



Lingual Forms of Persona Deixis Found in Traditional Wedding Speeches of the People of South Nias

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Abstract. The people of Nias have a marriage tradition that continues to this day. This tradition is part of the oral tradition that exists in the Nias community. Oral traditions are all discourses conveyed orally, following ways or customs that have become habits in society. The aims research to identify the lingual forms of persona deixis contained in traditional wedding speeches of the people of South Nias. This research was designed using descriptive qualitative research. Qualitative research is carried out in a reasonable situation, namely understanding and interpreting the meaning of an event of human behaviour interaction in certain situations. Lingual forms of personal deixis found in speech marriage in South Nias Regency, namely deixis in the form of morphemes. Based on its function and location, there are two types of morpheme deixis that are often used in marriage speech, namely those located on the left side of the word referred to as proclitic and those attached to the right or at the end referred to as enclitics.

Keywords: Deixis · Persona · Pragmatics · Marriage Tradition

1 Introduction

Nias language is one of the many local languages in Indonesia. The people of Nias use the Nias language as their first language. This BN has existed and has lived for hundreds of years until now. It is still actively used as a daily language and means of communication in all traditional ceremonies by the indigenous people of Nias Island. The user of this language has reached Seventy thousand people [1]. The development of BN users is increasing every year, as seen in the subsequent research conducted by Crisman, (2009), which revealed that the population of BN users had reached 600,000 people, circulating throughout Nias Island [2]. Geographically, the Nias language has three dialects, namely the Northern dialect used by the residents of the north and east and the City of Gunungsitoli; residents speak the Central dialect of West Nias and South Nias, and residents speak the Southern dialect of South Nias Regency and Batu Islands.

Marriage is a very sacramental event in human life. Marriage is bound by a sacred promise and must be carried out according to God's orders [3]. The people of Nias have a marriage tradition that continues to this day. This tradition is part of the oral tradition that exists in the Nias community. Oral traditions are all discourses conveyed

orally, following ways or customs that have become habits in society. The content of the discourse can include various things. The people of Nias are still strongly attached to customs, and customs are still seen as a necessity that is considered absolute for the welfare and will of individuals in society. Therefore, each village chooses traditional leaders (customary leaders) [4]. Ordinary conversation (*huhuo hada*) is a communication carried out by traditional leaders who use the illustration of 'amaedola' to explain the procedures for implementing adat that apply to a group of people. The most important and highly respected traditional activities in Nias customs are the wedding party (wedding party) and the custom of the death party [5].

There are several stages of marriage in Nias, starting with the process of asking for a hand in which the man goes to the woman's house to propose. At this stage, the man expresses his love by giving a ring as a bond of love, in the Nias language called *Fame laeduru*, to the woman he proposes, witnessed by the families of both parties; both *fanerai böwö* to 'settle the bowo payment', at this stage the traditional leaders of both parties negotiate to settle any form of honesty or dowry that the male side must pay; then the wedding ceremony [6]. The main purpose of marriage is to carry on offspring. In general, the lineage of the Nias people uses a patrilineal kinship system, meaning that sons will follow and continue their father's lineage. The patrilineal system as in general is a boy who has a position as an heir holder in his family [7]. The hallmark of the name of the Nias people is always followed by the last name which is often called *mado 'marga'*. The 'mado' clan is a symbol of the classification of a person's family lineage from the Nias people. The clan of the father is always passed down to his children and is put behind the birth name.

The use of deixis is the most obvious way to describe the relationship between language and context in the structure of the language itself. In communicating, deixis is always a determining element to clarify something in speech. For example, person deixis often appears in conversation to show belonging, as an object, and as the subject. According to Yule (2006), personal deixis applies three primary divisions, which are exemplified by the first person pronoun "I", the second person "you", and the third person "he", "or he is something or something" [8]. In Indonesian, personal pronouns are divided into three forms, namely the first, second, and third personal pronouns, each of which is also distinguished in the singular and plural. The use of pronouns or personal pronouns always appears in everyday conversation. Frequent use of persona deixis times out of the norm. Errors in deixis will affect the degree of success in achieving communication goals. The division of person deixis is determined based on the role of the speech participant. The role of the participants can be divided into three, namely the first person, the referral category, the speaker to himself or the group he is involved in, for example, me, we, and us. The second person is the category of the speaker's reference to one or more listeners present with the first person, for example, you, you, and your brother. The third person, namely the category of reference to people who are not speakers or listeners of the speech, whether present or not, for example, he and them.

One of the fields of linguistics that studies the phenomenon of language, namely: Pragmatics. Pragmatics examines the meaning and use of language based on context so that the meaning of speech is conveyed correctly. Every speech can be interpreted

conventionally and unconventionally. In addition, pragmatics also examines how politeness in the language is to maintain an efficient and effective communication atmosphere. Language politeness can be characterized by the type of speech used, the tone, diction and deixis used. The use of deixis must be adapted to the context. The context in question is the situation that surrounds an utterance and functions as a determinant of meaning. Each utterance has a different interpretation depending on the situation in which the utterance is spoken [9]. In line with the opinion (Nunan, 1993), there are two types of linguistic context, namely linguistic and experiential [10]. Linguistic scope refers to words, utterances and sentences that surround a piece of text while experiential refers to the real-world context in which the text occurs. When communicating, speech participants often use words that refer to something to help clarify the reference of speech, and specific lexemes are called deixis. Deixis refers to something related to the speaker's context [11]. Lyons (1977) stated that deixis means pointing or showing something [12]. This has become a technical term in grammatical theory to deal with the "determining" language characteristics related to the character and place of the utterance. In several languages worldwide, there are obstacles in social interaction prohibitions in specific communities, such as using personal pronouns for speakers with speech partners directly, which must be adapted to the speaker's needs social level [13]. The aims research to identify the lingual forms of persona deixis contained in traditional wedding speeches of the people of South Nias.

2 Method

This research was designed using descriptive qualitative research. Qualitative research is carried out in a reasonable situation, namely understanding and interpreting the meaning of an event of human behaviour interaction in certain situations. Descriptive qualitative research focused on the exposure of information or linguistic data in the form of verbal utterances of traditional regional expressions. In general, qualitative research is conducted under natural conditions and is discovery. Qualitative research is carried out if the problem needs to be clarified, knowing hidden meanings, understanding social interactions, developing theories, ensuring data validity, and research history development [14]. It is used to investigate, discover, describe, and explain the qualities or features of social influence that cannot be measured or described through a quantitative approach. In addition, the implementation of qualitative research is process-oriented, not results-oriented [15].

3 Result and Discussion

There are three forms of the lingual form of persona deixis in the traditional marriage speech of the people of South Nias, namely deixis in the form of morphemes, in the form of words and the form of phrases. The following is explained further by category and form.

3.1 Morfem

There are generally two morphemes in the Nias language, namely free morphemes and bound morphemes [1]. Deixis in the form of morphemes in Bahasa Nias Dialek Tengah, some become clitic with the function of owner marker. Clitics is a word form that is classified as one of the elements that undergo a morphological process. According to Kroeger (2005), the clitic is part of the lingual form, which is phonologically dependent and in the form of an affix but syntactically and semantically independent [16]. Regarding location in a clause or word, the clitic is usually to the left of the word that follows; it is called proclitic, and the form attached to the right of the word that follows is called enclitic. Clitics have something in common with affixes: they are both present and attached at the beginning and end of each word followed, but clitics have a basic form while affixes do not. Deixis in the form of morphemes in traditional marriage speech can be seen in table below.

No	Deiksis Morfem	Tuturan	Padanan Kata
1.	<i>u-</i>	<i>Ufaigiba wâ'atoma ande telö monahia dania</i>	I think with our large number, not all of us get
2.	<i>ta-</i>	<i>Tamane khö ndambambatöda ölö lö solaya</i>	We convey to our in-laws, even though we have not received it, it feels like we have received it'
3.	<i>ma-</i>	<i>Ma'ohe dania na manawuli ndraga</i>	We'll take it when we get home
4.	<i>-la</i>	<i>Lamane mi'olaya</i>	They invite us to dance
5.	<i>mi-</i>	<i>Mianotogö gawu-gawu ba gahé mi</i>	You clean the dust that sticks to your feet
6.	<i>i-</i>	<i>Ibe'e gego fasumaneta</i>	He gave an expression of traditional respect
7.	<i>ö-</i>	<i>Ö'arahkö ia ba jisökhi</i>	You advise him to a good thing
8.	<i>-gu</i>	<i>Omuso dödügu</i>	My heart is happy
9.	<i>ma-</i>	<i>Saohagölö wâ molaya ma</i>	Thank you for welcoming us
10.	<i>nia</i>	<i>Abu dödünia</i>	Restless heart
11.	<i>-ra</i>	<i>Niwaöra tanönö khöra</i>	They say, we add to them
12.	<i>-da</i>	<i>Saohagölö wamolaya moroi khö mbambatöda</i>	Thank you for the welcome from the women
13.	<i>mi-</i>	<i>Böi abu dödümi</i>	Don't doubt your heart
14.	<i>-u</i>	<i>Khöu manawuli ya'ugö zabölö</i>	Back to you as husband

From the data in table above, it is known that the deixis in the form of the BNDT morpheme contained in the customary marriage speeches of the Nias people, are all in the form of clitics. Some are attached to the left called proclitic and some are attached to the right are called enclitics.

3.1.1 Proclitic

As previously stated, proclitic is a form of morpheme that is present and attached to the left of the word that follows it, both in the category of verbs and in the categories of nouns and compound verbs. This rule applies in the presence of a clitic in the construction of a BNDT clause. The deixis in the form of morphemes classified as proclitic in the traditional speech of the marriage of the people of South Nias based on the data in the table above, namely {u-} ‘I’, {ta-} ‘we’, {ma-} ‘kami’, {la-} ‘they’, {mi-} ‘you’, {i-} ‘he’, {ö-} ‘you’.

From utterances (1)-(3), it can be seen that the use of personal deixis in the form of morphemes fills the proclitic role in the sentence. The use of proclitic in the middle dialect of the Nias language cannot fill the role of the subject in the intransitive clause category, except for verbs that are filled with a predicate preceded by a verb. Furthermore, from the speech above, it is known that the use of the form deixis proclitic in the construction of a transitive clause serves as a marker.

3.1.2 Enclitics

Enclitics of Central Nias Language with the form of personal pronouns as possessive markers. Just as in enclitic Indonesian such as (-Ku) and (-mu), which can be attached to nouns, verbs, and prepositions, this is also found in BNDT. However, the functions of this enclitic can be to mark the owner’s persona, to fill in transitive clause object arguments, to fill intransitive clause subjects, and to become arguments that play a semantic role as a goal. The form of personal deixis morpheme in marriage speech in the form of enclitic is {gu-} ‘me’, {-ma} ‘we’ (exclusive), {-nia} ‘he’, {-ra} ‘them’ {-da} ‘we’ and {-mi} ‘you’. The following are more clearly described utterances that use the enclitic form deixis based on the data in table above.

In speech (8) the enclitic {-gu} is located behind the noun *dödö* ‘hati’ its role as possessive marker. Still the same function enclitic {-ma} in speech (9) is also attached behind the noun *famolayama* ‘welcome us’ and marks ownership and focus. This form is a syntactically bound morpheme, personal pronoun deixis {-ma} ‘we’, as a marker of ownership of the attached noun referent.

3.1.3 Words

The deixis of personal pronouns in the form of words or free morphemes contained in traditional marriage speeches of the people of South Nias can be seen in table below;

No	Deiksi Kata	Tuturan	Padanan Makna
1	<i>Ya’o</i>	<i>Ya’o janegu ya’ia dania</i>	Saya yang menegur dia nanti
2	<i>Ndao</i>	<i>Omasi ndao na simanö</i>	Saya suka kalau begitu
3	<i>Ya’odo</i>	<i>Ya’odo ji marasen wöndo rögö ya’ia ande</i>	Aku yang bersusah payah mengasuh dia ini
4	<i>Ya’ita</i>	<i>Ya’ita ande ha sara dödö</i>	Kita ini sehat

(continued)

(continued)

No	Deiksi Kata	Tuturan	Padanan Makna
5	<i>Ya'aga</i>	<i>Ya'aga janand'ö fa'ebolo död'ömi</i>	Kami yang meminta maaf kepada kalian
6	<i>Ndraga</i>	<i>Ma'ohe dania na manawuli ndraga</i>	Kami bawa nanti saat pulang
7	<i>Ya'ugö</i>	<i>Ya'ugö ja matörö ya'ia sa'ae</i>	Kamulah yang mengarahkannya
8	<i>Ndra'ugö</i>	<i>Na ya'o ndr'a'ugö ube daligu jibaya gu</i>	Kalau aku kamu, bergantung kepada pamanku saja
9	<i>Ndraögö</i>	<i>Fao ndr'aögö khöra</i>	Kamu ikut mereka
	<i>Ya'ami</i>	<i>Ya'ami sa'e jondrorogö</i>	Kalianlah yang menjaga
10	<i>Ya'ia</i>	<i>Yai'a jondrorogö ono ande</i>	Dia yang menjaga anak ini
11	<i>Ya'ira</i>	<i>Tola na ya'ira jo fönu</i>	Bisa kalau mereka yang marah
12	<i>Mbambatö</i>	<i>Mbambatö Solomasi</i>	Mertua yang penuh kasih sayang
13	<i>Ga'a</i>	<i>Ga'agu Ama Festin bologö död'ou khöma</i>	Saya memohon maklum kepada abangku bapak Festin
14	<i>Umönö</i>	<i>Makaoni kh'ou umönö ma''ökhö</i>	Kami panggil kamu hari ini sebagai menantu
15	<i>Sekdes</i>	<i>Sisambua fehede moroi ba pemerintah desa niwakili sekdes</i>	Sepatah kata dari pemerintah desa, disampaikan oleh Sekdes
16	<i>Kepala Desa</i>	<i>Masarakö ndraga ba dana Kepala Desa Hili Orahua</i>	Kami melaporkan serta menyerahkan kami kepada Kepala Desa Hili Orahua
17	<i>Ndraono</i>	<i>Mamane kh'ö ndr'aonoma sidarua</i>	Kami menyampaikan kepada anak kami kedua mempelai
18	<i>Keriso</i>	<i>Tatema''ö ira sifao fa'omasi Keriso</i>	Kita sambut mereka sesuai dengan kasih Kristus
19	<i>Tome</i>	<i>Mibologö död'ömi ya'ami tomema</i>	Mohon bersabar dan berlapang dada, para tamu kami'
20	<i>Sowatö</i>	<i>No matema nafa sohahau moroi kho sowatöle</i>	Kami telah menerima sekapur sirih dari pihak perempuan, Le'
21	<i>Marafule</i>	<i>Fame'e afo ni fasao marafule</i>	Penyerahan sirih diantar oleh pengantin laki-laki
22	<i>Si tölu</i>	<i>He sibaya sitölu</i>	Paman kandung dari pengantin perempuan
23	<i>Si önö</i>	<i>Sibaya si''önö</i>	Paman kandung mama pengantin perempuan
24	<i>Sifelezara</i>	<i>Ba sibaya sifelezara</i>	Paman kandung nenek pengantin perempuan

3.1.4 Phrases

Phrase deixis in Central Nias Dialect is a personal pronoun consisting of two or more word combinations. Usually this is a combination of a verb, noun, adjective. Persona deixis in the form of phrases contained in traditional wedding speeches of the people of South Nias is described in table below.

No	Deiksis Frasa	Tuturan	Makna
1		<i>Heira sibaya, hie dödö ba talifuso fefu</i>	To all the family on the side of all uncles and brothers
2	<i>Ono nihälö</i>	<i>Fametou ono nihälö, nifaundragö nakhima marafule</i>	Pick up the bride who was picked up directly by our brother the groom
3	<i>Sitena bö'ö</i>	<i>lamane ira sitena bö'öda , tandrösa wamolaya, mifahö</i>	Our in-laws say the customary respect they give to be cut
4	<i>Böröta danö</i>	<i>Huhuo nifasao ndra sibaya, ma Böröta danö</i>	Welcoming words delivered by the uncle or from the bride's grandmother
5	<i>Ono alawê</i>	<i>Ato nasa nono alawe ba da'a</i>	There are many more girls here
6	<i>Ono matua</i>	<i>Öroi khöu lagu-lagu wa'ono matua sae</i>	Leave your juvenile delinquency
7	<i>Sanai niha</i>	<i>No so ami sanai niha</i>	Welcome to the boy's family

The use of pronoun deixis in the Central Dialect Nias language in the form of phrases in the marriage speech of the Nias people, is very deictic in nature and has many representations. In the context of marriage, the reference to the deixis of the phrase in the table above is *Sitena bö'ö* 'a term for a family formed through marriage'. This reference can be to the family of the man and can be referred to the family of the woman, the reference is determined by the context and the speaker; *Ono alawê* 'daughter', *Ono matua* 'son', *Hie dödö* 'uncle of the bride', *Böröta danö* 'uncle of the bride's biological mother'; *Ono nihälö* 'bride'. It can be seen the use of phrase form deixis in the marriage custom speech below.

Ama Aro: Tamane ama titu, nalö tatema gego ndra sitena bö'öda, lamane tödöra hana mibali'ö ndraga jilö moguna, helö tönu jebua tamane amaedola ine döi gego, lö ine zahakhö ndrumi lö fur'ö, lö sobou juhe lö tawö-tawö. Mihalö ine tandösa wamolaya nda talifusöda mi'anobigö ia bacucu ewê andre (There is a proverb that says there is no morning that is not dewy, even if it is not very satisfying, try to prepare a welcome for the 'famolaya' of our guests who have attended today).

Ama Sökh: Ama inata, me lamane ira sitena bö'öda, tandrösa wamolaya, lamane mifahö, tamane olohu ndraga, ba hafombaso hae, ma mane tödöma naso ine hö amabe ba nono mbola-bola ine hö ma'öhe dania na mangawuliga, simanö hö (Thank you for the customary respect that has been given to us. Even though we haven't received it we feel we have accepted it. We also don't refuse it, but our request is if it pleases, let us take it later when we get home).

The conversation above uses a turn-taking model, where the two speech participants have the same opportunity to convey a welcoming expression in paying respect to customs—first started by a speaker from the female side, then the speaker from the male side. The deixis *sitena bö'ö* 'in-law's side' used by the female speaker in the conversation above is a noun phrase formed from the *tena* 'not' and *bö'ö* 'other' starting with the relative marker *si-* in the verb. Based on the literal *sitena bö'ö* means nothing else. However, in the context of marriage, the phrase *sitena bö'ö* a family that has established kinship relations through marital relations.

The context of the speech above is marriage, and the speech is conveyed by the man when responding to the traditional greeting the woman gives. Deixis *sitena bö'ö* referent is the bride's extended family. This term is only used to refer to a family that occurs through marriage ties, usually only used in the context of marriage customs. After the kinship through marriage, the two families are bound to each other. The bond in question is when the bride's brother holds traditional ceremonies such as getting married and building a house. The *sitena bö'ö*, the groom's family, must come to help both in terms of energy and material. This obligation is the implementation of *boŵo* 'love' in Nias custom. Research Mendofa (2007) says a daughter-in-law is obliged to her in-laws' family to continue love or friendship. *Böwö* is love or good deeds that one person does to another continuously without demanding anything in return (Laia, 1980).

4 Conclusion

Lingual forms of personal deixis found in speech marriage in South Nias Regency, namely: (a) deixis in the form of morphemes. Based on its function and location, there are two types of morpheme deixis that are often used in marriage speech, namely those located on the left side of the word referred to as proclitic and those attached to the right or at the end referred to as enclitics. The proclitics found include {u-} 'I'; {ta-} 'we'; {ma-} 'we'; {la-} 'they'; {mi-} 'you'; {i-} 'he'; and {ö-} 'you'. Furthermore, the enclitic form found, namely {-gu} 'I'; {-u} {-ma} 'we' (exclusive); {-nia} 'he'; {-ra} 'they'; {-da} 'we'; and {-mi} 'you', (b) word-form deixis found, namely: *ya'ita* 'kita'; *ya'ami* 'you'; *yesaga* 'we'; village head; One-parent 'experienced'; *yes'o* 'me'; *Budi Luhur* (name of person); *ama* 'father'; *akhi* 'adek'; *ga'a* 'brother'; *ndraga* 'we'; *ya'odo* 'we'; *khöu* 'you'; *ya'ugö* 'you'; *nia* 'he'; *sanoŵalu* 'male side'; *Ama Karis* 'pronoun for married men'; *mbambatö* 'in-law'; *Sekdes*; Village head; *ndraono* 'child'; *Keriso* 'Christ'; *tome* 'male party'; *soŵatö* 'women's side'; *marafule* 'groom'; *si tölu* 'uncle of the bride'; *si no* 'uncle of the mother of the bride'; *sifelezara* 'uncle of the bride's grandmother'; *saezono* 'uncle'; *si'ulu* 'customary leader'; and *zabölö* 'husband'; (c) deixis in the form of phrases used in marriage speech is deictic because the meaning can change if it is used in different contexts. Deixis in the form of phrases found in the marriage customs of the Nias people are: *Ono alaŵe*, *Ono matua*, *Amada satua-tua*, *Hie dödö*, *Böröta danö*, *Ono nihalö*, *Sitena bö'ö*.

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