
| RESEARCH ARTICLE

Double Deictic Systems in Sasak Demonstratives: Noble versus Common Language

Sutarman¹, Diah Supatmiwati² ✉ Abdul Muhid³, Zainudin Abdussamad⁴ and Wiya Suktiningsih⁵

¹Universitas Bumigora, Farmacy Department, Faculty of Health, Mataram, Indonesia

^{2,3,4,5}Universitas Bumigora, English Literature Department, Faculty of Social Science and Humaniora, Mataram, Indonesia

Corresponding Author: Diah Supatmiwati, **E-mail:** diah.supatmiwati@universitasbumigora.ac.id

| ABSTRACT

This paper aims at comparing two deictic systems of demonstratives used in the noble and common language of the Sasak language. These languages have a different deictic system but are used in the same community. The data were collected via participation observation and interview. The instrument used is the questionnaire on demonstratives developed by Eric & David Wilkins. The data are analyzed via an interactive model, which consists of three steps- data reduction, data display and data verification. This study results that the noble language has a two-way distinction of demonstrative, and the common language has a three-way distinction. In communication between the noble people and the common ones, the two-way distinction is mostly used to honor the status of the noble speaker, so the distal concept in the two-way system of noble demonstrative covers the concept of the three-way system in common demonstrative of Sasak language. Syntactically, noble demonstratives in the Sasak language have five types, namely, pronominal, adnominal, identification, location and verbal. These syntactic categorizations are significantly different compared to the common Sasak demonstratives.

| KEYWORDS

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

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1. Introduction

Demonstrative is a word that is used to point to an object. Every language has demonstratives with different semantic, syntactic and pragmatic functions. 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 latter functions to refer to elements of the ongoing discourse.

Sasak language spoken in Lombok has many dialects in which each dialect has different types and forms of demonstratives. For instance, the demonstratives in *the Menu-Meni* dialect of the Sasak language by Sutarman (2010) show that this dialect has seven syntactic categories of demonstratives with three way-systems. They are: 1) there is a proximal distance, which indicates that the referent is close to both speaker and addressee, 2) a medial distance that refers to the referent that is close to the addressee, and 3) the distal one that 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 the Sasak language because every dialect may have different functions of demonstratives.

The current paper studies dual systems of demonstratives in the 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 consists of five dialects that generally have a 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 the Sasak language has a level of language involving noble language used by noble people and common language used by non-noble people.

The existence of language level in the Sasak language truly influences the deictic system of demonstrative; the common Sasak language applies a three-way system while the noble language uses a two-way system. This case evokes curiosity about 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 fact that the common Sasak language also accommodates the two-deictic system spoken in a particular area in Lombok.

2. Literature Review

2.1 Overview Of Sasak Demonstratives

Demonstratives in the Sasak language include in person-oriented –system with three way-distinctions; the proximity, which relates to the closeness of the object to the speaker; medial, which relates to the closeness of the 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, the *Nggeto-Nggete* dialect of the Sasak language has six syntactic categories of demonstratives, while other dialects such as *Menu-Meni*, *Ngeno-Ngene*, *Meriq-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 categorizations of demonstratives, namely, demonstrative pronoun, demonstrative determiner, demonstrative identifier and adverbial demonstrative. Meanwhile, Dixon proposes three categorizations: nominal demonstrative, adverbial demonstrative and verbal demonstrative. A Sasak demonstrative consists of seven categorizations: demonstrative pronoun, demonstrative determiner, demonstrative adverbial, demonstrative identifier, verbal demonstrative, demonstrative quantifier, and referential demonstrative.

Demonstrative pronoun behaves like a determiner and occurs independently at the position of the verb argument. Note that *nungin* (1) is demonstrative pronoun for distal in *Menu-Meni* dialect of Sasak language.

- 1) *Nungkadusempede*
That use bicycle
"use that bicycle"

Demonstrative determiner is traditionally assumed as a noun modifier. It usually co-exists with a noun in a noun phrase. In *Menu-Meni* dialect, it is shown by *niqng* for proximal, *tieqng* for medial, and *nuqng* for distal. Example (2) presents *nuqng* as a modifier of the noun *atom* 'pen'.

- 2) *Mbe atom nuqngkak?*
Where pen that brother?
"where is the pen, brother?"

Demonstrative identifier occurs frequently in copula and non verbal clauses but Diessel (1999) claims that demonstrative identifier and demonstrative pronoun may be identical because they share the same features. Example (3) displays *ning* for proximal

- 3) *Ning bale-ng kakak-qo*
This house-Link brother-1sg-Poss
"This is my brother's house"

Adverbial demonstrative is categorized into: a) locational, b) directional, and 3) manner. This demonstrative brings three semantic idiosyncrasies (Sutarman and Hanafi, 2020): *tè* for proximal, *te* for medial and *tó* for distal. Locational demonstrative indicates a location the speaker refers to. Directional demonstrative signals the direction that the speaker points out. It has three semantic features: *litè* for proximal, *lite* for medial and *litó* for distal. Manner demonstrative displays three semantic functions: *menif* for proximal, *mentie* for medial, *menu* for distal. Example (4) shows proximity for locational demonstrative adverb and sentence (5) exhibits the use of proximal directional adverb *lite*

- 4) *Tètaok-ngpadebejorak*
Here place-3pl. all play

"here they all play"

- 5) *Nane-qolite, antehseberak*
 Now.1sg MDA wait a moment
 "I will come there, wait a moment"

Verbal demonstratives are generally revealed with verbmarkers like: prefix *pe-* and suffix *-ang* and *-q*. these types come up with three distinctions: *pemeniq*, *meniq*, and *meniqang* for proximal, *pementiaq*, *mentiaq*, *mentiaqang* for medial, and *pemenuq*, *menuq*, and *menuqang* for distal. other verbal demonstratives derives from adverbial one, for instance: *pelitèq* for proximal, *peliteq* for medial, and *pelitoq* for distal. see the following example for *pemenitiaq*

- 6) *Dendekpementiaqbukutieqngarik*
 NEG make like that book that brother
 "Bro! Don't make the book like that"

Demonstrative quantifier refers to the amount of something. To understand this demonstrative, the speaker and hearer have to be in face to face communication because this type is often followed by hand gesture. Similar to other types, demonstrative quantifier holds three-way distinction: *semeniq* for proximal, *sementieq* for medial, and *semenuq* for distal. See the following example for *semenias* proximal

- 7) *Semeniqo-bengkepengjaribekel-de*
 This amount 1sg-give money for provision-1sg-poss-HON
 "I give you this amount of money for your provision"

Referential demonstrative denotes an object having the same characteristics as the thing in the mind of speaker. It has three semantic distinctions: *semeniq* and *semeniqan* for proximal, *sementiaq* and *sementiaqan* for medial and *semenuq* and *semenuqan* for distal. Example (8) gives illustration for *semeniqan*, which is glossed PRD (proximal -referential demonstrative)

- 8) *Beli-ang-qsemeniqanamak-q*
 Buy-Link-1sg like this father-1sg.Poss
 "Father, buy me like this one."

Pragmatically, the demonstrative pronoun plays an important role in determining the cognitive status of demonstrative based on the Givenness Hierarchy proposed by Gundel (1993). In this case, demonstrative pronouns can have 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 coordinate 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 from discourse-pragmatic, functional and typological perspectives (Manfredi, 1999). Diessel (1999) has, furthermore, proposed three criteria for the definition of demonstratives; first, demonstrative serves a syntactic function, second, demonstrative has a certain pragmatic function by organizing information flow in 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 the location of the deictic center, such as whether the referent is uphill, downhill, near or far and etc. The latter 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 with at least two different systems; 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).

Dixon (2003) proposes some parameters for 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.

- 9) *Luekkepengchiao*
 Much money that
 "That money is too much."

- 10) *Tamang montornuo*
Take in motorcycle that
"Take that motorcycle in."

The demonstratives *chiao*, which is glossed MDD (medial demonstrative determiner) and *nuo*, which is glossed DDD (distal demonstrative determiner), are demonstrative determiners in *Kuto-Kutedialect* of Sasak language. *chiao*, which is glossed 'that' for medial distance and *nuo*, which is also glossed 'that' for distal one, have a different form from the demonstrative pronoun. The form of the 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 of being a consideration in 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 the 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 a different parameter on the semantic system of its demonstrative. For instance, a Sasak language mostly applies distinctive distance as a parameter on the demonstrative, so the Sasak language has three deictic systems 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 types of demonstrative systems in a language. He suggests that the dyadic and triadic positional arrangement be applied in a questionnaire for studying demonstrative. This method can result in the same distinction, or a new type of distinction emerges. This theory is also used by the researcher to conduct a study on Sasak demonstratives and finds that the Sasak language has many new categories of Sasak demonstratives, such as demonstrative quantifier, intensifier and referential demonstratives; these types have been explained in the previous subsection.

2.3 Demonstrative System Across Languages

Systems of demonstratives in languages over the world are varied. Diessel (1999) states that languages have at least two deictic systems, which often consist of proximal, which refers to a close referent, and another is distal, which denotes a far referent. English, for example, has a two-way system of demonstratives consisting of proximal *this* for referring to a near object and distal *that* for a far object. Diessel (1999) also explains that the Vietnamese have a two-way system, which consists of proximal *nay* and distal *day*.

However, many languages in the world have more than two deictic systems of demonstratives. For instance, the Sasak language has three deictic systems of demonstratives; the first term is called proximity which refers to the speaker and referent close to each other, the second term is medial, which relates 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) divide demonstrative into a distance oriented and person-oriented system. In a distance-oriented system, the person becomes a deictic center in which the distance is focused on the speaker; the proximity means close to the speaker, medial means the intermediate distance between proximal and distal, distal means away from the speaker (Gawronska and Haman, 2007). This type can be seen in the language of Spanish: *este* means "close to the speaker", *ese* means "medial to the speaker", and *aquel* means "away from the speaker". Meanwhile, in a person-oriented system, the object becomes the deictic center in the 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 a 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 the object. However, the concept of *it* (*ie* in Sasak language) requires the speaker to have enough knowledge of the object; the object is not a 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 *Sasakalus* (high language), which is spoken by noble people, and *Base jamak* (low language/ordinary language), which is mostly used by non-noble people of Lombok (Wahyuningihet *al*, 2016; Abdussamadet *al*, 2020). Mahyuni (2006) states that Sasak people are divided into three social statuses, namely *Raden* (prominent people), *Menak* (ordinary noble), and *Jajar Karang* (commoner). These three social statuses apply different language forms 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 *akuto* to express first person singular.

Noble language in Sasak is not only used by those who have *Mena* status but also for those who have religious titles such as *UstandHajj*. 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, the level of education and economic background can also be the factor in 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 pronouns and demonstratives, as well as some popular worlds used in daily interaction.

3. Methodology

The descriptive-qualitative method was used for the purpose of this research. It aims at describing facts or characteristics of the 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 a dual-deictic system of demonstrative in the Sasak language becomes the object of study. Meanwhile, Sasak language is socially spoken in noble and common language in which both have a different deictic system of demonstratives.

To conduct the research, The questionnaire on demonstratives developed by Eric & David Wilkins (1996) is utilized in the collection of data. The questionnaire involves questions related to the morphological and syntactic aspects of demonstratives. 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 the Sasak language are used. The interview is also done to get clear information from the speakers so that the researcher can obtain valid data.

The data are analyzed via an interactive model, which consists of three steps; the first step is data reduction, which is applied to reduce the inappropriate data obtained during the data collection. The next step is data display, by which the data are presented via matrices, graphics, web, and charts. They are arranged as comprehensive as possible in order to draw a conclusion. The last step is data verification, in which 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 a noble language that is commonly used by people with high social status in this community. High social status in this term is not only for those with noble titles; special titles granted for the royal family lineage of Sasak are *raden* for man and *lale* for woman, and *lalu* (for man) and *lale* (for woman) are given for royal family maid, but also for those with religious titles such as *Ustaz/Ustzah*, *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 the Sasak language is a three-way system; proximal, medial and distal. However, Honorific demonstratives in the Sasak language serve two-way distinctions, namely, proximal and distal. Proximal *niki* (this) is used to indicate a close object from the speaker, and distal *nike* (that) is applied for its counterpart. Then, one question may reveal in the hearer's mind how the speakers of the noble Sasak language cover the common deictic system of demonstratives in the Sasak language. These 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.

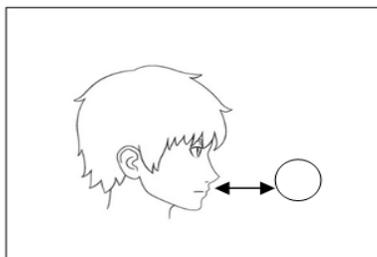


Figure 1

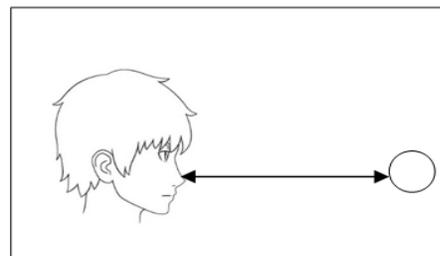


figure 2

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 is 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

- 1) *nikikadusajadahsilak*
This. hon use praying mat please
"Use this praying mat please."

Niki (this) is a proximal honorific demonstrative in the Sasak language. Example (3) shows the use of *nikii*n spoken language. The word *niki*(this) in the sentence can be translated into two contexts; first, the speaker, hearer and the object are at a close distance, so *niki* is appropriate to use. The speaker may hold the *sajadah* (praying mat), and he suggests the hearer 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 indicates that the object is close to the speaker and maybe at 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 the Sasak language is that the object locates closer to the hearer and far from the speaker, while the distal one relates to the object that is located far away from both speaker and hearer. Below are the illustrations of these concepts

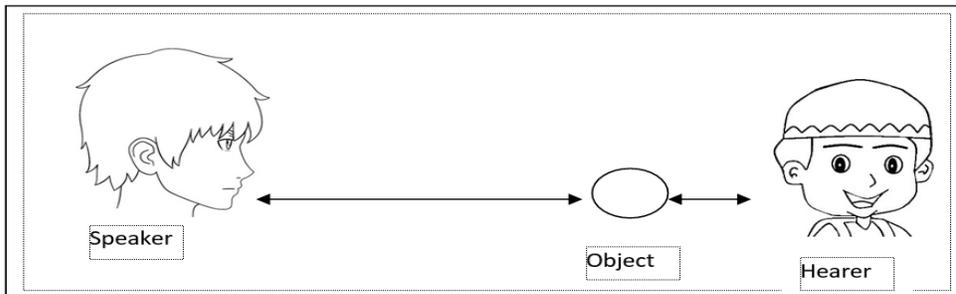


Figure 3 Medial concept

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

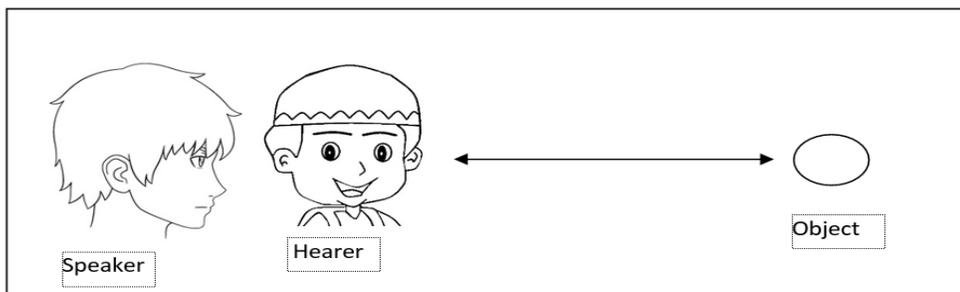


Figure 4: distal concept

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

- 2) *Bait-antiangbukunikelek bale*
Take-Link I-Hon book. That at home
" take the book for me at home"
- 3) *nikedeket masjid taokbale-ne*
that close mosque place home-link.3sg.Poss
"his house is near the mosque."

In sentence (4), the honorific demonstrative "*nike*" is used to point to 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 telephone communication, the speaker of honorific demonstrative makes use of the concept in figure 3 to denote the object close to the hearer. See, for example, below.

- 4) *inaktuan, mbotcok HP nikesengakwahpenokjage.*
 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 *niketo* to indicate the object close to the hearer *inaktuan*. Thus, the concept of distal honorific demonstrative in Sasak language covers the concept of medial and distal concept of common demonstratives in Sasak language.

4.2 Syntactic Function

Syntactically, the categorizations of honorific demonstratives in the Sasak language are different from the common demonstratives. The common ones are divided into seven categories, as mentioned by Sutarman (2020), while this study discovers that honorific demonstratives in the 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 Diesselian's framework (1999).

4.2.1 Pronominal

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

- 5) *Nikikadubeliminyakpaktuan*
 This.Honuse buyfuelsir.Hon
 "Use this (money) to buy fuel sir."
- 6) *Nike kaduatong ember nikijok bale-ng-q.*
 That use take bucket this to house-link-1sg.poss
 "here is motorcycle you can use to take this bucket to my house."
- 7) *Niki jaukjok bale barehnggih*
 This bring to house later yes
 "please, bring this home later"

Examples (15) and (17) exhibit proximal *niki*(this), which is used to point the close object from the speaker. In this context, the speaker gives money (object) to the hearer for buying fuel. The object *this* (money) in this case is held by the speaker and close to the hearer. The same occurs in example (16) *nike* refers to distal demonstrative pronominal, which may be interpreted as either indicating medial concept or distal concept.

4.2.2 Adnominal

This type has the same form as the pronominal one; this is the reason why Dixon (1988) combines pronominal and nominal demonstrative into nominal. However, Diessel (1999) divides them into two different types because they have different functions. Adnominal, according to Diessel (1999), is used to modify the head. The two examples below show the use of adnominal demonstratives in the honorific language of Sasak. Sentence (10) uses *niki*(this) to explain the head *kepeng*(money) of the noun phrase *kepengniki*. The noun phrase structure in the Sasak language follows the Indonesian language structure in which the modifier is placed after the head. The same context also happens in the second sentence (11), in which the noun phrase *sekolahnike*(that school) has a different phrase structure from English. *Nike* (that) here functions to modify the noun *sekolah*(school).

- 8) *Tiangjaukkepengnikiust.*
 1sg.Hon bring money this.Honust.religious title
 "Ust, I bring this money."
- 9) *Sekolahnikebaguspengelolaan- 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 the honorific language of Sasak, it is usually followed by the noun being identified as in the examples below. Sentences 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.

- 10) *Niki laptop side paktuan*
This.Hon laptop you.honsir.Hon
"This is your laptop, sir."
- 11) *Nike barang side.*
That.Hon goods you.hon
"That is your goods."

4.2.4 Locational

Honorific-Locational demonstratives in the Sasak language have *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 telephone communication in which the hearer may be at a distance from the speaker.

- 12) *Drikitaoktengajilaun*
Here.Hon place 1pl study tonight
"We study here tonight."
- 13) *Lemaktiangjok bale-n side, driketaokteraos*
Tomorrow 1sg.Hon to house.linkyou.honthere.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 the 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-meriq* does not accommodate the honorific demonstrative of the 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 *plinggih/plungguh* (you). The honorific – verbal demonstrative has *mlinggih*(come here) to ask the hearer to approach the speaker and *mlungguh*(go there). The initial lexical *p* assimilated to *m*, which is functioned as a verbalizer in the Sasak language. Sentence (16), the speaker asks the hearer to visit his house by using *mlinggih*(come here); the speaker speaks at his house. Sentence (17) shows that the speaker speaks to the hearer that he wants to come to the hearer's house, which means that the speaker and hearer are in the speech situation and away from the object.

- 14) *Silakmlinggihjuluklek bale*
Please come here first at home
"Come to my house please."
- 15) *Laun-temlungguhaok*
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 the common Sasak language. It occurs in the dialect of *Kuto-Kute* in Bayan and Genggelang. This phenomenon occurs because of the accommodation of other's dialects; 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 in language assimilation, which is clearly shown in the use of a deictic system of demonstrative by the speakers of *Kuto-Kutedialect* in Genggelang and Bayan village.

However, the speakers of *Nggeto-Nggetedialect* keep using three-way systems in their daily communication. Geographically, the speakers of *Nggeto-Nggetedialect* 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 tourist location so they may get contact each other, and the speakers of *Kuto-Kutedialect* accommodate the neighboring demonstratives. Based on the interview, speakers of *the Kuto-Kute* dialect often get in contact with the speakers of neighboring dialects when they sell something to tourists.

The people of Bayan and Genggelang just accommodate demonstrative intensifiers 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 (26) below is from Genggelang village. Speaker A asks for the needle from speaker B because speaker A has tried to find it, but he could not get the needle, and speaker B answers it by expressing demonstrative intensifier '*senenetiyanya*' (here it is).

- 16) A: *mbeokonepenaoqjait ono?*
Where at you. Hon know needle that.
"where did you put the needle?"
- Toneekelek-qu meta dek-qutempur-tempur*
Past from-1sg search not-1sg find
"I looked for it, but I didn't find it."
- B: *senenetiyanya*
This one it
"Here it is."
- 17) *bersi-n sinenejuluk, terusgawekyaampok taaro*
Clean-APPL this one first then do 3sg then 1pl do
"clean this one first then we do."
- Sinonoaginsekek-sekekbersi*
That one so one.redup clean
"That in order that it is clean one by one."

The second example (27) 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, the demonstrative intensifier here can show which object the speaker is emphasizing.

5. Conclusion

Sasak has noble and common languages that are spoken in daily communication. These languages are socially different in the way they are used. The noble community of Sasak language, as well as those with religious titles, speaks the noble language. Common language is used mostly in the non-noble community. One of the significant differences between them is in the aspect of demonstratives; the deictic system in both noble and common languages has different semantic distinctions. Noble language has a two-way distinction involving proximal and distal, while common language implements a three-way distinction: proximal, medial, and distal. However, when communication happens between noble and common people, the deictic system used is noble's two-way distinction as a form of social honorification toward the noble community. Thus, the medial and distal distinction in common language is covered by the distal concept in noble language. Another distinction relates to types of demonstratives between noble and common language. Noble language has five syntactic categories of demonstratives; there are pronominal, adnominal, identificational, locational, and verbal, while common language has seven categories, including pronominal, adnominal, identification, adverbial, verbal, quantificational, and referential. Thus, these significant differences of demonstrative between the noble and common language of Sasak may contribute to the linguistic theory and encourage other researchers to do research on the Sasak language.

Research on comparison between noble and common Sasak Language is still very limited. In this study, it is comparatively limited to the deictic system. Thus, it is advised for future research to examine the other grammatical unit to see if they have similar or different findings.

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