The Function of Using Persona Deixis in Traditional Marriage Speeches for the People of South Nias

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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. The research aims to describe the function of the use of persona deixis in the traditional marriage speech 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 result shows the function of personal deixis in marriage speech in South Nias, which refers to the first, second and third person pronouns in both singular and plural forms and helps the speaker to show the references of each speech. The use of personal deixis also shows the speech participants' kinship so that communication becomes more effective and polite.

Keywords: Deixis · Persona · Pragmatics · Marriage Tradition

1 Introduction

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 [1]. In line with the opinion (Nunan, 1993), there are two types of linguistic context, namely linguistic and experiential [2]. 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 [3]. In KBBI, deixis is defined as a thing or

function that refers to something outside of language, a word that refers to the person, time, and place of an utterance. So, deixis is an expression that is bound to its context. Achieving communication content effectively and correctly depends on the right way of referring or using pronouns to refer to entities, objects and other things that become objects [4]. This designation starts from the location and identification of people, objects, events, processes or activities being discussed or referred to concerning the dimensions of space and time at the time the speaker is spoken to. Lyons (1977) revealed that things that show something when communicating are in the form of people, self-names, demonstrative pronouns (pointers), and aspects of grammatical or lexical characteristics of time [5].

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 [6]. 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 [7]. 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. According to the context, it is essential to pay attention to the use of persona deixis in Nias' traditional wedding speeches. 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 person deixis used in the context of 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. Reversal of persona deixis often makes it difficult to understand the referent by the participants of the speech.

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 Nias 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. Rustam (2009) revealed the deixis contained in the traditional expressions of the Jambi Malay region, namely person deixis, space deixis, and time deixis [8]. 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.

According to the context, it is essential to pay attention to the use of persona deixis in Nias' traditional wedding speeches. 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 from 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. Reversal of persona deixis is often challenging 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 process of speech in any communication, especially in Nias traditional wedding speeches, the use of deixis is adjusted based on social status, then conveys an implied message. The research aims to describe the function of the use of persona deixis in the traditional marriage speech 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 [9]. 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 [10].

3   Result and Discussion

3.1   The Function of Using Persona Deixis in Traditional Marriage Speeches for the People of South Nias

The use of language elements in communication provides convenience for the wearer. One of these conveniences is the system of reference and referential. The reference system can provide convenience but also creates ambiguity, confusion, and misunderstanding between language users regarding understanding the meaning and referents

of the utterances. A person can understand the referent of an utterance correctly when able to identify the context of the utterance. Understanding referents is closely related to the understanding of deixis. Persona deixis is deixis that always appears in communication activities that serve as a referent for self-referral. There are three categories of pronouns, namely the first personal pronoun consists of two forms, singular and plural. The singular form of first-person deixis has two forms. The use of language elements in communication provides convenience for the wearer. One of these conveniences is the system of reference and referential.

The reference system can provide convenience but also creates ambiguity, confusion, and misunderstanding between language users regarding understanding the meaning and referents of the utterances. A person can understand the referent of an utterance correctly when able to identify the context of the utterance. Understanding referents is closely related to understanding deixis. Persona deixis is deixis that always appears in communication activities that serve as a referent for self-referral. There are three categories of pronouns, namely the first personal pronoun consists of two forms, singular and plural. The singular form of first-person deixis has two forms, "I", which is the familiar/informal form and "I", which is the traditional form, while the plural first person deixis has our form, which is the only form and "we", which is the inclusive form. The second person deixis serves to refer the speaker to the other person.

Furthermore, third-person deixis refers to people who are outside and are not involved in the speech act. The use of person deixis serves to help express the characteristics of the context through speech in language use [11]. The use of personal deixis serves to see the relationship between the speaker and the speech participant and to improve the ethics of politeness in communicating. The familiar/informal form and "I" are the standard form, while the plural first-person deixis has our form, which is the only form and we, which is the inclusive form. The second person deixis serves to refer the speaker to the other person. Furthermore, third-person deixis refers to people who are outside and are not involved in the speech act. The use of person deixis serves to help express the characteristics of the context through speech in language use [11]. The use of personal deixis serves to see the relationship between the speaker and the speech participant and to improve the ethics of politeness in communicating [12].

3.1.1 Describing the Relation of the Speakers

Marriage is sacred and noble and must be carried out based on customs and religion. Marriage in Nias is considered valid if it is carried out customarily and legalized by religion and the government. The purpose of marriage is to form a new family by establishing a relationship to unite two different families through marriage. Several traditional leaders usually attend the wedding ceremony to hold a traditional orahu 'gathering'. In its implementation activities, communication must also follow the communication pattern of marriage customs.

The use of persona deixis is essential in traditional marriage communication to show the intimate relationship between the speech participants. In social life, person deixis also helps to describe the differences in the social life of the speech participants. This distinction is determined by several persona deixes often used in traditional marriages

as a call for traditional respect, such as Si'ulu 'customary leader' and hie dödö 'biological uncle of the bride. The following is the use of persona deixis, which explains the relationship of the speech participants.

Ama Aro: Tamane ama titu, nalö tatema gego nda sitena bö'öda, lamane tödöra hana mibali'ö ndraga jilö moguna, helö tönu jebua, tamane amaedola ine döi gego lamane. Lö ine zahakhö ndrumi lö furö'ö, lö sobou juhe lö tawô-tawö. Mihalö ine tandösa amolaya nda talifusöda mianobigö ia bacucu ewe andre (There is a proverb that says 'There is no morning without dew', even though it is not very satisfying, try to prepare for the welcome of 'famolaya' our guests who have attended today.

Ama Sökhi: Ama inata, me lamane ira talifusoda, tandrösa amolaya, lamane mifahö, tamane olohu ndraga, ba hafombaso hae, ma mane tödöma naso inehö amabe ba nono these balls ine hö ma'ohe dania (thank you na manaö for the welcome that has been given to us. Although we have not received the honor, it feels as if we have received it. We also do not refuse it, but our request if it pleases, let us take it later when we get home).

There are several persona deixes in the conversation above, both the first, second and third person. Each emphasizes the referent of each utterance. The conversation was carried out in turns, and it was seen that the speaker used deixis reversal, from the first person plural deixis to the third person, as in the speech of the female speaker, namely Ama Aro by saying Tamane ama titu 'this is how titus'. Ama Aro and Ama Titus come from the female side, referred to in the first person. The pronoun deixis Ama titus in the speech is not a third-person pronoun but turns into second-person deixis. The use of Ama Titus deixis shows that the relationship between the speaker and Ama Titus is closer or closer. Furthermore, the interlocutor is a third person, namely the speaker from the male side. When the women give an expression of traditional respect 'sumane' or giving betel nut. So the male speakers responded straightforwardly and did not immediately accept and affirm what was conveyed by the female side. However, they responded subtly by saying na so ine hö, da ma'ohe dania na mangawuli ndra'aga 'if any, we will take it when we get home. The use of deixis ma serves as a first-person plural designation, so the speech reflects the acceptance of the reception from the women. Next in the following speech:

He'ira sibayama, hie dödö, ba talifusö fefu. Fefu mböwö ma ana'a ni andröda bajima'ö-ma'ökhö no'ahori te'asogö, börö jimanö, meno so nda tomeda, dania nano mofanö ira ba tabagi-bagi khöda dania mböŵö khöda sitoroi (I convey to all our brothers and sisters, that all the 'bowo' honesty that we have agreed on, they have provided and I have received. Therefore, later after the event is over, we will share it together).

From the above speech, it can be seen that the sister of the bride explained the process of the wedding ceremony. Speakers use several personal deixis, namely ya'ira, and da. Next is the deixis of the pronoun hie dödö. Deixis hie dödö is a deixis of the third person pronoun in the form of a phrase. Seen in the speech it says He'ira sibayama, hie dödö, ba talifusö fefu. Deixis ira serves to emphasize the reference of the speech, which is spoken to all families from the uncle's side, including the uncle of the bride's parents and the uncle of the bride. While the deixis Hie dödö, literally hie 'stalk' dödö 'heart'. While hie dödö deixis in this context is a third person pronoun deixis, namely the uncle of the bride, this term is generally used in the context of marriage to pay traditional

respects to the uncle. Hie dödö is the hie dödö of the family that is most lauded in the event. This group is in the highest position. Even if there is no blessing from them, the marriage cannot be carried out. Therefore, they must be welcomed properly according to the traditional procession. According to the belief of the people of Nias, if the Hie död group is not blessed or blessed, then the family will not be happy in forming a family. Furthermore, the use of deixis da serves to emphasize the focus of the speech, such as Fefu mböŵö ma ana'a ni andröda bajima'ö-ma'ökhö no'ahori te'asogö, börö ji manö meno so ndra tomeda, dania nano mofanö ira ba tabagi- to khöda dania mböŵö sitoröi 'To all our brothers and sisters. I convey that all the dowry has been paid and I have received. Therefore, after this event is over, we share it together). Furthermore, it can be seen in the following speech.

Andrö ya'ugö umönöma, na so ji fasala ia, andrö göi ma'e ji dua ŵulu alima persen noma'e khöma. Lö mamane khöu böi ofönu, aŵai ine so batas nia. Böi döi-döi ndra'aga gofu hania ia nilau nia, tenga amaroutama gandröna, eluaha nia böi isai ndra'aga. Föfö ni wa'ögu noma'e so wönu sinanea lö'isokho tödöma. Eluaha nia böi taba mbu, böi cibo jufo, ba böi huta nukha.

(To our daughter-in-law, if there is a mistake in your wife, do not abuse her brother/sister, because that is not upbringing. or our orders. Furthermore, some of the things that are prohibited are do not cut hair, do not cut or throw clothes, do not injure physically or mentally).

The use of deixis umönö, ya'ugö, ia, ndra'aga, in the above speech serves to explain the kinship relationship between the speaker and the interlocutor. Seen when the speaker gives directions to the bride and groom, not siding with the bride. This can be seen in the speech of Andrö ya'ugö umönöma na so ji Fasala ia. Lö mamane khöu böi ofönu, aŵai ine so the limit' 'To our daughter-in-law, please tell if there is something wrong with your wife, reprimand and advise but see the limit). The umnö deixis 'son-in-law' is the third personal pronoun deixis, but in the context of the speech above it refers to the singular second person. Furthermore, in the speech it is said ofönu böi ine fatö döla nia 'Reprimand and direct him, but do not injure him physically'. So in the speech activity, the speaker pays attention to the feelings of both parties, namely the groom and the bride, so that no one feels aggrieved. The use of deixis in the speech above describes the family relationship or the relationship between the speaker and the interlocutor, namely as children and parents. Next in the following speech:

Börö meno mirugi nahiama ya'ami tomema, mibologö dödömi, so naeu mbaŵi föna ba neŵali lö afönu-fönu ju'ania, sitobali tandrösa ŵamolayami. (We welcome your arrival. We apologize in advance because our availability is very limited. We provide one very small pig, please accept it kindly).

This speech is delivered by women to give a welcome to guests or men. In this conversation the woman uses the second plural persona deixis, namely ya'ami 'you'. It can be seen in the speech So na'eu mbaŵi föna ba neŵali lö afönu-fönu ju'ania, sitobali tandrösa a molayami. 'We have provided one pig, as a tribute we can give, please accept it well'. The ya'ami deixis in the speech above serves to emphasize the reference or object of the speech, namely asking the willingness of the male party to accept the welcome that has been provided by the female party with pleasure. The use of

deixis tome describes the family relationship that is established through marriage ties. Furthermore, the reversal of deixis can be seen in the following speech.

A: No somi le 'Welcome to our guests'
B: Eeeeeee!…………. 'yes'
A: Mo somi sanai niha 'Welcome to the male side!'
B: Eeeeeee……..! 'yes'
A: Ma'oŵai dome salua ba dalu golayama le 'Welcome to the guests who have arrived at our house'
B: Eeeeeee…… 'yes'
A: No so ami sanoŵalu
B: Eeee…… 'yes'

The conversation above is carried out alternately by the women and the men. This conversation is the first dialogue initiated by the women to welcome the guests, in this case the men. This greeting is carried out in the form of greeting words which are spoken in the form of hoho 'poem' in typical Nias which aims to give a speech by making a statement and verbalizing it in a poetic way, this greeting goes in two directions, namely welcomed by women and responded directly by men, the two sides each give each other traditional respect.

In the conversation, the speaker uses deixis as an utterance reference. The speech no somi sanowalu 'welcome we say to the men'. The deixis mi 'you' refers to sanoŵalu 'the male side'. Sanoŵalu is a plural third person pronoun deixis. Deixis mi and sanoŵalu both refer to the male side. However, mi deixis serves to define focus, which is sanoŵalu. Then welcomed by the man (B) saying Eeeee, (yes). In the conversation above, it is seen that two parties give a good response to each other by applying the maxim of appreciation. As usual, the people of Nias welcome guests at a traditional wedding ceremony in the form of a hoho 'poem'. Hoho is an oral tradition in the form of poetry that reflects various socio-cultural events among the people of Nias. Welcoming in this form is carried out in traditional ceremonies which show that the characteristics of the ancestral character are. Furthermore, person deixis which shows the kinship of the speech participants is found in the following speech:

Andrö ya'ugö onoma alaŵe, böi sa'e sambö era-era ndra'ugö. O'ö li zabölömö börö meno sa'e mo nambatö ndra'ugö. Ya so ŵahasara dödö faha sumbua gera-era böi so dödö ŵa mbinisa, itaria hö na so jingöndrara labe ua ba kofe-kofera hö, eluaha nia fambini ia khö ndramatua nia (To our children who are forming a new family. Our message is, from today onwards, leave your childish character behind, learn to be a good housewife and be responsible for your husband. If you can think, be of one heart, in living a family life).

The above utterance is spoken by the uncle of the bride which aims to provide direction to the bride and groom. The speaker uses the deixis zabölömö 'your husband', seen in the speech that says 'o'ö li zabölömö 'follow what your husband says and don't argue with it'. The deixis zabölömö refers to the groom, while the referent of the speech refers to the bride. The use of deixis zabölömö and Ono alaŵe explains the relationship between husband and wife in forming a new family. So the speaker emphasized that all

husband's orders must be obeyed by the wife. So from this it can be seen that the higher social status in the household is the new husband followed by the wife.

Aekhu ine ba nono alaŵe, tamane khöndra mba-mbatöda ya'e mböli gana'au, mibologö dödömi ambö tödö, ambö era-era, ba ebua manö jo ambö-amböta. Eluaha nia ya'ugö sae jo ndrorogö aefa tagu jawama ma'ökhö (From today we leave this child to you. Continue to educate and direct him to a good path. This child seems to be an adult but his thinking is still childish, please understand).

The use of deixis ono alaŵe 'girls' in the above speech, refers to the bride. Literally comes from two words, namely ono 'child', and alaŵe 'woman'. However, the above utterance cannot be interpreted separately. This form is a form of noun phrase with reference to the bride. In addition to gender classification, this form also describes the chastity of women which indicates that the woman has not committed adultery before marriage. Furthermore, person deixis which describes the relationship of the speech participants is found in the following speech:

Ya'ami tomema, fefu jo' amböta ndra'aga ŵolayani ya'ami ba nahia ande, ha fa'ebolo dödömi ni'andröma. Matötöna böi yamifatunö ji tobali kelemahan ma ŵolayani ya'ami ba nahia andre, i'onarai wame idanö aukhu, he femanga ba he göi gego sumange he hadia ia pelayananma ma'ökhö nifaluama so'amböta nda'aga, ma'andrö wa'ebolo dödömi (We apologize profusely for all our mistakes and shortcomings in serving brothers/sisters. Starting from welcoming and even giving a glass of water, we hope that if there is something less pleasing, don't keep it in your heart).

A female speaker delivered the above statement at the closing ceremony. When delivering the closing remarks, the speaker uses the term conversational implicature based on the principle of politeness with the maxim of simplicity. When delivering the closing remarks, the speaker always conveys an apology. This means that the women do not consider that they are perfect in providing welcome and service to the men throughout the event. It can be seen from his speech that he says Fefu jo'amböta ndra'aga ŵolayani ya'ami ba nahia ande, i'onarai ŵame idanö aukhu, ba hegöi gego sumane he hadia ia pelayananma ma'ökhö nifaluama, so'amböta nda'aga, ma'andö ŵa'ebolo dödömi (We apologize for all the shortcomings in welcoming and serving brothers/sisters. Starting from welcoming and even giving a glass of water. We hope, if something is not pleasing, don't keep it in your heart). The glass in question is not a glass of water or a cup of coffee, but the reference is food. However, conveyed by using litotes figure of speech, it can be seen that the women always adhere to the maxims of respect and simplicity in communicating.

3.1.2 Improving Language Politeness

The use of persona deixis in the Central Nias language in the traditional marriage speech of the South Nias people is important. To maintain politeness in communicating, speakers must be able to use personal deixis based on context and social class, so that each speech participant increases politeness in communicating. The following is the use of personal deixis that follows the maxim of politeness in language:

Fatua lö taBörögö khöda acara ba jima'ökhö ande, si oföna sibai u'oŵai ita fefu ya'ahoŵu, syalom. Ni fosumanema Kepala Desa Hiliorahua Kec, Ulu Idano Tae, Kepala

Desa Hili Danaya'ö. Ba ira sibayama moroi ba Desa Simandaölö Ulu Idanö Tae, ba fefu domema sino mondugi nahia faoriri dödö ba Ulu Jusua ande.

(Before we start our program today, let me say hello to shalom. We respect the village head of Hiliorahua District, Ulu Idano Tae, the village head of Hili Danaya'ö. Our parents and uncle of the bride from Simandaölö Ulu Idanö Tae, and all the brothers/our sisters who have attended).

This speech was conveyed by the presenter when giving the introduction. The speaker uses the deixis khöda 'our.' This is used to invite everyone present to realize that the event being held is a shared property. Furthermore, this speech also implies that the speaker invites all present to have a joint responsibility to maintain the implementation of the wedding ceremony. Thus, all those present felt they were considered important, and the event showed that the speaker had complied with the maxim of politeness in language. Next, the speaker started the event by greeting everyone present and sorted by social status. For this reason, the speaker uses the third person pronoun deixis, namely the village head, sibayam 'uncle', and brothers. The use of the deixis is adjusted to the highest status and position, and it can be seen that the presenter has complied with the maxim of politeness in communicating. Next in the following speech:

Aboto ba dödöda bahwa onoda sanoŵalu ma'ökhö ande salawa. Tabe khönia ŵa'aboto ba dödö. Andö lö perlu ta jara-jara khönia sa'e. Imane tödönia hame atua ami, bame sibayagu ami, na dali ŵani'ila, pengalaman oya u'ila khömi. Imane tödögu böi tago'ö da'ö lamane-mane satua talulu jidöfa böi tabe ji sadana. Tabe khonia mene-mene sitobali famarou dödö, börö ya'iande mege no sarjana. Ha foingatkö ni be'emande.

(We understand that the groom is experienced, especially since he is the village head. However, we as parents still remind them that in forming a new family there are many things that must be addressed).

The bride's uncle conveyed this utterance in giving direction or advice to the bride and groom. As usual in Nias, the uncle is allowed to give advice when the bride is at the wedding. From the speech above, it can be seen that the speaker uses village head deixis. This form complements the groom because the groom is serving as the village head who should have had a lot of experience and no longer needs to be advised, but this is an obligation in adat. This speech was delivered subtly and even praised his interlocutor, the son-in-law. This is done to make the communication sound polite, followed by the speech börö ya'iande mege no scholar 'because he has finished his undergraduate'. The deixis ya'ia 'dia' refers to the groom, explaining that the groom has completed a bachelor's degree. The public views people who have completed their bachelor's degrees with good integrity. Next in the following speech.

Andö börö da'ö na so jo amböta fehedema, töra töra ndranoma. Na so goi ji fasala termasuk khö ga'ama ama kharis ma amagu ama asa mibologö dödömi. Hawai ine me marugi nahia ande lö sumanemö, hadi mbörö, börö fa'asoma ma'ökhö simöi ŵamaig sanoŵalu ndraonoda. Börö jimanö irugi da'ö ni wa'ögu, u'oŵai ita fefu. Yaahoŵu.

(Therefore, we apologize if any of our words have offended the bride and groom and also our brother, Mr. Karis).

The speaker uses deixis ma 'kami' then deixis ndraonoma 'our child'. Deixis ma 'kami' refers to the first person plural, namely the speaker while ndraonoma 'refers to the bride and groom'. After finishing giving advice, it ends with the sentence na so

jo amböta fehedama, tra töra ndranoma 'we apologize if there are words that are not pleasing to our children, the bride and groom'. Even if the person being advised is his son, he still apologizes. This is where it can be seen that the speaker uses the maxim of politeness to communicate. Next in the following speech.

Fatua lö'uwa'ö ni wa'ögu ba u'oŵai ita fefu ya'ahoŵu, sindruhunia lö muguna sa'e ube si sambua mene-mene, hana hö, no ahori ijara-jara khöda noma'e amada fandrita. Tapi börö meno hada ba tatörö goi-goi hada.

(Before I say something, I greet all of you with shalom. Actually, there is no need for me to convey in the form of a directive, because the pastor was very clear about it. However, from a traditional perspective, it is our obligation to convey it).

This utterance is a type of speech that obeys the rules of the maxim of appreciation, and it can be seen in his speech saying, 'tola lö sa'e fahuhuo ndra'o mena'ö, börö no ahori ibotokhi khöda no ma'e amada fandrita' actually I don't need to direct anymore because I see from what has been conveyed by the pastor earlier during his brief devotional sermon, it is quite clear.' The speaker uses priest's deixis, which aims to appreciate what has been said by the previous speaker, so when he conveys a direction, he doesn't look arrogant and thinks he is great so that he says börö meno hada ba taikuti manö, 'but this is our obligation, next in the following speech.

Börö meno mirugi nahiama ya'ami tomema, mibologö dödömi, so na'eu mbaŵi föna ba neŵali lö afönu-fönu ju'ania, sitobali tandrösa ŵamolayami 'We welcome the arrival of our guests.

(Sorry in advance because our willingness is very limited in welcoming brothers/sisters. Here there is a very small pig, as a form of traditional respect that we can give, please accept it kindly).

The women in giving greetings to the men, always adhere to the maxim of politeness in language both in the choice of diction and the use of persona deixis. In the conversation above, it can be seen that the women and the men obey each other in the maxim of politeness, which can be seen in the speech that says So na'eu mbaŵi föna ba neŵali lö afönu-fönu ju'ania, sitobali tandrösa amolayami. 'We apologize in advance because our willingness is very limited in serving brothers/sisters. Here there is a pig, its size is very small, as a form of respect for the customs that we give). Speakers always say that the form of respect for traditional customs that they give is not so special, here it can be seen that women always prioritize self-deprecating speech.

4   Conclusion

The function of the use of personal deixis in marriage speech in South Nias, which refers to the first, second and third person pronouns in both singular and plural forms and helps the speaker to show the references of each speech. The use of personal deixis also serves to show the kinship of the speech participants so that communication becomes more effective and polite.

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