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Relationship of Meanings in *Sasak* Language: Review of Language Adjectival Phrases

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Abstract

The meaning that appears in the adjectival phrase of Sasak language is caused by the relationship between the elements of the phrase. The elements that form the phrase are core and modifier elements. The discussed problem is the relationship of meaning found in the adjectival phrase of Sasak language. This study aims to describe the relationships meaning found in Sasak language adjectival phrases. This research used structural linguistic theory. Observation and library methods are used in collecting data; these methods are aided by recording, transcription, and translation techniques. Data analysis used descriptive synchronic and distributional methods, aided by paraphrasing technique. In presenting the results of data analysis, formal and informal methods are used and supported by inductive and deductive techniques. Based on the results of discussion, it can be concluded that Sasak language adjectival phrase has eleven meaning relationships. The eleven relationships of meaning are meaning of degrees, meaning of aspects, meaning of increasingly, meaning of choice, meaning of addition, meaning of reciprocal, meaning of plainness, meaning of seriousness, meaning of comparison, meaning of ability, and meaning of frequency.

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1. Introduction

Reciprocal relationship between members of community is a natural thing. In general, the tool or media used in this relationship is language. Therefore, society cannot be separated from language, as well as the existence of language cannot be separated from the life of people who speak it. Monaghan et al (2014) define language as an arbitrary sound symbols system used by the community for communication purposes. Indonesian language lives and develops as the national language in Indonesian lives. In addition to the national language, there are also hundreds of regional languages, one of which is Sasak language which lives in Lombok Island. As a regional language that still exists, lives, and develops, the Sasak language needs to be respected and preserved, because it has its own uniqueness or characteristics, not only in the structure of the language, but also in the cultural values that underlie the structure of the language. The uniqueness of these characteristics is a cultural wealth that needs to be continuously explored, nurtured, maintained, and developed as a potential source of national culture development. The linguistic aspect of the Sasak language is often used as an object of research, according to the researchers' point of view. In this regard, it does not mean that all aspects have been thoroughly discussed in the results of the existing research. Essential differences are still very likely to be implied in the results of research that has been carried out, regarding aspects of deepening, analysis, application of theory, methods used, and other aspects. On this paper, the researcher chose one problem related to the semantic field to be studied, namely the problem of "The Relationship of Meanings in Sasak Language Adjectival Phrases".

Phrases are grammatical units consisting of two or more words and do not exceed the function limits of the clause elements. This means that no matter how much the word, if it does not exceed the position in the sentence, namely subject, predicate, object, and adverb, it can still be called a phrase (Speas & Speas, 1990). Speas & Speas (1990) formulate a phrase as a grammatical unit in the form of a combination of non-predictive adjectives or also called a combination of words that fills one of the syntactic functions in a sentence. As syntactic functions, phrases have the following categories: (1) nominal phrases, which fill the function of subject and object, (2) verbal phrases, which fill the predicate function, (3) adjective phrases, which fill the predicate function, and (4) prepositional phrases, which fill the adverb function. Verhaar provides definitions of phrases, adjectives and adjectival phrases. Phrases are one of elements that make up complete sentences that we often find in Indonesian discourse or writing. Adjectives are words that are used to express an attribute or condition to a noun. An adjectival phrase is a combination of two or more adjectives or situation and one word of the combination serves to explain other words which are the core of the phrase or condition. The core element of adjective phrase is the superior constituent, while determiner element is called the subordinate constituent (Verhaar, 2001:360). The notion of meaning refers to the opinion of Putnam (1975); meaning is the link between the elements of language itself (especially words), while meaning is the understanding of a word as a connected element. Furthermore, the meaning relation is a semantic relationship that exists between one language unit and another (Duff et al., 2020).

The problem of "Relationship of Meanings in Sasak Language Adjectival Phrases" was chosen as the study material because it had never been appointed as a research focus. In addition, this description will enrich the collection of linguistic data in Sasak language, and can be used as comparison material for subsequent studies. Reflecting from the above description, there is one problem that will be discussed. The problem is the relationship of meaning contained in the adjectival phrases of Sasak language. This study aims to describe the relationship of meaning contained in the adjectival phrases of Sasak language. The broader objective is that the results of this research can provide input and be useful for the development and standardization of Sasak language and for the

development of Indonesian language. The source of oral data is obtained from the utterances spoken by speakers of Sasak language. The sources of written data are obtained from books or research results that are related to the study.

2. Materials and Methods

The referred theory in this research is structural linguistic theory. Considering that the problem being studied is the relationship between the meanings of Sasak adjectival phrases, which is one of semantic aspects, it cannot be separated from dichotomies which include diachronic-synchronic, significant-signifier, syntagmatic-paradigmatic, and parole-langue aspects. The dichotomies above can be used as a guide in this research. Because the approach implemented is based on the nature of the instantaneous data or is carried out based on a certain period of time, in this discussion a synchronic dichotomy is used. Since research on linguistic aspects, especially the problems of meaning relationship of adjectival phrases, cannot be separated from the concept of form and meaning (significant and signifier), it is also very decisive in this discussion. The syntagmatic and paradigmatic dichotomies are used because the relationship between one element and another is being discussed, both horizontally and vertically; and the parole and langue dichotomy is used because the language being studied is Sasak language through the informants mother tongue.

In addition to the general concepts above, special concepts developed by linguists are also used. According to Van Ommen et al (2020), a phrase is a group of words that have a position as a function in a sentence, not all of which consist of a group of words. Mematov (2019) states that a phrase is a construction consisting of two or more constituents that can fill certain syntactic functions contained in a sentence but does not go beyond the limits of a clause function or what can be said as a non-predicative phrase. Culbertson et al (2020) propose an understanding of phrase, which is a combination of two or more words that have a non-predicative nature, the combination can be tight, can be tenuous. He divided phrases into several types, namely exocentric phrases, endocentric phrases, nominal phrases, verbal phrases, and adjectival phrases. An adjectival phrase is a phrase whose core consists of an adjective with a modifier of any category or a combination of several words of any class which all have the behavior of an adjective. The form of such adjectival phrase comes from an adjective which is given a determiner. The presented determiners are markers, such as aspect and modal markers. Barker et al (2019) divide phrases into two types, namely exocentric and endocentric phrases. Indonesian Dictionary states that a phrase can be interpreted as a combination of two or more words that have a characteristic of non-predicative nature (not related to the predicate at all). In other words, there is no predicate in the phrase. Therefore, the phrase cannot be called a sentence because the requirement of a sentence must contain a predicate.

Adjectives are words that express the nature or state of a noun. An adjectival phrase is a phrase whose main element is an adjective. This phrase is usually combined with the words of less, more, very, and most. According to Chaer (2009), adjectival phrases are phrases that provide more specific information about something that is stated by a noun in a sentence. Adjective gives information to the noun, it has a distributive function. The information can express a quality or membership in a group. Chaer also provides an understanding of meaning. Meaning is the relationship between meaning and understanding. He classified three levels of meaning, namely lexical meaning, grammatical meaning, and contextual meaning. Putnam's opinion, meaning is the relationship between language and the outside world that has been mutually agreed upon by language users so that they can understand each other (2003). The meaning relationship is the relationship between language (speech) with elements outside the language which is an agreement by language users (Parera, 2004:42).

In collecting data, field method and library method were used. The field method is a data collection method that is carried out to obtain primary data by going directly to the field to meet

language informants. This method is assisted by elicitation techniques, such as the researcher directly asks the informant by preparing a number of questions, both oral and written, to obtain data that is in accordance with the desired target. This technique begins with directed questions about a simple construction, and then continues by asking all items related to that construction (Samarin, 1988; Putrayasa, 2009). The techniques of note taking, recording, transcription, and translation are used to maintain the integrity of data. Some of the words, phrases, sentences, talks, and stories spoken by the informants were recorded orthographically, then transcribed phonetically, and translated into Indonesian. Some were recorded, and then the recording was used as a tool to re-check questionable data so that there was no need to go to the field to meet the informants.

The library method is used to find written (secondary) data, namely through a literature review that contains data related to the conducted research, both in the form of books and the results of existing research. This library method is assisted by recording and translation techniques. The data sought through this library method is complementary and comparative data. The data analysis used descriptive synchronic method. Descriptive means, conducting an objective language study as it is. Synchronous is an investigation that focuses on language problems as they exist in a certain period of time. Thus, this study attempts to describe the relationship between the meanings of Sasak adjectival phrases based on current data, without paying attention to or considering the past. In addition, the distributional method is also used, namely data analysis that connects phenomena within the language itself, without associating it with elements outside the language (Sudaryanto, 1993: 13). This method is assisted by paraphrasing techniques, omitted techniques, and insertion techniques. In presenting the results of data analysis, formal and informal methods are used. The formal method is a way of presenting rules with signs and symbols, such as brackets, asterisks, and diagrams. The informal method is a way of presenting rules with the words formulation ((Sudaryanto, 1993:16). This study used inductive and deductive techniques.

3. Results and Discussions

Adjectival phrase is an endocentric phrase in which all the elements are adjectives or only the central element is an adjective and the modifier is other word. It has been stated above that the result of a meeting between elements that make up a phrase will give a meaning. Consider the following example.

(1) *Naengku si bakat sakit ahkali.*
#naeŋku si bakat sakit ahkali#
'My injured leg hurts so bad.'

The phrase *sakit ahkali* //sakit ahkali// 'very hurt' in the example above consists of two elements, namely the word *sakit* /sakit/ 'hurt' as the center and the word *ahkali* /ahkali/ 'very' as the modifier. The meeting/relationship between the word *sakit* “hurt” and *ahkali* “very” in the adjectival phrase gives the meaning of level.
The adjective phrase *sakit ahkali* //sakit ahkali// 'very hurt' is classified as an endocentric phrase because its function can be replaced by one of its direct elements, that is the word *sakit* /sakit/ 'hurt.' Look at the example (1a) below.

(1a) *Naengku siq bakat sakit.*
#naeŋku siq bakat sakit#

'My injured leg hurts.'

In addition to the meaning of level as mentioned above, other meanings that arise as a result of the relationship/meeting between elements that make up a phrase will be described.

3.1 Meaning of Degrees

This adjectival phrase with a meaning of degrees is attributive. The meaning of degree is occurred by the modifier element. The modifier element of this adjectival phrase shows the degree of nature contained in the core element. The meaning of degree in the adjectival phrases of Sasak language is classified as follows.

3.1.1 Meaning of Degree 'Very/Very Much'

In the adjectival phrase which means the degree of 'very or very much', the modifier is filled by the words *gati* /gati/, *ahkali* /ahkali/, and *laluq* /lalu?/. These three modifiers always occupy a position after the core element. Thus, its position is at the right of core element. Consider the following examples.

(2) *Haji Sedek pasu gati begawean.*
#haji sədək pasu gati bəgaweyan#
'Haji Sedek is very hardworking.'
(3) *Siti Subaidah inges ahkali.*
#siti subaidah iŋəs ahkali#
'Siti Subaidah is very beautiful.'
(4) *Dengan sino sugi laluq.*
#dəŋan sino sugi lalu?#
'That person is very rich.'

Adjectival phrases *pasu gati* //pasu gati// 'very diligent', *inges ahkali* //iŋəs ahkali// 'very beautiful', and *sugi laluq* //sugi lalu?// 'very rich/ very rich' in the examples (2),(3), and (4) above, consisting of the words *pasu* /pasu/ 'diligent', *inges* /iŋəs/ 'beautiful', and *sugi* /sugi/ 'rich' as the central element and the word *gati* / gati/ 'very/ very much', *ahkali* /ahakali/ 'very/very much/, and *laluq* /lalu?/ 'very/very much', as modifiers. The relationship between the words *pasu* and *gati*, *inges* and *ahkali*, and *sugi* and *laluq* in the adjectival phrases give the meaning of very/very much degree.

3.1.2 Meaning of Degree 'The Most'

Adjectival phrases which mean the level of degree 'the most' are filled by the word *paling* /paliŋ/ 'most' as the modifier. This modifier is positioned to the left of the core element. Consider the following example.

(5) *Kanaqku si **paling kodeq** aranna Jalaludin.*
#kana?ku si paliŋ kode? arannə jalaludin#
'My youngest child is named Jalaluddin.'
(6) *Ia kanaq si **paling ceke**t leq kelas ine.*
#iyə kana? si paliŋ cəkət le? kəlas ine#
'He's the smartest student in this class.'

Example (5) consists of the word *kodeq* /kode?/ 'small' as the central element and the word *paling* /paliŋ/ 'most' as the modifier which is positioned to the left of the core element. Example (6) has a core element in the form of word *ceket* / cəkət/ 'smart', positioned on the right, while the position on the left is occupied by a modifier in the form of word *paling* 'most'. The meeting of the two elements, they are the word *paling* and *kodeq*, as well as the words *paling* and *ceket*, gives a meaning of the highest degree.

3.1.3 Meaning of Degree 'A Bit'

The modifier of adjectival phrase which means the degree of 'a bit' is filled by the word *agak* / agak / 'a bit'. The position of this modifier is always to the left of its core element. The example can be seen as follows.

(7) *Ia ongkat nakmuni agak sanget.*
#iyə oŋkat nakmuni agak seŋət#
'He spoke a bit loudly.'

(8) *Kulitna agak bedeng.*
#kulitn agak bedəŋ#
'Her skin is a bit black.'

In the examples (7) and (8) above, the right position is occupied by the core element in the form of words *sanget* /saŋət/ 'hard' and *bedeng* /bedəŋ/ 'black', while the position on the left is occupied by modifier, that is the word *agak* 'a bit'. The relationship between the words *agak* and *sanget* (7) and *agak* and *bedeng* (8) in the adjectival phrases give the meaning of degree 'a bit'.

3.2 Meaning of Aspect

Adjectival phrases which mean aspect are also attributive. This phrase modifier is filled by several words. The modifier words are *gin* /gin/ 'will', *uah* /uwah/ 'already', *jaqna* /ja?nə/ 'almost', *mesi* /məsi/ 'still', and *ndeqman* /nde?man/ ' not yet'. Each modifier describes its core element.

3.2.1 Meaning of Aspects Modified by the Word gin

The modifier *gin* /gin/ 'will' in an adjectival phrase explain that the mentioned information in the core element will be happened. Consider the following example.

(9) *Anta **gin sakit** lamun ndeq mele mangan.*
#anta gin sakit lamun nde? məle maŋan#
'You'll get sick if you don't eat.'

(10) *Taneman sino gin lemeq lamun narabuk.*
#tanəman sino gin ləmə? lamun nərabuk#
The plant will thrive if it is fertilized.'

The phrase *gin sakit* //sakit// 'will be sick' in example (9) consists of word *gin* 'will', it is positioned on the left as the modifier and the word *sakit* 'sick' is positioned on the right as the core element. Example (10) consists of modifier *gin* 'will', it is positioned to the left of the word *lemek* 'fertile', the core element. So, the modifier *gin* 'will be' is positioned to the left of the core element.

3.2.2 Meaning of Aspect Modified by the Word uah

The modifier *uah* /uwah/ 'already' in the adjectival phrase explains that the mentioned information in the core element has already happened. Consider the following examples.

(11) *Kembang sino uah mekar.*
#kəmbaŋ sino uwah məkar#
'The flower has bloomed.'
(12) *Puntiq sibo uah masak.*
#punti? sino uwah masak#
'The bananas are ripe.'

The adjectival phrases *uah mekar* //uwah makar// 'already blooming' and *uah masak*//uwah masak// 'already ripe' in the examples (11) and (12) above consist of modifier *uah* 'already' which is positioned on the left of core element *mekar* 'mekar' (11) and *masak* 'ripen' (12). So, the modifier *uah* 'already' is positioned to the left of core element.

3.2.3 Meaning of Aspects Modified by the Word jaqna

The modifier *jaqna* /ja?na/ 'almost' in the adjectival phrase explains that the mentioned information of the core element is almost happening. Consider the examples below.

(13) *Sempetu lendongna jaqna nasereq takekeq basong.*
#səmpetu lendoŋnə ja?nə nasere? təkeke? basoŋ#
'His leather shoe was torn off by a dog bite.'
(14) *Aku jaqna jogang mikirangna.*
#aku ja?nə jogaŋ mikiraŋnə#
'I almost go crazy thinking about him.'

The left position of examples (13) and (14) above are filled by modifier in the form of word *jaqna* /ja?nə/ 'almost', while the right position is occupied by the core element in the form of words *nasereq* /nasere?/ 'torn' (13) and *jogang* / jogaŋ/ 'crazy' (14). So, the position of modifier *jaqna* 'almost' is to the left of core element.

3.2.4 Meaning of Aspect Modified by the Word 'mesi'

The modification of *mesi* /məsi/ 'still' in the adjectival phrase explains that the contained information of core element is still the same as before. Consider the following examples.

(15) *Kanaqku* ***mesi kodeq.***
#kana?ku məsi kode?#
'My child is still little.'
(16) *Lamburna* ***mesi dekil.***
#lamburnə məsi dəkil#
'The yard is still dirty.'

The phrases *mesi kodeq* //məsikode?// 'still little' and *mesi dekil* //məsi dəkil// 'still dirty' in the examples (15) and (16) above are filled by core element in the form of word *kodeq* /kode?/ 'little' (15) and *dekil* /dəkil/ 'dirty' (16) are positioned on the right, and the left position is filled by the

modifier *mesi* /məsi/ 'still'. This means that the position of word *mesi* 'still' is to the left of the core element.

3.2.5 Meaning of Aspects Modified by the Word ndeqman

The modifier *ndeqman* /nde?man/ 'not yet' in the adjectival phrase explains that the contained information of the core element has not yet happened. Therefore, the following examples are given.

(17) *Inaqku* ***ndeqman toaq.***
#ina?ku nde?man toa?#
'My mother is not old.'
(18) *Adingku ndeqman akil baleq.*
#adiŋku nde?man akil bale?#
'My sister hasn't come of puberty yet.'

The examples (17) and (18) above are filled by the same modifier in left position, that is in the form of word *ndeqman* /nde?man/ 'not yet' and in the right position occupied by core element in the form of word *toaq* /toa?/ 'tua' (17) and word *akil baleq* //akil bale?// 'puberty' (18). This means that the modifier *ndeqman* 'not yet' is also positioned to the left of core element.

3.2.6 Meaning of Aspect Modified by the Word jengkena

The modifier *jengkena* /jəŋkənə/ 'is happening' in the adjectival phrase explains that the information referred to the core element is happening. An example will be given below.

(19) *Amaqku* ***jengkena sakit.***
#ama?ku jəŋkənə sakit#
'My father is sick.'
(20) *Kakaqna jengkena betian.*
#kaka?nə jəŋkənə bətiyan#
'Her sister is pregnant.'

The left position in example (19) is filled by modifier *jengkena* /jəŋkənə/ 'is happening' and the right position is occupied by the core element *sakit*/sakit/ 'sick'. In example (20) the left position is occupied by modifier *jengkena* /jəŋkana/ 'is happening' and the right position is occupied by the core element *betian* /bətiyan/ 'pregnant'. So, the position of modifier *jengkena* 'is happening' precedes the core element.

3.3 Meaning of Increasingly

Adjectival phrases which mean increasingly are modifiable to the word *selekena* /səlәkənə/ 'more'. Consider the following example.

(21) *Tetaletan leq lambur julu selekena lemeq.*
#tətalətan le? lambur julu səlәkənə ləmə?#
The plants in the front yard are flourishing.'
(22) *Ujanna selekena beleq.*

#ujannə sələkənə bəle?#
'The rain is getting heavier.'

The phrases *selekena lemeq* //sələkənə ləmə?// 'more fertile/ flourishing' and *selekena beleq* //sələkənə bəle?// 'heavier' in the examples (21) and (22) above consist of the core elements *lemeq* 'fertile' (21) and *bəleq* 'heavy' (22) and modifier *selekena* 'more'. In this adjectival phrase, the modifier *selekena* 'more' is positioned to the left of core element.

3.4 Meaning of Choice

The adjectival phrase with meaning of choice is a coordinating endocentric phrase because the two direct elements are equal or the two elements are core elements (Thoir, 1986:318). The relationship nature between the constituent elements can be stated implicitly, without a link. Consider the following example.

(23) ***Solah lenge*** *ndeq kanggo lilinia.*
#solah ləŋe nde? kaŋgo liliniyə#
'Good and bad cannot be avoided.'
(24) ***Sugih nyakit*** *pada doang.*
#sugih ñakit padə doaŋ#
'Rich and poor are the same.'

The phrase *solah lenge* //solah ləŋe// 'good and bad' in the example (23) consists of the word *solah* 'good' and the word *lenge* 'bad' which both have parallel position or both elements are core elements. The words *sugih* and *nyakit* in the phrase *sugih nyakit* //sugih akit// 'rich and poor' in example (24) also have parallel positions. The relationship between the meanings of choice in the adjectival phrases (23) and (24) above can be clarified by inserting the conjunction *atawa* /atawə/ 'or'. Therefore, the phrase can be paraphrased as follows.

(23a) ***Solah atawa lenge*** *ndeq kanggo lilinia.*
#solah atawə ləŋe nde? kaŋgo liliniyə#
'Good or bad cannot be avoided.'
(24a) ***Sugih atawa*** *nyakit pada doang.*
#sugih atawə ñakit padə doaŋ#
'Rich or poor are the same.'

3.5 Meaning of Addition

The adjectival phrase which means addition is coordinative because the two elements have parallel position. Consider the following examples.

(25***) Beleq kodeq*** *milu leq acara sino.*
#bəle? kode? milu le? acarə sino#
'Adults kids take part in the event.'
(26) ***Toaq bajang*** *pada doang.*
#toa? bajaŋ padə doaŋ#
'Old young people are the same.'

The words *beleq* 'adult' and *kodeq* 'kid' in the phrase *beleq kodeq* //bəle? the code? // 'adults kids' in the example (25) above has a parallel position, as well as the word *toaq* 'old' and the word *bajang* 'young' in the phrase *toaq bajang* //toa? steelŋ?// 'old young' in example (26). The relationship of addition meaning in the adjectival phrases above can be clarified by inserting the word *dait* /dait/ 'and'. Therefore, phrases (25) and (26) can be paraphrased as follows.

(25a) *Beleq dait kodeq milu leq acara sino.*
#bəle? dait kode? milu le? acarə sino#
'adults and kids take part in the event.'
(26a) *Toaq dait bajangpada doang.*
#toa? dait bajaŋ? pada doaŋ#
'Old and young are the same.'

3.6 Meaning of Reciprocal

Adjectival phrases that mean reciprocal are also included in coordinating endocentric phrases. The nature of relationship between the constituent elements is stated explicitly, it is stated by inserting the linking word *laguq* /lagu?/ 'but' between the two elements of the phrase.
Consider the following example.

27) *Ia* ***sugih laguq pelit.***
#iyə sugih lagu? pəlit#
'He is rich but stingy.'
(28) *Kanaq sino* ***inges laguq bodo.***
#kana? sino iŋəs lagu? bodo#
'The child is beautiful but stupid.'

The phrases *sugih pelit* //sugih pəlit// 'rich stingy' and *inges bodo* //iŋəs bodo// 'pretty stupid' in the examples (27) and (28) above consist of forming elements such as *sugih* and *pelit* (27), as well as *inges* and *bodo* (28). Neither of the two constituent elements is explanatory or the two constituent elements are central elements. The relation of phrase meaning is made explicit by the linking word *laguq* 'but' so that, it becomes the phrase *sugih laguq stingy* //sugih lagu? pəlit// 'rich but stingy' and the phrase *inges laguq stupid* //iŋəs song? stupid // 'beautiful but stupid'.

3.7 Meaning of Plainness

The adjectival phrase which means plainness is usually modified by the words *mulus* / mulus / 'smooth' and *polos* / *polos* / 'plain'. Consider the example below.

(29) *Kelambina puteq polos.*
#kəlambinə pute? polos#
'The dress is plain white.'
(30) *Kulitna puteq mulus.*
#Kulitnə pute? mulus#
'Her skin is flawless white.'
The modifier *polos* 'plain' in example (2) occupies a position after the core element or to the right of core element *puteq* 'white'. Likewise in example (30) the modifier *mulus* 'smooth' occupies the

position after the core element *puteq* 'white'. Thus, the positions of modifier *polos* (29) and *mulus* (30) are to the right of their core elements.

3.8 Meaning of Seriousness

Adjectival phrase which means seriousness are modified by word *tetu-tetu* /tətu-tətu/ 'seriously'. The word *tetu-tetu* explains that the information in the core element truly happened. Consider the example below.

(31) *Nina sino tetu-tetu jogang.*
#nina sino tətu-tətu jogaŋ#
'That woman is really crazy.'
(32) *Kanaq sino tetu-tetu paleng.*
#kana? sino tətu-tətu palәŋ#
'That kid really fainted.'

The position on the left of the core in example (31) and (32) above is filled with modifier *tetu-tetu* /tətu-tətu/ 'seriously'. The right position is filled with the core element of word *jogang* /jogәŋ/ 'crazy' (31) and *paleng* /palәŋ/ 'fainted' (32). So, the modifier *tetu-tetu* 'seriously' is positioned to the left of core element. The modifier *tetu-tetu* can also be positioned to the right of core element by adding a morphological element *-an* to the word *tetu-tetu* so that it becomes *tetu-tetuan* 'really seriously'. Accordingly, examples (31) and (32) can be changed to be as follows.

(31a) *Nina sino* ***jogang tetu-tetuan.***
#ninə sino jogaŋ tətu-tətuwan#
'That woman is really crazy.'
(32a) *Kanaq sino* ***paleng tetu-tetuan.***
#kana? sino palәŋ tətu-tətuwan#
'The kid really fainted.'

3.9 Meaning of Comparison

Adjectival phrases that have a meaning of comparison relationship consist of words classified as adjectives. The type of properties contained in the core element is stronger compared to the properties of modifier element. Examples are as follows.

(33) *Kelambna abang nyala.*
#kәlambinə abaŋ ñalə#
'His shirt is flaming red.'
(34) *Warna montor sino bitu toaq.*
#warnə montor sino biru towa?#
'The color of the car is dark blue.'

The phrases *abang nyala* //abaŋ ñalə// 'flaming red' and *bitu toaq* //blue towa?// 'dark blue' in the examples (33 and 34) above, consists of word *abang* 'red' (33) and *biru* 'blue ' (34) as the core element and the word *nyala* 'flaming' (33), the word *toaq* 'dark' as the modifier.

3.10 Meaning of Ability

The adjectival phrase that has a relationship with the meaning of ability has a modifier in the form of word *mele* /məle/ 'can/could'. The modifier explains that the contained information in the core element could occur. Consider the following example.

(35) *Mpaq sino **mele beleq-beleq.***
#mpa? sino məle bələ?-bələ?#
'The fish could be big.'
(36) *Awaqmu **mele mokoh** lamun melaq.*
#awa?mu məle mokoh lamun məla?#
You can get fat if you are greedy.'

The modifier in example (35) is positioned on the left, which is in the form of word *mele* /məle/ 'could'. The right position is filled with the core element in the form of word *beleq-beleq* /bələ?-bələ?/ 'big'. The modifier in example (36) is also the word *mele* 'can' which is positioned on the left and the right position is the core element in the form of word *mokoh* 'fat'. So, the position of modifier *mele* 'can/ could' is to the left of core element.

3.11 Meaning of Frequency

The adjectival phrase which means frequency is modified by the words *jarangna* /jaraŋnə/ 'rare', *wahna* /wahnə/ 'ever', and *kuatna* /kuwatnə/ 'often'. Each of these modifiers states that the frequency of core element is leveled. The lowest level of frequency is the modifier *wahna* /wahnə/ 'ever'. The next level is modifier *jarangna* /jarannə/ 'rare'. The highest level of frequency is expressed by modifier *kuatna* /kuwatnə/ 'often'. For more details, consider the example below.

(37) *Amaqku wahna sakit.*
#ama?ku wahnə sakit#
'My father was sick.'
(38) *Amaqku jarangna sakit.*
#ama?ku jaraŋnə sakit#
'My father rarely gets sick.'
(39) *Amaqku kuatna sakit.*
#ama?ku kuwatnə sakit#
'My father was often sick.'

Examples (37), (38), and (39) above, the left side are occupied by modifier *wahna* 'ever' (37), *jarangna* 'rarely' (38), and *kuatna* 'often' (39) followed by a core element in the form of word 'sick'. So, the modifier *wahna*, *jarangna*, and *kuatna* is positioned to the left of core element.

4. Conclusion

The meaning that appears in Sasak adjectival phrases is caused by the relationship between the elements that make up the phrase. Those elements are core and modifier elements. The modifier element of Sasak adjectival phrase is positioned to the left of core element and some to the right of core element. In addition, there are also adjectival phrases that are constructed by two core elements.

The data shows that the adjectival phrases of Sasak language have eleven meaning relationships. The eleven meaning relationships are meaning of degrees, meaning of aspect, meaning of more and more, meaning of choice, meaning of addition, meaning of reciprocal, meaning of plainness, meaning of seriousness, meaning of comparison, meaning of ability, and meaning of frequency.

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