



APPENDICES

APPENDIX 1
RESEARCH INSTRUMENT

Observation Sheet

Observer: **Location (stall/section):**

Vendor (gender): **Buyer (gender):**

Observation Sheet

No.	Observation Indicator	Description / Notes	Example Utterance
1	Language variation and code-switching (switching between Balinese, Indonesian, and mixed forms)		
2	Gendered communication patterns (differences in tone, gesture, and linguistic politeness between male and female speakers)		
3	Contextual politeness (verbal and nonverbal strategies used to show respect, maintain harmony, or assert power)		
4	Transactional discourse (negotiation sequences, turn-taking, use of humor or teasing)		

No.	Observation Indicator	Description / Notes	Example Utterance
5	Cultural expressions (proverbs, local idioms, and customary greetings used in market interactions)		

Additional

field

notes:

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APPENDIX 2

RESEARCH INSTRUMENT

Interview Guide

The following semi-structured interview guide was used to elicit vendors 'and buyers 'perspectives on language choice, politeness, and gender in market communication. Each interview lasted approximately 10–20 minutes, was conducted in an informal setting within the market, and was audio-recorded with participant consent and transcribed verbatim. Follow-up probes were used to clarify meanings and elicit concrete examples.

Participant code: **Role (vendor/buyer):**

Gender:

A. Language Choice and Code-Switching

1.
 - Which language do you usually use when interacting with male or female buyer? (vendor)
 - Which language do you usually use when interacting with male or female vendor? (buyer)
2. Do you switch between Balinese, Indonesian, or a mix of both during a transaction? When and why?

B. Politeness Strategies

3. How do you usually show respect, friendliness, or humor during a negotiation prices?
4.
 - How do you refuse a request or a low offer without offending the buyers? (vendor)
 - How do you refuse a high offer without offending the vendor? (buyers)

C. Gender Influence

5. Do you feel the way male and female speak or bargain in the market differs? If yes, how?
6.
 - Do you speak differently depending on whether your customer is a male or a female? Please explain.
 - Do you speak differently depending on whether the vendor is a male or a female?

D. Sociocultural Factors

7. How do traditions or local customs (for example, menyama braya or sor singgih basa) influence the way you speak to others in the market?
8. What do you think makes someone a polite or respectful speaker in this market?

APPENDIX 3

RESEARCH DATA

Transcripts of Recorded Market Interactions

This appendix presents verbatim transcripts of selected naturally occurring market interactions recorded during the observation period (February–May 2026) at Pasar Badung, Denpasar. Speaker codes indicate role and gender: FV = female vendor, MV = male vendor, FB = female buyer, MB = male buyer. English translations are provided in parentheses.

Transcript 1 — MV01 & MB02 (March 8, 2026)

MB02: *'Ini berapa, Bli?'* (How much is this, Bli?)

MV01: *'Dua ratus lima puluh. Pragat.'* (Two hundred and fifty. Final.)

MB02: *'Dua ratus.'* (Two hundred.)

MV01: *'Dua ratus dua puluh, ten bisa kurang.'* (Two hundred and twenty, can't go lower.)

Transcript 2 — FV01 & FB03 (March 12, 2026)

FV01: *'Nah, Gek, selepin dogen malu men cocok mekejang, lakar tiang taur sepatune ne.'* (Come on, Gek, just try them on first; if everything fits, I'll reduce the price for the shoes.)

FB03: *'Beh, luwung gati suaran tiange, tiang demen. Kude?'* (Wow, I really like the sound of that, I like it. How much?)

FV01: *'Untuk Gek, apange demen, tiang ne ngen satus.'* (For you, Gek, so you're happy, one hundred [thousand] off.)

Transcript 3 — FV04 & MB03 (March 15, 2026)

MB03: *'Mbak, itu harganya segitu ya, nggak bisa kurang?'* (Miss, is that the final price, can't it be reduced?)

FV04: *'Maaf ya Pak, harganya sudah yang paling murah yang kami bisa kasih. Kalau Bapak mau, kami bisa siapkan yang sama tapi ukuran berbeda, siapa tahu cocok.'* (I apologize, Sir, that is already the lowest price we can offer. If you'd like, we

could prepare the same item in a different size, perhaps that might suit you.)

Transcript 4 — FV02 & MB01 (March 19, 2026)

MB01: *'Bu, ini kain apa bahannya? Bisa dicuci?'* (Ma'am, what material is this fabric? Can it be washed?)

FV02: *'Oh, bisa, Pak. Ini bahan katun campuran, jadi adem dan tidak susah dicuci. Kalau mau lihat warna lain, ada juga.'* (Oh, yes, Sir. This is a cotton blend, so it's cool and easy to wash. If you'd like to see other colours, we have those too.)

Transcript 5 — FV03 & FB07 (March 28, 2026)

FV03: *'Aduh Mbok, cocok gati nika di Mbok, warnane pas pesan ngajak kulit Mbok.'* (Goodness, Mbok, that really suits you; the colour matches your skin perfectly.)

FB07: *'Nah, Mbok ngajakin, kurenan tiange suba tusing demen tiang meblanja.'* (Well, you're just trying to get me to buy; my husband already doesn't like me shopping.)

FV03: *'Nah, beli malu, takonang kurenan belakangan. Sing anak ngerti jaan ke busane, nak luh.'* (Just buy it, ask the husband later. Men don't understand fashion anyway, us women do.)

Transcript 6 — FV05 & MB05 (March 31, 2026)

MB05: *'Murah dikit lah, Bu.'* (Just a little cheaper, Ma'am.)

FV05: *'Aduh Pak, tiang sube madagang mulai jam lima semeng, yen tiang nawar, sing ada kubudne beli nasi.'* (Goodness Sir, I've been trading since five in the morning; if I keep discounting, there's nothing left to buy rice with.)

Transcript 7 — MV02 & MB06 (April 2, 2026)

MV02: *'Bli, pasti cocok. Tiang yakin. Pang Bli nguber pisan meli ne.'* (Bli, it will definitely suit you. I'm certain. So Bli gets a real bargain buying this.)

Transcript 8 — MV03 & MB04 (April 5, 2026)

MV03: *'Bli, sube beli ne, bagus gati, ten ada di tokan liane.'* (Bli, buy this already, it's very good, you won't find it at other shops.)

MB04: '*Mahal Bli. Pragat kude, ne?*' (Still too expensive, Bli. Final price, what?)

MV03: '*Pragat dua ratus. Pas pisan, ten bisa kurang.*' (Final two hundred. That's it, can't go lower.)

Transcript 9 — MV04 & FB05 (April 11, 2026)

FB05: '*Pak, ini dagangannya segar nggak? Belinya dari mana?*' (Sir, is this produce fresh? Where do you source it from?)

MV04: '*Segar Bu, baru datang dari Bedugul tadi pagi. Ibu mau berapa kilo? Bisa saya bantu pilihkan yang bagus-bagus.*' (Fresh, Ma'am, arrived this morning from Bedugul. How many kilos would you like? I can help you pick the best ones.)

Transcript 10 — MV03 & MB07 (April 17, 2026)

MB07: '*Eh Bli, hargane kuda asline? Sing ada diskon?*' (Hey Bli, what's the real price? Is there no discount?)

MV03: '*Diskon? Beli di mana ada diskon di pasar tradisional, Bli? Ini bukan mall!*' (Discount? Where in a traditional market is there a discount, Bli? This isn't a mall!)

MB07: [laughs] '*Nah, bener juga.*' (Ha, fair enough.)

Transcript 11 — FV06 & FB09 (April 21, 2026)

FB09: '*Mbok, yen beli dua, ada bonus?*' (Mbok, if I buy two, is there a bonus?)

FV06: '*Bonus tiange, dong! Senyum tiange tiang kasih, ten ada ane lebian mahal.*' (My smile is the bonus! My smile I'll give you; there's nothing more expensive than that.)

Transcript 12 — MV05 (April 22, 2026)

MV05: '*Bli, ini tomat lokal, rasanya manis pisan kalau Bli mau, harga Bli-Bli tiang pasang.*' (Bli, these are local tomatoes, very sweet indeed; if Bli wants, I'll set a Bli-price for you.)

Transcript 13 — FB10 & MV06

FB10: '*Berapa sekilo?*' (How much is this for a kilogram?)

MV06: '*Dua lima*' (Twenty-five thousand)

FB10: '*Terus yang ini manggisnya berapa?*' (Then how much is this mangosteen)

MV06: *Satu kilo tiga puluh* (One kilogram for thirty thousand)

FB10: *Tiga puluh? Enggak bisa kurang?* (Thirty thousand? Can you go lower?)

MV06: *Enggak, pas tiga puluh* (No, it's thirty thousand fixed)

FB10: *Niki manggisnya petikkan dari mana?* (Where are this mangosteen picked from?)

MV06: *Dari Jawa, Bali belum musim manggis* (From Java, it's not mangosteen season in Bali yet)

FB10: *Bli, coba tolong ditimbang?* (Can you weight them?)

MV06: *Semuanya ini?* (All of this?)

FB10: *Sekilo manten* (Just one kilo)

MV06: *Sekilo?* (One kilo?)

FB10: *Ya, Makasih ya* (Yes, thank you)

Transcript 14 — FB11 & FV07

FB11: *Salak madu ne, Bu?* (Is this honey snake fruit, Ma'am?)

FV07: *Nggih* (Yes)

FB11: *Kude akilo?* (How much per kilo?)

FV07: *Dua lima gen, Gek. Niki salak madu mebati(?) dua lima* (Just twenty-five thousand, Gek. This honey snake fruit Twenty-five thousand)

Transcript 15 — FB10 & FV08, MV07

FB10: *Ibu, ini bawangnya berapa?* (Ma'am, how much are these onions?)

FV08: *Empat lima* (Forty-five)

FB10: *Empat lima sekilo ya? Bapak, kalo beli seadanya bisa gak, Pak?* (Forty-five thousand per kilo? Sir, is it okay if I buy just a small amount?)

MV07: *Bisa* (Sure)

FB10: *Bapak, cabe ini sama yang ini pedesan mana, Pak?* (Sir, between these chilis and those ones, which one are spicier?)

MV07: *Pedesan yang ini* (These ones are spicier)

FB10: *Cabanya berapa sekilo, Pak?* (How much for a kilo, Sir?)

MV07: *Enam puluh* (Sixty thousand)

MV07: *Dije plastike nah* (Where did I put the plastic bag?)

FB10: *Nike plastik, Pak* (Here is the plastic bag, Sir)
MV07: *Lima belas ni ya?* (Fifteen thousand, right?)
FB10: *Ya ya lima belas* (Yes, yes, fifteen thousand)
MV07: *Campur sini ya* (I put them together in here)
FB10: *Ya boleh Pak, makasih Pak* (Yes, sure. Thank you, Sir)

Transcript 16 — FB10 & FV09

FB10: *Ibu, nunas canang sebungkus berapa nike?* (Ma'am, give me a pack of canang, how much is it?)
FV09: *Dua puluh manten* (Just twenty thousand)
FB10: *Wenten malih sekar, Ibu. Cempaka kenten wenten?* (Are there any more flowers, Ma'am? Is there any cempaka like that?)
FV09: *Telah, Gek* (It's Sold, Miss)
FB10: *Dua, kalih Bu* (Two packs, Ma'am)
FV09: *Nggih* (Yes)
FB10: *Udah gak boleh lagi ya jualan disitu, Bu? Biasa disana dagang canang. Jadi tempat parkir sekarang* (Are vendors no longer allowed to sell there, Ma'am? Canang vendors used to sell there, it's parking lot now)
FV09: *Nggih, dah sempat pindah saya* (Yes, I already moved once)
FB10: *Uling ije mangkin kenten ne, Bu?* (Where are you from, Ma'am?)
FV09: *Uling Wongaya pindah* (I was from Wongaya)
FB10: *Uling Wongaya? Mih, joh gati* (From Wongaya? Wow, that's really far!)
FV09: *Hehehe, kenten, Gek* (Hehehehe, like that, Miss)
FB10: *Nggih, Suksma Ibu nggih* (Alright, Thank you, Ma'am)

APPENDIX 4

RESEARCH DATA

Interview Transcripts

This appendix presents excerpts from the semi-structured interviews conducted with vendors and buyers at Pasar Badung. The excerpts illustrate participants' own accounts of how gender, culture, and politeness shape their language use in the market. English translations are provided in parentheses.

Interview 1 — Transcript FV01

Researcher: Which language do you usually use when interacting with male or female buyer?

FV01: *'Oh kenten, tergantung pembelinya. Kalau pembelinya dia pakai Bahasa Bali tiang pakai Bahasa Bali, kalau pembelinya pakai Bahasa Indonesia tiang pakai Bahasa Indonesia. (Oh, well, it depends on the buyer. If the buyer uses Balinese, I use Balinese; if the buyer uses Indonesian, I use Indonesian.)*

Researcher: Do you switch between Balinese, Indonesian, or a mix of both during a transaction? When and why?

FV01: *'Ya, mekekalih nike tiang pake. Mawinan tiang ngajegan budaya Bali, melestarikan basa Bali kenten. Makanya ibu pake basa bali lan basa Indonesia nike. (Yes, I use both. It is because I preserve Balinese culture and sustain the Balinese language. That is why I use both Balinese and Indonesian.)*

Researcher: How do you usually show respect, friendliness, or humor during a negotiation prices?

FV01: *'Caranya tiang sabar sareng pembeli, biar pembeli nike meblanja agak cerewet nike nggih, tiang tetep sabar melayani pembeli kenten. Walaupun nawar harga tiang tetep ramah, tiang ga pernah kaya judes nike ga pernah tiang. Pokoknya tiang ladeni sane becik ten tiang taen judes nike, benjang pungkur pasti pembeli ngorang "Oh dagang nike ten taen marah, ah sana aja beli" gitu. Ten taen tiang marah-marah, kan sekarang ade pedagang mare tawah barangne judes, marah, tiang ten paling tiang manten polih "Bu ten dados nggih nak mael mangkin" kenten je tiang, kalau dia ga mau, pergi dia, kalau dia mau (nyak) modelne jak harga tiange ya pasti beli durus numbas. (My way is to be patient with buyers. Even if a*

buyer is a bit picky or demanding while shopping, I stay patient in serving them. Even when bargaining, I remain friendly; I am never rude or grumpy. The main thing is I serve them well and never act crossly. That way, in the future, buyers will say, "Oh, that vendor never gets angry, let's just buy there." I never lose my temper. Nowadays, when some vendors get their items bargained down, they act rude and angry. For me, the most I say is, "Ma'am, it can't be lowered, as prices are expensive now." If they don't agree, they leave; if they agree with my price, then they will certainly buy.)

Researcher: How do you refuse a request or a low offer without offending the buyers?

FV01: *'Kene tiang "Bu mangkin nak harga barang mangkin mael nggih, ten dados" gitu aja ibu ngomong "Ten dados niki memang harganya naik sekarang". Yang penting tiang ngomongnya alus ga kasar tiang ngasi tau ke pembeli memang mangkin harga barang pada naik niki. (I say: "Ma'am, goods are expensive nowadays, so I can't give it at that price." That's all I say: "It's not possible because prices have gone up now." The important thing is that I speak politely, not rudely, informing the buyer that item prices are indeed rising now.)*

Researcher: Do you feel the way male and female speak or bargain in the market differs? If yes, how?

FV01: *'Ten taen tiang membeda-bedakan, sama aja ga biarpun anak lanang anak istri metumbasan biase tiang pakai Bahasa yang alus, ga ada perbedaan niki. Kadang-kadang yang cowo wenten nak nawar ada masih ane langsung meli sing metawahan kenten. Tiang ga pernah bedain misal ne mare nak muani meblanja tiang kasih mael ane istri tiang kasih mudah ga pernah gitu. Pokoknya hargane mone harus tetep segini biar muani biar luh patuh tiang medagang. (I never differentiate—it's just the same. Whether a male or female customer comes to buy, I usually use polite language; there is no difference. Sometimes men bargain, but there are also those who buy directly without bargaining. I never treat them differently—for instance, giving high prices to men and cheaper ones to women. The price must remain the same whether selling to a man or a woman.)*

Researcher: Do you speak differently depending on whether your customer is a male or a female? Please explain.

FV01: *'Tiang ga pernah membedakan pembeli isri atau lanang, ga pernah tiang bedakan pokoknya tiang sama ratakan. (I never treat male or female buyers differently. I treat everyone equally.)*

Research: How do traditions or local customs (for example, menyama braya or sor singgih basa) influence the way you speak to others in the market?

FV01: *'Tiang biasane ngangen basa bali biasa-biasa manten nike sareng anak tiosan ring pasar, misal ade anak lewat tiang metanjenan "Nyari apa Bu atau numas napi Bu" keto manten. Kalau dia pake basa alus tiang pake basa alus, kalau pake basa Indonesia tiang pake basa Indonesia. Kalau dia akrab sareng tiang pake basa bali biasa tiang pake "Bu aji kude nike bu" oh tiang jawab "Oh aji mone gen". Tergantung pembelinya nike dan siapa yang diajak bicara nike. (I usually just use ordinary Balinese with other people in the market. For example, if someone passes by, I greet them: "Looking for something, ma'am?" or "Buying something, ma'am?" If they use polite language, I use polite language; if they use Indonesian, I use Indonesian. If they are close with me, we use everyday Balinese: "Ma'am, how much is this?" and I answer, "Oh, it's just this much." It depends on the buyer and who I am speaking to.)*

Research: What do you think makes someone a polite or respectful speaker in this market?

FV01: *'Tiang lihat dari dia bicara semisal dia ngangen basa alus tiang jawab basa alus, tapi kalau semisal dia pake basa kasar tiang jawabnya pake basa alus mau gimanapun kita pedangan memberikan pelayanan sane becik nike. Astungkara sejauh ini ga ada yang complain tentang pelayanan tiang, kan ada pembeli bilang gini "Bu dagang nike judes sekali" terus tiang jawab "Oh mungkin memang begitu wataknya" Tiang ga pernah bilang "Oh jangan belanja disana", tiang ga pernah menjelekan ga pernah menjatuhkan kalau dia sini mau belanja sama saya silakan, kalau ga silakan. Tiang ga pernah maksa, rejeki kan udah Tuhan yang ngatur. (I see it from how they speak. For example, if they use polite language, I answer in polite language. But even if they use coarse language, I still answer politely because, as vendors, we must provide good service. Thank God, so far no one has complained about my service. Sometimes buyers say, "Bu, that vendor over there is so rude," and I just reply, "Oh, maybe that's just their character." I never say, "Oh, don't shop there." I never speak ill of others or put anyone down. If they want to shop with me, they are welcome; if not, that's fine too. I never force anyone—fortune is already set by God.)*

Interview 2 — Transcript FV02

Researcher: Which language do you usually use when interacting with male or female buyer?

FV02: *'Kalau dia langganan tiange biasane mecampur basa ne, ade ne anggen basa Indonesia ada basa bali. (If they are my regular customers, the language is usually mixed—some use Indonesian, some use Balinese.)*

Researcher: Do you switch between Balinese, Indonesian, or a mix of both during a transaction? When and why?

FV02: *'Mekekalih niki basa bali, nak jawa kan biasa rage basa Indonesia men kenen basa bali kalau dia nak jawa. Menurut dia ngomong duluan ada niki yang "Bu berapa satu ini" kalau orang bali kan "Bu kude niki hargane, tiang numbas siki". Tergantung lawan bicaranya niki. (Both. Javanese buyers usually use Indonesian, while Balinese buyers use Balinese. It depends on who speaks first. Some ask, "Bu, how much for one of this?" while Balinese people ask, "Bu, how much is this? I'd like to buy one." It depends on the speaking partner.)*

Researcher: How do you usually show respect, friendliness, or humor during a negotiation prices?

FV02: *'Tiang bilang "Tiang madol niki nggih harga standar, murah sekali tiang ngaturin numbas siki pang polih manten tiang megarus driki" tiang ga langsung judes tiang bilang kalau emang masih bisa ditawar harganya "dados kirang kidik niki, anggiang kidik murahan pang polih gen tiang megarus". (I say, "I am selling at standard prices, very cheap for you to buy just one so I can make a small first sale (megarus) today." I don't act rude right away. If the price can still be bargained, I say, "It can be reduced a little bit, let's make it slightly cheaper so I can make a first sale.")*

Researcher: How do you refuse a request or a low offer without offending the buyers?

FV02: *'Tiang biasanya bilang ke pembeli "Ampun nak kenten bu metumbasan, tiang pang polih gen garus bu, menek ben bedik manten bu" Tiang kasih pembeli maunya diharga berapa niki biar tiang juga dapet garus niki. Harus hormat dengan pembeli kalau judes ten ngidang, harus kita ramah kan orang pembeli kan Raja.' (I usually say, "Please don't offer that low, ma'am. I just want to get a first sale, please raise it just a little bit." I check what price the buyer wants so that I can still get a small profit/first sale. We must respect buyers; being rude won't work. We have to be friendly because the customer is king.)*

Researcher: Do you feel the way male and female speak or bargain in the market differs? If yes, how?

FV02: *'Men anak istri lebih agak cerewet, rewalan bedik. Tiang bilang "Ampun nak kenten buk, pang polih kenten madolan, punapi bu nak idih*

barang tiang becik, ten jelek cingak dumun barang tiang, coba bandingkan pun nak len ten kene barangne” kenten tiang. Men anak lanang “Punapi pak” “Ten bu nike manten, icen bu” “Ten pak, ten polih nike pak” tapi tiang langsung kasih ngih-nggih pak niki pak pang maan tiang megarus manten. (Harus hormat tiang. (Women are slightly more demanding and bargain a bit more aggressively. I tell them, "Please don't be like that, ma'am, let me make a sale. How about taking my item, it's good quality—look at it first, try comparing it, other items aren't like this." As for men, I say, "How about it, sir?" — "No, ma'am, just that one, give it to me." — "I can't, sir, I won't make anything at that price." But then I usually just give in: "Alright sir, here you go, as long as I make a first sale." I must show respect.)

Researcher: Do you speak differently depending on whether your customer is a male or a female? Please explain.

FV02: *‘Men care tiang pateh manten yang penting kan polih meadolan, pateh manten lanang istri.’ (For me, it's the same. What matters is making a sale—men and women are treated the same.)*

Research: How do traditions or local customs (for example, menyama braya or sor singgih basa) influence the way you speak to others in the market?

FV02: *‘Men semeton metumbasin “Niki manten ambil, ampun be icen tiang bati”, Misal ade anak ngangen basa kasar tiang jawab basa bali alus, ampun je kenten metumbasan sing becik.’ (When relatives/fellow community members buy, I say, "Just take this one, I'll give it to you at cost price without profit." If someone uses coarse language, I reply in polite Balinese: "Please don't buy things like that, it's not good.")*

Research: What do you think makes someone a polite or respectful speaker in this market?

FV02: *‘Men ragane hormat rage kan masih harus hormat, ga bisa kita kasar sama dia. Tuter bahasanya juga kelihatan, keliatan dia biasanya alus, tiang juga alus nike. (If they respect us, we must respect them back; we can't be rough with them. Their manner of speaking also shows it. If they speak politely, I speak politely too.)*

Interview 3 — Transcript FV03

Researcher: Which language do you usually use when interacting with male or female buyer?

FV03: '*Biasanya Bahasa Indonesia, kalau untuk basa bali jarang tiang pakai. Kadang orang bali pun pakai Bahasa Indonesia mereka. Kalau pembelinya pakai basa bali mbok jawab pakai basa bali, tapi pembelinya jarang pakai basa bali, meskipun mereka orang bali pasti pakeknya Bahasa Indonesia.*' (Usually Indonesian; I rarely use Balinese. Sometimes Balinese people also use Indonesian. If the buyer uses Balinese, I reply in Balinese, but buyers rarely use Balinese—even if they are Balinese, they mostly use Indonesian.)

Researcher: Do you switch between Balinese, Indonesian, or a mix of both during a transaction? When and why?

FV03: '*Mekekalih biasanya kalau sama orang Bali, tergantung pembelinya. Mereka kalau pakai basa bali kita jawab pakai basa bali kadang dicampur juga bahasanya nike.*' (Both, usually with Balinese people, depending on the buyer. If they use Balinese, we reply in Balinese, and sometimes we mix the languages too.)

Researcher: How do you usually show respect, friendliness, or humor during a negotiation prices?

FV03: '*Ya biasakan kalau orang nawar kita kasih, kan kita juga ngangkat harga. Nanti kalau orang nawar kita kasih sedikit lah, berikan dia nawar seberapa mereka mampu kalaun ada modal kita kasih kalau engga ya engga. Karena kalau mereka pergi ke pasar kan biar bisa nawar, dapet harga murah.*' (We make it a habit to give a discount when people bargain, because we usually mark up the initial price slightly. When people bargain, we give a little discount according to what they offer—if we still cover our cost, we give it; if not, we don't. Because people come to traditional markets so they can bargain and get cheap prices.)

Researcher: How do you refuse a request or a low offer without offending the buyers?

FV03: '*Ya kita ngomong basa alus, ampura ibu belum dapet, belum ada modal nike. Kita kasih pengertiann nike, nanti pasti mereka mau menaikkan harganya. Tiang ga langsung judes suruh mereka cari yang lain, nanti ga ada yang dating metumbasan.*'

(We speak in polite language: "I'm sorry, ma'am, I can't give it at that price yet, it doesn't cover my capital." We explain it to them politely, and usually, they are willing to raise their offer. I don't get grumpy right away or tell them to look elsewhere, otherwise no one would come to buy from me.)

Researcher: Do you feel the way male and female speak or bargain in the market differs? If yes, how?

FV03: '*Kalau anak lanang jarang nawar, langsung diambil, tapi kadang ada nawar tapi engga seperti perempuan ten sekadi nak cewe nike amun nawar bener bener dibawah nike. Kalau yang istri baru nawar nike, mungkin karena mereka terbiasa belanja ke pasar lebih cerewet nike.*' (Men rarely bargain—they just take the items. Sometimes they do, but not like women, who bargain really low. Women bargain more, probably because

they are more accustomed to market shopping and are more vocal/demanding.)

Researcher: Do you speak differently depending on whether your customer is a male or a female? Please explain.

FV03: *'Sama aja tiang ga membedakan, cuma liat dari cara mereka menawar. kalau laki kan berapa ni, Mbok?', 'segini', langsung mereka bayar. (It's the same; I don't differentiate, I only judge by how they bargain. Men usually ask, "How much is this, Mbok?" — "It's this much," and they pay right away.)*

Research: How do traditions or local customs (for example, menyama braya or sor singgih basa) influence the way you speak to others in the market?

FV03: *'Pasti kalau sama orang baru kalau mereka pakai Basa Bali alus, kita jawab pakai Basa Bali alus. Kalau mereka bercanda ya kita bercanda juga. Tergantung karakternya niki.'* (With new people, if they use polite Balinese, we reply in polite Balinese. If they joke around, we joke around too. It depends on their character.)

Research: What do you think makes someone a polite or respectful speaker in this market?

FV03: *'Ya dari pertama kali datang pasti "Mbok, mau nanya niki dados nggih, cuma lihat-lihat tapi nanti kalau ga beli jangan marah nggih" Pasti langsung oh sopan banget orangnya niki, kita jawabnya juga sopan.'* (From the moment they arrive, they might say, "Mbok, I'd like to ask about this item. It's okay if I just take a look first and don't buy right away, please don't be mad, okay?" Right away, we feel, "Oh, this person is very polite," so we reply politely as well.)

Interview 4 — Transcript FV04

Researcher: Which language do you usually use when interacting with male or female buyer?

FV04: *'Basa bali Gek, ada yang basa Indonesia. Wnten basa bali wnten basa Indonesia.'* (Balinese, Gek, and some use Indonesian. There is Balinese and there is Indonesian.)

Researcher: Do you switch between Balinese, Indonesian, or a mix of both during a transaction? When and why?

FV04: *'Nggih soalnya kalau metumbas beda-beda niki gek, kadang wnten anak-anak ten bisa basa bali kan nak cara mangkin ne tiang ngangen basa Indonesia kenten. Amen langgan tiang biasa basa bali tiang anggen basa bali tetep dan tok basa bali aja yang tiang pakai. Kadang juga tiang pake*

Bahasa campuran nike basa bali dan basa Indonesia.' (Yes, because buyers are different. Sometimes younger people don't know Balinese, so nowadays I use Indonesian. For regular customers, I usually use Balinese, sticking purely to Balinese. Sometimes I also use a mix of Balinese and Indonesian.)

Researcher: How do you usually show respect, friendliness, or humor during a negotiation prices?

FV04: *Tetep Gek kita harus hormat sama orang yang belanja, asalkan tidak cerewet. Biasa kalau nawar menawar gitu ring pasar. Ndak kenapi ga sama kita ya kalau ga bisa ya kita "Ampun icen nike, lamun sampun bise ya ambil punike" Misalne ampun polih batih 500 rupiah tiang kasih. Jaman sekarang susah gek ngerereh pelanggan, makanya kita terus ramah bagaimana pun pelanggan nike nggih, sebagai kita pedagang tetep rendah hati, biar bagaimana caranya biar dia bisa belanja nike. Kan ada orang nike biasanya kalau ditawah harganya langsung judes, tapi mangkin setelah covid perubahan besar-besaran nike, men dumun memang seperti itu mungkin sekarang masih ada beberapa yang seperti itu tapi ten semua. Mangkin ten ampun normal semua, mangkin sainganne ring pedagang rumah rumah nike makanya tiang mengutamakan pelayanan nike.'* (We must always respect shoppers, as long as they aren't overly demanding. Bargaining is normal in the market. If we can't match their offer, we say, "I can't give it at that price, but if that works for you, please take it." For example, even if I only make a 500 IDR profit, I'll give it. Nowadays it's hard to find regular customers, miss, so we must remain friendly no matter how the customer acts. As vendors, we stay humble so they feel encouraged to buy. Some vendors act rude when priced down, but after COVID, there was a major shift. In the past, people might have been like that, and maybe a few still are, but not all. Nowadays, competition comes from home-based sellers, so I prioritize good service.)

Researcher: How do you refuse a request or a low offer without offending the buyers?

FV04: *'Tiang bilang ke pembelinya "Ten polih nike, Ibu" terus dijawab pembelinya "Ditu tiang maan meli" men kenten tiang bilang "Nggih drike ngereh bu nggih, men tiang ten polih numbas punika" kenten bagi tiang. Tapi misalne baru buka baru megarus sajan modalnya pun tiang kasih karena baru pegarus kan ga boleh ditolak nike, dapat bati gapapa ga dapat bati juga gapapa. Tapi nanti yang lain mungkin tiang dapet bati lebih nike Gek. Kebanyakan sekarang orang belanja jarang nawar harga Gek, karena ekonomi juga lagi pada naik nike Gek. '(I tell the buyer: "I can't do that price, Ibu." If the buyer replies, "I could get it over there for that price,"*

then I say, "Yes, please feel free to look over there, Bu, because I can't even get it for that cost price." But if I just opened my stall and it's for the very first sale of the day (*megarus*), I'll give it even at cost price because you shouldn't turn down a first sale. It's okay if I don't make a profit on that one; I can make a bit more profit from other items later. Most people rarely bargain nowadays anyway because prices are rising overall.)

Researcher: Do you feel the way male and female speak or bargain in the market differs? If yes, how?

FV04: *'Oh ten Gek pateh manten Gek, kalau sekarang-sekarang nike Gek ya paling akeh anak lanang nike menawar gek lebih pinter daripada yang istri. Tiang kadang-kadang heran, ih anak lanang jelek ken anak luh tapi dalam hati tiang bilang gitu ga berani tiang bilang nike. Banyak Gek sekarang yang laki lebih cerewet dari Perempuan, pinter-pinter sekali nike, mungkin mereka tau nyari uang kaya gimana kenten, tiang juga ga masalah seperti itu Gek.'* (Oh no, Gek, it's the same. Lately, though, many men are actually smarter at bargaining than women. Sometimes I'm surprised—I think to myself, "Wow, this guy is even more demanding than a woman," but I'd never say that out loud. Many men are more persistent than women now, very clever at it, perhaps because they know how hard it is to earn money. I don't mind it at all.)

Researcher: Do you speak differently depending on whether your customer is a male or a female? Please explain.

FV04: *'Melenan nike, amen anak lanang "ngerereh napi Pak" kalau yang istri misalnya "ngerereh napi buk" oh kan lian juga itu. Laki dan perempuan beda Gek, kan ga semua kita bilang "Bu" atau "Pak". Tapi perlakuannya sama aja nike, lebih sopan kita ke laki juga agak takut Gek.'* (It's slightly different in addressing them—for men I say, "What are you looking for, Pak?" and for women, "What are you looking for, Ibu?" So that's different. But the treatment is the same. We are very polite to men, and sometimes a bit more cautious/timid.)

Research: How do traditions or local customs (for example, *menyama braya* or *sor singgih basa*) influence the way you speak to others in the market?

FV04: *'Kalau dipasar ya gek kalau sudah akrab "Ngalih ape" kalau orang yang baru kita kenal sor singgih alus juga dikit Gek "Ngerereh napi?" lebih alus. Kalau timpat biasa ya kita normal normal aja nike. Kalau menyama braya sekarang sama aja nike Gek hubungannya baik misal ring driki Sebagian punya pedagang lain driki tiang, kalau dia mulih tiang yang bantu madolin dagangnya sudah seperti keluarga sendiri Gek. Misalnya tiang pulang selid dibantu ngadepin jualan tiang. Semua bagus menyama braya*

disini astungkara kompak kita. Karena yang pertama kali nyingak kita pasti temen yang ada di pasar karena sehari-hari kita bareng sama mereka yang diajak jualan.' (In the market, if we are already close, we say, "What are you looking for?" (andap). For someone new, we use slightly polite language: "What are you looking for?" (alus). With regular friends, we speak normally. Regarding community kinship, our relationships are good here. For instance, if another vendor has to go home, I help sell their items—we are like family here. If I go home early, they help look after my stall. Everyone maintains good togetherness (*menyama braya*), thank God we are united. Because the first people who look out for us are our fellow vendors in the market, as we spend every day selling together.)

Research: What do you think makes someone a polite or respectful speaker in this market?

FV04: *'Biasanya nggih amen nak hormat, dari awal nike sampun dari bahasanya beda nike Gek. Misalnya nawar apa "Bu dados tiang metaken ji kude siki niki Bu". Misalnya kalau orang ga hormat "Ji kude siki ne Buk" dari raut muka dan tutur bahasanya juga Gek.'* (Usually, if someone is respectful, their language is different from the start. For example, when bargaining: "Bu, may I ask how much one of these costs?" If someone isn't as respectful, they might just say, "How much is this one, Bu?" You can tell from their facial expression and tone of voice.)

Interview 5 — Transcript MB01

Researcher: Which language do you usually use when interacting with male or female vendor?

MB01: *'Yen metumbasan tergantung nike, napi sane tumbas yen pas numbas sik pedagang muslim terkadang Bahasa Indonesia, yen biasane numbas cara daging babi kenten basa bali tiang anggen. Artinya tergantung napi sanee ketumbas, liat kalau sampun lingsir agak sedikit bahasanya lebih alus.'* (When shopping, it depends. When buying from Muslim vendors, I sometimes use Indonesian; when buying things like pork, I use Balinese. In short, it depends on what is being bought. If the vendor is elderly, I use slightly more polite language (alus).

Researcher: Do you switch between Balinese, Indonesian, or a mix of both during a transaction? When and why?

MB01: *'Yen metumbasan nike tergantung napi sane katumbas sareng pedagangnye nike, yen memang kebetulan nike nak bali kadang tiang pakai basa bali terus pedagangne nyautin aji Bahasa Indonesia kdang bisa malih nyambung ke basa bali dadosnya jagi basa gado-gado nike.'* (When

shopping, it depends on what is bought and who the vendor is. If they happen to be Balinese, I sometimes use Balinese, and the vendor replies in Indonesian. Sometimes we switch back to Balinese, so it becomes mixed language (*basa gado-gado*).

Researcher: How do you usually show respect, friendliness, or humor during a negotiation prices?

MB01: *'Jujur tiang ten pati bisa metawahan, tergantung nyingak pedagangnya juga amun sampun lingsir dagangnya jarang tiang metawahan langsung tiang beli tiang lebih kaya nak lingsir idepne nah tiang kasih nunas nike secara tidak langsungnya nike. Yen seandainya bes mahal kadang tiang nawah tapi ten je tuun ajan paling tiang nawah aji 2 ribu dan sewajarnya nike.'* (To be honest, I'm not very good at bargaining. It depends on the vendor—if the vendor is elderly, I rarely bargain and just buy directly. I feel sympathetic, treating it like indirectly helping an older person. If something is way too expensive, I might bargain, but not by much—at most 2,000 IDR down, just something reasonable.)

Researcher: How do you refuse a request or a low offer without offending the customer?

MB01: *'Kebetulan tiang nak wenten medua langganan, artinya yen metumbasan cara daging babi, basa genep medue langganann yen di langganan ampun telas nike disebelahne tiang metaken je dumun artinya ten langsung tiang tumbas, lamun sekiranya melen harganya dengan langganan tiang, tiang bilang "Oh biasane tiang tumbas ring drike amon niki polih, ten polih amo niki nggih" men seandainya ten polih coba tiang take ring sebelah biin amun sekiranya patuh pasti tiang nyingak kualitas ne tumbas. Ije ne luungan itu yang tiang tumbas.'* I happen to have regular sellers (*langganan*), meaning when I buy pork or complete spice mixes (*basa genep*), I go to my regular stalls. If my regular seller is out of stock, I ask at the stall next door first without buying immediately. If the price differs from my regular seller, I say: *"Oh, I usually buy this over here for [X price], can I get it for that price?"* If they can't offer it, I try asking the stall next to them. If the price is the same, I evaluate the quality of the item—whichever is better, that's what I buy.

Researcher: Do you feel the way male and female speak or bargain in the market differs? If yes, how?

MB01: *'Yen pedagang ane ibu-ibu lebih kewehin dik nawah harga, yen ane lanang biasane nah nak ye pang enggal gen anu agak aluhan dik, agak*

aluhan yen metawahan ajak anak muani. ' (Female vendors are a bit harder to bargain with. Male vendors are usually easier because they just want to make a quick sale, so it's a bit easier to bargain with men.)

Researcher: Do you speak differently depending on whether the vendor is a male of a female? Please explain.

MB01: 'Yen ke istri lebih agak jaga-jaga takutnya bes keras ngomongnya nike, kenahnya mecanda tapi takutnya wenten suaminya napi kenken takut tersinggung. Terkecuali wenten langganan daging babi nike nak memang udah langganan kebetulan udah kenal suami dan istrinya sampun kenal dadosnya nah biasalah ten sanget, mecande Adalah hal yang biasa nike. Kalau sama yang lanang pasti sopan tiang, sesuai keperluan nike apa yang tiang tumbas kalau udah akrab berani lah tiang tawar. ' (With female vendors, I am a bit more guarded lest I sound too harsh. Even if I intend to joke, I worry their husband might be around and take offense. Unless it's my regular pork vendor, where I already know both the husband and wife, then joking around is normal. With male vendors, I am polite and straight to the point based on what I am buying. Once we are familiar, I feel bold enough to bargain.)

Research: How do traditions or local customs (for example, menyama braya or sor singgih basa) influence the way you speak to others in the market?

MB01: 'Yen mebaosan sesai tiang masih metumbasan ring pasar badung, nyingak dulu pedagangnya seumuran napi kelihan, diastun cenikan terkadang tiang selalu bilang Bli, Bapak. Karena adab kita sopan santun nike yang utama. Walupun dia lebih cenik tapi sing kenal kan setidaknya jaga-jaga, tutur katanya lebih sopan untuk pertama. ' (When speaking daily while shopping at Pasar Badung, I first check if the vendor is my age or older. Even if they are younger, I often call them Bli (older brother) or Bapak (sir), because polite manners are paramount. Even if they are younger, if I don't know them well, I maintain polite speech at first just to be safe.)

Research: What do you think makes someone a polite or respectful speaker in this market?

MB01: 'Kalau menurut tiang sih tergnagtung mangkin kan yang tiang lihat, ibu ibu yen kadung mereka sudah terbiasa tiap hari, tukang sun yang sudah sehari hari pasti biasa biasa aja bahasanya nike. Tapi Kembali lagi yen meraos sareng orang yang ga dikenal pasti sopan nike. Kalau mereka sudah akrab dari penglihatan tiang ya masih wajar nike mereka ga keterlaluan kasar nike. ' (In my opinion, it depends. From what I observe, mothers or daily porters who interact every single day usually speak casually. But when

speaking to strangers, people naturally act polite. As long as they are close, it's normal for language to be casual without being overly coarse.)

Interview 6 — Transcript FB01

Researcher: Which language do you usually use when interacting with male or female vendor?

FB01: *'Kenten je tiang metumbasan sayur ring driki "Pak aji kude akilo timun nike" Basa Bali alus tiang anggen, ten Basa Indonesia nike. (When buying vegetables here, I say: "Sir, how much is a kilo of cucumbers?" I use polite Balinese (basa bali alus), not Indonesian.)*

Researcher: Do you switch between Balinese, Indonesian, or a mix of both during a transaction? When and why?

FB01: *'Kadang tiang anggen basa bali alus nike, ten meganti-ganti, tiang ngangen basa bali. Kalau ada pedagang yang ga ngerti Basa Bali tiang pake Basa Indonesia. Kalau orang Bali uning dia Basa Bali, kalau orang Muslim tiang pakai Basa Indonesia nike.'* (I usually use polite Balinese without switching back and forth. If a vendor doesn't understand Balinese, I use Indonesian. If they are Balinese, I know they understand Balinese; if they are Muslim, I use Indonesian.)

Researcher: How do you usually show respect, friendliness, or humor during a negotiation prices?

FB01: *'Kadang-kadang "ten dados amon niki pak 8rb pak" "ten harga barang nike harga sudah naik Bu Jero" ya ibu tetep beli nike tapi porsinya aja tiang dikitin misal seperempat nike gek, sama-sama mengerti karena memang harga sekarang apa-apa naik juga gek.'* (Sometimes I say: "Can't I get it for 8,000 IDR, sir?" — "No, prices have gone up, Bu Jero." So I still buy it, but I just reduce the quantity—for example, buying just a quarter kilo. We understand each other because prices are going up everywhere.)

Researcher: How do you refuse a request or a low offer without offending the vendor?

FB01: *'Kalau tidak dikasi nawar Ibu nyari setengah aja nike, porsinya dikurangin Gek.'* (If I'm not allowed to bargain, I just buy half the amount—I reduce the portion.)

Researcher: Do you feel the way male and female speak or bargain in the market differs? If yes, how?

FB01: *Kalau istri kadang dikasih kurang harga misal seribu, kalau pedagang lanang sepengalaman ibu memang agak susah dikasih potongan harga nike jadi tiang beli sedikit aja* (Female vendors sometimes give a small discount, like 1,000 IDR off. In my experience with male vendors, it's harder to get a discount, so I just buy a smaller amount.)

Researcher: Do you speak differently depending on whether the vendor is a male of a female? Please explain.

FB01: *'Bahasa tiang kenten manten basa bali alus nike, tiang tanya dulu harga barang yang tiang tumbas kalau agak mael tiang tawah dadi kuang biin 5rb pak, kalau ga tiang cari setengah kilo aja nike. Tiang ga membedakan sama aja nike, mau dia pedagang lanang napi istri nike.'* (My language remains polite Balinese (*basa bali alus*). I ask for the price first; if it's too expensive, I ask if it can be lowered by 5,000 IDR. If not, I buy half a kilo. I don't treat male or female vendors differently.)

Research: How do traditions or local customs (for example, menyama braya or sor singgih basa) influence the way you speak to others in the market?

FB01: *'Nggih tiang selalu pakai basa bali alus nike sama orang yang tiang kenal, orang baru juga nike. Kalau semisal memang sekiranya dia ga bisa Basa Bali tiang pake basa Indonesia yang sopan juga ten juari tiang nike.'* (I always use polite Balinese with people I know as well as with new acquaintances. If they really can't speak Balinese, I use polite Indonesian because I'd feel embarrassed to be impolite.)

Research: What do you think makes someone a polite or respectful speaker in this market?

FB01: *'Kalau metumbasan nike bilang ibu, bapak sopan lah nike ten je ngawag-ngawag. Tutar katanya dilihat juga cara nawar harga sopan nike.'* (When shopping, addressing vendors as *ibu* or *bapak* is polite and respectful. You can tell from their tone of voice and whether their way of bargaining is polite.)

Interview 7 — Transcript FV07

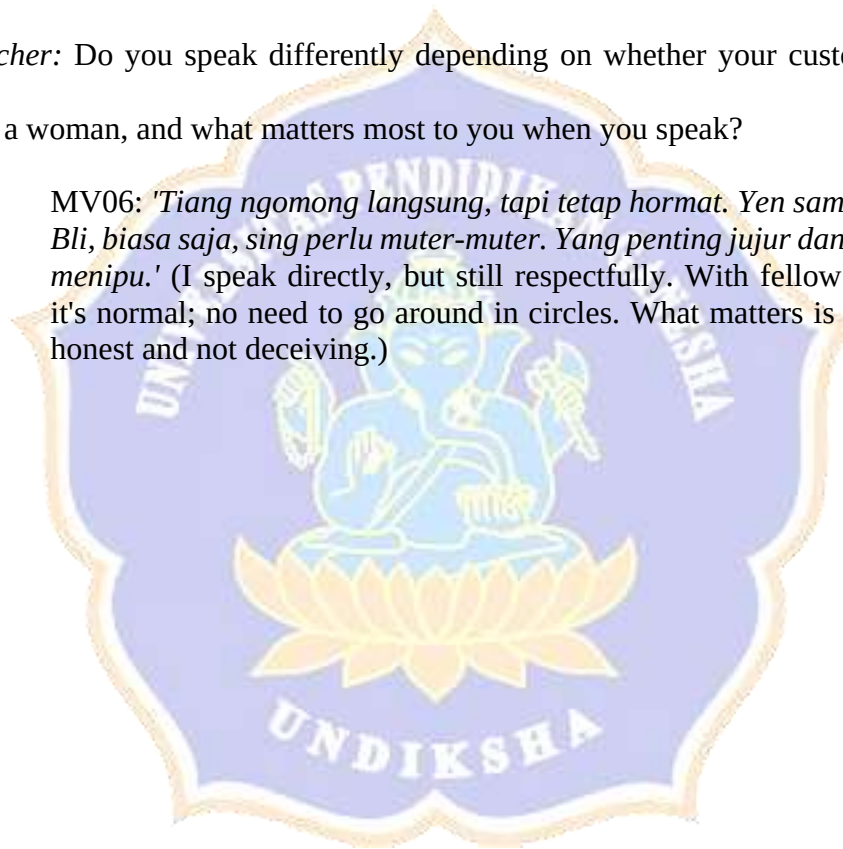
Researcher: How do traditions or local customs influence the way you speak to customers in the market?

FV07: *'Yen dagang, sing dadi kasar. Di Bali, nak mara suba ngomong sing sopan, nika suba malu-malu. Apang mula menyama braya, ngomong sing patut mula patut.'* (In trading, one must not be rude. In Bali, if someone speaks impolitely, that is already shameful. In order to maintain menyama braya, speaking appropriately is only right.)

Interview 8 — Transcript MV06

Researcher: Do you speak differently depending on whether your customer is a man or a woman, and what matters most to you when you speak?

MV06: *'Tiang ngomong langsung, tapi tetap hormat. Yen sama Bli-Bli, biasa saja, sing perlu muter-muter. Yang penting jujur dan tidak menipu.'* (I speak directly, but still respectfully. With fellow men, it's normal; no need to go around in circles. What matters is being honest and not deceiving.)



APPENDIX 5

RESEARCH DATA

Completed Observation Sheets

This appendix presents the sixteen completed observation sheets compiled during the fieldwork period at Pasar Badung, Denpasar, between February and May 2026. Each sheet follows the instrument reproduced in Appendix 1 and records the five observation indicators specified in Section 3.4: language variation and code-switching, gendered communication patterns, contextual politeness, transactional discourse, and cultural expressions. The example utterances cited in each sheet are drawn from the verbatim transcript of that session, presented in Appendix 3, and the corresponding transcript is identified in the heading of every sheet. Speaker codes follow the convention used throughout the study: FV = female vendor, MV = male vendor, FB = female buyer, MB = male buyer. The frequency counts derived from these sheets are presented in Appendices 6 to 9.

Observation Sheet OS-01

Item	Field record
Observer	Ni Wayan Eka Oktaviani
Date	8 March 2026
Time	08.30-09.45 WITA
Session duration	75 minutes
Location (stall/section)	Third floor, handicraft and souvenir section
Vendor (gender)	MV01 (male)
Buyer (gender)	MB02 (male)
Corresponding transcript	Appendix 3, Transcript 1

No.	Observation Indicator	Description / Notes	Example Utterance
1	Language variation and code-switching	Numerals and the closing move are delivered in Bahasa Indonesia, while the bargaining formula 'Pragat' (final price) is retained in Balinese. The Balinese item is inserted as a fixed lexical formula rather than as a sustained switch of code.	MV01: 'Dua ratus lima puluh. Pragat.'
2	Gendered communication patterns	Male-to-male dyad. Both parties open without greeting or relational preamble. Vendor turns average four words; the buyer states a counter-offer as a bare numeral with no softening frame.	MB02: 'Dua ratus.'
3	Contextual politeness	Bald on-record throughout. The refusal to lower the price carries no apology, hedge, or deferential particle; it is delivered as a flat statement of fact.	MV01: 'Dua ratus dua puluh, ten bisa kurang.'
4	Transactional discourse	Canonical bargaining sequence (enquiry – first price – counter-offer – final price) completed in four turns. Transitions are rapid, with no overlap, and the vendor holds the closing turn.	MB02: 'Ini berapa, Bli?'
5	Cultural expressions	Symmetrical use of the peer address term 'Bli' by the buyer signals in-group male solidarity. No proverb or customary greeting appears; the address term alone carries the relational work.	MB02: 'Ini berapa, Bli?'

Additional field notes: The stall is positioned at a corner with high foot traffic. Both speakers remain standing throughout and maintain minimal eye contact. The vendor continues arranging stock while speaking, treating the exchange as routine. Gestures are limited to pointing at the item and to a single open-palm movement accompanying the final price. The absence of small talk in this dyad contrasts sharply with the female-vendor sessions recorded in the same section.

Observation Sheet OS-02

Item	Field record
Observer	Ni Wayan Eka Oktaviani
Date	12 March 2026
Time	09.00-10.30 WITA
Session duration	90 minutes
Location (stall/section)	Third floor, footwear and clothing section
Vendor (gender)	FV01 (female)
Buyer (gender)	FB03 (female)
Corresponding transcript	Appendix 3, Transcript 2

No.	Observation Indicator	Description / Notes	Example Utterance
1	Language variation and code-switching	Sustained use of Low Balinese (Basa Kepara) across all turns by both participants. No switch into Bahasa Indonesia occurs at any point in the transcribed exchange, including during the price move.	FV01: 'Nah, Gek, selepin dogen malu men cocok mekejang, lakar tiang taur sepatune ne.'
2	Gendered communication patterns	Female-to-female dyad. Vendor turns are long and multi-clausal, combining an invitation to try the goods, a conditional promise, and an evaluative comment. Tone is warm and the speech rate is unhurried.	FV01: 'Untuk Gek, apange demen, tiang ne ngen satus.'
3	Contextual politeness	Positive politeness is dominant. The vendor attends to the hearer's wants and frames the discount as a personal favour granted for the buyer's satisfaction rather than as a commercial concession.	FV01: 'Untuk Gek, apange demen...'
4	Transactional discourse	The price is not stated until the buyer has expressed interest. Relational work precedes the transactional move, and the discount is offered by the vendor before it is requested.	FB03: 'Beh, luwung gati suaran tiange, tiang demen. Kude?'
5	Cultural expressions	The honorific 'Gek', used for younger Balinese women, is repeated in both vendor turns and establishes a kin-like asymmetry of affection rather than of status.	FV01: 'Nah, Gek, selepin dogen malu...'

Additional field notes: The vendor invites the buyer to sit while trying on the footwear and offers her a stool without being asked. Laughter occurs twice during the session. Several other female buyers approach during the observation period and are greeted with the same address term. The vendor uses touch (light contact on the forearm) when encouraging the buyer to try the item, a behaviour not observed in any male-vendor session.

Observation Sheet OS-03

Item	Field record
Observer	Ni Wayan Eka Oktaviani
Date	15 March 2026
Time	10.00-11.15 WITA
Session duration	75 minutes
Location (stall/section)	Third floor, clothing section
Vendor (gender)	FV04 (female)
Buyer (gender)	MB03 (male)
Corresponding transcript	Appendix 3, Transcript 3

No.	Observation Indicator	Description / Notes	Example Utterance
1	Language variation and code-switching	The entire exchange is conducted in Bahasa Indonesia. The vendor converges to the language selected by the male buyer and sustains it without reverting to Balinese, even in the mitigating clauses.	FV04: 'Maaf ya Pak, harganya sudah yang paling murah yang kami bisa kasih.'
2	Gendered communication patterns	Cross-gender dyad. The vendor produces a markedly longer turn than the buyer, adding an apology, a justification, and a compensating offer where a single refusal would have sufficed.	FV04: 'Kalau Bapak mau, kami bisa siapkan yang sama tapi ukuran berbeda, siapa tahu cocok.'
3	Contextual politeness	Negative politeness is dominant. The refusal is apologised for, stated as a general constraint rather than a personal decision, and depersonalised through the first person plural 'kami' instead of 'saya'.	FV04: 'Maaf ya Pak...'
4	Transactional discourse	The bargaining move is declined without closing the negotiation. The vendor keeps the exchange open by proposing an alternative item, transferring the decision back to the buyer.	MB03: 'Mbak, itu harganya segitu ya, nggak bisa kurang?'
5	Cultural expressions	Indonesian address terms 'Pak' and 'Bapak' are used in place of Balinese kinship forms, marking respectful social distance appropriate to a cross-gender transaction with an unfamiliar buyer.	FV04: 'Kalau Bapak mau...'

Additional field notes: The buyer addresses the vendor as 'Mbak', an Indonesian rather than Balinese term, and the vendor mirrors the code choice immediately. Posture is more formal than in same-gender sessions: the vendor remains behind the display table for the whole exchange. No joking occurs. The vendor lowers her voice slightly when delivering the refusal.

Observation Sheet OS-04

Item	Field record
Observer	Ni Wayan Eka Oktaviani
Date	19 March 2026
Time	08.45-10.00 WITA
Session duration	75 minutes
Location (stall/section)	Third floor, textile and fabric section
Vendor (gender)	FV02 (female)
Buyer (gender)	MB01 (male)
Corresponding transcript	Appendix 3, Transcript 4

No.	Observation Indicator	Description / Notes	Example Utterance
1	Language variation and code-switching	Bahasa Indonesia is used throughout by both participants. The vendor mirrors the buyer's opening code and maintains a formal register with no Balinese lexical insertion.	FV02: 'Oh, bisa, Pak. Ini bahan katun campuran, jadi adem dan tidak susah dicuci.'
2	Gendered communication patterns	Cross-gender dyad. The vendor answers a single factual question with product information, a benefit statement, and an unsolicited offer to show further stock, elaborating well beyond the informational demand of the question.	FV02: 'Kalau mau lihat warna lain, ada juga.'
3	Contextual politeness	Positive politeness realised through anticipation of the hearer's wants, combined with the deferential address term 'Pak'. No bald imperative and no pressure to purchase appear.	FV02: '...Kalau mau lihat warna lain, ada juga.'
4	Transactional discourse	Information-seeking sequence rather than a bargaining sequence. Price is never raised; the exchange functions to establish product suitability, and the vendor extends the encounter by offering alternatives.	MB01: 'Bu, ini kain apa bahannya? Bisa dicuci?'
5	Cultural expressions	Reciprocal Indonesian honorifics ('Bu' from the buyer, 'Pak' from the vendor) establish symmetrical formality, the unmarked convention for cross-gender exchanges between strangers in this section.	MB01: 'Bu, ini kain apa bahannya?'

Additional field notes: Observed during morning hours when the textile section is quiet. The vendor unfolds the fabric and holds it up to the light to demonstrate the quality claim, pairing verbal information with a physical demonstration. Speech rate is measured. The buyer does not bargain and leaves without purchasing; the vendor thanks him and invites him to return.

Observation Sheet OS-05

Item	Field record
Observer	Ni Wayan Eka Oktaviani
Date	28 March 2026
Time	09.30-11.00 WITA
Session duration	90 minutes
Location (stall/section)	Third floor, clothing section
Vendor (gender)	FV03 (female)
Buyer (gender)	FB07 (female)
Corresponding transcript	Appendix 3, Transcript 5

No.	Observation Indicator	Description / Notes	Example Utterance
1	Language variation and code-switching	Low Balinese is used continuously by both speakers. The single Indonesian item 'busane' is fully integrated into the Balinese clause and does not constitute a switch of code.	FV03: 'Aduh Mbok, cocok gati nika di Mbok, warnane pas pesan ngajak kulit Mbok.'
2	Gendered communication patterns	Female-to-female dyad. The vendor produces an evaluative compliment, a directive, and a gender-based joke within three turns. The buyer responds with a personal disclosure about her husband, extending the exchange beyond the transaction.	FB07: 'Nah, Mbok ngajakin, kurenan tiange suba tusing demen tiang meblanja.'
3	Contextual politeness	Positive politeness at high density: exaggerated approval, an in-group solidarity marker, and joking used to deflect the buyer's objection without contradicting her directly.	FV03: 'Sing anak ngerti jaan ke busane, nak luh.'
4	Transactional discourse	The objection is met with humour rather than with a price concession. The vendor advises deferring the husband's consent, keeping the negotiation open on relational rather than financial grounds.	FV03: 'Nah, beli malu, takonang kurenan belakangan.'
5	Cultural expressions	The solidarity marker 'nak luh' (us women) invokes a shared gender identity, while the repeated kinship term 'Mbok' (older sister) positions the buyer inside the vendor's relational circle.	FV03: '...nak luh.'

Additional field notes: The exchange is punctuated by laughter from both parties and by a neighbouring female vendor who joins in briefly. The vendor holds the garment against the buyer's shoulder while delivering the compliment. The reference to the husband is treated as shared comic material rather than as a genuine obstacle. Two other female buyers observe the exchange and are drawn into the conversation.

Observation Sheet OS-06

Item	Field record
Observer	Ni Wayan Eka Oktaviani
Date	31 March 2026
Time	06.30-07.45 WITA
Session duration	75 minutes
Location (stall/section)	First floor, vegetable section
Vendor (gender)	FV05 (female)
Buyer (gender)	MB05 (male)
Corresponding transcript	Appendix 3, Transcript 6

No.	Observation Indicator	Description / Notes	Example Utterance
1	Language variation and code-switching	The buyer opens in Bahasa Indonesia; the vendor replies with an intra-sentential blend, opening in Indonesian ('Aduh Pak') and completing the account in Balinese. A clear instance of code-switching within a single turn.	FV05: 'Aduh Pak, tiang sube madagang mulai jam lima semeng, yen tiang nawar, sing ada kubudne beli nasi.'
2	Gendered communication patterns	Cross-gender dyad. The buyer's request is four words long; the vendor's reply is a full narrative clause invoking her working hours and household circumstances.	MB05: 'Murah dikit lah, Bu.'
3	Contextual politeness	Off-record strategy. The vendor never utters a refusal. The impossibility of a discount is left to be inferred from an account of her own economic constraints, preserving both parties' face.	FV05: '...sing ada kubudne beli nasi.'
4	Transactional discourse	The bargaining request is closed without an explicit rejection and without a counter-price. The buyer does not press further, indicating that the implicature was successfully recovered.	MB05: 'Murah dikit lah, Bu.'
5	Cultural expressions	The reference to 'beli nasi' (buying rice) draws on a culturally resonant image of daily subsistence, invoking shared understanding of the trader's livelihood rather than commercial argument.	FV05: '...sing ada kubudne beli nasi.'

Additional field notes: Early-morning session during peak trading. The vendor speaks while continuing to weigh produce for other customers. Her intonation on the account of working since five o'clock is markedly rising and slightly exaggerated, and the buyer smiles in response, confirming that the complaint is understood as a conventional bargaining move rather than a grievance. The transaction concludes at the stated price.

Observation Sheet OS-07

Item	Field record
Observer	Ni Wayan Eka Oktaviani
Date	2 April 2026
Time	15.00-16.15 WITA
Session duration	75 minutes
Location (stall/section)	Third floor, clothing section
Vendor (gender)	MV02 (male)
Buyer (gender)	MB06 (male)
Corresponding transcript	Appendix 3, Transcript 7

No.	Observation Indicator	Description / Notes	Example Utterance
1	Language variation and code-switching	Low Balinese is used throughout, with the Indonesian discourse marker 'pasti' integrated into the Balinese clause. No sustained switch occurs.	MV02: 'Bli, pasti cocok. Tiang yakin. Pang Bli nguber pisan meli ne.'
2	Gendered communication patterns	Male-to-male dyad. The persuasive move is compressed into three short clauses: assertion, personal guarantee, and benefit claim. No compliment on the buyer's appearance is offered.	MV02: 'Tiang yakin.'
3	Contextual politeness	Positive politeness in the optimism sub-strategy. The vendor asserts confidence in the outcome and frames the purchase as advantageous to the buyer, but without the elaborated rapport work observed in female-vendor sessions.	MV02: 'Pang Bli nguber pisan meli ne.'
4	Transactional discourse	A single-turn persuasive move rather than a negotiation sequence. The vendor pre-empts hesitation by asserting suitability before the buyer raises any objection.	MV02: 'Bli, pasti cocok.'
5	Cultural expressions	The repeated peer term 'Bli' frames the transaction as an exchange between equals, and the bargain claim is delivered as insider advice from one peer to another.	MV02: 'Pang Bli nguber pisan meli ne.'

Additional field notes: Afternoon session with lighter foot traffic. The vendor remains seated for most of the exchange and gestures towards the item rather than handling it. Turn length is consistently short and delivery is rapid. The guarantee of suitability is repeated to two subsequent male buyers during the session in almost identical wording, suggesting a routinised persuasive formula.

Observation Sheet OS-08

Item	Field record
Observer	Ni Wayan Eka Oktaviani
Date	5 April 2026
Time	10.15-11.30 WITA
Session duration	75 minutes
Location (stall/section)	Third floor, handicraft section
Vendor (gender)	MV03 (male)
Buyer (gender)	MB04 (male)
Corresponding transcript	Appendix 3, Transcript 8

No.	Observation Indicator	Description / Notes	Example Utterance
1	Language variation and code-switching	Low Balinese is used exclusively by both participants, including for numerals. No Indonesian element appears at any point in the transcribed exchange.	MV03: 'Pragat dua ratus. Pas pisan, ten bisa kurang.'
2	Gendered communication patterns	Male-to-male dyad. Turns are short and declarative. The buyer states the objection 'Mahal Bli' without mitigation, and the vendor closes the price without offering an alternative.	MB04: 'Mahal Bli. Pragat kude, ne?'
3	Contextual politeness	Bald on-record. The directive 'sube beli ne' (buy this already) is an unmitigated imperative, and the final refusal carries no apology or hedge.	MV03: 'Bli, sube beli ne, bagus gati, ten ada di token liane.'
4	Transactional discourse	Compact bargaining sequence: directive with a scarcity claim, price objection, final price. Three turns, no overlap, and the vendor takes the closing turn.	MV03: '...ten ada di token liane.'
5	Cultural expressions	Reciprocal use of 'Bli' by both parties. The exclusivity claim invokes the shared market knowledge that comparable goods can be located across competing stalls.	MB04: 'Mahal Bli.'

Additional field notes: The vendor uses a direct imperative to open the exchange rather than waiting for an enquiry. Both speakers remain standing at arm's length. The scarcity claim is not challenged by the buyer. Delivery is brisk and the whole exchange lasts under one minute. The same vendor was observed again in OS-10 using a comparable directive style.

Observation Sheet OS-09

Item	Field record
Observer	Ni Wayan Eka Oktaviani
Date	11 April 2026
Time	07.00-08.30 WITA
Session duration	90 minutes
Location (stall/section)	First floor, vegetable section
Vendor (gender)	MV04 (male)
Buyer (gender)	FB05 (female)
Corresponding transcript	Appendix 3, Transcript 9

No.	Observation Indicator	Description / Notes	Example Utterance
1	Language variation and code-switching	Bahasa Indonesia is used throughout by both participants. The vendor converges fully to the buyer's code and does not introduce Balinese lexis, in contrast with his exchanges with male buyers in the same session.	MV04: 'Segar Bu, baru datang dari Bedugul tadi pagi.'
2	Gendered communication patterns	Cross-gender dyad. The vendor's turn is notably more elaborated than his same-gender turns: it supplies provenance, invites a quantity, and offers assistance in selection.	MV04: 'Ibu mau berapa kilo? Bisa saya bantu pilihkan yang bagus-bagus.'
3	Contextual politeness	Positive politeness through an offer of assistance. The vendor orients to the buyer's practical needs and provides verifiable provenance information to support the freshness claim.	MV04: 'Bisa saya bantu pilihkan yang bagus-bagus.'
4	Transactional discourse	Information-seeking sequence with no bargaining move. The vendor answers the quality question and immediately advances the transaction by inviting a quantity.	FB05: 'Pak, ini dagangannya segar nggak? Belinya dari mana?'
5	Cultural expressions	The place name Bedugul functions as a locally recognised guarantee of produce quality, drawing on shared regional knowledge rather than on explicit product claims.	MV04: '...baru datang dari Bedugul tadi pagi.'

Additional field notes: Early-morning session at the peak of the fresh-produce trade. The vendor sorts the produce by hand while speaking and sets aside the better items as he talks, enacting the offer of assistance rather than merely stating it. His register with this buyer is measurably more deferential than with the male buyers served immediately before and after her, a contrast noted repeatedly during the session.

Observation Sheet OS-10

Item	Field record
Observer	Ni Wayan Eka Oktaviani
Date	17 April 2026
Time	14.30-15.45 WITA
Session duration	75 minutes
Location (stall/section)	Third floor, handicraft section
Vendor (gender)	MV03 (male)
Buyer (gender)	MB07 (male)
Corresponding transcript	Appendix 3, Transcript 10

No.	Observation Indicator	Description / Notes	Example Utterance
1	Language variation and code-switching	The exchange blends Balinese and Indonesian. The buyer opens with Balinese lexis ('hargane kuda asline') and the vendor replies largely in Indonesian, retaining 'Bli' as the address term.	MV03: 'Diskon? Beli di mana ada diskon di pasar tradisional, Bli? Ini bukan mall!'
2	Gendered communication patterns	Male-to-male dyad. The vendor answers a question with a rhetorical question and an exclamation. The buyer receives the retort as amusing and concedes the point through laughter.	MB07: [laughs] 'Nah, bener juga.'
3	Contextual politeness	Off-record strategy realised through humour. The request is refused by implication rather than by an explicit 'no', while the joking frame protects the buyer from open rejection.	MV03: 'Ini bukan mall!'
4	Transactional discourse	The bargaining request is deflected rather than negotiated. The vendor retains the conversational floor and closes the sequence in a single extended turn.	MB07: 'Eh Bli, hargane kuda asline? Sing ada diskon?'
5	Cultural expressions	The contrast between 'pasar tradisional' and 'mall' invokes a shared cultural understanding that fixed-discount pricing belongs to modern retail while the traditional market operates on negotiation.	MV03: 'Beli di mana ada diskon di pasar tradisional, Bli?'

Additional field notes: Afternoon session. The retort is delivered with a raised voice and an open-handed gesture, and is audible to adjacent stalls; two neighbouring vendors laugh. The humour is competitive rather than affiliative in function: it asserts the vendor's authority over the pricing frame while remaining within a register both parties treat as playful. The buyer purchases at the stated price.

Observation Sheet OS-11

Item	Field record
Observer	Ni Wayan Eka Oktaviani
Date	21 April 2026
Time	09.15-10.30 WITA
Session duration	75 minutes
Location (stall/section)	Second floor, dried goods and spices section
Vendor (gender)	FV06 (female)
Buyer (gender)	FB09 (female)
Corresponding transcript	Appendix 3, Transcript 11

No.	Observation Indicator	Description / Notes	Example Utterance
1	Language variation and code-switching	The buyer's turn blends Balinese ('Mbok', 'yen') with Indonesian ('beli dua, ada bonus'); the vendor replies with a comparable blend. Code-switching here is unmarked and routine.	FV06: 'Bonus tiange, dong! Senyum tiange tiang kasih, ten ada ane lebian mahal.'
2	Gendered communication patterns	Female-to-female dyad. The vendor answers a request for a material concession with a playful reframing rather than with a refusal, sustaining the affective tone of the exchange.	FV06: 'Senyum tiange tiang kasih...'
3	Contextual politeness	Positive politeness through affiliative humour. The joke declines the request while offering something in its place, so that both participants retain positive face.	FV06: 'Bonus tiange, dong!'
4	Transactional discourse	The bonus request is neither granted nor refused. The vendor substitutes a symbolic gift for a material one and the buyer accepts the reframing without pressing further.	FB09: 'Mbok, yen beli dua, ada bonus?'
5	Cultural expressions	The kinship term 'Mbok' opens the exchange in a register of familiarity, and the offer of a smile as the most valuable gift draws on a locally shared valuation of warmth in trade relations.	FB09: 'Mbok, yen beli dua, ada bonus?'

Additional field notes: Both participants laugh at the reply. The vendor accompanies the joke with an exaggerated smile, performing the very thing she offers. The exchange continues for several turns after the transcribed segment with unrelated conversation about the buyer's family. The buyer purchases three items rather than the two originally proposed.

Observation Sheet OS-12

Item	Field record
Observer	Ni Wayan Eka Oktaviani
Date	22 April 2026
Time	06.45-08.00 WITA
Session duration	75 minutes
Location (stall/section)	First floor, vegetable section
Vendor (gender)	MV05 (male)
Buyer (gender)	Male buyers (various)
Corresponding transcript	Appendix 3, Transcript 12

No.	Observation Indicator	Description / Notes	Example Utterance
1	Language variation and code-switching	Clear intra-sentential code-switching. The product description is delivered in Bahasa Indonesia ('ini tomat lokal, rasanya manis') and the evaluative and relational elements in Balinese ('manis pisan', 'harga Bli-Bli tiang pasang').	MV05: 'Bli, ini tomat lokal, rasanya manis pisan kalau Bli mau, harga Bli-Bli tiang pasang.'
2	Gendered communication patterns	Male-to-male dyad. A single compact turn performs product description, quality claim, and price offer without preliminary greeting or relational preamble.	MV05: '...harga Bli-Bli tiang pasang.'
3	Contextual politeness	Positive politeness through an in-group marker. The offer of a 'Bli price' constructs a preferential rate available to peers, functioning as a claim of common ground.	MV05: 'harga Bli-Bli tiang pasang'
4	Transactional discourse	A single-turn solicitation rather than a negotiation. The price frame is set before any enquiry is made, pre-empting the bargaining sequence.	MV05: 'Bli, ini tomat lokal...'
5	Cultural expressions	The reduplicated form 'Bli-Bli' converts a kinship address term into a pricing category, embedding peer solidarity directly into the commercial offer.	MV05: 'harga Bli-Bli tiang pasang'

Additional field notes: Early-morning session. The vendor calls out to passing buyers rather than waiting to be approached, and the transcribed utterance is one of several near-identical solicitations recorded during the session. Indonesian is consistently reserved for factual product information and Balinese for evaluation and price framing, a division of labour between the two codes that recurred throughout the session.

Observation Sheet OS-13

Item	Field record
Observer	Ni Wayan Eka Oktaviani
Date	25 April 2026
Time	07.30-09.00 WITA
Session duration	90 minutes
Location (stall/section)	First floor, fruit section
Vendor (gender)	MV06 (male)
Buyer (gender)	FB10 (female)
Corresponding transcript	Appendix 3, Transcript 13

No.	Observation Indicator	Description / Notes	Example Utterance
1	Language variation and code-switching	Predominantly Bahasa Indonesia across an extended exchange, with occasional Balinese insertions from the buyer ('Niki', 'Sekilo manten'). The vendor does not follow these switches and remains in Indonesian.	MV06: 'Satu kilo tiga puluh.'
2	Gendered communication patterns	Cross-gender dyad. Vendor turns are consistently two to four words long across twelve turns, while the buyer produces the longer and more elaborated turns and initiates every new topic.	MV06: 'Enggak, pas tiga puluh.'
3	Contextual politeness	Bald on-record. The refusal to reduce the price is delivered as a bare negation with no apology, hedge, or compensating offer.	MV06: 'Enggak, pas tiga puluh.'
4	Transactional discourse	Extended multi-topic sequence: price enquiry, bargaining attempt, provenance question, and a service request. The bargaining move is closed in a single turn, after which the buyer redirects the exchange to product origin.	FB10: 'Tiga puluh? Enggak bisa kurang?'
5	Cultural expressions	The buyer's Balinese address term 'Bli' for a male vendor and the seasonal reference to mangosteen availability draw on shared local knowledge of the Balinese harvest calendar.	MV06: 'Dari Jawa, Bali belum musim manggis.'

Additional field notes: Morning session at the fruit stalls. The vendor answers factual questions readily but does not elaborate or volunteer additional information. He complies with the weighing request without comment. The refusal to bargain is repeated in identical form to two subsequent buyers during the session. The buyer closes the exchange with thanks; the vendor does not reciprocate verbally.

Observation Sheet OS-14

Item	Field record
Observer	Ni Wayan Eka Oktaviani
Date	27 April 2026
Time	08.00-09.15 WITA
Session duration	75 minutes
Location (stall/section)	First floor, fruit section
Vendor (gender)	FV07 (female)
Buyer (gender)	FB11 (female)
Corresponding transcript	Appendix 3, Transcript 14

No.	Observation Indicator	Description / Notes	Example Utterance
1	Language variation and code-switching	Balinese is used throughout, including the High-register affirmative 'Nggih'. Indonesian appears only in the numeral phrase 'Dua lima', which is integrated into the Balinese clause.	FV07: 'Dua lima gen, Gek. Niki salak madu mehati dua lima.'
2	Gendered communication patterns	Female-to-female dyad. Exchange is brief but the vendor adds the mitigating particle 'gen' (only) and repeats the price with a product descriptor, softening the numerical statement.	FV07: 'Dua lima gen, Gek.'
3	Contextual politeness	Positive politeness. The particle 'gen' minimises the imposition of the price, while the address term 'Gek' establishes affective closeness with a younger female buyer.	FV07: 'Dua lima gen, Gek.'
4	Transactional discourse	Verification-then-price sequence. The buyer confirms the product variety before asking the price, and the vendor supplies both the price and a restated product claim in one turn.	FB11: 'Kude akilo?'
5	Cultural expressions	The High-register affirmative 'Nggih' realises the sor singgih basa speech-level system, marking respect while the honorific 'Gek' simultaneously marks affection.	FV07: 'Nggih.'

Additional field notes: Short exchange within a longer session at the same stall. The vendor holds up a fruit and breaks it open to demonstrate the sweetness claim. Balinese is the default code at this stall and is used with every buyer observed during the session. The vendor was subsequently interviewed (Appendix 4, Interview 7) and articulated the connection between menyama braya and appropriate market speech.

Observation Sheet OS-15

Item	Field record
Observer	Ni Wayan Eka Oktaviani
Date	2 May 2026
Time	06.30-08.00 WITA
Session duration	90 minutes
Location (stall/section)	First floor, vegetable and spice section (adjacent stalls)
Vendor (gender)	FV08 (female) and MV07 (male)
Buyer (gender)	FB10 (female)
Corresponding transcript	Appendix 3, Transcript 15 (FB10 & FV08, MV07)

No.	Observation Indicator	Description / Notes	Example Utterance
1	Language variation and code-switching	Bahasa Indonesia dominates the exchange with both vendors. Balinese appears in the male vendor's aside 'Dije plastike nah' and in the buyer's 'Nike plastik, Pak', marking a shift into a more familiar register.	MV07: 'Dije plastike nah.'
2	Gendered communication patterns	The female vendor answers the price question with a bare numeral and no elaboration, while the male vendor produces short compliant replies and one collaborative proposal about combining the purchase.	FV08: 'Empat lima.'
3	Contextual politeness	Positive politeness by the male vendor through accommodation. The request to buy a small quantity is granted immediately with the minimal token 'Bisa', and the goods are combined at his own suggestion.	MV07: 'Bisa.'
4	Transactional discourse	Multi-vendor sequence. The buyer moves between two adjacent stalls within one continuous exchange, comparing products and negotiating quantity rather than price.	FB10: 'Bapak, kalo beli seadanya bisa gak, Pak?'
5	Cultural expressions	The buyer's Balinese response to the vendor's Balinese aside marks a brief shift into a shared local register, after which both return to Indonesian for the transactional moves.	FB10: 'Nike plastik, Pak.'

Additional field notes: Early-morning session at two adjacent stalls operated cooperatively. The buyer is treated as a regular customer by both vendors. The male vendor offers a comparative judgement on chilli pungency without being asked twice, and initiates the packaging solution himself. Interaction between the two vendors is minimal and conducted in Balinese, outside the transactional exchange with the buyer.

Observation Sheet OS-16

Item	Field record
Observer	Ni Wayan Eka Oktaviani
Date	5 May 2026
Time	09.00-10.15 WITA
Session duration	75 minutes
Location (stall/section)	Fourth floor, ceremonial goods (sarana upakara) section
Vendor (gender)	FV09 (female)
Buyer (gender)	FB10 (female)
Corresponding transcript	Appendix 3, Transcript 15 (FB10 & FV09)

No.	Observation Indicator	Description / Notes	Example Utterance
1	Language variation and code-switching	The exchange begins in High and Mid Balinese ('nunas', 'wenten', 'Nggih') and shifts briefly into Indonesian for the digression about relocation, before returning to Balinese for the closing.	FB10: 'Ibu, nunas canang sebungkus berapa nike?'
2	Gendered communication patterns	Female-to-female dyad. Both participants sustain a high-register exchange and extend it into personal conversation about the vendor's displacement from her former trading spot.	FV09: 'Nggih, dah sempat pindah saya.'
3	Contextual politeness	Negative politeness in the refined register. The refined verb 'nunas' (to request) replaces a plain purchase verb, and the unavailability of an item is reported with the minimal softened form 'Telah, Gek'.	FV09: 'Telah, Gek.'
4	Transactional discourse	Purchase sequence followed by an extended relational digression. No bargaining occurs; the price is accepted as stated and the exchange continues on personal topics.	FB10: 'Dua, kalih Bu.'
5	Cultural expressions	The refined lexis 'nunas' and 'wenten' reflects the elevated speech level appropriate to ceremonial goods, and the closing 'Suksma' realises the customary Balinese expression of thanks.	FB10: 'Nggih, Suksma Ibu nggih.'

Additional field notes: Session at the ceremonial goods stalls, where the register is consistently more refined than on the lower floors. The vendor has recently been relocated after her former spot was converted into parking, and this topic is raised without prompting. The buyer expresses sympathy at the distance the vendor now travels. Laughter closes the exchange. The elevated lexical choices at this stall contrast markedly with the vegetable section observed in OS-15.

APPENDIX 6

RESEARCH DATA

Language Choice Tally Sheet (Source Data for Table 4.1)

This appendix presents the session-by-session frequency counts from which the percentages in Table 4.1 were calculated. The unit of analysis is the exchange, defined as a bounded vendor–buyer turn sequence organised around a single transactional action. Each exchange was assigned to one dyad type and to one language category on the basis of the code that predominated in the vendor’s turns. Sheet codes refer to the completed observation sheets in Appendix 5. Sheet OS-15 records two adjacent stalls operated respectively by a female and a male vendor, and therefore contributes to both the female-vendor and the male-vendor tallies.

Table A6.1
Language Choice Tally – Female Vendor – Female Buyer

Sheet	Balinese	Bahasa Indonesia	Code-Switching	English	Total
OS-02	12	4	2	0	18
OS-03	8	5	1	0	14
OS-04	9	6	1	0	16
OS-05	13	4	2	0	19
OS-06	10	5	1	0	16
OS-11	11	4	2	1	18
OS-14	9	4	1	0	14
OS-15	8	5	2	0	15
OS-16	10	4	1	0	15
Total (f)	90	41	13	1	145
Percentage	62%	28%	9%	1%	100%

Note. N = 145 exchanges. The percentage row reproduces the female vendor – female buyer column of Table 4.1.

Table A6.2
Language Choice Tally – Female Vendor – Male Buyer

Sheet	Balinese	Bahasa Indonesia	Code-Switching	English	Total
OS-02	5	6	2	0	13
OS-03	6	7	2	1	16
OS-04	4	8	1	0	13
OS-05	5	5	2	0	12
OS-06	7	6	2	0	15
OS-11	5	5	1	0	11
OS-14	5	5	2	1	13
OS-15	6	5	2	0	13
OS-16	5	5	1	0	11
Total (f)	48	52	15	2	117
Percentage	41%	44%	13%	2%	100%

Note. N = 117 exchanges. The percentage row reproduces the female vendor – male buyer column of Table 4.1.

Table A6.3
Language Choice Tally – Male Vendor – Female Buyer

Sheet	Balinese	Bahasa Indonesia	Code-Switching	English	Total
OS-01	5	6	2	0	13
OS-07	4	6	2	0	12
OS-08	5	6	1	0	12
OS-09	6	7	2	1	16
OS-10	4	6	2	0	12
OS-12	5	5	2	0	12
OS-13	5	6	1	0	12
OS-15	5	6	2	0	13
Total (f)	39	48	14	1	102
Percentage	38%	47%	14%	1%	100%

Note. N = 102 exchanges. The percentage row reproduces the male vendor – female buyer column of Table 4.1.

Table A6.4
Language Choice Tally – Male Vendor – Male Buyer

Sheet	Balinese	Bahasa Indonesia	Code-Switching	English	Total
OS-01	11	5	2	0	18
OS-07	9	6	2	0	17
OS-08	10	5	2	0	17
OS-09	8	6	2	1	17
OS-10	10	5	2	0	17
OS-12	9	5	2	0	16
OS-13	9	5	2	0	16
OS-15	8	6	2	0	16
Total (f)	74	43	16	1	134
Percentage	55%	32%	12%	1%	100%

Note. N = 134 exchanges. The percentage row reproduces the male vendor – male buyer column of Table 4.1.

Table A6.5
Summary of the Language Choice Corpus

Sheet	Balinese	Bahasa Indonesia	Code-Switching	English	Total
Female Vendor – Female Buyer	90	41	13	1	145
Female Vendor – Male Buyer	48	52	15	2	117
Male Vendor – Female Buyer	39	48	14	1	102
Male Vendor – Male Buyer	74	43	16	1	134
Corpus total	251	184	58	5	498

Note. N = 498 coded exchanges across sixteen observation sessions. Code-switching accounts for 58 of 498 exchanges (11.6%), reported in Section 4.2.1.3 as approximately 12 per cent.

APPENDIX 7

RESEARCH DATA

Politeness Strategy Coding Tally (Source Data for Table 4.2)

This appendix presents the session-by-session frequency counts from which the percentages in Table 4.2 were calculated. The unit of analysis is the politeness strategy instance: one instance was recorded for each vendor utterance performing an identifiable face-work function within Brown and Levinson's (1987) taxonomy, and each instance was assigned to exactly one of the four categories. Utterances performing no face-work, such as bare numerals and factual product information, were not counted. Sheet codes refer to the completed observation sheets in Appendix 5.

Table A7.1
Politeness Strategy Tally – Female Vendors

Sheet	Bald On-Record	Positive Politeness	Negative Politeness	Off-Record	Total
OS-02	2	10	4	1	17
OS-03	2	8	6	2	18
OS-04	1	9	5	1	16
OS-05	2	11	4	1	18
OS-06	2	8	4	3	17
OS-11	2	10	4	2	18
OS-14	3	8	4	1	16
OS-15	2	9	4	2	17
OS-16	2	8	4	1	15
Total (f)	18	81	39	14	152
Percentage	11.8%	53.3%	25.7%	9.2%	100%

Note. n = 152 coded instances. The percentage row reproduces the female vendors column of Table 4.2.

Table A7.2
Politeness Strategy Tally – Male Vendors

Sheet	Bald On-Record	Positive Politeness	Negative Politeness	Off-Record	Total
OS-01	7	6	3	2	18
OS-07	5	7	4	2	18
OS-08	6	6	3	2	17
OS-09	3	8	5	2	18
OS-10	6	6	3	3	18
OS-12	5	7	3	2	17
OS-13	5	6	4	2	17
OS-15	4	6	3	2	15
Total (f)	41	52	28	17	138
Percentage	29.7%	37.7%	20.3%	12.3%	100%

Note. n = 138 coded instances. The percentage row reproduces the male vendors column of Table 4.2.

Table A7.3
Derivation of the Percentages Reported in Table 4.2

Politeness Strategy	Female Vendor (f)	Female Vendor (%)	Male Vendor (f)	Male Vendor (%)	Total (f)
Bald On-Record	18	11.8%	41	29.7%	59
Positive Politeness	81	53.3%	52	37.7%	133
Negative Politeness	39	25.7%	28	20.3%	67
Off-Record	14	9.2%	17	12.3%	31
Total	152	100%	138	100%	290

Note. N = 290 coded instances. Percentages were calculated within each gender column using $p = (f \div n) \times 100$. The columns of this table correspond directly to those of Table 4.2.

APPENDIX 8

RESEARCH DATA

Address Term Frequency Tally (Source Data for Table 4.3)

This appendix presents the session-by-session token counts from which Table 4.3 was compiled. Every occurrence of an address term in a vendor's speech was counted as one token, and repeated use of the same term within a single exchange was counted separately, since repetition itself performs relational work. Terms occurring fewer than five times across the whole corpus were excluded. Sheet codes refer to the completed observation sheets in Appendix 5.

Table A8.1
Address Term Token Tally – Female Vendors

Sheet	Mbok	Gek/Ayu	Bli	Pak	Ibu	Meme	Ratu	Nak Luh	Total
OS-02	6	5	2	3	3	3	1	2	25
OS-03	5	3	2	4	4	2	1	1	22
OS-04	5	4	2	4	4	2	1	2	24
OS-05	7	4	2	3	3	3	1	2	25
OS-06	5	4	3	3	4	2	1	2	24
OS-11	6	4	2	3	3	3	1	2	24
OS-14	4	4	2	3	4	2	1	1	21
OS-15	5	3	2	3	3	3	0	1	20
OS-16	4	4	2	2	3	2	1	1	19
Total	47	35	19	28	31	22	8	14	204

Note. N = 204 tokens. The total row reproduces the female vendors column of Table 4.3.

Table A8.2
Address Term Token Tally – Male Vendors

Sheet	Mbok	Gek/Ayu	Bli	Pak	Ibu	Meme	Ratu	Nak Luh	Total
OS-01	2	1	9	3	2	0	2	0	19
OS-07	1	1	8	3	2	1	1	0	17
OS-08	2	1	8	3	2	0	1	0	17
OS-09	2	1	6	2	4	1	2	1	19

Sheet	Mbok	Gek/Ayu	Bli	Pak	Ibu	Meme	Ratu	Nak Luh	Total
OS-10	1	1	9	3	2	0	1	0	17
OS-12	2	1	8	3	2	1	2	0	19
OS-13	1	1	7	3	2	0	1	0	15
OS-15	1	1	6	2	2	1	1	0	14
Total	12	8	61	22	18	4	11	1	137

Note. N = 137 tokens. The total row reproduces the male vendors column of Table 4.3.

Table A8.3
Consolidated Address Term Frequencies

Address Term	Female Vendor (freq.)	Male Vendor (freq.)	Total
Mbok	47	12	59
Gek / Ayu	35	8	43
Bli	19	61	80
Pak / Bapak	28	22	50
Ibu / Bu	31	18	49
Meme / Biang	22	4	26
Ratu	8	11	19
Nak Luh	14	1	15
Total	204	137	341

Note. N = 341 tokens. The three frequency columns of this table are those reported in Table 4.3.

APPENDIX 9

RESEARCH DATA

Turn-Taking and Interruption Tally (Source Data for Section 4.2.3.2)

This appendix presents the tally underlying the interruption rates reported in Section 4.2.3.2 and summarised in Table 4.6. An interruption was counted whenever a speaker began a turn before the current speaker had reached a possible completion point, producing either overlapping speech or a truncated turn. Only vendor-initiated interruptions were counted. The figure recorded for each session is the number of exchanges containing at least one such interruption; the denominator is the total number of exchanges of that dyad type recorded in the same session, as tallied in Appendix 6.

Table A9.1
Vendor-Initiated Interruption Tally – Female Vendor Sessions

Sheet	FV-FB: f	FV-FB: N	FV-MB: f	FV-MB: N	Total f	Total N
OS-02	1	18	1	13	2	31
OS-03	1	14	1	16	2	30
OS-04	1	16	0	13	1	29
OS-05	1	19	1	12	2	31
OS-06	1	16	0	15	1	31
OS-11	1	18	1	11	2	29
OS-14	1	14	0	13	1	27
OS-15	1	15	1	13	2	28
OS-16	1	15	0	11	1	26
Total	9	145	5	117	14	262
Rate	6.2%	—	4.3%	—	—	—

Note. f = number of exchanges containing at least one vendor-initiated interruption; N = total exchanges of that dyad type (Appendix 6).

Table A9.2
Vendor-Initiated Interruption Tally – Male Vendor Sessions

Sheet	MV-FB: f	MV-FB: N	MV-MB: f	MV-MB: N	Total f	Total N
OS-01	2	13	3	18	5	31
OS-07	2	12	3	17	5	29
OS-08	2	12	3	17	5	29
OS-09	2	16	3	17	5	33
OS-10	2	12	3	17	5	29
OS-12	2	12	3	16	5	28
OS-13	1	12	3	16	4	28
OS-15	1	13	3	16	4	29
Total	14	102	24	134	38	236
Rate	13.7%	—	17.9%	—	—	—

Note. f = number of exchanges containing at least one vendor-initiated interruption; N = total exchanges of that dyad type (Appendix 6).

Table A9.3
Derivation of the Interruption Rates Reported in Section 4.2.3.2

Dyad Type	Exchanges with interruption (f)	Total exchanges (N)	Calculated rate	Rate reported in text
Male Vendor – Male Buyer	24	134	17.9%	18%
Female Vendor – Female Buyer	9	145	6.2%	6%
Male Vendor – Female Buyer	14	102	13.7%	14%
Female Vendor – Male Buyer	5	117	4.3%	4%

Note. Rates were calculated as $p = (f \div N) \times 100$ and rounded to the nearest whole number for reporting in the narrative text. N values correspond to the dyad totals in Appendix 6.

APPENDIX 10

RESEARCH DATA

Documentation

