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 communite 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, ngenó-ngéné, kutó-kuté, ngenó-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-Ngéné* is used in the western part of Lombok. *Menó-Mené* dialect is spoken around Pejanggik. *Meriaq-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.

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 Inpress and Non-Inpress elementary schools exists. 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 Posyandu occurs in Bayan. One Bidan and 5 Dukun Bayi 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. Menak 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 basa Raden or basa Datu. Menak people speak tiang-nggih, a middle polite language in Bayan society. Tiang means ‘I’ and nggih ‘yes’ and I would name it basa Menak. Jajarkarang people speak aoq-apa language. Aoq means ‘yes’, apa means ‘what’ and this language would be termed as basa jamak. Common people apply a low language. Thus Bayan has basa Raden, menaq and jamak.

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).

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2Inpress and Non-Inpress refers to schools which are ‘managed’ by Govement 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 Balian.
5Basa is my term meaning language. Raden refers to high social status, and Datui King or official government. Menak refers to lower society in rank or status compared to Raden. Jajarkarang refers to common people using jamak (common) language. Accordingly I group the language into three: basa Raden, Menak and Jamak. 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-tiaŋ, kaji-kaji, ita-ita, titaŋ, and dawəq titaŋ*. 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-ita-ita* (Mariati, 2009:19).

The base pronoun may also combine with one of words *pada, sami, səlapuq* respectively and become *aku pada, tiaŋ selapuq, dawəq tiaŋ* etc. Phrase first pronoun may combine with word sami ‘all’ as in *dawəq tiaŋ sami*, and *dawəq titaŋ 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 pəluŋguh* and *pəluŋguh tiaŋ*. The word *titaŋ* always co-occur with *pəluŋguh* and becomes *titaŋ pəluŋguh*. (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 pəluŋguh*. 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*. Pronoun *ta-* 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,*

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*This 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, nya, iya-iya, nya-nya, iya pada, nya pada, iya selapug, and nya selapug. 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 bə̄ kə̄deq. (meno-mene dialect)

1-raspi go Int play.

‘I went to hang around’

Sentence Tiaŋ lalo bə̄ kə̄deq consists of word Tiaŋ, lalo, and bə̄ kə̄deq ended with a flat intonation. The sentence could be developed and become a clause like Tiaŋ lalo bə̄ kə̄deqpas nə̄ datə̄ŋ musim ujə̄n. 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 bə̄ kə̄deq ‘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 displayed 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, addresse and ‘object’. Speaker pronouns are like *aku*, *tiang*, *dawek*, *kaji*, *ita*, and *dawə tiaŋ*. Addressee pronouns are like *diq*, *epe*, *sida*, *sida-sida*, *sida-sida lonto*, *sida-sida kağan*, *sida-sida doaŋ*, *pelunguh*, *pelingih*, *pragayan*, *epe diq*, *kamu*. Object pronouns are like *iya*, *nya*, *iya-iya*, *nya-nya*, *iya pada*, *nya pada*, *iya sølapuq*, *nya sølapuq* 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 képəŋ nó

1st 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 képəŋ 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. Barēh 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 rəjan nó
   1pl-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 mengawe nó
     Want link 1pl-excl poss okay follow go party that
     ‘we want to join going to the party’.

  d. Mbe-mbe keputusan tau lokaq to =milu doang
     Whatever decision people old1pl-excl follow only
     ‘We will follow whatever decision made the old people’

e. Mbe kon =to məndjoa bareh daiq te øke
     Where place 1pl-excl-poss play later afternoon later
     ‘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 factors\(^7\) (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 **Jajarkaran** speaker could apply **titiay** to speak **menak** addressee. Word **titiay** is a polite form and **aku** is jamaq form. Menaq speakers may use it to Raden addressee. They could also apply **dawək titiay** to the addressee. **Menaq** speakers could apply both **titiay** and **dawək titiay** 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 **titiay** and **dawək\(^8\)** **titiay** to the audience. These pronouns are thus applied to addressee for age, education, status, and situation. Number (3)-(4) is the example.

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\(^7\) Internal linguistics aspect would be focus of another study.

\(^8\) **Dawəq** could be frequently applied in a formal situation as claimed by Mariati (2009:31).
(3) Tabeq wala $^9$ti =tiaŋ kəte nunas mendoqa
   Excuse me Clt 1$^{st}$-hon come here ask for prayer
   ‘excuse me, we visit you here to have your prayer’

(4) Tabeq wala daweŋ $^{10}$ti =tiaŋ kəte nunas mendoqa
   Excuse me 1$^{st}$-hon CLT 1$^{st}$-hon come here ask for prayer
   ‘excuse me, we visit you here to have your prayer’

Menak and Jajarkarang speakers can apply tiaŋ-tiaŋ 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 doaŋ or kajpan. 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 suruŋ
   Why 1$^{rst}$-pl-excl only make order
   ‘Why do you order only me to do the job?’

(6) Bəŋaq ita-itə kanyan suru =aŋ 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 aduaŋ dait kana nunu cobaŋ suru =aŋ kakaŋku 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 selapuŋ, ita selapuŋ, tiaŋ selapuŋ, and kaji selapuŋ 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.

$^9$ti is a clitics of tiaŋ, a loan word from Balinese language.
$^{10}$ti is a clitics of tiaŋ, a loan word from Balinese language.
(8) Aku pada/selapuq ni wah jari meñanti leleq oneq.
1st all/all this already so wait from just now.
‘All of me have been waiting for you’

(9) Kariŋ ita pada/solapuq 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 ńirin pəlunguh
1st-hon all become follow 2nd-hon
‘All of me will join you’

(11) Kaisi pada/solapuq yaq tunas pamit.
1st-hon all would ask permission
‘All of me will be leave you now’

Raden speakers may apply tiaŋ pəlingih or pəlingih tiaŋ, tiaŋ pəlunguh or pəlunguh 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) examplifies such pronouns.

(12) tiaŋ pəlingih/tiaŋ pəlunguh=gin lalo aro bale =n 11 maŋku gin ńaraŋ sampi kiraŋan.
1st-hon pf 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 tiaŋ pəlunguh12 pada maiq parasaan.
Hopefully 1st-hon pl some of you fine feeling
‘Hopefully all of us do not underestimate each other’

Bayan addressee has personal pronouns, i.e. diq, epe, sida, pəlingih, pəlunguh, 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 tiaŋ could combine with only pəlunguh Mariati (2009:21).
13 Mariati (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 youger 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 escape 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 manó-mané refers to very important villager, who might be adat or religion leader. This polite pronoun may be used by your 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. Sida could be applied as in (15):

(15) Kəmbé kənó sida kanyan piaq suru=aŋ siq reŋan.

why always you 2nd hon only link order passive by person

‘why does the person always command you?’

An addressee may receive pəlunguh, pəlingih and pragayan from a speaker as far as the addressee is older amongst the aristocrats. Or your 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 pəlingih sətuju, jemaq aku jari bait képéŋ nó

If you 2nd hon agree, tomorrow 1st 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. pulunguh or pəlingih indicated that addresse wished to increase the family status. This pronoun also have clitics form, such as da, da; and it would be discussed in another research paper of mine.
(17) Lemaq  *pəluŋguh* doaŋ te  arep=aŋ jari pənaŋaq  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 governmet 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 pəlingih, 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, pəlingih, pəluŋguh* and *dəkaji*. In general this combining pronouns could be apply to an honorification. Number (18)-(21) exemplifies such a pronoun:

(18) Dawəq, pragayan pəlingih juluan.
Please, *2nd-hon* forward
‘Please could you please go forward firstly’

(19) Dawəq, pragayan pəluŋguh me =n =dahar juluq.
Please, *2nd-hon* active *link eat* *hon* first
‘Could you please your honourable enjoy your meal’

(20) Wantah dəkaji doaŋ siq laló
Hope *2nd-hon* only REL go
‘It is expected that you Your Majesty are the only who could leave for’

(21) Məlakoq aseq kón paluŋguh dəkaji aginsudi maŋentẹŋ kón gubuk kami
Ask help to *2nd-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 tônó njah.
     Hey Children 2ndpl 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 bajan jari laló ḋonkolaj mun kami siq lokaq tejadi tøpø məŋolah 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-sidis** **menak** and **raden** plural addresse personal pronouns. These aristocrates would receive **epe-epe** or **sida-sida** from the jajarkarang, the common people in Bayan society\(^\text{15}\). Number (24)-(25) exemplifies such pronouns.

(24) lamun epe-epe ni mele məŋan, agin =ku olahaŋ nøjkanë.
     If 2nd pol plr want eat, in order to 1rst-clitic cook now.
     ‘If you want to have a meal, please wait and let me cook for you right away’

(25) Barëh te saŋgilir jari məŋjaga, mun sida-sida wah lølah bareh aku dait gora mənjaga.
     Later we turn become keep, if 2nd pol pri already tired later 1rst 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)

     **Pəlingiŋ-galningiŋ or pəlunguh-pəlunguh** refers to **menak** and **raden** honorific addresse pronoun\(^\text{16}\). 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 pəlingiŋ-galningiŋ ni ḋaraqanŋ məsyawarah desa nono?
     When this 2nd hon plr this make meeting village that
     ‘Your majesty, when would all of you have that village meeting?’

\(^{15}\) *Sida-sida* resembles to *sido-sido* in meno-mane dialect, a variety spoken in East Lombok.
\(^{16}\) Javanese language has a *lunguh* expression, meaning to sit. Perhaps, *pəlunguh* 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 maŋan tono juluŋ 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) Guna kedatŋan epe pada nini siq ḋalabaran kanak siq lalo mulaŋ no.
Yes-no Question coming 2nd_plt_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 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 aristocarate : Nunasaŋ Den, mamiq sampun rauh?
Excuse me short form of Raden 3rd_hon already present

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17 Guna in Indonesia refers to base form meaning ‘use’. It inflects as in berguna ‘meaningful’ and in menggunakan meaning ‘apply’.
18 Aji in menó-mene 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 :Nenton, mamiq masih medaran.
Not yet, 3rd hon still have meal
‘Not yet, he has been having his meal’.

_Iya-iya_ or _nya-nyais_ actualy plural third person (Mariati, 2009:37). When _jajarkarang_ speaker speak to _menak_ addressee, to mention other people they would apply the pronouns\(^\text{19}\). _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 ṣaro oma n =tuļŋ ama=n Rema.\(^\text{20}\)
   3rd go farm garden Clt help mister Rema.
   ‘he goes to garden to help mr. Rema.’

b. Nya lalo ṣaro oma ntuluŋ aman Rema.
   3rd go farm garden CLT help mister Rema.
   ‘he goes to garden to help mr. Rema.’

c. Mun mənaŋis kucaq brarti mele=nya mənaŋ su kana cica.
   If cry as such way 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 tiqaq aji guru keq?
   Where arrive 3rd teacher particle
   Where would he (the teacher) go?’

\(^{19}\)Third person pronoun in Bayan community has syntactic varieties which may become an interesting research topic. My research rightnow focuses on social factors of the pronouns.

\(^{20}\)Aman derives from amaq. Sound [q] dissimilates into [n] for phonem /h/ in Rema.
f. Iya pada lalo ṣaro oṣu n= tuluŋ 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 ṣaro oṣu n= tuluŋ 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 ṣaro oṣu n= tuluŋ 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 ṣaro oṣu n= tuluŋ 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 tiaŋ-tiaŋ, or kaji-kaji to an older Jajarkarang addressee.

Young Raden or menak speakers could apply tiaŋ and dawək tiaŋ to an older Raden or menak addressee. Jajarkarang speakers with a low education speak tiaŋ and dawək tiaŋ to an addressee with higher education. Speakers with low social status amongst Raden, menaq and jajarkarang may communicate with tiaŋ and dawək tiaŋ to an addressee with higher social status amongst them. Raden speakers communicating
with other Raden addressee apply tiaŋ sami. Communication among Raden speakers uses such pronouns tiaŋ pəlingih or tiaŋpəlunguh.

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, tiaŋ, tiaŋ-tiaŋ, ttitiaŋ, tiaŋ kaji, dawɔŋ tiaŋ kaji, ita, ta, te, e, diŋ, diŋ-diq, diŋ pada, diŋ 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.

REFERENCES


