

**MARKED PERSONAL NAMES:
AN ANTROPONIMIC STUDY OF BALINESE
STUDENTS' NAMES IN DENPASAR**

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Abstract

The research aims to account for the Marked Balinese Students' Personal Names. Four research problems are studied, namely (1) the criteria used to distinguish the marked names (NDMBmk) and the unmarked ones (NDMTBmk), (2) the functions of the markedness, (3) the factors that influence it, and (4) the ideologies that operate behind it.

The markedness of personal names reflect a relation between the arbitrariness in language uses and the extralinguistic factors influencing it. In the context of Balinese, the tradition, legal practices, and the globalisation may affect the arbitrariness. In order to determine NDMBmk, criteria of markedness was constructed. According to the criteria, structurally, NDMBmk consist of at least five elements, as *Anak Agung Arim Kasunu Arya Penarungan*. Behaviorally, they may consist of names not derived from Balinese and/or Sanskrit, such as *Giovani* on *I Gede Adeyaka Giovani*, adopt a foreign spelling system as *Chrisna* on *Ni Putu Chrisna Wulandari*, or use no markers of Balinese ethnics or caste as *Yunisari Wira Putri*. Out of 698 sampled names, NDMBmk are found 54. Besides denoting, the marked elements also function to distinguish personal identities, to shape the existence of the name holder, to connote particular perception, and to reflect the changing era. The factors influencing the markedness are the need to express something new, a wish to acculturate, to raise status or keep a distance socially, and to demonstrate a linguistic expertise, or when seeing from the concept of imagery, the factors are the imagery on something new and on social status or distancing. The ideologies behind the phenomenon are globalist, nationalist, and the casteless-Balinese.

Keywords

markedness, criteria, personal names, Balinese, function, factor, ideology

1. Introduction

Names are designed not only to function as personal identities but also as social identities. An observation to the Bandung Christian Maranatha University Graduation Book of 2004/2005 reveals that some names of the graduates do not reflect any recognized social-ethnic identities, such as *Vianne, Monique Christianty, Handy, Fanny Novianrie Silvianna*, which look different from the names of the students studying at Hindu Education Department of students of IHDN Denpasar that relatively reveal the social-ethnics of the students, such as *Sumaryo, Putu Ayu Linda Kumala Sandi, I Wayan Suteja, Fiktor Tomanussa, Lukas Layuk*. Unlike the IHDN students' names, the names of the Maranatha graduates seem to be closer to names of foreigners, foreign singers, TV stars, movie stars, sport stars, and so on. In order to have an appropriate account on the relation between names and the social identities, criteria on markedness is to be constructed. The criteria can be used to identify marked names among the unmarked (common) ones. Basically the marked names are names that are distinctive when compared with the common ones in the society. They are more noticeable in their context. As for the Balinese names, the criteria should be capable of distinguishing the marked Balinese personal names from the unmarked ones.

Although the present research is limited to include only names of Balinese students, the markedness should not be regarded as a phenomenon exclusively found in the area; there is no such a correlation between the two. The limitation is set here merely for a reason that the study originally emerged after some daily observation to students' names, besides reasons of some technical conditions.

In this study the focused problems are formulated as follows: (1) what are distinctions between the marked Balinese students's names (NDMBmk) and the unmarked ones like; (2) what are the functions of the marking elements in such names; (3) what are factors that affect them; and (4) what are the ideologies behind the markedness.

2. Research Method

This research adopted phenomenological and qualitative approach (Spradley, 2006; Sugiono, 2007; Idrus, 2007; Moleong, 2008). Using the approach the marked names was seen as a cultural as well as semiotic product and process. Students' names were sampled purposively to find the ones that were structurally and behaviorally distinctive. The distinctive names were used as base-data in determining and then constructing a criteria of markedness. In addition, other data related to the background were collected through interviews with the name-designers, namely the parents of the students. All data were gathered and then analyzed qualitatively to have the accounts for the functions, factors, and ideology related with the marked names.

3. Discussion

3.1 Distinctions between the Marked Balinese Student's Names and the Unmarked

Names are normally made according to the tradition. However, marked names suggest that at times they may not be made in accordance with the traditional system. The criteria for distinguishing marked from unmarked names can be derived from the theory of

linguistic markedness that propose three subcriterion, namely structural, behavioral, and frequency. The structural criterion proposes that a marked name consists of at least five component names, which is more than the average number in its context. *Anak Agung Arim Kasunu Arya Penarungan*, for example, is classified as a marked name as it consists of five component names, namely *Anak Agung* (1), *Arim* (2), *Kasunu* (3), *Arya* (4), dan *Penarungan* (5). In accordance with the behavioral criterion, a marked name is the one that is either showing a distinctive linguistic resource for its given name, e.g. *Ni Made Intan Maggie Setiari* is marked as *Maggie* is derived from a foreign (uncommon) language resource, *Ni Putu Chrisna Wulandari* is marked for *Chrisna* is spelled to follow a foreign name-spelling system, in which “ch = /k/” and *Agus Suryanata*, as it lacks of the functional component. Referring to the frequency criterion a marked name should not be found to come into sight more frequently than the unmarked ones. In other words, the names regarded be distinctive structurally or behaviorally are the ones that are found less frequently than those names regarded to be common. The calculation found that from 698 sampled names, there are 12 names with distinctive structure, 19 with distinctive language, 18 with distinctive spelling, and 5 with distinctive function. These numbers suggest that in accordance with the frequency criterion, names such as *Anak Agung Arim Kasunu Arya Penarungan*, *Ni Made Intan Maggie Setiari*, *Ni Putu Chrisna Wulandari* and *Agus Suryanata*, are indeed marked Balinese names.

3.2 The Functions of the Markedness of the Components on Balinese Students' Names

According to the Balinese naming system, a full name should consist of at least a given name, which is classified to be functionally absolute and other components, namely the gender marker (*I/Ni*), classified to be functionally neutral, the caste/the ethnic marker (*Ida Ayu/Bagus*, *I Gusti/Anak Ayu/Agung*, *Dewa/Desak*, etc.), the birth order/*Sudrawangsa* marker (*Wayan/Made/Komang/Ketut*, etc.) classified to be important, pending, and the clan marker (*Manuaba*, *Adnyana*, etc.), classified to be optional. The theoretical analysis suggests that in addition to denote, to differentiate personal identities, and to establish the existence of the name holder, marked names also have specific functions to make them distinctive contextually. The distinctive spelling behavior of “ch = /k/” as in *Chrisna* for example, functionally connote ‘modernized’, ‘westernized’ ‘developed’, and ‘smart’ identity. Whereas the uncommon names with no ethnic/caste marker such as *Agus Suryanata* may functionally connote either ‘not-a-Balinese’ or ‘not-a-Sudrawangsa’ depending on the context of the designation and use of such names. Marked names also reflect the changing culture and ages. Borrowing an Italian name such as *Giovani* as found in *I Gede Adeyaka Giovani* for example, has this function; the name reflects a generation that faces different ages from the one with names such as *Gejer*, *Mongkeg*, *Linuh*, *Sariani*, *Susila*, *Wijaya*, and so on. The foreign component in Balinese names like this indicates that there have been more sophisticated experience and perception among today’s Balinese. This also suggests a reflection of a global imagination and expectation. However, this function may not be entirely obvious until the changing generation of such name-holders is completed. In addition to be seen from this perspective, the functions of the marked names may also be accounted by adopting the theory of language functions. Based on the theory, the distinctive components in the marked names may suggest some functions that are dominant.

3.3 The Factors Influencing the Markedness on Balinese Students' Names

Based on the theory of language choice and borrowing-words, the factors that are found to influence the distinctive structure and behaviors found in the Balinese students' names include the need to express something new, hope for acculturation, raising status, social distancing, and showing linguistic expertise. Borrowing *Windy* as in *Ni Made Windy Raesa* for instance, may be influenced by the factor of fulfilling the need to express something new. Such a name can be also theoretically influenced by a wish to acculturate a culture associated with the targeted language. The wish is especially obvious when the targeted culture is considered more prestigious. Choosing western names such as *Windy*, *Giovani*, *Dicky*, or adopting English spelling as found in *Chrisna*, *Ary*, *Arich*, suggest the presence of this factor, in addition to the factor of raising the social status and creating a social distance. In this case, by putting a name such as *Dicky* as in *I Made Pasek Dicky Arianta*, the name holders are expected to be of the higher status as well as of creating a social distance. In addition to this, theoretically, such names may also be related to the factor of showing a linguistic (English or other foreign language) expertise. A name with no ethnic/caste marker can be associated with the raising and distancing-social-status-factor too. Based on the questionnaire and the interview, the name *Tri Permana Putra* for instance, is seen to fulfill the expectation for distancing from the common Balinese identities, whereas the names such as *Yunisari Wira Putri* may be associated with the expectation for distancing from the ones marked according to the traditional caste system.

Besides these sociolinguistic factors, the factors influencing the marked names may also be accounted from the perspective of cultural linguistic, namely by adopting the concept of imagery. The imagery factor is closely related to the sociolinguistic factors. The wish to acculturate for example, is regarded to be one with the imagery of acculturating, and the expectation to raise a status is associated with the imagery of having a higher social status. In general, the factor influencing the markedness in a Balinese name is not one but more than one. In this case, there is a dominant factor among the supporting factors.

3.4 The Ideologies behind the Marked Balinese Students' Names

The ideological power behind the marked names can be traced through interpretation of the connotations implied by the distinctive structures and behaviors of the names (Barthez, 1972; Strinati, 1995). The interpretation should consider the contexts in which such names are located. These include the Balinese speech community and the global language and cultural contacts.

Theoretically, there are two types of ideologies namely neutral and critical ideologies (Thompson, 1984; Threadgold, 1986) that in turn can be associated with three types of connotations, namely personal, social, and universal connotations (Hort, Rinehart and Winston in http://www.cdschools.org/542320926134633527/lib/542320926134633527/12_connotation_s.ppt, Tuesday, 10 Januari 2012). A personal connotation is associated with a neutral ideology. The name *Anak Agung Arim Kasunu Arya Penarungan*, for example, is structurally connoting personal expectation for being designed out of a pure personal idea. An interview with the name maker suggests that the unusually "long" name was made to reflect his "long-time" personal struggle and imagination in expecting the birth of his first child (the name holder). Unlike the neutral ideologies, critical ideologies tend to be hidden and only when questioned during interviews and sought further they might be uttered. Names with foreign language elements, such as *Putu Roby Adhitya Sapanca*, *Made Dwi*

Ary Mahendri, Ni Putu Chrisna Wulandari, etc. represent a universal connotation therefore associated with a critical ideology. The ideology that works behind such names is a “global” (modern) one. It supposedly penetrates the imaginations and perceptions of the makers as a false-consciousness or myth and may hyperconnote ‘a more intellectual identities’. A social imagination with its social connotation is found as an important element of a different critical ideology that works behind the other type of marked names. NDM *Khrisna Agung Sankara*, for example, has no obvious elements functioning as the marker of Balinese people. Such names connote ‘not a Balinese’ or ‘Indonesian’ and formed out of a *nationalist* ideology. Whereas NDM that demonstrate similar distinctive behavior, such as *Yunisari Wira Putri*, actually connotes ‘not a *Sudrawangsa*’ and associated with the critical ideology of “egalitarianism of caste” (*wangsapada*). It is an ideological reaction towards the ideology of caste brought to the island during the Majapahit occupation around the 14 century and manipulated during the Dutch colonization (Kerepun, 2007). In the present time the ideology seems to be held to some degree in the form of discrimination in using elements of name, such as *Agung, Bagus, Gusti*, etc.

4. Findings

Theoretically, this research has found a new approach named socionymy. The approach blends sociolinguistics and antroponymy in studying various problems of personal names presumably considered to reflect social and linguistic changes in modern societies. The research has also found a criteria that can be used to analyze markedness in names. With the structural, behavioral, and frequency criterion, the criteria is theoretically applicable for analyzing distinctive names found in any speech communities. Methodologically, this research has suggested a way for interviewing informants, named “the Hidden-Recorded-Cellphone- Interview”. The method is best conducted by a closely related person to the informant, who unexpectedly does a free-conversational interview recorded with a cellphone. Finally, the field study has also found that the “old” ideological caste system of Balinese people is actually held to some degree up to now. Instead of pursuing the democratic living idealism of the society, the present official administrators (the Civil Documentation Service and Local State Court) maintain the limitation for Balinese ethnics in choosing elements for their personal names as some elements are traditionally still regarded as exclusively belonging to particular groups. In conducting such policy, the administrators seem to suggest that the old caste Balinese system is still held firmly by some traditional Balinese, therefore the idea should be honored.

5. Conclusion and Suggestion

5.1 Conclusion

This research seeks to account for the relation between the arbitrariness in choosing and designing personal names and some extralinguistic factors affecting it. The conclusions drawn after the analysis are as the following.

(1) The marked Balinese names, as sampled into the Balinese students’ names, are the names that show distinctiveness in their contexts that can be distinguished from the unmarked ones by applying the criteria of name markedness. Among the marked Balinese students’ names, a degree of markedness can be measured to which the structurally distinctive names are the mostly marked and the functionally distinctive ones are the least unmarked. Between the two, the names with distinctive language resources are more marked than the ones with distinctive spellings.

(2) Besides having ordinary functions, such as denotating, identifying, and establishing individual existences, (Ullmann, 1977; Mill, Evans in Martinich, ed., 1996; Thornborrow in Thomas and Wareing, ed., 1999), marked names demonstrate distinct functions, namely, connotating and reflecting age-changing. Based on the theory of language functions (Halliday, 1973, 1986) the functions of the markedness can be explained to have, among others, ideational, emotical, interpersonal functions.

(3) The factors affecting the markedness of the Balinese students' names can be explained by using the theory of borrowing words (Haugen, 1969; Weinreich, 1974, Wardhaugh, 1976; dan Grosjean, 1982 and Malinowski, Thurnwald in Poerwanto, 2008) and cultural linguistics (Palmer, 1990). The factors are the need to express new things, the wish for an acculturation, the desire to raise or keep a social status/distance, as well as the intention to demonstrate a language expertise. Based on the theory of imagery, the factors are namely the imagery of something new and the imagery of social status/distance. The research also concludes that one case of marked names is caused by more than one factor, though one of them should be a more dominant one while the others are supporting.

(4) Theoretically, (Althusser, 1969, 1971 in Hall dkk., ed., 201; Thompson, 1984; Threadgold in Threadgold dkk., ed., 1984; Fairclough, 1995) the ideologies that work behind the marked Balinese names can be identified through analyzing the contextual uses of languages by the Balinese people, interpreting their imaginations, expectations, and the connotations (Barthez, 1972; Strinati, 1995) implied by such names. Through these ways, three ideologies have been identified to work behind the markedness of Balinese students' names, namely global/modern (capitalist/borguise) ideology (e.g. *Ni Putu Chrisna Wulandari*) national (ethnic equality) ideology (e.g. *Agung Krisna Sankara*), and "caste equality" ideology (e.g. *Yunisari Wira Putri*).

5.2 Suggestion

Balinese parents should consider the social connotations as well as the spirit of maintaining the local linguistic and cultural resources, when choosing names for their children, besides having to regard the formal regulation. Bali governmental agencies should be impartial in applying the regulation for people in designing names, for which they should also regard the state ideology (Pancasila) as the highest foundation and consider the outdated traditional caste-discrimination, which is still preserved through the naming system, to be reformed.

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