

KUTÓ-KUTÉ PERSONAL PRONOUN

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Abstract

Forms, meanings, dialects, and characteristics of Sasak language Pronouns were discussed by Nurhadi (1996), Sukmawati, (2004) and Riadatul Jannah (2004). Hence this research paper describes a social factors, personal pronoun, and how Bayan speakers communitate with. Alternatively it would like to focus on socio-cultural factors of Bayan personal pronouns. This ethnographical research gathered the information from the informants in a Bayan community in north Lombok, west Nusa Tenggara, and Indonesia. The informants were selected in terms of their age, mobile and their speaking Indonesia ability. The language practice was observed and the informants were in-depth interviewed. Personal pronoun sentences were analysed by employing **a referential identity method with deviding-key-factors techniques**. Bayan people communicate pronouns in three ways: **raden-to-menak-to-jajarkarang, jajarkarang-to-menak-to-raden** and **raden. menak. jajarkarang**. They apply various speaker, addressee and object personal pronouns, e.g. *aku, tiang, titiang* and *dawekdiq, kamu, epe, sida, pelinggih, and pelungguh. pragayan, and batayan, iya, nya, e*. Communicating amongst same stratification, they commonly consider ages, position, and status. However social relation, and gender seemed not to indicate an effect on personal pronoun application.

Keywords: Sasak, Bayan, raden, menak, jajar karang, pronouns, social level, ages, status, and education.

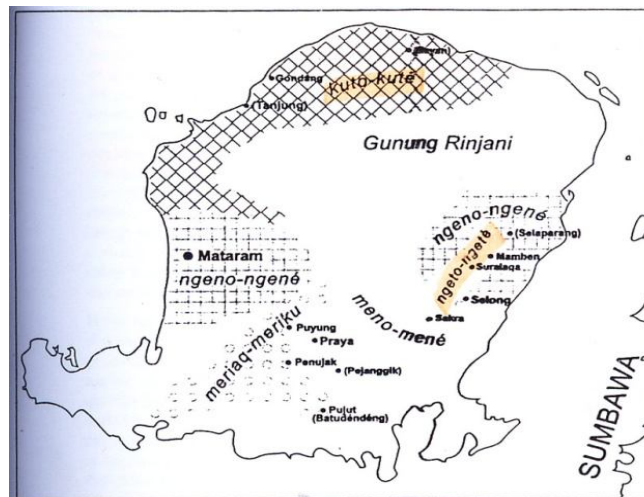
1. INTRODUCTION

Forms and functions of Sasak pronouns were investigated by Nurhadi (1996). His research in South east area of East Lombok prefecture analyzed the pronouns in terms of social stratification, clan system, social status, and social position (Cf. Mariati (2009:4). Forms, functions and meaning of demonstrative pronouns were discussed by Dian Sukmawati (2004). (Cf. Mariati, 2009:4). In other words, this research focuses on linguistic aspect

instead of social aspect of language use. Forms, features, functions and meanings of interrogative pronouns were described by Riadatul Jannah (2004). This research was done at Dusun Senggigi Kecamatan Batu Layar, West Nusa Tenggara (Cf. Mariati, 2009:4). Thus Riadatul Jannah focused on only linguistic aspect rather than social factors of language in certain dialect of Sasak language. Personal pronouns used by Sukadana people in North Lombok were investigated by Mariati (2009). The research focuses on forms, rather than **how** the people apply personal pronoun in Sukadana.

Sasak has five dialects namely *menó-mené*, *ngeno-ngené*, *kutó-kuté*, *ngeno-menó*, and *meriak-meriku*. The meaning ‘like this’ is represented by *meno*, ‘like that’ *mene*. Additionally, the dialects use terms *meno*, *ngeto*, and *ngeno* something close to *mene*, and *ngete*. They use different lexemes; the former classification uses *kuto-kute*, while the latter *ngeto-ngete* Arzaki and Tohir et.al. (1986) in Mahsun (2006:3) via Muhammad, (2012:5-6). **Bayan** is a village in North Lombok, West Nusa Tenggara. The people speak Sasak, a Western Malayo-Polynesian language which is closely related to Samawa, and Balinese. Samawa is spoken on the western half of the island of Sumbawa to the east of Lombok. Balinese is a sub-group, a member of the western-Malayo-Polynesian branch of Austronesian (See Adelaar, 2002)(B. Blust,n.d.) via (Cf. Muhammad, 2012:6).

Dialect *Ngenó-Ngené* is used in the western part of Lombok. *Menó-Mené* dialect is spoken around Pejanggik. *Meriq-Meriqu* is used by the Sasak people who live in Pujut, South Lombok. The *Kuté-Kuté* dialect is in **Bayan**, in the northern part of the Island of Lombok. The *Ngetó-Ngeté* dialect is spoken in Sembalun or Seralaga, the east Lombok. Lalu Mahir (1993:3) via (Muhammad, 2012:6). The following map shows **Bayan** or *Kuté-Kuté* dialect.



(Austin (2000) via Muhammad, 2012:6).

Bayan is a village and a district in North Lombok, West Nusa Tenggara. In Bayan live four ethnic groups, such as Java, Sasak, Bugis, Mbojo, and Bali. Bugis people live along the beaches as they are sailors. They also speak three languages, namely Sasak, Bugis, and Melayu (Cf. Mariati, 2009:13).

Additionally, **Mbojo** and **Bali** people work as the officers, e.g. police, teachers, doctors. Particularly, Bali people are talent farmers, living on foot of **Rinjani** mountain, and making **Gubug Bali** or Bali Community (Cf. Mariati, 2009:13).

Bayan village has **Kampung Raden**, where **Raden** and **Dende** hold their addresses or titles. Besides they speak different level of language, e.g. personal pronoun, considering the counterparts' social status. (Cf. Mariati, 2009:13). This village exists in **Bayan** district bordered by **Java** sea in the north area. The district is also bordered by east Lombok prefecture in the east, central **Lombok** prefecture in the south, and **Kayangan** in the west (BPS Kabupaten Lombok Utara, 2011:3).

The district consists of 9 villages, namely **Akar-Akar**, **Sukadana**, **Anyar**, **Senaru**, **Bayan**, **Loloan**, **Mumbul Sari**, **Sambik Elen**, and **Karang Bajo**. Each village has their own width, such as 49,00 Km² for Akar-Akar, 45,90 Km², 45,90 Km² for Sukadana, 9,96 Km² for Anyar, Senaru, 41,62 Km², **37,16 Km² for Bayan**, 30,00 Km² for Loloan, 25 Km² for Mumbul Sari, 41 Km² for Sambik Elen, and 11,68 Km² for Karang Bajo. (BPS Kabupaten Lombok Utara, 2011:3). **Bayan** village has 13 sub-villages with 29 family groups. It has also 8 village officers with 9 head-villager, 29 chiefs of house groups, one penghulu, and 9 pekasih¹. It has 4.447 people, consisting of 2.160 males and 2.317 females according to population census in 2010 (BPS Kabupaten Lombok Utara, 2011:12, and 22).

It has **1.269** house holds, consisting of 459 people with 0-4 in age, 505 people with 5-9 in age, 469 people with 10-14 in ages, and 379 people with 15-19 in ages, 372 people with 20-24 in ages, 416 people with 25-29 in ages, 312 people with 30-34 in ages, and 300 people with 35-39 in ages, 309 people with 40-44 in ages, 217 people with 45-49 in ages, 175 people with 50-54 in ages, 140 people with 55-59 in ages, 139 people with 60-64 in ages, and 293 people with 65+ in ages. (BPS Kabupaten Lombok Utara, 2011:27-30).

¹Term Pekasih and Penghulu refers to 'profession' possessed by village people in Lombok. Generally they work to give a religious service, and irrigation service. They are selected for having attended moslem teaching and high class society.

In **Bayan** one **Inpres** and **Non-Inpres** elementary schools exists². The village has 24 teachers with 528 pupils. It has not a state junior and a state senior high school. There is one Islamic elementary school called **Madrasah Ibtidaiyah**, possessing 8 teachers and 80 pupils. An Islamic junior high school exists in Bayan, having 16 teachers and 36 students. No Islamic senior high school exists in the village. Eight ³Posyandu occurs in Bayan. One **Bidan** and 5 **Dukun Bayi**⁴ exist in Bayan. Joget or tari and music are in the village. (BPS Kabupaten Lombok Utara, 2010:34, 51-61). Bayan has low education level, few health centres, care for arts.

In Bayan village exist **three** social stratifications: **raden**, **menak** and **jajarkarang**. **Raden** belongs to king and queen including their descendants. There is not kingdom in Bayan anymore, however the practice of kingdom life, e.g. language could still be found. **Menaq** belongs to aristocrats, and their family who could have gotten married with the lower class or **Jajarkarang** people. **Jajarkarang** is common people, who generally have not certain noble address. Raden refers to a high level, menaq a middle level and jajarkarang low stratification.

My observation and interview indicated that **Raden** has a **kaji-meran** language. **Kaji** means ‘I’ and **meran** ‘apa’ This variety is a high and polite language and I would call it **basə Raden or basə Datu**. **Menak** people speak **tiang-nggih**, a middle polite language in Bayan society. **Tiang** means ‘I’ and **nggih** ‘yes’ and I would name it **basə Menak.Jajar karang** people speak **aoq-apa** language. **Aoq** means ‘yes’, **apa** means ‘what’ and this language would be termed as **basə jamaq**. Common people apply a low language. Thus Bayan has **basə Raden, menak and jamaq**.⁵

Pronoun is “a word that replaces a noun”. Furthermore, a personal pronoun refers to “Pronoun denoting person” (Harimurti Kridalaksana, 2011:200-1). Thus pronoun is related word indicating persons. The personal pronouns consist of three types: **first**, **second**, and **third** person. Each type is grouped into **singular** and **plural**. (Mariati, 2009:7).

²Inpres and Non-Inpres refers to schools which are ‘managed’ by Government and Private, i.e. foundation.

³Posyandu is an acronym for pos pelayanan terpadu ‘an integral service centre’ concerning with health service.

⁴Dukun Bayi and Bidan refers to baby birth. At some places in Lombok dukun bayi is called Bəlīan.

⁵**Basə** is my term meaning language. **Raden** refers to high social status, and **Datu** is King or official government. **Menak** refers to lower society in rank or status compared to **Raden**. **Jajarkarang** refers to common people using **jamaq** (common) language. Accordingly I group the language into three: **basə Raden, Menak** and **Jamaq**. Two former languages are based on the communicants; and the latter is based on commonly language used by the people.

In **Bayan** the first singular speaker applies personal pronouns: *aku*, *tiaŋ*, *dawək*, and *kaji*. They also have a phrase form, namely *dawək tiaŋ*. The first plural speaker may apply one form, namely *ita* with two varieties *ta* and *tə*. These varieties may become prefix and suffix attached to any words. *Ita* may become first person pronoun (Mariati,2009:18). Besides *Ita*, **Bayan** plural pronouns are formed by combining two first singular base pronouns, and recapitulate the pronoun partially. Besides, other base form could combine with partial recapitulation pronoun. These pronouns are like *aku-aku*, *tiaŋ-tiang*, *kaji-kaji*, *ita-ita*, *titiaŋ*, and *dawəq titiaŋ*. A full recapitulation form may combine with one of the words *lonto*, *doang*, *kanyan* and denote first singular person, e.g. *aku-aku lonto*, *ita-itakanyan* etc. (Mariati,2009:19)

The base pronoun may also combine with one of words *pada*, *sami*, *səlapuq* respectively and become *aku pada*, *tiaŋ selapuk*, *dawəq tiaŋ* etc. Phrase first pronoun may combine with word *sami* ‘all’ as in *dawəq tiaŋ sami*, and *dawəq titiaŋ sami*. In Bayan, to show plural pronoun, first polite singular person and second honorific singular person may combine, as in *tiaŋ pəliŋgih* and *pəliŋgih tiaŋ*, *tiaŋ peluŋguh* and *peluŋguh tiaŋ*. The word *titiaŋ* always co-occur with *peluŋguh* and becomes *titiaŋ peluŋguh*. (Mariati,2009:20-1). Accordingly, Bayan first person pronouns variously consist of singular and plural forms. First plural forms are made through partial or full recapitulation, first or second pronoun combinations, other words combination with word or phrase pronouns.

Bayan has second singular and plural pronouns. The singular pronouns are *diq*, *epe*, *sida*, *pəliŋgih*, and *peluŋguh*. Pronoun *sida* and *diq* has clitics *da-* and *də-* meaning “you”. Singular pronoun may be a phrase in form, e.g. *pragayan pəliŋgih*, and *pragayan pəluŋguh* meaning “you”. The clitics forms may combine with word *kaji* and become *dəkaji*. Pronoun *dəkaji* may co-occur with *pəluŋguh* and become *pəluŋguh dəkaji*.⁶ Pronoun *tə-* in Bayan is demonstrative transposition. (Cf. Mariati,2009:23-24). Thus Bayan second singular pronouns have base form, phrase forms, and clitics forms.

Second plural pronouns are *pada*. They also have recapitulated base singular pronouns i.e. *diq-diq*, *epe-epe*, *sida-sida*, *pəliŋgih-pəluŋguh*, and *pəluŋguh-pəluŋguh*. These recapitulated pronouns may combine with *pada* or *selapuqan*, such as *sida-sidasəlapuqan*,

⁶This form is not only personal, demonstrative pronoun, but also prefix.

sida-sida pada etc. Recapitulated pronouns are used to show plural and emphasis (Cf. Thoir, 1985:93) via Mariati, (2009:26).

Bayan also has third singular and plural personal pronouns, i.e. *iya*, *nyae*, *iya-iya*, *nya-nya*, *iya pada*, *nya pada*, *iya selapuq*, and *nya selapuq*. Thus third personal pronouns may have base, recapitulated and other word combination forms.

Sentence refers to “ a relative linguistic unit that can stand by its own self, and have final intonation. It also consists of a clause” Cook, (1971:39-40;Elison, and Pickett 1969:82) via Henry Guntur Tarigan, (1983:5). Thus linguistic units, intonation and clause are sentence components. A following example is mine.

Tiaŋ lalo bə =kədəq. (meno-mene dialect)

1^{rstpl} go Int play.

‘I went to hang around’

Sentence *Tiaŋ lalo bəkədəq* consists of word *Tiaŋ*, *lalo*, and *bəkədəq* ended with a flat intonation. The sentence could be developed and become a clause like *Tiaŋ lalo bəkədəqpas nə datəŋ musim ujan*. The former linguistic unit is a clause which is a part of the latter one. It could be transformed into a question like *sai lalo bəkədəq* ‘who went to hang around’. This question requires an information on the goer.

2. RESEARCH METHOD

This is a descriptive qualitative research. Data based on observation, interview and introspection were transcribed for an analysis. The methods were to gather information in relation with three questions: (1) social factors (2) personal pronouns in **Bayan**, North Lombok, West Nusa Tenggara and (3) personal pronoun use. Data were gathered by an observation, an interviewing and an introspecting method with the observing and interviewing, recording, transferring, and transcribing technique (Cf. Muhammad, 2011:191-200). They were collected from Bayan people with 25-65 year in age, having graduated at least elementary junior high school education, and being healthy and able to speak bahasa Indonesia. Data were classified in terms of social factors in applying personal pronouns. Sentences were analyzed by a **referential identity method** with **deviding-key-factors techniques** where the researcher applied theories on **social factor**, **personal pronouns** and **sentence**. Linguistic intuition is also applied as the native speaker, (Cf. Muhammad, 2011:224-6 and 231). A system of Bayan personal pronoun use resulted and presented informally (Cf. Muhammad, 2011:231). It would be dispalyed in the ordinary words.

3. RESULT AND DISCUSSION

The result could show and offer framework to understand: (1) social factors (2) personal pronouns (3) how Bayan people apply their personal pronouns. These questions will be described in the coming sections.

Bayan societies communicate with various personal pronouns. They consider social factors in applying them: speakers' condition, ages, gender, status, and social relationship, applying three types of personal pronouns: singular, plural speaker, addressee and 'object'. Speaker pronouns are like *aku, tiang, dawek, kaji, ita, dawək tiang*. Addressee pronouns are like *diq, epe, sida, sida-sida, sida-sida lonto, sida-sida kapan, sida-sida doan, pelungguh, pelingih, pragayan, epe diq, kamu*. Object pronouns are like *iya, nya, iya-iya, nya-nya, iya pada, nya pada, iya səlapuq, nya səlapuq* and *e*. Bayan people in north Lombok, west Nusa Tenggara apply three ways communicate with their personal pronouns. The strategies would be described in the following sections.

a. Raden-to-menak-to-jajarkarang

Raden-to-menak-to-jajarkarang refers to a hierarchical communication among the participants. In Bayan when becoming speaker, **Raden, Menak** and **Jajarkarang** considered social factors to communicate their personal pronoun. A **raden** speaker seemed to apply *aku* to **menak** addressee. **Menak** speaker would also use **aku** to **Jajarkarang** addressee. Number (1) exemplifies *aku*.

(1) **Aku** dait inak laló mbait képéŋ nó
1^{st low} with mother go take money that
'My mother and I go to take the money'

Reversely, **Jajarkarang** would never speak *aku* to **raden**, and **menaq**. He or she could not state *aku dait inak laló mbait képéŋ nó* to them because it is considered to become rude or less polite.

In Bayan, **raden, menak** and **jajarkarang** speakers commonly apply *ita, ta* and *te* which mean 'we', the exclusive pronoun. Young speakers may apply *ita* to older ones. Amongst the levels, the speakers also use them to refer to first plural speakers. The example is as in (2.a-e):

(2) a. Baréh lai? **ita** laló sikiran aró balé=n ama =n Rinóm

Later afternoon we go pray to house POSSfather Asml Rinom

‘We go to Mr. Rinom’s house to perform a prayer this afternoon’

b. **Tapacu-pacu** uli mun kón gubuk rəŋan nó
1^{pl-excl} diligent yes if ahouse group people that
‘we have to behave very well in someone’s land’

c. Mele =n =**ta** su milu lalo meŋgawe nó
Want link 1^{pl-excl poss} okay follow go party that
‘we want to join going to the party’.

d. Mbe-mbe keputusan tau lokaq **tə** =milu doang
Whatever decision people old 1^{pl-excl} follow only
‘We will follow whatever decision made the old people’

e. Mbe kon =**tə** mənjojaq bareh daiq te əke
Where place 1^{pl-excl-poss} play later afternoonlater
‘where would we like play this afternoon at?’

In the example (2.a-e) *ita*, *ta*, *-ta* and *te* seem to alert for internal linguistic aspects rather than social factors⁷ (Cf. Mariati, 2009:18).

b. Jajarkarang-to-menak-to-raden

Jajarkarang-to-menak-to-raden refers to a hierarchical communication among the parties. In a Bayan village communication **Jajarkarang** speaker could apply *titiaŋ* to speak **menak** addressee. Word *titiaŋ* is a polite form and *aku* is jamaq form. Menaq speakers may use it to Raden addressee. They could also apply *dawək titiaŋ* to the addressee. **Menaq** speakers could apply both *titiaŋ* and *dawək titiaŋ* to Raden addressee. These pronouns are polite forms including an addressee, meaning ‘kami’ in Indonesia.

In a formal situation **Raden** or **menaq** speakers could apply *titiaŋ* and *dawək*⁸ *titiaŋ* to the audience. These pronouns are thus applied to addressee for age, education, status, and situation. Number (3)-(4) is the example.

⁷Internal linguistics aspect would be focus of another study.

⁸*Dawək* could be frequently applied in a formal situation as claimed by Mariati (2009:31).

(3) Tabeq wala ⁹ti =tiaᅇ kəte nunas mendoqa
Excuse me Clt 1^{rst-hon} come here ask for prayer
'excuse me, we visit you here to have your prayer'

(4) Tabeq wala daweq ¹⁰ti =tiaᅇ kəte nunas mendoqa
Excuse me 1^{rst-hon} CLT 1^{rst-hon} come here ask for prayer
'excuse me, we visit you here to have your prayer'

Menak and **Jajarkarang** speakers can apply *tiaᅇ-tiaᅇ* and *kaji-kaji* to **Raden** addressee. Pronouns seem to be recapitulated for speaker number, age and the receiver. Bayan speakers of any social background would apply the pronouns, which could be combined with *lonto* or *doan* or *kapan*. This pronoun combination seem to indicate that a person performs an action frequently. Thus exclusive first plural person in Bayan community are made by recapitulating pronoun base, and combining with the other words. Number (5)–(7) is the pronoun example.

(5) Kəmbe keno aku-aku lonto piaq suruq
Why 1^{rst-pl-excl} only make order
'Why do you order only me to do the job?'

(6) Bəᅇaq ita-ita kanyan suru =aᅇ te
Why 1^{rst-pl-excl} only order BEN PASS
'Why do you always order me to do the job?'

(7) Kəmbe keno inaq kaji-kaji doang piaq aduaᅇ dait kana nunu cobaq suru =aᅇ
kakaᅇku no
Why Mother 1^{rst-pl-excl} only make order with boy that try order BEN sister that

Jajarkarang speakers communicating with other **Raden** addressee use *kaji pada*. Raden and Jajarkarang speakers communicate with **aku selapuq**, **ita selapuq**, **tiaᅇ selapuq**, and **kaji selapuq** to addressees in a formal situation. These pronouns may be applied for addressee, condition, and the speaker social stratification. Number (8)-(11) is the example of such pronouns.

⁹ti is a clitics of tiaᅇ, a loan word from Balinese language.

¹⁰ti is a clitics of tiaᅇ, a loan word from Balinese language.

(8) Aku pada/selapuq ni wah jari menjanti leleq oneq.

1^{rst} all/all this already so wait from just now.

‘All of me have been waiting for you’

(9) Karin ita pada/səlapuq cica su piaq anti

Again we all Rel so make wait for

‘It is all of us who have been waited for’

(10) tiaŋ sami/selapuq jari ŋirin pəluŋguh

1^{rst-hon} all become follow 2^{nd-hon}

‘All of me will join you’

(11) Kaji pada/səlapuq yaq tunas pamit.

1^{rst+hon} all would ask permission

‘All of me will be leave you now’

Raden speakers may apply *tiaŋ pəliŋgih* or *pəliŋgih tiaŋ*, *tiaŋ pəluŋguh* or *pəluŋguh tiaŋ* to communicate to **Menak** addressee. These pronouns can be interchanged, referring to **Raden** speakers. Raden and Menak commonly apply these pronouns too, to refer to plural speakers. Number (12)-(13) exemplifies such pronouns.

(12) tiaŋ pəliŋgih/tiaŋ pəluŋguh=gin lalo aro bale =n ¹¹maŋkugin jaraŋan sampi kiraŋan.

1^{rst hon plr} FTR go to house link adat leader for submit cow marriage feast

‘we are going to visit adat leader’s house and offer a cow for marriage feast’

(13) moga-moga titiaŋ pəluŋguh¹² pada maiq pərasaan.

Hopefully 1^{rst hon plr} some of you fine feeling

‘Hopefully all of us do not underestimate each other’

Bayan addressee has personal pronouns, i.e. *diq*, *epe*, *sida*, *pəliŋgih*, *pəluŋguh*, *pragayan*, and *batayan*. Pronoun ¹³*diq* is generally used by (1) **Raden** and **Menak** speaker to communicate to **jajarkarang** addressee, (2) family member speaker with a higher position communicates to a lower ranked family addressee, i.e. a husband to wife,

¹¹**maŋku** is a Balinese word borrowed by Sasak language. It refers to a leader and leadership who hold tradition affair.

¹²*titiaŋ* could combine with only *pəluŋguh* Mariati (2009:21).

¹³Mariati (2009:34) claimed that intimacy between younger speaker and older addressee may not influence the use of *diq* and so does the intimacy between the younger or the older.

uncle to aunt, parent to child, older brother or sister to younger one, (3) a higher-social status speaker communicate to a lower addressee, e.g. head village to common teacher, and (4) older speaker communicates to younger addressee who has well-known each other. Number (14) exemplifies such a pronoun.

(14) mbé timpaq **diq** mulaŋ anak rəŋan
 where 2nd ascape child person

‘where do you like to escape one’s child’

(Interview, and observation in Bayan, May 10, 2012)

Sida may be applied by **Raden** or **Menak** speaker of any ages when speaking to **jajarkarang** and **penglinsir**. **Penglinsir** in my dialect *mənó-məné* refers to very important villager, who might be **adat** or religion leader. This polite pronoun may be used by youn person speaking to an older one. For an example, a child communicates to the mother or father, a wife speaks to her husband, etc. To give a respect, an older speaker of any status may apply this pronoun to communicate with younger in age, and a certain speaker may apply it for a communication with an addressee when they meet for the first time. ¹⁴*Sida* could be applied as in (15):

(15) Kəmbé kənó **sida** kanyan piaq suru=aŋ siq rəŋan.
 why alwaysyou^{2nd hon} only link order passive by person

‘why does the person always command you?’

An addressee may receive *pəlunguh*, *pəliŋih* and *pragayan* from a speaker as far as the addressee is older amongst the aristocrats. Or youn Raden or menaq would apply these pronouns to an old aristocrat. This aristocrate of any ages would receive them from **jajarkarang** speaker. **Raden** or **menak** son-in-law may receive this honorific pronoun from his **jajarkarang** parent-in-law. A person with higher status i.e. priest, community leader will receive this pronoun from the youn or old speaker. Number (16)-(17) exemplifies such pronoun.

(16) Mun **pəliŋih** sətju, jemaq aku jari bait képéŋ nó
 If you^{2nd +hon} agree, tomorrow Ist become take money that

‘If you agree, let me take the money.’

¹⁴In ancient time amongst the common people **jajarkarang** addressee would had received only this pronoun. Receiving more than *sida*, e.g. *pəlunguh* or *pəliŋih* indicated that addressee wished to increase the family status. This pronoun also have clitics form, such as *də*, *da*; and it would be discussed in another reasearch paper of mine.

(17) Lemaq **pəluŋguh** doaŋ te arep=an jari pənəŋaq masalah nini
 tomorrow you^{2nd+hon} just pass hope-BEN become middleman problem
 this

‘Tomorrow it is you who would become a middleman for this problem’

Batangan as a Bayan pronoun could be applied in an intimate situation. A person with a lower status could speak **batangan** to the higher one as far as they are in an intimate situation. An older person may also apply it to the young one. Besides **adat** leader would apply it in a formal situation, e.g. marriage feast, official government meeting, death celebration etc. Thus situation may allow the speakers to apply this pronoun. Unfortunately, when the observation, I did not find an example of such a pronoun use.

Pragayan pəliŋgih, pragayan pəluŋguh, dəkaji and *pəluŋguh dəkajiis* Bayan addressee pronoun. These pronoun may be applied by **jajarkarang** speaker to **Raden** addressee. They are commonly applied as in the use of honorific pronouns, e.g. *pragayan, pəliŋgih, pəluŋguh* and *dəkaji*. In general this combining pronouns could be apply to an honorification. Number (18)-(21) exemplifies such a pronoun:

(18) Dawəq, pragayan pəliŋgih juluan.

Please, 2^{nd hon} forward

‘Please could you please go forward firstly’

(19) Dawəq, pragayan pəluŋguh me =n =dahar juluq.

Please, 2^{nd hon} active link eat^{hon} first

‘Could you please your honourable enjoy your meal’

(20) Wantah dəkaji doaŋ siq laló

Hope 2^{nd hon only} REL go

‘It is expected that you Your Majesty are the only who could leave for’

(21) Məlakəq aseŋ kón pəluŋguh dəkaji aginsudi məŋentəŋ kón gubuk kami

Ask help to 2^{nd hon} in order to wish drop by to house our

‘Your majesty, would you mind visiting our house’

Pronoun *pada* ‘you all’ refers to addressees in **Bayan** society. In this community **Menaq** addressees would receive *pada* from **Raden** speaker. Besides **Jajarkarang** addressees would receive it from **Menak** and **Raden** speaker as in (22):

(22)U kanak pada laló mandiq daus tónó njah.

Hey Children 2^{ndpl} go bathe there

‘Hi children, go there to take bath!’

(Interview and observation, 2012:20.20 a.m)

Diq-diq belongs to addresses in the community. It is recapitulated to show a plural listener. This pronoun would commonly be applied **jajarkarang** speaker speaking to the addresses. Thus this pronoun belongs to jajarkarang addresses pronoun as in (23).

(23)Diq-diq siq masi bajaṅ jari laló ṅonkolaṅ mun kami siq lokaq tehari təpu mənṅolah kon bale.

You all REL still young become go visit girl brideroom if we REL old become stay still at house

‘Hi the youth, it is you all who go to visit the girl family and we stay here better’

Epe-epe and *sida-sidais* **menak** and **raden** plural addresse personal pronouns.

These aristocrates would receive *epe-epe* or *sida-sida* from the jajarkarang, the common people in Bayan society¹⁵. Number (24)-(25) exemplifies such pronouns.

(24)Iamun epe-epe ni mele mənṅan, agin =ku olahaṅ nənṅkane.

If 2^{nd pol plr} want eat, in order to 1^{rst-clitic} cook now.

‘If you want to have a meal, please wait and let me cook for you right away’

(25)Baréh te sənṅilir jari mənṅjaga, mun sida-sida wah lələh bareh aku dait gora mənṅjaga.

Later we turn become keep, if 2^{nd pol prl} already tired later 1^{rst} and gora keep.

‘When you are all tired to watch dog, let me and gora take your turn’

(Interview and observation, 2012:20.20 a.m)

Pəliṅgih-pəliṅgih or *pəluṅguh-pəluṅguh* refers to **menak** and **raden** honorific addressee pronoun¹⁶. Commonly in Bayan community, north Lombok older aristocrates would be addressed by these pronouns. **Jajarkarang** may also apply these pronouns to speak to aristocrate communicatees. An example to my observation is as in (26).

(26)piran kəno pəliṅgih-pəliṅgih ni ṅaraqāṅ musyawarah desa nono?

When this 2^{nd hon plr} this make meeting village that

‘Your majesty, when would all of you have that village meeting?’

¹⁵*Sida-sida* resembles to *sidə-sidə* in meno-məne dialect, a variety spoken in East Lombok.

¹⁶Javanese language has a *luṅguh* expression, meaning to sit. Perhaps, *pəluṅguh* is a loan word from Javanese.

Diq pada is a plural addressee pronoun used by Raden speaker to older and very important **jajarkarang** addressees. *Epe padais* also a plural addressee pronoun spoken by jajarkarang to aristocrates, **Menak** and **Raden** as in (27) and (28).

(27) E anak =ku coba diq pada lalo məŋan tonon juluq jaŋan wah masak.

Hey child POSS try 2nd plr go eat that firstly meat already cooked.

'Hi children, go down to the kitchen and have your meal as it has been ready for you!'

(28)¹⁷ Guna kedatəŋan epe pada nini siq nəlabaraŋ kanak siq lalo mulaŋ no.

Yes-no Question coming 2nd plr this REL report child REL go escape that.

Do some of you come here to report the child escaped by someone?

Beside combining with *pada*, the above *diq* and *epe* could combine with *səlapuq* word, meaning 'all'. Mariati (2009:36) claimed that addressee pronoun combined with *pada* refers to some addressees; and addressee pronoun combining with *səlapuq* refers all listeners in a certain communication.

Bayan speaker and addressee communicate an object, such as person, thing, time, place etc. They would apply personal pronouns such as *iya*, *nya*, *e* which refer to 'he' or 'she'. These pronouns are neutral, meaning that they do not have 'social values'. It means that communicants of any class in Bayan community may apply them without considering social status, age, position, relation etc. (Cf. Mariati, 2009:36).

To show politeness in this community, the communicant would replace the pronouns with clan terms as *inaq*, *amaq*, *mamiq*, *papuq* etc. Profession terms, i.e. *guru*, *kadus*, *camat*, commonly replace the pronouns. The profession names may have ¹⁸*aji* before the terms as in *aji camat*, *aji kadus*, and *aji guru*.

Other forms are *iya-iya*, *nya-nya*, *iya pada*, *nya pada*, *iya səlapuq*, and *nya səlapuq*. Raden or menak communicants would apply these pronoun, considering an age. An old speaker may speak to younger addressee when communicating other person. The example (29) is my creation as follows:

(29) An old aristocrate : Nunasaŋ Den, mamiq sampun rauh?

Excuse me short form of Raden 3rd hon already present

¹⁷Guna in Indonesia refers to base form meaning 'use'. It inflects as in *berguna* 'meaningful' and in *menggunakan* meaning 'apply'.

¹⁸*Aji* in *məŋ-məne* dialect on Sasak language refers to 'price'; in bahasa Indonesia it refers to short form of **haji** 'pilgrimage to mecca'

‘excuse me Den, is mamiq already present?’

Younger aristocrate :Nentən, mamiq masih medaran.

Not yet, 3rd hon still have meal

‘Not yet, he has been having his meal’.

Iya-iya or *nya-nyais* actually plural third person (Mariati, 2009:37). When *jajarkarang* speaker speak to **menak** addressee, to mention other people they would apply the pronouns¹⁹. *Iya pada* or *nya pada* refers to plural third person applied by old speaker to younger addressee. *Iya səlapuq* or *nyasəlapuq* refers to plural third person used by all level of society. The following is some examples of third personal pronouns:

(30) a. *Iya lalo ŋaro oma n =tuluŋ ama=n Rema.*²⁰

3rd go farm garden Clt help mister Rema.

‘he goes to garden to help mr. Rema.’

b. *Nya lalo ŋaro oma ntuluŋ aman Rema.*

3rd go farm garden CLT help mister Rema.

‘he goes to garden to help mr. Rema.’

c. *Mun mənəŋis kucaq brarti mele=nya mənəŋan su kana cica.*

If cry as such away indicate wish 3rd POSS art child name of the child.

‘When crying in a such way, it means that the child is hungry and want to eat’

d. *Apa siq mele =e kanak ni mele=a piaq robes su ajak.*

What REL wish 3rd child this, wish 3rd make hit perhaps

Perhaps what the child wish to be hit’

e. *Embe tipaq aji guru keq?*

Where arrive 3rd teacher particle

Where would he (the teacher) go?’

¹⁹Third person pronoun in Bayan community has syntactic varieties which may be become an interesting research topic. My research rightnow focuses on social factors of the pronouns.

²⁰Aman derives from amaq. Sound [q] dissimilates into [n] for phonem /r/ in Rema.

f. Iya pada lalo ŋaro oma n= tuluj aman Rema.
3rd some of them go farm garden Clt help mister Rema.
'Some of them go to help mr. Rema to gardening.'

g. Nya pada lalo ŋaro oma n= tuluj aman Rema.
3rd some of them go farm garden Clt help mister Rema.
'They go to help mr. Rema to gardening.'

h. Iya səlapuq lalo ŋaro oma n= tuluj aman Rema.
3rd all of them go farm garden Clt help mister Rema.
'They go to help mr. Rema to gardening.'

i. Nya səlapuq lalo ŋaro oma n= tuluj aman Rema.
3rd all of them go farm garden Clt help mister Rema.
'All of them go to help mr. Rema to gardening.'

c. Raden.menaq.jajarkarang.

Raden.menaq.jajarkarang. refers to a communication amongst the speaker and addressee with similar social stratification. For example, raden speaker communicate to raden addressee, menaq to menaq and jajarkarang to jajarkarang. In **Bayan**, old **Raden** with a high status may apply *aku* to younger Raden with lower status, and Menaq communicants may too. For an example, Raden husband speak *aku* to his wife, to his sons, daughters, your brothers, sisters etc. Thus age and status seem influence the use of *aku*.

Amongst young **Jajarkarang**, they could apply *aku* very commonly. **Jajarkarang** speakers would apply *aku-akuto* communicate with a **Jajarkarang** addressee. Young **jajarkarang** Bayan speakers could apply *tianŋ-tianŋ*, or *kaji-kaji* to an older Jajarkarang addressee.

Young **Raden** or **menak** speakers could apply *titiaŋ* and *dawək titiaŋ* to an older **Raden** or **menak** addressee. Jajarkarang speakers with a low education speak *titiaŋ* and *dawək titiaŋ* to an addressee with higher education. Speakers with low social status amongst **Raden**, **menaq** and **jajarkarang** may communicate with *titiaŋ* and *dawək titiaŋ* to an addressee with higher social status amongst them. **Raden** speakers communicating

with other **Raden** addressee apply *tiaη sami*. Communication among Raden speakers uses such pronouns *tiaη pəlingih* or *tiaηpəlunguh*.

4. CONCLUSION

Jajarkarang, Menak and **Raden** are in Bayan society of North Lombok, West Nusa Tenggara, Indonesia. They have their own languages, namely **basə jamaq, mənak** and **raden** respectively. In communication they commonly pay attention to social factors: ranks, ages, education level, and status. Until my investigation ended, **gender** and relation **degree** may not show us an influence on pronoun use in Bayang community.

Bayan pronouns have various forms, depending on speaker, addressee, and 'object'. The pronouns are *aku, aku-aku, tiaη, tiaη-tiaη, titiaη, tiaη kaji, dawəq tiaη kaji, ita, ta, te, e, diq, diq-diq, diq pada, diq səlapuq, pada, sida, sida-sida, sida-sida doang, sida-sida lonto, sida pada, pəlingih, pəlunguh, iya, nya, e, iya-iya, nya-nya, iya pada, nya pada, iya səlapuq, nya səlapuq*.

In **Bayan** personal pronoun recapitulation, and combination were found in this research. They could have intensity meaning which may be interesting to investigate. Pronouns have also various forms influenced by syntactic behaviour. Morphological and syntactic aspects of Bayan kuto-kute could be interesting topic to be discussed.

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