Persona Deixis in Traditional Speech
of the Marriage in South Nias Community

Sokhizato Buulolo(✉), Aron Meko Mbete, and I Nyoman Muliana

Master of Linguistics Program, Warmadewa University, Denpasar, Indonesia
sokhizatobuulolo94@gmail.com

Abstract. 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. This research focuses on the study of the use of persona deixis in Nias' traditional Speech about the Marriage of the South Nias Community. 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. The data analysis results show the type, verbal form and function of the use of persona deixis in the Central Dialect of the Nias Language in the customary marriage speech of the Nias people. The study of persona deixis in traditional wedding speeches in Nias has involved other studies or other elements that were present as well as in studies according to the research focus. This arises because it is part of finding the study that should be researched. As is the case when studying forms of lingual deixis, the study requires a study of morphemes, words and phrases. In the study of morphemes, it is found that deixis is categorized as free and bound morphemes, so we briefly discuss proclitic and enclitic. Likewise, finding personal deixis in phrases requires studying compound words. However Thus, the researcher remains focused on finding results by the focus of the study at the beginning.

Keywords: Deixis · Persona · Pragmatics · Marriage Tradition

1 Introduction

Social interaction cannot be separated from each individual as a social being. This activity starts from the smallest group, namely the family, to the broader community. In practice, the media is commonly used in spoken language. By its function, language is used to convey and communicate messages to others, cooperate, interact and identify yourself. One of the characteristics of language is that it is conventional, meaning that each language is delivered according to mutual agreement by certain groups. In everyday conversations, it is common for miscommunication to occur due to the wrong understanding of each Speech. This happens because they have different knowledge and use

language elements that need to be more appropriate. To maintain effective communication, the speech participants should understand the rules of using the elements present in the communication process as a reference to the object being discussed and must be able to relate them to linguistic context.

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" [1]. 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 [2]. In line with the opinion (Nunan, 1993), there are two linguistic context types: linguistic and experiential [3]. Linguistic scope refers to words, utterances and sentences surrounding 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 [4]. Lyons (1977) stated that deixis means pointing or showing something [5]. 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 to 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 social needs [6].

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 70,000 people [7]. 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. 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 [8].

According to the context, paying attention to the use of persona deixis in Nias' traditional wedding speeches is essential. Personal pronouns in marriage speech are divided into three forms, namely the first, second, and third personal pronouns, each consisting of singular and plural forms. Persona deixis in the Nias community can show the level of status of social participant speech. The use of deixis in Nias' traditional wedding speeches often comes out of the rules and context of marriage customs. The forms of personal deixis in marriage utterances are very deictic because the personal deixis used in marriage has a non-permanent reference.

However, the interpretation of each utterance is determined by the context of the utterance. In the context of marriage in South Nias, several lexemes are used as pronouns, even if used in other contexts and have different references. The reversal of persona deixis often makes it difficult to understand the referent by the speech participants. The common understanding of personal deixis used in marriage speech will lead to miscommunication between the speech participants, eventually leading to social conflict. For this reason, speech participants apply the maxim of politeness in communicating. In the speech process in any communication, especially in Nia's traditional wedding speeches, the use of deixis is adjusted based on social status, then conveys the message implicitly.

Previous researchers have carried out several scientific studies on deixis. First, Rustam, et al. (2009) revealed the deixis contained in the traditional expressions of the Jambi Malay region, namely person deixis, space deixis, and time deixis [9]. Personal deixis is born from kinship elements, self-name, professional or position name, epithet, and the title of the second personal pronoun. For place deixis, it is illustrated by using general pointer deixis, place, and location. Third, deixis, which states time or temporal, is drawn from the temporal lexeme, namely absolute time deixis: deixis of present, past, and future and relative time deixis. Second, Purwandari, et al. (2019) examine the form and function of deixis [10]. His research found five deixis: person deixis, place or space deixis, time deixis, discourse deixis, and social deixis. From several previous studies, the current research focuses on the study of the use of persona deixis in Nias' traditional Speech about the Marriage of the South Nias Community.

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 [11]. 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 [12].

3   Result and Discussion

3.1   Persona Deixis Contained in the Traditional Speech of the Marriage of the South Nias Community

Data were collected by recording speech at the time of implementation marriage, and then the recorded data were transcribed into text or writing to facilitate the data analysis process to answer questions according to the problem formulation. The types and functions of the use of personal deixis were analyzed using pragmatic theory [13] and [14] to find out the forms of lingual deixis using deixis theory [15].

3.1.1   Persona Deixis

Pronouns are unique grammatical elements of each language with different forms and functions. According to Dixon (2010), pronouns refer to a person as a small group of different grammatical words [16]. In the Nias language, based on its function, pronouns are generally divided into three forms: personal pronouns. Personal pronoun, demonstrative pronoun, and interrogative pronoun. Pronouns in the Nias language are grouped into three major groups based on the persona, and the number indicated. They are singular and plural first-person pronouns, singular and plural second-person pronouns, and singular and plural third-person pronouns. Furthermore, based on function, Personal pronouns can be divided into personal pronouns filling the function as the subject, pronouns as object functions, and personal pronouns with owner-marking functions.

In the previous section, it was stated that deixis used in this study refers to a pronoun to indicate something in speech. Deixis in speech activities places two functions: deixis, which is deictic, which means that the meaning can change, and deixis, which is not deictic, that is, the reference is fixed. Judging from the type, personal deixis is divided into three forms: first, second and third-person pronoun deixis. The use of the three deixes is adjusted to the context of the speech. For example, in traditional wedding speeches in South Nias, the use of persona deixis is very important to show the role of the speech participants. The criteria for the persona deixis category is the participants' role in communication or language events. There are three roles of the speaker in communicating, namely the first, second and third person. So, person deixis can be divided into three kinds of roles: first-person, second-person, and third-person [17]. Persona deixis

in the Central Dialect of the Nias Language is divided into three categories, namely the first, second and third person, each consisting of singular and plural forms.

3.1.1.1 The First Persona Deixis

People who are getting a role in speaking activities are referred to as the first person. If you don't speak again, then become the next speaker, changing the role to become the second person. In the Central Dialect of Nias Language, the first personal pronouns can be divided into personal pronouns that function as subject, object and owner markers. Furthermore, in terms of syntactic structure, the first person deixis is in the form of clitic. The first persona deixis in the traditional marriage speech of the people of South Nias can be clearly classified in Table 1.

Table 1. Deixis of the First Persona of Central Nias Language in Traditional Marriage Speech

Form	Deixis	Speech/Sentence	Equivalent Meaning
Singular	*Ya'ia*	***Ya'ia** jo ndrorogö I'oroi ide-ide*	She's the one who took care of her since childhood
	-Nia	***O**mbakhaö khöma na so jala**nia***	Tell us if there is a mistake
	I-	***I**be'e gego fasumaneta*	He conveyed an expression of traditional respect
Plural	*Ya'ira*	*Ya'ira sa'e ja matörö*	They are the ones who direct
	-Ira	*Lamane **ira** tomeda mi'olaya*	They tell us to dance or party
	La-	***La**mane lö olohu ndaga*	They say that they are not stingy people
	Ama Festin	*Bologö dödömö khöma ga'a ama festin*	We apologize to our brother, Mr. Festin
	Budi Luhur	*Akhima budi luhur*	Our brother Budi Luhur
	Gaagu	***Ga'a**gu Ama Festin*	Festin's father
	Keriso	*Sifao fa'omasi **Keriso***	With the love of Christ
	Mbambatö	*Mbambatö so lomasi*	Loving mother-in-law
	Kades	*Maröi ba dödö **Kepala Desa** da'ö*	We leave this to the village head
	Tome	*Mibologö dödömi mi ya'ami **tome**ma*	We hope that our guests understand
	sowatö	*Tahalö nahiada ya'ita **sowat**ö*	Let's sit in the space provided
	Umunö	*Makaoni khö mönö ma'ökhö*	Today, we call you son-in-law
	Ndraono	*Mamane khö ndraonoma sidarua, mirorogö ŵonambatömi*	We expect the bride and groom to cherish your marriage'

From the Table 1, it is known that the first type of persona deixis contained in the Nias traditional wedding speech, is further explained in the following speech.

(1) **Yaʔo** ja   maʔ-ema   khönia   dania

1T   REL   PREF-memberitahu   2T   nanti

'Saya yang menyampaikan kepadanya nanti'

(2) I-fa-kaoni'ö   ndao

3T-PRE-panggil   1T

'Dia mengundang saya'

(3) **Ya'odo**   ji   marase   ŵo-ndrorogö

   1T   REL   susah   PRE-menjaga

'Saya yang bersusah payah mengasuh'

In a speech (1), the pronoun deixis ya'o 'aku' is followed by a verb concerning the singular first person and functions as a subject. Likewise, the pronoun ndrao deixis in speech (2) still refers to the first person singular. However, the forms of ya'o and ndrao have different sentence patterns.The form of ya'o can follow the sentence pattern in Nias language V-O-S and S-O-V while ndrao can only follow the V-O-S pattern, as seen in speech (2) omasi 'like', followed by the deixis ndao. Furthermore, the ya'odo variation still refers to the first person, and this form can be attached to the beginning, middle, and end of the sentence without changing its function. This form only emphasizes the speaker's self.

Based on the syntax, the first person BNDT deixis is in the clitic form. Clitics is a word class that is added to certain words that are syntactically and semantically independent but morphologically dependent. Based on the location, clitic consists of two forms, namely proclitic, which is located to the left and enclitic, which is located to the right. The use of proclitics has specific rules, as revealed in the Ndruru research (2019) that the use of proclitics in BNDT cannot fill in the argument S in the intransitive clause, except for verbs that are predicated [18]. The following is deixis in the form of the first persona, proclitic and enclitic in the traditional marriage speech of the people of South Nias.

(4) Uʔandö   ŵa-ʔebolo   d (t)ödö

1T-minta   PRE-lapang   MUT-hati

'Saya memohon permakluman'

(5) Ma-naŵuli   khö-u

PRE-kembali   DAT-2T

'Kembali kepadamu'

(6) Omuso   d(t)ödö-gu

Senang   MUT-hati-1TPOS

'Hatiku senang'

The deixis {-u} and {-gu} 'I' are two different forms, however the referent is the same, which refers to the first person singular. Pronoun deixis {-u} in proclitic form can only be attached to transitive verbs. As in utterance (4), it is said that U'andö a'ebolo dödö 'I' ask for an explanation. Furthermore, the form {-u} can also be enclitic, but the reference is no longer the first person but the second person and becomes a possessive marker pronoun, as in speech (5), it says manaŵuli khöu 'returns to you' while the deixis {-gu} 'I' is enclitic and can only fill the function of possessive markers. As in speech (6) the deixis {-gu} as a marker of the noun dödögu 'my heart'.

Furthermore, the use of plural first person deixis is further explained in the following speech, based on the data in Table 1.

(7) **Yaʔita**   ande   ha   sara   d(t)ödö.
    1J   ini   hanya   satu   MUT-hati
    'Kita ini sehati'

(8) **Yaʔaga**   ande   niha   si-   lumana.
    1J   ini   orang   REL-   miskin
    'Kami ini adalah orang miskin'

(9) No   ma-ʔerai   **ndraga**   fa-ʔato   339.
    Sudah   1J-hitung   1J   PREF-banyak   339
    'Kami telah menghitung, jumlah kami ialah 339'

The use of the pronouns ya'ita, ya'aga, and ndraga in the speech (7)–(9), both refer to the first person of the plural. In speech (7), ya'ita is an inclusive plural first person pronoun. In speech (8), ya'aga is an exclusive plural first person pronoun. Both forms fill the position of the subject of the sentence in the utterances. In speech (9), the form of ndraga is also is a pronoun that refers to the first person of the exclusive plural. The pronoun functions to fill the object of the ma'erai predicate. In speech (9) the speaker uses a reflective verb, namely erai 'count'. Ma'erai ndraga 'we count us'. The form of ndraga in the speech above serves to mark the focus in the construction of reflective verbs. The forms ya'aga and ya'ita, have The difference is that deixis ya'aga is exclusive, meaning that it only includes the speaker and all parties from the female family, not involving the listener or the male party. While the form of ya'ita is inclusive, meaning that it

Table 2. Deixis of the Second Persona of the Central Dialect of Nias Language in the Marriage Customary Speech of the Nias Community

Form	Deixis	Speech/Sentence	Equivalent Meaning
Singular Plural	*Ya'ugö*	*Khöu manaŵuli* **ya'ug**ö *sabölö*	Everything comes back to you as a husband
	Ndaögö	*Böi olifu* **ndra**ögö *zamuala*	Do not forget those who do good for you
	ö-	*Öhaogö ŵa matörö*	Guide him well
	-u	*Bologö dödö**u***	I beg you to be patient
Plural	*Ya'ami*	*Ya'ami ande no tohöna atua-tua*	You guys are getting more and more experienced
	Khömi	*Ma nönö* **kh**ö**mi** *tobali 400*	We add to 400
	mi-	*Anotogö mbua mbalikhi, ba gahe mi,* **mi'**olaya	You clean all the dust that is on your feet, dance
	-mi	*Böi abu dödömi, manönö khömi dania*	Do not worry your hearts; we will add

includes all parties present, even other parties who are still not present are included in the discussion.

3.1.1.2 Second Persona Deixis

The communication pattern in the traditional marriage speech of the South Nias community uses a multi-way communication pattern by applying the turn-taking method of 'speaking change'. For example, in the first dialogue at the Nias traditional wedding ceremony, the first speaker was the new woman who responded to the speaker from the male side. The deixis of the second personal pronouns, both singular and plural in the middle dialect of the Nias language, which is found in the traditional marriage speech of the people of South Nias, can be seen in Table 2.

The following describes the use of the second personal pronoun, deixis, in the Central Dialect of the Nias Language in traditional wedding speeches based on the data in Table 2.

> (14) *Khö-u   ma-naŵuli   ya'ugö   za-bölo*
>   DAT-2T   PRE-kembali   2T   REL-kuat
> (15) *Böi   olifu   ndraögö   za-muala*
>   Jangan   lupa   2T   REL-memberi berkat
>   'Jangan   lupakan   berkat   dan   orang   yang menolongmu'
> (16) *Ö-hao-gö   ŵa   m(f)atörö*
>   2T-bagus-SUF   KONJ   MUT-mengarahkan
>   'Kamu arahkan dengan baik'

The deixis ya'ugö in speech (14) comes before the adjective phrase. za-bölö is an adjective formed from the basic form abölö 'decisive' and the particle as 'yang'. So it means strong. Whereas in the context of traditional marriage, the form of za-bölo is used to refer to the husband, this means that the Nias community considers the man is a strong person or protector. The deixis ya'ugö in speech (14) comes before the adjective phrase. za-bölö is an adjective formed from the basic form abölö 'strong' and the particle sa 'yang'. So it means strong. Whereas in the context of customary marriage, the form of za-bölo is used to refer to the husband, this means that the Nias community considers the man is a strong person or protector of the wife. In a speech (15), the deixis ndraögö is still a variation of ya'ugö, and the reference is the same, namely the second person singular. The difference is in terms of syntax in imperative sentences using the form ndraögö can only follow the V-O-S sentence pattern, while the form ya'ugö can follow the S-V-O and V-O-S patterns. As in speech (14), the deixis ya'ugö 'you' comes before the verb manawuli 'return', and another example is ya'ugö zamatörö 'you who direct.'

The deixis ndraögö 'you' in speech (15) refers to the second person, namely the groom, and the referent of the speech is also spoken to the groom. The context of this speech is the direction of the bride and groom. Therefore, the speaker uses imperative sentences and emphasizes to the groom by saying Böi olifu ndra'ugö zamuala' 'do not forget the blessings and people who help you.' This utterance is an order urging the groom to remain humble and remember anyone who was there during a difficult time and was present to make his marriage a success. The form of zamuala in the context of marriage is used to refer to people who are kind and also refers to nouns, namely fortune or blessings that have been received. The second reference is that God is the giver of all help and blessings. The people of Nias believe that all fortune and blessings are from God; therefore, it is obligatory to remember the giver. In a speech (16), the speaker uses single second pronoun deixis in the form of a clitic, namely {ö} 'you'. The speech is conveyed to the groom when the uncle gives advice. So it is said haogö a matörö 'direct it well this is a message from the bride's uncle to the groom. Furthermore, the clitic pronoun deixis {u} can be seen in the following speech.'

(17) Bolo-gö   d(t)ödö-u
    Lapang-SUF   MUT-hati-2TPOS
    lö   sumane-mö   ni   ohe-ma.
    tidak penghormatan-2TREL   bawa-2TPOS
    'Mohon maklum, tidak ada buah tangan yang kami bawa'
(18) Anoto-gö   mbua mbalikhiba gahe-mi *mi-ʔolaya*
    Bersih-SUF   buah illalang   PREPO   kaki-2J
        2J-menari

'Kalian bersihkan segala debu di kaki kalian, menarilah'

(19)*Böi   abu d (t)ödö-mi ma-nönö   khömi dania*
    Jangan ragu   MUT-hati-2J   1T-tambah DAT-2J
        nanti
    'Jangan gelisah hati kalian, kami akan tambah nanti'

The use of persona deixis {-u} in speech (17) is second person deixis in the form of a possessive enclitic second person singular, referring to the bride's parents. The referent of the speech refers to the speaker. Deixis {-u} comes after the noun phrase. Bolog dödö is a phrase a noun formed from the primary form of bolo 'wide/field' and the suffix-gö, and the noun dödö 'heart'. Thus the construction is morphological, including compound words. The people of Nias generally use this form to express apologies or requests for understanding. As is the case in Indonesian, bolog dödö can be matched with expressions such as 'Sorry', 'Please be patient, 'Please forgive', or 'Please have mercy on us'.

Speech (18)–(19) both use the deixis {mi}, and both refer to the second person plural. The difference is that speech (18) is in the form of proclitic and fills the function of the subject, and it can be seen from the form of mi 'you', followed by the verb olaya 'to dance'. In Nias custom, olaya 'dancing' is a dance massively to express a sense of pleasure and included with a welcome in the form of material. Famolaya 'welcome' usually has to slaughter one pig and virö 'silver'. The form of bua returns to speech (18) is a noun phrase formed from bua 'fruit' and mbalikhi 'ilalang'. Morphologically, the construction of the word is a compound word. This form is used specifically in marriage customs which means to humble oneself. While in speech (19), deixis {mi-} refers to people; both plurals and their referents are spoken to the male side.

4   Conclusion

Based on the results of data analysis, it has been shown that the type, verbal form and function of the use of persona deixis in the Central Dialect of the Nias Language in the customary marriage speech of the Nias people. The study of persona deixis in traditional wedding speeches in Nias has involved other studies or other elements that were present as well as in studies according to the research focus. This arises because it is part of finding the study that should be researched. As is the case when studying forms of lingual deixis, the study requires a study of morphemes, words and phrases. In the study of morphemes, it is found that deixis is categorized as free and bound morphemes, so we briefly discuss proclitic and enclitic. Likewise, finding personal deixis in phrases requires studying compound words. However Thus, the researcher remains focused on finding results by the focus of the study at the beginning.

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