

DEICTIC EXPRESSIONS IN THE HOLY BIBLE OF LOCAL NIAS LANGUAGE

Matias Serius Sarumaha, M. Ali Pawiro, Devi Pratiwy

Faculty of Literature, Universitas Islam Sumatera Utara

Medan, Indonesia

E-mail: matiassarumaha69@gmail.com

Received: 2022-08-15

Accepted: 2022-10-24

Published: 2022-11-29

Abstract

This research deals with the deictic expressions in the Holy Bible of local Nias language. The objectives of the study are to discuss and identify the deixis in the Holy Bible. The research was conducted by using descriptive qualitative design. The data were the epistle of Paul to Philemon which consist of 25 verses. They were collected and analyzed by using a documentation method. The steps were (1) reading the text, (2) finding and marking the deixis, (3) classifying the types of deixis, (4), finding the data, putting sign and making checklist on it, and (5) drawing the conclusions. The results of this research show that there are five types of deixis found in the epistle of Paul to Philemon in the Holy Bible of local Nias language; they are person deixis, spatial deixis, temporal deixis, discourse deixis, and social deixis. The results also show that the deixis mostly found is the person deixis with the frequency of 65 (70%). The following deixis is social deixis that appears 10 times (11%). The discourse deixis appears with the frequency of 9 (10%) while the temporal deixis appears with the frequency of 7 (7%). The deixis that appears the least is spatial deixis with a frequency of 2 (2%).

Keywords: deixis; Holy Bible; Nias language; pragmatics

1. Introduction

Language is a natural object, a component of the human mind, physically represented in the brain and part of the biological endowment of the species (Chomsky, 2002: 1). Language is very important in human life because it serves as a tool for communication and interaction among people. Humans can convey feelings, ideas, opinions or suggestions to others through language. Without knowing the language that is being used, humans cannot understand each other. It means that humans can interact or express feeling only by using language.

In the process of communication, people, using language, must consider the situation or context of the speaker. In this case, there are certain words that we can only understand the meaning if we know the context or situation of the speech. One cannot separate the language and context of the speech. For example, the words 'you', 'there', or 'today' do not have fixed references if the speaker and addressee can only understand the meaning of the word, without understanding the context behind the

conversation. Study about relation between language, meaning, and context is called pragmatics.

Pragmatics is the study of meaning depending on the context from speaker to hearer. According to Leech (1983: 6), pragmatics is the study of meanings in relation to speech situation. Yule (1996) describes that pragmatics is the investigation of the relations between the linguistic structures and its user; only pragmatics permit a human into the analysis: their statements, purposes, objectives, and actions performed while speaking. Pragmatics has several parts to learn. According to Yule (1996), there are 4 principles or scopes of pragmatics, i.e. deixis, presupposition, speech acts, and politeness. Deixis is a part of pragmatics which studies reference based on its context. Deixis can also be defined as designating someone or something. Many people have difficulties to understand the meaning of the speaker so by using deixis it can be easy to communicate and focus on context.

2. Literature Review

2.1 Deixis

Deixis is the study of pragmatics which refers to the use of expressions whose interpretation is relative to the usual extra linguistic context of the term, for example; who is speaking, the time and place of the conversation, the sign of the speaker or the area in the discourse. According to Levinson (1983: 54), deixis concerns the way in which languages encode or grammatical features of the context of utterance or speech event, and also concerns ways in which the interpretation of utterances depends on the analysis of that context of utterance. There are many words and expressions that depend on circumstances to be understood. This aspect is called deixis. With this condition, deixis cannot be ignored in language studies because the meaning of a language usually depends on its context.

2.2 Types of Deixis

Cruse (2000: 319) mentions that there are five types of deixis. They are person deixis, spatial deixis, temporal deixis, discourse deixis, and social deixis.

2.2.1 Person Deixis

Levinson (1983) states that deixis person involves the encoding of participants in speaking functions. Person deixis involves the speaker in a basic three-part division:

- First person (I).
The first person deixis is a category of reference of speakers to himself or the group he is involved in which is expressed in singular pronouns (I, me, myself, mine) and plural pronouns (We, us, ourselves, our, ours).
Example: when Paul said, “*I* went to market”. The word “I” refers to Paul.
- Second person (you).
The second person deixis is category of reference to a person identified as addressee, such as you, yourself, yours.
Example: “*You* are daughter of Tom”. The word “You” refers to the Tom’s daughter.
- Third person (He, she, it).
The third person deixis is category of reference to a referent not identified as the speaker or addressee and usually imply to the gender that the utterance refers to, such as he, she, and they, him, himself, her, herself.

Example: “Paul is in love with *her*”. The word “her” refers to the person the speaker is referring to.

2.2.2 Place or Spatial Deixis

Fromkin, Rodman, and Hyams (2003) state that place deixis requires contextual information of the place of the utterance such as here, there, this, that, this place, etc. It refers to how language shows the relationship between locative expressions and the deixis locations or places of the participants in the discourse. Cruse (2006) adds that spatial or place deixis refers to the location in some spaces between the speakers and hearer during the conversation, such as; Here, There, Those, etc.

Examples:

1. *That* is my house.
2. *This* is my book.

2.2.3 Temporal Deixis

Levinson (1983: 62) states that time deixis is concerned with the encoding of temporal points which refer to where an event of utterance takes place. It refers to the temporal reference point of the moment of speech at which time is speaking or writing, such as yesterday, now, last year, then, etc.

Example:

1. I will go to bali *next week*
2. She arrived *yesterday*

2.2.4 Discourse Deixis

Discourse deixis is a form of deictic expression that refers to a specific discourse that involves speech or as an indication and relevance around the text. According to Anugrah (2018), discourse deixis is a forward-looking assertion referring to distinctive discourse that includes the utterances as the significance and indication of the text.

Example:

1. This is dangerous!
2. I am sure you haven't known this.

2.2.5 Social Deixis

Social deixis does not refer to time, place, or person, but to the rank of society and position between speaker and addressee or speaker or some referent. Cruse (2000: 322) states that social deixis concerns the social information that is encoded within various expressions, such as relative social status and familiarity. In simple term, social deixis is a deictic expression used for different social and rank ranks.

Example:

1. As you wish, *My Lord!*
2. Hello *Professor*.

Based on the explanation above, the writers get interested in researching about deixis, because the forms of deixis are always used in the communication process so that researchers feel it is important to research about deixis which can only be understood if we know the context behind the speech. The researchers analyze the deixis in Holy Bible of local *Nias* language, and choose Philemon as the object of the research because in Philemon there are many deictic speeches. To understand the

purpose of this epistle, the language users must understand the context behind it. In this case, deixis plays an important role in understanding a word that can only be understood if we know the context behind the speech. This is the reason why the researchers are interested in doing this research.

The objective of this research is to discuss and identify the deixis in Bible. Since the use of deixis is important in written utterances, thus in writing sentences, a particular subject such as the name of the person, the name of the place, and a specified time are not necessary to use. Instead, it can be replaced with a pronoun to minimize the use of words so as it is not wasteful in repeating the words. This study was focused on the 5 (five) types of deictic expressions in Holy Bible of the local *Nias* language.

2.3 The Epistle of Paul to Philemon

Epistle of St. Paul the Apostle to Philemon or Letter of Paul to Philemon, abbreviation Philemon, is the shortest of Paul's letters. It consists of only 25 verses and is the only private letter of Paul's that has been included in Scripture. The letter was written to Philemon, a wealthy Christian who lived in Colosse, and who was a convert of Paul. Among his many slaves, the name of Onesimus was one, who had robbed his master and run away to Rome – only to come into touch with Paul. The result of this meeting was that Onesimus became a Christian, confessed his sin and sought Paul's help in bringing about reconciliation with Philemon, his former master. Paul then wrote this letter to Philemon, pleading him to forgive Onesimus and to receive him back.

The Holy Bible is the Bible of Christians. It has been translated into many languages and dialects around the world. The original manuscript is believed to have been written in Hebrew, Aramaic and Koine Greek (ancient Greek), but has historically been copied and translated into a number of local languages in the Middle East region. After the apostles began to preach the gospel to further places, the Bible was translated into various languages and dialects. As of November 2012, the complete Bible has been translated into 518 languages, and in partial form into 2798 languages. One of them is *Nias* language. In *Nias* Language version, the epistle of Paul to Philemon is written as "*Sura Waulo khõ Wilemo*".

3. Research Method

This study is considered as qualitative because this research involves analysing and interpreting interviews in order to discover meaningful patterns descriptive of particular phenomenon (Auerbach & Silverstain, 2003: 3). This research uses descriptive qualitative method. Descriptive qualitative method can be interpreted as a problem solving procedure investigated by describing or describing the state of the object of research in accordance with the existing facts. The procedure is to find descriptive data in the form of written data as a result of the content analysis of document employed to the certain text such as the text in the Holy Bible.

The source of data in this research is the epistle of Paul to Philemon in Holy Bible of local *Nias* language. Data of this research are the texts containing deictic words expression in Holy Bible. Method of data collection that is used by the researchers is documentation method. Alwasilah (2011) states that document analysis is one of the methods for collecting data in a qualitative study which involves reading written texts or documents. The steps to analyze this data are: (1) reading the text, (2) finding and marking the deixis, (3) classifying the types of deixis, (4), finding the data, putting sign and making checklist on them and (5) drawing the conclusions.

4. Discussion

The analysis shows that in Holy Bible of local *Nias* language, the researchers found 5 types of deixis, they are person deixis, spatial deixis, temporal deixis, discourse deixis and social deixis. The results of research that have been done by the researchers can be seen by knowing the deictic expressions in the epistle that have been selected. By doing this analysis, everyone will get easy to read the Holy Bible, understand better the Holy Bible, and find the points contained in it.

No	Deixis Type	Number of words	Percentage
1	Person Deixis	65	70%
2	Spatial Deixis	2	2%
3	Temporal Deixis	7	7%
4	Discourse Deixis	9	10%
5	Social Deixis	10	11%
Total		93	100%

Table 1: Type of Deixis in Holy Bible of Local *Nias* Language

Table 1 shows the total analysis of the Deixis in Holy Bible of local *Nias* language. It showed that person deixis is the most dominant deictic expression found with total 65 numbers of words and have percentage 70%. The second most dominant is social deixis with total 10 numbers of words and have percentage 11%. The third is discourse deixis with total 9 numbers of words and have percentage 10%. The fourth is temporal deixis with total 7 numbers of words and have percentage 7%. The least dominant deictic expression found is spatial deixis with only 2 numbers of words and have percentage 2%.

To apply the theory of deictic expression, the researchers presented some data taken from the Epistle of Paul to Philemon from Holy Bible of local *Nias* language as source of the data.

4.1 Person Deixis

Type of Person deixis	Number of words	
First Person	<i>Ya'o</i>	6
	<i>Khõma</i>	1
	<i>Da</i>	3
	<i>Ndra'aga</i>	2
	<i>Ndrao'do</i>	2
	<i>Ma</i>	1
	<i>Khõgu</i>	1
	<i>Gu</i>	6
	<i>Do</i>	1
	<i>Ita</i>	1
	<i>Ndrao</i>	7
	Second Person	<i>Khõu</i>
<i>U</i>		12
<i>Khõmi</i>		1
<i>Õ</i>		3
<i>Ndraugõ</i>		6
<i>Ya'ugõ</i>		1

	<i>Ya'ami</i>	1
	<i>Khõnia</i>	1
Third Person	<i>Ia</i>	6
	<i>Ya'iya</i>	1
	<i>I</i>	1
Total		65

Table 2: Person Deixis found in Holy Bible of Local *Nias* Language

Table 2 reveals that the total number of person deixis found in the Epistle of Paul to Philemon Bible of local *Nias* language is 65 times. The most dominant is the word “*U*” (12 times) that refers to the Wilemo, receiver of the letter. The table also shows that in expressing person deictic in *Nias* Language found in epistle of Paul to Philemon are varied. The deictic words of the person deixis found are *ya'o*, *ndra'odo*, *do*, and *ndrao* (the first person singular personal pronoun), *ndra'aga* and *ita* (the first person plural personal pronoun), *õ*, *ndraugõ*, and *yaugõ* (the second person singular personal pronoun), *ya'ami* (the second person plural personal pronoun), *ia* and *ya'iya* (the third person singular personal pronoun), *da*, *ma*, and *gu* (possessive pronoun), and *khõmi*, *khõgu*, *khõu*, and *khõnia* (objective form of personal pronoun he and they).

The representations of person deixis in example are listed below:

1. First Person

“*Ya'o, Faulo, nikuru bõrõ Yesu Keriso*” (*Wilemo 1:1*)

“I, Paul, a prisoner of Christ Jesus”

The word “*Ya'o*” refers to the Faulo, the writer of the letter.

“*tandraigõ hõnagõ naha khõgu ba nomou*” (*Wilemo 1:22*)

“prepare a guest room for me in your house”

The word “*gu*” refers to the Faulo, the writer of the letter.

2. Second Person

“*ba fa'afaduhu dõdõu khõ Zo'aya Yesu*” (*Wilemo 1:5*)

“your faith towards the Lord Jesus.”

The word “*u*” refers to the wilemo as the receiver of the letter.

3. Third Person

“*Fõna lõ moguna ia khõu, iada'e ba moguna sibai ia*” (*Wilemo 1:11*)

“Formerly he was useless to you, but now he is indeed useful”

The word “*ia*” refers to the person faulo regards as his child.

4.2 Spatial Deixis

Type of Spatial Deixis	Number of words
<i>Da'e</i>	2
Total	2

Table 3: Spatial Deixis found in Holy Bible of Local *Nias* Language

Table 3 reveals that the spatial deixis found in the Epistle of Paul to Philemon Bible of local *Nias* language is only word “*da'e*” that appears 2 times.

The representations of spatial deixis in example are listed below:

1. “*Sindruhunia omasi ndra'o utaha ia ba da'e mena'õ fangalimõ*” (*Wilemo 1:13*)

“I wanted to keep him with me here”

The word “*da'e*” refers to the place where Paul lives.

2. “*Ya'o samõsa zanura ba da'e*”

“I am writing this here”

The word “*da'e*” refers to the place where Paul wrote the letter.

4.3 Temporal Deixis

Type of Temporal Deixis	Number of words
<i>Ero</i>	1
<i>Fõna</i>	1
<i>Iada'e</i>	3
<i>Ginõtõ si lõ arara</i>	1
<i>sagõtõ fa'ara</i>	1
Total	7

Table 4: Temporal Deixis found in Holy Bible of Local *Nias* Language

Table 4 reveals that the total number of temporal deixis found in the Epistle of Paul to Philemon Bible of local *Nias* language is 7 times. The most dominant is the word “*iada'e*” (12 times) which refers to the present time. The rest temporal deixis words are only used 1 time in that letter.

The representations of spatial deixis in example are listed below:

1. “*Ero na mangandrõ ndra'odo, ba utõtõi dõimõ ba u'andrõ saohagõlõ khõ Lowalangi.*” (*Wilemo 1:4*)

“When I pray, I remember you in my prayers and I thank to God”

The word *Ero* refers to the Faulo pray.

2. “*ufatenge mangawuli khõu iada'e.*” (*Wilemo 1:12*)

I am sending him back to you now.

The word *iada'e* refers to the Faulo sending his son to Wilemo.

4.4 Discourse Deixis

Type of Discourse Deixis	Number of words
<i>Fefu</i>	1
<i>Da'õ</i>	8
Total	9

Table 5: Discourse Deixis found in Holy Bible of Local *Nias* Language

Table 5 reveals that the total number of Discourse deixis found in the Epistle of Paul to Philemon Bible of local *Nias* language is 9 times. The most dominant is the word is “*Da'õ*” (8 times). The second is “*fefu*” that is only used 1 time.

The representations of discourse deixis in example are listed below:

1. “*Ma da'õ wa fabali Gonesimo moroi khõu ba ginoto si lõ arara, ena'o tola õsõndra ia mangawuli sagõtõ fa'ara.*” (*Wilemo 1:15*)

“Perhaps this is the reason he was separated from you for a while, so that you might have him back forever”

The word “*da'õ*” refers to the Wilemo might have Ganesimo back forever.

2. “*Ya'o samõsa zanura ba da'e; Ya'o, Faulo, zamu'a fefu dania.*” (*Wilemo 1:19*)

“I, Paul, am writing this with my own hand and I will repay it.”

The word “*fefu*” refers to the Faulo ask Wilemo to welcome Ganesimo as Wilemo would welcome Faulo.

4.5 Social Deixis

Type of social Deixis	Number of words
<i>Lowalangi</i>	4
<i>Zo'aya</i>	3
<i>Onogu</i>	1
<i>Bua dodo</i>	1
<i>Niha Keriso</i>	1
Total	10

Table 6: Social Deixis found in Holy Bible of Local *Nias* Language

Table 6 reveals that the total number of social deixis found in the Epistle of Paul to Philemon Bible of local *Nias* language is 10 times. The dominant word in social deixis is word “*Lowalangi*” (4) which means God, the second dominant is word “*Zo'aya*” (3); and the rest word *onogu*, *bua dōdō*, and *niha keriso* is only used 1 time.

The representations of discourse deixis in example are listed below:

1. “*Manōtōna ndra'aga wa Lowalangi Ama ba So'aya Yesu Keriso zame'e howuhowu ba fa'ohahau dōdō khomi fefu*” (*Wilemo 1:3*)
“Grace to you and peace from God our Father and the Lord Jesus Christ”
The word “*Lowalangi*” refers to the lord of universe.
2. “*Bua dōdō wa'omasigu andre, ufatenge mangawuli khōu iada'e.*” (*Wilemo 1:12*)
“I am sending him, that is, my own heart, back to you.”
The word “*bua dōdō*” refers to the person that Faulo loves very much.

5. Conclusion

Based on the research results, it can be concluded that there are five kinds of deictic expression found in the Epistle of Paul to Philemon in the Holy Bible of Local *Nias* Language; they are Person Deixis, Spatial Deixis, Temporal Deixis, Social Deixis, and Discourse Deixis. The total number of deixis found is 93. The deixis that mostly is the person deixis with the frequency of 65 (70%). The following deixis is social deixis that appears 10 times (11%). The discourse deixis appears with the frequency of 9 (10%) while the temporal deixis appears with the frequency of 7 (7%). The least deixis that appears is spatial deixis with the frequency of 2 (2%). The deictic words of the person deixis found are *ya'o*, *ndra'odo*, *do*, and *ndrao* (the first person singular personal pronoun), *ndra'aga* and *ita* (the first person plural personal pronoun), *ō*, *ndraugō*, and *yaugō* (the second person singular personal pronoun), *ya'ami* (the second person plural personal pronoun), *ia* and *ya'iya* (the third person singular personal pronoun), *da*, *ma*, and *gu* (possessive pronoun), and *khōmi*, *khōgu*, *khōu*, and *khōnia* (objective form of personal pronoun he and they). The deictic word of the spatial deixis found is *iada'e*. The deictic words of the temporal deixis found are *Ero*, *Fōna*, *Iada'e*, *Ginōtō si lō arara*, and *sagōtō fa'ara*. The deictic words of the discourse deixis found are *fefu* and *Da'ō*. The deictic words of the social deixis found are *Lowalangi*, *Zo'aya*, *onogu*, *bua dōdō*, and *Niha Keriso*.

References

- Alwasilah, C. (2011). *Pokoknya kualitatif*. Jakarta: Pustaka Jaya
- Anugrah, S. V. (2018). Analysis of deixis in the story selected from Christian bible, genesis. *PROJECT (Professional Journal of English Education)*, 1(5), 664–670.
- Auerbach, C. F. & Silverstein, L. B. (2003). *Qualitative data: An introduction to coding and analysis*. New York University Press.
- Chomsky, N. (2002). *On nature and language*. Cambridge: Cambridge University Press.
- Cruse, A. (2000). *Meaning in language: An introduction to semantics and pragmatics*. New York: Oxford University Press.
- Cruse, A. (2006). *A Glossary of Semantics and Pragmatics*. Edinburgh: Edinburgh University Press.
- Fromkin, V., Rodman, R., & Hyams, N. (2003). *An introduction to language*. Boston: Thomson/Heinle.
- Leech, G. (1983). *Principles of pragmatics*. Cambridge: Cambridge University Press.
- Levinson, S. C. (1983). *Pragmatics*. Cambridge: Cambridge University Press.
- Yule, G. (1996). *The study of language* (Fourth Ed). Cambridge University: United States of America by Cambridge University Press, New York.