DEIXIS IN *PASAMBAHAN MANJAPUIK MARAPULAI* IN SOLOK CITY

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Abstract

This paper aims to reveal deixis used in the text of Pasambahan Manjapuik Marapulai in Solok city 'Pasambahan to pick up the bridegroom in Solok city'. The use of deixis in pasambahan is not the same as the use of deixis in everyday language. Pasambahan is one of the traditional ceremonies in Minangkabau which is conducted in the dialogue between two parties, namely between the host and the guest. In the dialogue, the honorific greeting is often used because both parties (the prospective anak daro and the prospective marapulai) both respect and honor the speech partner. This research is a qualitative descriptive study with a phenomenological approach. The research data consisted of primary data, secondary data, and researcher intuition. Data collection methods are direct participatory observation methods (direct, participatory observation); method of open and in-depth interviews (in-depth, open-ended interviews); focus-group discussions; written documents. The results of this study indicate that in TPMM it is found four types of deixis are, namely personal deixis, place deixis, discourse deixis, and social deixis.

Keywords: *deixis*, *pasambahan manjapuik marapulai*, *pragmatic*

1 Introduction

In language activities, words or phrases are often used whose references move alternately depending on who the speaker is, when or where the speech act occurs and the place where the words are spoken. In the field of linguistics, there are also terms of reference often referred to as references, namely words or phrases that point to the word, phrase, or phrase being referred to. Such references are called deixis (Nababan, 1987:40; Nadar, 2013:54). In KBBI (2021:362), deixis is defined as a thing or function that points to something outside language; words denote pronouns, ephemeral, and so on. The same thing was expressed by Wijana (1998:6) who said that deixis is a word that has to change or move references.

Deixis is defined as an expression that is bound to the context. Levinson (1983) provides the following example to illustrate the importance of deixis information. Suppose someone finds a bottle on the beach with a letter in it with the following message: "Meet me here a week from now with a stick about this big." It is looked closely the sentence "Meet me here a week from now with a stick about this big", is not informative. It is said so because the sentence above has no contextual background. The deixis expression only has meaning when it is interpreted by the reader. This was expressed by Purwo (1984:1) who said that deixis is a system of reference to a word or phrase that can be moved and adapted to its context.

References or references can be exophoric (situational) if they refer to antecedents that are outside the discourse, and endophysical (textual) if what they refer to is in the discourse. According to Chaer (2007:270), the anaphoric reference is one part of the endophoric reference, which connects

one language element with other language elements which refers to the antecedents contained in the language.

The reference anaphora is a means of grammatical cohesion. The pronouns him, her, them, this, and that are anaphorical references. This implies that even though they use different words, the meanings in the sentence are still related. In line with this, Djajasudarma (1994:52) argues that anaphora is more of an attempt in language to make cross-references with the words (elements) mentioned earlier (previously). Therefore, in the reference itself, anaphora is more widely used than cataphora. Halliday and Hasan (in Hartono, 2000: 147) divide references into three types, namely (1) persona references, (2) demonstrative references, and (3) comparative references.

Purwo (1984), Fromkin, et. al. (1999), and Yule (1996) divided deixis into three parts, namely person deixis, space deixis, and time deixis. Meanwhile, Nababan (1987:40) divides deixis into five parts, namely (1) personal deixis, (2) space deixis, (3) time deixis, (4) discourse deixis, and (5) social deixis.

In this study, the opinion expressed by Nababan (1987) was used. This is based on the researcher's belief that by using the deixis division proposed by Nababan (1987), the Minangkabau socio-cultural phenomena in general, in various indigenous languages, especially in pasambahan in the community in Solok city, will be revealed. Deixis as a pragmatic study involves its context and interpretation. Understanding a language, as contained in the TPMM must be adapted to the context. The phenomenon of deixis is the most obvious way to describe the relationship between language and context in the structure of language itself.

Pasambahan is one of the traditional ceremonies in Minangkabau which is conducted in the dialogue between two parties, namely between the host and the guest. Each party is represented by a customary leader. The language used in the post-added text is not an everyday language but uses various indigenous languages. *Pasambahan* is done to convey the aims and objectives covertly in the form of figurative, symbolic is metaphoric.

The focus of this study is deixis in the text of the *pasambahan manjapuik marapulai* in Solok (hereinafter abbreviated as TPMM). The use of deixis in TPMM is interesting to study. For example, in the use of the persona deixis *balau* 'dia' in certain contexts it can refer to the second persona, but in other contexts, it refers to the third persona.

Likewise in discourse deixis, the greetings used by both parties (in this case the prospective *anak daro* and the prospective *marapulai*) both respect and glorify the speech partner.

Based on the phenomenon above, the problem of this research is formulated in the form of research questions, namely what are the forms and meanings of persona deixis, place deixis, social deixis, and discourse deixis in TPMM in Solok.

2   Methodology

This research is designed in the form of a qualitative descriptive study. This study uses a phenomenological approach. Phenomenology is defined as subjective experience or phenomenological experience or a study of consciousness from a person's perspective (Moleong, 2012). The research data consisted of primary data, secondary data, and researcher intuition. The primary data in this study is oral data, in the form of structured and systematic speeches or dialogues carried out by the host group and guest groups at the post-added wedding ceremony in the city of Solok, West Sumatra Province which is obtained using recording techniques and listening techniques (Sudaryanto, 1993:139). Secondary data is written data obtained from various sources, such as oral data that has been transcribed in the form of books, and other library media. Apart from that, the researchers' intuition was also used, in this case, the researcher was a native speaker of the Minangkabau language.

The data collection methods used in this research are (1) direct participatory observation method, used to observe descriptions of Minangkabau activities, behavior, actions, social interactions, and socio-cultural processes；(2) open and in-depth interview method (in-depth, open-

ended interviews), to obtain information as research data from informants, namely information about TPMM from traditional actors; 3) focus group discussion, namely focus group interviews by way of discussion. This is done to obtain information on the development of TPMM from time to time; and (4) written documents, written documents obtained from books, scientific and research results that have been done before. Data analysis was carried out by identifying the stages of the data, selecting data, coding data, classifying data, and analyzing data. The analysis results are presented using formal and informal methods.

3   Results and Findings

In this study, there are four types of deixis found in TPMM, namely (1) personal deixis, (2) space deixis, (3) discourse deixis, and (4) social deixis.

3.1 Personal Deixis

Personal deixis is a personal reference that is realized through the personal pronoun. The personal pronoun is a pronoun used to refer to a person. Persona pronouns can refer to oneself (first persona pronoun), refer to the person being spoken to (second persona pronoun), or refer to the person being spoken of (third persona pronoun).

In Indonesian, the first single personal pronoun includes *me, me, daku, and –ku*, while in Minangkabau language in Solok city it is *ambo, aden / wakden* and *deyen*. The first plural personal pronouns in Indonesian are *kami*, and *kito*, while in Minangkabau in Solok city, are *kami* and *kito*.

The second singular personal pronouns in Indonesian are you, you, you, you, you, and –mu. Meanwhile, in the Minangkabau language in Solok city are *waang,* and *ang*. The second plural personal pronouns in Indonesian are *kamu* and *kalian* while the Minangkabau language in Solok city are *inyo*, and *-nyo*.

The singular third person pronouns in Indonesian are *ia, dia, -nya, dia*, while in Minangkabau language in Solok city are nyo and *inyo*. The third plural personal pronouns in Indonesian are *mereka*, while in Minangkabau in Solok city are *inyo* and *-nyo*. Examples of persona deixis above are deixis in Indonesian and in Minangkabau in general. However, in connection with the topic of this research, this study only focused on the use of deixis in TPMM in Solok City. In TPMM in Kota Solok, several forms of personal deixis were found, namely (1) singular first-person deixis, (2) plural first-person deixis, and (3) singular second and third-person deixis.

3.1.1 Single Persona Deixis

Singular first-person deixis is a pronoun that refers to the number one speaker self. From the research results, the first single-person deixis found in TPMM in Solok City is ambo 'I'.

The single first persona in Minangkabau in general is *ambo, aden/den, wakden* and *deyen*. The singular first-person pronouns *aden/den, wakden* and *deyen* in various indigenous languages cannot be used. This is because the pronoun has a rough connotation. The single first personal pronoun used in the language of the various adat in TPMM is ambo. The use of a singular first-person pronoun in TPMM can be seen in the expression below.

(1)   *Sambah manyambah <u>kito</u> pulangkan   bakeh nan pandai,*
         'the respectful greeting we adress to the smart ones'

         *malahan rundiangan jo maaf **<u>ambo</u>** anta bakeh Bagindo,*
         'bahkan rundingan dan maaf saya antarkan kepada Bagindo'
         'even negotiating and forgiveness I took it to Bagindo'

         lai   bapakai   dalam adat nan baitu Malin?
         'apakah sudah sesuai dengan ketentuan adat, Malin?
         'is it in accordance with customary provisions, Malin?

Phrases (1) are preliminary pieces of TPMM. In data (1) there is a form of first-person deixis single *ambo* 'I'. The single first-person *ambo* deixis refers to the interpreter of *anak daro* party representing the *anak daro* party. In Minangkabau traditional ceremonies, every interpreter who will deliver his statement always asks permission from his partner, whether it is in accordance with customary provisions. This is to avoid misunderstandings in interacting. In the dialogue, the partner said, in this case, the *marapulai* party began to answer with the following expression:

(2)   *basabalah   datuak mananti samantaro **ambo** paiyokan jo sagalo datuak maupun sagalo guru kito*
            'Be patient *datuk* for waiting while I discuss it with all our *datuak* and our teachers'

(3)   *Asa lah kandak ka babari, pintak ka balaku, **ambo** nanti pulo Sutan.*
            'as long as the wish is granted, the request is enforced, I am waiting for Sutan's answer'

In expression (2-3) there is a single first-person deixis ambo 'I'. Data (4) is a statement conveyed by a spokesman for the *marapulai* party who asks the *anak daro* to be patient in waiting for the results of the deliberations delivered by the marapulai party in their community. This is like the expression *basabalah datuak mananti samantaro ambo paiyokan jo sagalo datuak kito and jo sagalo guru kito, datuak* 'be patient, come waiting while I discuss it with all our ancestors and with our teachers'.

As previously stated, before a spokesperson in a party who is going to convey his statement to another party, he must first negotiate it with each of his clans. This is to avoid misunderstandings. The phrases conveyed by the *marapulai* (2) were responded to by the *anak daro* such as (3) *asalah kandak ka babari, pintak ka balaku, amb*o *later pulo Sutan* 'as long as the wish is granted, the request is enforced, I also look forward to Sutan'. The use of single first-person deixis in TPMM can also be observed as follows:

(4)   *sapanjang rundiangan nan ka tangah tadi,*
       'as long as the negotiations that I presented earlier'

       *iyo alah **ambo** rundiangkan jo balau datuak kito nan tuo nan gadang basa batuah*
       'it is true that I have discussed it with our old ancestors, who bring good luck and have magic power'

Phrase (4) is part of the preliminary answer from the *marapulai* party. In expression (4) there is the first person deixis single *ambo* 'I'. In the context of the dialogue, the leader of the *marapulai* party emphasized that the statement of *anak daro* party had been negotiated with all ancestors, who bring good luck and have magic power. It is like an expression *sapanjang rundiangan nan ka tangah tadi, iyo alah ambo rundiangkan jo balau datuak kito nan tuo nan gadang basa batuah* 'during the negotiations that were conveyed earlier, "it is true that I have discussed it with our old ancestors, who bring good luck and have magic power." This expression is an affirmation of the *marapulai* party that *marapulai* has negotiated with their people. This is marked by the use of phatic *iyo*. Phatic *iyo* in this expression is an affirmation of the subject of his discussion which serves to be more convincing to his speech partners.

3.1.2 Plural First Persona Deixis

The first personal plural deixis refers to the number of speakers who are more than one person, consisting of speakers of speech partners and people who are in the language event. Based on the research results, it was found that the first plural form of personal deixis in TPMM, namely *kito* 'our' can be seen in the following expression.

(5) *Sapanjang rundiangan nan ka tangah tadi,*
     'as long as the negotiations that I presented earlier'

   *iyo   alah   ambo rundiangkan   jo   balau datuak **kito***
   'it is true that I have discussed it with our old ancestors, who bring good luck and have magic power.

    The context of utterance (5) is the same as the context of the untterance (4). The deixis *kito* 'our' in expression (5) refers to the speaker and speech partner, in this case, the *marapulai* and *anak daro* parties. Grammatically, the lexeme *kito* in context (5) functions as a third person plural possessive pronoun, in this case, *marapulai* party and the *anak daro* party.
    In addition, the use of third-person plural pronouns from the politeness aspect of the language serves to soften the illocutionary power so that it can further facilitate communication. The first plural *kito* deixis can also be seen in the following expression:

(6) *Dek nan dijuluak lah dareh, nan dijapuik lah tabao,*
     'because those nicknamed had fallen, those who were picked up had been carried away'

     baa di nan pitaruah indak kabahunian,
     'how about an uninhabited shipment'

     pakirim indak kabaturuiki,
     'unsubscribed post'

     *nak samo-samo **kito** amakan pulo Malin.*
     'so that we can also practice Malin'

    The phrase context (6) is a fragment of TPMM. In this context, both parties agreed to accept the two brides in their respective families. This is indicated by the expression *dek nan dijuluak lah dareh, nan dijapuik lah tabao* 'because the nicknamed has fallen, the one picked up has been carried away' (8) indicating that both parties have mutually agreed to accept the two brides in the life of each party. Because an agreement has been reached by both parties, both parties agreed to look after the two brides as if they were the children of the nephews of both parties.
    This is reinforced by the phrase *baa di nan pitaruah indak kabahunian* 'how about shipments not inhabited' , and *pakirim indak kabaturuiki*, 'submissions are not being obeyed', and *nak samo-samo **kito** amakan pulo Malin* 'so that we also practice together Malin'. This statement is reinforced by the use of the first plural pronoun, namely **kito** 'we'. Besides using the first plural pronoun kito, we also find the use of our plural first pronoun 'we'. The first plural pronouns *kami* 'we' refers only to speakers and people within the speaker environment. This can be seen in the following expression:

(7)   *Pihak dek kami nan datang lah salapeh **niniak jo mamak**,*
        'our party who came here, have already been known by our ancestors'

    In expression (7) there is a plural first person pronoun, namely *niniak mamak kami* 'our ancestor'. The phrase (7) refers to *anak daro* party who comes to *marapulai*'s house to pick up *marapulai* and the *marapulai's* extended family. In this expression, *anak daro* party revealed that their arrival to pick up *marapulai* was incognizant of their *niniak mamak* and 'ancestor in their community. In Minangkabau custom, every action taken in a clan must be discussed in advance with the traditional leaders in that clan.

3.1.3 Second and Third Persona Deixis

The second single person deixis in Minangkabau language in Solok city is *waang/ang* 'you' (male) and *kau* 'you'(women). Hal ini dapat dicermati seperti ungkapan berikut: This can be observed as the following expression:

(8)   Mother: *Buyuang, bilo* **waang** *ka pai ka pasa?*
                'Buyuang, when are you (male) going to the market?'

Daughter: Beko mak.
                'wait mam'

Mother: *Keceknyo, kiriman tu alah diantaan ka rumah waang.*
                'he said, the shipment has been delivered to your house (male)'

Mother: *Ani, jadi* **kau** *pai ka rumah anduang kau*?
                'Ani, did you go to your grandma's house?'

Daughter: Jadi mak.
                'I did, mother'

The context of (8) is a dialogue between a mother and her son, *Buyuang*. In this context, there is a deixis of the second singular pronoun *waang* 'kamu' (male). In Minangkabau language, the second singular pronoun *waang/ang* can only be used for people who are smaller or equal to the speaker. The pronoun *waang/ang* cannot be used with people who are older than the speaker. The pronoun *waang/ang* can only be used for smaller people or the speaker's fellows. The context of sentence (8) is a dialogue between a mother and her daughter. In sentence (8) there is a second personal pronoun, *kau* (female). The word *kau* 'you' only refers to women.

However, in TPMM both singular and plural personal deixis as mentioned above are not used, because these expressions are considered rude. In TPMM deixis persona, both single second person, plural second person, the word *balau* 'he' is used by mentioning traditional titles such as *Datuak (10), Malin (11), Sutan (12),* which are attached to the said partner. This can be seen in the following expressions.

(9)   *balau datuak, datuak ...*
        'balau datuk, datuk ...

(10) *Iyo, lakukanlah datuak.*
        'yes, go on please, datuak'

(11) *Lai bapakai dalam adat nan baitu Malin?*
        'Has it been used in custom, Malin?'

(12) *Panitahan dikambalikan ka Sutan.*
        'Your turn to command, Sutan"

3.2 Place Deixis

The place deixis relates to the location of the speaker and the speech partner involved in a dialogue. This is in line with the opinion of Nababan (1987: 41) who said that deixis is a form of place that is seen from the location of the speech event. In TPMM, there are several forms of a lexeme that are deixis, both verb, and non-verb lexemes. The lexemes of the verbs found *maningkek, and manapiak*. Meanwhile, non-verb lexemes, namely demonstrative pronouns. This can be observed as the following expression.

(13)   *Pihak dek kami nan <u>datang</u> lah salapeh niniak jo mamak sarato karik jo kirabaik.*
'our party who <u>came</u> here, have already been known by our traditional leaders, relatives, and intimate friend'

(14)   <u>*M*</u>*aningkek janjang <u>manapiak</u> bandua rumah* **nan ko.**
'<u>climb</u> the stairs, <u>pull</u> the pendulum of this house'

The context of expressions (13-14) is the dialogue conveyed by the prospective child from the house of the prospective *marapulai.* Exophorically, the place of movement is described by the verbs *datang* 'come', *maningkek* 'climb', and *manapiak* 'pull' also the demonstrative pronouns. All the verbs and demonstrative pronouns mentioned refer to the place of the speech event between the candidate of *marapulai* and the candidate of *anak daro.* 'our party who <u>came</u> here, have already been known by our traditional leaders, relatives, and intimate friend'.

The word *datang* 'came' in the phrase 'our party who <u>came</u> here, have already been known by our traditional leaders, relatives, and intimate friend'(13) refers to the house of the prospective marapulai party as mentioned above. Likewise with the verb deixis <u>*maningkek*</u>, and <u>*manapiak*</u> in the expression (14) <u>*maningkek janjang manapiak*</u> bandua rumah nan ko 'up the ladder of this house push away this house pendulum'. The two deixis verbs in the expression (14) refer to the house of the prospective *marapulai.* This is marked by the demonstrative persona *nan ko* 'this', which refers to a place close to the speaker and speech partner, namely the home of the prospective *marapulai.* In locative pronouns, prepositions can be the basis for the formation of verbs, for example *di muko* 'in front, *di dalam* 'inside', *di nan rapek* 'in assabling'. In addition, in TPMM it is also found certain lexicals that refer to places, such as *salingka* 'environment'. It can be seen as follows.

(15) *Katiko duduak* **di nan rapek**,.
'when sitting in a meeting place'

(16) **Di muko** *kito nan basamo.*
'in front of us together'

(17)   **Di dalam** *cupak nan piawai.*
'in the prevailing customs'

(18) <u>**Salingka**</u> *dusun jo nigari.*
'circumstance of hamlet and village'

The expression (15-18) contains the locative pronouns *di* 'in'. In the expression *katiko duduak di nan rapek* (15) the locative pronoun *di* 'in' refers to the place or location of the *pasambahan* ceremony. This is indicated by the prepositions *di* 'in' such as the expression *di muko kito nan basamo* 'in front of us together' (16), and in *cupak nan piawai* 'in prevailing custom' (17). Apart from being marked by the preposition *di* such as the expression (15-18), the use of certain words is also found, such as <u>*salingka dusun jo nagari*</u> 'circumstance of hamlet and village' (18). The expression (18) implies that the customary provisions referred to in this context are the customary provisions that apply in the hamlets and Nagari around the speech event. This is indicated by the word salingka as in the Minangkabau saying, *Salingka Nagari.*

3.3 Social Deixis

Social deixis is a reference that is stated based on social differences that affect the role of the speaker and listener (Cahyono, 1995: 219). Social deixis can be seen in the form of the honorific system. Honorifics can be seen in the use of personal pronouns, the system of words, and the use of

customary titles. Honorifics can be seen in the use of personal pronouns, the system of words, and the use of customary titles.

(19) ***Balau datuak, Datuak Rajo Alam.***
 'Beliau datuk, datuk Rajo Alam'

(20) *Nan sapanjang pasambahan **Datuak** tadi.*
 'Sepanjang *pasambahan* datuk tadi,'

(21) *Iyo alah ambo paiyokan kapado sagalo **datuak** kito,*
 'sudah saya rundingkan dengan semua datuk kita'

(22) *Baiak kapado sagalo **guru** kito pun sakali.*
 'maupun kepada semua guru kita'

In the expression (19-22) social deixis is found. The social deixis found was an honorific greeting. The word *balau* 'he' followed by the word *datuak* ... 'datuk' followed by a customary title such as *Datuak Rajo Alam* in the phrase (19) is an honorific greeting. The words *datuak* 'datuk' and Datuak Rajo Alam in the expression (19-21) are honorific greetings. In addition, there is also *guru* 'teacher' as social deixis (22). Apart from that, honorific greetings are also found in the ceremony for the awarding of traditional titles to *marapulai* candidates. In Minangkabau traditional ceremonies, men who are going to get married are given a customary title by the family of the prospective *marapulai's* mother. This can be observed as the following expressions:

(23) *Balau datuak, Datuak Rajo Alam.*
 'balau datuak, datuak Rajo Alam'

(24) *Biaso juo bak undang di **nan tuo**.*
 'it is also normal like the provisions of *niniak mamak* (ancestor)'

(25) *Ketek banamo, gadang bagala.*
 'small has a name, adult has a title'

(26) *Baa nan satantangan ka galanyo.*
 'how about the title'

(27) *Lah sarapek niniak mamak, basarato bapak dengan bakonyo.*
 Ninik mamak and the *bako* have already gathered"

(28) *Ketek banamo* Alfajri, *gadang bagala Bagindo.*
 'young named Alfajri, adult has the title Bagindo'

The context of expression (23-28) is a speech that occurs at the house of the prospective *anak daro*, which is about giving traditional titles to prospective *marapulai*. The speech is a fragment of TPMM regarding the awarding of the traditional title of the *marapulai* candidate which was spoken by the interpreter of the *marapulai* candidate. In the speech, the leader of the *marapulai* candidate explained that *marapulai* candidate had been given a customary title by the *marapulai* party. The title given is a title that is inherited according to the matrilineal kinship line, from *niniak mamak* to his nephew who will be and or is becoming a *marapulai*. By giving the title to a Minangkabau man, the father-in-law, or the brothers of the wife of a married man, he will not call him by his own name but will address him with the title that has been given to him.

The granting of customary titles to *marapulai* candidates is carried out by means of deliberation by the traditional leaders/*niniak mamak* on the part of the mother and father, and *bako* from the *marapulai* candidates. Lingual facts can be seen in the expression *baa nan satantang ka galanyo, sarapek niniak mamak, basarato bapak jo bakonyo* 'about the awarding of the title has been discussed with *niniak mamak* and father and his *bako'*. Men who are getting married according to Minangkabau customs are given a customary title by the family of the prospective *marapulai's* mother. This can be seen in the speech "*ketek banamo, gadang bagala*, 'young has a name, adult has a title' (28).

This expression means that a boy as a child is given a name by his parents and is called according to his name, but when he grows up, which is marked by marriage, he will be given a custom title by *niniak mamak* (ancestor). Thus, he will be summoned according to the customary title bequeathed to him. In TPMM, social deixis is found in the form of honorific greeting words such as *Datuak ..., niniak mamak*, and other customary titles (in this case Bagindo). The honorific greeting mentioned above appears very often. This is because in the *pasambahan* ceremony, both parties (in this case the prospective *anak daro* and the prospective *marapulai*) both respect and honor the speech partner. This is under the opinion of Djamaris (2001: 43-44) who states that the *pasambahan* ceremony is a statement or notification with respect and solemnity. The word *balau* in expression (28) is categorized as a second pronoun and a third person pronoun. The phrase (28) says *balau* in the second person pronoun category. The word *balau* in expression (28) is the second category of pronouns because the speaker addresses the speech partner directly. When examined pragmatically, the word *balau* means 'he' and *balau ...* (followed by a customary title) is a call of honor. The following is an example of the function of the third person pronoun category *balau*.

(29)   *Sapanjang rundiangan nan ka tangah tadi, iyo nak ambo rundiangkan*
          'as long as the negotiations presented earlier, I will negotiate with him our datuk.'

The word *balau* in speech (29) is in the third category of pronouns. It is said so, because it is marked by the preposition *jo* 'with' which is followed by a noun phrase.

3.4 Discourse Deixis

Discourse deixis is a reference to certain parts of a discourse that has been given or are being developed (Nababan, 1987:42; Strauss and Feiz, 2014). Discourse deixis includes anaphora and cataphora. Anaphora is a re-appointment of something that has been previously mentioned in a discourse by repetition or substitution. Catafora is a designation for something which is called later. The deixis form of the anaphora category is used as a reference to things that will be mentioned or that have not been explained (Nababan, 1987: 42). The deixis form of the anaphora category is used as a reference to things that will be mentioned or that have not been explained (Nababan, 1987: 42). There are 2 forms of deixis in the cataphoric category. This can be observed as the following expression:

(30) <u>*Nan   sapanjang pasambahan datuak tadi,*</u>
     'as long as the pasambahan,'

(31) *Iyo   nak ambo rundiangkan jo sagalo balau datuak kito nan tuo*
     'I will negotiate with all of our *datuak*'

The expression (30-31) is in the form of anaphora. It is said so because anaphora is a reference to an event mentioned earlier. In this context, the reference to an event mentioned earlier is the delivery of the passages carried out by the previous speech partners. This is indicated by the word earlier. The word earlier is linguistically a marker that shows the reference to an event that has been previously mentioned. This fact is reinforced by the phrase *nan sapanjang pasambahan datuak* earlier

'which is as long as the previous post added'. Linguistically, this is marked by the modality of 'will', as in the expression *iyo nak ambo rundo jo sagalo balau datuak kito nan tuo* 'I will discuss it with all our ancestors'. In the Pasambahan ceremony, every time she responds to comments from the said partners, the interpreter on one side always consults with each of her parties.

4   Conclusion

Based on the discussion, it can be concluded that there are four types of deixis found in TPMM in Solok city, namely (1) person deixis, (2) place deixis, (3) social deixis, and (4) discourse deixis. Personal deixis consists of single persona, plural persona, and second and third-person deixis. There are three types of personas found in TPMM, namely ambo 'me', kito 'we', we 'we'. Place deixis refers to the place of the speech event between the *marapulai* candidate and the child daro party. The social deixis found is in the form of honorific greetings, namely *balau guru, datuak, niniak mamak.* This honorific greeting often appears because in the *pasambahan* ceremony, both parties (in this case the prospective *anak daro* and the candidate *marapulai*) both respect and glorify the speech partner.

5   References

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