Chapter 4

PRONOUNS

4.1 Personal Pronouns

Malay and Indonesian have one set of personal pronouns which may serve as the subject, the direct object, or the indirect object in the sentence, and show possession in the noun phrase. Personal pronouns serving as the subject of a sentence are words like "I", "we", "you", "he", "she" and "they". The pronoun system is complicated, however, by factors such as formal and informal usage, inclusive and exclusive reference, and alternative pronoun forms for some of the uses mentioned.

4.1.1 Formal and Informal Personal Pronouns

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

Pronouns which are formal may be used at any time, by any speaker, with any listener in any situation. These pronouns are neutral and polite. The only time offence might be taken at the use of these pronouns is if a speaker and his or her listener have come to use informal pronouns as part of their relationship. A sudden change back to the formal set of pronouns by one of the speakers will be interpreted no doubt as a sign of change in the status of the relationship.

4.1.2 First Person Pronouns
(i) First Person Singular - I

The pronoun *aku* is informal and must only be used in the contexts described in Section 4.1.1. *Saya* is formal and may used at any time and with any listener.
There are some speakers, however, who may choose to refer to themselves by a title, such as *makcik* [aunt] or *pakcik* [uncle] in Malaysia, or *ibu* [mother] or *bapak* [father]

in Indonesia, or by their own personal name instead of using a personal pronoun. For these people, *aku* is seen as too informal, and *saya* perhaps as too formal. Use of a name or a title is seen by these speakers as more neutral. Another way speakers may avoid a choice between *aku* and *saya* is by using *kita* (see Section 4.1.2(ii)).

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

Popular in Malaysia among those currently enrolled at university or having graduated from university is the English pronoun "I". This is paired with the second person pronoun "you" giving rise to conversational expressions such as *I tak boleh pergi ke rumah Surinder dengan you malam ini* [I can't go to Surinder's house with you this evening]. The use of pronouns from another language is an attempt, conscious or otherwise, to find a neutral set of pronouns free from the status connotations which have become associated with the more traditional Malay or Indonesian pronouns. Since it is, of course, the society which attributes social meaning to the words of a language, it is only natural that the borrowed pronouns *I* and *you* have been given, and continue to be given, meaning relating to the relative status of the speaker and the listener. In Malaysia *I* and *you* may be used freely among friends or colleagues, and by those in a superior position to those in a more inferior position. It is an informal pronoun falling somewhere between *aku* and *saya*. University students in Indonesia may be heard using the English pronoun *you*, although their use of *I* would not be common.

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

Students may easily avoid these pronouns, unless they find themselves in a situation where they are commonly used as terms of address. If these pronouns are used to address you, then you may be able to use them in return. You must be aware, however, of the complete social setting. This includes not only the person you are talking to, but the other people who might be listening. These people may very well be evaluating you on your choice of pronoun, even though they are not being directly addressed.

4.1.2   First Person Pronouns
(ii)   First Person Plural - We

Malay and Indonesian have two pronouns which translate into English as "we": *kami* and *kita*. The difference between these two is that *kami* excludes the listener from

inclusion in the "we" and *kita* includes the listener. For this reason, these pronouns are referred to respectively as *exclusive* and *inclusive*.

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

Perhaps the only other complicating factor to note here is that, among certain speakers, *kita* may actually be used as an alternative to *aku* or *saya* [I]. This may be done so that a choice between pronouns associated either with informality, *aku*, or formality, *saya*, is avoided (see Section 4.1.2(i)). *Kita* used in this way means "I" and not the inclusive "we". The listener must determine from the context of the conversation which meaning is intended.

4.1.3   Second Person Pronoun - You
(i)   Various forms

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

Second person pronouns are not normally distinguished for number and so may be either singular or plural as in English. If plurality is to be emphasised, *semua* or *sekalian* meaning "all" may be added after the pronoun. This is common in Indonesia. In Malaysia *orang* is added in informal conversation giving the 2nd person plural *engkau orang* and its shortened form *kau orang*.

Discussed here are the various second person pronouns which are taught to students of Malay and Indonesian. These pronouns, however, except at a formal level, do not have much currency and are not greatly used in interaction among Malays and Indonesians themselves. Also discussed are the various titles which are commonly used in place of the pronoun "you".

4.1.3   Second Person Pronoun - You
(ii)   The use of pronouns

Kamu in Malaysia and Indonesia is used among people of equal status or by one who is older or of higher status with those younger or of lower status. A teacher addressing a group of students may be heard using *kamu*. *Kamu* in Indonesia, however, may also

be quite informal and used in some of the contexts where *engkau* or *kau* would be more appropriate in Malaysia.

Awak is also popular among students of Malay in Malaysia. This pronoun is generally taught to language students as equivalent to the English pronoun "you" without regard to the relative status of speaker and listener. Students should, however, be careful not to overuse this pronoun for its use is not the solution to the choice of an acceptable second person pronoun. Such a choice in Malay is complex, and ignoring the reality of how this choice is made is not going to make it simple.

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

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

Students visiting Indonesia may find that *Anda* is used quite naturally when they are addressed by Indonesians. This may be particularly true if they have actually used this pronoun first when addressing Indonesians. Listen to what is going on around you. You may find that you are the only one addressed with *Anda*, Indonesians finding other forms of address when they talk to each other. Names and titles are far more commonly used in conversation than any second person pronoun in both Malaysia and Indonesia.

The use of the English pronoun *you* and the Hokkien Chinese pronoun *lu* was discussed earlier (see Section 4.1.2(i)).

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

4.1.3   Second Person Pronoun - You
(iii)   The use of titles

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

Titles such as *cik* [Miss] or *puan* [Mrs], *encik* or *tuan*, both meaning "Mr", are commonly used formal titles of address in Malaysia. *Cik* is not used in Indonesia. *Nona* [Miss] may be used in its place. *Nyonya* [Mrs] or *Ibu* [mother] is used in place of *puan*. Both *nona* and *nyonya* in Indonesia are more commonly used for people who are not ethnically Indonesian, or are more westernised or urban. This is shortened to *nyah* in informal convesation. *Nyonya* in Malaysia may only be used to address a married Chinese woman, but it is an older form of address and *puan* is far more common in modern Malay. In Indonesia, *bapak* [Mr], literally [father], is used, not *encik*. *Tuan* would rarely be heard.

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

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

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

The direct Indonesian equivalents of the Malaysian *pakcik* [uncle] and *makcik* [aunt] are, respectively, *paman* and *bibi*. These may also be used as forms of address. Another set of terms for "uncle" and" aunt", *om* and *tante*, are used to address people of presumed greater sophistication or education. They also have more currency in urban areas.

Professional titles are also commonly used: *cikgu* for school teachers and *doktor* for either medical doctors or those who have received their Ph.D. in various academic disciplines, are commonly heard in Malaysia, while titles such as *doktorandus* for a male and *doktoranda* for a female, abbreviated *drs* and *dra* respectively, indicating

attainment of a postgraduate degree somewhat like a masters, and *insinyur* [engineer], abbreviated *ir*, are common in Indonesia.

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

4.1.3 Second Person Pronoun - You
(iv) The use of names

Among people of equal status or the same general age, given names are used, at least at the start of an acquaintance. *Ali mahu pergi ke mana [M]?/Ali mau ke mana [1]?* [Where is Ali going?] addressed to Ali means "Where are you going". Since this is obviously a clumsy form of reference, once it is established at any particular encounter who the "you" parties are, neither a pronoun nor a name is generally used, the "you" being understood. A speaker addressing *Ali* on an occasion when there is no possibility of ambiguous reference, will simply say *Mahu pergi ke mana [M]?/Mau ke mana [1]?* [Where are (you) going?]

Any name used as a second person reference can only be replaced by a second person pronoun, not a third person pronoun in Malaysia. A speaker addressing *Ali* must either continue addressing him by name or use a second person pronoun such as *engkau* or *you*. If, however, two people are discussing a third person named *Ali*, then *Ali* may be replaced by the third person singular pronoun *dia* or *-nya* [he/she].

In Indonesia, however, the third person pronoun *-nya* [he] or [she] may be used in polite conversation when addressing a person who would normally be referred to in English by "you"; for example, *Tinggalnya di mana, om?* [Where do you live, uncle?] A literal interpretation of this utterance is "Where does he live, uncle", with the "he" politely referring to the "uncle", or, in this case, the person being addressed (see also Sections 4.1.8, 5.4.7 and 6.6.

4.1.3 Second Person Pronoun - You
(v) Understood reference

Because choosing an appropriate second person pronoun is so difficult, such a pronoun is often omitted in conversation. Once it is established that a speaker is talking about his listener, or if it is clear from the start of a conversation who the listener must be, then the conversation may begin or continue with no mention of "you" at all. For example, when meeting someone in passing, you might use the greeting: *Nak pergi ke mana [M]/Mau ke mana [1]?* [Where are (you) going?]. There can be no question in such situations who is "I" (the speaker), and who is "you" (the listener).

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

A.	*... dan Bakar sekarang sudah pindah dan tinggal jauh?*
B.	*Ya, jauh.*
A.	*Bagaimana sekarang?*
	(Pause)
A.	*Bagaimana sekarang?*
B.	*Oh, saya? Saya baik.*

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

4.1.4   Third Person Pronouns
(i)   Third Person Singular - He/She

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

1. *Shariah tak ada. **Dia** sudah balik.*
   Shariah isn't here. **She**'s gone home.

1. *Shariah tidak ada. **Dia** sudah pulang.*
   Shariah isn't here. **She**'s gone home.

2. *Saya langgar **meja** tadi. **Meja itu** tak ada di tempat biasa.*

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

2. *Saya tadi nabrak **meja**. **Meja itu** tidak di tempat biasanya.*

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

Dia, however, may be equivalent to the English "it" in Malaysia and Indonesia when used informally. In most of these cases, as in utterances 3-4, the "it" is abstract. As utterance 5 shows, however, some speakers may use *dia* to refer directly to a nonhuman

referent, although *mana dia* may best be seen as a set expression. For utterance 4 an equivalent Indonesian expression is given since *apa dia* would not be used.

3. *Itu **dia**!*
    That's **it!**

3. *Itu **dia**!*
    That's **it!**

4. *Ayub! - Ya, **apa dia**?*
    Ayub! - Yes, **what is it?**

4. *Ayub! - Ya, **ada apa**?*
    Ayub! - Yes, **what is it**?

5. *Emak jumpa kunci di bawah meja. - Mana **dia** sekarang.*

    I (mother) found the key under the table. - Where is **it** now?

5. *Ibu temukan kunci di bawah meja. - Mana **dia** sekarang?*

    I (mother) found the key under the table. - Where is **it** now?

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

6. *Tujuan sepak takraw adalah untuk menyepak bola ke atas jaring supaya **ia** tidak dapat disepak balik.*

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

6. *Tujuan sepak takraw adalah untuk menyepak bola ke atas jaring supaya **ia** tidak dapat disepak kembali.*

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

Ia in Indonesia, however, is more commonly used as an alternative to *dia* than in Malaysia, and can be found in both formal and informal contexts.

7. ***Ia** selalu bicara pelan [1].*
    She always speaks slowly.

8. ***Ia** membaca di tempat tidur, lelah sehabis bekerja [1].*
    He read in bed, tired after working.

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

4.1.4   Third Person Pronouns
(ii)   Third Person Plural - They

In the standard conversational Malay of Malaysia *dia orang* is the equivalent of the English "they". This form is also used in a number of the Malay dialects in Indonesia. In the formal spoken and written Malay of Malaysia, and in all contexts of Indonesian, the equivalent is *mereka*. Both *dia orang* and *mereka*, as was the case with *dia* (see

Section 4.1.4(i)), most commonly have only human referents. Nouns and noun phrases referring to animals or things are expressed by the repetition of the noun and the addition of one of the demonstratives, either *ini* [this] or *itu* [that] (see Section 4.2.2(iii)). The following are examples.

1. *Rajan dan kawan-kawannya tidak mahu belajar lagi. **Dia orang** kata mahu berhenti tahun ini juga [M].*

    Rajan and his friends don't want to study anymore. **They** said they want to stop this very year.

2. *Presiden Amerika Syarikat dan Presiden Rusia mengadakan perundingan awal tahun lalu. **Mereka** berunding mengenai gencatan senjata nuklear.*

    The President of the United States and the President of Russia held talks early last year. **They** discussed nuclear arms limitation.

2. *Presiden Amerika Serikat dan Presiden Rusia mengadakan perundingan awal tahun lalu. **Mereka** berunding mengenai gencatan senjata nuklir.*

    The President of the United States and the President of Russia held talks early last year. **They** discussed nuclear arms limitation.

3. *Ada anjing gigit pakcik saya. **Anjing-anjing itu** liar.*

    Some dogs bit my uncle. **They (Those dogs)** were wild.

3. *Ada anjing gigit paman saya. **Anjing-anjing itu** liar.*

    Some dogs bit my uncle. **They (Those dogs)** were wild.

4.1.5 The Question Pronoun - Who

Siapa is the personal interrogative question pronoun in Malay and Indonesian. It functions as does the interrogative pronoun "who" in English.

1. ***Siapa** telefon tadi nak beritahu emak nak balik lambat? - Emak juga.*

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

1. ***Siapa** tadi yang menelepon dan mengatakan ibu akan terlambat pulang? - Ibu sendiri.*

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

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

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

2. ***Siapa** nama?*
    What (**Who**) is (your) name?

2. *Namanya **siapa**?*
    What (**Who**) is (your) name?

This, however, does not preclude a vast number of Malays in Malaysia from asking: *Apa nama?* [What is (your) name?], neither intending or imparting any sense of impoliteness or impropriety.

4.1.6 Subject, Direct and Indirect Object Pronouns
(i) Description

The personal pronouns presented in Sections 4.1.2-4.1.5 may occur in all roles in the sentence, and therefore may serve as the subject as well as the direct and indirect object which are the nonsubject roles in the sentence. The following sections look at equivalent English translations for each of these roles.

4.1.6 Subject, Direct and Indirect Object Pronouns
(ii) Subject

All of the examples in Sections 4.1.2-4.1.5 showed the personal pronoun as the subject of the sentence. The English equivalents are shown on the following chart, followed by one further example.

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

1. *Saya* belajar lusa.
   I'll study the day after tomorrow.

1. *Saya* belajar lusa.
   I'll study the day after tomorrow.

4.1.6 Subject, Direct and Indirect Object Pronouns
(iii) Direct and Indirect Object

As a direct or indirect object, the equivalent English translations of the Malay and Indonesian pronouns are indicated on the following chart. In the examples which follow the chart, utterance 2 shows the pronoun used as the direct object, and utterance 3 as the indirect object.

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

2. *Yuen San ikut **saya** sampai ke rumah.*
   Yuen San followed **me** to the house.

2. *Ida ikuti **saya** sampai ke rumah.*
   Ida followed **me** to the house.

3. *Guru kata dia beri markah A kepada **saya**.*

   The teacher said he gave **me** an A grade.

3.. *Kata guru dia beri nilai A kepada **saya**.*

   The teacher said he gave **me** an A grade.

4.1.7   Possession
(i)   Pronouns and *punya*

In addition to serving as the subject, direct object and indirect object pronouns, the Malay and Indonesian pronouns also show possession in the noun phrase. The English equivalents of the possessive pronouns are as follows (see also Section 4.1.8).

Person	Number	
	Singular	**Plural**
1st	my	our
2nd	you	your
3rd	his/her	their
Question	whose	whose

1. *Siapa duduk di meja **saya**?*
   Who's sitting at **my** desk?

1. *Siapa duduk di meja **saya**?*
   Who's sitting at **my** desk?

2. *Hassan mahu pinjam salah satu basikal **saya** kerana saya ada dua.*

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

2. *Hassan mau pinjam salah satu sepeda **saya** karena saya punya dua.*

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

The personal pronouns may also be shown as equivalent to the absolute forms of the English possessive pronouns. Used in this way, Malay and Indonesian require the addition of the verb *punya* [to possess] as shown in examples 3-4 following the chart (see also Sections 2.2.1(iii), 2.1.3(v), and 4.1.7(ii)) or repetition of the possessed noun (see also Section 2.2.1(iii)). The utterances with *punya*, however, are very different from the English translation, since the Malay or Indonesian pronoun is the subject of a verbal sentence. A literal translation is shown in parenthesis. The different position of *punya* in the Indonesian utterance 4 is discussed in the next section.

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

3. *Saya **punya** meja ini.*
This desk is mine. (I **possess** this desk).

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

4. *Meja ini saya **punya**.*

Mine is this desk. (It is this desk I **possess**).

4. *Meja ini **punya** saya.*

Mine is this desk. (It is this desk I **possess**).

5. *Meja ini meja saya.*
This desk is mine. (This desk is my desk).

4.1.7 Possession
(ii) Reversing the order of *punya*

The position of *punya* preceding the possessor is extremely common in conversational Indonesian. It is also found in Brunei, and the Malaysian states of Sabah and Sarawak. Colloquially the two utterances in example 6 mean the same thing, even though the word order is different.

6. *Itu **punya** saya.*
*Itu saya **punya**.*

I **own** this. (OR) This is mine.
The utterance *Itu punya saya* is probably a shortened form of *Itu kepunyaan saya* [This is my possession]. This is one way of explaining how the meaning intended arises from an utterance in which the word order of the subject and object is essentially reversed. There are other examples of this type of structure in colloquial Malay and Indonesian. Utterances 7 and 8, for example, have the same meaning in Malaysia.

7. *Pasir **masuk** seluar saya* [M].
Sand **got into** my pants.

8. *Seluar saya **masuk** pasir* [M].
Sand **got into** my pants.

Utterance 8 must also contain the shortened form of a *ke--an* affixed verb exemplified in utterance 9 which follows (see Section 6.4(iii) for a discussion of the *ke--an* affix combination).

9. *Seluar saya **kemasukan** pasir* [M].
My pants **were entered** by sand.

This reversal in the order of subject and object is even more common in conversational Indonesian than it is in conversational Malay. The reason for the reversal appears to be for extra emphasis. The explanation presented previously for example 9, regarding

a verb affixed with *ke--an*, however, would be more difficult to apply to an Indonesian example such as the following.

10. *Rasanya **gagal** saya [1].*
    I think I **failed**.

4.1.7 Possession
(iii) *Punya* showing emphasis

Punya has one further colloquial use in Malaysia, and that is to show emphasis. This is no doubt related to the concept of possession, but here it is the possession of particular attributes. Utterance 11, which is an example of this usage, may not be acceptable to all speakers.

11. *Diah jatuh tergelimpang ke atas tanah dan tergelincir masuk ke dalam parit. **Punya gelak** [M]!*

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

4.1.8 Alternative Pronouns

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

Person	Number	
	Singular	**Plural**
1st	*-ku*	
2nd	*-mu*	*-mu*
3rd	*-nya*	*-nya*

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

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

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

As mentioned in Section 4.1.4(iv), *-nya* may be used in polite Indonesian conversation as a second person pronoun (see also 5.4.7 and 6.6.) Utterances such as *Tinggalnya di mana?* and *Namanya siapa?* when addressed directly to someone are indeed interpreted as meaning, respectively, "Where do you live?" and "What is your name?" In reality, they say "Where does he/she live?" and "What is his/her name?", the *-nya* remaining a third person pronoun.

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

1. *Zainal cuba lari, tetapi penjahat itu memukul**nya**.*

   Zainal tried to run, but the criminal hit **him**.

2. *Saodah rindu pada**mu**.*
   Saodah misses **you**.

3. *Cinta**ku**.*
   My love.

1. *Zainal mencoba lari, tetapi penjahat itu memukul**nya**.*

   Zainal tried to run, but the criminal hit **him**.

2. *Euis rindu pada**mu**.*
   Euis misses **you**.

3. *Cinta**ku**.*
   My love.

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

4. *Saya pinjam buku**nya**.*
   I borrowed **her** book.

5. *Saya pinjam buku anak**nya**.*
   I borrowed **her** child's book.

6. *Saya pinjam buku anak sulung**nya**.* I borrowed **her** oldest child's book.

4. *Saya pinjam buku**nya**.*
   I borrowed **her** book.

5. *Saya pinjam buku anak**nya**.*
   I borrowed **her** child's book.

6. *Saya pinjam buku anak tertua**nya**.* I borrowed **her** oldest child's book.

Dia may be used in place of *-nya* with no change in meaning. In formal contexts such as writing, *-nya* is generally preferred. In contexts such as this, *ia* cannot be used.

7. *Saya pinjam buku anak sulung **dia**.*
   I borrowed **her** oldest child's book.

7. *Saya pinjam buku anak tertua **dia**.*
   I borrowed **her** oldest child's book.

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Additionally, *-nya* may be used to indicate a nonsubject agent in what are generally called passive sentences (see Section 5.4.4]. One example follows.

8. *Surat tersebut dihantar**nya** pagi tadi.*

The letter was sent **by him** this morning.

8. *Surat tersebut dikirim**nya** tadi pagi.*

The letter was sent by **him** this morning.

4.2 Demonstratives

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

4.2.1 Demonstrative Pronouns
(i) General use

Demonstrative pronouns replace nouns or noun phrases, serving to point these out in some particular way (also see Section 2.2.1). The following are examples.

1. *Bakar selalu baca **surat khabar "Utusan Malaysia"**.*

Bakar always reads **the newspaper "Utusan Malaysia"**.

*Bakar selalu baca **ini**.*
Bakar always reads **this**.

1. *Gede selalu baca **surat kabar "Bali Post"** .*

Gede always reads **the newspaper "Bali Post"**.

*Gede selalu baca **ini**.*
Gede always reads **this**.

2. ***Kursus sejarah*** *susah.*
History courses are difficult.

Itu *susah.*
Those are difficult.

2. ***Kursus sejarah*** *sulit.*
History courses are difficult.

Itu *sulit.*
Those are difficult.

3. *Amir beli **kamus besar**.*
Amir bought **a large dictionary**.

*Amir beli **ini**.*
Amir bought **this**.

3. *Amir beli **kamus besar**.*
Amir bought **a large dictionary**.

*Amir beli **ini**.*
Amir bought **this**.

4.2.1   Demonstrative Pronouns
(ii)   Compared to demonstrative adjectives

When used as adjectives, the demonstratives replace the modifier in the noun phrase. This modifier may be a name, such as *Utusan Malaysia/Bali Post*, a noun such as *sejarah* [history], or an adjective such as *besar* [large]. They do not replace the full noun phrase. Utterance 4-6 parallel utterances 1-3 presented above.

4.   *Bakar selalu baca surat khabar* ***"Utusan Malaysia"***.

Bakar always reads the newspaper **"Utusan Malaysia"**.

Bakar selalu baca surat khabar ***ini***.
Bakar always reads **this** newspaper.

4.   *Gede selalu baca surat kabar* ***"Bali Post"***.

Gede always reads the newspaper **"Bali Post"**.

Gede selalu baca surat kabar ***ini***.
Gede always reads **this** newspaper.

5.   *Kursus* ***sejarah*** *susah.*
History courses are difficult.

Kursus ***itu*** *susah.*
Those courses are difficult.

5.   *Kursus* ***sejarah*** *sulit.*
History courses are difficult.

Kursus ***itu*** *sulit.*
Those courses are difficult.

6.   *Amir beli kamus* ***besar***.
Amir bought a **large** dictionary.

Amir beli kamus ***ini***.
Amir bought **this** dictionary.

6.   *Amir beli kamus* ***besar***.
Amir bought a **large** dictionary.

Amir beli kamus ***ini***.
Amir bought **this** dictionary.

The following diagrams should help to make this clearer.

7.

	NOUN PHRASE
	FULL
Bakar selalu baca	*surat khabar "Utusan Malaysia* [M].*"*
Gede selalu baca	*surat kabar "Bali Post* [I].*"*
Bakar/Gede always reads	the newspaper "Utusan Malaysia/Bali Post".
	DEMONSTRATIVE PRONOUN
Bakar selalu baca	***ini*** [M].
Gede selalu baca	***ini*** [I].
Bakar/Gede always reads	this.
	DEMONSTRATIVE ADJECTIVE
Bakar selalu baca	*surat khabar* ***ini*** [M].
Gede selalu baca	*surat kabar* ***ini*** [I].
Bakar/Gede always reads	this newspaper.

8. **NOUN PHRASE**
    FULL
    Kursus sejarah   *susah [M]."*
    Kursus sejarah   *sulit [I]."*
    History courses   are difficult.

    DEMONSTRATIVE PRONOUN
    Itu   *susah [M]."*
    Itu   *sulit [I]."*
    Those   are difficult.

    DEMONSTRATIVE ADJECTIVE
    Kursus itu   *susah [M]."*
    Kursus itu   *sulit [I]."*
    Those courses   are difficult.

9.   **NOUN PHRASE**
                        FULL
    Amir beli   ***kamus besar.***
    Amir bought   a large dictionary.

                        DEMONSTRATIVE PRONOUN
    Amir beli   ***ini.***
    Amir bought   this (it).

                        DEMONSTRATIVE ADJECTIVE
    Amir beli   ***kamus ini.***
    Amir bought   this dictionary.

Since the demonstrative pronoun replaces a full noun phrase, it may stand alone as the subject or object of an utterance. The demonstrative adjective, on the other hand, must occur with the noun in the noun phrase and cannot stand alone. Look at the following example which shows the demonstrative pronoun and adjective in an equational sentence (see section 2.2.1).

10. **Subject**   **Predicate**
                                                   Complement

    NOUN PHRASE   **NOUN PHRASE**
    DEMONSTRATIVE PRONOUN
    Itu   *warna merah*
    That   is the colour red.

    DEMONSTRATIVE ADJECTIVE
    Warna Itu   *warna merah*
    That colour   is the colour red.

4.2.2 Demonstrative Adjectives
(i) General use

Demonstrative adjectives are used when referring to something that was previously discussed or presented, or when identifying something by its relative distance from the speaker or listener. Examine utterances 4-6 in the preceding section 4.2.1(ii).

When used as adjectives, the demonstratives follow the noun and other modifiers or complements associated with it.

1. *Shariah mahu belajar **kursus ini** tahun depan.*

   Shariah is going to study **this course** next year.

2. *Shariah tidak mahu belajar **kursus sejarah ini** tahun lepas.*

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

3. *Semua orang tidak mahu belajar **kursus sejarah yang susah ini**.*

   No one wants to study **this difficult history course**.

1. *Shariah mau ikut **kursus ini** tahun depan.*

   Shariah is going to study **this course** next year.

2. *Shariah tidak mau ikut **kursus sejarah ini** tahun yang lalu.*

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

3. *Semua orang tidak mau ikut **kursus sejarah yang sulit ini**.*

   No one wants to study **this difficult history course**.

4.2.2 Demonstrative Adjectives
(ii) Specific and General Reference

The demonstrative adjectives may also serve a function similar to that of the English article "the", that is, to indicate that a referent (that which is referred to) is specific and not general.

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

4. *Dalam kegelapan saya melanggar orang. - **Orang itu** jatuh.*

   In the darkness I bumped into someone. **The (That) person** fell.

4. *Dalam kegelapan saya menabrak orang. - **Orang itu** jatuh.*

   In the darkness I bumped into someone. **The (That) person** fell.

In the preceding utterance, the *itu* is required to specify the referent *orang* [person] in the second utterance as the same person bumped into in the first utterance. In this way, *itu* functions as does "the" in English. The omission of *itu* in Malay or Indonesian and "the" in English leads to the following set of utterances which convey very different information from utterance 1.

5. *Ada orang jatuh. - Oh ya, dalam kegelapan saya melanggar orang.*

   Someone (A person) fell. - Oh, yes, I bumped into someone in the dark.

5. *Ada orang jatuh. - Oh ya, dalam kegelapan saya menabrak orang.*

   Someone (A person) fell. - Oh, yes, I bumped into someone in the dark.

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

6. *Kopi tidak sedap.*
   Coffee isn't tasty.

6. *Kopi tidak enak.*
   Coffee isn't tasty.

7. *Pagi tadi saya minum kopi.* ***Kopi itu** tidak sedap.*

   This morning I had a cup of coffee. **The (That) coffee** wasn't tasty.

7. *Tadi pagi saya minum kopi.* ***Kopi itu** tidak enak.*

   This morning I had a cup of coffee. **The (That) coffee** wasn't tasty.

8. *Pagi tadi saya minum kopi. Kopi memang tidak sedap.*

   This morning I had some coffee. Coffee really isn't tasty.

8. *Tadi pagi saya minum kopi. Kopi memang tidak enak.*

   This morning I had some coffee. Coffee really isn't tasty.

The statements about coffee in utterance sets 6 and 8 are general, while in 7 the statement is specific. In other words, in 6 and 8 a statement is made about all coffee, not the cup that happens to be drunk at a particular time. In 7, however, a statement is made about a particular cup of coffee. This indication of specific reference is one of the functions of the demonstratives *ini* and *itu* in Malay and Indonesian, and "the" in English.

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

9. *Saya **pinjam** buku semalam.*

   I borrowed **a book** yesterday.
   I borrowed **(some) books** yesterday.

9. *Saya pinjam **buku** kemarin.*

   I borrowed **a book** yesterday.
   I borrowed **(some) books** yesterday.

There is in utterance 9 no indication of which particular book was borrowed, or even how many books were borrowed (see Section 9.1). If a speaker feels it is important to convey the information that "a", that is "just one" book was borrowed, he or she may do so by using the number "one".

10. *Saya pinjam **satu (sebuah) buku** semalam.*

I borrowed **one book** yesterday.

10. *Saya pinjam **satu (sebuah) buku** kemarin.*

I borrowed **one book** yesterday.

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

11. *Orang yang kita jumpa **tadi** sudah balik.*

The person that we met **earlier** has returned home.

11. *Orang yang kita temui **tadi** sudah pulang.*

The person that we met **earlier** has returned home.

In utterance 11, the additional information that the man referred to is the one that was met earlier, is sufficient to distinguish him from other men (see Section 11.2.2(ii)). English, however, still requires "the" when the referent is specific.

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

12. ***Orang itu**, yang kita jumpa tadi, sudah balik.*

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

12. ***Orang itu**, yang kita temui tadi, sudah pulang.*

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

13. ***Orang** yang kita jumpa tadi **itu** sudah balik.*

That person that we met earlier has gone home.

13. ***Orang** yang kita temui tadi **itu** sudah pulang.*

That person that we met earlier has gone home.

In Indonesian, and less so in Malay, the demonstrative *itu* may be used to make noun reference generic. A generic noun is one which refers to a complete set of things that share similar qualities, for example, humans, animals or geographical areas. Equivalents in English are nouns like "the newspaper" (referring to all newspapers), "the mammal" (referring to all mammals) or "the oceans" (referring to all large bodies of water). The tendency in Malay is to simply state the noun without using any demonstrative. The general interpretation as plural or generic has little effect on the meaning one wishes to convey.

14. ***Surat khabar*** *adalah contoh media massa yang berkesan.*

Newspapers are examples of effective mass media.

14. ***Surat kabar itu*** *contoh media massa yang efektif.*

The newspaper is an example of effective mass media.

4.2.2 Demonstrative Adjectives
(iii) Used in place of personal pronouns

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

15. *Guru kesusasteraan Melayu klasik sudah jemu mengajar.* ***Dia/ Guru itu*** *cari kerja lain.*

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

15. *Guru kesusasteraan Melayu klasik sudah jemu mengajar.* ***Dia/ Guru itu*** *mencari pekerjaan lain.*

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

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

16. *Saya pinjam buku semalam.* ***Buku itu*** *tebal.*

I borrowed a book yesterday. **It/ That book** was thick.

16. *Saya pinjam buku kemarin.* ***Buku itu*** *tebal.*

I borrowed a book yesterday. **It/ That book** was thick.

17. *Petani itu nak tangkap burung.* ***Burung itu*** *makan padinya.*

That farmer is going to catch birds. **They/ Those** birds are eating his rice.

17. *Petani itu mau nangkap burung.* ***Burung itu*** *makan padinya.*

That farmer is going to catch birds. **They/ Those birds** are eating his rice.

It is preferable in Malay and Indonesian to repeat the noun when adding the demonstrative, as in the preceding utterances, or to omit the demonstrative all together, rather than substitute the demonstrative for the complete noun phrase. Utterance 18 is preferable to utterance 19.

18. *Bagaimana buku yang dipinjam? -* ***Tebal****.*

How about the book that was borrowed? - **(It was) thick**.

18. *Bagaimana buku yang dipinjam? -* ***Tebal****.*

How about the book that was borrowed? - **(It was) thick**.

19. *Bagaimana buku yang dipinjam? -* ***Itu tebal***.

How about the book that was borrowed? - **It was thick**.

19. *Bagaimana buku yang dipinjam? -* ***Itu tebal***.

How about the book that was borrowed? - **It was thick**.

4.2.2 Demonstrative Adjectives
(iv) Compared to *-nya* to show general reference

The suffix *-nya*, which shows third person possession, the equivalent of the English "his" and "her" (see Section 4.1.8), may also carry the meaning of "its" or "the". When *-nya* is used in this way, it generally refers to something understood from the context of the discussion, not one which need be specifically mentioned.

20. *Biar saya periksa kereta dulu, tuan.* *Mana* ***kuncinya****?*

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

20. *Biar saya periksa mobil dulu, bapak.* *Mana* ***kuncinya****?*

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

In Indonesia, *-nya* is used far more frequently than in Malaysia to show general reference. The meaning conveyed is most commonly "the" in the sense of "its".

21. *Aku ndak senang ke toko itu lagi.* ***Barangnya*** *mahal* [1].

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

When the referent is specific, then a demonstrative pronoun, either *ini* or *itu*, is used.

22. *Aku tak suka pergi ke kedai itu lagi.* *Satu hari dulu aku beli barang di situ.* ***Barang itu*** *mahal, tahu!*

I no longer like going to that shop. One day I bought something there. **It** was expensive, you know!

22. *Aku ndak senang ke toko itu lagi.* *Satu hari dulu aku beli barang di situ.* ***Barang itu*** *mahal, sih!*

I no longer like going to that shop. One day I bought something there. **It** was expensive, you know!

In Indonesia, as well, the referent which is understood or implied need not be as immediate or obvious as in Malaysia. In these cases the equivalent meaning in English appears to be "the". A secondary meaning as "its" is harder to justify.

23. ***Proyeknya*** *sampai bulan depan. Tidak usah kita tergesa-gesa* [1].

The project (the one we discussed some time ago) will go on until next month. There's no need for us to rush.

24. **Soalnya** *begini. Uangnya tidak cukup dan rekening harus dibayar pada akhir bulan ini* [1].

    The problem (the one I'm sure we are both familiar with) is this. The money isn't sufficient and the account has to be paid at the end of the month.

4.2.3 The Questions - What/Which

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

1. *Cari **apa** tadi? - Saya cari kunci/ kunci ini/ ini.*

   What were (you) looking for earlier? - I was looking for a key/ this key/ this.

2. *Mahu beli kereta **yang mana**? - Toyota/ Toyota itu/ Yang itu.*

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

1. *Cari **apa** tadi? - Saya cari kunci/ kunci ini/ ini.*

   What were (you) looking for earlier? - I was looking for a key/ this key/ this.

2. *Mau beli mobil **yang mana**? - Toyota/ Toyota itu/ Yang itu.*

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

It is possible in conversation to omit the *yang* in *yang mana*.

3. *Mahu beli kereta **mana**?*
   Which car do (you) want to buy?

3. *Mau beli mobil **mana**?*
   Which car do (you) want to buy?

4.3 Locatives

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

4.3.1 Locative Pronouns

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

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

Two people conversing within the confines of a room would make use of the locatives *sini* and *situ* to refer to locations within the room. *Sana* would not generally be used. A speaker referring to something visible outside through the window of the room may use *situ* or *sana* depending upon his or her perception of how far that something is. For objects relatively close, *situ* would be chosen rather than *sana*.

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

4.3.2 Locative Prepositions
(i) Preceding locative pronouns

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

4.3.2 Locative Prepositions
(ii) *Di*, *dari* and *ke*

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

1. *Bapa Aziz sudah balik **ke Johor**. Aziz kata dia pun nak balik **ke sana**.*

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

2. *Dua puluh pelajar baru sudah sampai **dari Malaysia** hari ini, tetapi ada sepuluh orang lagi yang mahu datang **dari sana** besok.*

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

1. *Bapak Aziz sudah kembali **ke Solo**. Kata Aziz dia juga mau kembali **ke sana**.*

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

2. *Dua puluh pelajar baru sudah sampai **dari Indonesia** hari ini, tetapi ada sepuluh orang lagi yang mau datang **dari sana** besok.*

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

3. *Orang kata senang tinggal **di Australia**. Saya pun nak tinggal lama **di sini**.*

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

3. *Kata orang gampang tinggal **di Australi**. Saya juga mau tinggal lama **di sini**.*

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

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

4. *Aziz kata dia pun nak balik **sana** ᴹ.*
   Aziz said that he, too, wants to go back **there**.

5. *Saya pun nak tinggal lama **sini** ᴹ.*
   I, too, would like to stay **here** a long time.

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

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

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

6. *Selepas **datang di** Australia, Zainal tinggal beberapa bulan di situ.*

   After **arriving in** Australia, Zainal lived for several months there.

6. *Sesudah **datang di** Australi, Zainal tinggal beberapa bulan di situ.*

   After **arriving in** Australia, Zainal lived for several months there.

7. *Khadijah selalu **datang ke** kelas lambat dan selalu hendak balik cepat.*

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

7. *Khadijah selalu terlambat **datang ke** kuliah dan selalu ingin pulang cepat.*

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

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

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

We are also dealing with differences in regional and dialectal preference, and this is a complicating factor. In general, *datang ke* is the preferred form in Malaysia and *datang di* the preferred form in Indonesia. *Datang ke* would then be most commonly used in both utterance 6 and 7 in Malaysia, and *datang di* in both of these utterances in Indonesia.

There is an alternative to the verb *datang*, and that is *sampai* which basically means "to reach a particular point or destination". *Sampai di* is more commonly used in Malaysia than *datang di*. It is also used in Indonesia.

8. *Zainal **sampai di** Australia beberapa bulan lalu dan hendak tinggal lama di sini.*

8. *Zainal **sampai di** Australi beberapa bulan yang lalu dan mau tinggal lama di sini.*

4.3.2 Locative Prepositions
(iii) *Ke* and *kepada*

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

9. *Anwar **pergi ke pejabat** awal untuk menyelesaikan pekerjaan yang belum habis minggu lepas.*

9. *Anwar **pergi ke kantor** lebih awal untuk menyelesaikan pekerjaan yang belum selesai minggu yang lalu.*

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

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

10. *Tolong bawa surat-surat ini **ke Pejabat Pos** kalau mahu lalu di situ petang nanti.*

10. *Tolong bawa surat-surat ini **ke Kantor Pos** kalau mau lewat di situ sore nanti.*

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

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

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

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

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

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

Kepada indicates direction toward a particular indirect object. The indirect object is usually animate (a person), although there are some exceptions which students may come across as they continue their study of the language.

12. *Tolong berikan buku ini **kepada Siti** sebab saya tidak dapat jumpa dia nanti.*

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

12. *Tolong berikan buku ini **kepada Siti** karena saya tidak bisa ketemu dia nanti.*

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

13. *Kalau pergi ke sana, kirim salam **kepada Ismail**.*

   If you go there, send (my) regards **to Ismail**.

13. *Kalau pergi ke sana, kirim salam **kepada Ismail**.*

   If you go there, send (my) regards **to Ismail**.

Kepada may be shortened in conversation to *pada*. Utterances 12-13 may be re-expressed as 14-15. The English translation remains the same.

14. *Tolong berikan buku ini **pada Siti** sebab saya tidak dapat jumpa dia nanti.*

14. *Tolong berikan buku ini **pada Siti** karena saya tidak bisa ketemu dia nanti.*

15. *Kalau pergi ke sana, kirim salam **pada Ismail**.*

15. *Kalau pergi ke sana, kirim salam **pada Ismail**.*

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

16. *Saya **pergi ke doktor** petang ini. Esok kita boleh tengok wayang.*

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

16. *Saya **ke dokter** sore ini saja. Besok kita bisa nonton film.*

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

4.3.2 Locative Prepositions
(iv) *Kepada, dengan* and *sama*

Kepada is the preferred preposition to introduce the indirect object with verbs such as *katakan* [to say something (to)]and *ceritakan* [tell a story (to)].

17. *Samy **ceritakan kepada saya**, dia pernah ditangkap polis.*

    Samy **told me** he was once caught by the police.

17. *Tono **ceritakan kepada saya**, dia pernah ditangkap polisi.*

    Tono **told me** he was once caught by the police.

Kepada is also the preposition used to introduce the indirect object with verbs such as *janji* [to promise] and *percaya* [to trust], verbs which in English require no preposition before the indirect object.

18. *Hamid **berjanji kepada Rafidah** dia tidak pergi.*

    Hamid **promised Rafidah** that he wouldn't go.

18. *Ajat **berjanji kepada Euis** dia tidak pergi.*

    Ajat **promised Euis** that he wouldn't go.

19. ***Percayalah kepada saya**. Saya tidak pernah bohong.*

    Believe me. I have never lied.

19. ***Percayalah kepada saya**. Saya tidak pernah bohong.*

    Believe me. I have never lied.

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

20. *Saya sempat **bercakap dengan Rajan** tadi, dan dia beritahu saya Mariam juga gagal ujian lalu.*

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

20. *Saya sempat **berbicara dengan Gani** tadi, dan dia bilang Mariam juga gagal ujian yang lalu.*

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

With regard to the verb *cakap*, however, many Malay speakers use the preposition *dengan* [with] in normal conversation where information is shared or exchanged, as in utterance 20, and reserve *kepada* for giving instructions about carrying out a particular task, exemplified in utterance 21. In Indonesia, the verb *katakan* would most likely be used in such circumstances.

21. ***Cakap kepada Sofiah** dan suruh dia datang.*

    Speak to Sofiah and tell her to come.

21. ***Katakan kepada Sofiah** dan suruh dia datang.*

    Speak to Sofiah and tell her to come.

Dengan [with] may also be used in place of *kepada* in utterances 18 and 19, although *kepada* is the preferred preposition. This is shown in utterances 22 and 23.

22. *Hamid **berjanji dengan Rafidah** dia tidak pergi.*

    Hamid **promised Rafidah** that he wouldn't go.

22. *Ajat **berjanji dengan Euis** dia tidak pergi.*

    Ajat **promised Euis** that he wouldn't go.

23. ***Percayalah dengan saya***. *Saya tidak pernah bohong.*

    Believe me. I have never lied.

23. ***Percayalah dengan saya***. *Saya tidak pernah bohong.*

    Believe me. I have never lied.

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

24. *Rosni sudah **berkahwin dengan Razak**.*

    Rosni has already **married Razak**.

24. *Indra sudah **kawin dengan R azak**.*

    Indra has already **married Razak**.

The preposition *sama* is also very commonly used in conversation in both Malaysia and Indonesia. It often takes the place of *dengan*, as can be seen in the following examples which are equivalent to utterances 20, 22 and 23.

25. *Saya sempat **bercakap sama Rajan** tadi, dan dia beritahu saya Mariam juga gagal ujian lalu.*

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

25. *Saya sempat **berbicara sama Gani** tadi, dan dia bilang Mariam juga gagal ujian yang lalu.*

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

26. *Hamd **berjanji sama Rafidah** dia tidak pergi kalau Rafidah tidak setuju.*

    Hamid **promised Rafidah** that he wouldn't go if Rafidah didn't agree.

26. *Ajat **berjanji sama Euis** dia tidak pergi kalau Euis tidak setuju.*

    Ajat **promised Euis** that he wouldn't go if Euis didn't agree.

27. ***Percayalah sama saya***. *Saya tidak pernah bohong.*

    Believe me. I have never lied.

27. ***Percayalah sama saya***. *Saya tidak pernah bohong.*

    Believe me. I have never lied.

4.3.2 Locative Prepositions
(v) *Pada*

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

28. ***Pada tahun 1986*** *berlaku pemberontakan di Filipina.*

    In 1986 there was a revolution in the Philippines.

28. ***Pada tahun 1986*** *terjadi pemberontakan di Filipina.*

    In 1986 there was a revolution in the Philippines.

29. ***Pada pukul berapa*** *mahu saya mula masak?*

    At what time do you want me to start cooking?

29. ***Pada jam berapa*** *Anda ingin saya mulai masak?*

    At what time do you want me to start cooking?

Pada also means "at" in the sense of "during".

30. ***Pada permulaan filem*** *terdapat nama-nama pelakon dan sutradara.*

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

30. ***Pada permulaan film*** *terdapat nama-nama pelaku dan sutradara.*

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

31. ***Pada musim hujan****, hujan memang lebat.*

    During the rainy season, the rain is indeed heavy.

31. ***Pada musim hujan****, hujan memang deras.*

    During the rainy season, the rain is indeed heavy.

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

32. *Lekatkan gambar itu **pada dinding** di sebelah kiri.*

    Stick the picture **on** the left side of **the wall**.

32. *Lekatkan gambar itu **pada dinding** di sebelah kiri.*

    Stick the picture **on** the left side of **the wall**.

33. *Ada kera yang bergayut **pada dahan**.*

    There is a monkey hanging **from a branch**.

33. *Ada kera yang bergayut **pada dahan**.*

    There is a monkey hanging **from a branch**.

34. *Dia letak basikalnya **pada bangku** supaya tidak jatuh.*

    He placed his bicycle **against the bench** so that it wouldn't fall.

34. *Dia sandarkan sepedanya **pada bangku** supaya tidak jatuh.*

    He leaned his bicycle **against the bench** so that it wouldn't fall.

Pada may even be used with indirect objects which are human, as long as the human is conceived of as a set location.

35. ***Kunci ada pada Lop***. *Dia meng-ambilnya tadi.*

    The key is with Lop. He took it earlier.

35. ***Kunci ada pada Des***. *Dia mengambil-nya tadi.*

    The key is with Des. He took it earlier.

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

36. *Adik saya **bekerja pada pemerintah**.*

    My younger brother **works for the government**.

36. *Adik saya **bekerja pada pemerintah**.*

    My younger brother **works for the government**.

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

37. ***Pada pendapat saya***, *kemerdekaan membawa kebaikan dan keburukan-nya kepada negara.*

    In my opinion, independence brings both good and bad things to a country.

37. ***Pada pendapat saya***, *kemerdekaan membawa hal baik dan buruk kepada negara.*

    In my opinion, independence brings both good and bad things to a country.

38. ***Pada umumnya*** *Australia dikenali sebagai negara yang panas.*

    Generally speaking, Australia is known as a hot country.

38. ***Pada umumnya*** *Australia dikenal sebagai negara yang panas.*

    Generally speaking, Australia is known as a hot country.

4.3.2   Locative Prepositions
(vi)   *Dari and Daripada*

Both *dari* and *daripada*, meaning "from", tend to be used interchangeably in Malaysia. *Dari*, however, is preferred with phrases of location and time. In Indonesia *daripada* is used in comparisons and *dari* in other utterances (see Section 8.1).

39. *Jiran saya baru sampai **dari Melbourne**.*

    My neighbour has just arrived **from Melbourne**.

39. *Tetangga saya baru sampai **dari Melbourne**.*

    My neighbour has just arrived **from Melbourne**.

40. *Dari pukul 1:00 sampai pukul 3:00 saya tidak ada di rumah.*

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

40. *Dari jam 1:00 sampai jam 3:00 saya tidak di rumah.*

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

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

41. *Bungkusan daripada ayah sampai malam tadi.*

The package from my father arrived last night.

41. *Bungkusan dari ayah sampai tadi malam.*

The package from my father arrived last night.

42. *Hadiah dari Mariam sungguh mahal.*
The gift from Mariam was very expensive.

42. *Hadiah dari Mariam mahal sekali.*

The gift from Mariam was very expensive.

Daripada is used in statements of comparison, although in certain instances it may be shortened to *dari* or to *pada* in Malaysia (see Section 8.1).

43. *Dulu ejaan bahasa Indonesia **lain daripada** ejaan bahasa Malaysia, tetapi sekarang kedua-duanya hampir sama.*

Before the spelling of Indonesian was **different from** the spelling of Malay, but now the two of them are almost the same.

43. *Dulu ejaan bahasa Indonesia **lain daripada** ejaan bahasa Malaysia, tetapi ejaan keduanya sekarang hampir sama.*

Before the spelling of Indonesian was **different from** the spelling of Malay, but now the two of them are almost the same.

4.3.2   Locative Prepositions
(vii)   *Di, Ke and Dalam*

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

44. *Keluarga saya tinggal **di Perth** sejak tahun 1975.*

My family has lived **in Perth** since 1975.

44. *Keluarga saya tinggal **di Perth** sejak tahun 1975.*

My family has lived **in Perth** since 1975.

45. *Keluarga saya pindah **ke Perth** pada awal tahun 1975.*

My family moved **to Perth** at the beginning of 1975.

45. *Keluarga saya pindah **ke Perth** pada awal tahun 1975.*

My family moved **to Perth** at the beginning of 1975.

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

46. *Saya simpan kasut **di dalam** almari.*
I keep my shoes **in** the wardrobe.

46. *Saya simpan sepatu **di dalam** lemari.*
I keep my shoes **in** the wardrobe.

47. *Mat **masuk ke dalam** teksi sebelum saya dapat memanggil dia.*

Mat **entered** the taxi before I was able to call him.

47. *Wayan **masuk ke dalam** taksi sebelum saya dapat memanggil dia.*

Wayan **entered** the taxi before I was able to call him.

48. ***Di dalam*** *beg ini ada semua keperluan pelajar.*

In this bag are all the requirements of a student.

48. ***Di dalam*** *tas ini ada semua keperluan pelajar.*

In this bag are all the requirements of a student.

Di and *ke* are the more general prepositions. They may be used without *dalam* in each of the preceding utterances, although the use of *dalam* does serve to emphasise the container-like nature of the locations indicated. The utterances which follow re-express utterances 46-48 without *dalam*. The English translation remains the same.

49. *Saya simpan kasut **di** lemari.*

49. *Saya simpan sepatu **di** lemari.*

50. *Mat masuk **ke** teksi sebelum saya dapat memanggil dia.*

50. *Wayan masuk **ke** taksi sebelum saya dapat memanggil dia.*

51. ***Di** begini ada semua keperluan pelajar.*

51. ***Di** tas ini ada semua keperluan pelajar.*

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

52. *Saya simpan kasut **dalam** almari.*

52. *Saya simpan sepatu **dalam** lemari.*

53. *Mat masuk **dalam** teksi sebelum saya dapat memanggil dia.*

53. *Wayan masuk **dalam** taksi sebelum saya dapat memanggil dia.*

54. ***Dalam** beg ini ada semua keperluan pelajar.*

54. ***Dalam** tas ini ada semua keperluan pelajar.*

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

4.3.2 Locative Prepositions
(viii) *Dari* meaning "of"

While the central meaning of *dari* is "from" there are instances where it translates into English as "of". This is more common in Indonesian than Malay, but there are also Malay utterances where this occurs. In addition to the general examples which follow, *dari* commonly translates as "of in phrases such as *salah satu dari* [one of] (see Section 11.1.1(iii)) and *terdiri dari* [is comprised of].

55. *Tujuan **dari** Kecerdasan Buatan adalah untuk menirukan aktivitas mental manusia.*

The aim **of** Artificial Intelligence is to imitate human mental activity.

55. *Arsitektur paket-paket visual yang diberikan kepada pemrogram Windows tersusun **dari** dua lapisan.*

The architecture of the visual packages which are given to Window's programmers is composed **of** two levels.

56. *Drama "Keluarga Nyonya" memaparkan budaya masyarakat Baba dan Nyonya yang merupakan titik awal proses integrasi sebahagian besar **dari** generasi masa kini.*

The drama "Nyonya Family" tells about the culture of the Baba and Nyonya Chinese who represented an early stage in the process of integration **of** the majority of the current generation.

56. *Penggolongan peranakan dan totok menyangkut soal derajat penyesuaian **dari** para perantau Tionghoa terhadap kebudayaan Indonesia.*

The classification "peranakan" and "totok" touch on the question of degree of adjustment **of** the Chinese immigrants toward Indonesian culture.

4.3.3 The Locative Question - Where

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

The locative question pronoun usually occupies the same position in the utterance as the location which replaces it in the answer. It may, however, be shifted to the front of

the utterance for emphasis. The situation in English is different, for the locative question "where" normally comes first in the utterance.

1. *Ghani datang **dari mana**? - Dia datang **dari Seremban**.*

   Where is Ghani coming **from**? - He's coming **from Seremban**.

2. *Baljit nak pergi **ke mana**? - Dia nak pergi **ke bank**.*

   Where is Baljit going **(to)**? - She is going **to the bank**.

3. *Aziz kerja **di mana**? - Dia kerja **di sini**.*

   Where does Aziz work? - He works **here**.

1. *Gede datang **dari mana**? - Dia datang **dari Denpasar**.*

   Where is Gede coming **from**? - He's coming **from Denpasar**.

2. *Megawati mau **ke mana**? - Dia mau **ke bank**.*

   Where is Megawati going **(to)**? - She is going **to the bank**.

3. *Aziz kerja **di mana**? - Dia kerja **di sini**.*

   Where does Aziz work? - He works **here**.

The more emphatic forms of these utterances, in which the question pronoun is moved to the front, are as follows.

4. ***Dari mana** Ghani datang?*
   Where is Ghani coming **from**?

5. ***Ke mana** Baljit nak pergi?*
   Where is Baljit going **(to)**?

6. ***Di mana** Aziz kerja?*
   Where does Aziz work?

4. ***Dari mana** Gede datang?*
   Where is Gede coming **from**?

5. ***Ke mana** Megawati mau pergi?*
   Where is Megawati going **(to)**?

6. ***Di mana** Aziz kerja?*
   Where does Aziz work?

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

7. *Baljit nak pergi **mana** [M]?*
   ***Mana** Baljit nak pergi [M]?*

8. *Aziz kerja **mana** [M]?*
   ***Mana** Aziz kerja [M]?*

4.4 Interrogatives
(i) Introduction

Interrogative pronouns are question words which substitute for the specific noun or noun phrase which will later be supplied in answer to the question. Discussed in the

following sections are the individual interrogative pronouns, word order in the utterance, and a comparison between the various terms for "when"and "whenever".

4.4 Interrogatives
(ii) Pronouns

Siapa [who] or [whom] substitutes for noun phrases referring to humans, *mana* [where] for noun phrases referring to place (see Section 4.3.3), and *bila* or *kapan* [1] [when] for noun phrases referring to time. *Apa* [what] may substitute for general noun phrases which fit neither of the categories introduced above, or for whatever clause is called for in answer to the specific question asked. *Mana*, which also means "which", may substitute for noun phrases referring to humans, or for general noun phrases (see Section 4.2.3).

As in English, the difference between *mana* [which] and *apa* [what] is one of specificity. *Mana* is more specific, and *apa* is more general. For example, if one were to walk into a shop, the salesperson might ask, *Cari apa?* [What are (you) looking for?]. After the possible items for purchase have been narrowed down to a particular choice, however, the question will most likely change and *mana* will probably be used: *Mahu beli yang mana, merah atau putih?* [M] / *Mau beli yang mana, merah atau putih* [1]*?* [Which would you like to buy, the red or the white?].

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

1. ***Siapa** telefon malam semalam? - **Sofiah**.*

   Who telephoned last night? - **Sofiah**.

   *Sofiah telefon **siapa** malam semalam? - **Saya**.*

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

2. ***Di mana** kita berjumpa nanti? - **Di perhentian bas**.*

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

3. ***Bila** sampai? - **Dua hari lalu**.*
   When did you arrive? - **Two days ago**.

4. *Mahu minum **apa**? - **Kopi**.*

   What do (you) want to drink? - **Coffee**.

1. ***Siapa** yang menelepon tadi malam? - **Sofiah**.*

   Who telephoned last night? - **Sofiah**.

   *Sofiah menelepon **siapa** tadi malam? - **Saya**.*

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

2. ***Di mana** kita bertemu nanti? -**Di perhentian bis**.*

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

3. ***Kapan** ke mari? - **Dua hari yang lalu.***
   When did you get here? - **Yesterday**.

4. *Mau minum **apa**? - **Kopi**.*

   What do (you) want to drink? - **Coffee**.

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5. *Mahu **yang mana**, merah atau putih?*
   *- **Merah**.*

   Which do you want, the red or the white? - The **red**.

5. *Mau **yang mana**, merah atau putih? - **Merah**.*

   Which do you want, the red or the white? - The **red**.

In the answers to each of the above questions, a particular noun or noun phrase replaces the interrogative pronoun.

6. ***Sofiah** telefon malam semalam.*
   Sofiah telephoned last night.

   *Sofiah telefon **saya** malam semalam.*
   Sofiah telephoned **me** last night.

6. ***Sofiah** yang menelepon tadi malam.*
   Sofiah telephoned last night.

   *Sofiah menelepon **saya** tadi malam.*
   Sofiah telephoned **me** last night.

7. *Kita berjumpa nanti **di perhentian bas**.*

   We'll meet later **at the bus stop**.

7. *Kita bertemu nanti **di perhentian bis**.*

   We'll meet later **at the bus stop**.

8. *Saya sampai **dua hari lalu**.*
   I arrived **two days ago**.

8. Saya ke mari **dua hari yang lalu**.
   I got here two days ago.

9. *Saya mahu minum **kopi**.*
   I would like to drink **coffee**.

9. *Saya mau minum **kopi**.*
   I would like to drink **coffee**.

10. *Saya mahu beli **yang merah**.*
    I want to buy **the red one**.

10. *Saya mau beli **yang merah**.*
    I want to buy **the red one**.

4.4   Interrogatives
(iii)   Word Order

Interrogative pronouns, except for *bila* and *kapan* [1] [when], do not normally occur at the beginning of an utterance, although they are commonly moved to this position for emphasis. This is unlike the situation in English where such pronouns normally begin the utterance.

If the interrogative pronoun were placed anywhere else in the English utterance but the first position, not only would there be a change in emphasis, but a change in assumptions on the part of the speaker as well. This is not the case in Malay or Indonesian.

Questions like "Sofiah telephoned who/whom last night?" and "We'll meet where later?" are not neutral, but are usually asked on a second occasion with some surprise or for some additional clarification. Someone usually asks "We'll meet where later?" or "Sofiah telephoned who/whom last night?" if he or she didn't understand or can't believe the first answer given. Lack of understanding or disbelief would be further distinguished by different intonation patterns.

The following pairs of questions are equally possible in Malay or Indonesian. The first example in each set should be regarded as neutral and the second as more emphatic. It must be remembered, however, that none of these questions occur naturally in isolation. They are always part of a conversational context, and it is really that context which determines the word order which will be used.

The English translations which follow attempt to capture the emphasis indicated by the Malay or Indonesian utterances. The English does not necessarily follow the exact word order of those utterances.

1. *Sofiah telefon **siapa** malam semalam?*

   Who/whom did Sofiah call last night?

   ***Siapa** Sofiah telefon malam semalam?*

   Who was it that Sofiah called last night?

2. *Kita berjumpa **di mana** nanti?*
   Where will we meet later?

   ***Di mana** kita berjumpa nanti.*

   We'll meet **where** later? (OR) Where will we meet later?

3. ***Bila** sampai?*
   When did you arrive?

   *Sampai **bila**?*
   When was it that you arrived?

4. *Mahu minum **apa**?*
   What do you want to drink?

   ***Apa** mahu minum?*
   What is it you'd like to drink?

5. *Mahu **yang mana**, merah atau putih?*

   Which do you want, the red or the white?

   ***Yang mana** mahu, merah atau putih?*

   Which is the one you want, the red or the white?

1. *Sofiah menelepon **siapa** tadi malam?*

   Who/whom did Sofiah call last night?

   ***Siapa** Sofiah telepon tadi malam?*

   Who was it that Sofiah called last night?

2. *Kita berjumpa **di mana** nanti?*
   Where will we meet later?

   ***Di mana** kita berjumpa nanti.*

   We'll meet **where** later? (OR) Where will we meet later?

3. ***Kapan** ke mari?*
   When did you get here?

   *Ke mari **kapan**?*
   When was it that you got here?

4. *Mau minum **apa**?*
    What do you want to drink?

   ***Apa** mau minum?*
   What is it you'd like to drink?

5. *Mau **yang mana**, merah atau putih?*

    Which do you want, the red or the white?

   ***Yang mana** mau, merah atau putih?*

   Which is the one you want, the red or the white?

4.4 Interrogatives
(iv) When and whenever

In Malaysia *bila* means both "when" and "whenever". *Apabila* is more restricted in its usage, meaning only "whenever". In Indonesia, *bila* commonly means "whenever". *Apabila* is reserved for literary usage and is quite rare. *Bila*, in Malaysia, is always the choice for ordinary conversation, and *apabila* for more formal speaking and writing.

1. ***Bila/Apabila** Ah Lan sampai, beritahu saya.*

   When/Whenever Ah Lan comes, let me know.

1. ***Bila** Eni sampai, beritahu saya.*

   When/Whenever Eni comes, let me know.

2. ***Bila/Apabila** saya telefon Mei Lan, emak dia selalu kata dia tidak ada di rumah.*

   When/Whenever I telephone Mei Lan, her mother always says she isn't at home.

2. ***Bila** saya telepon Yuni, ibunya selalu mengatakan dia tidak di rumah.*

   When/Whenever I telephone Yuni, her mother always says she isn't at home.

When a context only allows for an interpretation of "when" and not "whenever", only *bila* may be used in Malaysia. In Indonesia *kapan* [when] is commonly used in such contexts. *Bila*, however, is also correct, although its acceptability will depend on the region in which it is used.

3. ***Bila** mahu pergi? - Sekarang pun boleh, besok pun boleh.*

   When do (you) want to go? - Now is ok, or tomorrow is also ok.

3. ***Kapan** mau berangkat? - Sekarang boleh, besok pun boleh.*

   When do (you) want to go? - Now is ok, or tomorrow is also ok.

4. ***Bila** filem itu mula? - Minggu depan.*

   When does that film begin? - Next week.

4. ***Kapan** film itu mulai? - Minggu depan.*

   When does that film begin? - Next week.

In the areas of Indonesia where *bila* is not common, the terms *ketika, waktu* or *saat* are used in its place. These terms are used differently from *kapan*. *Kapan* is most commonly used in single utterances which mention only one point in time, in utterances such as *Kapan mau berangkat ke Jakarta[1]?* [When are you leaving for Jakarta?] and *Kapan dia sampai[1]?* [When did she arrive?]. These utterances ask the question "when". *Waktu* or *pada waktu*, *ketika* and *saat* are used as subordinating conjunctions which set the time of one part of an utterance relative to another. These terms do not ask the question "when".

5. ***Waktu** saya mau berangkat ke Jakarta, istri saya menelepon[1].*
   When I was about to leave for Jakarta, my wife telephoned.

6. **Ketika** *dia sampai, saya sedang makan* [1].
 When she arrived, I was eating.

 Kapan, however, is also used when two utterances are joined together. Its use is still different from *ketika, waktu* or *saat*. When *kapan* is used, each utterance is seen as representing a different point in time, points which may be quite independent from each other. One utterance is a statement, the other is a question. *Ketika, waktu* or *saat* do not ask questions. Both of the utterances linked with these terms are statements. Look at the following utterances.

7. *Saya belum tahu **kapan** orang itu mau berangkat* [1].
 I still don't know **when** that person is going to leave.

8. *Istri saya tidak bilang **kapan** dia mau pulang* [1].
 My wife didn't say **when** she was coming home.

 In utterance 7 we have the two independent utterances. The first is the statement: *Saya belum tahu (sesuatu)*. [I still don't know (something)]. The second is the question: *Kapan orang itu mau berangkat?* [When is that person going to leave?]

 In utterance 8, the two independent utterances are the statement: *Istri saya tidak bilang (sesuatu)*. [My wife didn't tell me (something)] and the question: *Kapan dia mau pulang?* [When is she coming home?]

 Utterances 9 and 10 are parallel utterances which should help to clarify the difference between *kapan* and *ketika, waktu* and *saat*.

9. *Amin tidak dengar **ketika** istrinya bilang dia tidak pulang malam ini* [1].
 Amin wasn't listening **when** his wife said she wouldn't be coming home this evening.

10. *Amin tidak dengar **kapan** istrinya bilang dia tidak pulang malam ini* [1].
 Amin didn't hear **when** his wife said she wouldn't be coming home this evening.

 In utterance 9, we have two utterances, one of which is made dependent on the other by the subordinating conjunction *ketika*. The time of one utterance is set relative to the time of the other. Both utterances are statements. No question is being asked.

Amin tidak dengar.	*ketika*	*Istrinya bilang dia tidak pulang malam ini.*
Amin wasn't listening.	when	His wife said she wouldn't be coming home this evening

 In utterance 10, we have two utterances which function quite independently. The time of one utterance is not set relative to the time of the other. The first utterance is a statement. The second is a question.

Amin tidak dengar.	*Kapan istrinya bilang dia tidak pulang malam ini?*
Amin didn't hear (something).	When did his wife say she wouldn't be coming home this evening?

In Malaysia *masa* or *pada masa* is more common than *waktu* or *pada waktu*, although both sets of terms may be used. *Ketika* is also used in Malaysia, though less commonly and far less conversationally than in Indonesia.

11. ***Pada masa*** *saya dilahirkan, bapa sedang menganggur* ᴹ.
    When I was born, my father was unemployed.

If the meaning conveyed by "when" is "in the event that", then *kalau* [if] may be used.

12. *Biasanya orang tanya **kalau** kurang faham.*

    Usually people ask **when** they don't understand.

13. ***Kalau*** *sudah siap, beritahu saya.*
    When you're ready, let me know.

12. *Biasanya orang tanya **kalau** kurang mengerti.*

    Usually people ask **when** they don't understand.

13. ***Kalau*** *sudah siap, beritahu saya.*
    When you're ready, let me know.

4.5   Indefinite Pronouns

There are three different sets of pronouns which are generally referred to as indefinite. The first set may be seen as general, exemplified by pronouns such as "anyone" and "anything", the second as specific, exemplified by pronouns such as "someone" and "something", and the third set as distributive, exemplified by pronouns such as "everyone" and everything".

4.5.1   General Indefinite Pronouns
(i)   Form and use

This set of indefinite pronouns, exemplified by "anyone", "anything", "anywhere", and "anytime" is formed using the interrogative pronouns in Malay and Indonesian. They may be formed in four different ways. The interrogative pronoun may be preceded by *barang* [literally: thing], followed by *pun* meaning "too" or "even", reduplicated, or followed by *saja* meaning "only". The use of *pun* or reduplication is most common in Malaysia. The common choice for positive utterances in Indonesia is the addition of *saja*, although *pun* may also be used. *Saja* is not used in this way in Malaysia. In Indonesia, reduplicated forms are more general than forms with *saja* and are used most commonly in negative utterances (see Section 4.5.1(iii)).

Barang, is restricted in its use to the pronouns *siapa* [who], and *apa* [what] in Malaysia [Iskandar, *Kamus Dewan*]. In Indonesia it may also occur with *bila* [when] and *mana* [where] [Echols and Shadily, *An Indonesian-English Dictionary*]. *Barang*, however,

is no longer common in modern standard Malay or Indonesian, and for this reason it is shown as an option in the initial presentation which follows, but is not included in the example utterances.

siapa	who
barang siapa	whoever, anyone
siapa pun	
siapa-siapa / sesiapa [M]	
siapa saja [I]	
apa	what
barang apa	whatever, anything
apa pun	
apa-apa	
apa saja [I]	
mana	where
barang di/ke mana [I]	wherever, anywhere
di/ke mana pun	
di/ke mana-mana	
di/ke mana saja [I]	
mana	which
yang mana-mana	whichever, any which one
yang mana pun	
yang mana saja [I]	
bila	when
barang bila [I]	whenever, anytime
bila pun [M]*/kapan pun* [I]	
bila-bila [M]	
kapan saja [I]	

Kapan-kapan carries the specific meaning "at some time" (see Section 9.2).

The following utterances exemplify use of the indefinite pronouns.

1. ***Siapa pun/Siapa-siapa*** *boleh baca buku di perpustakaan, tetapi untuk meminjam buku mesti minta kebenaran.*

   Anyone can read books in the library, but to borrow books, (one) must ask permission.

2. ***Apa pun/Apa-apa*** *orang itu kata, kita tidak boleh percaya.*

   Anything that person says, we can't believe.

1. ***Siapa pun/Siapa saja*** *boleh baca buku di perpustakaan, tetapi untuk meminjam buku harus minta izin.*

   Anyone can read books in the library, but to borrow books, (one) must ask permission.

2. ***Apa pun/Apa saja*** *yang dikatakan orang itu, kita tidak bisa percaya.*

   Anything that person says, we can't believe.

3. ***Ke mana pun/Ke mana-mana*** *orang kaya pergi, boleh hidup dengan mewah.*

   Wherever a rich person goes, (he/she) can live luxuriously.

4. ***Yang mana pun/Yang mana-mana*** *perempuan itu mahu, berilah kepada dia.*

   Whichever one that woman wants, give it to her.

5. ***Bila pun/Bila-bila*** *mahu bercakap, saya ada di rumah.*

   Whenever (you) want to talk, I'll be at home.

3. ***Ke mana pun/Ke mana saja*** *orang kaya pergi, bisa hidup dengan mewah.*

   Wherever a rich person goes, (he/she) can live luxuriously.

4. ***Yang mana pun/Yang mana saja*** *perempuan itu mau, berikan kepada dia.*

   Whichever one that woman wants, give it to her.

5. ***Kapan saja*** *mau berbicara, saya ada di rumah.*

   Whenever (you) want to talk, I'll be at home.

For additional emphasis, both *barang* and *pun* may be used with the same interrogative pronoun. This occurs in Malaysia. In Indonesia it would be rare. For example, it is possible to say *barang siapa pun* [anyone at all] or *barang apa pun* [anything at all]. *Pun* may be used with a reduplicated interrogative pronoun to indicate the same type of emphasis: *siapa-siapa pun* [anyone at all]; *apa-apa pun* [anything at all].

In Indonesia, the use of *saja* with an interrogative pronoun in interrogative utterances has an additional meaning which is not shared by Malaysia. It is inclusive and asks for an enumeration of people, places or things that might fit into the particular set asked about. The following are examples.

6. ***Siapa saja*** *yang boleh baca buku di perpustakaan?* [1]
   Who are the people who can read books in the library?

7. ***Apa saja*** *yang dikatakan orang itu?* [1]
   What are all the things that person said?

8. ***Ke mana saja*** *orang itu mau pergi?* [1]
   What are the places that man is going to?

9. ***Yang mana saja*** *perempuan itu mau beli?* [1]
   Which are the things that woman wants to buy?

4.5.1   General Indefinite Pronouns
(ii)   The expression of "any"

When the indefinite pronouns are used to modify nouns, then the meaning conveyed in English is "any". Note that while there is only one word in English for "any", in

Malay and Indonesian there are four: *siapa, apa, mana* and *bila* ^M / *kapan* ^I which are selected based upon the noun modified.

10. ***Guru siapa-siapa*** *boleh mengajar bahasa, asalkan bahasa itu bahasanya sendiri. Betul, tak?*

Anyone's teacher can teach a language, as long as the language is his/her own. Isn't that true?

10. ***Guru siapa pun*** *bisa mengajar bahasa, asalkan bahasa itu bahasanya sendiri, Betul, kan?*

Anyone's teacher can teach a language, as long as the language is his/her own. Isn't that true?

11. *Puan mahu kain warna apa? -* ***Warna apa pun*** *boleh.*

What colour would you (Mrs) like? - **Any colour** will do.

11. *Ibu mau kain warna apa? -* ***Warna apa pun*** *boleh.*

What colour would you (Mrs) like? - **Any colour** will do.

12. ***Tempat mana-mana pun*** *boleh untuk mesyuarat kita, asalkan tidak hujan.*

Any place will do for our meeting, as long as it doesn't rain.

12. ***Tempat mana saja*** *boleh untuk pertemuan kita, asalkan tidak hujan.*

Any place will do for our meeting, as long as it doesn't rain.

13. ***Bila-bila*** *mereka kata sesuai, waktu itu juga kami selesaikan.*

Any time they say is suitable, that's the time we will complete it.

13. ***Kapan saja*** *kata mereka terserah, waktu itu juga akan kami selesaikan.*

Any time they say is suitable, that's the time we will complete it.

In utterance 10, *guru siapa-siapa / guru siapa pun* does not give us the meaning "any teacher" but "anyone's teacher". For the meaning "any teacher" *guru mana-mana* ^M/ *guru mana saja* ^I, literally meaning "whichever teacher", must be used.

14. ***Guru mana-mana*** *boleh mengajar bahasa, asalkan bahasa itu bahasanya sendiri. Betul, tak?*

Any teacher can teach a language, as long as the language is that person's own. Isn't that true?

14. ***Guru mana saja*** *bisa mengajar bahasa, asalkan bahasa itu bahasanya sendiri. Betul, kan?*

Any teacher can teach a language, as long as the language is that person's own. Isn't that true?

4.5.1 General Indefinite Pronouns
(iii) Form and use in negative utterances

The negative of the indefinite pronouns is formed by negating the verb in the sentence, not by negating the indefinite pronoun. In other words, there is no direct equivalent to

the English "no one", "nothing", "nowhere", "none of these", and "no time". These equivalents are obtained by using the positive indefinite pronouns in negative sentences. In Indonesia, as mentioned in Section 4.5.1(i), the reduplicated form of the pronoun is used in negative utterances, not the form with *saja*. Forms with *pun* are also acceptable. The following are examples.

15. ***Siapa pun tidak*** *datang* ᴹ.
No one came.

16. *Saya **tidak** mahu beli **apa-apa**.*	16. *Saya **tidak** mau beli **apa-apa**.*
I don't want to buy **anything**. (OR) I want to buy **nothing**.	I don't want to buy **anything**. (OR) I want to buy **nothing**.
17. *Khadijah **tidak** pergi **ke mana-mana**.*	17. *Khadijah **tidak** pergi **ke mana-mana**.*
Khadijah didn't go **anywhere**? (OR) Khadijah went **nowhere**.	Khadijah didn't go **anywhere**? (OR) Khadijah went **nowhere**.
18. *Mahu yang mana, besar, sedang atau kecil? - Saya **tidak** mahu **yang mana-mana**.*	18. *Mau yang mana, besar, sedang atau kecil? - Saya **tidak** mau **yang mana-mana**.*
Which one do (you) want, the large, medium or small? - I don't want **any** of them. (OR) I want **none** of them.	Which one do (you) want, the large, medium or small? - I don't want **any** of them. (OR) I want **none** of them.
19. ***Bila-bila pun*** *saya **tak** akan cakap dengan dia.*	19. *Sampai **kapan pun** saya **tidak** akan bicara dengan dia*
I won't talk to him at **any time**. (OR) At **no time** will I talk to him.	I won't talk to him at **any time**. (OR) At **no time** will I talk to him.

The only exception to the above rule requiring the verb to be negated to express a negative indefinite pronoun, and not the indefinite pronoun itself, is with regard to *siapa*. In addition to utterance 15, which is used in Malaysia, it is also possible to say the following, used in both Malaysia and Indonesia.

20. ***Tidak siapa pun*** *(yang) datang.* **No one** came.	20. ***Tidak siapa pun*** *(yang) datang.* **No one** came.

To express the concept of "never", *pernah* is used as long as the event referred to occurred in the past (see Section 3.2.1(iii)). If a future event is referred to, then *bila-bila* ᴹ */ kapan* ᴵ *(pun)* or *sampai bila-bila* ᴹ */ sampai kapan* ᴵ *(pun)* [literally: whenever] or [until whenever], is most commonly used.

21. *Saya **tidak pernah** cakap dengan dia.* I have **never** spoken to him.	21. *Saya **tidak pernah** bicara dengan dia.* I have **never** spoken to him.

22. *Saya **tak akan** cakap dengan dia sampai **bila-bila pun**.*

I **will never** speak to him.

22. *Saya **tidak akan** bicara dengan dia sampai **kapan pun**.*

I **will never** speak to him.

In Indonesian, however, *pernah* may sometimes also be used to refer to future events.

23. *Masalah keuangan seperti yang dialami negara-negara yang sedang berkembang **tidak akan pernah** selesai [1].*

Financial problems such as those experienced by developing countries **will never be** solved.

4.5.2 Specific Indefinite Pronouns

These indefinite pronouns, exemplified by pronouns such as "someone" and "something", are expressed in different ways. To express the equivalent of "someone", *orang* [person] is used. An alternative to *orang*, particularly in Indonesian, is *seorang*.

1. ***Orang** datang.*
   Someone is coming.

1. ***Seorang** datang.*
   Someone is coming.

2. ***Ada orang** (yang) datang.*
   There is someone coming.

2. ***Ada orang** (yang) datang.*
   There is someone coming.

Orang is also equivalent to the English "one", "someone" or "they" in contexts such as the following.

3. ***Orang tidak** dibenarkan merokok di dalam kelas.*

   One is not permitted to smoke in class.

3. ***Orang tidak** diizinkan merokok di dalam kelas.*

   One is not permitted to smoke in the classroom.

4. ***Orang** jual minuman di belakang.*

   They sell drinks at the back. (OR)
   Someone sells drinks at the back.

4. ***Orang** jual minuman di belakang.*

   They sell drinks at the back. (OR)
   Someone sells drinks at the back.

Mereka [they] may be used in formal speaking or in writing in place of *orang* in contexts such as utterance 4.

5. ***Mereka** jual minuman di belakang.*
   They sell drinks at the back.

5. ***Mereka** jual minuman di belakang.*
   They sell drinks at the back.

Orang in particular contexts also is equivalent to the English "someone else's". The following are examples.

6. *Kalau tidak tahu adat sopan-santun, bagaimana boleh hidup di **negeri orang**?*

If you don't know the traditions of politeness, how can you live in **someone else's country**?

6. *Kalau tidak tahu adat sopan-santun, bagaimana bisa hidup di **negeri orang**?*

If you don't know the traditions of politeness, how can you live in **someone else's country**?

7. *Tak patut kita masuk ke **rumah orang** tanpa kebenaran.*

It is not right for us to enter **someone else's house** without permission.

The equivalent of "something" is *sesuatu*.

7. *Tidak baik kita masuk ke **rumah orang** tanpa izin.*

It is not right for us to enter **someone else's house** without permission.

8. *Diamlah. Guru mahu katakan **sesuatu**.*

Be quiet. The teacher wants to say **something**.

8. *Diam. Guru mau mengatakan **sesuatu**.*

Be quiet. The teacher wants to say **something**.

9. *Tunggu sekejap. Saya pun mahu beli **sesuatu**.*

Wait a minute. I, too, want to buy **something**.

9. *Tunggu sebentar. Saya juga mau beli **sesuatu**.*

Wait a minute. I, too, want to buy **something**.

Barang [thing] may be used to mean "something" if the something is a physical or concrete item, and not abstract. In other words, *barang* may be used in place of *sesuatu* in utterance 9, but not 8.

10. *Tunggu sekejap. Saya pun mahu beli **barang**.*

10. *Tunggu sebentar. Saya juga mau beli **barang**.*

"Somewhere" may be expressed as *satu tempat* ^{M}/ *suatu tempat* ^{I}, literally "a place".

11. *Saya pergi ke **satu tempat**.*

I went **somewhere**? (OR) I went to a (particular) place.

11. *Saya pergi ke **suatu tempat**.*

I went **somewhere**? (OR) I went to a (particular) place.

It is more common, however, to answer the question *Pergi ke mana?* [Where did (you) go?] with an utterance such as 12, or to avoid giving a specific answer as exemplified in utterance 13.

12. *Pergi ke mana? - Saya tidak pergi ke mana-mana / Ke gereja.*

   Where did you go? - I didn't go anywhere / To the church.

13. *Pergi ke mana? - Saya jalan-jalan sebentar / Ke sana.*

   Where did you go? - I walked around a while / Over there.

Of all of the forms introduced, only *orang* may be negated to give the equivalent of the English "no one". *Orang*, however, may not be negated directly. The verb or *ada* in the sentence must be negated. This is the same pattern seen in the discussion of the general indefinite pronouns (see Section 4.5.1(iii)).

14. ***Orang tidak*** *datang.*

   No one came. (OR) Someone didn't come.

15. ***Tidak ada orang*** *(yang) datang.*

   No one came. (OR) There was no one (who) came.

4.5.3 Distributive Indefinite Pronouns

Indefinite pronouns such as "everyone" and "everything", are most commonly expressed by *semua* [all]. In the case of "everyone", *semua* precedes *orang* [person], and with "everything", *semua* precedes *barang* [thing].

1. ***Semua orang*** *sudah sampai.*
   Everyone has already arrived.

2. *Emak sudah beli* ***semua barang*** *yang diperlukan.*

   Mother has already bought **all** of the things required.

Since *orang* and *barang* are usually understood from the context of the utterance, it is usually possible to omit these.

3. ***Semua*** *sudah sampai.*

4. *Emak sudah beli* ***semua*** *yang diperlukan.*

When "everything" refers to something that is abstract, and not a physical or concrete item or object, *barang* cannot be used. *Semua* is usually used alone, or with words such as *perkara*[M] or *hal*.

5.	*Gopal hendak beritahu kita* **semua** *yang mustahak sebelum dia bercuti.*	5.	*Anwar ingin beritahu kita* **semua** *hal penting sebelum dia berlibur.*
	Gopal wants to tell us **everything** that is important before he goes on holiday.		Anwar wants to tell us **everything** that is important before he goes on holiday.

Setiap or *tiap-tiap* meaning "each" or "every" is different from *semua* meaning "all", and students should be careful not to confuse the two. In Malaysia, *setiap* and *tiap-tiap* may be used interchangeably. In Indonesia, *tiap-tiap* would be quite rare, saved perhaps for occasions of emphasis such as "each and every". *Setiap*, however, is frequently shortened in Indonesian conversation to just *tiap*. Compare utterance 6 with utterances 1 and 3.

6.	**Setiap orang** *yang sudah sampai kata ada banyak kemalangan di jalan raya.*	6.	*Kata* **setiap orang** *yang sudah sampai banyak kecelakaan di jalan raya.*
	Each person who has arrived has said there were many accidents on the highway.		**Each person** who has arrived has said there were many accidents on the highway.

"Everywhere" is generally the same as "wherever" and "anywhere" in Malaysia and may be expressed as *di/ke mana pun* or *di/ke mana-mana*. In Indonesia, however, it is possible to see a difference here between the more general *di/ke mana-mana* [everywhere] and the less general *di/ke mana saja*[1] [anywhere] or [wherever]. It is also possible to say *semua tempat* [all places] in both Malaysia and Indonesia, although this is less common.

7.	*Saya cari cincin saya* **di mana-mana**, *tetapi belum jumpa lagi.*	7.	*Saya cari cincin saya* **di mana-mana**, *tetapi masih belum menemukannya.*
	I looked for my ring **everywhere**, but haven't found it yet.		I looked for my ring **everywhere**, but haven't found it yet.

8. **Di mana saja** *saya cari cincin itu, orang selalu mengatakan tidak ada*[1].

Wherever I looked for that ring, there was always someone who said it wasn't there.

"Every time" may be expressed either as *setiap kali* or *tiap-tiap kali*[M], although *bila-bila*[M] or any of its variants, meaning "whenever" or "anytime", may also be used.

9. *Setiap kali* saya kata sesuatu, orang itu selalu membangkang.

    Every time I say something, that person always opposes it.

9. *Setiap kali* saya mengatakan sesuatu, orang itu selalu membantah.

    Every time I say something, that person always opposes it.