

Does Two Deictic System Occur in Three –Way System of Demonstrative? A Case in Sasak Language.

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Abstract

This paper aims at studying the phenomenon of two deictic system used within the three-way system of demonstratives in Sasak language. The data were collected via participation observation and interview. The instrument used is the questionnaire on demonstratives developed by, Eric & David Wilkins (1996). The data are analyzed via interactive model which consists of three steps- data reduction, data display and data verification. This study results that two deictic system of demonstratives is used in the noble language of Sasak language and particular areas in north Lombok; this case is the result of demonstrative accommodation of the neighboring dialect. The distal concept of honorific demonstrative, furthermore, covers the concept of medial and distal one in common demonstratives. Syntactically, honorific demonstratives in Sasak language has five types, namely, pronominal, adnominal, identificational, locational and verbal. These syntactic categorizations are significantly different compared to the common Sasak demonstratives.

Keywords

Honorific demonstrative, noble language, deictic system, Sasak language.

1. Introduction

Demonstrative is a word that is used to point an object. Every language has demonstratives with different semantic, syntactic and pragmatic function. Semantically, most languages are deictically contrastive in demonstrative; the referent that is close to the origo is called proximal and its counterpart which relates to the referent that is away from the origo is called distal (Diessel, 2013; Aubali, 2015). Syntactically, it can be divided into some categorizations based on its grammatical position in a sentence. For instance, Dixon (1988) divided demonstratives into three categories; 1) nominal demonstrative, 2) adverbial demonstrative, and 3) verbal demonstratives. Pragmatically, demonstratives serve two functions; 1) the exophoric function and 2) the endophoric function. Exophoric function refers to the non-linguistic entities in the speech situation, and the later functions to refer to elements of the ongoing discourse.

Demonstratives in Sasak language, a language spoken in Lombok, have many dialects which indicate that every dialect has different types and forms of demonstratives. For instance, a study on demonstratives in Menu-Meni dialect of Sasak language by Sutarman (2010) results that this dialect has seven syntactic categories of demonstratives with three way-systems; 1) there is a proximal distance which indicates that the referent is close to both speaker and addressee, 2) a medial distance which refers to the referent that is close to the addressee, and 3) the distal one which relates to the referent that is far away from both speaker and addressee. From this study, it is essential to explore the demonstratives in all dialects of Sasak language because every dialect may have different functions of demonstratives.

The current paper studies dual systems of demonstratives in Sasak language. Generally, One language has a single type of demonstrative system applied; one language may at least has two deictic contrast (proximal and distal). Sasak language consisting of five dialects generally has three- way system of demonstrative: proximal, medial and distal

(see Sutarman and Hanafi, 2020). Every dialect has the same concept of deictic contrast even though the type and forms of demonstrative may vary (see Sutarman, 2014 for types and forms of demonstratives in Sasak language). However, it is undeniable that Sasak language has level of language involving noble language used by noble people and common language used by non-noble people.

The existence of language level in Sasak language truly influences the deictic system of demonstrative; the common Sasak language apply three-way system while the noble language uses two way system. This case evokes the curiosity on how the concept of noble language demonstrative covers the concept of deictic contrast in common Sasak language. Furthermore, this paper also aims to find out the types and forms of demonstrative in noble language due to its differences in deictic contrast. Besides the two purposes above, this research also provides the facts that the common Sasak language also accommodate two-deictic system spoken in particular area in Lombok.

2. Theories

2.1 Overview Of Sasak Demonstratives

Demonstratives in Sasak language includes in person oriented –system with three way-distinctions; the proximity which relates to closeness of object to the speaker, medial which relates to the closeness of object to the hearer, and distal which relates to the far away object from both speakers and hearer. Sasak language has six dialects with the same concept of demonstratives in each dialect. What makes them different is the syntactic categorization of demonstratives. For instance, Nggeto-Nggete dialect of Sasak language has six syntactic categories of demonstratives while other dialects such as Menu-Meni, Ngeno-Ngene, Meriaq-Meriqu, Meno-Mene, and Kuto-Kute have seven categories of demonstratives; Nggeto-Nggete dialect does not have referential demonstratives (Sutarman and Hanafi, 2020).

Syntactically, Sasak demonstratives are divided into seven demonstrative categories which indicate that the language has more categories than those proposed by Diessel (1999) and Dixon (1988). Diessel proposes four categorization of demonstratives, namely, demonstrative pronoun, demonstrative determiner, demonstrative identifier and adverbial demonstrative. Meanwhile, Dixon proposes three categorizations: nominal demonstrative, adverbial demonstrative and verbal demonstrative. Sasak demonstratives consists of seven categorizations: demonstrative pronoun, demonstrative determiner, demonstrative adverbial, demonstrative identifier, verbal demonstrative, demonstrative quantifier, and referential demonstrative.

Pragmatically, demonstrative pronoun takes important role in determining the cognitive status of demonstrative based on Givenness Hierarchy proposed by Gundel (1993). In this case, demonstrative pronoun can some statuses based on the context of the object; when the object is very well-known by both speaker and hearer, the status can be “familiar”, “activated”, and “in focus”. It can for instance be ‘in focus’ when the object is visible in the speech situation and the object becomes the topic of conversation between the speaker and hearer (Sutarman and Hanafi, 2020).

2.2 The Semantic View Of Demonstratives

Diessel (2003) states that demonstrative has been used to coordinates the interlocutors’ focus of attention as the basic function of communication. Demonstratives have been discussed widely in the language of the world. It has been studied in discourse-pragmatic, functional and typological perspectives (Manfredi, 1999). Diessel (1999) has, furthermore, proposed three criteria for the definition of demonstratives; first, demonstrative serves syntactic function, second, demonstrative has certain pragmatic function by organizing information flow in a communication, and by focusing the hearer’s attention on the objects in the speech situation, the third, demonstratives encode a meaning of spatial distance.

Semantically, demonstratives have two features; deictic feature and qualitative feature. The deictic feature concerns with the location to the deictic center such as whether the referent is uphill, downhill, near or far and etc. The later refers to the characters of the referent such as animate or inanimate, single or plural and etc. One of the common features of demonstrative is its pointing feature which relates to a distance. All languages over the world have demonstrative which at least two different system; the referent that is close to the speaker is called proximal and the referent that is away from the speaker and addressee is called distal (Latupeirissa, 2016). However, Himmelmann (1998) has a different argument that demonstrative does not always encode a deictic contrast. He takes an example from the German's colloquial language *dies* and *das*. *Dies* is always used adnominally but *das* can be independent pronoun and a modifier of co-occurring noun. These colloquial language do not contrast deictically but they may have proximal and distal meaning.

Dixon (2003) proposes some parameters on the distance such as height, stance, visibility, and side. The parameters highly influence the language term on certain demonstratives as in the language of Sasak language in which it applies additional lexeme 'o' in the distal demonstrative as in the followings

- 1) Luek kepeng chiao
Much money MDDD
"That money is too much"
- 2) Tamang montor nuo
Take in motorcycle DDD
"Take that motorcycle in"

The demonstratives 'chiao' and 'nuo' are demonstrative determiner in Kuto-Kute dialect in Sasak language. 'chiao' which is glossed that for medial distance and 'nuo' which is also glossed that for distal one have different form from the demonstrative pronoun. The form of demonstrative pronoun in this dialect does not apply the o- ending. The o-ending in this dialect can be seen as the emphasis on the referent itself.

Other parameters come from Hyslop (1993) who states that demonstratives have many aspects to be consideration on the demonstrative system. They are 1) distance which relates to the closeness of speaker, addressee, speaker and addressee, and other participants in the speech act, equidistant from speaker and addressee, and nearest or most distant to speaker, 2) visibility to speaker and addressee, 3) height, 4) side, 5) front or opposite to speaker, 6) behind, and 7) environmental parameters such as inland, up or downhill, river, and coast. Every language sometimes has different parameter on the semantic system of its demonstrative. For instance, Sasak language mostly applies distinctive distance as parameter on the demonstrative so Sasak language has three deictic system called proximal, medial and distal.

To determine the sensitivity of demonstrative on the participant based distance, Pederson (1996) has proposed a participant based demonstrative which can examine how many types of demonstrative system are there in a demonstrative. He suggests that the dyadic and triadic positional arrangement to be applied in a questionnaire for studying demonstrative. This method can result in the same distinction or new type of distinction emerges. This theory is also used the writer to conduct a study on Sasak demonstrative and finds that Sasak language has many new categories of Sasak demonstrative such as demonstrative quantifier, intensifier and referential demonstratives.

2.3 Demonstrative System Across Languages

Systems of demonstratives in languages over the world are varied. Diessel (1999) states that at least one language has two deictic systems which is often called proximal which refers to close referent and another is distal which denotes to a far referent. English, for example, has two –way system of demonstratives consisting of proximal this for referring

to near object and distal that for a far object. Diessel (1999) also explains that Vietnamese has two –way system which consists of proximal nay and distal day.

However, many languages in the world have more than two deictic system of demonstratives. For instance, Sasak language has three deictic system of demonstratives; the first term is called proximity which refers to the speaker and referent close each other, the second term is medial which relate to the object that is located close to the hearer and away from the speaker, and the next term is distal which denotes to the referent that is located away from the speaker and hearer.

Anderson and Keenan (1985) divides demonstrative into a distance oriented and person-oriented system. In distance-oriented system, the person becomes deictic center in which the distance is focused on the speaker; the proximity means close to speaker, medial means intermediate distance between proximal and distal, distal means away from speaker (Gawronska and Haman, 2007). This type can be seen in the language of Spanish: *este* means “close to speaker”, *ese* means “medial to speaker”, and *aquel* means “away from speaker”. Meanwhile, in person oriented system the object becomes deictic center as Japanese language in which the middle term *so-* (deictic root) refers to the location near the hearer. For instance, *sore* “that (near the hearer), *soko* “there (near the hearer).

Nimura and Hayashi (1996 cited in Gawronska & Haman, 2007) propose an alternative explanation of the use of spatial demonstratives. They state that *this/that* in English can have psychological and emotional overtones. Strauss (2002) presents a more dynamic system based on interactions between the speaker and the object spoken about. He argues that *this* indicates high concentration on the object, *that* medium and *it* low. It is similar to Sasak’s concept of demonstrative in which the proximity *ne* (*this*) suggests the visibility of object. However, the concept of *ie* (in Sasak language) requires the speaker to have enough knowledge on the object; the object is not new thing for the speaker and hearer (Sutarman, 2014).

2.4 Noble Language Of Sasak

Sasak people in Lombok use two forms of language known as Sasak *alus* (high language) which spoken by noble people and *Base jamak* (low language/ordinary language) which is mostly used by non-noble people of Lombok (Wahyingsih et al, 2016; Abdussamad et al,2020). Mahyuni (2006) states that Sasak people is divided into three social status, namely *Raden* (prominent people), *Menak* (ordinary noble), and *Jajar Karang* (commoner). These three social status apply different language form of Sasak language; *Raden* and *Menak* use refined language while *Jajar Karang* apply common language. For instance, the status of *Raden* will say *kaji* which is glossed “I” in English, and *Menak* will use *tiang* while *Jajar Karang* use *aku* to express first person singular.

Noble language in Sasak is not only used by those who have *Menak* status, but also for those who have religious title such as *Ust* and *Hajj*. The use of noble language actually refers to politeness in daily communication. Therefore, those with religious title tend to use *menak* language as he/she needs to show polite behavior to others. In addition, level of education and economic background can also be the factor of utilizing the noble language of Sasak. It occurs in many non-*menak* villages in Lombok. However, the use of noble language by non-noble people is limited to pronoun and demonstratives as well as some popular words used in daily interaction. Mahyuni (2006) has listed some *base alus* that frequently used in daily communication.

Table 1. The frequently – used *alus* words¹

Alus words (refined)	Base jamak (ordinary word)	Meaning
Nggih	Aok	‘Yes’
Niki	Ne	‘This’

¹ These data are taken from Mahyuni (2016)

Nike	Nu	'That'
Tiang	Aku	'I'
Mangkin	Nane	'Now'
Napi	Ape	'What'
Silaq	Aneh	'Please'
Base	Ongkat	'Speech'
Pelinggih	Kamu	'You'
Pelungguh	Kamu	'You'
Matur	Barak	'Inform'
Seniki	Ne	'Niki'
Deriki	Ne	'Here'
Sampun	Uah	'Already'
Menggah	Gedek	'Angry'
Ngiring	milu	'Follow'

3. Methodology

3.1 Research Design

The descriptive- qualitative method was used for the purpose of this research. It aims at describing facts or characteristics of population, or phenomenon being studied. According to Berg (2001), qualitative research attempts to answer questions by considering various social settings and the population who inhabit the settings. In this study, the use of dual system of demonstrative in Sasak language becomes the object of study. Meanwhile, the speakers of Sasak, generally, use three way – system in demonstratives so the use of dual systems- two-way becomes interesting to study.

3.2 Setting and Participants

The setting of this research is in three areas where dual systems are used; there are Bayan, Genggelang and Karang Bayan. There are fifteen informants taken from these villages in which there are five from each village. These informants are selected through the following considerations; age range 25-60 years old, native speakers, and literate person.

3.3 Instruments

The questionnaire on demonstratives developed by, Eric & David Wilkins (1996) is utilized in the collection of data. The questionnaire involves the questions related to the morphological and syntactic aspects of demonstratives

3.4 Data Collection

The data are collected via participation observation and interview. Participation observation is conducted in order to recognize how dual systems of demonstrative in particular areas in Sasak language are used. Interview is also done to get clear information from the speakers so that the researcher can obtain the valid data.

3.5 Data Analysis

The data are analyzed via interactive model which consists of three steps; first step data reduction which is applied to reduce the inappropriate data obtained during the data collection. Next step is data display by which the data are presented via matrices, graphics, web, and also chart. They are arranged as comprehensive as possible in order to draw conclusion. The last step is data verification in that the data are verified for the last time. In this step, the data are reconfirmed to the informants.

4. Discussion

4.1 Honorific Demonstratives

Sasak language has noble language that is commonly used by the people with high social status in this community. High social in this term is not only for those with noble title such as Raden, Lalu, Lale (for girl), and Baik (for girl) but also for those with religious titles such as Ustaz, Ustzah (for girl) Tuan Guru, and Hajj (Mahyuni, 2006). The high social status in this community has honorific demonstratives that are used in daily communication instead of using common demonstratives. Common demonstratives and honorific demonstratives are significantly different in many aspects.

4.1.1 Deictic System

The common system of demonstrative in Sasak language is three-way systems; proximal, medial and distal. However, Honorific demonstratives in Sasak language serve two way distinctions, namely, proximal and distal. proximal niki (this) is used to indicate close object from the speaker and distal niki (that) is applied for its counterpart. Then, one questions may reveal in the hearer's mind that how the speakers of noble Sasak language cover the common deictic system of demonstratives in Sasak language. This questions will be discussed in the following subsections.

4.1.1.1 Proximal Demonstratives

Proximal demonstrative in honorific demonstratives of Sasak language refers to the object that is close to the speaker. It covers the object that can be reached by hand. See the following illustration.

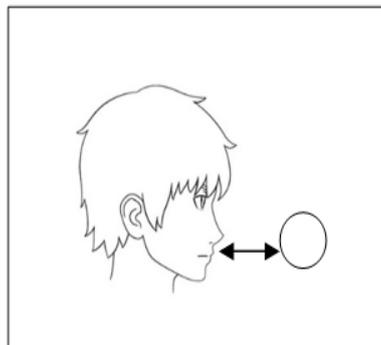


Figure 1

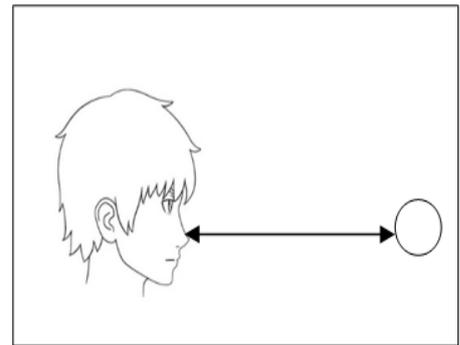


figure 2

The figure 1 indicates that the speaker and the object are in hand reach and it is absolutely visible. The distance between the speaker and the object are close enough. In figure 2, the speaker and object are quite far but it is still visible so it includes in the proximal distinction. See the examples below

- 3) niki kadu sajadah silak
 This.hon use praying mat please
 "Use this praying mat please"

Niki (this) is a proximal honorific demonstrative in Sasak language. Example (3) shows the use of niki in spoken language. The word niki (this) in the sentence can be translated into two contexts; first, the speaker, hearer and the object are in close distance so niki is appropriate to use. The speaker may hold the sajadah (praying mat) and he suggests the hearer to use it for praying. Second, only the speaker and object are in the speech situation. Thus, these contexts show that the proximal distance of Sasak honorific demonstrative indicate that the object is close to speaker and may be in a distance from the hearer.

4.1.1.2 Distal Demonstratives

Distal honorific demonstrative of Sasak language covers the concept of medial and distal distinctions. The concept of medial demonstrative in Sasak language is that the object locates closer to the hearer and far from the speaker while distal one relates to the object that is located far away from both speaker and hearer. Below are the illustrations of these concepts

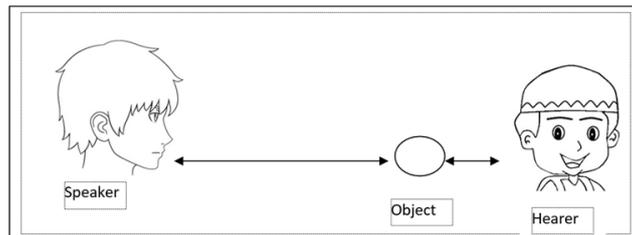


Figure 3. Medial concept

The concept of medial demonstrative in Sasak language is illustrated in figure 3. The speaker is away from the object and the object is close to hearer. In the concept of honorific demonstrative, this concept is covered by the distal distance. Another concept of distal honorific demonstrative in Sasak language can be shown below.

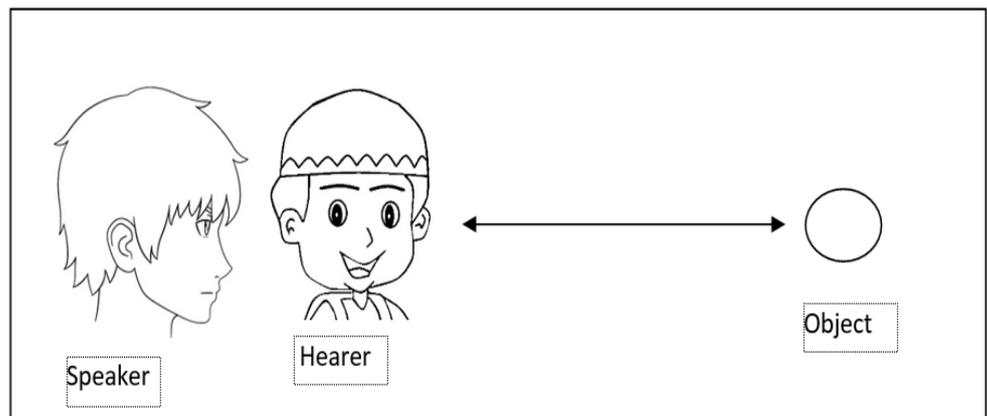


Figure 4: distal concept

The figure 4 shows the concept of distal demonstrative in common system of Sasak demonstrative. This concept is also covered by the distal honorific demonstrative in Sasak language. See examples below

- 4) Bait-an tiang buku nike lek bale
Take.Link I.ACC. book. That at home
“ take the book for me at home”
- 5) nike deket masjid taok bale-n nie
that close mosque place home.link. He.POSS
“his house is near the mosque”

In sentence (4), the honorific demonstrative “nike” is used to point the book located far from both speaker and hearer. In this context, the speaker asks the hearer to take the book in at home. In sentence (5), the concept is similar to sentence (4) but it is different in the context in which the speaker and hearer are away from the object (masjid).

In a telephone communication, the speaker of honorific demonstrative make use of the concept in figure 3 to denote the object close to hearer. See for example below

- 6) inak tuan, mbot cok HP nike sengak wah penok jage.
 Mother.Hon. unplug charge HP that because already full probably
 “mom, unplug the handphone charger because it is probably full”

The example (6) above shows that the communication between speaker and hearer happened on the phone. The speaker uses nike to indicate the object close to hearer inak tuan. Thus, the concept of distal honorific demonstrative in Sasak language covers the concept of medial and distal concept of common demonstratives of Sasak language.

4.2 Syntactic Function

Syntactically, the categorizations of honorific demonstrative in Sasak language are different from the common demonstratives. the common ones are divided into seven categories as mentioned by Sutarman (2020) while this study discover that honorific demonstratives in Sasak language are divided into four syntactic categories; they are nominal demonstrative, identificational demonstrative, locational demonstrative and verbal demonstratives. These demonstratives are divided based on the Diesselian’s framework (1999).

4.2.1 Pronominal

Pronominal demonstrative in honorific forms has different form from the common one in Sasak language. Honorific –pronominal demonstrative has niki (this) to indicate proximity which is used to indicate that the object is close to speaker and nike (that) to show that the object is away from the speaker. See examples below

- 7) Niki kadu beli minyak pak tuan
 This.Hon use buy fuel sir.Hon
 “Use this (money) to buy fuel sir”
- 8) Atong ember nike jok bale bareh kemalem nggih.
 Take bucket that. Hon to home later night yes.Hon
 “take the bucket to my house tonight, please”
- 9) Jau’a-n-te buku nike bareh nggih.
 Bring.link.1pl book that.Hon later yes
 “Bring us the book later, please”

Example in (7) is proximal niki (this) which is used to point the close object money from the speaker. In this context, the speaker gives money (object) to hearer for buying fuel. The object this (money) in this case is held by the speaker and close to hearer. In example (8), the speaker uses nike (that) to indicate that the object ember (bucket) is close to hearer. In this case, the speaker and hearer conduct communication via phone. The last sentence (9) show that the speaker and hearer are in the same place but the object is away from both.

4.2.2 Adnominal

This type has the same form from the pronominal one; this is the reason why Dixon (1988) combine pronominal and nominal demonstrative into nominal. However, Diessel (1999) divides them into two different types because they have different function. Adnominal according to Diessel (1999) is used to modify the head. The two examples below show the use of adnominal demonstratives in honorific language of Sasak. Sentence (10) uses niki

(this) to explain the head *kepeng* (money) of the noun phrase *kepeng niki*. The noun phrase structure in Sasak language follows the Indonesian language structure in which modifier is placed after the head. The same context also happens to the second sentence (11) in which the noun phrase *sekolah niki* (that school) has different phrase structure from English. *Nike* (that) here functions to modify the noun *sekolah* (school).

- 10) *Tiang jauk kepeng niki ust.*
 1sg.Hon bring money this.Hon ust.religious title
 “Ust, I bring this money”
- 11) *Sekolah niki bagus pengelolaan- ne*
 School that good management. 3sg.Obj
 “That school has good management”

4.2.3 Identificational

Honorific identificational demonstrative in Sasak language also has the same form as those of pronominal and adnominal ones. In this case, Diessel (1999) says that identification demonstrative functions to identify the object in a sentence. In honorific language of Sasak, it is usually followed by the noun being identified as in the examples below. Sentence 12 and 13 show the identificational demonstrative which is followed by the noun *laptop* in sentence 12 and *barang* (goods) in sentence 13. Those honorific demonstratives identify the nouns following the demonstratives.

- 12) *Niki laptop side pak tuan*
 This.Hon laptop you.hon sir.Hon
 “This is your laptop sir”
- 13) *Nike barang side.*
 That.Hon goods you.hon
 “That is your goods”

4.2.4 Locational

Honorific -Locational demonstratives in Sasak language has *driki* (here) to indicate proximal location near to the speaker and *drike* (there) to indicate its counterpart. In example 14, the speaker uses *driki* (here) because the speaker and hearer are in the same place, so they are close to the location. In example 15, the use of *drike* (there) in this sentence indicates that the speaker and hearer are away from the location. This context may also happen in the telephone communication in which the hearer may be in a distance from the speaker.

- 14) *Driki taok te ngaji laun*
 Here.Hon place 1pl study tonight
 “we study here tonight”
- 15) *Lemak tiang jok bale-n side, drike taok te raos*
 Tomorrow 1sg.Hon to house.link you.hon there.Hon place 1pl speak
 “I will go to your house tomorrow, we talk about it there”

4.2.5 Verbal

Honorific verbal demonstrative also occurs in noble language of Sasak language. However, this demonstrative is still under discussion because not all respondents accommodate the existence of honorific verbal demonstratives. For instance, speakers of *meriaq-meriqu* does not accommodate the honorific demonstrative of Sasak language. However, beyond the

controversy of honorific verbal demonstrative, I include this demonstrative because it is used in some other dialect speakers such as Menu-Meni, Meno-Mene and Kuto-Kute. This demonstrative is based on the 2nd person singular plingguh/plungguh (you). The honorific – verbal demonstrative has mlingguh (come here) to ask hearer to approach the speaker and mlungguh (go there). The initial lexical p assimilated to m which is functioned as verbalizer in Sasak language. Sentence (16), the speaker asks hearer to visit his house by using mlingguh (come here); the speaker speaks at his house. Sentence (17) shows that the speaker speaks to hearer that he wants come to hearer’s house which means that the speaker and hearer are in the speech situation and away from the object.

16) Silak mlingguh juluk lek bale
Please come here first at home
“Come to my house please”

17) Laun-te mlungguh aok
Later. 1pl go there yes
“We will come there later”

4.3 Common Demonstratives

Besides noble language, the use of two way systems of demonstratives is also applied in common Sasak language. It occurs in the dialect of Kuto-Kute in Bayan and Genggelang. This phenomenon occurs because of accommodation of other’s dialect; the speakers in Bayan and Genggelang accommodate demonstratives of Nggeto-Nggete dialect because this dialect is spoken in the neighboring village. Thus, contact between the communities often happens because both speakers of the dialect meet in the tourism object, Rinjani Mountain. They often act as a guide for tourists visiting the Rinjani Mountain. Long contact between them results the language assimilation in which it is clearly shown in the use of deictic system of demonstrative by the speakers of Kuto-Kute dialect in Genggelang and Bayan village.

However, the speakers of Nggeto-Nggete dialect keep using three –way systems in their daily communication. Geographically, the speakers of Nggeto-Nggete dialect in east Lombok are closer to the mountain than those of the speakers of Kuto-Kute in Genggelang and Bayan. Nonetheless, official tracking for climbing the mountain is from north Lombok which means that most tourists climb the mountain from north Lombok. The speakers of the neighboring dialect, Nggeto-Nggete, usually wait for the tourists in the tourism location so they may get contact each other and the speakers of Kuto-Kute dialect accommodate the neighboring demonstratives. Based on the interview, speakers of Kuto-Kute dialect often get contact with the speakers of neighboring dialect when they sell something to the tourists.

The people of Bayan and Genggelang just accommodate demonstrative intensifier from the neighboring dialect. They have senene (this one) for proximal demonstrative intensifier and senono (that one) for distal one. This demonstrative is used to intensify the object being spoken. For instance, The conversation (18) below is from Genggelang village. The speaker A asks for the needle to speaker B because the speaker A has tried to find it but he could not get the needle, and speaker B answers it by expressing demonstrative intensifier ‘senene ti ya nya’ (here it is).

18) A: mbe okon epe naoq jait ono?
Where at you.Hon know needle that
“where did you put the needle?”

Toneek elek-qu meta dek-qu tempur-tempur
Past from.1sg search not.1sg find
“I looked for it, but I didn’t find it”

B: senene ti ya nya
This one it
“Here it is”

19) bersi-n sinene juluk, terus gawek ya ampok ta aro
Cleas.APPL this one first then do 3sg then 1pl do
“clean this one first then we do”

Sinono agin sekek-sekek bersi
That one so one.redup clean
“That in order that it is clean one by one”

The second example (19) is taken from the speakers of Bayan. The sentence uses proximal demonstrative intensifier in ‘bersi-n sinene’ to emphasize which one should be clean first, and also distal demonstrative intensifier *sinono* in the second sentence to intensify the second object can be done after the first object. Thus, demonstrative intensifier here can show which object is being emphasized by the speaker.

5. Conclusion

Two -way systems of demonstratives in Sasak language exist in the noble language and common language. This deictic system has to cover the concept of three – way system in common Sasak demonstratives; the proximity concept of honorific demonstrative has similar concept with that in the common one while its counterpart covers the concept of medial and distal concept. The two-way system on common demonstrative occurs in some areas of Kuto-Kute dialect in north Lombok. The phenomenon happens due to the demonstrative accommodation of the neighboring dialect Nggeto-Nggete. Based on Diessel’s syntactic categorization, Honorific Sasak demonstratives have five types of demonstratives; pronominal demonstrative, adnominal demonstrative, identification demonstrative, demonstrative identifier, and verbal demonstrative. The last demonstrative, however, is still in controversy because not all of Sasak speakers accommodate the concept of verbal demonstrative. Thus, further research on demonstrative can be conducted to assure concept of honorific – verbal demonstrative.

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