

**ANALYSIS OF DEIXIS IN BUGINESE LANGUAGE OF SEGERI  
DIALECT: STORY OF LA PESOK SIBAWA LA BUTA**

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**Abstract**

*This paper aims to describe (1) the type and form of deixis in the story of la Pesok sibawa la Buta and (2) the deixis reference in the story of la Pesok sibawa la Buta in Buginese Language Segeri dialect. The type of this research is descriptive qualitative research. The data used in this paper are taken from the story of la Pesok sibawa la Buta. Furthermore, the object of this research is a grammatical unit of words, phrases, clauses and a sentence containing dexterity, form, and reference in the story of la Pesok sibawa la Buta. The data in this research were analyzed by using a pragmatics theory. In addition, in understanding the story, this paper also used intuitive data from the researcher, who is also a buginese native speaker of Segeri dialect. Method applied to find out the deixis in Buginese language Segeri dialect is descriptive qualitative method. The result of the analysis shows that there are five types of deixis with various forms of deixis based on the story of la Pesok sibawa la Buta; those are person deixis, spatial deixis, temporal deixis, social deixis, and discourse deixis.*

**Keywords:** *deixis, buginese language, segeri dialect*

**INTRODUCTION**

Deixis is a word or phrase which requires additional contextual information in order to be accepted and understood completely. Deictic words have a semantic feature where the meaning is fixed but their denotational meaning varies depending on time or place (when or where the text is produced). It means that the word or phrase has a requirement such as contextual information to convey any meaning; for example English pronouns such as I, you, we, they, she, he, and it, these are deictic.

One of the literary works that used various forms of deixis is the story of *la Pesok sibawa la Buta*. Two characters, places, and time in the story of *la Pesok sibawa la Buta* cause diversity in language selection in interpersonal acts. For example, (1) person deixis to replace the name of a character with 'i/saya', 'iya/saya', 'iko/kamu', 'idi/anda' form; (2) spatial deixis for replace the place name with the form 'ki kue/di sini', 'ki koro/di sana'; (3) temporal deixis in order to replace time with the form 'ie nie/saat ini', 'baja/besok' 'ie esoe/hari ini'. (4) Social deixis to replace honorific term such as 'puang aji/haji', 'daeng/kakak', 'indo/ibu' form. And the last (5) Discourse deixis that related to the social information encoded within an utterance such as 'ambokku-alena/bapak saya-dia'.

The deixis analysis on the story of *la Pesok sibawa la Buta* is interesting to be discussed because the story has its own peculiarities in mentioning the previous five deixis; for example the pronoun used in the story of *la Pesok sibawa la Buta* are rarely found in other literary works (discourse) such as *Meong Palo Karellae*, *Nenek Pakande*, or *Lamellong Sibawa Siratu Tau Buta* because the story provides various deixis in Buginese Language.

Related to the novelty of the research, the researcher in this research serve three

related studies that can be paralleled. The first research comes from Cahyani (2014) with the title “*Analisis Deiksis dalam Komik Angkara Tan Nendra Karya Resi Wiji S. dalam Majalah Panjekar Semangat*” this research represented three types of deixis based on the comic of Angkara Tan Nendra written by Rese Wiji. The second research is from Dylgjery (2013) with the title “*Deixis in Modern Linguistics and outside*” in which focus on the theory of deixis in modern linguistics and outside. The last is from Cook (1999) the title is “*Situational Meanings of Japanese Social Deixis: The Mixed Use of the Masu and Plain Forms*” presented an indexical relations between honorific forms and their situational meanings by examining the Japanese addressee honorific masu form and its nonhonorific counterpart, the plain form.

This research is different from the previous researches. The object of this research is Buginese language and the data are from the story of *la Pesok sibawa la Buta*.

The objective of the research is to analyze (1) the type and form of deixis in the story of *la Pesok sibawa la Buta* and (2) the deixis reference in the story of *la Pesok sibawa la Buta* in Buginese Language Segeri dialect.

The outcomes of the research theoretically are expected to be useful contribution to the study of Pragmatics including giving understanding about analysis of deixis in Buginese language Segeri dialect through the story of *la Pesok sibawa la Buta*. The outcomes of this research practically are (1) for the other researchers, this research will be useful for them to develop their skill in doing analysis of deixis, (2) for the readers, this research can be a reference so that they know about various deixis in Buginese Language.

## THEORYCAL REVIEW

The term *deictic* comes from the roots in the Greek word ‘deiktikos’ which means ‘able to show’, it comes from the word ‘deiktos’. The word deixis is used in pragmatics and linguistics which refers to a process whereby both words or expressions are seen to depend on completely on context. According to Levinson in modern linguistic studies (1995: 10), Deixis refers to the phenomena in which understanding the meaning of certain words and phrases in an utterance which requires contextual information. It means that deictic is a word or phrase that requires contextual information to convey any meaning.

The context of an utterance is central in the interpretation process of certain words and in the complete convey of the meaning. Words such as *here* and *there*, *this* or *that*, *now* and *then*, *yesterday*, *today* or *tomorrow* as well as pronouns such as *you*, *me*, *she*, *him*, *it*, *them* can be ambiguous if we are not conscious of the physical context of the speaker. Certain circumstances can determine the meaning of some English sentences. In order to understand these sentences we must recognize who the speaker is, who is he/she speaking to, about whom, where and when.

For example: Bring it *this evening* because she will be *here* by then.

Out of context the sentence above would be quite an unclear sentence. Some of the expressions present here depend on on the knowledge of context in order to be interpreted correctly. Expressions such as *this evening* and *here* can only be understood in the terms of the speaker’s intended meaning. These are known to be deictic expressions, as mentioned above, from the classical Greek word *deiknymi* or *deixis* which means *to show* or *to point out*. In short, deixis means “pointing” by means of language.

Levinson (1995: 39) explains the five types of deixis: spatial, temporal, person,

social and discourse. The first three are more common than the last two.

1. Person deixis, used to point the objects (it, these, those books) and people (her, him, them, those students). Ex. *I* live at Semarang, *You* said *she* was there
2. Spatial deixis, used to point the location (here, there, close to). Ex. I want to live in *here* not in *there*, where have I left it *here* or *there*, at *this* point
3. Temporal deixis, used to point the time (now, then, next week, last month). Ex. I leave this country *tomorrow*, they return *next month*, *now* you leave
4. Discourse deixis, mostly referred to as text deixis, discourse deixis refers to the expressions used in a discourse. These expressions include the utterance itself.
5. Social deixis, it is a kind of deixis which is related to the social information encoded within an utterance.

### METHODS

The type of this research is descriptive qualitative research. The subject of this research is the story of *la Pesok sibawa la Buta*. The object of his research is a grammatical unit of words, phrases, clauses and sentences which contains the type, form, and deixis reference in story of *la Pesok sibawa la Buta*. The data in this research were analyzed by using a pragmatics theory. In additional, in understanding the story, this paper also used intuitive data from the researcher, who is also a buginese native speaker of Segeri dialect. Method applied to find out the deixis in Buginese language Segeri dialect is descriptive qualitative method.

### FINDINGS

#### Classification of the Data

The type of deixis found in the story of *la Pesok sibawa la Buta* can be seen as follows:

**Table 1. Types of Deixis that is found from the story of la Pesok sibawa la Buta**

1	Perso n Deixis	<ul style="list-style-type: none"> <li>• <b>1<sup>st</sup> person:</b> Singular= u /saya/ Plural= ta / kita/</li> <li>• <b>2<sup>nd</sup> person:</b> Singular= mu /kamu/ na /kamu/ ni /kamu/ Plural= mu /kamu/</li> <li>• <b>3<sup>rd</sup> person:</b> Singular= Plural= i /mereka/</li> </ul>
2	Temp oral Deixis	<ul style="list-style-type: none"> <li>• ri labu' essoe /di senja ini/</li> <li>• esso ewe /hari ini/</li> <li>• bajanna /besok/</li> </ul>
3	Place Deixis	<ul style="list-style-type: none"> <li>• ri bola na /di rumahnya/</li> <li>• kuritu /di sana/ = ki koro /di sana/</li> <li>• ri olona /di depannya/</li> <li>• ri awanya /di bawahnya/</li> </ul>
4	Social Deixis	<ul style="list-style-type: none"> <li>• to sugi' /orang kaya/</li> </ul>
5	Disco urse deixis	<ol style="list-style-type: none"> <li>1. Anafora:                             <ul style="list-style-type: none"> <li>• <i>La Buta</i> maddengek, <i>La Pesok</i> rirengk mita laleng. Engka seua esso nasipakkeda ada <i>dua-dua</i> sirengk na</li> </ul> </li> </ol>

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- nrewek ri bolana ri labuesso e.
2. Katafora:
    - Engka *dua to kiasiasi*, worowane mabbali bola. Siddi *Pesok*, siddi to *Buta*.
  3. Makkedai la *Pesok*, “Pedek lao esso e. Pedek manipi uwita poleatta. Pada esso ewe tenggennessa siseng rioloi”. Mettekni La Buta mappabali makkeda, “Ba, makkutongessatu *mupoada* e. Na agana pattujummu laing e?”
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Based on the Table 1, there are five various deixis in the story of la Pesok sibawa la Buta. Those are person deixis, temporal deixis, place deixis, social deixis, and the last is discourse deixis. These deixis do not cover all the various deixis in Buginese language because the data are taken only from the story of la Pesok sibawa la Buta. The rest of the deixis and the example in a sentence will be discussed in the discussion below.

## DISCUSSION

### Person deixis (Deiksis Orang)

person deixis concerns itself with the grammatical persons involved in an utterance. In Buginese Language there are no masculine or feminine pronouns. All the pronouns are addressed to all gender. Deixis in Buginese language are almost the same as the other deixis from other languages such in Bahasa or English. There is first person singular and plural, second person singular and plural, third person singular and plural. But the difference is on the person deixis in Buginese has two positions; they can be as a suffix (bound morpheme) and also as a *free morpheme*. Look at the example below:

Example in sentences of Person deixis

- 1<sup>st</sup> person:
  - Singular = **iya'** mannasu ki dapo'e (/saya/ memasak/ di/ dapur/)
  - mannasuka' ki dapo'e (/memasak/ saya/ di/ dapur/)
  - from the story:
  - Pedek manipi **uwita** poleatta (semakin/ menipis/ saya/ lihat/ pendapatan/ kita/)
  - Plural = idi' pura massessa' care-care (kami telah mencuci pakaian)
  - from the story:
  - Pedek manipi **uwita** poleatta (semakin/ menipis/ saya/ lihat/ pendapatan/ kita/)
- 2<sup>nd</sup> person:
  - Singular= iko jamai (kamu yang kerjakan)
  - = idi' pa'gurui (anda yang mengajarkan)
  - from the story:
  - makkutongessatu **mupoada** e (/benar/ kamu/ bilang/ itu/)
  - Na agana pattujummu laing e (/lalu/ apa/ keinginan/ kamu/ lainnya/)
  - Plural= iko maneng mebbu'i (kamu yang membuatnya)
  - = idi' maneng mattiwi' agaga (kamu yang membawa barang)
- 3<sup>rd</sup> person:
  - Singular= alena manre bale (dia makan ikan)
  - from the story:
  - nasabak metau **i** pangoronganna (/karena/ takut/ dia/ penghuninya \*jin/)

Plural= alena maneng mabbalu' ulaweng (mereka menjual emas)  
from the story:

- tudang i ri wiring laleng (/duduk/ **mereka**/ di/ pinggir/ jalan/)

### Place Deixis (Deiksis Tempat)

This deixis has a function to indicate a somewhat close or somewhat place far away with speakers such as 'ki koro', 'ki kue'. Look at the example below:

**Ki kua** ka' tudang (/di **sini**/ saya/ duduk/)

Place deixis has three types such as:

- Close to the speaker:
  - Ki kue (di sini)
    - Tudakko ki kue (kamu duduk disini)
- Close to the listener:
  - Ki kutu (di situ)
    - Alena mattaro tase' ki kutu (dia menaruh tas di situ)
- Far from both the speaker and the listener:
  - Ki koro (di sana)
    - Ki koro onrong tudanna (disana tempat duduknya)

from the story:

- Pada matterukni lao **ri bolana** la Pesok (/sama/ langsung/ pulang/ **di rumahnya**/ si/ pesok/)
- tettong **ri olona** sumpanna galempong batu e **ri awana** pong aju ara e (/berdiri/ **di depan**/ lubang/ gua/ batu/ **di bawah**/ pohon/ kayu/ ara/)

### Temporal Deixis (Deiksis Waktu)

Time deixis in Buginese language such as Ie essoe (hari ini), Ie nie (sekarang), Baja (besok), Araba' napi (hari Rabu nanti), Ie wennie (malam ini), Winennie (tadi malam).

Time Deixis indicating the present time such as 'esso ewe' /hari ini/, the type of deixis time indicating the current time with 'ie nie' /sekarang ini/ is used to denote the current time or the timing of the speech.

Time Deiksis that shows the past time such as 'winenni e' /tadi malam/, the type of time deixis that shows the past time is used to designate past time or time before the speech.

Time Deiksis indicating the time to come with such as 'bajanna' /besoknya/, the type of time deixis that indicates the time to be come is used to designate the time to come or time after the ongoing speech.

from the story:

- Pada **esso ewe** tenggennessa siseng rioloi (/pada/ **hari ini**/ tidak jelas/ semua/ dilalui/)
- Na ia pappa **bajanna** lao tongenni ro dua e (/baru/ benar/ besoknya/ pergi/ beneran/ orang/ dua/ itu/)

### Social Deixis (Deiksis Sosial)

Look at the example below:

- Tudakki' ki kue **Puang** (bapak silahkan kita duduk disini)
- Tainungngi **Puang Aji** (silahkan diminum minumannya Aji)
- Tanrei **Daeng** jaja' e tu (silahkan dimakan kuenya kakak)

- la' pi maneng jamai tu **Indo'** (nanti saya yang mengerjakan semuanya ibu')
- Aja' tapassa aleta **Ambo'** (jangan memaksakan diri pak)  
from the story:
- lellek ri bolana **to sugik e** (/jalan-jalan/ di/ rumahnya/ **orang kaya/** itu/)

#### Discourse Deixis (Deiksis Wacana)

from the story:

1. Anafora:
  - *La Buta* maddengek, *La Pesok* rirengk mita laleng. Engka seua esso nasipakkeda ada **dua-dua** sirengk na nrewek ri bolana ri labuesso e.  
(/si/ **Buta/** menggendong/, /si/ **Pesok/** digendong/ melihat/ jalan/. /ada/ suatu/ hari/ berdialog/ **berdua/** direngk/ dan/ yang merengk/ di/ rumah/ di/ senja hari/)
2. Katafora:
  - Engka **dua to kiasiasi**, worowane mabbali bola. Siddi **Pesok**, siddi to **Buta**.  
(/ada/ **dua orang miskin/**, /lelaki/ bertetangga/ rumah/. /Satu/ **Pesok/**, /satu/ orang/ **Buta/**)
  - Makkedai la **Pesok**, "Pedek lao esso e. Pedek manipi uwita poleatta. Pada esso ewe tenggennessa siseng rioloi". Mettekni La Buta mappabali makkeda, "Ba, makkutongessatu **mupoada e**. Na agana pattujummu laing e?"  
(/mengatakan/ si/ **Pesok/**, "/semakin/ habis/ hari/. /semakin/ menipis/ saya/ lihat/ penghasilan/ kita"/. /berkata/ si/ Buta/ merespon/ mengatakan/, "/Ba/, /benar sekali/ itu/ yang **kamu/** katakana/ itu/. /lalu/ apa/ keinginan/ **kamu/** lainnya/?")

#### CONCLUSION

Based on deixis analysis in the story of *la Pesok sibawa la Buta*, it can be concluded that

1. The type of deixis contained in the story of *la Pesok sibawa la Buta* are five deixis namely (a) Person deixis (b) Temporal deixis, (c) Place deixis, (d) Social deixis, and the last is (e) Discourse deixis.
2. The deixis reference in the story of *la Pesok sibawa la Buta* in Buginese Language Segeri dialect included Person deixis (i, u, ta, mu), Temporal deixis (ri labu esso e, esso ewe), Place deixis (ri bolana, ri olona, ri awana), Social deixis (to sugik), and Discourse deixis (Engka **dua to kiasiasi**, worowane mabbali bola. Siddi **Pesok**, siddi to **Buta**).

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