

# THE ASPECTS OF MODERN LINGUISTICS ANTHROPOLOGY IN SOUTH NIAS TRADITIONAL WEDDING CEREMONY

By:

Adoramos Dakhi <sup>1)</sup>

Merdiana Tampubolon <sup>2)</sup>

Ismarini Hutabarat <sup>3)</sup>

Darma Agung University, Medan <sup>1, 2, 3)</sup>

E-mail:

[dachiamos98@gmail.com](mailto:dachiamos98@gmail.com) <sup>1)</sup>

[merdiana.tampu@gmail.com](mailto:merdiana.tampu@gmail.com) <sup>2)</sup>

[ismarini.hutabarat23@gmail.com](mailto:ismarini.hutabarat23@gmail.com) <sup>3)</sup>

## ABSTRACT

The problems of the study were (1) what aspects of linguistics anthropology are found in South Nias traditional wedding ceremony? (2) how are the aspects of linguistics anthropology interconnected with South Nias traditional wedding ceremony?. This study found that (1) there were three aspects of linguistics anthropology in South Nias traditional wedding ceremony; they were performance, indexicality, and participation. (2) The three aspects found in South Nias traditional wedding ceremony were inseparable because they were interconnected strongly one another.

**Keywords:** *Aspects of Linguistics Anthropology, Performance, indexicality, Participation, South Nias Traditional Wedding Ceremony.*

## ABSTRAK

Rumusan masalah dalam penelitian ini adalah (1) apa aspek-aspek antropologi linguistik yang ditemukan dalam upacara pernikahan tradisional Nias Selatan? (2) bagaimana hubungan aspek-aspek antropologi linguistik dengan upacara pernikahan tradisional Nias Selatan. Penelitian ini menemukan bahwa (1) ada tiga aspek antropologi linguistik dalam upacara pernikahan tradisional Nias Selatan yaitu; performance, indexicality, and participation. (2) ketiga aspek yang ditemukan dalam upacara pernikahan tradisional Nias Selatan tidak dapat dipisahkan karena mereka saling berhubungan satu sama lain.

**Kata Kunci:** *Aspek-Aspek Antropologi Linguistik, Anthropology, Performance, indexicality, Participation, Upacara Pernikahan Tradisional Nias Selatan.*

## I. INTRODUCTION

Language is an important thing that all human need in this world, where the language is a set of symbols used as a tool of communication (Jufrizal 2018:8). Language is needed by human to communicate, interact and get informations from others. Without having language no human can live their lives perfectly. That is why language is

used as a tool to establish relationship among people.

In human life there is culture that has a strong relationship with language, where culture is human creativity addressed to nature as the consequences of the ability in establishing and having particular goals (Jufrizal 2018:4). More specifically culture is that of something learned, transmitted, passed down from one generation to the next, through human actions, often in the

form of face-to-face interaction, and, of course, through linguistic communication (Jufrizal 2018:54).

Therefore, in society, language has a strong relationship with culture. All people in society have been continuously creating and developing their own cultures to support the understanding among them in society with language. That is why language and culture are the phenomena collectively involved in human life. Finally, that language has close relation to culture is not questioned anymore, language and culture are in interrelationship.

The needs of language in culture is especially seen in traditional ceremony, like traditional wedding ceremony especially in South Nias. In South Nias traditional wedding ceremony, language is used as a great tool by society just to make sure that all the rules and steps can be implemented well.

In this study the writer analyzed what aspects of linguistics anthropology are found in South Nias traditional wedding ceremony and how are the aspects of linguistics anthropology interconnected with South Nias traditional wedding ceremony.

## **II. REVIEW OF LITERATURE**

### **A. Linguistics Anthropology**

Linguistics anthropology is a study that combines the disciplines of linguistics and anthropology as a means of understanding a culture through language. This study is an interdisciplinary study because it involves two different disciplines namely anthropology and linguistics. So that the expression of cultural symbols can be studied more clearly than if explained with just one discipline.

### **B. Linguistics**

According to Allan in Jufrizal (2018:35) linguistics is the study of the human ability to produce and interpret language in speaking, writing, and signing. All languages and all varieties of every language constitute potential data for linguistic research, as do the relationships between them and the relations and structures of their components. He adds that a linguist is someone who studies and

describes the structure and composition and/or languages in a methodological and rigorous manner. Allan's ideas related to linguistics are more on linguistics as the scientific studies of language and methodological ideas of linguistic researches. While Danesi in Jufrizal (2018:35), states that language is a truly fascinating and enigmatic phenomenon. The scientific discipline that aims to study it, in all its dimensions, is known as linguistics. Specifically, one particular approach that studies the relation between language, thought, and culture is known as anthropological linguistics.

Linguistics is the study of language. Studying language helps us understand the structure of language, how language is used, variations in language and the influence of language on the way people think. Linguistics helps us understand that languages around the world have commonalities in structure, use, acquisition by children and adults, and how they change over time. Linguistics research allows us to understand commonalities and where they originated, as well as determine structural differences and their limits (<http://linguistics.byu.edu/what-is-linguistics/>).

Simply state, linguistics is the study of human speech including the units, nature, structure, and modification of language. As a scientific of human's language, linguistics helps us to understand that languages around the world have commonalities in structure, use, acquisition by children and adults, and how they change over time. Linguistics research allows us to understand commonalities and where they originated, as well as determine structural differences and their limits.

### **C. Anthropology**

According to Haviland et al. (2011:2), anthropology is the study of humankind in all times and places. While focusing primarily on *Homo sapiens*-the human species- anthropologists also study our ancestors and close animal relatives for clues about what it means to be human.

Anthropology is the study of people throughout the world, their evolutionary history, how they behave, adapt to different environments, communicate and socialise with in another. The study of anthropology is concerned both with the biological features that make us human (such as physiology, genetic makeup, nutritional history and evolution) and with social aspects (such as language, culture, politics, family and religion). (<https://www.discoveranthropology.org.uk/about-anthropology/what-is-anthropology.html>).

Simply stated, Anthropology explains this focus on the study of human groups with other social science disciplines like political science, sociology, and economics. What makes anthropology unique is its commitment to examining claims about human 'nature'.

#### **D. Linguistics Anthropology**

Jufrizal (2018 : 53) says that there are four sub-disciplines of anthropology, namely: physical anthropology, archeology, linguistic anthropology, and ethnology (see Scupin and DeCorse, 1998).

The branch of anthropology that studies human languages is called linguistic anthropology. Although it shares data and methods with the more general discipline of linguistics, it differs in that it uses these to answer anthropological questions related to society and culture, such as language use within speech communities. When this field began, it emphasized the documentation of language of cultures under ethnographic study-particularly those whose future seemed precarious. They add that Linguistics anthropology is the study of human languages looking at their structure, history, and relation to social and cultural contexts. (Haviland et al., 2011 : 11).

Linguistics anthropology is the study of language use in social life. Linguistic anthropologists study the diversity of the world's languages and the diversity of language use and other forms of communication in societies around the world. Also included in this is study of cultural understandings of language and language varieties

(<https://www.unr.edu/anthropology/what-is-anthropology/linguistic-anthropology>)

The basic idea given by Danesi in Jufrizal (2018:36) obviously tells that anthropological linguistics belongs to interdisciplinary studies of language. The scope of studies in anthropological linguistics is much broader than those of linguistics as mono-disciplinary studies. In this sense, Duranti in Jufrizal (2018:36) argues that to say that linguistic anthropology is an interdisciplinary field means that it draws a great deal from other, independently established discipline and in particular from the two from which its name is formed: linguistics and anthropology. The definition and scope of studies in anthropological linguistic should be understood as the macro-studies on language in its relations to other non-linguistic phenomena.

Simply state, linguistics anthropology is the study of language as a cultural resource and speaking as a cultural practice. As an inherently interdisciplinary field, it relies on and expands existing methods in order disciplines, linguistics and anthropology in particular, with the general goal of providing an understanding of the multifarious aspects of languages as a set of cultural practices, that is, as a system of communication that allows for inter-psychological (between individuals) and intra-psychological (in the same individual ) representations of the social order and helps people use such representations for constitutive social acts. Finally, we can argue that linguistics anthropology is a part of anthropology discipline that examines the language as a cultural resource and speaking as a cultural practice in human life.

#### **E. The Aspects of Linguistics Anthropology**

There are three major theoretical aspects of linguistics anthropology that have been developed, there are performance, indexicality, and participation (Duranti 1997 : 14). These three aspects are interconnected. These aspects would be explained as follows:

##### **a) Performance**

Richard Bauman's (in Richard Fardon et al., 2012 : 13) original definition of performance as responsibility for the ways in which a given message is delivered has been enriched by a number of studies that look at what performers actually do, think, and feel while performing

The concept of performance draws from a number of sources and can thus be interpreted in a number of ways. One use of the term originates in the theoretical work of Noam Chomsky and the distinction he made in aspects of the theory of syntax (1965) between competence and performance. In this context, competence describes the capacity for language, that is, the knowledge—mostly unconscious—that a native speaker has of the principles that allow for the interpretation and use of a particular language.

Performance, instead, is the actual use of a language and is not only seen by Chomsky as based upon competence but also following the principles such as attention, perception, and memory which do not need to be invoked for the notion of competence as the abstract knowledge speakers have independent of their use of language. Competence in this case is the knowledge of a language that an ideal speaker has and Performance instead is the implementation of what knowledge in acts of speaking. Finally the notion of performance implies a notion of creativity and improvisation. This is found across all kinds of speech activities and speech events, from the most ritualized and formal to the most ordinary and casual.

In South Nias traditional wedding ceremony, performance is an important part in South Nias traditional wedding ceremony because performance is acted as a link among participations in that ceremony. Performance instead is the implementation of that knowledge in acts of speaking. In performance, not all people have the ability in act of speaking and also not all the people have the right to deliver some speech in wedding ceremony. In South Nias traditional wedding ceremony, the people who will be appropriate to deliver speech (advising, greeting, warning, inviting, congratulating) are *satuono* (bride's family), groom's family,

*sanemali/si'ila/si'ulu* (headman/spokesperson), *sibaya* (bride's uncle) and so on.

## b) Indexicality

One of the major areas of intersection between anthropology and linguistics over the last several decades has been the study of indexicality. Indexicality is linguistics expressions whose reference shifts from context to context. (<http://plato.stanford.edu/entries/indexicals/26/06/2013>). An index is a sign which connected with objects that requires a reaction and attention at the real world (not an interpretation) like the “open” in the form of arrows showing the reaction of open.

Several contributions to the study of indexical meanings have addressed the relationship between individual linguistic expressions and the context in which they participate and which they simultaneously help constitute, including the roles or identities of speakers, addressees, and bystanders. Jufrizal (2018:63) says that the indexicality of language is thus part of the constitution of any act of speaking as an act of participation in a community of language users.

In South Nias traditional wedding ceremony, indexicality also is an important part in South Nias traditional wedding ceremony because indexicality is acted as an expression of linguistics communication shown by some symbols (properties) that must be presented in ceremony.

Example of indexicality that is always shown in South Nias traditional wedding ceremony is when groom's sister giving *bolanafo* (the betel) to *satuono* (bride's parents), *sibaya* (bride's uncle), *iwa simatua* (bride's father's family), *salawa/si'ila/si'ulu* (headman) as a symbol of respect or as the highest honor to bride's family. Other symbols/properties that must be presented include *bawi walowa* (pig), *fakhe* (rice), and *simbi bawi* (the jaw of a pig) and so on.

## c) Participation

According to Duranti in Jufrizal (2018:62), the idea of culture as a system of participation is related to culture as a system

of practices and is based on the assumption that any action in the world, including verbal communication, has an inherently social, collective, and participatory quality.

This is a particularly useful notion of culture for looking at how language is used in the real world because to speak a language means to be able to participate in interactions with a world that is always larger than us as individual speaker and even larger than what we can see and touch in any given situation. Participation in linguistics anthropology is the interaction of speakers involved in speaking.

In everyday human life, participation can be found in speech activities as example participation occur when one family is eating together in family parties and sharing ideas by having conversations, interviews, dialogue with others . In this situation participation implies the sharing of material and ideational resources (language included) but it does not assume an equally shared knowledge or control of such resources (Jufrizal 2018:63)

In South Nias traditional wedding ceremony, participation also is an important part in traditional wedding ceremony. Participation in the theory of linguistics anthropolgy is the interaction with other people involved in speaking.

In this thesis, the traditional wedding ceremony itself is the aspect of participation. In South Nias traditional wedding ceremony (*falowa*) the people involved in the ceremony like bridegroom, both of the bride's and groom's family, villagers (*banua*), *sibaya* (bride's uncle/groom's uncle), master of ceremony, *salawa/si'ila/si'ulu* (headman/spokesperson ) and so on.

### III. RESEARCH METHODOLOGY

In this study, the writer conducted a descriptive qualitative research and library research combined with field research because the result of the data analysis is in descriptive phenomenon such as word, sentence, and utterance. In this study, the writer collected the data in various ways to describe the aspects of linguistics anthropology in South Nias traditional wedding ceremony.

The statements of problems of the study which relate to linguistics anthropology are formulated as follows:

1. What aspects of linguistics anthropology are found in South Nias traditional wedding ceremony?
2. How are the aspects of linguistics anthropology interconnected with South Nias traditional wedding ceremony?

The data were collected through the following procedures:

1. Recording the ceremony in South Nias traditional wedding ceremony.
2. Interviewing some experts in South Nias.
3. Transcribing the recorded data into written text.
4. Finding the data of the aspects of linguistics anthropology in South Nias traditional wedding ceremony.
5. Finding the data of the interconnection of the aspect of linguistics anthropology in South Nias traditional wedding ceremony by watching the recording of the ceremony.

## IV. DATA AND DATA ANALYSIS

### A. Data

This study deals with the aspects of linguistics anthropology in South Nias traditional wedding ceremony. The data were taken from the video recording of South Nias traditional wedding ceremony. The wedding events were held in Pekan Hilisimaetano village, South Nias, North Sumatera, on December 5<sup>th</sup>, 2019 and in Hilisimaetano village, South Nias, North Sumatera, in December, 18<sup>th</sup> 2019. Then to complete the data, the writer collected the information from some books which related to the South Nias traditional wedding ceremony and also interviewed a customary head who knew the customary traditional wedding ceremony. The complete the data can be seen in the appendices.

The three aspects of linguistics anthropology are always emplemented in traditional wedding ceremony. As introduced by Duranti there are three aspects of linguistics anthropology. After collecting and transcribing the data, they were classified into the aspects of linguistics

anthropology as found in South Nias traditional wedding ceremony.

## B. Data Analysis

In analyzing the data, the data were analyzed with the aspects of linguistics anthropology in traditional wedding ceremony, and also the data are analyzed with the interconnection of the aspects of linguistics anthropology in traditional wedding ceremony. There are three aspects of linguistics anthropology which are related to South Nias traditional wedding ceremony.

### 1. Analysis of The Aspects of Performance in South Nias Traditionnal Wedding Ceremony

Performance can be seen in four steps as implimentation of performance in South Nias traditional wedding ceremoy, there are: *Fanema Tome* (welcoming the guests), *fame'e afo* (giving the betel), banquet ceremony and the last is *famahowuo* (traditional blessing).

#### a. Performance in the Speech in *Fanema Tome* (Welcoming Guests of Groom) in South Nias Traditional Wedding Ceremony

The first act of performance of speech was delivered when the guest of the groom arrives at the field of bride's house, then the *Si'ila Sowatö* (spokesperson of the bride) delivers a speech to welcome the guests. The speech is as follows:

*Hadia dani ba ohitö dödömi  
fa'asomi ma'akha.*  
(What is the purpose of your coming today).

This speech was delivered when the group of the groom has arrived at the yard of the bride's house, at the same time the bride's family giving the betel to some of important persons of the groom and while the *Si'ila Sowato* (spokesperson of the bride) delivers a speech to welcome the guests. The aspect of linguistic anthroplogy is shown in welcoming the group of the groom (*fanema tome*). This speech is meant as the first expression to ask the purpose of their

arrival. The act of this speaking is performed by using polite language.

#### b. Performance in the Speech in *Mame'e Bolanafo* (Giving Betel Ceremony) in South Nias Traditional Wedding Ceremony.

In South Nias traditional wedding ceremony the groom's sister would give *bolanafo* (the betel) to *satuono* (bride's parents), *sibaya* (bride's uncle), *iwa simatua* (bride's father's family), *salawa/si'ila/si'ulu* (customary head) as a symbol of respect to all bride's family. The groom's sister would deliver a speech while giving the betel as follows:

*Ya'e mböli nafo Ucok  
(example name) bazi sagötö  
fa'auri nia.* (This is the betel from Ucok to his parents in-law).

This speech was delivered by groom's sister to *satuono* (bride's parents), *sibaya* (bride's uncle), *iwa simatua* (bride's father's family), *salawa/si'ila/si'ulu* (customary head) because the betel is *böwö* (the dowry) and an obligatory in South Nias culture and also This speech was delivered by groom's sister to *satuono* (bride's parents), *sibaya* (bride's uncle), *iwa simatua* (bride's father's family), *salawa/si'ila/si'ulu* (customary head) because the betel is *böwö* (the dowry) and an obligatory in South Nias culture and also giving the betel is the highest honor in traditional wedding ceremony. The meaning of this speech is that the son-in-law is legally part of the bride's family and the groom is legally a child in bride's family. So the aspects of linguistics anthropology shown in *mame'e bolanafo* (giving the betel) in South Nias traditional wedding ceremony is the performance of the groom's sister when she gives the betel to bride's family.

#### c. Performance in Banquet Ceremony in South Nias Traditional Wedding Ceremony

The *Si'ila Sowatö* (spokesperson of the bride) delivers some speeches in the banquet ceremony as follows:

*Löna, natola mea, ya'e fa'alawa  
luo andre ba ya'e göi fa'aröu lala  
nitörömi, hai nata ndrehegö wa'e ba*

*hö'ö manö-manöda andra. Ba na so nidano saukhu nifananakhö ira ndraono matua, na tola tabadu wa'e. ba ya'ami tomema mibologö dödömi, ba nidano saukhu andre, mae niwa'ö namada no föna, biha-biha dödö jolau, ba ambö-ambö dödö janema ya'iya. Mi'ila wae halöwö ndraono matua löna бага-бага, ba mibologö dödömi, ba nahadia zambö andre datatohugö dania nafuri.*

(Because it is already afternoon and the road you were taking was very far away, how about we stop for a moment and if there is food and drinks that have been prepared by the youth, let us enjoy it for a moment. And we apologize for the food and drinks that are far from perfection. You already know that youth work is not good, so that let us fix all these deficiencies in the future).

This speech was performed by *Si'ila Sowatö* (spokesperson of the bride) in order to apologize for the food that is far from perfection. And this expression is a word for humility, and as an apology for any deficiencies in food serving. This speech that shows the competence of the *Si'ila Sowatö* to deliver the speech in such a polite way is the aspect of performance of linguistics anthropology.

#### **d. Performance in *Famahowu'ö* (Traditional Blessing Ceremony) in South Nias Traditional Wedding Ceremony**

In South Nias traditional wedding ceremony the persons who can bless the bride and the groom are : *satuono* (bride's parents), *sibaya* (bride's uncle), *iwa simatua* (bride's father's family). The bride's family bless the bride and the groom with the following speech as follows:

*Ya'aoha gölö lowalangi khömi, ba yamube'e fa'ohahau dödö Zo'aya ba fahasara dödö.*

(May God love you and give grace and unity in your family).

This utterance that *satuono* (bride's parents), *sibaya* (bride's uncle), *iwa simatua* (bride's father's family) delivered was to show that they agree and bless the bride and the groom so that their lives will get livelihood and become a family which is always happy. In this speech, *satuono* (bride's parents), *sibaya* (bride's uncle), *iwa simatua* (bride's father's family) use the direct literal way of performing act of speaking that is performed by using polite language. The *satuono* (bride's parents), *sibaya* (bride's uncle), *iwa simatua* (bride's father's family) competence of delivering the speech is the aspect of performance in this occasion.

## **2. Analysis of the Aspect of Indexicality in South Nias Traditional Wedding Ceremony**

Indexicality is a sign connected with the objects at the real world (not an interpretation), but something that requires a reaction and attention. In South Nias traditional wedding ceremony, indexicality also is an important part in South Nias traditional wedding ceremony. Indexicality is acted as an expression of linguistics communication shown by some symbols (properties) that must be presented in ceremony.

### **a) *Laeduru* (ring)**

*Laeduru* (ring) becomes an important thing for both the bride and the groom. The ring is used as a symbol of the bond between the two families. *Laeduru* (ring) must be worn as a sign that groom and bride have been united in marriage.

### **b) *Afo* (betel)**

*Afo* (betel) becomes an important things for the bride and groom family. The betel is used as a symbol of respect, friendship and unity between *sawatö* (bride's family) and *sifaöli* (groom's family). *afo* (betel) is shown in welcoming the guest of the groom and in giving betel ceremony (*mame'e bolanafo*).

### **c) *Fakhe Nifalögu***

*Fakhe Nifalögu* is rice cooked in a crock. This rice is served in a banquet along with other dishes. *Fakhe Nifalögu* is used as a symbol of honor to some important persons in that ceremony such as uncle, parents, headman and family of both parties.

#### **d) *Simbi Mbawi* (the jaw of a pig)**

*Simbi Mbawi* (the jaw of a pig) is used as a symbol of honor to some important persons in that ceremony such as uncle, parents, headman and family of both parties. *Simbi Mbawi* is served in a banquet along with other dishes.

#### **e) *Bawi Walöwa* (pig)**

*Bawi Walöwa* (pig) is the pig that must be presented and brought in South Nias traditional wedding ceremony. In South Nias traditional wedding ceremony a pig is symbolized as the dowry, and also *bawi walöwa* (pig) is used as a symbol of honor for guest and family of both parties.

#### **f) *Fakhe* (rice)**

*Fakhe* (rice) is used as a symbol of happiness and prosperity. This rice is served in a banquet along with other dishes and *fakhe* (rice) is given to all the guests and family of both parties.

#### **g) *Aramba* (gong)**

*Aramba* (gong) is one of the traditional musical instruments in Nias culture. *Aramba* is played to accompany the groom's family while on the way to the bride's house. *Aramba* is used as symbol of legal instrument in Nias traditional wedding ceremony.

### **3. Analysis of the Aspect of Participation in South Nias Traditional Wedding Ceremony**

Participation in the theory of linguistics anthropology is the interaction with other people involved in speaking. According to Jufriзал (2018:62) the idea of culture as a system of participation is related to culture as a system of practices and is based on the assumption that any action in

the world, including verbal communication, has an inherently social, collective, and participatory quality. This is a particularly useful notion of culture for looking at how language is used in the real world because to speak a language means to be able to participate in interactions with a world that is always larger than us as individual speaker and even larger than what we can see and touch in any given situation. Participation means the people involved in the ceremony. So related to the theory, participation as one of the aspects of linguistics anthropology can be found in South Nias traditional wedding ceremony.

In South Nias traditional wedding ceremony there are seven participants who must involve the wedding, there are *sangowalu* (bridegroom), *satuono* (bride's parents and groom's parents), *sibaya* (uncle), both of bride's family and groom's family, *salawa/si'ila/si'ulu* (headman/spokesperson), master of ceremony and *banua* (villagers).

The aspect of participation can be found in some steps of ceremonies in the wedding ceremony. For example in *mame'e bolanafo* (giving the betel), in this ceremony the *Si'ila Sowatö* (spokesperson of the bride) and *Si'ila Sifaöli* (spokesperson of the groom) will deliver some speeches before giving the betel. The groom's sister will also give the betel to some important persons such as *satuono* (bride's parents), *sibaya* (bride's uncle), *iwasimatua/dahodambali* (bride's parents' siblings) and another bride's family and she will also deliver a speech giving the betel.

Another aspect of participation which is very important is in traditional blessing ceremony. In traditional blessing ceremony, some important persons like *satuono* (bride's parents), *sibaya* (bride's uncle), and also *dahödambali/iwa simatua* (bride's parents' siblings) will bless the bride and the groom and also deliver a speech while blessing the bride and the groom.

From the data that stated before, it can be concluded that the parents, relatives of the bride and the groom must involve in the ceremony because each person involved in the ceremony has their own roles and duties. In this way, the ceremony can run appropriately and well.



#### 4. The Interconnection Among Performance, Indexicality and Participation in South Nias Traditional Wedding Ceremony

The three aspects of linguistics anthropology in South Nias wedding ceremony are very important. Because if one of them does not exist, the wedding ceremony will not run well. And the interconnection among the three aspects of linguistics anthropology: performance, indexicality and participation in South Nias traditional wedding ceremony are interconnected one another.

The example of the interconnection of three aspects of linguistics anthropology can be seen when the groom's sister gives the betel in *mame'e bolanafo* (giving the betel ceremony) to *satuono* (bride's parents), *sibaya* (bride's uncle), *iwa simatua* (bride's father's family), *salawa/si'ila/si'ulu* (customary head). On this occasion, the groom's sister delivers the speech below:

*Ya'e mbōli nafa* Ucok (example name) bazi sagōtō fa'auri nia (this is the betel from Ucok to his parents-in-law).

On this occasion the performance which is the groom's sister's competence to deliver the speech, the indexicality which is the betel, and the participation is the groom's sister and *satuono* (bride's parents), *sibaya* (bride's uncle), *iwa simatua* (bride's father's family), *salawa/si'ila/si'ulu* (customary head). This example shows that these three aspects are interconnected and if one of three aspects does not exist the ceremony will not be able to run appropriately.

Another example of the interconnection of the three aspects of linguistics anthropology can be seen in banquet ceremony in South Nias Traditional Wedding Ceremony. On this occasion the *Si'ila Sowatō* (spokesperson of the bride) deliver some speeches in the banquet ceremony as follows:

*Lōna, natola mea, ya'e fa'alawa lu  
andre ba ya'e gōi fa'arōu lala  
nitōrōmi, hai nata ndrehegō wa'e*

*ba hō'ō manō-manōda andra. Ba na  
so nidano saukhu nifananakhō ira  
ndraono matua, na tola tabadu  
wa'e. ba ya'ami tomema mibologō  
dōdōmi, ba nidano saukhu andre,  
mae niwa'ō namada no fōna, biha-  
biha dōdō jolau, ba ambō-ambō  
dōdō janema ya'iya. Mi'ila wae  
halōwō ndraono matua lōna бага-  
baga, ba mibologō dōdōmi, ba  
nahadia zambō andre datatohugō  
dania nafuri.*

(Because it is already afternoon and the road you are taking is also very far away, how about we stop for a moment and if there is food and drinks that has been prepared by the youth, let us enjoy it for a moment. And we apologize for the food and drinks that are far from perfection. You already know that youth work is not good, so that let us fix all these deficiencies in the future).

On this occasion the performance which is the *Si'ila Sowatō* (spokesperson of the bride) competence to deliver the speech, the indexicality which is the jaw of pig (*simbi mbawi*), rice (*fakhe*), *Fakhe Nifalōgu* ( the rice cooked in a crock), and the participation is bride's family and groom's family and also all the guests in that ceremony. This example shows that these three aspects are interconnected and if one of three aspects does not exist the ceremony will not be able to run appropriately.

#### V. CONCLUSION

After analyzing the data, there are some conclusions drawn as follows:

1. There are three aspects of linguistics anthropology that are found in South Nias traditional wedding ceremony, they are *performance*, *Indexicality* and *participation*.
2. The interconnection among the three aspects of linguistics anthropology: *Performance*, *Indexicality* and *Participation* in South Nias traditional wedding ceremony is inseparable.

## REFERENCES

- Duranti, Alessandro. 1997: *Anthropology linguistics*. Cambridge: Cambridge University Press.
- Fardon, Richard et al .2012: *The Sage Handbook of Social Anthropology*. British: Sage.
- Haviland, Prins, Warlath and McBride. 2011: *The Human Challenge*. Thirteen addition. Wadsworth Cengage Learning.
- Jufrizal.2018: *Anthropological linguistics; An introduction for beginners*. Yogyakarta: Graha Ilmu.
- Jendra, Made Iwan Indrawan. 2010: *Sociolinguistics*. Yogyakarta: Graha Ilmu.

### Internet Sources:

<https://www.discoveranthropology.org.uk/aboutanthropology/whatisanthropology.html>

<http://www.plato.stanford.edu/entries/indexicals>

<https://www.unr.edu/anthropology/what-is-anthropology/linguistic-anthropology>

<http://linguistics.byu.edu/what-is-linguistics/>