Research Paper

Acehnese Deixis Realization: A Study of Syntagmatic System

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ABSTRACT

The paper is qualitative descriptive and aims to describe the Acehnese deixis realization using syntagmatic system. The results showed that the syntagmatic system in Acehnese were oriented to ideational metafunction covering the aspects of (i) experiential structure, and (ii) logical structure. The first may include (1) entities, and (2) other word classes consisting of (a) deixis, (b) numerative, (c) classifier, (d) epithet, and (e) qualifier. The experiential structure in Acehnese can also be formulated in the followings: 1) deixis ^ entity, 2) entity ^ deixis, 3) entity ^ numerative ^ deixis, 4) entity ^ deixis ^ epithet, 5) entity ^ epithet ^ deixis, 6) entity ^ deixis ^ qualifier, 7) entity ^ deixis ^ numerative ^ epithet, 8) entity ^ classifier ^ deixis ^ epithet, 9) entity ^ classifier ^ deixis ^ numerative, 10) entity ^ classifier ^ epithet ^ deixis. Meanwhile, the second has a varieties of aspects such as 1) core ^ modification, 2) modification ^ core, 3) core ^ modifier, 4) modifier ^ core, and 5) pramodification ^ core ^ postmodification.

Keywords: Deixis realization, syntagmatic system, experiencial and logical structure

INTRODUCTION

Language is one of cultural products and a means of communication and interaction by among fellows and by other communities; they may use some syntactic aspects and strategies which are realized by the uses of experiential structure and/or experiential structure. Deixis plays an important role in a language, and one can not clearly understand a speech if he/she removes deixtic element. The referents of deixis always move or alternate, as in Acehnese deixis *mak* 'mother' and *jinoe* 'now' which clearly have no permanent referents. References to the words *mak* 'mother' and *jinoe* 'now' above can be understood if the speaker is known, the place is stated, and the time is declared. Certain words such as *buku* 'book', *rumoh* 'house', *tah* 'bag' among others have always the same referents and do not depend on who say them, on place, and on time.

LITERATURE REVIEW

In this research, the Halliday's (1973, 1978, 1985a, and 1985b) systemic functional linguistics (SFL) are determined as the main theories and approaches; in addition, Benson & Greaves' (1988), Martin's (1991, 1992, 2014), Halliday & Martin's (1993), Matthiessen's (1992, 1993), Martin, Matthiessen and Painter's (1997), Martin & Halliday's (1997), Martin & Veel's (1998), Halliday & Matthiessen's (1999, 2004, 2014) are also involved to support the main theories and approaches. A number of studies on Achenese have been carried out by Ishak (1974), Sulaiman (1978, 1979), Sulaiman, et.al (1977a, 1977b, 1982), Hanoum (1982), Sulaiman,

et.al (1983), Hanafiah (1984), Durie (1985), Asyik (1987), Djunaidi (1996, 1999, 2000), Ajies (1999), Yunisrina (2009), Wildan (2002, 2010), Wildan, et.al (1999, 2000, 2009, 2010), Khadijah (2015), and Nurmaida (2015).

On Deixis

The word deixis is derived from the Greek's deicticos meaning 'to point directly' and becomes a technical term in speech, which can refer to demonstrative pronouns in Greek grammar; moreover, the word is defined as an expression bound to its context. Halliday (2014: 365) stated that deixis is an element that shows a number of non-specific or specific subsets of a referenced object, determined by the termination system, and has characteristics that move from non-specific to specific.

Saragih (2003) said deixis is a linguistic unit (sounds, words, phrases, groups, clauses) and its meaning requires referent or, in other words, its meaning is determined by context with reference to language users. Yule (1996: 9) argued deixis is only a technical term in utterance and Purwo (1984: 1) elaborated that a deixtic word should be found if the referent moves or alternates, depending on who is the speaker, depending on when the word is spoken. Furthermore, Alwi (1993) explained deixis is a semantic phenomenon that can only be interpreted by a reference or references by taking into account by a situation when a speaker utters. In short, deixis is a linguistic unit used in the linguistic activities, for instance, gestures of body movement, sounds, words, phrases, groups, and clauses. Such activities require speaker, hearer, time, and place as well as contexts.

Consider the examples in (1) containing deictic words *nyan* 'that' and *nyoe* 'this' in **Acehnese.**
(1) a. Nyan lagèe nyan. 'Like that'
    b. Beutateupu peugöt ie lagèe nyoe. 'You must know to serve me with the water'
    c. Kön keudroneuh ie nyoe. 'The coffee I serve is not for you'.

The word *nyan* 'that' in (1a) refers to a wife's act of serving coffee to her husband as her speech partner and indicates the object *coffee* is specifically made for her husband. The speech partner understands the context that the speaker praises for him but not for another person with such phrase in (1a) (usually the act of serving is accompanied by gestures). The word *nyoe* 'this' in (1b) and (1c) may correlate to the coffee which has been previously served to someone and which is close by.

Consider also the deixis *nyoe* 'this' in (2) which might indicate an object close to a speaker, refer to speech partner, or mention both of them.
(2) a. Hai aneuk, kaprèh kah [sinoe] 'Oh my son, you wait here'.
    b. Hai aneuk mit! Bèk kamoe-manoe blahnan beh?
    'Oh children! All of you don't swim over there. Ok?'

The deixis *sinoe* 'here' in (2a) has its context to a place being close to the speaker (a mother) and meanwhile, in (1b), the deictic word *blahnan* 'over there' also refers to a place being far from the speaker and the hearers (children). All there has differences in use between the two deictic words but they remain to correspond to locative adverbs.

On Language Metafunctions

As it is understood that language has three functional components: metafunctions (clause as representation), interpersonal (clause as exchange), and textual (clause as message). The components serve to express three largely independent sets of lexico grammatical choice, for example, (1) transitivity structures denoting the representational meaning (what the clause is about, what process is typical, what are participants and circumstances associated with), (2) modal structures focusing on the interactional meaning (what the clause is doing, what verbal exchange exists between speaker-writer and audience), and (3) thematic structures expressing the organization of the message (how the clause relates to the surrounding discourse, and to

the context of situation in which it is being produced). The three sets of options together determine the structural shape of the clause (Halliday, 2014: 361).

Halliday (ibid) argued the categorization within the class is typically expressed by one or more of the functional elements, namely deictic, numerative, epithet and classifier. They serve to realize terms within different systems of the system network of the nominal group. Meanwhile, logical structure can give information about modification (pra-modification, post-modification), and modifier. All components in experiential structure can describe human being's experience about the non-linguistic nature to semiotic linguistics, and it can also describe the social context.

The deictic element indicates whether or not some specific subset of the thing is intended and, if so, the nature of the deictic is determined by the system of determination. The primary distinction in (3) is between specific or non-specific (Halliday, 2014: 365).

(3) Pyramids, palaces, and temples of stone stand silent and abandoned, hidden by dense rain forests. But that was not always so. Long, long ago, great cities built by the Mayan people were centers of activity. In one of those cities – one whose name has long been forgotten – there lived an old halac uinic, or chief. Since he had no son to succeed him, he knew that his younger brother, Chirumá, would one day take his place. But the chief's wife wanted a child. Each day, she prayed with all her heart. And, one day, her prayers were answered. She gave birth to a son. The child was born on the 13th day of the month, a lucky day.

The *a(n)*, *one*, *no* and *each* are non-specific determiners, and the absence of a determiner (ø) similarly marks a nominal group as non-specific when it is plural (e.g. *pyramids*) or mass (e.g. *stone*) and the words *the*, *those*, *his*, *her*, *whose*, and *the chief* function as specific ones. The characteristics move from non-specific to specific: *great cities – those cities*, *an old*

halac uinic, or *chief – the chief*. However, *a son – the child* is non-specific determiners introducing the discourse referent of the thing, and specific determiners are needed to track this referent in the text.

On Numerative
The numerative element indicates some numerical features of the particular subset of the things, either quantity or order, either exact or inexact (Halliday, 2014: 374-375) as shown in (4).

(4) a. The Senate confirmed seven Cabinet Secretaries.
b. They have identified several proteins…
c. I see fewer experimental stories…
d. An unknown number of passangers are still missing.
e. For the third time in a decade…

The underlined words in (4a-4e) are numerative elements like *seven, several, fewer, an unknown number,* and *third*. Numerative describes about the total of numeric for entity such as total, ordering, side or aspect which can be more specified.

On Classifier
Halliday argued (2014: 377) the Classifier (C) indicates a particular subclass of the thing in question, e.g. *electric trains*, *passenger trains*, *toy trains*. Sometimes, the same word may function either as Epithet (E) or as C, with a difference in meaning: e.g. *fast trains* may mean either 'trains that go fast' (*fast* = E) or 'trains classified as expresses' (*fast* = C). The line between E and C is not a very sharp one, but there are significant differences. The Cs do not accept degrees of comparison or intensity – we cannot have *a more electric train* or *a very electric train*; and they tend to be organized in mutually exclusive and exhaustive sets – *a train* is either *electric*, *steam* or *diesel*. The range of semantic relations that may be embodied in a set of items functioning as C is very broad; it includes material, scale and scope, purpose and function, status and rank, origin, mode of operation – more or less any feature that may serve to classify a set of things into a system of smaller sets [see (5)].

(5)   a. electric trains
       b. passenger trains
       c. toy trains

The underlined words in (5a-5c) can classify the nouns that follow the words.

On Epithet

     The Es indicate some quality of the subset, e.g. *old*, *long*, *blue*, *fast* since qualities are denoted by adjectives and are often realized by adjectives for other possibilities. Tucker (1998) provided a detailed, lexico grammatical and semantic description of adjectives in English, with system networks showing the potential for construing qualities: (i) the quality of the subset may be an objective property of the thing itself, construed as a depiction of the experience of the entity that it represents or (ii) it may be an expression of the speaker's subjective attitude towards it, e.g. *splendid*, *silly*, *fantastic*. Halliday noted these as (i) experiential Epithets (EE) and (ii) interpersonal Epithets (IE) or attitudinal Epithets (AE) respectively (Halliday, 2014: 376). Consider examples in (6) and (7).

(6)   Experiential Epithet
     a. Naval authorities believe the boat may have capsized because it was carrying a heavy load of construction materials in choppy waters.
     b. Then he saw it – a large red feather barely sticking out of the straw mat.

(7)   Interpersonal Epithet
     c. He lives in what Alec Guinness has called 'a stately pleasure dome', a 17th century 'pavilion' with splendid gardens in the depths of Buckinghamshire.
     d. So I've seen more of prisons and children's institutions than most people – and they really are horrendous; I mean they're ugly scary places, which you wouldn't put anybody; I mean they really are just such awful places you know.

On Qualifier

What elements *follow* the Thing (T)? The original example is *look at those two splendid old electric trains with pantographs* and ended with the phrase *with pantographs*; this also is a part of the nominal group, having a function we shall refer to as Qualifier (Q). Unlike the elements that precede the T, which are words (or sometimes word complexes, like *two hundred*, *very big*), what follows the T is either a phrase or a clause. Consider the examples in (8).

(8)   a. Guinness, who was knighted in 1959, had a long film partnership [with director David Lean].
     b. The course [of science] and the course [of military endeavors] is very close. After all, Archimedes was designing devices [for military purposes].
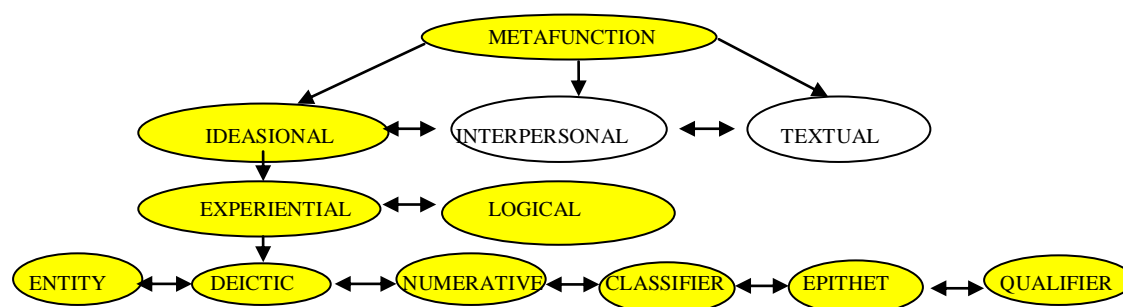
The Fig. 1 summarizes the language metafunction.

Figure 1: Language Metafunction (Adapted from Halliday: 2014)

On Logical Structure of Nominal Group

     We now need to consider the structure of the nominal group from a different and complementary point of view, seeing it as a logical structure. This does not mean interpreting it in terms of formal logic; it means seeing how it represents the generalized logical-semantic relations that are encoded in natural language (Halliday, 2014: 388). Consider the examples in (9).

(9)   a. trains (which trains?)

    b. electric trains (which electric trains)

    c. old electric trains (which old electric trains?)

    d. splendid old electric trains (and so on)

MATERIALS AND METHODS

The research was descriptive and involved data from a text and from Acehnese native speakers. The Halliday's (2014: 365) SFL was used as the main theory and the approach. The data was collected by involving the listening method and the techniques included listening, speaking to each other, and writing (Sudaryanto, 2015: 201-214).

RESULTS AND DISCUSSION

Realization of Acehnese deixis with sintagmatic system is implemented in experiential and logical structures. Experiential structure starts from numerative which is followed by entity, for example, *lhèe boh Rumoh* 'three houses' by adding *boh* for indicating quantity following the numerative and to show a place, entity is followed by numerative. In Acehnese, numerative may function as specifier and numerative or numerative and specifier, intensifier and quantifier, and qualifier and quantifier. The function of specifier is to show the word *droe* 'many' for human being, *boh/iku* 'many' for animals, *bak* 'trunk' for plants, *boh/neuk* 'many' for fruits, *ikat/boh ikat* 'a string' for piper betle, creeping water-plant, bean or something in groups/series, *titèp* 'a drop' for liquid noun which is dropped, *beureukah* 'a string' for charcoal, *saboh babah* 'mouthful', *saboh tubut* 'a pinch', *saboh teugôk* 'a little bit', *saboh isi* 'a stem' for bananas, *saboh iréh* 'a slice' and *siblah* 'a half' for coconuts.

The words *that* 'too', like in *le that* 'too much', *dit that* 'too little', *mangat that* 'too delicious' function as the specifiers to specify quantity referenced by numerative. The words for the function are *leubèh* 'more/-er' and *yang paléng* 'the most/-est'.

The experiential structure is that the E is followed by a specifier, and the logical structure refers to modifier followed by intensifier. Experiential structure as comparison is followed by E, and the logical structure as comparison is followed by modifier. The nominal group like modifier and ephitet may be followed by each other.

The C in noun group is realized by nouns, for example *geureutan apui ureueng* 'train passengers'. The train is intended to transport people, not to transport goods. Based on the experiential structure, the entity in the phrase is followed by C, and the logical structure is also followed by C. Subsequently, the C is manifested by an adjective like in *limo asam* 'acid orange'. In the experiential structure, the entity is followed by the C, while from the logical structure, the nucleus is followed by modification; it is necessary to know the acid as the non-deictic classifier even though the acid is an adjective. The C in the noun group can be grouped into various categories: genus-sepsis, whole-part, member-institution, similarity-form, functional-resemblance, produce: product, cause: result, cause, purpose, mode of operation, assets, materials, time periods, sequences in time, location, level/status, ranges and expertises, as *'tukang tèmpè bhan* 'tire paster'.

Moreover, the findings of the experiential structure is broader; in the experiential structure, the entity is followed by the C, then by the deictic and epithet. The order of logical structure is followed by the M and the experiential structure is the epithet which is followed by the entity, the C, the deictic, and the Q. The sequence of logical structure is pre-modification followed by Core and postmodification.

The epithet can be divided into three groups: (1) reference, (2) scale, (3) gradation. The norm references that form the basis of the word are a kind of epithet which is related culturally to nature and biology. Colors in Acehnese might include *mirah* 'red', *putéh* 'white', *kunéng* 'yellow',

itam 'black', *ijô* 'green' *coklat* 'brown' and *keulabée'* 'gray '.

The scale of words that functions in the epithet refers to the comparable and measurable pigmented properties for age, temperature, size, distance, velocity, and gradation. This third type works open and has a number of members; new terms can be added continuously, cognition, affection, evaluation, perception: perception of taste: texture, state, judgment, determination.

The level of quality of intensity that epithet refers to in Acehnese noun group can be characterized by *that* 'very', *leubèh* 'more', *beutôi-beutôi* 'really', *brat that* 'too' and *paléng* 'most'. The intensity of the epithet referenced in the noun group in Acehnese differs with English. In Acehnese, the intensifier follows the epithet, whereas in English it precedes the epithet. In the nominal group in Acehnese, the comparators that reveal the level of quality in comparison in epithet are *paléng* 'most', *sa/sama* 'the same', *leubèh* 'more', and *kureung* 'less'. There remains a function of comparisons like *that* 'too'. The comparator in epithet in the noun group of has equivalence in English. This means that the logical structure of Acehnese is similar to the logical structure of English, for instance, consider the *that manyang* 'too high' which becomes the quality and the comparator, but in Acehnese, the structure is basically followed by the same modification as in English or also, on the contrary, *manyang that* 'high too' is still acceptable in Acehnese. Moreover, the comparator is referred to by epithet in Acehnese, and its sequence precedes the nucleus such as *paléng luah* 'the most extensive'. The structure of comparator and quality is pramodified and followed by core and post-modification, *leubèh luah* 'more extensive'. The experiential structure of the epithet as a qualifier serves as a comparator, while the logical structure as modifier. In the example of *luah that* as a modification, the experiential structure of the epithet functions as the qualifier which serves as a comparator,

Based on the experiential structure, qualifier in the noun group in Acehnese follows 1) Entities, 2) Deictic, 3) Numerative, 4) Classifier, and 5) Epithet. This means the order of qualifiers occasionally follows deictic but not numerative. The function of qualifier is manifested entirely by the shifting of (i) the prepositional phrase, and (ii) the clause. The qualifier in the noun group shows that the qualifier as a prepositional phrase and the qualifier function as a clause. The epithet as a qualifier in the prepositional phrase like *ôn-ôn ijô lam uteuen* 'green leaves in the forest', *lam uteuen* 'in the forest' become a phrase in the qualifier. The qualifier in *ureueng kaya yang sék boh gantang mirah nyoe* 'a rich man who is peeling this red potato' is as a clause.

The experiential and logical structures refer to the qualifier as clauses, e.g. *tangké dua mantöng* 'two holders only'. The clause is a qualifier in the noun group and the *dua* 'two' is numerative. This study also found a limiter in noun group like *mantöng* 'only'. The boundaries are generally placed at the end of the noun group, but some are placed at the beginning of the noun group. Meanwhile, the limiters in English are generally placed at the beginning of the noun group, and they can not be placed in the middle or at the end of the noun group, for example *Mantöng teungeut* and *teungeut mantöng* 'still sleepy and sleepy still' and the two forms are still receptive in Acehnese. The boundaries in noun group in Acehnese differ with English. The difference is found in the sequence that in Acehnese the limiter is placed at the end, whereas in English the sequence should be at the beginning. Then the limiter of *mantöng* 'just' may be used at the beginning or at the end of the noun group.

The logical structure of the noun group in Acehnese is different with the structure proposed by Halliday and the difference lies in the sequence which is followed by modification, whereas in Halliday's theory the core follows the modification. Another difference is that in

Acehnese, the core is followed by modifiers, whereas in Halliday's theory the core is followed by modifiers.

There are several factors caused the differences in the experiential and logical structure of the noun group between Acehnese and English. Such factors are related to the text culture, the situation culture, and the culture of the grammatical structure of the text. What is reflected in the Acehnese noun group with the application of Halliday's theory can be seen that Halliday's theory can be applied in Acehnese. The application of Halliday's theory in Acehnese begins in Entity ^ Classifier ^ Deictic ^ Numerative ^ Numeral ^ Epithet. Then, Entity can be directly followed by Deictic ^ Numerative ^ Numeral ^ Epithet. The last, Entity ^ Classifier ^ Deictic ^ Epithet ^ Epithet. While the logical structure can be initiated by the core and followed by modifications, and can be initiated by the core and followed by modifiers.

The findings of this study refer to the grammatical functions embodied by the noun group in Acehnese, as a goal, as markers and marked, as carriers and attributes, as processes and actors, as phenomenon, as circumstan: location, as recipients/clients, as a range, as targets , as ownership and identification, as marks and values, and as persons and attributes. The implications of these findings that applied Halliday's theory can be developed in the noun group in Acehnese, because the results were still found the same as those in English.

The findings that refer to the semantic logical relationships embodied in Acehnese are parathactic elaborations and hypotactic elaborations, paratactic extensions and hypotactic extensions, double paratactic and double hypotactic, paratactic locution and hypotactic locution, paratactic ideas and hypotactic ideas.

CONCLUSIONS

It can be concluded that the realization of deixis with syntagmatic system in Acehnese is patterned through the ideational metaphysical system which are divided into (i) experiential system, and (ii) logical system. The experiential system includes (1) entities, and (2) other word classes including (a) Deictic, (b) Numerative, (c) Classifier, (d) Epithet, and (e) qualifier. The experiential structure of the noun group in Acehnese are:

1. Deictic ^ Entity
2. Entity ^ Deictic
3. Entity ^ Numerative ^ Deictic
4. Entity ^ Deictic ^ Epithet
5. Entity ^ Epithet ^ Deictic
6. Entitiy ^ Deictic ^ Qualifier
7. Entity ^ Deictic ^ Numerative ^ Epithet
8. Entity ^ Classifier ^ Deictic ^ Epithet
9. Entity ^ Classifier ^ Deictic ^ Numerative ^ Epithet
10. Entity ^ Classifier ^ Epithet ^ Deictic ^ Numerative

There are five logical structures of noun group in Acehnese containing deixis:

1. Core ^ Modification
2. Modification ^ Core
3. Core ^ Modifiers
4. Modifiers ^ Core, and
5. Pre-modification ^ Core ^ Post-modification.

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