

ATONIC FORMS IN THE PERSPECTIVE OF DEIXIS IN MANGGARAI VERNACULAR

Kanisius Barung
STKIP Santu Paulus Ruteng
kanisbarung.27@gmail.com

ABSTRACT

The atonic forms atonik studied here include the affix morphemes and clitics. This study not only describes the existence of atonic forms that are only in the form of a single non-syllable graph, but also especially explains the meaning of affix morphemes and clitics in the perspective of deixis. In the Manggarai regional language (MRL) there are affixes which not deictic, but some affixes are deictic. Affixes seem to be deictic in time and person. Clitic also has calibrated person deixis, both pronominal and nominal. There is also a clitic which is space-deictic. The data on the atonic morphemes are derived from MRL speakers. The analyzed data can be either a derivation as boak 'bury' which is formed from the noun boa 'grave' plus the suffix -k and in the form of phrase like boan 'his/her grave' as well as in the form of clause such as ogok 'I don't want/like' which is formed from the word ogo 'unwilling/dislike' as the predicate and the clitic -k as the subject. The data are also in the form of sentences such as ogok 'I do not want'. With this kind of data it revealed that the clitic such as -k in ogok emphasizes the subjek aku 'I'. The data will be analyzed by substitution and/or cross reference technique.

Keywords: Atonic Form, Affix, Clitic, and Deixis

INTRODUCTION

This paper examines the atonic forms of Manggarai Regional Language (hereinafter abbreviated MRL) in East Nusa Tenggara Province. Why MRL? In addition to its atonic morphemes, there are still many areas of MRL that have not been studied in depth by the Manggarai people who really master the MRL. Ideally, in linguistic research, the language studied is the language mastered by the researchers (Kaswanti Purwo, 1984: 3; Sudaryanto, 1989: 19). The MRL studied is a regional language mastered by the researcher as the mother tongue used in daily communication with other Manggarai people. In line with that, researcher realizes the existence of unique atonic forms in MRL. One of its unique features appears in the form of clitics which is only a consonant letter, but the meaning is different. For example, the clitics *d-* in *dami* means 'belong to', while in *amid* it means 'for us'.

Why atonic forms? Atonic forms are described by Bloomfield (1979: 187) as "various languages use sandhi-forms of this sort; sandhi-forms may be unpronounceable when taken by themselves; in English, for example, the *s* in *John's* is a sandhi-form of the absolute form *is*. In MRL there are atonic forms such as bound morpheme *d-* in the phrase *kaba dami* 'our buffalo'. Atonic morpheme *d-* can be viewed as the sandhi-form of the absolute form *de* 'your' as in the phrase *kaba de meu* 'your buffalo'. The researcher is interested in the atonic forms of MRL because of the uniqueness of the small form, which is a single non-syllable graph whose status will be clear when joining other linguistic elements. When the atonic morpheme *k* is bound to the final noun *boa* 'grave', for example, the atonic *k* is in status as an affix that converts the *boa* 'grave' as a noun into a verb *boak* 'to bury'. When bound to the end of a verb like *lako* 'walk', the *k* element becomes a pronoun clitic *aku* 'I' which functions as a subject in the clause *lakok* 'I walk'. The affix atonic morphemes and the clitic are quite interesting when examined in the perspective of deixis.

How is the existence of MRL affixes? The MRL lacks affixes; the affixes are less developed (Verheijen (1977: 35-37), but they have not been studied in depth yet. Although MRL is not a derivational language like Indonesian, there remain affixes. There are affective affixes like the suffix *-ng* (Barung, 2016: 9-10) which is coincidental (Uhlenbeck, 1982: 5, Bauer, 1983: 64) or incidental (Subroto 1992: 52). The suffix *-ng* is considered as an outdated suffix (Ramlan, 1985: 36) whose power is dead (Ekowardono 1988: 68) or that no longer forms a new word. The *-ng* suffix is unproductive. Its emergence is limited to certain words like in *waé* 'air' which is a noun and becomes a verb in *waéng* (pouring *waé* 'water' into the pot to begin to boil or cook).

In addition to the unproductive affix, in MRL there are productive affixes. Productive affixes are affixes that can appear in new words (Bauer, 1983: 99). The concept of "the occurrence of affixes" here is not a frequentative appearance (Barung, 2015: 8). The productivity of affixes is not determined by repeated occurrence in relatively large numbers of words, but is determined by the ability of the affixes to compound with new basic forms (Sudaryanto 1991: 34). For example, the affix *ce* 'a, one' does not only

appear in the Manggarai word like *roto* 'a type of basket' to *ceroto* 'a basket of', but also appears on the basic form of Indonesian like in *karung* 'sack' which can become *cekarung* 'a sack of'.

Furthermore, why clitic? As far as is known, no linguist has examined it in depth; indeed there are scholars of linguistic field who examine it, but not specifically. For example, Hagul (1974: 47-60) writes about affixes or clitic as one of his thesis chapters. Barung (1998: 138-156) examines it as a constituent of the possessive noun phrase of Manggarai language. Other specific studies have not been conducted in depth. For example, Troeboes (1985) examines the clitics of personal pronouns as markers of anaphora and cataphora in Manggarai language. Gande (2012) writes about the Manggarai language cliticization. Mango (2016: 57-66) writes about clitic in the Manggarai passive clause. The evidence of incomplete studies appears in the the *ce* element that is supposed to be an affix but identified as proclitic (Gande (2012: 1-2), whereas *cé* has no lexical meaning and does not relate paradigmatically to a particular free form. In addition, Barung's research (2015: 46-67) also focuses only on his atonic enclitic -*n* 'his/her' and has not yet described other atonic enclitic such as the enclitic -*g* 'my', -*m* 'your-singular', -*gm* 'our, and -*s* 'your-plural'.

The theoretical question is that *what is a clitic*? Clitic comes from a verb *klinein* 'lean' in Greek (Verhaar, 1982: 61). Clitic is defined by Kridalaksana (1982: 87) as a bound form which phonologically has no intonation and which cannot be considered as a bound morpheme because it can fill the slot at the phrase or clause level but has no word characteristics since it cannot act as a free form. Another definition (Samsuri, 1985: 195) is that clitic is a construction consisting of single morphemes, generally small, and morphologically independent. Acknowledged by other linguists (Verhaar, 2012: 119, Chaer (2012: 153) that it is not easy to define clitic adequately; the following is only a description of the main properties of clitic: the clitic is usually a short morpheme - at least two syllables, usually one syllable, cannot be given any accent or intonation; embedded in another word or phrase; containing a meaning that is not easily described lexically; the clitic is also not bound to a particular word class. Besides phonologically bound, clitic has the status as word (PKPB Team, 2005: 576).

In line with the above description, clitic as one of the atonic forms of MRL can be described as follows.

1. As mentioned above, the atonic clitic appears as a non-syllable lingual unit of only one letter (one consonant phoneme) such as the clitic -*k* 'I' which is bound to *toko* 'sleep' as a verb so that it appears to form a new syllable *kok* in the lingual unit *tokok* 'I sleep'.
2. In addition to non-syllable, there is also a clitic in the form of a syllable like clitic -*i* 'he is doing' as seen in *tokoi* 'He/She is sleeping'. In addition to the syllables of the monograph, there is also a clitic -*gi* like in *tokogi* 'He/She has been sleeping' or -*ga* in *toko ga* 'Sleep, please'. The *tokogi* is a declarative clause, while *tokoga* "You/You all sleep, please" is an imperative clause.
3. Atonic clitic is identified as a lingual form (Sudaryanto term, 1985: 6) which is always bound to the free form. Their attachment to the syntactic level is flexible (migratory) as in the clitic -*d* 'their' in the phrase *umad* 'their garden' and in *uma werud* 'their new garden'. In addition, the attachment may be both enclosed and prolific (Bloomfield, 1979: 187). There is a proclitic in the form of the attachment of kinship nouns such as *m-* /ə*m*/ from *ema* in the construction of *m-Teo* 'Teo's father'. There is also a proclitic referring to single and plural referents such as the proclitic *h-* in *ata hitu* 'the person' and the proclitic -*s* in *ata situ* 'the people'. Meanwhile, the enclitic MRL is paradigmatically related to all types of personal pronouns, but others are associated with nouns.
4. Atonic clitic is a single morpheme that is paradigmatically associated with a clear free form of its category. For example, the enclitic -*n* in the *asen* 'his/her sister' construction is paradigmatically related to the category of pronoun *hia* 'he/she' and the enclitic -*n* in *waken* 'root' is related to the noun *haju* 'tree' or other rooted plants. The other examples are the proclitic *b-* in *bolo* 'in front of' relates to preposition *be* 'at/in'. That means that the atonic clitic of MRL is a word that has a lexical meaning (Ramlan, 1987: 57).

In addition to describing the atonic forms in the form of affixes and clitic, this study also aims to explain the deictic forms of the afixes and the clitic of MRL. The concept of deixis used here is a compilation concept inspired by the writings of linguistic scholars (Kridalaksana, 1982: 32; Kaswanti Purwo, 1984: 7-13). In this study an affixed morpheme is deictic when it (a) can change the type of word, (b) can refer to the parallel free form with affix, and (c) may vary its meaning according to the context of the word attached. Meanwhile, a clitic is said to be deictic when it (a) can refer to a particular referent, (b) can be syntagmatic or paradigmatic with a particular word class, and (c) can act as a certain markers.

METHODOLOGY

This study is a qualitative-descriptive study of the atonic morpheme of MRL. The data were collected from the speech of native speakers from Central Manggarai to the border area of West Manggarai Regency. The raw data from the primary source were in the form of records and field notes. The data were processed to obtain the final data comprising the context of the data and the object of research (Sudaryanto, 1990: 14-15). The final data are complex words, phrases, and sentences.

Data were collected by using the observation method (Sudaryanto, 1988: 2-3). This method is carried out with interview technique, recording technique, and note-taking technique (ibid: 4-5). However, the data are not fully recorded in the "notebook"; notes are only in the form of *corpus* (the physical form of data), while *meaning* or the meaningful aspect of data remain "recorded" or "noted" in the researcher's mind (Sudaryanto, 1988: 23). The data that have been recorded were developed by researcher as a native speaker who masters MRL. The data development was done by the researcher by talking about the data with interview technique to other speakers who also master the MRL.

The final orderly data were analyzed with the identity method and its techniques (Sudaryanto, 2015: 25-32) and the distributional method and its analysis techniques (ibid: 37-42). In this study the substitution technique is used to explain the connection of the meaning of atonic morpheme as the substituted element and the free morpheme as the substitute. If the data cannot be analyzed with the substitution technique then in the data were analyzed by using another analysis technique such as cross reference technique (cf. Kridalaksana, 1982: 146).

RESULTS ANALYSIS

The atonic form of MRL can be identified as (a) a single morpheme, (b) its form is small, and (c) is always bound to the free form. The small form means non-syllable form which is only in the form of one graph or a phoneme (two graphs); some are syllables. Its attachment to free form is enclitic and can also be proclitic. The atonic morphemes revealed in this study are affixes and clitic.

Some of the affixes of MRL are unproductive and some others are productive. Unproductive affixes do not behave deictically. For example, the suffix *-k* by chance can change the noun type of *boa* 'grave' into a verb *boak* 'to bury'. Another suffix that is unproductive and not deictic is the suffix *-ng*. This suffix does not change the type of word, but only gives a specific description of a word. For example, the common verb *toko* 'sleep' turns into a verb *tokong* with a special meaning, i.e. sleeping in the garden at night to keep the plant from wild boar pests. Other data, the suffix *-ng* form the *toi* 'tell' (common meaning) to become *toing* 'educate' with a special meaning, i.e. to tell for the purpose of values/character education. In addition to being unproductive, the two suffixes do not behave deictically.

In addition to the existence of affixes that are unproductive and not deictic, in MRL there are also productive as well as deictic affixes such as the prefix *ce-* 'a/one'. The productive prefix *ce-* not only changes the adjective *koe* 'small' into indefinite numeral *cekoe* 'a few, a little', but it can also varies in meaning. The prefixes *ce-* can mean 'one' as in *cekarung* 'one sack', and means 'a' in the *celeso* 'a day', and may also mean 'future day' as in *cesua* 'in two days, the day after tomorrow' or *celima* 'in five days'. The prefix *ce-* is said to be deictic because it has its parallel variant in the form of a clear, categorical base, numeral *ca* 'one' as in *ca sua* 'the day after tomorrow' or *ca lesu* 'one day'. The prefix *ce-* in *cesua* is futuristic time-deictic (in two days), but the prefix *né* in *nésua* 'two days ago' is past-time deictic. The deixis of prefix *né-* can refer to the parallel variant form with the preposition *one* 'in/on' as in *one sua* 'two days ago'. The prefix *ne-* in *nenggitu* 'like that' is non-parallel with the preposition *one* 'in/on'.

Another deictic prefix is *te-* corresponding to the Indonesian prefix *ber-* as in *meu tesua* 'both of you' and may also correspond to the prefix *pe-* in *tecampe* 'helper'. The prefix *te-* is deictic because there are parallel variants in the form of noun *ata* 'people' as in *ata sua* 'two people' or *ata campe* 'the person who helps'. Unlike *te-* 'the first/second/third /etc' in *tesuan* 'the second', the prefix *te-* in this example requires the presence of the *-n* suffix to form the confix *te-n* in MRL. In addition to the segmental morpheme, in MRL there is also suprafix, i.e. affixes associated with suprasegmental morphemes (Kridalaksana, 1992: 30) as in the example of the pair-word *wau* 'odor, smell' and *wa'u* 'go down' or the pair-word *tu'a* 'old' and *tua* 'appear/arrive' (Verheijen, 1967: 659).

Clitics are divided into proclitic and enclitic. There are proclitics which are person-deixis and some are space-deixis (Kaswanti Purwo, 1984: 37). Proclitics that person-deixis are proclitics which refer to nouns referred to as 'people'. For example, the *m-* proclitic *m-Sisi* 'Sisi's father' refers to a man, whereas the *n-* proclitic in *n-Sisi* 'Sisi's mother' refers to a woman. Meanwhile, another deictic proclitic is the *h-* proclitic (singular) in *manuk hitu* 'the chicken' and the *s-* proclitic (plural) in *manuk situ* 'the

chickens'. The *h-* and *-s* proclitics can refer to both personal and nonpersonal pronouns according to their antecedent characteristics. In addition to the deictic person, there is also a proclitic which is space-deixis like *b-* in *olo* 'front/first' which becomes *bolo* 'in front of'. The proclitic *l-* in the preposition *le-* 'by' in *ami* 'we' becomes *lami* 'by us' is also space-deictic because it is parallel to the preposition *le* 'by' as in *le méu* 'by you'.

Some of the enclitics in MRL are personal-deictic, but some others are nonpersonal-deictic. The personal-atic enclitics refer to the free form of personal pronoun category, whereas nonpersonal-atic enclitics refer to objects/plants or animals. This type of inclusiveness can be grouped over the attached enclitic at the end of the noun and at the end of the verb. Each group consists of seven types of personal enclitic as shown in the following table.

No.	Atonic Enclitic in Nouns			Atonic Enclitic in Verbs		
	Atonic Type	Free Form	Example of Noun <i>asé</i> 'adik'	Atonic Type	Free Form	Example of Verb <i>lonto</i> 'duduk'
1.	-g	<i>aku</i> 'I'	<i>aség</i> 'my younger brother/sister'	-k	<i>aku</i> 'I'	<i>lontok</i> 'I sit'
2.	-gm	<i>ami</i> 'we'	<i>aségm</i> 'our younger brother/sister'	-km	<i>ami</i> 'we'	<i>lontokm</i> 'we sit'
3.	-m	<i>hau</i> 'you (singular)'	<i>asém</i> 'your younger brother/sister'	-h	<i>hau</i> 'you (singular)'	<i>lontoh</i> 'you sit'
4.	-s	<i>meu</i> 'you (plural)'	<i>asés</i> 'your younger brother/sister'	-m	<i>meu</i> 'you (plural)'	<i>lontom</i> 'you sit'
5.	-d	<i>ise</i> 'they'	<i>aséd</i> 'their younger brother/sister'	-s	<i>ise</i> 'they'	<i>lontos</i> 'they sit'.
6.	-D	<i>ite</i> 'we'	<i>aséD</i> 'our younger brother/sister'	-t	<i>ite</i> 'we'	<i>lontot</i> 'we sit'
7.	-n	<i>hia</i> 'he/she'	<i>asén</i> 'his/her younger brother/sister'	-y	<i>hia</i> 'he/she'	<i>lontoy</i> 'he/she sits'

The atonic enclitics *-d* and *-n* in the above noun group do not always refer to personal pronouns, but they also refer to nouns. For example, the enclitic *-n* in *ranggan* 'the horns of an animal' or the enclitic *-d* in *ranggad* 'the horns of animals' refers to the nonpersonal pronouns in the form of horned animals. It is different from the atonic enclitic *-d* in *ranggad kaba* in which the atonic *-d* means 'buffalo's horns'. The atonic *-d* in this example is not deictic because it acts as a possessive marker as well as the horns of the buffalo and not the horns of other animals.

CONCLUSION

The atonic form of MRL is small single morphemes in the form of a graph or a phoneme (two graphs) or one syllable (two graphs) which is always bound to the free form. Some of the atonic morphemes in MRL are affixes in status and some others are clitics. There are affixes that are both unproductive and are not deictic but some other affixes are productive and deictic. There are prefixes that are time-deixis. Clitics in MRL are divided into proclitics and enclitics. There are proclitics which are person-deixis and space-deixis as well. Some of the enclitics in MRL are person-deixis, both pronominal and nominal.

REFERENCES

- Barung, Kanisius. 2015. "Frase Nominal Posesif dalam Bahasa Manggarai Dialek Wontong" : *Tesis Program Pascasarjana*. Yogyakarta: Universitas Gadjah Mada.
- , "Morfem Atonik Enklitik -n dalam Bahasa Manggarai" : *Prosiding Makalah Seminar Dosen PBSI*. Ruteng: Prodi PBSI STKIP Santu Paulus.
- , 2016. "Improduktivitas Morfem Afiks Bahasa Manggarai" : *Laporan Penelitian yang Diseminarkan*. Ruteng: Prodi PBSI STKIP Santu Paulus.
- Bauer, Laurie. 1983. *English Word-Formation*. Cambridge: Cambridge University Press.
- Bloomfield, Leonard. 1979. *Language*. New York: Henry Holt and Co.
- Chaer, Abdul. 2012. *Linguistik Umum*. Jakarta: Rineka Cipta.
- Ekowardono, B. Karno. 1988. "Verba Denominal dan Nomina Deverbal dalam Bahasa Jawa Baku : Kajian Morfologi Lingkup Kelas Nomina dan Verba", *Disertasi*. Jakarta : Universitas Indonesia.
- Gande, Vinsensius. 2010. *Klitikisasi Bahasa Manggarai: Sebuah Kajian Morfologi Generatif*. Denpasar: Program Pascasarjana Universitas Udayana.

- Kaswanti Purwo, Bambang. 1984. *Deiksis dalam Bahasa Indonesia*. Jakarta: PN Balai Pustaka.
- Kridalaksana, Harimurti. 1982. *Kamus Linguistik*. Jakarta: Gramedia.
- , 1986. *Kelas Kata dalam Bahasa Indonesia*. Jakarta: Gramedia.
- , 1992. *Pembentukan Kata dalam Bahasa Indonesia*. Jakarta: Gramedia.
- , 2014. *Introduction To Word Formation and Word Classes in Indonesian*. Jakarta: Yayasan Pustaka Obor Indoneia.
- Mangga, Stephanus. 2016. *Clitic dalam Klausa Pasif Bahasa Manggarai: Linguistik Indonesia Volume ke-34 Nomor 1*. Jakarta: MLI PKBB Universitas Katolik Atma Jaya.
- Ramlan, M. 1987. *Morfologi: Suatu Tinjauan Deskriptif*. Yogyakarta : Karyono.
- , 1985. *Tata Bahasa Indonesia: Penggolongan Kata*. Yogyakarta: Andi Offset.
- Samsuri. 1985. *Analisis Bahasa*. Jakarta. Erlangga.
- Subroto, D. Edi. 1992. *Pengantar Metoda Penelitian Linguitik Struktural*. Surakarta : Sebelas Maret University Press.
- Sudaryanto. 1985. *Linguistik: Esai tentang Bahasa dan Pengantar ke dalam Ilmu Bahasa*. Yogyakarta: Gadjah Mada University Press.
- , 1988. *Metode Linguistik Bagian Kedua*. Yogyakarta: Gadjah Mada University Press.
- , 1989. *Pemanfaatan Potensi Bahasa*. Yogyakarta: Penerbit Kanisius.
- , 1990. *Aneka Konsep Kedataan Lingual dalam Linguistik*. Yogyakarta: Duta Wacana University Press.
- , 2015. *Metode dan Aneka Teknik Analisis Bahasa: Pengantar Penelitian Wahana Kebudayaan secara Linguistik*. Yogyakarta: Sanata Dharma University Press.
- Sudaryanto (penyunting). 1991. *Tata Bahasa Baku Bahasa Jawa*. Yogyakarta : Duta Wacana University Press.
- Troeboes. 1985. *Clitic Kata Ganti Persona sebagai Penanda Anafora dan Katafora dalam Bahasa Manggarai dan Fungsinya yang Lain*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, Departemen Pendidikan dan Kebudayaan.
- Uhlenbeck, E. M. 1982. *Kajian Morfologi Bahasa Jawa*. Jakarta : Djambatan.
- Verhaar, J.W.M. 1982. *Pengantar Linguistik Jilid I*. Yogyakarta: Gadjah Mada University Press.
- , 2012. *Asas-asas Linguistik Umum*. Yogyakarta: Gadjah Mada University Press.
- Verheijen, Jilis A.J. 1967. *Kamus Manggarai I : Manggarai Indonesia*. Penerbit Koninklijk Instituut Voor Taal-Land-En Volkenkunde, 'S. Gravenhage – Martinus Nijhoff.
- , 1977. "The Lack of Formative in Affixes in the Manggarai Language", NUSA ; Part IV, ed. by Ignatius Suharno, Badan Penyelenggara Seri Nusa, Jakarta.

CURRICULUM VITAE

Name : Kanisius Barung

Institution : Language and Literature Education Study Program of St. Paul College of Teacher Training Education Ruteng.

Education :

- S-1 in Language and Literature Education Program at IKIP (now University) Sanata Dharma Yogyakarta (1987).
- S-2 in linguistics at Gadjah Mada University Yogyakarta (1988).

Interested in Research

- Language and Literature Education
- Folk Literature
- Linguistics (Vernacular), Applied Linguistics, Ethnolinguistics