

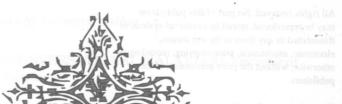
Malcolm W. Mintz

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Set in 10/12 point New Century Schoolbook

Printed by Chang Walt Office Printing Fie Lit



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ACKNOWLEDGEMENTS (12 40 MOV)

For Rosemary Shantha

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CONTENTS

	PEDUPLICATION				259
	INTR	ODUCTION			1
	9.3	Interact and English			
1	THE	SOUND SYSTEM			4
	1.1	Vowels			
	1.2	Consonants			
	1.3	Timing			
	1.4	Word Stress			
	1.5	Spelling System			
	1.6	Chart of Vowels			
	1.7	Chart of Consonants			
2	SENT	TENCES, PHRASES, CLAUS	SES & CONJUNCTION	ONS	22
	2.1	Sentences			
	2.2	Phrases			
	2.3	Clauses			
	2.4	Conjunctions			
			SEXETA JASE		
3	TENS	SE AND ASPECT			62
	3.1	Tense			
	3.2	Aspect			

4	PRON	OUNS 271/471/O	77	8 COMPARISONS & DIFFERENCES 241
	4.1	Personal	- 4	8.1 Greater Degree
	4.2	Demonstratives	- 4	8.2 Lesser Degree
	4.3	Locative	- 4	8.3 Similar Degree Totaskato als has body 9.3.1
	4.4	Interrogative	- 4	8.4 Superlative Degree
	4.5	Indefinite	- 4	8.5 Intensity would be longered 11.21
			- 4	12.12 Selain Darroe le ved Di Samping
5	VERBA	L AFFIXES	128	9 REDUPLICATION Table 1817 bits Ten benefit 81.51 259
	5.1	Meng-	- 4	9.1 Individuality And must be a to sail 41.21
	5.2	Ber-	- 4	9.2 Intensity and Emphasis
	5.3	The suffixes -kan and -i	- 4	9.3 Repetitiveness, Continuation and Generality
	5.4	Di-	-	9.4 Reciprocity and Idiomatic Expressions
	5.5	Ter- #Januario 9.3	- 4	12.18 Kenudian and Nauti
	5.6	Per-	- 1	10 NEGATIVES & TAG QUESTIONS 277
į	5.7	The suffixes -in and -an	- 18	10.1 Bukan and Tidak
			- 4	10.2 Tag Questions
6 1	NOMI	NAL AFFIXES	191	10.3 Jangan
(6.1	Peng- and Pe-	- 1	12.37
(6.2	Peng—an and Per—an	- 18	11 NUMBERS & TIME 291
(6.3	The suffix -an	- 18	11.1 Numbers
(6.4	Ke—an	- 18	11.2 Time
(6.5	Ke-	- 1	The state of the secretary of the second state of the second seco
(6.6	The suffix -nya	- 1	12 GENERAL USAGE 315
			- 1	12.1 Kena
7 (GENER	RAL AFFIXES	230	12.2 Terms of Obligation
7	7.1	Se- TOBREA OMA BRIMET 8	- 1	12.3 Memang and Tentu
7	7.2	The suffix -lah		12.4 Boleh, Dapat, Sempat and Bisa
,	7.3	The suffix -kah		12.5 Ambil, Bawa and Dapat

	12.6	Beritahu, Bilang, Suruh and Pesan
	12.7	Minta and Tanya
	12.8	"While"
	12.9	"For" and "In order to"
	12.10	Juga, Pun and Pula
	12.11	Seperti, Sebagai and Macam
	12.12	Selain Daripada and Di Samping
	12.13	"Next to" and "Beside"
	12.14	Lewat and Lambat
	12.15	Saja and Baru
	12.16	Baru and Sebelum
	12.17	Dulu and Sebelum
	12.18	Kemudian and Nanti
	12.19	Kemudian, Lalu, Selepas and Setelah
	12.20	Jadi
	12.21	Seorang, Sendiri and Sendirian
	12.22	Selama and Sepanjang
	12.23	Sejak
	12.24	Lho, Sih, Sok, Deh and Yuk
REF	ERENC	ES

INDEX

INTRODUCTION

The grammar presented here is a pedagogical grammar and has been written for the primary purpose of aiding students who are studying Malay or Indonesian as a foreign language.

The grammar describes modern Malay and Indonesian and makes no attempt to account for the structures and vocabulary typically found in classical Malay literature. The grammar focuses as well on conversational usage. This does not mean, however, that the formal aspects of the modern language are neglected. These are also included but equivalent conversational structures are given so the student will be aware of the type of language most appropriate in both formal and informal situations.

The grammar presents both Malay and Indonesian usage. Where one example serves to exemplify usage in both countries, these examples contain no additional marking: Guru kita sedang makan [Our teacher is eating]. Where there is a difference in usage, usage most common in Malaysia is marked with a raised M, and that most common in Indonesia with a raised I. A slash (/) is used to separate the two when a citation is made in the text: Jam ini rosak^M/rusak^I [This watch is broken].

Where individual examples are given, separate entries are shown for both the Malay and Indonesian. The Malay example is always presented in the left column and the Indonesian in the right.

MALAY

INDONESIAN

Subri jumpa siapa malam tadi? Subri ketemu siapa tadi malam? Who did Subri meet last night?

405

406

Separate examples are also presented where there are cultural differences even though the grammatical point under discussion may be identical.

MALAY

Sultan Puasa <u>ialah</u> ketua orang Melayu yang awal.

Sultan Puasa was the head of the first Malay (settlers).

INDONESIAN

Sultan Hamengkubuwono IX <u>ialah</u> satu-satunya raja Jawa yang diakui negara.

Sultan Hamengkubuwono IX is the only Javanese king recognized by the state.

Students should realize that neither the Malay of Malaysia nor the Indonesian of Indonesia is one single, unified language. There are many variations due to local dialect differences and to the influences of various other languages on the standard language of the country. Variation in language is the rule, not the exception, and students should be prepared for this as they set about learning any language.

A grammar should be used as a supplement to the language learning process. It is not possible to learn a language simply by reading through a grammar and memorizing rules. While the rules of a language are indeed the rules of its grammar, the spontaneity, variety and suppositions of language can only be learned by listening to and using the language in context and this is something that a grammar is unable to offer.

A grammar is best used as a reference to be consulted when questions about language arise from other sources, from reading, conversation, listening to radio or television, etc. When students become aware of particular new language forms, they may check this in a grammar but they should also continue to actively listen for the new form so that they will learn how and when it is appropriately used.

The grammar is divided into 12 chapters. While the Contents gives a general idea about the content of each of these sections, it is the Index which will probably be of most use to students. By using the index students should be able to find quickly and accurately the location of a particular language form or topic they would like more information about. The index lists general topics, specific grammatical categories and individual Malay or Indonesian words and affixes which are discussed in the text.

Chapter 1 discusses the Sound System of the language; Chapter 2, the basic syntactic structures, focusing on Sentences, Phrases, Clauses and Conjunctions; and Section 3, the Tense and Aspect system.

In Chapter 4 Pronouns are introduced and their usage and appropriateness discussed. Chapters 5-7 look at the various affixes of the language: Verbal, Nominal and General. Comparisons and Differences are presented in Chapter 8 and in Chapter 9, the form and meaning of Reduplication.

Chapter 10 looks at Negatives and Tag Questions and Chapter 11, Numbers and Time. Chapter 12, the final section, has been entitled General Usage. In this chapter various sets of words which often cause students difficulty are grouped. These words are compared, discussed and exemplified to illustrate their similarities and differences.

THE SOUND SYSTEM

Malay and Indonesian can be analyzed in terms of a sound system that has 25 consonants and six vowels. The vowel system is discussed first, followed by the consonants. Concluding the section is a discussion of timing and word stress. Each sound is discussed as to where it occurs in the word, that is, in closed or open syllables (explained later), and initially (at the beginning of a word), medially (in the middle of a word) or finally (at the end of a word); how it is represented in the writing system, and how it compares to similar sounds in English.

Examples first show words as they are represented in the standard writing system. This is followed by the English gloss or meaning and finally by a linguistic representation of the sounds. A [.] indicates the division between syllables, and [:] indicates lengthening of the vowel.

1.1 Vowels

Malay and Indonesian have a basic six vowel system. Each of these vowels has a long and short variant. The long variant occurs in open syllables, that is, syllables ending in vowels, and the short variant in closed syllables, that is, syllables ending in consonants.

/i/ is a high front unrounded vowel. In open syllables it is long, [i:], and is similar to the pronunciation of "ee" in the English word "beet". English speakers, however, tend to pronounce the [i:] with a "y" off-glide. This means that after the initial pronunciation of [i:], the body of the tongue rises toward the top of the mouth or hard palate as it does in the pronunciation of [y]. Malay and Indonesian speakers do not do this and students should be careful not to let this happen.

ini	this	/i:.ni/
siapa	who	/si:.a.pa/
pagi	morning	/pa.gi:/

In closed syllables /i/ is short, [i], similar to the pronunciation of "i" in the word "bit".

ilmu	knowledge	/il.mu/
lintah	leech	/lin.tah/
kasih	love	/ka.sih/

/e/ is a mid front unrounded vowel. In open syllables it is long, [e:], and is pronounced like the "ai" in the English word "bait".
Again, as with the pronunciation of [i:] earlier, English speakers tend to pronounce [e:] with a "y" off-glide. This is not the pronunciation of Malay or Indonesian speakers and so should be avoided.

ekor	tail	/e:.kor/
merah	red	/me:.rah/
sate	satay	/sa.te:/

In closed syllables the /e/ is short, [e] and is pronounced like the "e" in the word "bet".

menteri	minister	/men.te.ri/	
pendek	short	/pen.de?/	

The writing system does not distinguish between the mid front unrounded vowel /e/ discussed here and the mid central unrounded vowel, represented here by /ə/ and discussed in Section 1.1.3. Both are written e. There are a number of instances, however, when the pronunciation of the written e is predictable either from its position in a word or from its occurrence with other vowels in a word. The written e represents /e/ in the following instances.

- 1. If it occurs in the final syllable of a word:

 sate

 sate

 /sa tex
- 2. If it occurs in the first syllable of a word containing "o" in the final syllable:

 ekor tail /e:.kor/

3. If both syllables of a two syllable word contain "e":

pendek

short

/pen.de?/

If an a occurs in the final syllable of a two syllable word, there is no way of determining if the written e in the first syllable represents /e/ or /ə/. Only a knowledge of what the word means can lead to a correct pronunciation. In such instances, however, the written e more frequently represents /ə/ than /e/.

1.1.3 /ə/ is a mid central unrounded vowel which approximates the pronunciation of "a" in the English word "sofa" or the final "e" in "teacher". It is, however, not identical to either of these sounds, being more centralized and more tense than the English equivalent.

The /ə/ in general linguistics is called 'schwa' and in the tradition of Malay language and literature, the *pepet*. It is written in the spelling system as *e* and is, therefore, indistinguishable from the /e/ discussed in Section 1.1.2.

/ə/ may occur in both open and closed syllables though it generally occurs in open syllables which are not word final. When it does occur in word final position, it does so only as a variant of /a/ discussed in Section 1.1.4. Only in final position is it significantly lengthened.

emas	gold	/ə.mas/
entah	who knows	/ən.tah/
kerja	work	/kər.ja/

/ə/ is the epenthetic vowel, that is, the vowel that is added to separate consonant clusters in words borrowed from other languages. For example, the loan words from English "glass" and "class" are pronounced as /gə.las/ and /kə.las/. They are written, as well, to reflect this pronunciation: gelas and kelas.

1.1.4 /a/ is a low central unrounded vowel which is pronounced like the "a" in the English words "mama" and "papa". In open syllables the vowel is longer than in closed syllables but the vowel quality remains basically the same.

apa	what	/a:.pa:/
nama	name	/na:.ma:/
malam	night	/ma:.lam/
ambil	take	/am.bil/

In the standard Malay of Malaysia, however, the /a/ in final position, that is at the end of the word, is commonly pronounced as a schwa, /ə/. While this is not true throughout the country, it is true of the prestigious dialects of the central and southern peninsula, including the capital of Kuala Lumpur.

apa	what	/a:.pə:/
nama	name	/na:.mə:/
kerja	work	/kər.jə:/

/u/ is a high back rounded vowel. In open syllables it is long, [u:], and is pronounced similar to the "oo" in the English word "boot". English speakers, however, tend to pronounce the [u:] with a "w" off-glide. What this means is that after the articulation of [u:], the back of the tongue rises to the top of the mouth (the soft palate or velum) as in the pronunciation of "w". This does not happen in the pronunciation of [u:] in Malay and Indonesian and should be avoided.

ular	snake	/u:.lar/
bumi	Earth	/bu:.mi/
itu	that	/i.tu:/

In closed syllables the /u/ is shortened, [u], though the vowel quality remains basically the same.

tunggu	wait	/tuŋ.gu:/
turut	follow	/tu:.rut/

1.1.6 /o/ is a mid back rounded vowel that is long in open syllables, [o:]. It is pronounced like "o" in the English word "boat". In English, however, [o:] is followed by a "w" off-glide. In Malay and Indonesian there is none.

oleh	by	/o:.leh/
boleh	able	/bo:.leh/
domino	domino	/do:.mi.no

In closed syllables /o/ is shortened to [o] though the vowel quality remains basically the same.

ekor	tail	/e:.kor/
kontot	stubby	/kon.tot/
bodoh	stupid	/bo:.doh/

1.1.7 Diphthongs

Malay and Indonesian are generally considered to have three diphthongs, /ai/, /au/ and /oi/. These are sequences of vowels which are pronounced as part of a single syllable. Their pronunciation is similar to related diphthongs in English. The diphthong /ai/ is pronounced like the "i" in "bite", /au/ like the "ow" in "cow" and /oi/ like the "oy" in "boy".

The diphthongs /ai/ and /au/ occur initially, medially and finally. /oi/, however, occurs only finally.

aib	shame	/aib/
daif	powerless	/daif/
pandai	clever	/pan.dai/
aur	bamboo (sp-)	/aur/
haus	thirsty	/haus/
hijau	green	/hi:.jau/
adoi	ouch	/a:.doi/

There are in Malaysia and Indonesia, however, dialectal variants where vowel coalescence occurs. This means that a sequence of two vowels combines to form a single sound. As a result /ai/ is pronounced [e] and /au/ as [o] respectively. This will be particularly noticeable to students travelling in Indonesia where the these variants in pronunciation commonly occur in conversational speech. The following are examples.

pandai	clever	/pan.de/
ramai	many	/ra.me/
pakai	use	/pa.ke/
hijau	green	/hi.jo/
kalau	if	/ka.lo/
atau	or	/a.to/

Vowel sequences which are not diphthongs fall into different syllables.

dua	two	. /du:.a:/
biasa	usual	/bi:.a:.sa:/

12 Consonants

Malay and Indonesian have a system of 25 consonants, including those consonants borrowed from other languages. Each consonant is described under its manner of articulation.

1.2.1 Semivowels

There are two semivowels, /w/ and /y/, and they occur initially and medially in the word. The pronunciation is similar to their pronunciation in English.

warna	colour	/war.na:/
awal	early	/a:.wal/
yang	that	/yaŋ/
saya	I Total	/sa:.ya:/

Whenever an initial syllable begins with a semivowel, there may be an alternative spelling in which it is written as a vowel. Variation in spelling sometimes reflects variation in pronunciation. Wang is the standard spelling for "money" in Malaysia. In Indonesia it is uang. Ya and ia [yes] exist as variants in both Malaysia and Indonesia.

wang/uang	money	/u:.aŋ/
ya/ia	ves	/i:.a:/

1.2.2 Stops

Malay and Indonesian have a series of voiced and voiceless stops. Each is discussed under the heading of the individual sound.

1.2.2.1 /p/ is a voiceless bilabial stop occurring initially, medially and finally in the word. It is pronounced like the "p" in the English word "spin" and not like the "p" in "pin". The difference is this.

The "p" following the "s" in "spin" in unaspirated, that is, it is not followed by a puff of air, [p]. The "p" in "pin" is aspirated, $[p^h]$. All voiceless stops in Malay and Indonesian are unaspirated.

pola pattern /po.la/
apa what /a.pa/
dakap embrace /da.kap/

1.2.2.2 /b/ is a voiced bilabial stop similar to the "b" in English. It occurs initially and medially in words. When it occurs written in final position, and this is the case only in words borrowed from other languages, it is pronounced [p].

baikgood/bai?/bubuhput/bu:.buh/nasibfate/na.sip/

1.2.2.3 /t/ is a voiceless alveolar stop. It is pronounced unaspirated in all positions and is thus like the "t" in the English word "stop". It is not like the "t" in "top" which is aspirated. /t/ occurs initially, medially and finally.

tahu know /ta.hu/
hitam black /hi.tam/
mulut mouth /mu.lut/

1.2.2.4 /d/ is a voiced alveolar stop as it is in English. It occurs initially and medially in the word. When it is written in final position, and this occurs only in loan words, it is pronounced [t].

dapatobtain/da.pat/adaexist/a.da/muridpupil/mu.rit/

1.2.2.5 /k/ is voiceless velar stop. It is always pronounced [k] when it occurs initially. When it occurs medially it is pronounced [k] only if it is intervocalic, that is, if it occurs between two vowels. Written medially when it is followed by a consonant and in final position, it is always pronounced as a glottal stop, [?].

/k/ is always unaspirated, pronounced like the "k" in "skill" and not like the "k" in "kill". The glottal stop, [?] is discussed in Section 1.2.2.7.

kata	say	/ka.ta/
makan	eat	/ma.kan/
rakyat	populace	/ra?.yat/
tidak	no	/ti.da?/

/g/ is a voiced velar stop which is pronounced like the "g" in the English word "good" when it occurs initially and medially. When it occurs written in final position /g/, like other voiced stops occurring only in loan words, is devoiced. Just as /b/ is pronounced [p], and /d/ is pronounced [t] in final position, /g/ should be pronounced [k].

/k/, however, as discussed earlier, does not occur in final position. When it does occur written in that position, it is pronounced as a glottal stop [?]. A /g/, then, written in final position is generally pronounced as [?]. Since /g/ only occurs in loan words from other languages, its pronunciation may vary depending upon the familiarity of the speaker with those languages.

guna	use	/gu.na/
bagus	good	/ba.gus/
beg^M	bag	/be?/
bedug ^I	drum (type)	/be.du?/

1.2.2.7 /?/ is a voiceless glottal stop which is represented in the writing system as k when it occurs finally and medially when followed by another consonant.

rakyat populace /ra?.yat/
tidak no /ti.da?/

The glottal stop also occurs between identical vowels in a sequence although it is not written in this position.

maaf forgive /ma?.af/

The glottal stop is not a meaningful sound in English although it does occur. It is the sound between the two "oh"s in "oh oh". It is also the sound that replaces the "t" in certain dialectal pronunciations of "mountain" and "fountain": /moun?n/ and /foun?n/ respectively.

In Indonesia, due the influence of a speaker's native language, final [?] may indeed be pronounced as [k].

baik

good

/baik/

1.2.3 Affricates

Malay and Indonesian have two affricates, /c/ and /j/.

1.2.3.1 /c/ is a voiceless palatal affricate, [č], which occurs initially, medially and finally in the word. It is similar to the "ch" in the English word "chip". The English sound, however, is aspirated. The Malay or Indonesian is not. /c/ is written c in the writing system.

cakap speak /ča.kap/ baca read /ba.ča/ Mac^M March /mač/

1.2.3.2 /j/ is a voiced palatal affricate, [j], which occurs initially, medially and finally in the word. It is like the English sound "j" in "jump". It is written j in the writing system.

jumpa meet /j̃ um.pa/ ajak invite /a.j̃ a?/ $kolej^M$ college /ko.lej́/

1.2.4 Flaps and Trills

/r/ is generally a voiced alveolar flap, $[\tilde{r}]$, which is made by the tip of the tongue quickly touching the top of the mouth. It is similar to the sound of "dd" in the English word "ladder". It occurs initially and medially and is written r in the writing system.

rokok cigarette /ro.ko?/
orang person /o. ran/

At the end of a closed syllable, either medially or finally, the written r is not pronounced as $[\tilde{r}]$ in the standard Malay of Malaysia. It is pronounced as a centralized glide associated with the preceding vowel. In the following examples the schwa, $[\mathfrak{p}]$, represents this centralized glide.

pergi go /pə:.gi/ besar big /bə.saə/

It is very common in Malaysia to hear the /r/ in medial position pronounced as a voiced velar fricative, [y], discussed in Section 1.2.5.7. Although this pronunciation is not considered standard, it is very widespread.

orang

person

/o.yan/

The /r/ in Indonesian is usually pronounced as a trill, $[\tilde{r}]$, in all positions.

rokok cigarette /ro.ko?/
pergi go /pər̃.gi/
besar big /bə.saŕ/

The /r/ in English is a palatal retroflex, [r], and is completely different from the various r sounds discussed for Malay and Indonesian. Care should be taken to avoid the English pronunciation.

In many dialects of English, however, the /r/ occurring in a closed syllable following a vowel is also pronounced as a centralized glide. This is same centralized glide used in Malay.

portly /pɔə.tli/doə/

1.2.5 Fricatives

All of the fricatives, except /s/ and /h/, have been introduced through loan words from other languages. As a result, there tends to be a variation in pronunciation depending upon how familiar the speaker is with the language from which the loan words have come.

1.2.5.1 /f/ is a voiceless labio-dental fricative pronounced like the initial sound in the English word "fish". It occurs in all positions initial, medial and final. Speakers unfamiliar with the sound pronounce it as [p] in initial position. This is particularly true in Indonesian where pronunciations such as pikir [think] and pilem [film] are commonly used for fikir and filem.

fasih fluent /fa.sih/ wafat die /wa.fat/ wakaf donation /wa.kaf/

1.2.5.2 /v/ is a voiced labio-dental fricative pronounced like the "v" in the English word "vote". It occurs in initial and medial position. Those unfamiliar with the sound may pronounce it as [b].

vokalvowel/vo.kal/novelnovel/

1.2.5.3 /s/ is a voiceless alveolar fricative occurring in all positions. It is like the "s" in the English word "sip".

samasame/sa.ma/asalorigin/a.sal/atasabove/a.tas/

1.2.5.4 /z/ is a voiced alveolar fricative occurring in all positions in the word. It is like the "z" in the English word "zip". Among Indonesians, it is commonly pronounced as [j] in initial and medial positions and as [s] finally. In Indonesia, for example, zaman [era] and izin are commonly pronounced jaman and ijin.

zaman era /za.man/ izin permission /i.zin/ lafaz utter /la.faz/

1.2.5.5 /s/ is a palatal fricative pronounced like the "sh" in the English word "ship". It occurs in initial and medial position. It may be pronounced as [s] by those unfamiliar with the sound,

particularly in initial position. In Indonesia, for example, a pronunciation such as surga [heaven] for syurga is common. /s/is written sy in the writing system.

syurga heaven /sur.ga/ masyarakat society /ma.sa.ra.kat/

/x/ is a voiceless velar fricative occurring in all positions in the word. It, however, does not occur in English. /x/ is the sound of the "ch" in the standard German "ich" [I]. Malays and Indonesians unfamiliar with this sound pronounce it as [k] or [h]. It is written kh.

 $\begin{array}{cccc} khas & special & /xas/\\ akhir & finally & /a.xir/\\ tarikh & date^M/\operatorname{era}^I & /ta.rix/ \end{array}$

1.2.5.7 /y/ is a voiced velar fricative occurring initially and medially in the word. There is no equivalent sound in English. One way of making the sound, however, is to first say [a]. Keep uttering [a] as you raise the back of your tongue to make the sound [g]. If done properly, this should give you the sound of /y/. Those unfamiliar with the sound will generally say [g] initially and medially, and [h] finally. Gaib [hidden], magrib [sunset] and mubalih are common pronunciations for ghaib, maghrib and mubaligh. This is also the preferred spelling in Indonesia. /y/ is written gh in the standard writing system.

ghaib hidden /yaib/
maghrib sunset /may.rib/
mubaligh preacher /mu.ba.liy/

1.2.5.8 /h/ is a voiceless glottal fricative occurring in all positions in the word. It is similar to the pronunciation of "h" in the English word "house".

In English, however, /h/ does not occur in syllable final position. As a result, when English speakers speak Malay or Indonesian, they tend not to pronounce the /h/ when it occurs in

this position. Whether at the beginning or the end of a syllable, students should take extra care to pronounce the /h/ in all positions where it occurs.

 $egin{array}{lll} \it{harap} & \it{hope} & \it{/ha.rap/} \ \it{ahli} & \it{member} & \it{/ah.li/} \ \it{putih} & \it{white} & \it{/pu.tih/} \ \end{array}$

1.2.6 Nasals

There are four nasal consonants.

1.2.6.1 /m/ is voiced bilabial nasal resembling the "m" in the English word "milk". It occurs in all positions in the word.

mana where /ma.na/ jumpa meet /jum.pa/ malam night /ma.lam/

1.2.6.2 /n/ is a voiced bilabial nasal similar to the "n" in the English "nice". It occurs initially, medially and finally.

namaname/na.ma/sanathere/sa.na/papanboard/pa.pan/

1.2.6.3 /ñ/ is a voiced palatal nasal which is similar, though not identical, to the "ny" sequence in the English word "canyon". It occurs initially and medially and is represented in the writing system by ny.

nyaman fresh /ña.man/ tanya ask /ta.ña/

1.2.6.4 /n/ is a voiced velar nasal occurring in all positions in the word. It is represented in the writing system by ng.

nganga open-mouthed /ŋa.ŋa/
tengah middle /tə.ŋah/
garang fierce /ga.raŋ/

It is important to remember the ng represents a single sound, $[\eta]$, and not a sequence of /n/ + /g/ which does not exist in Malay or Indonesian. If a sequence of $/\eta/ + /g/$, which does exist, is desired, it will be written ngg.

panggil call /pan.gil/ tinggal stay /tin.gal/

/ŋ/ occurs medially and finally in English. It does not occur initially. Furthermore, in some dialects of English, and medially in particular words of all dialects, a written sequence of "n" + "g", such as in the word "finger", is pronounced as a sequence of /ŋ/ + /g/, which is not the way it is pronounced in Malay or Indonesian. /ŋ/ is like the "ng" in the English word "sing".

1.2.7 Lateral

/l/ is a voiced alveolar lateral. It is generally referred to as a light or clear "l", that is an "l" made with the tongue high in the mouth, close to the palate. In English this is the "l" used before high front vowels such as in the word "lip". This is the correct /l/ to use in the pronunciation of Malay or Indonesian.

lamalong/la.ma/malamnight/ma.lam/awalearly/a.wal/

The pronunciation of /l/ in English, however, varies depending upon the height of the preceding or following vowel. All other /l/ sounds in English except those made before a high front vowel would be made lower in the mouth and would, therefore, not be the proper /l/ to use in Malay or Indonesian.

1.3 Timing

Malay or Indonesian is a syllable-timed language. This means that each syllable in an utterance takes the same amount of time to pronounce.

Don't pay any attention to what others say.

English, conversely, is a stress-timed language. In English, then, it is not the syllable that receives equal time in pronunciation but the segment bounded by primary stresses.

Dón't pay any attén tion to what ó thers sáy.

Each group of syllables between the primary stresses takes the same amount of time to pronounce even though each group may have a different number of syllables.

dón't	1 gyllahle	
pay any attén	5 syllables	/m/ istbac the 'mg'
tion to what ó	4 syllables	
thers sáy	2 syllables	

In English, as well, vowels are sometimes reduced or shortened. This is one way in which a greater amount of syllables can be pronounced in the same amount of time as a lesser amount of syllables. In Malay or Indonesian this does not happen and care should be taken to pronounce the full quality of vowels in all the positions in which they occur.

For example, in the English utterance given, "Don't pay any attention to what others say", the "o" in the word "to" is reduced. If this word were spoken alone it would be pronounced [tu:]. Pronounced as part of the above utterance, however, the vowel is reduced to schwa and it is pronounced [ta].

1.4 Word Stress I was also been ad bloom below I wow tood

Word stress in Malay or Indonesian is on the penultimate syllable, that is, on the second to the last syllable in the word.

selamat	safe	/sə.lá.mat/
malam	night	/má.lam/

The main exception to the above rule is as follows. If the penultimate syllable contains a schwa, /ə/, then stress falls on the final syllable in the word.

natano	afternoon	/pə.taŋ/
petang	middle	/tə.ŋah/
tongah	madic	, conject

In words in which a /ə/ occurs in a closed penultimate syllable, stress is generally penultimate. In the speech of many Malays or Indonesian, however, both syllables may appear to receive equal stress.

kerja	work	/kər.ja/
henti	stop	/hən.ti/

Stress on the root word does not appreciably change when the root is suffixed.

leták	put	/lə.tá?/
letákkan		/lə.tá?.kan/
túrun	lower	/tú.run/
túrunkan		/tú.run.kan/

1.5 Spelling System

Malaysia and Indonesia use the Roman alphabet, although in Malaysia the Arabic script adopted for Malay, called *Jawi*, is also still actively used. The letters of the alphabet in Malaysia are pronounced as they are in English. In Indonesia, however, the pronunciation follows a Dutch model. Only the Indonesian pronunciation is presented here. The sounds serving as a pronunciation model are pronounced as indicated in the preceding phonology section. For example, [e] is pronounced as "ay" in the English word "bay".

A	/a/	
В	/be/	
C	/ce/ or /se/	
D	/de/	
E	/e/	
F	/ef/	
G	/ge/	

H	/ha/	
I	/i/	
J	/je/	
K	/1/	
L		
M	/em/	
N	/en/	
0	/0/	
bly change when the	/pe/	
Q	/ki/	
R	/er/	
S	/es/	
T least this ch	/te/	
U	/u/	
V	/fe/	
W	/we/	
Y	/ye/	
Z ald at this date;	/zet/	

1.6 Chart of Vowels

	Front unrounded	Central unrounded	Back rounded
High	i		u
Mid	e	Э	0
Low		a	

of Consor	ants				
Bi-labial	Labio- dental	Alveolar	Palatal	Velar	Glottal
p		t		k	?
b		d		g	
			č		
he basic p			j		
L	f	s	š	x	h
	v	z		Y	
m		n	ñ	ŋ	
		os la řehop			
		ř			
W Homet some homet som			to la monte		
	Bi-labial p b m	dental p b v m w	Bi-labial Labio-dental p t b d f s v z m n l	Bi-labial Labio-dental p t b d r f s š v z m n ñ l	Bi-labial Labiodental p t k b d g c č j f s š x v z y m n ñ ŋ l

2 SENTENCES, PHRASES, CLAUSES & CONJUNCTIONS

Discussed in this section are the three basic sentence patterns in Malay and Indonesian: equational, verbal and existential; the basic phrases: noun, adjective, adverb, preposition and verb; the relative clause, and the main coordinating conjunctions.

2.1 Sentences

There are three basic sentence patterns which may be called equational, verbal, and existential. Each of these is discussed individually in the following sections.

2.1.1 Equational Sentences

Equational sentences consist of a subject and a predicate. The predicate in an equational sentence is sometimes referred to as a complement since it is seen as presenting additional information about the subject, thereby 'completing' its meaning. These sentences are equivalent to English sentences with the linking verb or copula "to be", that is: "am", "is" or "are" in the present tense, and "was" or "were" in the past.

The subject of an equational sentence is most commonly a noun phrase, abbreviated NP. The predicate may be a noun phrase, adjective phrase (ADJ P), adverbial phrase (ADV P), prepositional phrase (PREP P) or verb phrase (VP). The subject, however, may also be a verb phrase as in example 7 which follows or an adjective phrase as in example 5 but these are far less common (see Section 2.2 for a discussion of phrases). A verb serving as the subject of a sentence is called a gerund.

The predicates in utterances 1–3 are noun phrases, in utterances 4–5 adjective phrases, in utterance 6 a verb phrase, in utterances 7–8 adverbial phrases and in utterance 9 a prepositional phrase. The adverbial phrase in utterance 8 and the prepositional phrase in utterance 9 indicate location, abbreviated Loc.

Sub	ject		Predicate
			Complement
1. Sayo			orang Australia ^M . orang Australi ^I .
nd I		am	an Australian.
2. Nan	na saya		Aziz.
My	name	is	Aziz.
3. Buk	u itu		buku-buku sains.
Tho	se books	are	science books.
4. Kha	<i>dijah</i> dijah	was	(dulunya) kaya. ADJ P rich (before).
	v aidT) Mos.	orly dosers her	
ADJ 1	g merah red one	is	cantik. ADJ P beautiful.
6. Jam Jam NP This		ts A. et amun perg attache to seden aut is is at ad	$rosak^{M}. \ rusak^{I}. \ ext{VP} \ ext{broken}.$
VP	gajar gajar ching	is	$sangat\ susah^M.$ $sangat\ sulit^I.$ ADV P very difficult.

8. Stesen keretapi Stasiun kereta api The train station is jauh dari sini^M. jauh dari sini^I. ADV P (LOC) far from here.

9. Guru kita NP Our teacher di perpustakaan. PREP P (LOC) in the library.

It is important to remember that when a verb phrase serves as the predicate in an equational sentence, it is a complement and presents additional information about the subject. This type of verb phrase is different from the verb phrase in a verbal sentence (see Section 2.1.2). The main difference is that verb phrases in equational sentences describe states of being while those in verbal sentences most commonly describe actions. What adds to the confusion is that the same verb phrase may appear in both equational and verbal sentences. The interpretation of what kind of sentence is intended and, therefore, the interpretation of the verb phrase as stative or active, is dependent upon the context of the discourse, that is, how it is used in conversation.

In the preceding example 6 the predicate is a verb phrase. The interpretation of such a verb phrase in an equational sentence is stative: $Jam\ ini\ rosak^M/rusak^I$ [This watch is broken]. The interpretation of the same verb phrase in a verbal sentence is active: Jam ini rosak^M/rusak^I [This watch broke].

2.1.1.1 The word order of the utterances presented earlier may be regarded as neutral. Utterance 2, for example, is what Aziz would say when introducing himself to someone. For him to say Aziz nama saya [My name is Aziz], that is, construct an utterance where the predicate precedes the subject, he would have to have a particular reason for emphasizing his name. Such emphasis might be necessary in the context of the following exchange.

10. Nama encik Bakarkah? – 10. Apakah nama bapak Bakar? Bukan, Aziz nama saya. — Bukan, Aziz nama saya.

Is your name Bakar? - No, my name is Aziz.

In Malaysia, additional emphasis may be added by suffixing -lah to the predicate after it is moved to the front of the utterance. Some grammars discuss this addition of -lah as required when a predicate is moved in such a way. Certainly in conversational Malay the suffixation of -lah is not required. It may be more necessary in written Malay to convey the emphasis which in the spoken language may be conveyed by various types of stress and intonation. English, in fact, does not allow the movement of the predicate for emphasis but shows emphasis, at least in the spoken language, through contrastive stress and intonation.

The widespread use of -lah in Malaysia to show emphasis is not reflected in Indonesia where it is far less commonly used. The following examples show emphatic forms in context for utterances 6 and 8.

- 11. Saya sudah tanya beberapa kali. Mengapa pula tak mahu beritahu saya pukul berapa? - Rosaklah jam ini.
- 11. Saya sudah tanya beberapa kali. Mengapa tidak mau juga memberitahu saya jam berapa? - Rusak, jam ini.

I've already asked you a number of times. Why don't you want to tell me what time it is? - This watch is broken.

- 12. Simpan wang itu. Tak usahlah kita naik bas ke stesen keretapi. Mari kita berjalan kaki. - Jauhlah stesen keretapi dari sini.
- 12. Simpan uang itu. Tidak usah kita naik bis ke stasiun kereta api. Mari kita berjalan kaki. - Jauh. stasiun kereta api dari sini.

Put your money away. It doesn't pay for us to take the bus to the train station. Let's walk. - The train station is far from here.

In utterances 10-12 the predicate of the equational sentence has been moved to the front of the utterance and precedes the subject. This may be seen more clearly in the following examples.

P	redicate	Subject	
		Complement	
13. A	ziz	nama saya.	
14. R	osak(lah) usak	jam ini ^M . jam ini ^I .	
15. Jo	auh(lah)	stesen keretapi	
Jo	auh et el en el	stasiun	

2.1.1.2 In formal speaking and writing, Malay and Indonesian sometimes make use of a copula which is the equivalent of the English verb "to be". This copula is either adalah or ialah which, for their copula function, are basically interchangeable. Each of these, however, is different from the root forms upon which they are based. In other words, adalah is different in meaning and function from ada (see Section 2.1.3) and ialah is similarly different from ia (see Section 4.1.2.4).

Adalah and ialah are found primarily in expository writing and are common in essays, newspaper or journal articles, and text books. They are far less commonly used in novels and short stories. In speaking they would be used only in speeches on formal occasions or in lectures such as those given at universities. Adalah and ialah have no place in informal speech. Their function in written language is to replace the emphasis available in spoken language through stress (extra loudness) and juncture (the pause time between words in an utterance). Their function in spoken language is apparently to capture some of the formality associated with their use in writing. The following are examples.

	Subject	Predicate Complement	
16.	Bahasa Inggeris	adalah	bahasa yang kedua di Malaysia ^M .
	English	is days	a second language in Malaysia.
	Bahasa Inggris	adalah	$bahasa\ yang\ penting\ di$ $Indonesia^I.$
	English	is desired to	an important language in Indonesia.
17.	Kuala Lumpur	adalah	tempat semayam Yang Dipertuan Agong ^M
	Kuala Lumpur	is	the place of residence of the king.
	Jakarta	adalah	tempat kediaman kepala negara ^I .
	Jakarta	is	the place of residence of the head of state.
18.	Sultan Puasa	ialah	ketua orang Melayu yang awal ^M .
	Sultan Puasa	was	he head of the first Malays.
	Sultan Hamengkubuwono IX	ialah	satu-satunya raja Jawa yang diakui negara ^I .
	Sultan	is Transmuther 1	the only Javanese king recognized by the state.

While the most common function of *ialah* is to define or show equivalence, it also has a further function in Indonesian, to enumerate or list. This function does not exist in Malay.

19. Dalam penghidupan dan pergaulan sehari-hari, orang Batak mempunyai beberapa logat, ialah logat Karo, Pakpak, Simalungan dan logat Toba^I.

In day to day life and social interaction, the Bataks have several dialects. These are Karo, Pakpak, Simalungan and Toba.

In Indonesian an enumeration or list may also be introduced by yaitu. The Malay equivalent of this is iaitu.

- 20. Bahasa kaum Cina terbahagi kepada beberapa loghat yang dituturkan di wilayah selatan Negeri Cina, iaitu loghat Kanton, Hakka, Hokkien dan Teocu.
- 20. Orang Batak mempunyai beberapa logat, yaitu logat Karo, Pakpak, Simalungan dan Toba.

The Chinese language is divided into several which are spoken in the southern districts of China, these are Cantonese, Hakka, Hokkien and Teochew.

The Bataks have several dialects, these are Karo Pakpak, Simalungan and Toba.

2.1.2 Verbal Sentences

Verbal sentences consist of a subject and a predicate, the predicate containing a verb phrase. As with the other phrases discussed in Section 2.2, a verb phrase (VP) may contain just a single verb. Particular verbs also allow direct and indirect objects, abbreviated D OBJ and I OBJ respectively, complements, phrases indicating location (LOC), time, etc. These, in turn, are realized by more basic phrases such as nominal (noun). prepositional and adverbial. The word order in the basic sentence (unlike the noun phrase where it is generally reversed) is like English sentence word order. The following are examples.

	Subject	Predicate	
1.	Emak saya Ibu saya NP	Deret.	
	My mother	went.	
2.	Samy Budi	balik kembali	ke Malaysia ^M . ke Indonesia ^I .
	NP Samy/Budi	vP returned	PREP P (LOC) to Malaysia/Indonesia.

3.	Ahmad NP Ahmad	belajar VP studies	sains. NP (D OBJ) science.	
4.	Saya	beri	bungkusan itu	kepada Aziz.
	NP I	vP gave	NP (D OBJ) that package	PREP P (I OBJ) to Aziz.
5.	Jeya	singgah	di rumah kita	$semalam^{M}$.
	Yani	mampir	ke rumah kita	$kemarin^{I}$.
	NP Jeya/Yani	vp stopped by	PREP P (LOC) our house	ADV P (TIME) yesterday.

There are particular verbs in Malay and Indonesian, as well as 2.1.2.1 in English, which take complements. The sentences containing these verbs are in many ways like the equational sentences discussed earlier. The complements refer back to the subject and give further information about such a subject. In most verbal sentences the additional information is tied more closely to the verb in the predicate. The verbs which most commonly take complements are menjadi [to become], nampak^M/tampak^I [to seem, appear or look], and rasa [to taste] although there are a number of other verbs which pattern in this way as well. In Indonesia rasa is expressed as rasanya for this usage, a form which is itself a nominal (see Section 6.6).

	Subject	Predicate	
		VP +	COMPLEMENT
6.	Makanan di situ Makanan di situ	rasa rasanya	lebih sedap ^M . lebih enak ^I .
	NP The food there	VP tastes	ADJ P better.

7.	Rumah Rosni Rumah Astuti	nampak tampak	$kecil^{M}$. $kecil^{I}$.
	NP	VP	ADJ P (LOC)
	Rosni's/Astuti's	looks	small.
	house		
8.	Anak saya	menjadi	$doktor^{M}$
	Anak saya	menjadi	$dokter^{I}$.
	NP	VP	NP
	My child	became	a doctor.

- 2.1.2.2 In sentences with prepositional phrases indicating location, it is possible to omit the verb. The resulting sentence is very much like an equational sentence which, by definition, lacks a verb.
 - Emak saya pergi ke Malaysia.
 Emak saya ke Malaysia.
 My mother went to Malaysia.
 - 10. Mantik kembali dari Sydney. Mantik dari Sydney.

Mantik returned from Sydney.

Such sentences may be considered either as verbal sentences in which the verb has been omitted, or as equational sentences where the predicate is a complement.

	Subject	Predicate	
		(VP) +	PREP P
11.	Emak saya Mantik	(pergi) (kembali) VP	ke Malaysia. dari Sydney. PREP P (LOC)
	My mother Mantik	went returned	to Malaysia. from Sydney.

	Subject	Predicate Complement		
12.	Emak saya Mantik	antik		
	My mother Mantik	(went) (returned)	to Malaysia. from Sydney.	

2.1.3 Existential Sentences

Existential sentences are those sentences which show existence. This is accomplished with the particle ada. Ada usually translates into English as "there" plus some form of the verb "to be": "there is", "there are", "there was" or "there were". This "there" is different from the "there" in English which shows location. Example 2 contains both forms of "there". The one corresponding to ada is underlined. In the second set of examples, however, where a specific noun phrase precedes ada, the translation into English need not contain "there". In some of these examples, only the verb "to be" is needed in the English translation.

- 1. Ada rumah di hujung jalan^M. /Ada rumah di ujung jalan^I. There is a house at the end of the street.
- Ada kereta di situ^M. / Ada mobil di situ^I.
 There is a car there.
- 3. <u>Ada</u> beras. There is rice.
- Ada orang yang bertengkar.
 There are people (who are) arguing.

The preceding utterances are in what might be called bass word order and would be spoken in this way if a speaker were offering new and general information and not responding to previous context of the conversation. It is also possible for the ada to follow the initial noun phrase in the utterance. This would occur if the speaker were responding to a previous utterance and if the noun phrase were specific. The following are examples in context.

- 5. Tak ada rumah dekat. -Ada. Rumah Shantha ada di hujung jalan.
- 5. Tidak ada rumah dekat. -Ada. Rumah Eni ada di ujung jalan.

There are no houses nearby. - There are. Shantha's/Eni's house is at the end of the street.

- 6. Mun Fui belum balik. -Sudah. Kereta dia ada di situ.
- 6. Nyoman belum kembali. -Sudah. Mobilnya ada di situ.

Mun Fui/Nyoman hasn't returned yet. – He has. His car is there.

- 7. Kita tak ada apa-apa nak makan. - Beras ada.
- 7. Kita tidak punya apa-apa untuk dimakan. - Beras ada.

We have nothing to eat. - There is (that) rice.

- 8. Ada orang lagi di luar? -Ada. Orang yang bertengkar ada.
- 8. Apakah ada orang lagi di luar? - Ada. Orang yang bertengkar ada.

Are there still people outside? - Yes. (Those) people (who are) arguing (are there).

It is interesting to note that when a noun phrase follows ada, as in utterances 1-4, that noun phrase must be general. It cannot be specific. In other words, it is possible to say Ada rumah di hujung jalan [There is a house at the end of the street] but not *Ada rumah Shantha di hujung jalan [There is Shantha's house at the end of the street] unless the 'Shantha' referred to, for example, was a housing corporation that built large numbers of houses and one or a group of such houses of

this general type was at the end of the street. It is, in like manner, possible to say Ada mobil di situ [There is a car there] but not *Ada mobil Nyoman di situ [There is Nyoman's car there] unless 'Nyoman' were, for example, a car rental agency such as 'Budget' or 'Avis', etc. Similarly, it is possible to say Ada orang [There's someone (there)] but not *Ada Khadijah [There's Khadijah (there)] unless a context is found where 'Khadijah' would refer to a set of people bearing the same name. It would be possible to say Ada Khadijah if the general meaning intended was "There is a Khadijah (there)."

There is no clear consensus on how to analyze existential sentences into subject and predicate. The analysis here treats these sentences as similar to equational sentences with the addition of ada. The predicate, as in equational sentences, is a complement providing further information about the subject. The ada in all these sentences (except sentences 5-6 which are discussed later), however, is not optional because without ada they would simply be phrases. To complicate matters even further, the ada does not appear to have a fixed place in the sentence. If the subject noun phrase is general, as in utterances 1-4, then ada joins the subject. If it is, however, specific, as in utterances 5-8, then ada joins the predicate. This grouping of ada with either the subject or the predicate is based primarily on the intonation pattern and juncture of the spoken utterance.

One further complicating feature is that existential sentences, following the analysis here, would not require a predicate. In other words, a simple statement of existence, shown by ada, is all that is required. Nothing further needs to be predicated or said about the subject. Utterances 3-4 and 7-8 have no predicates. The following show utterances 1-8 diagrammed according to subject and predicate.

Carbinat		Predicate
Cov Ara sko/reduce		Complement
1. Ada Ada	rumah rumah	di hujung jalan ^M . di ujung jalan ^I .
There is	NP a house	PREP P at the end of the street.

2. Ada Ada	kereta mobil	$di \ situ^{M}$. $di \ situ^{I}$.
There is	NP a car	PREP P there.

3. Ada beras.

NP
There is rice.

4. Ada orang yang bertengkar.

NP
There are people arguing.

5. Rumah Shantha ada di hujung jalan^M.

Rumah Eni ada di ujung jalan^I.

NP PREP P

Shantha's/Eni's house is at the end of the road.

6. Kereta dia ada di situ^M.

Mobilnya ada di situ^I.

NP PREP P
His car is there.

7. Beras ada.

NP
Rice there is.

8. Orang yang bertengkar ada.

NP
People arguing there are.

- 2.1.3.1 In existential sentences where the subject is specific and the predicate is a prepositional phrase, such as in utterances 5–6, it is possible to omit *ada*. The resulting sentences are very much like equational sentences. The equivalent sentences without *ada* are numbered 9–10 as follows.
 - 9. Rumah Shantha di hujung jalan M . /Rumah Eni di ujung jalan I .

Shantha's/Eni's house is a the end of the street.

10. Kereta dia di situ^M./Mobilnya di situ^I.

His car is there.

It is possible to analyze such sentences as either equational or as existential with the omission of ada.

- 2.1.3.2 Ada has come to serve a verbal function in Malaysia which is parallel to the function of "to have", meaning "to own" or "possess" in English.
 - 11. Samy ada kereta^M.

Samy has a car.

This type of sentence functions like the verbal sentences discussed in Section 2.1.2 and may be diagrammed in the same way.

Subject	Predicate	
Samy	ada	$kereta^{M}$.
NP	VP	NP (D OBJ)
Samy	has	a car.

In Indonesia, the possessive function of *ada* is most commonly expressed by *punya* (see also Sections 2.2.1.2, 2.3.8, 4.1.3.3 and 4.1.3.4). *Ada*, however, may also be used.

12. Hartono punya mobil^I.

Hartono has a car.

Utterance 12 is not acceptable in Malaysia as long as the possessed object is general. If the possessed object were specific, however, the utterance would be acceptable. The following are examples in context.

13. Tahukah siapa punya majalah "Time" ini? – Subri <u>punya</u> (majalah itu)^M.

Do you know whose "Time" magazine this is? - It's Subri's.

14. Kereta itu siapa <u>punya</u>? – Samy <u>punya</u> (kereta itu)^M. Who owns that car? – Samy owns (it).

- There is one further function of ada and that is to serve as an 2.1.3.3 auxiliary to the verb in the verb phrase. It is used when the object is nonspecific and when a speaker wants to emphasize the existence of a set of general objects or locations. This usage is found in Malaysia, not Indonesia.
 - 15. Saya tidak a<u>da</u> beli apa-apa di $Ipoh^{M}$. I didn't buy anything in Ipoh.
 - 16. Subri ada jumpa siapa-siapa malam semalam? Tak ada. $(Saya\ tak\ ada\ jumpa\ siapa-siapa)^{M}$. Did you (Subri) meet anyone last night? - No. (I didn't meet anyone).
 - 17. Sofiah ada pergi ke mana-mana esok? Ada. Ke $perpustakaan^{M}$.

Are you (Sofiah) going anywhere tomorrow? - Yes. To the library.

Unfortunately, it is difficult to convey this sense of ada in English. It is obvious from the preceding examples that translations may vary widely. If we keep in mind, however, that the main function of ada is to indicate existence, it may be possible to find equivalents in English which, while not particularly fluent, may better convey the meaning of ada used in these utterances. Examples 18-20 are possible English translations for utterances 15-17 where an attempt is made to convey the idea of existence.

- 18. There was nothing that I bought in Ipoh.
- 19. Was there anyone that you (Subri) met last night? There wasn't. (There was no one that I met).
- 20. Is there anywhere you (Sofiah) are going tomorrow? There is. To the library.

All of the preceding utterances may be expressed without ada. Both Malay and Indonesian examples are given.

- 21. Saya tidak beli apa-apa di Ipoh. I didn't buy anything in Ipoh.
- 22. Subri jumpa siapa-siapa malam semalam? - Tidak. (Saya tidak jumpa siapasiapa.)
- 22. Fauzi ketemu siapa saja semalam? - Tidak. (Saya tidak ketemu siapa-siapa.)

Did you (Subri/Fauzi) meet anyone last night? - No. (I didn't meet anyone?)

- 23. Sofiah mahu pergi ke mana- 23. Sofiah mau pergi ke mana mana besok? - Ya. Ke perpustakaan.
 - saja besok? Ya. Ke perpustakaan.

Are you (Sofiah) going anywhere tomorrow? - Yes. To the library.

The relevant parts of utterances 15-17 may be diagrammed as follows.

	Subject	Predicate		
24.	Saya NP I	tak ada beli VP did not buy	ара-ара NP (D OBJ) anything	$di \ Ipoh^{M}$. PREP P (LOC) in Ipoh.
25.	Subri	ada jumpa	siapa-siapa	$malam-semalam^{M}$?
	NP	VP	NP (D OBJ)	ADV P (TIME)
	Subri	did meet	anyone	last night?
26.	Sofiah	ada pergi	ke mana- mana	$besok^{M}$?
	NP	VP	PREP P (LOC)	ADV P (TIME)
	Sofiah	is going	anywhere	tomorrow?

2.2 Phrases

2.2.1 Noun Phrase

The noun phrase, abbreviated NP, is a phrase which has its main constituent, or head, a noun or a noun substitute such as a personal pronoun (PRO), or demonstrative pronoun (DEMO), for example, saya [I] or ini [this] respectively. Examples of this basic noun phrase are as follows.

1. Ahmad belum balik^M.

Ahmad belum kembali^I.

NP (N)

Ahmad hasn't returned yet.

 $\begin{array}{cccc} 2. \ \, \textit{Saya} & \textit{pinjam} & \textit{buku}. \\ & \text{\tiny NP (PRO)} & & \text{\tiny NP (N)} \\ & \text{\tiny I} & \text{\tiny borrowed} & \text{a book}. \end{array}$

3. Khadijah beli itu.

NP (N) NP (DEMO)

Khadijah bought that.

2.2.1.1 The noun phrase, however, may also be expanded to show various modifications of the head noun and also to show possession. Words or phrases which commonly modify (give further information about) the noun in the noun phrase are adjectives, numbers, other nouns, demonstratives, prepositional phrases, appositives and relative clauses. Examples of each of these is given as follows except for modification with a relative clause (see Section 2.3). An appositive is one noun phrase which modifies another with nothing but a pause, indicated in writing by commas, separating the two phrases. Example 10 shows this.

The word order in the modified noun phrase is the reverse of that in English except where the modifier is a number, abbreviated NUM. This should be clear from the examples which follow.

4. Abdullah bawa kereta kecil^I.

Abdullah bawa mobil kecil^I.

NP (N + ADJ)

Abdullah drives a small car.

5. Ada rumah merah di hujung jalan Ada rumah merah di ujung jalan Ada rumah merah di ujung jalan ADI There is a red house at the end of the street.

6. Dua anjing ikut kita^M.

Dua anjing ikuti kita^I.

NP (NUM + N)

Two dogs are following us.

7. Diana pinjam buku sains.

NP (N + N)

Diana borrowed a science book.

8. Budak itu mahu bermain seorang mau bermain sendiri.

NP (N + DEMO)
That child wants to play alone.

9. Basikal di belakang $jatuh^{M}$. Sepeda di belakang $jatuh^{I}$. $jatuh^{I}$. NP (N + PREP P)

The bicycle behind fell over.

10. Ravi, anak Jeya, tidak ada lagi di situ.

NP (N) NP (N + N)

Ravi, Jeya's son, is no longer there.

2.2.1.2 Possession in the noun phrase is shown by placing the possessor directly after what is possessed. This is the opposite of English where the possessor, suffixed by "'s", precedes. The Malay or Indonesian form is closer to saying, for example, "the hat of the man" rather than "the man's hat". As discussed in Section 4.1.3, there is no need to change the form of the pronoun when it is used to show possession. Saya, therefore, is equivalent to both "I" and "my", and dia to both "he/she" and "his/her".

11. Rumah itu rumah Zainal NP(N+N) is Zainal's.

12. Basikal anak saya rosak^M.

Sepeda anak saya rusak^I.

NP (N + N + PRO)

My child's bicycle is broken.

Notice in utterance 11 that the possessed noun, rumah, must be repeated. It is not possible to say just Rumah itu Zainal without changing the meaning of the utterance. The preceding utterance means "That house is Zainal". If, however, the structure of the utterance were changed from equational to verbal and the verb punya were used, it would be possible to omit the possessed noun. Punya is also discussed in Sections 2.1.3.2, 2.3.8 and 4.1.3.3.

13. Zainal punya rumah itu.

Zainal owns that house. That house is Zainal's.

For emphasis, the predicate may precede the subject (see Section 2.1).

14. Rumah itu, Zainal punya (rumah).

That house is Zainal's (house).

2.2.2 Adjective Phrase

An adjective phrase is any phrase that has an adjective as its main constituent or head. The basic adjective phrase is a single adjective.

1. Kereta Jepun $bagus^{M}$.

Mobil Jepang $bagus^{I}$.

ADJ P (ADJ)

Japanese cars are good.

2. Ibu sedih.

ADJ P (ADJ)

Mother is sad.

Adjective phrases may be expanded to show intensity, various stages of comparison or further modification with other adjectives (see Chapter 8 for a detailed discussion). In the following examples, intensifier is abbreviated INT, and comparative, COMP.

3. Pintu depan merah tua.

ADJ P (ADJ + ADJ)

The front door is dark red.

4. Kerusi itu sangat besar^M.

Kursi itu sangat besar^I.

ADJ P (INT + ADJ)

That chair is very big.

5. Makanan di sini lebih sedap.

ADJ P (COMP + ADJ)

The food here is better.

2.2.3 Adverbial Phrase

An adverbial phrase is a phrase that has an adverb as its head. The three most commonly recognized types of adverbs are manner, location and time, shown respectively in examples 1–3 which follow. The basic adverbial phrase consists of a single adverb.

- 1. Anwar berjalan cepat.

 ADV P (ADV)
 Anwar walks quickly.
- 2. Sekolah anak dekat. saya

 ADV P (ADV)

My child's school is close.

3. Makcik balik $besok^{M}$. $besok^{I}$. $add points a besok^{I}$. $add points a besok^{I}$.

(My) aunt is returning tomorrow.

The expanded adverbial phrase, as with the adjective phrase, may show intensity or comparison, or may take other types of modifiers such as a prepositional or noun phrase.

4. Eni berjalan paling cepat.

ADV P (COMP + ADV)

Eni walks the fastest.

5.	Leela	bangun	lambat betul. ADV P (ADV + INT)
	Leela	gets up	very late.
6.	Ismail	tinggal	jauh dari sini.
	Ismail	lives	ADV P (ADV + PREP P) far from here.
7.	Dia	kerja	dekat rumah saya.
	She	works	ADV P (ADV + NP) near my house.

2.2.4 Prepositional Phrase

The prepositional phrase is any phrase that has a preposition as its head, most commonly *ke*, *kepada*, *di*, or *dari*. Unlike the other phrases discussed here, there is no such thing as a basic prepositional phrase consisting only of a preposition. The preposition acts as a head for another phrase contained within the prepositional phrase. That other phrase is most commonly a noun phrase. Examples with noun phrases and an adverbial phrase are as follows.

1.	Orang ini	suka bermain	di sawah.
	Ar. a literal securior	relation to the same	PREP P (PREP + NP)
	This person	likes to play	in the rice field.
2.	Bau wangi itu	datang	$dari\ rumah\ makcik^{M}.$
	Bau wangi itu	datang	dari rumah bibi ^I .
	Mobil James	Backers	PREP P (PREP + NP)
	That nice smell	is coming	from (your) aunt's house.
3.	Tolong beri	surat ini	kepada Dadang.
			PREP P (PREP + NP)
	Please give	this letter	to Dadang.
		intensityonran	phrase, may show
4.	Ada	sekolah	di belakang rumah. PREP P (PREP + ADV P)
	There is	a school	behind the house.

2.2.5 Verb Phrase

A verb phrase is a phrase that has a verb as its head. The basic verb phrase consists of only a single verb.

1.	Mengajar Mengajar	$susah^{I}$. $sulit^{I}$.	
	VP (V) Teaching	is difficult.	
2.	Budak itu Anak itu	terjun terjun	ke dalam $laut^M$. ke dalam $laut^I$. VP(V)
	That child	dived	into the ocean.

An expanded verb phrase consists of a verb and an auxiliary. The auxiliary may indicate tense or aspect, for example, sudah, sedang, hendak or $mahu^M/mau^I$; ability, $boleh^M/bisa^I$ or dapat; or existence, ada. Ada serves as auxiliary in this way only in Malaysia (see Section 2.1.3.3).

3.	Sivam	ada jumpa VP (AUX + V)	siapa-siapa tadi ^M ?
	Sivam	did meet	anyone earlier?
4.	Saya Saya	boleh tolong bisa tolong	nenek sekarang ^M . nenek sekarang ^I .
	I south at the s	VP (AUX + V) can help	grandmother now.
5.	Abang	sudah pergi. VP (AUX + V)	
	(My) older brother		

2.3 Clauses

The only clause discussed here is the relative clause, that is, a dependent clause introduced by a relative pronoun. The relative pronoun is yang, equivalent to the English "who", "which" and "that". Relative clauses may modify nouns and form part of the noun phrase and it is this function which is discussed

1. Buku yang mereka pinjam sudah hilang.

NP (N + yang...)

The book that they borrowed has been lost.

m 1:

2. Tadi ada orang yang berlari.

NP (N + yang...)

Earlier there was someone who was running

In Malay and Indonesian, however, as in English, the relative pronoun may be omitted. This is more common in conversation where phrasing (stress and juncture) serves t_0 group words in a way that written language cannot do.

3. Buku mereka pinjam sudah hilang.
The book they borrowed has been lost.

4. Tadi ada orang berlari. Earlier there was someone running.

2.3.1 In standard Malay or Indonesian it is not possible to build up a series of modifiers for the noun whereas in English such a series of modifiers is common. In English, for example, it is common to say "A large white house...". In standard Malay or Indonesian there are two ways to express this. The first is by using the relative pronoun yang.

1. Dia beli rumah besar yang putih. Dia beli rumah putih yang besar.

He bought a large house which is white. He bought a white house which is large.

The second alternative is to use the connector dan [and]. The use of dan gives equal emphasis to both modifiers whereas the preceding alternative with yang places more emphasis on the modifier following yang.

2. Dia beli rumah besar dan putih.
Dia beli rumah putih dan besar.

He bought a large and white house.
He bought a white and large house.

In conversation, as was the case with utterances 1–2, yang may be omitted. This also happens with the coordinator dan. This omission is generally compensated for by phrasing resulting in a pause between the two modifiers and placing greater stress on the modifier that the speaker wishes to emphasize. When there is a sequence of modifiers in English, adjectives of size precede adjectives of colour. The strangeness of the sequence of modifiers in the English translation for the second utterance in example 3 which follows is not present in the Malay or Indonesian.

3. Dia beli rumah besar, putih.
Dia beli rumah putih, besar.
He bought a large, white house.
He bought a white, large house.

A second alternative in conversation is to sequence two utterances which refer to the noun one after the other.

4. Dia beli rumah besar. Rumah itu putih. Dia beli rumah putih. Rumah itu besar.

He bought a large house. That house is white. He bought a white house. That house is large.

2.3.2 Yang is not used as a relative pronoun to introduce modifiers of location, even though it is possible to translate such modification with "that" in English. To introduce modifiers of location, di mana [where] or tempat [place] is used. Modification with di mana is a prepositional phrase and with tempat is an appositive phrase (see Section 2.2.1).

1. Rumah di mana Ali tinggal jauh.

The house where Ali lives is far.

(The house that Ali lives in is far).

2. Sekolah, tempat Siti belajar, kecil.

The school, the place Siti studies, is small. (The school where Siti studies is small). (The school that Siti studies in is small).

It is also possible to use both *tempat* and *di mana* in the same modification phrase. This phrase is an appositive.

- 3. Rumah, tempat di mana jauh.
 Ali tinggal,
 The house, the place where is far Ali lives,
- 2.3.3 Simple modification with an adjective, demonstrative or prepositional phrase, but not another noun or an appositive, may be converted to more complex modification with a relative clause by the addition of *yang*.
 - Rumah besar...
 Rumah yang besar...
 A big house...
 A house that is big...
 - Basikal di belakang...^M/Sepeda di belakang...^I
 Basikal yang di belakang...^M/Sepeda yang di belakang...^I
 The bicycles at the back...
 The bicycles that are at the back...
 - 3. Budak itu... ^M/Anak itu... ^I
 Budak yang itu... ^M/Anak yang itu... ^I
 - ' That child...

The following nouns are modified by another noun and an appositive respectively. This modification cannot be converted to a relative clause. Utterances marked with an asterisk (*) are incorrect.

Kereta Toyota tahan lama^M./Mobil Toyota tahan lama^I.
 *Kereta yang Toyota tahan lama^M./*Mobil yang Toyota tahan lama^I.

Toyota cars last a long time.

5. Ikan, hidangan istimewa restoran itu, sedap.*Ikan yang hidangan istimewa resotran itu sedap.Fish, the specialty of that restaurant, is delicious.

It is possible, however, to make the relative clause in utterance 5 acceptable with the addition of *menjadi* [to be or to become] (see Section 12.20) after the *yang*.

- 6. Ikan, yang menjadi hidangan istimewa restoran itu, sedap. Fish, which is the special dish of that restaurant, is delicious.
- Modification with a relative clause is more emphatic than simple modification and would be called for only in contexts which would require some degree of extra emphasis.
 - 1. Rumah kecil cukup untuk dua orang, tetapi <u>rumah</u> <u>yang besar</u> lebih selesa.
- Rumah kecil cukup untuk dua orang, tetapi <u>rumah</u> <u>yang besar</u> lebih menyenangkan.

A small house is enough for two people, but a house that is large is more comfortable.

- 2. Basikal di depan boleh dibiarkan di situ, tetapi basikal yang di belakang mesti dipindahkan.
- Sepeda di depan boleh dititip di situ, tetapi <u>sepeda</u> <u>yang di belakang</u> harus dipindahkan.

The bicycles in front can be left there, but the bicycles that are at the back must be moved.

3. Orang ini tidak mengganggu sesiapa pun, tetapi <u>orang yang itu</u> jahat betul.

This person doesn't bother anyone, but that person is really bad.

2.3.5 There are certain relative clauses which are possible but avoided because of their inherent complexity or clumsiness. For example, formal Malay or Indonesian, unlike English, requires the head of the noun phrase to be repeated in the relative clause where the head is the indirect object of a verb requiring a preposition. The head noun itself may be repeated or a pronoun may be used in its place. The demonstratives *ini* and *itu* may be included for emphasis, but they are optional and not required to complete the meaning of the utterance.

- 1. Orang yang saya beri buku kepada<u>nya</u> (itu) tinggal di sini. The man that I gave a book to lives here. (The man – that I gave a book to him – lives here.)
- 2. Perempuan yang saya ikut sama dengan<u>nya</u> (itu) balik dulu.
- 2. Perempuan yang saya ikut dengannya (itu) kembali lebih dulu.

The woman that I went with returned first. (The woman - that I went with her - returned first.)

Informally it is possible to omit the preposition and the pronoun. In these instances, the demonstratives ini and its become obligatory.

- 3. Orang yang saya beri buku itu, tinggal di sini. The man I gave the book to lives here.
- 4. Perempuan yang saya ikut sama itu, balik dulu.
- 4. Perempuan yang saya ikut itu, kembali lebih dulu.

The woman I went with returned first.

The complexity or inherent clumsiness of the formal language may also be avoided by expressing what would be a relative clause in English by an appositive (see Section 2.2.1). This can only be done if the appositive is a noun phrase showing possession. In the example, both a conversational English translation with a relative clause and a literal translation with an appositive are given.

- 5. Ahmad enggan mengahwini gadis tunangannya.
- 5. Ahmad enggan mengawini gadis tunangannya.

Ahmad refused to marry the young woman that he was engaged to.

(Ahmad refused to marry the woman, his engaged one.)

To avoid this clumsiness as well, there may be no alternative but to avoid verbs which require a preposition to introduce an indirect object. For example, a verb such as cakap // bicara [to speak] in an utterance such as "The man that I spoke to said

that there weren't any" would be less commonly used than a verb such as tanya [to ask] or jumpa [to meet] since cakap/bicara require a preposition and tanya and jumpa do not. The following are examples.

- 6. Lelaki yang saya cakap dengannya itu, kata tak ada.
- 6. Kata laki-laki yang saya bicara dengannya itu, tidak

The man that I spoke to said there weren't any.

- 7. Lelaki yang saya tanya, kata 7. Kata laki-laki yang saya tak ada.
 - tanya, tidak ada.

The man that I asked said there weren't any.

- Yang in combination with the possessive pronoun -nya (see 2.3.6 Section 4.1.1) forms a relative clause which shows possession equivalent to an English clause beginning with "whose". The following are examples.
 - 1. Saya naik basikal yang tayarnya pancit.
- 1. Saya naik sepeda yang bannya kempes.

I rode a bicycle whose tyre had a puncture./I rode a bicycle with a punctured tyre.

2. Saya jumpa orang yang kakinya patah.

I met a man whose foot was broken.

Each preceding utterance may be expressed more conversationally as a sequence of two utterances. These are exemplified as follows.

- 3. Saya naik basikal. Tayar basikal itu pancit.
- 3. Saya naik sepeda. Ban sepeda itu kempes.

I rode a bicycle. The bicycle tyre had a puncture.

4. Saya jumpa orang. Kaki orang itu patah. I met a man. That man's foot was broken.

- 2 Sentences, Phrases, Clauses and Conjunctions
 - 2.3.7 While yang is equivalent to the English relative pronoun "that" it is not equivalent to the English subordinate conjunction "that". Where English uses "that" in utterances 1–3 which follow, conversational Malay or Indonesian has no equivalent
 - 1. Saya percaya dia tidak mahu pergi.

 Saya percaya dia tidak mau pergi¹.

I believe (that) he does not want to go.

- Khadijah rasa Zainal kaya.
 Khadijah feels (that) Zainal is rich.
- 3. Dia kata dia mahu balik. 3. Kata dia, dia mau pulang She said (that) she wanted to go home.

In the written language and in formal speaking it is possible to use $bahawa^M/bahwa^I$ which is equivalent to the English "that". This, however, is not used in conversation.

- 4. Saya percaya <u>bahawa</u> kerajaan ini tidak sepatutnya disokong masyarakat.
- Saya percaya <u>bahwa</u>
 pemerintah ini seharusnya
 tidak didukung masyarakat.

I believe that this government should not be supported by the people.

- 2.3.8 In any noun phrase consisting of a head noun plus a modifier such as an adjective, demonstrative or prepositional phrase, but not another noun, appositive or relative clause, the head noun may be replaced by yang. Yang when used in this way is the equivalent of the English "the one" or "the ones".
 - Rumah putih ada di hujung jalan.
 Yang putih ada di hujung

 Rumah putih ada di ujung jalan.
 Yang putih ada di ujung

jalan.

The white houses are at the end of the road. The white ones are at the end of the road. 2. Budak ini suka main dengan adiknya.

Yang ini suka main dengan adiknya.

2. Anak ini suka main dengan adiknya.

Yang ini suka main dengan adiknya.

3. Sepeda di belakang, sepeda

Yang di belakang, sepeda

sava.

This child likes to play with his brother. This one likes to play with his brother.

3. Basikal di belakang, basikal saya.

Yang di belakang, basikal saya.

The bicycle at the back is mine. The one at the back is mine.

4. Amir bawa kereta besar.

Amir bawa yang besar.

Amir drives a big car.

Amir drives a big one.

4. Amir bawa mobil besar. Amir bawa yang besar.

As mentioned before, the modifier in the noun phrase may not be another noun. The following utterances marked with *, therefore, are not acceptable.

- 5. Astuti pinjam buku sejarah.*Astuti pinjam yang sejarah.Astuti borrowed a history book.
- 6. Stesen keretapi jauh dari sini.

*Yang keretapi jauh dari sini.

6. Stasiun kereta api jauh dari sini.

*Yang kereta api jauh dari sini.

The train station is far from here.

Utterances in examples 5-6 marked with *, however, may be made marginally acceptable with the addition of punya [to own or possess]. These utterances with punya, however, are not acceptable to all speakers but they are used by some in colloquial speech. Punya is also discussed in Sections 2.1.3.2, 2.2.1.2, 4.1.3.3 and 4.1.3.4.

7. Astuti pinjam yang sejarah punya.

Astuti borrowed the history's one.

Yang may also replace the noun in noun phrases comprising only one noun. The noun phrase, however, must be the subject of the sentence and the effect of replacing the noun is to create dependent clause with yang as the head. This is true for all sentence types, verbal, equational and existential, shown respectively in examples 8, 9 and 10-11 which follow.

8. Ananda belajar politik.

Ananda is studying politics.

Yang belajar politik...

The one studying politics...

The one who is studying politics...

Yang belajar politik makan di restoran.

The one studying politics is eating in the restaurant.

9. Kit Weng dan kawan-kawannya pandai.

Kit Weng and his friends are smart.

Yang pandai...

The smart ones...

The ones who are smart...

Yang pandai dapat markah tinggi^M./Yang pandai dapat nilai tinggi¹.

The ones who are smart get high grades.

10. Kereta ada di hujung jalan^M./Mobil ada di ujung jalan^I.

A car is at the end of the road.

Yang ada di hujung jalan... / Yang ada di ujung jalan... ...

The one at the end of the road...

The one which is at the end of the road...

Yang ada di hujung jalan, kereta Hashim^M./Yang ada di ujung jalan, mobil Hashim¹.

The one at the end of the road is Hashim's car.

11. Ada kereta di hujung jalan^M./Ada mobil di ujung jalan^I. There is a car at the end of the road.

Ada yang di hujung jalan... M. / Ada yang di ujung jalan... I

There is one at the end of the road...

There is one which is at the end of the road...

Ada yang di hujung jalan yang nampaknya baru. Ada yang di ujung jalan yang kelihatannya baru.

There is one at the end of the road that looks new.

Conjunctions

Conjuctions refer to a wide variety of words in a language which serve to join together two or more noun phrases or clauses. These conjuctions are traditionally referred to as either coordinating or subordinating depending upon the relationship between the clauses which are joined.

Discussed in this section are the basic coordinating conjunctions "and", "but", "or" and "because". The subordinating conjunctions such as "that", "when", "while", "in order to", "like", "besides", "before", "so", etc are far more varied. The student is referred to the following sections for the main subordinating conjunctions included in this grammar: 2.3, 4.4.3, 12.8-12.12 and 12.16-12.20.

2.4.1 And

Dan [and] may be used to join two or more noun phrases or clauses that function in the same way in the utterance. For example, in utterance 1, both "radio" and "television" are subjects. Both are types of effective mass media. In utterance 2, both "Rani" and "her older sister" are subjects. Both work.

- 1. Radio dan televisyen keduaduanya media massa yang berkesan.
- 1. Radio dan televisi keduaduanya media massa yang

Both radio and television are effective mass media.

2. Rani bekerja di Bogor dan kakak dia di Jakarta. Rani works in Bogor and her older sister in Jakarta.

Dan, however, is not used in a sequence of numbers (see Section 11.1.1).

3. Seratus dua puluh lima.

One hundred (and) twenty-five.

Dengan [with] may replace dan to join two noun phrases. Utterance 1 may also be expressed as utterance 4. The English translation remains the same.

- 4. Radio dengan televisyen kedua-duanya media massa yang berkesan.
- 4. Radio dengan televisi kedua-duanya media massa yang efektif.

In a more literary style *serta*, literally meaning "including", may be used in place of dan to join two or more noun phrases if the meaning intended is "together with", "along with", "and also", "including", etc.

- 5. Radio dan televisyen serta surat khabar dan majalah media massa yang berkesan.
- 5. Radio dan televisi serta surat kabar dan majalah media massa yang efektif.

Radio and television, along with newspapers and magazines, are effective mass media.

When joining two clauses *serta* functions like *sambil* (see Section 12.8) and means both "and" and "while". It has the same restrictions as *sambil* and refers only to one person or one set of people doing two actions at the same time.

Ramli termenung serta mengingat kehidupannya yang malang.
 Ramli looked down pensively and thought of his unfortunate life.
 OR

Ramli looked down while thinking of his unfortunate life.

In informal conversation, *sama* also conveys the meaning "and". This is particularly common in Indonesia.

7. Berapa saudara Halide? – Kami berdua saja. Saya sama adik saya.

How many brothers and sisters do you have, Halide? – There are just two of us. Me and my younger sister.

2.4.2 But

Tetapi [but], or its short form *tapi*, joins two clauses, one of which is contrary to expectations. *Tetapi* may also translate as "however" in many contexts.

- Kami nak tayangkan filem malam ini tetapi filem itu belum sampai lagi.
- 1. Kami mau tayangkan filem malam ini tetapi filem itu belum sampai juga.

We wanted to show a film this evening, but it hasn't arrived yet.

- 2. Subri rajin belajar tetapi kurang berjaya.
- 2. Subri rajin belajar tetapi kurang berhasil.

Subri studies hard, but is not very successful.

- 3. Orang kata tidak boleh masuk sampai pukul 5:00 tetapi sudah ada orang di dalam.
- 3. Kata orang tidak boleh masuk sampai jam 5:00 tetapi sudah ada orang di dalam.

They said (we) can't enter until five o'clock, however, there are already people inside.

Tetapi is also used in utterances with walaupun [although]. Tetapi may be used alone or may be preceded by akan as in akan tetapi. Used in such utterances it need not have a direct translation into English or it may translate as "nevertheless".

- 4. Walaupun terdapat empat universiti di Perth tetapi / akan tetapi universiti-universiti ini tidak cukup untuk semua orang yang mahu belajar.
- 4. Walaupun terdapat empat universitas di Perth tetapi/akan tetapi universitas-universitas ini tidak cukup untuk semua orang yang mau belajar.

Although there are four universities in Perth, (nevertheless) these universities are not enough for all of the people who want to study.

Melainkan means "but rather" or "but instead". Tetapi may be used in its place.

- 5. Ramli tidak belajar di Australia, melainkan Amerika Syarikat.
- Ajat tidak belajar di Australi melainkan Amerika Serikat.

Ramli/Ajat didn't study in Australia but instead in America.

2.4.3 Or

Atau [or] joins two noun phrases or clauses to indicate alternatives. The following are examples.

- 1. Perth atau Brisbane bandaraya yang paling pesat perkembangannya.
- Perth atau Brisbane kota besar yang paling pesat perkembangannya.

Perth or Brisbane is the city that has the fastest development.

- 2. Saya bercadang bercuti di Singapura atau Indonesia.
- Saya berencana berlibur di Singapura atau Indonesia.

I plan on holidaying in Singapore or Indonesia.

Atau is often omitted in sequences of numbers.

- 3. Dua tiga hari lalu angin kuat dan hujan pun lebat.
- 3. Dua tiga hari lalu angin kencang dan hujan juga deras.

Two or three days ago the wind was strong and rain was heavy.

In comparisons, *atau* is often omitted, replaced by the question particle *-kah* following the two noun phrases which are being compared. The suffix *-kah* used in this way is pronounced *-ke* in the standard dialects of Malaysia (see Section 8.1).

4. Lukisan yang mana lebih mahal, lukisan Picasokah, Van Goghkah?

Which painting is the more expensive, the Picaso or the Van Gogh?

"Either...or" and "neither...nor" are expressed, respectively, in different ways depending on the specific utterance. One common way of expressing "either...or" is to just use atau [or].

- Saya atau abang yang pergi.
 It's either I or (my) older brother who is going.
- 6. Hitam atau putih, Rosni yang kena pilih.
- 6. Hitam atau putih, Dadang yang harus pilih.

Rosni/Dadang has to choose either the black or the white.

"Neither... nor" is expressed conversationally with dan [and] and the negative *tidak*.

- Saya tak pergi dan abang saya juga tidak.
 Neither I nor (my) older brother is going. (I am not going and my older brother is also not.)
- 8. Cerpen dan novel pun anak saya tidak suka baca.

My child likes to read neither short stories nor novels. (My child doesn't like to read short stories and novels.) These expressions also mean "both ... and ".

In a more literary style baik... mahupun^M/baik... maupun^I is used to express "either... or". These expressions also mean "both...and."

- 9. Kedua-dua warna Rosni suka, baik hitam mahupun putih.
- 9. Kedua-dua warna Dadang suka, baik hitam maupun putih.

Rosni/Dadang likes both colours, either black or white. (Rosni/Dadang likes the two colours, both black and white)

"Neither... nor" is expressed by negating the verb in an utterance with $baik...\ mahupun^M/baik...\ maupun^I.$

- 10. Anak saya tak suka baca apa-apa, baik cerpen mahupun novel.
- 10. Anak saya tidak suka baca apa-apa, baik cerpen maupun novel.

My child doesn't like to read anything, neither short stories nor novels.

 $Baik...mahupun^{M}/baik...maupun^{I}$ may be shortened to simply $mahupun^{M}/maupun^{I}$

- 11. Warna hitam mahupun putih, kedua-duanya Rosni suka.
- 11. Warna hitam maupun putih, kedua-duanya Dadang suka.

Rosni/Dadang like both black and white.

"Whether or not" is expressed conversationally by *kalau* [if] *atau* [or], and the negative *tidak* in Malaysia. For more formal usage *sama ada* is used. In Indonesia, *apakah* is used in both formal and informal usage (see utterances 15–16).

- 12. Kalau Parti Buruh menang dalam pilihan raya akan datang atau tidak bergantung pada kejayaan dasar ekonomi M .
 - Whether or not the Labour Party wins in the next election depends upon the success of (its) economic policy.
- 13. Kalau mahu atau tak mahu pun, kita bertolak lusa^M.
 Whether (you) like it or not, we are leaving the day after tomorrow.

Utterance 12 may be expressed more colloquially by just using pun in Malaysia (see Section 12.10.2). In Indonesia, pun would not normally be used. The English translation remains the same.

- 14. Mahu pun, tak mahu pun, kita bertolak lusa.
- 14. Mau tidak mau, kita berangkat lusa.

In a more literary style sama ada in combination with atau [or] and tidak [not] is used to express "whether or not". In Indonesia, while sama ada is also used in literature, apakah is more common and serves this same function.

- 15. Sama ada Parti Buruh menang atau tidak bergantung pada kejayaan dasar ekonomi.
- 15. Apakah Partai Buruh menang atau tidak tergantung pada keberhasilan kebijaksanaan ekonomi.

Whether the Labour Party wins or not depends upon the success of the (its) economic policy.

- 16. Sama ada mahu atau tidak mahu, kita bertolak lusa.
- 16. Apakah mau tidak mau, kita berangkat lusa.

Whether you like it or not, we leave tomorrow.

2.4.4 Because

Sebab [because] joins two clauses, one of which indicates a reason or cause.

- 1. Omar datang lambat sebab dia terlambat bangun.
- Umar datang terlambat sebab dia terlambat bangun.

Omar arrived late because he got up late.

 $Kerana^{M}/karena^{I}$ has the same meaning and use as sebab.

- 2. Saya gagal ujian kerana tidak cukup belajar.
- 2. Saya gagal ujian karena tidak cukup belajar.

I failed the test because I didn't study enough.

Another common translation into English of sebab or $kerana^{M}/karena^{I}$ is "due to".

- 3. Kerana kereta teralu banyak, bas pun lambat sampai.
- 3. Karena kemacetan lalu lintas, bis terlambat sampai.

Due to the traffic jam, the bus arrived late.

"Because" may also be expressed by the longer phrase *oleh* sebab or $oleh\ kerana^M/oleh\ karena\ ^I$. This may also be shortened to simply $oleh\ (see\ Section\ 5.4)$.

- 4. Oleh kerana hujan yang lebat selama enam hari bertutut-turut, semua jalan dibanjiri air sedalam setengah meter.
- 4. Oleh karena hujan yang lebat selama enam hari bertutut-turut, semua jalan dibanjiri air sedalam setengah meter.

Because of six consecutive days of heavy rain, all the roads have been flooded to a depth of a half a metre.

"Because" or "due to" may also be expressed by the verbal form disebabkan.

- 5. Disebabkan pengendalian ekonomi yang terlalu ketat, negara sekarang mengalami kemelesetan yang mendalam.
- 5. Disebabkan pengendalian ekonomi yang terlalu ketat, negara sekarang mengalami kemerosotan yang parah.

Because of extremely tight economic control, the country is $n_{\text{\tiny GW}}$ experiencing a deep recession.

Sebab may also mean "reason" or "cause". In Indonesia this is expressed as sebabnya. Another alternative in both Malaysia and Indonesia is alasan.

- 6. Sebab penyakit itu menular tidak diketahui.
- 6. Sebabnya penyakit itu menular tidak diketahui.

The reason for the spread of the disease is not known.

Sebab or $kerana^{M}/karena^{I}$ in combination with apa means "why". This is used in the same way as mengapa and kenapa.

- 7. Sebab apa ayah itu marah?
 Sebab anak bongsunya makan dengan tangan kiri.
- 7. Apa sebab ayah itu marah?
 Sebab anak bungsunya
 makan dengan tangan kiri.

Why is the father angry? – Because his youngest son is eating with his left hand.

- 8. Mengapa tidak beritahu saya dulu? – Sebab saya tidak mahu encik tersinggung.
- 8. Mengapa tidak memberitahu saya lebih dulu? – Sebab saya tidak mau pak tersinggung.

Why didn't you let me know before? – Because I didn't want you to be offended.

- 9. Kenapa engkau tidak pernah bayar kalau kita keluar makan bersama? – Kerana engkau yang selalu ajak aku.
- Kenapa kamu tidak pernah bayar kalau kita keluar makan bersama? – Karena kamu yang selalu ajak aku.

How come you've never paid when we've gone out to eat together? – Because you're the one who always invites me.

Coloquially in Indonesia, gara-gara means "just because (of)".

Gara-gara hujan deras, pesta ditunda sampai besok^I.
 Just because of the heavy rain, the party was postponed until tomorrow.

3 TENSE & ASPECT

Both tense and aspect refer to time. Tense generally refers to the location in time of one situation relative to the time of another situation. For example, "Alex was walking to the shops" and "Alex is walking to the shops" are two utterances which differ in tense. The first utterance clearly refers to a situation which has taken place prior to the present time, and the second to a situation which is taking place at the present time.

The difference between "Alex walked to the shops" and "Alex was walking to the shops", however, is one of aspect. Aspect, then, refers to comparative duration in time. The time of the first utterance is presented as a single moment, while the time of the second is presented as occurring over a longer period. Aspect may also be used to refer to situations which are completed, for example, "He has gone to the shops", and those which are intended, and therefore, not yet begun, for example, "He is going to go to the shops".

Tense is generally shown in Malay and Indonesian by the context of the utterance, and aspect by one of a number of terms which are discussed in the following sections.

3.1 Tense

In Malay and Indonesian, it is not possible to determine the time of occurrence of the action in an utterance such as *Subri pergi* without a specific context. *Subri pergi* may mean "Subri went", "Subri is on his way", or "Subri will go". Only a specific context or the inclusion of particular aspectual terms will make the intended meaning clear.

For example, if it is clear from the conversation that the situation being discussed has already taken place, such as "Rosnah's party last week", then the statement *Subri pergi* means "Subri went". If, however, people taking part in the conversation are unaware of the situation in which Subri was involved, then the speaker cannot just say *Subri pergi* and expect to be understood. The speaker will have to make both the time and place of the situation clear. He or she will probably say something like the following.

- 1. Subri pergi ke parti Rosnah minggu lepas.
- 1. Subri pergi ke pesta Rosnah minggu lalu.

Subri went to Rosnah's party last week.

In a similar fashion, if the context of the conversation is such that it is clear that the situation has not yet taken place, but will take place, then *Subri pergi* means "Subri will go", "Subri is going to go", or "Subri is going". Again, if a speaker were to introduce information about Subri to people who are not familiar with the situation, then he or she will have to make both the time and location of the situation explicit in the utterance. The following is an example.

- 2. Parti Rosnah minggu depan. Subri pergi. Saya pun pergi.
- Pesta Rosnah minggu depan. Subri pergi. Saya juga pergi.

Rosnah's party is next week. Subri is going. I, too, am going.

Subri pergi may also mean "Subri is on his way" if such a context is clear from the conversation, although a second interpretation in the past, such as "Subri has gone" will always remain a possibility unless one of the aspectual terms is used [see section 3.2]. If new information is being presented about Subri to a group of people unfamiliar with the situation, this information may take the form of the following utterance. Both possible English interpretations, that is, the present and the past, are presented.

- 3. Subri pergi ke parti Rosnah, jadi tak boleh telefon dia sampai dia datang ke situ.
- 3. Subri pergi ke pesta Rosnah, jadi tidak bisa menelepon dia sampai dia datang ke situ.

Subri is on his way (has gone) to Rosnah's party, so (you) can't telephone him until he arrives there.

- In examples 1-2 above the location of a situation in time is indicated by temporal (time) noun phrases. In 1 it is minggu lepas^M or minggu lalu "last week", and in 2, minggu depan "next week". Other common temporal noun phrases are hari ini "today", malam ini "this evening", pagi tadi "earlier (this) morning", petang nanti^M or sore nanti^I "later this afternoon", etc. In addition to the use of noun phrases to indicate location in time, Malay and Indonesian also use various time adverbials, such as tadi "earlier" and nanti "later" (both incorporated into noun phrases in two of the examples above), dulu "before" and sekarang "now", semalam^M or kemarin^I "yesterday", esok^M or besok "tomorrow" and lusa "the day after tomorrow". These adverbials are commonly the only contextual clue as to where a situation is located in time. Some examples follow.
 - Mereka belajar tadi. Mereka belajar nanti.
 They studied earlier. They'll study later.
 - 5. <u>Dulu</u> Kim Sim bekerja di Pejabat Pos. <u>Sekarang</u> dia bekerja di universiti. <u>Esok</u> dia cari kerja lain di bank.
- 5. <u>Dulu</u> Rosdiana bekerja di Kantor Pos. <u>Sekarang</u> dia bekerja di universitas. <u>Besok</u> dia mencari pekerjaan lain di bank.

Before Kim Sim/Rosdiana worked in the Post Office. Now she is working at the university. Tomorrow she will look for another job at a bank.

Temporal or time noun phrases and time adverbials, as in English, may occur either at the beginning or the end of the utterance depending upon how much emphasis the speaker wishes to give to the time of an event compared with the other components of the utterance. Time phrases positioned at the beginning of an utterance are more emphatic than those positioned at the end. Utterances 4-5 above may be expressed again as 6-7 below. The English translation reflects this change in emphasis.

- 6. <u>Tadi</u> mereka belajar. <u>Nanti</u> mereka belajar. Earlier they studied. Later they'll study.
- 7. Kim Sim bekerja di Pejabat Pos <u>dulu</u>. Dia bekerja di universiti <u>sekarang</u>. Dia cari kerja lain di bank <u>esok</u>.
- 7. Rosdiana bekerja <u>dulu</u> di Kantor Pos. Dia bekerja di universatas <u>sekarang</u>. Dia mencari pekerjaan lain di bank besok.

Kim Sim/Rosdiana worked in the Post Office before. She works in the university now. She will look for another job at a bank tomorrow.

3.2 Aspect

In addition to locating a situation in time through the context of a conversation, often made explicit by the use of temporal noun phrases or time adverbials, there are also a number of aspectual terms which may show a situation as completed, continuing, or intended. Completed situations are shown by the inclusion in the utterance of sudah (or telah for more formal situations, as when presenting a speech or in writing), continuing situations by the inclusion of sedang or tengah, and intended situations by hendak or $mahu^M/mau^I$. Hendak, which is formal, is shortened to nak in Malaysia. This short form is not used in Indonesia. Also common in Indonesia to show intended action, but rarer in Malaysia, is ingin.

3.2.1 Completed and Incomplete

Whenever sudah is included in an utterance, it indicates that the situation, or a particular stage in the situation referred to, is completed. It is important to remember that the use of sudah does not in itself show simple past tense. This is shown, as discussed above, by the context of the utterance. Sudah is commonly shortened in conversation to dah in Malaysia and udah in Indonesia.

- 1. Di mana Subri? Subri pergi ke parti Rosnah. Dia pergi pukul 6:00 tadi.
- 1. Di mana Subri? Subri pergi ke pesta Rosnah. Dia pergi jam 6:00 tadi.

Where is Subri? - Subri went to Rosnah's party. He went (earlier) at 6:00.

When sudah is used, the speaker indicates that a particular stage in the situation is completed. There is a difference between utterance 1 and 2.

- 2. Di mana Subri? Subri sudah pergi ke parti Rosnah. Dia pergi pukul 6:00 tadi.
- 2. Di mana Subri? Subri sudah pergi ke pesta Rosnah. Dia pergi jam 6:00 tadi.

Where is Subri? - Subri has (already) gone to Rosnah's party. He went (earlier) at 6:00.

When a speaker answers Subri sudah pergi ke parti^M/pestal Rosnah "Subri has (already) gone to Rosnah's party" he or she knows that the person asking for Subri has come to see him and has arrived too late. In other words, that particular stage in the situation seen as a whole is over. The situation included someone coming to see Subri, and Subri's leaving. The answer Subri pergi ke parti^M/pesta^I Rosnah "Subri went to Rosnah's party" has no such implication. The speaker does not know why someone is asking for Subri, and answers simply that Subri has gone somewhere else. The two events are seen as parts of different situations.

When a time phrase, either a temporal noun phrase or a time adverbial, is included in an utterance with sudah, these phrases indicate the time by which a situation had been completed or was already in existence. Compare utterances 3 and 4.

- 3. Pada tahun 1975 Gopal sudah habis belajar.
- 3. Pada tahun 1975 Yono sudah selesai belajar.

By 1975 Gopal/Yono had (already) finished studying.

- 4. Pada tahun 1975 Gopal habis belajar.
- 4. Pada tahun 1975 Yono selesai belajar.

In 1975 Gopal/Yono finished studying.

Utterance 3 indicates that the duration of a particular situation, that is, Gopal/Yono's studying, had come to an end by 1975. Utterance 4 has no such implication. It simply states that 1975 was the point in time when Gopal/Yono's studies came to end. The same comparison can be made with the utterances presented in 1-2 above.

- 5. Subri sudah pergi ke parti Rosnah pukul 6:00 tadi.
- 5. Subri sudah pergi ke pesta Rosnah jam 6:00 tadi.

Subri had (already) gone to Rosnah's party by 6:00.

- pukul 6:00 tadi.
- 6. Subri pergi ke parti Rosnah 6. Subri pergi ke pesta Rosnah iam 6:00 tadi.

Subri went to Rosnah's party at 6:00.

Compare, as well, the following pairs of utterances.

7. Encik Ahmad tua^M. Pak Ahmad sudah tua^I.

> Mr Ahmad is old. Mr Ahmad is (already) old.

8. Chandran letih^M. Chandra sudah letih.

> Chandran is tired. Chandra is (now) tired.

9. Doktor terlambat^M. Dokter sudah terlambat.

> The doctor is late. The doctor is (now, already) late.

The first utterance in each pair is simply the description of a situation at a particular point in time. The second utterance, however, is different. Each of these utterances indicates that a particular situation that has occurred over a period of time, has come to an end by the time the utterance is made. It is important to remember that this particular situation need not have its final ending when the utterance is made, for obviously Mr Ahmad will still grow older, Chandran/Chandra may become more tired, and the doctor may arrive even later. What is important is that the speaker has chosen to use *sudah* to show that a particular stage in the situation he or she is referring to has ended, and the listener is being told that all the events that formed part of that stage have culminated in the state mentioned at the time of speaking.

- 3.2.1.1 It might have become obvious from the examples above that the function of sudah is like the function of the perfect tenses in English, that is, to show completed action. This is a fairly accurate analogy. In the examples which follow, sudah is shown as equivalent to the English present perfect, that is, a situation completed by the present time, the past perfect, a situation completed by a particular past time, the future perfect, a situation completed by a stated time in the future, and the conditional perfect, a situation that would be completed if a set of specified criteria were met. The following utterances are examples.
 - Anwar <u>sudah makan</u>. Mari kita pergi sekarang.
 Anwar has (already) eaten. Let's go now.
 - Shakuntala <u>sudah balik</u> bila saya sampai.
 Shakuntala/Tina had (already) returned when I arrived.
 - 12. Pada hujung tahun ini, Rashid <u>sudah habis</u> membaca semua novel Pramoedya.
- Pada ujung tahun ini, Rashid <u>sudah selesai</u> membaca semua novel Pramoedya.

By the end of this year, Rashid will have (already) finished reading all of Pramoedya's novels.

- 13. Tentu saya <u>sudah berjumpa</u> ibu bapa cik kalau saya sampai lebih awal.

 13. Tentu saya <u>sudah bertemu</u> orang tua nona kalau saya sampai lebih awal.
 - Certainly I would have met your parents if I had arrived earlier.

It also appears from most of the preceding examples that *sudah* is equivalent to the English "already". This is not necessarily true. "Already" is shown as optional in all of the English translations where it occurs. A much closer equivalent, as mentioned above, is the English perfect tense which indicates that a situation has been completed. "Already" appears in many of these utterances simply because it, too, shows that a situation has been completed, but it generally shows this in combination with one of the perfect tenses.

Where *sudah* indicates that a situation has been completed, it is possible to equate this to the English "already". Where, however, the English "already" means that something was "once" done, or "has ever" been done, *sudah* and "already" are not equivalent. The equivalent for these meanings is *pernah*.

14. Joan <u>pernah</u> pergi ke Bali. Joan once went to Bali. Joan has (already) been to Bali.

3.2.1.2

15. <u>Pernah pergi ke Bali? – Ya, pernah.</u> / Tidak pe<u>rnah</u>. Have (you) ever been to Bali? – Yes, (I already) have./No, never.

An utterance such as Joan sudah pergi ke Bali, is perfectly acceptable, but it would occur in a context far different from Joan pernah pergi ke Bali. When sudah is used, a finite and rather limited time limit is implied. There is no such time limit implied with pernah.

- 16. Joan <u>sudah pergi</u> ke Bali? Ya, minggu lalu. Minggu depan dia pulang.Has Joan (already) gone to Bali? Yes, last week. She'll be back next week.
- 17. Joan <u>pernah pergi</u> ke Bali? Ya, dia makan angin di sana tahun lepas.

 17. Joan <u>pernah pergi</u> ke Bali? Ya, dia berlibur di sana tahun lalu.

Has Joan ever gone to Bali? – Yes. She had a holiday there last year.

- 3.2.1.3 In contrast to *sudah* which indicates that particular situations have been completed, *belum* indicates that particular situations are not yet completed.
 - 18. Sudah makan? Belum.
 Have (you) already eaten? Not yet.
 - Mariam belum balik^M./Mariam belum kembali^I.
 Mariam hasn't returned yet.

Questions asked with *sudah* are properly answered in the negative with *belum* "not yet" and not with *tidak* "no". In Malaysia *lagi*, meaning "still" or "yet", is commonly added to the utterance to show emphasis. This may be added in a number of positions in the utterance without any appreciable difference in meaning. It is most commonly placed at the end of the utterance as in the second example in 20.

20. Mariam belum balik dari Malaysia. Mariam belum balik dari Malaysia lagi^M. Mariam belum lagi balik dari Malaysia^M.

Mariam hasn't returned from Malaysia yet.

Masih also means "still" or "yet" and shares this meaning with lagi as it is used in Malaysia. Lagi, however, also means "again", a meaning not shared with masih. In Indonesia, the meanings of masih and lagi are distinct. Masih means "still" and "yet". Lagi means "again". In Malaysia, however, while masih means only "still" or "yet", lagi may mean "still", "yet", and "again". That is why the utterances with lagi in utterance 20 would be heard only in Malaysia and not in Indonesia. masih, however, may also be used with masih to show emphasis. The utterances in 21 would be acceptable in both Malaysia and Indonesia. masih always precedes the verb.

21. Mariam masih belum balik dari Brunei. 21. Mariam masih belum kembali dari Brunei.

Mariam hasn't returned from Brunei yet.

- Lagi or masih may be used without belum to express actions which are still continuing, as opposed to actions which have not yet begun.
 - 22. Yuen San ada lagi di kedai. 22. Yono masih ada di toko. Dia belum keluar. belum keluar.

 Yuen San/Yono is still in the shop. She hasn't come out yet.
 - 23. Bapa saya bekerja lagi. Dia belum pencen.

 23. Bapak saya masih bekerja.
 Dia belum pensiun.

My father is still working. He hasn't retired yet.

When *lagi* is used with *tidak* the meaning conveyed is "not anymore" or "no longer".

24. Bapa saya tidak bekerja lagi. 24. Bapak saya tidak bekerja lagi.

My father isn't working anymore.

OR

My father is no longer working.

This is different from belum lagi or masih belum which means that an action has "not yet" taken place, the opposite of an action which "no longer" takes place.

- 25. Bapa saya belum bekerja lagi.
- 25. Bapak saya masih belum bekerja.

My father still isn't working.

Tidak lagi, however, may be used conversationally in Malaysia in place of belum lagi. In such instances tidak lagi and belum lagi may be equivalent. The proper interpretation will depend upon the context of the utterance. In Indonesia, the expression is lagi tidak [see 3.2.1.6].

26. Bapa sudah bekerja? – Dia tidak bekerja lagi.

26. Bapak sudah bekerja? – Dia lagi tidak bekerja.

Is (your) father working? - He still isn't working.

Less commonly, *sudah* may be negated by *tidak* to also convey the meaning of "not any more" or "no longer".

- 27. Ramai orang sudah tidak menghiraukan larangan kasta.
- 27. Banyak orang sudah tidak menghiraukan perbedaan kasta.

Many people no longer pay attention to the prohibitions/differences (associated with) caste.

- In Malaysia, the use of *lagi* may be ambiguous since, in addition to meaning "still" and "yet", it may also mean "more" (see 8.1) or "again". In Indoneisa, ambiguity only involves the meanings "more" and "again". Examine the following utterances which exemplify the meanings of *lagi* in different contexts. Indonesian equivalents with *masih* are also given.
 - 28. Rani belum keluar dari 28. Rani belum keluar dari toko. kedai. Dia beli barang lagi. Dia masih belanja.
 Rani hasn't come out of the shop yet. She's still shopping.
 - 29. Rani kata apa yang dia beli tadi tak cukup. Dia balik tadi beli barang lagi.

 Rani said that what she bought wasn't enough. She went back to buy more.
 - 30. Malam tadi Rani beli baju. Pagi tadi dia juga beli. Sekarang dia beli lagi.Last night Rani bought clothes. Earlier this morning she also bought (some). Now she's buying (clothes) again.
- 3.2.1.6 In Javanese influenced Indonesian, *lagi* may indicate continuing or progressive action, something shown more commonly by *sedang* or *tengah* [see section 3.2.3]. This structure is commonly used in Jakarta.
 - 31. Lagi kerja apa^I?
 What are you doing?
 - 32. Orang itu lagi belajar^I.
 Those people are studying.

33. Kamu lagi di mana¹?
Where are you now?

A more restricted use of this structure can also be found in Malaysia and Singapore.

34. Aishah lagi tidur. Jangan kacau^M.
Aishah is still sleeping. Don't disturb her.

3.2.2 Intended

Intended situations may be shown in Malay by hendak. Hendak, however, is formal and is almost always shortened to nak when used in conversation in Malaysia. The short form is not used in Indonesia. Also used to show intended actions is $mahu^M/mau^I$. Ingin also indicates intended action, though more commonly so in Indonesia than in Malaysia. Each of these words means "want" or "would like".

- Nak pergi ke kedai
 Sekarang? Nak. / Mahu.
 Mau pergi ke toko sekarang?
 -Mau.
 Do (you) want to go to the shops now? (Yes, I) want to.
- 2. Mahu makan sekarang? 2. Mau makan sekarang? Tak mahu. Tidak.

 Do (you) want to eat now? (I) don't want to.
- 3. Saya mahu balik.
 I'd like to go home.
 I want to go home.

In utterance 2 above it would be possible to reply *Tak nak* in Malaysia. Because of the sound produced by the sequence of *tak* and *nak*, however, this is usually avoided in favour of *tak mahu*.

3.2.2.1 This meaning of "want" or "would like" is always a component of intended situations and, because of this, such a situation is always less definite than a situation expressed without *nak* or *mahu/mau*. As discussed in Section 3.1, tense, or time, is

shown by the inclusion of a temporal noun phrase or a time adverbial. Utterances 4-5 are definite statements about situations which will occur in the future. The future time time marked unambiguously by the time phrase.

- Saya pulang sebentar lagi.
 I'm going home in a moment.
- Saya pergi ke Singapura tahun depan.
 I'm going to go to Singapore next year.

The following utterances with *nak* or *mahu/mau* show an intention to carry out a particular situation. In addition, however, to the translation of such utterances into English with "want" or "would like", these utterances also translate into English utterances indicating the future. These utterances, however, are always less definite than utterances without *nak* or *mahu/mau*.

- 6. Saya mahu pulang sebentar lagi.
 6. Saya mau pulang sebentar lagi.
 I'd like to go home in a moment.
 I'm going to go home in a moment.
- 7. Saya nak pergi ke Malaysia 7. Saya mau pergi ke tahun depan. Indonesia tahun depan.

 I'd like to go to Malaysia/Indonesia next year.
 I'm going to go to Malaysia/Indonesia next year.
- 3.2.2.2 To show future situations unambiguously as definite, *akan* may be used. *Akan*, however, is quite rare in informal conversation in Malaysia. It is common in formal speech or writing. In Indonesia, even though it is more frequently heard in conversation than in Malaysia, students should be careful not to overuse it. Future situations are shown as definite in conversation by the inclusion of a time phrase or by aspectual words such as *mau*.

- 8. Kerajaan Malaysia <u>akan</u>
 mengenakan hukuman yang
 berat ke atas semua
 rakyatnya yang terlibat
 dalam jenayah.
- 8. Pemerintah Indonesia <u>akan</u> menjatuhkan hukuman yang berat terhadap semua rakyatnya yang terlibat dalam kejahatan.

The government of Malaysia/Indonesia will impose a stiff punishment on all of its citizens involved in crime.

Compare this to the same utterance using *hendak* or *ingin* to indicate an intended situation.

- 9. Kerajaan Malaysia <u>hendak</u> mengenakan hukuman yang berat ke atas semua rakyatnya yang terlibat dalam jenayah.
- Pemerintah Indonesia <u>ingin</u> menjatuhkan hukuman yang berat terhadap semua rakyatnya yang terlibat dalam kejahatan.

The Malaysian/Indonesian government intends (wants, would like) to impose a stiff punishment on all of its citizens involved in crime.

The final comparison is to the same utterance expressed conversationally. The definiteness of the situation is made clearer by the inclusion of *tentu* "certainly" in addition to the specific time phrase.

- 10. <u>Masa depan</u>, kerajaan Malaysia <u>tentu</u> kenakan hukuman yang berat pada semua rakyat yang terlibat dalam jenayah.
- 10. <u>Masa depan</u> pemerintah Indonesia <u>tentu</u> menjatuhkan hukuman yang berat pada semua rakyat yang terlibat dalam kejahatan.

In the future, the Malaysian/Indonesian government will certainly impose a stiff punishment on citizens involved in crime.

3.2.3 Continuing

To emphasize actions which are progressing or continuing, sedang or tengah may be included in the utterance. The literal

meaning of each of these is "middle". Utterances with sedang or tengah may express past or present continuing actions depending on the context of the utterance. Tengah is generally regarded as more informal than sedang.

- 1. Malam tadi, bila saya lalu rumah Husaini, dia <u>sedang</u> bercakap dengan jirannya.
- Tadi malam, ketika saya lewat di depan rumah Dedi, dia <u>sedang</u> berbicara dengan tetangganya.

Last night, when I passed by Husaini/Dedi's house, he was (in the middle of) talking to his neighbour.

- 2. Bapa <u>tengah</u> baca surat khabar. Saya tak mahu ganggu dia.
- 2. Bapak <u>tengah</u> membaca surat kabar. Saya tidak mau mengganggu dia.

(My) father is (in the middle of) reading the newspaper. I don't want to bother him.

It should be remembered that *sedang* or *tengah* do not set the utterance in the present or the past. This is set by the general context of the utterance, or by the inclusion of particular time phrases. All that *sedang* and *tengah* do is indicate the duration of time within a particular time setting. These words are always optional. Utterances 3-4 are the same as the preceding utterances 1-2 without *sedang* or *tengah*.

- 3. Malam tadi, bila saya lalu rumah Husaini, dia bercakap dengan jirannya.
- 3. Tadi malam, ketika saya lewat di depan rumah Dedi, dia berbicara dengan tetangganya.

Last night, when I passed by Husaini/Dedi's house, he was talking with his neighbour.

- 4. Bapa baca surat khabar. Saya tak mahu ganggu dia.
- 4. Bapak membaca surat kabar. Saya tidak mau menggangu dia.

(My) father is reading the newspaper. I don't want to disturb him.



11 Personal

Malay and Indonesian have one set of personal pronouns which may serve as the subject, the direct object or the indirect object in the sentence, and show possession in the noun phrase. The pronoun system is complicated, however, by factors such as formal and informal usage, inclusive and exclusive reference, and alternative pronoun forms for some of the uses mentioned above. All of these factors are discussed in this section.

4.1.1 Formal and Informal

Informal pronouns are those pronouns which are used among people who know each other well or share a similar social status. This might include brothers and sisters, classmates, colleagues, etc. There is a delicate social balance involved in the use of informal pronouns and it is advisable for the language learner to avoid them. It is doubtful if any native speaker will use these pronouns with an outsider and use of these pronouns by an outsider will probably be interpreted as either an insult or a sign of ignorance. It is possible that after long association these pronouns may be used by an outsider with particular friends, but this will no doubt happen only after a period of trial and eventual agreement on the appropriate pronouns to use.

Pronouns which are formal may be used at any time, by any speaker, with any listener, and in any situation. These pronouns are neutral and polite. The only time offence might be taken at the use of these pronouns is if a speaker and his listener have come to use informal pronouns as part of their relationship. A

sudden change back to the formal set of pronouns by one of the speakers will be interpreted no doubt as a sign of change in the status of the relationship.

4.1.2 Person and Number

In this section, each of the pronouns are discussed individually by person and number.

4.1.2.1 First Person Singular: "I"

The pronoun aku is informal and must only be used in the contexts described in Section 4.1.1. Saya is formal and may used at any time and with any listener.

There are some speakers, however, who may choose to refer to themselves by a title such as makcik [aunt] or pakcik [uncle] in Malaysia or by their own personal name instead of using a personal pronoun. For these people, aku is seen as too informal, and saya perhaps as too formal for use in a particular situation with particular listeners. Use of a name or a title is seen by these speakers as more neutral. Another way speakers may avoid a choice between aku and saya is by using kita (see Section 4.1.2.2).

Terms such as *beta*, *patik*, and *hamba*, translating loosely into English as "your humble servant", are used when addressing royalty in Malaysia. It is doubtful if the student will have any experience with these outside of reading them in classical Malay literature.

Popular in Malaysia among those currently enrolled at the university or having graduated from a university in the past 10 to 15 years is the English pronoun "I". This is paired with the second person pronoun "you" giving rise to conversational expressions such as I tak boleh pergi ke rumah Surinder dengan you malam ini [I can't go to Surinder's house with you this evening]. The use of pronouns from another language is an attempt, conscious or otherwise, to find a neutral set of pronouns free from the status connotations which have become associated with the more traditional Malay pronouns. Since it is, of course, the society which attributes connotative meaning to the words of a language, it is only natural that the borrowed pronouns "I" and "you" have been given, and continue to be given, meaning

relating to the relative status of the speaker and the listener. In Malaysia "I" and "you" may be used freely among friends or colleagues and by those in a superior position to those in a more inferior position. It is an informal pronoun falling somewhere between *aku* and *saya*. University students in Indonesia may be heard using the English pronoun "you", although their use of "I" would not be common.

Becoming less popular in Malaysia now that there is widespread education in Malay are the Hokkien Chinese pronouns gua [I] and lu [you]. These would be used almost exclusively when speaking to Chinese in Malay at various informal points of encounter such as a meeting in the street to ask directions or when shopping at the market. These pronouns are informal, yet they lie outside the informal-formal continuum bounded by aku and saya since they are not used when Malays speak among themselves. In Jakarta, however, gua (pronounced gue) and lu are used informally when Indonesians address each other.

Students may easily avoid these pronouns, unless they find themselves in a situation where they are commonly used as terms of address. If these pronouns are used to address you, then you may feel free to use them in return with little chance of giving offence.

4.1.2.2 First Person Plural: "We"

Malay and Indonesian have two pronouns which translate into English as "we": *kami* and *kita*. The difference between these two is that *kami* excludes the listener from inclusion in the "we" and *kita* includes the listener. For this reason, these pronouns are referred to respectively as exclusive and inclusive.

For example, if someone were to say to you: Kami ada ujian besok [We have a test tomorrow] it means that the speaker and some of his or her friends have a test tomorrow, but that you might not. You, the listener, are not included in the "we". If, however, a speaker were to say: Kita ada ujian besok, also translating into English as "We have a test tomorrow," then it means that both you and the speaker, and possibly some others as well, have a test tomorrow. The speaker is speaking for you, the listener, and including you in the "we". Kami is therefore

referred to as an exclusive pronoun and kita as an inclusive pronoun.

Perhaps the only other complicating factor to note here is that, among certain speakers, *kita* may actually be used as an alternative to *aku* or *saya* [I]. This may be done so that a choice between pronouns associated either with informality, *aku*, or formality, *saya*, is avoided (see Section 4.2.2.1). *Kita* used in this way means "I" and not the inclusive "we". The listener must determine from the context of the conversation which meaning is intended.

4.1.2.3 Second Person: "You"

At the informal level, direct address using a second person pronoun is easy. Speakers use *engkau* or its short form *kau* which means "you". At all other levels of formality a pronoun is generally avoided in favor of either a person's given name or his or her title.

Second person pronouns are not normally distinguished for number and so may be either singular or plural as in English. If plurality is to be emphasized, *semua* or *sekalian* [all] may be added after the pronoun.

Discussed here are the various second person pronouns which are taught to students of Malay and Indonesian but these generally do not have much currency and are not greatly used in interaction among Malay and Indonesian speakers. Also discussed are the various titles which are commonly used in place of the pronoun "you".

4.1.2.3.1 Kamu is used among people of equal status or by one who is older or of higher status with those younger or of lower status. A teacher addressing a group of students may be heard using kamu. Kamu in Indonesia may be quite informal and is used in some of the contexts where engkau or kau would be more appropriate in Malaysia.

Awak is also popular among students of Malay in Malaysia. This pronoun is generally taught to language students as equivalent to the English pronoun "you" without regard to the relative status of speaker and listener. Students should, however, be careful not to overuse this pronoun for its use is not

the solution to the choice of an acceptable second person pronoun. Such a choice in Malay is complex and ignoring the reality of how this choice is made is not going to make it simple.

Awak may be used among Malays of equal status or by those of higher status with those of lower status. It may also be used by Malays when addressing non-Malays without regard to status. For this reason it is possible to see awak as a pronoun which may imply social and cultural distance and not just differential status. This pronoun is not widely used in Indonesia, being confined primarily to Sumatra.

Anda is relatively new in its use as a second person pronoun and is commonly seen and heard in advertisements. It was hoped that this pronoun might be used without regard to the relative status of speaker and listener and it has gained some currency in Indonesia. Its use in advertisements, however, has apparently sealed its fate as a pronoun of social distance in Malaysia and it is not used in social interaction among Malays. Students should be careful not to overuse anda. Names and titles are far more commonly used in conversation than any second person pronoun.

The use of the English pronoun "you" and the Hokkien Chinese pronoun lu has already been discussed (see Section 4.1.2.1).

Saudara, meaning "brother" or "sister", and its feminine form saudari may also be used for direct address. Its use in Malaysia is generally considered Indonesian but it is a neutral form and, apart from evoking feelings of 'foreignness' in Malaysia, avoids the problems of choosing a pronoun based on the relative status of speaker and listener, particularly where this is not known. Saudara/saudari is not commonly used in informal conversation in Malaysia or Indonesia.

4.1.2.3.2 Apart from using *engkau* among social equals of some acquaintance, pronouns are generally avoided in direct address in favour of a person's given name or title. The use of a title is considered more polite than the use of a given name.

Titles such as *cik* [Miss] or *puan* [Mrs] and *encik* or *tuan* [Mr] are commonly used formal titles of address in Malaysia. *Cik* is not used in Indonesia. *Nona* may be used in its place. *Nyonya*

[Mrs] or *Ibu* [mother] is used in place of *puan*. *Nyonya* in Malaysia may only be used to address a married Chinese woman but it is an older form of address and *puan* is far more common in modern Malay. For "Mr", *tuan* or *bapak* [father] are used Indonesia, not *encik*.

In less formal situations titles indicating a potential, not actual, familial relationship between speaker and listener may be used. In Malaysia these titles include pakcik [uncle] or makcik [aunt] to address people who may be old enough to be an uncle or aunt, or kakak [older sister], sometimes shortened to kak, or abang [older brother], sometimes shortened to bang, to address people who may be in this relative age category in relation to the speaker. A younger person may be called dik, short for adik [younger brother or sister], or nak, short for anak [child], the short forms being more commonly used in Indonesia than in Malaysia. Older people may be referred to by tok, short for datuk [grandfather], or nenek [grandmother], sometimes shortened to nek.

In a large part of Indonesia, kakak is used to mean both "older brother" and "older sister" and therefore kak, its short form, may commonly be heard as an address for both men and women. In Indonesia as well, kakek is the common term for "grandfather", not datuk, and its shortened form kek may also be used like the Malaysian tok as a form of address.

In Indonesia the terms pak, short for bapak [father] and bu, short for ibu [mother], are used as polite forms of address respectively for men and women. On one level their use is equivalent to the informal usage of the Malaysian pakcik [uncleand makcik [aunt]. The use of pak and bu in Indonesia, however, is far wider than the Malaysian pakcik and makcik. They may, for example, be used by students to address teachers, a context in which Malaysian students might use cikgu. Pakcik and makcik, which might comfortably be used in the market place, or informally with a friend's parents, would never be used in contexts such as a classroom to address teachers. Pak and Ibu may also be used as the titles "Mr" and "Mrs", as in the examples Pak Nyamidin [Mr Nyamidin] and Ibu Ida [Mrs Ida].

The direct Indonesian equivalents of the Malaysian pakcik [uncle] and makcik [aunt] are, respectively, paman and bibi

These may also be used as forms of address. Another set of terms for "uncle" and" aunt", *om* and *tante*, are used to address people of presumed greater sophistication or education. They also have more currency in urban areas.

Professional titles are also commonly used: *cikgu* for school teachers and *doktor* for either medical doctors or those who have received their PhD in various academic disciplines, etc. They are commonly heard in Malaysia while titles such as *doktorandus* for a male and *doktoranda* for a female, abbreviated *drs.* and *dra.* respectively, indicating attainment of a postgraduate degree somewhat like a masters degree, and *insinyur*, abbreviated *ir.* [engineer] are common in Indonesia.

There are other titles as well used to address people in particular ethnic groups such as the Javanese in Indonesia or the Indians in Malaysia. Among the Javanese, for example, *mas* and *mbak* are used to address men and women respectively. These terms are used by people of equal age or status or by older people when addressing people who are younger. A student will have to be sensitive to the forms of address used around him or her and adjust to and use these forms accordingly.

4.1.2.3.3 Among people of equal status or the same general age, given names are used, at least at the start of an acquaintance. Ali mahu pergi ke mana^M?/Ali mau ke mana^I? [Where is Ali going?] addressed to Ali means "Where are you going". Since this is obviously a clumsy form of reference, once it is established at any particular encounter who the "you" parties are, neither a pronoun nor a name is generally used, the "you" being understood. A speaker addressing "Ali" on an occasion when there is no possibility of ambiguous reference, will simply say Mahu pergi ke mana^M?/Mau ke mana^I? [Where are (you) going?].

Any name used as a second person reference can only be replaced by a second person pronoun and not a third person pronoun in Malaysia. A speaker addressing "Ali" must either continue addressing him by name or use a second person pronoun such as *engkau* or *you*. If, however, two people are discussing a third person named Ali, then Ali may be replaced by

the third person singular pronoun dia [he/she].

In Indonesia, however, the third person pronoun -nya [he or she] may be used in polite conversation when addressing a person who would normally be referred to in English by "you" for example, Tinggalnya di mana, Om? [Where do you live, Uncle?]. A literal interpretation of this utterance is "Where does he live, Uncle?" with the "he" politely referring to the "uncle" or in this case, the person being addressed. (see also Sections 4.14, 5.4.4, 6.6 and 12.2.6).

4.1.2.3.4 As mentioned above, because choosing an appropriate second person pronoun is so difficult, such a pronoun is often omitted in conversation. Once it is established that a speaker is talking about his listener or if it is clear from the start of a conversation who the listener must be, then the conversation may begin or continue with no mention of "you" at all. For example, when meeting someone in passing, you might use the greeting: Nak" | Mau^I ke mana? [Where are (you) going?]. There can be no question in such situations who is "I" (the speaker) and who is "you" (the listener).

Some ambiguity might arise in longer conversations where reference is made to other people as well. In such situations, if it is clear to the speaker that his listener is not sure that reference is being made to him, the speaker may motion in some way toward his listener to indicate that the reference is to "you". In the following example, we will assume that the speaker and listener were discussing a third person named Bakar. Speaker A then changes the referent and wants to know something about his listener B. Because the listener is not immediately aware of the change in subject to himself, usually signaled by changes in intonation, the speaker repeats his question again, this time perhaps motioning with his head toward the listener.

- 1. A. ... dan Bakar sekarang sudah pindah dan tinggal jauh?
 - B. Ya, jauh.
 - A. Bagaimana sekarang? (Pause)

- A. Bagaimana sekarang?
- B. Oh, saya? Saya baik.
- A. ... and Bakar now has moved and lives far away?
- B. Yes, far away.
- A. How are things now? (Pause)
- A. How are things now?
- B. Oh, (with) me? I'm fine.

4.1.2.4 Third Person Singular: "He/She"

Dia is a third person singular pronoun translating as "he" or "she" in English. It is used almost exclusively to replace nouns or noun phrases with a human referent and so would only rarely be used, for example, if the referent were an animal or a thing. Reference to these is usually made by repeating the noun phrase and adding one of the demonstratives either *ini* [this] or *itu* [that] (see Section 4.2.2). The following are examples.

- 2. Shariah tak ada. <u>Dia</u> sudah balik.
- 2. Shariah tidak ada. <u>Dia</u> sudah pulang.

Shariah isn't here. She's gone home.

- 3. Saya langgar meja tadi.

 <u>Meja itu</u> tak ada di tempat biasa.
- 3. Saya nabrak meja tadi. <u>Meja itu</u> tidak di tempat biasa.

I bumped into a table earlier. It (That table) wasn't in its usual place.

Dia, however, may be equivalent to the English "it" in Malaysia and Indonesia when used informally in conversation. In most of these cases, as in utterances 4–5, the "it" is abstract. As utterance 6 shows, however, some speakers may use dia to refer directly to a nonhuman referent. For utterance 5 an equivalent Indonesian expression is given since apa dia would not be used.

4. Itu dia!

That's it!

- 5. Ayub! Ya, apa dia? Ayub! – Yes, what is it?
- 5. Ayub! Ya, ada apa?
- 6. Emak jumpa kunci di bawah meja. – Mana dia sekarang.
- 6. Ibu temukan kunci di bawah meja. – Mana dia sekarang?

I found the key under the table. - Where is it now?

Ia may be used in place of dia with no change of meaning. In the conversational Malay of Malaysia, however, ia would rarely be heard, its use being confined to more formal means of communication such as textbooks and speeches. Interestingly, when used in these more formal ways, ia may have a human or non human referent.

- 7. Tujuan sepak takraw adalah untuk menyepak bola ke atas jaring supaya ia tidak dapat disepak balik.
- 7. Tujuan sepak takraw adalah untuk menyepak bola ke atas jaring supaya ia tidak dapat disepak kembali.

The aim of *sepak takraw* is to kick the ball over the net so that it can not be kicked back.

Ia in Indonesia, however, is much more commonly used as an alternative to *dia* in both formal and informal contexts.

- 8. Ia selalu bicara pelan^I.
 She always speaks slowly.
- 9. Ia membaca di tempat tidur, lelah sehabis bekerja^I.

 He read in bed, tired after working.

Baginda is used only to refer to royalty, translating into English as "his majesty" or "her majesty". Beliau is an honorific form usually used to refer to older people and people who are well respected in the community, such as a Prime Minister, a well-known writer or a religious leader.

4.1.2.5 Third Person Plural: "They"

In the standard conversational Malay of Malaysia dia orang is the equivalent of the English "they". This form is also used in a number of the Malay dialects in Indonesia. In the formal spoken and written Malay of Malaysia and in conversational Indonesian, the equivalent is mereka. Both dia orang and mereka, as was the case with dia (see Section 4.1.2.4), most commonly have only human referents. Nouns and noun phrases referring to animals or things are expressed by the repetition of the noun and the addition of one of the demonstratives, either ini [this] or itu [that] (see Section 4.2.2). The following are examples.

- 10. Rajan dan kawan-kawannya tidak mahu belajar lagi. \underline{Dia} orang kata mahu berhenti tahun ini juga^M.
 - Rajan and his friends don't want to study anymore. They said they want to stop this very year.
- 11. Presiden Amerika Syarikat dan Presiden Rusia akan mengadakan perundingan awal tahun depan. Mereka akan berunding mengenai gencatan senjata nuklear.
- 11. Presiden Amerika Serikat dan Presiden Rusia akan mengadakan perundingan awal tahun depan. <u>Mereka</u> akan berunding mengenai gencatan senjata nuklir.

The President of the United States and the President of Russia will hold talks early next year. They will discuss nuclear arms limitation.

12. Ada anjing gigit pakcik
saya. Anjing-anjing itu liar.
Some dogs bit my uncle. They (Those dogs) were wild.

4.1.2.6 Question: "Who"

Siapa is a personal question pronoun and it functions as does the personal pronoun "who" in English.

- 13. Siapa telefon tadi nak beritahu emak nak balik lambat? – Emak juga.
- 13. Siapa tadi menelepon dan mengatakan ibu akan terlambat pulang? – Ibu sendiri.

Who called earlier to say that mother would be late coming home? – Mother herself.

Siapa, however, is not a relative pronoun and is not equivalent to the English "who" in an utterance such as "I didn't see the man who was waiting for the bus". The Malay or Indonesian equivalent is yang: Saya tak nampak orang yang tunggu bas tadi^M/Saya tidak melihat orang yang tadi menunggu bis^I (see Section 2.3).

Siapa is the preferred polite pronoun when asking for someone's name. It is equivalent to saying in English: "Who is your name?".

14. Siapa nama^M?/Namanya siapa^I?

What (Who) is (your) name?

This, however, does not preclude a vast number of Malaysin Malaysia from asking: *Apa nama?* [What is (your) name?], neither intending nor imparting any sense of impoliteness or impropriety.

4.1.3 Subject, Direct and Indirect Object, and Possession

The personal pronouns presented above may occur in all roles in the sentence and may therefore serve as the subject as well as the direct and indirect object which are the non subject roles in the sentence. In addition they may also show possession in the noun phrase. The following sections look at equivalent English translations for each of these roles.

4.1.3.1 Subject

All of the examples in Section 4.1.2 show the personal pronoun as the subject of the sentence. The English equivalents are shown on the chart below followed by an example.

Person		Number	
e de Plante	Singular		Plural
1st	I		we
2nd		you	
3rd	he/she		they
Question		who	

1. Saya belajar lusa.

I'll study the day after tomorrow.

4.1.3.2 Direct and Indirect Object

As a direct or indirect object, the equivalent English translations are indicated on the chart which follows. In the examples which follow the chart, example 2 shows the pronoun used as the direct object and example 3, as the indirect object.

Person		Number		
	Singular		Plural	
1st			us	
2nd		you		
3rd	him/her		them	
Question		who/whom		

- 2. Yuen San ikut <u>saya</u> sampai ke rumah.
- 2. Ida ikuti <u>saya</u> sampai ke rumah.

Yuen San/Ida followed me to the house.

- 3. Guru kata dia beri markah A kepada saya.
- 3. Kata guru dia beri nilai A kepada <u>saya</u>.

The teacher said he gave us an 'A' grade.

4.1.3.3 Possession

The English equivalents of the possessive pronouns are as follows (see also Section 4.1.4).

Person		Number	tomeSport
	Singular		Plural
1st	my		our
2nd		you	
3rd	his/her	Ord The Control of th	their
Question		whose	

- 4. Siapa duduk di meja saya?
 Who's sitting at my desk?
- 5. Hassan mahu pinjam satu daripada basikal saya kerana saya ada dua.
- Hassan mau pinjam salah satu sepeda <u>saya</u> karena saya punya dua.

Hassan wants to borrow one of my bicycles because I have two.

The personal pronouns may also be shown as equivalent to the absolute forms of the English possessive pronouns. Used in this way, Malay and Indonesian requires the addition of the verb punya [to possess] as shown in examples 6 and 7 following the chart (see also Sections 2.1.3.2, 2.3.8 and 4.1.3.4) or repetition of the possessed noun (see also Section 2.2.1.4). The utterances with punya, however, are very different from the English translation since the Malay or Indonesian pronoun is the subject of a verbal sentence. A literal translation is shown in parenthesis.

Person		Number	
	Singular		Plural
1st	mine		ours
2nd		yours	
3rd	his/hers	pada 80.50	theirs
Question		whose	

6. Saya punya meja ini.

This desk is my. (I possess this desk.)

The predicate, indicating what is possessed, may emphasized by placing it before the subject in the utterance.

- 7. Meja ini <u>saya</u> punya.

 Mine is this desk.

 (It is this desk I possess.)
- Meja ini meja <u>saya</u>.
 This desk is mine.
 (This desk is my desk.)
- There is also a conversational use of *punya* found in Indonesia, Brunei and the Malaysian states of Sabah and Sarawak. Colloquially, the two utterances in example 9 mean the same thing even though the word order is different.
 - 9. Itu punya saya. Itu saya punya.

I own this.

OR

This is mine.

The utterance *Itu punya saya* is probably a shortened form of *Itu kepunya*an saya [This is my possession]. This is one way of explaining how the meaning intended arises from an utterance in which the word order is essentially reversed. There are other examples of this type of structure in the colloquial Malay of Malaysia. Utterances 10 and 11, for example, have the same meaning in the same contexts of use.

- Pasir masuk seluar saya^M.
 Sand got into my pants.
- Seluar saya masuk pasir^M.
 Sand got into my pants.

Utterance 11 must also contain the shortened form of a ke—an affixed verb exemplified in utterance 12 (see Section 6.4.3 for a discussion of the ke—an affix combination).

Seluar saya <u>ke</u>masuk<u>an</u> pasir.
 My pants were entered by sand.

Punya has one further colloquial use in Malaysia and that is to show emphasis. Utterance 13, which is an example of this usage, may not be acceptable to all speakers.

13. Diah jatuh tergelimpang ke atas tanah dan tergelincir masuk ke dalam parit. Punya gelak M !

Diah fell on the ground with his legs spread apart, and slipped into the ditch. It was really funny!

4.1.4 Alternative Pronouns

There are, in addition to the pronouns which may serve to replace both subject and non subject nouns and noun phrases, a smaller set of pronouns which serve only to replace non subject noun phrases, that is, noun phrases which are direct or indirect objects or which show possession in the noun phrase itself. These pronouns are as follows.

Person		Number	
	Singular		Plural
First	-ku		
Second		-mu	
Third		-nya	

Although these alternative pronouns are usually explained as abbreviated forms of the general pronouns, an explanation which is tenable for -ku (from aku) and -mu (from kamu) but not for -nya, there is another explanation as well. These pronouns could be remnants from a set of non subject pronouns which have for the most part disappeared from general use. There is support for this explanation from other languages in the area.

Of this set of pronouns, only the third person -nya is commonly used in Malaysia. The first and second person forms, -ku and -mu, are associated with literary usage and are most commonly heard in popular love songs. Their use, however, is more widespread in Indonesia where they are used among people on familiar terms with one another or by those of higher status with those of lower status. By convention, these pronouns are always written as suffixes.

The third person pronoun, -nya, may have both singular and plural referents. The plural referent, however, must be understood as a group and not as a widely divergent set of individuals. For example, -nya could comfortably be used to refer to a group of individuals who might be seen collectively as a government, a business, or a school or university faculty. These individuals, however, acting on their own would not be referred to by -nya but by dia orang or mereka.

As mentioned in Section 4.1.2.3, -nya may be used in polite Indonesian conversation as a second person pronoun (see also Sections 4.1.4, 5.4.4, 6.6 and 12.2.6). Utterances such as Tinggalnya di mana? and Namanya siapa? when addressed directly to someone are indeed interpreted as meaning, respectively, "Where do you live?" and "What is your name?" In reality, they say "Where does he/she live?" and "What is his/her name?", the -nya remaining a third person pronoun.

In the examples that follow, the first utterance shows the pronoun used as a direct object, the second as an indirect object, and the last as a possessive.

- Zainal cuba lari, tetapi penjahat memukulnya.
 Zainal mencoba lari, tetapi penjahat memukulnya.
 Zainal tried to run, but the criminal hit him.
- 2. Saodah rindu pada<u>mu</u>.
 Saodah misses you.
- 3. Cinta<u>ku</u>.

 My love.

When showing possession in the noun phrase, the possessive pronoun follows the noun and other modifiers associated with it. Only examples with *-nya* follow since this is by far the most commonly used of the alternative pronouns.

- Saya pinjam <u>bukunya</u>.
 I borrowed her book.
- Saya pinjam <u>buku anaknya</u>.
 I borrowed her child's book.

6. Saya pinjam buku anak sulungnya. I borrowed her oldest child's book.

Dia may be used in place of -nya with no change in meaning In formal contexts such as writing, -nya is generally preferred

7. Saya pinjam buku anak sulung dia.

I borrowed her oldest child's book.

Additionally, -nya may be used to indicate a non subject agent in what are generally called passive sentences (see Section 5.4). One example follows.

- 8. Surat tersebut dihantarnya pagi tadi.
- 8. Surat tersebut dikirimnya tadi pagi.

The letter was sent by him this morning.

Demonstratives

Demonstratives, whether pronouns or adjectives, have two forms which are determined by relative physical or temporal distance from the speaker. Ini [this] refers to something which is physically close enough for the speaker to touch or temporally to something close in time such as something mentioned in a previous utterance. Itu [that] refers to something that is further away, either in physical location or in time. Since there is no singular/plural distinction among demonstratives, ini means both "this" and "these" in English, and itu both "that" and "those". The shortened forms for ini and itu commonly used in conversation in Malaysia are, respectively, ni and tu. In Jakarta the colloquial forms are nih and tuh.

Demonstrative Pronouns and Adjectives 4.2.1

When used as a pronoun, the demonstratives replace nouns or noun phrases.

1. Bakar selalu baca "Utusan Malaysia". Bakar selalu baca ini.

Bakar always reads "Utusan Malaysia". Bakar always reads this.

- 2 Kursus sejarah susah. Itu susah^M.
 - 2. Kursus sejarah sulit¹. Itu sulit.

History courses are difficult. Those are difficult.

When used as an adjective, the demonstrative follows the noun and other modifiers or complements associated with it.

- 3. Shariah mahu belajar kursus ini tahun depan.
- 3. Shariah mau belajar kursus ini tahun depan.

Shariah is going to study this course next year.

- kursus sejarah ini tahun lepas.
- 4. Shariah tidak mahu belajar 4. Shariah tidak mau belajar kursus sejarah ini tahun

Shariah didn't want to study this history course last year.

- 5. Semua orang tidak mahu belajar kursus sejarah yang susah ini.
- 5. Semua orang tidak mau belajar kursus sejarah yang sulit ini.

No one wants to study this difficult history course.

4.2.2 **Specific and General References**

The demonstratives may also serve a function similar to that of the English article "the", that is, to indicate that a referent is specific and not general.

There is, however, no system which is exactly equivalent to the "a/the" article system in English. Ini and itu are demonstratives and may always be translated as "this/these" or "that/those" respectively in English. They may appear equivalent to "the" in certain uses but they are not fully equivalent. Some contexts of use are discussed here.

1. Dalam gelap saya melanggar orang. - Orang itu jatuh. In the darkness I bumped into someone. The (That) person fell. In the preceding utterance, the *itu* is required to specify the referent *orang* [person] in the second utterance as the same person bumped into in the first utterance. In this way, *itu* functions as does "the" in English. The omission of *itu* and "the" in English leads to the following set of utterances which convey very different information from example 1.

2. Ada <u>orang jatuh.</u> – Oh ya, dalam gelap saya melanggar orang. Someone (A person) fell. – Oh, yes, I bumped into someone in the dark.

Without the use of *itu* and "the" in English, there is no way of knowing for sure if the person who fell in the first utterance was indeed the same person who was bumped into in the second utterance, although an assumption is made on the basis of the proximity of the two occurrences.

Compare the following.

- 3. Kopi tidak sedap. Coffee isn't tasty.
- Pagi tadi saya minum kopi. <u>Kopi itu</u> tidak sedap.
 This morning I had a cup of coffee. The (That) coffee wasn't tasty.
- Pagi tadi saya minum kopi. Kopi tidak sedap.
 This morning I had some coffee. Coffee isn't tasty.

The statements about coffee in examples 3 and 4 are general while the statement in example 5 is specific. In other words, in examples 3 and 5 a statement is made about all coffee, not the cup that happens to be drunk at a particular time. In example 4, however, a statement is made about a particular cup of coffee. This indication of specific reference is one of the functions of the demonstratives *ini* and *itu* in Malay and Indonesian and "the" in English.

Malay and Indonesian really have no equivalent to the English article "a" which, in contrast to "the", shows that a referent is general. The absence of any demonstrative in Malay

or Indonesian, however, will lead to an interpretation of a referent as general.

6. Saya pinjam buku semalam.
 6. Saya pinjam buku kemarin.
 I borrowed a book yesterday.
 I borrowed (some) books yesterday.

There is in example 6 no indication of which particular book was borrowed or even how many books were borrowed (see Section 9.1). If a speaker feels it is important to convey the information that "a", that is "just one" book was borrowed, he or she may do so by using the number one.

- 7. Saya pinjam <u>satu (sebuah)</u> buku semalam.
- 7. Saya pinjam <u>satu (sebuah)</u> buku kemarin.

I borrowed one book yesterday.

Using the demonstratives *ini* and *itu* is not the only way to show that a referent is specific. This can be done by adding further relevant information about the referent which serves to distinguish it from other similar referents.

- 8. Orang yang kita jumpa tadi sudah balik.
- 8. Orang yang kita temui tadi sudah pulang.

The person that we met earlier has returned home.

In example 8, the additional information that the man referred to is the one that was met earlier is sufficient to distinguish him from other men. English, however, still requires "the" when the referent is specific.

It is possible to add a demonstrative to the noun phrase subject, either directly following the noun or after the noun and its modifiers. This has the effect of adding extra emphasis.

- 9. <u>Orang itu</u>, yang kita jumpa tadi, sudah balik.
- 9. <u>Orang itu</u>, yang kita temui tadi, sudah pulang.

The (That) person, the one we met earlier, has gone home.

10. Orang yang kita jumpa tadi itu sudah balik.

10. Orang yang kita temui tadi itu sudah pulang.

That person that we met earlier has gone home.

A noun phrase with a clear referent in an earlier utterance made specific by the inclusion of a demonstrative, is commonly used in in place of a third person pronoun, either "he/she" or "they" when referring to humans.

- 11. Guru kesusasteraan Melayu 11. Guru kesusasteraan Melayu klasik sudah jemu mengajar. <u>Dia</u> (Guru itu) cari kerja lain.
 - klasik sudah jemu mengajar. Dia (Guru itu) mencari pekerjaan lain.

The Malay classical literature teacher is tired of teaching. She (That teacher) is looking for other work.

Since there is no Malay or Indonesian pronoun equivalent t_0 "it" or "they" which refers to nonhuman referents, repetition of the noun phrase with the addition of a demonstrative is one of the few ways of indicating specific reference.

- 12. Saya pinjam buku semalam. 12. Saya pinjam buku kemarin. Buku itu tebal.
 - Buku itu tebal.

I borrowed a book yesterday. It (That book) was thick.

- 13. Petani itu nak tangkap burung. Burung itu makan padinya.
- 13. Petani itu mau menangkap burung. Burung itu makan padinya.

That farmer is going to catch birds. They (Those birds) are eating his rice.

It is preferable in Malay or Indonesian to repeat the noun when adding the demonstrative, as in the preceding utterances, or to omit the demonstrative all together rather than substitute the demonstrative for the complete noun phrase. Examples 14 and 15 are instances, respectively, of these last two cases.

- 14. Bagaimana buku yang dipinjam? Tebal. How about the book that was borrowed? - It was thick.
- 15. Bagaimana buku yang dipinjam? Itu tebal. How about the book that was borrowed? - It was thick.

The suffix -nya, used to show third person possession, that is, the equivalent of the English "his" and "her" (see Section 4.1.4), may also carry the meaning of "its" or "the".

- 16. Biar saya periksa kereta dulu, tuan. Mana kuncinya?
- 16. Biar saya periksa mobil dulu, bapak. Mana kuncinya?

Let me check your car first, Sir. Where's the key? (OR) Where's its key?

In Indonesia, -nya is used rather more frequently than in Malaysia to show definite reference. The meaning conveyed is still "the" in the sense of "its".

17. Aku ndak senang ke toko itu lagi. Barangnya mahal¹.

I no longer like going to that shop. The things are expensive. (OR) Its things are expensive.

In Indonesia, as well, the referent is often understood or implied, and need not be as immediate or obvious as in Malaysia.

- 18. Proyek<u>nya</u> sampai bulan depan. Tidak usah kita tergesa-gesa^I. The project will go on until next month. There's no need for us to rush.
- 19. Soalnya begini. Uangnya tidak cukup dan rekening harus dibayar pada akhir bulan ini^I.

The problem is this. The money isn't sufficient and the account has to be paid at the end of the month.

4.2.3 Question "What/Which"

The two most common questions asked that may result in an answer with a demonstrative are apa [what] and yang mana [which].

1. Cari apa tadi? - Saya cari kunci / kunci ini / ini. What were (you) looking for earlier? - I was looking for a key/ this key/this. and all manage from bloom made moon and to something visible outside through the window

- 2. Mahu beli kereta <u>yang</u> 2. <u>mana?</u> – <u>Toyota / Toyota itu</u> / <u>Yang itu</u>.
- 2. Mau beli mobil <u>yang mana?</u>
 <u>Toyota / Toyota itu / Yang</u>
 <u>itu</u>.

Which car do (you) want to buy? – A Toyota/That Toyota/That one.

It is possible in conversation to omit the yang in yang mana (see Section 2.3).

- 3. Mahu beli kereta <u>mana</u>?
- 3. Mau beli mobil mana?

Which car do (you) want to buy?

4.3 Locative

The term locative refers to location. Discussed in this part are the locative pronouns such as "here" and "there" and the locative prepositions such as "to", "from" and "at". Also included is a discussion of preferred word order for the interrogative "where".

4.3.1 Pronouns

Malay and Indonesian have a set of three locative pronouns which may be used to replace nouns or noun phrases showing location. These are in both form and function similar to the demonstratives (see Section 4.2). In traditional grammatical terms, the locative pronouns would be referred to as adverbs of place.

Sini [here] refers to the present location of the speaker. Situ [there] refers to a location which is further away. It may refer to a location near the listener but its main defining characteristic is that the location referred to is further away from the speaker than sini. The third locative pronoun is sana, also translating into English as "there". This refers to locations which are relatively far from both the speaker and hearer. Anything referred to by sana would be further away than anything referred to by situ.

Two people conversing within the confines of a room would make use of the locatives *sini* and *situ* to refer to locations within the room. *Sana* would not generally be used. A speaker referring to something visible outside through the window of the room

may use *situ* or *sana* depending upon his or her conception of how far that something is. For objects relatively close, *situ* would be chosen rather than *sana*.

If two people are speaking on the telephone, the speaker would refer to his or her location as sini, the listener's location as situ, and a location that is neither the general location of the speaker nor listener as sana.

4.3.2 Prepositions

In standard usage, the locative pronouns do not occur alone but follow one of three basic locative prepositions. These are dari [from], ke [to or toward], and di, translating variously as "in", "on", "at" or "by". These prepositions are discussed first, followed by a comparison of related prepositions that generally cause students problems.

4.3.2.1 Di, Dari and Ke

The distinction between *dari* and *ke* is quite straightforward. *Ke* indicates a direction toward a particular location and *dari* a direction away from a particular location. *Di* is neutral in respect to direction, indicating neither direction toward nor away from a particular location. The following are examples.

- 1. Bapa Aziz sudah balik <u>ke</u> Johor. Aziz. kata dia pun nak balik ke sana.
- 1. Bapak Aziz sudah kembali <u>ke</u> Johor. Kata Aziz dia juga mau kembali <u>ke</u> sana.

Aziz's father has gone back to Johor. Aziz said that he, too, wants to go back (to) there.

- Dua puluh pelajar baru sudah sampai <u>dari</u> Indonesia hari ini, tetapi ada sepuluh orang lagi mahu datang <u>dari sana</u> besok.
- Dua puluh pelajar baru sudah sampai <u>dari</u> Indonesia hari ini, tetapi ada sepuluh orang lagi mau datang <u>dari sana</u> besok.

Twenty new students have arrived from Indonesia today, but there are still ten more who will be arriving from there tomorrow.

- 3. Orang kata senang tinggal di Australia. Saya pun nak tinggal lama di sini.
- 3. Kata orang gampang tinggal di Australi. Saya juga mau tinggal lama di sini.

People say it is easy to live in Australia. I, too, would like to stay here a long time.

In everyday conversation, the prepositions di and ke are sometimes omitted in Malaysia. This is not the case with dari, however, which is always used.

- Aziz kata dia pun nak balik sana^M.
 Aziz said that he, too, wants to go back there.
- 5. Saya pun nak tinggal lama \underline{sini}^{M} .

I, too, would like to stay here a long time.

Particular verbs which are inherently or semantically directional will require a directional preposition, either ke or $dari.\ Balik$ [to return], for example, is always either $balik\ dari$ [to return from], or $balik\ ke$ [to return to]. Pergi [to go], is always $pergi\ ke$ [to go to].

Other verbs are obviously nondirectional and take the preposition di. Tinggal [to reside or to stay] and kerja [to work] are examples. These are always tinggal di [to reside at] and kerja di [to work in (a particular place)]. These verbs cannot occur with the directional prepositions and ke and dari.

There are other verbs as well which may be more neutral with respect to direction and may occur both with the directional and nondirectional prepositions. In cases such as these, the speaker chooses a preposition depending upon the context of the utterance and the message he or she wishes to convey. Datang [to come or arrive] may occur with all three prepositions: datang dari [to arrive/come from], datang di [to arrive at] and datang ke [to come to]. The meaning of datang dari [to arrive or to come from] is quite clear and need not be discussed further. The distinction between datang di and datang ke is more complex and is discussed below.

- 6. Setelah <u>datang di</u> Australia Zainal tinggal beberapa bulan di situ.
- 6. Setelah <u>datang di</u> Australi Zainal tinggal beberapa bulan di situ.

After arriving in Australia Zainal lived for several months there.

- 7. Khadijah selalu <u>datang ke</u> kelas lambat dan selalu hendak balik cepat.
- 7. Khadijah selalu terlambat datang ke kelas dan selalu ingin pulang cepat.

Khadijah always comes to class late and always wants to go home early.

The difference in the use of $datang\ di$ and $datang\ ke$ is in the speaker's conception of the location. If the location is to be treated simply as the directional end point of the action, then ke is the appropriate preposition. In utterance 7, Khadijah's late arrival is all the speaker wishes to refer to and no particular circumstance encountered later in the class is to be considered. The use of di here would be odd.

If, however, the location is being treated as nondirectional and actions which will continue at that particular location are considered just as important as the simple act of arrival, then di is more appropriate. In utterance 6, Zainal has come for a long stay in Australia and it is this particular stay and not the particular act of his arrival that is being referred to. For this reason di is the more appropriate preposition. An alternative to $datang\ di$ is $sampai\ di$.

- 8. Zainal <u>sampai di</u> Australia beberapa bulan lalu dan hendak tinggal lama di sini.
- 8. Zainal <u>sampai di</u> Australi beberapa bulan lalu dan mau tinggal lama di sini.

Zainal arrived in Australia several months ago and wants to stay here a long time.

4.3.2.2 Ke and Kepada; Dengan and Sama

Both ke and kepada are prepositions which indicate direction "to" or "toward" someone or something. Ke is used to indicate direction toward a particular location.

- 9. Anwar pergi <u>ke</u> pejabat awal untuk menyelesaikan pekerjaan yang belum habis minggu lepas.
- 9. Anwar pergi ke kantor lebih awal untuk menyelesaikan pekerjaan yang belum selesai minggu lalu.

Anwar went to the office early in order to finish the work that was not yet completed last week.

- 10. Tolong bawa surat-surat ini ke Pejabat Pos kalau lalu di situ petang nanti.
- 10. Tolong bawa surat-surat ini ke Kantor Pos kalau lewat di situ sore nanti.

Please take these letters to the Post Office if you pass that way later this afternoon.

- 11. Amir datang ke klinik, tetapi ada pemberitahuan bahawa doktor sudah ditugaskan ke tempat lain.
- 11. Amir datang ke klinik. tetapi ada pemberitahuan bahwa dokter sudah ditugaskan ke tempat lain.

Amir arrived at the clinic, but there was a notice that the doctor had been assigned to another place.

Kepada is used to indicate direction toward a particular indirect object. The indirect object is usually animate yet, as utterance 14 shows, this need not always be the case.

- 12. Tolong beri buku ini kepada Siti sebab saya tidak dapat jumpa dia nanti.
- 12. Tolong beri buku ini kepada Siti sebab saya tidak bisa ketemu dia nanti.

Please give this book to Siti since I won't be able to see her later.

- 13. Kalau pergi ke sana, kirim salam kepada Ismail. If you go there, send (my) regards to Ismail.
- 14. Budak nakal itu melekat gambar kepada dinding yang baru dicat putih.
- 14. Anak nakal itu pasang gambar kepada dinding yang baru dicat putih.

That naughty child stuck a picture onto the wall that was just painted white.

Kepada may be shortened in conversation to pada. Utterances 12–14 may be re-expressed as utterances 15–17. The English translation remains the same.

- 15. Tolong beri buku ini pada Siti sebab saya tidak dapat jumpa dia nanti.
- 15. Tolong beri buku ini pada Siti sebab saya tidak bisa ketemu dia nanti.
- 16. Kalau pergi ke sana, kirim salam pada Ismail.
- 17. Budak nakal itu melekat gambar pada dinding yang baru dicat putih.
- 17. Anak nakal itu pasang gambar pada dinding yang baru dicat putih.

There are times when an indirect object is treated as a location. When this happens, the appropriate preposition to use is ke. In the utterance which follows $doktor^{M}/dokter^{I}$ is seen as a person or place to go to and therefore ke is the preposition used.

- 18. Saya pergi ke doktor petang 18. Saya pergi ke dokter sore ini. Esok kita boleh tengok wayang.
 - ini. Besok kita bisa lihat filem.

I'm going to the doctor's this afternoon. Tomorrow we can go to the movies.

Kepada is also the preferred preposition to introduce the indirect object with verbs such as "to say something (to)", "tell a story (to)", etc.

- 19. Samy ceritakan kepada saya, dia pernah ditangkap polis.
- 19. Tono ceritakan kepada saya, dia pernah ditangkap polisi.

Samy/Tono told me he was once caught by the police.

Kepada is also the preposition used to introduce the indirect object with verbs such as "promise", "trust", etc-verbs which in English require no preposition before the indirect object.

20. Ajat berjanji kepada Euis dia tidak pergi. Ajat promised Euis that he wouldn't go.

21. Percayalah <u>kepada</u> saya. Saya tidak pernah bohong. Believe me. I have never lied.

Dengan [with] is the preferred pronoun to introduce the indirect object with a verb like $cakap^{M}/bicara^{I}$ [to speak (to)] or to talk (to)].

- 22. Saya sempat bercakap <u>dengan</u> Rajan tadi, dan dia beritahu saya Mariam juga gagal ujian lalu.
- 22. Saya sempat berbicara <u>dengan</u> Rajan tadi, dan dia beritahu saya Mariam juga gagal ujian yang lalu.

I had the chance to speak to (with) Rajan earlier, and he told me Mariam also failed the last test.

With regard to the verb *cakap*, however, many Malay speakers use the preposition *dengan* [with] in normal conversation where information is shared or exchanged as in utterance 22 and reserve *kepada* for giving instructions about carrying out a particular task, exemplified in utterance 23 which follows. In Indonesia, the verb *kakatan* would most likely be used in such circumstances.

- 23. Cakap <u>kepada</u> Sofiah dan suruh dia datang.
- 23. Katakan <u>kepada</u> Sofiah dan suruh dia datang.

Speak to Sofiah and tell her to come.

Dengan [with] may also be used in place of kepada in utterances 20 and 21, although kepada is the preferred preposition.

- 24. Ajat berjanji <u>dengan</u> Euis dia tidak pergi. Ajat promised Euis that he wouldn't go.
- 25. Percayalah <u>dengan</u> saya. Saya tidak pernah bohong. Believe me. I have never lied.

Dengan may also be the preferred preposition with a number of other verbs, although *kepada* may be used in its place. Again, the English may not require any preposition before the indirect object.

- 26. Rosni sudah berkahwin dengan Razak.
- 26. Rosni sudah kawin <u>dengan</u> Razak.

Rosni has already married Razak.

The preposition *sama* is also very commonly used in conversation in both Malaysia and Indonesia. It often takes the place of *dengan*, as can be seen in the following examples which are equivalent to utterances 22, 24 and 25.

- 27. Saya sempat bercakap <u>sama</u> Rajan tadi, dan dia beritahu saya Mariam juga gagal ujian lalu.
- 27. Saya sempat berbicara <u>sama</u> Rajan tadi, dan dia beritahu saya Mariam juga gagal ujian lalu.

I had the chance to speak to (with) Rajan earlier, and he told me Mariam also failed the last test.

- 28. Ajat berjanji <u>sama</u> Euis dia tidak pergi kalau Euis tidak setuju. Ajat promised Euis that he wouldn't go if Euis didn't agree.
- 29. Percayalah <u>sama</u> saya. Saya tidak pernah bohong. Believe me. I have never lied.

4.3.2.3 Pada

Pada generally means "by" or "at" and is used most commonly with time expressions. Although some speakers may use di for this function, pada is much preferred and far more commonly heard.

- 30. <u>Pada</u> tahun 1986 berlaku 30. <u>Pada</u> tahun 1986 terjadi pemberontakan di Filipina. pemberontakan di Filipina. In 1986 there was a revolution in the Philippines.
- 31. <u>Pada</u> pukul berapa mahu saya mula masak?
- 31. <u>Pada</u> jam berapa ingin saya mulai masak?

At what time do you want me to start cooking?

- 32. Pada permulaan filem terdapat nama-nama pelakon dan sutradara.
- 32. <u>Pada</u> permulaan filem terdapat nama-nama pelaku dan sutradara.

At the start of the movie are the names of the actors and the director.

Pada may also mean "during".

33. Pada musim hujan, hujan memang lebat. During the rainy season, the rain is indeed heavy.

Pada is also used when the noun which follows is interpreted as a surface upon which something is set or fixed. Translations into English vary greatly, as the following examples show.

- 34. Kunci ada pada Des. Dia mengambilnya tadi. The key is with Des. He took it earlier.
- 35. Lekat gambar itu pada 35. Pasang gambar itu pada dinding di sebelah kiri. dinding di sebelah kiri. Stick the picture on the left side of the wall.
- 36. Ada kera yang bergayut pada dahan. There is a monkey hanging from a branch.
- 37. Dia letak basikalnya pada 37. Dia letak sepedanya pada bangku supaya tidak jatuh. bangku supaya tidak jatuh. He placed his bicycle against the bench so that it wouldn't fall.

Pada is also used when an action is set in a more abstract location. Concrete locations are generally preceded by di.

38. Adik saya bekerja pada pemerintah. My younger brother works for the government.

Pada is also used in set expressions where an independent meaning is not particularly clear.

- 39. Pada pendapat saya, Pada pendapat saya, kemerdekaan membawa hal kemerdekaan membawa baik dan buruk kepada kebaikan dan keburukannya kepada negara.
 - negara. In my opinion, independence brings both good and bad things to a country.
- 40. Pada umumnya Australia dikenali sebagai negara yang panas. Generally speaking, Australia is known as a hot country.

Dari and Daripada 4.3.2.4

Both dari and daripada, meaning "from", tend to be used interchangeably in Malaysia. In Indonesia daripada is used in comparisons and dari in other utterances. Dari is preferred in Malaysia with phrases of location and time. It is also the form used in Indonesia.

- 41. Jiran saya baru sampai <u>dari</u> 41. Tetangga saya baru sampai dari Melbourne. Melbourne. My neighbour has just arrived from Melbourne.
- 42. <u>Dari jam 1:00 sampai jam</u> 42. Dari pukul 1:00 sampai 3:00 saya tidak di rumah. pukul 3:00 saya tidak ada di rumah.

From 1:00 until 3:00 I wasn't at home.

Either dari or daripada is commonly used with indirect objects in Malaysia. In Indonesia the choice is dari.

- 43. Bungkusan dari ayah 43. Bungkusan daripada ayah sampai tadi malam. sampai malam tadi. The package from my father arrived last night.
- 44. Hadiah dari Mariam sungguh mahal.

The gift from Mariam was very expensive.

Daripada is used in statements of comparison although in certain instances it may be shortened to dari or to pada in Malaysia (see chapter 8).

45. Dulu ejaan bahasa Indonesia lain daripada ejaan bahasa Malaysia, tetapi sekarang kedua-duanya hampir sama.
Before the spelling for Indonesian was different from the spelling for Malay, but now the two of them are almost the same

4.3.2.5 Di, Ke and Dalam

Di, meaning "in", "at", "by" or "on", is used to mark stationary locations and ke, meaning "to", is used to show direction toward a particular location.

- Keluarga saya tinggal di Perth sejak tahun 1975.
 My family has lived in Perth since 1975.
- 47. Keluarga saya pindah <u>ke</u> Perth pada permulaan tahun 1975. My family moved to Perth at the beginning of 1975.

Dalam, which means "in", "into" or "inside", is used for container-like locations. It may be optionally preceded by di or ke.

- 48. Saya simpan sepatu <u>di</u>
 <u>dalam</u> almari.

 I keep my shoes in the wardrobe.

 48. Saya simpan sepatu <u>di</u>
 <u>dalam</u> lemari.
- 49. Mat masuk <u>ke dalam</u> teksi 49. Wayan masuk <u>ke dalam</u> sebelum saya dapat taksi sebelum saya dapat memanggil dia.

 Mat/Wayan entered the taxi before I was able to call him.
- 50. <u>Di dalam</u> beg ini ada semua 50. <u>Di dalam</u> tas ini ada semua keperluan pelajar. keperluan pelajar.

 In this bag are all the requirements of a student.

Di and ke are the more general prepositions. They may be used without dalam in each of the preceding utterances although the use of dalam does serve to emphasize the container-like nature of the locations indicated. The utterances which follow re-express utterances 48–50 without dalam. The English translation remains the same.

- 51. Saya simpan sepatu di lemari.
- 52. Wayan masuk \underline{ke} teksi sebelum saya dapat memanggil dia $^{\mathrm{M}}$.
- 53. \underline{Di} tas ini ada semua keperluan pelajar I .

As mentioned above, dalam may also be used without either di or ke.

- 54. Saya simpan sepatu <u>dalam</u> almari^M.
- 55. Wayan masuk <u>dalam</u> taksi sebelum saya dapat memanggil dia^I.
- 56. \underline{Dalam} beg ini ada semua keperluan pelaja r^{M} .

Because *dalam* does emphasize the container-like nature of a location, it is particularly unsuitable for locations which do not possess this quality. An utterance such as *Keluarga saya tinggal* <u>di dalam</u> Perth would not normally be acceptable unless the speaker wanted to emphasize particular container-like features of the city, features which would be highly unusual.

4.3.3 Question: "Where"

The question form for the locative pronouns *sini*, *situ* and *sana* is *mana* [where]. This also must occur in standard conversation with one of the three basic prepositions: *dari*, *ke* or *di*, *dari mana* [from where], *ke mana* [to where], or *di mana* [(at) where]. In everyday conversation in Malaysia, however, *ke* and *di* are sometimes omitted. This was discussed for the locative pronouns in Section 4.3.2. Examples follow after the next paragraph.

The locative question pronoun usually occupies the same position in the utterance as the location it later elicits. It may, however, be shifted to the front of the utterance for emphasis. The situation in English is different as the locative question "where" normally comes first in the utterance.

- Gede datang <u>dari mana</u>? Dia datang <u>dari Denpasar</u>.
 Where is Gede coming from? He's coming from Denpasar.
- Baljit nak pergi <u>ke mana</u>? –
 Baljit mau pergi <u>ke mana</u>? –
 Dia nak pergi <u>ke bank</u>.
 Where is Baljit going (to)? She is going to the bank.

3. Aziz kerja di mana? – Dia kerja di sini. Where does Aziz work? - He works here.

The more emphatic forms for the above utterances in which the question pronoun is moved to the front are as follows

- 4. Dari mana Gede datang? Where is Gede coming from?
- 5. Ke mana Baljit mau pergi? 5. Ke mana Baljit nak pergi? Where is Baljit going (to)?
- 6. Di mana Aziz kerja? Where does Aziz work?

As mentioned earlier, the prepositions di and ke are sometimes omitted in the conversational Malay of Malaysia This omission gives rise to the following variants of utterances 2 and 5, and utterances 3 and 6 respectively.

- 7. Baljit nak pergi <u>mana</u>^M? Mana Baljit nak pergi^M?
- 8. Aziz kerja mana^M? Mana Aziz kerja^M?

Interrogative

Interrogative pronouns are question words which substitute for the specific noun or noun phrase that will later be supplied in answer to the question. The individual interrogative pronouns, word order in the utterance, and a comparison between bila [when] and apabila [whenever] are discussed.

4.4.1 **Pronouns**

Siapa [who or whom] substitutes for noun phrases referring to humans, mana meaning "where" for noun phrases referring to places (see Section 4.3.3) and bila or kapan [when] for noun phrases referring to time. Apa [what] may substitute for general noun phrases which fit neither of the categories introduced above or for whatever clause is called for in answer to the

specific question asked. Mana meaning "which" may substitute for noun phrases referring to humans or for general noun phrases (see Section 4.2.3).

As in English, the difference between mana [which] and apa [what] is one of specificity. Mana is more specific and apa is more general. For example, if one were to walk into a shop, the salesperson might ask, Cari apa? [What are (you) looking for?]. After the possible items for purchase have been narrowed down to a particular choice, however, the question will most likely change and mana will probably be used: Mahu^M/Mau^I beli yang mana, merah atau putih? [Which would you like to buy, the red or the white?].

The following utterances exemplify the use of the interrogative pronouns. Bila and kapan are discussed further in Section 4.4.3.

- 1. Siapa telefon malam semalam? - Sofiah.
- 1. Siapa yang menelepon tadi malam? - Sofiah.

Who telephoned last night? - Sofiah.

Sofiah telefon siapa malam semalam? - Saya.

Sofiah telepon siapa tadi malam? - Saya.

Who/Whom did Sofiah telephone last night? - Me.

- 2. Di mana kita berjumpa
 - 2. Di mana kita bertemu nanti? – Di perhentian bas. nanti? – Di perhentian bis.

Where will we meet later? - At the bus stop.

- 3. Bila sampai? Dua hari lalu. days ago.
- 3. Kapan mau ke sana? -Besok.

When did you arrive? - Two When do you want to go there? - Tomorrow.

4. Mahu minum <u>apa</u>? – Kopi. 4. Mau minum <u>apa</u>? – Kopi. What do (you) want to drink? - Coffee.

Apa guru kita kata tadi? -Ada ujian esok.

Apa kata guru kita tadi? -Ada ujian besok.

What did our teacher say earlier? - There's a test tomorrow.

- 5. Mahu yang mana, merah atau putih? Merah.
- 5. Mau <u>yang mana</u>, merah atau putih? – Merah.

Which do you want, the red or the white? - The white.

In the answers to each of the preceding questions, a particular noun or noun phrase replaces the interrogative pronoun. These answers are underlined in the following utterances.

- 6. <u>Sofiah</u> telefon malam semalam.
- Sofiah yang menelepon tadi malam.

Sofiah telephoned last night.

Sofiah telefon <u>saya</u> malam semalam.

Sofiah telepon <u>saya</u> tadi malam.

Sofiah telephoned me last night.

- Kita berjumpa nanti di perhentian bas.
 We'll meet later at the bus stop.
 - 7. Kita bertemu nanti <u>di</u> perhentian bis
- 8. Saya sampai <u>dua hari lalu</u>.
 I arrived two days ago.
- 8. <u>Besok</u> saya mau ke sana. I want to go there tomorrow.
- Saya mahu minum kopi.
 I would like to drink coffee.
- 9. Saya mau minum kopi.

Guru kita kata <u>ada ujian</u> esok.

Kata guru kita <u>ada ujian</u> besok.

Our teacher said there was a test tomorrow.

Saya mahu beli yang merah.
 Saya mau beli yang merah.
 I want to buy the red one.

4.4.2 Word Order

Interrogative pronouns, except for *bila* and *kapan^I* [when], do not normally occur at the beginning of an utterance although they are commonly moved to this position for emphasis. This is

unlike the situation in English where such pronouns normally begin the utterance.

If the interrogative pronoun were placed anywhere else in the English utterance but the first position, not only would there be a change in emphasis but a change in assumptions on the part of the speaker as well. This is not the case in Malay or Indonesian.

Questions like "Sofiah telephoned who/whom last night?" and "We'll meet where later?" are not neutral but are usually asked on a second occasion with some surprise or for some additional clarification. Someone usually asks "We'll meet where later?" or "Sofiah telephoned who/whom last night?" if he or she didn't understand or can't believe the first answer given. Lack of understanding or disbelief would be further distinguished by different intonation patterns.

The following pairs of questions are equally possible in Malay or Indonesian. The first example in each set should be regarded as neutral and the second as more emphatic.

- 1. Sofiah telefon <u>siapa</u> malam semalam?
- Sofiah telepon <u>siapa</u> tadi malam?

Sofiah called who/whom last night?

<u>Siapa</u> Sofiah telefon malam semalam?

Siapa Sofiah telepon tadi malam?

Who/whom did Sofiah call last night?

2. Kita berjumpa <u>di mana</u> nanti?
We'll meet where later?

<u>Di mana</u> kita berjumpa nanti.

Where will we meet later?

3. <u>Bila</u> sampai?

When did you arrive?

When do you want to go there?

Sampai <u>bila</u>?

You arrived when?

Mau ke sana <u>kapan</u>?

3. Kapan mau ke sana?

You want to go there when?

4. Mahu minum <u>apa</u>?

4. Mau minum apa?

(You) want to drink what?

Guru kita kata apa?

Kata guru kita apa?

Our teacher said what?

Apa mahu minum?

Apa mau minum?

What do you want to drink?

Apa guru kita kata?

Apa kata guru kita?

What did our teacher say?

multa Almari

5. Yang mana mahu, merah atau putih?

5. Yang mana mau, merah atau putih?

Which do you want, the red or the white?

Mahu <u>yang mana</u>, merah atau putih?

Mau yang mana, merah atau putih?

(You) want which one, the red or the white?

4.4.3 "When" and "Whenever"

In Malaysia bila means both "when" and "whenever". Apabila is more restricted in its usage, meaning only "whenever". In Indonesia, bila commonly means "whenever". Apabila is reserved for literary usage and is quite rare. Bila, in Malaysia, is always the choice for ordinary conversation and apabila for more formal speaking and writing.

- 1. <u>Bila/Apabila</u> Ah Lan sampai, beritahu saya.
- 1. <u>Bila</u> Eni sampai, beritahu saya.

When/Whenever Ah Lan/Eni comes, let me know.

- 2. <u>Bila/Apabila</u> saya telefon Mei Lan, emak dia selalu kata dia tidak ada di rumah.
- 2. <u>Bila</u> saya telepon Yuni, ibu dia selalu mengatakan dia tidak ada di rumah.

When/Whenever I telephone Mei Lan/Yuni, her mother always says she isn't at home.

When, however, a context only allows an interpretation of "when" and not "whenever", only bila may be used in Malaysia. In Indonesia kapan [when] is commonly used in such contexts. Bila, however, is also correct, although its acceptablility will depend on the region in which it is used.

- 3. <u>Bila</u> mahu pergi? Sekarang pun boleh, besok pun boleh.
- 3. <u>Kapan</u> mau pergi? –
 Sekarang boleh, besok pun
 boleh.

When do (you) want to go? - Now is ok, or tomorrow is also ok.

- 4. <u>Bila</u> filem itu mula? Minggu depan.
- 4. <u>Kapan</u> filem itu mulai? Minggu depan.

When does that film begin? - Next week.

In the areas of Indonesia where *bila* is not common, the terms *waktu* [time] and *ketika* [moment] are used in its place. These terms are used differently from *kapan*. *Kapan* is used in single utterances which mention only one point of time, utterances such as *Kapan mau berangkat ke Jakarta*¹? [When are you leaving for Jakarta?] and *Kapan dia sampai*¹? [When did she arrive?]. *Waktu* or *pada waktu* and *ketika* are used as subordinating conjunctions which set the time of one part of an utterance relative to another.

- Waktu saya mau berangkat ke Jakarta, istri saya menelepon^I.
 When I was about to leave for Jakarta, my wife telephoned.
- 6. Ketika dia sampai, saya sedang makan I .

When she arrived, I was eating.

In Malaysia masa or pada masa is more common than waktu or pada waktu although both sets of terms may be used. Ketika is also used in Malaysia though less commonly and less conversationally than in Indonesia.

Pada masa saya dilahirkan, bapa sedang menganggur^M.
 When I was born, my father was unemployed.

If the meaning conveyed by "when" is "in then event that", then *kalau* [if] is used.

xes

- 8. Biasanya orang tanya <u>kalau</u> kurang faham.
- 8. Biasanya orang tanya kalau kurang mengerti.

Usually people ask when they don't understand.

Kalau sudah siap, beritahu saya.
 When you're ready, let me know.

4.5 Indefinite

There are three different sets of pronouns which are generally referred to as indefinite. The first set may be seen as general, exemplified by pronouns such as "anyone", "anything", etc, the second as specific, exemplified by pronouns such as "someone", "something", etc, and the third set as distributive, exemplified by pronouns such as "everyone", everything", etc.

4.5.1 General

This set of indefinite pronouns, exemplified by "anyone", "anything" etc, is based on the interrogative pronouns. They may be formed in four different ways. The interrogative pronoun may be preceded by barang meaning literally "thing", followed by pun meaning "too" or "even", reduplicated, or followed by saja, meaning "only". The use of pun or reduplication is most common in Malaysia. The common choice for positive utterances in Indonesia is the addition of saja, although pun may also be used. Saja is not used in this way in Malaysia. In Indonesia, reduplicated forms are more general than forms with saja and tend to be used most commonly in negative utterances (see Section 4.5.1.2).

Barang is restricted in its use to the pronouns siapa [who] and apa [what] in Malaysia (Iskandar, "Kamus Dewan"). In Indonesia it may also occur with bila [when] and mana [where] (Echols and Shadily, "An Indonesian-English Dictionary"). Barang, however, is no longer common in modern standard Malay or Indonesian and, for this reason, it is shown as an option in the initial presentation below but is not included in the example utterances which follow.

siapa who
barang siapa whoever, anyone
siapa pun
siapa-siapa/sesiapa^M
siapa saja^I

apa what

barang apa what whatever, anything apa pun apa-apa apa saja^I

mana where barang di/ke mana where di/ke mana pun di/ke mana-mana di/ke mana saja di/ke mana saja di/ke

mana which
yang mana-mana whichever, any which
one

yang mana pun yang mana saja^I

bila

when $barang\ bila^I$ whenever, anytime $bila\ pun^M/kapan\ pun^I$ $bila\ bila^M$ $kapan\ saja^I$

Kapan-kapan carries the specific meaning "at some time" (see Section 9.1.8).

The following utterances exemplify the indefinite pronouns introduced earlier.

- 1. <u>Siapa pun/Siapa-siapa</u>
 boleh baca buku di
 perpustakaan, tetapi untuk
 meminjam buku mesti
 minta kebenaran.
- Siapa pun/Siapa saja boleh baca buku di perpustakaan, tetapi untuk meminjam buku harus minta izin.

Anyone can read books in the library, but to borrow books, (one) must ask permission.

- 2. <u>Apa pun/Apa-apa</u> orang itu kata, kita tidak boleh percaya.
- Apa pun/Apa saja kata orang itu, kita tidak boleh percaya.

Anything that person says, we can't believe.

- 3. <u>Ke mana pun/Ke mana-mana</u> orang kaya pergi, boleh hidup dengan mewah.
- 3. <u>Ke mana pun/Ke mana saja</u> orang kaya pergi, bisa hidup dengan mewah.

Wherever a rich person goes, (he) can live luxuriously.

- 4. Yang mana pun/Yang mana-mana perempuan itu mahu, berilah kepada dia.
- 4. <u>Yang mana pun/Yang</u> <u>mana saja</u> perempuan itu mau, berikan kepada dia.

Whichever that woman wants, give it to her.

- 5. <u>Bila pun/Bila-bila</u> mahu bercakap, saya ada di rumah.
- 5. <u>Kapan saja</u> mau berbicara, saya ada di rumah.

Whenever (you) want to talk, I'll be at home.

For additional emphasis, both *barang* and *pun* may be used with the same interrogative pronoun. This occurs in Malaysia. In Indonesia it would be rare. For example, it is possible to say *barang siapa pun* [anyone at all] or *barang apa pun* [anything at all]. *Pun* may be used with a reduplicated interrogative pronoun to indicate the same type of emphasis: siapa-siapa pun [anyone at all]; apa-apa pun [anything at all].

- 4.5.1.1 When the indefinite pronouns are used to modify a noun, then the meaning conveyed in English is "any". Note that where there is only one word in English for "any", in Malay and Indonesian there are four: siapa, apa, mana and bila^M/kapan^I, which are selected based upon the noun modified.
 - 6. Guru <u>siapa-siapa</u> boleh mengajar bahasa, asalkan bahasa itu bahasanya sendiri. Betul, tak?
- 6. Guru <u>siapa pun</u> bisa mengajar bahasa, asalkan bahasa itu bahasanya sendiri, Betul, kan?

Anyone's teacher can teach a language, as long as the language is his/her own. Isn't that true?

- 7. Puan mahu kain warna apa? – Warna <u>apa pun</u> boleh.
- 7. Ibu mau kain warna apa? Warna <u>apa pun</u> boleh.

What colour would you (Mrs) like? - Any colour will do.

- 8. Tempat <u>mana-mana pun</u> boleh untuk mesyuarat kita, asalkan tidak hujan.
- 8. Tempat <u>mana saja</u> boleh untuk pertemuan kita, asalkan tidak hujan.

Any place will do for our meeting, as long as it doesn't rain.

- 9. <u>Bila-bila</u> mereka kata sesuai, waktu itu juga kami selesaikan.
- 9. <u>Kapan saja</u> kata mereka sesuai, waktu itu juga kami selesaikan.

Any time they say is suitable, that's the time we will complete it.

In utterance 6, $guru \ siapa-siapa/guru \ siapa \ pun$ does not give us the meaning "any teacher" but "anyone's teacher". For the meaning "any teacher", $guru \ mana-mana^M/guru \ mana \ saja^I$, literally meaning "whichever teacher", must be used.

- 10. Guru <u>mana-mana</u> boleh mengajar bahasa, asalkan bahasa itu bahasanya sendiri. Betul, tak?
- 10. Guru <u>mana saja</u> bisa mengajar bahasa, asalkan bahasa itu bahasanya sendiri. Betul, kan?

Any teacher can teach a language, as long as the language is that person's own. Isn't that true?

- 4.5.1.2 The negative of the indefinite pronouns is formed by negating the verb in the sentence, not by negating the indefinite pronoun. In other words, there is no direct equivalent to the English "no one", "nothing", "nowhere", "none of these" and "no time". These equivalents are obtained by using the positive indefinite pronouns in negative sentences. In Indonesia, as mentioned in Section 4.5.1, the reduplicated form of the pronoun is used in negative utterances, not the form with saja. Forms with pun are also acceptable. The following are examples.
 - Siapa pun tidak datang^M.
 No one came.

12. Saya tidak mahu beli <u>apa-</u> apa. 12. Saya tidak mau beli apaapa.

I don't want to buy anything.

OR

I want to buy nothing.

13. Khadijah tidak pergi <u>ke mana-mana</u>.

Khadijah didn't go anywhere?

OR

Khadijah went nowhere.

14. Mahu yang mana, besar, sedang atau kecil? – Saya tidak mahu yang manamana.

14. Mau yang mana, besar, sedang atau kecil? – Saya tidak mau <u>yang mana-</u> mana.

Which one do (you) want, the large, medium or small? – I don't want any of them.

OR

I want none of them.

15. <u>Bila-bila pun</u> saya tak akan cakap dengan dia.

15. Sampai <u>kapan pun</u> saya tidak akan bicara dengan dia.

I won't talk to him at any time.

OR

At no time will I talk to him.

The only exception to the above rule requiring the verb to be negated to express a negative indefinite pronoun and not the indefinite pronoun itself is with regard to *siapa*. In addition to utterance 11, which is used in Malaysia, it is also possible to say the following, used in both Malaysia and Indonesia.

16. Tidak siapa pun (yang) datang.

No one came.

To express the concept of "never", pernah is used as long as the event referred to occurred in the past (see Section 3.2.1). If a future event is referred to, then $bila-bila^M/kapan^I$ (pun) or

 $sampai\ bila\mbox{-}bila^M/sampai\ kapan^I\ (pun),$ literally "whenever" or "until whenever", is used.

17. Saya tidak <u>pernah</u> cakap dengan dia.

17. Saya tidak <u>pernah</u> bicara dengan dia.

I have never spoken to him.

18. Saya tak akan cakap dengan dia <u>sampai bila-bila</u> <u>pun</u>. 18. Saya tidak akan bicara dengan dia <u>sampai kapan</u> pun.

I will never speak to him.

In Indonesian, however, *pernah* may also be used to refer to future events.

19. Masalah keuangan seperti yang dialami negara-negara yang sedang berkembang tidak akan <u>pernah</u> selesai^I.

Financial problems such as those experienced by developing countries will never be solved.

4.5.2 Specific

These indefinite pronouns, exemplified by pronouns such as "someone" "something", etc are expressed in different ways. Each is discussed here.

To express the equivalent of "someone", orang [person] is used. Utterance 1, while acceptable in Indonesian, would be considered fairly informal. The preferred form is Seseorang datang.

1. Orang datang.

Someone is coming.

2. Ada orang (yang) datang.

There is someone coming.

Orang is also equivalent to the English "one", "someone" or "they" in contexts such as the following.

3. Orang tidak dibenarkan merokok di dalam kelas.

One is not permitted to smoke in class.

111.3

4. Orang jual minuman di belakang.

They sell drinks at the back.

OR

Someone sells drinks at the back.

Mereka [they] may be used in formal speaking or in writing in place of *orang* in contexts such as utterance 4.

5. Mereka jual minuman di belakang.

They sell drinks at the back.

Orang in particular contexts is also equivalent to the English "someone else's". The following are examples.

- 6. Kalau tidak tahu adat sopan-santun, bagaimana boleh hidup di negeri orang?
- 6. Kalau tidak tahu adat sopan-santun, bagaimana bisa hidup di negeri orang?

If you don't know the traditions of politeness, how can you live in someone else's country?

- 7. Tak patutlah kita masuk ke rumah orang tanpa kebenaran.
- 7. Tidak baik kita masuk ke rumah orang tanpa izin.

It is not right for us to enter someone else's house without permission.

The equivalent of "something" is sesuatu.

- 8. Diamlah. Guru mahu kata sesuatu.
- 8. Diam. Guru mau mengatakan sesuatu.

Be quiet. The teacher wants to say something.

- 9. Tunggu sekejap. Saya pun mahu beli sesuatu.
- 9. Tunggu sebentar. Saya juga mau beli sesuatu.

Wait a minute. I, too, want to buy something.

Barang [thing] may be used to mean "something" if the something is a physical or concrete item and not abstract. In other words, barang may be used in place of sesuatu in utterance 9 but not in utterance 8.

- 10. Tunggu sekejap. Saya pun mahu beli barang.
- 10. Tunggu sebentar. Saya juga mau beli barang.

"Somewhere" may be expressed as $satu\ tempat^M/suatu\ tempat^I$, literally "a place".

11. Saya pergi ke satu tempat.

11. Saya pergi ke suatu tempat.

I went somewhere?

OR

I went to a (particular) place.

It is more common, however, to answer the question *Pergi ke mana?* [Where did (you) go?] such as in utterance 12 or to avoid giving a specific answer as exemplified in utterance 13.

- 12. Pergi ke mana? Saya tidak pergi ke mana-mana/Ke mesjid. Where did you go? I didn't go anywhere/To the mosque.
- 13. Pergi ke mana? Saya jalan-jalan sebentar/Ke sana.
 Where did you go? I walked around a while/Over there.

Of the forms introduced above, only *orang* may be negated to give the equivalent of the English "no one". *Orang*, however, may not be negated directly. The verb or ada in the sentence must be negated. This is the same pattern seen in the discussion of the general indefinite pronouns above.

14. Orang tidak datang.

No one came.

OR

Someone didn't come.

15. Tidak ada orang (yang) datang.

No one came.

OR

There was no one (who) came.

4.5.3 Distributive

Indefinite pronouns such as "everyone", "everything", etc are most generally expressed by *semua* [all]. In the case of "everyone", *semua* precedes *orang* [person], and with "everything", *semua* precedes *barang* [thing].

- Semua orang sudah sampai.
 Everyone has already arrived.
- Ibu sudah beli semua barang yang diperlukan.
 Mother has already bought all of the things required.

Since *orang* and *barang* are usually understood from the context of the utterance, it is possible to omit these.

- 3. Semua sudah sampai.
- 4. Ibu sudah beli semua yang diperlukan.

When "everything" refers to something that is abstract and not a physical or concrete item or object, *barang* cannot be used. *Semua* is usually used alone or with words such as *perkara*^M or *hal*.

- 5. Gopal hendak beritahu kita semua yang mustahak sebelum dia bercuti.
- 5. Anwar hendak beritahu kita semua hal penting sebelum dia berlibur.

Gopal/Anwar wants to tell us everything that is important before he goes on holiday.

Setiap or tiap-tiap [each or every] is different from semua [all] and students should be careful not to confuse the two. In Malaysia, setiap and tiap-tiap may be used interchangeably. In Indonesia, tiap-tiap would be quite rare, used for emphatic expressions such as "each and every". Setiap, however, is frequently shortened in Indonesian conversation to just tiap. Compare utterance 6 with utterances 1 and 3.

- 6. Setiap orang yang sudah sampai kata ada banyak kemalangan di jalan raya.
- 6. Setiap orang yang sudah sampai mengatakan banyak kecelakaan di jalan raya.

Each person who has arrived has said there were many accidents on the highway.

"Everywhere" is generally the same as "wherever" and "anywhere" in Malaysia and may be expressed as di/ke mana pun or di/ke mana-mana. In Indonesia, however, it is possible to see a difference here between the more general di/ke mana-mana [everywhere] and the less general di/ke mana saja [anywhere or wherever]. It is also possible to say semua tempat [all places] in both Malaysia and Indonesia although this is less common.

- 7. Saya cari cincin saya di mana-mana, tetapi belum jumpa lagi.
- 7. Saya cari cincin saya di mana-mana, tetapi masih belum ketemu.

I looked for my ring everywhere, but haven't found it yet.

8. Di mana saja saya cari cincin, ada orang mengatakan tidak ada^I.

Wherever I looked for my ring, there was someone who said it wasn't there.

"Everytime" may be expressed either as $setiap \ kali$ or $tiaptiap \ kali^M$ although bila- $bila^M$ or any of its variants, meaning "whenever" or "anytime", may also be used.

- 9. Setiap kali saya kata sesuatu, orang itu selalu membangkang.
- 9. Setiap kali saya mengatakan sesuatu, orang itu selalu membantah.

Every time I say something, that person always opposes it.

5 VERBAL AFFIXES

Malay and Indonesian have a number of prefixes and suffixes which are added to the basic form of the verb, which is called the verb root here. The form and function of each of these affixes is discussed.

5.1 Meng-

The prefix *meng*- has five forms which are determined by the initial sound of the root word. Words which are asterisked (*) are intermediate forms and do not exist as independent words.

Meng- retains its full form when affixed to roots beginning with vowels and the consonants h, g, and k. The k, however, is deleted after *meng*- is prefixed to the root.

atur		mengatur	to arrange
erang		mengerang	to groan
ingat		mengingat	to remember
orak		mengorak	to unfasten
undi		<u>meng</u> undi	to vote
gigil		menggigil	to shiver
hafal		menghafal	to memorize
kenal	*mengkenal	mengenal	to recognize

Meng- becomes *mem*- when affixed to roots beginning with b, p and f. The p and f, however, are deleted after affixation.

beli		$\underline{mem}beli$	to buy
pilih	* <u>mem</u> pilih	\underline{mem} $ilih$	to choose
fikir	* <u>mem</u> fikir	<u>mem</u> ikir	to think

Meng- becomes *men*- when affixed to roots beginning with j, c, z, d and t. The t is then deleted after affixation.

jadi		<u>men</u> jadi	to become
curi		<u>men</u> curi	to steal
ziarah		<u>men</u> ziarahi	to go on a pilgrimage
daki		$\underline{men}daki$	to climb
tipu	* <u>men</u> tipu	<u>men</u> ipu	mountains to cheat

Meng- becomes *meny-* when affixed to roots beginning with *s*. The *s*, however, is then deleted after the affixation.

salak	*menysalak	menyalak	to bar
saiak	" <u>meny</u> salak	<u>meny</u> atak	to ba

Meng- becomes me- when affixed to roots beginning with r, l, w, y, m, n, ny and ng.

rayu	<u>me</u> rayu	to appeal
lompat	melompat	to jump
waris	<u>me</u> warisi	to inherit
yakin	<u>me</u> yakinkan	to ascertain
makan	<u>me</u> makan	to eat
nanti	\underline{me} nanti	to wait
nyanyi	<u>me</u> nyanyi	to sing
nganga	<u>me</u> nganga	to be agape

There are a few exceptions to the above rules but they are not common and cannot be predicted. Students will have to deal with these on a word to word basis as they arise. There is, however, one exception which, though also not common, is predictable by rule.

The majority of Malay and Indonesian root words have two syllables. When there is a root word which has only one syllable (usually a word borrowed from another language) these roots are actually adjusted to the dominant pattern by adding an extra syllable. The syllable added consists only of the single vowel e and the full prefix then appears as menge.

cat	*mengcat	<u>menge</u> cat	to paint
lap	*menglap	mengelap	to wipe

- **5.1.1** Meng- functions primarily to indicate that the subject of an utterance is the agent or actor, that is, the one responsible for carrying out an action.
 - 1. Ahmad <u>meng</u>hantar 1. Mariam pulang ke rumah.
- 1. Ahmad <u>meng</u>antar Mariam pulang ke rumah.

Ahmad accompanied Mariam home.

- 2. Rosli <u>mem</u>beli rokok pagi tadi.
- 2. Bambang <u>mem</u>beli rokok tadi pagi.

Rosli/Bambang bought cigarettes this morning.

of Malaysia since its function is made redundant by the basic word order of the verbal sentence: Subject – Verb – Object. Assuming there is no other affixation on the verb in such sentences, the subject will be interpreted as the agent. This omission of the *meng*- prefix also occurs in Indonesia although there is an alternative short form which is discussed later.

Utterances 1-2 in Section 5.1.1 would more commonly appear in conversation as utterances 1 and 2 in this section. The English translation remains the same.

- 1. Ahmad hantar Mariam pulang ke rumah M .
- 2. Rosli beli rokok pagi tadi.
 - 2. Bambang beli rokok tadi pagi.

Meng-, however, will not generally be omitted if the resultant interpretation of the utterance is ambiguous. Instances of this are rare. For example, the verb root ajar, when affixed, may mean both "to teach" and "to learn" or "to study". Meng- is prefixed to the verb root if the meaning intended is "to teach". This distinguishes it from the meaning "to learn/study" which is accomplished by prefixing the verb with bel-, an exceptional form of ber- (see Section 5.2).

Mashudi mengajar sains.
 Mashudi teaches science.

4. Mashudi belajar sains.

Mashudi studies science.

In Indonesia, the *meng*- prefix may also be omitted in conversational speech just as it is in Malaysia. In some dialects of Indonesian, however, there are special rules which apply to the omission of meng-. Unlike the situation which prevails in Malaysia where it might be said that the root word is used before it is ever affixed with meng-, the root word in Javanese-influenced Indonesian is first prefixed with meng- and then the initial me- of the prefix is deleted. Not all of the forms exemplified have widespread acceptance among all Indonesian speakers outside of Java. Root words beginning with vowels and the consonants k, p, t and s generally show the changes indicated. Those beginning with g, b, d and g have far more limited acceptance. Acceptance of the changes before the other initial sounds fall somewhere in between.

obrol	mengobrol	ngobrol	to chat
kumpul	mengumpul	ngumpul	to gather
ganggu	menggangu	ngganggu	to annoy
bawa	membawa	<u>m</u> bawa	to bring
pilih	memilih	<u>m</u> ilih	to choose
tangis	menangis	<u>n</u> angis	to cry to be sudden to invite to drive
dadak	mendadak	<u>n</u> dadak	
jemput	menjemput	<u>n</u> jemput	
sopir	menyopir	<u>ny</u> opir	

Before roots beginning with r and l, however, this shortened prefix takes the form nge.

rokok	\underline{me} rokok	ngerokok	to smoke
ledak	\underline{me} ledak	<u>nge</u> ledak	to explode

Before roots beginning with c the shortened prefix takes the form ny-, the same as that taken before roots beginning with s. The c of such roots is then deleted.

curi <u>mencuri</u> <u>ny</u>uri to steal

Where single syllable roots receive the prefix *menge*-, the initial *me*- of the prefix is deleted as in the majority of examples presented earlier.

cek

mengecek

<u>nge</u>cek

to check

5.1.3 Meng- is not used in imperative utterances where the speaker gives a command. Only the verb root is used, together with any relevant suffixes. A speaker would not say membeli, memanggil, or membaca in the following utterances.

- 1. <u>Beli</u> dua. Satu tidak cukup kalau empat orang nak makan.
- 1. <u>Beli</u> dua. Satu tidak cukup kalau empat orang mau makan.

Buy two. One is not enough if four people are going to eat.

- Panggil kalau mahu apaapa. Saya tunggu tak jauh.
 Call if you want anything. I'll be waiting not far away.
- Panggil kalau mau sesuatu. Saya tidak jauh dari sini.
 Call if you want something. I won't be far away.
- 3. <u>Baca</u> surat khabar dulu. Saya boleh baca nanti.
- 3. <u>Baca</u> surat kabar dulu. Saya bisa baca nanti.

Read the newspaper first. I can read it later.

- Meng-, however, need not always indicate that the subject of an utterance is an agent. In utterances which may not take an object, meng- indicates that the subject is a 'patient', that is, someone or something which experiences the action and not the initiator or perpetrator as the agent would be.
 - 1. Air sudah mendidih.

The water is boiling.

2. Sungai Swan mengalir melalui Perth.

The Swan River flows by Perth.

Meng- functions in the same way when prefixed to adjective roots, deriving them as verbs which show the subject of an utterance as the patient.

- 3. Kebakaran itu <u>mem</u>besar kerana angin kuat.
- 3. Kebakaran itu <u>mem</u>besar karena angin kencang.

The fire grew bigger because the wind was strong.

4. Daun-daun yang tua itu menguning (kuning). The old leaves are turning yellow.

When affixed to nouns, *meng*- may show that the subject takes on the qualities of the noun indicated. The subject in such cases may still be considered the patient. In the following examples, *batu* means "stone" and *bujang* means "bachelor". While *membatu* in Indonesia is acceptable, *membisu* or *membisu* batu is more commonly used and this is what is shown in the following example.

- 5. Orang yang disyaki sebagai pengedar dadah terus membatu apabila disoal polis.
- 5. Orang yang dicurigai sebagai pengedar obat bius terus <u>mem</u>bisu batu ketika diinterogasi polisi.

The person suspected of being a drug pusher continued to be silent (literally, "act like a stone") when questioned by the police.

- Hidup membujang tidak patut untuk lelaki yang sudah berkahwin dan harus bertanggungjawab terhadap keluarganya.
- 6. Hidup <u>mem</u>bujang tidak patut untuk lelaki yang sudah kawin dan harus bertanggungjawab terhadap keluarganya.

Living the life of a bachelor is not suitable for a man who is married and must take responsibility for his family.

A noun may also be affixed with *meng*- to derive it as an active verb. The subject in such utterances is also usually the patient.

- 7. Sebentar lagi kita akan mendarat di Lapangan Terbang Antarabangsa Subang.
- 7. Sebentar lagi kita akan <u>men</u>darat di Bandara Internasional Cengkareng.

In a few moments we are going to land at Subang/Cengkareng International Airport.

With verbs that commonly take complements such as *jadi* [to become] and *rasa* [to feel], *meng*- also marks the subject as the patient. This function, however, is redundant as the word order already makes the function of the subject clear.

- 8. Saroja <u>men</u>jadi doktor.
- 8. Saroja menjadi dokter.

Saroja became a doctor.

9. Anaknya <u>me</u>rasa letih.

Her child feels tired.

5.2 Ber-

Discussed in this section are the form and function of the basic prefix ber-, the prefix-suffix combinations ber—an and ber—kan, and various other derivations with ber-.

5.2.1 Ber-

Ber- is always written ber- except for the few examples cited. It is, however, pronounced as be- in Malaysia except when affixed to roots beginning with a vowel. In Indonesia ber- is generally pronounced as it is written with the r being given more emphasis. •

The exceptions to the writing of *ber*- are these. When affixed to roots beginning with an *r*, *ber*- is written *be*-. When affixed to the root *kerja* [to work] it is also written *be*-, and when affixed to *ajar* for the meaning "to learn/study", the variant form *bel*- is used.

rehat $\underline{ber}ehat^M$ to restrencana $\underline{ber}encana^I$ to make planskerja $\underline{be}kerja$ to workajar $\underline{bel}ajar$ to learn/study

5.2.1.1 The main function of *ber*- is to indicate that the subject of the utterance is the patient, that is, the experiencer of the action. A minor function is to indicate that the subject is the possessor of

particular attributes although even in this function, as explained below, it may still be seen as marking the subject as the patient.

To get a better idea of what is meant by the patient, compare the following pairs of utterances, one in which the verb is affixed with *meng*- which most commonly marks the subject as an agent and the other in which the verb is affixed with *ber*-.

1. Rafidah <u>bel</u>ajar sains.

Rafidah is studying science.

Hamid mengajar sains.

Hamid is teaching science.

2. Ahyar <u>ber</u>latih menjadi pesilat.

Ahyar is training to become a Malay martial arts expert.

Anwar melatih orang menjadi pesilat.

Anwar trains people to become Malay martial arts experts.

In the second utterance of each pair the subject is marked as the agent by the prefix *meng*- affixed to the verb. The first utterance in each set, however, does not contain *meng*- but *ber*-. In these utterances, the subject is not an agent carrying out an action that directly effects some object in the utterance. Each subject here is a patient, actually experiencing the action which it carries out itself and the affix chosen to show this function is *ber*-. If, then, the function of *ber*- is to show that the subject is a patient, this should be supportable by evidence in other utterances where it is used. Examine the following.

- 3. Shariah <u>be</u>kerja di bank. Shariah works in a bank.
- Dina <u>ber</u>jalan ke sekolah.
 Dina walks to school.
- 5. Devi boleh <u>ber</u>cakap beberapa bahasa.
- 5. Dewi bisa <u>ber</u>bicara beberapa bahasa.

Devi/Dewi can speak several languages.

In utterance 3 Shariah is seen not as an agent working on a particular task but as a patient experiencing her own work. In utterance 4, Dina experiences the action of her own walking and in utterance 5 Devi/Dewi experiences the speaking of several languages. It is possible to affix the verbs in each of these utterances with meng- to show that the subjects are agents. Each verb, however, would also require the addition of -kan or -i suffixes (see Section 5.3).

The subjects in utterances with ber- need not be animate as in the preceding examples. They may be inanimate as well. The resultant interpretation, however, is the same. The subjects in utterances 6-7 which follow are still seen as patients experiencing the actions indicated whether they have the capabilities of initiating such actions themselves or not.

6. Cuaca sedang berubah.

The weather is changing.

- 7. Cukai barang-barang bertambah.
- 7. Pajak barang-barang bertambah.

The tax on things is increasing.

It is important to remember that these subjects cannot function as agents. The "weather" is not changing anything but is experiencing change and the "tax" is not increasing anything but is undergoing an increase. It is not possible for the subject of an utterance in which the verb is affixed with ber- to function as an agent. Utterance 8 is incorrect. For a subject to be shown as an agent, the verb must either be prefixed with meng- or the role of an agent must be predictable from the word order of the utterance. Utterance 9 is correct if the subject is to be regarded as agent.

- 8. *Kerajaan <u>ber</u>tambah cukai barang-barang.
- 8. *Pemerintah bertambah pajak barang-barang.

The government is increasing the tax on things.

- 9. Kerajaan menambah (tambah) cukai barangbarang.
- 9. Pemerintah menambah (tambah) pajak barangbarang.

The government is increasing the tax on things.

- The term patient may also be used to explain what a number of 5.2.1.2 other grammars call the reflexive function of ber-. In utterance 10 the subject is simply experiencing the action indicated.
 - 10. Ali bersandar di dinding, menunggu adiknya pulang. Ali is leaning on the wall, waiting for his younger brother to

A true reflexive is formed by the addition of *diri* [oneself] to the utterance.

- 11. Penjahat itu sudah dua kali dapat melarikan diri dari polis.
- 11. Penjahat itu sudah dua kali berhasil melarikan diri dari polisi.

That criminal has twice succeeded in escaping (running away with himself) from the police.

- 12. Ada beberapa orang asli Australia yang dikatakan membunuh diri semasa dalam tahanan.
- 12. Ada beberapa aborigin Australi yang dikatakan membunuh diri sewaktu dalam tahanan.

There are a number of Australian aborigines who are said to have committed suicide (killed themselves) while in custody.

- 5.2.1.3 Patient may also be used to explain what some other grammars call the reciprocal function of ber-. It is not, however, this prefix which shows reciprocity, but the general semantic nature of the verb itself. In utterances 13-14 the subjects are patients experiencing the action indicated either singly or together.
 - 13. Ahmad bertengkar dengan Siti. Mereka selalu bertengkar. Ahmad is arguing with Siti. They are always arguing.
 - 14. Saya <u>ber</u>setuju dengan Cecep. Kami biasanya <u>ber</u>setuju. I agreed with Cecep. We usually agree.

More specific reciprocity or mutuality may be shown with the prefix-suffix combination ber—an or with the inclusion in the utterance of saling or the phrase satu sama lain [one to the other]. These, however, are redundant, and would be avoided except where extra emphasis is desired or if it is necessary to distinguish among referents in the conversation.

15. Ahmad berjumpa sekali lagi dengan Rosnah. Mereka, seperti biasa, s<u>aling</u> bertengkar.

Ahmad met Rosnah again. They, as usual, argued with each other.

- 16. Saya dengan Danan bersetuju satu sama lain.
 Danan and I agreed with one another.
- **5.2.1.4** If we carry this analysis of *ber* a little further, it may be possible to distinguish between the following pair of utterances. These are representative of other pairs which are commonly cited.
 - 17. Shahnon bertanam padi.

Shahnon is a rice farmer.

Shahnon menanam (tanam) padi.

Shahnon plants rice.

The first utterance is generally regarded as expressing Shahnon's profession. It may also be translated as "Shahnon makes a living by planting rice". The second is simply describing one of Shahnon's actions. It is possible, using the analysis presented earlier, to regard Shahnon in the first utterance as the patient and therefore the experiencer of his profession, similar to utterance 3, *Shariah bekerja di bank* [Shariah works in a bank] and Shahnon in the second utterance of example 17 as the agent of the action "planting rice".

- **5.2.1.5** Ber- may also be prefixed to nouns and noun phrases, deriving these as verbs.
 - 18. Nordin <u>berbasikal</u> ke sekolah.

18. Sofiyan <u>bersepeda</u> ke sekolah.

Nordin/Sofiyan bicycles to school.

- 19. Amir <u>berbaju tebal</u> apabila cuaca sejuk.
- 19. Amir <u>berbaju tebal</u> ketika cuaca dingin.

Amir wears heavy (thick) clothes when the weather is cold.

Conversationally, each of the preceding utterances would be expressed differently. These utterances are shown in examples 20–21.

- 20. Nordin <u>naik basikal</u> ke sekolah.
- 20. Sofiyan <u>naik sepeda</u> ke sekolah.

Nordin/Sofiyan rides a bicycle to school.

- 21. Amir <u>pakai baju tebal</u> apabila cuaca sejuk.
- 21. Amir <u>pakai baju tebal</u> ketika cuaca dingin.

Amir wears heavy (thick) clothes when the weather is cold.

- 5.2.1.6 The *ber* prefix is optional when it is clear from the context that the subject in the utterance fulfills the function of patient. Utterances 3–5 may be expressed in conversation without the *ber* prefix. This is shown in examples 22–24.
 - 22. Shariah kerja di Bank.

 Shariah works in a bank.
 - 23. Dina jalan ke sekolah. Dina walks to school.
 - 24. Devi cakap banyak bahasa. 24. Dewi bicara banyak bahasa. Devi/Dewi speaks many languages.

It is not always easy to determine the difference in meaning between utterances containing a verb prefixed with ber- and those where the verb has no such affixation. As long as the context clearly indicates that the role of the subject is a patient, both utterances may be used, although for more formal usage the affixed form would probably be chosen. Since ber- serves to mark the subject as the patient in the utterance, the presence of ber- should make this function more emphatic than its absence. In the following examples, the utterance with ber- indicates that far more consideration was given by the subject to the 'thinking' than the utterance without it.

- 25. Saya fikir lebih baik saya 25. Saya pikir lebih baik saya pergi besok
 - pergi besok.

I think that it would be better if I went tomorrow.

26. Saya <u>ber</u>fikir lama sebelum bersetuju.

26. Saya <u>ber</u>pikir lama sebelum bersetuju.

I thought for a long time before agreeing.

It is doubtful, however, that this explanation would be valid to explain the difference between kerja and bekerja, and jalan and berjalan. These may be used interchangeably with little or no difference in meaning or emphasis.

- Another function of ber- is to indicate that the subject is in 5.2.1.7possession of particular attributes. For this function, ber- is prefixed to nouns or noun phrases. It is clear from this function as well that the subject of the utterance is still a patient, only here it is the experiencer (or possessor) of particular attributes and not actions. In the first set of examples below, ber- is prefixed to a noun phrase.
 - 27. Orang yang duduk di sana bernama Koko. The person sitting there is named Koko.
 - 28. Samad berumah di tepi pantai. Samad has a house on the beach.
 - 29. Baju Melayu berlengan panjang. The Malay shirt has long sleeves.

Each of these utterances may be expressed without ber- as a basic equational sentence in which the head of the noun phrase becomes the subject and the modifier becomes the predicate complement.

- 30. Nama orang yang duduk di sana Koko. The name of the person sitting there is Koko.
- 31. Rumah Samad di tepi pantai. Samad's house is on the beach.

32. Lengan baju Melayu panjang.

The sleeves of the Malay shirt are long.

In the second set of examples, ber- is prefixed to a noun.

- 33. Sungai di tempat itu berlumpur. The river at that place is muddy.
- 34. Perempuan ini tidak bersuami.

This woman has no husband.

Each of these utterances may by expressed as a verbal sentence where ada or punya, both meaning "to have", is either used or implied. More formally, punya is expressed as mempunyai. This applies to usage in both Malaysia and Indonesia.

- 35. Sungai di tempat itu (ada) banyak lumpur. The river at that place has a lot of mud.
- 36. Perempuan itu tidak punya 36. Perempuan ini tidak ada suami. suami.

This woman has no husband.

5.2.2 Ber-an

The prefix-suffix combination ber—an is used mainly in writing and formal speaking. There are generally three meanings attributed to this affix combination: possession, mutuality and generality. Again, since ber- is the prefix, the subject is seen as the patient or experiencer of the particular action indicated or the possessor of particular qualities or things.

- In the case where ber—an shows possession, the final form is 5.2.2.1 built up in stages. The verb root is first derived as a noun with the addition of the suffix -an (see Section 6.3) and then this noun stem is derived further as a verb with the addition of ber-.
 - 1. atur aturan beraturan

to arrange an arrangement

to possess an arrangement or order

Barang-barang yang tidak <u>beraturan</u> itu diambil satu demi satu oleh perempuan tua itu.

The things that were in no particular order were picked up one by one by that old woman.

2. jabat iabatan <u>berjabatan</u>

to hold office an office position to hold a particular position

Orang yang <u>berjabatan</u> kerani besar tahu semua yang berlaku $di pejabatnya^{M}$.

A person who holds the position of chief clerk knows everything that happens in his office.

 $3. kendera^{M}/kendara^{I}$ $kenderaan^{M}/kendaraan^{I}$ berkenderaan^M/berkendaraan¹

to ride in a vehicle vehicle

to use a vehicle

Orang yang berkendaraan ke kantor biasanya punya jabatan penting.

Those who drive their vehicles to the office usually have important positions.

4. tulis

to write

tulisan

writing, script

bertulisan

to possess a particular type of writing

Surat yang bertulisan Arab dihantar kepada kami semua.

A letter written in Arabic (possessing Arabic script) was sent to all of us.

5. tuiu tujuan to head in a particular direction

an aim, goal, objective

<u>bertujuan</u>

to possess a particular objective

Saya tidak bertujuan untuk menyusahkan orang itu.

Saya tidak bertujuan untuk menyulitkan orang itu.

It wasn't my intention to make things difficult for that person.

6. hubung hubungan to relate to

berhubungan

a relationship, connection to possess a particular relationship

Apa yang saya katakan ini berhubungan dengan apa yang kita pelajari tahun lalu.

What I said has a relationship to what we studied last year.

7. sambung sambungan to continue a continuation

bersambungan

to possess a continuation

Cerita dalam surat khabar harian bersambungan sehingga enam bulan.

Cerita dalam surat kabar harian bersambungan sehingga enam bulan.

The story in the daily newspaper continues (has a continuation) for six months.

- Where ber—an shows mutuality, the essential meaning is "one 5.2.2.2 to the other". The -an serves to emphasize the mutuality implied by the utterance.
 - 8. Maktab dan universiti berlainan dalam beberapa perkara.
- 8. Akademi dan universitas berlainan dalam beberapa hal

A college and a university are different from each other in several respects.

9. Orang Belanda tidak mahu Melaka bersaingan dengan Betawi.

9. Orang Belanda tidak mau Melaka bersaingan dengan Betawi.

Orang Belanda tidak mau

Orang Belanda tidak mahu Melaka dan Betawi

Melaka dan Betawi bersaingan.

OR

bersaingan. The Dutch didn't want Malacca to compete with Batavia.

The Dutch didn't want Malacca and Batavia to compete with one another.

- Kita sudah be<u>rkenalan</u> lebih dari sepuluh tahun.
 We have known each other for more than ten years.
- 11. Keputusan yang dijatuhkan oleh hakim tidak <u>bersesuaian</u> dengan undang-undang.

The decision rendered by the judge was not in accordance with the law.

- **5.2.2.3** The third meaning for *ber—an* is generality. This refers to the generality of not having one specific subject or one specific time or place of origin or destination.
 - 12. Kertas surat khabar <u>bertebaran</u> di padang selepas permainan sepak bola.
- 12. Kertas koran <u>bertebaran</u> di lapangan sehabis permainan sepak bola.

Sheets of newspaper were scattered about the field after the soccer match.

- 13. Orang dari berbagai tempat berdatangan untuk menghadiri mesyuarat yang pertama Majlis Kerajaan Tempatan.
- 13. Orang dari berbagai tempat berdatangan untuk menghadiri pertemuan yang pertama Dewan Pemerintah Setempat.

People from all over arrived to attend the first meeting of the Local Government Council.

14. Nama yang <u>bermunculan</u> dalam kepalanya nama-nama orang yang sudah lama luput dari ingatannya.

The names that appeared in his mind were the names of people that had for a long time disappeared from his memory.

- 15. Orang yang terkejut kerana letupan periuk api <u>berlarian</u> ke sana sini untuk menyelamatkan diri.
- 15. Orang yang terkejut karena ledakan ranjau darat berlarian ke sana sini untuk menyelamatkan diri.

The people who were shocked by the explosion of the land mine ran here and there to save themselves.

5.2.3 Ber-kan

Ber—kan is not a commonly used affix combination but it may appear with certain roots in writing and formal speaking. As with all roots prefixed with ber- the subject is the patient or experiencer of the action or the possessor of the particular qualities or things indicated. While ber-, then, might be said to direct the action back to the subject, the -kan directs the action outward to an object. The ber—kan affix combination must be seen in some ways as combining these two meanings. A short discussion follows the presentation of the examples.

1. Novel Pramoedya, "Bumi Manusia", <u>berdasarkan</u> keadaan sejarah Indonesia yang sebenarnya.

Promoedya's novel, "Bumi Manusia", is based on actual Indonesian history.

- 2. Kampit-kampit di gudang berisikan beras.
- 2. Karung di gudang <u>berisikan</u> beras.

The sacks in the warehouse are filled with rice.

3. Orang-orang yang bekerja di tengah panas <u>bermandikan</u> keringat.

The people who are working in the heat of the day are bathed in sweat.

4. Betapa sulitnya kehidupan perempuan yang <u>bersuamikan</u> orang asing.

How difficult life is for a woman who is married to a foreigner.

In utterance 1, it is the "novel" which is the patient and "history" which is the object. A literal translation is "Pramoedya's novel, *Bumi Manusia*, bases itself on actual Indonesian history". In utterance 2 it is the "sacks" which are shown as the patient. They are filled with the object "rice". In utterances 3 and 4 respectively, it is the "people who are working" and the "woman" who are patients, experiencing the actions of the verbs "to bathe" and "to be married to a husband". The objects in these utterances are respectively "sweat" and "a foreigner".

The final example is less obvious and yet may still be analyzed in the terms discussed above. This usage of tanya is

5. Kita <u>bertanyakan</u> hal-hal yang patut kita ketahui^M.

We asked about matters that we should know.

The use of -kan allows the noun hal-hal to become the object of the verb tanya. The alternative is to omit the -kan and place the noun into a prepositional phrase: Kami bertanya tentang hal-hal yang patut kita ketahui [We asked about matters that we should knowl.

If we follow the general analysis of ber-, then the subject kita [we] should be the patient or possessor. It is neither the possessor nor, unfortunately, is it obviously the patient. Yet Malay grammar leads us to an analysis based on one of these roles. Of the two possibilities open to us, patient is the better choice, leading us to an analysis of the subject as the experiencer of the asking. If we do not wish to involve the subject in this role, there are other formal ways of affixing tanya. The following is an example representing usage in both Malaysia and Indonesia.

6. Untuk <u>menanyakan</u> bagaimana profesor kita membuat kesimpulan itu, kita terpaksa menemui dia sekali lagi.

In order for us to ask how our professor reached that conclusion, we will have to meet him again.

5.2.4 Derivations with Ber-

Ber- may also combine with other prefixes and suffixes which themselves combine in a series of derivations. In general ber- is prefixed to a derived noun and indicates possession of the noun in question. The following are examples.

1. duduk

to sit

penduduk

an inhabitant

berpenduduk to possess inhabitants

Terdapat banyak kawasan di Australia yang tidak berpenduduk.

There are many areas in Australia which are uninhabited.

to descend 2. turun descent keturunan

to possess a particular line of descent berketurunan

Orang Australia berketurunan Inggeris kumpulan pendatang yang paling besar di Australia.

Orang Australi berketurunan Inggris kelompok pendatang yang paling besar di Australi.

Australians of (who possess) English descent are the largest group of immigrants in Australia.

to experience 3. alam an experience pengalaman to have experience berpengalaman

Kami mencari orang berpengalaman dalam bidang kejuruteraan.

Kami mencari orang berpengalaman dalam bidang keinsinyuran.

We are looking for someone with experience in the field of engineering.

4. didik pendidikan to educate education

to be educated (possess education) berpendidikan

Orang berpendidikan lebih mudah mendapat pekerjaan yang memuaskan.

People who are educated find satisfactory work more easily.

5. faham fahaman sefahaman to understand understanding

mutual understanding

bersefaham<u>an</u>

to possess mutual understanding

Negara-negara yang tidak bersefahaman mengenai keselamatan masing-masing mudah berperang.

Negara-negara yang tidak bersefahaman mengenai keamanan masing-masing mudah berperang.

Countries that do not have mutual understanding regarding their respective security easily go to war.

6. lanjut to extend

kelanjutan an extension, continuation
berkelanjutan to go on and on (possess a continuation)

Perdebatan tentang undang-undang lingkungan hidup berkelanjutan tanpa penyelesaian.

The debate on environmental law went on and on with n_0 resolution.

5.3 The suffixes -kan and -i

The suffixes -kan and -i are discussed together so that their functions may be compared to each another and compared as well to verbs without such affixation. Verbs which are not suffixed are compared to the same verbs suffixed with -kan or with both -kan and -i.

The suffix -kan has a number of functions. Not all verbs, however, take -kan as a suffix and -kan does not serve in all its functions for all verbs. It is therefore important for students to pay particular attention when reading to the way this suffix is used and to check a dictionary to determine how -kan is used for specific verbs.

The suffix -kan commonly occurs with the prefix mengexcept in imperative utterances, that is, utterances which give commands. It, however, functions quite independently of mengand need not occur with it. The most usual function of meng-, to indicate that the role of the subject in the utterance is the agent, is redundant as this role may be determined by the word order in the sentence. It is therefore not grammatical necessity but the formality of the situation that leads to meng- being so commonly used in writing and formal speaking with the suffix -kan.

All functions of -kan share the meaning that the subject carries or transfers the action of the verb to some other constituent in the sentence. This constituent is most commonly a direct object (someone or something to which an action is done) but it may also be a beneficiary (someone for whom an action is done) or an instrument (something used for carrying out an action). Utterances where the action is carried or transferred to a direct object are referred to as transitive, utterances where the

action is done for someone are referred to as benefactive, and those which focus upon the instrument of the action are referred to as instrumental. The suffix *-kan* may also show causation.

Where languages have a formal way of showing causation, a distinction between causation and transitivity is simple. An utterance is either transitive or causative depending on which particular form is used. Where languages, such as modern Malay and Indonesian, have no formal distinction between the two, the analysis is less straightforward (see Section 5.6).

5.3.2

The analysis here looks at *-kan* as primarily showing transitivity and secondarily showing causation. Both of these functions are discussed and exemplified.

Most commonly, causation is shown by the verb *suruh* [to tell] in the sense of "to order" or "command" followed by the verb indicating the action to be carried out.

In many areas of Malaysia, the suffix -kan is avoided in conversation. Its function is expressed by one of the verbs meaning literally "to give": bagi, kasi or beri. These verbs may also mean "to make" and "to let" or "to allow". The verb "to make", buat, is sometimes used for this function as well.

- The suffix -i has a narrower range of functions than -kan. In general it transfers the action of the verb from the subject to an indirect object or a location. These utterances, however, are not transitive since the indirect object or location is not affected or changed in any way by the action. These utterances simply show where or toward whom the action is directed. Examples of both of these affixes and their functions are presented in the discussion which follows.
- 5.3.4 The first set of utterances presents two verbs which take neither the prefix *meng* nor *ber*-. The unaffixed verb in the context of each respective utterance clearly shows the role of the subject as a patient.
 - Hamid biasanya <u>tidur</u> awal.
 Hamid biasanya tidur lebih awal.

Hamid usually goes to bed early.

- 2. Saya mahu <u>duduk</u> sekejap. Kita pergi nanti.
- 2. Saya mau <u>duduk</u> sebentar. Kita pergi nanti.

I'm going to sit down for a while. We'll go later.

When -kan is suffixed to each of these verbs, they become transitive. The subject of each utterance becomes the agent which carries out or transfers the action of the verb to a direct object.

- 3. Cik Ja biasanya <u>tidurkan</u> anak bongsunya pukul 7:00 malam.
- 3. Astuti biasanya <u>menidurkan</u> anak bungsunya jam 7:00 malam.

Cik Ja/Astuti usually puts her youngest child to bed at 7:00 at night.

- 4. Rahim <u>mendudukkan</u> anaknya di atas kerusi di depan meja.
- 4. Rahim <u>mendudukkan</u> anaknya di atas kursi di depan meja.

Rahim sat his child on the chair in front of the table.

Utterances 3–4 may be expressed as transitive without using -kan. The alternative is to use either bagi, kasi or beri followed by the relevant verb root. These are colloquial alternatives in Malaysia and, while they may not be acceptable in formal speech, they are commonly used in conversation.

- 5. Cik Ja biasanya <u>bagi</u> anak bongsunya <u>tidur</u> pukul 7:00 $malam^{M}$.
 - Cik Ja usually puts her youngest child to bed at 7:00 at night.
- Rahim <u>kasi</u> anaknya <u>duduk</u> di atas kerusi di depan meja^M.
 Rahim sat his child on the chair in front of the table.

The utterances may also be expressed as causative by using the verb *suruh* [to tell] in the sense of "to order" or "command" followed by the verb indicating the action to be carried out. In utterance 7, Cik Ja/Astuti tells her youngest child to go to bed but it is up to her youngest child to perform the action requested.

- 7. Cik Ja biasanya <u>suruh</u> anak bongsunya <u>tidur</u> pukul 7:00 malam.
- 7. Astuti biasanya <u>suruh</u> anak bungsunya <u>tidur</u> jam 7:00 malam.

Cik Ja/Astuti usually sends her youngest child to bed at 7:00 at night.

- 8. Rahim <u>suruh</u> anaknya <u>duduk</u> di atas kerusi di depan meja.
- 8. Rahim <u>suruh</u> anaknya <u>duduk</u> di atas kursi di depan meja.

Rahim told his child to sit on the chair in front of the table.

When -i is suffixed to these verbs, the action is carried or transferred to an indirect object or a location. As mentioned in the introduction above, these utterances are not transitive because the indirect object or location is not altered or changed in any way by the action as a direct object would be. These utterances simply show the person or place to which an action is directed.

Utterance 9 is an example where the action is directed toward an indirect object. For this particular example, the affixed verb *meniduri* takes on the meaning "to sleep with" in the sense of "to have sexual intercourse with".

- 9. Lelaki muda itu <u>meniduri</u> perempuan lebih tua dalam hubungan yang tidak sah.
 - The young man slept with an older women in an illicit relationship.

The conversational equivalent of *meniduri* is *tidur dengan*. *Tidur dengan*, however, is far more neutral a statement than *meniduri* and does not imply a sexual relationship.

10. Adik <u>tidur dengan</u> abangnya di atas katil yang sama.

10. Adik <u>tidur dengan</u> kakak laki-lakinya di tempat tidur yang sama.

The younger brother sleeps with the older brother on the same bed.

.3.5

Utterances 11-12 are examples where the action is directed toward a location. Utterances 13-14 show the conversational equivalents of the same utterances. The verb menduduki may be used as it is in utterance 12 (Iskandar) but this usage is not common in Malaysia. It is more commonly used in the sense of "to occupy" as an invading force might occupy a defeated country or an official might occupy a particular position in a company or government.

- 11. Adik dan abang meniduri katil yang sama.
- 11. Adik dan kakak laki-laki meniduri tempat tidur yang

The younger and older brothers sleep on the same bed.

- 12. Anak Rahim menduduki kerusi di depan meja.
- 12. Anak Rahim menduduki kursi di depan meja.

Rahim's child is sitting on the chair in front of the table.

- 13. Adik dan abang tidur di atas katil yang sama.
- 13. Adik dan abang tidur di tempat tidur yang sama.

The younger and older brothers sleep on the same bed.

- 14. Anak Rahim duduk di atas kerusi di depan meja.
- 14. Anak Rahim duduk di atas kursi di depan meja.

Rahim's child is sitting on the chair in front of the table.

- The next two examples show an adjective root derived as a verb by the prefix meng-. Here the role of the subject is the patient. The subject experiences the action indicated.
- 1. Ribut petir di bukit semakin 1. Hujan guntur di gunung mendekat. semakin mendekat. The thunderstorm in the mountains is drawing progressively nearer.
- 2. Pergaduhan suami-isteri itu memanjang sampai menjadi perselisihan dua keluarga besar.
- 2. Pertikaian suami-istri itu memanjang sampai menjadi perselisihan dua keluarga besar.

The disagreements between husband and wife went on and on (literally: became longer) until they caused misunderstandings between two large families.

In conversation these structures would not commonly be used. The following are conversational equivalents of utterances 1 and 2.

- 3. Ribut petir di bukit menjadi lebih dekat.
- 3. Hujan guntur di gunung menjadi lebih dekat.

The thuderstorm in the mountains is coming nearer.

- 4. Pergaduhan suami-isteri itu menjadi panjang sampai menjadi perselisihan dua keluarga besar.
- 4. Pertikaian suami-istri itu menjadi panjang sampai menjadi perselisihan dua keluarga besar.

The disagreements between husband and wife went on and on (literally: became longer) until they caused misunderstandings between two large families.

The -kan suffix derives these adjective roots as transitive verbs. When they are used in an utterance, the action is transferred from the agent, the subject of the utterance, to the direct object. The prefix meng- may be present to mark the role of the subject as agent but, as mentioned previously, it is optional as this role is identified as well by the word order in the utterance.

- 5. Budak itu mendekatkan kerusi ke meja supaya lebih senang makan nasi.
- 5. Anak itu mendekatkan kursi ke meja supaya lebih mudah makan nasi.

The child brought the chair closer to the table so that it would be easier (for him) to eat dinner.

6. Tukang jahit memanjangkan lengan baju supaya lebih sesuai. The tailor lengthened the sleeves of the shirt so that it would be

more suitable.

Conversationally, the same utterances may be expressed without -kan as follows.

- 7. Budak itu (<u>mem)bawa</u> kerusi <u>lebih dekat</u> ke meja supaya lebih senang makan nasi.
- Anak itu (<u>mem)bawa</u> kursi <u>lebih dekat</u> ke meja supaya lebih mudah makan nasi.

The child brought the chair closer to the table so that it would be easier (for him) to eat dinner.

8. Tukang jahit (mem)buat lengan baju <u>lebih panjang</u> supaya lebih sesuai.

The tailor made the sleeves of the shirt longer so that it would be more suitable.

Of the two examples above, only *dekat* is commonly suffixed with -*i*. This serves to direct the action to a location as shown in utterance 9. The conversational equivalent of this utterance is shown in 10.

- 9. Setelah beberapa lama, kita pun me<u>ndekati</u> tempat kita pergi. After a while, we drew nearer to the place we were going to.
- 10. Setelah beberapa lama, kita pun <u>lebih dekat ke</u> tempat kita pergi.

After a while, we were nearer to the place we were going to.

- 5.3.6 In the next set of utterances -kan derives adjectives of feelings or emotions as verbs. When suffixed with -kan these verbs indicate that a particular situation exists where the feeling or emotion indicated can be brought about.
 - 1. Keadaan di bandarayabandaraya besar seperti New York zaman ini menakutkan.
- 1. Keadaan di kota-kota besar seperti New York saat ini menakutkan.

The current situation in cities such as New York is frightening.

2. Mendengar kawan karib meninggal dunia <u>menyedihkan</u> keluarga saya.

Hearing that a close friend had died saddened my family.

- 3. Keputusan ujian akhir memuaskan saya.
- 3. Hasil ujian akhir <u>memuaskan</u> saya.

The results of the final examination satisfied me.

Each of these utterances can be expressed without the suffix -kan. The verb buat [to make] is used followed by the relevant adjective root.

- 4. Keadaan di bandarayabandaraya besar seperti New York zaman ini (mem)buat orang takut.
- 4. Keadaan di kota-kota besar seperti New York saat ini (mem)buat orang takut.

The current situation in large cities such as New York makes people frightened.

5. Mendengar kawan karib meninggal dunia (mem)buat keluarga saya <u>sedih</u>.

Hearing that a close friend had died made my family sad.

- 6. Keputusan ujian akhir (mem)buat saya puas.
- 6. Hasil ujian akhir (<u>mem)buat</u> saya <u>puas</u>.

The results of the final examination made me satisfied.

Of the examples presented earlier, only *takut* takes the suffix -*i*. The suffix -*i* serves to direct the action to the source of the feeling or emotion.

- 7. Datuk Bandar New York <u>menakuti</u> peningkatan jenayah di bandaraya itu.
- 7. Wali kota New York <u>menakuti</u> peningkatan kejahatan di kota itu.

The mayor of New York is fearful of the rise in crime in the city.

- 8. Ada juga orang yang menggemari keadaan merbahaya seperti yang terdapat di beberapa bandaraya seperti New York.
- 8. Ada juga orang yang <u>menggemari</u> keadaan berbahaya seperti yang terdapat di beberapa kota besar seperti New York.

There are also people who enjoy a dangerous situation such as that found in several large cities such as New York.

- 5.3.7 In the next set of examples, the verbs are presented prefixed with *meng* or *ber*-, or with no affixation. In each utterance the role of the subject is the patient and, where this role is clear from the word order or the context of the utterance, the prefixes may be omitted.
 - Kuala Lumpur sudah (ber)kembang dan menjadi bandaraya yang terpenting di Malaysia.
- Jakarta sudah
 (ber)kembang dan menjadi kota besar yang terpenting di Indonesia.

Kuala Lumpur/Jakarta has developed and become the most important city in Malaysia/Indonesia.

- Layang-layang <u>naik</u> ke udara kalau angin cukup kuat.
 A kite takes off into the air if the wind is strong enough.
- 3. Bahasa Indonesia (men)jadi bahasa kebangsaan di Indonesia. Indonesian became the national language of Indonesia.
- 4. Permainan sepak takraw (ber)mula 500 tahun dulu. The game of sepak takraw began 500 years ago.
- 5. Kebanyakan penduduk di desa (be)kerja sebagai petani.
 Most residents in rural areas work as farmers.

When -kan is suffixed to these verbs, the utterances become transitive. The subjects then become the agents of the actions indicated. There are two things that need to be mentioned here. The first is that where meng- has functioned to show that the subject in the utterances is a patient, its function now changes and it indicates that the role of the subject is the agent. As mentioned previously, meng- may show both of these functions. The second is that ber- can only mark the subject as a patient. What happens in the utterances presented above when -kan is suffixed to the verb to make that verb transitive is that ber- is no longer used as the prefix. It is replaced by meng-. It must be remembered as well that word order and context are sufficient to mark the role of the subject and so the prefix may be omitted. The prefix which is omitted in transitive sentences where the subject is the agent is meng- and not ber-. The following

utterances are transitive equivalents of utterances 1–5. Utterance 9 has only a Malay equivalent, Indonesian preferring the -*i* suffix exemplified in utterance 12.

- 6. Yap Ah Loy salah seorang yang berjasa <u>memgembangkan</u> Kuala Lumpur.
- 6. Gubenur Ali Sadikin salah seorang yang berjasa mengembangkan Jakarta.

Yap Ah Loy/Govenor Ali Sadikin was one of the people who helped to develop Kuala Lumpur/Jakarta.

7. Orang membaca mantera sebelum mereka <u>menaikkan</u> layanglayang ke udara.

People recite prayers before they launch a kite into the air.

- 8. Orang Cina <u>menjadikan</u> loghat di utara dan barat negeri itu sebagai bahasa kebangsaan mereka.
- 8. Orang Cina <u>menjadikan</u> logat di utara dan barat negeri itu sebagai bahasa kebangsaan mereka.

The Chinese made the dialect of the north and the west of the country the national language.

9. Tidaklah diketahui siapa yang $\underline{memulakan}$ permainan sepak $takraw^{M}$.

It is not known who it was who started the game of sepak takraw.

Para petani sedang <u>mengerjakan</u> sawah masing-masing.
 The farmers are working their rice fields.

Of the verbs in the above utterances, only *mula* may take the suffix -*i* in current usage. When suffixed with -*i*, *mula* generally focuses upon the time at which a particular action occurs.

11. Orang Inggeris <u>mulai</u> memerintah negeri Selangor pada abad yang ke-19.

> The English began to rule the state of Selangor in the nineteeth century.

gor memerintah Batavia pada abad yang ke-17.

The Dutch began to rule Batavia in the seventeenth century.

- 12. Air telah <u>mulai</u> surut sejak lewat petang tadi.
- 12. Air telah <u>mulai</u> surut sejak sore tadi.

The water had begun to recede by late this afternoon.

Unfortunately, when suffixed to *mula*, the suffixes -*kan* and -*i* sometimes function in the same way. This can only be regarded as an exception to the rules we have been developing. There are other verbs as well, when suffixed with -*kan* and -*i*, in which this duplication of function can also be found. The following utterance is acceptable in both Malaysia and Indonesia while utterance 9 with -*kan* is acceptable only in Malaysia.

- 13. Tidaklah diketahui siapa yang <u>memulai</u> permainan sepak takraw.
- 13. Tidak diketahui siapa yang <u>memulai</u> permainan sepak takraw.

It is not known who it was who first started the game of sepak takraw.

- 5.3.8 The verbs in utterances 1–2 are transitive. They do not require -kan for this function. The subjects are all agents and this may be shown optionally by the prefix meng-. Utterance 3 is intransitive. In other words, the action is not transferred from an agent to a direct object. In utterance 3 the subject is the patient, the experiencer of the action. This may also be shown optionally by meng-.
 - 1. Peak Lim <u>pinjam</u> 20 ringgit daripada Ravi.

Peak Lim borrowed 20 dollars from Ravi.

- Yani meminjam 20.000 rupiah dari Ajat.
 Yani borrowed 20,000 rupiah from Ajat.
- 2. Para pelajar biasanya <u>sewa</u> bilik dekat universiti di mana mereka belajar.
- 2. Para pelajar biasanya <u>menyewa</u> kamar dekat universitas di mana mereka belajar.

Students usually rent rooms near the university where they are studying.

- 3. Sekarang saya <u>ingat</u> pukul berapa kita mahu pergi.
- 3. Sekarang saya <u>ingat</u> jam berapa kita mau pergi.

I now remember what time we are going.

The addition of -kan to these verb roots makes them causative.

4. Ravi <u>pinjamkan</u> 20 ringgit kepada Peak Lim.

Ravi lent 20 dollars to Peak Lim.

- Ajat meminjamkan 20.000 rupiah kepada Yani.
 Ajat lent 20.000 rupiah to
- 5. Orang-orang yang ada rumah dekat universiti biasanya <u>sewakan</u> bilik kepada para pelajar.
- 5. Orang-orang yang punya rumah dekat universitas biasanya <u>menyewakan</u> kamar kepada para pelajar.

People who have houses near the university usually rent rooms to students.

Yani.

- 6. Jangan lupa <u>ingatkan</u> saya pukul berapa kita mahu pergi.
- Jangan lupa <u>ingatkan</u> saya jam berapa kita mau pergi.

Don't forget to remind me what time we are going.

The causative interpretation of *pinjamkan* [to lend] is "to cause to borrow", of *sewakan* [to rent to] is "to cause to rent from", and *ingatkan* [to remind] is "to cause to remember". This causative meaning becomes clearer when *-kan* is not used but its function is expressed colloquially by *bagi*, *kasi* or *beri* followed by the relevant verb root. These verbs mean "to let" in the sense of "to allow" or "to make". In Indonesia, *beri* and *kasi* may be used for this function but their use is more restricted, less common and may be less acceptable.

7. Ravi <u>beri</u> Peak Lim <u>pinjam</u> 20 ringgit.

Ravi lent Peak Lim 20 dollars.
(Ravi let Peak Lim borrow 20 dollars.)

7. Ajat <u>beri pinjam</u> Yani 20.000 rupiah.

Ajat lent Yani 20,000 rupiah. (Ajat let Yani borrow 20,000 rupiah).

8. Orang-orang yang ada rumah dekat universiti biasanya <u>bagi</u> para pelajar <u>sewa</u> bilik M .

People who have houses near the university usually rent rooms to students.

(People who have houses near the university usually allow students to rent rooms,)

9. Jangan lupa <u>kasi</u> saya <u>ingat</u>
 pukul berapa kita mahu
 pergi.
 9. Jangan lupa <u>kasi</u> saya <u>ingat</u>
 jam berapa kita mau pergi.

Don't forget to remind me what time we are going. (Don't forget to make me remember what time we are going.)

Of the above verbs, only *pinjam* and *ingat* take the suffix *-i*. In the case of *pinjam*, *-i* directs the action to the indirect object in the utterance. This is one of the common functions of *-i*. With *ingat*, however, the addition of *-i* gives the meaning "to remember" or "to remind" in the sense of "to be mindful of" or "to heed".

- 10. Ravi meminjami Peak Lim 20 Ajat meminjami Yani 20,000 rupiah.
 Ravi lent Peak Lim 20 Ajat lent Yang 20,000 dollars.
- Saya selalu <u>mengingati</u> kakak supaya tidak merokok.
 I always remind my older sister not to smoke.
- **5.3.9** The set of verbs in utterances 1–4 are transitive. As with utterances 1–2 in Section 5.3.8, they do not require -kan to fulfill this function.
 - 1. Kerajaan <u>menambah</u> cukai 1. Pemerintah <u>menambah</u> pajak rokok.

The government has increased the tax on cigarettes.

5 Verbal Affixes

- 2. Polis <u>menunjuk</u> kepada orang yang disyaki sebagai pencuri, tetapi tidak seorang pun peduli.
- 2. Polisi <u>menunjuk</u> kepada orang yang dicurigai sebagai pencuri, tetapi tidak seorang pun peduli.

The police pointed to a man suspected of being a thief but no one paid any attention.

3. Hamzah <u>menulis</u> alamatnya supaya saya tidak lupa di mana dia tinggal.

Hamzah wrote his address so that I wouldn't forget where he lived.

4. Puan Halimah <u>mengajar</u> bahasa Inggeris di darjah lima.

4. Ibu Halimah <u>mengajar</u> bahasa Inggris di kelas lima.

Mrs Halimah teaches English in Grade Five.

Despite being already transitive, these verbs may all take -kan as a suffix. When suffixed with -kan the meaning is still transitive. The difference is that the action does not just end with a change brought about on the direct object but is directed further to the indirect object or the location in the sentence. This meaning of -kan, together with the other meanings which are also exemplified, relates to the historical origin of the suffix. It comes from the preposition akan which had a variety of meanings including "to", "toward", "for", "with" and "about". Compare utterances 1–4 with 5–8 which follow.

- 5. Kerajaan <u>menambahkan</u>
 cukai <u>pada</u> rokok, minuman
 keras dan barang-barang
 mewah yang lain.
- 5. Pemerintah <u>menambahkan</u> pajak <u>pada</u> rokok, minuman keras, dan barang-barang mewah lainnya.

The government has added to (increased) the tax on cigarettes, alcohol and other luxury goods.

- 6. Polis <u>menunjukkan</u> orang yang disyaki sebagai pencuri <u>kepada</u> kita, tetapi tidak seorang pun peduli.
- 6. Polisi <u>menunjukkan</u> orang yang dicurigai sebagai pencuri <u>kepada</u> kita, tetapi tidak seorang pun peduli.

The police pointed out the man suspected of being a thief to us, but no one paid any attention.

- 7. Hamzah menuliskan alamatnya di sekeping kertas supaya saya tidak lupa di mana di tinggal.
- 7. Hamzah menuliskan alamatnya di sehelai kertas supaya saya tidak lupa di mana di tinggal.

Hamzah wrote his address on a piece of paper so that I wouldn't forget where he lived.

- 8. Puan Halimah mengajarkan cara-cara mempelajari bahasa kepada pelajar di Maktab Perguruan.
- 8. Ibu Halimah mengajarkan cara-cara mempelajari bahasa kepada mahasiswa di Institut Keguruan.

Mrs Halimah taught the techniques of language acquisition to the students in the Teachers' College.

The distinction above between tambah/tambahkan and tunjuk/tunjukkan is generally maintained at most levels of usage. Tambah commonly means "to increase" while tambahkan means "to add to". Tunjuk means "to point to" while tunjukkan means "to point out to" or "to show". The distinction between tulis/tuliskan and ajar/ajarkan, however, is not usually maintained. Tulis and ajar would be used respectively for both meanings indicated above.

- 9. Hamzah menulis alamatnya 9. Hamzah menulis alamatnya di sekeping kertas supaya saya tidak lupa di mana dia tinggal.
 - di sehelai kertas supaya saya tidak lupa di mana dia tinggal.

Hamzah wrote his address on a piece of paper so that I wouldn't forget where he lived.

- 10. Puan Halimah mengajar cara-cara mempelajari bahasa kepada pelajar di Maktab Perguruan.
- 10. Ibu Halimah mengajar caracara mempelajari bahasa kepada mahasiswa di Institut Keguruan.

Mrs Halimah taught the techniques of language acquisition to the students in the Teachers' College.

Each of the verbs presented above takes the suffix -i and, in each case, -i serves its most common function of directing the action to an indirect object or a location. None of these verbs, however, is commonly used with such suffixation.

- 11. Kerajaan menambahi beban perusahaan rokok dan minuman keras dengan menaikkan cukai.
- 11. Pemerintah menambahi beban perusahaan rokok dan minuman keras dengan menaikkan pajak.

The government has added to the burdens of the cigarette and alcohol industries by raising taxes.

The assumption here is that the burdens of the industries mentioned were not directly increased, but were added to by an increase in cigarette and alcohol taxes.

- 12. Polis menunjuki kita caracara mengenal orang-orang yang disyaki sebagai pencuri.
- 12. Polisi menunjukki kita caracara mengenal orang-orang yang dicurigai sebagai pencuri.

The police showed us how to recognize people who are suspected of being thieves.

- 13. Hamzah menulisi borang dan menyerahkannya kepada ketua pejabat.
- 13. Hamzah menulisi formulir dan menyerahkannya kepada kepala kantor.

Hamzah filled in the form and submitted it to the head of the office.

- 14. Puan Halimah mengajari pelajar Darjah Lima bahasa Inggeris supaya boleh bercakap dengan orang asing.
- 14. Ibu Halimah mengajari pelajar Kelas Lima bahasa Inggris supaya bisa berbicara dengan orang asing.

Mrs Halimah teaches the Grade Five students English so that they will be able to talk to foreigners.

5.3.10

Before moving on to the next set of verbs which will only complicate matters further, it might be best to consider one further function of -kan, that is, instrumental. The suffix -kan may direct the action to the instrument in the sentence, that is, the thing used to carry out the action. The following utterances exemplify this using the verb roots tulis and tunjuk. This usage is not common.

- Polis <u>menunjukkan</u> jarinya kepada orang yang disyaki sebagai pencuri.
- Polisi <u>menunjukkan</u> jarinya kepada orang yang dicurigai sebagai pencuri.

The policeman pointed his finger to a man suspected of being a thief.

OR

The policeman used his finger to point to a man suspected of being a thief.

- 2. Amir me<u>nuliskan</u> kuat-kuat penselnya yang tumpul di kertas ujian supaya hasilnya dapat dibaca.
- 2. Amir <u>menuliskan</u> keraskeras pensilnya yang tumpul di kertas ujian supaya hasilnya bisa dibaca.

Amir wrote hard with his dull pencil on the test paper so that the results could be read.

OR

Amir used a dull pencil on the test paper and pressed hard so that the results could be read.

Utterances 1–2 would much more commonly be expressed in the following way.

- 3. Polis <u>menunjuk</u> dengan jarinya kepada orang yang disyaki sebagai pencuri.
- 3. Polisi <u>menunjuk</u> dengan jarinya kepada orang yang dicurigai sebagai pencuri.

The policeman pointed with his finger to a man who was suspected of being a thief.

- 4. Amir kuat-kuat <u>gunakan</u>
 penselnya yang tumpul
 <u>untuk menulis</u> di kertas
 ujian supaya hasilnya dapat
 dibaca.
- 4. Amir keras-keras <u>gunakan</u> pensilnya yang tumpul <u>untuk menulis</u> di kertas ujian supaya hasilnya dapat dibaca.

Amir used a dull pencil on the test paper and pressed hard so that the results could be read.

5.3.11 The following verbs have been chosen to exemplify some additional functions of *-kan* and *-i*. As with the preceding examples, each of these verbs is transitive and does not require *-kan* to fulfill this function.

- 1. Orang biasanya <u>memberi</u> hadiah dalam upacara perkahwinan.
- Orang biasanya <u>memberi</u> hadiah dalam upacara perkawinan.

People usually give gifts at the wedding reception.

- Saya membaca "Utusan Malaysia" untuk Douglas sebab dia tidak tahu membaca bahasa Malaysia.
- 2. Saya <u>membaca</u> "Jawa Pos" untuk Douglas sebab dia tidak bisa membaca bahasa Indonesia.

I read the "Utusan Malaysia"/"Jawa Pos" for Douglas since he doesn't know how to read Malay/Indonesian.

- 3. Diana <u>membeli</u> basikal untuk anaknya.
- 3. Diana <u>membeli</u> sepeda untuk anaknya.

Diana bought a bicycle for her child.

- 4. Budak itu <u>menjual</u> kuih untuk emaknya yang sibuk menjaga anak-anak lainnya di rumah.
- 4. Anak itu <u>menjual</u> kue untuk ibunya yang sibuk menjaga anak-anak lainnya di rumah.

That child sells cakes for his mother who is busy taking care of her other children in the house.

- 5. Tolong <u>panggil</u> ambulans untuk saya sebab isteri saya hendak bersalin sebentar lagi.
- Tolong <u>panggil</u> ambulan untuk saya sebab istri saya hendak melahirkan sebentar lagi.

Please call an ambulance for me because my wife is going to give birth shortly.

When -kan is suffixed to beri one of its functions is to direct the action beyond the direct object to an indirect object.

- 6. Orang biasanya 6 <u>memberikan</u> hadiah kepada pengantin dalam upacara perkahwinan.
- 6. Orang biasanya <u>memberikan</u> hadiah kepada pengantin dalam upacara perkawinan.

People usually give the bride and groom gifts at the wedding reception.

The suffix -kan is also benefactive, that is, it can also direct the action to the beneficiary in the sentence, the person for whom the action is done. The verbs beli and panggil commonly take -kan to indicate such a function.

- 7. Diana <u>membelikan</u> anaknya basikal.
- 7. Diana <u>membelikan</u> anaknya sepeda.

Diana bought a bicycle for her child.

- 8. Tolong <u>panggilkan</u> saya ambulans sebab isteri saya hendak bersalin sebentar lagi.
- 8. Tolong <u>panggilkan</u> saya ambulan sebab istri saya hendak melahirkan sebentar lagi.

Please call an ambulance for me because my wife is going to give birth shortly.

The verb baca also takes -kan for such a function in Malaysia, although not Indonesia.

9. Saya <u>membacakan</u> Douglas "Utusan Malaysia" sebab dia tidak tahu membaca bahasa Malaysia.

I read the "Utusan Malaysia" for Douglas since he doesn't know how to read $Malay^M$.

The verb *jual* may take the -*i* suffix to indicate that an action is done frequently or repeatedly. This is not a common use of -*i* in Malaysia. Its most frequent occurrence is in Indonesian literature.

- 10. Anak itu $\underline{menjuali}$ kue sehari-hari untuk $\underline{menolong}$ ibunya I . That child sold cakes every day in order to help her mother.
- 5.3.12 There are some contexts in which -kan gives the meaning "about" when suffixed to particular verbs. The following utterances exemplify this with the verbs tanya [ask], tulis [write], fikir [think] and bincang^M/bicara^I [discuss].
 - 1. Kita tentu <u>tanyakan</u> hal-hal yang penting kalau kurang faham.
- Kita tentu tanyakan hal-hal yang penting kalau kurang mengerti.

We'll certainly ask about things that are important if we don't understand them.

- 2. Pilih tajuk yang sesuai dan <u>tuliskan</u> pendapat sendiri.
- 2. Pilih topik yang sesuai dan <u>tuliskan</u> pendapat sendiri.

Choose a suitable topic and write (about it in) your own opinion.

- 3. Keluarga petani sedang bincangkan perkara-perkara yang timbul akibat desakan penduduk yang bertambah.
- 3. Keluarga petani sedang <u>bicarakan</u> perkara-perkara yang timbul akibat tekanan pertambahan penduduk.

The farming famlies are currently talking about matters that have arisen due to increasing population pressures.

- 4. Perlu kita <u>fikirkan</u> hari depan, bukan saja hari ini.
- 4. Perlu kita <u>pikirkan</u> hari depan, bukan saja hari ini.

It is necessary for us to think about the future and not just today.

- 5.3.13 There are a number of other verbs which commonly take the suffix -i. Utterances using verbs with such suffixation are intransitive and the action is directed toward an indirect object. It is important to remember that in each utterance the action is not directly affecting an object but simply using that object as the point toward which the action is directed. An English translation which is consistent with this general meaning of the suffix -i is given in parenthesis after the more general translation.
 - 1. Ahli sains <u>menyelidiki</u> kemungkinan menggunakan tenaga suria untuk semua keperluan manusia.
- Ilmuwan menyelidiki kemungkinan menggunakan tenaga surya untuk semua keperluan manusia.

Scientists are investigating the possibility of using solar energy for all of man's needs.

(Scientists are directing their investigations toward the possibility of using solar energy for all of man's needs.)

- 2. Tamadun Indialah yang <u>mempengaruhi</u> Malaysia pada zaman awal.
- 2. Kebudayaan India yang <u>mempengaruhi</u> Indonesia pada zaman dulu.

It was Indian civilization that influenced Malaysia/Indonesia in earlier times.

(It was Indian civilization that had an influence over Malaysia/Indonesia in earlier times.)

3. Negeri Thai <u>menguasai</u> negeri-negeri utara Malaysia sebelum kedatangan orang Inggeris.

Thailand controlled the northern Malaysian states before the arrival of the British.

(Thailand had control over the northern Malaysian states before the arrival of the British.) 3. Beberapa kerajaan Aceh <u>menguasai</u> kota-kota di pantai barat Sumatera sebelum kedatangan orang Belanda.

> Several Kingdoms of Aceh controlled the cities on the west coast of Sumatra before the arrival of the Dutch.

(Several Kingdoms of Aceh had control over the cities on the west coast of Sumatra before the arrival of the Dutch.)

5.4 Di-

The di- prefix is a verbal affix which inflects a verb for what is traditionally called the passive voice.

A basic sentence comprises a subject and a predicate (see Section 2.1.2). Both the subject and predicate comprise various noun phrases (see Section 2.2.1) which play differing roles in relation to the action indicated by the verb. In an active sentence the role of the subject is generally an agent. To show this role the verb is optionally marked by the prefix *meng-*. The predicate comprises the verb and various noun phrases which commonly play the roles of a "direct object" (D OBJ) and an "indirect object" (I OBJ).

Subject	Predicate	
	Active	
Kaum India Orang India	membina membangun	jalan-jalan raya ^M . jalan-jalan raya ^I .
NP (AGENT) Indians	built	NP (D OBJ) the highways.

In a passive sentence the roles shown above are reversed. The role of the subject is most commonly a direct object or indirect object and the role of noun phrase in the predicate an agent. To show this, the verb is prefixed with di-.

Subject	Predicate	
	Passive	when the speaker
Jalan-jalan raya	<u>di</u> bina	kaum India ^M .
Jalan-jalan raya	<u>di</u> bangun	orang India ^I .
NP (D OBJ)	VP	NP (AGENT)
The highways	were built	(by) Indians.

In the passive utterance above the preposition "by" in English may be expressed as *oleh*. The *oleh* is always optional.

Jalan-jalan raya	<u>di</u> bina	oleh kaum India ^M .
Jalan-jalan raya	<u>di</u> bangun	oleh orang India ^I .
NP (D OBJ)	VP	PREP P (AGENT)
The highways	were built	by Indians.

Oleh means "by" only in the sense of "by someone" and is only used to introduce nonsubject agents in passive sentences. If you want to say "I went by plane", you use dengan or naik, not oleh: Saya pergi dengan kapal terbang or Saya pergi naik kapal terbang. If you want to say "I succeeded by working hard", you use dengan: Saya berjaya dengan bekerja bersungguh-

sungguh^M/Saya berhasil dengan bekerja sungguh-sungguh^I. If you want to say "I arrived by 10:00", you use pada: Saya sampai pada jam 10:00; and if you want to say "I sent the letter by post", you use melalui: Saya kirim surat itu melalui pos. The point here is that oleh means "by" only before a nonsubject agent and not at any other time.

Oleh, however, also has another function which is distinct from that discussed. It may be used to mean "because" or "due to". It may be used alone for this function but more commonly it occurs with $kerana^M/karena^I$, sebab: $oleh\ kerana^M/oleh\ karena^I$ or $oleh\ sebab$ (see Section 2.4.4). This usage is far more common in literature than in conversation.

Dan sebelum ayah meninggalkan meja makan aku sudah mengantuk <u>oleh</u> kekenyangan.

And before father left the dining table, I was already sleepy because I was full.

(Literally: And before father left the dining table, I was already sleepy due to fullness.)

The verbal suffixes -kan and -i do not change when a verb is made passive. It is only the meng- prefix which, if present, is replaced by di-. In other words, mengenalkan [to introduce] becomes dikenalkan [to be introduced], an example where the direct object is the sentence subject. Mengenali, [to recognize or to know or accept (as)] becomes dikenali, [to be recognized or to be known or accepted (as)], an example where the indirect object is the sentence subject.

Saya	sudah dikenal <u>kan</u>	kepada mereka.
NP (D OBJ)	VP	PREP P (I OBJ)
I	have been introduced	to them.
Orang Melayu	$d\underline{i}$ kenali	sebagai kaum Bumiputera.
NP (I OBJ)	VP of the sense of the Vb	COMPLEMENT
The Malays	are known	as Bumiputeras.

5.4.1 The agent noun phrase may be replaced by the relevant third person pronoun, either -nya or mereka. As discussed in the section on pronouns, -nya may have both singular and plural referents as long as the plural referent is considered as a group

(see Section 4.1.4). In the preceding utterance, either -nya or mereka may be used. The suffix -nya is traditionally suffixed to the verb.

1. Jalan-jalan raya dibinanya. 1. Jalan-jalan raya dibangun mereka.

The highways were built by them.

In a more literary style, it is possible to place the verb phrase first, followed by the agent and the direct object.

- 2. Dibina mereka jalan-jalan raya.
- 2. Dibangunnya jalan-jalan raya.

The highways were built by them.

The passive, in addition to its function of emphasizing the direct object, is commonly used when the speaker considers the agent relatively unimportant to the context of the utterance. The utterances above dealing with the verbs *dikenalkan* and *dikenali* are examples of this. Utterances 3 and 4 are further examples.

In utterance 3, what is important is that the robber has been caught, not who did the catching. In utterance 4, what is important is that an apple does not need to have its skin peeled, not the agent who is freed of this task.

- Pencuri sudah ditangkap.
 The robber has been caught.
- 4. Kulit epal nipis dan tidak 4. Kulit apel tipis dan tidak perlu dikupas. perlu dikupas.

The skin of an apple is thin and doesn't need to be peeled.

One of the limitations of this type of passive in which the verb is prefixed with di- is that it tends to be used most commonly with a third person agent. The following utterances with first and second person agents may be formally acceptable but they are not common and would probably not be used.

- Meja ini dibuat (oleh) saya/aku.
 This table was built by me.
- 2. Kerusi itu dibuat (oleh) kamu/engkau.
- 2. Kursi itu dibuat (oleh) kamu | engkau.

That chair was built by you.

This brings us to what some grammarians call the 'pseudo-passive', in reality an utterance in which the agent precedes the verb in the predicate. The verb, however, may not be prefixed with di-. This type of utterance is also referred to as a 'goal focused' or 'object focused' construction.

The following is a comparison of the passive structure presented at the start of this section with an equivalent pseudopassive. The passive with di- is preferred with third person agents.

Subject	Predicate Passive	
Jalan-jalan raya	dibina	kaum India ^M .
Jalan-jalan raya	dibangun	orang India ^I .
NP (D OBJ) The highways	vP were built	NP (AGENT) (by) Indians.
Jalan-jalan raya	kaum India	bina ^M .
Jalan-jalan raya	orang India	bangun ^I .
NP (D OBJ)	NP (AGENT)	VP
The highways	(by) Indians	were built.

It is by using this pseudo-passive structure that first and second person agents are most commonly expressed in passive utterances. The following utterances are examples of first and second person singular formal and informal agents. The same applies for the inclusive and exclusive first person plural agents, *kita* and *kami*, which are equivalent to "we" in English.

Meja ini saya/aku buat.
 This table was made by me.

- 4. Kerusi itu kamu/engkau buat.
- 4. Kursi itu kamu/engkau buat.

That chair was made by you.

There are alternative forms for the first and second person informal agents. Aku is shortened to ku- and engkau to kau. Ku- is, by tradition, prefixed to the verb.

- Meja ini <u>ku</u>buat.
 This table was made by me.
- Tims table was made by in
- 6. Kerusi itu <u>kau</u> buat. 6. Kursi itu <u>kau</u> buat. The chair was made by you.

The first person pronoun -ku may be also suffixed to the verb. Although this is not common it may be found used in short expressions such as the following (see also Section 5.5.2.3).

- "Mengapa ibu mengaji terus?" tanyaku.
 "Why do (you) mother continue to pray?" I asked.
- 5.4.3 The preceding pseudo-passive utterances, even though they have no formal marking as passives, indeed function as passive utterances. The subject of each is a direct or indirect object and any attempt to mark the subject as an agent by affixing mengto the verb produces an ungrammatical utterance. The prefix meng-functions to mark the role of the subject as an agent. Such a prefix cannot be used in the preceding utterances. The following utterances (1–3) are incorrect.
 - 1. *Jalan-jalan raya kaum India membina^M.
 - 2. *Meja ini saya/aku membuat.
 - 3. *Kursi itu kamu/engkau <u>mem</u>bina^I.

In general, when the pseudo-passive is used with a third person agent, it is chosen for contrastive emphasis. This emphasis may be shown by optionally suffixing -lah to the subject and, more importantly, converting the predicate into a relative clause by means of the relative pronoun yang. The head (or what we might call 'subject') of this relative clause is the

same as the subject of a comparable pseudo-passive sentence. Compare the following.

4. Jalan-jalan raya kaum India bina.

> The highways were built by Indians.

Jalan-jalan raya(lah) yang kaum India bina, bukan landasan keretapi.

4. Jalan-jalan raya orang India bangun.

> The highways were built by Indians.

Jalan-jalan raya(lah) yang orang India bangun, bukan rel kereta api.

It was the highways that Indians built, not the railway lines.

Meng- cannot be affixed to the verb in such sentences since the role of the subject is a direct object and not an agent. Utterance 5 is just as ungrammatical as the equivalent utterance 1.

- 5. *Jalan-jalan raya(lah) yang kaum India membina. bukan landasan keretapi.
- 5. *Jalan-jalan raya(lah) yang orang India membangun, bukan rel kereta api.

This is a very common error among students of Malay and Indonesian. Because the role of the subject of a pseudo-passive utterance or the head of the equivalent relative clause is a direct or indirect object, the verb may not be prefixed with meng-. Meng- indicates that such a subject must be the agent in the utterance. Examine the following utterances. The prefixed verb in parenthesis marked with an asterisk (*) is incorrect.

- 6. Majalah yang Khadijah beli (*membeli) sangat mahal. The magazine that Khadijah bought was very expensive.
- kereta yang bapanya beri (*memberi).
- 7. Ah Lan tak mahu jual 7. Yani tidak mau jual mobil yang bapaknya beri (*memberi).

Ah Lan/Yani doesn't want to sell the car that her father gave

- 8. Apa yang kita tahu ialah apa yang kita baca (*membaca) di surat khabar.
- 8. Apa yang kita tahu ialah apa yang kita baca (*membaca) di surat kabar.

What we know is what we read in the newspaper.

If, however, each of the utterances 6-8 were expressed so that the subject of the utterance were an agent, then the verbs prefixed with meng- would be correct. The following are examples of this, although not all the utterances in 9-11 are direct equivalents of 6-8.

- 9. Khadijah membeli majalah yang sangat mahal. Khadijah bought a magazine that was very expensive.
- 10. Bapa Ah Lan memberi kereta yang Ah Lan tak mahu jual.
- 10. Bapak Yani memberi mobil yang Yani tidak mau jual.

Ah Lan/Yani's father gave (her) a car that she doesn't want to

- 11. Kita membaca di surat 11. Kita membaca di surat khabar semua yang kita tahu.
 - kabar semua yang kita tahu.

We read in the newspaper everything that we know.

The pseudo-passive, however, is not the preferred form to use with third person agents. It is the passive with di- which is preferred, particularly in writing and formal speaking. The following utterances re-express utterances 6 and 7 as the regular passive with di-.

- 12. Majalah yang dibeli Khadijah sangat mahal.
- 13. Yani tidak mau jual mobil yang diberi bapaknya.

- 5.4.4 In the conversational Malay of Malaysia, active utterances are much preferred over passive ones. Passive utterances such as 1 and 2 would be far more commonly expressed as the active utterances 3 and 4 with the impersonal subject *orang* meaning "a person" or "someone".
 - Bil sudah dibayar.
 Rekening sudah dibayar.
 The bill has already been paid.
 - Rokok tidak <u>dijual di sini.</u>
 Cigarettes aren't sold here.
 - Orang sudah bayar bil.
 Orang sudah bayar rekening.

 Someone has already paid the bill.
 - Orang tidak jual rokok di sini.
 No one sells cigarettes here.

This preferred use of the active over the passive, however, is not as common in Indonesia. The use of the passive may be seen as a way of overcoming the need to select a second person pronoun. It is also less direct and, for this reason, may also be seen as more polite (also see Section 12.2.6).

- 5. Dibelinya kapan, Pak^I?
 When did you buy it?
- 6. Apa yang dikerjakan sekarang^I? What are (you) working on now?

It is for the sake of politeness that the passive may also be used in giving commands. This is a function of di- which is more common in Indonesia than in Malaysia.

- 7. Dibersihkannya hati-hati, ya^I?
 You'll clean it carefully, won't you?
- 8. Dibungkuskan baik-baik, ya^I?
 You'll wrap it up well, won't you?

5.5 Ter-

Ter- is a verbal and adjectival affix used to indicate a final or completed state. How this state is reached, whether intentionally or unintentionally, actively or passively, is not considered significant when this affix is used (see Section 5.5.2).

5.5.1 Adjectives

With adjective roots, *ter*- indicates either a superlative or an intensive state. The superlative is expressed in English by the suffix "-est" as in "biggest" and the intensive by the word "very" as in "very big". The superlative may be emphasized further by the addition of *sekali*, which also means "very". This would be more common in Malaysia. The following are examples (see also Section 8.1.).

- 1. Gasing <u>terbaik</u> yang pernah dijumpai, lilitannya berukuran 750 milimeter.
- Gasing <u>terbaik</u> yang pernah dijumpai, lilitnya berukuran 750 milimeter.

The best top that was ever found had a circumference measuring 750 milimetres.

2. Orang Senoi ialah kumpulan orang asli yang $\underline{terbesar}$ \underline{sekali}^M . The Senoi are the very largest aboriginal group.

To fit with the interpretation of *ter*- indicating a final or completed state, it is possible to interpret these affixed adjective roots as the end point of their respective series, that is: "good, better, best" and "big, bigger, biggest".

The same meaning expressed by *ter*-may be achieved by the intensifier *paling* followed by the root form of the adjective. The English translation for utterances 3–4 is the same as for utterances 1–2.

- 3. Gasing paling baik yang pernah dijumpai, lilitannya berukuran 750 milimeter.
- 3. Gasing paling baik yang pernah dijumpai, lilitnya berukuran 750 milimeter.
- Orang Senoi ialah kumpulan orang asli yang paling besar sekali^M.

5.5.2 Verbs

- **5.5.2.1** When *ter* is prefixed to verbs, the resultant meaning is most commonly a final or completed state with no particular consideration as to how that state was reached.
 - 1. Kaum Cina <u>terdapat</u> juga dengan banyaknya di Sarawak.
- 1. Orang Cina juga banyak <u>terdapat</u> di Kalimantan Barat.

The Chinese are also found in large numbers in Sarawak/West Kalimantan.

2. Kuala Lumpur <u>terletak</u> di pertemuan Sungai Gombak dan Sungai Kelang.

Kuala Lumpur is located at the confluence of the Gombak and Kelang Rivers.

3. Perjanjian <u>tersebut</u> ditandatangani dalam

mesyuarat bersama.

2. Surabaya <u>terletak</u> di kuala Kali Mas.

Surabaya is located at the mouth of the Mas River.

3. Perjanjian <u>tersebut</u> ditandatangani dalam pertemuan bersama.

The mentioned agreement was signed at a joint meeting.

4. Pertikaian yang <u>terjadi</u> antara negara-negara di Laut Cina Selatan menyebabkan hubungan yang renggang.

The conflict which has occurred among the nations of the South China Sea has led to strained relations.

5. Orang asli Malaysia <u>terbahagi</u> kepada tiga kumpulan yang utama.

Malaysian aboriginals are divided into three main groups.

5. Penduduk asli sebelah barat Pulau Sumatera <u>terbagi</u> kepada tiga kelompok yang utama.

Aboriginals of the western part of Sumatra are divided in three main groups.

The preceding utterances are different from passives in which the verb is prefixed with di- in that neither an agent nor the actual carrying out of an action is expressed or implied. There is no intention to indicate: who found the Chinese in

Sarawak or West Kalimantan nor the action that might have accompanied such discovery in utterance 1; who situated Kuala Lumpur or Surabaya at its current location nor the carrying out of such an establishment in utterance 2; who mentioned the agreement or the circumstances of such a citation in utterance 3; what caused the conflict or who brought it about in utterance 4; and who it was that divided the aboriginals into groups or how that division was arrived at in utterance 5. If it were important for a speaker to express such agents or actions, or both, then the passives with di- would be used.

Utterances 1–5 may be expressed as the similar passive utterances 6–10 which follow. The subjects in utterances 7 and 9, however, have been changed to make the utterances more suitable to such expression.

- 6. Kaum Cina <u>didapati</u> juga dengan banyaknya di Sarawak oleh penerokapeneroka barat.
- 6. Orang Cina juga banyak didapati di Kalimantan Barat oleh perintis-perintis barat.

The Chinese were also found in large numbers in Sarawak/West Kalimantan by western pioneers.

7. Perahulah yang diletakkan di pertemuan Sungai Gombak dan Sungai Kelang oleh Raja Abdullah dan pengikutnya.

It was a *perahu* that was placed at the confluence of the Gombak and Kelang Rivers by Raja Abdullah and his followers.

8. Perjanjian yang <u>disebutkan</u> dalam surat khabar minggu lalu ditandatangani oleh perwakilan dua pihak dalam mesyuarat bersama.

7. Tombaklah yang <u>diletakkan</u> di pertemuan Kali Mas dan Kali Brantas oleh Adipati Surabaya.

It was a lance that was placed at the confluence of the Mas and Brantas Rivers by Adipati Surabaya.

8. Perjanjian yang <u>disebutkan</u> dalam surat kabar minggu lalu ditandatangani wakil kedua pihak dalam pertemuamn bersama.

The agreement which was mentioned in the newspaper last week was signed by delegations from both parties at a joint meeting.

- 9. Pertikaian tentang kepunyaan Pulau Spratley dijadikan sebagai pokok pembicaraan mesyuarat negara-negara di Laut Cina Selatan.
- 9. Pertikaian tentang miliknya Pulau Spratley dijadikan sebagai pokok pembahasan petemuan negara-negara di Laut Cina Selatan.

The conflict over the Spratley Islands was made a topic of discussion at a meeting of the countries of the South China Sea.

10. Orang asli Malaysia boleh dibahagikan kepada tiga kumpulan besar menurut tempat tinggal.

10. Penduduk asli sebelah barat Pulau Sumatera dapat dibagikan kepada tiga kelompok besar menurut tempat tinggal.

Malaysian aboriginals can be divided into three groups according to (their) place of residence.

The aboriginals of the western part of Sumatra can be divided into three groups according to (their) place of residence.

- Ter- also indicates unintentional or nonvolitional completion of 5.5.2.2 an action.
 - 11. Pelajar-pelajar tertidur semasa syarahan sains.

11. Pelajar-pelajar tertidur sewaktu kuliah sains.

The students fell asleep during the science lecture.

12. Kata-kata itu terkeluar. Saya memang tidak mahu kata apa-apa.

12. Kata-kata itu terucap. Saya memang tidak mau mengucapkan apa-apa.

The words just came out. I really didn't intend to say anything.

- 13. Bas Bandaraya terhenti di tengah-tengah jalan dan terpaksa-diheret ke tepi.
- 13. Bis Kota terhenti di tengahtengah jalan dan terpaksa ditarik ke tepi.

The City Council bus came to a stop in the middle of the road and had to be towed to the side.

14. Ada masa orang asli Malaysia terpaksa berpindah dari tempat tinggal mereka.

> There are times when the Malaysian aboriginals find themselves forced to move from their places residence.

14. Ada waktu penduduk asli sebelah barat Pulau Sumatera terpaksa berpindah dari tempat tinggal mereka.

> There are times when the aboriginals of the western part of Sumatra are forced to move from their places of residence.

The absence of ter- as a prefix, or the use of another prefix in its place, indicates more deliberate action. Compare utterances 15-18 to 11-14.

- 15. Pelajar-pelajar tidur semasa 15. Pelajar-pelajar tidur syarahan sains.
 - sewaktu kuliah sains.

The students were sleeping during the science lecture.

16. Tidak boleh beritahu Chandran apa-apa. Katakata masuk melalui telinga. dan segera keluar dari mulut.

16. Jangan beritahu apa-apa kepada Chandra. Nanti dia katakan kepada orang lain.

You can't tell Chandran anything. The words enter through his ears immediately come out of his mouth.

anything Don't tell Chandra. He will later tell others.

- 17. Bas Bandaraya berhenti di tengah-tengah jalan untuk menurunkan penumpang yang mengganggu penumpang lain.
- 17. Bis Kota berhenti di tengahtengah jalan untuk menurunkan penumpang yang menggangu penumpang lain.

The City Council bus stopped in the middle of the road to drop off passengers who were bothering other passengers.

18. Orang Senoi <u>dipaksa</u> mencari tempat tinggal yang baru oleh orang-orang yang datang kemudian.

The Senoi were forced to look for a new place to live by the people who came afterwards.

The next two utterances also show unintentional action. The subjects of these utterances, however, are most clearly seen as agents whereas in utterances 11–14 the subjects are patients or direct objects.

- 19. Sofiah terpijak kaki saya semasa kami naik bas.
 19. Sofiah terpijak kaki saya ketika kami naik bis.
 Sofiah stepped on my foot while we were getting on the bus.
- 20. Anak Hamid <u>termakan</u> benda-benda yang kotor.
 Hamid's child ate some things that were dirty.
 For an indication of intentional action, the ter- prefix would not

For an indication of intentional action, the *ter*- prefix would not be used. No prefix may be required or another relevant prefix may be used in its place.

- 21. Sofiah berkali-kali memijak lipas, tapi lipas itu tidak mati.
 Sofiah stepped on the cockroach over and over again, but it didn't die.
- 22. Anak Hamid <u>makan</u> semua yang diberikan kepadanya, bukan macam anak Ismail.

 Hamid's child eats everything that is given to him, unlike Ismail's child.
- 5.5.2.3 There is one further use of *ter* which is most commonly restricted to negative sentences. The combination of the negative *tidak* plus a verb root prefixed with *ter* gives the meaning of inability. These utterances indicate actions which are unable to be performed. This is not a common usage of *ter*-.
 - 23. Meja dapur yang sangat berat itu tidak terangkat oleh tuan rumah.
 The kitchen table which was very heavy couldn't be lifted by the

owner of the house.

- 24. Apa gurunya kata <u>tidak</u> <u>terdengar</u> oleh Husaini.
- 24. Apa kata gurunya <u>tidak</u> <u>terdengar</u> oleh Husaini.

Husaini wasn't able to hear what his teacher said.

The precding utterances are more commonly expressed with $boleh^M/bisa^I$ or dapat as in utterances 25–26 which follow. The English translation remains the same.

- 25. Meja dapur yang sangat berat itu <u>tidak boleh</u> diangkat oleh tuan rumah.
- 25. Meja dapur yang sangat berat itu <u>tidak</u> <u>bisa</u> diangkat oleh tuan rumah.
- 26. Apa gurunya kata <u>tidak</u>
 <u>dapat</u> didengar oleh
 Husaini.
- 26. Apa kata gurunya <u>tidak</u> <u>dapat</u> didengar oleh Husaini.

Ter- may also indicate positive ability but this is rare and found mostly in literature. In most cases where *ter-* is used in this way an interpretation as "the end-point of an action" may also be possible.

27. <u>Terdengar</u> oleh Hamid orang yang mengetuk besi. Hamid could hear someone pounding metal.

When *ter*- is prefixed to verbs to show ability or inability, it takes the position that might have been occupied by the alternative first and second person pronouns, respectively *ku*- and *kau*- (see Section 5.4.2). Examples 28–29 are passive utterances with *ku*- and *kau*.

- 28. Meja dapur yang sangat berat itu tidak <u>ku</u>angkat.

 The heavy kitchen table wasn't lifted by me.
- 29. Apa guru kata tidak <u>kau</u> 29. Apa kata guru tidak <u>kau</u> dengar.

You didn't hear what the teacher said. (Literally: What the teacher said wasn't heard by you.)

When *ter*- takes the position of these pronouns, a number of things happen. Firstly *oleh* [by] is introduced following the verb and preceding the agent. Secondly, the alternative pronoun is suffixed to the *oleh*. Thirdly, *kau*, which cannot be used in this

position is replaced by -mu. What follows are three examples, the first exemplifying the first person pronoun -ku, the second the second person pronoun -mu, and the third, the third person pronoun -nya.

- 30. Meja dapur yang sangat berat itu tidak terangkat oleh<u>ku</u>.

 The heavy kitchen table couldn't be lifted by me.
- 31. Apa guru kata tidak terdengar oleh<u>mu</u>.

31. Apa kata guru tidak terdengar oleh<u>mu</u>.

What the teacher said wasn't heard by you.

32. Alamat sepenuhnya tidak teringat oleh<u>nya</u>.

32. Alamat selengkapnya tidak teringat oleh<u>nya</u>.

The full address couldn't be recalled by her.

5.5.2.4 Ter- may also occur in combination with the suffixes -kan and -i (see Section 5.3) although this is uncommon and very few verb roots are suffixed in this way. The resultant meaning is the same as for verb roots affixed only with ter-, primarily the indication of a final or completed state or the expression of inability. What is different is the process or movement toward that final state which appears to be added by the -kan and -i suffixes as well as the expression or implication of agency, that is, the action being performed by someone. The following are examples.

Utterance 33 exemplifies the commonly used short form for menterbalikkan. This is used only in Malaysia. In Indonesia membalikkan is used.

33. Usha $\underline{terbalikkan}$ gelasnya untuk menunjukkan memang tidak ada apa-apa di dalamnya \underline{M} .

Usha turned over her glass to show that there indeed was nothing in it.

34. Makanan yang begitu banyak tidak juga <u>terhabiskan</u>. So much food could not be finished.

35. Syarat-syarat yang tidak

<u>terpenuhi</u> sama sekali akan

ditimbangkan semula

dengan maksud

memindakannya.

35. Syarat-syarat yang tidak terpenuhi sama sekali akan dipertimbangkan kembali dengan maksud mengubahnya.

Regulations which are completely disregarded will be reconsidered with a view toward amending them.

5.6 Per-

Per- is a causative prefix which is very rarely used in the modern Malay of Malaysia. It does, however, have more frequent occurrence in Indonesia. Its meaning in Malaysia has been for the most part subsumed by the suffix -kan (see Section 5.3). Although it is possible for *per*- alone to be affixed to a root, it almost always has the option of occurring, and frequently does occur, with the suffixes -kan or -i. The prefix *meng*- may be optionally used in active utterances and in passive utterances the use of di- is required.

Per- is causative and not transitive and so it is possible to distinguish causative and transitive meanings when this prefix is used where it is not possible to do so with *-kan* which serves both of these functions. *Per*-, however, is not productive and so tends to be found on verb roots with which it is traditionally associated. It is not freely used on other verb roots. *Per*- prefixed to adjective roots is discussed first, followed by its affixation to verb roots.

The first utterance compares the root *dekat* [near] both with the prefix *per*- and without it. The suffix *-kan* may be used optionally with *per*- and does not affect its meaning. The transitive meaning of the first utterance in the set is that the navy is physically moving its ships closer while the causative meaning of the second utterance is that the United Nations delegation is trying to bring about a situation whereby one country will be caused to draw closer to the another.

Students will also find that -kan may be interpreted as unidirectional and per--kan as multidirectional. In other words, mendekatkan is used when one thing is moved closer to another, and memperdekatkan when two things are moved closer to each other.

1. Angkatan laut <u>mendekatkan</u> kapal perangnya ke Teluk Parsi sekiranya perang di antara Iran dan Iraq merebak.

The navy brought its ships closer to the Persian Gulf in case the war between Iran and Iraq spreads.

Perwakilan Bangsa-bangsa Bersatu sedang berusaha memperdekat/ memperdekatkan Iraq dengan Arab Saudi supaya kedua-duanya setuju mengurangkan kemungkinan berperang. Perwakilan Perserikatan Bangsa-Bangsa sedang berusaha <u>memperdekat</u>/ <u>memperdekatkan</u> Iraq dengan Arab Saudi supaya kedua-duanya setuju mengurangi kemungkinan pecahnya perang.

A United Nations delegation is currently working to bring Iraq closer to Saudi Arabia so that they will agree to reduce the possibility of going to war.

The following examples show a selection of adjective roots prefixed with *per*-. Dictionaries in Malaysia and Indonesia tend to equate the three affixation possibilities indicated for *cepat* [fast] and *luas* [wide], although individual speakers and writers may have particular ways of distinguishing among them. There is a clearer distinction drawn in Indonesia for the root *panjang*. Any form with *per*- would be rarely used is Malaysia.

 $\begin{array}{ccc} cepat & \text{fast} \\ & mem\underline{per}cepat, \, mem\underline{per}cepat\underline{kan}, & \text{to speed something up} \\ & mencepat\underline{kan} \end{array}$

luas wide

mem<u>per</u>luas, mem<u>per</u>luas<u>kan</u>, to widen

meluaskan

panjang long mem<u>per</u>panjang, mem<u>per</u>panjang<u>kan</u>, memanjang<u>kan</u>

mem<u>per</u>panjang

mem<u>per</u>panjan<u>gkan</u>, memanjan<u>gkan</u> to lengthen $^{\mathrm{M}}$

to extend (as an expiry date)^I to lengthen^I

2. Visa dapat <u>diperpanjang</u> di kantor imigrasi^I.

A visa can be extended at the immigration office.

Lengan baju sudah cukup panjang. Tak usah memanjangkannya lagi.

The sleeve is long enough. It's not necessary to lengthen it further.

There are two adjective roots which commonly take *per-*. The forms with and without *per-* alternate quite freely to indicate the same meaning in Malaysia although in Indonesia the meanings are quite frequently, though not always, distinguished. In Malaysia the form with *per-* is the more common. There are some dialects in Malaysia, as well, where *baru* [new] and *baik* [good] are spoken conversationally simply as *perbaru* and *perbaik* respectively.

baru new

memperbarui, membarui to renew, restore^M

memperbarui to renew^I

membarui to restore^I

baik good

memperbaiki, membaiki to repair, improve^M

memperbaiki to repair, to improve^I

membaiki to improve^I

3. Sijil Izin Mengemudi boleh <u>diperbarui</u> di kantor administrasi^I. A driver's licence may be renewed at the administration office.

Perabot ruang kelas sudah $\underline{dibarui}$ dan sekarang kelihatannya seperti $baru^I$.

The classroom furniture has been restored and now looks new.

4. Televisi sedang <u>diperbaiki</u> dan tidak akan selesai sampai $besok^{I}$.

The television is being repaired and won't be fixed until tomorrow.

 $Kalau\ hubungan\ tidak\ dapat\ \underline{diperbaiki},\ besar\ kemungkinan\ pecah\ perang\ tahun\ depan^I.$

If relations cannot be improved, there is a good possibility that war will break out next year^I.

Causative and transitive meanings may also be distinguished when *per*- is prefixed to verb roots. Again, the form with *per*- is not commonly used, the suffix *-kan* serving both causative and transitive functions.

Compare the following. In the first utterance the director is actually showing the painting to official visitors. This is the transitive meaning. In the second, he is simply making arrangements so that the general public will be able to see the painting. This is the causative meaning.

- 5. Pengarah muzium

 menunjukkan lukisan yang
 baru diperolehnya kepada
 pelawat-pelawat resmi
 hujung minggu lalu.
- 5. Direktur museum

 menunjukkan lukisan yang
 baru diperolehnya kepada
 tamu-tamu resmi ahkir
 minggu lalu.

The museum director showed the painting that he just acquired to official visitors at the end of last week.

Pengarah pula akan mempertunjukkan lukisan yang baru diperolehnya kepada orang ramai minggu depan. Direktur juga akan mempertunjukkan lukisan yang baru diperolehnya kepada masyarakat minggu depan.

The director will also have the painting he just acquired exhibited (shown) to the general public next week.

A similar distinction may be seen with the verb root *tahan* where *menahankan* means "to endure" and *mempertahankan* means "to defend" or "to cause to endure".

- 6. Saksi menggigit bibir menahankan tangisnya apabila menceritakan semula kejadian minggu lalu.
- 6. Saksi menggigit bibir <u>menahankan</u> tangisnya saat menceritakan kembali kejadian minggu lalu.

The witness bit her lip, holding back her tears, when she retold the story of what happened last week.

Saksi terpaksa <u>mempertahankan</u> diri apabila diketahui dia pun terlibat dalam kejadian minggu lalu. Saksi terpaksa <u>mempertahankan</u> diri ketika diketahui dia juga terlibat dalam kejadian minggu lalu.

The witness had to defend herself when it was discovered that she too was involved in last week's events.

There are a number of other verb roots which commonly take per. The forms with and without per- may alternate quite freely to indicate the same meaning though the causative-transitive distinction shown in the preceding examples may always potentially be made. The forms with per- in the following examples are more commonly used by some some speakers than the forms without per-.

 $\begin{array}{ccc} \textit{kenal} & \text{to introduce} \\ & \textit{memperkenalkan}, \textit{mengenalkan} & \text{to introduce someone} \\ & & \text{or something to} \end{array}$

untuk to allot mem<u>per</u>untuk<u>kan</u> menguntuk<u>kan</u>

to set something aside

At least two roots when derived as verbs only have forms with *per*-when the utterance subject is an agent: *oleh*, giving *memperoleh* [to acquire or obtain]; and *hati*, giving *memperhatikan* [to pay close attention to]. The verb root *buat* has the common form *membuat* and the less common form with *per*-, *memperbuat*, showing no distinction in meaning.

The final example shows what may be an interesting relationship between per- and the verbal affix ber-. The root ajar when prefixed with meng-, mengajar [to teach], marks the subject of the sentence as an agent and when prefixed with ber-, belajar [to study/learn], marks the subject as a patient. There is a verb form mempelajari which means "to study" or "learn something in depth". There is another form mengajari which means either "to teach someone" or "to teach something in depth". These forms are obviously distinct and cannot be treated as alternatives. Although there is no causation associated with the current meaning of mempelajari, it may

have once meant "to cause to learn" and, in this respect, be more closely related to *mengajari* [to teach]. Considering the other verbal examples presented earlier, there appears to be a causative-patient relationship between the affixes *per-* and *ber-* which might be interesting to investigate further.

5.7 The suffixes -in and -an

Both -in and -an are verbal suffixes used only in Indonesia, not Malaysia. The suffix -in is used in Jakarta and -an, a Javanese suffix, is used in Javanese-influenced Indonesian.

The following utterances exemplify the use of -in. Presented as well, in brackets, are parallel utterances expressed in standard Indonesian.

- Sialan, gue dikerjain bos^I.
 (Aduh, saya dipermainkan atasan^I.)

 Damn, I was played out by my boss.
- Yuk, kita kerjain si Edi rame-rame^I.
 (Ayo, kita permainkan Edi beramai-ramai^I.)
 Let's all play a trick on Edi.
- 3. Ngapa<u>in</u> sih lu ngikut<u>in</u> gue terus^I?

 (Mengapa kamu selalu ikut saya terus^I?)

 Why do you always tag along?
- Dengarin tuh. Babe lu ngomel lagi^I.
 (Dengarkan itu. Ayah kamu mengomel lagi^I.)
 Listen to that. Your father is still grumbling.
 Two final utterances exemplify the use of -an.
- Jangan ganggu. Mereka sedang pacaran^I.
 Don't disturb (them). They are (sitting, walking, talking) intimately.
- Dua orang itu lagi marahan^I.
 Those two people are having an argument^I.

6 NOMINAL AFFIXES

Malay and Indonesian have a number of affixes which are used to derive nouns from what are mainly verbal and adjectival roots. The form and function of these affixes are now discussed.

6.1 Peng- and Pe-

The prefixes peng- and pe- are nominal affixes indicating respectively the agent and the patient in an utterance. The agent may be defined as one who carries out an action directed toward some other component in the utterance and the patient as one carrying out or experiencing an action which is directed toward itself. Peng- is related to the verbal affix meng-, and pe- to ber-.

English has no formal distinction between agent and patient and consequently both of these roles are shown by variant spellings of the same suffix, either *-er* or *-or*. The term agent is commonly used in English, not patient.

Examples of agents in English are "singer (sing + er)", one who sings, and "narrator (narrate + or)", one who narrates. The agent, however, need not be animate but may also be inanimate. A "lawnmower (lawnmow + er)" usually refers to a piece of equipment. The word "cleaner (clean + er)" may refer both to "a person who cleans" and to a particular type of solvent which has the ability to clean.

Peng- has five forms: peng-, pem-, pen-, peny- and pe-, the correct form being determined by the initial sound of the root. The rules which apply to peng- are the same as those which apply to the verbal prefix meng- (see Section 5.1).

Peng- retains its full form when affixed to roots beginning with vowels a, e, i, o, or u and the consonants h, g, and k. The k, however, is deleted after *peng*- is prefixed to the root.

Peng- becomes *pem*- when affixed to roots beginning with b, p, and f. The p and f, however, are deleted after affixation.

Peng- becomes *pen*- when affixed to roots beginning with j, c, z, d and t. The t is then deleted after affixation.

Peng- becomes *peny-* when affixed to roots beginning with s. The s, however, is then deleted after affixation.

Peng- becomes pe- when affixed to roots beginning with r, l, w, y, m, n, ny and ng.

When *peng*-becomes *pe*- after it has been affixed to roots beginning with r, l, w, y, m, n, ny and ng it is not distinguishable on the basis of form from the nominal affix pe-.

Pe- has two forms, pe- and per-. Per- is the older form and is rarely used. It alternates with pe- in at least two words in Malaysia, though not Indonesia: perjuang M-pejuang [warrior] and pertunjuk -petunjuk [sign or direction marker]. It is the form commonly used for pertapa [ascetic] and, in its altered shape pel-, for pelajar [student]. The pronunciation of per- in Malaysia is pe- and so the retention of the form per- is basically a spelling convention. In Indonesia, r is pronounced and so peand per- retain different pronunciations.

Roots which take the verbal affix *meng*- to mark the role of the subject in an utterance as agent take the nominal affix *peng*- to show the same role and those which take *ber*- to mark the subject role as patient take the nominal affix *pe*-.

	Meng-	Peng-		
gunakan	<u>men</u> ggunakan	to use	pengguna	consumer
baca	<u>mem</u> baca	to read	pembaca	reader
tulis	<u>men</u> ulis	to write	penulis	writer
	Ber-	Pe-		
dagang	<u>ber</u> dagang	to trade	<u>pe</u> dagang	trader
kerja	<u>be</u> kerja	to work	p <u>e</u> kerja	worker
sawah	<u>ber</u> sawah	to plant rice	<u>pe</u> sawah	rice planter

Since it is possible for the same root to be affixed with both *meng-* and *ber-* to mark subjects which are respectively agents and patients in verbal sentences, it is possible as well to derive the same root as a noun which is respectively an agent or a patient.

Ajar, for example, is the root for both "teach" and "learn" or "study". Meng- marks the subject as agent for the meaning "to teach", mengajar, and ber- marks the subject as patient for the meaning "to learn" or "study", belajar, in verbal sentences. Similarly, when ajar is prefixed with the nominal prefix pengwe get the agent "teacher" or "the one who teaches", pengajar, and when prefixed with pel- we get the patient "student" or "the one who learns" or "studies", pelajar.

A similar example is *suruh*, the root for "order" or "command". When prefixed with the nominal affix *peng*- we get the agent "commander" or "the one who gives an order", *penyuruh*, and with *pe*- the patient "messenger, delegate" or "emissary", that is, "the one who carries out the order", *pesuruh*. *Penyuruh* is related to the verb *menyuruh* [to order or command]. *Pesuruh* should be related to a verb of the form *bersuruh* [to carry out an order] but no such verb exists. The parallels between the verbal affixes *meng*- and *ber*- and the nominal affixes *peng*- and *pe*-, however, should be clear.

In the cases where peng- and pe- cannot be distinguished by form, that is, before roots beginning with r, l, w, y, m, n, ny, and ng, their meanings may be determined by their relationship to the verbal affixes meng- and ber-.

The prefix for <u>peladang</u> [estate worker] is <u>pe</u>-since it is related to the verb form <u>berladang</u> [to work on an estate]. There is no verb form <u>meladang</u>. In Malaysia, the prefix for <u>pelombong</u> [miner] is <u>peng</u>-since this is related to the verb form <u>melombong</u> [to mine]. There is no verb form <u>berlombong</u>. The same is true of <u>pelaksana</u> [implementer] in both Malaysia and Indonesia. <u>Peng</u>- is the prefix since it is related to the verb form <u>melaksanakan</u> [to implement or carry out]. There is no verb form <u>berlaksana</u>. <u>Pelombong</u> and <u>pelaksana</u> are then agents and <u>peladang</u>, a patient.

There are rare examples where only the context of the conversation is available to distinguish between patient and agent nominals. In Malaysia *pelatih* is the agent "trainer" if it is

related to the verb form <u>melatih</u> [to train someone] and the patient "trainee" if it is related to the verb form <u>berlatih</u> [to train oneself or to practice]. Whether *Dia pelatih Tai Chi* means "He is a trainer of Tai Chi" or "He is a trainee of Tai Chi" depends upon what the participants in the conversation understand about the reality of the situation. This particular ambiguity, however, exists only in Malaysia. In Indonesia, <u>pelatih</u> means only "trainer".

There are also instances when a nominal agent or patient is related to only one of a number of possible meanings associated with a particular root. For example, the most usual meaning of duduk is "to sit". When prefixed with peng- we get the nominal agent penduduk meaning "inhabitant". This is related not to duduk [to sit] but to menduduki which has as one of its meanings "to inhabit". The prefix peng- indicates that the noun cannot be related to any verb form prefixed with per- since the respective patient nominal prefix would then be pe-.

6.1.3 Peng- may also be prefixed to roots which are adjectival to derive agents which possess the quality of that root. The following are examples.

diam	quiet	pe <u>n</u> diam	one who is quiet
marah	angry	pemarah	one who is easily angered
muda	young	pemuda	a youth
malu	shy	pemalu	one who is shy

- There are rare cases where a patient may be shown by the prefix-suffix combination *pe--an*. Just as the patient nominal prefix *pe-* is related to the verbal prefix *ber-*, the nominal formed by a combination of *pe--an* is related to the verbal prefix-suffix combination of *ber--an*. *Berlarian*, for example, means "to run in no particular direction". The patient nominal, *pelarian*, means "refugee" or "someone who has run off or away", presumably with no particular aim or direction.
- 6.1.5 Agents may also be shown by the use of the words *tukang*, *juru* or *ahli*.

Tukang means literally "craftsperson". It is used before certain verbs to indicate a person who is skilled at working with the particular noun or performing the action of the particular verb in question.

masak cuci jahit sepatu	to cook to clean to sew shoes gold	tukang masak tukang cuci tukang jahit tukang sepatu tukang emas	cook cleaner tailor, seamstress cobbler goldsmith
$emas$ $gambar^{M}$ $foto^{I}$		tukang gambar ^M tukang foto ^I	photographer photographer

There are some roots which may take agents expressed with tukang or with the prefix peng-. Consequently, tukang masak, tukang cuci and tukang jahit may also be expressed as pemasak, pencuci and penjahit. While the agent formed with tukang, however, must be animate, agents formed with peng-, as discussed earlier, may be either animate or inanimate. In other words, tukang cuci [a cleaner] must be a person while pencuci may be either a person or a solvent.

Juru is similar to tukang except that it is far more formal. It is also used before particular nouns or verbs and has the same function as tukang. Juru is always written as a prefix to the noun or verb root.

rawat	to care for	jururawat	nurse
terbang	to fly	juruterbang	pilot
bahasa	language	iurubahasa	interpreter

Unfortunately, the choice between the use of *tukang* or *juru* is not up to the student. This choice was decided long ago and all the student can do is follow established tradition.

Ahli means literally "member" and is used to indicate people skilled in particular professions. Its use is confined mainly to academic disciplines.

bahasa	language	ahli bahasa	linguist
sains	science	ahli sains	scientist
psikologi	psychology	ahli psikologi	psychologist
fisik	physics	ahli fisik	physicist

6.2 Peng—an and Per—an

The prefix-suffix combinations *peng—an* and *per—an* derive nouns from verbs. The *peng—an* combination derives nouns which are related to verbs prefixed with *meng-* (used to mark the role of the subject as agent) and the *per—an* combination to verbs prefixed with *ber-* (used to mark such a role as patient).

The suffix -an in both the peng—an and per—an combinations does not change. There are predictable changes in the prefixes.

Peng- has five forms: *peng-*, *pem-*, *peny-* and *pe-*, the correct form being determined by the initial sound of the root. These are the same rules that apply to the agent nominal and verbal prefixes *peng-* and *meng-* (see Section 6.1.1).

Per- is sometimes written pe- before roots beginning with l and always written pe- before roots beginning with r. At all other times it is written per- (except before the root ajar where it is written pel-). Per- is, however, always pronounced pe- in Malaysia except before roots beginning with vowels where it is pronounced per-. In Indonesia it is pronounced as it is written.

6.2.1 In general, nominals affixed with *peng—an* show the process of some action carried out by an agent and, in this respect, are similar to the English gerundive noun phrases. Examples of these are: "The uniting of the people...", "The arranging of the chairs...", "The increasing of the tax...", "The stopping of the bus...", etc.

Nominals affixed with per—an, by contrast, show the result of some action upon a patient and not the process. Compare the following with the preceding examples: "an association" (the result of uniting), "an arrangement" (the result of arranging), "an increase" (the result of increasing). Per—an may also show a resultant location, for example, "a stop", as in a "bus stop" (the resultant location of stopping).

The discussion which follows compares the usage of nominals with *peng—an* and *per—an* and relates them to verbs affixed respectively with *meng-* and *ber-*. Examples showing the clearest distinction between the two affixes are presented first, followed by more problematical examples.

1. satu on

bersatu to be united, joined together a group, an association

Orang-orang dari berbagai bangsa telah $\underline{bersatu}$ menjadi satu negara yang kuat.

People from various nationalities have joined together to form a strong country.

<u>Persatuan</u> bangsa-bangsa <u>Eropahlah yang paling</u> berpengaruh di negara ini. <u>Persatuan</u> bangsa-bangsa <u>Eropalah yang paling</u> berpengaruh di negara ini.

It is the association of various European nationalities which is most influential in this country.

menyatukan to unite penyatuan the uniting of

Pemerintah yang berkebolehan dan adil tentu dapat menyatukan negara.

A government which is capable and just will certainly be able to unite a country.

<u>Penyatuan</u> negara tujuan utama semua pemerintah yang berkebolehan dan adil.

The uniting of a country is the primary aim of any government that is capable and just.

2. buat do, make, behave

berbuat to behave or act in a particular way

perbuatan deed, action

Kawan Zainal <u>berbuat</u> baik kepada orang yang kaya dan jahat kepada orang yang miskin.

Zainal's friend acts nicely to people who are rich and badly to people who are poor.

<u>Perbuatan</u> kawan Zainal kepada orang yang miskin kurang baik.

Zainal's friend's actions toward poor people are not very nice.

membuat to do, make pembuatan the making of

Zainal tidak boleh <u>membuat</u> rumah di kampung sebab tanahnya tidak cukup besar. Zainal tidak bisa <u>membuat</u> rumah di kampung sebab tanahnya tidak cukup besar.

Zainal can't build (make) a house in the village because his land isn't big enough.

<u>Pembuatan</u> rumah di kampung susah kalau jiran tidak mahu menolong. <u>Pembuatan</u> rumah di , kampung sulit kalau tetangga tidak mau menolong.

The building (making) of a house in the village is difficult if the neighbors don't want to help.

3. tambah bertambah pertambahan add, increase to increase

the increase in, the addition of

Penduduk Australia berketurunan Asia telah pun <u>bertambah</u> pada sepuluh tahun kebelakangan ini. Penduduk Australi keturunan Asia telah b<u>ertambah</u> sepuluh tahun belakangan ini.

Australian residents who are of Asian descent have increased during the last ten years.

<u>Pertambahan</u> pendudukpenduduk berketurunan Asia semakin pesat.

<u>Pertambahan</u> pendudukpenduduk keturunan Asia semakin pesat.

The increase in residents from Asia is becoming more rapid.

menambahkan penambahan to add to

the increasing of, the adding of

Subri <u>menambahkan</u> cabai pada nasi goreng sampai dia pun tidak boleh memakannya. Subri <u>menambahkan</u> cabe pada nasi goreng sampai dia pun tidak dapat memakannya.

Subri added so many chillies to his fried rice that even he couldn't eat it.

<u>Penambahan</u> cabai pada nasi goreng membuatnya pedas sampai orang tidak boleh memakannya. <u>Penambahan</u> cabe pada nasi goreng membuatnya pedas sampai orang tidak dapat memakannya.

The adding of chillies to the fried rice made it so hot that no one could eat it.

4. guna
berguna
pergunaan

use

to be useful, to be of use

the use of

Buku-buku yang <u>berguna</u> dalam berbagai bidang penyelidikan terdapat di perpustakaan universiti. Buku-buku yang <u>berguna</u> dalam berbagai jurusan penyelidikan terdapat di perpustakaan universitas.

Books which are useful in various fields of research are found in the university library.

<u>Pergunaan</u> buku-buku di perpustakaan terhad kepada penuntut universiti. Pergunaan buku-buku di perpustakaan terbatas kepada mahasiswa universitas.

The use of books in the library is restricted to university students.

mengguna<u>kan</u> penggunaan to use

the using of

Pada masa dulu pendukuk-penduduk negeri-negeri Melayu menggunakan perahu untuk pergi dari kampung ke kampung.

In earlier times, residents of the Malay states used boats to go from village to village.

<u>Penggunaan</u> perahu untuk pergi dari kampung ke kampung biasanya terdapat pada masa dulu.

The using of boats to go from village to village was commonly found in earlier times.

 $5. \ ajar$ learn or study/teach $\underline{bel}ajar$ to study, learn $\underline{pel}ajaran$ study, lesson

Ramai orang Australia <u>belajar</u> bahasa Indonesia. Banyak orang Australi b<u>elajar</u> bahasa Indonesia.

Many Australians study (learn) Indonesian.

<u>Pelajaran</u> bahasa Indonesia terdapat di sekolah-sekolah menengah dan universiti di Australia. <u>Pelajaran</u> bahasa Indonesia terdapat di sekolah-sekolah menengah dan universitas di Australi.

The study (learning) of Indonesian takes place in the high schools and universities in Australia.

mengajar pengajaran to teach

the teaching of

Universiti Kebangsaan Malaysia sedang mencari orang yang boleh <u>mengajar</u> sejarah Eropah Moden. Universitas Indonesia sedang mencari orang yang bisa <u>mengajar</u> sejarah Eropa Modern.

The National University of Malaysia/The University of Indonesia is currently looking for someone who can teach modern European history.

<u>Pengajaran</u> sejarah Eropah moden terdapat di semua universiti di Malaysia. <u>Pengajaran</u> sejarah Eropa modern terdapat di semua universitas di Indonesia.

The teaching of modern European history is found in all universities in Malaysia/Indonesia.

6. temu

meet/find, discover

<u>ber</u>temu to meet <u>per</u>temu<u>an</u> a meeting

Kawan yang sudah lama berpisah, dapat <u>bertemu</u> sekali lagi di Singapura.

The friends who have been separated for a long time had the chance to meet again in Singapore.

<u>Pertemuan</u> kawan-kawan yang sudah lama berpisah sangat menggembirakan.

The meeting of the friends who had been separated for a long time was very joyful.

menemukan penemuan to find, discover the discovery of

Peneroka-peneroka Alaska sudah lama menggali tanah dengan harapan menemukan emas. Perintis-perintis Alaska sudah lama menggali tanah dengan harapan menemukan emas.

Alaskan pioneers have dug for a long time in the hope of finding gold.

<u>Penemuan</u> emas di Alaska menggalakkan ramai orang lagi pergi ke sana. Penemuan emas di Alaska mendorong banyak orang lagi pergi ke sana.

The discovery of gold in Alaska encouraged many more people to go there.

6.2.2 The following two examples have been chosen to exemplify the locative function of the affix combination per—an. In addition to showing a resultant location, per—an may also function in its most normal way of showing a resultant action upon a patient as in example 1.

1. henti
berhenti

stop to stop

perhentian a stop/the stopping

Bas Nombor 9 tidak berhenti lagi di depan rumah saya.

Bis Nomor 9 tidak <u>berhenti</u> lagi di depan rumah saya.

Bus Number 9 no longer stops in front of my house.

<u>Perhentian</u> bas Nombor 9 sekarang di hujung jalan.

<u>Perhentian</u> bis Nomor 9 sekarang di ujung jalan.

The Number 9 bus stop is now at the end of the road.

<u>Perhentian</u> perkhidmatan bas disebabkan mogok pemandu. <u>Perhentian</u> pelayanan bis disebabkan mogok pengemudi.

The cessation of bus services was due to a strike by drivers.

<u>meng</u>henti<u>kan</u> penghentian to bring to a stop the stopping of something

Pemandu bas tidak dapat <u>menghentikan</u> kenderaannya kerana brek

Pengemudi bis tidak dapat menghentikan kendargannya kareng

tidak makan.

kendaraannya karena rem tidak makan.

The driver of the the bus couldn't stop his vehicle because the brakes wouldn't hold.

<u>Penghentian</u> bas tidak dapat dilakukan kalau brek tidak makan. <u>Penghentian</u> bis tidak dapat dilakukan kalau rem tidak makan.

The stopping of a bus cannot be brought about if the brakes don't hold.

2. kubur <u>ber</u>kubur bury to be buried

perkuburan a place of burial

Ibu bapa saya <u>berkubur</u> di Brunei. Orang tua saya <u>berkubur</u> di Brunei.

My parents are buried in Brunei.

Apabila melawat Brunei, saya pasti juga melawat <u>perkuburan</u> tempat ibu bapa saya dikebumikan. Bila mengunjungi Brunei, saya pasti juga menjenguk <u>perkuburan</u> tempat orang tua saya dikebumikan.

When visiting Brunei, I certainly also visit the cemetery where my parents are buried.

mengubur<u>kan</u> penguburan to bury the burial of Apabila orang meninggal di kampung, semua orang tolong <u>menguburkan</u> mayat. Ketika orang meninggal di desa, semua orang tolong menguburkan mayat.

When someone dies in the village, everyone helps bury the body.

<u>Penguburan</u> mayat di kampung dilangsungkan dengan pertolongan semua orang di kampung itu. <u>Penguburan</u> mayat di desa dilangsungkan dengan pertolongan semua orang di desa itu.

The burial of a body in a village is carried out by all people in that village.

The rules set out above are not always strictly followed and students will find a number of exceptions. The following utterances exemplify some of the exceptions that may be encountered.

In example 1, the root takes only the verbal prefix *meng*- and not *ber*-. The nominal affix combination *peng—an* serves both its usual function of indicating the process of the action carried out by an agent and the unusual function of indicating the location of the action.

1. adil

6.2.3

just

mengadil<u>i</u> pengadilan to judge, try

C

court, the trying of, the judgement/judging of

Belum tahu lagi siapa yang akan <u>mengadili</u> pembunuh taukeh kedai.

Belum tahu lagi siapa yang akan <u>mengadili</u> pembunuh pemilik toko.

It is not yet known who is going to try the killer of the shop owner.

Pembunuh akan dibawa ke <u>pengadilan</u> dan di sanalah dia akan dihukum.

The killer is to be brought to the court, and there is where he will be sentenced.

<u>Pengadilan</u> seorang pembunuh sudah selesai dan dia pun dihukum mati.

The trial (trying of) the killer is over, and he has been sentenced to death.

Example 2, tunjuk [to show], has been chosen because the root takes only the verbal prefix meng- and not ber-. Tunjuk, however, has no nominal form with peng—an, the per—an form serving both functions of indicating process and result.

2. tunjuk show a show/the showing of

<u>Pertunjukan</u> wayang kulit dibatalkan sebab kumpulan dari Indonesia tidak datang. <u>Pertunjukan</u> wayang kulit dibatalkan sebab grup dari Indonesia tidak datang.

The wayang kulit show was cancelled because the group from Indonesia did not arrive.

OR

The showing of the wayang kulit was cancelled because the group from Indonesia did not arrive.

menunjukkan to show

Ada kumpulan dari Indonesia akan datang untuk <u>menunjukkan</u> bagaimana menayangkan wayang kulit di pentas moden. Ada grup dari Indonesia akan datang untuk menunjukkan bagaimana menayangkan wayang kulit di pentas modern.

There is a group from Indonesia arriving to show how to present wayang kulit on a modern stage.

- 6.2.4 It was mentioned in Section 6.2.1 that the affix combination peng—an is similar to the English gerundive noun phrases such as "The arranging of the chairs...", "The showing of the film...", etc. It is, however, not similar to the simple gerund in English such as "Arranging chairs in this room is difficult" or "Showing the same paintings is boring". This is expressed by the root affixed with, in these cases, the verbal affix meng-.
 - Mengatur kerusi di bilik ini susah.
 Mengatur kursi di kamar ini sulit.

Arranging chairs in this room is difficult.

2. Menunjukkan lukisan yang sama membosankan.

Showing the same paintings is boring.

The root, however, need not always be affixed with *meng*-. For roots that take *ber*-, *ber*- is the affix that is used, and for those that take no affixation for the meaning required, no affix is used. The following are examples.

- 3. <u>Ber</u>lari membuat saya letih. Running makes me tired.
- 4. Duduk lama di atas lantai membuat kaki saya kebas.
- 4. Duduk lama di atas lantai membuat kaki saya kesemutan.

Sitting a long time on the floor makes my feet numb.

6.3 The suffix -an

The main function of the nominal suffix -an is to derive nouns. These nouns may be derived from roots which are verbal, adjectival or adverbial although derivation from verbal roots is most common. The -an may also be suffixed to noun roots to make these roots more general.

6.3.1 When -an is used to derive nouns from roots which are verbal, the most common meaning is "that which is...", referring to the product produced by the action of the verb. This is illustrated in the following examples.

 $bahagi^{M}/bagi^{I}$ to divide $bahagian^{M}/bagian^{I}$ to divide bayar to pay to pay bayaran payment (that which is paid) jawab to answer jawaban answer (that which is said in reply)

makan answer (that which is said in rep.

makanan food (that which is eaten)
minum to drink

minuman drink (that which is drunk)
pakai to wear

pakaian clothing (that which is worn)

potong to cut slice (that which is cut off) potongan to aim for tuju goal/aim (that which is aimed for) tuiuan tulis writing (that which is written) tulisan ukur to measure measurement (that which is ukuranmeasured)

6.3.2 There are a number of roots which can have nominals formed with both -an and per—an. Some of the resultant meanings are difficult to distinguish and dictionaries may equate the two. The following are examples found in Malaysia. The meanings for larang are generally distinguished in Indonesia and only one form for tolong is used.

larang to forbid $larangan/pelarangan^M$ prohibition tolong to help $tolongan^M/pertolongan$ help

There are other examples, however, where a distinction between these two types of nominals may more easily be made. In general, nominals formed with *per—an* are more abstract, indicating the resultant state of the action. Nominals formed with *-an* simply state the resultant product produced by the action of the verb. The following examples will hopefully make this distinction clearer (see also Section 6.2).

1. tambah to increase, add

tambahan an addition, increase pertambahan the increase in, the addition of

Pelarian yang diterima oleh kerajaan Australia menjadi tambahan kepada pendatang-pendatang baru yang biasanya diterima. Pengungsi yang diterima oleh pemerintah Australi menjadi t<u>ambahan</u> kepada imigran baru yang biasanya diterima.

The refugees accepted by the Australian government are an addition to the immigrants who are usually accepted.

<u>Pertambahan</u> pendatangpendatang baru semakin besar oleh kerana jumlah pelarian yang diterima.

<u>Pertambahan</u> imigran baru semakin besar oleh karena jumlah pengungsi yang diterima.

The increase in immigrants is becoming greater because of the number of refugees that are accepted.

2. buat

to do, make

buat<u>an</u> perbuatan product deeds, actions

Semua barang yang dijual di sini buatan tempatan.

Semua barang yang dijual di sini buatan setempat.

All things sold here are local products.

Semua <u>perbuatan</u> pekerja-pekerja baru salah dan tidak sesuai dengan pekerjaan orang-orang lain.

Everything done by the new workers is wrong and is not in accordance with the work of other people.

 $3. \ cuba^{M}/coba^{I}$

 $cuba\underline{an}^{M}/coba\underline{an}^{I}$ $\underline{percubaan}^{M}/percobaan^{I}$

to try, attempt, experiment a trial, ordeal, attempt

the attempt to

Anak kapal angkasa lepas yang pertama naik ke bulan menerima <u>cubaan</u> yang besar. Awak kapal angkasa luar yang pertama naik ke bulan menerima <u>cobaan</u> yang besar.

The crew of the first space craft that went to the moon experienced a great test (trial, ordeal).

<u>Percubaan</u> menghantar manusia ke bulan menelan perbelanjaan yang besar.

<u>Percobaan</u> mengirim manusia ke bulan menelan biyaya yang besar.

The attempt to send people to the moon was very costly.

4. kenal kenal<u>an</u> perkenalan to know, be acquainted with

an acquaintance with

Penghulu kampung Sungai Kecil kenalan lama saya. Kepala Desa Cilandak kenalan</u> lama saya.

The head of the village of Sungai Kecil/Cilandak is an old acquaintance of mine.

<u>Perkenalan</u> saya dengan penghulu kampung Sungai Kecil bermula tahun 1964. <u>Perkenalan</u> saya dengan Kepala Desa Cilandak mulai tahun 1964.

My acquaintance with the head of the village of Sungai Kecil/Cilandak started in 1964.

5. hubung hubung<u>an</u> <u>per</u>hubung<u>an</u> to connect, communicate with a connection, communication the communication with

The

Jalan raya Timur-Barat menjadi <u>hubungan</u> yang utama antara kedua pantai Malaysia. Jembatan Madura-Surabaya akan menjadi <u>hubungan</u> utama antara Pulau Madura dan Pulau Jawa.

bridge will be the main

connection (communication

Madura-Surabaya

The East-West Highway is the main connection (communication link) between the two coasts of Malaysia.

between the two coasts of Malaysia.

Perhubungan di antara pantai timur dan barat dipulihkan dengan di antara Jawa akan dipulihkan dengan link) between the islands of Madura and Java.

Perhubungan di antara Pulau Madura dan Pulau Jawa akan dipulihkan

dipulihkan dengan pembinaan jalan raya di antara Negeri Kedah dan Kelantan.

Communications between the east and west coasts dan Surabaya.

Communications between the islands of Madura and

jembatan di antara Madura

dengan pembangunan

were improved with the construction of the highway between the states of Kedah and Kelantan.

Java will improve with the construction of a bridge between Madura and Surabaya.

6. atur atur<u>an</u> peratur<u>an</u> to order, arrange an arrangement, ordering the arrangement, rules of

<u>Aturan</u> meja di pejabat menyenangkan pekerjaan. Aturan meja di kantor menyenangkan pekerjaan.

The arrangement of desks in the office facilitates work.

<u>Peraturan</u> pejabat melarang orang menghisap rokok semasa bekerja. <u>Peraturan</u> kantor melarang orang merokok sewaktu bekerja.

Office rules forbid people from smoking while working.

derive a noun which marks the location of the action of the verb. Often the more common meaning discussed earlier, that of showing the product produced by the verb, and the locative meaning presented here are both possible. In example 7, the first meaning of jamuan is the product "food" or "that which is served". In the second it is location, "a place where food is served". It is the second meaning which is more common, the first being more usually expressed by hidangan, makanan, or masakan.

1. jamu

to serve food

Setiap kali saya dijemput ke rumahnya, jamuannya sedap.

Setiap kali saya diundang ke rumahnya, <u>jamuan</u>nya enak.

Every time I'm invited to her house, the food served is delicious.

Saya dijemput ke <u>jamuan</u> resmi di Kedutaan Amerika Syarikat.

Saya diundang ke jamuan resmi di Kedutaan Amerika Serikat.

I was invited to an official dinner party at the American Embassy.

In example 2, the locative meaning of *tapisan* [a filter or a place for filtering] is also more commonly used. *Tapisan* showing the product "that which is filtered" is not common and would probably be expressed in another way such as *Air yang ditapis...* [Water which is filtered...] or *Air yang dibersihkan dengan tapisan...* [Water that is cleaned with a filter...].

2. tapis to filter

Tapisan air yang dihantar ke tempat perumahan di Adelaide tidak sesedap air yang dapat diminum di atas bukit. <u>Tapisan</u> air yang diantar ke tempat perumahan di Adelaide tidak seenak air yang dapat diminum di atas bukit.

The filtered water which is sent to the housing areas in Adelaide isn't as good as the water we get to drink in the hills.

<u>Tapisan</u> minyak digunakan dalam kereta untuk menyekat benda-benda kecil daripada masuk ke engin.

<u>Tapisan</u> oli digunakan dalam mobil agar bendabenda kecil tidak masuk ke mesin.

An oil filter is used in cars to stop small particles from entering the engine. An oil filter is used in cars so that small particles don't enter the engine.

6.3.4 This last example also brings us to another possible meaning of the suffix -an, that is, "tool" or "instrument". This meaning is more commonly expressed by the prefix peng- which marks the 'agent' in the utterance. It is possible, to be consistent with the analysis earlier, to interpret the following examples as the location of the action and not uniquely a tool or instrument. This locative meaning is shown in parenthesis where relevant.

tapis	to filter	
tapis <u>an</u>	filter	(a place for filtering)
timbang	to weigh	
timbang <u>an</u>	weighing scales	(a place for weighing)
apit	to press, squeeze	
apit <u>an</u>	clamp	(a place for clamping)
kukus	to steam	
kukus <u>an</u>	steamer	(a place for steaming)

Each of the preceding examples, except for *kukus*, also has an agentive form with *peng*-. The agent here indicates the tool or instrument. These forms are: *penapis* [filter], *penimbang* [weighing scales], *pengapit* [clamp].

or adverbial. The nominal derived from these roots is similar to that most common for verb roots, an end product, here showing the qualities of the root. This may also be expressed as: "That which is...". The first examples are adjectival.

1. kotor dirty kotor<u>an</u> dirt (that which is dirty)

Seluar anaknya selalu <u>kotor</u> selepas bermain di padang.

Celana anaknya selalu <u>kotor</u> sesudah bermain di lapangan.

Her child's trousers are always dirty after he's been playing in the field.

<u>Kotoran</u> pada seluar anaknya susah dibuang. <u>Kotoran</u> pada celana anaknya sulit dibuang.

The dirt on her child's trousers is difficult to get rid of.

2. bulat round bulatan circle, sphere

Ahmad menulis sesuatu yang <u>bulat</u> di kertas dan menjadikannya mainan kanak-kanak.

Ahmad menulis sesuatu yang <u>bulat</u> di kertas dan menjadikannya mainan anak-anak.

Ahmad drew something round on a piece of paper and made it into a children's toy.

Ahmad menulis <u>bulatan</u> di kertas untuk menjadikannya mainan kanak-kanak. Ahmad menulis <u>bulatan</u> di kertas untuk menjadikannya mainan anak-anak.

Ahmad drew a circle on a piece of paper in order to make it into a children's toy.

In colloquial Indonesian, -an suffixed to adjectives may give the meaning "somewhat", as in "somewhat cheap" or "on the cheap side". It is possible to analyze these as nouns which mean; "bearing the characteristics of something that is...."

3. Di toko Pak Kumis kata orang barang-barangnya <u>murahan</u> sedikit.

People say the things in Pak Kumis' shop are rather inexpensive.

Atas [above] and bawah [below] are two adverbial roots. When suffixed with -an, nouns which mean respectively "that which is above" and "that which is below" are derived. Atasan and bawahan refer usually to groups of people who are respectively at top of the social order or at the bottom. Orang atasan refers to the "rulers" or the "upper classes" of society, and orang bawahan to the "lower classes". Orang atasan also refers to one's "superiors" or "bosses" and orang bawahan to the "workers" or "employees".

 Masyarakat yang terdapat di negara-negara yang membangun biasanya terbahagi kepada golongan <u>atasan</u> yang kecil dan golongan <u>bawahan</u> yang besar^M.

Societies which are found in developing countries are usually divided into a small upper class and a large lower class.

 \underline{Atasan} biasanya tidak pernah memperhatikan kepentingan bawahan I .

Superiors hardly ever consider the interests of the workers.

be interpreted as locative, as with some of the examples derived from verb roots earlier. There are a few examples of this, the most common being *laut* [sea] and *darat* [land]. When suffixed with -an, lautan and daratan have come to mean respectively "a wide expanse of sea" and "a wide expanse of land". It might be possible to give this a locative interpretation as "the location of the sea" and "the location of the land (a large land mass, not an island)".

The fruits durian and rambutan have evolved their rather restrictive meanings from the noun roots duri [thorn] and rambut [hair]. It is possible to interpret these as particular locations which have respectively "thorns" and "hair".

The suffix -an may also show generality when affixed to noun roots. When affixed to the nouns hari [day], bulan [month] and tahun [year], it derives what in English are the adjectives "daily", "monthly", and "yearly" respectively harian, bulanan, and tahunan. Since -an does not derive adjectives in Malay or Indonesian, these forms are best seen as generalized nouns indicating respectively that something happens not on one specific day but on all days, not during one specific month but during each month, and not in one year but in each succeeding year.

Two other common examples of nouns suffixed with -an to show generality are sayur [vegetable] and buah [fruit]. Sayuran indicates a variety of vegetables and not just one. Before buah is suffixed with -an it must be reduplicated, a process which shows individuality (see Section 9.1). Sayur is also commonly reduplicated for the same reason. The resultant forms are buah-buahan and sayur-sayuran.

When -an is suffixed to numbers, it serves the same generalizing function described earlier. It refers not to just one number but to the set of numbers indicated in the root. The following are examples.

satu	1–9	satuan	units
puluh	10	puluhan	tens
belas	11-19	belasan	teens
ratus	100	ratusan	hundreds
ribu	1,000	ribuan	thousands

1. Orang-orang yang <u>belasan</u> tahun mengalami perubahan yang menyeluruh dalam hidup mereka.

People in their teens experience widespread changes in their lives.

2. Dunia tercampak ke dalam keadaan kemiskinan pada tahun 1930-an.

The world was plunged into poverty in the 1930's.

3. Bukan saja satu dua ribu orang yang menyaksikan pameran itu, tetapi <u>ribuan</u> orang menyaksikannya.

Not just one or two thousand people saw that exhibition, but thousands of people saw it.

6.4 Ke-an

The basic function of the ke—an affix combination is to derive nouns from roots which are verbal and adjectival. Ke—an, however, may also be used to derive abstract nouns from noun roots. There is a second and somewhat different function as well, and that is to mark the locus or focus of particular actions or adjectival qualities.

- 6.4.1 In the first set of examples, *ke—an* derives nouns from roots which are verbal.
 - 1. datang to arrive kedatangan arrival

Orang Islam <u>datang</u> ke Asia Tenggara sebelum tahun 1400-an. Moslems came to Southeast Asia before the 1400's.

<u>Kedatangan</u> orang Islam membawa banyak perubahan kepada tanah Asia Tenggara.

The arrival of the Moslems brought many changes to Southeast Asia.

2. maju to progress, develop kemajuan progress, development

Negara-negara yang sedang membangun tidak banyak <u>maju</u> dalam sepuluh tahun kebelakangan ini. Negara-negara yang sedang membangun tidak banyak maju dalam sepuluh tahun belakangan ini.

Developing countries did not progesss much during the past ten years.

Negara-negara yang sedang membangun tidak mencapai banyak <u>kemajuan</u> dalam sepuluh tahun kebelakangan ini.

Negara-negara yang sedang membangun tidak mencapai banyak <u>kemajuan</u> dalam sepuluh tahun belakangan ini.

Developing countries did not achieve much progress in the last ten years.

3. perlu to need, require keperluan needs, requirements

Pelombong-pelombong awal Kuala Lumpur tidak <u>perlu</u> banyak.

Petambang-petambang perintis Sawah Lunto, Sumatera Barat, tidak <u>perlu</u> banyak.

The early miners of Kuala Lumpur did not need a lot. The early miners of Sawah Lunto, West Sumatra, did not need a lot.

<u>Keperluan</u> pelombongpelombong awal Kuala Lumpur tidak banyak. Keperluan petambangpetambang perintis Sawah Lunto, Sumatera Barat, tidak banyak.

The needs of the early miners of Kuala Lumpur were not great.

The needs of the early miners of Sawah Lunto, West Sumatra, were not great.

There are nominals which may be derived with ke—an, per—an and peng—an affix combinations. The difference between ke—an and per—an nominals, both of which refer to resultant states, is small and may not always be observed in conversation. Ke—an is more abstract. Peng—an, however, always refers to a process. Two examples follow.

1. guna use

6.4.2

<u>kegunaan</u> the usefulness of the use of the using of

<u>Kegunaan</u> buku-buku di perpustakaan adalah untuk meluaskan pandangan mahasiswa.

The use (The usefulness) of books in the library is to broaden the outlook of the students.

<u>Pergunaan</u> buku-buku di perpustakaan terhad kepada mahasiswa universiti. <u>Pergunaan</u> buku-buku di perpustakaan terbatas kepada mahasiswa universitas.

The use of books in the library is restricted to university students.

<u>Penggunaan</u> buku-buku di perpustakaan makin bertambah. The use (The using) of books in the library is increasing.

2. satu <u>ke</u>satu<u>an</u> persatuan one

the unity of the association of

<u>penyatuan</u>

the uniting of

<u>Kesatuan</u> kaum-kaum yang mempunyai bahasa yang berlainan susah hendak dicapai. <u>Kesatuan</u> kelompokkelompok yang mempunyai bahasa yang berlainan sulit dicapai.

The unity of groups which have different languages is difficult to achieve.

<u>Persatuan</u> guru-guru bahasa asing terbubar oleh kerana kekurangan ahlinya. <u>Persatuan</u> guru-guru bahasa asing bubar oleh karena kekurangan anggotanya.

The association of foreign language teachers has disbanded because of a lack of members.

<u>Penyatuan</u> kaum-kaum yang mempunyai bahasa yang berlainan tidak akan tercapai. <u>Penyatuan</u> kelompokkelompok yang mempunyai bahasa yang berlainan tidak akan tercapai.

The uniting of groups which have different languages will not be achieved.

Ke—an may derive two different nominals when affixed to particular verb roots. The first is like the nominals discussed earlier. The second is a locative nominal marking the locus or the focus of the action. Most grammars prefer to consider this second use as verbal, related to the passive. The precise terminology need not concern the student whose main aim is learning the language. What is important is the ability to recognize the difference in function between the two types. Examples which compare the two follow.

 Sejak <u>kecurian</u> keretanya, Bakar berjalan kaki ke universiti.

6.4.3

1. Sejak <u>kecurian</u> mobilnya, Bakar berjalan kaki ke universitas.

Since the theft of his car, Bakar walks to the university.

Bakar <u>kecurian</u> keretanya bulan lepas dan sejak itu dia berjalan kaki ke universiti. Bakar <u>kecurian</u> mobilnya bulan lalu dan sejak itu dia berjalan kaki ke universitas.

Bakar was robbed of his car last month and since then he has walked to the university.

2. <u>Kematian</u> ibu Anwar membuatnya sedih sampai dia telah lama tidak bergaul dengan orang-orang lain.

The death of Anwar's mother made him so sad that he hasn't mixed with other people for a long time.

Sejak Anwar <u>kematian</u> ibunya dia tidak bergaul dengan orangorang lain.

Since Anwar lost his mother (through death), he hasn't mixed with other people.

- 3. <u>Kehilangan</u> dompetnya bermaksud Ananda pun <u>kehilangan</u> duit, kad kredit, dan surat-surat lain yang penting.
- 3. <u>Kehilangan</u> dompetnya berarti Ajat juga <u>kehilangan</u> uang, kartu kredit, dan surat-surat penting yang lain.

The loss of his wallet means that Ananda/Ajat has also lost money, credit cards and other important documents.

It is interesting to note that the subjects in the utterances with the locative ke-an nominal fill the role of indirect object or location. This refers to the place of occurrence. No action is done directly to these subjects but they are the locus toward which the action is directed or the focus of the actions which occur. Verb roots relating to weather, in particular hujan [to rain], have only the locative nominal when derived with ke-an.

- 4. Semua orang yang balik awal dari parti Rosnah <u>kehujanan</u> semasa berjalan kaki ke perhentian bas.
- 4. Semua orang yang pulang lebih awal dari pesta Rosnah <u>kehujanan</u> ketika berjalan kaki ke perhentian bis.

Everyone who left Rosnah's party early got caught in the rain (were rained on) when walking to the bus stop.

Other roots which commonly take only this locative nominal are *lihat* [to see] and *dengar* [to hear].

- 5. Ah Leong <u>kelihatan</u> sedih selepas kematian emaknya.
- 5. Anwar <u>kelihatan</u> sedih sesudah kematian ibunya.

Ah Leong/Anwar looked (was seen to be) sad after the death of his mother.

- 6. Ananda <u>kedengaran</u> menangis selepas kehilangan dompetnya.
- 6. Ajat <u>kedengaran</u>nya menangis sesudah kehilangan dompetnya.

Ananda/Ajat was heard crying after the loss of his wallet.

It is possible as well for the predicate to precede the subject as in the examples that follow.

- 7. Dari jauh <u>kelihatan</u> kapal terbang terus naik ke udara.

 In the distance was seen an airplane rising straight into the sky.
- Di langit <u>kedengaran</u> guruh yang menakutkan.
 In the sky could be heard frightening thunder.

6.4.4 Ke—an when affixed to roots which are adjectival may derive both the general and locative nominal described earlier.

- Ramai orang di negaranegara Afrika Tengah mati <u>kelaparan</u>.
- Banyak orang di negaranegara Afrika Tengah mati kelaparan.

Many people in the countries of central Africa die of hunger.

Ramai orang di negaranegara Afrika Tengah <u>kelaparan</u> makanan yang berzat. Banyak orang di negaranegara Afrika Tengah <u>kelaparan</u> makanan yang bergizi.

Many people in the countries of central Africa are hungry for food which is nutritious.

- 2. <u>Ketakutan</u> membuat budak itu terpegun dan tidak boleh bercakap.
- 2. <u>Ketakutan</u> membuat anak itu tertegun dan tidak bisa berbicara.

Fear startled that child and made him unable to talk.

Budak itu <u>ketakutan</u> terhadap semua orang yang tidak dikenalinya. Anak itu <u>ketakutan</u> terhadap semua orang yang tidak dikenalinya.

That child is fearful of everyone that he doesn't know.

The most commonly derived nominals from adjectival roots, however, are general. The following are further examples.

bersih	clean	<u>ke</u> bersihan	cleanliness
banyak	many	<u>ke</u> banyakan	majority
cantik	beautiful	<u>ke</u> cantik <u>an</u>	beauty
degil	stubborn	<u>ke</u> degilan	stubbornness
$susah^{M}$	difficult	<u>ke</u> susah <u>an</u>	difficulty
$sulit^I$	difficult	<u>ke</u> sulit <u>an</u>	difficulty

When ke—an is affixed to a reduplicated adjective (see also Section 9.2), the resultant form may be seen as a nominal modifier which 'somewhat' possesses the qualities of the adjective root. Something that is $\underline{keputih-putihan}$, for example, is something that is "somewhat white" and something that is $\underline{kegelap-gelapan}$ is something that is "somewhat dark".

3. Jauh di sana, di semak-semak yang <u>ke</u>gelap-gelap<u>an</u> itu, terdengar bunyi yang aneh dan mengerikan.

Far in the distance, in the somewhat darkened undergrowth, could be heard a strange and frightening sound.

6.4.5 Where nominals are derived from adjectival roots by both -an and ke—an affixes, the nominal derived with -an is always more concrete and the nominal with ke—an more abstract. Verbs taking both of these nominal affixes show the same distinction.

dirty kotor kotoran dirt kekotoran dirtiness bulatan bulat round a circle kebulatan roundness to steal that which curi curian kecurian stealing is stolen

When *ke-an* is affixed to noun roots, the effect is to create more abstract nouns. Some of these derived nouns are used as noun modifiers and translate into English as adjectives. They, however, remain as nouns in Malay and Indonesian.

1. bangsa race, nationality kebangsaan national

Bangsa Melayu sudah naik ke 55% jumlah penduduk Malaysia.

Bangsa Indonesia bertambah 2% setiap tahun.

Indonesians increase (in

population) by 2% a year.

The Malays have risen to 55% of the total population of Malaysia.

Bahasa <u>kebangsaan</u> di Bahasa <u>kebangsaan</u> di Malaysia ialah bahasa Indonesia ialah bahasa Melayu.

The national language in Malaysia/Indonesia is Malay Indonesian.

2. agama religion religious

Agama Islam adalah <u>agama</u> kebangsaan di Malaysia.

Agama Islam adalah <u>agama</u> terbanyak pemeluknya di Indonesia.

Islam is the national religion in Malaysia.

Islam is the religion with the largest number of followers in Indonesia.

Kepercayaan <u>keagamaan</u> masih tetap teguh dalam keluarga saya.

Religious belief is still strong in my family.

3. menteri minister kementerian ministry

<u>Menteri</u> Pelajaran sekarang Dr Sulaiman.

The Minister for Education now is Dr Sulaiman.

<u>Kementerian</u> Pelajaran mengalami perubahan yang besar selepas Dr Sulaiman dilantik sebagai ketua.

The Education Ministry underwent great changes after Dr Sulaiman was appointed as the head.

<u>Menteri</u> Pendidikan dan Kebudayaan sekarang Prof Fuad Hassan.

The Minister of Education and Culture now is Prof Fuad Hassan.

Kementerian (Departamen) Pendidikan dan Kebudayaan mengalami perubahan yang besar setelah Prof Fuad Hassan dilantik sebagai menteri.

The Ministry (Department) of Education and Culture underwent great changes after Prof Fuad Hassan was appointed as minister.

4. raja kerajaan king

government^M, kingdom

Raja Malaysia sekarang Sultan Perak.

Raja Dharmawangsa dari Jawa Timur menyerang dan berhasil melemahkan kerajaan Sriwijaya di Sumatera.

The king of Malaysia is at present the Sultan of Perak.

King Dharmawangsa from East Java attacked and succeeded in weakening the kingdom of Sriwijaya in Sumatra.

Kerajaan Malaysia sudah mengambil langkah untuk menghapuskan penjualan dadah.

Kerajaan Aceh pada zaman lalu menguasai pantai utara dan timur Sumatera.

The government of Malaysia has taken steps to eliminate the sale of drugs.

The Kindom of Aceh, in former times, controlled the north and east coasts of Sumatra.

5. seni kesenian the arts

Ada pameran mengenai seni dan budaya Indonesia.

There is an exhibition about the art and culture of Indonesia.

Kesenian sepatutnya mengambil peranan yang penting dalam pelajaran penuntut universiti.

Kesenian seharusnya mengambil peranan yang penting dalam pelajaran mahasiswa universitas.

The arts should play an important part in the studies of university students.

Ke--an may also be affixed to previously affixed roots to derive 6.4.6 these as nouns. The following are examples.

> 1. angkat raise, lift up berangkat to depart keberangkatan departure

Beribu-ribu orang menyambut keberangkatan pulang Raja Permaisuri Agong.

Beribu-ribu orang melepas keberangkatan Presiden Suharto

Thousands of people were on hand for the departure of the Queen/President Suharto.

2. rosot decline to decline merosot kemerosotan the decline

<u>Kemerosotan</u> ekonomi Australia mempengaruhi juga kehidupan rakyat jelata.

The decline of the Australian economy also affects the lives of ordinary people.

Ke--an may also be affixed to the combination of the negative tidak and an adjective. When this sequence is nominalized with ke--an it is generally written together as a compound although some writers may join the two parts with a hyphen.

3. adil iust tidak adil. uniust ketidakadilan injustice

Kerana ketidakadilan yang menjadi-jadi pemerintah akhirnya digulingkan.

Karena ketidakadilan yang menjadi-jadi pemerintah akhirnya digulingkan.

Due to increasing injustice, the government was eventually overthrown.

6.5 Ke-

The prefix ke- is highly restricted in its use for deriving nouns and there are very few examples which the student is likely to encounter in his or her study. The root to which ke- may be affixed may be either verbal, adjectival or nominal.

hendak	to want	<u>ke</u> hendak	a desire, wish, need
tagih	to be addicted to	<u>ke</u> tagih	an addict
tua	old	<u>ke</u> tua	an elder, leader
kasih	love	$\underline{ke}kasih$	a loved one

Two of these derived nouns may also form the basis for a further derivation as verbs. The verbal suffix -i is required. In an active sentence the agent prefix meng- may optionally be used and in a passive sentence the passive prefix di- must be used.

kehendak	a need	kehendak <u>i</u>	to need
<u>ke</u> tua	a leader	ketua <u>i</u>	to lead

1. <u>Ketua</u> Kampung Selatan Pak Long.

The head of South Village is Pak Long.

Pak Long <u>mengetuai</u> Kampung Selatan.

Pak Long heads (leads) South Village.

2. <u>Kehendak</u> pelombong awal Kuala Lumpur makanan dan minuman saja. ketua<u>i</u> to lead

1. Ketua kelas Bahasa Belanda

Edi Yusup.

The head of the Dutch class is Edi Yusup.

Edi Yusup <u>mengetuai</u> kelas Bahasa Belanda.

Edi Yusup heads (leads) the Dutch class.

2. <u>Kehendak</u> petambang perintis Sawah Lunto makanan dan minuman saja.

The only needs of the early miners of Kuala Lumpur/Sawah Lunto were food and drink.

Makanan dan minuman saja <u>dikehendaki</u> pelombong awal Kuala Lumpur. Makanan and minuman saja <u>dikehendaki</u> petambang perintis Sawah Lunto.

Only food and drink were needed by the early miners of Kuala Lumpur/Sawah Lunto.

There are a few examples where there is no nominal form with *ke* and yet the nominal seems to form the basis for further derivation as a verb.

tahu	to know	* <u>ke</u> tahu	ketahu <u>i</u>	to know about
muka	face	* <u>ke</u> muka	kemuka <u>kan</u>	to present

- 3. Polis belum <u>mengetahui</u> siapa yang merompak bas Kuala Lumpur dalam perjalanan ke Melaka.
- 3. Polis belum <u>mengetahui</u> siapa yang merampok bis Jakarta dalam perjalanan ke Sumatera.

The police do not yet know who robbed the Kuala Lumpur/Jakarta bus en route to Malacca/Sumatra.

4. Orang yang menyaksikan pembunuhan <u>mengemukakan</u> buktibukti yang memberatkan kesalahan yang terduduh.

The person who witnessed the murder presented evidence that made things worse for the accused.

In Indonesia ke- is used informally with particular verbs to indicate unintentional action. Students will most commonly hear the verbs temu [to meet] and tabrak [to collide] used in this way.

- Saya <u>ketemu</u> teman lama di jalan^I.
 I met an old friend on the street.
- 6. Bis parawisata <u>ketabrak</u> tembok ketika kembali dari Bandung^I. The tourist bus hit a wall when returning from Bandung.

6.6 The suffix -nya

The nominal meaning of -nya is really an extension of its function as an indicator of possession (see Sections 4.1.2.3 and 4.1.4). When -nya is suffixed to adjectives or verbs, the resultant construction is a noun phrase showing possession equivalent to the English "The ... of it". What is very different from English is that the referent for -nya or "it" does not precede the noun phrase but follows it. The referent is found in the immediately following noun phrase in an appositive construction (see Section 2.2.1).

The first set of examples examine -nya suffixed to adjectives. Two English translations are given. The first is purely nominal.

The second attempts to make explicit the possessive meaning of

1. Tingginya rumah panjang itu lebih kurang dua meter dari tanah.

The height of the long house is approximately two metres above the ground.

(The height of it, the long house, is approximately two metres above the ground.)

- 2. Beratnya beg yang boleh dibawa ke dalam kabin kapal terbang ialah lima kilo.
- 2. Beratnya tas yang boleh dibawa ke dalam kabin pesawat terbang ialah lima

The weight of a bag that can be brought into the cabin of an airplane is five kilos. (The weight of it, a bag that can be brought into the cabin of an airplane is five kilos.)

- 3. Besar<u>nya</u> sepatu yang dipakai Subri dua kali sepatu saya. The size (largeness) of the shoe that Subri wears is twice as large as mine. (The size of it, the shoe that Subri wears, is twice as large as mine.)
- 4. Putusnya hubungan diplomatik dengan Afrika Selatan memanglah sudah dijangka.
- 4. Putusnya hubungan diplomatik dengan Afrika Selatan memang sudah diperkirakan.

The break in diplomatic relations with South Africa was indeed expected.

(The break in it, diplomatic relations with South Africa, was indeed expected.)

The affix combination ke—an may also derive nouns from these 6.6.2 roots. The meaning of the resultant noun, however, may be both concrete and abstract. The following utterances show the use of two of these nouns.

ketinggian keberatan kebesaran keputusan

a high position or place; height difficulty, seriousness: heaviness greatness, splendour; bigness decision, result

- 1. Lazimnya cerita-cerita penglipur lara membawa kisah dongeng mengenai kebesaran raja-raja dan kecantikan putera-puteri diraja.
- 1. Lazimnya cerita-cerita pelipur lara membawa kisah dongeng mengenai kebesaran raja-raja dan kecantikan putera-puteri kerajaan.

Usually the stories of the traditional storyteller are legends about the splendour of kings and the beauty of royal princes and princesses.

2. Para terduduh sedang menunggu keputusan pengadilan. The accused are awaiting the results of the trial.

While there are roots where affixation with -nya and ke--an appear to produce basically the same result, the two nominals may still be distinguished. Nominals formed with ke--an will always be more abstract and those formed with -nya will always have a more immediate and concrete referent.

- 6.6.3 The suffix -nya may also be affixed to verbs to produce the same result discussed earlier for adjectives, that is, a nominal showing possession with a referent in the immediately following noun phrase. For emphasis, the referent noun phrase in utterance 3 has been placed first.
 - 1. Tentang berjaya<u>nya</u> ekonomi 1. Tentang berhasil<u>nya</u> bagi tahun anggaran 1994, kerajaan masih berdiam
 - ekonomi pada tahun anggaran 1994, pemerintah masih membisu.

Regarding the success of the economy for the 1994 financial year, the government is still keeping quiet.

(Regarding the success of it, the economy for the 1994 financial year, the government is still keeping quiet.)

- 2. Terbakarnya kilang yang ternyata merugikan pemiliknya dipandang dengan ragu-ragu oleh pihak polis.
- 2. Terbakarnya pabrik yang ternyata merugikan pemiliknya dilihat dengan ragu-ragu oleh pihak polisi.

The burning of the factory that has clearly been a losing proposition for its owners is being viewed suspiciously by the police.

(The burning of it, the factory that has clearly been a losing proposition for its owners, is being view suspiciously by the police.)

- 3. Keretapi timur-barat, tibanya tidak boleh ditetapkan mengikut jadual.
- 3. Kereta api Mutiara, tibanya tidak dapat dipastikan sesuai dengan jadwal.

As for the east-west train/Mutiara, its arrival cannot be determined by the schedule.

As with the preceding adjectival examples, nominals may also be formed from verb roots with the affixation of ke—an. The resulting nominals, however, are different. Nominals with kean are always more abstract compared to those with -nya. While kejayaan^M/keberhasilan^I and kebakaran may refer respectively to any success or any fire, berjayanya M/berhasilnya and terbakarnya must have specific references and refer to only one incidence of success or fire.

- When -nya is suffixed to nouns, the result is a noun showing 6.6.4 possession. Such nouns, however, may translate as verbs in English. The following two sets of examples are presented to show students the difference between similar utterances each of which, although containing nouns, may broadly be translated into English as verbal. For each utterance in each set, the literal meaning is given first, followed by a more general verbal meaning in parenthesis.
 - 1. Harga kamus itu, sepuluh ringgit.
- 1. Harga kamus itu, sepuluh ribu rupiah.

The price of that dictionary is ten dollars/ten thousand rupiah. (That dictionary costs ten dollars/ten thousand rupiah.)

Kamus itu, harganya sepuluh ringgit.

Kamus itu, harganya sepuluh ribu rupiah.

That dictionary, its price is ten dollars/ten thousand rupiah. (That dictionary costs ten dollars/ten thousand rupiah.)

Kamus itu berharga sepuluh ringgit.

Kamus itu berharga sepuluh ribu rupiah.

That dictionary has the price of ten dollars/ten thousand rupiah. (That dictionary costs ten dollars/ten thousand rupiah.)

- 2. Makna "floor" dalam bahasa 2. Arti "floor dalam bahasa Melayu, lantai.
 - Indonesia, lantai.

The meaning of "floor" in Malay/Indonesian is lantai. ("Floor" means (is) lantai in Malay/Indonesian.)

"Floor" dalam bahasa Melayu, maknanya lantai.

"Floor" dalam bahasa Indonesia, artinya lantai.

"Floor" in Malay/Indonesian, its meaning is lantai. (Floor means (is) lantai in Malay/Indonesian.)

dalam bahasa Melayu.

"Floor" bermakna lantai "Floor" berarti lantai dalam bahasa Indonesia.

"Floor" has the meaning lantai in Malay/Indonesian. (Floor means lantai in Malay/Indonesian.)

- 6.6.5 In Malaysia, one other use of -nya which should not be confused with its possessive or nominal functions is to add emphasis to particular adjectives. This is exemplified in the following utterances.
 - 1. Marilah kita berjalan. Jauhnya! Lets walk. - It's far!
 - 2. Inilah gambar kakak saya. Cantiknya! This is a picture of my older sister. - She's beautiful!

GENERAL AFFIXES

The affixes included in this section fulfill various functions which are explained under the heading of each individual affix.

7.1

Se-, a shortened form of esa [one], is an adjectival and adverbial prefix. Esa is rarely used except in set expressions such as Tuhan yang Maha Esa [The one and only God]. The common form of "one" is satu. Because se-derives from a word meaning "one", it carries the meaning of "oneness", "equality" or "unity" in most of its active uses.

- Se- may be prefixed to noun, verb, adjective and adverbial roots. 7.1.1 The first set of examples show se- affixed to noun roots.
 - 1. Nyoman tinggal serumah dengan Wayan. Nyoman lives in the same house (one house) with Wayan.
 - 2. Surinder seumur dengan Saroja. Surinder is the same age (one age) as Saroja.
 - 3. Apa kata guru Nazir <u>se</u>rupa 3. Apa guru Nazir kata <u>se</u>rupa dengan apa kata guru kita. dengan apa guru kita kata. What Nazir's teacher said is the same as what our teacher said

Se- may also be prefixed to verb roots to show equality of unity. In utterance 4, tuju means "to aim for" or "to head in a particular direction" and pendapat means "opinion". Setuju means "in agreement" or "having the same aim or direction" and sependapat means "having the same opinion".

4. Prakash jarang setuju dengan Ravi mengenai nolitik.

> Prakash rarely agrees with Ravi about politics.

4. Yeni jarang sependapat dengan Retno mengenai politik.

Yeni rarely agrees with Retno about politics.

Se- prefixed to roots which are adjectival show equality or suitability. For many of these, it is the prefixed form which is more common than the simple root. For example, sesuai [suitable for] is more common than suai and selaras [parallel to, in accordance with is more common than laras. An example with cocok, also meaning "suitable", follows. In Malaysia cocok is prefixed with se-. In Indonesia it is not.

- 5. Cara hidup di bandaraya besar seperti Kuala Lumpur tidak secocok dengan Aminah yang membesar dan tinggal hampir 25 tahun di kampung.
- 5. Cara hidup di kota besar seperti Jakarta tidak cocok dengan Aminah yang besar dan tinggal hampir 25 tahun di desa.

The way of life in large cities such as Kuala Lumpur/Jakarta is not suitable for Aminah who grew up and lived for almost 25 years in a village.

This equality may also be expressed as a comparison (see Section 8.3).

- 6. Saya tidak <u>sepandai abang</u> 6. Saya tidak <u>sepandai kakak</u> laki-laki saya.

I am not as smart as my older brother.

7. Rumah saya tidak sejauh rumah Halide.

My house isn't as far as Halide's.

The idea of equality, unity, or oneness may also be seen when se- is prefixed to adverbs of time. In each of the following utterances, a unit of time is being set as the time some event takes place. For a specific discussion of selama and sepanjang, refer to Section 12.22.

- 8. <u>Se</u>masa saya ada di Pulau Pinang, pekerja-pekerja bas bandaraya mogok.
- 8. <u>Se</u>waktu saya ada di Malang, pekerja-pekerja bis kota mogok.

The time I was in Penang/Malang, the City Council bus workers were on strike.

- 9. <u>Se</u>lepas dia pergi, barulah saya gembira.
- 9. <u>Se</u>telah dia pergi, barulah saya gembira.

After she went, only then was I happy.

- 10. <u>Se</u>belum mula belajar, makanlah.
- 10. <u>Se</u>belum mulai belajar, makanlah.

Before (you) begin studying, eat.

Se- prefixed to certain verbs may also show the relative time an action takes place.

- 11. <u>Se</u>sampai Nazir di padang, rusuhan mula berlaku.
- 11. <u>Se</u>sampai Nazir di lapangan, kekacauan mulai terjadi.

Upon Nazir's arrival at the playing field, the disturbances had just began.

OR

When Nazir arrived at the playing field, the disturbances had just began.

Se- may also be used to express limits on particular abilities. It is possible to view the use of se- in this context as delimiting a unit beyond which a particular ability can no longer be used or is no longer relevant.

- 12. <u>Se</u>tahu saya, Arif ada lagi di Singapura dan tidak akan balik sampai besok.
- 12. <u>Se</u>tahu saya, Arif masih berada di Jakarta dan tidak akan kembali sampai besok.

As far as I know, Arif is still in Singapore/Jakarta and will not be returning until tomorrow.

- 13. Buatlah sendiri <u>se</u>dapatdapatnya, dan kalau tidak lagi berjaya, barulah minta pertolongan orang lain.
- 13. Kerjakan sendiri <u>se</u>dapatdapatnya, dan jika tidak juga berhasil, barulah minta bantuan orang lain.

Work on it yourself as much as possible, and if it still isn't successful, only then ask for someone else's help.

- 14. Cubalah tahan nafas 14. seberapa lama yang boleh.
- 14. Cobalah tahan nafas <u>se</u>sanggupnya.

Try holding your breath for as long as possible.

- 7.1.2 Se- clearly retains its meaning of "one" when indicating a particular number. It may be affixed to words such as *tiap* [each] or to particular numerical classifiers which precede nouns (see examples 2–3 and Section 11.1.5).
 - Setiap orang yang masuk, mesti menyebut namanya dulu.
 Each person who enters, must mention his name first.
 - 2. <u>Se</u>ekor burung langgar cermin depan kereta, dan menyebabkan cermin itu pecah.
- 2. <u>See</u>kor burung menabrak kaca depan mobil, dan menyebabkan kaca itu pecah.

A bird hit the windscreen of the car, causing it to break.

- 3. <u>Se</u>pucuk dua surat sampai tetapi orang belum membacanya lagi.
- 3. <u>Sepucuk dua surat sampai</u> tetapi orang belum juga membacanya.

One or two letters have arrived, but no one has read them yet.

Se- also quite clearly retains its meaning of "one" when affixed to nouns marking divisions of time, such as "hour", "day", "week", "month" and "year" as well as numbers.

- 4. <u>Sejam selepas saya masuk,</u> pertunjukan wayang gambar mula.
- 4. <u>Sejam sesudah saya masuk,</u> pertunjukan filem dimulai.

One hour after I entered, the movie show began.

- Saya tinggal di Singapura setahun sebelum boleh faham tingkah laku orang di sana.
- 5. Saya tinggal di Singapura setahun sebelum dapat memahami tingkah laku orang di sana.

I lived in Singapore a year before I could understand the behavior of people who lived there.

- 6. Amir bayar seratus ringgit untuk lampu besar kereta dia.
- 6. Amir membayar sepuluh ribu rupiah untuk lampu besar mobilnya.

Amir paid one hundred dollars/ten thousand rupiah for the headlamp of his car.

- Se-, however, is used quite differently from satu [one]. While 7.1.3 satu is used for counting, se- cannot be used in this way. Sealways expresses a unit while satu simply indicates a number. In Indonesia suatu is used in place of satu when the meaning "one" is nonspecific. Compare the following utterances.
 - 1. Satu hari Nabilah mahu pergi makan angin di Amerika.
- 1. Suatu hari Nabilah ingin berlibur di Amerika.

One day Nabilah wants to go on holiday in America.

- 2. Saya cuma ada masa untuk melawat satu negara saja di Asia Tenggara semasa balik dari cuti tahunan di England.
- 2. Saya cuma ada waktu untuk mengunjungi satu negara saja di Asia Tenggara sewaktu kembali dari cuti tahunan di Inggeris.

I have time to visit only one country in Southeast Asia when returning from annual leave in England.

Se- cannot be used in place of satu in utterances 1 and 2 since sehari and senegara could only refer to units that were, respectively, an entire day and an entire country. Utterances 3-4 are incorrect.

- 3 *Sehari Nabilah mahu pergi makan angin di Amerika.
- 4. *Saya cuma ada masa melawat senegara saja di Asia Tenggara semasa balik dari cuti tahunan di England.
- 3. *Sehari Nabilah ingin berlibur di Amerika.
- 4. *Saya cuma ada waktu mengunjungi senegara saja di Asia Tenggara sewaktu kembali dari cuti tahunan di Inggeris.

Utterances 5-6 show the correct usage of sehari and senegara.

- 5. Nabilah cuma dapat makan 5. Nabilah cuma dapat angin di Amerika sehari saja kerana dia terpaksa balik dan menjaga emaknya yang sakit teruk.
 - berlibur di Amerika sehari saja karena dia terpaksa kembali dan menjaga ibunya yang sakit keras.

Nabilah was able to holiday in America for just one day because she had to return and take care of her mother who was very ill.

- 6. Rakyat Kamboja akhirnya menyedari mereka tidak senegara dengan tentera Vietnam yang menggulingkan pemerintah Pol Pot.
- 6. Rakyat Kamboja akhirnya menyadari mereka tidak senegara dengan tentara Vietnam yang menggulingkan pemerintah Pol Pot.

The people of Cambodia finally realized they were not united (one nation) with the Vietnamese army that overthrew the government of Pol Pot.

Because se- indicates a complete unit, it is also incorrect to use it before nouns which normally require numerical classifiers (see Section 11.1.5). While it is possible to avoid the numerical classifier in utterances such as examples 7-8 where the number satu [one] is used, these utterances are totally incorrect when sereplaces satu. Utterances 9-10 show both the incorrect usage of se- and the correct usage with the numerical classifier. The English translation remains the same as in utterances 7-8.

7. Saya pesan satu kopi dan satu teh. I ordered a coffee and a tea.

- 8. Ismail menghisap satu rokok saja hari ini sebab dia mahu berhenti.
- 8. Ismail menghisap satu rokok saja hari ini sebab di mau berhenti.

Ismail smoked just one cigarette today because he wants to stop

- 9. Saya pesan secawan kopi dan secawan teh. *Saya pesan sekopi dan seteh.
- 9. Saya pesan secangkir koni dan secangkir teh. *Saya pesan sekopi dan
- 10. Ismail menghisap sebatang rokok saja hari ini. *Ismail menghisap serokok saja hari ini.

Se- sometimes appears in the alternative form of sen- due to assimilation, generally before roots beginning with d such as in the word sendiri [by oneself or on one's own] (see Section 12.21)

The suffix -lah

- 7.2.1 The basic function of -lah is to add emphasis to the word to which it is suffixed. While -lah is very commonly used in Malaysia, its use is more restricted in Indonesia. The following examples try to give some idea of this comparative usage.
 - 1. Di mana pondok telefon? Di situlah.

Where is the telephone booth? - Why, it's over there.

- 2. Kereta rosak. Bas pun sudah pergi. Bagaimana kita nak sampai di sana? - Jalan kakilah.
- 1. Di mana telepon umum? -Di situ.

Where is the public telephone? - Over there.

2. Mobil rusak. Bis pun sudah pergi. Bagaimana kita mau sampai di sana? - Jalan kaki.

The car's broken down. The bus has already gone. How are we going to get there? - Walk (how else)?

3. Sayalah yang menang pertandingan bola tangkis. Mengapa semua orang menyangka Rosli yang menang? I was the one who won the badminton game. Why does everyone think it was Rosli?

- Bangunlah sekarang. Jam loceng sudah berbunyi. - Itu jam di bilik sebelah, bukan di bilik ini.
- 4. Bangunlah sekarang, Jam loceng sudah berbunyi. - Itu jam di kamar sebelah, bukan di kamar ini.

Get up now. The alarm has already rung. - It's the clock in the next room, not this room.

- The suffix -lah is also used when the predicate precedes the 7.2.2 subject. This change in standard word order is made to emphasize the predicate and, while -lah is not required, it is usually used to complement this emphasis (see also Section 2.1).
 - 1 Berkali-kali soal itu ditujukan kepada Menteri Besar. Akhirnya, jawablah dia dengan teragak-agak.
- 1. Berkali-kali persoalan itu diajukan kepada Gubenur. Akhirnya, dia jawab dengan berat hati

The question was repeatedly directed to the Chief Minister/ Governor. Finally he answered it with hesitation.

- The suffix -lah, in addition to its function of showing emphasis. 7.2.3 also functions to take the edge off a command and in that way make the command more polite. As with most particles of this type, the interpretation is highly context sensitive.
 - 1. Janganlah pergi sekarang. 1. Janganlah pergi sekarang. Hujan lagi.
 - Masih hujan.

You don't want to go now. It's still raining.

2. Duduklah di sini.

Why don't you sit here.

It would, however, take only a change in context, intonation or the relative status of the speakers to give -lah a somewhat different interpretation, more emphatic and somewhat more condemnatory.

- 3. Mengapa tunggu lagi? Pergilah. Orang lain sudah ada di sana.
 - 3. Apa lagi yang ditunggu? Pergilah. Orang lain sudah ada di sana.

Why are you still waiting. Go on. The others are already there.

- Allah! Tulislah di kertas ini. Kertas itu orang lain punya.
 Allah! Tulislah di kertas ini. Kertas itu punya orang lain. Kertas itu punya orang lain.
 Oh God! Write on this paper. That paper is someone else's.
- 7.2.4 One of the particles used colloquially in Jakarta that shares some of the meaning of -lah is dong. Dong and -lah, however, are not fully equivalent.
 - Tunggu dong. Kok cepat-cepat sih¹?
 Wait up. Why are you in a rush?
 - Jadi kita nggak ketemu lagi dong minggu ini? Ketemu.
 So we won't be seeing each other again this week? We will.
 - 3. *Ujiannya, kan, sudah selesai? Harusnya gembira <u>dong.</u>*Your exams are finished, aren't they? You should be happy.

7.3 The suffix -kah

- **7.3.1** The suffix -kah marks the utterance as a question. It is not, however, required when asking questions as questions can be shown by intonation. The two variations of utterance 1 are equally acceptable. The English translation remains the same.
 - Ramli bekerja di Singapurakah?
 Ramli bekerja di Singapura?
 Does Ramli work in Singapore?

While the most neutral position for -kah is at the end of the utterance, it can occur after any phrase in the utterance which the speaker wishes to question. This same emphasis is usually obtained in English by contrastive stress or a change in word order. The following are examples.

2. Ramli bekerjakah di Singapura?
Does Ramli work in Singapore?

- 3. Ramlikah yang bekerja di Singapura?
 Is it Ramli who works in Singapore?
- 4. Ramli bekerja jauh<u>kah</u> dari sini? Does Ramli work far from here?
- 7.3.2 In Indonesia, though not in Malaysia, questions may be signalled by preceding the utterance with *apakah*, frequently shortened to just *apa* in conversation. This question type is generally used when the speaker is requesting new information. If the speaker is fairly sure of agreement from the listener, then the tag *ya* is used (see Section 10.2.4). Utterance 2 compares these two uses.
 - Apakah nama bapak Bakar^I?
 Is your name Bakar?
 - 2. Apa Ramli bekerja di Singapura ??

 Does Ramli work in Singapore?

Ramli bekerja di Singapura, ya? Saya selalu ketemu dia di situ^I.

Ramli works in Singapore, doesn't he? I always meet him there.

- 7.3.3 In Malaysia, more formal questions may be set by suffixing -kah to ada. This type of question is commonly seen in text books where the truth or falsity of a particular statement is being questioned. It may be equivalent to the English "Is it true that...". In Indonesia, apakah is used for this function.
 - 1. Ada<u>kah</u> Cheng Guan dan Amin dengar sesuatu dari beca di tepi pantai?
- Apa<u>kah</u> Cheng Guan dan Amin dengar sesuatu dari becak di tepi pantai?

Did Cheng Guan and Amin hear anything from the trishaw along the beach?

OR

Was it true that Cheng Guan and Amin heard something from the trishaw along the beach? 2. Adakah Sultan Kedah menjual sebahagian daripada tanahnya kepada Francis Light untuk mendapatkan wang atau untuk mendapatkan perlindungan dari kerajaan Siam?

Did the Sultan of Kedah sell a part of his land to Francis Light in order to get money or in order to get protection from the Thai government?

2. Apakah Mangkunegaran menjual sebagian tanahnya kepada Belanda untuk mendapatkan uang atau untuk mendapatkan perlindungan dari penjajah?

> Did Mangkunegaran sell a part of his land to the Dutch in order to get money or in order to get protection from the colonialists?

COMPARISONS AND

Comparisons indicating a greater or lesser degree are shown respectively by the expressions lebih ... daripada and kurang ... daripada, and those showing equality by sama dengan. There are, however, also a number of alternatives which are used in conversational speech. These standard and alternative forms are discussed.

Greater Degree

- 8.1.1 Comparisons showing greater degree are made with lebih [more] and the preposition daripada [than]. The following are examples.
 - 1. Makanan di luar lebih sedap daripada makanan di kampus. The food outside is tastier than the food on campus.
 - 2. Hamid berjalan <u>lebih</u> cepat <u>daripada</u> saya. Hamid walks faster than I do.

An alternative to the preceding utterances, commonly used in conversation, is to use lagi [still or yet] in place of lebih. The lagi may either precede or follow the adjective. This alternative is found in Malaysia and not in Indonesia. The English translation remains the same.

- 3. Makanan di luar sedap <u>lagi daripada</u> makanan di kampus^M
- 4. Hamid berjalan lagi cepat daripada saya^M. In the conversational speech of Malaysia as well, daripada is often shortened to pada or to dari.
- 5. Makanan di luar sedap <u>lagi dari</u> makanan di kampus^M.
- 6. Hamid berialan lagi cepat pada saya^M

If the comparison is implied by the context of the conversation, as is usually the case, then lebih or lagi may be omitted and daripada, dari or pada used alone. Utterances 7-8 however, would be less common then utterances 5-6. In Indonesia, when *lebih* is omitted, it common in conversation to use dibanding [compared to]. An alternative in Malaysia and Singapore is to say berbanding dengan.

- 7. Makanan di luar sedap daripada makanan di kampus.
- 7. Makanan di luar enak dibanding makanan di kampus.
- 8. Hamid berjalan cepat pada sava.
- 8. Hamid berjalan cepat dibanding sava.

Questions which ask for comparisons of greater degree are as follows. Utterances 9-10 are the questions which would be asked in the standard language.

- 9. Makanan yang mana lebih sedap, makanan di luar atau makanan di kampus?
- 9. Makanan yang mana lebih enak, makanan di luar atau makanan di kampus?

Which food is tastier, the food outside or the food on campus?

10. Siapa berjalan lebih cepat, Hamid atau saya? Who walks faster, Hamid or me?

It is also possible to have various shortened forms of the question in conversational speech. As mentioned earlier, since lebih is implied in the comparison, it may be omitted. The English translation remains the same.

- 11. Makanan yang mana sedap, makanan di luar atau makanan di kampus?
- 11. Makanan mana yang enak. makanan di luar atau makanan di kampus?

Makanan is also redundant in the introductory clause since it is repeated in the clauses which follow and so it too may be omitted.

- 12. Yang mana sedap, makanan 12. Mana yang enak, makanan di luar atau makanan di kampus?
 - di luar atau makanan di kampus?

Yang is also optional (see Section 2.3). This leaves the very basic question:

- 13. Mana sedap, makanan di luar atau makanan di kampus?
- 13. Mana enak, makanan di luar atau makanan di kampus?

Lagi may also be used in questions as it is in answers. It may either precede or follow the adjective as was the case in the comparisons given above. This occurs in Malaysia and not in Indonesia.

- 14. Makanan yang mana lagi sedap, makan di luar atau makanan di kampus^M?
- 15. Siapa berjalan lagi cepat, Hamid atau saya^M?
- 8.1.2 In questions as well atau [or] is often omitted, replaced by the question particle -kah following the two noun phrases which are being compared. The suffix -kah used in this way is pronounced -ke in Malaysia.
 - 1. Makanan yang mana lebih sedap, makanan di luarkah, makanan di kampuskah?
- 1. Makanan mana yang lebih enak, makanan di luarkah, makanan di kampuskah?

Once the comparison is set by the use of -kah, then the lagi or lebih become redundant and may be omitted in conversation.

2. Siapa berjalan cepat, Hamidkah, sayakah? It is also possible to place emphasis directly on the items being compared by placing them at the beginning of the question.

- 3. Makanan di luark<u>ah</u>, makanan di kampus<u>kah</u>, yang mana sedap?
- 3. Makanan di luark<u>ah</u>, makanan di kampus<u>kah</u>, mana yang enak?

The food outside, or the food on campus, which is tastier?

It is also possible to answer a question retaining the same emphatic word order. In this instance, the respondent actually repeats the question as if considering the possibilities before coming out with an answer.

- 4. Makanan di luark<u>ah</u>, makanan di kampus<u>kah</u>, makanan di luar yang sedap.
- 4. Makanan di luark<u>ah,</u> makanan di kampus<u>kah,</u> makanan di luar yang enak.

The food outside, or the food on campus, the food outside is tastier.

- 8.1.3 Lebih may also be used directly in comparisons with nouns. Lagi would be less acceptable in this type of utterance. The first English translation is general. The second is more literal and is not necessarily what an English speaker would say.
 - 1. Duit dia l<u>ebih</u> daripada duit saya?

1. Uang dia l<u>ebih</u> daripada uang saya.

He has more money than I have. (His money is more than mine.)

- 2. Kerusi di Dewan Kuliah Dua l<u>ebih</u> daripada kerusi di Dewan Kuliah Tiga.
- 2. Kursi di Aula Dua l<u>ebih</u> daripada kursi di Aula Tiga.

There are more chairs in Lecture Theatre Two than Lecture Theatre Three.

(The chairs in Lecture Theatre Two are more than in Lecture Theatre Three.)

- 3. Anggota kumpulan Abdullah le<u>bih</u> daripada anggota kumpulan Mashudi.
- 3. Anggota kelompok Abdullah lebih daripada anggota kelompok Mashudi.

Abdullah's group has more members than Mashudi's. (The members of Abdullah's group are more than Mashudi's.)

What is implied in each of the preceding utterances, but not stated, is the adjective *banyak* [many]. This may be added to each of the utterances. One example follows. The English translation remains the same.

- 4. Duit dia lebih b<u>anyak</u> daripada duit saya.
- 4. Uang dia lebih b<u>anyak</u> daripada uang saya.

Banyak is optional in the preceding utterances because it is understood from the context of the utterance. It is not, however, optional when the same information is conveyed using an existential utterance (see Section 2.1.3). These are utterances where ada is either indicated, the common expression in Malaysia, or implied, the common expression in Indonesia. Banyak must be included in the following utterances. The omission of banyak is a common error made by students of Malay and Indonesian.

- 5. A<u>da</u> lebih <u>banyak</u> kerusi di Dewan Kuliah Dua daripada Dewan Kuliah Tiga.
- 5. Lebih b<u>anyak</u> kursi di Aula Dua daripada Aula Tiga.

There are more chairs in Lecture Theatre Two than Lecture Theatre Three.

- 6. A<u>da</u> lebih <u>banyak</u> anggota di kumpulan Addullah daripada kumpulan Mashudi.
- 6. Lebih b<u>anyak</u> anggota di kelompok Abdullah daripada kelompok Mashudi.

There are more members in Abdullah's group than in Mashudi's.

Utterances 7-8 are incorrect in Malaysia, although in Indonesia they may have some acceptance.

- 7. *Ada lebih kerusi di Dewan Kuliah Dua daripada Dewan Kuliah Tiga.
- 7. Ada lebih kursi di Aula D_{uq} daripada Aula Tiga.
- 8. *Ada lebih anggota di kumpulan Abdullah daripada kumpulan Mashudi.
- 8. Ada lebih anggota di kelompok Abdullah daripada kelompok Mashudi.

In general, the comparisons as expressed in utterances 1-3 $_{are}$ preferable to those expressed in 5-6 which appear to $_{be}$ influenced by the structure of English.

- 8.1.4 It must be remembered that when *lebih* or *lagi* is used, a comparison is always implied. Utterance 1, for example, implies that Ananda is working either harder than he did before, or harder than someone else. If no comparison is to be made or implied, then utterance 2 would be used (see Section 8.5).
 - Ananda bekerja <u>lebih</u> kuat. Ananda bekerja kuat <u>lagi</u>.
 Ananda is working harder.
- 1. Ananda bekerja lebih keras.
- 2. Ananda bekerja s<u>angat</u> kuat.
- 2. Ananda bekerja s<u>angat</u> keras.

Ananda is working very hard.

8.2 Lesser Degree

- 8.2.1 Comparisons where one item is less than another are shown with *kurang* [less] and the preposition *daripada* [than]. The following are examples. *Daripada*, as discussed in the previous section, may be shortened to *pada* or *dari* in Malaysia.
 - 1. Buku di Amerika <u>kurang</u> mahal <u>daripada</u> buku di Australia. Books in America are less expensive than books in Australia.
 - Orang di Filipina <u>kurang</u> kaya <u>daripada</u> orang di Malaysia.
 People in the Philippines are less rich than people in Malaysia.

- 8.2.2 Kurang may also be used directly in comparisons with nouns. The structure exemplified in utterance 1 is correct. There is no alternative existential sentence with ada as there was for comparisons of greater degree with lebih and banyak. Utterance 2 is incorrect.
 - Hujan bulan Oktober <u>kurang</u> daripada hujan bulan Februari.
 There is less rain in October than February.
 (The rain in October is less than the rain in Februari.)
 - 2. *Ada kurang hujan di bulan Oktober daripada bulan Februari.

 Kurang is also used for implied comparisons with someone or something specific or against a general standard.
 - Rosalinda <u>kurang</u> cantik.
 Rosalinda is less pretty (compared to Siti, or compared to other women in general).
 - Amirudin <u>kurang</u> kaya.
 Amirudin is less rich (than Hamid, or than other men in general).
- 8.2.3 Kurang may also used be for politeness. Saying that someone possesses less of a positive quality is considered more polite than mentioning the opposite negative quality. The following utterances are thus avoided: Rosalinda hodoh^M/jelek^I [Rosalinda is ugly] and Amirudin miskin [Amirudin is poor].

When a comparison of lesser degree is not intended or implied, *kurang* is not used. *Tidak berapa* or *tidak begitu* [not very/not so] is used in its place. *Tidak begitu* is the preferred form in Indonesia, *tidak berapa* being regarded as stronger.

- Rosalinda <u>tidak berapa</u> cantik.
 Rosalinda is not very pretty.
- 2. Amirudin <u>tidak begitu</u> kaya. Amirudin isn't so rich.

Similar Degree

- Comparisons where two items are of equal or similar degree as 8.3.1 made with sama [same] and the preposition dengan [with]
 - 1. Tambang bas sama dengan tambang keretapi.
- 1. Ongkos bis sama dengan ongkos kereta api.

The bus fare is the same as the train fare.

In some colloquial uses dengan is omitted, resulting in the following utterance.

- 2. Tambang bas sama tambang keretapi.
- 2. Ongkos bis sama ongkos kereta api.

More common than utterance 2 and fully acceptable in conversation are the following.

- 3. Tambang bas dan tambang keretapi sama.
- 3. Ongkos bis dan ongkos kereta api sama.

The bus fare and the train fare are the same.

- 4. Bas dan keretapi, tambangnya sama.
- 4. Bis dan kereta api, ongkosnya sama.

The bus and the train have the same fare.

Serupa, meaning literally "of the same form", may be used in place of sama. Where sama means "same" serupa may be interpreted as both "similar" and "same". It would most commonly replace sama in utterances like 1 and 3.

- 5. Tambang bas serupa dengan tambang keretapi.
- 5. Ongkos bis serupa dengan ongkos kereta api.
- 6. Tambang bas dan tambang keretapi serupa.
- 6. Ongkos bis dan ongkos kereta api serupa.

When adjectives are included in the comparison, the utterance takes the following form.

- 7 Orang perempuan sama nandai dengan orang lelaki.
- 7. Orang perempuan sama pandainya dengan orang lelaki.

Women are as smart as men.

Also used conversationally is the following.

- 8 Orang perempuan dan orang lelaki sama pandai.
- 8. Orang perempuan dan orang lelaki sama pandainya.

Women and men are as smart (as each other).

- Sama before adjectives may also be replaced by the prefix se-. 8.3.2 the combining form of "one" (see Section 7.1). Se- indicates unity, oneness, sameness or equality.
 - tambang keretapi. kereta api.
 - Tambang bas <u>se</u>mahal 1. Ongkos bis semahal ongkos

The bus fare is as expensive as the train fare.

- 2. Orang perempuan sepandai orang lelaki. Women are as smart as men.
- 3. Rumah Aziz sejauh rumah saya.

Aziz's house is as far as mine.

It is also possible to ask questions of equality or similarity with se-. It must be remembered, however, that what is being asked for is a comparison with something else.

- 4. Tambang bas semahal tambang yang mana?
- 4. Ongkos bis semahal ongkos yang mana?

The bus fare is as expensive as which (other) fare?

- 5. Orang perempuan sepandai orang yang mana? Women are as smart as which (other) people?
- 6. Rumah Aziz sejauh rumah yang mana? Aziz's house is as far as which (other) house?

- 8.3.3 If a comparison is not intended or implied then the prefix second to be used. Questions without an implied comparison are asked with *berapa*, literally "how much", but translating into English simply as "how".
 - 1. <u>Berapa</u> mahal tambang bas sekarang?.

 1. <u>Berapa</u> mahal ongkos bis sekarang?

How expensive is the bus fare now?

- 2. <u>Berapa</u> pandai orang perempuan? How smart are women?
- 3. Rumah Aziz b<u>erapa</u> jauh? How far is Aziz's house?

These questions may be answered generally without a comparison being made, as in utterance 4, or they may be answered comparatively, as in utterances 5-6.

- 4. Tambang bas <u>tak berapa</u> mahal.
- 4. Ongkos bis <u>tidak begitu</u> mahal.

The bus fare isn't so expensive.

- Orang perempuan sepandai orang lelaki.
 Women are as smart as men.
- 6. Rumah Aziz sejauh 10 kilometer.Aziz's house is 10 kilometres away.(Aziz's house is as far as 10 kilometres.)
- **8.3.4** Inequality or dissimilarity may be shown simply by the introduction of the negative *tidak* or one of its short forms.
 - Tambang bas tak sama
 dengan tambang keretapi.
 Ongkos bis tidak sama
 dengan ongkos kereta api.
 The bus fare isn't the same as the train fare.

- 2. Orang perempuan <u>tak</u> sama pandai dengan orang lelaki.
- 2. Orang perempuan <u>tidak</u> sama pandainya dengan orang lelaki.

Women are not as smart as men.

3. Rumah Aziz <u>tidak</u> sejauh rumah saya.

Aziz's house is not as far as my house.

Inequality or dissimilarity may also be expressed by *lain daripada* [different from]. Also used in Indonesia is *berbeda dengan*. Examples of this are shown in utterances 6-7.

- 4. Tambang bas lain daripada tambang keretapi.
- 4. Ongkos bis lain daripada ongkos kereta api.

The bus fare is different from the train fare.

Adat orang Melayu lain daripada adat orang Cina.
 Malay customs are different from Chinese customs.

Lain daripada is used when nouns are directly compared.

- 6. Orang perempuan l<u>ain</u> daripada orang lelaki.
- 6. Orang perempuan <u>berbeda</u> <u>dengan</u> orang laki-laki.

Women are different from men.

- 7. Rumah Aziz l<u>ain</u> <u>daripada</u> rumah saya.
- 7. Rumah Aziz <u>berbeda dengan</u> rumah saya.

Aziz's house is different from my house.

Lain daripada cannot normally be used when adjectives are directly compared. Utterances 8-9 which contain adjectives directly following lain daripada are incorrect unless they are perceived of as short forms for the nominals with -nya which follow (see Section 6.6). The utterances with -nya would be more common in Indonesia than Malaysia.

8. *Orang perempuan lain pandai daripada orang lelaki.

*Women are differently smart than men.

Orang perempuan <u>lain</u> pandainya <u>daripada</u> orang lelaki^I. Women have different types of skills than men.

9. *Jalan ke Rumah Aziz l<u>ain</u> jauh <u>daripada</u> jalan ke rumah saya.

*Going to Aziz's house is differently far than going to my $\ensuremath{\text{house}}$

 $Jalan\ ke\ rumah\ Aziz\ \underline{lain}\ jauh\underline{nya}\ \underline{daripada}\ jalan\ ke\ rumah\ saya^I.$

Aziz's house is reached in a different way from (going to) m_y house.

Utterances 8-9 may also be expressed with <u>lain</u> in the following way but the resultant structure and meaning are different.

- Orang perempuan <u>lain</u>, tidak sama dengan orang lelaki.
 Women are different, not the same as men.
- Rumah Aziz <u>lain</u>, tidak sejauh rumah saya.
 Aziz's house is different, not as far as my house.
- 8.3.5 Comparison as to the similarity of two items may also be made with macam or seperti, both meaning "like" or "as". Macam ini may also be expressed as begini and macam itu as begitu. Begini and begitu are shortened in Indonesia to gini and gitu respectively. Macam ini and macam itu are used relatively infrequently in Indonesia.
 - Singapura negara yang kaya, macam Jepun.
 Singapura negara yang kaya, seperti Jepang.
 Singapore is a rich country, like Japan.
 - 2. Orang perempuan seperti orang lelaki. Kedua-duanya pandai. Women are like men. Both are smart.
 - Rumah Aziz tidak jauh seperti rumah saya.
 Aziz's house is not far, unlike my house (as my house is).
 - Hamid tinggi macam ini.
 Hamid tingginya begini.
 Also used in Indonesia is segini.

Hamid segini tingginya^I.
 Hamid is tall, like this.

In each of the above utterances, *macam* or *seperti* may be replaced by *sama* (*dengan*) or *serupa* (*dengan*).

- 6. Singapura negara yang kaya, s<u>erupa dengan</u> Jepun.
- 6. Singapura negara yang kaya, s<u>erupa dengan</u> Jepang.

Singapore is a rich country, the same as Japan.

7. Orang perempuan s<u>ama dengan</u> orang lelaki. Kedua-duanya pandai.

Women are the same as men. Both are smart.

- Rumah Aziz tak jauh, tidak sama dengan rumah saya.
 Aziz's house is not far, unlike my house (not the same as my house).
- Hamid tinggi serupa ini.
 Hamid is as tall as this.

8.4 Superlative Degree

- 8.4.1 There are a number of ways of expressing the superlative degree in Malay and Indonesian. Perhaps the most common is with *paling* [most] preceding the modifier, either an adjective or an adverb.
 - 1. Bahasa-bahasa Filipina yang <u>paling</u> rumit di kalangan bahasa Asia Tenggara.

Philippine languages are the most complex of Southeast Asian languages.

This superlative degree may be further emphasized in Malaysia by the addition of *sekali*, here meaning "very". In Indonesia the tendency would be to use *sekali* on its own.

- 2. Bahasa-bahasa Filipina yang paling rumit <u>sekali</u> di kalangan bahasa Asia Tenggara.
- 2. Bahasa-bahasa Filipina yang rumit <u>sekali</u> di kalangan bahasa Asia Tenggara.

Philippine languages are the very most complex among the languages of Southeast Asia.

- The prefix *ter* may also be used to show superlative degree. This, too, may be followed by *sekali* for emphasis in Malaysia (see Section 5.5).
 - Di antara semua anaknya Leman yang terbaik (sekali).
 Among all her children, Leman is the (very) best.
- 8.4.3 Very often the superlative degree is implied in the utterance itself and the adjective or adverb is used with no further modification.
 - 1. Di kalangan bahasa Asia Tenggara, bahasa-bahasa Filipina yang rumit.

Among the languages of Southeast Asia, Philippine languages are (the most) complex.

2. Di antara semua anaknya, Leman yang baik.

Among all her children, Leman is good (the best).

Without a general background knowledge of the contexts in which these utterances are set, there could be a certain amount of ambiguity. For example, utterance 1 could be interpreted as indicating that other Southeast Asian languages are simple and only the Philippine languages are complex. Utterance 1 in Section 8.4.1, however, attributes a certain amount of relative complexity to all the languages.

It is the same with utterance 2 in this section and utterance 1 in Section 8.4.2. The former could be interpreted as indicating that of all the children in the family, Leman is good and the rest are bad. The latter attributes a certain amount of goodness to all the children.

8.5 Intensity

8.5.1

General intensity, such as that shown in English by "very", in which no comparison is made or implied with anything else may be shown in a number of ways. Most commonly sangat or terlalu, meaning "very", or betul(-betul) meaning "truly" or "really" are added to modify the adjective or adverb. The reduplicated form betul-betul is more emphatic than the nonreduplicated form betul.

Sekali is also used to show general intensity. Students will find, however, that sekali is used far more commonly for this function in Indonesia than in Malaysia.

- 1. Radio jiran saya <u>sangat</u> kuat.
- 1. Radio tetangga saya <u>sangat</u> keras.

My neighbour's radio is very loud.

- Kereta Mei Li <u>terlalu jauh</u>.
 Mobil Dedi <u>terlalu jauh</u>.
 Mei Li/Dedi's car is very far away.
- Toko Pak Ajo dekat <u>sekali</u>^I.
 Pak Ajo's shop is very close.
- 4. Lantai di Dewan Kuliah Satu betul(-betul) kotor.
- 4. Lantai di Aula Satu <u>betul(-betul)</u> kotor.

The floor in Lecture Hall One is really dirty.

Betul may also follow the adjective modified in both Malaysia and Indonesia and sangat may take this position in Malaysia alone. This type of utterance is more emphatic compared to utterances where the intensifier precedes the adjective.

- Radio jiran saya kuat <u>sangat</u>^M.
 My neighbour's radio is very loud.
- 6. Lantai di Dewan Kuliah Satu kotor <u>betul</u>.
- 6. Lantai di Aula Satu kotor betul.

The floor in Lecture Hall One is really dirty.

- 8.5.2 Intensity may also be shown through reduplication in Malaysia (see Section 9.2). In Indonesia this type of reduplication may also give the interpretation of "somewhat".
 - Radio jiran saya <u>kuat-kuat</u>.
 Radio tetangga saya <u>keras</u>.
 <u>keras</u>.

My neighbour's radio is very loud.

My neighbour's radio i somewhat loud.

8.5.3

In Malaysia *sangat* may be added following the reduplicated adjective or adverb for extra emphasis.

Radio jiran saya <u>kuat-kuat sangat</u>^M.
 My neighbour's radio is very, very loud.

Extra emphasis may also be gained by prefixing ter- to sangat to give tersangat. Terlalu already shows such affixation. This would be more common in Malaysia than Indonesia.

- 3. Lantai di Dewan Kuliah Satu <u>tersangat</u> kotor.
- 3. Lantai di Aula Satu tersangat kotor.

The floor in Lecture Hall One is extremely dirty.

It is important to remember that the intensity modifiers discussed in this section do not imply comparison. In other words, the radio in utterance 1 is very loud and the floors in utterance 3 are very dirty not in comparison with other radios or other floors but of themselves. *Lebih*, or any of the alternatives discussed in the section on greater degree (Section 8.1), implies comparison. Students should be careful not to confuse the two.

For example, if a speaker were to say *Radio jiran saya lebih kuat^M* / *Radio tetangga saya lebih keras^I* [My neighbour's radio is louder], the listener would immediately think: *Lebih kuat^M* / *keras^I daripada apa?* [Louder than what?] or *Lebih kuat^M* / *keras daripada radio yang mana?* [Louder than which radio?]. If no comparison is intended or implied, then the proper modifier is sangat or one of the other alternatives discussed.

There is no distinction between "very" and "too" as there is in English. For example, in English, "He is very fat" and "He is too fat" are very different kinds of expressions. This becomes obvious in utterances such as the following where only "too" can be used: "He is too fat to fit in the car".

"He is very fat" or "He is too fat" may be expressed in Malay or Indonesian as *Dia sangat gemuk* or *Dia terlalu gemuk*. *Terlalu*, perhaps, more closely approximates the English "too" than *sangat* but neither may be used in an utterance such as "He's too fat to fit in the car". The structure which must be used is a structure which simply shows coordination and not causation.

- 1. Dia terlalu gemuk d<u>an</u> tidak boleh muat dalam kereta.
- 1. Dia terlalu gemuk d<u>an</u> tidak bisa muat dalam mobil.

He is very fat and can't fit in the car.

There is a Malay or Indonesian equivalent, however, of the English structure "He's so fat that he can't fit in the car". This is expressed with no modifier at all. The literal translation is given in parenthesis (see Section 12.9.3).

- 2. Dia gemuk <u>sampai</u> dia tidak boleh muat dalam kereta.
- 2. Dia gemuk sampai dia tidak bisa muat dalam mobil.

He's so fat that he can't fit in the car. (He's fat until he can't fit in the car.)

- 8.5.4 Increasing degrees of intensity may be shown with *makin* or *semakin*. The literal English translation is given in parenthesis.
 - 1. Kapal terbang makin dekat, bunyinya makin kuat.

The closer the airplane comes, the louder the sound. (The airplane comes increasingly close, the sound becomes increasingly loud.)

Much of the time when *makin* or *semakin* is used, the context of the conversation supplies relevant information which then becomes redundant and is omitted from the utterance. A full utterance may be expressed as follows.

2. Cuaca makin panas, saya makin letih.

The hotter the weather becomes, the more tired I become.

If it is clear from the context of the conversation that the weather is being referred to, the *cuaca* [weather] may be omitted from the utterance.

3. Makin panas, saya makin letih.

The hotter it becomes, the more tired I become.

If saya [I] is also understood, then it too may be omitted.

4. Makin panas, makin letih.

The hotter it becomes, the more tired (I) become.

It is in this abbreviated form, exemplified in utterance 4, that *makin* or *semakin* are most commonly used in conversation. Without specific subject references, these utterances may become general statements on the way of the world.

- Semakin lama, semakin mahal.
 The more time that passes, the more expensive things get.
- Makin kaya, makin kedekut.
 Makin kaya, makin kikir.
 The richer one becomes, the more stingy one gets.

9 REDUPLICATION

There are various meanings attributed to reduplication in Malay and Indonesian. The reduplication of nouns and pronouns most commonly shows individuality as opposed to unity. The reduplication of adjectives and adverbs shows intensity or emphasis. The reduplication of verbs shows repetitiveness, continuation or generality. Other more restrictive meanings also occur and are included in the following discussion. It should be remembered, however, that since reduplication can show all of the meanings mentioned above, it may not always be possible to distinguish among the various meanings for any one use. More than one of the potential meanings may be possible at any one time.

9.1 Individuality

- 9.1.1 The reduplication of nouns is often interpreted as indicating plurality. In other words, if *pelabuhan* means "port", then *pelabuhan-pelabuhan* means "ports". This, however, is not the case. The nonreduplicated form of the noun may have both singular and plural interpretations depending on its context and use. The true function of noun reduplication is to show individuality within a group. Examine the following utterances.
 - Singapura menjadi pelabuhan yang utama di Asia Tenggara.
 Singapore became the main port in Southeast Asia.
 - 2. Pedagang dari seluruh dunia datang ke <u>pelabuhan</u> Malaysia.

 Traders from all over the words came to Malaysian ports.

Pelabuhan in the two utterances above means both "port" and "ports". What is important in the use of nonreduplicated nouns is that the referent is considered unitary. In utterance 2 the Malaysian ports, no matter how many there might be, are seen as a single unit. In other words, in the context of this utterance, all ports are seen as one group.

If the speaker or writer did not wish this meaning to be conveyed, then he or she would reduplicate the noun pelabuhan. The intention, then, would be to consider the ports of Malaysia not as a single unit but as a number of individual units. It is for this reason that reduplication is said to indicate individuality or variety and not plurality.

3. Pedagang dari seluruh dunia datang ke <u>pelabuhan-pelabuhan</u> Malaysia.

Traders from all over the world came to (the various different) Malaysian ports.

This same distinction may be exemplified in other utterances as well.

- 4. Rakyat Malaysia terus belajar <u>bahasa</u> asing seperti Inggeris, Arab dan Perancis.
- 4. Rakyat Indonesia terus belajar <u>bahasa</u> asing seperti Inggris, Arab dan Prancis.

The people of Malaysia/Indonesia continue to study foreign languages such as English, Arabic and French.

Rakyat Malaysia terus belajar <u>bahasa-bahasa</u> asing seperti Inggeris, Arab dan Peranci. Rakyat Indonesia terus belajar <u>bahasa-bahasa</u> asing seperti Inggris, Arab dan Prancis.

The people of Malaysia continue to study (a variety of different) foreign languages such as English, Arabic and French.

5. Orang asli memakai sedikit pakaian saja yang dibuat daripada <u>kulit</u> kayu.

The aborigines/original inhabitants wear scant clothing made from tree bark.

Orang asli memakai sedikit pakaian saja yang dibuat daripada <u>kulit-kulit</u> kayu.

The aborigines/original inhabitants wear scant clothing made from (various kinds of) tree bark.

The difference between the two utterances in example 4 is that in the first, the speaker's or writer's intention is to group all the foreign languages mentioned as one unit while in the second, it is the intention to treat the languages individually as separate foreign languages and not as a single group. In example 5, the first utterance makes the statement that the aborigines' clothing is made from tree bark. It is not indicated whether there is one bark which is used or many. The second utterance gives this additional information and states definitely that various types of bark are used.

9.1.2 When using reduplication, it is important to remember the type of information you wish to convey. It is not a question of distinguishing between singular or plural as mentioned but of distinguishing between whether something is seen as a unit or as many individual parts. Much Malay and Indonesian writing, particularly translations from English texts, base reduplication on the singular-plural distinction in English and therefore use reduplicated forms of nouns where they are completely unnecessary.

The distinction between unitary and individual meaning can be seen clearly in the following utterance.

1. Wayang kulit memainkan <u>cerita-cerita</u> dari <u>cerita</u> pahlawan Hindi seperti Ramayana dan Mahabarata.

The wayang kulit portrays (various different) stories from the stories of Hindu heroes such as the Ramayana and the Mahabarata.

The use of *cerita-cerita* indicates that the stories depicted by the *wayang kulit* are to be taken as separate and individual. Their origins, however, from the stories of Hindu heroes such as the Ramayana and the Mahabarata, are to be taken as a unit. This is shown by the use of the nonreduplicated form *cerita*. This distinction is not shown formally in English where a plural translation is used for both the reduplicated and nonreduplicated form.

The same is true of the following utterance set.

2. Ada banyak <u>kumpulan</u>
orang asli yang tinggal di
bukit dan hutan
Semenanjung Malaysia.
<u>Kumpulan-kumpulan</u> yang
besar terdiri-daripada orang
Senoi, Jakun dan Semang.

There are many groups of aborigines who live in the mountains and forests of Peninsular Malaysia. The largest groups comprise the Senoi, Jakun and Semang. 2. Ada banyak <u>kelompok</u>
penduduk asli yang tinggal
di sebelah barat Pulau
Sumatera. <u>Kelompok-</u>
<u>kelompok</u> yang besar terdiri.
dari orang di Pulau-pulau
Nias, Mentawai dan
Enggano.

There are many groups of original inhabitants who live in the western part of Sumatra. The largest groups comprise the people of Nias, Mentawi and Enggano Islands.

In the first utterance, the aboriginal peoples are considered together as a single group. In the second they are considered separately. Therefore, in the first utterance, $kumpulan^M | kelompok^I$ is used in its nonreduplicated form, and in the second, in its reduplicated form.

Reduplication may also be used to disambiguate potentially ambiguous reference.

- 3. Kaum Melayu di Malaysia berketurunan orang-orang yang dahulunya berasal dari Malaysia sendiri, dan juga dari Sumatera, Jawa, Sulawesi dan Kalimantan sebelum pulau-pulau itu menjadi wilayah Republik Indonesia.
- 3. Kaum Melayu di Malaysia keturunan orang-orang yang dahulunya berasal dari Malaysia sendiri, dan juga dari Sumatera, Jawa, Sulawesi dan Kalimantan sebelum pulau-pulau itu menjadi wilayah Republik Indonesia.

The Malays in Malaysia are descendants of people who originally came from Malaysia itself, and also from Sumatra, Java, Celebes and Borneo before those islands became part of Indonesia.

Here, *pulau-pulau* is used to refer to all of the islands which precede it in the list: Sumatra, Jawa, Sulawesi and Kalimantan.

If the nonreduplicated form *pulau* were used, then the utterance could be interpreted so that only the last island, Kalimantan, was being referred to and not all of the islands that precede it in the list. While this usage is not incorrect, it leaves the interpretation up to the reader. Such an interpretation will be based on the reader's general knowledge of the situation.

- 9.1.3 Because reduplication shows individuality and not unity, reduplicated nouns are not generally used with modifiers such as banyak and semua which treat the nouns they modify as a group.
 - Banyak permainan orang Melayu dibawa dari luar negeri.
 Many Malay games were brought from outside the country.
- 9.1.4 Numbers never directly precede a reduplicated noun. It is possible to say the first utterance example 1 but not the second.
 - 1. Dua <u>kumpulan</u> orang asli yang tinggal di Semenanjung Malaysia lebih mundur dari yang lain.

*Dua <u>kumpulan-kumpulan</u> orang asli yang tinggal di Semenanjung Malaysia lebih mundur dari yang lain.

Two groups of aborigines that live in Peninsular Malaysia are more backward than the others.

- Dua <u>kelompok</u> penduduk asli yang tinggal di sebelah barat Pulau Sumatera lebih terbelakang daripada yang lain.
 - *Dua <u>kelompok-kelompok</u> penduduk asli yang tinggal di sebelah barat Pulau Sumatera lebih terbelakang daripada yang lain.

Two groups of original inhabitants that live in the western part of Sumatra are more backward than the others.

It is interesting that even though reduplication indicates individual parts of a group, these parts cannot be counted in the normal way. One would have to say the following if a reduplicated noun is used with a number.

2. Dua <u>dari</u> kumpulankumpulan orang asli yang tinggal di Semenanjung Malaysia lebih mundur dari yang lain.

Two of the groups of aborigines that live in Peninsula Malaysia are more backward than the others.

2. Dua <u>dari</u> kelompokkelompok penduduk asli yang tinggal di sebelah barat Pulau Sumatera lebih terbelakang daripada yang lain.

Two of the groups of original inhabitants that live in the western part of Sumatra are more backward than the others.

- 8.1.5 Kumpulan is an example of a noun derived from the verb root kumpul [to gather together]. The affix -an is suffixed to the root to give the noun kumpulan [that which is gathered together or a group] (see Section 6.3). It is this derived noun which is then reduplicated: kumpulan-kumpulan. While this is the more common type of reduplication, there is another type as well in which the root is first reduplicated and then derived as a noun when suffixed with -an.
- 9.1.5.1 The verb roots tumbuh [to grow] and tanam [to plant] are two examples. Each of these is first reduplicated, tumbuh-tumbuh and tanam-tanam respectively, and then derived as the nouns tumbuh-tumbuhan [plants] and tanam-tanaman [crops].
 - 1. Orang Senoi tidak menggunakan baja untuk menyuburkan <u>tanam-</u> <u>tanaman</u> mereka.
- Orang Mentawi tidak menggunakan pupuk untuk menyuburkan tanamtanaman mereka.

The Senoi/Mentawi do not use fertilizer to enrich their crops.

- 2. Orang asli percaya semua benda seperti pokok, batu, <u>tumbuh-tumbuhan</u> dan matahari ada penunggu.
- 2. Penduduk asli percaya semua benda seperti pohon, batu, <u>tumbuh-tumbuhan</u> dan matahari ada rohnya.

The aborigines/original inhabitants believe that all things such as trees, stones, plants and the sun have spirits.

There are a few noun roots which are first reduplicated and then suffixed with -an. These also show generality. Sayur [vegetable] and buah [fruit] are first reduplicated, sayur-sayur and buah-buah respectively, and then suffixed with -an: sayur-sayuran and buah-buahan.

- 3. Orang asli hidup dengan menangkap ikan, memburu, dan memungut <u>buah</u>buahan hutan.
- 3. Penduduk asli hidup dengan menangkap ikan, memburu, dan memungut buah-buahan hutan.

The aborigines/original inhabitants live by catching fish, hunting, and gathering the (various) fruits of the forest.

- 4. Ada juga orang Hindu yang makan <u>sayur-sayuran</u> saja kerana agamanya melarang mereka makan daging segala jenis binatang.
- 4. Ada juga orang Hindu yang makan <u>sayur-sayuran</u> saja karena agamanya melarang mereka makan daging segala jenis binatang.

There are also Hindus who only eat (various types of) vegetables because their religion forbids them from eating the flesh of all types of animals.

- 9.1.5.2 When -an is suffixed to reduplicated nouns, however, the result may not always be a noun indicating generality. There are certain nouns where this combination of reduplication and suffixation indicates diminution. Rumah for example, means "house", while rumah-rumahan is "a playhouse" or any other small representation of a house. Kuda is a "horse" but kuda-kudaan is a "rocking horse" or any other smaller version of a real horse.
- Another type of noun reduplication is sometimes referred to as imitative or rhyming. Here the root is reduplicated with a change in one or more of its vowels or consonants. The function of the reduplication is as previously described, to individualize within a group. Imitative or rhyming reduplication is basically nonproductive. This means that a speaker cannot create this type of reduplication as he or she can with the type described above, but can only use the forms that already exist. The following are some common examples.

1. Tidaklah sopan jika orang muda mengambil nasi dan <u>lauk</u> <u>pauk</u> sebelum orang tua-tua ataupun tamu.

It is not polite if young people help themselves to rice and (various different) main dishes before elders or guests.

- 2. Dalam pergaulan, biasanya orang mengunjungi sahabat dan <u>saudara-mara</u>.
- 2. Dalam pergaulan, biasanya orang mengunjungi sahabat dan <u>sanak-saudara</u>.

In socializing, people usually visit friends and (various) relatives.

- 3. <u>Gerak-geri</u> dalam tarian India terbahagi dua.
- 3. <u>Gerak-gerik</u> dalam tarian India terbagi dua.

The (various) movements in Indian dancing are divided into two (groups).

- 9.1.7 The opposite effect of reduplicating a noun to show individualization is achieved by preceding a noun by para. Para can only precede nouns that refer to humans, serving to show that the humans referred to are to be considered a group.
 - 1. Para petani di satu daerah menanam tanam-tanaman mereka pada masa yang sama.
- 1. Para petani di suatu daerah menanam tanam-tanaman mereka pada saat yang sama.

The farmers in one region plant their crops at the same time.

- 2. <u>Para</u> isteri memasak hidangan pulut kuning berlauk telur.
- 2. <u>Para</u> istri memasak hidangan ketan kuning berlauk telur.

The wives cook a dish of yellow glutinous rice served with eggs.

While *para* is not commonly used, it does serve the purpose of emphasizing that what follows is to be considered a group. If this emphasis is not required, *para* would not be used. Utterance 1, for example, would appear as follows without *para*.

- 3. Petani di satu daerah menanam tanam-tanaman mereka pada masa yang sama.
- 3. Petani di suatu daerah menanam tanam-tanaman mereka pada saat yang sama.

Farmers in one region plant their crops at the same time.

when the interrogative or question pronouns are reduplicated they become indefinite. This form of the indefinite pronoun is common in Malaysia. In Indonesia, the reduplicated form is used most commonly in negative sentences, the form with saja in positive sentences (see Section 4.5). The individualizing function of reduplication, as with the nouns presented above, can also be seen with the pronouns.

1. siapa who siapa-siapa whoever, anyone (any one person) tidak siapa-siapa no one (no one person)

Siapa boleh masuk ke sini?

Who can enter here?

Siapa-siapa boleh masuk ke sini^M.

Anyone can enter here.

Tidak siapa-siapa boleh masuk ke sini.

No one can enter here.

2. apa what apa-apa whatever, anything (any one thing) tidak apa-apa nothing (no one thing)

Mahu minum \underline{apa}^{M} ?/Mau minum \underline{apa}^{I} ?

What do you want to drink?

 $\underline{Apa-apa}$ boleh^M.

Anything will do.

Saya tidak mau minum apa-apa^I.

I don't want to drink anything.

3. mana mana-mana tidak... mana-mana

which whichever, any which one none (no one thing)

Cik mahu yang mana^M?/Mana yang nona mau^I? Which one do you (Miss) want?

 $\underline{Mana-mana}$ boleh^M.

Any one will do.

Saya tidak mau yang mana-mana I don't like any of them.

4. mana

where

mana-mana tidak... mana-mana wherever, anywhere (any one place) no where (no one place)

Di mana mahu berhenti^M?/Di mana mau berhenti^I? Where do you want to stop?

 $Di mana-mana^{M}$.

Anywhere.

Saya tidak mau berhenti di mana-mana. I don't want to stop anywhere?

5. $bila^M$ when $kapan^{I}$ when

bila-bila^M whenever, anytime (any one time)

kapan-kapan¹ at some time

Bila mahu mula^M?/Kapan mau mulai^I?

When do you want to begin?

Bila-bila encik $mahu^{M}$.

Whenever you (Mr) want to.

Kapan-kapan mampir ke rumah saya¹.

Drop by my house some time.

Siapa-siapa [whoever, anyone] has an alternative form in Malaysia, sesiapa^M. This is formed by reduplicating the first consonant of the root and adding the vowel e: se-. There are a few nouns which may be reduplicated in the same manner but the process is not an active one. In other words, you may not create reduplicated nouns by using this process but may only use nouns which already exist in this form.

Three nouns which exist in this reduplicated form are tetangga [neighbour], tetamu [guest] and lelaki [man]. These examples do not serve to individualize although at one time they might have fulfilled this function. Tetamu is simply an alternative for tamu and lelaki an alternative for laki-laki. Tetangga is the only way to express the meaning "neighbour" using this root. Tangga alone means "step" or "stair".

Intensity and Emphasis

9.1.9

The reduplication of adjectives and adverbs generally shows 9.2.1 intensity or emphasis in Malaysia. The reduplication of a small group of nouns may also show this function as well. In Indonesia, however, this will not always be the case. While emphasis is shown by reduplication in utterances 2 and 4, in utterance 1 it may also have an individualizing function (see Section 9.1) and in utterance 3 it may have a generalizing function. The context of the utterance is all important in determining which of these meanings is intended.

1. Orang asli menenun kain sarung yang cantik/cantikcantik.

The aborigines weave cloth beautiful/very that is beautiful.

2. Orang yang tinggal jauh/ 2. Orang yang tinggal jauh-jauh macam Nazir terpaksa naik bas.

1. Penduduk asli menenun kain sarung yang cantikcantik.

The original inhabitants weave (various types of) cloth that are beautiful.

jauh/jauh-jauh seperti Nazir terpaksa naik bis.

People who live far/very far away like Nazir have to take the bus

3. Teh Cina dihidangkan panas/panas-panas dan dituangkan ke dalam mangkuk kecil tanpa tangkai.

> Chinese tea is served hot/ very hot and poured into small cups without handles.

3. Teh Cina dihidangkan panas/panas-panas dan dituangkan ke dalam mangkuk kecil tanpa tangkai.

Chinese tea is served hot somewhat hot and poured into small cups without handles.

It is also possible to suffix a reduplicated adjective with an to also achieve a meaning of intensity or emphasis.

- 4. Dulu perayaan Puja Pantai disambut secara <u>besar-</u> <u>besaran</u>, tetapi sekarang ia dianggap sebagai satu temasya biasa saja.
- 4. Dulu perayaan Bersih Pantai disambut secara besar-besaran, tetapi sekarang ia dianggap sebagai satu tamasya biasa saja.

Before the festival of Puja Pantai/Bersih Pantai was celebrated in a big way, but now it is considered as just an ordinary event

- 9.2.2 The functions of intensity and emphasis are not always distinct from the function of individualization discussed earlier. It is possible to interpret the reduplication of the adverb in the following utterance in both ways.
 - 1. Sebahagian daripada Orang Jakun tinggal di <u>tepi-tepi</u> pantai dan sungai.
- 1. Sebagian daripada Orang Laut tinggal di <u>tepi-tepi</u> pantai dan sungai.

Some of the Jakun/Orang Laut live right on the coast and the banks of rivers.

OR

Some of the Jakun/Orang Laut live (at various places) on the coast and the banks of rivers.

The first interpretation is intensive or emphatic, indicating that the Jakun/Orang Laut live 'right on' the coast or banks of rivers and not just 'next to' these places. The second

interpretation shows the individualizing function, indicating that there may not be just one place on the coast or the rivers where the Jakun/Orang Laut live but many such places.

When numbers are reduplicated, they may also show intensity and emphasis, or individualization. The next utterance is similar to example 4 in Section 9.2.1 except that individualization and emphasis are tied together. The emphasis of not living in one place is tied to the individualization of having more than one place to live.

1. Orang Semang tidak tinggal lama di <u>satu</u> tempat/di <u>satu-satu</u> tempat.

The Semang do not live for a long time in one place/any one place.

This mixture of emphasis and individualization may be seen in examples with other numbers as well.

- 2. Saya bercadang untuk
 mengunjungi keempat/
 keempat-empat negara di
 mana orangnya bertutur
 bahasa Melayu, iaitu
 Malaysia, Indonesia, Brunei
 dan Singapura.
- 2. Saya berencana untuk mengunjungi <u>keempat</u> | <u>keempat negara di mana orangnya bertutur bahasa Melayu, yaitu Malaysia, Indonesia, Brunei dan Singapura.</u>

I plan on visiting the four countries where people speak Malay, that is Malaysia, Indonesia, Brunei and Singapore.

The reduplication of *keempat* serves both to emphasize that there are four countries which are being considered and also to individualize them within the group.

- The reduplication of adjectival roots derived as verbs also give meanings which may be both emphatic and individualizing.
 - 1. Biasanya beberapa keluarga orang Senoi tinggal <u>bersama-sama</u> dalam sebuah rumah panjang.

Usually several Senoi families live together in one longhouse.

- 2. Kesusasteraan kaum India <u>berbeza-beza</u> menurut perbezaan bahasa.
- 2. Kesusastraan India <u>berbeda</u> <u>beda</u> menurut perbedaan bahasa.

Indian literature differs according to the difference in language

The reduplication of the roots in bersama and $berbeza^M$ / $berbeda^I$ not only serves to individualize the various families in utterance 1 and the various literatures in utterance 2 but also to emphasize that they, respectively, have joined together and are different.

- 9.2.5 The reduplication of certain nouns referring to parts of the day also indicates intensity or emphasis. Utterances 1 and 2 show emphasis.
 - 1. <u>Pagi-pagi</u> dia datang hendak keluar memancing.
 - Pagi-pagi dia datang ingin keluar memancing.

Early in the morning he comes wanting to go out fishing.

- 2. <u>Malam-malam</u> abang telefon dan beritahu dia nak sampai pagi ini.
- 2. <u>Malam-malam</u> kakak telepon dan beritahu dia mau sampai pagi ini.

Late at night (my) older brother called to say he was arriving this morning.

Reduplicated nouns referring to divisions of time such as "day", "week", "month" and "year" may be interpreted as emphatic. They may also, however, be given an interpretation of repetition or continuation which is discussed in Section 9.3.3.

- 3. <u>Hari-hari</u> pada musim menuai para petani bekerja di sawah. Every day during the harvest season the farmers work in the rice fields.
- 9.2.6 Intensity or emphasis may also be conveyed by the reduplication of other parts of speech, for example, the conjunction *kalau* [if]. *Kalau* simply means "if". *Kalau-kalau* is more emphatic, translating as "If there is the possibility that. This is exemplified in utterance 1.

- 1. Pihak lelaki akan pergi ke rumah ibu bapa si gadis untuk menanyakan <u>kalau-kalau</u> anak perempuan yang hendak dipinang itu sudah bertunang atau belum.
- 1. Pihak laki-laki akan pergi ke rumah orang tua si gadis untuk menanyakan <u>kalau-</u> <u>kalau</u> anak perempuan yang hendak dipinang itu sudah bertunang atau belum.

Representatives for the man will go to the house of the woman's parents to ask if there is the possibility that the daughter he hopes to court is already engaged or not.

9.3 Repetitiveness, Continuation and Generality

- 9.3.1 The most common meaning of reduplication in verbs is to show repetitiveness, continuation or generality of an action. Examine the following utterance.
 - 1. Kaum India melarang seorang ibu memijak bumi, berjalan-jalan dan mengerjakan kerja-kerja berat sepanjang masa berpantang sesudah melahirkan anak.
- 1. Orang India melarang seorang ibu memijak bumi, berjalan-jalan dan mengerjakan kerja-kerja berat sepanjang waktu berpantang sesudah melahirkan anak.

The Indians forbid a mother from stepping outside, walking around, and carrying out heavy work during the period of abstention after giving birth to a child.

Compared to *berjalan*, which means "to walk", usually to a particular place, *berjalan-jalan* means "to walk around", usually with no particular destination in mind. The reduplication emphasizes the repetitiveness of the action or the generality of having no particular destination in mind. The next examples are similar.

- 2. Orang Senoi tidak m<u>erayau-rayau</u> mencari makanan kerana mereka bercucuk tanam.
- 2. Orang Nias tidak merayaurayau mencari makanan karena mereka bercocok tanam.

The Senoi/Nias people do not wander around looking for food because they are farmers.

3. Ketika diberi nama, bayi yang baru dilahirkan dipangku bergilir-gilir oleh orang tua-tua.

When given a name, the newborn child is held on the lap in $t_{\text{UT}_{\!\!\!1}}$ by the older people.

- 9.3.2 In addition to showing repetitiveness or continuation, the reduplication of verbs may also show intensity or emphasis. In utterance 1, both interpretations are possible. In utterance 2 the intended meaning is most probably emphasis.
 - 1. Chu Yuan <u>bercita-cita</u> untuk mengamankan negeri Cina, tetapi dia tidak berjaya.
- 1. Chu Yuan <u>bercita-cita</u> untuk mengamankan negeri Cina, tetapi dia tidak berhasil.

Chu Yuan fervently hoped to bring peace to China, but he did not succeed.

OR

Chu Yuan repeatedly hoped to bring peace to China, but he did not succeed.

- 2. Budak Melayu dipantangkan melawan atau bercakap me<u>nengking-</u> <u>nengking</u> kepada orang tuanya.
- 2. Anak Melayu pantang melawan atau bercakap mendengking-dengking kepada orang tuanya.

Malay children are forbidden from opposing or speaking disrespectfully to their parents.

- 9.3.3 Also straddling both the meanings of repetitiveness or generality and emphasis are the numbers and nouns referring to divisions of time such as "day", "week", "month" and "year" (see also Section 9.2.5).
 - 1. Wayang kulit telah dikenali beribu-ribu tahun dulu.
- 1. Wayang kulit telah dikenal beribu-ribu tahun lalu.

The wayang kulit has been known for thousands of years.

- 2. Perayaan Pesta Kaamatan boleh berlarutan hingga berminggu-minggu.
 - 2. Perayaan Tabut bisa berlarut-larut hingga berminggu-minggu.

Celebrations for the Kaamatan/Tabut festival can go on for weeks.

0.4 Reciprocity and Idiomatic Expressions

- The final type of reduplication applies to verbs and indicates reciprocity. The verb root is reduplicated and the reduplicated root is then prefixed with *meng*-. Examples are *tulis-menulis* [to write to one another], *tolong-menolong* [to help one another] and *pandang-memandang* [to observe one another].
 - 1. Orang-orang di kampung yang dilanda banjir tolong-menolong supaya cepat memulihkan keadaan mereka.

People in the villages hit by floods help one another so that they can quickly improve their situation.

- 2. Kedua-dua pahlawan pandang-memandang hendak mencari peluang untuk menerkam.
- 2. Kedua-dua jagoan <u>pandang-memandang</u> untuk mencari peluang untuk menerkam.

The two heroes observed each other looking for an opportunity to strike.

- There are also reduplications which have come to mean something different from the nonreduplicated root. *Berhati*, for example, means basically "to be inclined to act in a particular way" while *berhati-hati* means basically "to be careful". Although it is possible to see how the two forms might be related, they function in essentially different ways.
 - 1. <u>Berhati-hati</u>lah supaya tidak jatuh. Licin di atas.
- 1. Berhati-hati supaya tidak jatuh. Lincin di atas.

Be careful so that you don't fall. It is slippery up there.

There are other examples as well. Jangan means "don'te while jangan-jangan means "let it not be" or "(I) hope not"; diam means "quiet" while diam-diam means "in secret" or "on the sly" and tiba means "to arrive" while tiba-tiba means "suddenly". The following utterances exemplify these uses.

- 2. Jangan-jangan dia datang sebelum kita pergi.
 - (I) hope he doesn't arrive before we go.

10 NEGATIVES AND TAG

This chapter discusses the difference between the two main negatives, bukan and tidak, their use as tag questions and how they compare to the negative command jangan [don't]. Also included is a short discussion of ya [yes] used as a tag question and the Indonesian particle kok.

Bukan has a short form kan which is only used as a tag question (see Section 10.2). Tidak in Malaysia is commonly shortened in conversation to tak. In Indonesia there are three commonly shortened forms of tidak. These are tak, ndak and nggak. Of these, nggak is generally considered more informal and is more widespread. Ndak is more common in Javanese-influenced Indonesian. Tak is less common in conversation and students should find it more useful to either use the long form tidak or either of the short forms nggak or ndak. The short forms of tidak are exemplified.

- Tak usah kita pergi. Tidak ada tempat duduk lagi.
 It doesn't pay for us to go. There are no more places to sit.
- 2. Saya tadi pagi nggak bisa ke sekolah. Saya sakit^I. I couldn't go to school earlier this morning. I was sick.
- 3. Kalau ndak salah, harganya 5.000 rupiah. If (I'm) not mistaken, it costs 5,000 rupiah.

10.1 Bukan and Tidak

The basic difference between bukan and tidak as negatives is that bukan negates a noun or noun phrase and tidak negates verbs and adjectives. Bukan, however, also has a somewhat wider usage which complicates matters. The usage of both of these negatives is discussed.

Bukan may negate either of the noun phrases in the following utterances.

- 1. Encik Alikah yang belajar di Australia? - Bukan, Encik Ahmad.
- 1. Pak Alikah yang belajar di Australi? - Bukan, Pak Ahmad.

Is it Mr Ali who is studying in Australia? - No, it's Mr Ahmad.

- Encik Ali belajar di Australiakah? - Bukan, di Amerika.
- 2. Pak Ali belajar di Australikah? - Bukan, di Amerika.

Does Mr Ali study in Australia? - No, in America.

A full negative reply for each of the preceding responses is given as follows.

- 3. Bukan Encik Ali yang belajar di Australia. Encik Ahmad yang belajar di situ.
 - It isn't Mr Ali that studies in Australia. It's Mr Ahmad that studies there.
- 4. Encik Ali belajar bukan di Australia, tetapi di Amerika.
- Pak Ali belajar bukan di Australi, tetapi di Amerika.

Mr Ali studies not in Australia, but in America.

Tidak, or one of its short forms, is used to negate the verb.

- 5. Encik Ali belajar di Australiakah? - Tidak, dia bekerja di situ.
- 5. Pak Ali belajar di Australikah? - Tidak, dia bekerja di situ.

Does Mr Ali study in Australia? - No, he works there.

Tidak also negates existential utterances in which ada either appears or is implied. It also negates adjectives, as exemplified in the following utterances.

- 6. Peak Lim tidak ada di rumah semasa saya lalu di situ.
- 6. Tini tidak di rumah waktu saya lewat di situ.

Peak Lim/Tini wasn't at home when I passed by.

7. Bakar gemukkah? - Tidak, dia kurus.

Is Bakar fat? - No, he's thin.

Full negative replies for the responses given to the questions in examples 5 and 7 are as follows.

- 8. Encik Ali tidak belajar di Australia. Dia bekerja di situ.
- 8. Pak Ali tidak belajar di Australi. Dia bekerja di situ.

Mr Ali doesn't study in America. He works there.

- 9. Bakar tidak gemuk. Dia kurus. Bakar isn't fat. He's thin.
- Matters become more complicated when bukan is used to negate verbs and adjectives. The interpretation of the negative in these cases is far more dependent on the context of the conversation than when either bukan or tidak is used in their more normal negative function as described earlier.

A negative reply such as *Encik Ali bukan belajar di Australia*. *Dia bekerja di situ^M/Pak Ali bukan belajar di Australi*. *Dia bekerja di situ^I* would be used in a conversation about Mr Ali in which the first speaker not only stated, but also assumed, that the main reason for Mr Ali's presence in Australia was to study. The second speaker would then reply in the above manner to indicate not only that Mr Ali is not in Australia to study but also to negate the first speaker's assumptions about Mr Ali as well. The following utterance exemplifies this exchange and presents a number of possibilities for translations into English.

- 1. Encik Ali belajar di Australia. - Bukan. Encik Ali bukan belajar di Australia. Dia bekerja di situ.
- 1. Pak Ali belajar di Australi, Bukan. Pak Ali bukan belajar di Australi. Dia bekerja di situ.

Mr Ali is studying in Australia. - No. It's not that Mr Ali $_{\rm i\$}$ studying in Australia. He's working there.

OR

You're wrong about Mr Ali studying in Australia. He's working there.

When bukan negates adjectives, the same interpretation applies as in the preceding discussion for the negation of verbs. There is a negation not only of the adjective but of the implications associated with the statements as well. For example, after a discussion about Bakar in which the first speaker stated that Bakar was fat, the second speaker may reply as follows.

2. Bakar gemuk. - Bakar bukan gemuk. Dia kuat dan badannya besar.

Bakar is fat. - Bakar's not fat! He's strong and has a big build. OR

It's not true that Bakar's fat. He's strong and has a big build.

- 10.1.3 To add, unfortunately, to the complexity, *tidak* may also be used in the negation of utterances in which *bukan* was used earlier.
 - Encik Ali yang belajar di Australia? - Tidak, Encik Ahmad yang belajar di situ.

1. Pak Ali yang belajar di Australi? - Tidak, Pak Ahmad yang belajar di situ

Is it Mr Ali who is studying in Australia? - No, its Mr Ahmad who is studying there.

The only reason that makes the preceding reply with *tidal* acceptable is that tidak is recognized as the more widely used negative and it is separated by a pause from the noun phrase which follows it. It is not acceptable to say *Tidak Encik Ali yang belajar di Australia *Itidak Pak Ali yang belajar di Australia *Itidak P

Here tidak is directly followed by the noun phrase it is meant to negate and the sequence with no pause is unacceptable. The negative must be $Bukan\ Encik\ Ali\ yang\ belajar\ di\ Australia^M/Bukan\ Pak\ Ali\ yang\ belajar\ di\ Australi^1.$

- Both bukan and tidak may negate prepositional phrases. The choice of either depends very much on whether it is the noun within the phrase that is being negated or the implied verb associated with the phrase. For example, an utterance such as the following may be negated by either bukan or tidak. Negation with bukan is discussed first.
 - 1. Encik Ali belajar di Australiakah? - Bukan, di Amerika.
- 1. Pak Ali belajar di Australikah? - Bukan, di Amerika.

Does Mr Ali study in Australia? - No, in America.

Bukan, di Amerika is a shortened reply for Bukan di Australia^M/Australi^I. Di Amerika [Not in Australia. In America]. In this example it is the noun "Australia" within the prepositional phrase di Australia [in Australia] which is being negated. A full negative utterance appears as follows. Encik Ali belajar bukan di Australia, tetapi di Amerika^M/Pak Ali belajar bukan di Australi, tetapi di Amerika^I [Mr Ali studies not in Australia, but in America].

The same question presented in example 1 may also be answered with *tidak*.

- 2. Encik Ali belajar di Australiakah? - Tidak, di Amerika.
- 2. Pak Ali belajar di Australikah? - Tidak, di Amerika.

Does Mr Ali study in Australia? - No, in America.

Tidak, di Amerika is a shortened form of the full negative Encik Ali tidak belajar di Australia, tetapi di Amerika^M/Pak Ali tidak belajar di Australi, tetapi di Amerika^I [Mr Ali doesn't study in Australia, but in America]. Here it is the verb belajar [to study] associated with the prepositional phrase which is being negated.

In like manner, negative prepositional phrases such as the following would have similar interpretations.

- 3. Bukan di atas kerusi.
 Not on the chair.
- 3. Bukan di atas kursi.

Tidak di atas kerusi.

Tidak di atas kursi.

Not on the chair.

Bukan negates the noun in the prepositional phrase, that is kerusi^M/kursi^I [chair], and tidak negates the implied verb which would have to have appeared in context earlier in the discussion. Look at the above replies in context.

- 4. Saya taruh ini di atas kerusi? - Bukan, di atas meja.
- Saya taruh ini di atas kursi?
 Bukan, di atas meja.

I'll put this on the chair? - No, on the table.

- 5. Saya taruh ini di atas kerusi, ya? - Tidak di atas kerusi. Di atas meja.
- Saya taruh ini di atas kursi, ya? - Tidak di atas kursi. Di atas meja.

I'll put this on the chair, OK? - Not on the chair. On the table.

The implied verb in the reply of example 5 is taruh and the full negative reply might be as follows: *Tidak taruh di atas kerusi^M/kursi^I. Di atas meja. This, however, results in an incorrect sentence. There is a direct parallel in English.

In answer to the English question "I'll put it on the chair, OK?" one can reply "Not on the chair" which is the equivalent of Tidak di atas kerusi^M/kursi^I. The implied verb is "put" but when this verb is made explicit, the resultant utterance in English is "*Not put it on the chair" which is equivalent to *Tidak taruh di atas kerusi^M/kursi^I. When the verb is present in this type of reply, both Malay and Indonesian, as well as English require the negative "don't": Jangan taruh di atas kerusi kursi^I [Don't put it on the chair]. Nevertheless, tidak may be used just as "not " is in English when the verb is implied though not present.

- The negation of noun phrases showing possession is accomplished with *bukan* and not *tidak*.
 - 1. Baju itu bukan baju saya. (OR) Baju itu bukan (baju yang) saya punya.

That shirt isn't mine.

- 10.1.6 Time phrases are also generally negated with bukan.
 - Kita berjumpa besok, bukan hari ini.
 We'll meet tomorrow, not today.
 - 2. Pergilah nanti, bukan sekarang.
- 2. Pergi nanti aja, bukan sekarang.

Go later, not now.

Tidak, however, may also be used. The translations into English remain the same.

- 3. Kita berjumpa besok, tidak hari ini.
- 4. Pergilah nanti, tidak sekarang.
- 4. Pergi nanti aja, tidak sekarang.

In the instances where *tidak* is used as the negative, it is an implied verb which is negated and not the time phrase directly. In utterance 3, *Kita berjumpa besok*, *tidak hari ini* is short for *Kita berjumpa besok*. *Kita tidak berjumpa hari ini* [We'll meet tomorrow. We won't meet today].

An analysis of utterance 4 raises the same problem as with the prepositional phrases discussed earlier. The verb must be implied and not present. Pergilah nanti, tidak sekarang^M/Pergi nanti aja, tidak sekarang^I implies the negation of the verb pergi. The full negative might appear as follows: Pergilah nanti^M/Pergi nanti aja^I. *Tidak pergi sekarang. When the verb is explicit, however, the negative jangan [don't] must be used: Pergilah nanti^M/Pergi nanti aja^I. Jangan pergi sekarang [Go later. Don't go now].

Bukan either alone or when suffixed with -nya (see Section 6.6), bukannya, forms a phrase that means "it isn't that". The specific interpretation is dependent upon the context of the utterance but the general meaning attributed to bukan or bukannya is consistent with the earlier discussion. A previous speaker's assumptions about a particular situation are negated as well as the facts of the situation as stated.

If, for example, the first speaker when talking about Sita has indicated that she is reluctant to do something, a second speaker in reply may negate the first speaker's assumptions by using bukan or bukannya. A sample exchange follows.

- 1. ... dan sebab itu Sita tak mahu beri wang kepada adiknya. - Bukan dia tak mahu. Dia tak mampu sejak suami dia mati dalam kemalangan dua tahun lalu.
- ... dan sebab itu Sita tidak mau beri uang kepada adiknya. - Bukan dia tidak mau. Dia tidak mampu sejak suami dia meninggal dalam kecelakaan dua tahun lalu.

... and because of that Sita really doesn't want to give any money to her younger brother. - It's not that she doesn't want to. She is not able to since her husband died in an accident two years ago.

10.2 Tag Questions

Both bukan and tidak are commonly used as tag questions. Some examples of tag questions in English are: "isn't it?", "doesn't he?" and "wasn't she?" in utterances like the following: "It's going to rain later, isn't it?", "Rashid teaches at a primary school, doesn't he?" and "Ida was at the market earlier, wasn't she?".

In Malay and Indonesian the variations in the form of the auxiliary, such as "is", "was" and "do", do not exist. The tag is simply either the negative *tidak* or *bukan*. These are usually shortened respectively to *tak* or *kan*. In Malaysia, *kan* also has an alternative form, *ngan*, which is used conversationally by some speakers. In Indonesia, *tidak* is frequently used in its full form as a tag question. The shortened conversational form is most commonly *nggak*.

- When *tidak* is used as a tag question, it asks for agreement or disagreement with the statement made. *Kan*, however, assumes agreement with the statement and its implications. The speaker using *kan*, then, usually goes on to make a further statement based on those assumptions. The following are examples.
 - 1. Nak hujan nanti, tak? Ay tidak. Awan selalunya macam itu pada musim ini.
- Mau hujan, tidak? Ay tidak. Awan selalu seperti itu pada musim ini.

It's going to rain later, isn't it? - No. The clouds are always like that during this season.

Nak hujan nanti, kan? Biar kita tinggal lagi di sini sampai hujan habis. Selepas itu kita boleh pergi. Mau hujan, kan? Biar kita tinggal di sini saja sampai hujan reda. Setelah itu kita bisa pergi.

It's going to rain later, isn't it? Let's stay here until the rain is over. After that we can go.

- 2. Ramli ada di pasar tadi, tak? - Ada, tetapi dia tak beli apa yang saya pesan.
- Ramli tadi di pasar, nggak?
 Ada, tetapi dia tidak beli apa yang saya minta.

Ramli was at the market earlier, wasn't he? - Yes, but he didn't buy what I asked for.

Ramli ada di pasar tadi, kan? Mengapa dia tak beli apa yang saya pesan?

Ramli tadi di pasar, kan? Mengapa dia tidak beli apa yang saya minta?

Ramli was at the market earlier, wasn't he? Why didn't he buy what I asked for?

Tidak and kan may also assume a position in the utterance other than at the end. This change is made to emphasize the word which precedes the tag, generally the subject noun or the verb.

- 1. Rashid, kan, mengajar di sekolah rendah? - Ya. -Dialah yang kerajaan pilih menjadi guru besar tahun depan.
- 1. Rashid, kan, mengajar di sekolah dasar? - Ya. -Dialah yang diangkat sebagai kepala sekolah tahun depan.

It's Rashid, isn't it, who teaches in primary school? - Yes. - Ha was the one chosen by the government to become the headmaster next year.

- 2. Rashid mengajar, kan, di sekolah rendah? - Bukan. Dia bekerja sebagai kerani di pejabat.
- 2. Rashid mengajar, kan, di sekolah dasar? - Bukan, Dia bekerja sebagai pegawai administrasi di kantor

Rashid teaches, doesn't he, in primary school? - No. He works as a clerk in the office.

- 3. Rashid mengajar, tak, di sekolah rendah? - Tidak. Dulu dia ada di situ, tetapi sekarang entahlah apa yang dia buat.
- 3. Rashid mengajar, nggak, di sekolah dasar? - Nggak. Dulu di ada di situ, tetapi nggak tahu sekarang apa yang dia perbuat.

Doesn't Rashid teach at primary school? - No. Before he was there, but now who knows what he's doing.

- Kan may also be used to focus upon some form of knowledge or 10.2.3 understanding shared by both speaker and listener. One equivalent phrase in English might be "As I'm sure you are aware, ...".
 - 1. Rashid, ngan, yang mengajar di sekolah rendah, dialah yang kerajaan pilih menjadi guru besar tahun depan.
- 1. Rashid, kan, yang mengajar di sekolah dasar, dialah yang diangkat sebagai kepala sekolah tahun depan

Rashid, you know, the one teaching at a primary school, he was the one that the government chose to become the headmaster next year.

Without kan, the above utterance simply becomes a statement of fact without the first speaker assuming any knowledge of the situation on behalf of his listener.

- 2. Rashid yang mengajar di 2. Rashid yang mengajar di sekolah rendah, dialah yang kerajaan pilih menjadi guru besar tahun depan.
- sekolah dasar, dialah yang diangkat sebagai kepala sekolah tahun depan.

It was Rashid, the one teaching at a primary school, he was the one that the government chose to become the headmaster next year.

- Ya, literally "yes", is used as tag question when the speaker is 10.2.4 fairly sure of agreement from the listener.
 - 1. Cikgu Ali muda lagi, ya? -Ya, dia pun pandai mengajar.
- 1. Pak Ali masih muda, ya? -Ya, dia juga pintar mengajar.

Mr Ali is still young, isn't he? - Yes, and he's also a good teacher.

When the speaker is less sure of agreement from a listener, the more neutral question with -kah will be asked in Malaysia. In Indonesia apakah or the short form apa will be used.

- 2. Itu Cikgu Alikah? Bukan, itu bukan dia.
- 2. Apakah itu Pak Ali? -Bukan, itu bukan dia.

Is that Mr Ali? - No, it isn't him.

Ya is used far more frequently in conversational Indonesian than it is in conversational Malay. Conversely, -kah has greater frequency of occurrence in Malaysia. The Malaysian question, then, tends to be more neutral while the Indonesian asks more for agreement.

3. Ismail bekerja di Singapurakah?

3. Ismail bekerja di Singapura, va?

Does Ismail work Singapore?

Ismail works in Singapore, doesn't he?

A less definite question may be formed in Indonesian with tidak.

4. Ismail, tidak, yang bekerja di Singapura?
It's Ismail, isn't it, who works in Singapore?

In Indonesia, ya is frequently used as a tag where a simple statement will be made in Malaysia.

- Rafidah sudah lupa. Lupa, macam mana?
 Rafidah forgot. - Forgot, how so?
- 5. Rafidah sudah lupa, ya? .
 Lupa apa?
 Rafidah forgot, didn't she?

Forgot what?

- 10.2.5 In conversational Indonesian, the particle *kok* may be used as a tag to deny a previous speaker's implication or belief.
 - 1. Saya ngintip. Saya tahu kamu yang ngambil barang itu. Bukan saya, kok!!

I was watching. I know it was you who took it. - But it wasn't me!

2. Ke Bandung dari Jakarta sepuluh jam aja, kan? - Nggak sampai, $kok^{I}.$

From Jakarta to Bandung is just ten hours, isn't it? - Not quite.

Kok also has a number of other meanings which are highly context sensitive. It may carry the meaning "as you know" or "as you are aware", as in utterance 3. It also commonly carries the meaning "how come", "why hasn't" or "why not" as in the utterances "How come you haven't left yet?", "Why hasn't he bathed yet?" or "Why not a month?". These are exemplified in utterances 4–6.

3. Saya itu kok belum pernah ke Bali. Kata orang tempatnya indah.

As you know, I've never been to Bali. People says it's beautiful.

4. Kok belum berangkat? How come you haven't left yet?

- 5. Hutomo kok belum mandi?
 Why hasn't Hutomo bathed yet?
- 6. Saya tinggal di sini seminggu saja.-Kok tidak sebulan? I'll be staying here just a week. – Why not a month?

10.3 Jangan

Jangan is the negative command, translating most commonly into English as "don't". In most cases the Malay and Indonesian usage is the same as the English. The following are examples.

- Jangan taruh di situ. Nanti jatuh.
 Don't put it there. It will fall.
- 2. Jangan kata sudah buat kalau belum buat lagi. Itu bohong, tahu!
- 2. Jangan bilang sudah dilakukan kalau masih belum. Itu bohong, tahu!

Don't say you have done it if you haven't done it yet. It's a lie, you know!

There are occasions, however, where the Malay or Indonesian and English uses are not parallel. Compare the following utterances where Malay or Indonesian uses the verbal negative tidak and English uses a form of "do not".

- 3. Lebih baik encik tak pergi sekarang. Hujan lagi.
- 3. Lebih baik bapak tidak pergi sekarang. Masih hujan.

It would be better if you didn't go now. It's still raining.

- 4. Kalau Tina tak buat sekarang, nanti terlambatlah.
- 4. Kalau Tina tidak kerjakan sekarang, nanti bisa terlambat.

If Tina doesn't do it now, later it will be too late.

Conversely, there are times when English uses the simple negative and Malay or Indonesian requires *jangan* [don't]. This case arises in the reporting of negative commands. Compare the following utterances.

- 5. Emak suruh saya jangan pergi, tetapi saya pergi juga. Mother told me not to go, but I went anyhow.
- 5. Ibu bilang saya jangan pergi, tetapi saya pergi juga
- 6. Jurucakap minta orang jangan berdiri semasa orang lain bercakap, tetapi ada juga orang yang tidak mempedulikannya.
- 6. Pembawa acara minta orang jangan berdiri waktu orang lain berbicara, tetapi ada juga orang yang tidak mempedulikannya.

The spokesperson asked people not to stand up while other people were speaking, but there were those who didn't pay any attention to him.

11.1 Numbers

Cardinal Numbers 11.1.1

The basic cardinal numbers are as follows.

satu	1	one
dua	2	two
tiga	3	three
empat	4	four
lima	5	five
enam	6	six
tujuh	7 and rapides	sever
$lapan^{M}/delapan^{I}$	8	eight
sembilan	9	nine

Satu [one] has a combining form which is se-. This does not derive from satu but from esa, also meaning "one", which is rarely used.

The root form for "tens" is *puluh* and this combines with the units presented earlier to form multiples of ten. The word for "ten" is always sepuluh and never satu puluh.

<u>se</u> puluh	10	ten
<u>dua</u> puluh	20	twent
tiga puluh	30	thirty
empat puluh	40	forty
<u>lima</u> puluh	50	fifty
dll.		etc.

11 Numbers And Time

To form divisions between multiples of ten from 20 to 100 the units 1 to 9 are added.

dua puluh tiga	23	twenty-three
tiga puluh empat	34	thirty-four
empat puluh lima	45	forty-five
lima puluh enam	56	fifty-six
dll.		etc.

The root form for "teens" is belas and this combines with the units from 1 to 9 to form divisions between 10 and 20. The word for "eleven" is always sebelas and never satu belas.

sebelas	11	eleven
dua belas	12	twelve
tiga belas	13	thirteen
empat belas	14	fourteen
lima belas	15	fifteen
dll.		etc.

The root form for "hundreds" is ratus, for "thousands" is ribu and for "millions" is juta. "One hundred", "one thousand" or "one million" may be expressed either with the prefix se- or with the full form of "one", satu.

seratus	satu ratus	100	one hundred
seribu	satu ribu	1,000	one thousand
seiuta	<u>satu</u> juta	1,000,000	one million

These numbers may then be combined to form increasingly larger denominations, much as in English. Note that Malay or Indonesian does not use dan [and] as a connector between numbers in a sequence, something which is permissible in English. For example, the number 567 may be expressed in English as "five hundred and sixty seven". In Malay or Indonesian this is lima ratus enam puluh tujuh, not *lima ratus dan enam puluh tujuh.

1,000,000	satu juta	one million
200,000	dua ratus ribu	two hundred thousand
30,000	tiga puluh ribu	thirty thousand
4,000	empat ribu	four thousand
500	lima ratus	five hundred

60	enam puluh	sixty
7	tujuh	seven
1.234,567		

The number above reads as follows: satu juta, dua ratus tiga puluh empat ribu, lima ratus enam puluh tujuh [one million, two hundred and thirty four thousand, five hundred and sixtyseven].

To elicit cardinal numbers, the question word is berapa [how much or how manyl.

Berapa orang pergi? - Sepuluh orang. How many people went? - Ten people.

Ordinal Numbers 11.1.2

11.1.2.1 Ordinal numbers, with only one exception, are formed by prefixing ke-to the cardinal number. The only exception is pertama [first]. Examples from "first" to "fifth" are given. No matter how large the number, the same pattern is used: ke- is prefixed to the cardinal number. "One hundredth", for example, is keseratus and "one thousand five hundredth" is keseribu lima ratus.

pertama	first
<u>ke</u> dua	second
<u>ke</u> tiga	third
keempat	fourth
kelima	fifth
dll.	etc.

The ordinal number follows the noun which is counted.

- 1. Orang yang kelima yang masuk itu, abang saya.
- 1. Orang yang kelima yang masuk itu, kakak laki-laki

The fifth person who entered is my older brother.

- 2. Kereta yang <u>pertama</u> yang saya tengok, saya beli.
- 2. Mobil yang <u>pertama</u> yang saya lihat, saya beli.

The first car I looked at, I bought.

It is possible to omit the *yang* which precedes the ordinal number with no change in meaning (see Section 2.3).

- 3. Pintu <u>ketiga</u> di sebelah kiri, pintu bilik cikgu.
- 3. Pintu <u>ketiga</u> di sebelah kiri, pintu kamar Pak Guru.

The third door on the left is the teacher's office door.

- 11.1.2.2 The question word which elicits ordinal numbers is *keberapa* which has no direct equivalent in English but would translate as "how manyeth" if such a word existed. *Keberapa* is translated as "which" when rendered into fluent English in the examples given. The literal translation using "how manyeth" is given in parenthesis.
 - 4. Orang yang <u>keberapa</u> yang masuk itu abang encik?
- 4. Orang yang <u>keberapa</u> yang masuk itu kakak laki-laki bapak?

Which person that entered is your older brother? (The how manyeth person that entered is your older brother?)

- 5. Kereta <u>keberapa</u> yang encik tengok encik beli?
- 5. Mobil <u>keberapa</u> yang bapak lihat bapak beli?

Which car that you looked at did you buy? (The how manyeth car that you looked at did you buy?)

More commonly, however, questions of this nature are asked with yang mana [which].

- 6. Orang <u>yang mana</u> yang masuk itu abang encik?
- 6. Orang <u>yang mana</u> yang masuk itu kakak laki-laki bapak?

Which person that entered is your older brother?

- 7. Pintu <u>yang mana</u> di sebelah kiri pintu bilik cikgu?
- 7. Pintu <u>yang mana</u> di sebelah kiri pintu kamar Pak Guru!

Which door on the left is the teacher's office door?

- Numbers of the same form as the ordinal may precede the noun but the meaning conveyed by this structure is quite different.
 - 8. Tun Razak dan Datuk Hussein Onn bekas Perdana Menteri Malaysia. Kedua orang itu memegang jawatan dalam tahun 1970an.

Tun Razak and Datuk Hussein Onn are former Prime Ministers of Malaysia. Both of them (These two people) held office in the 1970's. 8. Adam Malik dan Umar Wirahadikusuma bekas Wakil Presiden Indonesia. <u>Kedua</u> orang itu memegang jabatan dalam tahun 1980an.

Adam Malik and Umar Wirahadikusuma are former Vice Presidents of Indonesia. Both of them (These two people) held office in the 1980's.

9. Malaysia, Singapura, Brunei dan Indonesia adalah negara di Asia Tenggara. <u>Keempat-empat</u> negara itu menggunakan bahasa Melayu sebagai bahasa resmi.

Malaysia, Singapore, Brunei and Indonesia are Southeast Asian nations. The four of them use Malay as the official language.

If the number were to follow the noun in utterances 8-9, then *ke*-could not be used to convey the same meaning. The prefix *ber*- is affixed to the number. The English translation remains the same.

- 10. Mereka <u>berdua</u> itu memegang jawatan dalam tahun 1970-an.
- 10. Mereka <u>berdua</u> itu memegang jabatan dalam tahun 1980-an.
- 11. Negara <u>berempat-empat</u> itu menggunakan bahasa Melayu sebagai bahasa resmi.

11.1.3 Fractions

The divisions of whole numbers for which there are distinct words are setengah [one half] and $suku^M/perempat^I$ [quarter]. "One half" is always expressed as setengah and never satu tengah. "One quarter", however, may be expressed as $sesuku^M$ or satu $suku^M$ in Malaysia. It is $seperempat^I$ in Indonesia. "Three

quarters" or "three fourths" is expressed as $tiga \ suku^M$ or tigaperempat^I. These fractions may be combined, as in English, with whole numbers.

1 1/2	satu setengah one and a half
2 1/2	dua setengah two and a half
3 1/4	$tiga\ sesuku^M/tiga\ seperempat^I$ three and a quarter
4 3/4	$empat\ tiga\ suku^M/empat\ tiga\ perempat^I$ four and three quarters

When these combinations of whole numbers and fractions modify nouns, the whole number precedes the noun and the fraction follows. In Indonesia, however, it is common to have the complete number precede the modified noun. An alternative to satu tahun setengah in Indonesia is satu setengah tahun.

satu tahun setengah OR setahun setengah one and a half years

satu kilo tiga suku^M/satu kilo tiga perempat one and three fourths kilo

Other fractions are much less commonly used. These are formed by prefixing per- to the number.

<u>per</u> tiga	third
<u>per</u> empat	fourth
<u>per</u> lima	fifth
dll.	etc.

"One fourth" is expressed as seperempat, "two thirds" as dua pertiga and "three fifths" as tiga perlima. While in Indonesia seperempat is commonly used, in Malaysia, suku is used almost to its exclusion.

These fractions combine with whole numbers as do the fractions for "quarter" and "half" discussed earlier.

1 2/3	satu, dua pertiga	one and two thirds
3 4/5	tiga, empat perlima	three and four fifths

The decimal point is expressed in Malaysia as perpuluhan or titik. "Four point five (4.5)" is expressed as empat perpuluhan lima or empat titik lima. In Indonesia the equivalent of the decimal point is shown as a comma. For example, "four point five" is written "4,5" and is expressed as empat koma lima. The decimal point, also referred to as titik, is used to mark divisions of 100 where a comma would be used in Malaysia. "Twenty thousand rupiah" is written as 20,000 in Malaysia and 20.000 in Indonesia.

Mathematical Functions 11.1.4

The basic mathematical functions are expressed as follows in Malaysia and Indonesia.

campurM/tambah	de l + hereum le	plus
tolak, potong ^M /kurang	egi i , j erooki relegi o	minus
kali	X	times
bahagi ^M /bagi ^I	ang [persort] is	divide

The general word for "to count" or "to calculate" is $kira^{M}$ in Malaysia and hitung in Indonesia and the question and answer set for a simple mathematical problem may be set as follows.

- 1. Tolong kira. Tiga ratus (300) bahagi dua jadi berapa? - Tiga ratus (300) bahagi dua jadi seratus lima puluh (150).
- 1. Tolong hitung. Tiga ratus (300) bagi dua sama dengan berapa? - Tiga ratus (300) bagi dua sama dengan seratus lima puluh (150).

Please calculate. Three hundred (300) divided by two is how much? - Three hundred (300) divided by two is one hundred and fifty (150).

In actual conversation, of course, it is highly unlikely that the respondent would repeat the question in the answer. The likely answer would be just seratus lima puluh [one hundred and fifty].

It is also possible to introduce the question with berapa banyak or just berapa [how much] immediately indicating to the listener that some form of calculation is expected. A question of this form appears as follows. The answer could take any of the forms discussed earlier.

Berapa banyak tiga ratus
 Berapa tiga ratus bagi dua?

How much is three hundred divided by two.

11.1.5 Numerical Classifiers

Numerical classifiers are words placed before or after nouns which are counted. Examples in English are "loaves" in "two loaves of bread", "pieces" in "four pieces of meat" and "cups in three cups of coffee". It would not normally be possible in English to say "*two breads" or "*four meats" although the expression "three coffees" is now quite common.

The use of numerical classifiers in Malay and Indonesian is optional. In other words, its use is much like the choice we have in English between "three cups of coffee" and "three coffees". For example, orang [person] is the classifier for humans and ekor [tail] is the classifier for animals. It is possible to say both dua orang abang and dua abang [two older brothers], and tiga ekor ikan and tiga ikan [three fish].

The numerical classifier is required when the number is placed after the noun (see utterance 2 which follow). While this structure may appear odd from the viewpoint of English, it is quite normal in Malaysia when the speaker wishes to call attention first to the noun and then to the quantity. These structures, however, would be unusual in Indonesia. The following are examples.

 Shariah ada dua orang abang, dan seorang kakak.
 Shariah punya dua orang kakak laki-laki, dan seorang kakak perempuan.

Shariah has two older brothers and an older sister.

2. Ramli tangkap ikan tiga ekor dan ketam lima ekor ikan dan lima ekor kepiting ketam.

Ramli caught three fish and five crabs.

The following are some of the numerical classifiers in more common use. A complete list may be found in most standard Malay or Indonesian grammars. Each classifier is given with its literal meaning in English followed by the words it is used to classify. The use of numerical classifiers on the whole is stronger in Malaysia than in Indonesia. Where there are significant differences in use in the two countries, this is indicated as part of the description.

batang	rod	for long rod-like objects such as pencils, trees, cigarettes, candles, teeth; also roads and rivers	
bentuk	curve	for curved objects such as rings, hooks	
biji	seed	for all fruits and small round objects such as seeds, balls; also eggs, sweets, crockery ^M	
bilah	blade	for sharp, bladed weapons such as knives, axes, spears	
buah	fruit	for objects of indefinite size of shape, such as buildings, vehicles, furniture, books	
butir	grain	for small, round objects such as jewels, beads, bullets; also eggs, cloves, cardamom ^I	
ekor	tail	for animals, insects, fish, etc	
helai	sheet	for thin, flat objects such as cloth, clothing, blankets, paper; also leaves, a strand of hair	
kaki	foot	for objects with stems such as flowers, mushrooms; also umbrellas	
keping	sheet	for thin, flat, somewhat stiff objects such as wooden boards; also a piece of paper, a photograph, a slice of bread, parcels of land ^M	

ketul	lump	for firm, generally small objects such as stones, Malay and Chinese cakes, pieces of meat, soap, bread rolls
kuntum	bud	for flowers, buds
lembar	strand	for thin, fine objects such as thread, wire, a strand of hair; also cloth, leaves, $pages$, $paper$
orang	person	for people
pasang	pair	for things that come in pairs such as shoes, earrings; also two people, animals
patah	break	for words, phrases or proverbs
potong	cut	for objects cut from a main piece such as pieces of cake, meat, bread
pucuk	shoot	for letters, firearms
puntung	stump	for short, stubby objects such as tree stumps, cigarette butts
ulas	covering	for the meaty seeds of fruits such as durian, nangka, cempedak; also a clove of garlic and sections of plants which grow in a similar manner

11.2 Time

Years, Months, Weeks and Days 11.2.1

The year is expressed as tahun. Years are counted, as in 11.2.1.1 English, by using cardinal numbers: satu tahun or setahun [one year], dua tahun [two years], etc.

To ask how many years one has done something, or lived somewhere, or even how old someone is, the question is berapa tahun.

- 1 Berapa tahun cik tinggal di Malaysia? - Dua.
- 1. Berapa tahun nona tinggal di Indonesia? - Dua.

How many years have you (Miss) lived in Malaysia/Indonesia? -Two.

- 2. Umur cik berapa tahun? 2. Umur nona berapa tahun? -Dua puluh satu.
 - Dua puluh satu.

How old are you (Miss)? - Twenty one.

To ask for a particular year in which something was done the question is tahun berapa.

- 3. Tahun berapa Malaysia merdeka? - Tahun 1957. In which year did Malaysia become independent? - 1957.
- 3. Tahun berapa Indonesia merdeka? - Tahun 1945.

In which year did Indonesia become independent? - 1945.

- 4. Encik lahir pada tahun berapa? - Tahun 1949.
- 4. Bapak lahir pada tahun berapa? - Tahun 1949.

In which year were you (Sir) born? - 1949.

There are two ways of expressing the year. One is simply to count as you would an ordinary number. This is shown in example 5. The other is to divide the number into two groups as shown in example 6. This is the form most common in conversational Malay and Indonesian as it is in English.

- 5. Tahun 1957: Tahun seribu sembilan ratus lima puluh tujuh The year one thousand nine hundred and fifty seven.
- 6. Tahun 1957: Tahun sembilan belas lima puluh tujuh The year nineteen hundred and fifty seven
- 11.2.1.2 Malaysia and Indonesia, for all official functions except those relating to religion, use the western calendar and have borrowed the names of the months from English and from Dutch respectively. These months are presented below. It is common to precede the names of these months with the word bulan [month] although, since this is redundant, it is sometimes omitted in conversation.

MA	LAY	ENGLISH
MALAYSIA	INDONESIA	Quality for the party of the pa
Januari	Januari	January
Februari Mac	Februari Maret	February March
April	April	April
Mei	Mei	May
Jun	Juni	June
Julai	Juli	July
Ogos	Agustus	August
September	September	September
Oktober	Oktober	October
November	November (or Nopember)	November
Disember	Desember	December

For religious functions, the Moslem calendar is used. The months for this calendar have been borrowed from Arabic and are as follows.

- 1 Muharam
- 2 Safar
- 3 Rabiulawal
- 4 Rabiulakhir
- Jamadilawal
- Jamadilakhir
- 7 Rejab
- 8° Syaaban
- 9 Ramadan
- 10 Syawal
- 11 Zulkaedah
- 12 Zulhijah

The years in the Western calendar are dated from the birth of Christ and are referred to as Tahun Masehi. The years of the Moslem calendar which date from Muhammed's flight from Mecca in 622 AD are referred to as Tahun Hijrah in Malaysia and Tahun Hijriah in Indonesia. These are abbreviated as TM and TH respectively in Malaysia and M and H in Indonesia. TM or M is equivalent to the English "AD".

The months of the western calendar are also commonly referred to in Malaysia by number starting from January which is bulan satu [month one]. This would be less common in Indonesia.

To ask how many months one has done something, or been somewhere, or will do something, etc, the question is berapa bulan:

7. Sudah berapa bulan belajar bahasa Indonesia? - Enam.

How many months have (you) been studying Indonesian? - Six.

To ask for a particular date the question is berapa hari bulan in Malaysia and tanggal berapa in Indonesia.

- 8. Berapa hari bulan Zainal nak pergi? - Lima hari bulan Mac.
- 8. Tanggal berapa Zainal mau pergi? - Tanggal lima Maret.

What date is Zainal going? - The fifth of March.

Hari bulan is usually abbreviated *hb*. but the tendency now is to omit it from the abbreviated form of dates all together. Both 5 hb. Mac 1993 and 5 Mac 1993 are acceptable. In Indonesia tanggal is abbreviated tgl: tgl 5 Maret 1993.

To ask for the name of a particular month, the question is bulan apa:

- 9. Bulan apa engkau sampai? 9. Bulan apa kamu sampai? -Bulan Ogos. Bulan Agustus.

What month did you arrive? - August.

11.2.1.3 The months are divided into weeks, minggu, and the week into seven days, hari. The names for the days are borrowed from Arabic. "Sunday", however, has an alternative borrowed from Portuguese. This is hari Minggu. It is common to precede the names of the days by the word hari.

MALAY		ENGLISH
MALAYSIA	INDONESIA	
Isnin	Senin	Monday
Selasa	Selasa	Tuesday
Rabu	Rabu	Wednesday
Khamis	Kamis	Thursday
Jumaat	Jumat	Friday
Sabtu	Sabtu	Saturday
Ahad or Minggu	Minggu	Sunday

To ask for a particular day the question is hari apa:

10. Hari apa mahu habis? -Hari Sabtu. 10. Hari apa mau selesai? --Hari Sabtu.

On what day do (you) intend to finish? - Saturday.

11.2.1.4 The day is divided into various notional parts much as it is in English.

pagi morning
tengah hari/siang^I noon
petang/sore^I afternoon, evening
malam evening, night
tengah malam midnight

Pagi notionally refers to a time when the sun is inclined in the east; tengah hari to when the sun is high in the sky; petang to when the sun is inclined in the west; malam to when the sun has set; and tengah malam, to the middle of the night. Tengah hari is used in Indonesia to refer to "noon". The general period of noontime is siang and this is the term that will be most commonly used. Petang in Indonesia is regarded as more formal than sore and will commonly be heard in news broadcasts. Sore, however, is what will be used in conversation.

Both petang/sore^I and malam may express the concept of evening. Petang/sore^I may be used for the very early part of the evening when the sun is about to set or has just set and malam to the later part of the evening. Daylight or daytime is expressed

as siang and this is in opposition to nighttime expressed as malam. Also used in Indonesia is dini hari which refers generally to the period from midnight to dawn.

Modern society, however, has more clearly defined these notional terms and these more precise definitions are carried daily on radio and television. Abbreviations for these terms are given in parenthesis where relevant. Since the Malaysian and Indonesian reference times are not completely equivalent, these are given separately.

MALAYSIA

pagi (p)	12:01 a.m 11:59 a.m.
tengah hari (tgh)	12:00 noon - 01:59 p.m.
petang (ptg)	02:00 p.m 05:59 p.m.
malam (m)	06:00 p.m. – 11:59 p.m.
tengah malam	12:00 midnight

INDONESIA

pagi	12:01am - 10:59 a.m.
siang	11:00 a.m 02:59 p.m.
sore	03:00 p.m 05:59 p.m.
malam	06:00 p.m. – 11:59 p.m.
tengah malam	12:00 midnight

11.2.2 Relative Time

Relative time is time expressed in relation to the present. Discussed first are relative time divisions of a day, followed by divisions greater than a day.

11.2.2.1 The present is expressed as *sekarang* [now]. Within any one particular day, anything that happens previous to *sekarang* is referred to as *tadi* [earlier or a short while ago] and anything that happens afterward is referred to as nanti [later]. *Sekarang* [now], however, is a much narrower concept in Malay and Indonesian than in English.

In English, in answer to a question such as "When did you do it?", it is possible to answer "I did it now" or "I did it just now". The equivalents of these expressions differ in Malaysia and Indonesia.

In Malaysia once the present is over tadi must be used to refer to an earlier action. Tadi may be modified by baru, literally meaning "new", but in this context translating into English as "just". Baru tadi translates into English as "just a short while ago" but means literally "just earlier". Baru tadi may be further modified by sekejap or sebentar which mean "a moment". Barn tadi sekejap or baru tadi sebentar translate as "just a moment ago" or "just now". It is also possible to say baru sekejap or baru sebentar.

In Indonesia tadi is also used to refer to an immediately past event. The equivalent of baru tadi, however, is baru sebentar [just a short while ago]. Baru saja or baru sekarang mean "just now".

- 1. Bila habis? Tadi/Baru tadi/Baru tadi sekejap.
- 1. Kapan dikerjakan? Tadil Baru sebentar/Baru saja.

When did (you) finish it? - Earlier/Just a short while ago/Just now.

Tadi is used to refer to all parts of the day earlier than sekarang. If sekarang or [now] is in the evening, then the following references can be made: pagi tadi [earlier in the morning], tengah hari tadi^M/tadi siang^I [earlier at noon] and petang tadi^M/tadi sore^I [earlier in the afternoon].

In general, once a part of the day is past, tadi is used to refer to it. For example, when the following question is asked in the evening, Bila Aziz pergi ke doktor^M?/Kapan Aziz pergi ke dokter [When did Aziz see the doctor?], one possible answer is Pagi tad [Earlier in the morning]. In English, if asked the same question, we would reply "This morning". Pagi tadi is also equivalent to the English "this morning" even though this is not its literal translation. The preceding question may also be answered with pagi ini, literally meaning "this morning".

Malay and Indonesian make use of demonstrative adjectives to 11.2.2.2 indicate complete parts of the day, as does English: pagi in [this morning], tengah hari ini^M/siang ini^I [this noon], petang ini^M/sore ini^I [this afternoon] and malam ini [this evening].

- 2. Petang ini ada filem tentang 2. Sore ini ada filem tentang Malaysia.
 - Indonesia.

This afternoon there is a film about Malaysia/Indonesia.

- 3 Saya tidak balik makan malam ini. Ada banyak saya mahu baca di perpustakaan.
- 3. Saya tidak pulang makan malam ini. Banyak mau dibaca di perpustakaan.

I'm not going home to eat this evening. I have a lot to read in the library.

Whether the preceding utterances refer to events which took place in the past or are yet to take place in the future can only be determined by the context of the utterance. In other words, when spoken in the evening, utterance 2 refers to an event that took place earlier in the afternoon. When spoken in the morning, however, it refers to an event which is yet to occur.

The aspectual words tadi [earlier] or nanti [later] may be used to disambiguate potentially ambiguous utterances. For example, tadi petang / tadi sore [earlier this afternoon] may only refer to an event that has already taken place and nanti malam [later this evening] may only refer to an event which is yet to occur. Both tadi and nanti may follow as well as precede the part of the day modified depending on the emphasis intended. Tadi petang / tadi sore [earlier in the afternoon] may also be expressed as petang tadi^M/sore tadi^I and nanti malam [later in the evening] as malam nanti.

- 4. Tadi petang ada filem tentang Malaysia.
- 4. Tadi sore ada filem tentang Indonesia.

Earlier this afternoon there was a film about Malaysia/ Indonesia.

- 5. Saya tidak balik makan nanti malam. Ada banyak saya mahu baca di perpustakaan.
- 5. Saya tidak pulang makan malam nanti. Banyak mau dibaca di perpustakaan.

I'm not going home to eat later this evening. I have a lot to read in the library.

- 11.2.2.3 It should be remembered that tadi and nanti are equivalent to the English "earlier and "later" respectively while awal^M/lebih awal^I and lambat^M/terlambat^I are equivalent to the English "early" and "late". Tadi and nanti refer to actions or events which take place within a particular day which are respectively, earlier or later than the present. Awal^M/lebih awal^I and lambat^M/terlambat^I make no reference to a particular time of day but simply make a statement that an action or event occurred early or late, that is, either earlier or later than expected. The beginning student should be careful not to confuse these two sets of words as they are used very differently. Lebih awal may also be expressed as lebih dulu in Indonesia. The following are examples.
 - 6. Ahmad makan <u>awal</u> hari ini sebab dia terlalu lapar.
- Ahmad makan <u>lebih awal</u> hari ini sebab dia terlalu lapar.

Ahmad ate early today because he was very hungry.

- 7. Maafkan saya. Saya balik <u>lambat</u> sebab tak sempat naik bas.
- 7. Maafkan saya. Saya kembali <u>terlambat</u> sebab tidak sempat naik bis.

Excuse me. I returned late because I wasn't in time to catch the bus.

- 8. Bakar sudah makan <u>tadi</u> dan sebab itu dia tak lapar sekarang.
- 8. Bakar sudah makan t<u>adi</u> dan sebab itu dia sekarang tidak lapar.

Bakar ate earlier and because of that he isn't hungry now.

- 9. Maafkan saya. Saya balik nanti, selepas makan malam.
- 9. Maafkan saya. Saya kembali <u>nanti</u>, sesudah makan malam.

Excuse me. I'll return later, after eating dinner.

Relative time for divisions greater than a day are expressed in relation to "today" or *hari ini*, literally "this day".

Days which follow *hari ini*, that is, days which are yet to come, are referred to as $esok^M$ or besok [tomorrow] or lusa [the day after tomorrow]. There are distinct words for other future

divisions of time but these are more rarely used: tulat, for example, means "three days from now".

Days which precede hari ini and therefore have passed are expressed as $semalam^M$ [yesterday] and $kelmarin^M$ [the day before yesterday]. $Kelmarin^M$, however, in the states of Perlis, Kedah, Penang and northern Perak means "yesterday" and semalam means "last night". This is also the usage in Indonesia where $kemarin^I$ means "yesterday" and semalam means "last night".

The parts of the current day, pagi [morning], tengah hari^M/siang^I [noon], petang^M/sore^I [afternoon] and malam [evening], also combine with esok^M/besok, lusa, and semalam to indicate parts of these days. These words may either precede or follow the part of the day modified depending on the emphasis intended. The tendency is for these words to follow in Malaysia and precede in Indonesia. This is only a 'tendency' and in reality both types of word order may be found in both countries.

MALAYSIA	INDONESIA	
pagi besok pagi lusa	besok pagi lusa pagi	tomorrow morning the morning of the day after tomorrow
pagi semalam	kemarin pagi	yesterday morning
tengah hari besok tengah hari lusa	besok siang lusa siang	noon tomorrow noon of the day after tomorrow
tengah hari semalam	kemarin siang	noon yesterday
petang besok petang lusa	besok sore lusa sore	tomorrow afternoon the afternoon of the day after tomorrow
petang semalam	kemarin sore	yesterday afternoon
malam besok	besok malam	tomorrow night/ evening
malam lusa	besok lusa	the night/evening of the day after tomorrow
malam semalam	kemarin malam	last night/yesterday evening

Malam semalam [last night] has a common alternative in Malaysia, malam tadi, and in Indonesia, tadi malam. This is the only instance where tadi refers to a previous day, probably indicating that the day is not conceived of as a period from morning to night but as a period from the previous night to the current night.

by the use of lalu or lepas^M to indicate days which have already passed and lagi or depan to indicate days which are yet to come Lalu and lepas^M mean literally "to pass by", lagi means "still" "yet" or "more", and depan means "in front" or "future". Lewat also meaning "to pass by", may be used in Indonesia to count days which have passed. Depan has a more restricted use in Malaysia and Indonesia and will rarely be found when days, weeks, etc are counted. The following are examples.

dua hari lepas ^M	dua hari lalu	two days ago
dua hari lewat ¹ tiga hari lagi	three days from	now
hari depan	some time in the future	

These same expressions may be combined with all the divisions of the year to express past or future weeks, months or years.

minggu lepas ^M minggu depan	or minggu yang lalu or seminggu lagi	last week next week
dua minggu lepas ^M tiga minggu lagi	or dua minggu yang lalu	two weeks ago three weeks from
minggu depan		next week
empat bulan lepas ^M lima tahun lagi tahun depan	or empat bulan yang lalu	four weeks ago five years from now next year

Clock Time

11.2.3

The day is divided into *jam* [hours], the hour into *minit*^M/*menit*^I [minutes] and minutes into $saat^M/detik^I$ [seconds]. Malaysia uses the 12-hour clock. Indonesia uses both the 12-hour and 24-hour clock. On the 24-hour clock, for example, 1:00 p.m. is expressed as 13:00.

To express a particular time, the hour is preceded by the word pukul which means literally "to strike" or "to beat". Pukul 9:00, for example, is "9 o'clock". More commonly in Indonesia, though rarely in Malaysia, the hour is preceded by jam which literally means "hour". Pukul 9:00, then, in Indonesia is more commonly expressed as jam 9:00, although pukul 9:00 may also be heard on radio and television.

Major fractions of the hour are expressed by $suku^M/seperempat^I$ [quarter] and setengah [half]. There is a difference in how these terms are used in Malaysia and Indonesia. The following are examples.

9:15	pukul sembilan suku ^M jam sembilan seperempat ^I	a quarter after nine
9:30	pukul sembilan setengah ^M jam setengah sepuluh ^I	half past nine
9:45	pukul sembilan tiga suku ^M jam sepuluh kurang seperempat ^I	nine forty five

Fractions of an hour may also be expressed in minutes.

9:15	pukul sembilan lima belas minit ^M	nine fifteen
9:30	jam sembilan lima belas menit ^I pukul sembilan tiga puluh minit ^M	nine thirty
9:45	jam sembilan tiga puluh menit ^I pukul sembilan empat puluh lima minit ^M	nine forty five
	jam sembilan empat puluh lima menit ^I	

The word $minit^{M}/menit^{I}$ [minute] may be omitted since it is

understood from the context. The time 9:15, then, may also be expressed simply as *pukul sembilan lima belas*.

9:10	pukul sembilan sepuluh	nine ten
9:20	jam sembilan dua puluh	nine twenty
9:55	pukul sembilan lima puluh lima	nine fifty five

In Indonesia the words lebih and lewat are also used to indicate minutes after the hour.

9:10	jam sembilan lebih sepuluh ^I	nine ten
9:20	jam sembilan lewat dua puluh ¹	nine twenty

11.2.3.2 Fractions before the hour, such as "ten minutes to eleven", are expressed in a number of ways, most commonly with *lagi* [still/yet] preceding or following the minutes indicated. When used in Indonesia, *lagi* would follow.

10:50 lagi sepuluh minit pukul sebelas^M

ten minutes to eleven

sepuluh minit lagi pukul sebelas^M sepuluh menit lagi jam sebelas^I

Because the *lagi* is understood from the context of the utterance, it is sometimes omitted in Malaysia. This omission results in expressions such as the following: *sepuluh minit pukul sebelas* [ten minutes to eleven].

In Indonesia, fractions of time before the hour are more commonly expressed with *kurang* [less or lacking]. *Kurang* may either precede or follow the hour as the following examples show.

 $10.50 \quad kurang \ sepuluh \ menit \ jam \ sebelas^I \qquad \qquad ten \ \ minutes \ ^{to}$ eleven

11.2.3.3 To ask for a particular time, the expression in Malaysia is *pukul* berapa and in Indonesia, *jam berapa*.

- 1. Pukul berapa Khadijah sampai? - Pukul 3:00 petang.
- 1. Jam berapa Khadijah sampai? - Jam 3:00 sore.

What time did Khadijah arrive? - Three o'clock in the afternoon.

To ask how many hours something has been going on or will be going on, the expression is *berapa jam*.

2. Berapa jam Khadijah naik kapal terbang sebelum sampai? -Lima jam.

How many hours was Khadijah on the plane before arriving? - Five hours.

It is important not to confuse the meanings of pukul $berapa^{M}/jam$ $berapa^{I}$ and berapa jam. Don't say *berapa pukul. Berapa pukul does not mean anything but it is closest in meaning to berapa pukulan [how many strikes].

11.2.3.4 Malay and Indonesian speakers tend to make a greater distinction between pukul berapa^M/jam berapa^I [what time] and bila^M/kapan^I [when] than English speakers do. Pukul berapa^M/jam berapa^I is used when the speaker knows that the time period asked about is no greater than a day. Bila^M/kapan^I is used when the period of time under consideration is greater than one day.

For example, if you know that someone is leaving on a trip this evening, then you say Pukul berapa nak $pergi^M?/Jam$ berapa mau $pergi^I$ [What time are you going?]. If you ask someone Bila nak $pergi^M?/Kapan$ mau $pergi^I$ [When are you going?] then you are not aware of the departure date. The person you are speaking to may then respond Malam ini juga [This very evening].

When you ask someone a question with $bila^M/kapan^I$ you do not expect to be given a specific time as an answer. This is different from English. In English it is perfectly acceptable to ask someone "When are you going?" and receive the answer "At five o'clock". In Malay or Indonesian if you ask $Bila\ nak\ pergi^M$?/ $Kapan\ mau\ pergi^I$ [When are you going?], you may receive any

To clarify further, there is a different set of expectations shared by a Malay or Indonesian speaker and listener than an English speaker and listener. For example, a Malay or Indonesian speaker asking the following question about a film knows that the film does not begin on that day and does not expect to be given a particular time as an answer. He or she expects an answer such as that exemplified below.

- 3. Bila filem tentang Malaysia nak mula? Minggu depan.
- 3. Kapan filem tentang Indonesia mulai? - Minggu depan.

When does the film about Malaysia/Indonesia begin? - Next week.

An English speaker, however, asking the same question expects to receive an answer which may or may not include a specific time. Answers such as "at five o'clock" or "next week" are equally acceptable.



This section examines and compares various vocabulary items which often cause students learning Malay or Indonesian difficulty. Each vocabulary item discussed is presented as the heading of a particular section. An attempt has been made to sequence items which may possibly be related but each section stands independently and may be referred to when necessary without recourse to the other sections.

12.1 Kena

Kena without any affixation, as discussed here, can be used in either active or passive sentences. Its general meaning is "to affect something" or "to be affected by something". It is used commonly in conversation to replace the passive di- (see Section 5.4) or the completive ter- (see Sections 5.5 and 12.2).

- 12.1.1 Kena when used in active sentences indicates that something has hit its mark, either literally or figuratively. The following are examples.
 - 1. Peluru berpandu yang dilancarkan dari pangkalan di Amerika Syarikat <u>kena</u> pada sasarannya di sebuah pulau kecil di tengah Lautan Atlantik.
- 1. Peluru kendali yang dilancarkan dari pangkalan di Amerika Serikat <u>kena</u> pada sasarannya di sebuah pulau kecil di tengah Lautan Atlantik.

The guided missile that was launched from a base in America hit its target on a small island in the middle of the Atlantic Ocean.

- Motorsikal yang dibiarkan lari sendiri, mula-mula naik kaki lima, dan kemudian kena tembok Hospital Besar.
- 2. Sepeda motor yang dibiarkan jalan sendiri, mula-mula naik kaki lima, dan kemudian <u>kena</u> tembok Rumah Sakit Umum.

The motorcycle that was allowed to run by itself first climbed the sidewalk and then hit the wall of the General Hospital.

- 3. Batu yang dicampak budak merata-rata itu <u>kena</u> kepala orang yang tunggu di perhentian bas.
- 3. Batu yang dilemparkan anak kecil ke mana-mana itu <u>mengenai</u> (kena) kepala orang yang menunggu di perhentian bis.

The stones that were thrown everywhere by the children hit the head of a man waiting at the bus stop.

- 12.1.2 Kena when used in passive sentences indicates that something has been in some way affected, usually adversely, by something else. Kena followed by a verb often is equivalent to the same verb prefixed with the passive prefix di- or with the completive prefix ter-. The following are examples.
 - 1. Perompak bank <u>kena</u> <u>tembak</u> (ditembak) semasa hendak lari.
- 1. Perampok bank <u>kena</u>
 <u>tembak</u> (ditembak) sewaktu
 hendak lari.

The bank robber was shot while attempting to run away.

- 2. Takut betul orang itu yang hampir <u>kena langgar</u> (dilanggar) kereta bila dia melintas jalan.
- 2. Takut sekali orang itu yang hampir <u>kena tabrak</u> (ditabrak) mobil ketika dia menyebrang jalan.

That man, who was almost hit by a car while crossing the road, was really frightened.

- 3. Budak ini menangis sebab <u>kena pukul</u> (dipukul) emak.
- 3. Anak ini menangis sebab kena pukul (dipukul) ibu.

This child is crying because he got hit by his mother.

- 4. Saya juga <u>kena denda</u> (didenda) \$50.00 sebab tidak beri jalan kepada kereta bomba.
- 4. Saya juga <u>kena denda</u> (didenda) Rp5.000 sebab tidak memberi jalan kepada mobil pemadam kebakaran.

I also got a fine of \$50.00/Rp5,000 because I didn't give way to the fire engine.

- 5. Anak itu <u>kena marah</u> (dimarahi) ayahnya sebab balik terlalu lambat.
- 5. Anak itu <u>kena marah</u> (dimarahi) ayahnya sebab pulang terlambat.

That child got scolded by his father because he returned too late.

- 6. Orang yang tak biasa senang <u>kena tipu</u> (tertipu) di pasar.
- 6. Orang yang tidak biasa mudah <u>kena tipu</u> (tertipu) di pasar.

People who aren't used to it, easily get cheated in the market.

Although in the preceding utterances, kena followed by a verb is shown as equivalent to the same verb prefixed with di- or with ter-, the relationship between the two is not always so direct. The following are examples.

- 7. Jaga jangan <u>kena hujan</u> (kehujanan).
- 7. Awas jangan <u>kena hujan</u> (kehujanan).

Be careful that you don't get caught in the rain.

Baju saya terkoyak sebab kena paku (tersangkut paku).
 My shirt got ripped because it got caught on a nail.

Another common use of *kena* is to show forced action, that is, an action that is imposed on someone from outside due to circumstances beyond that person's control (see Section 12.2.1).

12.2 Terms of Obligation

All of the words in this section indicate that in some way one feels compelled to do something. There are various translations into English, such as "must", "have to", "ought to" or "should", but each of them is chosen in a specific context depending upon the degree of compulsion or whether the compulsion originates from within the person or from outside.

12.2.1 Kena, Terpaksa and Harus

Kena and terpaksa both mean "have to" or "must" and are used in Malaysia when the compulsion to do something arises from outside the individual. Terpaska means literally "forced" and it is this meaning which probably best expresses the strength of both of these words. While terpaksa is stronger in its compulsion than kena, both words are similar in meaning and may be used interchangeably. In Indonesia, kena would rarely be used to show compulsion, harus serving the same function. Terpaksa may be used but would be more common in Malaysia.

- Orang lain kata mereka tak tahu, jadi sayalah yang kena buat.
- Orang lain mengatakan mereka tidak tahu, jadi saya yang <u>harus</u> melakukannya.

The other people said they didn't know, so I was the one who had to do it.

- Rafidah tak ada di rumah, dan Sofiah terlalu kecil untuk keluar seorang, jadi Zainah kena pergi.
- Rafidah tidak di rumah, dan Sofiah terlalu kecil untuk keluar sendiri, jadi Zainah <u>harus</u> pergi.

Rafidah wasn't at home, and Sofiah was too small to go out alone, so Zainah had to go.

- 3. Rosli <u>kena</u> bayar sebab orang lain kata tidak ada duit.
- 3. Rosli <u>harus</u> membayar sebab orang lain mengatakan tidak punya uang.

Rosli had to pay because the other people said they didn't have any money.

- 4. Doktor Toh tidak boleh datang, jadi kita <u>kena</u> panggil doktor lain.
- 4. Dokter Toh tidak bisa datang, jadi kita <u>harus</u> panggil dokter lain.

Doctor Toh couldn't come, so we had to call another doctor.

- 5. Jalan Selatan tertutup kerana pembinaan jalan raya, jadi saya <u>terpaksa</u> patah balik dan ikut jalan lain.
- 5. Jalan Selatan tertutup karena perbaikan jalan raya, jadi saya <u>terpaksa</u> putar kembali dan ikuti jalan lain.

South Street was closed due to road construction, so I had to turn around and go by another road.

- 6. Walaupun saya tak suka makanan yang pedas, saya juga <u>terpaksa</u> makan sebab tak ada makanan lain di situ.
- 6. Walaupun saya tidak suka makanan yang pedas, saya terpaksa juga makan sebab tidak ada makanan lain di situ.

Although I don't like spicy hot food, I had to eat it because there was no other food there.

12.2.2 Mesti and Harus

Mesti is perhaps the most neutral of the expressions discussed in this section. It means "must", "have to", "should" or "ought to". The compulsion implied may come from within the person or from outside and it simply makes a statement of what must be done to satisfy the requirements of a particular set of circumstances. In Indonesia, mesti is less commonly used to show compulsion, which is expressed by harus. Conversely, harus is not commonly used in Malaysia although it does have its place and function.

- 1. Saya <u>mesti</u> pergi sekarang. Ada orang menunggu.
- 1. Saya <u>harus</u> pergi sekarang. Ada orang menunggu.

I have to go now. There is someone waiting.

- 2. Encik <u>mesti</u> minum ubat ini tiga kali sehari kalau mahu sihat.
- 2. Bapak <u>harus</u> minum obat ini tiga kali sehari kalau mau sehat.

You (Sir) must take this medicine three times a day if you want to get well.

- 3. Emak <u>mesti</u> beli sekarang. Barang itu jarang ada di pasar.
- 3. Ibu <u>harus</u> beli sekarang. Barang itu jarang di pasar

You (Mother) should buy it now. That item is rarely in the market.

4. Banyak perkara <u>harus</u> difikirkan.

There are many things that one has to consider.

Mesti, because of its more neutral meaning, tends to be overused by students of Malay. Where something must be done because it is mandated by circumstances not fully within the control of the individual, it is best to use *kena*, *terpaksa* or *harus*. Where something must be done because it is fitting or proper that it be done, then it is better to use *patut* or one of its alternatives (see Section 2.2.4).

Mesti may also be used in utterances which express some degree of certainty and here it parallels the meaning of tentu (see Section 12.3). There is, however, still a difference between mesti and tentu. When mesti is used, there must always be an element of doubt. With tentu this element of doubt is much diminished.

- 5. Guru kita <u>mesti</u> tahu pelajar dia gagal bukan sebab mereka kurang pandai, tetapi sebab cara dia mengajar kurang berkesan.
- 5. Guru kita <u>mesti</u> tahu pelajar dia gagal bukan sebab mereka kurang pandai, tetapi karena cara dia mengajar kurang efektif.

Our teacher must know that his students failed not because they aren't particularly smart but because the way he teaches isn't particularly effective.

- Guru kita <u>tentu</u> tahu cara dia mengajar kurang berkesan.
- Guru kita tentu tahu cara dia mengajar kurang efektif-

Our teacher certainly knows that the way he teaches isn't particularly effective.

Hendaklah and Hendaknya

Hendaklah^M/hendaknya^I is perhaps the weakest statement of obligation of the set of words discussed here. It translates best as "should" or "ought to" without the stronger implication of "must" or "have to".

- 1. Kita <u>hendaklah</u> siap sekarang sebab nanti malam tentu tak sempat.
- 1. <u>Hendaknya</u> kita siap sekarang sebab nanti malam tentu tidak sempat.

We should get ready now because later this evening we won't have time.

- 2. Kalau mahu lulus, encik <u>hendaklah</u> lebih rajin belajar.
- Kalau mau lulus, <u>hendaknya</u> bapak lebih rajin belajar.

If you want to pass, you (Sir) should study harder.

12.2.4 Patut

Patut means "should" or "ought to" only in the sense of something being done because it is suitable, proper or fitting to do so. In this way it differs from all of the other words discussed in this section. In Malaysia, patut may be used with no further affixation.

1. Saudara <u>patut</u> pakai sesuatu yang hijau sempena dengan Hari $St \ Patrick^{M}$.

You should wear something green in honour of St Patrick's Day.

2. Harga barang-barang di kedai <u>patut</u> naik sebab harga di pasar pun naik $^{\rm M}$.

The price of things in the shops should rise since the prices in the market are also rising.

* 3. Kalau anak Puan Rosnah cedera dalam kemalangan jalan raya, polis patut beritahu dia dengan cepat sebelum dia dengar dari orang lain, atau pun dari warta berita televisyen^M.

If Mrs Rosnah's child is injured in a highway accident, the police should tell her quickly before she hears it from other people or from the television news. Patut is also commonly used with the affixes -lah and (se.). nya. These convey somewhat different meanings. Patutlah indicates that something should be done and is indeed done while (se)patutnya indicates that something should be done but is not. Utterances 4–5 exemplify the use of patutlah and utterances 6–7, (se)patutnya in Malaysia.

- 4. Harga rumah di kawasan itu <u>patutlah</u> mahal sebab harga tanah di situ pun mahal M .
 - The price of houses in that area should be (and is) expensive because the price of land there is also expensive.
- Rosni patutlah dapat markah tinggi sebab dia rajin belajar^M.
 Rosni should get (and does get) high grades because she studies hard.

Compare these utterances to with following utterances in which the opposite situation is expressed.

- 6. Harga rumah di kawasan itu <u>sepatutnya</u> murah sebab harga tanah pun murah, tetapi sebenarnya rumah di situ mahal^M.
 The price of houses in the area should be cheap because the land is also cheap but in actuality houses there are expensive.
- 7. Rosni p<u>atutnya</u> dapat markah tinggi sebab dia rajin belajar, tetapi dia hampir gagal ujian akhir M .

Rosni should have got a high grade because she studies hard but she almost failed the final test.

12.2.5 Sebaiknya, Sepantasnya and Seharusnya

While patutlah and (se)patutnya may also be used in Indonesia, there are other terms of more frequent occurrence which are used somewhat differently. In general, sebaiknya is used when something is "preferable", sepantasnya when something is "suitable" or "fitting", and seharusnya when something is "obligatory". These various English translations are presented only as a guide. There is a substantial overlap in how the words are actually used. All of these terms also translate as "should" in English. Examine the following utterances.

- Saudara <u>sebaiknya</u> pakai sesuatu yang hijau sehubungan dengan Hari St Patrick^I.
 - You should wear something green in honour of St Patrick's Day. (It is preferable for you to wear something green in honour of St Patrick's Day.)
- 2. Harga barang-barang di toko <u>sepantasnya</u> naik karena harga di pasar juga naik I .

The price of things in the shops should rise because prices in the market are also rising.
(It is fitting that the price of things in the shop rise because

(It is fitting that the price of things in the shop rise because prices in the market are also rising.)

3. Jika anak Ibu Rosnah cedera dalam kecelakaan di jalan raya, polisi <u>seharusnya</u> memberitahunya dengan cepat sebelum dia dengar dari orang lain atau dari warta berita televisi^I.

If Mrs Rosnah's child is in a highway accident, the police should (have an obligation to) tell her before she hears it from other people or from the television news.

Sepantasnya most commonly fills the role discussed earlier for patutlah in Malaysia—that of something which should be and indeed is.

- 4. Harga rumah di kawasan itu s<u>epantasnya</u> mahal karena harga tanah di situ juga mahal^I.
 - The price of houses in that area should be expensive because the price of land there is also expensive.
- Rosni <u>sepantasnya</u> dapat nilai tinggi karena dia rajin belajar^I.
 Rosni should get high grades because she studies hard.

Sepantasnya may also be used to indicate that something should have been but is not. Also used to express this meaning is semestinya.

6. Harga rumah di kawasan itu semestinya murah karena harga tanah juga murah, tetapi sebenarnya rumah di situ mahal^I.
The price of houses in that area should have been cheap but in actuality houses there are expensive.

 Rosni sepantasnya dapat nilai tinggi karena dia rajin belajar, tetapi dia hampir gagal ujian akhir^I.

Rosni should have got a high grade because she studies hard b_{ut} she almost failed the final test.

12.2.6 "The Passive"

The passive is used in Indonesia to make commands more polite (see Section 5.4.4). This structure, however, also indicates weak obligation which translates into English as "should". Examine the following utterances.

1. Anjing itu jangan diganggu, ya.

That dog shouldn't be bothered, you understand.

OR

Don't bother that dog.

2. Piring harus dicuci sebelum berangkat, ya.

The dishes should be washed before you leave, you know.

OR

Wash the dishes before you leave.

3. Mobil kita diperbaiki hari ini, ya.

Our car should be repaired today, OK.

OR

See that our car is repaired today.

12.3 Memang and Tentu

Both memang and tentu indicate certainty. The differences between the two are discussed in the following sub-sections.

12.3.1 Tentu

Tentu is simply a statement of definiteness or certainty.

- <u>Tentu</u> Mariam datang bila dia dengar bapa(k)nya sakit.
 Certainly Mariam will come when she hears that her father is sick.
- 2. Belum tentu Subri lulus. Keputusan peperiksaan belum keluar lagi.
- Belum <u>tentu</u> Subri lulus. Hasil ujian belum keluar.

It is not yet certain whether Subri passed (or not). The results of the examination are not out yet.

While tentu is used in expressions such as "it is certain" or "certainly", it is not generally accepted in expressions such as "I am sure" or "I am certain". For these expressions, it is best to use yakin: Saya yakin dia datang [I am sure she is coming]. Another alternative is to just say Tentu dia datang [Certainly she is coming] or Saya tahu dia datang [I know she is coming]. Pasti may also be used in place of yakin or tentu.

12.3.2 Memang

Memang implies more than *tentu*. It implies that what is referred to is seen as a natural or expected outcome of preceding events. It translates into English as "indeed", "of course", "naturally", etc.

1. <u>Memang</u> betul Subri lulus kali ini. Dia rajin belajar sepanjang bulan sebelum ujian.

Of course it's true that Subri passed this time. He studied hard throughout the month before the examination.

2. Mariam <u>memang</u> datang. Dia selalu datang bila dia dengar bapa(k)nya sakit.

Mariam will indeed come. She always comes when she hears that her father is sick.

3. <u>Memang</u> saya tahu siapa nama orang itu. Kami sudah lama bekerja di tempat yang sama.

Of course I know the name of that person. We have worked in the same place for a long time.

12.4 Boleh, Dapat, Sempat and Bisa

Both *dapat* and *boleh* indicate ability and share the meaning "to be able to" or "can". Of the two words, *boleh* is more neutral and much more commonly used in Malaysia. *Sempat* differs from both *boleh* and *dapat* in that its basic meaning is "to have the chance or the opportunity to do something". Bisa, used only in Indonesia to indicate ability, is discussed in more detail later in this section.

Boleh also means "may" as in a request such as "May I enter now?" Dapat does not share this meaning. Dapat is more forceful than boleh and is most commonly used to show ability when extra effort is required. Its meaning is parallel to English expressions such as "to succeed in", "to manage to", "to get to", etc. Examine the following utterances.

- Hashim tidak boleh naik bas^M.
 Hashim wasn't able to take the bus.
- Hashim tidak <u>dapat</u> naik bas^M.
 Hashim wasn't able to take the bus.

While both utterances 1 and 2 may translate into English in the same way, there are differences in the Malay. Of the two utterances, utterance 1 with boleh is the more neutral. When dapat is used, as in utterance 2, the speaker is implying that there were more adverse circumstances which Hashim had to overcome which are not necessarily implied in utterance 1. For example, getting up in time, finding the correct change for the bus fare, breaking away from a group of friends who were delaying him, etc. While boleh may also imply all of these, it may also cover circumstances where there are no adverse circumstances implied at all, such as Hashim's not liking buses in general, his having a fear of riding in vehicles driven by other people, etc. The important point here is that dapat is inappropriate and cannot be used if these last two meanings are intended. In like manner, both of the following utterances may have the same translation into English.

3. Mengapa emak tidak <u>boleh</u> pinjamkan duit kepada anak; anaknya^M?

Why can't the mother lend her children any money?

4. Mengapa emak tidak <u>dapat</u> pinjamkan duit kepada anakanaknya^M?

Why can't the mother lend her children any money?

As with the comparison made in utterances 1–2 earlier, the use of dapat in utterance 4 implies that an adverse circumstance had to be overcome, such as the mother not having enough cash on hand, not having enough savings, etc. While boleh may also imply this, it need not do so. In general boleh is used unless the speaker wishes to emphasize the overcoming of a particular circumstance which might, as mentioned in the introduction earlier, require extra effort such as expressed in English by "to succeed in", "to manage to", "to get to", etc.

When asking for permission only *boleh* is used. This translates into English more properly as "may" but also conversationally as "can".

- 5. <u>Boleh</u> saya tumpang bertanya^M? May/Can I ask a question?
- 6. <u>Boleh</u> kami masuk sekarang? May/Can we enter now?

Dapat has one further meaning which is "to get" in the sense of "to obtain", "to acquire" or "to find" (see Section 12.5).

Sempat means "to have the time to do something" or "to have the chance or opportunity to do something". This differs from both dapat and boleh which simply show ability. The following are examples.

- 7. Fatimah tak <u>sempat</u> naik bas pukul 9:30.
- 7. Fatimah tidak <u>sempat</u> naik bis jam 9:30.

Fatimah wasn't in time for the 9:30 bus.

- 8. Rosnah mahu belajar lagi semasa dia masih muda, tetapi tak <u>sempat</u>.
- 8. Rosnah mau belajar lagi ketika dia masih muda, tetapi tidak <u>sempat</u>.

Rosnah wanted to study more while she was still young but she didn't have the chance.

- 9. Saya mahu jemput Bakar juga ke parti kita minggu depan tetapi tak s<u>empat</u>.
- 9. Saya mau undang Bakar juga ke pesta kita minggu depan tetapi tidak <u>sempat</u>

I also wanted to invite Bakar to our party next week but I didn't have the opportunity to.

Boleh has a much smaller role to play in Indonesia. It is restricted to utterances where it means "may" as in utterances 5 and 6 (shown also as utterances 10 and 11).

- 10. <u>Boleh</u> saya numpang tanya^I? May/Can I ask a question?
- 11. <u>Boleh</u> kami masuk sekarang? May/Can we enter now?

Bisa, a term not used in Malaysia, means "to be able to" or "can" and would commonly be used in place of boleh and dapat in the preceding utterances 1 and 3 (shown also as utterances 12 and 13). There is, however, a more subtle distinction between boleh and bisa in Indonesia which students should be aware of. When someone with some authority says you can do something, they will probably use bisa. When someone without such authority indicates the same thing, they will probably use boleh.

- Hashim tidak <u>bisa</u> naik bis^I.
 Hashim wasn't able to get on the bus.
- 13. Mengapa ibu tidak bisa pinjami anak-anaknya uang ??
 Why can't the mother lend her children any money?
 - * Bisa may also be used in Indonesia in expressions where boleh would be more common in Malaysia. Compare the following.
- 14. Mana <u>boleh</u> kita kaya. 14. Mana <u>bisa</u> kita kaya. Modal Modal tak ada! tidak ada!

 How can we get rich. (We have) no funds!

Dapat, however, is also used in Indonesia. In some areas it is used in place of and in the same way as bisa. In other areas it is used alternatively with bisa and carries the same meaning. Where, however, the three forms, boleh, bisa and dapat, are used in distinct contexts with distinct meanings, students should be sensitive to distinguishing between bisa and dapat in the same way that boleh and dapat are distinguished in utterances 1–2 and 3–4.

12.5 Ambil, Bawa and Dapat

The basic meaning of *ambil* is "to get" in the sense of "to take", of *bawa*, "to bring" or "to carry", and of *dapat*, "to get" in the sense of "to obtain" or "to acquire".

English speakers have a problem choosing between *ambil* and *bawa* which has to do with the usage of "to take" and "to bring" in English and very little to do with the meanings of *ambil* and *bawa* in Malay or Indonesian.

"Bring" in English properly indicates that something is carried to a place associated with a speaker and "take" for something carried away from such a place. In Malay or Indonesian bawa is used for both meanings. Look at the following utterance.

- 1. Saya <u>bawa</u> buku yang terlambat itu ke perpustakaan, memperbaruinya, dan membawa balik ke rumah.
- 1. Saya <u>bawa</u> buku yang terlambat itu ke perpustakaan, memperpanjangnya, dan mem<u>bawa</u> kembali ke rumah.

I took the overdue books to the library, renewed them, and then brought them back home.

Ambil [to take or to get] is only used when something is removed, as picked up from a table, taken out of a container or down from a shelf, etc.

- 2. Makanan banyak. <u>Ambil</u> lagi. Tentu encik belum kenyang lagi.
- 2. Makanan banyak. <u>Ambil</u> lagi. Tentu bapak belum kenyang.

There is a lot of food. Take some more. Surely you're not full yet.

The following utterances compare the use of both ambil and bawa

- 3. Ada dua pinggan di atas meja. Ambil satu dan bawa ke sini.
- 3. Ada dua piring di atas meja Ambil satu dan bawa ke sini.

There are two plates on the table. Take one and bring it here

- 4. Tolong pergi ambil gergaji dari kereta dan bawa masuk.
- 4. Tolong pergi ambil gergaji dari mobil dan bawa masuk.

Please go and get the saw from the car and bring it inside.

Dapat means "to get" in the sense of "to obtain", "to acquire" or "to find".

- 5. Saya pergi awal ke panggung wayang tetapi tak boleh juga dapat tiket.
 - 5. Saya pergi lebih dulu ke bioskop tetapi tidak bisa juga dapat karcis. I went to the cinema early but still couldn't get a ticket.
- 6. Rashid sudah lama cari jam dia yang hilang, tetapi belum dapat lagi.
- 6. Rashid sudah lama mencari jam dia yang hilang, tetapi belum dapat.

Rashid has been looking a long time for his watch that was lost, but hasn't found it yet.

When dapat is used as a modal to show ability (see Section 12.4), it occurs preceding a verb. When used as a verb meaning "to get" or "to acquire" as in the preceding examples, it directly precedes the direct object noun phrase. The following utterances show the use of dapat as a modal showing ability compared to utterances 5-6 earlier. This is Malaysian usage. In Indonesia bisa would most commonly be used as the modal in such utterances.

- 7. Saya pergi awal ke panggung wayang, tetapi tak dapat beli tiket.
- 7. Saya pergi lebih dulu ke bioskop, tetapi tidak bisa beli karcis.

I went early to the cinema, but wasn't able to buy a ticket.

- dia yang hilang, tetapi belum dapat jumpa lagi.
- 8 Rashid sudah lama cari jam 8. Rashid sudah lama mencari jam dia yang hilang, tetapi belum bisa ketemu lagi.

Rashid has been looking a long time for his watch that was lost. but hasn't been able to find it yet.

Beritahu, Bilang, Suruh and Pesan

noritahu is a combination of beri [to give] and tahu [to know]. It means "to tall" in the sense of informing someone about a body of knowledge. Conversationally kasi tahu may be used in place of beritahu in both Malaysia and Indonesia and bagi tahu in Malaysia alone.

- 1. Jangan lupa beritahu saya 1. Jangan lupa beritahu saya pukul berapa pakcik datang. jam berapa paman datang. Don't forget to tell me what time Uncle is coming.
- 2. Beritahu saya kalau terlalu bising di luar dan saya tutup jendela.

Tell me if it is too noisy outside and I will close the window.

Bilang may also be used to relate information which has been conveyed. It is not followed by an indirect object and most commonly translates into English as "to say".

- 3. Makcik tidak bilang pukul 3. Bibi tidak bilang jam berapa pakcik datang. berapa paman datang. (My) aunt didn't say what time (my) uncle was coming.
- 4. Saya bilang, kalau terlalu bising di luar, saya tutup jendela. I said that if it was too loud outside, I would close the window.

Suruh means tell" in the sense of telling someone to do something. It can also mean "to order" someone to do something, although suruh is not nearly as harsh as the English "to order".

- 5. Cikgu suruh saya cari bukubuku lama bahasa Malaysia. Indonesia.
 - 5. Pak Guru suruh saya cari buku-buku lama bahasa

The teacher told me to look for old Malay/Indonesian books.

6. Bapa(k) <u>suruh</u> saya keluar.(My) father told me to leave.

Pesan, in Malaysia, means "to tell" in the sense of asking that things be brought, bought or ordered.

- Nenek <u>pesan</u> saya beli sayur^M.
 Grandmother told me to buy vegetables.
- Saad <u>pesan</u> rokok^M.
 Saad asked (me) to get cigarettes.
 OR
 Saad ordered cigarettes.

Pesan, in both Malaysia and Indonesia, is also used in restaurants when placing an order for food.

- 9. Saya <u>pesan</u> ikan asam pedas, daging rendang, dan sayur kobis. Kalau tak cukup, kita boleh pesan lagi nanti.
- Saya <u>pesan</u> ikan asam pedas, daging rendang, dan sayur kubis. Kalau tidak cukup, kita bisa pesan lagi.

I ordered hot and sour fish, beef rendang, and cabbage. If that isn't enough, we can order more later.

Suruh may be used in place of pesan when the agent who will carry out the action follows. Suruh, however, may not be used when the object follows. Utterance 10 is correct but utterance 11 is unacceptable.

- Nenek suruh saya beli sayur.
 Grandmother told me to buy vegetables.
- 11. *Saad <u>suruh</u> rokok.*Saad ordered the cigarettes (to do something).

12.7 Minta and Tanya

Minta means "to ask" only in the sense of "to request".

- Kit Weng minta kertas, tetapi tetapi saya tidak ada lagi.
 Budi minta kertas, tetapi saya tidak ada lagi. saya tidak punya lagi.
 Kit Weng/Budi asked for paper, but I didn't have any more.
- 2. Retno <u>minta</u> saya simpan bukunya, tetapi saya menolak. Retno asked me to keep her book, but I refused.

Minta may also be used as a polite form of suruh (see Section 12.6).

- 3. Cikgu <u>minta</u> saya cari bukubuku lama bahasa Malaysia.
- 3. Pak Guru <u>minta</u> saya cari buku-buku lama bahasa Indonesia.

The teacher asked me to look for the old Malay/Indonesian books.

Tanya means "to ask" only in the sense of asking questions.

- 4. Kalau belum tahu lagi, tanya pukul berapa keretapi datang.
- 4. Kalau belum tahu, <u>tanya</u> jam berapa kereta api datang.

If you still don't know, ask what time the train is arriving.

- 5. <u>Tanya</u> polis kalau sesat jalan.
- 5. <u>Tanya</u> polisi kalau sesat di jalan.

Ask the police if you lose your way.

12.8 "While"

All of the words in this section may translate into English as "while". They are, however, not all used in the same contexts. Some of these words also have additional and more restrictive meanings.

12.8.1 Sambil

Sambil is perhaps the most restrictive of the options above since it only means "while" when referring to one person doing two actions simultaneously.

- 1. <u>Sambil</u> bercakap, Fauziah terus makan.
- Sambil berbicara, Fauziah terus makan.

While talking, Fauziah continued to eat.

- Sambil membawa kereta, Shariah tunjuk kepada pemandangan yang cantik.
- Sambil mengemudi, Shariah menunjukkan pemandangan yang indah.

While driving, Shariah pointed out the beautiful views.

12.8.2 Semasa and Sewaktu

Semasa and sewaktu mean literally "one time", referring to two actions which are done at the same time or two events which occur at the same time. When semasa and sewaktu are used, the agent of the two actions need not be the same, as was the case with sambil. Sewaktu is the preferred term in Indonesia and semasa in Malaysia. Also commonly used in Indonesia are ketika and saat.

The first examples show *semasa* and *sewaktu* used in the same utterances in which *sambil* was used in the preceding section.

- 1. <u>Semasa</u> bercakap, Fauziah terus makan.
- 1. <u>Sewaktu</u> berbicara, Fauziah terus makan.

While talking, Fauziah continued to eat.

- Semasa membawa kereta, Shariah tunjuk kepada pemandangan yang cantik.
- <u>Ketika</u> mengemudi, Shariah menunjuk-kan pemandangan yang indah.

While driving, Shariah pointed out the beautiful views.

Semasa and sewaktu, however, also have a more general use equivalent to the English "while", "during" and "when".

- 3. <u>Semasa</u> Zainal ada di tempat kerja ada pencuri yang masuk rumahnya.
- 3. <u>Sewaktu</u> Zainal di tempat pekerjaan ada pencuri yang masuk rumahnya.

While/When Zainal was at (his) workplace, there was a robber who entered his house.

- 4. <u>Semasa</u> pemerintahan Jepun di Malaysia, ramai orang terpaksa melarikan diri ke bukit.
- 4. <u>Sewaktu</u> pemerintahan Jepang di Indonesia, banyak orang terpaksa mengungsi ke bukit.

During/At the time of Japanese rule in Malaysia/Indonesia, many people were forced to escape to the mountains.

- 5. <u>Semasa</u> musim kemarau, tali air digunakan apabila menanam padi.
- 5. <u>Sewaktu</u> musim kemarau, irigasi digunakan ketika menanam padi.

During the dry season, irrigation is used when planting rice.

It is important to remember that *semasa* and *sewaktu* always imply that two events are occurring at the same time. Its basic meaning is "at the same time as". If the speaker does not intend this meaning, then *pada masa* or *pada waktu*, or just *masa* or *waktu*, should be used. This means "at a particular time" and just sets the time period in which a single event or a series of events occur.

Both semasa/sewaktu and (pada) masa/(pada) waktu may translate into English as "when", "while" and "during". In Malay, however, semasa and sewaktu have implied comparisons, that is, a comparison of two events occurring at the same time, while (pada) masa and (pada) waktu do not.

- 6. <u>Pada masa</u> pemerintahan Jepun di Malaysia penyakit malaria merebak ke semua penjuru negara.
- 6. Waktu pemerintahan Jepang di Indonesia penyakit malaria menyebar ke semua pelosok negara.

At the time of/During the time of Japanese rule in Malaysia/Indonesia, malaria spread to all corners of the country.

12.8.3 Sementara

The basic meaning of *sementara* is "temporary" or "temporarily". It indicates an occurrence over a relatively short period of time.

- Romesh kerja sebagai guru <u>sementara</u> sebab tidak ada kerja tetap di kawasan itu.
- 1. Romesh kerja sebagai guru sementara sebab tidak punya pekerjaan tetap di daerah itu.

Romesh works as a temporary teacher since there is no full time work in that area.

2. Saya sewa rumah untuk sementara semasa menjimat wang untuk beli rumah sendiri.

I am renting a house temporarily while saving money to buy a house of my own. 2. Saya sewa rumah untuk sementara guna manabung uang untuk beli rumah sendiri.

I am renting a house temporarily in order to save money to buy a house of my own.

Sementara may be used to indicate two actions which are carried out by a single person within a relatively short period of time. It, however, cannot show simulatneous actions carried out by one person as *sambil* does.

Sementara mengajar siang, Rashid juga mengajar malam.
 While teaching during the day, Rashid also teaches at night.

It may also be used to indicate actions carried out by different persons at the same time or at different times.

- 4. Rashid mengajar di sekolah rendah, <u>sementara</u> isterinya mengajar di sekolah menengah.
- 4. Rashid mengajar di sekolah dasar, <u>sementara</u> istrinya mengajar di sekolah menengah.

Rashid teaches in primary school while his wife teaches in high school.

- 5. <u>Sementara</u> Wah Kit isi minyak, abang dia cek minyak hitam.
- 5. <u>Sementara</u> Gede isi bensin, kakaknya mengecek oli.

While Wah Kit/Gede was filling up with petrol, his older brother checked the engine oil.

Sementara also means "while" in the sense of "besides" and "in addition to".

- 6. <u>Sementara</u> universiti itu menerima pelajar yang baru tamat sekolah menengah, ia juga menerima pelajar setengah umur yang mahu menambah pengalamannya.
- 6. <u>Sementara</u> universitas itu menerima mahasiswa yang baru tamat sekolah menengah, ia juga menerima mahasiswa setengah umur yang mau menambah pengalamannya.

Besides that university accepting students who have just finished high school, it also accepts mature aged students who would like to add to their experiences.

Sementara also means "while" in the sense of "whereas".

- 7. Saya mengajar bahasa dan linguistik, <u>sementara</u> Mashudi mengajar bahasa dan kesusasteraan.
 - I teach language and linguistics, whereas Mashudi teaches language and literature.

When combined with one of the demonstratives, *ini* [this] or *itu* [that], *sementara* means "at this/that time" or "meanwhile".

8. Sofiah ditinggalkan di rumah dengan anaknya yang semakin lama semakin sakit. <u>Sementara itu</u>, suaminya kerja di sawah dan tidak tahu sama sekali tentang keadaan anaknya di rumah.

Sofiah was left in the house with her child that was becoming increasing ill. Meanwhile, her husband was working in the rice fields and didn't know anything about the condition of his child at home.

12.8.4 Sedangkan

Sedangkan shares with sementara the meaning "while" in the sense of "whereas".

- 1. Saya mengajar bahasa dan linguistik, <u>sedangkan</u> Mashudi mengajar bahasa dan drama.
 - I teach language and linguistics, whereas Mashudi teaches language and drama.

Sedangkan, however, may also mean "even though" or "although" and shares this meaning with walaupun. In Indonesia, the preferred expression in utterances such as those exemplified below is either sementara, exemplified earlier, or selain or di samping, which means "besides" or "in addition to" (see Section 12.12).

- 2. Sedangkan universiti itu menerima pelajar yang baru tamat sekolah menengah, ia juga menerima pelajar setengah umur yang mahu menambah pengalamannya.
 - Even though this university accepts students who have just finished high school, it also accepts mature aged students who want to add to their experiences.
- 3. Sedangkan Rashid mengajar siang, dia juga mengajar malam.

Although Rashid teaches during the day, he also teaches at night.

- 2. Selain universitas itu menerima mahasiswa yang baru tamat sekolah menengah, ia juga menerima mahasiswa setengah umur yang mau menambah pengalamannya
 - In addition to this university accepting students who have just finished high school, it also accepts mature aged students who want to add to their experiences.
- 3. Di samping Rashid mengajar siang, dia juga mengajar malam.

Besides Rashid teaching during the day, he also teaches at night.

12.9 "For" and "In order to"

Most of the words in this group may translate into English as "to", "in order to", "for" or "for the purpose of". Each, however, has a distinctive use and meaning. This is discussed in the following sections.

12.9.1 Untuk

Untuk may mean "for", "for the purpose of", "in order to" and "to". Utterances exemplifying these meanings are presented as follows.

- 1 Cokelat itu untuk anak-anak 1. Coklat itu untuk anak-anak saya, bukan untuk saya sendiri.
 - saya, bukan untuk saya sendiri.

That chocolate is for my children, and not for me.

- 2. Subri beli rokok Tiga-5 itu untuk bapa dia.
- 2. Subri beli rokok Gudang Garam itu untuk bapaknya.

Subri bought the Three-5/Gudang Garam cigarettes for his father.

3. Majalah ada di perpustakaan untuk dibaca di situ dan bukan untuk dipinjam.

The journals are in the library for (for the purpose of) reading there and not for (for the purpose of) borrowing. OR

The journals are in the library to be read and not to be borrowed.

- 4. Bilik ini disediakan untuk belajar dan bukan untuk berbual dengan kawan.
- 4. Kamar ini disediakan untuk belajar dan bukan untuk bercakap-cakap dengan teman.

The room has been prepared for (for the purpose of) studying and not for (for the purpose of) talking with friends.

- 5. Abang telefon untuk memberitahu dia datang lambat hari ini.
- 5. Kakak menelepon untuk memberitahu dia datang terlambat hari ini.

(My) older brother telephoned to (in order to) say he would be arriving late today.

(My) older brother telephoned for the purpose of saying he would be arriving late today.

- 6. Orang yang berlari itu terlalu penat untuk berkata ара-ара.
- 6. Orang yang berlari itu terlalu capek untuk mengatakan sesuatu.

That person who was running was too tired to say anything.

- 7. <u>Untuk</u> pergi ke pusat bandar dengan cepat, jalan terus ke hujung jalan ini, dan kemudian belok ke kiri.
- 7. <u>Untuk</u> pergi ke pusat kota dengan cepat, jalan terus ke ujung jalan ini, dan kemudian belok ke kiri.

In order to get to the city centre quickly, walk straight to the $e_{\mbox{\scriptsize nd}}$ of this street and then turn left.

Utterance 3 may also be expressed actively rather than passively in Malaysia. In Indonesia such active expression would probably be associated with particular Malay dialects of Sumatra.

8. Majalah ada di perpustakaan \underline{untuk} orang baca di situ dan bukan untuk orang pinjam M .

The journals are in the library for people to read there and not for people to borrow.

Utterance 4 may also be expressed as utterance 9. In utterance 9 the subjects of each clause have been added. In utterance 4 they are implied.

- 9. Bilik ini disediakan untuk orang belajar dan bukan untuk orang berbual dengan kawan.
- 9. Kamar ini disediakan <u>untuk</u> orang belajar dan bukan <u>untuk</u> orang bercakap-cakap dengan teman.

This room has been prepared for people to study and not for people to talk with their friends.

- 12.9.1.1 Utterance 5 may be expressed as the simple sequencing of two actions by one subject with the use of the conjunction dan [and]. This, of course, carries no implication that one action is done in order to enable another action to follow as utterance 5 with untuk does.
 - 10. Abang telefon <u>dan</u> memberitahu dia datang lambat hari ini.
- 10. Kakak menelepon <u>dan</u> memberitahu dia datang terlambat hari ini.

(My) older brother called and said that he would be arriving late today.

In utterance 5 as well, *untuk* may be replaced by *hendak*, $mahu^{M}/mau^{I}$ or ingin. Hendak has a short, conversational form in Malaysia, nak, which is not used in Indonesia. Ingin, on the other hand, is more commonly used in Indonesia than Malaysia. All of these words indicate "intention" or "desire".

- 11. Abang telefon <u>hendak</u> memberitahu dia datang lambat hari ini.
- 11. Kakak menelefon <u>ingin</u> memberitahu dia datang terlambat hari ini.

(My) older brother called intending (wanting) to say that he would be arriving late today.

In English, if one were to use the above utterance, it would be assumed that for some reason the conditions were such that the message was never conveyed. In Malay or Indonesian this is not necessarily the case. An utterance with *hendak*, or any of the alternative expressions given earlier, is less definite than one with *untuk* but if nothing further is mentioned to indicate that the message was not conveyed, the assumption is that it was.

In utterances 6 and 7 *untuk* may be replaced by *hendak*. In utterance 7 *hendak* must be preceded by *kalau* [if]. In utterance 6 *kalau* is implied and not explicitly stated. The *kalau* here sets the condition under which the second action will take place. If the conditions are not met, the action will not occur. *Jika* may be used in place of *kalau* with no change in meaning although this expression is regarded as rather formal in Malaysia.

- 12. Orang yang berlari itu terlalu penat (kalau) <u>hendak</u> berkata apa-apa.
- 12. Orang yang berlari itu terlalu capek (jika) <u>ingin</u> mengatakan sesuatu.

That person who was running was too tired to say (even if he wanted to say) anything.

- 13. Kalau <u>hendak</u> pergi ke pusat bandar dengan cepat, jalan terus ke hujung jalan ini, dan kemudian belok ke kiri.
- 13. Kalau <u>hendak</u> pergi ke pusat kota dengan cepat, jalan terus ke ujung jalan ini, dan kemudian belok ke kiri.

If (you) want to get to the city centre quickly, walk straight to the end of this road, and then turn left.

In utterance 12, then, the person who ran was indeed $_{too}$ tired and did not say anything even if it were his intention $_{to}$ do so. In utterance 13, if the person follows directions as indicated he will get to the city centre quickly, and if he does not, he $_{won't}$

- 12.9.1.3 Untuk may also mean "so that" or "in order that" in utterances that show ability, that is, utterances with boleh bisal or dapat meaning "can" or an equivalent. This applies only to utterances where untuk means "in order to" or "for the purpose of", that is, utterances 3, 4, 5 and 7. Guna, literally "to use", may be used in place of untuk for this meaning although this will be more common in Indonesia than Malaysia.
 - 14. Majalah ada di perpustakaan <u>untuk boleh</u> dibaca di situ dan bukan untuk dipinjam.
- 14. Majalah ada di perpustakaan <u>guna bisa</u> dibaca di situ dan bukan untuk dipinjam.

The journals are in the library so that they can be read there and are not for borrowing.

- 15. Bilik ini disediakan u<u>ntuk</u> orang <u>boleh</u> belajar dan bukan untuk berbual dengan kawan.
- 15. Kamar ini disediakan untuk orang bisa belajar dan bukan untuk bercakapcakap dengan teman.

This room is prepared in order that people can study and is $^{\rm not}$ for talking with friends.

- 16. Abang telefon <u>untuk dapat</u> memberitahu dia datang lambat hari ini.
- 16. Kakak menelefon <u>untuk</u> <u>dapat</u> memberitahu dia datang terlambat hari ini.

(My) older brother telephoned so that he could say he would be arriving late today.

- 17. <u>Untuk boleh</u> pergi ke pusat bandar dengan cepat, jalan terus ke hujung jalan ini, dan kemudian belok ke kiri.
- 17. <u>Untuk bisa</u> pergi ke kota pusat dengan cepat, jalan terus ke ujung jalan ini, ^{dan} kemudian belok ke kiri.

So that (you) can get to the city centre quickly, walk straight to the end of this street, and then turn left.

- Neither boleh^M/bisa^I nor dapat may be used in utterances 1 and 2 since there is no second clause showing any subsequent action that could possibly be carried out. In utterance 6 these words are acceptable in Malay or Indonesian. A translation with "so that" or "in order that" in English, however, would be unacceptable.
 - 18. Orang yang berlari itu terlalu penat <u>untuk boleh</u> berkata apa-apa.
- 18. Orang yang berlari itu terlalu capek <u>untuk bisa</u> mengatakan sesuatu.

That person who was running was too tired to be able to say anything. (*That person who was running was too tired so that (he) could say anything).

Interestingly, if the same utterance were expressed in the negative, a translation into English with "so… that" would be possible: "That person who was running was so tired that he couldn't say anything." This type of utterance, however, is expressed in Malay or Indonesian with *sampai* or *sehingga*, meaning literally "until" and not with *untuk* or *boleh* (see Section 8.5).

- 19. Orang yang berlari itu terlalu penat <u>sampai</u> tak boleh berkata apa-apa.
- 19. Orang yang berlari itu terlalu capek <u>sampai</u> tidak bisa berkata apa-apa.

The person who was running was so tired that (he) couldn't say anything.

(That person who was running was so tired until he couldn't say anything.)

12.9.2 Supaya

Supaya means "so that" or "in order that". Agar has the same meaning and may be used in the same way although more commonly so in Indonesia than Malaysia.

Supaya is the preferred form in the following utterances which do not express any particular ability but simply explain how one clause is related causally to another.

- 1. Hashim pindah s<u>upaya</u> senang pergi ke tempat dia bekerja.
- Hashim pindah agar mudah pergi ke tempat dia bekerja.

Hashim moved so that it would be easy to go the place he works

2. Shariah datang dengan cepat <u>supaya</u> kami tidak perlu menunggu lama.

Shariah arrived early so that we wouldn't have to wait long.

- 3. Bawalah masuk baju yang tersidai di luar <u>supaya</u> tak kena hujan nanti.
- 3. Bawalah masuk baju yang tergantung di luar <u>supaya</u> tidak kena hujan nanti.

Bring in the clothes that are hanging outside to dry so that they won't get wet.

In utterances 1–3 untuk or jadi may replace supaya. The use of supaya, however, is probably more expected and would be the preferred choice for the type of utterances expressed.

- 4. Hashim pindah <u>untuk</u> senang pergi ke tempat dia bekerja.
- 4. Hashim pindah <u>untuk</u> mudah pergi ke tempat dia bekerja.

Hashim moved so that it would be easy to go to the place where he works.

5. Shariah datang dengan cepat <u>jadi</u> kami tidak perlu menunggu lama.

Shariah arrive early so we didn't have to wait a long time.

- 6. Bawalah masuk baju yang tersidai di luar <u>untuk</u> tak kena hujan nanti.
- 6. Bawalah masuk baju yang tergantung di luar <u>untuk</u> tidak kena hujan nanti.

Bring in the clothes that are hanging outside so that they won't get wet.

Supaya may substitute for untuk in utterances which show ability. In other words, untuk $boleh^M/bisa^I$ and untuk dapat may be used as equivalent to supaya $boleh^M/bisa^I$ and supaya dapat. The following examples are utterances 14–17 of Section 12.9.1.3

re-expressed with supaya. Only utterance 18 of Section 12.9.1.4 containing $untuk\ boleh^M/bisa^I$ cannot be re-expressed with $supaya\ boleh$. The English translations remain the same.

- 7. Majalah ada di perpustakaan <u>supaya boleh</u> dibaca di situ dan bukan untuk dipinjam.
- 8. Bilik ini disediakan <u>supaya</u> orang <u>boleh</u> belajar dan bukan untuk berbual dengan kawan.
- 9. Abang telefon <u>supaya dapat</u> memberitahu dia datang lambat hari ini.
- Supaya dapat pergi ke pusat bandar dengan cepat, jalan terus ke hujung jalan ini, dan kemudian belok ke kiri.

- 7. Majalah ada di perpustakaan <u>supaya bisa</u> dibaca di situ dan bukan untuk dipinjam.
- 8. Kamar ini disediakan supaya orang bisa belajar dan bukan untuk bercakapcakap dengan teman.
- 9. Kakak menelefon <u>supaya</u> <u>dapat</u> memberitahu dia datang terlambat hari ini.
- 10. <u>Supaya dapat</u> pergi ke pusat kota dengan cepat, jalan terus ke ujung jalan ini, dan kemudian belok ke kiri.

Supaya is also used with particular verbs to show causality. Literal translations into English of such constructions, however, would be odd. For the utterances that follow, the literal English translation is given in parenthesis.

- 11. Ketua memerintahkan <u>supaya</u> orang-orangnya menyerah diri.

 The leader ordered his men to surrender.

 (The leader ordered so that his men would surrender.)
- 12. Saya mengharapkan <u>supaya</u> kerajaan mengambil langkah-langkah yang tegas berkenaan dengan masalah ini.
- 12. Saya mengharapkan <u>supaya</u> pemerintah mengambil langkah-langkah yang tegas berkenaan dengan masalah ini.

I hope the government will take strong measures regarding this problem.

(I hope so that the government will take strong measures regarding this problem.)

There are two other ways of expressing the ideas contained in the preceding utterances. One of these retains the causality of supaya, the other uses a simple verbal sentence with a subject. verb and object. These other options are exemplified by reexpressing utterance 11.

- 13. Ketua memberi perintah supaya orang-orangnya menyerah diri The leader gave the order so that his men would surrender
- 14. Ketua memerintahkan orang-orangnya menyerah diri. The leader ordered his men to surrender.

Sampai 12.9.3

Sampai means literally "until" or "up to a particular point" It may translate as "so ... that" in English if what is meant is that a particular state or condition has been reached enabling a subsequent action to either occur or not occur as the case may be. Sehingga may be used in place of sampai in all contexts of use (see Sections 12.9.1 and 8.5).

One common usage of sampai is exemplified by the following utterances. The literal English translation is given in parenthesis.

- 1. Rosli kenyang <u>sampai</u> dia tak dapat makan lagi. Rosli was so full that he couldn't eat anymore. (Rosli was full until he couldn't eat anymore.)
- 2. Mobil saya kotor sampai 2. Kereta saya kotor <u>sampai</u> saya malu membawanya ke saya malu bawanya ke universitas. universiti.

My car is so dirty that I am ashamed to drive it to the university. (My car is dirty up to the point I'm ashamed to drive it to the university.)

In each of the above utterances, terlalu [too] (see Section 8.5.1) is implied but not explicitly expressed. Terlalu may be included in such utterances but usually is not since it is redundant. Its meaning is already clear from the structure of the utterance itself.

- 3. Rosli terlalu kenyang sampai dia tak dapat makan lagi.
- 4. Kereta saya terlalu kotor sampai saya malu bawanya ke universiti.
- 4. Mobil saya terlalu kotor sampai saya malu membawanya ke universitas.

Sampai is also used more generally to indicate that one particular state has been reached, enabling another sequential action to be performed or another state to be obtained. The following are examples.

- 5. Tina belajar sampai dia dapat 'A'. Tina studied to the point where she got an 'A'.
- 6. Diana bersenam sampai dia sihat semula.
- 6. Diana bersenam sampai dia sehat kembali.

Diana exercised until she was healthy again.

Boleh^M/bisa^I may also be added to the preceding utterances to indicate ability.

- 7. Tina belajar <u>sampai</u> dia 7. Tina belajar <u>sampai</u> dia boleh dapat 'A'.
 - bisa dapat 'A'.

Tina studied until she could get an 'A'.

- 8. Diana bersenam <u>sampai</u> dia 8. Diana bersenam <u>sampai</u> dia boleh sihat semula.
- bisa sehat kembali.

Diana exercised until she could be healthy again.

In utterances which show ability, that is, in utterances with sampai and boleh bisa, supaya may replace sampai. The meaning conveyed, however, is different. Supaya indicates causality while sampai simply indicates that one action has been carried to the point where another action becomes possible. Sampai does not imply in any way, as supaya does, that one action was carried out for the purpose of enabling a subsequent action to occur. Compare utterances 9-10 with utterances 7-8.

9. Tina belajar supaya dia boleh dapat 'A'^M. Tina studied so that she could get an 'A'.

10. Diana bersenam supaya dia bisa sehat kembali. Diana exercised so that she could be healthy again.

It is because supaya shows causality that it is so inappropriate in the other utterances where sampai is used Utterance 1 expressed with supaya appears as utterance 11 as shown. This utterance is quite different from the original utterance Rosli kenyang sampai dia tak dapat makan lagi which simply makes the statement that Rosli was filled with food and due to being in that state, he could not eat any more.

11. *Rosli kenyang supaya dia tak dapat makan lagi. Rosli became full so that he couldn't eat anymore.

Hendak 12.9.4

Hendak (or nak^M), mahu^M/mau^I or ingin may also mean "to" or "in order to". These may be used in the same contexts as untuk where untuk means "to" or "in order to" but not when untuk means "for" or "for the purpose of".

Hendak (or any of the other words introduced earlier) and untuk, even though they may appear to substitute for one another and may be translated in the same way in English, do not mean the same thing. Hendak always carries its meaning of "intention", "desire" or "wanting" while untuk makes the more neutral statement of simply "to" or "in order to". Compare the following utterances.

- 1. Saya tak ada cukup wang hendak pergi ke seberang
- 1. Saya tidak punya cukup uang hendak pergi ke luar negeri.

I don't have enough money to go overseas.

- 2. Saya tak ada cukup wang untuk pergi ke seberang laut.
- 2. Saya tidak punya cukup uang untuk pergi ke luar negeri.

I don't have enough money to go overseas.

Although both utterance 1 and 2 may translate in the same way, utterance 1 means literally "I don't have enough money (if I intend or want) to go overseas". Utterance 2 makes the more neutral statement as shown.

Hendak, or one of its alternatives, is commonly used when there is a sequence of two actions, the first definite and the second intended or desirable, both performed or intended to be performed by the same person. Hendak translates into English as "to" or "in order to" but the actual meaning conveyed is really quite different. These literal meanings are given in parenthesis in the following examples.

- akhir.
- 3. Leman jumpa gurunya nak 3. Leman ketemu gurunya mau tanya bila peperiksaan tanya kapan ujian akhir.

Leman met his teacher to ask when the final examinations were. (Leman met his teacher because he wanted to ask when the final examinations were).

- 4. Rafidah tunggu mahu ikut sama kita.
- 4. Rafidah nunggu mau ikut kita.

Rafidah is waiting to go with us. (Rafidah is waiting because she wants to go with us).

This implication of desire or intention may be made explicit by the inclusion of one of the words meaning "because", commonly sebab or kerana^M/karena^I.

- 5. Leman jumpa gurunya sebab dia nak tanya bila peperiksaan akhir.
- 5. Leman ketemu gurunya sebab dia mau tanya kapan ujian akhir.

Leman met his teacher because he wanted to ask when the final examinations were.

- 6. Rafidah tunggu kerana dia mahu ikut sama kita.
- 6. Rafidah menunggu karena dia mau ikut kita.

Rafidah is waiting because she wants to go with us.

Utterances 3 and 4 may also be expressed with untuk if the meaning intended is simply "to" or "in order to".

- 7. Leman jumpa gurunya 7. Leman ketemu gurunya untuk bertanya bila peperiksaan akhir.
 - untuk bertanya kapan ujian akhir.

Leman met his teacher to ask when the final examinations were

- 8. Rafidah tunggu <u>untuk</u> ikut 8. Rafidah menunggu <u>untuk</u> sama kita.
 - ikut kita.

Rafidah is waiting in order to go with us.

It is important to remember that hendak, nak^M, mahu^M, mau^I or ingin are used to link a sequence of actions performed by the same person. For this reason neither of the above may be used when giving a command. The following utterances are incorrect since they involve different people doing different actions.

- 9. *Suruh Razak nak pinjam buku.
- 9. *Suruh Razak mau pinjam buku.

Tell Razak to borrow a book.

- 10. *Panggil pelajar lain mahu buat latihan.
 - 10. *Panggil pelajar lain mau selesaikan latihan.

Call another student to do the exercises.

- 11. *Ajak Devi nak keluar.
- 11. *Ajak Dewi mau keluar.

Invite Devi/Dewi to go out.

To correct these uttterances, nak or mahu/mau must be deleted. The following utterances are correct. The English translation remains the same.

- 12. Suruh Razak pinjam buku.
- 13. Panggil pelajar lain buat latihan.
- 13. Panggil pelajar lain untuk latihan.
- 14. Ajak Dewi keluar.

Kerana 12.9.5

Kerana or, less commonly in this context, sebab, meaning "because", is also used in Malaysia where English uses "for" or "for the purpose of". The following is an example. The literal translation into English using "because" or "due to" is given in parenthesis.

1. Perdana Menteri Malaysia datang kerana lawatan sepuluh hari^M.

The Prime Minister of Malaysia arrived for a ten day visit. (The Prime Minister of Malaysia arrived due to (because of) a ten day visit.)

Untuk, Hendak or Neither 12.9.6

It is common for two verbs to be sequenced without untuk, hendak or any of the other conjunctions discussed in the previous sections.

The lack of such conjunctions is most apparent with verbs in which the meaning "to" or "for" is included in the central meaning of the verb even though English requires a preposition. Examples of such verbs are setuju [to agree to], janji [to promise to], cuba M/coba [to try to], minta [to request (someone) to], ingatkan [to remind (someone) to] and tunggu [to wait for]. The lack of a conjunction is also found with other verb sequences as well.

- Rusia dan Amerika bersetuju mengurangkan sejata nuklear.
- 1. Rusia dan Amerika bersetuju mengurangi sejata nuklir.

Russia and America agreed to reduce nuclear weapons.

- 2. Kerajaan cuba memperkenalkan undangundang mengenai kad pengenalan, tetapi tidak beriava.
- 2. Pemerintah mencoba memperkenalkan undangundang mengenai kartu penduduk, tetapi tidak berhasil.

The government tried to introduce legislation regarding an identity card but did not succeed.

- 3. Leela berianii meniaga rumah saya semasa saya ada di pantai timur.
- 3. Laila berjanji menjaga rumah saya sewaktu saya di pantai timur.

Leela/Laila promised to watch my house while I was on the east coast.

- 4. Hamid keluar mengambil barang-barang yang tersebar di perkarangan.
- 4. Hamid keluar mengambil. barang-barang yang terserak di perkarangan

Hamid went out to get the things strewn about the vard

Utterances 1-3 may use hendak or one of its alternatives to link the two verbs. These utterances are shown as utterances 5-7. Consistent with the meaning of hendak, however, these utterances are less definite than utterances 1-3 since hendak always introduces elements of intention or desire. These utterances would not normally take untuk for the reasons introduced above unless a circumstance could be found where its other meanings, that is, "in order to" or "for the purpose of" needed to be emphasized.

- 5. Rusia dan Amerika bersetuju hendak mengurangkan senjata nuklear.
- 5. Rusia dan Amerika bersetuju ingin mengurangi senjata nuklir.
- 6. Kerajaan cuba hendak memperkenalkan undangundang mengenai kad pengenalan, tetapi tidak berjaya.
- 6. Pemerintah mencoba hendak memperkenalkan undang-undang mengenai kartu penduduk, tetapi tidak berhasil.
- 7. Leela berjanji nak menjaga rumah saya semasa saya ada di pantai timur.
- 7. Laila berjanji mau menjaga rumah saya sewaktu saya di pantai timur.

Utterance 4, however, may commonly take either hendak or untuk with little or no change in meaning. Untuk is acceptable since the meaning "to" is not included in the central meaning of keluar [to go out].

- 8 Hamid keluar untuk/nak mengambil barang-barang vang tersebar di perkarangan.
- 8. Hamid keluar untuk/mau mengambil barang-barang yang terserak di perkarangan.

Hamid went out to get the things strewn about the yard.

The lack of any conjunction in an utterance such as 4 makes it more colloquial than the same utterance where a conjunction is present. The following is another example.

9. Saya pergi menolong Ahyar.

I went to help Ahyar.

It is doubtful that utterance 9 would be used in writing or formal speaking. Untuk would be used on such occasions to make a definite statement.

10. Saya pergi untuk menolong Ahyar.

I went to (in order to) help Ahyar.

To indicate intention or desire, hendak would be used for formal purposes and nak^{M} or $mahu^{M}/mau^{I}$ in conversation.

- 11. Saya pergi nak menolong Ahyar.
- 11. Saya pergi mau menolong Ahvar.

I went to help Ahyar. (I went intending to help Ahyar.)

It must be remembered that any utterance with *hendak* is less definite than an utterance without it or an utterance with untuk. Compare the following utterances.

- 12. Saya tidak berani menolong.
- 13. Saya tidak berani untuk menolong.
- 14. Saya tidak berani nak menolong.
- 14. Saya tidak berani mau menolong.

Utterances 12 and 13 make the definite statement "I wasn't brave enough to help". Utterance 14 is somewhat different even though the result is much the same. This utterance states something like: "I wasn't brave enough even though I wanted to help". The differences between the above utterances, however can be overstated. While the English translations may show significant differences between these utterances, the differences to a native speaker are not nearly so great.

Hendak or one of its alternatives is required in utterances where intention is central to the meaning.

- 15. Saya rasa nak menangis.
- 15. Saya rasanya mau menangis.

I feel like crying.

The alternative to utterance 15, *Saya rasa menangis^M *Saya rasanya menangis^I, is incorrect since it is clear from the verb rasa [to feel] that the action menangis [to cry] is intended

12.10 Juga, Pun and Pula

All of the above words in some way mean "too" or "also". These words. however, also have more specific meanings and they also differ from one another in some specific ways. Each is discussed and comparisons are made among them.

12.10.1 Juga

- 12.10.1.1 The basic meaning of juga is "too", "also" or "as well". It also has a number of related meanings which are also discussed.
 - 1. Gopal juga mahu ikut sama. 1. Cecap juga mau ikut. Gopal/Cecap also wants to come along.
 - 2. Surinder tak mampu beli kereta dan saya juga tak татри.
- 2. Eni tidak mampu beli mobil dan saya juga tidak.

Surinder/Eni can't afford to buy a car, and I can't either.

- 3 Makcik beli sayur, buah dan 3. Bibi beli sayur, buah dan juga telur.
 - juga telur.

Aunty bought vegetables, fruits and eggs as well.

- 4. Apa makna "bank" dalam bahasa Malaysia? - Bank juga.
- 4. Apa artinya "bank" dalam bahasa Indonesia? - Bank juga.

What's the meaning of "bank" in Malay/Indonesian? - Bank, too.

- One set of the related meanings of juga is "anyway", "anyhow" 12.10.1.2 or "still". Examples of this usage follow.
 - 5. Walaupun Bakar tak senang tinggal di kampung, dia tinggal di situ juga untuk menolong ibu bapa dia.
- 5. Walaupun Bakar tidak senang tinggal di desa, dia tinggal di situ juga untuk menolong orang tuanya.

Even though Bakar isn't comfortable living in the village, he lives there anyway in order to help his parents.

- 6. Orang kata jangan dirikan rumah di lembah dekat sungai, tetapi Leman buat rumah di situ juga. Musim hujan sampai dan rumah dia hanyut kena air bah.
- 6. Kata orang jangan dirikan rumah di lembah dekat sungai, tetapi Leman buat rumah di situ juga. Musim hujan tiba dan rumahnya hanvut kena air bah.

People said not to build a house in the valley near the river but Leman built a house there anyhow. The rainy season came and his house was washed away by a flood.

- 7. Enjin kereta Prakash kecil, tetapi kereta dia lari deras juga.
- 7. Mesin mobil Tono kecil, tetapi mobilnya lari kencang juga.

(Even though) the engine of Prakash's/Tono's car is small, his car still runs fast.

12.10.1.3 Juga may also be used to express half-hearted support or agreement.

- 8. Encik boleh jaga anak saya sekejap? Saya mahu masuk Pejabat Pos dan beli stem. -Boleh juga.
- 8. Bapak bisa jaga anak saya sebentar? Saya mau masuk ke Kantor Pos dan membeli prangko. – Boleh juga.

Can you (Sir) watch my child for a moment. I want to go into the Post Office and buy some stamps. - All right.

- 9. Orang kata John fasih bercakap bahasa Malaysia. - Dia fasih juga.
- 9. Kata orang John fasih berbahasa Indonesia. - Dia fasih juga.

People say that John is fluent in speaking Malay/Indonesian, -I guess he's fluent.

In utterance 8, Boleh juga is equivalent to the half-hearted or lukewarm expressions in English such as "Oh, all right", or "I guess it will be all right". Students visiting Jakarta will probably hear Boleh deh used in such circumstances. A more positive type of agreement might take the form of memang boleh or memang begitu^I meaning "Indeed I can" or "Of course I can".

In utterance 9, Fasih juga has to be interpreted as "He's somewhat fluent". The respondent is not really in agreement with the speaker's judgement of John's fluency but is too polite to go any further than to register mild dissent. Also common in Indonesia is an expression such as Kelihatannya begitu [So it seems].

- 12.10.1.4 Juga may also be used for emphasis. The following are examples.
 - 10. Rashid ingat orang lelaki yang tinggal di rumah sebelah beberapa tahun lalu? Orang itu juga yang mati kena langgar kereta semalam.
- 10. Rashid ingat orang lelaki vang tinggal di rumah sebelah beberapa tahun lalu? Orang itu juga yang meninggal kena tabrak mobil kemarin.

Rashid, do you remember the man who lived in the house next door several years ago? It was that same man who got killed when he got hit by a car last night.

- restoran baru di bandar. Hari itu juga perut saya sakit dan kepala saya pening.
- 11. Hari Selasa saya makan di 11. Hari Selasa saya makan di restoran baru di kota. Hari itu juga perut saya sakit dan kepala saya pening.

On Tuesday I ate in a new restaurant in town. On that very day my stomach hurt and my head ached.

Pun 12.10.2

Pun, like juga, also means "too", "also" or "as well". It also has a number of other related meanings and uses.

- 12.10.2.1 Pun may be used in the same utterances as juga to mean "too" or "also".
 - 1. Gopal pun mahu ikut sama. 1. Cecep pun mau ikut. Gopal/Cecep also wants to come along.
 - 2. Surinder tak mampu beli kereta, dan saya pun tak татри.
- 2. Eni tidak mampu beli mobil, dan saya pun tidak.

Surinder/Eni can't afford to buy a car, and I can't either.

- 3. Makcik beli sayur, buah dan 3. Bibi beli sayur, buah dan telur pun dia beli. telur pun dibelinya. Aunty bought vegetables, fruits and eggs as well.
- 12.10.2.2 There are differences, however, in the underlying meanings of pun and juga. Juga is the more neutral of the two, simply making the statement that something has been added. Pun has an additional meaning conveyed in English by "even". This is exemplified in the following alternative translations of utterances 1-3 presented earlier. In Indonesia juga is widely used to convey the meaning "too" or "also". Pun is reserved to convey the meaning "even".

- 4. Even Gopal/Cecep wants to come along.
- 5. Surinder/Eni can't afford to buy a new car, and even I can't afford one.
- Aunty bought vegetables, fruits, and even eggs.
 Both pun and juga may occur together in the same utterance for emphasis.
- 7. Gopal <u>pun</u> mahu ikut sama 7. Cecap <u>pun</u> mau ikut <u>juga</u>. juga.Even Gopal/Cecap wants to go along as well.
- 8. Surinder tak mampu beli kereta dan saya <u>pun</u> tak mampu <u>juga</u>.
- 8. Eni tidak mampu beli mobil dan saya <u>pun juga</u> tidak.
- Surinder/Eni can't afford to buy a car and I too can't even afford one.
- Makcik beli sayur, buah dan telur pun juga dibeli.
 Bibi beli sayur, buah dan telur pun juga dibeli.
 Lelur pun dibelinya juga.
 Aunty bought vegetables, fruits, and even eggs as well.

Perhaps the use of *pun* which best conveys the meaning "even" is best exemplified in the following utterances where the meaning "too" or "also" is not possible. In Indonesia, as mentioned, *pun* has a more limited sphere of use and this applies as well to contexts where it means "even". Students may find that in place of *pun* in the following utterances, *bahkan*, meaning "in fact", "even" or "indeed", may have greater frequency of occurrence. *Bahkan* is shown as the Indonesian alternative in the following examples. In areas of Indonesia where *pun* is more widely used, this use will parallel the Malay examples.

10. Kereta yang diimport itu bukan murah. Kereta tidak murah. Mobil lokal tempatan pun lebih murah.
 10. Mobil yang diimpor itu tidak murah. Mobil lokal bahkan lebih murah.
 That imported car isn't cheap. Even local cars are cheaper.

- 11. John tidak fasih. Saya pun lebih fasih. Saya bahkan lebih fasih.

 John isn't fluent. Even I'm more fluent.
- 12. Hashim mahu banyak duit tetapi seratus ringgit pun tetapi bahkan seratus rupiah tidak dapat.

 Hashim wants a lot of money but he didn't even get one hundred ringgit/rupiah.
- 12.10.2.3 *Pun* also combines with *apalagi* to form a phrase equivalent to the English "even ... whatmore". The following are examples.
 - 13. Tegur pun Aminah tak mahu, apalagi berbual mau, apalagi berbual mau, apalagi berbicara panjang.

 Aminah doesn't even want to greet (us), whatmore converse for a long time.
 - 4. Tunggu sekejap pun Mariam tak mahu, apalagi sejam.
 Mariam tidak mau, apalagi sejam.
 Mariam tidak mau, apalagi sejam.
 Mariam doesn't even want to wait for a moment, whatmore for an hour.
- 12.10.2.4 Pun may also convey the meaning of "even though", "although", "even if" or "whether". In all cases these utterances may also be expressed with walaupun.
 - 15. Percuma <u>pun</u> Saodah tak mahu terima. Dia memang tak percaya kepada orang itu.
 15. Gratis <u>pun</u> Saodah tidak mau terima. Dia memang tidak percaya kepada orang itu.

Even though it was free, Saodah didn't want to accept it. She really doesn't trust that person.

- 16. Kalau tak boleh datang kali ini <u>pun</u> tak apa. Minggu depan pun boleh.
- 16. Jika tidak bisa datang sekarang <u>pun</u> tidak apa. Minggu depan pun boleh
- Even if (you) can't come this time, it doesn't matter. Next week is all right too.
- 17. Senang <u>pun</u>, Raman tak mahu buat.
- 17. Mudah <u>pun</u>, Raman tidak mau melakukannya.

Even though it's easy, Raman doesn't want to do it.

- 18. Tak mahu <u>pun</u>, saya buat juga sebab saya tahu bapa saya nanti susah hati kalau tidak.
- 18. Tidak suka <u>pun</u>, saya kerjakan juga sebab saya tahu bapak saya nanti kurang senang kalau tidak,

Even though I didn't want to do it, I did it anyhow because I knew my father would be unhappy if I didn't.

- 19. Fatimah pergi <u>pun</u> boleh, tak pergi pun boleh. Saya tak peduli.
- 19. Fatimah pergi <u>pun</u> boleh, atau tidak pergi. Saya tidak peduli.

Whether Fatimah goes or doesn't go is all right. I really don't care.

Utterances 20–24 re-express utterances 15–19 with *walaupun*. These utterances are more formal than utterances with *pun* alone. The English translation remains the same.

- 20. <u>Walaupun</u> percuma, Saodah tak mahu terima.
- 20. <u>Walaupun</u> gratis Saodah tidak mau terima.
- 21. <u>Walaupun</u> encik tak boleh datang kali ini, tak apa. Minggu depan pun boleh.
- 21. Walaupun bapak tidak bisa datang sekarang <u>pun</u> tidak apa. Minggu depan pun boleh.
- 22. <u>Walaupun</u> senang, Raman tak mahu buat.
- 22. <u>Walaupun</u> mudah, Raman tidak mau melakukannya.
- 23. <u>Walaupun</u> saya tak mahu, saya buat juga sebab saya tahu bapa saya nanti susah hati kalau tidak.
- 23. <u>Walaupun</u> tidak suka, saya kerjakan juga sebab saya tahu bapak saya nanti kurang senang kalau tidak.

- 24. Walaupun Fatimah pergi atau tak pergi, boleh. Saya tak peduli.
- 24. <u>Walaupun</u> Fatimah pergi atau tidak pergi, boleh. Saya tidak peduli.
- 12.10.2.5 Pun also occurs with the interrogative pronouns. The effect of this combination is to turn the interrogative pronouns into indefinite pronouns. A number of examples are given but the student is referred to Section 4.5 for a complete discussion.
 - 25. <u>Siapa pun</u> boleh masuk sini, 25. <u>Siapa pun</u> boleh masuk ke termasuk engkau.
 Anyone can come in here, including you.
 - 26. Di <u>mana pun</u> budak itu membuang mainannya, emak dia tak peduli.
- 26. Di <u>mana pun</u> anak itu membuang mainannya, ibunya tidak peduli.

Wherever that child throws his toys, his mother doesn't care.

- 27. <u>Bila pun</u> engkau kata boleh, 27. <u>Kapan pun</u> kamu bilang saya datang.
 Whenever you say it's all right, I'll come.
- 28. <u>Apa pun</u> budak itu mahu, berilah kepada dia, asalkan dia duduk diam dan tidak menangis lagi.
- 28. Berikan <u>apa pun</u> yang anak itu mau, asalkan dia duduk diam dan tidak menangis lagi.

Whatever that child wants, give it to him as long as he sits quietly and doesn't cry any more.

- 29. Yang <u>mana pun</u> Maznah pilih, itulah yang saya beli untuk dia.
- 29. Yang <u>mana pun</u> Maznah pilih, itu yang saya belikan untuk dia.

Whichever one Maznah chooses, that's the one I'll buy for her.

Pun commonly occurs with a number of conjunctions. In utterances 30–31 these conjunctions would rarely occur without pun. In Utterance 32 it is fully optional and in utterance 33 it is required to achieve the meaning intended. Lagi pun in Malaysia is expressed as lagi pula in Indonesia and these are the equivalents shown in the following examples.

- 30. Rumah ini terlalu besar dan <u>lagi pun</u> terlalu jauh dari tempat saya belajar.
- 30. Rumah ini terlalu besar dan lagi pula terlalu jauh dari tempat saya belajar.

That house is too big and furthermore/moreover (it's) too f_{ar} from the place I'm studying.

- 31. <u>Walaupun</u> bahasa Malaysia dan bahasa Indonesia hampir sama, terdapat juga perbezaan.
- 31. <u>Walaupun</u> bahasa Malaysia dan bahasa Indonesia hampir sama, terdapat juga perbedaan.

Even though/Although Malay and Indonesian are almost the same, there are also differences.

- 32. Sama ada saya terus belajar ataupun berhenti, tak apa.
 - 32. Apakah saya belajar terus ataupun berhenti, tidak apa.

Whether I continue studying or stop, it doesn't matter.

- 33. Ramai orang beri amaran mengembara di Timur Tengah merbahaya.

 <u>Bagaimanapun</u>, saya hendak pergi ke sana.
- 33. Banyak orang mengingatkan mengembara di Timur Tengah berbahaya. <u>Bagaimanapun</u>, saya mau pergi ke sana.

Many people warned (me) that travelling in the Middle East was dangerous. Nevertheless, I hope to go there.

Without the addition of pun, utterances 30–32 appear as follows. The English translation remains the same.

- 34. Rumah ini terlalu besar dan <u>lagi</u> terlalu jauh dari tempat saya belajar M .
- 35. <u>Walau</u> bahasa Malaysia dan bahasa Indonesia hampir sama, terdapat juga perbedaan^I.
- 36. Sama ada saya terus belajar <u>atau</u> berhenti, tak apa^M.

It is possible to read the meaning of *pun* into these conjunctions. For example, *lagi pun* may translate as "even more", *walaupun* as "even though", *ataupun* as "or even" and *bagaimana pun* as "but even so". While *ataupun* may translate as "or even" in English, this emphasis is rarely intended. *Ataupun* is equivalent to *atau* and means simply "or".

- 12.10.2.7 Pun, like juga, may also show emphasis. It may replace juga with little change in meaning. The following utterances are the same utterances exemplified in section 12.10.2.7 on juga.
 - 37. Rashid ingat tak orang lelaki yang tinggal di rumah sebelah beberapa tahun lalu? Orang itu <u>pun</u> yang mati kena langgar kereta malam semalam.
- 37. Rashid ingatkan orang lelaki yang tinggal di rumah sebelah beberapa tahun lalu? Orang itu juga yang meninggal kena tabrak mobil tadi malam.

Rashid, you remember the man who lived in the next door house several years ago? It was that same man who got killed when he was hit by a car last night.

38. Hari Selasa saya makan di restoran baru. Hari itu <u>pun</u> perut saya sakit dan kepala saya pening.

On Tuesday I ate in a new restaurant. On that very day my stomach hurt and my head ached.

The following utterances exemplify this further.

39. Petani itu tanam sayur, dan tidak lama lagi sayur itu <u>pun</u> tumbuh.

That farmer planted vegetables and, not long afterward, it was those vegatables which grew.

- 40. Apabila orang itu sampai, mereka <u>pun</u> terus masuk panggung.
- 40. Bila orang itu sampai, mereka <u>pun</u> terus masuk bioskop.

When those people arrived, it was they who went directly into the cinema.

12.10.2.8 Pun has one further meaning which is also exemplified in utterances 39–40 and that is to indicate an anticipated or expected natural sequence of actions or events. In other words, it is also possible to look at these utterances not in terms of showing emphasis but in terms of showing an expected sequence of related events. In utterance 39 the plants were planted and then they grew. In utterance 40, the people arrived and then they went into the cinema.

The sequence of events, however, need not relate to the same topic under discussion as in utterances 39 and 40. The common theme may simply be the expected sequential relationship of two related events with no common subject or object. The following utterances are examples of this.

- 41. Hari sudah gelap, dan saya <u>pun</u> pergi. It was already dark, and so I left.
- 42. Bapa balik dan kami <u>pun</u> 42. Bapak pulang dan kami <u>pun</u> makan.

 Father returned and so we ate.
- 43. Kereta datang dan Maznah 43. Mobil datang dan Maznah pun naik.

 The car arrived, and so Maznah got in.

In each of these utterances, the presence of *pun* indicates a related sequence of events that are not coincidental but expected. In utterance 41 there is the expectation that when it becomes dark I will leave; in utterance 42 that when father comes home everyone will eat; and in utterance 43 that when the car arrives, Maznah is expected to get in it. If there were no intention to show the events as expected sequences, *pun* would not be used.

44. Hari sudah gelap dan saya pergi. It was nighttime and I left.

- 45. Bapak pulang dan kami makan^I. Father returned and we ate.
- 46. Kereta datang dan Maznah naik^M.
 The car arrived and Maznah got in.

12.10.3 Pula

Pula is not an easy word to find equivalents for in English. It is highly context sensitive and its meanings are dependent upon such contexts. Most simply it shows sequentiality and sometimes translates as "too" or "also". Some of the more complex meanings have an intonation equivalent in English and, at other times, it is equivalent to such phrases as "What in the world…" and "How can you possibly…".

Pula is often used in writing or formal speaking to indicate a topic shift, introducing a second topic that follows sequentially on from one previously introduced. For example, if an initial topic is trade in Singapore under the British and a second related topic which is to follow on from this is trade in Batavia under the Dutch, the second topic may be sequenced as follows.

- 1. ... dan di Betawi <u>pula</u>, pemerintahan Belanda....
 - ... and in Batavia, the Dutch administration....

Pula is never neutral as is juga or pun. It is always emphatic, sometimes indicating joy or surprise, sometimes trepidation or excitement, or sometimes just resignation. Examine the following utterances. Each of these has particular implications which are captured by pula. An attempt is made to capture what some of these implications might be by the English translations in parenthesis.

In Indonesia, *pula* is not a common feature of standard Indonesian. It is, however, associated with the Malay of Sumatra. In the following examples, alternatives to the Malaysian use of *pula* are given for Indonesia where *pula* would not commonly be used. Sumatran usage would be parallel to the Malaysian examples presented.

2. Semua mahasiswa lain sudah buat ujian. Sekarang saya pula.

All of the other students have done the test. Now it's my turn. (I'm resigned to this inevitability).

- 3. Hassan kata dia tak boleh pergi ke parti Rosnah. Kemudian Zainal. Sekarang engkau <u>pula</u>.
- sudah ujian. Sekarang tinggal saya.

 All of the other students have done the test. I'm the (only) one left.

2. Semua mahasiswa lain

 Kata Hassan dia tidak bisa pergi ke pesta Rosnah. Kemudian Zainal. Sekarang kamu pula.

Hassan said he couldn't go to Rosnah's party. Then Zainal. And now you. (How could you do it! OR Why is everyone refusing to come?)

4. Semalam Malik telefon. Hari ini dia telefon pu<u>la</u>.

> Yesterday Malik telephoned. Today he telephoned again. (I wonder what he wants? OR I wonder what he's up to.)

4. Kemarin Malik telepon. Hari ini dia telepon juga.

> Yesterday Malik telephoned. Today he telephoned again.

Some of the other meanings for pula are exemplified below in context.

5. Engkau ada masa. Engkau pun tahu buat. Saya sudah janji saya bayar dan engkau tak mahu tolong <u>pula</u>.

You have the time. You know how to do it. I promised to pay, and still you don't want to help. (What's wrong with you? OR What's wrong with me?) 5. Kamu ada waktu. Kamu juga tahu bagaimana melakukannya. Saya sudah janji bayar dan kamu masih tidak mau menolong.

You have the time. You know how to do it. I promised to pay, and still you don't want to help.

6. Azizah datang pagi tadi. Mengapa <u>pula</u> dia datang lagi?

Azizah came earlier this morning. Why in the world is she coming again?

- 7. Saodah tak tahu naik basikal. Sekarang dia mahu naik motorsikal pula.
- 6. Azizah datang tadi pagi. Mau apa lagi dia? Azizah came earlier this morning. What else does she want (now)?
- 7. Saodah nggak bisa naik sepeda. Sekarang dia mau naik sepeda motor <u>pula</u>.

Saodah doesn't know how to ride a bicycle. Now she wants to ride a motorcycle. (She must be crazy.)

- 8. Setiap bulan ada wayang. Jadi, bulan depan wayang apa <u>pula</u>?
- 8. Setiap bulan ada filem. Jadi, bulan depan filem apa lagi?

Every month there is a film. – So, what's the film next month then?

12.11 Seperti, Sebagai and Macam

Seperti is generally used to indicate similarity. It translates into English as "like" or "as". Sebagai is different from seperti in that it indicates equivalence and not similarity. It means "as", not "like". Macam may be used in place of either seperti or sebagai. Its meaning, that is whether it indicates similarity or equivalence, will depend upon its context of use. Macam, however, has greater frequency of use in Malaysia than Indonesia.

12.11.1 Seperti

The following utterances exemplify the usage of seperti.

- 1. Ahmad berjalan <u>seperti</u> orang yang mabuk. Dia terhinggut-hinggut.
- 1. Ahmad berjalan <u>seperti</u> orang yang mabuk. Dia tergoyang-goyang.

Ahmad walks like someone who is drunk. He sways back and forth.

- 2. Rumah Aminah <u>seperti</u> rumah orang kaya. Ada banyak bilik tidur dan bilik mandi.
- 2. Rumah Aminah <u>seperti</u> rumah orang kaya. Ada banyak kamar tidur dan kamar mandi.

Aminah's house is like a rich person's house. There are many bedrooms and bathrooms.

3. Matahari terang <u>seperti</u> biasanya pada musim kemarau. The sun is strong as it usually is during the dry season.

In the preceding utterances, *seperti* may be replaced by *sama* (*dengan*) or *serupa* (*dengan*). Whereas *seperti*, however, means only "like" or "as" and, therefore, indicates similarity. The meanings of *sama* and *serupa* are wider. These meanings range from "similar to" to "the same as". If the intention of the speaker is to convey the meaning of "similarity", then *sama/serupa* and *seperti* are equivalent (see Section 8.3).

- 4. Ahmad berjalan <u>sama dengan</u> orang yang mabuk. Ahmad walks like someone who is drunk.
- 5. Rumah Aminah <u>serupa dengan</u> rumah orang kaya. Aminah's house is like a rich person's house.

Seperti is also equivalent to English expressions such as "is like", "is as", "such as", "just as", "as if", etc. The following utterances exemplify some of these meanings.

- 6. Keputusan akhir Mahkamah Tinggi <u>seperti</u> yang diramalkan.
- 6. Keputusan akhir Mahkamah Agung <u>seperti</u> yang diramalkan.

The final decision of the High Court was as predicted.

- 7. Zainal berkelakuan <u>seperti</u> dia seorang saja yang lulus ujian.
- Kelakuan Zainal <u>seperti</u> dia saja yang lulus ujian.

Zainal acts as if he were the only person who passed the examination.

- 8. Rumah yang mahal <u>seperti</u> yang terdapat di sepanjang sungai, hampir semuanya dibeli orang-orang asing.
 Expensive houses such as those found along the river have almost all been bought by foreigners.
- Seperti dulu, cuti am sehari diberi untuk merayakan Hari Kebangsaan.
 Just as in the past, a one day public holiday is given for celebrating National Day.
 Seperti dulu, liburan sehari diberi untuk merayakan Hari Kebangsaan.

12.11.2 Sebagai

- 12.11.2.1 Sebagai is different from seperti in that it indicates equivalence and not similarity. The following are examples.
 - Bapa Minah kerja sebagai tukang emas.
 Bapak Minah kerja sebagai tukang emas.
 Minah's father works as a goldsmith.
 - Rukiah dipilih sebagai
 ketua.
 Rukiah was chosen as the leader.
 - Astuti dipilih <u>sebagai</u> kepala.
 Astuti was chosen as the leader.
 - 3. <u>Sebagai</u> kawan karib, patutlah Yusuf menolong kita apabila perlu.
 - 3. <u>Sebagai</u> kawan karib, Yusuf g seharusnya menolong kita bila perlu.

As a close friend, Yusuf should help us when necessary.

4. <u>Sebagai</u> keluarga petani di daerah ini, keluarga Ramli hidup terpencil, jauh dari desa.

As a farming family in this district, Ramli's family lives an isolated existence, far from the village.

In all of the preceding utterances an equivalence is established between the subject and the predicate complement.

This equivalence is accomplished by the use of *sebagai*. For example, in utterance 1, Minah's father is a goldsmith; in utterance 2, Rukiah/Astuti is the leader; in utterance 3, Yusufis a close friend; and in utterance 4, Ramli's family is a farming family.

If utterance 4 were re-expressed with *seperti* as shown in utterance 5, then Ramli's family need not necessarily be a farming family. This utterance indicates only that they live an isolated existence as do farming families but they need not be a farming family themselves.

5. Seperti keluarga petani di daerah ini, keluarga Ramli hidup terpencil, jauh dari desa.

As with farming families in this district, Ramli's family lives an isolated existence, far from the village.

The ambiguity in utterance 5 of determining whether Ramli's family is a farming family may be eliminated by using sebagai, as in utterance 4, or by using seperti with yang lain meaning "other". The use of either sebagai or seperti and yang lain definitely includes Ramli's family in the group it is compared to.

6. <u>Seperti</u> keluarga petani <u>yang lain</u> di daerah ini, keluarga Ramli hidup terpencil, jauh dari desa.

As with other farming famlies in this district, Ramli's family lives an isolated existence, far from the village.

The same analysis applies to utterances 1–3 presented earlier. These are expressed with *seperti* in the utterances that follow.

- 7. Bapa Minah kerja <u>seperti</u> tukang emas (bekerja)^M. Minah's father works like a goldsmith (works).
- 8. Astuti dipilih <u>seperti</u> keplala (dipilih)^I.

 Rukiah was chosen like a leader (is chosen).

9. <u>Seperti</u> kawan karib, Yusuf seharusnya menolong kita bila $perlu^{I}$.

As a close friend (should), Yusuf should help us when necessary.

In utterance 7, Minah's father may not necessarily be a goldsmith but he does work like one, perhaps doing close and detailed work or doing similar work involving other types of precious metals. In utterance 8, Astuti may not have been chosen as the leader but the way she was chosen for something followed the same procedure as the choosing of a leader. In utterance 9, Yusuf may not be a close friend but he is expected to act like one and help when necessary.

- 12.11.2.2 Sebagai has one less common usage in Malaysia and this in contexts where *untuk* is more commonly used (see Section 12.9.1). Compare the following utterances.
 - 10. Menteri Luar memberi keterangan itu <u>sebagai</u> <u>menjawab</u> pertanyaan dari anggota-anggota partai pembangkang.
- 10. Menteri Luar memberi keterangan itu <u>sebagai</u> <u>jawaban</u> atas pertanyaan dari anggota-anggota partai oposisi.

The Foreign Minister gave that explanation in answer to the question from members of the opposition party.

- 11. Menteri Luar memberi keterangan itu <u>untuk</u> menjawab pertanyaan dari anggota-anggota partai pembangkang.
- 11. Menteri Luar memberi keterangan itu <u>untuk</u> <u>menjawab</u> pertanyaan dari anggota-anggota partai oposisi.

The foreign minister gave that explanation to answer the question from members of the government's oppositon party.

The use of *sebagai* has the effect of equating the answer with the explanation while the use of *untuk* simply indicates why the explanation was given.

- 12.11.2.3 In Indonesia biasa or biasanya may be preceded by sebagai for the meaning "as usual": sebagai biasa(nya). Sebagai used in this way is short for sebagaimana. Seperti, the form more commonly expected in such an expression, is also used. In Malaysia only seperti or macam are used: seperti biasa(nya) or macam biasa(nya). An Indonesian example follows.
 - 12. <u>Sebagai biasanya</u> di tempat kami, orang-orang berdiam-diri mendengarkan pertengkaran suami-istri^I.

As usual in our place, people mind their own business when they hear an argument between husband and wife.

12.12 Selain Daripada and Di Samping

Selain daripada may mean "besides", "in addition to" or "instead of". This may be shortened to selain dari in Malaysia and Indonesia and selain in Indonesia. More common in Indonesia than in Malaysia, di samping is used for the same meanings.

The two somewhat contradictory meanings of *selain daripada*, that is, the meanings "besides/in addition to" and "instead of" are distinguished by the clause which follows in the utterance.

If the following clause contains words like *juga* or *pun*, meaning "too" or "also", or *lagi*, meaning "still" or "yet", then the meaning is "besides" or "in addition to". If these words are missing, the meaning is generally "instead of". Compare the following utterances.

- <u>Selain daripada</u> pergi ke Kuala Lumpur, saya nak pergi ke Jakarta juga.
- <u>Selain</u> pergi ke Kuala Lumpur, saya mau pergi ke Jakarta juga.

Besides going to Kuala Lumpur, I want to go to Jakarta as well.

- 2. <u>Selain daripada</u> pergi ke Kuala Lumpur, saya nak pergi ke Jakarta.
- 2. <u>Selain</u> pergi ke Kuala Lumpur, saya mau pergi ke Jakarta.

Instead of going to Kuala Lumpur, I want to go to Jakarta.

It is possible in spoken Malay and Indonesian to avoid *selain* daripada or its alternatives for all of the meanings presented earlier and express these same meanings in various different ways. In the following three sets of utterances, the first utterance of each set uses *selain daripada*, selain or di samping. The second shows an alternative.

3. <u>Selain daripada</u> minum aspirin, apa lagi yang boleh saya minum?

Besides taking aspirin, what else can I take?

Kalau saya tidak minum aspirin, apalagi yang boleh saya minum?

If I don't take aspirin, what else can I take?

- 4. <u>Selain dari</u> pakai pisau, garpu dan sudu, makanlah dengan tangan.
- 4. <u>Selain</u> pakai pisau, garpu dan sendok, makanlah dengan tangan.

Instead of using a knife, fork and spoon, eat with your hands.

Jangan pakai pisau, garpu dan sudu. Makanlah dengan tangan.

Jangan pakai pisau, garpu dan sendok. Makanlah dengan tangan.

Don't use a knife, fork and spoon. Eat with your hands.

- 5. <u>Selain daripada</u> cermin depan, cermin belakang pun pecah.
- 5. <u>Di samping</u> kaca depan, kaca belakang juga pecah.

Besides the windscreen, the back window was also broken.

Bukan saja cermin depan pecah, tetapi cermin belakang pun pecah.

Tidak hanya kaca depan pecah, tetapi kaca belakang juga.

Not only was the windscreen broken, but the back window was broken as well.

12.13 "Next to" and "Beside"

All of the words in this section may translate into English as "next to", "beside", "on the side of", "on the other side", "alongside", etc. The following discussion attempts to distinguish among them.

12.13.1 Tepi and Samping

Both di tepi and di samping mean "next to", "beside" and "along (side of)". In Malaysia, di tepi is used almost to the exclusion of di samping. In Indonesia, however, a distinction is made between the two. Di tepi is used with locations such as rivers, roads, the seashore, etc. Di samping is used with other locations such as next to people, beside doors and windows, alongside buildings, etc.

- <u>Di tepi</u> sungai selalunya
 terdapat pokok yang besar.
 <u>Di tepi</u> sungai selalu
 terdapat pohon yang besar.
 Beside the river are always found large trees.
- Di tepi pantai terdapat kampung nelayan.
 Along the coasts are found fishing villages.
- 3. Jangan berdiri <u>di tepi</u> pintu. Ada orang mahu keluar.
- 3. Jangan berdiri <u>di samping</u> pintu. Ada orang mau keluar.

Don't stand by the door. There are people who want to go out.

- 4. Taruh almari <u>di tepi</u> dinding supaya tidak menjadi halangan.
- 4. Taruh lemari <u>di samping</u> dinding supaya tidak mengalang.

Put the wardrobe next to the wall so it won't be in the way.

- 5. <u>Di tepi</u> Pejabat Pos terdapat kolam renang.
- 5. <u>Di samping Kantor Pos</u> terdapat kolam renang.

Next to the Post Office is the swimming pool.

- 6. Duduk <u>di tepi</u> saya dan kita boleh berbual.
- 6. Duduk <u>di samping</u> saya dan kita bisa berbicara.

Sit next to me and we can talk.

12.13.2 Sebelah

Sebelah is built upon the root word belah which means "to split" or "to divide", generally into two sections. Because of this, sebelah is different from tepi and samping in that it always implies some sort of division. Se- is the combining form for "one" (see Section 7.1) and therefore sebelah means "one side" or "one part of a division". Look at the following utterances.

- 1. Di <u>sebelah</u> kiri perpustakaan terdapat pejabat pendaftar.
- 1. Di <u>sebelah</u> kiri perpustakaan terdapat kantor administrasi.

On the left side of the library is the registrar's/administration office.

- 2. Di <u>sebelah</u> sana padang ada orang bermain hoki.
- 2. Di <u>sebelah</u> lapangan sana ada orang bermain hoki.

On the other side/On that side of the open field there are people playing hockey.

The implied division indicated by sebelah in utterance 1 is between di sebelah kiri [on the left side] and di sebelah kanan [on the right side]. The division in utterance 2 is between di sebelah sana [that side] and di sebelah sini [this side]. These are literally "the side there" and "the side here". It is not possible to say di sebelah itu and di sebelah ini.

12.13.2.1 Tepi cannot be used directly with kiri or kanan, or with sana or sini. This is consistent with the meaning of this word which simply shows proximity and sebelah which shows part of a division. Expressions such as the following, however, are possible: di tepi, di sebelah kiri [on the side, on the left] and di tepi, di sebelah sana [on the side, over there]. Di samping, however, may occur with words such as kiri and kanan. A third word, pinggir, which means "perimeter" or "edge", would be the choice in Indonesia for locations such as an "open field" and this, as the following example shows, tends to pattern like tepi.

3. <u>Di tepi</u> perpustakaan, <u>di</u> <u>sebelah kiri</u>, terdapat pejabat pendaftar.

Alongside the library, on the left hand side, is the registrar's office.

- 4. <u>Di tepi</u> padang, <u>di sebelah</u> <u>sana</u>, ada orang bermain hoki.
- Di samping kiri
 perpustakaan terdapat
 kantor administrasi.
 On the left hand side of the
 library is the administration
 office.
- 4. <u>Di pinggir</u> lapangan, <u>di</u> <u>sebelah sana</u>, ada orang bermain hoki.

At the perimeter (edge) of the open field, over there, there are people playing hockey.

- 12.13.2.2 Sebelah also has another common meaning and that is "in the vicinity of", referring to both spatial and temporal location in Malaysia and just spatial location in Indonesia. Spatial location is location around a particular place and temporal location is location around a particular period of time. The following are examples.
 - Di <u>sebelah</u> pasar orang terlalu ramai^M.
 In the vicinity of the market there are very many people.
 - 6. Jaga budak itu baik-baik kalau mahu biarkan dia bermain seorang di <u>sebelah</u> utara padang.
- Jaga anak itu baik-baik kalau mau biarkan dia bermain sendiri di <u>sebelah</u> utara lapangan.

Watch that child carefully if you are going to allow him to play alone in the northern part of the open field.

- 7. Hujan selalunya di <u>sebelah</u> petang pada musim ini.
- 7. Hujan selalu turun sore hari pada musim ini.

It always rains around the afternoon during this season.

12.13.2.3 The closest equivalent of the English "the other side" as in phrases such as "the other side of the market" and "the other side of the library" is *di sebelah sana*, literally "the side there". The opposite is *di sebelah sini*, literally "the side here".

- 8. <u>Di sebelah sana</u> pasar terdapat stesen keretapi, dan <u>di sebelah sini</u> bangunanbangunan kerajaan.
- 8. <u>Di sebelah</u> pasar <u>sana</u> terdapat stasiun kereta api, dan <u>di sebelah sini</u> gedunggedung pemerintah.

On the other side of the market is the train station and on this side, government buildings.

Di sebelah sana may also be used in expressions such as "the other side of the road" although this may also be expressed by seberang discussed in section 12.13.3.

- 9. Kalau mahu pergi <u>ke</u> <u>sebelah sana</u> jalan, minta izin.
- 9. Kalau mau pergi <u>ke sebelah</u> jalan <u>sana</u> minta izin.

If you want to go to the other side of the road, ask permission.

- 12.13.2.4 Sebelah also has a somewhat fixed meaning as "next" in expressions such as "next door", "the next room", etc.
 - 10. Orang di rumah <u>sebelah</u> boleh dengar TV kita kalau TV itu kuat-kuat sangat.
- 10. Orang di rumah <u>sebelah</u> bisa dengar TV kita kalau TV itu keras sekali.

The people next door can hear our TV if it is on very loud.

- 11. Di bilik <u>sebelah</u> ada kelas bahasa Cina.
- 11. Di kamar <u>sebelah</u> ada kelas bahasa Cina.

In the next room is a Chinese language class.

12.13.3 Seberang

Seberang means "the other side of" but refers only to things that can be crossed such as rivers, roads and oceans. It cannot be used in expressions such as "the other side of the market", exemplified in utterance 8 of section 12.13.2.2. This must continue to be expressed as di sebelah sana.

- 1. Di <u>seberang</u> jalan polis tunggu di depan bank yang baru kena rompak.
 - 1. Di <u>seberang</u> jalan polisi g menunggu di depan bank yang baru saja kerampokan.

On the other side of the road, the police are waiting in front of the bank that just got robbed.

- 2. Kalau hendak pergi ke seberang laut untuk belajar selama setahun, kita terpaksa jimatkan wang sebanyak 12,000 ringgit.
- 2. Kalau ingin pergi ke seberang laut untuk belajar selama setahun, kita terpaksa menyimpan uang sebanyak dua juta rupiah.

If we want to go overseas to study for a year, we have to save 12,000 ringgit/two million rupiah.

12.14 Lewat and Lambat

Both lambat and lewat have various meanings depending on their context of use. These are discussed in the following sections.

12.14.1 Lambat

The basic meaning of lambat is "slow" or "delayed". It is used in contrast to cepat [quickly] and shares this meaning of slowly with perlahan-lahan.

- 1. Perempuan itu bercakap cepat/lambat.
- 1. Perempuan itu berbicara cepat/lambat.

That woman speaks quickly/slowly.

Lambat is also used when someone or something is delayed and therefore is equivalent to the English "late". In Indonesia lambat, when used to mean "late", is prefixed with ter-: terlambat. This serves to disambiguate it from lambat which means "slowly". In Malaysia, lambat may or may not be prefixed with ter-.

- 2. Doktor datang lambat hari ini-sebab dia tertahan di hospital.
- 2. Dokter datang terlambat hari ini sebab dia tertahan di rumah sakit.

The doctor arrived late today because he was delayed at the hospital.

- 3. Filem mula terlambat hari ini sebab lambat sampai di sini.
- 3. Filem mulai terlambat hari ini sebab lambat sampai di sini.

The film began late today beacuse it arrived here late (too slowly).

12.14.2 Lewat

The basic meaning of *lewat* is "to pass by". It is used in this way in Indonesia while in Malaysia the common term is lalu.

- boleh dengar suara orang yang sedang bertengkar di dalam rumah.
- 1. Semasa saya lalu, saya 1. Ketika saya lewat, saya bisa mendengar suara orang yang sedang bertengkar di dalam rumah.

When I passed by I could hear the voices of people arguing inside the house.

- 2. Musim hujan sudah berlalu, tetapi jumlah hujan tahun ini masih berkurangan.
- 2. Musim hujan sudah lewat, tetapi jumlah hujan tahun ini masih kurang.

The rainy season has passed but the total amount of rain this year is still not enough.

Lewat also means "late" in Malaysia. Although the meaning of lambat and lewat come together in an English translation as "late", the underlying assumption of each is different. Lambat indicates lateness due to "delay" or "slowness". Lewat simply expresses lateness as being beyond a set period of time. This distinction is not maintained in Indonesia, with terlambat serving both functions.

- 3. Azizah mungkin lewat balik kerja sebab kapal terbang dari Bangkok belum sampai lagi.
- 3. Azizah mungkin terlambat pulang kerja sebab pesawat terbang dari Bangkok belum sampai.

Azizah will probably be late returning to work because the airplane from Bangkok hasn't arrived yet.

Lewat is the proper term for use in expressions such as "late in the afternoon", lewat petang. Lambat, since its underlying meaning is "delay" or "slowness", may not be used here. Again, lewat is not used in this way in Indonesia.

4. Lewat petang baru kita sampai. Sekarang sudah pukul 3:00 dan kita jauh lagi dari tempat ke mana kita pergi^M.

It will be late afternoon before we arrive. It is now 3:00 and we are still far from the place we are going to.

 Lewat is used in Indonesia when a particular time period is past.

- 5. Waktu istirahat sudah <u>lewat</u>. Filem mulai sekali $lagi^{I}$. The intermission is over. The film is about to begin again.
- 6. Saya janji mau jemput Idrus jam delapan, tetapi sekarang sudah <u>lewat</u> waktunya^I.

I promised to pick up Idrus at eight o'clock but that time is now past.

12.15 Saja and Baru

Both *saja* and *baru* may translate into English as "only" or "just". *Baru*, however, only has this meaning when it occurs with time phrases or when periods of time are implied in the utterance. Both of these are exemplified in the following sub-sections.

12.15.1 Saja

Saja is the more general of the two phrases. The following utterances show its use.

- 1. Hassan beli satu kilo <u>saja</u> sebab wang yang dia bawa tak cukup.
- Hassan beli satu kilo saja karena uang yang dibawanya tidak cukup.

Hassan bought only one kilo because the money that he brought wasn't sufficient.

2. Saya seorang saja yang berani masuk.

I was the only one who was brave enough to enter.

Saja is commonly shortened to aja in many areas of Malaysia and Indonesia.

- 3. Kita ada berapa lama untuk habis ujian ini? – Satu jam aja.
- 3. Berapa lama kita harus menyelesaikan ujian ini? – Satu jam <u>aja</u>.

How long do we have to finish this test? - Only one hour.

Hanya or *cuma* may be used in place of *saja* with no change in meaning. These, however, precede the modified phrase and do not follow as does *saja*. The English translation remains the same.

4. Hassan <u>hanya</u> beli satu kilo.

OR

Hassan beli hanya satu kilo.

- <u>Cuma</u> saya seorang yang berani masuk.
 Either hanya or cuma may be used with saja for extra emphasis.
- 6. Kita <u>hanya</u> ada satu jam saja.
- 6. Kita <u>hanya</u> punya satu jam saja.

We have only just one hour.

Another term for "only" used in Jakarta is *doang*. This takes the same position in the utterance as saja.

7. Dua ribu rupiah <u>doang</u>. Kita pergi^I.

It's only two thousand rupiah. Let's go.

Saja placed before the verb phrase has a substantially different meaning. In this position it means that something was deliberately done but for no particular end or purpose. The alternative form of saja for this meaning is sengaja.

8. Hassan saja beli satu kilo.

Hassan just bought a kilo (even though he didn't really need it and no one asked him to).

9. Saya saja datang.

I just came (although I don't know what I'm going to do here and no one is expecting me).

^{12.15.2} Baru

Baru, which means literally "new", also translates into English as "only" or "just" when the meaning is that something has

"newly" occurred, is still occurring or is just about to occur. *Baru* is always associated with a period of time. Compare the following utterances to the utterances in section 12.15.1.

- Sudah berapa lama kita tulis ujian ini? <u>Baru</u> setengah jam. How long have we been writing this test? - Just a half hour.
- 2. Kawan sudah balik ke Malaysia? -Ya, <u>baru</u> semalam.
- 2. Teman sudah kembali ke Indonesia? – Ya, <u>baru</u> kemarin.

Has (your) friend already returned to Malaysia/Indonesia? _Yes, just yesterday.

- 3. Pukul berapa filem Perancis nak mula? – Filem itu <u>baru</u> nak mula sekarang.
- 3. Jam berapa filem Prancis mulai? – Filem itu <u>baru</u> mulai sekarang.

At what time is the French film going to start? – That film is just about to start now.

Baru always implies a duration of time whether a time phrase is included in the utterance or not.

- 4. Puan Nurhayati <u>baru</u> sampai. Kita boleh mula sekarang.
- 4. Ibu Nurhayati <u>baru</u> sampai. Kita bisa mulai sekarang.

Mrs Nurhayati has just arrived. We can begin now.

- 5. Saya <u>baru</u> teringat nama orang itu.
- 5. Saya <u>baru</u> ingat nama orang itu.

I've just remembered the name of that person.

- Ruslan <u>baru</u> nak beritahu saya siapa yang menang dalam pemungutan suara bila orang suruh dia diam.
- 6. Ruslan <u>baru</u> mau beritahu saya siapa yang menang dalam pemungutan suara ketika orang menyuruh dia diam.

Ruslan was just about to tell me who won the referendum when someone told him to be quiet.

Baru may be modified by saja to add emphasis. An equivalent expression in English is "only just".

- 7. Filem Perancis <u>baru saja</u> nak mula sekarang.
- 7. Filem Prancis <u>baru saja</u> mau mulai sekarang.

The French film is only just about to begin now.

- 8. Saya <u>baru saja</u> teringat siapa nama orang itu.
- 8. Saya <u>baru saja</u> ingat siapa nama orang itu.

I have only just remembered the name of that person.

12.16 Baru and Sebelum

Both baru and sebelum may be used in similar types of utterances to convey the meaning "before". Baru, however, also has the additional meaning of "only then" which sebelum does not share. Compare the following utterances.

- 1. Berehatlah dulu <u>baru</u> pergi.
- 1. Istirahatlah dulu <u>baru</u> pergi.

Rest for a while before going.

- 2. Berehatlah dulu <u>sebelum</u> pergi.
- 2. Istirahatlah dulu <u>sebelum</u> pergi.

Rest for a while before going.

While both utterances 1 and 2 may translate into English in the same way, utterance 1 has an additional meaning not shared by utterance 2, that is, "Rest for a while, and only then go".

The most significant structural difference, however, between the two words is that *baru* must precede a verb to convey the meaning "before" while *sebelum* is freer in its occurrence and may occur both before verbs and noun phrases. Utterances 1–2 showed both *baru* and *sebelum* before verbs. The following utterances show *sebelum* before noun phrases.

Sebelum hujan, angin selalu makin kuat.
 Before the rain, the wind always becomes strong.

Ramli belajar bersungguh-sungguh sebelum ujian.
 Ramli studies hard before a test.

Hujan in utterance 3 may serve both as the noun "rain" and the verb "to rain". The interpretation of the phrase sebelum hujan is then ambiguous, meaning perhaps "before the rain" or "before it rains". If baru were used in this utterance, however, the meaning of baru hujan must unambiguously mean "before it rains" since baru for the meaning "before" can only occur before verbs. To make this clearer, nak^M/mau^I indicating intended actions or events usually occurs with baru. The following is an example.

- 5. <u>Baru</u> nak hujan, angin makin kuat.
- 5. <u>Baru</u> mau hujan, angin makin kuat saja.

Before it rains, the wind becomes strong.

If baru were to be used in utterance 4, then a verb would be added before the noun ujian.

- 6. Ramli belajar bersungguhsungguh <u>baru</u> masuk ujian.
- 6. Ramli belajar bersungguhsungguh <u>baru</u> ikut ujian.

Ramli studies hard before taking a test.

Sebelum may not occur in an utterance which already contains another clause indicating relative time such as selepas [after] or $bila^M/ketika^I$ [when]. Baru, however, may occur in these utterances for its meaning "only then" but not "before". The following are examples.

- 7. Selepas Asrul tukar tayar, <u>baru</u> kereta boleh jalan.
- 7. Setelah Asrul menukar tayar, <u>baru</u> mobil bisa jalan.

After Asrul changed the tyre, only then could the car move.

- 8. Bila guru memberi keterangan lanjut, <u>baru</u>lah penuntut faham.
- 8. Ketika guru memberi keterangan selanjutnya, <u>baru</u>lah mahasiswa mengerti.

When the teacher gave further information, only then did the students understand.

12.17 Dulu and Sebelum

Dulu has a number of meanings in English. Most commonly it translates as "before", "earlier" and "last time". It is important not to confuse dulu and tadi for their meaning "earlier". Tadi only means "earlier" when it refers to a time period within a single day (see Section 11.2.2). Dulu refers to time periods greater than a day.

- 1. <u>Dulu</u> penjual di pasar kata tidak ada udang lagi, tetapi kali ini nampaknya ada.
- <u>Dulu</u> penjual di pasar mengatakan tidak ada udang lagi, tetapi kali ini kelihatannya ada.

Last time the seller in the market said that there were no more prawns, but this time it seems as if there are.

- <u>Dulu</u> orang Senoi dipanggil Sakai.
 At an earlier time the Senois were called Sakais.
- 3. <u>Dulu</u> Aziz setuju menolong, tetapi sekarang dia tak mahu.
- 3. <u>Dulu</u> Aziz setuju menolong, tetapi sekarang dia tidak mau.

Before Aziz agreed to help, but now he doesn't want to.

Sebelum only means "before" and is used structurally quite differently from dulu. It, like $selepas^M/sesudah^I$ (see Section 12.19), serves to subordinate one of two chronologically sequential clauses to the other.

- Sebelum penjual di pasar kata tidak ada udang lagi, dia cari untuk menentukan memang tak ada.
- 4. <u>Sebelum</u> penjual di pasar mengatakan tidak ada udang lagi, dia cari untuk menentukan memang tidak ada.

Before the seller in the market said there weren't any more prawns, he looked in order to determine that there were none.

- <u>Sebelum</u> Aziz setuju menolong, dia tanya apa yang sebenarnya dia mesti buat.
- 5. <u>Sebelum</u> Aziz setuju menolong, dia tanya apa yang sebenarnya dia harus perbuat.

Before Aziz agreed to help, he asked what he would actually have to do.

Both *dulu* and *sebelum* may be used in the same utterance. Their functions, however, remain distinct. *Dulu* marks the absolute time of the independent clause while *sebelum* subordinates the second clause to this first one. *Dulu* for this usage usually translates into English as "first" even though its basic meaning is still "before" or "earlier". Utterances 4–5 are reexpressed in utterances 6–7 with both *dulu* and *sebelum*.

- 6. Penjual mencari <u>dulu</u> untuk menentukan (bahawa) memang tidak ada udang, <u>sebelum</u> dia kata tak ada lagi.
- 6. Penjual mencari <u>dulu</u> untuk menentukan (bahwa) memang tidak ada udang, <u>sebelum</u> dia mengatakan tidak ada lagi.

The seller looked in order to determine that there were no prawns first, before he said there weren't any more.

- 7. Aziz tanya apa yang sebenarnya dia mesti buat <u>dulu</u>, <u>sebelum</u> dia setuju menolong.
- 7. Aziz tanya apa yang sebenarnya dia harus perbuat <u>dulu</u>, <u>sebelum</u> dia setuju menolong.

Aziz asked what he actually had to do first, before he agreed to help.

In Indonesia dulunya or tadinya may be used in place of dulu to indicate "before" or "earlier".

8. Penjual mencari untuk menentukan (bahwa) <u>tadinya</u> memang tidak ada udang, <u>sebelum</u> dia mengatakan tidak ada lagi^I.

Dulu may also translate as "for a while" in English if what is implied is that one action will occur for a short time first before another action takes place. There is always a second subordinate clause implied in such utterances and this clause begins with either sebelum or baru, both meaning "before" (see Section 12.16). The following are examples.

- 9. Berehatlah <u>dulu</u> (sebelum makan).
- 9. Istirahatlah <u>dulu</u> (sebelum makan).

Rest for a while/first (before eating).

Duduklah <u>dulu</u> (baru pergi).
 Sit for a while/first (before going).

12.18 Kemudian and Nanti

The basic meaning of *kemudian* is "afterwards" and of *nanti* is "later". There are many contexts in which either *kemudian* or *nanti* may be used to give the same meaning. *Nanti*, however, may only refer to future time while *kemudian* may refer to either the past or the future. Both *kemudian* and *nanti* may translate into English as "then". The following are examples.

- 1. Semalam saya mula-mula baca surat khabar dan <u>kemudian</u> majalah berita mingguan.
- Kemarin saya mula-mula baca surat kabar dan <u>kemudian</u> majalah berita mingguan.

Yesterday I first read the newspaper, and afterwards/then the weekly news magazine.

- Ramli datang dulu, dan keluarga dia ikut kemudian.
 Ramli arrived first, and afterward/then his family.
 OR
 Ramli will arrive first, and his family will arrive afterwards/later.
- Ramli datang dulu, dan keluarga dia ikut <u>nanti</u>.
 Ramli will arrive first, and his family will arrive later.
 OR

Ramli will arrive first, and then his family will arrive.

While *kemudian* may translate as "later" in English in the contexts where it may also mean "afterward", such as in utterance 2, only *nanti* may be used to mean "later" where no meaning of "afterward" is intended.

- 4. Kita berjumpa di kedai mahasiswa nanti petang.
- 4. Kita bertemu di bursa mahasiswa <u>nanti</u> sore We'll meet in the student store later this afternoon
- 5. Jangan tutup kedai sekarang. Nanti tentu ada orang datang mahu beli barang.
- 5. Jangan tutup toko sekarang. Nanti tentu ada orang datang mau beli barang.

Don't close the shop. Later there will certainly be people coming to buy things.

12.19 Kemudian, Lalu, Selepas and Setelah

Kemudian basically means "afterwards" (see Section 12.18).

- 1. Ikut Jalan Selatan sampai ke hujung, dan kemudian belok kiri.
- 1. Ikuti Jalan Selatan sampai ke ujung, dan kemudian belok kiri

Follow South Street to the end and afterwards/then turn left.

- 2. Kakak saya mula-mula melanggar teksi, dan kemudian dia langgar kereta polis.
- 2. Kakak saya mula-mula menabrak taksi, dan kemudian dia tabrak mobil polisi.

My older sister first hit a taxi, and afterward/then a police car.

There are a number of expressions which mean "after that". These are equivalent to kemudian and may replace it in the preceding utterances with no change in meaning. In Malaysia the most common of these expressions is selepas itu which is not used in Indonesia. In Indonesia, the two most common choices are sesudah itu and setelah itu. A third possibility is sehabis itu. All of these may be used in Malaysia, although they are far less common than selepas itu. Setelah itu is more literary in Malaysia, although not in Indonesia.

- 3. Ikut Jalan Selatan sampai ke hujung, dan selepas itu, belok kiri.
- 3. Ikuti Jalan Selatan sampai ke ujung, dan setelah itu, belok kiri.

- 4. Kakak sava mula-mula melanggar teksi, dan selepas itu dia langgar kereta polis.
- 4. Kakak sava mula-mula menabrak taksi, dan sesudah itu dia tabrak mobil polisi.

Lalu, whose basic meaning is "to pass by", may also mean "then" in the contexts described earlier.

- 5. Ikut Jalan Selatan sampai ke hujung, lalu belok kiri.
- 5. Ikuti Jalan Selatan sampai ke ujung, lalu belok kiri.

Selepas, setelah, sesudah and sehabis, however, are used quite differently from kemudian, lalu and selepas itu or any of its alternatives. For selepas, setelah, etc to be properly used, there must be a chronological sequence of clauses, one which is subordinate to the other.

- 6. Selepas ikut Jalan Selatan sampai ke hujung, belok kiri.
- 6. Sesudah ikuti Jalan Selatan sampai ke ujung, belok kiri.

After following South Street to the end, turn left.

- 7. Selepas kakak saya melanggar teksi, dia langgar kereta polis.
- 7. Setelah kakak saya menabrak taksi, dia tabrak mobil polisi.

After my older sister hit a taxi, she hit a police car.

Compare utterances 6-7 to utterances 1-4 where there is a sequence of independent clauses joined by the conjunction dan [and]. For example, in utterance 2, each clause can stand as an independent sentence.

- 8. Kakak saya mula-mula melanggar teksi. Kemudian dia langgar kereta polis.
- 8. Kakak saya mula-mula menabrak taksi. Kemudian dia tabrak mobil polisi.

First my older sister hit a taxi. Then she hit a police car.

With utterance 6, however, this is not the case. Only one part of the utterance is an independent clause and can stand as an independent sentence. The clause introduced by selepas or one of its alternatives is subordinate to this and cannot stand independently.

- 9. *Selepas kakak saya mulamula melanggar teksi.
- 9. *Setelah kakak saya mulamula menabrak taksi.
- *After my older sister first hit a taxi.

Dia langgar kereta polis.

Dia tabrak mobil polisi.

She hit a police car.

12.20 Jadi

The basic meaning of *jadi* is "to happen", "occur" or "to take place". It, however, also has other commmon meanings which translate into English as the verbs "to become" or "to be" and the conjunctions "thus", "so", "consequently", etc. All of these meanings are discussed in the following sub-sections.

- 12.20.1 One of the least complex uses of *jadi* is to show the occurrence of a particular event. For this meaning it is usually, but not always, prefixed with *ter* (see Section 5.5.2) and appears as *terjadi*.
 - Kemalangan yang teruk itu terjadi di simpang Jalan Utara dan Jalan Barat.
- Kecelakaan yang berat itu <u>terjadi</u> di perempatan Jalan Utara dan Jalan Barat.

That terrible accident happened at the intersection of North Street and West Street.

- 2. Kerusuhan tidak <u>terjadi</u> kalau tidak ada sebab-sebab yang tertentu.
- 2. Kekacauan tidak <u>terjadi</u> kalau tidak ada penyebab yang tertentu.

Disturbances do not take place if there are no definite reasons.

Jadi may also be used with other verbs to indicate the accomplishment of particular actions. This usage is not common but it is heard in conversation. In utterances such as those exemplified jadi does not imply the ability to carry out an action and so is different from dapat, boleh and bisa (see Section 12.4). It simply makes a statement that some action either has been accomplished or will be accomplished. The English translations try to capture this facet of meaning.

- Rohana jadi pergi ke Medan.
 Rohana finally went to Medan.
- Malam tadi kita jadi tengok filem Melayu.
 Tadi malam kita jadi nonton filem Indonesia.
 Last night we finally saw a Malay/Indonesian film.
- 3. Hari ini saya tak jadi belajar. Tak ada masa.
 3. Hari ini saya tidak jadi belajar. Tidak ada waktu.
 Today I won't be studying. There is no time.

Compare utterances 1–3 with utterances 4–6 which have dapat or bisa. Dapat indicates that someone has the ability or can manage to do something. Bisa simply indicates ability.

- Rohana <u>dapat</u> pergi ke Medan.
 Rohana managed to go to Medan.
- 5. Malam tadi kita <u>dapat</u> tengok filem Melayu.

 5. Tadi malam kita <u>bisa</u> nonton filem Indonesia.

 Last night we were able to see a Malay/Indonesian film.
- 6. Hari ini saya tak <u>dapat</u> belajar. Tak ada masa.

 6. Hari ini saya tidak <u>bisa</u> belajar. Tidak ada waktu.

 Today I won't be able to study. There is no time.

Both utterances 1–3 and 4–6 are different from simple statements in that actions have taken place or will take place. Utterances 7–9 exemplify these basic statements.

- 7. Rohana pergi ke Medan. Rohana went to Medan.
- 8. Malam tadi kita tengok 8. Tadi malam kita nonton filem Melayu. filem Indonesia.

 Last night we saw a Malay film.
- 9. Hari ini saya tak belajar.
 9. Hari ini saya tidak belajar.
 Tak ada masa.
 Today I am not going to study. There is no time.

- Jadi also has the meaning that something turns out or succeeds. This is related to the meanings which are discussed next "to become" or "to be" (see 12.20.4). The following are examples.
 - Anak makcik tak jadi. Sekolah menengah pun belum habis.
- 1. Anak bibi tak ada yang jadi. Sekolah menengah pun tidak tamat.

Aunty's children didn't succeed (turn out well). They didn't even finish high school.

- 2. Gambar itu tak akan jadi kalau tak pakai flash. Gelaplah.
- Foto itu tidak akan jadi kalau tidak pakai blitz. Gelap.

That photograph won't turn out if (you) don't use a flash. It's dark.

In a similar sense, *jadi* may also be used to indicate that something will do, especially where one has little or no choice in the matter. This usage is more common in Indonesia. In Malaysia, *boleh* would be the first choice of most speakers.

- 3. Kalau kamus Bahasa Indonesia tak ada, kamus Bahasa Melayu <u>pun boleh</u>.
- 3. Kalau kamus Bahasa Indonesia tidak ada, kamus Bahasa Melayu <u>pun jadi</u>.

If there is no Indonesian dictionary, a Malay dictionary will (have to) do.

12.20.4 When used to mean "to become" or "to be", *jadi* may occur in its root form or be prefixed with *meng*- as in *menjadi*.

In English the concepts implied in verbs like "become" and "be" are quite different, the former showing a process and the latter showing a state. In Malay and Indonesian, however, these two concepts are expressed by *menjadi* and the distinction between the two meanings depends upon context and intention. The translations for the following utterances give both possible interpretations although in an actual conversational context one meaning or the other would be preferred. The verb "to be" is expressed in English in the present tense as "am", "is" or "are", in the past tense as "was" or "were", and in the perfect tenses by "been".

1. Saya menjadi letih.

I've become tired.

OR

I am tired.

- 2. Santi belajar untuk me<u>njadi</u> doktor.
- 2. Santi belajar untuk <u>menjadi</u> dokter.

Santi is studying to become/to be a doctor.

- 3. Asmah <u>menjadi</u> calon ketua Persatuan Pelajar.
- 3. Asmah <u>menjadi</u> calon ketua Dewan Mahasiswa.

Asmah became/was the nominee for head of the Student Association.

In conversational Malay and Indonesian *menjadi* is used far less frequently than the verb "to become" in English. Utterance 1 would be far more commonly expressed as utterance 4.

4. Saya letih.

I am tired.

Utterance 2 may be expressed without menjadi but only if $doktor^{M}/dokter^{I}$ is derived as the abstract noun $kedoktoran^{M}/kedokteran^{I}$ [medicine].

- 5. Santi belajar bidang kedoktoran.
- 5. Santi belajar bidang kedokteran.

Santi is studying medicine.

In general when someone "wants to be something", "studies to be something", "strives to be something", etc, *menjadi* is used in the utterance to achieve the intended meaning. The following are further examples.

- Mustafa sungguh-sungguh bekerja untuk <u>menjadi</u> guru.
 Mustafa is really working to become/to be a teacher.
- 7. Harun gagal <u>menjadi</u> jurutera.
- 7. Harun gagal <u>menjadi</u> insinyur.

Harun failed to become an engineer.

Utterance 3 is quite acceptable without menjadi but what is lost is any concept of process. Compare utterance 3 with utterance 8.

- 8. Asmah calon ketua Persatuan Pelajar.
- 8. Asmah calon ketua Dewan Mahasiswa.

Asmah is/was the nominee for head of the Student Association

In more formal contexts, such as writing, menjadi is used far more commonly than in conversation. Potential interpretations as process or state, that is "to become" or "to be", are both possible as can be seen in the translations given for the following utterances.

- 9. Rumah menjadi sepi selepas pemergian anak-anak yang jarang sekali melawat.
- 9. Rumah menjadi sepi setelah kepergian anak-anak yang jarang sekali berkunjung.

The house became/was quiet after the departure of the children who very rarely visit.

- 10. Menamatkan perang saudara menjadi tujuan utama kerajaan pusat.
- 10. Mengakhiri perang saudara menjadi tujuan pokok pemerintah pusat.

Ending the civil war became/was the primary aim of the central government.

11. Pelajar-pelajar di sekolahsekolah Cina dapat belajar Kuo-Yi yang menjadi bahasa pengantar.

> Students in Chinese schools could study Kuo-Yi which was/had become language of instruction.

11. Pelajar-pelajar di sekolahsekolah internasional bisa belajar bahasa Inggris yang menjadi bahasa pengantar.

> Students in the international schools could study English which was/had become the language of instruction.

Merupakan, which means literally "to form" or "to be in the 12.20.5 form of", can also be used to express the concept of "to be" in English. It does not, however, readily convey the meaning of "to become". The following are examples.

- 1. Dahlan merupakan pemain yang utama dalam pasukan kebangsaan.
- 1. Dahlan merupakan pemain yang utama dalam tim nasional.

Dahlan was the main player on the national team.

- 2. Ang pau merupakan sampul surat kecil yang dibuat daripada kertas merah dan berisi wang.
- 2. Ang pau merupakan sampul surat kecil yang dibuat dari kertas merah dan berisi uang.

An ang pau is a small envelope made from red paper and filled

- Jadi can also be used as a conjunction showing cause or 12.20.6 consequence. It translates variously into English as "so", "thus", "therefore", "consequently", etc. The following are examples.
 - 1. Hujan sudah mula, jadi kita 1. Hujan sudah mulai, jadi tak boleh berkelah hari ini.
- kita tidak bisa piknik hari

The rain has begun, so, we can't picnic today.

- 2. Mariam sekali lagi gagal ujian akhir, jadi dia tak boleh lagi belajar di universiti ini.
- 2. Mariam sekali lagi gagal ujian akhir, jadi dia tidak bisa lagi belajar di universitas ini.

Mariam has failed the final examination again, consequently, she can no longer study at this university.

- 3. Pensyarah sakit, jadi kuliah ilmu hisab dibatalkan.
- 3. Dosen sakit, jadi kuliah matematika dibatalkan.

The lecturer was ill, therefore, the mathematics lecture was cancelled.

12.20.7 Students sometimes confuse jadi and kemudian (see Sections 12.18 and 12.19). It should be remembered that jadi always shows consequence and kemudian simply shows sequence. Compare the following utterances.

- 1. Kakak saya sudah lima kali melanggar kereta lain, jadi lesen dia ditarik balik.
- 1. Kakak saya sudah lima kali menabrak mobil lain, jadi SIM dia ditarik kembali.

My older sister has crashed into other cars five times, so, her license was revoked.

- 2. Kakak saya mula-mula melanggar teksi, dan <u>kemudian</u> langgar kereta polis.
- 2. Kakak saya mula-mula menabrak taksi, dan <u>kemudian</u> tabrak mobil polisi.

My older sister first hit a taxi, and then hit a police car.

12.21 Seorang, Sendiri and Sendirian

Both *sendiri* and *seorang* translate into English as "alone". *Seorang* simply makes a statement that whatever is done, it is done by "one person", its literal meaning. It has no greater implication than this. *Sendiri* shares this meaning with *seorang* but in addition may imply that the person referred to has the capabilities of doing something without help from someone else. *Sendiri* means literally "oneself".

In Indonesia, however, this distinction between *seorang* and *sendiri* is not made. The distinction in Indonesia is between *sendiri* [on one's own] and *sendirian* [alone]. In conversation, however, this distinction is sometimes lost with *sendiri* serving both functions.

The prefix sen- is an alternative form of se- occurring before roots beginning with d (see Section 7.1). The change is due to a process called assimilation. Compare the following sets of utterances.

- 1. Hamzah pergi <u>seorang</u>. Tak ada orang lain mahu ikut.
- 1. Hamzah pergi <u>sendirian</u>. Tidak ada orang lain mau ikut.

Hamzah went alone. There was no one else who wanted to go along.

 Hamzah pergi <u>sendiri</u>. Sekarang dia sudah tahu jalan. Hamzah went on his own. Now he knows the way.

- 3. Rafidah tinggal <u>seorang</u> di flat dekat kampus. Dia kata kadang-kadang sunyi tetapi tak ada gangguan orang lain.
- 3. Rafidah tinggal <u>sendirian</u> di flat dekat kampus. Kata dia kadang-kadang sunyi tetapi tidak ada gangguan orang lain.

Rafidah lives alone in a flat near campus. She says that sometimes it is lonely (quiet) but there are no disturbances from other people.

- 4. Rafidah tinggal <u>sendiri</u>. Masak, cuci rumah, beli barang, bawa kereta, semuanya dia boleh buat sekarang.
- 4. Rafidah tinggal <u>sendiri</u>. Masak, membersihkan rumah, berbelanja, mengemudi, dia bisa melakukan semuanya sekarang.

Rafidah lives on her own. Cooking, cleaning the house, shopping, driving, all of this she can do now.

Seorang is used in Indonesia as it is in Malaysia for the meaning "the only one". Examine the following utterances.

- Hamzah seorang yang pergi.
 Hamzah was the only one who went.
- Rafidah <u>seorang</u> yang tertinggal di flat. Yang lain sudah pergi.
 Rafidah was the only one left in the flat. The others had already gone.

Diri, the root form of sendiri, literally means "self". Sendiri, as mentioned above means "oneself". Both of these are used in different contexts and have different meanings. When diri is used something is performed "to oneself". When sendiri is used, something is performed "by oneself". Compare the following sets of utterances.

Sudah gelap. Kalau jalan-jalan di luar, jaga diri baik-baik.
 It's dark already. If you walk around outside, watch out for yourself.

- 8. Saya <u>sendiri</u> menjaga rumah malam tadi kerana orang lain tak datang.
- 8. Saya <u>sendiri</u> menjaga rumah tadi malam karena orang lain tidak datang.

I watched the house on my own last night because the others didn't come.

Both *diri* and *sendiri* may be used together for extra emphasis. The meaning in these utterances is always "to oneself" and never "by oneself".

- 9. Semasa memotong daging, Rafidah luka <u>diri</u>nya <u>sendiri</u>.
- Sewaktu memotong daging, Rafidah luka <u>diri</u>nya <u>sendiri</u>.

While cutting meat, Rafidah cut (wounded) herself.

- 10. Rafidah <u>sendiri</u> melukakan anaknya kerana tak perasan anak itu ada di belakang semasa dia memotong daging.
- 10. Rafidah <u>sendiri</u> melukai anaknya karena tidak menyadari anak itu ada di belakang ketika dia memotong daging.

Rafidah wounded her child herself because she didn't realize the child was behind while she was cutting meat.

12.22 Selama and Sepanjang

Both *lama* and *panjang* translate into English as "long". *Lama*, however, refers to temporal length, that is, a length of time, and *panjang* refers to physical length. The following examples should make this distinction explicit.

- 1. Saya sudah <u>lama</u> tak balik kampung.
- 1. Saya sudah <u>lama</u> tidak pulang kampung.

I haven't been home for a long time.

 Sudah berapa <u>lama</u> tinggal di sini? – Dua bulan. How long have you stayed here? – Two months.

- 3. Balai itu sempit dan panjang. Kalau kita kena duduk di belakang, tak nampak apa-apa di depan.
- 3. Balai pertemuan itu sempit dan <u>panjang</u>. Kalau kita harus duduk di belakang, tidak tampak apa-apa di depan.

That hall is narrow and long. If we have to sit in the back (we) won't see anything in the front.

Kayu itu berapa panjang? – Dua meter.
 How long is that piece of wood? – Two metres.

When prefixed with se- (see 7.1), selama and sepanjang refer respectively to units of length. Where panjang, however, could only refer to physical length, sepanjang can refer to units of both physical and temporal length. The problem is how to distinguish between selama and sepanjang.

The first example below shows *sepanjang* referring to a unit of physical length. In addition to a translation such as "the length of", translations such as "along" or "alongside" are also possible.

- 5. Di <u>sepanjang</u> sungai 5. terdapat hutan tebal.
 - 5. Di <u>sepanjang</u> sungai terdapat hutan lebat.

Along (for the length of) the river there is thick jungle.

When referring to units of time such as years, months, weeks, etc *selama* must precede a specific number of years, months, etc while *sepanjang* directly precedes the time unit without an intervening number. The use of *sepanjang* preceding a number and the use of *selama* which does not precede a number is wrong. Compare the following.

- Subri sakit <u>selama</u> sebulan.
 Subri was sick for a month.
- Subri sakit <u>sepanjang</u> bulan.
 Subri was sick throughout the month.
 OR
 Subri was sick for the whole month.

Selama may also directly precede a clause. Sepanjang, however, must precede a noun phrase. Compare the following sets of utterances

- 8. Selama saya mengajar, saya tak pernah jumpa murid yang begitu nakal dan kurang ajar.
- 8. Selama saya mengajar, saya tidak pernah menemui murid yang begitu nakal dan kurang ajar.

For as long as I've been teaching, I have never met students so mischevious and rude.

- 9. Sepanjang masa saya mengajar, saya tak pernah jumpa pelajar macam ini.
- 9. Sepanjang waktu saya mengajar, saya tidak pernah menemui pelajar seperti ini.

Throughout the time I've been teaching, I have never met students such as these.

- 10. Selama kita berjalan, kita tak pernah merindukan kampung. For the time we have been travelling, we have never been homesick.
- 11. Sepanjang perjalanan kita, kita tak pernah merindukan apaapa.

Throughout our trip we have never missed anything.

It is also possible for the head of the clause following selama to be implied. This is particularly true for Indonesian.

12. Selama mandi (Selama saya mandi) saya lihat tulisan di dinding^I.

While bathing, I glanced at the writing on the walls.

12.23 Sejak

The translation of sejak into English is often a problem for students. For this reason a number of examples follow. Generally, utterances with sejak in Malay and Indonesian require the use of the perfect tense or aspect in English, that is, a verb in the past tense preceded by "has been" or "have been".

The basic meaning of *sejak* is "since".

- bahasa Melayu terdedah kepada pengaruh asing.
- Melayu terbuka terhadap pengaruh asing.

Since early times, Malay has been exposed to foreign influences.

2. Sejak tahun 1963, Kuala Lumpur menjadi ibu negara Malaysia.

Since 1963, Kuala Lumpur has been the capital of Malaysia.

2. Sejak tahun 1945, Jakarta menjadi ibu kota Indonesia.

Since 1945, Jakarta has been the capital of Indonesia.

3. Di Indonesia, bahasa Melayu diberi nama Bahasa Indonesia sejak tahun 1928.

In Indonesia, Malay, has been called Bahasa Indonesia since

The sequence sejak itu, which literally means "since that", translates as "since then" in English.

4. Sejak itu, Kuala Lumpur terus dimajukan.

> Since then, Kuala Lumpur has continued to developed.

- 5. Sejak itu, ramai lagi orang Melayu memeluk agama Islam.
- 4. Sejak itu, Jakarta terus dibangunkan.

Since then, Jakarta has continued to be developed.

5. Sejak itu, banyak orang Melayu memeluk agama Islam.

Since then, many (more) Malays have embraced Islam.

Sejak may also translate as "from" in English.

6. Sejak tahun 1875, Inggeris mulai memerintah negeri Selangor.

> From 1875, the English began to rule the state of Selangor.

6. Sejak tahun 1837, Belanda mulai memerintah daerah Minangkabau.

From 1837 the Dutch began to rule the Minangkabau region.

Sejak in specific contexts may also translate as "for" and as "once". Examples of each of these follow.

- 7. S<u>ejak</u> dulu, bahasa Melayu adalah bahasa yang terpenting di kawasan Asia Tenggara.
 - For a long time, Malay has been the most important language in the region of Southeast Asia.
- 8. Kalung ini tidak boleh ditanggalkan <u>sejak</u> ia dipakai.
 The necklace cannot be removed once it has been worn.

12.24 Lho, Sih, Sok, Deh and Yuk

The expressions exemplified as follows may be heard in common use in parts of Indonesia, in particular Jakarta. They are not used in Malaysia. A brief explanation of each of these is given with examples.

Lho occurring at the beginning of an utterance generally indicates a degree of surprise at what one sees or has discovered.

- <u>Lho</u>, wajahmu kok jadi muram^I?
 Oh, why is it you look so depressed?
- <u>Lho</u>, tempat ini kan, tempat uang saya dirampas^I!
 God, this place, you know, this is the place my money was stolen.

Lho may show mild disapproval, indicating that someone should be aware of something but does not seem to be.

- 3. Harus antre, lho^I.

 You have to queue, you know.
- Lho, kok, kamu yang pesan duluan^I.
 You weren't the first one to place an order, you know.

One of the main functions of *sih* is to make questions and requests more polite. It is also used when one gives a response contrary to that expected.

- 5. Ke mana <u>sih</u> perginya^I?
 Where has he gone to?
- 6. Ada apa sih^I?

 Are you all right?

 OR

 Is there something wrong?
- Jika begitu, harganya tentu mahal. Nggak juga sih.
 If that's the case, the price must be expensive. Not really, it's still cheap.

Sih may also be used add emphasis to a particular constitutent in the utterance.

Mahal <u>sih</u> tinggal di hotel ini.
 It's really expensive staying in this hotel.

Sok is used when someone is putting on a front or pretending they know something.

Jangan sok tahu. Orang nggak gampang tertipu.
 Don't pretend you know. People aren't so easily fooled.

Deh, an expression associated particularly with Jakarta, functions mainly to take the edge off a command or to weaken any phrase that might cause offence. It may also show half hearted acceptance as in utterance 10.

10. Bisa jaga anak saya sebentar? – Oh, boleh deh.Can you watch my child for a moment? – Oh, sure.

- 11. Kalau saya bawa mobil kamu besok, gimana? Jangan deh.
 How about me using your car tomorrow? Better if you didn't.
- 12. Siapa sih cowok yang pergi ama lu kemarin? Ada deh!

 Who was the man that went with you yesterday? That's not your concern. (There was someone, but I'm not saying who.)

Yuk is a short form of ayo [come on], sometimes pronounced ayuk. More formally the expession is $mari\ kita$.

- 13. Yuk, kita pergi.Come on, let's go.
- 14. Kita pulang aja, yuk. Let's just go home.

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INDEX

abang 4.1.2.3.2

about with -*i*, 5.3.3; with -*kan*, 5.3.12

active with *meng*-, 5.1.1; compared to passive, 5.4; preferred to passive in conversation, 5.4.4

actor (see "agent")

ada forming existential sentences,
2.1.3; omission in existential
sentences, 2.1.3.1; meaning "to have, own, possess", 2.1.3.1; as an auxiliary, 2.1.3.3; compared to ber- indicating possession,
5.2.1.7; negation with tidak,
10.11

adakah 7.3.3

adalah 2.1.1.2

adik 4.1.2.3.2

adjective derived as a verb with *meng*-, 5.1.4; derived as a verb with *-kan*, 5.3.5; superlative with *ter*-, 5.5.1; derived as an agent with *peng*-, 6.1.3; derived as a noun with *-an*, 6.3.5; derived as a noun with *ke*—*an*, 6.4.4; affixed with *se*- to show equality or comparison, 7.1; reduplicated to show intensity, 9.2.1, 9.2.4

adjective phrase 2.2.2

adverb derived as a noun with -an, 6.3.5; reduplicated to show intensity, 9.2.1

adverbial phrase 2.2.3

affricates 1.2.3

afternoon 11.2.1.4

afterward 12.18, 12.19

again 3.2.1.5

agar 12.9.2

agent in active sentences, 5.1.1; causative agent, 5.3.2; in passive sentences, 5.4.1, 5.4.2; in the pseudo-passive, 5.4.3; with *ter*-showing unintentional or nonvolitional action, 5.5.2.3; nominals with *peng*-, 6.1; nominals with *peng*—an showing process, 6.2.1

ahli 6.1.5

aja 12.15.1

akan indicating future time, 3.2.2.2; related to -kan, 5.3.9

akan tetapi 2.4.2

aku 4.1.2.1

 $\underline{ala}san\ 2.4.4$

alone 12.21

also 12.10

although with walaupun, 2.4.2, 12.10.2.4; with sedangkan, 12.8.4; with pun, 12.10.2.4; also see "even though"

ambil 12.5

-an deriving nominals, 6.3; affixed to verbs, 6.3.1; compared to per—an, 6.3.2; indicating location, 6.3.3; indicating instrument,

6.3.4; affixed to adjectives, 6.3.5; affixed to nouns, 6.3.6; indicating generality, 6.3.6; affixed to numbers, 6.3.6; compared to *ke—an*, 6.4.5; affixed to reduplicated nouns, 9.1.5; afixed to reduplicated adjectives, 9.2.1

-an verbal suffix 5.7

anak 4.1.2.3.2

and 2.4.1

anda 4.1.2.3.1

any 4.5.1.1

anyhow 12.10.1.2

anymore 3.2.1.4

anyone 4.5.1

anything 4.5.1

anytime 4.5.1

anyway 12.10.1.2

anywhere 4.5.1

any which one 4.5.1

apa 4.4.1; used in Indonesian in place of -kah, 7.3.2

apa-apa 4.5.1

apabila 4.4.3

apakah indicating "whether or not" 2.4.3; as a question 7.3.2, 7.3.3; compared to ya 10.2.4

apalagi 12.10.2.3

apa saja 4.5.1

appositive in the noun phrase, 2.2.1.1; as a modifier of location, 2.3.2; in place of a relative clause, 2.3.5

as 12.11

ask 12.7

aspect 3.2

at 4.3.2

atau 2.4.3; replaced by -kah in comparisons, 2.4.3; in comparisons, 8.1.2

auxiliary *ada*, 2.1.3.3; in the verb phrase, 2.2.5

awak 4.1.2.3

awal 11.2.2.3

ayo 12.24

bahawa 2.3.7

bahkan 12.10.2.2

bahwa 2.3.7

bagi used in place of *-kan* to show both transitivity and causation, 5.3.2, 5.3.4

baginda 4.1.2.4

baik...mahupun 2.4.3

baik...maupun 2.4.3

banyak with lebih indicating comparison, 8.1.3; with reduplicated nouns, 9.1.3

bapa 4.1.2.3.2

bapak 4.1.2.3.2

barang used to form indefinite pronouns, 4.5.1, 4.5.2, 4.5.3

baru used with time phrases, 11.2.2.1; compared to saja, 12.15.2; compared to sebelum, 12.16

bawa 12.5

be not used in equational sentences, 2.1.1; equivalent to

adalah and ialah, 2.1.1.2; equivalent to jadi, 12.20.4; equivalent to merupakan, 12.20.5

because 2.4.4

become 12.20.4

before 12.17

begini showing comparison 8.3.5

begitu in the negative meaning "not very" 8.2.3; showing comparison 8.3.5

belah 12.13.2

belum 3.2.1.3

benefactive 5.3.1, 5.3.11

ber- 5.2.1; indicating patient, 5.2.1.1; compared to meng-, 5.2.1.1, 5.2.1.4; compared to the reflexive, 5.2.1.2; reciprocal, 5.2.1.3; deriving verbs from nouns and noun phrases, 5.2.1.5; optional, 5.2.1.6; indicating possession, 5.2.1.7, 5.2.4; compared to -kan, 5.3.7; compared to pe-, 6.1.2; compared to per—an, 6.2; compared to -nya, 6.6.4

ber—an 5.2.2; indicating possession, 5.2.2.1; indicating mutuality, 5.2.2.2; indicating generality, 5.2.2.3; compared to pe—an, 6.1.4

ber-kan 5.2.3

berapa in the negative meaning "not very" 8.2.3; meaning "how", 8.3.3; meaning "how much" or "how many", 11.1.4, 11.2.1.1, 11.2.1.2; used with time phrases, 11.2.3.3

berbanding dengan 8.1.1 berbeda dengan 8.3.4

beri showing transitivity or causation, 5.3.2, 5.3.4

beritahu 12.6

beside 12.13

besides meaning "while", 12.8.3; meaning "instead of", 12.12

besok 11.2.2.4

beta 4.1.2.1

betul 8.5.1

bibi 4.1.2.3.2

bila 4.4.1, 4.4.3; compared to *pukul* berapa, 11.2.3.4

bila-bila 4.5.1

bisa 12.4

boleh 12.4; used with *untuk*, 12.9.1.3

both 2.4.3,11.1.2.3

both sides 12.13.3.5

bring 12.5

bu 4.1.2.3.2

buat indicating causation, 5.3.2, 5.3.6

bukan compared to tidak, 10.1.1; negating nouns, 10.1.1; negating verbs and adjectives, 10.1.2; negating prepositional phrases, 10.1.4; negating noun phrases indicating possession, 10.1.5; negating time phrases, 10.1.6; with -nya; 10.1.7; as a tag question, 10.2

bulan 11.2.1.2

but 2.4.2

by indicating location, 4.3.2; before a nonsubject agent in passive sentences, 5.4

calendar 11.2.1.2

can 12.4

cardinal numbers 11.1.1

causative with -kan, 5.3.1, 5.3.8; with beri, bagi, or kasi, 5.3.2, 5.3.4; with suruh, 5.3.2, 5.3.4; with buat, 5.4.2, 5.3.6; compared to transitive; 5.3.2, 5.3.6, 5.6; with per-, 5.6

certainly 3.2.2.2

cik 4.1.2.3.2

clauses 2.3

clock time 11.2.3

commands with -lah, 7.2.3

comparisons 8

complement in equational sentences, 2.1.1; in verbal sentences, 2.1.2.1

conjunctions coordinating, 2.4; subordinating, 2.3.7, 4.4.3, 12.8-12, 12.16-20

consonants 1.2

consequently 12.20.6

coordinating conjunctions 2.4 copula 2.1.1.2; also see "be"

cuma 12.15.1

 $dah \ 3.2.1$

dalam 4.3.4.5

dan 2.4.1; used in place of yang in the noun phrase, 2.3.1; used in expressions meaning "neither...nor", 2.4.3; used in

place of *untuk*, 12.9.1.1

dapat indicating ability compared to boleh, sempat and bisa, 12.4; meaning "to acquire" or "get", 12.5

dari 4.3.2.1, 4.3.2.4; used in comparisons, 8.1.1

daripada 4.3.2.4; used in comparisons with lebih, 8.1.1; comparisons with kurang, 8.2.1; comparisons with lain, 8.3.4

datuk 4.1.2.3.2

day 11.2.1.4, 11.2.2.4

deh 12.24

demonstrative pronouns and adjectives 4.2.1; used in place of dia, 4.1.2.4; compared to the English articles "a" and "the", 4.2.2; with time phrases, 11.2.2.2

dengan used in place of dan, 2.4.1; used in place of kepada; 4.3.2.2; compared to oleh, 5.4; used with sama in comparisons, 8.3.1

depan 11.2.2.5

detik 11.2.3

di 4.3.2.1

di- 5.4; commonly used in passive sentences with a third person agent, 5.4.2; used in commands, 5.4.4; compared to ter-, 5.5.2.1; affixed to stems with ke-, 6.5; compared to kena, 12.1.2

dia 4.1.2.4

dia orang 4.1.2.5

dibanding 8.1.1

differences 8

diphthongs 4.1.3.2 direct object with ber—kan, 5.2.3; with -kan, 5.3.4; also see "verbal

sentences"

direct object pronoun 4.1.3.2

diri 12.21; reflexive, 5.2.1.3

di samping "besides" 12.8.4, 12.12; "beside", "next to" 12.13.1

disebabkan 2.4.4

divided by 11.1.4

doang 12.15.1

dong 7.2.4

due to 2.4.4 dulu 12.17

dulunya 12.17

during 4.3.2.3, 12.8.2

each 4.5.3

earlier 11.2.2.2, 11.2.2.3, 12.17; also see *tadi*

early 11.2.2.3

either ... or 2.4.3

emphasis indicated by a change in word order, 2.1.1.1; by a relative clause, 2.3.4; with -lah, 2.1.1.1, 7.2.1; with juga, 12.10.1.4; with pun, 12.10.2.7

encik 4.1.2.3.2

engkau 4.1.2.3

equational sentences 2.1.1; compared to sentences with *ber*indicating possession, 5.2.1.7

esa 7.1

esok 11.2.2.4

even 12.10.2.2

even if 12.8.4, 12.10.2.4

even though 12.8.4, 12.10.2.4

even...what more 12.10.2.3

evening 11.2.1.4

ever 3.2.1.2

every 4.5.3

everyone 4.5.3

everything 4.5.3

every time 4.5.3

everywhere 4.5.3

exclusive pronoun 4.1.2.2

existential sentences 2.1.3

flaps 1.2.4

for 12.9; used in time phrases, 12.23

for a while 12.17

for the purpose of 12.9

fractions 11.1.3

fricatives 1.2.5

from 4.3.2; used in time phrases, 12.23

future 3.1; with nak or mahu, 3.2.2; with akan, 3.2.2.2; with depan or lagi, 11.2.2.5

gara-gara 2.4.4

gerund 2.1.1, 6.2.4; in the noun phrase, 6.2.1

generality with *ber—an*, 5.2.2.3; with *-an*, 6.3.6; by reduplication, 9.3

gini 8.3.5

gitu 8.3.5

goal focus 5.4.4

greater degree 8.1

gua 4.1.2.1

guna 12.9.1.3

hamba 4.1.2.1

hanya 12.15.1

hari 11.2.1.4, 11.2.2.4

hari bulan 11.2.1.2

harus 12.2.1, 12.2.2

have 2.1.3.2; also see *ada*, and *punya*

have to 12.2

hendak indicating intended or future actions, 3.2.2; used in place of untuk, 12.9.1.2; not used as a conjunction, 12.9.6; meaning "for" or "for the purpose of", 12.9.4

hendaklah 12.2.3

hendaknya 12.2.3

here 4.3.1

hour 11.2.3

however 2.4.2

I 4.1.2.1

-i 5.3.3; preceding an indirect object or location, 5.3.4, 5.3.9, 5.3.13; with adjectives, 5.3.5; functioning like -kan 5.3.6; meaning "about", 5.3.8; indicating repetitive action, 5.3.11; retained in the passive, 5.4; with ter-, 5.5.2.4; with per-, 5.6; with ke-, 6.5

ia 4.1.2.4

iaitu 2.1.1.2

ialah 2.1.1.2

ibu 4.1.2.3.2

if 4.4.3

in 4.3.2

-in verbal suffix 5.7

inability with ter-, 5.5.2.3

in addition to meaning "while", 12.8.3; meaning "besides", 12.12

inclusive pronoun 4.1.2.2

indeed 12.3.2

indefinite pronouns 4.5, 12.10.2.5; negation of,4.5.1.2

indirect object pronouns, 4.1.3.2; with -*i*; 5.3.4, 5.3.9; with -*kan*, 5.3.11; with *ke*—*an*, 6.4.3

ingin showing intended action 3.2.2, 12.9.1.2, 12.9.4

ini 4.2; used in place of dia, 4.1.2.4;compared to the English articles"a" and "the", 4.2.2; in time phrases, 11.2.2.2

in order that 12.9.1.3, 12.9.2

in order to 12.9

instrument with -an, 6.3.4; with peng-, 6.3.4

instrumental 5.3.1, 5.3.10

interrogative pronouns, 4.4.1; word order, 4.4.2; with -kah, 7.3.1; with apa, 7.3.2

it 4.2.2

itu 4.2; used in place of dia, 4.1.2.4; compared to the English articles "a" and "the", 4.2.2; in time phrases, 11.2.2.2

jadi 12.20; used with numbers, 11.1.4; used in place of untuk or supaya 12.9.2; indicating occurrence, 12.20.1; indicating accomplishment, 12.20.2; compared to *dapat* and *boleh*, 12.20.2; meaning "to turn out" or "succeed", 12.20.3; meaning "to be" or "to become"; 12.20.4; as a conjunction, 12.20.6; compared to *kemudian*, 12.20.7

jam 11.2.3

jam berapa 11.2.3.3

jangan 10.3

jika 12.9.1.2

juga 12.10.1; meaning "too" or "also", 12.10.1.1; meaning "anyway", "anyhow" or "still", 12.10.1.1; indicating half-hearted support, 12.10.1.3; used for emphasis, 12.10.1.4; compared to pun, 12.10.2.2

juru 6.1.5

just 12.15.1; with time phrases, 11.2.2.1

-kah 7.3.1; used in comparisons, 8.1.2; compared to ya 10.2.4

kakak 4.1.2.3.2

kakek 4.1.2.3.2

kalau meaning "whether or not", 2.4.3; meaning "if" or "when" 4.4.3; with hendak, 12.9.1.2

kami 4.1.2.2

kamu 4.1.2.3.1

kan as a tag question, 10.2

-kan 5.3.1; with ber-, 5.2.3; with meng-, 5.3.1; without ber- or meng-, 5.3.4; with adjectives, 5.3.5; with adjectives of feeling or emotion, 5.3.6; functioning like -i, 5.3.7; causative, 5.3.8; indicating

an action directed from a direct object to an indirect object or location, 5.3.9; instrumental, 5.3.10; preceding an indirect object, 5.3.11; benefactive, 5.3.11; meaning "about", 5.3.12; retained in the passive, 5.4; with *ter*, 5.5.2.4; with *per*-, 5.6

kapan 4.4.1, 4.4.3

kapan-kapan 4.5.1

kapan saja 4.5.1

karena 2.4.4, 12.9.5

kasi used in place of -*kan* to show both transitivity and causation, 5.3.2, 5.3.4

kau short for *engkau*,4.1.2.3; nonsubject agent in passive sentences, 5.4.2

ke 4.3.2.1, 4.3.2.2, 4.3.4.5

ke- nominal prefix, 6.5; forming ordinal numbers, 11.1.2.1

ke—an 6.4; with verbs, 6.4.1; compared to per—an, 6.4.2; compared to meng-, 6.4.2; forming locative nouns, 6.4.3; affixed to adjectives, 6.4.4; compared to -an, 6.4.5; affixed to nouns, 6.4.6; with stems, 6.4.7; compared to -nya, 6.6.2

keberapa 11.1.2.2

kelmarin 11.2.2.4

kemarin 11.2.2.4

kemudian compared to nanti,7.12.18; compared to selepas,12.19; compared to jadi, 12.20.7

kena 12.1; used in active

sentences, 12.1.1; used in passive sentences, 12.1.2; compared to *ter-* and *di-*, 12.1.2; indicating forced action, 12.1.3; compared to *terpaksa*, 12.1.3, 12.2.1

kenapa 2.4.4

kepada 4.3.2.2; used in relative clauses, 2.3.5

kerana 2.4.4, 12.9.5

ketika 4.4.3,12.8.2

kita 4.1.2.2; used in place of *saya* or *aku*, 4.1.2.1

kok 10.2.5

ku- nonsubject agent in passive sentences, 5.4.2

-ku possessive; direct and indirect object pronoun, 4.1.4; nonsubject agent in passive sentences, 5.4.2; used as nonsubject agent with oleh, 5.5.2.3

kurang used in comparisons, 8.2.1; always implying comparison, 8.2.2; used for politeness, 8.2.3; used with time phrases, 11.2.3.2

lagi meaning "not anymore", "still" and "yet", 3.2.1.4; meaning "more", 3.2.1.5; meaning "again", 3.2.1.5; indicating continuing actions, 3.2.1.6; used in comparisons, 8.1.1; always implying comparison, 8.1.4; used with time phrases, 11.2.2.5; indicating time before the hour, 11.2.3.2

-lah indicating emphasis, 7.2.1, 2.1.1.1; used when the predicate precedes the subject, 7.2.2, 2.1.1.1; used in commands, 7.2.3

lain used in comparisons, 8.3.4

lalu 12.18; used with time phrases, 11.2.2.5

lama 12.22

lambat 12.14, 11.2.2.3

last time 12.17

late 12.14, 11.2.2.3

later 11.2.2.2, 11.2.2.3

lateral 1.2.7

lebih used in comparisons, 8.1.1; used with *banyak*, 8.1.3; always implying comparison, 8.1.3, 8.1.4

lepas 11.2.2.5

lewat 11.2.3.1, 12.14.2

lho 12.24

like used as a conjunction, 12.11

location with -i, 5.3.4, 5.3.5; with per—an, 6.2.2; with -an, 6.3.3; with ke—an, 6.4.3, 6.4.4

locative pronouns 4.3

lu 4.1.2.1

lusa 11.2.2.4

macam 8.3.5

mahu indicating intended action, 3.2.2; used as a conjunction, 12.9.4

mahu pun 2.4.3

 $makcik\ 4.1.2.3.2$

makin 8.5.4

malam 11.2.1.4

mempunyai 5.2.1.7

mana used with modifiers of location, 2.3.2; meaning "where",

4.3.3, 4.4.1; meaning "which", 4.4.1; used with numbers, 11.1.2.2

mana-mana 4.5.1 mana saja 4.5.1

mas 4.1.2.3.2

masa 4.4.3

masih 3.2.1.3

mathematical functions 11.1.4 mau indicating intended action;

3.2.2; used as a conjunction 12.9.4

maupun 2.4.3

may 12.4

mbak 4.1.2.3.2

meanwhile 12.8.3

melainkan 2.4.2

memang 12.3.2

meng- 5.1; indicating agent or actor, 5.1.1; omitted, 5.1.2; not used in the imperative, 5.1.3; indicating patient, 5.1.4; compared to ber-, 5.2.1.1; with -kan, 5.3.1; not used in the pseudo-passive, 5.4.3; compared to peng-, 6.1.2; compared to peng—an, 6.2; compared to ke—an, 6.4.2; with ke-, 6.5

mengapa 2.4.4

menit 11.2.3

menjadi 12.20; with verbal complements, 2.1.2.1; in relative clauses, 2.3.3

mereka 4.1.2.5; used as an indefinite pronoun, 4.5.2; used as a nonsubject agent in passive

sentences, 5.4.1

merupakan 12.20.5

mesti 12.2.2

midnight 11.2.1.4

minit 11.2.3

minus 11.1.4

minute 11.2.3

minggu 11.2.1.3

minta 12.7

modification in the noun phrase, 2.2.1.1; in a series, 2.3.1; as a relative clause, 2.3.3; as a relative clause for emphasis, 2.3.4

moment 11.2.2.1

month 11.2.1.2

more 3.2.1.5

morning 11.2.1.4

-mu possessive; direct and indirect object pronoun, 4.1.4; used as a nonsubject agent with oleh, 5.5.2.3

must 12.2

mutuality with ber-, 5.2.1.3; with ber-an, 5.2.2.2

nak indicating intended action,3.2.2; as a conjunction, 12.9.4

names used in indirect address 4.1.2.3.3

nanti 11.2.2.2, 11.2.2.3; compared to *kemudian*, 12.18

nasals 1.2.6

ndak 10.1

negatives 10

neither ... nor 2.4.3

nenek 4.1.2.3.2

never 4.5.1.2

nevertheless 2.4.2

next with time phrases, 11.2.2.5

next to 12.13

ngan 10.2

nggak 10.1

ni 4.2

night 11.2.1.4

nih 4.2

no longer 3.2.1.4

nominal affixes 6

nona 4.1.2.3.2

none 4.5.1.2

noon 11.2.1.4

no one 4.5.1.2

nothing 4.5.1.

not so very 8.2.3

no time 4.5.1.2

not yet 3.2.1.3

noun phrase 2.2.1; replacement of head by *yang*, 2.3.8; used with time phrases, 3.1.1, 3.1.2; derived as a verb with *ber*-, 5.2.1.5; gerundive, 6.2.1

nouns in the noun phrase, 2.2.1; replaced by *yang*, 2.3.8; derived as a verb with *meng*-, 5.1.4; derived as a verb with *ber*-, 5.2.1.5; gerundive, 6.2.4; reduplicated, 9.1; with -an, 9.1.5; reduplicated with -an, 9.1.5

nowhere 4.5.1.2

numbers 11.1; cardinal, 11.1.1;

ordinal, 11.1.2; fractions, 11.1.3; mathematical functions, 11.1.4; numerical classifiers, 11.1.5; with -an, 6.3.6; reduplicated, 9.1.4, 9.2.3, 9.3.3

numerical classifiers 11.1.5

-nya used for the second person pronoun "you", 4.1.2.3.3; possessive; direct and indirect object pronoun, 4.1.4; used to mean "it", 4.2.2; nonsubject agent in passive sentences, 4.1.4, 5.4.1; used as nonsubject agent with oleh, 5.5.2.3; forming nominals, 6.6; with adjectives, 6.6.1; compared to ke—an, 6.6.2; affixed to verbs, 6.6.3; affixed to nouns, 6.6.4; compared to ber- 6.6.4; affixed to adjectives for emphasis, 6.6.5; used with se-, 7.1; used with bukan, 10.1.7

nyonya 4.1.2.3.2

object (see "indirect object" and "direct object")

object focus 5.4.2

of course 12.3.2

oleh 5.4; used to mean "because",5.4; used in passive sentenceswith ter-, 5.5.2.3

oleh kerana 2.4.4

oleh sebab 2.4.4

om 4.1.2.3.2

on 4.3.2

once 3.2.1.2; meaning "since", 12.23 one indefinite pronoun 4.5.2 oneself 12.21

only 12.15.1; with time phrases, 11.2.2.1

only then 12.16

on the other side 12.12.2.3, 12.13.3

on the side of 12.13

or 2.4.3

orang used as an indefinite pronoun, 4.5.2; used as a subject in active sentences, 5.4.4

ordinal numbers 11.1.2

ought to 12.2

pada 4.3.2.3; short for kepada,4.3.2.2; used in comparisons,8.1.1

pada masa 12.8.2

pada waktu 12.8.2

pagi 11.2.1.4

pak 4.1.2.3.2

pakcik 4.1.2.3.2

paling 5.5.1, 8.4.1

paman 4.1.2.3.2

panjang 12.22

para 9.1.7

passive with di-, 5.4; pseudopassive, 5.4.2; active preferred in conversation, 5.4.4; used in commands, 5.4.4, 12.2.6 compared to ter-, 5.5.2.1

past 3.1; with *sudah*, 3.2.1; with *pernah*, 3.2.1.2; with *lalu* or *lepas*, 11.2.2.5

pasti 12.3.1

patient with meng-, 5.1.4; with ber-, 5.2.1.1; with ber—kan, 5.2.3; compared to -kan, 5.3.4; with ter-,

5.5.2.2; with *pe*-, 6.1; with *per*— *an*; 6.2.1

patik 4.1.2.1

patut 12.2.4

patutlah 12.2.4

patutnya 12.2.4

pe- 6.1; compared to ber-, 6.1.2

pe-an 6.1.4

peng- nominal affix, 6.1; compared to meng-, 6.1.2; with adjectives, 6.1.3; compared to tukang, 6.1.5; compared to -an, 6.3.4

peng—an 6.2, 6.2.1

per- indicating causation, 5.6; with -*kan* and -*i*, 5.6; indicating agent, 6.1; with numbers, 11.2.3

per—an nominal, 6.2; indicating result, 6.2.1; indicating location, 6.2.2; compared to -an, 6.3.2; compared to ke—an, 6.4.2

pernah 3.2.1.2, 4.5.1.2

personal pronouns 4.1

pertama 11.1.2.1

pesan 12.6

petang 11.2.1.4

phrases 2.2

pinggir 12.13.2.1

plural compared to the singular when reduplicated, 9.1.1; unnecessary, 9.1.2

plus 11.1.4

possession 4.1.3.3; with *ada*, 2.1.3.2; with *punya*, 2.1.3.2, 2.2.1.2, 4.1.3.3, 4.1.3.4; in the noun phrase 2.2.1.2, 4.1.3.3; with yang and -nya, 2.3.6; with ber-, 5.2.1.7; with ber—an, 5.2.2.1; negated, 10.1.5

prepositional phrase 2.2.4

prepositions 4.3.2; in the prepositional phrase, 2.2.4; avoided in a relative clause, 2.3.5

present 3.1; with sedang or tengah; 3.2.3

pronouns 4; name or title use in place of, 4.1.2.1, 4.1.2.3.2, 4.1.2.3.3; avoided in direct address, 4.1.2.3.4; inclusive and exclusive, 4.1.2.2; reduplicated, 9.1.8; possessive 4.1.3; also see entries for specific Malay/ Indonesian pronouns

pseudo-passive 5.4.2; *meng-* not used, 5.4.3

puan 4.2.1.3.2

pukul 11.2.3.1

pukul berapa 11.2.3.3; compared to *bila*, 11.2.3.4

pula 12.10.3

pun 12.10.2; compared to juga; 12.10.2.1; meaning "even", 12.10.2.2; with apalagi, 12.10.2.3; meaning "even though" or "even if", 12.10.2.4; meaning "whether", 12.10.2.4; used with indefinite pronouns, 4.5.1, 12.10.2.5; used with conjunctions, 12.10.2.6; for emphasis, 12.10.2.7; indicating a sequence of events or actions, 12.10.2.8

punya used to show possession, 2.1.3.2, 2.2.1.2, 2.3.8, 4.1.3.3;

colloquial usage, 4.1.3.4; used to show emphasis, 4.1.3.4

questions with -kah, 7.3.1; with apa and apakah, 7.3.2

reciprocity with *ber-*, 5.2.1.3; indicated with reduplication, 9.4.1

reduplication 9; with indefinite pronouns, 4.5.1; indicating intensity, 8.5.2, 9.2; indicating "somewhat" 8.5.2, 9.2.1; of nouns, 9.1, 9.2.5; of pronouns, 9.1.8; partial, 9.1.9; of adjectives, 9.2; of adverbs, 9.2; of verbs, 9.3; of numbers, 9.1.4, 9.2.3, 9.3.3

reflexive 5.2.1.2

relative clause 2.3; used with a series of modifiers in a noun phrase, 2.3.1; for emphasis, 2.3.4; avoided with prepositional phrases, 2.3.5

relative pronoun 2.3

repetition with -i, 5.3.4

request 12.7

saat 11.2.3

saja 12.15.1

saling 5.2.13

sama meaning "and" 2.4.1; used as a preposition 4.3.2.2; used in comparisons, 8.3.1; replaced by se-, 8.3.2

sama ada 2.4.3

sambil 12.8.1

sampai 8.5.3, 12.9.1.4, 12.9.3

samping meaning "besides", 12.12; meaning "beside", 12.13.1

sana 4.3.1 sangat 8.1.4 satu sama lain 5.2.1.3 saudara 4.1.2.3.1 saudari 4.1.2.3.1 saya 4.1.2.1 se- 7.1; compared to satu, 7.1.2, 7.1.3; compared to sen-, 12.21; used in comparisons, 8.3.2 sebab 2.4.4, 12.9.5 sebagai 12.11.2; compared to seperti, 12.11.2.1; used in place of untuk, 12.11.2.2; used with biasa(nya), 12.11.2.3 sebaiknya 12.2.5 sebelah 12.13.2; compared to tepi. 12.13.2.1sebelum compared to baru, 12.16; compared to dulu, 12.17 seberang 12.13.3 second 11.2.3 sedang 3.2.3 sedangkan 12.8.4 sehabis 12.19 seharusnya 12.2.5 sehingga 12.9.1.4, 12.9.3 sejak 12.23 sekali 8.4.1, 8.4.2, 8.5.1 sekalian 4.1.2.3 sekejap 11.2.2.1 **sekarang** 11.2.2.1 selain 12.8.4, 12.12 selain daripada 12.12 selama 12.22

selepas 12.19 semakin 8.5.4 semalam 11.2.2.4 semasa 12.8.2 sementara 12.8.3 semestinya 12.2.5 semivowels 1.2.1 sempat 12.4 semua indicating the plural of "you", 4.1.2.3; with indefinite pronouns, 4.5.3; with reduplication, 9.1.3 sen- 12.21 sendiri 12.21 sendirian 12.21 sengaja 12.15.1 sentences 2.1 seorang 12.21 sepanjang 12.22 sepantasnya 12.2.5 sepatutnya 12.2.4 seperti 12.11.1; with comparisons, 8.3.5 serta 2.4.1 serupa 8.3.1 sesiapa 4.5.1 sesuatu 4.5.2 sesudah 12.19 setelah 12.19 setengah 11.2.3.1 setiap 4.5.3 setiap kali 4.5.3 sewaktu 12.8.2

should 12.2 *siapa* 4.4.1 siapa saja 4.5.1 siapa-siapa 4.5.1 sih 12.24 singular 9.1.1 since 12.23 sini 4.3.1 situ 4.3.1 so 12.20; so...that 12.9.1.3, 12.9.1.4, 12.9.2, 12.9.2; used in comparisons, 8.5.3 sok 12.24 someone 4.5.2 something 4.5.2 sore 11.2.1.4 sound system 1 spelling system 1.5 stops 1.2.2 suatu 7.1.2 subject pronoun 4.1.3.1 subordinating conjunctions 2.3, 4.4.3 12.8-12, 12.16-20 sudah 3.2.1; compared to the English prefect tenses, 3.2.1.1; compared to "already", 3.2.1.1 suku 11.2.3.1 supaya 12.9.2 suruh 12.6: indicating causation, 5.3.2, 5.3.4 tadi 11.2.2.1, 11.2.2.2, 11.2.2.3 tadinya 12.17 tahun 11.2.1.1

Tahun Hijrah 11.2.1.2 Tahun Hijriah 11.2.1.3 Tahun Masehi 11.2.1.2 tak as a tag question, 10.2; also see tidaktake 12.5 tante 4.1.2.3.2 tanva 12.7 tapi 2.4.2 tell 12.6 temporary 12.8.3 tengah 3.2.3 tengah hari 11.2.1.4 tengah malam 11.2.1.4 tense 3.1; with time phrases, 3.1.1; with time adverbials, 3.1.1 tentu 12.3; 3.2.2.2; compared to mesti, 12.2.2; compared to memang, 12.3.2 tepi 12.13.1; compared to sebelah, 12.13.2.1 ter- 5.5; with adjectives, 5.5.1; with verbs, 5.5.2; indicating final or completed action, 5.5.2.1; compared to the passive, 5.5.2.1; indicating unintentional or nonvolitional completion of an action, 5.5.2.2; with -kan and -i, 5.5.2.4; indicating superlative degree, 8.4.2; compared to kena, 12.1.2 terjadi 12.20.1 terlalu 8.5.1

terpaksa 12.1.3; compared to kena, 12.2.1

tetapi 2.4.2

that 2.3

then 12.18

there 4.3.1

there is/are 2.1.3

therefore 12.20.6

they 4.1.2.4

thus 12.20.6

tiap-tiap 4.5.3

tiap-tiap kali 4.5.3

tidak 10.1; compared to bukan, 10.1.1, 10.1.3; negating verbs and adjectives, 10.1.1; negating prepositional phrases, 10.1.4; as a tag question, 10.2; compared to jangan, 10.3; used in comparisons, 8.3.4; used in expressions meaning "neither ... nor" and "whether or not", 2.4.3

time 11.2

time phrases 3.1.1, 3.1.2; negated 10.1.6

times 11.1.4

timing 1.3

to 4.3.2

tomorrow 11.2.2.4

too 12.10; compared to "very", 8.5.3

toward 4.3.2

transitive with -kan, 5.3.1; with beri, bagi or kasi, 5.3.2, 5.3.4; compared to causative, 5.3.2, 5.3.6, 5.6

trills 1.2.4

tu 4.2

tuan 4.1.2.3.2

tuh 4.2

tukang 6.1.5

udah 3.2.1

untuk 12.9.1; compared to supaya, 12.9.2; not used as a conjunction, 12.9.6; compared to sebagai, 12.11.2.2

verbal affixes 5

verbal sentences 2.1.2

verb phrase 2.2.5; in equational sentences, 2.1.1

verbs in the verb phrase, 2.1.2; omitted in verbal sentences, 2.1.1.1; compared to agent nominals with peng-, 6.1; patient nominals with pe-, 6.1; nominals with peng—an and per—an, 6.2; nominals with -an, 6.3; nominals with ke—an, 6.4.1, 6.4.3; nominals with ke-, 6.5; nominals with -nya, 6.6.3; with se-, 7.1; reduplicated, 9.3, 9.4.1; also see specific verbal affixes

very 5.5.1; with sekali, 8.4.1, 8.4.2; with sangat, 8.5.1; with betul, 8.5.1; with terlalu, 8.5.1; compared to too, 8.5.3

vowels 1.1

waktu 4.4.3, 12.8.2

walaupun 2.4.2, 12.8.4, 12.10.2.4

want 3.2.2

we 4.1.2.2

week 11.2.1.3

what 4.2.3

whatever 4.5.1

what more 12.10.2.3

when 4.4.1, 4.4.3

whenever 4.5.1

where 4.3.3, 4.4.1

whereas 12.8.3, 12.8.4

wherever 4.5.1

whether with *tetapi*, 2.4.3; with *pun*, 12.10.2.4

whether or not with apakah, 2.4.3; sama ada 2.4.3

which as a relative pronoun, 2.3; as an interrogative pronoun, 4.2.3, 4.4.1; with numbers, 11.1.2.2

whichever 4.5.1

while 12.8

who as a relative pronoun, 2.3; as an interrogative pronoun, 4.1.2.6

whoever 4.5.1

will 3.2.2.2

with 2.4.2

word order in equational sentences, 2.1.1.1; in existential sentences, 2.1.3; with interrogative pronouns, 4.4.2

word stress 1.4

would like 3.2.2

ya 10.2.4

yaitu 2.1.1.2

yakin 12.3.1

yang as a relative pronoun, 2.3; introducing a relative clause, 2.3; omitted, 2.3.1; not used with modifiers of location, 2.3.2; with -nya, 2.3.6; not equivalent to the English subordinate conjunction "that", 2.3.7; replacing the head noun in a noun phrase, 2.3.8; used in the pseudo-passive, 5.4.3

yang mana as an interrogative pronoun, 4.2.4, 4.4.1; with numbers, 11.1.2.2

year 11.2.1.1

yesterday 11.2.2.4

yet 3.2.1.3

you 4.1.2.1

you 4.1.2.3; avoided in direct address, 4.1.2.4

yuk 12.24

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Malcolm W. Mintz

Student's Grammar of Malay and Indonesian was written to help students studying Malay or Indonesian as a foreign language. It is a grammar which describes both the conversational and formal aspects of the language. Both Malay and Indonesian usage are presented.

The Grammar is divided into 12 chapters. The sound system is discussed in Chapter 1. In Chapter 2 are the main sentence patterns, phrases, clauses and coordinating conjunctions. The tense and aspect systems are explained in Chapter 3. Chapter 4 looks in some detail at the various pronoun systems, discussing formal and informal personal pronouns, as well as demonstrative, locative, interrogative and indefinite pronouns.

The verbal affixes are examained in Chapter 5, and in Chapter 6 the nominal affixes are presented. Chapter 7 examines some general affixes, such as those indicating equivalence and emphasis.

Various types of comparisons and differences are examined in Chapter 8. Chapter 9 looks at the form and meaning of reduplication, Chapter 10 negatives and tag questions, and Chapter 11 numbers and time.

Chapter 12 is a general chapter in which a number of terms which frequently cause students problems are discussed and compared. Included here are comparisons between minta and tanya, memang and tentu, juga, pun and pula, saja and baru, ambil, bawa and dapat, untuk and supaya, kemudian and nanti, various terms of obligation such as sepatutnya, seharusnya, sebaikñya, and many others.

