SUBJECT-VERB AGREEMENT AND ASPECT IN MUNA LANGUAGE

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ABSTRAK

Penelitian ini bertujuan untuk menguraikan kesesuaian atau konkordansi subjek-predikat dan aspek dalam bahasa Muna. Data penelitian ini dikumpulkan dengan teknik mencatat dan dianalisis menggunakan tinjauan sintaksis. Hasil penelitian ini menunjukan bahwa (1) bahasa Muna memiliki penanda-penanda subjek yang diimbuhkan pada predikat; (2) penanda-penanda subjek itu adalah (a) /a/, /ae/, /ao/ (subjek 'saya'), (b) /da/, /dae/, /dao/ (subjek 'kami' untuk dua orang), (c) /da- -mu/, /dae- -mu/, /dao- mu/ (subjek 'kami' untuk lebih dari dua orang), (d) /o/, /ome/, /omo/ (subjek 'anda' tunggal), (e) /o- -mu/, /ome- -mu/, /omo- mu/ (subjek 'kalian' jamak), (f) /no/, / ne/ (subjek 'dia'), dan (g) /do/, /de/ (subjek 'mereka); (3) perbedaan dari masing-masing penanda subjek dipengaruhi oleh tipe predikatnya seperti berbentuk transitif, intransitif, atau ajektif; (4) bahasa Muna menggunakan infiks /-um-/ untuk menyatakan kejadian yang akan datang, leksikal nando untuk menyatakan kejadian yang sedang terjadi, sufiks /mo-/ atau leksikal padamo untuk menyatakan kejadian yang telah berlalu; (5) bahasa Muna membedakan konsep aspek antara kalimat negatif dan positif, yakni menggunakan leksikal miina 'tidak' untuk menyatakan bentuk negatif di masa lampau, dan prefiks /pa:/ untuk menyatakan bentuk negatif di masa akan datang; dan (6) bahasa Muna memiliki penanda aspek

Kata Kunci: *aspek, kesesuaian subjek-predikat, penanda subjek, sintaksis*

ABSTRACT

The article examines subject-verb agreement and aspect in Muna language. The data of this study were collected through observation and note-taking and analyzed syntactically. The results of the study show that (1) Muna language has subject markers attached to predicates; (2) the subject markers are (a) /a/, /ae/, /ao/ (for subject 'I'), (b) /da/, /dae/, /dao/ (for subject 'we' for 2 persons), (c) /da- -mu/, /dae- -mu/, /dao- mu/ (for subject 'we' for more than 2 persons), (d) /o/, /ome/, /omo/ (for subject 'you' singular), (e) /o- -mu/, /ome- -mu/, /omo- mu/ (for subject 'you' plural), (f) /no/, /ne/ (subject 'she/he'), and (g) /do/, /de/ (for subject 'they'); (3) variation for each subject marker is influenced by predicate types such as transitive, intransitive, or adjective; (4) Muna language uses infix /-um-/ to express the event in the future, *nando* to express a progressive event, and suffix /mo-/ or lexical *padamo* to express the event in the past; (5) Muna language differentiates the concept of aspect in negative sentences from that in positive sentences; it uses *miina* 'not' to express a negative statement in the past, and the prefix /pa:/ to express a negative statement in the future; and (6) Muna language has aspect markers.

Keywords: aspect, subject marker, subject-verb agreement, syntactic

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INTRODUCTION

Indonesia has more local language varieties than other countries in the world (SIL, 2006:iii). One of them is Muna language, a local language in Muna regency, Southeast Sulawesi. Muna language is one of the languages in Southeast Sulawesi that is rarely investigated by researchers. Besides, Muna language was a royal language in the past containing moral educational values. The unique phonemes and syntax make the language very difficult for other people from outside of Muna to learn it.

There have been a number of studies of Muna language. Yatim (1981) and Sande, et al. (1986) have examined the phonology, morphology, and syntax of Muna language. Likewise, in his book is *A Grammar of the Muna Language*, Berg (1989) has investigated the grammar of Muna language. In addition, Kaseng, et al. (1987) and Marafad (2001) have also investigated languages in Southeast Sulawesi belonging to Muna language. However, these studies have not investigated subject-verb agreement and aspect in Muna language. Therefore, this study is an attempt to examine subject-verb agreement and aspect in Muna language. To support data analysis, several theories, namely general syntactic concepts, affixation, subject-verb agreement, and aspect theories are adopted and presented.

Syntax is a branch of linguistics which is concerned with the way words (the smallest unit of syntax) combine to form sentences as the largest units of syntax (Finegan, et al., 1992:108). Several topics are discussed in syntax such as the functions of subject, predicate, object, and adverb; and the related topics of aspects, moods, tense, and other elements to construct syntactic structures. Moreover, Yule (2010:96) states that syntax is a study of the structure and ordering components within a sentence. Thus, syntax gives description of the elements arrangement or sequence in the structure of phrase, clause, and sentence. Likewise, Baryadi (2007:226) states that the sentence can be investigated syntactically, focusing on its internal structure. Internal structure refers to units that construct the sentence. This means that syntax refers to a study that investigates the grammatical construction of the phrase, clause, and sentence.

Affixation is also used in this study since subject-verb agreement and aspect in Muna language can not be separated from the concept of affixation. Affixation is the process of word formation by the insertion of affixes. Finegan, et al. (1992:96) defines affixation as adding affixes to an existing word to create new words. Besides, Chaer (2003:177) defines affixation as the process of affix insertion in the base word. Likewise, Yasin (1987:51) states that affixation is the process of affix insertion in certain word forms, either single or complex forms, to create new words. In morphology study, an affix is classified as a bound morpheme, a morpheme that can not stand alone, but is always attached to other words. In this case, there are three principal kinds of affixes, namely prefixes, suffixes, and infixes.

Subject-verb agreement is sometimes called concordance. It shows how the predicate agrees with its subject. However, the subject form has a more important role than the verb or predicate. In other words, the predicate form is usually influenced by the subject as, in English, for example, the addition of the suffix /-s/ to the verb to form a present positive sentence when the subject is the singular third person. However, Muna language has more variations of the subject-verb agreement than English, which is interesting to investigate.

With regard to aspect, Bache (1985:5-6) states that it refers to a speaker's point of view of a situation. Likewise, Smith (1991:3) states that aspect consists of two components, which are a speaker's point of view and a situation. A speaker's point of view and situation are expressed by a verb and its arguments. Smith (1991:3) and Hoed (1989:45) state that aspect has two points of view, namely, imperfective which means the activity is still in progress, and perfective which means the activity has be done completely. Moreover, Chaer (2003:259) states that aspect is the way to look

internal time forming in the situation, condition, and activity or event. Thus, in general, aspect consists of future, progressive, and perfective aspects. Similarly, Samsuri (1987:251-253) defines aspect as the time of the activity, whether it is done in the past, in the present, or in the future.

This study uses both oral and written data obtained from native speakers of Muna language through noting-taking and introspection techniques, and then analyzed syntactically. In other words, the method used in this study is qualitative description of syntactic analysis. According to Djajasudarma (1993:15), descriptive method is used when the research focuses on the language itself in its factual and natural environment. The collected data were tabulated based on the two main objectives of this study, namely data concerning subject-verb agreement and aspect. Data for subject-verb agreement were analyzed according to how the role of different subject affects the verb forms including transitive and intransitive forms, while data for aspect were analyzed according to how positive or negative sentences in Muna language express activities in the past, present, and future. Thus, the discussion encompasses two main topics. First, this paper discusses the subject-verb agreement in Muna language with several examples and illustration. Second, it discusses the aspect in Muna language related to time expression.

SUBJECT-VERB AGREEMENT IN MUNA LANGUAGE

Sande, et al. (1986:26) argue that in Muna language, syntactically a word can be classified as a verb if it can be attached to a pronoun. A pronoun which fills the subject function plays a very important role in the formation of a verb in Muna language. This section is divided into three parts, namely, subject-verb agreement for first person, second person, and third person, either singular or plural.

First Person Subjects

First person subjects in Muna language consist of *inodi* 'I', *intaidi* 'we' (two persons), *intaidi:mu* 'we' (more than two persons)', and *insaidi* 'we' (referring to speakers only, not interlocutors).

Inodi 'I'

(1) *Inodi akala* 'I go'.
    Inodi aghae 'I cry'.
(2) *Inodi aenonto OVJ* 'I watch OVJ'.
    Inodi aebasa sura 'I read a letter'.
(3) *Inodi aolimpu* 'I forget'.
    Inodi aotehi 'I am afraid'.

Examples (1), (2), and (3) above show that Muna language allows subject-verb agreement. The words *akala, aghae, aenonto, aebasa, aolimpu,* and *aoteh,* are formed from the base words of *kala* 'go', *ghae* 'cry', *nonto* 'watch', *basa* 'read', *limpu* 'forget', and *tehi* 'afraid'. They serve as predicates with the subject markers /a/, /ae/, and /ao/. Therefore, when the subject is a singular first person, the predicate is marked with the subject marker /a/, /ae/, or /ao/. The subject marker /a/ is used when the predicate is an intransive verb, /ae/ is used when the predicate is a transitive verb, and /ao/ is used when the predicate is an adjective.

Intaidi 'we' (two persons)

(4) *Intaidi dapesua we lambu* 'we go into to the house'.
    Intaidi dakala we Yogyakarta 'we go to Yogyakarta'.
(5) *Intaidi daeowa sau* 'we bring the wood'.
    Intaidi daetunu kahitela 'we burn a corn'.
(6) *Intaidi daokado* 'we are brave'.
    Intaidi daoranga 'we are thin'.

In examples (4), (5), and (6) above, the words of *dapesua, dakala, daeoba, daetunu, daokado,* and *daoranga* are formed from the base words *pesua* 'go into', *kala* 'go', *owa* 'bring', *tunu* 'burn', *kado* 'brave', and *ranga* 'thin'. They serve as predicates with the subject markers /da/, /dae/, and /dao/. Therefore, when the subject is the plural first person referring to two persons, the predicate is marked with the subject marker /da/, /dae/, or /dao/. The subject marker /da/ is used when the predicate is an intransitive verb, /dae/ is used when the predicate is a transitive verb, and /dao/ is used when the

predicate is an adjective.

Intaidi:mu 'we' (more than two persons)

(7) *Intaidi:mu datende:mu* 'we run'.
Intaidi:mu daleni:mu 'we swim'.

(8) *Intaidi:mu daesughu:mu sau* 'we take the wood'.
Intaidi:mu daetunu:mu kahitela 'we burn the corn'.

(9) *Intaidi:mu daoghoro:mu* 'we are hungry'.
Intaidi:mu daobule:mu 'we are tired'.

In examples (7), (8), and (9) above, the words *datende:mu, daleni:mu, daetunu:mu, daoghoro:mu,* and *daobule:mu* are formed from the base words *tende* 'run', *leni* 'swim', *sughu* 'take', *tunu* 'burn', *gharo* 'hungry', and *bule* 'tired'. They function as predicates with the subject markers /da- -:mu/, /dae- -:mu/, and /dao- -:mu/. Therefore, when the subject is the plural first person referring to more than two persons, the predicate is marked with the subject marker /da- -:mu/, /dae- -:mu/, or /dao- -:mu/. The subject marker /da- -:mu/ is used when the predicate is an intransive verb, /dae- -:mu/ is used when the predicate is a transitive verb, and /dao- -:mu/ is used when the predicate is an adjective.

Insaidi 'we' (referring to the speaker and his/her group members, but not the interlocutors)

(10) *Insaidi tapesua we lambu* 'we go into the house'.
Insaidi takala we Yogyakarta 'we go to Yogyakarta'.

(11) *Insaidi taeowa sau* 'we bring the wood'.
Insaidi taetunu kahitela 'we burn the corn'.

(12) *Insaidi taokado* 'we are brave'.
Insaidi taoranga 'we are thin'.

In examples (10), (11), and (12) above, the words *tapesua, takala, taeowa, taetunu, taokado,* and *taoranga* are formed from the base words *pesua* 'go into', *kala* 'go', *owa* 'bring', *tunu* 'burn', *kado* 'brave', and *ranga* 'thin'. They function as predicates with the subject markers /ta/, /tae/, and /tao/. Therefore, when the subject is the plural first person referring to the speakers, the predicate is marked with the subject marker /ta/, /tae/, or /tao/.

The subject marker /ta/ is used when the predicate is an intransitive verb, /tae/ is used when the predicate is a transitive verb, and /tao/ is used when the predicate is an adjective.

In addition, the difference between *intaidi* 'we' (two persons) or *intaidi:mu* 'we' (more than two persons), and *insaidi* 'we' (more than two persons) is that *intaidi* or *intaidi:mu* refers to speakers and interlocutors, while *insaidi* only refers to the speaker and his/her group members (Wibowo, 2000: 60), i.e. those who belong to the speaker's group, but not the interlocutors. The words *intaidi* or *intaidi:mu* has similar meaning to the Indonesia subject *kita* ('you and I'), while the word *insaidi* is similar to the Indonesian subject *kami* ('we excluding you').

Second Person Subjects

The second person subjects in Muna language consist of *ihintu* 'you' (singular) and *ihintu:mu* 'you' (plural).

Ihintu 'you' (singular)

(13) *Ihintu orato* 'you arrive'.
Ihintu oleni 'you swim'.

(14) *Ihintu omenonto TV* 'you watch TV'.
Ihintu omehiri 'you remove peel'.

(15) *Ihintu omoaha* 'you are thirsty'.
Ihintu omogharo 'you are hungry'.

In examples (13), (14), and (15) above, the words *orato, oleni, omenonto, omehiri, omoaha,* and *omogharo* are formed from the based words of *rato* 'arrive', *leni* 'swim', *nonto* 'watch', *hiri* 'remove speel', *aha* 'thirsty', and *gharo* 'hungry'. They serve as predicates with the subject markers /o/, /ome/, and /omo/. Therefore, when the subject is the singular second person, the predicate is marked with the subject marker /o/, /ome/, or /omo/. The subject marker /o/ is used when the predicate is an intransitive verb, /ome/ is used when the predicate is a transitive verb, and /omo/ is used when the predicate is an adjective.

Ihintu:mu 'you' (plural)

(16) *Ihintu:mu otende:mu* 'you runkamu sekalian berlari'.

*Ihintu:mu ọbaresi:**mu** 'you stand'.

(17) *Ihintu:mu ọmeuta:**mu** bake* 'you take a fruit'.

*Ihintu:mu ọmebasa:**mu** sura* 'you read the letter'.

(18) *Ihintu:mu ọmokesa:**mu*** 'you are beautiful'.

*Ihintu:mu ọmegharo:**mu*** 'you are hungry'.

In examples (16), (17), and (18) above, the words *ọtende:**mu**, ọbaresi:**mu**, ọmeuta:**mu**, ọmebasa:**mu**, ọmokesa:**mu**,* and *ọmogharo:**mu*** are formed from the based words of *tende* 'run', *baresi* 'stand', *uta* 'take', *basa* 'read', *kesa* 'beautiful', and *gharo* 'hungry' 'hungry'. They are predicates with the subject markers /o- -:mu /, /ome- -:mu /, and /omo- -:mu /. Therefore, when the subject is the plural second person, the predicate is marked with the subject marker of /o- -:mu /, /ome- -:mu /, or / omo- -:mu /. The subject marker /o- -:mu / is used when the predicate is an intransitive verb, /ome- -:mu / is used when the predicate is a transitive verb, and /omo- -:mu / is used when the predicate is an adjective.

Third Person Subjects

The third person subjects in Muna language consist of *anoa* 'she/he' and *andoa* 'they'.

Anoa 'she/he'

(19) *Anoa ṇopunda* 'she/he jumps down'.

Anoa ṇosampu 'she/he falls down'.

(20) *Anoa ṇesia pongke* 'she/he bites the ear'.

Anoa ṇetolo sau 'she/he swallows the wood'.

(21) *Anoa ṇorindi* 'she/he is cold'.

Anoa ṇoranga 'she/he is thin'.

In examples (19), (20), and (21) above, the words *ṇopunda, ṇosampu, ṇesia, ṇetolo, ṇorindi,* and *ṇoranga* are formed from the based words of *punda* 'jump down', *sampu* 'fall down', *sia* 'bite', *tolo* 'swallow', *rindi* 'cold', and *ranga* 'thin'. They function as predicates with the subject markers /no/ and /ne/. Therefore, when the subject is the singular third person, the predicate is marked with the subject marker /no/ or /ne/. The subject marker / no/ is used when the predicate is an intransitive verb or an adjective, and /ne/ is used when the predicate is a transitive verb.

Andoa 'they'

(22) *Andoa ḍokala* 'they go'.

Andoa ḍoghae 'they cry'.

(23) *Andoa ḍononto OVJ* 'they watch OVJ'.

Andoa ḍabasa sura 'they read the letter'.

(24) *Andoa ḍolimpu* 'they forget'.

Andoa ḍotehi 'they are afraid'.

In examples (22), (23), and (24) above, the words *ḍokala, ḍoghae, ḍononto, ḍabasa, ḍolimpu,* and *ḍotehi* are formed from the based words of *kala* 'go', *ghae* 'cry', *nonto* 'watch', *basa* 'read', *limpu* 'forget', and *tehi* 'afraid'. They are predicates with the subject markers /do/ and /da/. Therefore, when the subject is the plural third person, the predicate is marked with the subject marker /do/ or /da/. The subject marker /do / is used when the predicate is an intransitive verb or an adjective, and /da/ is used when the predicate is transitive verb.

The illustration above shows that in Muna language the morphological form of a predicate is dictated by the subject. Besides, intransitive verbs, transitive verbs, or adjectives have different subject markers when they functions as predicates. Moreover, predicates filled by intransitive verbs and adjectives have the same markers for third person subjects.

It is worth pointing out here that when filled by nouns or prepositional phrase, the predicates are not marked for their subjects. An example is *andoa oguru* 'they are teachers'. When the subject *andoa* 'they' is replaced by other subjects, the predicate *oguru* 'teachers' does not undergo any change in form. Similarly, in the sentence *andoa we kampusu* 'they are on campus', whose predicate is filled by a prepositional phrase *we kampusu* 'on campus', the subject, whatever form it takes, does not affect the form of the predicate. In short, in Muna language, only verbal and adjectival predicates are marked for their subjects.

ASPECT IN MUNA LANGUAGE

This section discusses aspect in Muna language that includes future, progressive, and perfective aspects

Future Aspect

To state an event in the future, Muna language uses the infix {-um-}. The Infix {-um-} is called as "irrealist", namely an expression to show an action in the future (Berg, 1989:57) as shown below.

(25) *Wa Abe **natumende** samen-samentaeno.*
Wa Abe will run this afternoon.
Wa Abe will run this afternoon.

(26) *La Uli **nalumengka** bukuno.*
La Uli will bring his book.
La Uli will bring his book.

(27) *Andi **nanumonto** 'Ovra Van Java' we Malioboro.*
Andi will watch OVJ at Malioboro.
Andi will watch *Ovra Van Java* at Malioboro.

The words *tumende, lumengka,* and *numonto* in the examples above are verbs with the infix {-um-} attached to them. They are formed from the base words *tende* 'run', *lengka* 'open', and *nonto* 'watch'. Moreover, /na/ functions as a singular third person subject marker.

In addition, to show the event in the future with the meaning of soon (immediate), Muna language uses the infix /-um-/ + the suffix /-mo/ attached to the verb as shown in the examples below.

(28) *Wa Ati **nalumengkamo** fininto* 'Wa Ati is going to open the door'

(29) *La Ade **natumendemo*** 'La Ade is going to run'

(30) *Wa Kalambe **nanumontomo** OVJ* 'Wa Kalambe is going to watch OVJ'

Progressive Aspect

In Muna language, the aspect used to show that an event is still in progress is different from the future aspect. The future aspect uses affixation, while the progressive aspect uses the lexical item nando 'still/in the progress'. The examples below illustrate the use of this aspect.

(31) *Aiku **nando** nopoguru.*
My young brother is still studying.
My young brother is still studying.

(32) *Amaku **nando** nofuma.*
My father is still eating.
My father is still eating.

(33) *Wa Ati **nando** neburi sura.*
Wa Ati is still writing a letter.
Wa Ati is still writing a letter.

The word *nando* 'still' above is used to indicate that the subject is still doing the activity and the activity has not finished yet when the speaker is talking. Moreover, the syllable /no/ and /ne/ on the sentences (31), (32), and (33) above are the singular third person subject marker.

Perfective Aspect

To show that an event happens in the past, Muna language uses the suffix /-mo/ attached to the predicate as the examples below show.

Mate 'die' + /-mo/ ⟶ /matemo/ 'have died'.
kala 'go' + /-mo/ ⟶ /kalamo/ 'have gone'.

(34) *Inaku **nokala-mo** we daawa.*
My mother gone-has to market.
My mother has gone to market.

(35) *Andoa **dolodo-mo**.*
They slept-have.
They have slept.

(36) *Wa Eni **norato-mo** we Malioboro.*
Wa Eni arrived-has at Malioboro.
Wa Eni has arrived at Malioboro.

Sentences (34), (35), and (36) above show that /-mo/ functions as a perfective subject marker attached at the end of the predicate and indicates that the event has be done completely. Moreover, /no/ is the singular third person marker, and /do/ is the third plural person marker. Besides, Muna language also uses the lexical item *padamo* 'have/has' to show that an activity in the past is complete as shown in the following examples.

(37) *Intaidi **padamo** tafuma.*
We have eaten.
We have eaten.

(38) *Wa Udi **padamo** nopoguru.*
Wa Udi has studied.
Wa Udi has studied.

(39) *Wati **padamo** noforoghu.*
Wati has drunk.
Wati has drunk.

The examples above show that in Muna

language there are two ways of expressing events happening in the past, namely, by using the suffix /-mo/ and the lexical item *padamo*. Both the suffix /-mo/ and the lexical item *padamo* show the perfective meaning.

In addition, another unique characteristic in Muna language is related to the differences between positive and negative sentence to show events happening in the past and in the future. To express an event in the past with a negative form, Muna language uses the lexical item *miina* 'not', while to express an event in the future with a negative form, it uses the prefix /pa:-/ as shown in the examples below.

(40) *Mas Armin **miina** <u>no</u>kala we Yogyakarta indewi.*
Mas Armin not go in Yogyakarta yesterday.
Mas Armin did not go to Yogyakarta yesterday.

(41) *Mbak Hera bhe Mas Ardi **miina** <u>da</u>poguru indewi.*
Mbak Hera and Mas Ardi not study yesterday.
Mbak Hera and Mas Ardi did not study yesterday.

(42) *Andoa **miina** <u>da</u>eowa SIM indewi.*
They not bring SIM yesterday.
They did not bring SIM yesterday.

Sentences (40), (41), and (42) above show the use of *miina* and the adverb of time *indewi* 'yesterday' to mark negative perfective sentences. The word *miina* 'not' can be abbreviated to *na* (Berg, 1989: 208), so sentences of (40), (41), and (42) above can be rewritten as follows.

(43) *Mas Ari **na** <u>no</u>kala we Yogyakarta indewi.*
Mas Ari did not go to Yogyakarta yesterday.
Mas Ari did not go to Yogyakarta yesterday.

(44) *Mbak Hani bhe Mas Hendi **na** <u>da</u>poguru indewi.*
Mbak Hani and Mas Hendi did not study yesterday.
Mbak Hani and Mas Hendi did not study yesterday.

(45) *Andoa **na** <u>da</u>eowa SIM indewi.*

They did not bring SIM yesterday.
They did not bring SIM yesterday.

The position of the word *miina* 'not' can be in the middle of a sentence as shown in the examples above, it can be in the beginning of a sentence if the emphasis is on the predicate, or it can be at the end of a sentence if the emphasis is on the time expression as the examples below show.

(46) ***Miina** <u>no</u>kala we Yogyakarta indewi.*
Not (<u>she/he</u>) go we Yogyakarta yesterday.
She/he did not go to Yogyakarta yesterday.

(47) ***Miina** <u>da</u>poguru indewi.*
Not (<u>they</u>) study yesterday.
They did not study yesterday.

(48) ***Miina** <u>no</u>kala we Yogyakarta indewi.*
Not (<u>she/he</u>) go in Yogyakarta yesterday.
She/he did not go to Yogyakarta yesterday.

(49) ***Miina** <u>da</u>poguru andoa indewi.*
Not (<u>they</u>) study they yesterday.
They did not study yesterday.

(50) *Andoa <u>da</u>eowa SIM indewi **miina.***
They bring SIM yesterday not.
They did not bring SIM yesterday.

(51) *Mas Ari <u>no</u>kala we Yogyakarta indewi **miina**.*
Mas Ari go in Yogyakarta yesterday not.
Mas Ari did not go to Yogyakarta yesterday.

(52) *<u>Da</u>poguru indewi **miina**.*
(<u>They</u>) study yesterday not.
They did not study yesterday.

(53) *<u>Da</u>eowa SIM indewi **miina**.*
(<u>They</u>) bring SIM yesterday not.
They did not bring SIM yesterday.

In addition, to express an event in the future in a negative sentence, Muna language uses the prefix /pa:/ as shown in the following examples.

(54) *Mas Ari **pa:**-<u>na</u>kumala we Yogyakarta newine.*
Mas Ari will not go to Yogyakarta tomorrow.
Mas Ari will not go to Yogyakarta tomorrow.

(55) *Mbak Hera bhe Mas Ebi **pa:**-<u>da</u>maia we kampusu.*
Mbak Hera and Mas Ebi will not come at campus.

Mbak Hera and Mas Ebi will not come to campus.

(56) *Andoa **pa:-<u>da</u>owa** SIM.*

They will not bring SIM.

They will not bring SIM.

Sentences (54), (55), and (56) above show the use of the prefix /pa:/ attached to the predicates to indicate activities that will not be done by the subjects.

CONCLUSION

From the foregoing discussion, it can be concluded that in Muna language, in terms of subject-verb agreement, (1) the subject *inodi* 'I' is always marked with the marker /a/, /ae/, or /ao/ attached to the predicate, (2) the subject *intaidi* 'we' (two persons) is always marked with the subject marker /da/, /dae/, or /dao/ attached to the predicate, (3) the subject *intaidi:mu* 'we' (more than two persons) is always marked with the subject marker of /da- -mu/, /dae- -mu/, or /dao- -mu / attached to the predicate, (4) the subject *insaidi* 'we' (the speaker and his/her group members, but not the interlocutors) is always marked with the subject marker /ta/, /tae/, or /tao/ attached to the predicate, (5) the subject *ihintu* 'you' (singular) is always marked with the subject marker /o/, /ome/, or /omo/ attached to the predicate, (6) the subject *ihintu:mu* 'you' (plural) is always marked with the subject marker /o- -mu/, /ome- -mu/, or /omo- -mu/ attached to the predicate, (7) the subject *anoa* 'she/ he' is always marked with the subject marker /no/ or /ne/ attached to the predicate , (8) the subject *andoa* 'they' is always marked with the subject marker /do/ or /de/ attached to the predicate, and (9) the variation of each subject marker is influenced by or depends on the predicate types: transitive verbs, intransitive verbs, and adjectives.

In terms of aspect, it can be concluded that (1) to express an event in the distant future, Muna language uses the infix /-um-/, and to express immediate future, it uses the infix /-um-/ + the suffix /-mo/; (2) to express an event in progress, it uses the word *nando* 'still', and to express an event

in the past, it uses the word *padamo* 'have/has' or the suffix /-mo/; (3) to express a negative statement, it uses the word *miina* 'not' for an event in the past, and the prefix /pa:-/ for an event in the future; (4) the word *miina* 'not' can be put in the middle if no emphasis is given, in the beginning if an emphasis is given to the predicate, and at the end if an emphasis is given on the time expression; and (5) Muna language has aspect markers although these markers are different from those in English.

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