *Aduh,* **yang** *bisa sing nyait sampian gantung[5] keto!*"

                     "Oh, **I** can't make '*sampian gantung*' like that".

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[5]*Sampian gantung* is the name of a series made of coconut or palm leaves in a circular shape with decorations hanging down from the front ends of holy place as decoration in religious ceremonies for Hindus.

b. Men Tasya:	" *Da nake ngoraang **'yang sing bisa, konden nyobakin.**'*"
	'Don't say "**I** can't, haven't tried".'
c. Men Tasya:	" *Da nake ngoraang **sing bisa, sekonden Mbok nyobakin.**"*"
	"Don't say you can't before you (**Sister**) try."
d. Men Tasya:	"*Da nake ngoraang Mbok **sing bisa, sekonden Mbok nyobakin.**'*"
	"Don't say you (Sister) can't before you (Sister) try."

In Balinese there are three possible constructions to respond Men Roman's statement in (1a), they are constructions (1b), (1c), and (1d). Among the three constructions, only construction (1b) shows a deixis reversal event due to the use of pronoun *yang* 'I' (level *andap* 'low/ordinary'), which should refer to the speaker (Men Tasya), but in fact the construction (1b) , which contains quotations from some of Men Roman's speech, pronoun *yang* is used to refer to the interlocutor (Men Roman). It means that there has been a deixis reversal, while in (1c) and (1d) this has not happened. In (1c) and (1d), to refer to the interlocutor (Men Roman) the kinship term Mbok 'Sister' is used because the interlocutor is older than the speaker (Men Tasya). Other first person forms that can also be used in this reverse speech are *i*(*cang*) (*andap* level 'low/ ordinary), *tiang* (*madia* level 'medium'), and titiang 'saya' (*alus singgih* level 'honor/high').

3.2 The Form of Second Person Refers to the First Person

The reversal form of second person deixis to refer to the first person appears in the use of noun (1) kinship terms, such as *bapa*, *nanang, aji, agung/ajung, guru* 'father'; *meme/memek*, *biang* 'mother'; *pekak/kak*, *kaki, wayah, kakiang* 'grandfather'; *dadong, odah, nini/ninik, niang* 'grandmother'; *ua/wa/wak* 'uncle or aunt', *bibi* 'aunt'; (2) kinship terms and birth order, such as *nang nik, pak nik, pak de*, etc. 'uncle'; *yangade/biang ade, yangtut/biang tut, Me Yan/Me Ayan, Me Man/Me Oman*, etc. 'aunt'; (3) generic names/royal titles and birth order, such as *jungde* 'uncle' (an acronym for [*Anak*] *Agung Gede*), *Gusde* (an acronym for [*Ida*] *Bagus Gede*); (4) birth order terms or their abbreviations, such as *Luh* (first child for a girl), *Tu* (short for *Putu*, first child), *De* (short for *Made/Gede*, second child), *Mang* (short for *Komang*, third child), *Ketut/Tut* (*Tut* is short for *Ketut*, the fourth child), etc.; (5) teknonym, such as *Jero* (a new name after marrying a *triwangsa* man); (6) derivation of adjectives, such as *Geg/Gek* (short for *jegeg* 'beautiful'); (7) kinship terms borrowed from Indonesian, namely *ibu* 'mother' and *bapak/pak* 'father'; (8) the honorific pronoun *ratu* is followed by a generic name, such as *Ratu Daji Kakiang* 'Your Excellency *Daji Kakiang* (Grandfather), *Ratu Debagus Gede* 'Your Excellency *Debagus Gede*', *Ratu Dayu Niang* 'Your Excellency *Dayu Niang* (grandmother)'; and (9) the second pronoun *ibane* 'yourself' becomes 'myself' (Cf. Kardana & Satyawati, 2019).

Something that needs to be asked in this problem is "Is the noun as above, a form of second or third person?" According to Purwo (1984: 22) the nouns of kinship/rank/position terms (such as *bapak, dokter*), which are essentially the third person, can be used as a reference to the second person (in terms of reverence). According to Bagus et al. (1979: 180-181) and Evans (2013), they are called by those terms to greet (for the second person) and to mention (for the third person).

In this discussion, nouns as above are classified into the category of second person form because from the data found in Balinese, both in written and spoken language, the complete form or standard form of third person nouns is marked by article *I*, which can be equated with *si* in Indonesian, for example in the form of (1) kinship terms are *I Meme* 'the mother', *I Biang* 'the mother', *I Bapa* 'the father', *I Aji* 'the father', *I Wa/I Wak* 'the uncle/aunt', *I Pekak*, 'the grandfather', *I Dadong* 'the grandmother', *I Beli* 'the older brother', *I Mbok* 'the older sister', *I Anak* 'the daugther/ son', and *I Cening* 'the dear daughter/son'; (2) generic names (such as *I Dayu, 'si Dayu', I Dewa Ayu 'si Dewa Ayu*'); (3) birth order, such as *I Wayan* 'si Wayan (first child), *I Made* 'si Made' (second child), *I Komang* 'si Komang' (third child), *I Ketut* 'si Ketut (fourth child); (4) teknonyms, such as *I Jero* 'si Jero' (*triwangsa*

wife). In Standard Indonesian Grammar, articles are called *artikula* (Moeliono et al., 2017: 400) or *kata sandang* by Kersten S.V.D. (1984: 76). The following is an example of using the words above in the third person.

(2) A wife (Ni Wayan Metri, *Sudra*) asks her husband (I Ketut Ardana, *Sudra*)

a. Ni Wayan : *I Meme*
Metri (istri) *I Beli*
I Pekak
I Wayan *dija Bli?*
I Dayu
I Dewa Ayu
I Cening

'Where is **the mother/the brother/the grandfather / Wayan, Dayu, Dewa Ayu, the dear daughter/ son,** brother?'

b. I Ketut : "*To diwang.*"
Ardana 'She/he is outside'
(suami)

In the speech event above, the nouns of kinship terms beginning with the articles *I Meme, I Beli, I Pekak, I Wayan, I Dayu, I Dewa Ayu,* and *I Cening* are spoken by speaker Ni Wayan Metri in (2a) to refer to the third person . In this case, the personal noun is used "normally" (no deixis reversal). To refer to a third person, the kinship term is also found with a definite marker *-(n)e*, for example in the sentence "*Bajun Dadonge dija De?*" 'Where's Grandmother's clothes De?' and the sentence "*Memene dije De?*" 'Where is mother, De?' the use of article *I* in *I Wayan* (2a) is not an element of self-name, but as a marker of third person because it is used for both men and women. For self-name element, *I* is only used for men, while *Ni* is used for women. The kinship noun can also be used in possessive construction as in the sentence above, such as *Bajun Dadonge* 'Grandmother's cloth'. The possessive construction is composed of the noun *Baju* 'cloth' (possessive noun) and *dadong* 'grandmother' (owner). If it is used to express possession, the possessive noun is affixed with a ligature *–n-* because it ends in a vowel and the word of owner is affixed with a definite suffix *–e* because it ends in a consonant (*-ne* if it ends in a vowel) so that the form becomes *Bajun Dadonge* ''Grandma's cloth'' (Cf. Artawa, 2013: 7; Artawa, 2015: 142—143). This *–n-* ligature serves to connect or attach the relationship between the elements that make up the possessive construction (Dhanawathy, et al. (2016). If it ends in a consonant, the possessive noun is not affixed with the ligature *–n-*

To refer to the third person, the kinship terms and other personal nouns cannot always be marked with article *I*, such as **I Ibu* 'the mother', **I Kakiang* 'the grandfather for Brahmin level', **I Kompiang* 'the grandfather/ grandmother (father/mother of the father /mother for *triwangsa*'), **I Pedanda/I Peranda* 'the priest', as in example (3) below.

(3) Ida Bagus Putra Manuaba (*Brahmin*) talk to his sister, Ida Ayu Alit Putri (*Brahmin*)

a. Ida Bagus Putra : **I Ibu*
Manuaba **I Kompyang*
(brother) **I Kakiang* *dija Lit?*
*I Pedanda

'Where is **the mother, the grandmother, the grandfather the Priest** Lit?'

b.	Ida Bagus Putra Manuaba (brother)	{ ***I Aji*** *dija Lit*? ***I Biang*** }	

'Where is **the father/the mother** Lit?'

c.	Ida Ayu Alit Putri (sister)	:	*"Sing tawang."* 'I don't know.'

Article *I* cannot be applied to the kinship word of *ibu* (**I ibu*) because the word is already preceded by the vowel *i.* Article *I* also cannot be used for kinship word of *alus singgih* (respectful), such as *kompiang* (**I Kompiang*) 'ancestor', *kakiang* (**I Kakiang*) 'grandfather', and *niang* (**I Niang*) 'grandmother' or position nouns, such as *pedanda/peranda* (**I Pedanda/I Peranda)* 'priest' in speech (3a) because the language feels disrespectful to people who are highly respected. However, it can still be used for *alus singgih* ***Aji*** (*I Aji*) 'father' and *Biang* (*I Biang*) 'mother' as in speech (3b). This is related to the close relationship between the child and the father or mother compared to the grandfather/grandmother/ancestor so that the use of *I Aji/I Biang* is still considered respectful (polite). For people who are highly respected, to refer to the third and second person from the *triwangsa* group, the additional respectful pronoun *Ratu/atu/tu* 'My Lord, Honorable, Your Majesty' is used , as in the speech "***Ratu/Atu/Tu Kakiang*** *sampun marayunan* ***Atu***? *"* 'Your Honorable Grandfather has eaten, Father?'

As same as the use of greeting noun deixis in general, in everyday life, for practical considerations, speed or ease of pronouncing, or because of dialect, for example, some speakers remove or omit article *I* on third person nouns in the form of kinship terms, general nouns, or technonimes so that only the kinship terms/nouns are spoken. Therefore, the form looks as same as the greeting personal nouns (second person), such as *Meme* 'mother', *Biang* 'mother', *Bapa* 'father', *Aji* 'father', *Pekak*, grandfather', *Dadong* 'grandmother', *Beli*' older brother', *Mbok* 'older sister', *Jero* 'a woman married to a *triwangsa* man', and so on, except for *I Wa* 'Uncle/Aunt' and *I Cening* 'dear daughter/ son' cannot be removed (**wa* , **cening*), must be complete with *I Wa/I Wak* and *I Cening* if it is used to refer to the third person. The kinship term/general noun/technonimes cannot be shortened like the greeting personal noun, for example **me* (from *meme*), **pa* (from *bapa*), **ji* (from *aji*), **bu* (from *ibu*), ** dong* (from *dadong*), **ro* (from *jero*), and **ning* (from *cening*). The forms that are still acceptable to refer to the third person if shortened are *mbok* (from *embok*) and *bli* (from *beli*). The short form *wa* can only be used to refer to the second and first person. The following is an example of the kinship terms used to refer to the third person by omitting or removing article *I*.

(4) An older brother (I Nyoman Budiarsa, *Sudra*) asked his younger brother (I Ketut Pastika, *Sudra*)

{ ***Meme*** ***Bapa*** ***Pekak*** ***Dadong*** ****Wa*** ****Cening*** ***Beli*** ***Mbok*** } *nak kija sing ada jumah Tut?*

'Where is **Mother/father/grandfather/grandmother/*uncle/*aunt/*dear daughter/son/older brother/sister** Tut ? She/he is not at home.

Personal nouns of kinship terms, birth order terms, generic names, and general nouns are not found using article *I* when they are used as a greeting personal noun or a second person, as in (5) and (6), except *I Wa/I Wak* 'uncle/ aunt' and *I Mbok* 'older sister', as in (7). If the article *I* is added to the greeting noun, the sentence becomes unacceptable, as in examples (7) and (8) below.

(5)
$$\left\{\begin{array}{l} \textbf{\textit{Bapa/Pa}} \\ \textbf{\textit{Meme/Me}} \\ \textbf{\textit{Pekak/Kak}} \\ \textbf{\textit{Dadong/Dong}} \\ \textbf{\textit{Ua/Wa}} \\ \textbf{\textit{Beli/Bli}} \\ \textbf{\textit{Embok/Mbok}} \\ \textbf{\textit{Wayan/Yan}} \\ \textbf{\textit{Made/De}} \\ \textbf{\textit{Cening/Ning}} \end{array}\right\}$$ *jani lakar kija?*

'Where are **Father/Mother/Grandfather/Grandmother/Uncle/Aunt/Older Brother/ sister/Wayan/Yan/Made/De/Dear daughter/ son** going now?'

(6)
$$\left\{\begin{array}{l} \text{"}\textbf{\textit{Dayu}} \\ \text{"}\textbf{\textit{Jungde}} \\ \text{"}\textbf{\textit{Gusde}} \\ \text{"}\textbf{\textit{Dewa Ayu}} \\ \text{"}\textbf{\textit{Jero}} \end{array}\right\}$$ *makin jagi lunga kija?"*

'Where are **Dayu/Jungde/Gusde/Dewa Ayu/Jero** going now?'

(7)
$$\left\{\begin{array}{l} \textbf{\textit{*I Bapa}} \\ \textbf{\textit{*I Meme}} \\ \textbf{\textit{*I Pekak}} \\ \textbf{\textit{*I Dadong}} \\ \textbf{\textit{I Wa/I Wak}} \\ \textbf{\textit{*I Beli}} \\ \textbf{\textit{I Mbok}} \\ \textbf{\textit{*I Wayan}} \\ \textbf{\textit{*I Made}} \\ \textbf{\textit{* I Cening}} \end{array}\right\}$$ *jani lakar kija?*

'*Where are **the father/*the mother/*the grandfather/*the grandmother/the uncle/the aunt/*the older brother/the older sister/*the Wayan/*the Made/* dear daughter/son** going now?'

(8)
$$\left\{\begin{array}{l} \textbf{\textit{*I Dayu}} \\ \textbf{\textit{*I Jungde}} \\ \textbf{\textit{*I Gusde}} \\ \textbf{\textit{*I Dewa Ayu}} \\ \textbf{\textit{*I Jero}} \end{array}\right\}$$ *makin jagi lunga kija?*

'***Where are I Dayu/*I Jungde/*I Gusde/*I Dewa Ayu/*I Jero going now?'**

Based on the descriptions and examples above, the personal forms of kinship terms such as *bapa* 'father'; birth order terms such as *Wayan*; generic names such as *Dayu* and *Dewa Ayu*; and teknonyms,

such as *Jero*, are categorized into the second person, while personal nouns with the addition of article *I*, such as *I Bapa , I Wayan, I Dayu, I Dewa Ayu, I Jero*, and *I Cening* are the third person. Based on the categorization of second and third person nouns above, below is presented the reversal form of second person deixis which refers to the first person.

(9)　A　:　$\left\{\begin{array}{l} \textbf{\textit{Bapa}} \\ \textbf{\textit{Dadong}} \\ \textbf{\textit{Ua/Wa}} \\ \textbf{\textit{Beli/Bli}} \\ \textbf{\textit{Embok/Mbok}} \\ \textbf{\textit{De}} \\ \textbf{\textit{Ketut/Tut}} \\ \textbf{\textit{Geg}} \end{array}\right\}$ *lakar kayeh malu nah?*

'Father/Grandmother/Uncle/Aunt/Older brother/ sister/De/Ketut/Tut/Pretty going to take a bath.'

　　B.　:　"*Nah, antianga ja.*"
　　　　　'Yes, I'm waiting for you.'

(10)　$\left\{\begin{array}{l} \textbf{\textit{*I Bapa/Pa}} \\ \textbf{\textit{*I Dadong/Dong}} \\ \textbf{\textit{I Wa/I Wak}} \\ \textbf{\textit{*I Beli}} \\ \textbf{\textit{I Mbok}} \\ \textbf{\textit{* I Ketut}} \end{array}\right\}$ *lakar kayeh malu nah?*

'*the father/*the grandmother/the uncle/the aunt/*the older brother/the older sister/*the Ketut going to take a bath first.'

(11)　$\left\{\begin{array}{l} \textbf{\textit{Jungde}} \\ \textbf{\textit{Gusde}} \\ \textbf{\textit{Jero}} \end{array}\right\}$ *jagi masiram dumun nggih?*

'Jungde/Gusde/Jero are going to take a bath first.'

(12)　$\left\{\begin{array}{l} \textbf{\textit{*I Dayu}} \\ \textbf{\textit{*I Jungde}} \\ \textbf{\textit{*I Gusde}} \\ \textbf{\textit{*I Dewa Ayu}} \\ \textbf{\textit{*I Jero}} \end{array}\right\}$ *jagi masiram dumun nggih?"*

'*the Dayu/*the Jungde/*the Gusde/*the Dewa Ayu/*the Jero going to take a bath first.'

　　Nouns that are usually used as second person greeting nouns are the kinship terms of *Bapa/Pa* 'Father', *Dadong/Dong* 'Grandma/Grandma', *Ua/Wa wa* 'Uncle/Auntie', *Beli/Bli* 'older Brother', and *Embok/Mbok* 'Older sister'; Birth order terms of *De* (short for *Made*, second child), *Ketut/Tut* (fourth child) in example (9); noun *Gek* 'pretty' derived from the adjective at (9); the generic names *Jungde 'Jungde', Gusde 'Gusde', Jero 'Jero'* at (11) refer to the speaker (first person), not as an interlocutor (second person). If it is used as a greeting personal noun or a second person, personal nouns, kinship

terms, birth order terms, generic names, and general nouns are not found using article *I* (as in [10] and [12]), except in *I Wa/I Wak* ' uncle/aunt' and *I Mbok* 'older sister' in [10]).

The above case shows that there has been a deixis reversal because these words are generally used to greet or call the other person (the second person), in (9), some in (10), and (11) are used to refer to the speaker (the first person). The use of deixis reversal to refer to the speaker in Balinese is a communication strategy to familiarize oneself to the interlocutor who has a close or very close relationship within the family or outside the family. If you use the term *i(cang)* 'I', or *tiang* 'I', it will feel psychologically distant, not close, or not familiar, even formal.

The following is another example of reversal deixis use in the form of second person referring to the first person, namely the kinship term *Aji* 'father' (*alus singgih* 'respectful').

(13)   Conversation between Gusti Ayu Manik (Ws) dan her father, Gusti Ketut Rai (Ws)

a.	Gusti Ayu Manik.	:	*"Napi, das-dasan manggih baya **Aji**. Mbok Made ajaka Mbok Ayu paida, puntang pantinga teken ombake."*
			'They almost met danger, **Father**. Sister Made and Ayu were pulled and tossed by the waves.'
b.	Gusti Ketut Rai	:	*"Nah, ento awananne **Aji** melid mituturin cerik-cerike makejang. Yen malali kapasih, kagunung, kaalas-alase sing dadi padidi-didian."*
			'Yes, That's why **Father** repeatedly advises all the children. You can't go alone when you go to the beach, to the mountain, to the forest.' *(*Novel *Tresnane Lebur Ajur Satonden Kembang,* 1981: 98)

The word *Aji* in speech (13a) is a greeting noun (second person) for the father of *triwangsa* group (Gusti Ketut Rai) which is used to refer to the speaker himself (first person) in (13b). Therefore, the word *Aji* in speech (13b) is used in reverse because the speaker (Gusti Ketut Rai) positions himself as the other person. In speech (13a) there is no deixis reversal because the word *Aji* which is a kinship word that functions as a greeting is used to refer to Gusti Ketut Rai as the opposite of speech (second person).

Deixis reversal in the form of second person which refers to the first person is also found in quoted speech events, that is when the speaker quotes the speech of previous speaker or a third person when telling a story to the other person or repeating the speech of other person. The deixis reversal used in this quoted speech is *Dayu* (generic name/royal title), *Embok Ayu* (kinship term), *Mekel Putu, Jero* (technonym/*pungkusan*), *Luh* (birth order term), and *guru* (professional/kinship term).

3.3 The Form of First Person Refers to the Third Person

Deixis reversal of first person to refer to the third person is found in quoted speech. Quoted utterances referred to here are utterances spoken by the speaker which are quotes from the speech of a third person (the person being spoken of), not quoting or repeating the speech of interlocutor, as in the following example (14).

(14)   I Made Sarati (*Sudra*) told Dayu Priya (*Brahmin*) by quoting what her mother and father said about the behavior of her father (*Gurun Made Sarati*) who has a young wife to her mother (*Men Made Sarati*).

a.	I Made Sarati	:	*Niki sampun racun gumi Baline, Tu. Makada memen titiange matigtig sat nyabran rahina. Dawege wenten kaklecan ring Tenganan, reraman titiange mrika taler. Nuju mrarian Tu! Daweg punika sampun memen titiange mapaid maoros. Telah jinah ipune kaon, sapunika Widine, nuju wenten anak mapet surat ring memen titiang, surat saking Anak Agung Punggawa.*
			*"Ne, beli **cang** papetina surat ...."*

*"Apa, orahang ba? Tawang ba **kai** kalah?..........."*

'This is the poison of world in Bali, Tu. This causes my mother to be beaten almost every day. When there was a cock-connecting gamble in Tenganan, my father went there too. Coincidentally, there is a feast, my lord! At that time my mother was pulled, dragged. My father's money ran out, so God, someone then gave a letter to my mother, a letter from Anak Agung Punggawa (Camat). Brother, **I** was entrusted with a letter.............."

'What did you say? You know that **I** lost (in cockfighting?.............'

b. Dayu : *"Aduh padalem memen Madene."*
   Priya   'Ouch, how poor your mother.' (Novel *Mlancaran ka Sasak*, 1978: 73—74)

Deixis *cang* (*andap* 'low level') in the utterance (14a) spoken by the speaker (I Made Sarati) does not refer to the speaker (first person), but I Made Sarati's mother, the person being talked about (third person). So, the speaker puts himself in the position of third person so that there is a deixis reversal of first person referring to the third person form. Likewise, the pronoun *kai* 'I' (very rude) in (14a) refers to the person being spoken of (third person), namely Gurun Made Sarati (Made Sarati's father), it is not referring to the speaker, Made Sarati (first person). A similar reversal occurs in the pronoun of *tiang* 'I' (*madia* 'middle level') and *titiang* 'Saya' (*alus sor* 'respect/high to humble oneself').

Other examples of using second person to refer to the third person are *kai* 'I' (*kasar pisan* 'very rude'), *tiang* 'I' (*madia* 'middle level'), and *titiang* 'I' (*alus sor* 'respect for humility'). Deixis Reversal can also be used to express possession (possessive construction), such as *ukudang tiange* 'myself' and *keneh tiange* 'my feeling'.

3.4 The Form of Third Person Refers to the First Person

As explained earlier that in Balinese, personal noun which refers to the third person is marked by the article *I*, for example *I Surya* (a person named Surya), *I Meme* (mother), *I Bapa* (father), *I Mbok* (older sister), *I Beli* (older brother), *I Nyoman* (Nyoman), *I Ketut* (Ketut), *I Aji* (father), *I Anak* (your daughter/son), *I Cening* (dear daughter/ son), and so on. In addition to personal nouns, nonhuman nouns, namely animals and objects, are also marked by article *I*, for example *I Macan* (the tiger), *I Bikul* (the mouse), and *I Kancil* (the mouse deer) refer to animals, while *I Sampan* (the canoe) , *I Timba* (the dipper), and *I Dayung* (the paddle) refer to objects (non-humans). The type of noun above states the person, animal, or thing that the speaker is talking about when talking to other person. Therefore, according to its role in communication events, personal noun being discussed is the third person.

In this study, several third personal nouns were found which were used to refer to the speaker (first person). These nouns other than personal names are titles of caste/generic names (such as *I Dayu*), kinship terms (such as *I Mbok* 'older sister'), birth order terms (such as *I Made* 'second child'), and general nouns (such as *panjake* 'common people or *sudra* people' and *timpal (e/ne)* 'friends'). So, in this case there is a deixis reversal of third person designating to the first person. Here's an example of its use.

(15) Conversation between Dayu Priya (*Brahmin*) with her friend, who was invited to vacation in Sasak on Lombok island, has a rather close relationship, loves each other, but does not dare to express it openly.

a. Dayu : *"Aduh, De, tis dini! Bin pidan atehang Made **I Dayu** ileh-ileh?"*
   Priya   'Oh, De, it's cold in here! When will Made take **I Dayu** everywhere (to tourist spots)?'

b.	I Made Sarati	:	(I Made kenyem miragi Ida pangus raris palesipun). *"Malih pidan ja I Dayu mapekayun, sotaning dados panjak, **I Made** boya ja ipun pacang tulak ring sapakayun I Dayu!"*

'(I Made smiled hearing her (Dayu Priya) and then replied (by I Made). "Whenever I Dayu wants, it is my duty as a servant, **I Made** will not refuse I Dayu's wishes."' (Novel *Malancaran Ka Sasak*, 1978: 71)

In the speech event above, there is a deixis reversal of third person *I Dayu* (15a) which refers to the speaker herself (Dayu Priya). Likewise, the third person of *I Made* (15b) refers to the speaker himself (I Made Sarati). Both Dayu Priya and I Made Sarati use personal deixis as if they were in the third person (the person being spoken of), not from the speaker's point of view. This shows that in the speech events (15a) and (15b) there is a deixis reversal of third-person form which refers to the first person (speaker). In the above context, the deixis reversal seems to aim at conveying the intention in a somewhat joking or indirect tone (sarcasm) so that the utterance sounds sweet. As proof that the personal noun *I Made* is the third person, it can be seen in the narrative sentence contained in brackets of (15b). The author as the narrator tells that *I Made* smiled at the words of *Dayu Priya*.

3.5 The Form of Second Person Refers to the Third Person

Deixis reversal of second person which refers to the third person is found in quoted speech events, for example the speaker quotes the third person's utterance when telling stories to the second person, and also in unquoted speech. The deixis reversal in these quoted speeches is found using generic names/titles of caste (such as *Dayu*), kinship terms (such as *Bapa* 'father', *Aji* 'Father', *Beli* 'older brother', *Adi* 'younger brother/sister'), and pronouns (such as *iba, cai* and *nyai* 'you'), while unquoted utterances are found using pronoun *ibanne* 'himself', *Ratu Dayu Made* 'The majesty Dayu Made'. Here is an example of its use.

(16) Ni Luh Sari (servant, *Sudra*) told her master, Dayu Priya (*Brahmin*) I Gede Gasa (*Sudra*) rude behavior to her son, Ni Ketut Rijasa (*Sudra*) by quoting I Made Sarati's story

a.	Ni Luh Sari	:	*Titiang mangkin ngaturang tutur yening turah ring jaba tutur tuturang titiang; inggih ring Buleleng kocap ring banjar Sekartaji, wenten wau nem sasih sane langkung, wenten wikara. Puniki Beli Made Sarati nuturin titiang.*

Bapa Gede Gasa kasar sajan ken panakne, Ni Ketut Rijasa, dugase pejatine teka ngidih ia. Kene munyinne,
*"Nah, edengang **nyet nyaine** jani! Saja **nyai** nagih pakidihang? Adi lancang **reraman nyaine** nagih makidihang?"*

"Napi? Ooo, dong nika pisarat bapanne nekaang tiang jani? Oo? Bapa jani nagih ngodag ukudan tiange?"

'I am now telling the story that in society it is generally told: namely in Buleleng, it is said in Banjar Sekartaji, there was only six months ago, there was an incident. This is how Brother Made (Sarati) told me.'

'Father, Gede Gasa was very rude to his daughter, Ni Ketut Rijasa, when the family of his future husband came to ask for his hand. These were his words, "Yes, say **your wish** now! Is it true that **you** want to be given to someone else (in marriage)? Why is it presumptuous of **your uncle** to give you to someone else (to marry you)?"'

'What? Ooo, that's how father come to me now? Oo? Father now want to control me?"

b. Dayu : *"Aduh, Luh, sangkal kasar pesane rawes bapa Gasane ento*?"
   Priya   "Oh, Luh, why are Mr. Gasa's words so harsh?' (Novel *Mlancaran ka Sasak*, 1978: 123)

The word *nyai* 'you for women' is a pronoun of level *andap* (low/regular variety) which is used to refer to second person. In quoted speech (16a), *nyai* (very rude) refers to the person being spoken of (*Ni Ketut Rijasa*, third person), not the other person (*Dayu Priya*, second person). Thus, there is a deixis reversal in form of second person referring to the third person. In addition, the utterance (16a) also shows the use of reverse possessive constructions *nyet nyaine* ' your wish' and *reraman nyaine* 'your uncle'. Actually it refers to his wish (*nyet iane*) and his uncle (*reraman nyaine*)

3.6 The Form of Third Person Refers to the Second Person

Deixis reversal of third person designating the second person found in Balinese is the form of (1) third personal pronoun (*iane* 'ia', *ida* 'he/ she', *ida sasuhunan* 'he', *dane* 'he', *ida dane sareng sami* 'you all '); (2) enclitic (*-ne* 'his'); (3) generic name (*I Dayu* 'she, I Dayu'); (4) birth order terms (such as *I Made* 'he, I Made'); and (5) nouns of other names (common people), such as *anak ayu* 'beautiful person', and *timpalne* 'his/ her friend'. The form of pronouns and nouns above are third person, but in certain context they are used to refer to the second person so that a deixis reversal occurs.

The word *iane* is an affixed form, consists of the basic form *ia* (he/she) is affixed with the suffix *-e* (changes its form to *-ne* because it is affixed to the basic form ending in a vowel) so that it becomes *iane* 'he/she'. The suffix *-e* expresses the meaning that the reference 'he' referred to the basic form is certain. The pronoun *ia* in Balinese is the third person, but in the context of following conversation, it is used to refer to the second person or the person being spoken to. The following is an example of third person pronouns *ia* and *ida* to refer to the second person.

(17)   Pan Balang Tamak (*Sudra*) talked to his wife, Men Balang Tamak (*Sudra*)

"Ih **iane**, *yen awake suba mati, gantungin bok awake temblilingan. Suba keto sedegang sig piasane[6]. Buina pagelah-gelahane pesuang, pejang sig bale sekenem[7], rurubin baan kamben putih sambilang pangelingin. Nah bangken awake wadahin peti, pejang jumah meten[8]!"*
'Hi, **you (my wife)**, when I'm dead, decorate my hair with a beetle. After that, you lean it on the family temple hall. Then, my property is removed, put it in the six-posted hall (custom hall), cover it with a white cloth (gauze) while crying. Next, you put my corpse in the chest, put it in the northern house.' (*Satua* "Pan Balang Tamak" in *Satua-Satua Bali* (X), 1994: 5)

The word *Iane* 'she' is a third personal pronoun. In the conversation above (17) *Iane* refers to the person she is talking to (the second person), namely Men Balang Tamak. The above statement is as same as " *Ih* **nyai**, *yen awake suba mati, gantungin bok awake temblilingan*" 'Hi, **you (my wife)**, when I'm dead, decorate my hair with a beetle.' Thus, in the conversation above there is a deixis reversal, namely the third person of *iane* (she) refers to the second pronoun *iane* (you).

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[6]*Piasan* is a hall where to decorate pratima etc. or a place of offerings in a holy place (Pura) or a family temple.
[7]*Bale sekenem* is a six-posted house building, which is located on the southeast side of the yard, without walls on the north and west sides, which is a traditional ceremony hall for Hindu community.
[8]*Jumah meten* is a house building located in the northern part of the yard, has eight pillars and walled around.

The word *ida* 'he' is a personal pronoun of *alus singgih* (respectful) which is generally used to refer to the person being spoken of (the third person) who belongs to Brahmin or knight clan. However, in certain context, for the purpose of familiarizing and still feeling polite or respectful in use, *Ida* is used to refer to the second person or the person being spoken to. Here's an example of its use.

(18) I Made Sarati (*Sudra*) to her rather close friend, Dayu Priya (*Brahmin*). They love each other, but do not dare to say it openly. They go on vacation to Sasak (Mataram) accompanied by Dayu Priya's maid, Ni Luh Sari. They talked about the situation of their respective families whose father had more than one wife.

a. I Made Sarati : *"Ratuuu, ten nyandang aturang titiang parindikan titiange jumah. Satata ricuu kewanten!* **Ida** *aget madue Aji, madue rabi tetiga, pakenyung. Agum makatetiga. Ten nahen ricu ring Geria, Tu?"*
"Ratu (you), I don't need to convey my problems at home. Always fuss! **Ratu (you)** are lucky to have a father who have three wives, and live harmoniously. The three wives get along. Never make a chaos at Gria, Tu?'

b. Dayu Priya : *"Sing ja, De!"*
'It's never (chaos/quarrel) De!' (Novel *Mlancaran ka Sasak*, 1978: 72)

In the speech event above, *Ida* 'he' which is the third personal pronoun is used by I Made Sarati (speaker) who belongs to *sudra* clan to refer to the interlocutor or the second person who is of the *brahmin* clan (Dayu Priya). In certain situations, perhaps the greeting *Ratu* is too formal, so the word *Ida* has chosen which means 'you' to make it more familiar, but still respectful. The deixis reversal is also used alternately with the greeting noun *Tu* or *Ratu* 'your majesty' by I Made Sarati to refer to Dayu Priya, as seen in utterance (18a) spoken by I Made Sarati to Dayu Priya.

4. Conclusion

In the "ordinary" exophoric context, the speaker is always the deictic center. Certain forms of lingual deixis can be used "unusual", that is deviating the rule, that all designations or references are seen from the speaker's point of view (egocentric 'I'), which is called deixis reversal. In this study, it was found that the lingual form of personal deixis in Balinese, both in pronoun and noun categories, the orientation of designation or reference is not only egocentric (centered on the speaker), but also altocentric, in this case, the speaker seems to put himself in the place of interlocutor or person being spoken of.

In Balinese, there are six forms of personal deixis reversal, namely (1) the form of first person to refer to the second person, (2) the form of second person to refer to the first person, (3) the form of first person to refer to the third person, (4) the form of third person to refer to the first person, (5) the form of second person to refer to the third person, and (6) the form of third person to refer to the second person. The use of deixis reversal is as speaker's communication strategy to create a close relationship with the other person; to joke or convey it indirectly to sound sweet. In deixis reversal, the speaker uses both personal pronoun deixis and personal noun deixis.

Acknowledgements

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