Deixis in Ambonese Malay

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Abstract: *Ambonese Malay as one of the Austronesian language in Indonesia has shown so many deixis inside and it is varied. This study aimed to explain qualitatively kinds of deixis which usually used by Ambonese in their everyday communication. It is indicated that there are kinds of deixis appeared they are: 1) Personal deixis such as beta as first person singular, katong as first person plural, ale as second person singular, kamong as second person plural, "Caca, abang, bu, usi, akang, antua" as third person singular, and there is also "dorang" as third person plural. The 3rd person singular "antua" (and "angtua, ontua, ongtua") is also a modifier of head nominals in a phrase, thereby adding an aspect of deference; 2) place deixis such as: "Tu, Ni, Sana, Kasana, Kamari, Kasitu"; 3) time deixis such as: "Oras, Beso-beso, Minggu Muka, Kamareng dolo, Eso lusa, Tula"; 4) discourse deixis such as: "tu, brikut, sini, mina"; 5) social deixis such as: "Bapa Raja, Tuang Guru."*

Keywords: words, referent, discourse, context

1. Introduction

Common share language which is hold by speaker and hearer in one communication event is essential to support the effectiveness of information exchange. In fact, a listener will more easily understand the meaning of the message spoken through the context of the utterance. Although the listener understands only part of the language being spoken, it draws the listener intact to understand the essence of the speech event simply by looking at the context. In this case, the link between language and context is essentially important to explain the understanding of language. Leech defines context as a background knowledge shared by speaker and hearer(s) where it can help effectively the hearer to interpret the meaning of the utterance [1].

To understand the importance of context and language in a speech event, pragmatic is presented as part of linguistics which scientifically exploring the relationship between language and the context, in which one of the main subjects of Pragmatic is deixis. Deixis is a language aspect that really needs context of information, such as here, now, me, you, this, and that. In other words, deixis refers to words or phrases, such as "me" or "here", that cannot be fully understood without additional contextual information in this case, the identity of the speaker ("me") and the speaker's location ("here"). To interpret the elements, we need to know who the speaker is and who to talk to, the time, and the place [2]. According to Hurford and Husley [3], deixis are words that take meaning from the speech situation (persona, time and place) when the words are used. In this essence, they subsequently divided deixis into three categories: person deixis, deixis of time, and deixis of place while, in other occasion, Levinson [4] came up by adding two other categories they are social and discourse deixis.

Words are deictic if their semantic meaning is fixed but their denotational meaning varies depending on time and/or place. Words or phrases that require contextual information to convey any meaning – for example, English pronouns – are deictic. Kreidler [5] states every language has deictic words which point to thing in the physical-social context of the speaker and addressee (s) and whose referents can only be determined by knowing the context in which they are used. Levinson [6] defined deixis as the ways in which languages encode or grammaticalize features of the context of utterance or speech event and thus also concerns ways in which the interpretation of utterances depends on the analysis of that context of utterance. "Deixis is reference by means of an expression whose interpretation is relative to the (usually) extralinguistic context of the utterance, such as (1) Who is speaking/ Deixis of Person (2) the time or place of speaking/ Deixis of Time (3) the gestures of the speaker, or (4) the current location in the discourse/ Deixis of Place.

2. Short Description of Ambonese Malay

Ambonese Malay as one of the Austronesian language in Indonesia has shown so many deixis inside and it is varied. Ambonese Malay is a Malay creole spoken in the region of Maluku Province which includes the island of Ambon and its surrounding islands. The Ambonese Malay is thought to have been feted since the 17th century in which it was first brought by merchants from western Indonesia. When the Portuguese and the Dutch colonized the Maluku Islands, this language then developed and became a common communication tool used in eastern Indonesia included missionaries in spreading their religion. In its development, Ambonese Malay gets strong influence from Portuguese and Dutch so it is not surprising that there are many vocabularies of Portuguese and Dutch language appeared in Ambonese Malay vocabulary, such as: Tante (aunt), om (uncle), rim (belt), etc.

During the Dutch colonial era, Ambonese Malay has been taught in schools and churches in Ambon, and because of this, it has become a lingua franca in Ambon and its surroundings. Malay Ambon is based on Malay language with great influence from both European (Dutch and Portuguese) languages as well as vocabulary or grammatical structure of indigenous languages.

The structure of the Ambonese Malay language is also somewhat different from that of Malay in general, but prevalent in Eastern Indonesia. The structure of the language is very similar to European languages such as in possession (Posesive + Noun) as in the following phrase: Beta pung

kaka = my brother; Andre pung maitua = Andre's wife; Susi pung buku = susi's book; etc.

This study aimed to explain qualitatively kinds of deixis which usually used by Ambonese in their everyday communication.

3. Kinds of Deixis

3.1. Personal Deixis

Concerns itself with the grammatical persons involved in an utterance, (1) those directly involved (e.g. the speaker, the addressee), (2) those not directly involved (e.g. overhearers—those who hear the utterance but who are not being directly addressed), and (3) those mentioned in the utterance. In English, the distinctions are generally indicated by pronouns. The following examples show how. (The person deictic terms are in italic).

3.2. Time Deixis

Deixis of Time or temporal deixis concerns itself with the various times involved in and referred to in an utterance. This includes time adverbs like "now", "then", "soon", and so forth, and also different tenses. A good example is the word tomorrow, which denotes the consecutive next day after every day. The "tomorrow" of a day last year was a different day from the "tomorrow" of a day next week. Time adverbs can be relative to the time when an utterance is made (what Fillmore calls the "encoding time", or ET) or when the utterance is heard (Fillmore's "decoding time", or DT). Although these are frequently the same time, they can differ, as in the case of prerecorded broadcasts or correspondence.

3.3. Place Deixis

Place Deixis also known as space deixis, concerns itself with the spatial locations relevant to an utterance. Similar to person deixis, the locations may be either those of the speaker and addressee or those of persons or objects being referred to. The most salient English examples are the adverbs "here" and "there" and the demonstratives "this" and "that" - although those are far from being the only deictic words.

3.4. Discourse Deixis

Deixis of Discourse is deictic reference to a portion of a discourse relative to the speaker's current "location" in the discourse. It deals with the orientation in the text through the writer or the speaker, the relation of the text passages to the current utterance either as a head of time or past, forthcoming or simultaneous. Levinson stated that Discourse Deixis encodes reference to portions of the unfolding discourse in which the utterance is located. It means that discourse deixis is deictic reference to a portion of a discourse relative to the speaker's current location in the discourse, such as: above, below, last, previous, proceeding, next or following (usually used in texts) and this, that, there, next, last (usually used in utterances)

3.5. Social Deixis

Deixis of Social does not deal with three main components (person, place and time) of the coordinate system of subjective orientation, but they show how different social rankings and the participants of communication utter relationships within society via language. Briefly, it is rather to refer to the level of relationship between people than to information. Levinson stated that social deixis concerns with the aspects of sentences which reflect or establish or determined by certain realities of participants or the social situation in which the speech event occurs. He adds that there are two basic kinds of social deixis information that seems to be encoded in language around the world. They are: Relational social deixis and Absolute social deixis. Relational social deixis is a deictic reference to some social characteristic of referent apart from any relative ranking of referents or deictic reference to a social relationship between the speaker and addressee. In English, relational social deixis may be a lexical item (e.g. my husband, teacher, cousin, etc), pronouns (you, her). Absolute social deixis is a deictic reference usually expressed in certain forms of address which will include no comparison of the ranking of the speaker and addressee. For examples: your highness, Mr. President, your majesty, etc.

4. Research Method

The qualitative researches will be used to analyze data. It describes, explains, classifies and analyses the study of deixis. The deixis types and reference used by speech community of Ambonese Malay.

Method of data collection that is used by researcher is observation method by following some procedures: (1) collecting the data, (2) reading and observing the data, (3) presenting data, and (4) drawing the conclusion.

5. Data Analysis

To analyze the data, the researcher used some techniques: firstly, researcher describes the types of deixis based on Levinson's theory. Finally, the researcher draws conclusion as the result of the analysis.

Personal Deixis
 a. First Person Singular
    Data 1:
    Beta mo pi nonton film (I want to go to watch a film)

 b. First Person Plural
    Data 2:
    Katong su tinggal di sini par 6 taong. (We have lived here for six years)

 c. Second Person Singular
    Data 3:
    Ale mau makang malam ka seng? (Would you like to have dinner or not?)

d. Second Person Plural
Data 4:
Ale dong seng balajar par tes ka? (You all do not study for the test, do you?)

e. Third Person Singular
Data 5:
Caca e mo pi kamana tuh? (Sister (Moslem) where are you going?)
Babang ada pi mangael ikang kapa? (Brother is fishing, isn't he?)

Data 6:
Bu, *kamareng ada orang cari. Mar seng tahu par apa* (Brother (Christian), there was someone looking for you, yesterday. But I don't know his purpose)
Usi pung cantik langgar gunong. (Sister's beauty is higher than a mountain)

Data 7:
Akang pus tuh su lari ka manalai? (where is it going?)

Data 8:
Antua itu pung nama sapa? (Who is his name?)

f. Third Person Plural
Data 9:
Dorang mau pukul beta mar ada ibu satu datang par bantu beta.
(They tried to hit me, but a woman came to save me.)

To state the possession, we use "Pung" after Subject/Pronoun (first person singular and second person plural: Beta, ale, kamorang, katorang, etc)
e.g. Beta pung mama, seorang guru (My mother is a teacher);.

Caca and Babang/Abang are the deixis of person to refer moslem brother and sister. This is appear as the influence of assimilation from North Maluku language. Caca is coming from Vietnamese means the oldest female. It can be used in moslem as the name of girl or woman.

Babang/Abang means the oldest brother. Moslem used this term mostly.

"Bu" comes from Dutch "Broer" means brother while 'Usi" means sister.

Deixis of Place :

Ambonese Malay	Deixis	Indonesian Language	English
• Beta Seng sangka barita *tu* su manyebar	Tu = that	Saya tidak percaya berita itu sudah tersebar	I cannot believe that the rumor has been spreaded
• Ale pung buku *ni* jang lupa akang	Ni = this	Buku anda jangan dilupakan	Do not forget your book
• Bapa kapala desa su bilang kalo tanda	Sana = there	Bapak kepala desa telah mengatakan bahwa tanda sasi	The head of the village says that the symbol of sasi right
sasi *sana tu* seng boleh dilanggar		yang terpajang di sana tidak boleh dilanggar	**there**, must not be disobeyed.
• Ale macang strika rusak bajalang *kasana kamari*	Kasana = there Kamari = here Kasitu = there	Kamu seperti setrikaan	You are just like an iron, move here and move there

Deixis of Time:

Ambonese Malay	Deixis	Indonesian Language	English
• Bisa beta bakudapa ale *oras* ni kah?	Oras = now	Bisakah saya bertemu dengan anda saat ini?	Can I meet you, rigt now?
• Nona deng nyong *beso-beso* nieh ada mau tes tengah semester, jadi balajar bae-bae	Beso-beso = few days ahead	Anak-anak besok sudah tes tengah semester, jadi belajarlah baik-baik	Boys and girls, in the few days ahead you will have mid-term test, learn well
• Bapa Gubernur ada mo biking rapat deng samua pegawai *minggu muka*	Minggu Muka = Next Week	Bapak Gubernur akan rapat bersama para pegawai, minggu depan	Mr. Governor will meet all employees, next week
• Banjir *kamareng dolo* biking beta takotang	Kamareng dolo = Yeseterday	Banjir kemarin membuat saya takut	The yesterday's flood made me scared
• Beta berharap bisa wisuda *eso lusa* ni	Eso lusa = the next two days	Saya berharap dapa diwisuda dalam waktu dekat	I hope that my graduation will be the next two daya
• Beta pung kaka laki-laki mau nikah *tula* ni	Tula = the next three days	Kakak laki-laki saya akan menikah 3 hari mendatang	My brother will marry in next three days

Deixis of Discourse
a) *Yohanes **tu** tukang pamabo; antua suka minong sopi sampe mabo sagala hari.* (Yohanes is a drunk man: He (older person) likes to drink Sopi (Alcohol) until drunk in every single day)
b) *Mama Koko su bajual dari lama dan di **sini** antua tinggal lai.* (Ma'am Koko has been selling for times and she has lived here as well.)
c) *Ingatang, tugas **brikut** ale musti bikig bae-bae* (Remember, for the next duty, you must do it greati)
d) *Mina paleng batu biking kue**, jago** musti jual akang bole* (Mina is very smart in making cake, she must sell it)

Deixis of Social
a) Mari katong ka *Bapa Raja Haruku* dolo par Tanya kapan Sasi Laut dapa buka?
b) (Let us go to Haruku's king to know when will Sea Sasi be opened)
c) Dolo-dolo tuh banya *Tuang Guru* pi mangajar sampe di dusun-dusun jau sana mar sakarang ni guru-guru Cuma mo tinggal di dalang kota saja.
d) (Years ago, there were so many teachers taught in remote sub-villages. Contrarily, the modern teachers prefer to teach in big city)

2. Conclusion

Deixis consists of five main categories which are deixis of person, deixis of time, deixis of place, deixis of social and deixis of discourse with having different usage and meanings.

Ambonese Malay as one of the Austronesian language in Indonesia has shown so many deixis inside and it is varied. In deixis of person, it has first person singular (beta), first person plural (katong), second person singular (ale), second person plural (kamong) third person singular (Caca, abang, bu, usi, akang, antua), third person plural (dorang). The 3rd person singular a*ntua* (and *angtua, ontua, ongtua*) is also a modifier of head nominals in a phrase, thereby adding an aspect of deference. It adds a feature respect.

References

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Appendices

Table 1: Personal Pronouns

Person	Clusivity	Singular		Plural	
		Full (and Variant) Form	Short Form	Full (and Variant) Form	Short Form
1st Person	Exclusive	*Beta*	*bet; be*	Bat'ong (dialectical form recorded at Booi, Saparua Island)	
	Inclusive			*Kat'ong*	*tong*
2nd Person		*Ose* *Ale*	*os; se* *al*	*Dorang*	*dong*
3rd Person 3rd Person Neuter		*Dia* *Ontua; Ongtua; Antua; Angtua Akang*	*di; de* *ont'o; ant'u; ant'o kang; ang*	*Dorang*	*dong*

Table 2: Politeness in Ambonese Malay

Person	*Politeness Marking*	*Full Singular Form*	*Short Singular Form*
2nd	Markedly impolite Used in familiar and intimate relationships and when no outspoken respect needs to be expressed Expresses intimacy. Used among peers, or to people of lower status	*ose* *Ale*	*os* *se* *al*
3rd	Markedly polite. used by people of younger age to refer to adults, and by adults to refer to people of equal or higher social rank	*Ontua; ongtua; antua; angtua*	