

Conference Paper

Performative Verb of *Saluh Suh's* Incantation in Simalungun Ethnic: An Anthropolinguistic Study

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Abstract

The aim of this research was to find the types and meanings of performative verbs of *Saluh Suh's* incantation in Simalungun Ethnic. This research employed qualitative paradigm. As a qualitative research, this research used the descriptive methodology with interactive model. This research used two methods in collecting the data, they were direct participatory observation and in depth-open-ended interview. The interactive model was applied to analyse the data. Based on the research findings, two types and meanings of performative verbs were found in *Saluh Suh* incantation, i.e. illocution and perlocution. Of the two types, the perlocution was the more dominant type of performative verb. Besides, there were thirteen numbers of Illocution and perlocution type was found in *Saluh Suh* incantation. This research presents a new contribution to the government in term of local wisdom in Simalungun ethnic through language. It means that Simalungun language was a source of culture. More clearly, the performative verb in the sentences of *Saluh Suh* incantation is a source of culture that can be used to be a power of language. In the future, *Saluh Suh* incantation can be used as a local wisdom to help mothers in normal childbirth. Then the significant contribution especially to Simalungun government is that it may become one of cultural properties, that needs to be preserved. Besides, it can increase or be used to change the economic of Simalungun people.

Keywords: Performative Verb, *Saluh Suh* Incantation, Simalungun Ethnic, Anthropolinguistic.

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1. Introduction

Baktiar (2012:202) stated that speech plays many different roles on different occasions. For example, the speech one hears from people shifting furniture 'to you...now a bit, to right'. These kinds of speech acts control people physical behavior. In a lecture, the role of the speech is to influence the thoughts rather than the actions of the listener. Then speech might be used to ask someone to do something, to get information for the expression of emotion and for its own sake.

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Then, one of approach of speech classification is speech acts that developed by Austin (1962:14). Austin stated that speech act used to perform an action and argued. It is study of meaning. Speech act based on the context because have some function, namely: promise, order, request and others. Austin argued that the set of verbs is called performative verb. Performative verb is utterance used to convey information and used to carry out an action. The speaker perform their action while they were conveys the factual information. Performative verb were contain: locution, illocution and perlocution.

Incantation is the pray that conveyed by someone to his/her believed. Incantation is one of oldest folklore genres, have changed during their centuries-old traditions Tartu (1995:125).

This case was same with a *shaman* in simalungun ethnic. It happens while *shaman* utterance the incantation. The incantation of shaman's utterance is *Saluh suh* incantation. *Saluh suh* incantation is one of the incantations in simalungun ethnic. *Saluh suh* incantation used to help mother to face normal childbirth. The *Saluh suh* incantation text is contain performative verb.

The purpose of this research was to find and describes the performative verb of *Saluh suh* incantation in simalungun ethnic. This research was needed to done because this research in order to explore and describes the performative verb of *saluh suh* incantation in simalungun ethnic. The simalungun societies were believed the *saluh suh* incantation in helping mother of normal childbirth. Simalungun societies were use the *saluh suh* incantation in the daily life. The baby' position was not in the right position in the uterus. It's called breech. The breech position was made mother face the operation. The operation would be spend much money. The problem was not all family have much money to done the operation. So that, simalungun's societies is believing the *Saluh suh* incantation can be used to help the normal childbirth without spends much money.

This research informs the readers about the kinds and meanings of performative verb in *Saluh suh* incantation. The *shaman* knows the *Saluh suh* incantation is a linguistic study. The *shaman* and societies were knows the *Saluh suh* incantation contains language power in linguistic studies not only magic power.

Considering those reasons, *saluh suh* incantation is the local indigenous of Simalungun Ethnic. As a local indigenous, this research was use an anthropolinguistic approach. An anthropolinguistic is study of culture as language resources and speaking as culture

practice. Anthropological have three parameters, namely: interconnection, evaluability and sustainability. Qualitative paradigm was used in this research. As a qualitative paradigm, collecting data is important for this research. There were two methods used in data collection, namely: direct participatory observation and in-depth open-ended interview. They were applied to obtain the data from the informant who understand about the *Saluh suh* incantation. This research is use interactive model to analyzing data. There were data condensation, data display and drawing conclusion/verifying.

2. Literature Review

According to Austin (1962:11) performative utterances is the kinds of action being done by the utterer or speaker. Austin divided performative utterances to two kinds of utterances. There are explicit performative and implicit performative. Here, we just focuses to explicit performative. Explicit performative is called as performative verb. Explicit performative is one of utterances consist the inscription utterance. It's contains an expression explicitly about the act kinds being performed Lyons (1981:175). Searle (1989) in Condoravdi & Lauer (2011:2) Explicit performative is performances of acts named by performative verb. Explicit performative called as performative verb. Alvares (2005) that quote from Austin Explicit performative characterized with "*verb* in the first person singular indicative active". Even though the Alvares stated, it is not only essential to the performative utterances because can be used the first person plural "we". He give the example of the first person plural in player is "*we worship you*" and "*we give you thanks*".

Base on the explanation above, Performative Verb is used not only to convey factual information but also to do something. Austin (1962:56) performative verb is a kind of the speaker' expression. Performative verb is the utterance that speaker said and done automatically. Performative verb is present by the first person singular. Austin (1962:5) performative verb is to doing something with words. Austin stated, the performative verb is the explicit performative. We focused to explicit performative or performative verb. Austin (1962:120) explained, the performative verb distinguished to three types of acts. There were locutionary, illocutionary and perlocutionary acts. The first type is locutionary act. Locutionary act is the utterance in the traditional sense of meaning. Locutionary act is performing an act of saying something. Locutionary act is call the basic of utterance or produce the meaningful expression. Example is "it is rain outside" and it's mean rain outside at the time. The speaker was inform the general meaning. It was rain outside. The second, illocutionary act is the performing an act *in* saying

something. It is an utterance with some kinds of function in mind. The mind's expression are statement, an offer, an explanation or the other, Such as: "*It is rain outside*". The meaning of utterance is the speaker wish the hearer used umbrella if want go outside or hearer stay at home. The hearer was doing an act or need the hearer's response. The third, Perlocutionary act is performing an act by saying something. Perlocutionary is the effect of the utterance on the hearer from what the speaker says. Example is "*it is rain outside*". Its mean, the hearer will using umbrella if want go outside or stay at room. Perlocutionary act is achieving or result of the hearer's act.

Based on the explanation above, the speaker's utterance can distinguished between locutionary, illocutionary and perlocutionary acts. Locutionary act is focuses to phonetic, pathic and rhetic which have meaning. Illocutionary act has force in saying something. Perlocutionary act is achieving the certain effect by saying something. Locutionary and illocutionary acts were performed but perlocutionary act was achieved.

Saluh suh incantation is one of the incantation' text in Simalungun ethnic. There are many of incantation in simalungun ethnic such as *mangarou totok* (teeth's medicine for the baby) incantation, *logou-logou* (*Air'madicine* for the baby) incantation and many others. *Saluh suh* incantation is the incantation that used in Simalungun ethnic to help the normal childbirth process. *Saluh suh* incantation used by the *shaman* while the patients asked for helping. *Salauh suh* incantation must be memorized by the *shaman*. *Saluh suh* incantation was utterances of *shaman* softly. Sometimes, *shaman's* utterance can't hear of patient and the other people around him. This incantation still used by Simalungun societies.

Simalungun ethnic societies were communicate with Simalungun language in their daily life. Simalungun was one of ethnic in Indonesia. There were many of Ethnic in Indonesia especially in North Sumatera such as Simalungun, Toba, Mandailing, Pakpak, Karo, melayu, Minang, Aceh and many others. Simalungun Ethnic is located in simalungun region of North Sumatera Indonesia. Simalungun society is farmer. The simalungun community was cultivates because the simalungun' area was a lowland area. The community main income is growing vegetables.

Duranti (1997:5) Anthropolinguistic is study of cultural as a source of language and speaking as a cultural practice. Denesi (2004:7) the goal of anthropological linguistics is to study languages by gathering data directly from native speakers. Sibarani (2004:50) state, Anthropolinguistic study is a branch of science that studies variation and use of language in relation to development of time, differences places of communication, kinship system, influence of ethnic habits, beliefs, language ethnics, customs and other cultural patterns of an ethnic nation. Sibarani (2018: 43) stated Linguistic Anthropology

is study of language within the anthropology framework, study of culture within the linguistic framework, and study of human life aspects in a shared framework of anthropology and linguistic. Based on the concepts, the scopes of anthropolinguistic are the study of language, the study of cultural and the study of other aspects of human life. The parameters of anthropolinguistic consist of interconnection, valuability and sustainability. Connectivity is determining of “grammar” of text, co-text and context. Valuability shows the meanin or function, value or norm and local wisdom. Sustainability shows the existence and inheritance of the object study. So that, an anthropolinguistic is study of language from culture’s field and study of culture from language uses.

3. Research Method

Qualitative method was applied in this study. The data were written text and interview sheet from *shaman*. The researcher conducts this research with two methods in collecting data. They were direct participatory observation and in-depth-open-ended interview. Direct and participatory observation were used to observe the *shaman*’s performing of *Saluh suh* incantation in simalungun ethnic. In-depth-open-ended interview used to get the information from *shaman* about *Saluh suh* incantation. The researcher asked some question to informant. It is about the meaning of text, the meaning of words, the utterance’s procedures and the *Saluh suh* incantation purpose.

This research employed anthropolinguistic approach. Anthropolinguistic has parameters, namely: interconnection, evaluability and sustainability. This research uses the qualitative paradigm. Qualitative paradigm is descriptive. The researcher focusses on the text, meaning, utterance and process of *saluh suh* incantation. Sibarani (2018:44) stated qualitative research is an inquiry process of understanding based on distinct methodological traditions to explore the social and humanitarian issues.

The analyzing data using the interactive model, consists of data condensation, data display and drawing conclusion/verifying. Data condensation were the process of selecting, focusing, simplifying, abstracting and transforming data contained in field notes and transcripts. Data display is the form of brief descriptions, tables, and charts that illustrate performance analysis and content that shows a picture of performance and content. And the last is conclude the data based on the problem’s formulation .there are types and meaning of performative verb. Then described them as summarized in general.

4. Result and Discussion

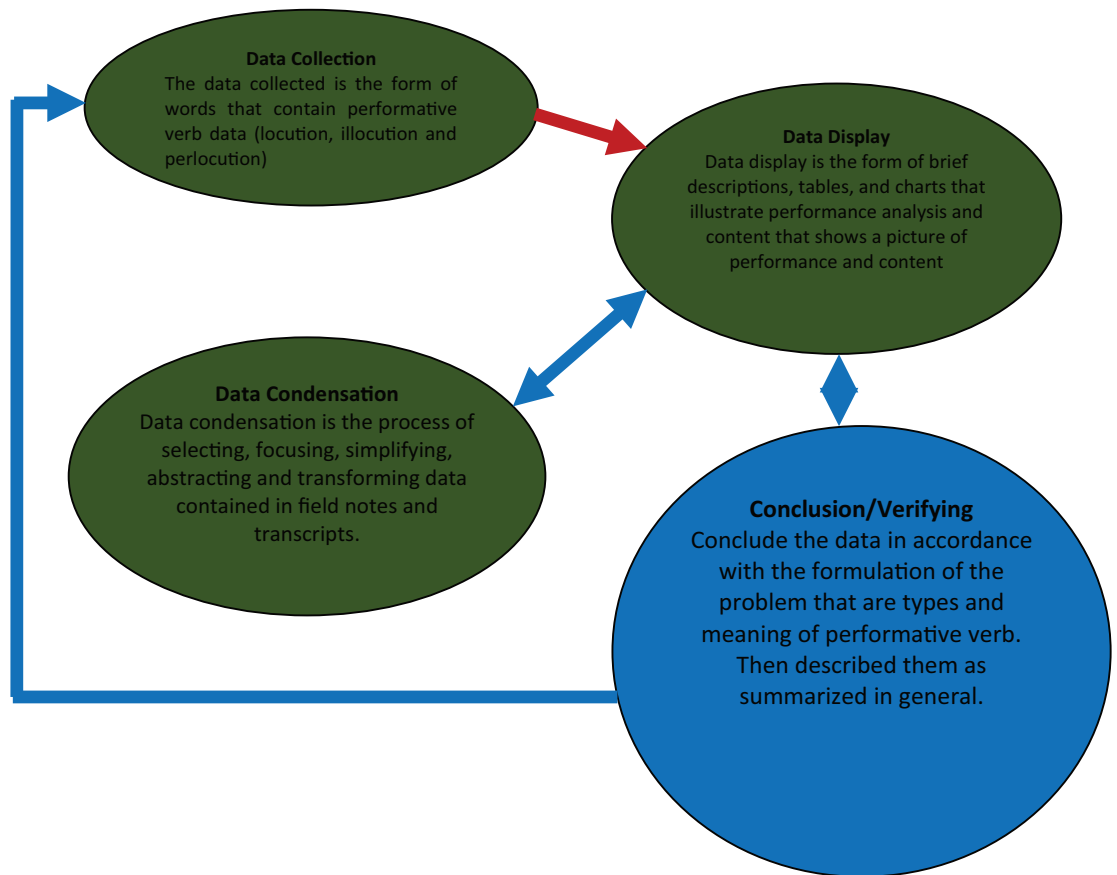


Figure 1: Components of Data Analysis: Interactive Model, Source: Miles M.B., & Huberman, A.M, (2014:10).

4.1. Research Result

The research finding of *Saluh suh* Incantation was showed in this table bellow

The text of *saluh suh* incantation above, shows that the text contains the paralinguistic and kinesics. Paralinguistic was focused for the intonation and kinesics was focused for gestures. *Saluh suh* incantation has meaning in some of way such as requesting to ghost. The meaning was covered by the requesting utterances. The situation was a formal context. The *shaman's* utters was done in formal situation and structured.

4.2. Parts of Performative Verb in *Saluh suh* Incantation

| Performative Verb | Performative Verb | The Sentence of Incantation |
|-------------------|-------------------|---|
| 1. | Locutionary act | 1. <i>Sidayang pari le ile</i> is his/her said your name, has <i>kei ia hajim</i> , 2. The baby' statue is the great' guard to help normal childbirth, |

| Text of Saluh suh | Meaning |
|---|---|
| Turun ma kamu hompung dibata diatas Manangkih makamu dibata ditoruh, Kumundul ma kamu dibata ditongah, Satongah turun ma kamu hompung pangulu, Pangulu balang ni, balang na gurung ku, Pangulu balang ni pagar saluh suh na bolon on, Has kei ia hajim sidayang pari le ile do gan goran mu Mardalani ma sianu on han nurung hak kaehan Mardalani ma begu han nurung hak kaehan Nasodapot na siam mar si tonggoran Sada jambulan na sodapot nasiam mar sipudunan, Tabi ma bamu oppung naibata Ras sur nan nen siputari hale hale Ia kouw anak sidalahi ham tadikkon ham senjatamu Ia kouw anak sinaboru ham tadikkon ham sege sege mu Ia kup rus...ia kup rus.....ia kup rus.....ia kup rus...ia kup rus...ia kup rus...ia kup rus. | You are come down the king of the top world occupant, You are climb up the king of the underworld occupant, You are sit down the king of the middle world occupant, You are half down king of the prince, A statue of little baby, a statue of my teacher, The baby' statue is the great' guard to help normal childbirth, Sidayang pari le ile is his/her said your name, has kei ia hajim, The baby walks from the top to down, Ghost walks from top to down, You can't look each other, One hair that you can't bond with each other, Sorry to you are God, Ras rus nan nen rotated hale-hale, You are the boy, you leave your gun, You are the daughter, you leave your sieve, Ia kup rus...ia kup rus.....ia kup rus.....ia kup rus...ia kup rus...ia kup rus...ia kup rus. |

| Performative Verb | Performative Verb | The Sentence of Incantation |
|-------------------|--------------------|--|
| 2. | Illocutionary act | 1. You come down the king of the top world occupant, 2. You climb up the king of the underworld occupant, 3. You sit down the king of the middle world occupant, 4. You are half down the prince of king, 5. The baby walks from the top to down, 6. The ghost walks from top to down, 7. You are the boy, you leaved your gun, 8. You are the daughter, you leaved your sieve, 9. Ras rus nan nen rotated hale-hale, |
| 10. | Perlocutionary act | 1. You can't look each other, 2. One hair that you can't bond with each other, 3. Sorry to you are God, |

The utterances incantation process, the *shaman* would utters the incantation and automatically ghost done. The ghost should be done the *shaman* order as a receiver. This research showed the ghost' done base on the parts of performative in *Saluh suh* incantation.

The table showed the parts of performative verb in the *Saluh suh* incantation was dominated by illocution. Locution, Illocution and perlocution were showed in the table.

4.3. The Meaning of Performative Verb in *saluh suh* incantation.

This section would be discusses about the meaning of performative verbs in *Saluh suh* incantation. These words were describes clearly.

| No. | Performative verbs | Meaning |
|-----|--|--|
| 1. | One hair that you can't bond with each other, | The word " <i>bond</i> " means that the baby in the mother' womb with the baby' statue (ghost) can't touch each other. |
| 2. | The baby' statue is the great' guard to help normal childbirth, | The word " <i>to help</i> " means that the baby' statue (ghost) will help mother to normal childbirth. |
| 3. | You can't look each other, | The word " <i>look</i> " means that the baby in the mother' womb and the baby' statue can't look each other. They are run out in each their way. |
| 4. | You are come down the king of the top world occupant, | The word " <i>come down</i> " means, the king of top world occupant will come down to help the baby. |
| 5. | You are climb up the king of the underworld occupant. | The word " <i>climb up</i> " means, the king of underworld occupant will climb up to help the baby out from mother' womb. |
| 6. | You are sit down the king of the middle world occupant, | The word " <i>sit down</i> " means, the king of middle world occupant will wake up and sit down to help the baby out from the mother womb. |
| 7. | You are half down the prince of king. | The word " <i>half down</i> " means that the king of prince will come about a half down |
| 8. | The baby walks from the top to down, | The word " <i>walks</i> " means that the baby walks from the top position to down of the mother' womb to find out his/her way. |
| 9. | Ghost walks from top to down, | The word " <i>walks</i> " means, the ghost walks from top to down but they (ghost and baby) aren't know each other. |
| 10. | Sorry to you are God, | The word " <i>Sorry</i> " means, the shaman believed his done, it's bless of God. |
| 11. | Ras rus nan nen rotated hale-hale, | The word " <i>rotated</i> " means the ghost go to rotate the baby in mother's womb. |
| 12. | You are the boy, you leave your gun, | The word " <i>leave</i> " means that the boy must leave his gun so that his proses to find way out will be easy. |
| 13 | You are the daughter, you leave your sieve. | The word " <i>leave</i> " means, the baby is the girls, she must leave her sieve. It will blocking out from her mother's womb. |

4.4. Discussion

Performative verb was found in *saluh suh* incantation in simalungun ethnic. *saluh suh* incantation would be describe text, co-text and context in *saluh suh* incantation. The

text of *Saluh suh* incantation has paralinguistic and kinesics. Paralinguistic showed from the intonation. Intonation was showed while *shaman* utters the *Saluh suh* Incantation. The utterance was soft and slow. Kinesics was showed from the *shaman's* gestures. *Shaman* was put the kaffir lime fruit inside the small glass bowl with a little water. The *shaman* was brush off kaffir lime on his lips and utterance the *Saluh suh* incantation on kaffir lime with softly. The kaffir lime have two kinds. There were called as male kaffir lime and female kaffir lime. *Shaman* was uses both of them. *Shaman* was done the *Saluh suh* incantation process in the formal situation. *Shaman* was prefer the place, time and situation. The process of *Saluh suh* incantation was done with respect. The *shaman* was called the ghost respectfully. The *shaman* given the honorable to ghost with sat folding his legs and bow down.

The utterance of *Saluh suh* incantation was show some meaning based on the parts of performative verb. Based on the research result, there were locutionary act and illocutionary act in *Saluh suh* incantation. The locutionary act showed from some utterance, namely: 1. *Sidayang pari le ile* is his/her said your name, has *kei ia hajim*. 2. *The baby' statue is the great' guard to help normal childbirth*.

The first utterance, showed that the *shaman* was given the information to ghost about his name. *Shaman* told that his name is *sidayang pari le ile*. The words of *said your name* was contains the meaning of locution. The second utterance, showed that the word "guard" means that the *shaman* was inform the ghost to keep the normal childbirth. *The baby' statue is the great' guard to help normal childbirth*. *Shaman* was inform that the baby's statue function to cover or keep in helping the normal childbirth.

Illocutionary acts were showed from some statements in *Saluh suh* incantation. They were: The first was, "you are come down the king of the top world occupant". Its mean, *shaman* was order the ghost to "come down" from the top world occupant. *Shaman* was utterance the statement even in soft voice. The ghost received the *shaman's* ordered and ghost would "come down" at the time. The second statement was "you are climb up the king of the underworld occupant". It's mean, *Shaman* said to ghost "you are climb up". Ghost would be "climb up" from underworld. The third statement was "you are sit down the king of the middle world occupant". *Shaman* ordered the ghost "you are sit down" and ghost would be sit down. It was made ghost sit because ghost was a king of middle world occupant and he was done the *shaman* ordered. The fourth statement was "you are half down the king of prince". Its mean, *Shaman* ordered the ghost that ghost went to "half down" of kingdom and ghost was a prince. The fifth statement was "the baby walks from the top to down". Its mean, *Shaman* ordered the baby in mother's womb to "walk" from top to down womb. The baby have done the *shaman*

ordered. It was the baby receives or agrees with *shaman*. The sixth statement was “*ghost walks from top to down*”. Its mean, *shaman* ordered the ghost to “*walk*” from top to down position. The ghost was agree and he was done the act so that he was move from his position. The seventh was “*you are the boy, you leaved your gun*”. Its mean, *shaman* ordered the boy in his mother’s womb to leave his gun. The baby’s gun would be blocking him out from his mother’s womb. The eight was “*you are the daughter, you leave your sieve*”. Its mean, the *shaman* ordered the girl to leaved her sieve. The word “*leaved*” showed that the girl must put off the sieve. The sieve would be blocked the baby out from her mother’s womb. The ninth was “*Ras rus nan nen rotated hale-hale*. Its mean, the *shaman* ordered the ghost to rotate. The word “*rotated*” showed the ghost walked around the baby inside the mother’s womb.

Perlocutionary acts were showed from these utterance bellows, namely: the first was “*you can’t look each other*”. Its mean, the *shaman* was deterring ghost and baby can’t look each other. The baby should walked from the top to down and the ghost (the statue of the little baby) would walked from the top to down but they can’t saw each other. So that, the baby and the ghost were walk in each their ways. The second was “*one hair that you can’t bond each other*”. Its mean, *shaman* was deterring the baby and the ghost to bond each other even though they have in the same place or in the same womb. So that, the baby can out from mother’s womb with a normal. The third was “*sorry to you are God*”. Its mean, *shaman* was apologies to God. *Shaman* was persuade that he was make mistake by asking his help. God was the grandfather of the king. God was believed able to help the normal childbirth.

5. Conclusion

Based on the research result, Performative verb was found in *Saluh suh* incantation. They were locution, illocution and perlocution. The most was illocution. Locutionary acts was found in the *Saluh suh* incantation. The total numbers were two statements, namely: (1). *Sidayang pari le ile* is his/her said your name, has *kei ia hajim*, (2). The baby’ statue is the great’ guard to help normal childbirth. Illocutionary acts were found nine statements. Some of them such as: (1) you are come down the king of the top world occupant, (2) you are climb up the king of the underworld occupant, (3) you are sit down the king of the middle world occupant, and (4) You are half down the prince of king. Perlocutionary acts were found three statements. *Saluh suh* incantation contains giving information, ordering the ghost and deterring/persuading. The most is ordering statement.

In anthropolinguistic, this research discovers of performative verb in *Saluh suh* incantation which is a part of local wisdom in simalungun ethnic through language. Text, co-text and context were found in the *Saluh suh* incantation. Text was showed from paralinguistic (intonation) and kinesics (gesture). Co-text was showed from kaffir lime, water and glass bowl. Context was showed from the formal situation, place and time.

Simalungun' language is a source of culture. The novelty of this research is a source of culture can be used to be a power of language. *Saluah Suh* incantation can be used as a local wisdom to help mothers in normal childbirth for future. The result contribution to Simalungun' government is one of cultural property need preserved. It can increase or change the local people' economic of simalungun societies especially for *shaman*.

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