



THE COHESION OF MARRIAGE AND CIRCUMCISION TEXTS IN ALAS LANGUAGE

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Abstract:

In this study, this paper focuses on analyzing the cohesion on the texts which related to the marriage and circumcision ceremonies in Alas language. There are two texts for each ceremony which contain the wisdom and advice addressed and given during the circumstances. The paper employed an analytical descriptive qualitative method that is aimed at describing the words, sentences and discourse of these cultural events. The finding showed that every data or text has a cohesion realization contained in each text or each text from texts 1 to 4. Texts 1-2 are about marriage; texts 3 and 4 are about circumcision. The cohesion of each text is determined by the completeness and frequency of occurrence or use of cohesion tools, namely (1) referents, (2) ellipsis/substitution, (3) conjunctions and (4) lexical cohesion and are all contained in the text itself.

Keywords: cohesion of marriage, circumcision texts, Alas language

1. Introduction

One unit of experience in a clause can be linked to another clause as a unit of experience with a meaning relation. This linkage forms a unity called cohesion. Cohesion is a characteristic of a text (Halliday, 2004). In other words, a linguistic unit, especially a text consisting of a number of clauses, is called a text if the linguistic unit has a clause relationship (cohesion) with the meaning of one clause relating to another clause (Halliday, 2003). Cohesion is formed by linking meaning between clauses. This link is realized by four cohesive devices, namely,

- 1) reference,
- 2) ellipsis/substitution,
- 3) conjunction, and
- 4) lexical cohesion.

The link of meaning between clauses forms a unity called text or discourse. The links in the text get tightened up if the more cohesion tools are used in the text. In other

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words, a cohesive text is characterized by the extensiveness and intensity of the variation in the cohesion tools used (Halliday, 1976).

A. References

As a means of cohesion, references consist of pronouns (self-pronouns), demonstratives and comparisons (comparatives) (Mulyana, 2007). Pronouns are for people, such as I (*saya*, you (*engkau*), and you (*kamu*). The demonstrative states the position of the participant or circumstantial relative to the language user like this (*ini*), that (*itu*), here (*di sini*), and there (*di situ*). Comparison puts two processes, participants, or circumstantial or more in the perspective of language users with the opinion that certain processes, participants, or circumstantial (Martin and Rose, 2003). They are of the same quality, more in quality than others, or at most in quality from a number of other processes, participants, or circumstantial such as big (*besar*), bigger (*lebih besar*), biggest (*paling besar*).

1) Pronoun

Pronouns are linguistic forms that function to replace and represent self-names (Kridalaksana, 2013). Pronouns have a specific system in each language. However, it should be noted that at some level there is universality, for example about the position of people in interactions (first, second, and third person). In Indonesian, the pronoun system can be summarized in the following chart.

Chart I: Pronominal in Indonesian and Alas Language

Form	Referred	Quantity
<i>saya, (a)ku, -ku, ku- (Aku,ku)</i>	persona I	Singular
<i>kami, kita (kami, kite)</i>	persona II	Plural
<i>(eng)kau, anda, kamu, -mu (kau, mu)</i>	persona II	Singular
<i>Kalian (kenin)</i>	persona II	Plural
<i>(d)ia, beliau (ie)</i>	persona III	Singular
<i>-nya (ne)</i>	persona I, II, III	Singular and Plural
<i>Mereka (kalae)</i>	persona III	Plural

Persons I and II are called interaction participants or interactants because they are both involved in conversation or interaction, while Persons III are called non-interactants or non-interactants because they are not involved in a two-way conversation between the addresser and the language addressee. Indonesian Language Alas (hereinafter referred to as BA) does not have a system that distinguishes the function of pronouns in clauses, such as pronouns as subject (subjective case), object (objective case), and owner (possessive case) (Selian, 2001). The uniqueness of pronouns in Indonesian is their pronouns, which can refer to a number of pronouns: *saya* (I), *kita* (we), *engkau* (you), *kamu* (you), *dia* (he/ she), and *mereka* (they) as in the text *Teringatnya dia datang* (as far as I remember, he came) (*nya* means I).

In its function as referents, pronouns have three possible retrieval directions, namely (1) anaphoric, cataphoric and (3) exophoric. As anaphoric referents, pronouns appear after the participant is raised. In other words, anaphoric referents refer to the

participant behind or to the participant that has been mentioned or shown before. In *Ali membeli buku, kemudian dia memberikan buku itu kepada adiknya* (Ali is buying a book, then he gives the book to his sister) the pronouns *dia* (he) and *-nya* refer to Ali which have been shown previously.

Cataphoric referents display the pronoun before the participant. In other words, cataphoric referents refer to the front or to the participant who is mentioned in front or in front, as in a complex clause (Gernsbacher & Jescheniak, 1995). *Walaupun dia masih muda belia, Ali adalah anak yang amat bijak* (Even though he is still young, Ali is a very wise boy) with he (*dia*) referring to Ali.

Exophoric referents do not refer backwards or to participants who have been mentioned and forward or to participants who will be said (Goodwin, 1983). But outside of what is said or written as in "*Adikku sudah berjumpa dia*" (My brother has met him) as a participant referrer identified by looking or looking outside from what is written. The various uses of referents as means of cohesion are shown in (68) below with (68a), (68b) and (68c) as anaphoric, cataphoric and exophoric referents, respectively.

(1)

- a) *Dian membeli sepeda baru. Dia memberikan sepeda itu sebagai hadiah kepada adiknya.*
Dian bought a new bicycle. He gave the bike as a gift to his sister. (*dia* and *-nya* are anaphoric referrer to Dian previously conveyed previously)
- b) *Walaupun dia belum bekerja, Ali mempunyai uang banyak.*
Even though he hasn't worked, Ali has a lot of money. (*dia* is the cataphoric referrer to Ali shown after/ahead.)
- c) *Ali berjumpa dengan dia di pesta itu.*
Ali met him at the party. (*dia* is an exophoric referrer whose identity known by reference to contexts outside the text.)

2) Demonstrative

The demonstratives give the participant's position (Gundel, Hedberg, & Zacharski, 2004). The position of the participants shown can be (1) close to the language user, which is realized by this, (2) far from the user of the realized language, and (3) not close and not far from the language user realized by that, or in Indonesian are as follows, *ini* (this), *itu* (that), *di atas* (above) and *di bawah* (below). This third type of indication does not specify near or far positions but gives meaning to the interlocutor of which participant is meant. This third type of cohesion tool is also called an article (compare in English the difference between that and the). In line with the demonstrative, location as a circumstantial element can be indicated as near from the language user coded by here, far from the language user coded there, or at a place indicated by there. The following is an example of using demonstratives.

(2)

- a) *Buku ini milik Ali. Buku itu milikku.*
This book belongs to Ali. The book is mine (*ini/* this and *itu/* that are demonstrative for near and far)
- b) *Kesehatan itu amat mahal harganya.*
Health is very expensive. (It's neither far nor near demonstrative)
- c) *Buku tersebut sudah dipulangkan.*
The book has been returned. (the demonstrative is neither far nor near.)
- d) *Ali dilahirkan di sini tetapi dibesarkan di situ.*
Ali was born here but grew up there. (here and there locator).

3) Comparison

As a cohesion tool, comparison serves to show two or more participants and connect them to form a link (Cinque, 2010). Linkage by comparison can occur with three possibilities, namely (1) a positive comparison with two participants equal, equal, or equal, (2) a comparative comparison with one participant more (in quality or nature) than the other, and (3) comparison superlative with one participant being in the most position (in level, level or quality) among the three participants. Positive comparisons can be realized by *se + adjectives/adverbs*, such as *high, as wide, or as beautiful* and in other words, *as equal, in line, or like*. Comparative comparison is realized by *more + Adjective/adverb than*, such as *higher than, faster than, greater than*. Superlative comparisons are realized by *most + Adjectives/adverbs*, such as *smartest, fastest, best etc*.

B. Ellipsis/Substitution

The close link between clauses is formed by deleting and replacing clause elements. Ellipsis shows the omission or disappearance of linguistic forms with the missing linguistic forms that can be found or explored from the context (Lobeck, 1991). In *Amin membeli buku dan pensil untuk anaknya* (Amin's clause buying books and pencils for his son) actually eliminates a number of linguistic forms. The complete form of the text is that *Amin membeli buku untuk anaknya dan Amin membeli pensil untuk anaknya* (Amin buys a book for his son and Amin buys a pencil for his son), thus the deleted linguistic form or ellipsis is *adalah untuk anaknya* (for his son) and *Amin membel* (Amin buys). Similar to ellipsis, substitution also indicates the omission or omission of linguistic forms (Collins & Hollo, 2016). The difference is that the missing linguistic form is replaced with another linguistic form. In text *Kami membeli buku; Ali juga membeli itu* (We buy books; Ali also bought that) which was omitted in the second clause was a book; but the word book is replaced with *itu* (that). In fact, the full form of the text is *Kami membeli buku; Ali juga membeli buku*. (We bought the book; Ali also bought books). The linguistic forms that are removed and replaced in ellipsis and substitution can be clauses, phrases, words or, morphemes.

C. Conjunction

Conjunctions are used to connect two or more clauses (Schleppegrell, 1996). In the system, conjunctions can be broken down based on their meaning, form, and function. According to its meaning, conjunctions consist of additional conjunctions, comparisons, timing, and consequences or consequences, each of which can be further detailed, as in the following chart. In detail, the logical meaning of conjunctions can still be divided into various subsections, with a word, group, or phrase as the realization.

D. Lexical Cohesion

Complex inter- or intra-clause links can occur by binding the meaning of lexical elements. This link based on lexical meaning is called lexical cohesion (Tanskanen, 2006).

- Reduplication,
- Synonym,
- Antonyms,
- Hyponym,
- Meronymy, and
- Collocation.

Giving advice has been known to have become one of the influential fundamentals in guiding human whereabouts in the Alas social order in the province of Aceh (Selian and Nasution, 2017). It is imperative and crucial for the Alas society as guidance in life. The prominence is for good people especially those who want to walk down the aisle, in circumcision, to study, in the event of passing away or misfortune. Advice is deemed as the schematic structure the Alas society. It is belonging to schematic structure of advice (Selian, 2001). As a genre, it was categorized as expository model (Selian, 2012). As the culture advances the schematic structure changes rapidly and results in genre of advice. It is employed in order to fulfilling the needs of Alas society in life. this paper focuses on analyzing the cohesion on the texts which related to the marriage and circumcision ceremonies in Alas language. There are two texts for each ceremony which contain the wisdom and advice addressed and given during the circumstances. The cohesion of each text is determined by the completeness and frequency of occurrence or use of cohesion tools, namely (1) referents, (2) ellipsis/substitution, (3) conjunctions and (4) lexical cohesion and are all contained in the text itself.

2. Method

The type of research used in this research is research qualitative descriptive. It is a research that seeks to collect, analyze, and present data of the usage words or sentence. According to Miles & Huberman (1994), the method research is basically a way scientific research to obtain data with specific purposes and uses. This is a method used to describe or analyze but not used for drawing broader conclusions. According to Moleong, (2014). the use of documentation is necessary in this particular method to seek for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, agenda and so on. The documentation method is a way to

obtaining data and on this study, text of marriage and circumcision in the Alas language is being employed.

3. Result and Discussion

3.1 Cohesion Realization

Every data or text has a cohesion realization. Cohesion is the relationship or link of meaning between clauses to form a unity. The cohesion referred to in this sub-chapter is the relationship between the clauses contained in each text or each text from texts 1 to 4. Texts 1-2 are about marriage; texts 3 and 4 are about circumcision. The cohesion of each text is determined by the completeness and frequency of occurrence or use of cohesion tools, namely (1) referents, (2) ellipsis/substitution, (3) conjunctions and (4) lexical cohesion contained in the text itself. In order for the analysis of the cohesion realization of each text to be described specifically, each text is parsed sequentially from text 1 to 4. This is done considering that each text (1 to 4) has its own wholeness or unity.

Text 1 has the following cohesion realization.

A. Reference

The references (pronouns) used are generally anaphoric (referring to the participant behind or the participant who has been mentioned or who has been shown previously), as in clauses (14) and (15), and only one of these clauses is shown, namely clause (14).

(22)

Sendah geluhi aku Rut uanmu.

"sekarang pelihara aku dan ayahmu."

Now feed us.

Cataphoric references are not found in the text. While exophoric references, which refer to outside of the participants in the text, as contained in clauses (3), (5) and (6), and clause (3) is shown, namely:

(23)

Ulang kau sakiti ate kalak.

"Jangan sakiti hati orang."

Don't make people sad.

The reference (demonstrative) in Text 1 is found in clause (8), namely:

(24)

Inget-inget kami ni hande.

"Ingat-ingat kami di sini."

Remember us here.

The reference (comparison) in text 1 is found in clause (9), namely:

(25)

Kami enggou metue.

"Kami sudah tua."

We are already old.

B. Ellipsis/substitution

Ellipsis is the omission or disappearance of a linguistic form and its disappearance can be explored through context. Similar to ellipsis, substitution is also an omission, but has a slight difference, namely the linguistic form that is omitted in substitution is replaced with another linguistic form. The following shows the realization of the ellipsis/substitution in text 1. Ellipsis/text substitution 1 is found in clause (4), namely:

(26)

HoRmati wantue Rut λ amentuemu.

(ellipsis in the form of words, namely the verb respect/ *hoRmati*)

"Hormat pada kedua mertuamu."

Respect your father and mother in law!

C. Conjunction

In addition to reference and ellipsis/substitution, there are still two types of cohesion tools, namely conjunctions and lexical cohesion. The following shows the realization of conjunctions in the text. Text 1 uses additional conjunctions as in clause (4), namely:

(27)

HoRmati uantue Rut amentueme'.

(*Rut* means 'and': addition: addition: explicit:external).

"Hormat pada kedua mertuamu."

Respect your father and mother in law!

D. Lexical cohesion

Lexical cohesion is the last cohesion tool analyzed in this chapter. Lexical cohesion in text 1 is found in clause (8), namely:

(28)

Inget-inget kami ni hande, (full reduplication).

"Ingat-ingat kami di sini"

Remember us here.

Text 2 has the following cohesion realization.

A. Reference

The references (pronouns) used are generally anaphoric (referring to the participant behind or the participant that has been mentioned or previously shown), as in clauses (7), (29) and (33). Participants mentioned in front as found in clauses (25) and (26), and exophoric references, namely referring to outside of the actors in the text, as found in clause (24). From a number of clauses above, clause (7) returns as follows:

(29)

Enggou nasib amemu

"Sudah nasib ibumu"

It is a fate of your mother.

References (demonstrative) in text 2 are found in clause (29), namely location markers, such as '*Memegei kabaR we are ni hande.*' and the reference (Comparison) in text 2 is found in clause (17), which is a negative comparison, '*Kami enggou metue.*'

B. Ellipsis/substitution

Ellipsis/text substitution 2 is found in clause (25), namely:

(30)

HoRmati wantue Rut λ amentuemu, (ellipsis in the form of words, namely the verb *hoRmati*)

"Hormati ayah dan ibu mertuamu"

Respect your father and mother in law!

C. Conjunction

Text 2 uses conjunctions as found in clause (13) (time (in order): explicit: external), such as:

(31)

Te iseme nele nulung kami.

"Lalu siapa lagi nolong kami"

So, who else helps us.

D. Lexical cohesion

Lexical cohesion in text 2 is found in clause (29) (lexical cohesion: idiomatic reduplication) such as:

(32)

Memegei kabaR kami ni hande.

"Ingat-ingat kami di sini"

Remember us here.

Text 3 has the following cohesion realization.

A. References

The references (pronouns) used are generally anaphoric (referring to the participant behind or the participant who has been mentioned or previously shown). Text 3 has no anaphoric references. The next reference is cataphoric, i.e. the referent refers to the front or to the participant mentioned in front and is also not found in Text 3. The last reference analyzed is exophoric reference, which refers to outside of the participants in the text. This reference belongs to text 3, as contained in clause (5), namely:

(33)

Ulang lawan Rang tue.

"Jangan melawan orang tua"

Don't oppose your parents!

The reference (demonstrative) in text 3 is not found while the reference (comparison) is also found in clause (5).

B. Elipsis/substitution

The ellipsis/substitution of text 3 is found in clause (8):

(34)

Kane λ ntaboh enggou metue (ellipsis in the form of words, namely the pronoun you (*kau*))

"Agar senangkan orang tua."

In order to make your parents happy.

C. Conjunction

Text 3 also uses conjunctions (consequence: purpose: explicit: external) as in clause (8)

D. Lexical Cohesion

Lexical cohesion in text 3 is found in clauses (1) - (2) (lexical cohesion: full reduplication) such as:

(35)

SegeRe mbelin - SegeRe nggedang.

"Cepat besar - cepat tinggi"

Be grown up and mature.

Text 4 has the following cohesion realization.

A. Reference

The reference (pronoun) used in text 4 is anaphoric, which refers to the participant behind or the participant who has been mentioned or displayed as contained in clause (2), namely:

(36)

Tasak ni tandanne.

"Banyak kreasi"

Much creation.

References (demonstrative) are not found in text 4, while references (comparisons) are found in clause (4), namely positive comparisons, such as:

(37)

SegeRe mbelin

"Cepat besar"

Be quick to be big

B. Elipsis/substitution

Ellipsis/text substitution 4 is found in clause (11), such as:

(38)

Kane λ ntaboh enggou metue (ellipsis in the form of words, namely the pronoun you (*kau*))

"Agar senang di masa tua"

To be happy in future

C. Conjunction

Text 4 uses conjunctions as contained in clause (11) (consequence: purpose: explicit: external) such as:

(39)

Kane ntaboh enggou metue.

"Agar senang di masa tua"

To be happy in future.

D. Lexical Cohesion

Lexical cohesion in text 4 is found in clause (4), namely lexical cohesion: full reduplication, such as:

(40)

SegeRe mbelin, SegeRe nggedang

"Cepat besar cepat tinggi"

Be quick to be big; be quick to be tall.

Figure 4: Cohesive Devices in Marriage and Circumcision Texts

No	Items	1. Reference 2. Demonstrative	Ellipsis/ Substitution	Conjunction	Lexical Cohesion
1	Text 1	1. +	+	+	+
		2. +			
2	Text 2	1. +	+	+	+
		2. +			
3	Text 3	1. +	+	+	+
		2. +			
4	Text 4	1. +	+	+	+
		2. +			

Remarks: “+” sign means “available”

The references (pronouns) used are generally anaphoric in the marriage text (referring to the participant behind or the participant who has been mentioned or who has been shown previously. Cataphoric references are not found in the text. Exophoric references, which refer to outside of the participants in the text is also found. The reference comparison and demonstrative have been found as well as the ellipsis/ substitution and conjunction. The lexical cohesion is also found by the presence of full reduplication in the text.

The references (pronouns) used are generally anaphoric (referring to the participant behind or the participant that has been mentioned or previously shown) found in the clause two as well as exophoric references, namely referring to outside of the actors in the text. Apart from that, the reference of demonstrative and comparison and conjunction are also found. The lexical cohesion found is in the form of idiomatic reduplication.

In text number three which is derived from a circumcision event, the references (pronouns) used are generally anaphoric (referring to the participant behind or the participant who has been mentioned or previously shown). Text 3 has no anaphoric references. The next reference is cataphoric, i.e. the referent refers to the front or to the participant mentioned in front and is also not found in text 3. The last reference analyzed is exophoric reference, which refers to outside of the participants in the text. Ellipsis/ substitution and conjunction are found in the text along with the lexical cohesion in the form of full reduplication.

The reference (pronoun) used in text 4 is anaphoric, which refers to the participant behind or the participant who has been mentioned or displayed as contained in clause. References (demonstrative) are not found in text 4, while references (comparisons) are found in clause (4), namely positive comparisons. Ellipsis/ substitution and conjunction are found in the text along with the lexical cohesion in the form of full reduplication.

3. Conclusion

The cohesion of each text is determined by the completeness and frequency of occurrence or use of cohesion tools, namely (1) referents, (2) ellipsis/substitution, (3) conjunctions and (4) lexical cohesion and are all contained in the text itself. There are two texts for each

ceremony which contain the wisdom and advice addressed and given during the circumstances. The finding showed that every data or text has a cohesion realization contained in each text or each text from texts 1 to 4. Texts 1-2 are about marriage; texts 3 and 4 are about circumcision. The references (pronouns) used are generally anaphoric in the marriage texts (referring to the participant behind or the participant who has been mentioned or who has been shown previously. Cataphoric references are not found in the text. Exophoric references, which refer to outside of the participants in the text is also found. The reference comparison and demonstrative have been found as well as the ellipsis/ substitution and conjunction. The lexical cohesion is also found by the presence of full reduplication in the text. Circumcision texts generally do not employ has no anaphoric references. Cataphoric is also not found in text 3. Ellipsis/ substitution and conjunction are found in the text along with the lexical cohesion in the form of full reduplication. In addition, the text also has no references of demonstratives while references of comparisons are found namely positive comparisons. Ellipsis/ substitution and conjunction are found in the text along with the lexical cohesion in the form of full reduplication.

Conflict of Interest Statement

The author declares no conflicts of interests.

About the Author

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Appendixes

Text 1: *Nasihat Dalam Pernikahan (Advice Text in Marriage's Ceremony) (1)*

(1) 'Sendah kuRe kau nasehat. (2) Jage diRimu. (3) Ulang kau sakiti ate kalak. (4) HoRmati wantue Rut amentuemu. (5) Ikuti nasehat suamimu. (6) Waloupe kau enggou niembah kalak, (7) kupidoume bamu (8) inget-inget kami ni hande. (9) Kami enggou metue (10) Malet nagei metenage. (11) Memegei kau. (12) Toh ndigan soh hayatku Rut uanmu. (13) Cut aRi kau kami pelaRe, (14) sendah geluhi aku Rut uanmu. (15) Kami enggou metue.

(1) 'Sekarang kuberi kau nasihat. (2) Jaga dirimu. (3) Jangan sakiti hati orang. (4) Hormat pada kedua mertuamu. (5) Ikut nasihat suamimu. (6) Walaupun kau sudah istri orang, (7) kuminta padamu (8) ingat-ingat kami di sini. (9) Kami sudah tua dan (10) tidak bertenaga lagi. (11) Dengar kabar kami. (12) Entah kapan sampai ajalku dan ayahmu. (13) Sejak kecil engkau kami besarkan, (14) sekarang pelihara aku dan ayahmu. (15) Kami sudah tua'
(Data diambil tanggal 6 Januari 2012 di Pulongas, Rumah Zainal Abidin)

'(1) Now I give you advice. (2) Have a care! (3) Don't make people sad!. (4) Respect your father and mother in law! (5) Follow your husband's advice! (6) Although you have been marriage, (7) I ask you (8) remember us here. (9) We are already old, (10) not having power. (11) Monitor us. (12) When we pass away. (13) We brought you up, (14) now feed us. (15) We are already old'

(Data were taken on January 6th 2012 in Pulongas at the house of Zainal Abidin)

Text 2: *Nasihat Dalam Pernikahan (Advice Text in Marriage's Ceremony) (2)*

(1) 'Lot nasehatku bamu nakku. (2) Mange puas amemu ngatau atwemu, (3) enggou muangkan diRi me nele kau. (4) Mange kupan ulih payahmu, (5) enggou pinang kalak me nele kau. (6) Te kune bahan, (7) enggou nasib amemu, (8) si mbelus-belusnde. (9) Kau anakku simbelinne. (10) Ma sabaR nae. (11) Enggimu mehayak tong cut. (12) Kau tadingken kami. (13) Te iseme nele nulung kami, (14) mbelinken enggime. (15) Nekolahken enggime. (16) Edime si kupikeRken sendah. (17) Uanmu enggou metue. (18) Edipe enggo medi. (19) Ma tepegedang nange. (20) Sendah kau enggou milik kalak. (21) PeRateken situasi. (22) Kune kedah, (23) aku ngehoRmati uanmu. (24) Ulang kau sakiti ate kalak. (25) Patuhi wantue Rut amentuemu. (26) Ikuti nasehat lakimu. (27) Waloupe kau enggou niembah kalak, (28) kupidou bamu (29) "Memegei kabaR kami ni hande." (30) Kami enggou metue, (31) Ma nange metenage. (32) Memegei kau. (33) Toh ndigan soh ajal kami. (34) Cut aRi kau ku pelaRe, (35) sendah geluhi kami. (36) Aku enggou ma metenage.

(1) 'Ada nasihatku untukmu anakku. (2) Belum puas ibumu melihatmu (3) kau tinggalkan kami. (4) Belum kurasakan jerih payahmu (5) dipinang orang pulalah kau. (6) Macam mana lagi, (7) sudah nasib ibumu (8) yang renta ini. (9) Kau anak tertua. (10) Tidak sabar lagi. (11) Adikmu masih banyak kecil-kecil lagi. (12) Kau tinggalkan kami. (13) Lalu siapa lagi nolong kami (14)

yang membesarkan adikmu. (15) Menyekolahkan adikmu. (16) Itulah yang kupikirkan sekarang. (17) Ayahmu sudah tua. (18) Sudahlah itu. (19) tidak bisa diteruskan lagi. (20) Sekarang kau sudah istri orang. (21) Mawas diri. (22) Lihat bagaimana (23) aku hormat pada ayahmu. (24) Jangan sakiti hati orang. (25) Hormati ayah dan ibu mertuamu. (26) Ikut nasihat suamimu. (27) Walaupun kau sudah istri orang, (28) kuminta padamu (29) "Ingat-ingat kami di sini". (30) Kami sudah tua dan (31) tidak bertenaga lagi. (32) Dengar kabar (33) entah kapan sampai ajal kami. (34) Sejak kecil engkau kami besarkan, (35) sekarang pelihara aku dan ayahmu. (36) Aku sudah tua'

(Data diambil tanggal 4 April 2012 di Prapat, Rumah Sanimah)

'(1) There is advice for you my daughter. (2) Your mother has not been satisfied to see you, then (3) you married a man. (4) I haven't got your gift. (5) you got marriage. (6) How it could be. (7) It is a fate of your mother (8) who has been old. (9) You are the eldest daughter. (10) You are no longer patient. (11) Your younger brothers are still many. (12) You live us. (13) So who else helps us? (14) to bring your younger brothers (15) support your brothers' schooling. (16) It is what I think now. (17) Your father is already old. (18) It is enough. (19) It can't be continued. (20) Now you are married. (21) Be aware of situation. (22) See (23) how I respect your father. (24) Don't hate people!. (25) Respect your father and mother in law! (26) Obey your husband's advice! (27) Although you are already married, (28) I ask you "(29) Remember us here". (30) We are already old and (31) not having power. (32) Monitor us! (33) When we pass a way. (34) We brought you up, (35) now watch us. (36) I am already old'

(Data were taken on April 4th 2012 in Prapat at the house of Sanimah)

Text 3: Nasihat Dalam Sunatan (Advice Text in Circumcision's Ceremony) (1)

(1) SegeRe mbelin (2) segeRe nggedang. (3) Ikut suRuh (4) hentiken tegah. (5) Ulang lawan Rang tue. (6) Rajin sekolah (7) Rajin mace, (8) kane nenangken Rang tue.

(1)'Cepat besar (2) cepat tinggi. (3) Ikut perintah (4) hentikan tegah. (5) Jangan melawan orang tua. (6) Rajin sekolah (7) rajin mengaji, (8) agar senangkan orang tua."

(Data diambil tanggal 12 Mei 2012 di Kuta Langat, Rumah Masidin)

"(1) Be grown up (2) and mature! (3) Do good deeds (4) and leave the bad ones! (5) Don't oppose your parents! (6) Be diligent to go to school (7) and religion (8) in order to make your parents happy"

(Data were taken on May 12th 2012 in Kuta Langat at the house of Masidin)

Text 4: Nasihat Dalam Sunatan (Advice Text in Circumcision's Ceremony) (2)

(1) Pagit pegene. (2) Tasak ni tandanne, (3) matah ni tangkene. (4) SegeRe mbelin (5) segeRe nggedang. (6) Ikut suRuh (7) hentiken tegah. (8) Ulang lawan Rang tue. (9) Rajin sekolah (10) Rajin mace, (11) kane ntaboh enggou metue

(1) 'Tetap sehat. (2) Banyak kreasi. (3) Banyak berbuat. (4) Cepat besar (5) cepat tinggi. (6) Ikut suruh (7) hentikan tegah. (8) Jangan melawan orang tua. (9) Rajin sekolah (10) rajin mengaji, (11) agar senang di masa tua.'

(Data diambil pada tanggal 7 Juli 2013 di Marpunge, Rumah Suardi Selian)

"(1) Be always healthy! (2) Much creation. (3) Raw in stalk. (4) Be quick to be big; (5) be quick to be tall! (6) Do good deeds (7) and leave the bad ones! (8) Don't oppose your parents! (9) Be diligent to go to school (10) and religion (11) To be happy in future"

(Data were taken on July 7th 2013 in Marpunge at the house of Suardi Selian)

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