

## Chapter 3

### TENSE AND 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 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 refer to comparative end points of time. For example, an utterance such as "She has gone to the shops", expresses a past action which was completed by the present time, and "She had gone to the shops", a past action which was completed by a set time in the past. Also included in aspect is the expression of intended action, as in the utterance "She 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

##### 3.1.1 Interpretation of time by context

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 words which show aspect 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.

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| <p>1. <i>Subri pergi ke parti Rosnah minggu lepas.</i></p> <p>Subri went to Rosnah's party <b>last week</b>.</p> | <p>1. <i>Subri pergi ke pesta Rosnah minggu yang lalu.</i></p> <p>Subri went to Rosnah's party <b>last week</b>.</p> |
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Similarly, if the context of the conversation makes it 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.

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| <p>2. <i>Parti Rosnah minggu depan. Subri pergi. Saya pun pergi.</i></p> <p>Rosnah's party is <b>next week</b>. Subri is going. I, too, am going.</p> | <p>2. <i>Pesta Rosnah minggu depan. Subri pergi. Saya juga pergi.</i></p> <p>Rosnah's party is <b>next week</b>. Subri is going. I, too, am going.</p> |
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*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 aspect 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.

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| <p>3. <i>Subri pergi ke parti Rosnah, jadi tak boleh telefon dia sampai dia datang di situ.</i></p> <p>Subri is on his way (has gone) to Rosnah's party, so (you) can't telephone him until he arrives there.</p> | <p>3. <i>Subri pergi ke pesta Rosnah, jadi tidak bisa meneleponnya sampai dia datang di situ.</i></p> <p>Subri is on his way (has gone) to Rosnah's party, so (you) can't telephone him until he arrives there.</p> |
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### 3.1.2 Temporal (time) noun phrases and adverbs

In utterances 1-2 in the previous section, the location of a situation in time is indicated by temporal (time) noun phrases. In utterance 1 it is *minggu lepas*<sup>M</sup>/*minggu yang lalu* [last week], and in utterance 2, *minggu depan* [next week]. Other common temporal noun phrases are *hari ini* [today], *malam ini* [this evening], *pagi tadi*<sup>M</sup>/*tadi pagi*<sup>I</sup> [earlier (this) morning] and *petang nanti*<sup>M</sup>/*sore nanti*<sup>I</sup> [later this afternoon]. In addition to the use of noun phrases to indicate location in time, Malay and Indonesian also use various adverbs of time, such as *tadi* [earlier] and *nanti* [later], either singly, or incorporated into noun phrases (such as in the preceding examples *pagi tadi* and *sore nanti*), *dulu* [before] and *sekarang* [now], *semalam*<sup>M</sup>/*kemarin*<sup>I</sup> [yesterday], *esok*<sup>M</sup>/*besok* [tomorrow] and *lusa* [the day after tomorrow]. These adverbs are commonly the only contextual clue as to where a situation is located in time. Some examples follow.

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| <p>1. Mereka belajar <b>tadi</b>.<br/>They studied <b>earlier</b>.<br/><br/>Mereka belajar <b>nanti</b>.<br/>They'll study <b>later</b>.</p> <p>2. <b>Dulu</b> Kim Sim bekerja di Pejabat Pos. <b>Sekarang</b> dia bekerja di universiti. <b>Esok</b> dia cari kerja lain di bank.</p> <p><b>Before</b> Kim Sim worked in the Post Office. <b>Now</b> she is working at the university. <b>Tomorrow</b> she will look for another job at a bank.</p> | <p>1. Mereka belajar <b>tadi</b>.<br/>They studied <b>earlier</b>.<br/><br/>Mereka belajar <b>nanti</b>.<br/>They'll study <b>later</b>.</p> <p>2. <b>Dulu</b> Rosdiana bekerja di Kantor Pos. <b>Sekarang</b> dia bekerja di universitas. <b>Besok</b> dia mencari pekerjaan lain di bank.</p> <p><b>Before</b> Rosdiana worked in the Post Office. <b>Now</b> she is working at the university. <b>Tomorrow</b> she will look for another job at a bank.</p> |
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Temporal or time noun phrases and time adverbs in Malay and Indonesian, 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 1-2 may be re-expressed as utterances 3-4 below. The English translation reflects this change in emphasis.

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| <p>3. <b>Tadi</b> mereka belajar.<br/><b>Earlier</b> they studied.<br/><br/><b>Nanti</b> mereka belajar.<br/><b>Later</b> they'll study.</p> <p>4. Kim Sim bekerja di Pejabat Pos <b>dulu</b>.<br/>Dia bekerja di universiti <b>sekarang</b>.<br/>Dia cari kerja lain di bank <b>esok</b>.</p> <p>Kim Sim <b>first</b> worked in the Post Office. She works in the university <b>now</b>. She will look for another job at a bank <b>tomorrow</b>.</p> | <p>3. <b>Tadi</b> mereka belajar.<br/><b>Earlier</b> they studied.<br/><br/><b>Nanti</b> mereka belajar.<br/><b>Later</b> they'll study.</p> <p>4. Rosdiana bekerja <b>dulu</b> di Kantor Pos.<br/>Dia bekerja di universitas <b>sekarang</b>.<br/>Dia mencari pekerjaan lain di bank <b>besok</b>.</p> <p>Rosdiana <b>first</b> worked in the Post Office. She works in the university <b>now</b>. She will look for another job at a bank <b>tomorrow</b>.</p> |
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### 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 adverbs, Malay and Indonesian also have 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*<sup>M/mau</sup><sup>1</sup>. *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*. *Sudah* is commonly shortened in conversation to *dah* in Malaysia and *udah* in Indonesia.

### 3.2.1 Completed Aspect

#### (i) *Sudah*

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 in Section 3.1, by the context of the utterance.

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| 1. <i>Di mana Subri? - Subri <b>pergi</b> ke parti Rosnah. Dia pergi pukul 6:00 tadi.</i> | 1. <i>Di mana Subri? - Subri <b>pergi</b> ke pesta Rosnah. Dia pergi tadi jam 6:00.</i> |
| Where is Subri? - Subri <b>went</b> to Rosnah's party. He went (earlier) at 6:00.         | Where is Subri? - Subri <b>went</b> 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 the previous utterance 1 and utterance 2.

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| 2. <i>Di mana Subri? - Subri <b>sudah pergi</b> ke parti Rosnah. Dia pergi pukul 6:00 tadi.</i> | 2. <i>Di mana Subri? - Subri <b>sudah pergi</b> ke pesta Rosnah. Dia pergi tadi jam 6:00.</i>   |
| Where is Subri? - Subri <b>has (already) gone</b> to Rosnah's party. He went (earlier) at 6:00. | Where is Subri? - Subri <b>has (already) gone</b> to Rosnah's party. He went (earlier) at 6:00. |

When a speaker answers *Subri sudah pergi ke parti Rosnah<sup>M</sup>/Subri sudah pergi ke pesta Rosnah<sup>I</sup>* [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, when seen in the context of the whole situation, is over. The answer *Subri pergi ke parti Rosnah<sup>M</sup>/Subri pergi ke pesta Rosnah<sup>I</sup>* [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 or time adverb, 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.

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| 3. <i>Pada tahun 1975 Gopal <b>sudah habis</b> belajar.</i> | 3. <i>Pada tahun 1975 Yono <b>sudah selesai</b> belajar.</i> |
| By 1975 Gopal <b>had (already) finished</b> studying.       | By 1975 Yono <b>had (already) finished</b> studying.         |
| 4. <i>Pada tahun 1975 Gopal <b>habis belajar</b>.</i>       | 4. <i>Pada tahun 1975 Yono <b>selesai belajar</b>.</i>       |
| In 1975 Gopal <b>finished studying</b> .                    | In 1975 Yono <b>finished studying</b> .                      |

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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 utterances 1-2 which are restated as 5-6 below.

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

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

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

6. *Subri pergi ke parti Rosnah pukul 6:00 tadi.*      6. *Subri pergi ke pesta Rosnah tadi jam 6:00.*

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

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

Compare, as well, the following pairs of utterances.

7. *Encik Ahmad tua.*  
Mr. Ahmad **is old**.

7. *Pak Amad tua.*  
Mr. Ahmad **is old**.

*Encik Ahmad sudah tua.*  
Mr. Amad **is (already) old**.

*Pak Amad sudah tua.*  
Mr. Amad **is (already) old**.

8. *Chandran letih.*  
Chandran **is tired**.

8. *Chandra letih.*  
Chandra **is tired**.

*Chandran sudah letih.*  
Chandra **is (now) tired**.

*Chandra sudah letih.*  
Chandra **is (now) tired**.

9. *Dokter lambat .*  
The doctor **is late**.

9. *Dokter terlambat.*  
The doctor **is late**.

*Dokter sudah lambat.*  
The doctor **is (now, already) late**.

*Dokter sudah terlambat.*  
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/Amad 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 Completed Aspect (ii) *Sudah* in relation to the perfective aspect in English

It might have become obvious from the preceding examples that the function of *sudah* is like the function of the perfective aspect 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 that will be 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.

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| <p>10. <i>Anwar sudah makan. Mari kita pergi sekarang.</i></p> <p>Anwar <b>has (already) eaten</b>. Let's go now.</p>  | <p>10. <i>Anwar sudah makan. Mari kita pergi sekarang.</i></p> <p>Anwar <b>has (already) eaten</b>. Let's go now.</p>   |
| <p>11. <i>Shakuntala sudah balik bila saya sampai.</i></p> <p>Shakuntala <b>had (already) returned</b> when I arrived.</p>   | <p>11. <i>Tina sudah kembali ketika saya sampai.</i></p> <p>Tina <b>had (already) returned</b> when I arrived.</p>  |
| <p>12. <i>Pada hujung tahun ini, Rashid sudah habis membaca semua novel Pramoe-dya.</i></p> <p>By the end of this year, Rashid <b>will have (already) finished</b> reading all of Pramoe-dya's novels.</p> | <p>12. <i>Pada akhir tahun ini, Rashid sudah selesai membaca semua novel Pramoe-dya.</i></p> <p>By the end of this year, Rashid <b>will have (already) finished</b> reading all of Pramoe-dya's novels.</p> |
| <p>13. <i>Tentu saya sudah berjumpa ibu bapa cik kalau saya sampai lebih awal.</i></p> <p>Certainly I <b>would have met</b> your parents if I had arrived earlier.</p>                                     | <p>13. <i>Tentu saja saya sudah bertemu orang tua nona kalau saya sampai lebih awal.</i></p> <p>Certainly I <b>would have met</b> your parents if I had arrived earlier.</p>                                |

### 3.2.1 Completed Aspect (iii) *Sudah & pernah*

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, is the English perfective aspect 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 perfective aspects.

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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*.

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| 14. <i>Joan pernah pergi ke Bali.</i><br>Joan <b>once went</b> to Bali. (OR) Joan <b>has (already) been</b> to Bali.                                      | 14. <i>Joan pernah pergi ke Bali.</i><br>Joan <b>once went</b> to Bali. (OR) Joan <b>has (already) been</b> to Bali.                                      |
| 15. <i>Pernah pergi ke Bali? - Ya, pernah./ Tidak pernah.</i><br><b>Have (you) ever been</b> to Bali? - <b>Yes, (I already) have.</b> / <b>No, never.</b> | 15. <i>Pernah pergi ke Bali? - Ya, pernah./ Tidak pernah.</i><br><b>Have (you) ever been</b> to Bali? - <b>Yes, (I already) have.</b> / <b>No, never.</b> |

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*.

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| 16. <i>Joan sudah pergi ke Bali? - Ya, minggu yang lalu. Minggu depan dia pulang.</i><br><b>Has Joan (already) gone</b> to Bali? - Yes, last week. She'll be back next week. | 16. <i>Joan sudah pergi ke Bali? - Ya, minggu yang lalu. Minggu depan dia pulang.</i><br><b>Has Joan (already) gone</b> to Bali? - Yes, last week. She'll be back next week. |
| 17. <i>Joan pernah pergi ke Bali? - Ya, dia makan angin di sana tahun lepas.</i><br><b>Has Joan ever gone</b> to Bali? - Yes. She had a holiday there last year.             | 17. <i>Joan pernah pergi ke Bali? - Ya, dia berlibur di sana tahun yang lalu.</i><br><b>Has Joan ever gone</b> to Bali? - Yes. She had a holiday there last year.            |

### 3.2.2 Incomplete Aspect

#### (i) *Belum, masih and lagi*

In contrast to *sudah* which indicates that particular situations have been completed, *belum* indicates that particular situations are not yet completed.

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| 1. <i>Sudah makan? - Belum.</i><br>Have (you) already eaten? - <b>Not yet.</b> | 1. <i>Sudah makan? - Belum.</i><br>Have (you) already eaten? - <b>Not yet.</b> |
| 2. <i>Mariam belum balik.</i><br>Mariam <b>hasn't returned yet.</b>            | 2. <i>Mariam belum kembali.</i><br>Mariam <b>hasn't returned yet.</b>          |

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 utterance in example 3.

3. *Mariam belum balik dari Malaysia.*  
*Mariam belum balik dari Malaysia lagi<sup>M</sup>.*  
*Mariam belum lagi balik dari Malaysia<sup>M</sup>.*

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". That is why the utterances with *lagi* in example 3 would be heard only in Malaysia and not in Indonesia.

*Masih* may also be used with *belum* to show emphasis. The utterances in example 4 which follow would be acceptable in both Malaysia and Indonesia. *Masih* always precedes the verb.

4. *Mariam masih belum balik dari Brunei.*      4. *Mariam masih belum kembali dari Brunei.*

Mariam **hasn't returned** from Brunei **yet**.

Mariam **hasn't returned** from Brunei **yet**.

### 3.2.2 Incomplete Aspect (ii) Further uses of *lagi* and *masih*

*Lagi* or *masih* may be used without *belum* to express actions which are still continuing, as opposed to actions which have not yet begun.

5. *Yuen San ada lagi di kedai. Dia belum keluar.*      5. *Yono masih ada di toko. Dia belum keluar.*

Yuen San **is still** in the shop. She hasn't come out yet.

Yono **is still** in the shop. She hasn't come out yet.

6. *Bapa saya bekerja lagi. Dia belum pensiun.*      6. *Bapak saya masih bekerja. Dia belum pensiun.*

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

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".

7. *Bapa saya tidak bekerja lagi.*      7. *Bapak saya tidak bekerja lagi.*  
 My father **isn't working anymore**.  
 (OR) My father **is no longer working**.

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

8. *Bapa saya belum bekerja lagi.*                      8. *Bapak saya masih belum bekerja.*  
My father **still isn't working.**                      My father **still isn't working.**

*Tidak lagi*, however, may be used conversationally in Malaysia in place of *belum lagi*. In Indonesia, the expression is *lagi tidak*. In such instances *tidak lagi*<sup>M</sup>/*lagi tidak*<sup>I</sup> and *belum lagi* may be equivalent. The proper interpretation will depend upon the context of the utterance.

9. *Bapa sudah bekerja? - Dia tidak bekerja lagi.*                      9. *Bapak sudah bekerja? - Dia lagi tidak bekerja.*  
Is (your) father working? - He **still isn't working.**                      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".

10. *Ramai orang sudah tidak menghiraukan larangan kasta.*                      10. *Banyak orang sudah tidak menghiraukan perbedaan kasta.*  
Many people **no longer pay attention** to the prohibitions (associated with) caste.                      Many people **no longer pay attention** to the differences (associated with) caste.

### 3.2.2 Incomplete Aspect (iii) *Lagi* and *masih* - some ambiguity

In Malaysia, the use of *lagi* may be ambiguous since, in addition to meaning "still" and "yet", it may also mean "more" (see Section 8.1(i)) or "again". In Indonesia, ambiguity only involves the meanings "more" and "again", not "still" and "yet". Examine the following utterances which exemplify the meanings of *lagi* in different contexts. Indonesian equivalents with *masih* are also given.

11. *Rani belum keluar dari kedai. Dia beli barang lagi.*                      11. *Rani belum keluar dari toko. Dia masih belanja.*  
Rani hasn't come out of the shop yet. She's **still** shopping.                      Rani hasn't come out of the shop yet. She's **still** shopping.
12. *Rani kata apa yang dia beli tadi tak cukup. Dia balik nak beli barang lagi.*                      12. *Kata Rani apa yang dia beli tadi belum cukup. Dia kembali untuk belanja lagi.*  
Rani said that what she bought wasn't enough. She went back to buy **more.**                      Rani said that what she bought wasn't enough. She went back to buy **more.**

13. *Malam tadi Rani beli baju. Pagi tadi dia juga beli. Sekarang dia beli **lagi**.*      13. *Tadi malam Rani beli baju. Tadi pagi 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**.

Last night Rani bought clothes. Earlier this morning she also bought (some). Now she's buying (clothes) **again**.

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.

14. ***Lagi** kerja apa<sup>1</sup>?*  
What are you doing?
15. *Orang itu **lagi** belajar<sup>1</sup>.*  
Those people are studying.
16. *Kamu **lagi** di mana<sup>1</sup>?*  
Where are you now?  
This structure may also be found in the conversational speech of Malaysia and Singapore.
17. *Aishah **lagi** tidur. Jangan kacau<sup>M</sup>.*  
Aishah is still sleeping. Don't disturb her.

### 3.2.3 Continuing Aspect

To emphasise 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*.

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| <p>1. <i>Malam tadi, bila saya lalu di depan rumah Husaini, dia <b>sedang</b> bercakap dengan jirannya.</i></p> <p>Last night, when I passed by Husaini's house, he was (in the middle of) talking to his neighbour.</p> | <p>1. <i>Tadi malam, ketika saya lewat di depan rumah Dedi, dia <b>sedang</b> berbicara dengan tetangganya.</i></p> <p>Last night, when I passed by Dedi's house, he was (in the middle of) talking to his neighbour.</p> |
| <p>2. <i>Bapa <b>tengah</b> baca surat khabar. Saya tak mahu ganggu dia.</i></p> <p>(My) father is (in the middle of) <b>reading</b> the newspaper. I don't want to bother him.</p>                                      | <p>2. <i>Bapak <b>tengah</b> membaca surat kabar. Saya tidak mau mengganggu dia.</i></p> <p>(My) father is (in the middle of) <b>reading</b> the newspaper. I don't want to bother him.</p>                               |

## CHAPTER 3

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*.

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| 3. <i>Malam tadi, bila saya lalu di depan rumah Husaini, dia bercakap dengan jirannya.</i> | 3. <i>Tadi malam, ketika saya lewat di depan rumah Dedi, dia berbicara dengan tetangganya.</i> |
| Last night, when I passed by Husaini's house, he was talking with his neighbour.           | Last night, when I passed by Dedi's house, he was talking with his neighbour.                  |
| 4. <i>Bapa baca surat khabar. Saya tak mahu ganggu dia.</i>                                | 4. <i>Bapak membaca surat kabar. Saya tidak mau menggangunya.</i>                              |
| (My) father is reading the newspaper. I don't want to disturb him.                         | (My) father is reading the newspaper. I don't want to disturb him.                             |

### 3.2.4 Intended Aspect

#### (i) *Hendak* and *mahu*<sup>M</sup>/*mau*<sup>I</sup>

Intended actions may be shown in Malay by *hendak*. *Hendak*, however, is formal and is almost always shortened to *nak* when used in conversation in Malaysia. *Hendak* is uncommon in Indonesia, and the short form is not used at all. Also used to show intended actions is *mahu*<sup>M</sup>/*mau*<sup>I</sup>. *Mau* is the commonly used form in Indonesia, although *ingin* is also used. Each of these words means "want" or "would like".

- |  |  |
|--|--|
| 1. <i>Nak</i> pergi ke kedai sekarang? - <i>Nak/Mahu.</i>        | 1. <i>Mau</i> pergi ke toko sekarang? - <i>Mau.</i>              |
| Do (you) <b>want to</b> go to the shops now? - (Yes, I) want to. | Do (you) <b>want to</b> go to the shops now? - (Yes, I) want to. |
| 2. <i>Mahu</i> makan sekarang? - <i>Tak mahu.</i>                | 2. <i>Mau</i> makan sekarang? - <i>Tidak.</i>                    |
| Do (you) <b>want to</b> eat now? - (I) don't want to.            | Do (you) <b>want to</b> eat now? - (I) don't want to.            |
| 3. <i>Saya mahu</i> balik.                                       | 3. <i>Saya mau</i> pulang.                                       |
| I'd <b>like to</b> go home. (OR) I <b>want to</b> go home.       | I'd <b>like to</b> go home. (OR) I <b>want to</b> go home.       |

In utterance 2 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*.

### 3.2.4 Intended Aspect (ii) Definite and indefinite

The meaning of "want" or "would like" is always a component of intended actions expressed with *nak* or *mahu*<sup>M/mau</sup><sup>1</sup>. As a result, such an action is always less definite than an action expressed without such words.

As discussed in Section 3.1, tense, or time, is shown by the inclusion of a temporal (time) noun phrase or a time adverb. Utterances 4-5 are definite statements about situations which will occur in the future. The future time is marked unambiguously by the time phrase.

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|---|---|
| 4. <i>Saya pulang sekejap lagi.</i><br>I'm going home in a moment.                        | 4. <i>Saya pulang sebentar lagi.</i><br>I'm going home in a moment.                       |
| 5. <i>Saya pergi ke Singapura tahun depan.</i><br>I'm going to go to Singapore next year. | 5. <i>Saya pergi ke Singapura tahun depan.</i><br>I'm going to go to Singapore next year. |

The following utterances with *nak* or *mahu*<sup>M/mau</sup><sup>1</sup> show an intention to carry out a particular action. 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.

- |  |   |
|--|---|
| 6. <i>Saya <b>mahu</b> pulang sebentar lagi.</i><br><br>I'd <b>like to</b> go home in a moment. (OR)<br>I'm <b>going to</b> go home in a moment.                   | 6. <i>Saya <b>mau</b> pulang sebentar lagi.</i><br><br>I'd <b>like to</b> go home in a moment. (OR)<br>I'm <b>going to</b> go home in a moment.                       |
| 7. <i>Saya <b>nak</b> pergi ke Malaysia tahun depan.</i><br><br>I'd <b>like to</b> go to Malaysia next year.<br>(OR) I'm <b>going to</b> go to Malaysia next year. | 7. <i>Saya <b>mau</b> pergi ke Indonesia tahun depan.</i><br><br>I'd <b>like to</b> go to Indonesia next year.<br>(OR) I'm <b>going to</b> go to Indonesia next year. |

### 3.2.4 Intended Aspect (iii) Akan

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 actions may be shown as definite in conversation by the inclusion of a time phrase such as *minggu depan* [next week], or by aspect words such as *nanti* [later].

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8. *Kerajaan Malaysia akan mengenakan hukuman yang berat ke atas semua rakyatnya yang terlibat dalam jenayah.*

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

8. *Pemerintah Indonesia akan menjatuhkan hukuman yang berat terhadap semua rakyatnya yang terlibat dalam kejahatan.*

The government of 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 action.

9. *Kerajaan Malaysia hendak mengenakan hukuman yang berat ke atas semua rakyatnya yang terlibat dalam jenayah.*

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

9. *Pemerintah Indonesia ingin menjatuhkan hukuman yang berat terhadap semua rakyatnya yang terlibat dalam kejahatan.*

The 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] or equivalent terms such as *pasti* and *yakin* in addition to the specific time phrase.

10. *Nanti, kerajaan Malaysia tentu dikenakan hukuman yang berat pada semua rakyat yang terlibat dalam jenayah.*

The Malaysian government **certainly** will impose a stiff punishment on all of its citizens involved in crime.

10. *Nanti pemerintah Indonesia pasti menjatuhkan hukuman yang berat pada semua rakyat yang terlibat dalam kejahatan.*

The Indonesian government **certainly** will impose a stiff punishment on all of its citizens involved in crime.