

Morphological Proseses of Wolio Lan guage in Kabanti Nuru Molabi

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ABSTRACT

Morphology is the study of words and their structure. Morphological process is a mean of changing a stem to adjust its meaning to fit its syntactic and communicational context while morphological system of language reveals its properties through the morphemic structur of words. This research is aimed to elaborate the morphological system of Wolio language in Kabanti Nuru Molabi based on Anceaux theory. Kabanti is an oral tradition in literary works. Descriptive qualitative is the method used to analyze this research. To do this research, the researcher collects the data from Kabanti Nuru Molabi text. Moreover, in this theory, Anceaux proposed and devided the morphological system based on the class of words. One same prefix is possible to make a different class of wordswhen it is attached to a verb or a noun. Anceaux classified the morphem based on the stem attached to verb or noun. Nevertheless, the data in Kabanti Nuru Molabi shows that suffix –na, to form a possessive, and suffix –mo to form demonstrative or affirmation are not covered in Anceaux.

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1. Introduction

Languages are sets of signs. Signs combine an exponent (a sequence of letters or sounds) with a meaning. Grammars are ways to generate signs from more basic signs. Signs combine a form and a meaning, and they are identical with neither their exponent nor with their meaning (Kracht:). As a set of signs, almost all languages have their own grammatical rules differ from one to another. On the other hand, some languages could have the same structure of language. Languages can be studied with linguistics.

According to Fromkin (2000), linguistics is the scientific study of human language. In linguistics, it is divided into several parts to study language from the core. Linguistics analyzes languages from the smallest part to the complex. By linguistics, any languages in this world can be studied.

In conducting this study, morphological system of Wolio language become the focus of the study. Morphology is a branch of linguistics and explains about the minimal units of language which has meaning. Etimologically, morphology comes from “morph-” which means “shape or form”, in other words, Morphologi is the study of form or forms. (Anof and Fudeman:2011). Moreover, as typed in Fromkin (2000), morphology is the study of words and their structure, while words are meaningful linguistic units that can be combined to form phrases and sentences.

The analysis of words is performed into the smallest functional units (morphemes). There are two groups to classify this units, they are; 1. *Roots* usually occurs as words. 2. *Affixes* always come in combination with words not as words (Anceaux: 1988).

Wolio language is used by people who stay in Buton Island (Mansyur & Suherman, 2020). Nevertheless, in Buton island, there are other languages also spoken, they are Pancana for Munanese, while for some region in Southeast Sulawesi and North Buton is Laiwui, and also Wakatobi or Liwuto Language (Abas:1983). As same as other culture, people in Buton island, especially Wolio speakers known *Kabanti* as one of Oral tradition. According to Anceaux in Wolio Dictionary (1987), *Kabanti* is a noun, refer to poetry, poem, song. Moreover, as typed in *Kamus Wolio-Indonesia*, *Kabanti* means *syair*, poem or story related in verse form using object. Another words, *Kabanti* means *pantun*, refers to traditional poetry which is for the each verse consist of two couplets.

In Wolio language, morphological structure changes are very diverse. One word can be applied in more than one form of morpheme and one word possibly has 40 meanings and it can be caused of the morphological process. The morphological process of Wolio language as follow:

- Affixation; prefixes (it is appear at the beginning of each root word), infix (-in- is the onlyone infix in Wolio language), and suffixes (affixes which comes in the final position, after the root word). For some words in Wolio Language it is possible to have several affixes in a word.
- Reduplications; which happened by repeating the base form of the word. In this language, when the root words only have two vowels. The accent of the word will be reduplicated, such as *ándiándi*.
- Apophony; other morphological process combination take part in apophony process. Apophony consist of replying a *stop* by corresponding *nasal-stop-phoneme*, eg. *k* by *qk*, called prenasalisation. Apophony only happend when it is combine with other morphological process.
- Composition; a distinction must be made between morphological compounds by having all the characteristics of one word. Those compounds in which the constituents keep their own word-accent.
- Abbreviation; it is happened mostly related to the proper names in vocative. Dropping the beginning of the word as long as at least two vowels are retained is the most common type of abbreviations, eg. *Wia* for *Dawia*.

This affixes possibly attached in all classes of words such as in suffixes *-mo*, *-po*, and *-aka*. Moreover, it is also can be clasified in forms of verbs and in form of nouns.

This study is aimed to elaborate and to see how morphological process works in Wolio language, especially in literary works. This study only focus on *Kabanti Nuru Molabi*.

2. Type of Anceaux find in Wolio Language

2.1 Verb

- Verb-stems. In verb-stems, it is possible to have an actor- prefix denoting the subject of the verb-form (“action” in the term of “meaning of the verb in general”).**

As type in Anceaux, verb- stems divided into 4 divisions, they are:

- Underived stems, be composed of roots, eg. *Umba* – to come, *lingka* – to go.
- Derived stems, be composed of a root and can be added by one more affixes, then will be explicated as follow:

Table 1: Derived stems

	Prefix	Infix	Suffix
Verb form	<i>Ko-</i> , <i>ma-</i> , <i>ka-</i> (transitive), <i>poma-</i> , <i>ka—a</i> (mutually obligatory affixes), <i>me-</i> , <i>ti-</i> , <i>ka-</i> (reduplication), <i>po-</i> and <i>pe-</i> (complementary distribution), <i>peka-</i> , <i>pa-</i>	-	<i>-i</i> , <i>-aka</i> (all transitive), <i>-aka</i> (suffix all intransitive)

- 1) Compound stems; consist of two or it can be more roots comes together to form one word.

For example: *penamingkuku* – to eat little-by-little.

Penami – to taste, *kuku* - periwinkle.

- 2) Phrase stems; phrases used as verb-stems without losing the characteristics of a phrase.

For exmaple: *atalu mba* – there are three of them.

Talu – three, *mba* – tails.

Nevertheles, in this context, *mba* means head (counting unit for animals).

b. Declension-forms of the verb

Declension-forms in general is possible with all stems:

Table 2: Declension-form in general use

Prefix	Examples
The actor – prefixes	<i>a-</i> Third person <i>u-</i> second person <i>ku-</i> first person singular <i>ta-</i> first person plural (also second person in polite speech).
Prefix	<i>Alingka</i> – he/she/it goes; they go <i>Ulingka</i> – you go <i>Kulingka</i> – I go <i>Talingka</i> – we go
Prefix	<i>Be-</i> <i>Posa-</i> <i>Mo-</i> <i>Mo-</i> Combination with suffix <i>-na</i> <i>Toi-</i> <i>Sa-</i>
	<i>Beumba</i> – it will come <i>Aposaumba</i> – they come together <i>Kapala mopolaka</i> – airplane <i>Momatena</i> – dead man <i>Toimateakana</i> – cause of death <i>Sarangona</i> – after she had heard.

*Prefix *ta-* (second person in polite speech) usually used by a young people talk to the elder, or for them who have higher position than the speaker.

Example: *Yapai tarope?* (where do you go?) not *yapai urope?* (where do you go?)

Declension-forms in term of limited use:

Table 3: Declension-forms in limited use

Declension-form transitive	
Object affixes	<i>-a</i> third person <i>-komiu</i> second person plural <i>-kami</i> first person plural <i>-aku</i> first person singular
A passive Participle (prefix <i>i-</i>)	<i>Tabako itange</i> – cigaratte (wraped tobacco) <i>Tange</i> – to wrap
A Passive verb stem (prefix <i>to-</i>)	<i>Atopambuli</i> – they are sent home
A passive potential participle (prefix)	<i>Toikaraja</i> – what can be made.

Prefix *ma-* stems comes with suffix *-aka*

- *Maoge* – to be great, *maogeaka* – to be greater.

- *mata* – to know, *matauaka* – to know more, better.

2.2 Noun

Derived forms:

Table 4: Derived forms of noun

	Examples
Prefix	<i>pe-</i> <i>peka-</i> <i>po-</i>
	<i>Pekumbi</i> –ulcer; <i>kumbi</i> – wound <i>Pekapongko</i> – murderer; <i>pongko</i> – to murder <i>Pototo</i> – equilibrium; <i>toto</i> to be right
(kinship only)	<i>Pino-</i> <i>Pino-</i> <i>Tope-</i> <i>Ka-</i>
	<i>Pinoama</i> – uncle; -- <i>father</i> <i>Pinoina</i> – aunt; <i>ina</i> – mother <i>Topentalu</i> – third cousin <i>Kagagari</i> – counting – frame; <i>gagari</i> – to count

3. Method

To analyze this study, qualitative method is used. The data taken from *Kabanti Nuru Molabi* text. The data of this study taken from literary work in Wolio language called *Kabanti* under the title *Nuru Molabi*. All words in the text sill be

selected and reduce based on the morpheme formula. The word with the same morpheme formula or the even the same word, will mention once. The related data which taken from *Kabanti Nuru Molabi* will be transcribed and reduced. The appropriate data will be taken. Then, the data will be presented and analyzed based on the morphological process of Wolio language from Anceaux.

4. Result and Discussion

As type in Anceaux, all types of morphological system of Wolio language have been summarized in point two. Furthermore, from the data that have been taken from *Kabanti Nuru Molabi* text, will be explained in this point.

3.1. Prefixes

In the text of *Kabanti Nuru Molabi*, prefixes are also appear but not all prefixes covered in Anceaux theory, attached to the verb or the noun. The prefixes the do not covered in Anceaux theory, as follow:

a. Prefix *o-*, attached to the noun and the pronoun, to form the article.

- *Onabiimo baa-baana cahea* (The Prophet is the first light)

Onabiimo = *o+nabii+mo* (The Prophet)

In this word, prefix *o-* combined with suffix *-mo*.

The other cases found that prefix *o-* combined with suffix *-na*, to form possessive.

- *Obicarana taopo-opoti opu* (His knowledge is peeking out God).

Obicarana = *o+bicara+na* (His knowledge or his words)

- *Oparangina apekalape-lape* (His experience is really devoted)

Oparangina = *o+parangi+na* (His experience)

b. Prefix *a-*, is attached to the verb, to form a passive verb.

- *Apabetea iradati molabi* (Illuminated by the holy light)

Apabetea = *a+pabete+a* (Illuminated by)

- *Abungkalea qudarati momulia* (opened by a noble nature)

Abungkalea = *a+bungkale+a* (Opened by)

Prefix *a-* combined with suffix *-a* as a marker for a passive verb.

In other cases, prefix *a-* is used as pronoun of the third person singular (she, he, or it).

- *Adika-dika totona yinca madaki* ((she/he) holds the bad prejudice)

Adika-dika => *adika* (she/ he save or hold)

Dika (to save or hold)

c. Prefix *mo-*. As same as prefix *o-*, it is used to form article.

- *Mobutukina paianguna katau* (which defines the type of knowledge)

Mobutukina = *mo+butuki+na* (which defines)

- *Mopenununa rahasiaana molabi* (Who demands a noble secret)

Mopenununa = mo+penunu+na (Who demands)

3.2. Suffixes

The characteristic of Wolio language is in Wolio language, there is no words end with consonant. It is mean that Wolio language categorized as a vowel language (Abas, 1983). This characteristic also applied when the words was adopted for other language such as Indonesian or Arabic. When the words end with consonant, the vowel must be added in the end of the word. For example, the word "paper". In Wolio language speakers, paper means *kartasi*. The word *kartasi* was adopted from Indonesian, *kertas*. In addition, the word *zat* in Indonesia, become *zatu*, as typed in text of *Kabanti Nuru Molabi*

- *Osiitumo murutabatina zatu* (That is the dignity ow matter).

The word *zat* ends with consonant *t*, then in Wolio language the addition of the vowel *u* is required.

Another example is the word was adopted from Arabic. As typed in *Kabanti Nuru Molabi*, stated that:

- *Opakeana ulama aarifu* (The clothes of a wise cleric)

The word *aarifu* was adopted from Arabic *arif* which means "wise". The root word is *arif* which ends with consonant *f*. Hence, when it ends with consonant *f*, in Wolio language will be written or spoken as *aarifu*.

a. Suffix *-mo* is used to identify something that has been completed.

- *Tabeanamo rindi atobungkalemo* (unless the veil/ is open)

Atobungkalemo = a+tobungkale+mo ((something)is open)

Bungkale = to open

Suffix *mo-* is also used as article, that is:

- *Osiitumo kadangiana inyawa* (that is the existence of life)

Osiitumo = o+siitu+mo (that is)

b. Suffix *-na*, attached to the noun, to form possessive.

- *Tontomakea rouna kalalakina* (Look at His space of power)

Rouna = rou+na (his face or shape)

Rou = face or shape

In this sentence means to show His power.

Suffix *-na* is also used as article.

- *Mopokawana hajatina batua* (which is sufficient for the needs or wish of His servant)

Hajatina = hajati+na (the wish or the needs)

Hajati = wish or need

c. Suffix *-po*. Suffix *-po* in Wolio language means 'early or first'.

- *Teemo duka menturu ukasindapo* (it needs (to you) to keep away first)

Ukasindapo = u+kasinda+po (you keep away first)

Kasinda = keep away)

d. Suffix *-aka*. This suffix means "so that" or "in order that".

- *Malinguaka motosarongina itu* (In order to be forgotten what that has been said).

Malinguaka = *malingu*+*aka* (to be forgotten)

Malingu = forget

3.3. Prefixes and Suffixes Combination

a. Prefix *o-* and suffix *-na*. This combination attached to noun and refers to possessive.

- *Opakeana ulama aarifu* (The clothes of a wise cleric)

Opakeana = *o*+*pakea*+*na* (his/her clothes)

Pakea =clothes

4. Conclusion

In Wolio language, the morphological process happens as same as other languages. To analyze each word it is performed into the smallest unit of it which has function. Anceaux proposed the morphological process of Wolio language and divided them based on the class of the word, that is the verb and the noun and divide them into prefix, infix, and suffix. Nevertheless, not all forms of affixes are represented in Anceaux theory. In the text of *Kabanti Nuru Molabi* shown that some form affixes which appeared in *Kabanti* text has its own form, such as prefix *o-*, prefix *a-*, prefix *mo-*, suffix *-mo*, suffix *-na*, suffix *-po*, suffix *-aka*, and also prefix and suffix combination *o-* -- *-na*, they are not covered in Anceaux. Those all affixes has their own function in every words that they form.

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