

CHANGES AND SOCIAL FUNCTIONS OF GENRES IN ALAS LANGUAGE OF ACEH

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ABSTRACT

*Genre in language use has many social functions in society. This research investigates the role of advice genres in Alas of Aceh. The objective of the research was to examine how the role of highly-dynamic changing schematic structures of advice genre maintained the Alas cultures based on the systemic functional grammar theory. A case study was conducted to seek the changes and social functions of genres for advice in Alas language. Validity of data analysis involved triangulation technique by following the formula: if the meaning (X) is found, then the expression (Y) is confirmed and if the expression (Y) is found, then the meaning (X) is confirmed until the research question is answered. The results showed that the schematic structure of advice in Alas changed dynamically following the formula: **Addressing** ^ **(Context)** ^ **Core** ^ **(Evaluation)** ^ **Closing** ^ **(Coda)**. It concluded that the highly dynamic structure of the Alas advice genre changed situationally in maintaining social functions in the Alas cultures.*

Keywords: Advice, Genre, Dynamic, Maintained, Text

INTRODUCTION

Advice is one of the instrumental elements in controlling human actions in the Alas society of Aceh Province. Advice is important and urgent for the Alas society to remind them in doing anything for life. The importance is not only for the guilty people but also for good people especially those who want to get married, in circumcision, to continue their study to higher education, in death or calamity. Having functions to control and remind the Alas society, advice moves on as well as the schematic structure. All of the activities about advice belonging to genre or staged goal-oriented social process (Selian, 2015a:4, 2015d:2).

Schematic structure of advice is one of the Alas genres. As a genre, it changes rapidly based on the improvement of Alas society as the users. Previously the schematic structure was categorized as expository model (Selian, 2015d:20). As the culture improves, the schematic structure changes to subgenre and improves rapidly moving away from the former exposition. The improvement results in genre of advice. The genre advice moves and moves in fulfilling the needs of Alas society in life.

In relation to the changes, Selian (2015a: 5) states that schematic structure of text moves and expand to genre or deduces to subgenre, then the subgenre becomes a real genre. On the other hand, the real genre reduces to become smaller and smaller into subgenre. At last the subgenre vanishes leaving cultural heritage. Thus the process of emerging and reducing happens in any culture (genre) as long as humans' life existence. In other words, the more the

culture moves the more rapidly the advice structure changes. The rapid movement accelerates the writer to conduct the research concerning with advice genre.

The highly dynamic structure of advice in realizing meaning changes based on situation contextually. The changes are not only in fields and tenors but also in modes. The changes in fields happen in meaning communicated to justify the message in accordance with the interlocutor. The structure continuously develops to fulfil the society needs. The changes in tenor happen in speaker's mind to justify the meaning communicated and the speaker's background in accordance with the status. The tenors become respected and honored because the advisor is consistent in spoken and action. The changes in mode happen in the way of communication to justify the available means especially in spoken medium. The mode is influenced by medium and settings. Hence the research focusses on how the role of social contexts of advice genre behave in realizing meaning in Alas.

REVIEW OF LITERATURE

Realization Concept

The theoretical framework used to examine the advice genre is Systemic Functional Linguistic (SFL) theory. The concept of SFL (Humphrey and Dreyfus, 2012: 156) is comprehensively suitable in text analysis. SFL theory can analyze the advice text construed with context interdisciplinarily through realization of lexicogrammar. The concept of realization is important in SFL because it explains how a language realizes and analyzes social purposes (genre) dynamically with social contexts as language actions, interactions and reflection. SFL views that the core of language use is realization. Culturally the meaning in ideology is realized by the lower layer (context of culture). As context has no linguistic unit, so it borrows the lower layer (context of situation) to realize. The case again happens where the layer only has field, tenor and mode. So the context cannot realize for it has no linguistic unit to realize. The borrowing system again happens. Context of situation borrows the linguistic unit found in discourse semantics. The way of realizing meaning in discourse semantics is through ideation, conjunction, negotiation and identification.

The realization in discourse semantics (Selian, 2015a: 6) is not yet complete. So again discourse semantics layer borrows the lower level of linguistic unit: lexicogrammar. At last lexicogrammar realizes the meaning of advice through medium of expression. Hence the realization originates from value system (ideology) moving to context of culture (genre) and again to context of situation (Sinar, 2013: 27). The move of meaning concept is still in the domain of social context. The concept of the meaning again moves to discourse semantics (language domain). The concept of meaning becomes real meaning in discourse semantics to be realized by wording or lexicogrammar. At last the realization is expressed either through sounding (phonology) or symbolizing or graphology (see figure 1).

Concept of Genre

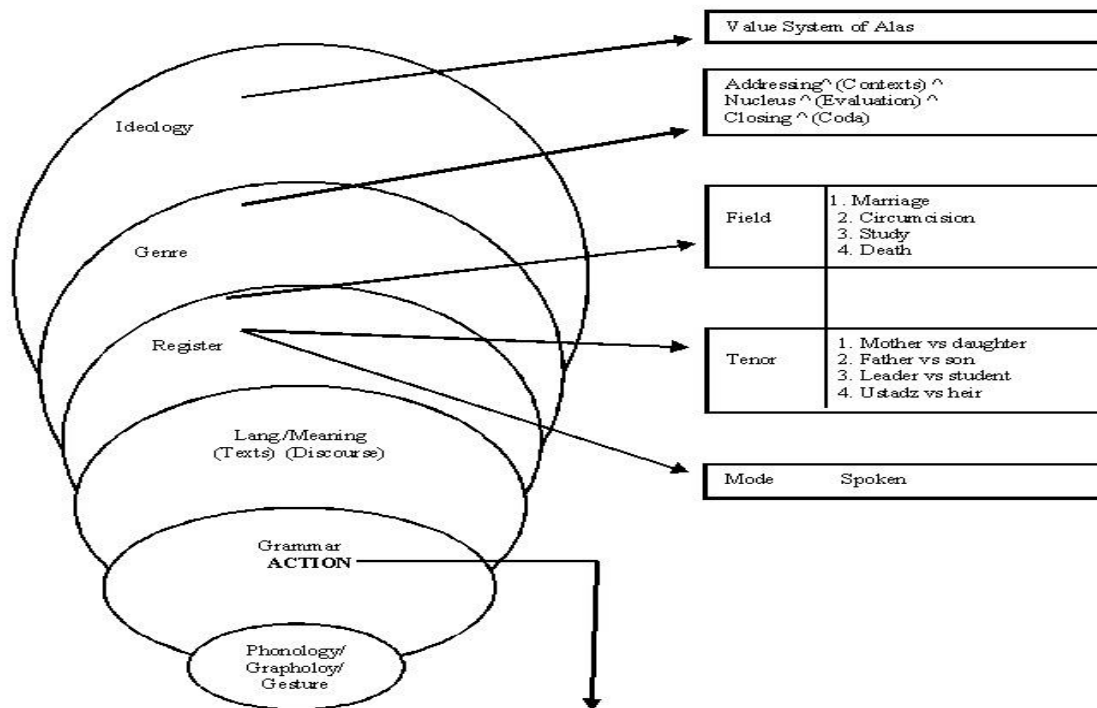
As a social process, genre is divided into two (Djatkika, 2012: 148). Context is a dynamic social product and changes in stages based on the users' needs. Genre, according to Gerot and Wignell (2001:17), is a culturally specific text-type which results from using language (written or spoken) to (help) accomplish something. When a text is arranged in a certain format, the construction changes according to the meaning it conveys. The meaning is realized in text and the text is construed with context (Cahyani, 2011: 170).

Different culture tends to be different way of views of genre. Academic and professional communities are involved in creating and determining the genre dynamically. When the genre is rearranged it can shift from genre to subgenre. On the other hand, Djatkika

(2012:147) and Selian (2015a:4) propose that the former subgenre changes to genre. Sometimes the changing genre shifts to super-genre. It means that genre is meant in various ways based on the communities where the genre is used. Genre is placed in situational semiotics. Hence, he specifically places genre in rhetoric way. The way of orators in delivering speech is easily differentiated. In other words, all orators have specific mode of speech and no mode of speech is the same. In contrast with him, Hasan had different idea of genre. She places genre and register as two social contexts and both of the contexts are interchangeable in places based on the text type. Both genre and register unify to explain where the genre comes from (Butt, 2003: 9).

Martin and Rose (2012:1-21), Selian (2015a: 5, 2015d: 5) articulate a wider view of the others. They state that genre is a social staged-goal activity and the speakers are as the members. There are three social contexts. As a social context, genre is placed as the second stage of the contexts. Hierarchically, the contexts are ideology, genre and register. He explains genre as the following. Firstly, genre is an activity that focuses on activity orienting to objective. Secondly, the specific objective aims at benefit of the community, and the objective is achieved in stages. The stages are semiotic processes. The characteristics can be seen from the generic structure of the texts. The text has different generic structure from expository text and so on. Some analyses have been conducted by using systemic functional linguistics in discourse semantics, register, genre, multimodality of social semiotics. The most prominent contribution of the analysis is genre in language teaching, namely *Genre pedagogy* which is based on guidance through interaction in context of mutually exclusive experience.

How does the high dynamics change? The change has a little bit complicated procedure but this can be seen in the real situation although such situation is sometimes influenced by some different backgrounds of the speaker(s). Every speaker carries his/her own change and utters his/her words as he/she would like to speak. The Figure 1 below is the conceptual frame of structure in advice genre in Alas.



<i>Metafunctions</i>			
<i>Ideational</i>		<i>Interpersonal</i>	
<i>Meaning</i>	<i>Form</i>	<i>Meaning</i>	<i>Form</i>
Ideation Conjunction	Transitivity (Process, Participant and Circumstance), Taxis (Logic & Taxis), Metaphor (Lexical & Grammatical)	Negotiation	MOOD Subject, Finite, Predicator, Complement, Adjunct

Figure 1. Conceptual Frame of Advice Generic Structure in Alas (adapted from Selian, 2015a: 6)

METHODS

The research design is qualitative with embedded case study. Qualitative approach is used in content analysis; all aspects are oriented to meaning and to Transitivity, Taxis, and Mood in language and Ideology, Genre and Register in social contexts. The data are clauses realized in giving advice: marriage, circumcision, leaving family for study, and death. Each of the type had two units of text, so totally, there were eight subunits of advice and consisted of 136 clauses. Unit one and two (wedding advices) consisted of fifteen and thirty six clauses; the number of clauses from the two units was fifty one clauses. Unit three and four (circumcision) consist of eight and eleven clauses; the number of clauses from the two units is nineteen. Unit five and six (leaving family for study) has twenty and twenty four clauses so the number of clauses from the two units is forty four. Unit seven and eight (death) consist of ten and twelve clauses; the number of clauses from the two units is twenty two. The total number of the clauses was 136. The data were based on the specific events in Alas and taken within two years.

Table 1. Data, Data Resources and Validity of Data

<i>No</i>	<i>Locations</i>	<i>Events owners</i>	<i>Events</i>	<i>Dates</i>
1	Pulonas	ZainalAbidin	Marriage	January 06 th , 2012
2	Prapat	Sanimah	Marriage	April 4 th , 2012
3	Kutalengat	Masidin	Circumcision	May 12 th , 2012
4	Marpunge	Suardi	Circumcision	July 7 th , 2013
5	Marpunge	Muis	Study	August 15 th , 2012
6	Pulonas	Kalimah	Study	January 19 th , 2013
7	Terutungpedi	Salimin	Death	September 20 th , 2012
8	Pulonas	Kalimah	Death	August 19 th , 2013
9	Validated interview was done after the data were taken			

(Adapted from Selian, 2015a: 7)

The analysis was done by using SFL with the construct that had been previously formulated. SFL analyzed the social functions of advice in meaning (discourse semantics) and form (lexicogrammar). In contexts, the analysis was carried out into two, analysis of genre (context of culture) and analysis of register (context of situation). The analysis of ideology was simultaneously performed in the former and the latter. In meaning, SFL analyzes the metafunctions-ideational, interpersonal and textual functions. Ideational functions consist of two: (1) experiential and (2) logical meanings. Experiential meaning is realized in ideation and logical meaning is realized in conjunctions and continuity. Interpersonal functions are realized by negotiation in conversation structures. Textual functions are realized in identification. In lexicogrammar, SFL analyzes the metafunctions in which ideational functions are realized in transitivity/ergativity and taxis. Interpersonal functions are realized in Mood and Residue. Validity of data analysis is conducted by using triangulation technique that means if the meaning (X) is found, the expression (Y) is confirmed and if the expression (Y) is found, the meaning (X) is confirmed. The activity is done continuously until the problems are answered.

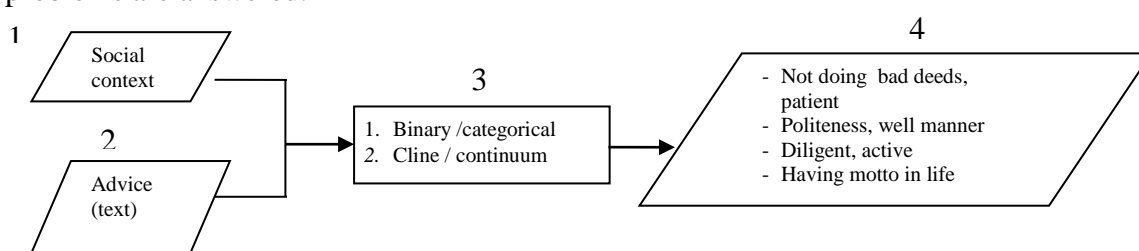


Figure 2. Advice Process to Become Genre (Adapted from Selian, 2015a: 7)

FINDINGS AND DISCUSSION

There were eight subgenres of advice text. Each text has different schematic structures.

The moves of text 1:

Addressing ^ Core of Advice ^ Core of Advice ^ Core of Advice ^ Core of Advice ^
 (Context) ^ (Context) ^ Core of Advice ^ (Evaluation) ^ (Evaluation) ^ Core of
 Advice ^ (Context) ^ (Context) ^ Core of Advice ^ Closing

**Addressing ^ (Contexts) ^ Core of Advice ^
 (Evaluation) ^ Closing**

Figure 3. Sub-Genre Structure of Advice in Marriage (1)

The sub-generic structure of text 1 has five components. One of the optional components is not found. It is 'Coda'. Coda is optionally included. The sign ^ means 'followed by' and the brackets () indicates 'arbitrary' (optional). The structure is done without using Coda. Even though there are only five components with fifteen moves, the message or content of information is understood by the bride who was being advised by her real mother.

There are at least two reasons why Coda is not included: firstly the bride being advised understood the advice and she might as well do so later. Mostly the content of the advice consisted of instructions in order to be aware of surrounding (move two) and respect parents in law (move four). Secondly the adviser was the bride's real mother. So the advice was so sensitive that the stress was in the content of the advice even the structure of the advice was not well structured.

Additionally, concerning with education and environment, the adviser only graduated from Junior high school. So she was not so familiar with types of text. In other words, she only got the experience of giving advice from the people surrounding. When she was confirmed why she did so, she only answered that the text was done like what she had heard from other people while giving advice to their daughters previously. The environment where the family live also concerns. The family live in Pulas. The village lies at the side or border of Kutacane the capital city of South East Aceh Regency of Aceh Province Indonesia. In other words, the district is outside city but the nuance is inside city.

The moves of text 2:

Addressing ^ (Context) ^ (Evaluation) ^ (Context) ^ (Evaluation) ^ (Evaluation) ^ (Context) ^ (Evaluation) ^ (Evaluation) ^ (Evaluation) ^ (Evaluation) ^ (Context) ^ (Evaluation) ^ (Evaluation) ^ (Evaluation) ^ (Evaluation) ^ (Context) ^ (Evaluation) ^ (Evaluation) ^ (Context) ^ Core of Advice ^ (Context) ^ (Evaluation) ^ Core of Advice ^ Core of Advice ^ Core of Advice ^ (Context) ^ (Context) ^ Core of Advice ^ (Context) ^ (Evaluation) ^ Core of Advice ^ (Context) ^ (Context) ^ Core of Advice ^ Closing

<p>Addressing ^ (Contexts) ^ Core of Advice ^ (Evaluation) ^ Closing</p>

Figure 4. Sub-Genric Structure of Advice in Marriage (2)

The sub-generic structure has thirty six (moves). One of the optional components is not found. It is 'Coda'. Coda is optional element. The moves have specific role in realizing meanings as required by the adviser. The bride was suggested to be aware of surroundings (move 21) and not doing bad deeds (move 24). Being aware of surroundings was stressed for the development of society was dynamic. What existed in the past changed rapidly and the changes influence the present situation. In other words, the more the culture develops the more the interaction and realization of meaning change.

In comparison, text one and text two have a slight difference. The contents and roles are nearly similar. Only in contexts are they mainly different. Text two has many moves of Evaluation. Text two is more contextual. The adviser was also the bride's real mother. So the advice was very sensational that both the adviser and the bride burst into cry (*ngandung*) for several minutes. *Ngandung* has two meanings and roles: (1) joys and (2) sorrows. Specifically the text is for joys.

The moves of text 3:

(Context) & Core of Advice ^ (Context) & Core of Advice ^ Core of Advice ^ Core of Advice ^ Core of Advice ^ Core of Advice ^ Core of Advice ^ Core of Advice ^ Closing

<p>(Contexts) ^ Core of Advice ^ Closing</p>

Figure 5. Sub-Genric Structure of Advice in Circumcision (1)

Text three has eight moves. The moves cover three components: Contexts, Core and Closing. There are also three components which are not included. They are 'Addressing, Evaluation and Coda'. Addressing is implicit. Even Evaluation and Coda are optional elements. The obligatory Addressing was not included but still the message or meaning was completely understood. In other words, Addressing is understood implicitly.

Text three concerns with circumcision. The text is short and simple. The advisee was a young boy. The boy could not understand long and complex sentences. the adviser was his uncle. So the sentences were very short in order to be understood. As a tradition of Alas, the last night of circumcision, the fund holder of the night is the aucle. So he is the man who is responsible for the nigh event. Automatically he gave the advice.

The moves of text 4:

Addressing & Core of Advice ^ (Context) ^ (Context) ^ Core of Advice ^ Core of Advice ^ Core of Advice ^ Core of Advice ^ Core of Advice ^ Core of Advice ^ Core of Advice ^ (Evaluation) & Closing

Addressing ^ (Contexts) ^ Core of Advice ^ (Evaluation) ^ Closing

Figure 6. Sub-Generic Structure of Advice in Circumcision (2)

The sub-generic structure of text four has eleven moves with five components. One of the components which is not included is Coda. Addressing is combined with Core of Advice and Evaluation and Closing are combined. Text four is more sensational than text three. Both are texts of circumcision. At least there are two reasons making text four different from text three. Firstly the location of the event is quite far from city. The place was difficult to reach. It is sixty kilometres from Kutacane (the capital city of Southeast Aceh Regency). All people going there has to spend more money. Text three was created in the location only about 500 metres from Kutacane.

The moves of text 5:

Addressing ^ Core of Advice ^ Core of Advice ^ Core of Advice ^ (Context) ^ Core of Advice ^ (Evaluation) ^ (Evaluation) ^ Core of Advice ^ Core of Advice ^ (Evaluation) ^ Core of Advice ^ Core of Advice ^ Core of Advice ^ Core of Advice ^ Core of Advice ^ (Context) ^ (Evaluation) ^ Closing ^ (Coda)

Addressing ^ (Contexts) ^ Core of Advice ^ (Evaluation) ^ Closing ^ Coda

Figure 7. Sub-Generic Structure of Advice in Study (1)

The sub-generic structure of text five has twenty moves with six components. All of the components are found in the text. It means that the text is complete in elements. Text five consists of advice concerning with study. The hope of the adviser was to study hard. The advisee was hoped to do any good deed in order to achieve the goal perfectly. The goal was to be grown up (mature) in cognitive (intellectual), social, economics, and emotional.

The moves of text 6:

Addressing ^ (Context) ^ (Evaluation) ^ (Context) ^ Core of Advice ^ Core of Advice ^ Core of Advice ^ (Evaluation) ^ Core of Advice ^ (Evaluation) ^ (Evaluation) ^ Core of Advice ^ Core of Advice ^ (Context) ^ Core of Advice ^ Core of Advice ^ Core of Advice ^ Core of Advice ^ Core of Advice ^ (Context) ^ (Evaluation) ^ Closing ^ (Coda) ^ Core of Advice

Addressing ^ (Contexts) ^ Core of Advice ^ (Evaluation) ^ Closing ^ Coda

Figure 8. Sub-Generic Structure of Advice in Study (2)

The sub-generic structure of text six has twenty four moves with six components of structure. All of the components are found in the text. It means that the text is complete in elements even though the order of the structure is marked. The mark is indicated by placing Core of advice at the end of the text (move 24). It means that the stress was fully expected in action.

The moves of text 7:

Addressing ^ (Context) ^ Core of Advice ^ Core of Advice ^ (Context) ^ (Evaluation) ^ (Evaluation) ^ (Evaluation) ^ Closing

Addressing ^ (Contexts) ^ Core of Advice ^ (Evaluation) ^ Closing

Figure 9. Sub-Genre Structure of Advice in Death (1)

The sub-generic structure of text seven has ten moves. One of the optional components is not found. It is 'Coda'. Coda is optional element. Core of advice in the text is asking the heir to be patient and not doing bad deeds as found in move 4.

The moves of text 8:

Addressing ^ (Context) ^ Core of Advice ^ Core of Advice ^ (Context) ^ (Evaluation) ^ (Evaluation) ^ (Evaluation) ^ (Evaluation) ^ (Evaluation) ^ (Evaluation) ^ Closing

Addressing ^ (Contexts) ^ Core of Advice ^ (Evaluation) ^ Closing

Figure 10. Sub-Genre Structure of Advice in Death (2)

The structure has twelve moves. One of the optional components is not found. It is 'Coda'. Coda is optional element. Core of advice in the text is asking the heir to be patient and not doing bad deeds as found in move 3-4.

The structure informs changes in *genre* of advice (GA). The changes are varied based on context of situation. Specifically the schematic structure of generic advice in Alas is shown in figure 11.

Addressing ^ (Contexts) ^ Core of Advice ^ (Evaluation) ^ Closing ^ (Coda)

Figure 11. Genre Structure of Advice in Alas

The sign ^ means 'followed by' and the brackets () indicates 'arbitrary' (*optional*). With the configuration, the schematic structure of advice is linear to three obligatory components (addressing, nucleus or core of advice and closing) and three optional components (context, evaluation and coda). Each of the components has specific function as the following.

Addressing functions to ask or invite the person to be informed to do good deeds and not to do bad deeds explicitly or implicitly. Addressing is obligatory and critical in the texts existence of advice. The addressing can be formally or contextually, as found in text 1 clause 1, text 2 clause 1, text 5 clause 1, text 6 clause 1, text 7 clause 1 and text 8 clause 1, as the following:

Text 6 Clause 1: *Lot nasehatku bamu.*

I give you advice.

The addressing is aimed at young boy witnessed by his family and relatives. The text was held on January 19th, 2013 at the house of Kalimah in Pulonas village.

Contexts function as grounding to text existence. Context is optional in the texts existence. The clauses that contain contexts are: text 1 clause 6, text 2, clause 12, text 3 clause 1, text 4 clause 1, text 5 clause 2, text 6 clause 2, text 7 clause 5 and text 8 clause 6. According to the existence, Context is divided into two: (1) explicit and (2) implicit. Based on the data, there are some clauses belonging to explicit and the other ones belong to implicit. The followings are the clauses that belong to explicit and implicit. The first of the two clauses belongs to explicit and the last one of the clauses belongs to implicit as the following.

Text 3 Clause 1: *SegeRe mbelin*

Be grown up!

Clause 1 in text 3 indicates context as the following. The boy that wanted to be circumcised was assumed to be mature soon. The clause was used in Imperative Mood. The adviser posites the boy to be mature so that he might as well do anything that was advised (non-verbal: explicit). The clause was taken on May 12th, 2012 at the house of Masidin in Kutalengat village.

Core of Advice is the most important element of advice. Core is obligatory in the genre of advice. Core functions as decision maker for the success of advice. Core also becomes as the controller in advice. The clauses that contain core are: text 1 clauses 2-5,8,11,14, text 2 clauses 21,24-26,29,32, 35, text 3 clauses 1-7, text 4 clauses 1-10, text 5 clauses 2-4, 6, 9, 12-16, text 6 clauses 5-7, 9, 12-13, 15-19, text 7 clause 3-4 and text 8 clauses 3-5. The followings are the clauses that contain cores of advice (Adapted from Selian, 2015a: 15).

Text 5 Clause 2: *Mejile peRsatmu ni hadih!*

Have good conducts there!

The function of advice in clause 2 is to force his brother to have a good conduct with other member of society while studying in other region. The clause was taken on August 15th, 2012 in Marpunge village at the house of Muis.

Evaluation is the judgement to know whether the advice is already done or not. Evaluation functions give consequence whether the advice is already done or not. Evaluation explains the values of adviser to the advisee. Evaluation is optional. The clauses containing evaluation are: text 1 clause 9, text 2 clauses 9, text 3 clause 8, text 4 clause 11, text 5 clause 7, text 6 clause 11, and text 7 clauses 9. The followings are the clauses that contain evaluations of advice in Alas.

Text 4 Clause 11: *kane ntaboh enggou metue*

so that you are happy in future

Evaluation in text 4, clause 11 functions to inform the boy that by studying hard the future is successful. Hence the advisee needs to be serious in facing any problem in the future. Text four clause 11 was taken on July 7th, 2013 in Marpunge village at the house of Suardi.

Another function of Evaluation is describing hope of adviser on the advisee. Text 8 clause 11 belongs to Evaluation hoping the heir to patient in facing the death.

Text 8 Clause 11: *Mudah-mudahen kite selamat*

‘May we save’

Evaluation in text 8, clause 11 reminds the family of the late to be patient because patience is the best to hold in order to safe in hereafter. The family who are patient will lose everything. Text 8 was taken on August 19th, 2013 in Pulonas village at the house of Kalimah.

Closing is the last element of advice. Closing functions to indicate that the advice has ended. The adviser hopes that the closing is the beginning of actualizing the advice. Closing is obligatory in advice. The clauses that contained closing are: text 1 clause 15, text 2 clauses 36, text 3 clause 8, text 4 clause 11, text 5 clause 19, text 6 clause 22, text 7 clause 10, and text 8 clause 12. The followings are the clauses that contained closing of advice.

Text 1 Clause 15: *Kami enggou metue.*

We are already old.

Clause 15 in text 1 has the role of reminding the bride to realize that the adviser has been old. The family hopes her to support the parents for living even though she has been married.

Another meaning of closing is to conclude advice. Text 7 clause 10 indicates the conclusion of advice.

Text 7 Clause 10: *Edi amin nasehatku benin.*

It is all my advice

Clause 10 in text 7 indicates that the adviser hopes the advisees to conduct all of the advice message. The text was taken on September 20th, 2012 in Terutungpedi village at the house of Salimin.

Coda is the last element of advice that belongs to optional element. Coda functions to indicate that the advice has ended. The adviser hoped that everything is over.

Text 6 Clause 23: *Selamat kau ni hadih, selamat kami ni hande*

Sselamat kau di sana (dan) selamat kami di sini

‘You save there and we save here.’

Clause 23 in text 6 indicates that all of the advice is over. The text was taken on January 19th, 2013 in Pulonas village at the house of Kalimah.

CONCLUSIONS

Factually in Alas, advice has roles to guide people to avoid doing bad deeds, to make people to be polite, active, and have integrity, with having generic structure: *Addressing* ^ (*Contexts*) ^ *Core of Advice* ^ (*Evaluation*) ^ *Closing* ^ (*Coda*). The structure is controlled by social contexts. The improvement of the structure is highly dynamic and change anytime.

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APPENDICES

DATA

Text 1: Advice in Marriage (1)

(1) *'Sendah kuRe kau nasehat. (2) Jage diRimu. (3) Ulang kau sakiti ate kalak. (4) HoRmat be wantue Rut amentuemu. (5) Ikuti nasehat lakimu. (6) Waloupe kau nakku 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 ku geluhi, (14) sendah geluhi aku Rut uanmu. (15) Kami enggou metue.*

'(1) Now I give you advice. (2) Have a care! (3) Don't make people sad!. (4) Respect your parents in law! (5) Follow your husband's advice! (6) Although you have been marriage, (7) I ask you (8) to 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 Pulonias at the house of Zainal Abidin)

Text 2: Advice in Marriage (2)

(1) *'Lot nasehatku bamu nakku. (2) Mange puas amemu, ngengatau awemu, (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 nae. (20) Sendah kau enggou milik kalak. (21) PeRateken situasi. (22) Kune kedah, (23) aku hoRmat be 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) "Inget-inget kami ni hande." (30) Kami enggou metue, (31) Malet nange metenage. (32) Memegei kau. (33) Toh ndigan soh ajal kami. (34) Cut aRi kau ku pelaRe, (35) sendah geluhi aku Rut uanmu. (36) Aku enggou ma metenage.*

'(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 parents 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 wach us. (36) I am already old'

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

Text 3: Advice in Circumcision (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) 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 Kutalengat at the house of Masidin)

Text 4: Advice in Circumcision (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) Be always healthy! (2) Ripe in stem. (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) so that you are happy in future”

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

Text 5: Advice in Study (1)

(1) *Sendah kau sikel meRangkat be Rantou kalak.* (2) *Mejile peRsatmu ni hadih.* (3) *Mejile ni hande,* (4) *jilenen pe nenge tule ni hadih.* (5) *(Walau) kaepe kate kalak peRangee situhune.* (6) *Ulang koRjeken kae si ma senang kalak.* (7) *Ulihte ngkeRet kite moRsanse;* (8) *ulihite nggiling, kite njilatse.* (9) *Rajin belajaR.* (10) *Koghjeken peghintah Tuhan.* (11) *Kate kalak ndube “Koghjeken suguh, hendiken tegah”.* (12) *Ulang nangko.* (13) *Ulang males.* (14) *Ulang segere mengas.* (15) *HoRmati kalak metue.* (16) *Sayangi kalak cut.* (17) *Kami kau tadingken,* (18) *lot gancihne bahan Tuhan ni kasme pagi.* (19) *Te begedime na.* (20) *selamat kau ni hadih; selamat kami ni hande.*

“(1) Now you are going to leave for another region. (2) Have good conducts there!. (3) You are good here (4) and be better there! (5) Whatever people say, the manner is the first. (6) Don’t do what people don’t like! (7) What we do results to us. (8) What we say reflects to us. (9) Be diligent! (10) Do Godd’s commands! (11) People say, “Do commands and leave prohibitions” (12) Don’t be a stealer! (13) Don’t be lazy! (14) Don’t be angry soon! (15) Respect old people! (16) Love the young! (17) You leave us, (18) there will be your substitute. (19) It it my advice my son. (20) You save there and we save here.’

(Data were taken on August 15th 2012 in Marpunge at the house of Muis Selian)

Text 6: Advice in Study (2)

(1) *Lot nasehatku bamu.* (2) *Geken nasehatku mejile.* (3) *Kane lot bekalmu nggeluh.* (4) *Sendah kau sikel meRangkat be Rantau*

kalak. (5) *Mejile peRasatmu ni hadih.* (6) *Mejile ni hande,* (7) *jilenen ni hadih.* (8) *Walau kaepe kate kalak peRangee situhune.* (9) *Ulang koRjeken kae si ma senang ate kalak.* (10) *(Sebab) Ulihte ngkeRet kite moRsanse;* (11) *ulihite nggiling, kite njilatse.* (12) *Rajin belajaR.* (13) *KoRjeken peRintah Tuhan.* (14) *Kate kalak ndube “KoRjeken suRuh, hentiken tegah”.* (15) *Ulang nangko.* (16) *Ulang males.* (17) *Ulang segeRe mengas.* (18) *HoRmati kalak metue.* (19) *Sayangi kalak cut.* (20) *Kami kau tadingken,* (21) *lot gancihne ni hadih.* (22) *Te begedime na.* (23) *selamat kau ni hadih; selamat kami ni hande.* (24) *Geken nasehatku!*

“(1) I give you advice. (2) Listen (to) my advice carefully! (3) So that there is your guidance. (4) Now you will leave for another region. (5) Behave well there! (6) You are good here (7) and be better there! (8) Whatever people say, the manner is the first. (9) Don’t do what people don’t like. (10) What we do results to us. (11) What we say reflects to us. (12) Be diligent to study! (13) Do Godd’s commands! (14) People say, “Do commands and leave

prohibition” (15) Don’t be a stealer! (16) Don’t be lazy! (17) Don’t be angry soon! (18) Respect to old people! (19) Love the young! (20) You leave us, (21) there will be your substitute. (22) It is my advice my son. (23) You save there and we save here. (24) Remember it!’

(Data were taken on January 19th 2013 in Pulonas at the house of Kalimah)

Text 7: Advice in Death or Calamity (1)

(1) *‘Tetabiku be Rangtueku ni hande Rut keRine si hadeR.* (2) *Sendah kenin si nitadingken almarhum keRine kuRe nasehat.* (3) *Inget Tuhan!.* (4) *Ulang mbue bage.* (5) *Kite Roh Tuhan aRi* (6) *te balik kane be Tuhan.* (7) *Kae si mejile bahan almarhum kite teRusken.* (8) *Kae si ma mejile kite tadingken.* (9) *Mudah-mudahan kite selamat.* (10) *Edi amin nasehatku benin.*

‘(1) The honourable to all of you who are present here. (2) Now you are left by the late and I give advice. (3) Remember God! (4) Don’t do bad things!. (5) We are from God (6) and will be back to God. (7) What is well done by the late is continued. (8) What is not well done by the late is left. (9) We hope to be saved. (10) It is my advice.’

(Data were taken on September 20th 2012 in Terutungpedi at the house of Salimin Selian)

Text 8: Advice in Death or Calamity (2)

(1) *‘Tetabiku be saudaReku ni hande Rut si hadeR.* (2) *Sendah kenin si hadeR hande kuRe nasehat.* (3) *SabaR kenin!* (4) *Ulang metingkah!* (5) *Kite Roh Tuhan aRi* (6) *te balik kane be Tuhan.* (7) *Setiap menawe pasti mate.* (8) *te begedime kitepe.* (9) *Kae si mejile bahan almarhum kite teRusken.* (10) *Kae si ma bahan almarhum kite tadingken.* (11) *Mudah-mudahan kite selamat.* (12) *Edi amin nasehatku benin.*

‘(1) The honourable to all of you who are present here. (2) Now you are left by the late and audiences I give advice. (3) Please be patient. (4) Don’t do bad things! (5) We are from God (6) and will be back to God. (7) Any living being dies. (8) So do we. (9) What is well done by the late is continued. (10) What is not well done by the late is left. (11) We hope to be saved. (12) It is my advice.’

(Data were taken on August 19th 2013 in Pulonas at the house of Kalimah).