

Chapter 11

NUMBERS AND TIME

11. NUMBERS and TIME

11.1 Numbers

Discussed in this section are the cardinal and ordinal numbers, fractions, mathematical functions and numerical classifiers.

11.1.1 Cardinal Numbers

(i) Introduction

The basic cardinal numbers are as follows.

<i>satu</i>	1	one
<i>dua</i>	2	two
<i>tiga</i>	3	three
<i>empat</i>	4	four
<i>lima</i>	5	five
<i>enam</i>	6	six
<i>tujuh</i>	7	seven
<i>lapan</i> ^M / <i>delapan</i> ^I	8	eight
<i>sembilan</i>	9	nine

Satu [one] has a combining form which is *se-*. This does not derive from *satu*, but from *esa*, also meaning "one", which is rarely used.

The root form for "tens" is *puluh*, and this combines with the preceding units to form multiples of ten. The word for "ten" is always *sepuluh* and never *satu puluh*.

<i>sepuluh</i>	10	ten
<i>dua puluh</i>	20	twenty
<i>tiga puluh</i>	30	thirty
<i>empat puluh</i>	40	forty
<i>lima puluh</i>	50	fifty
<i>dll.</i>		etc.

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To form divisions between multiples of ten from 20 to 100, the units 1-9 are added.

<i>dua puluh tiga</i>	23	twenty three
<i>tiga puluh empat</i>	34	thirty four
<i>empat puluh lima</i>	45	forty five
<i>lima puluh enam</i>	56	fifty six
<i>dll.</i>		etc.

The root form for "teens" in Malay and Indonesian is *belas*, and this combines with the units from 1-9 to form divisions between 10 and 20. The word for "eleven" is always *sebelas* and never *satu belas*.

<i>sebelas</i>	11	eleven
<i>dua belas</i>	12	twelve
<i>tiga belas</i>	13	thirteen
<i>empat belas</i>	14	fourteen
<i>lima belas</i>	15	fifteen
<i>dll.</i>		etc.

The root form for "hundreds" is *ratus*, for "thousands" is *ribu* and for "millions" is *juta*. "One hundred", "one thousand" or "one million" may be expressed either with the prefix *se-* or with the full form, *satu* [one].

<i>seratus</i>	<i>satu ratus</i>	100	one hundred
<i>seribu</i>	<i>satu ribu</i>	1000	one thousand
<i>sejuta</i>	<i>satu juta</i>	1,000,000	one million

These numbers may then be combined to form increasingly larger denominations, much as in English. Note that Malay and Indonesian do not use *dan* [and] as a connector between numbers in a sequence, something which is permissible in English. For example, the number 567 may be expressed in English as "five hundred and sixty seven". In Malay or Indonesian this is *lima ratus enam puluh tujuh*, not **lima ratus dan enam puluh tujuh*.

1,000,000	<i>satu juta</i>	one million
200,000	<i>dua ratus ribu</i>	two hundred thousand
30,000	<i>tiga puluh ribu</i>	thirty thousand
4,000	<i>empat ribu</i>	four thousand
500	<i>lima ratus</i>	five hundred
60	<i>enam puluh</i>	sixty
7	<i>tujuh</i>	seven

1,234,567

The preceding number reads as follows: *satu juta, dua ratus tiga puluh empat ribu, lima ratus enam puluh tujuh* [one million, two hundred and thirty four thousand, five hundred and sixty seven].

To elicit cardinal numbers, the question word is *berapa* [how much] or [how many].

Berapa orang yang pergi? - *Sepuluh orang.*

How many people went? - Ten people.

11.1.1 Cardinal Numbers (ii) Position in the utterance

Cardinal numbers precede the noun when they serve to count these nouns. They, however, follow the noun when they refer to a particular instance or occurrence. Compare the following.

<i>tiga muka</i> ^M / <i>tiga halaman</i> ^I	three pages
<i>muka tiga</i> ^M / <i>halaman tiga</i> ^I	page three
<i>lima kelas</i>	five classes
<i>kelas lima</i>	class five (as in primary school)
<i>tujuh latihan</i>	seven exercises
<i>latihan tujuh</i>	exercise seven

The common function of cardinal numbers is to count nouns. Consequently the normal position of cardinal numbers is preceding the noun in the noun phrase. This is the same position they take in the English noun phrase. The position of the numbers in the noun phrase is different from the position of the adjective and other modifiers (see Section 2.2.1 (iv)). Compare the following.

- | <u>Subject</u> | | <u>Predicate</u> | | | |
|----------------|-----------------|------------------|-----------|-------------|--------------|
| NOUN PHRASE | | VERB PHRASE | PREP | NOUN PHRASE | |
| <i>Dua</i> | <i>keluarga</i> | <i>tinggal</i> | <i>di</i> | <i>satu</i> | <i>rumah</i> |
| Two | families | live | in | one | house |
| NUMBER | NOUN | | | NUMBER | NOUN |
| Two families | | live | in | one house. | |
- | <u>Subject</u> | | <u>Predicate</u> | | | |
|-----------------|-------------|------------------|-----------|----------------|--------------|
| NOUN PHRASE | | VERB PHRASE | PREP | NOUN PHRASE | |
| <i>Keluarga</i> | <i>Amin</i> | <i>tinggal</i> | <i>di</i> | <i>rumah</i> | <i>kecil</i> |
| Family | Amin | bought | in | house | small |
| NOUN | NOUN | | | NOUN | ADJECTIVE |
| Amin's family | | lives | in | a small house. | |

Modifiers of degree take the same position as the numbers in the noun phrase. These include *banyak* [many], *sedikit* [a few] or [a little], *cukup* [enough] and *beberapa* [several].

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|---|--|
| <p>3. <i>Angin tayar lebih. Saya buang sedikit angin, ya?</i></p> <p>The tyre pressure is too high. I'll get rid of some air, ok?</p> | <p>3. <i>Tekanan anginnya lebih. Saya buang sedikit angin, ya?</i></p> <p>The tyre pressure is too high. I'll get rid of some air, ok?</p> |
| <p>4. <i>Surat khabar hari ini tidak ada banyak muka.</i></p> <p>Today's newspaper doesn't have a lot of pages.</p> | <p>4. <i>Surat kabar hari ini tidak punya banyak halaman.</i></p> <p>Today's newspaper doesn't have a lot of pages.</p> |
| <p>5. <i>Bila saya sudah habis beli barang, saya tak ada cukup wang untuk bayar tambang teksi.</i></p> <p>When I had finished shopping, I didn't have enough money to pay the taxi fare.</p> | <p>5. <i>Waktu saya sudah selesai belanja, saya tidak punya cukup uang untuk bayar ongkos taksi.</i></p> <p>When I had finished shopping, I didn't have enough money to pay the taxi fare.</p> |
| <p>6. <i>Ada beberapa orang saja yang sudah ada bila saya datang.</i></p> <p>There were only several people there when I arrived.</p> <p>Modifiers of degree may also follow the noun. This position following the noun places a type of comparative emphasis on the degree word. This comparison is made explicit by the phrase in parenthesis in Examples 7 and 8. It should be obvious in Example 9. Of the examples above, only <i>beberapa</i> cannot be moved to a position following the noun.</p> | <p>6. <i>Ada beberapa orang saja yang sudah ada ketika saya datang.</i></p> <p>There were only several people there when I arrived.</p> |
| <p>7. <i>Angin tayar lebih. Saya buang angin sedikit, ya?</i></p> <p>The tyre pressure is too high. I'll get rid of some air, but just a little (not a lot), ok?</p> | <p>7. <i>Tekanan anginnya lebih. Saya buang angin sedikit, ya?</i></p> <p>The tyre pressure is too high. I'll get rid of some air, but just a little (not a lot), ok?</p> |
| <p>8. <i>Surat khabar hari ini tidak ada muka banyak.</i></p> <p>Today's newspaper doesn't have so very many pages (not as many as usual).</p> | <p>8. <i>Surat kabar hari ini tidak punya halaman banyak.</i></p> <p>Today's newspaper doesn't have so very many pages (not as many as usual).</p> |

- | | |
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| <p>9. <i>Bila saya sudah habis beli barang, saya tak ada wang cukup untuk bayar tambang teksi.</i></p> <p>When I had finished shopping, I still had some money, but not enough money to pay the taxi fare.</p> | <p>9. <i>Waktu saya sudah selesai belanja, saya tidak punya uang cukup untuk bayar ongkos taksi.</i></p> <p>When I had finished shopping, I still had some money, but not enough money to pay the taxi fare.</p> |
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11.1.1 Cardinal Numbers

(iii) *Satu, suatu and salah satu*

In Indonesian *suatu* is frequently used in place of *satu* when the meaning "one" is nonspecific (also see Section 7.1(iv)). It is close to the meaning "a" in English. *Satu* is used when counting. *Suatu* is not. While *suatu* is also used in Malay, it is far less common than in Indonesian. In Malay *satu* is more commonly used for both the meanings "one" and "a".

Salah satu means "one of" and is used when indicating one item out of a set of items. The *satu* in *salah satu* may be replaced by an appropriate numerical classifier (see Section 11.1.5). For example, *salah seorang* means "one of the people" and *salah seekor* means "one of the animals".

Compare the following utterances. The first two are examples of *satu*, the second two, examples of *suatu*, and the final two, examples of *salah satu*.

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|--|---|
| <p>10. <i>Satu lagi perkara yang dilakukan orang Inggeris ialah memindahkan ramai orang Melaka ke Pulau Pinang.</i></p> <p>One other thing that was carried out by the British was to transfer many of the people of Malacca to Penang.</p> | <p>10. <i>VOC mengadu-dombakan sesama bangsa Indonesia atau antara satu kerajaan dengan kerajaan lain.</i></p> <p>The Dutch East India Company turned Indonesian ethnic groups against each other, or one kingdom against another.</p> |
| <p>11. <i>Satu lagi akibat Perjanjian Inggeris-Belanda ialah orang-orang Belanda tidak lagi campur tangan di Semenanjung Tanah Melayu.</i></p> <p>One other result of the Dutch-English Treaty was that the Dutch no longer interfered on the Malay Peninsula.</p> | <p>11. <i>Pasukan Diponegoro bergerak dari satu daerah ke daerah lain, dari satu medan pertempuran ke medan pertempuran lain.</i></p> <p>Diponegoro's troops moved from one area to another, and from one battlefield to another.</p> |
| <p>12. <i>Dalam tahun 1941 Vyner Brooke memberikan suatu perlembagaan kepada Sarawak.</i></p> | <p>12. <i>Keinginan untuk menguasai Aceh terhalang oleh Traktat London, yakni suatu perjanjian yang dibuat oleh Belanda dan Inggris pada tahun 1824.</i></p> |

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In 1941, Vyner Brooke gave Sarawak a constitution.

The desire to control Aceh was frustrated by the Treaty of London, that is **an** agreement between the Dutch and English in 1824.

13. *Sarawak dan Sabah pada **suatu** masa dahulu menjadi jajahan kerajaan Brunei.*

Sarawak and Sabah at **some (a)** time in the past were under the control of Brunei.

13. *Tak lama kemudian dalam **suatu** pertempuran di Meulaboh, Teuku Umar gugur.*

Not long afterward, in **a** battle at Meulaboh, Teuku Umar was killed.

14. *Apabila orang Perancis menawan Belanda, Raja Belanda meminta agar orang Inggris menjaga tanah jajahannya di Timur. **Salah satu** daripada tanah-tanah jajahan itu ialah Melaka.*

When the French captured the Netherlands, the King asked the British to watch over their colonies in the East. **One of** the colonies was Malacca.

14. *Pertama-tama VOC berusaha menguasai **salah satu** pelabuhan penting yang akan dijadikan pusatnya.*

Firstly the Dutch East India Company attempted to take over **one of** the important ports to be turned into its centre of operations.

15. *Tidak lama kemudian Johor menjadi kaya serta maju dan mempunyai **salah sebuah** perusahaan membalak yang terbesar sekali di Asia pada masa itu.*

Not long after, Johor became rich and progressive, possessing **one of** the largest lumbering industries in Asia at the time.

15. *Kemudian **salah seorang** dari anggota Komisi Jenderal, yakni Van der Capellen, menjabat sebagai Gubernur Jenderal Hindia Belanda.*

Then one of the members of the Commissariat General, that is Van der Capellen, took over as governor general of the East Indies.

11.1.2 Ordinal Numbers

(i) Introduction

Discussed in the section is the formation of ordinal numbers, the question word used to elicit such numbers, and the position of ordinal numbers in the utterance.

11.1.2 Ordinal Numbers

(ii) Formation

Ordinal numbers, with only one exception, are formed by prefixing *ke-* to the cardinal number. The only exception is *pertama* [first]. Examples from "1st - 5th" are given below, but no matter how large the number, the same pattern is used: *ke-* is prefixed

to the cardinal number. *Keseratus*, for example, is "one hundredth", and *keseribu lima ratus* is "one thousand five hundredth".

<i>pertama</i>	1st	first
<i>kedua</i>	2nd	second
<i>ketiga</i>	3rd	third
<i>keempat</i>	4th	fourth
<i>kelima</i>	5th	fifth
<i>dll.</i>		etc.

The ordinal number follows the noun which is counted.

- | | |
|--|---|
| 1. <i>Orang yang kelima</i> yang masuk bilik itu, abang saya. | 1. <i>Orang yang kelima</i> yang masuk ke ruangan itu, kakak laki-laki saya. |
|--|---|

The fifth person who entered the room is my older brother.

The fifth person who entered the room is my older brother.

- | | |
|---|---|
| 2. <i>Kereta yang pertama</i> yang saya tengok, saya beli. | 2. <i>Mobil yang pertama</i> yang saya lihat, saya beli. |
|---|---|

The first car I looked at, I bought.

The first car I looked at, I bought.

It is possible to omit the *yang* which precedes the ordinal number with no change in meaning (see Section 2.3).

- | | |
|---|---|
| 3. <i>Pintu ketiga</i> di sebelah kiri itu, pintu bilik cikgu. | 3. <i>Pintu ketiga</i> di sebelah kiri itu, pintu kantor Pak Guru. |
|---|---|

The third door on the left is the teacher's office door.

The third door on the left is the teacher's office door.

11.1.2 Ordinal Numbers

(iii) *Keberapa*

The question word which elicits ordinal numbers is *keberapa* which has no direct equivalent in English but would translate as "how manyeth" if such a word existed. *Keberapa* is translated as "which" when rendered into fluent English in the following examples. The literal translation using "how manyeth" is given in parenthesis.

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|--|---|
| 4. <i>Orang yang keberapa</i> yang masuk bilik itu abang encik? | 4. <i>Orang yang keberapa</i> yang masuk ke ruangan itu kakak laki-laki bapak? |
|--|---|

Which person that entered the room is your older brother? (The how manyeth person that entered the room is your older brother?)

Which person that entered the room is your older brother? (The how manyeth person that entered the room is your older brother?)

- | | |
|---|--|
| <p>5. <i>Kereta beberapa yang encik tengok encik beli?</i></p> <p>Which car that you looked at did you buy? (The how manyeth car that you looked at did you buy?)</p> <p>More commonly, however, questions of this nature are asked with <i>yang mana</i> [which].</p> | <p>5. <i>Mobil beberapa yang bapak lihat dan beli?</i></p> <p>Which car that you looked at did you buy? (The how manyeth car that you looked at did you buy?)</p> |
| <p>6. <i>Orang yang mana yang masuk bilik itu abang encik?</i></p> <p>Which person that entered the room is your older brother?</p> | <p>6. <i>Orang yang mana yang masuk ke ruangan itu kakak laki-laki bapak?</i></p> <p>Which person that entered the room is your older brother?</p> |
| <p>7. <i>Pintu yang mana di sebelah kiri itu pintu bilik cikgu?</i></p> <p>Which door on the left is the teacher's office door?</p> | <p>7. <i>Pintu yang mana di sebelah kiri itu pintu kantor Pak Guru?</i></p> <p>Which door on the left is the teacher's office door?</p> |

11.1.2 Ordinal Numbers

(iv) Position in the utterance

Ordinal numbers follow the noun or noun phrase they refer to. All the utterances in Section 11.1.2 (ii) are examples of this. There are, however, numbers of the same form as the ordinal which precede the noun. The meaning conveyed by this structure is quite different. The meaning conveyed is "both of ..." or "the two (three, four) of ...".

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| <p>8. <i>Tun Razak dan Datuk Hussein Onn bekas Perdana Menteri Malaysia. Kedua orang itu memegang jawatan dalam tahun 1970-an.</i></p> <p>Tun Razak and Datuk Hussein Onn are former Prime Ministers of Malaysia. Both of them (Those two people) held office in the 1970's.</p> | <p>8. <i>Adam Malik dan Umar Wirahadikusuma bekas Wakil Presiden Indonesia. Kedua orang itu memegang jabatan dalam tahun 1980-an.</i></p> <p>Adam Malik and Umar Wirahadikusuma are former Vice Presidents of Indonesia. Both of them (Those two people) held office in the 1980's.</p> |
| <p>9. <i>Malaysia, Singapura, Brunei dan Indonesia adalah negara di Asia Tenggara. Keempat-empat negara itu menggunakan bahasa Melayu sebagai bahasa resmi.</i></p> <p>Malaysia, Singapore, Brunei and Indonesia are Southeast Asian nations. The four of them use Malay as an official language.</p> | <p>9. <i>Malaysia, Singapura, Brunei dan Indonesia adalah negara di Asia Tenggara. Keempat negara itu menggunakan bahasa Melayu sebagai bahasa resmi.</i></p> <p>Malaysia, Singapore, Brunei and Indonesia are Southeast Asian nations. The four of them use Malay as an official language.</p> |

If the number prefixed with *ke-* were to follow the noun in utterances 8-9, it would become an ordinal number and would not convey the meaning intended. For example, *kedua orang itu* [those two people] or [both of them] would become *orang yang kedua itu* [the second person]. When the number follows the noun, in order to preserve the meaning intended in utterances 8-9, the prefix used must be *ber-* and not *ke-*. This is exemplified in utterances 10-11. With Indonesian utterances of this type the subject must be animate, that is, generally refer to people or animals. Why this is the case is not entirely clear, but for this reason only a Malay example is given for utterance 11.

- | | |
|---|---|
| <p>10. <i>Mereka berdua itu memegang jawatan dalam tahun 1970-an.</i></p> <p>Both of them (Those two people) held office in the 1970's.</p> | <p>10. <i>Mereka berdua itu memegang jabatan dalam tahun 1980-an.</i></p> <p>Both of them (Those two people) held office in the 1980's.</p> |
| <p>11. <i>Negara berempat-empat itu menggunakan bahasa Melayu sebagai bahasa resmi^M.</i>
 The four of those countries use Malay as an official language.</p> | |

11.1.3 Fractions

The divisions of whole numbers for which there are distinct words are *setengah* [one half], and *suku^M / perempat^I* [quarter]. "One half" is always expressed as *setengah* and never *satu tengah*. "One quarter, however, may be expressed as *sesuku^M* or *satu suku^M* in Malaysia. It is *seperempat^I* in Indonesia. "Three quarters" or "three fourths" is expressed as *tiga suku^M* or *tiga perempat^I*. These fractions may be combined, as in English, with whole numbers.

- | | |
|-----------------|---|
| $1 \frac{1}{2}$ | <i>satu setengah</i>
one and a half |
| $2 \frac{1}{2}$ | <i>dua setengah</i>
two and a half |
| $3 \frac{1}{4}$ | <i>tiga sesuku^M / tiga seperempat^I</i>
three and a quarter |
| $4 \frac{3}{4}$ | <i>empat tiga suku^M / empat tiga perempat^I</i>
four and three quarters |

When these combinations of whole numbers and fractions modify nouns, the whole number precedes the noun in Malaysia and the fraction follows. In Indonesia the complete number may precede the modified noun, or the fraction may follow as in Malaysia.

satu tahun setengah / satu setengah tahun^I OR *setahun setengah*
one and a half years

satu kilo tiga suku^M / satu kilo tiga perempat^I
one and three fourths kilo

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Other fractions are much less commonly used. These are formed by prefixing *per-* to the number.

<i>pertiga</i>	third
<i>perempat</i>	fourth
<i>perlima</i>	fifth
<i>dll.</i>	etc.

"One fourth" is expressed as *seperempat*, "two thirds" as *dua pertiga*, and "three fifths" as *tiga perlima*. While in Indonesia *seperempat* is commonly used, in Malaysia, *suku* is used almost to its exclusion.

These fractions combine with whole numbers as do the fractions for "quarter" and "half".

$1 \frac{2}{3}$ <i>satu, dua pertiga</i>	one and two thirds
$3 \frac{4}{5}$ <i>tiga, empat perlima</i>	three and four fifths

The decimal point is expressed in Malaysia as *perpuluhan* or *titik*. "Four point five (4.5)" is expressed as *empat perpuluhan lima* or *empat titik lima*. In Indonesia the equivalent of the decimal point is shown as a comma (4,5), and is expressed as *empat koma lima*. The decimal point in Indonesia, also referred to as *titik*, is used to mark divisions of 100. In Malaysia a comma would be used for this function. "Twenty thousand rupiah" is written as 20,000 in Malaysia and 20.000 in Indonesia.

11.1.4 Mathematical Formulas

The basic mathematical formulas are expressed as follows in Malaysia and Indonesia.

<i>campur</i> ^M / <i>tambah</i>	+	plus
<i>tolak</i> ^M / <i>potong, kurang</i>	-	minus
<i>kali</i>	x	times
<i>bahagi</i> ^M / <i>bagi</i> ^I	÷	divided by

The general word for "to count" or "to calculate" is *kira*^M in Malaysia and *hitung*^I in Indonesia, and the question and answer set for a simple mathematical problem may be expressed as follows.

- | | |
|---|---|
| 1. <i>Tolong kira. Tiga ratus (300) bahagi dua jadi berapa? - Tiga ratus (300) bahagi dua jadi seratus lima puluh (150).</i> | 1. <i>Tolong hitung. Tiga ratus (300) dibagi dua sama dengan berapa? - Tiga ratus (300) dibagi dua sama dengan seratus lima puluh (150).</i> |
|---|---|

Please **calculate**. Three hundred (300) divided by two is how much? - Three hundred (300) divided by two is one hundred and fifty (150).

Please **calculate**. Three hundred (300) divided by two is how much? - Three hundred (300) divided by two is one hundred and fifty (150).

In actual conversation, of course, it is highly unlikely that the respondent would repeat the question in the answer. The likely answer would be just *seratus lima puluh* [one hundred and fifty].

It is also possible to introduce the question with *berapa banyak* or just *berapa* [how much], immediately indicating to the listener that some form of calculation is expected. A question of this form appears as follows. The answer could take any of the forms discussed for utterance 1.

- | | |
|--|--|
| 2. <i>Berapa banyak tiga ratus dibagi dua?</i> | 2. <i>Berapa tiga ratus dibagi dua?</i> |
| How much is three hundred divided by two. | How much is three hundred divided by two. |

11.1.5 Numerical Classifiers

Numerical classifiers are words placed before or after nouns which are counted. Examples in English are "loaves" in "two loaves of bread", "pieces" in "four pieces of meat", and "cups" in "three cups of coffee". It would not normally be possible in English to say "*two breads", or "*four meats", although the expression "three coffees" is now quite common.

The use of numerical classifiers in Malay and Indonesian is optional. In other words, its use is much like the choice we have in English between "three cups of coffee" and "three coffees". For example, *orang* [person] is the classifier for humans, and *ekor* [tail] is the classifier for animals. It is possible to say both *dua orang adik* and *dua adik* [two younger brothers], and *tiga ekor ikan* and *tiga ikan* [three fish].

The numerical classifier is required when the number is placed after the noun, as in utterance 2. While this structure may appear odd from the viewpoint of English, it is quite normal in Malaysia and Indonesia when the speaker wishes to call attention first to the noun, and then to the quantity. The following are examples.

- | | |
|---|---|
| 1. <i>Shariah ada dua orang abang, dan seorang kakak.</i> | 1. <i>Shariah punya dua orang kakak laki-laki, dan seorang kakak perempuan.</i> |
| Shariah has two older brothers and an older sister . | Shariah has two older brothers and an older sister . |
| 2. <i>Ramli menangkap ikan tiga ekor dan ketam lima ekor.</i> | 2. <i>Ramli menangkap ikan tiga ekor dan kepiting lima ekor.</i> |
| Ramli caught three fish and five crabs . (Ramli caught fish, three of them, and crabs, five of them.) | Ramli caught three fish and five crabs . (Ramli caught fish, three of them, and crabs, five of them.) |

The following are some of the numerical classifiers in more common use. A complete list may be found in most standard Malay or Indonesian grammars. Each classifier is

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given with its literal meaning in English, followed by the words it is used to classify. Where there are significant differences in use between Malay and Indonesian, this is indicated as part of the description.

The use of numerical classifiers on the whole is stronger in Malaysia than in Indonesia. It is also fair to say there is a general levelling in the use of numerical classifiers in Indonesia. For example, a classifier such as *buah* is beginning to dominate areas where other classifiers were previously used. Examples are the growing use of *sebuah semangka* [a watermelon] and *sebuah kail* [a fishhook] where *sebiju semangka* and *sebentuk kail* reflect traditional usage.

<i>batang</i>	rod	for long rod-like objects such as pencils, trees, cigarettes, candles, teeth; also roads and rivers
<i>bentuk</i>	curve	for curved objects such as rings, hooks
<i>biji</i>	seed	for all fruits and small round objects such as seeds, balls; (also eggs, sweets, crockery ^M)
<i>bilah</i>	blade	for sharp, bladed weapons such as knives, axes, spears
<i>buah</i>	fruit	for objects of indefinite size or shape, such as buildings, vehicles, furniture, books
<i>butir</i>	grain	for small, round objects such as jewels, beads, bullets; (also eggs and spices such as cloves, cardamom ¹)
<i>ekor</i>	tail	for animals, insects, fish
<i>helai</i>	sheet	for thin, flat objects such as cloth, clothing, blankets, paper; also leaves, a strand of hair
<i>kaki</i>	foot	for objects with stems such as flowers, mushrooms; also umbrellas
<i>keping</i>	sheet	for thin, flat, somewhat stiff objects such as wooden boards; (also a piece of paper, a photograph, a slice of bread, parcels of land ^M)
<i>ketul</i>	lump	for firm, generally small objects such as stones; (also Malay and Chinese cakes, pieces of meat, soap, bread rolls ^M)
<i>kuntum</i>	bud	for flowers, buds
<i>lembar</i>	strand	for thin, fine objects such as thread, wire, a strand of hair; (also cloth, leaves, pages, paper ¹)
<i>orang</i>	person	for people
<i>pasang</i>	pair	for things that come in pairs such as shoes, earrings; also two people, animals
<i>patah</i>	break	for words, phrases or proverbs

<i>potong</i>	cut	for objects cut from a main piece such as pieces of cake, meat, bread
<i>pucuk</i>	shoot	for letters, firearms
<i>puntung</i>	stump	for short, stubby objects such as tree stumps, cigarette butts
<i>ulas</i>	covering	for the meaty seeds of fruits such as durian, jackfruit, cempedak; also a clove of garlic and sections of plants which grow in a similar manner

11.2 Time

Discussed in this section are the main divisions of the calendar, such as the year, month, week and day, relative time which shows relationships such as earlier or later, today and tomorrow, and clock time.

11.2.1 The calendar

(i) Introduction

The following sections look at divisions such as the year, month, week and day.

11.2.1 The calendar

(ii) Years

The year is expressed as *tahun*. Years are counted, as in English, by using cardinal numbers: *satu tahun* or *setahun* [one year] and *dua tahun* [two years].

To ask how many years one has done something, or lived somewhere, or even how old someone is, the question is *berapa tahun*.

- | | |
|--|---|
| 1. <i>Berapa tahun cik sudah tinggal di Malaysia? - Dua.</i> | 1. <i>Berapa tahun nona sudah tinggal di Indonesia? - Dua .</i> |
|--|---|

How many years have you (Miss) lived in Malaysia? - Two.

How many years have you (Miss) lived in Indonesia? - Two.

- | | |
|--|---|
| 2. <i>Umur cik sudah berapa tahun? - Dua puluh satu.</i> | 2. <i>Umur nona sudah berapa tahun? - Dua puluh satu.</i> |
|--|---|

How old are you (Miss)? - Twenty one.

How old are you (Miss)? - Twenty one.

To ask for a particular year in which something was done the question is *tahun berapa*.

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- | | |
|--|--|
| <p>3. <i>Tahun berapa Malaysia merdeka? - Tahun 1957.</i></p> <p>In which year did Malaysia become independent? - 1957.</p> | <p>3. <i>Tahun berapa Indonesia merdeka? - Tahun 1945.</i></p> <p>In which year did Indonesia become independent? - 1945.</p> |
| <p>4. <i>Encik lahir pada tahun berapa? - Tahun 1969.</i></p> <p>In which year were you (sir) born? - 1969.</p> | <p>4. <i>Bapak lahir pada tahun berapa? - Tahun 1969.</i></p> <p>In which year were you (sir) born? - 1969.</p> |

There are two ways of expressing the year. One is simply to count as you would an ordinary number. This is shown in example 5. The other is to divide the number into two groups as shown in example 6. This is the form most common in conversational Malay and Indonesian as it is in English.

- | | |
|--|--|
| <p>5. <i>Tahun 1957: Tahun seribu sembilan ratus lima puluh tujuh</i></p> <p>The year one thousand nine hundred and fifty seven.</p> | <p>5. <i>Tahun 1957: Tahun seribu sembilan ratus lima puluh tujuh</i></p> <p>The year one thousand nine hundred and fifty seven.</p> |
| <p>6. <i>Tahun 1957: Tahun sembilan belas lima puluh tujuh</i></p> <p>The year nineteen hundred and fifty seven</p> | <p>6. <i>Tahun 1957: Tahun sembilan belas lima puluh tujuh</i></p> <p>The year nineteen hundred and fifty seven</p> |

11.2.1 The calendar (iii) Months

Malaysia and Indonesia, for all official functions except those relating to religion, use the western calendar and have borrowed the names of the months from English and from Dutch respectively. It is common to precede the name of the months with the word *bulan* [month] although, since this is redundant, it is frequently omitted in conversation.

MALAY	INDONESIAN	ENGLISH
<i>Januari</i>	<i>Januari</i>	January
<i>Februari</i>	<i>Februari</i>	February
<i>Mac</i>	<i>Maret</i>	March
<i>April</i>	<i>April</i>	April
<i>Mei</i>	<i>Mei</i>	May
<i>Jun</i>	<i>Juni</i>	June
<i>Julai</i>	<i>Juli</i>	July
<i>Ogos</i>	<i>Agustus</i>	August
<i>September</i>	<i>September</i>	September
<i>Oktober</i>	<i>Oktober</i>	October
<i>November</i>	<i>November (or) Nopember</i>	November
<i>Disember</i>	<i>Desember</i>	December

For religious functions, the Moslem calendar is used. The months for this calendar have been borrowed from Arabic and are as follows.

MALAY	INDONESIAN
1 <i>Muharam</i>	<i>Muharam</i>
2 <i>Safar</i>	<i>Safar</i>
3 <i>Rabiulawal</i>	<i>Rabiulawal</i>
4 <i>Rabiulakhir</i>	<i>Rabiulakhir</i>
5 <i>Jamadilawal</i>	<i>Jumadilawal</i>
6 <i>Jamadilakhir</i>	<i>Jumadilakhir</i>
7 <i>Rejab</i>	<i>Rejab</i>
8 <i>Syaaban</i>	<i>Syaban</i>
9 <i>Ramadan</i>	<i>Ramadan</i>
10 <i>Syawal</i>	<i>Syawal</i>
11 <i>Zulkaedah</i>	<i>Zulkaidah</i>
12 <i>Zulhijah</i>	<i>Zulhijah</i>

The years in the Western calendar are dated from the birth of Christ and are referred to as *Tahun Masehi*. The years of the Moslem calendar which date from Muhammad's flight from Mecca in 622 AD are referred to as *Tahun Hijrah^M* in Malaysia and *Tahun Hijriah^I* in Indonesia. These are abbreviated as *TM* and *TH* respectively in Malaysia and *M* and *H* in Indonesia. *TM* or *M* is equivalent to the English "AD".

The months of the western calendar are also commonly referred to in Malaysia by number starting from January which is *bulan satu* [month one]. This would be less common in Indonesia.

To ask how many months one has done something, or been somewhere, or will do something, the question is *berapa bulan*.

- | | |
|--|---|
| 7. <i>Sudah berapa bulan belajar bahasa Melayu? - Enam.</i> | 7. <i>Sudah berapa bulan belajar bahasa Indonesia? - Enam.</i> |
|--|---|

How many months have (you) been studying Malay? - Six.

How many months have (you) been studying Indonesian? - Six.

To ask for a particular date the question is *berapa hari bulan^M* in Malaysia and *tanggal berapa^I* in Indonesia.

- | | |
|---|---|
| 8. <i>Berapa hari bulan Zainal nak pergi? - Lima hari bulan Mac.</i> | 8. <i>Tanggal berapa Zainal mau berangkat? - Tanggal lima Maret.</i> |
|---|---|

What date is Zainal going? - The fifth of March.

What date is Zainal going? - The fifth of March.

Hari bulan is usually abbreviated *hb*. but the tendency now is to omit it from the abbreviated form of dates all together. Both *5 hb. Mac 1996* and *5 Mac 1996* are acceptable. In Indonesia *tanggal* is abbreviated *tgl*: *tgl 5 Maret 1996*.

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To ask for the name of a particular month, the question is *bulan apa*.

9. **Bulan apa** engkau sampai? - Bulan Ogos. 9. **Bulan apa** kamu sampai? - Bulan Agustus.

What month did you arrive? - August.

What month did you arrive? - August.

11.2.1 The calendar (iv) Weeks and days

The months are divided into weeks, *minggu*, and the week into seven days, *hari*. The names for the days are borrowed from Arabic. "Sunday", however, has an alternative borrowed from Portuguese. This is *hari Minggu*. It is common to precede the names of the days by the word *hari*.

MALAY	INDONESIAN	ENGLISH
<i>Isnin</i>	<i>Senin</i>	Monday
<i>Selasa</i>	<i>Selasa</i>	Tuesday
<i>Rabu</i>	<i>Rabu</i>	Wednesday
<i>Khamis</i>	<i>Kamis</i>	Thursday
<i>Jumaat</i>	<i>Jumat</i>	Friday
<i>Sabtu</i>	<i>Sabtu</i>	Saturday
<i>Ahad</i> or <i>Minggu</i>	<i>Minggu</i>	Sunday

To ask for a particular day the question is *hari apa*:

10. **Hari apa** mahu habis? - Hari Sabtu. 10. **Hari apa** Anda mau selesaikan? - Hari Sabtu.

On **what day** do (you) intend to finish? - Saturday.

On **what day** do (you) intend to finish? - Saturday.

The day is divided into various notional parts, much as it is in English.

<i>pagi</i>	morning
<i>tengah hari / siang</i> ¹	noon
<i>petang / sore</i> ¹	afternoon, evening
<i>malam</i>	evening, night
<i>tengah malam</i>	midnight

Pagi notionally refers to a time when the sun is inclined in the east, *tengah hari*^M/*siang*¹ to when the sun is high in the sky, *petang*^M/*sore*¹ to when the sun is inclined in the west, *malam* to when the sun has set, and *tengah malam* to the middle of the night. *Tengah hari* is used in Indonesia to refer to "noon". The general period of noontime is *siang* and this is the term that will be most commonly used. *Petang* in

Indonesia is regarded as more formal than *sore* and will commonly be heard in news broadcasts. *Sore*, however, is what will be used in conversation.

Both *petang/sore*¹ and *malam* may express the concept of evening. *Petang/sore*¹ may be used for the very early part of the evening when the sun is about to set or has just set, and *malam* to the later part of the evening. Daylight or daytime is expressed as *siang* and this is in opposition to night time expressed as *malam*. Also used in Indonesia is *dini hari* which refers generally to the period from midnight to dawn.

Modern society, however, has more clearly defined these notional terms, and these more precise definitions are carried daily on radio and television. Abbreviations for these terms are given in parenthesis where relevant. Since the Malaysian and Indonesian reference times are not completely equivalent, these are given separately.

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<i>pagi</i>	(<i>p</i>)	12:01 am	-	12:00 noon
<i>tengah hari</i>	(<i>tgh</i>)	12:00 noon	-	2:00 pm
<i>petang</i>	(<i>ptg</i>)	2:00 pm	-	6:00 pm
<i>malam</i>	(<i>m</i>)	6:00 pm	-	12:00 midnight
<i>tengah malam</i>		12:00 midnight		

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<i>pagi</i>		12:01 am	-	11:00 am
<i>siang</i>		11:00 am	-	3:00 pm
<i>sore</i>		3:00 pm	-	6:00 pm
<i>malam</i>		6:00 pm	-	12:00 midnight
<i>tengah malam</i>		12:00 midnight		

11.2.2 Relative Time

(i) Introduction

Relative time is time expressed in relation to the present. Discussed first are relative time divisions of a day, followed by divisions greater than a day.

11.2.2 Relative Time

(ii) *Sekarang and tadi*

The present is expressed as *sekarang* [now]. Within any one particular day, anything that happens previous to *sekarang* is referred to as *tadi* [earlier] or [a short while ago], and anything that happens afterward is referred to as *nanti* [later]. *Sekarang*, [now], however, is a much narrower concept in Malay and Indonesian than in English.

In English, in answer to a question such as "When did you do it?", it is possible to answer "I did it now" or "I did it just now". The equivalents of these expressions differ in Malaysia and Indonesia.

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In Malaysia once the present is over *tadi* must be used to refer to an earlier action. *Tadi* may be modified by *baru*, literally meaning "new" but in this context translating into English as "just". *Baru tadi* translates into English as "just a short while ago", but means literally "just earlier". *Baru tadi* may be further modified by *sekejap* or *sebentar* which mean "a moment". *Baru tadi sekejap* or *baru tadi sebentar* translate as "just a moment ago" or "just now". It is also possible to say *baru sekejap* or *baru sebentar*.

In Indonesia *tadi* is also used to refer to an immediately past event. The equivalent of the Malay *baru tadi*, however, is *baru sebentar* [just a short while ago]. *Baru saja* or *baru sekarang* mean "just now".

- | | |
|---|---|
| 1. <i>Bila habis? - Tadi/ Baru tadi/ Baru tadi sekejap.</i> | 1. <i>Kapan selesai dikerjakan? - Tadi/ Baru sebentar/ Baru saja.</i> |
|---|---|

When did (you) finish it? - **Earlier/ Just a short while ago/Just now.**

When did (you) finish it? - **Earlier/ Just a short while ago/Just now.**

Tadi is used to refer to all parts of the day earlier than *sekarang*. If *sekarang* [now] is in the evening, then the following references can be made: *pagi tadi^M/tadi pagi^I* [earlier in the morning], *tengah hari tadi^M/tadi siang^I* [earlier at noon], and *petang tadi^M/tadi sore^I* [earlier in the afternoon].

In general, once a part of the day is past, *tadi* is used to refer to it. For example, when the following question is asked in the evening, *Bila Aziz pergi ke doktor^M?/Kapan Aziz ke dokter^I* [When did Aziz see the doctor], one possible answer is *Pagi tadi^M/Tadi pagi^I* [Earlier in the morning]. In English, if asked the same question, we would reply "This morning". *Pagi tadi^M/Tadi pagi^I* is, then, also equivalent to the English "this morning", even though this is not its literal translation. The preceding question may also be answered with *pagi ini* [literally: this morning], although this may lead to a certain amount of ambiguity which is discussed in Section 11.2.2(iii).

Tadi also has a narrative function in both in Malay and Indonesian. It is used to refer back to an element in a conversation that was previously discussed, and to an element in a narrative or text which was previously introduced. *Tadi* used for this function most commonly translates as "that" or "those" (also see Section 4.2.2(ii)). The following are examples:

- | | |
|---|--|
| 2. <i>Saya tak dapat naik bas pada pukul sembilan setengah. Sebab itu saya tak sempat masuk kelas. - Kelas tadi mula pukul berapa?</i> | 2. <i>Saya tidak bisa naik bis yang jam setengah sepuluh. Karena itu, saya tidak sempat masuk kuliah. - Kuliah tadi mulai jam berapa?</i> |
|---|--|

I was unable to take the nine-thirty bus. Because of that, I wasn't in time for my class. - What time did **that** class begin?

I was unable to take the nine-thirty bus. Because of that, I wasn't in time for my lecture. - What time did **that** lecture begin?

3. *Pokok tanaman perlu diikatkan terutama ketika berbuah lebat kerana kebanyakan buah lebih besar dari biasa. Di samping itu, ia dapat mengelakkan buah-buah tadi rebah ke tanah yang boleh menjejaskan mutu hasil tanaman.*

The trees have to be tied up, especially when heavy with fruit since most of the fruit is unusually large. Besides that, this can also keep **those** fruits from lying flat on the ground, something which can affect the quality of the produce.

3. *Setelah penebangan pohon di hutan, batang-batang kayu, cabang, ranting serta daun-daunnya dibiarkan mengering selama dua bulan. Setelah itu seluruhnya tadi harus dibakar.*

After the felling of the trees in the forest, the trunks, branches, twigs and leaves are left to dry for two months. Then all of **that** must be burned.

11.2.2 Relative Time (iii) Demonstratives

Malay and Indonesian makes use of demonstrative adjectives to indicate complete parts of the day, as does English. Examples are: *pagi ini* [this morning], *tengah hari ini*^M/*siang ini*^I [this noon], *petang ini*^M/*sore ini*^I [this afternoon], and *malam ini* [this evening].

4. *Petang ini ada filem tentang Malaysia.*
This afternoon there is a film about Malaysia.
4. *Sore ini ada film tentang Indonesia.*
This afternoon there is a film about Indonesia.
5. *Saya tidak balik makan malam ini. Ada banyak yang saya perlu baca di perpustakaan.*
I'm not going home to eat **this evening**. I have a lot to read in the library.
5. *Saya tidak pulang makan malam ini. Banyak yang perlu dibaca di perpustakaan.*
I'm not going home to eat **this evening**. There is a lot to read in the library.

Whether the preceding utterances refer to events which took place in the past, or are yet to take place in the future can only be determined by the context of the utterance. In other words, when spoken in the evening, utterance 4 refers to an event that took place earlier in the afternoon. When spoken in the morning, however, it refers to an event which is yet to occur.

11.2.2 Relative Time (iv) Tadi and nanti

The aspectual words *tadi* [earlier] or *nanti* [later] may be used to disambiguate potentially ambiguous utterances such as those in the preceding section. For example,

petang tadi^M/*tadi sore*^I [earlier this afternoon] may only refer to an event that has already taken place, and *nanti malam* [later this evening] may only refer to an event which is yet to occur. Both *tadi* and *nanti* may follow as well as precede the part of the day modified depending on the emphasis intended. *Petang tadi*^M/*tadi sore*^I [earlier in the afternoon] may also be expressed as *tadi petang*^M/*sore tadi*^I, and *nanti malam* [later in the evening] as *malam nanti*. *Tadi* tends to follow the part of day modified in Malaysia, and precede it in Indonesia.

- | | |
|--|--|
| <p>6. <i>Tadi petang</i> ada filem tentang Malaysia.</p> <p>Earlier this afternoon there was a film about Malaysia.</p> | <p>6. <i>Sore tadi</i> ada film tentang Indonesia.</p> <p>Earlier this afternoon there was a film about Indonesia.</p> |
| <p>7. <i>Saya tidak balik makan nanti malam.</i> Ada banyak yang saya perlu baca di perpustakaan.</p> <p>I'm not going home to eat later this evening. I have a lot to read in the library.</p> | <p>7. <i>Saya tidak pulang makan malam nanti.</i> Banyak yang perlu dibaca di perpustakaan.</p> <p>I'm not going home to eat later this evening. There is a lot to read in the library.</p> |
| <p>It should be remembered that <i>tadi</i> and <i>nanti</i> are equivalent to the English "earlier and "later" respectively, while <i>awal</i>^M/<i>lebih awal</i>^I and <i>lambat</i>^M/<i>terlambat</i>^I are equivalent to the English "early" and "late". <i>Tadi</i> and <i>nanti</i> refer to actions or events which take place within a particular day which are, respectively, earlier or later than the present. <i>Awal</i>^M/<i>lebih awal</i>^I and <i>lambat</i>^M/<i>terlambat</i>^I make no reference to a particular time of day, but simply make a statement that an action or event occurred early or late, that is, either earlier or later than expected. Students should be careful not to confuse these two sets of words as they are used very differently. The following are examples.</p> | |
| <p>8. <i>Ahmad makan awal</i> hari ini sebab dia terlalu lapar.</p> <p>Ahmad ate early today because he was very hungry.</p> | <p>8. <i>Amad makan lebih awal</i> hari ini karena dia terlalu lapar.</p> <p>Amad ate early today because he was very hungry.</p> |
| <p>9. <i>Maafkan saya. Saya balik lambat</i> sebab tak sempat naik bas.</p> <p>Excuse me. I returned late because I wasn't in time to catch the bus.</p> | <p>9. <i>Maafkan saya. Saya kembali terlambat</i> karena tidak sempat naik bis.</p> <p>Excuse me. I returned late because I wasn't in time to catch the bus.</p> |
| <p>10. <i>Bakar makan tadi</i> dan sebab itu dia tak lapar sekarang.</p> <p>Bakar ate earlier and because of that he isn't hungry now.</p> | <p>10. <i>Bakar makan tadi</i> dan sebab itu dia sekarang tidak lapar.</p> <p>Bakar ate earlier and because of that he isn't hungry now.</p> |

11. *Maafkan saya. Saya balik nanti, selepas makan malam.* 11. *Maafkan saya. Saya kembali nanti, sesudah makan malam.*
- Excuse me. I'll return **later**, after eating dinner. Excuse me. I'll return **later**, after eating dinner.

There are a number of ways of expressing the concept of early. These terms will be of particular use to students of Indonesian. While in Malaysia the term *awal* is very frequently used, the same is not true for the use of *lebih awal* in Indonesia, hence the need for a variety of alternative choices.

A direct to *lebih awal* is *lebih dulu*. You can also say *agak cepat* [literally: rather quickly] which means "earlier than expected". Other choices are dependent on specific points of time. *Agak pagi* means "early in the morning" and *agak sore* means "early in the afternoon". *Pagi-pagi* or *pagi sekali* means "very early in the morning". *Masih sore* [literally: it's still afternoon] means "early in the evening". There are also other alternatives as well.

11.2.2 Relative Time (v) Yesterday, today and tomorrow

Relative time for divisions greater than a day is expressed in relation to *hari ini* [today; literally: this day].

Days which follow *hari ini*, that is, days which are yet to come, are referred to as *esok^M* or *besok* [tomorrow], or *lusa* [the day after tomorrow]. There are distinct words for other future divisions of time, but these are more rarely used. *Tulat*, for example, means "three days from now".

Days which precede *hari ini* [today] and therefore have passed are expressed as *semalam^M* [yesterday] and *kemarin^M* [the day before yesterday] in standard Malay. *Kemarin^M*, however, in the states of Perlis, Kedah, Pulau Pinang and northern Perak in Malaysia means "yesterday" and *semalam* means "last night". This is also the usage in Indonesia where *kemarin^I* means "yesterday" and *semalam* means "last night".

The parts of the current day, *pagi* [morning], *tengah hari^M / siang^I* [noon], *petang^M / sore^I* [afternoon], and *malam* [evening] also combine with *esok^M/besok*, *lusa*, and *semalam* to indicate parts of these days. These words may either precede or follow the part of the day modified depending on the emphasis intended. The tendency is for these words to follow in Malaysia and precede in Indonesia. This is only a "tendency", and in reality both types of word order may be found in both countries.

MALAYSIA	INDONESIA	
<i>pagi besok</i>	<i>besok pagi</i>	tomorrow morning
<i>pagi lusa</i>	<i>lusa pagi</i>	the morning of the day after tomorrow
<i>pagi semalam</i>	<i>kemarin pagi</i>	yesterday morning

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<i>tengah hari besok</i>	<i>besok siang</i>	noon tomorrow
<i>tengah hari lusa</i>	<i>lusa siang</i>	noon of the day after tomorrow
<i>tengah hari semalam</i>	<i>kemarin siang</i>	noon yesterday
<i>petang besok</i>	<i>besok sore</i>	tomorrow afternoon
<i>petang lusa</i>	<i>lusa sore</i>	the afternoon of the day after tomorrow
<i>petang semalam</i>	<i>kemarin sore</i>	yesterday afternoon
<i>malam besok</i>	<i>besok malam</i>	tomorrow night/evening
<i>malam lusa</i>	<i>besok lusa</i>	the night/evening of the day after tomorrow
<i>malam semalam</i>	<i>kemarin malam</i>	last night/yesterday evening

Malam semalam [last night] has a common alternative in Malaysia, *malam tadi* and in Indonesia, *tadi malam*. This is the only instance where *tadi* refers to a previous day, probably indicating that the day is not conceived of as a period from morning to night, but as a period from the previous night to the current night.

Relative time may also be shown in relation to the present day by the use of *lalu* or *lepas*^M to indicate days which have already passed, and *lagi* or *depan* to indicate days which are yet to come. *Lalu* means literally "to pass by". This is also true for one of the meanings of *lepas*^M. *Lagi* means "still, yet" or "more", and *depan* [in front] or [future]. *Lewat*^L, also meaning "to pass by", may be used in Indonesia to count days which have passed. *Depan* has a more restricted use in Malaysia and Indonesia and will rarely be found when days, weeks, etc. are counted. The following are examples.

<i>dua hari lepas</i> ^M	two days ago
<i>dua hari yang lalu</i>	
<i>dua hari lewat</i> ^L	
<i>tiga hari lagi</i>	three days from now
<i>hari depan</i>	some time in the future

These same expressions may be combined with all the divisions of the year to express past or future weeks, months or years.

<i>minggu lepas</i> ^M	last week
<i>minggu yang lalu</i>	
<i>minggu depan</i>	next week
<i>seminggu lagi</i>	
<i>dua minggu lepas</i> ^M	two weeks ago
<i>dua minggu yang lalu</i>	
<i>tiga minggu lagi</i>	three weeks from now
<i>minggu depan</i>	next week
<i>empat bulan lepas</i> ^M	four weeks ago
<i>empat bulan yang lalu</i>	
<i>lima tahun lagi</i>	five years from now
<i>tahun depan</i>	next year

11.2.3 Clock Time

(i) Introduction

The day is divided into *jam* [hours], the hour into *minit*^M/*menit*^I [minutes], and minutes into *saat*^M/*detik*^I [seconds]. Malaysia uses the 12 hour clock. Indonesia uses both the 12 hour and 24 hour clock. On the 24 hour clock, for example, 1:00 pm is expressed as 13:00.

11.2.3 Clock Time

(ii) Telling the time

To express a particular time, the hour is preceded by the word *pukul* [literally: to strike] or [to beat] in Malaysia and *jam* [literally: hour] in Indonesia. *Pukul 9:00* (*pukul sembilan*)^M or *jam 9:00* (*jam sembilan*)^I, for example, is "9 o'clock". *Pukul*, however, is not exclusively Malaysian usage, and *jam* is not exclusively Indonesian usage. *Pukul* is considered formal in Indonesia and will commonly be heard on radio and television. *Jam* is also used in Malaysia. Although it is not common in conversation, it may be used on some formal occasions and in the media. The late night news in Malaysia, for example, is called *Dunia Jam 10:00* [The World at 10:00].

Major fractions of the hour are expressed by *suku*^M/*seperempat*^I [quarter] and *setengah* [half]. There is a difference in how these terms are used in Malaysia and Indonesia. The following are examples.

9:15	<i>pukul sembilan suku</i> a quarter after nine	9.15	<i>jam sembilan seperempat</i> a quarter after nine
9:30	<i>pukul sembilan setengah</i> half past nine	9.30	<i>jam setengah sepuluh</i> half past nine
9:45	<i>pukul sembilan tiga suku</i> nine forty five	9:45	<i>jam sepuluh kurang seperempat</i> nine forty five

Fractions of an hour may also be expressed in minutes.

9:15	<i>pukul sembilan lima belas menit</i> - nine fifteen	9:15	<i>jam sembilan lima belas menit</i> nine fifteen
9:30	<i>pukul sembilan tiga puluh menit</i> - nine thirty	9:30	<i>jam sembilan tiga puluh menit</i> nine thirty
9:45	<i>pukul sembilan empat puluh lima menit</i> - nine forty five	9:45	<i>jam sembilan empat puluh lima menit</i> - nine forty five

The word *minit*^M/*menit*^I [minute] may be omitted since it is understood from the context. The time 9:15, then, may also be expressed simply as *pukul sembilan lima belas*.

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9:10	<i>pukul sembilan sepuluh</i>	nine ten
9:20	<i>jam sembilan dua puluh</i>	nine twenty
9:55	<i>pukul sembilan lima puluh lima</i>	nine fifty five

In Indonesia the words *lebih* and *lewat* are also used to indicate minutes after the hour.

9:10	<i>jam sembilan lebih sepuluh¹</i>	nine ten
9:20	<i>jam sembilan lewat dua puluh¹</i>	nine twenty

Fractions before the hour, such as "ten minutes to eleven" are expressed in a number of ways, most commonly with *lagi* [still] or [yet] preceding or following the minutes indicated. When used in Indonesia, *lagi* would follow, while in Malaysia it may take either position.

10:50	<i>lagi sepuluh minit pukul sebelas^M</i>	ten minutes to eleven
	<i>sepuluh minit lagi pukul sebelas^M</i>	
	<i>sepuluh menit lagi jam sebelas¹</i>	

Since the *lagi* is understood from the context of the utterance, it is sometimes omitted in Malaysia. This omission results in expressions such as: *sepuluh minit pukul sebelas* [ten minutes to eleven].

In Indonesia, fractions of time before the hour are more commonly expressed with *kurang* [less] or [lacking]. *Kurang* may either precede or follow the hour as the following examples show.

10:50	<i>kurang sepuluh menit jam sebelas¹</i>	ten minutes to eleven
	<i>jam sebelas kurang sepuluh menit¹</i>	

To ask for a particular time, the expression in Malaysia is *pukul berapa* and in Indonesia *jam berapa*.

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|---|--|
| 1. <i>Pukul berapa</i> Khadijah sampai? -
<i>Pukul 3:00 petang.</i> | 1. <i>Jam berapa</i> Khadijah sampai? - <i>Jam 3:00 sore.</i> |
| What time did Khadijah arrive? -
Three o'clock in the afternoon. | What time did Khadijah arrive? -
Three o'clock in the afternoon. |

To ask how many hours something has been going on or will be going on, the expression is *berapa jam*.

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| 2. <i>Berapa jam</i> Khadijah naik kapal terbang sebelum sampai? - <i>Lima jam.</i> | 2. <i>Berapa jam</i> Khadijah naik pesawat terbang sebelum sampai? - <i>Lima jam.</i> |
| How many hours was Khadijah on the plane before arriving? - Five hours. | How many hours was Khadijah on the plane before arriving? - Five hours. |

It is important not to reverse the order of *pukul berapa^M/jam berapa^I* when asking for a specific time. Don't say **berapa pukul* or *berapa jam*. *Berapa pukul* does not mean anything, but it is closest in meaning to *berapa pukulan* [how many strikes] and *berapa jam* means "how many hours".

11.2.3 Clock Time (iii) Asking "when"

Malay and Indonesian speakers tend to make a greater distinction between *pukul berapa^M/jam berapa^I* [what time] and *bila^M/kapan^I* [when] than English speakers do. *Pukul berapa^M/jam berapa^I* is used when the speaker knows that the time period asked about is no greater than a day. *Bila^M/kapan^I* is used when the period of time under consideration is greater than one day.

For example, if you know that someone is leaving on a trip this evening, then you say *Pukul berapa nak pergi^M?/Jam berapa mau berangkat^I* [What time are you going?]. If you ask someone *Bila nak pergi^M?/Kapan mau berangkat^I* [When are you going?] then you are not aware of the departure date. The person you are speaking to may then respond *Malam ini juga* [This very evening].

When you ask someone a question with *bila^M/kapan^I* you do not expect to be given a specific time as an answer. This is different from English. In English it is perfectly acceptable to ask someone "When are you going?" and receive the answer "At five o'clock". In Malay or Indonesian if you ask *Bila nak pergi^M?/Kapan mau berangkat^I* [When are you going?], you may receive any number of answers, but not the specific time. Some possible answers are: *petang ini^M/sore ini^I* [this afternoon], *besok* [tomorrow], *bulan depan* [next month], *satu tahun lagi* [in a year]. If you want to know the specific time of a departure or an event, for example, you ask *pukul berapa^M/jam berapa^I*.

To clarify further, there is a different set of expectations shared by a Malay or Indonesian speaker and listener than an English speaker and listener. For example, a Malay or Indonesian speaker asking the following question about a film knows that the film does not begin on that day and does not expect to be given a particular time as an answer. He or she expects an answer such as that in example 3.

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| 3. <i>Bila</i> filem tentang Malaysia nak mula? - Minggu depan. | 3. <i>Kapan</i> film tentang Indonesia dimulai? - Minggu depan. |
|---|---|

When does the film about Malaysia begin? - Next week.

When does the film about Indonesia begin? - Next week.

An English speaker, however, asking the same question expects to receive an answer which may or may not include a specific time. Answers such as "at five o'clock" or "next week" are equally acceptable.

11.2.4 Words for time

In English the word "time" is used in many expressions. A problem for students is finding equivalents for time expressions in Malay and Indonesian. In this section we look at a number of equivalent terms and present examples for each.

For the meaning "a long time" use *lama* [also see Section 12.22].

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| <p>1. <i>Melaka juga menyediakan gudang barang dagangan dan, dengan ini, barang dagangan tidak akan rosak walaupun disimpan lama.</i></p> | <p>1. <i>Penjajahan Inggris di Indonesia tidak berlangsung lama sebab di Eropa terjadi perubahan situasi.</i></p> |
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Malacca also made available warehouses for trade items, and because of this, trading goods would not deteriorate even though they were kept **a long time**.

English rule in Indonesia did not last **a long time** because in Europe the situation had changed.

When something "has been (done) for a long time", the equivalent is *sudah lama* (also see section 3.2.1(ii)).

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| <p>2. <i>Pinggan, cawan dan mangkok yang kotor sudah lama ada di atas meja dapur dan mula berbau.</i></p> | <p>2. <i>Piring, cangkir dan mangkok yang kotor sudah lama ada di atas meja dapur dan mulai berbau.</i></p> |
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The dirty dishes, cups and bowls **have been** on the kitchen table **for a long time** and are beginning to smell.

The dirty dishes, cups and bowls **have been** on the kitchen table **for a long time** and are beginning to smell.

To "take a long time" is *makan masa yang lama* or *makan waktu yang lama*, the first expression more common in Malaysia and the second in Indonesia.

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| <p>3. <i>Saya taruh hujung benang ke dalam mulut saya untuk bagi basah, tetapi makan masa yang lama sebelum saya berjaya masukkan benang ke dalam lubang jarum.</i></p> | <p>3. <i>Saya taruh ujung benang ke dalam mulut saya untuk kasi basah, tetapi makan waktu yang lama sebelum saya berhasil masukkan benangnya ke dalam lubang jarum.</i></p> |
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I put the end of the thread in my mouth to dampen it, but **it took a long time** before I succeeded in placing the thread into the eye of the needle.

I put the end of the thread in my mouth to dampen it, but **it took a long time** before I succeeded in placing the thread into the eye of the needle.

An expression such as "the more time that passes" is *makin lama* or *semakin lama* (also see Section 8.5(v)).

4. *Dengan cara ini sultan harap akan dapat balik setengah daripada kuasa mereka yang lama, tetapi sebenarnya semakin lama sultan-sultan itu semakin lemah.*
4. *Maka terjadilah persaingan dagang antara VOC dengan pedagang-pedagang Makassar. Persaingan itu makin lama makin meruncing.*

In this way the sultans hoped to get back some of their old power, but actually, **the more time that passed**, the weaker the sultans became.

So there developed competition between the VOC and the traders of Makassar. **The more time that passed**, the more intense this competition became.

A direct English equivalent of "in a short time" or "soon" is *tidak lama lagi*. More commonly used, however, is the expression "in a moment" which is *sekejap lagi* in Malaysia and *sebentar lagi* in both Malaysia and Indonesia (also see Section 11.2.2(ii)).

5. *Tolong kemaskan bilik. Tidak lama lagi ada tamu datang.*
5. *Tolong merapikan kamar. Tidak lama lagi ada tamu datang.*

Please clean up the room. **In a short time** the guests are coming.

Please clean up the room. **In a short time** the guests are coming.

6. *Emak, tolong pasang lampu di luar. Sekejap lagi kawan saya datang.*
6. *Bu, tolong hidupkan lampu di luar, dong. Sebentar lagi teman saya datang.*

Mother, please put the light on outside. My friend will be coming **soon**.

Mother, please put the light on outside. My friend will be coming **soon**.

"A short time ago" is expressed as *baru tadi* (also see Section 11.2.2(ii)).

7. *Baru tadi saya beli sekotak rokok, tetapi saya belum buka lagi.*
7. *Baru tadi, saya beli sebungkus rokok, tetapi saya masih belum bukannya.*

A short time ago I bought a pack of cigarettes, but I haven't opened it yet.

A short time ago I bought a pack of cigarettes, but I haven't opened it yet.

"Last time" is expressed as *dulu*, "next time" as *lain kali*, and "this time" as *kali ini* (also see Sections 8.3.(iv), 12.17).

8. *Dulu markah saya dua kali lebih tinggi daripada markah orang lain. Sepatutnya orang lainlah yang ikut apa yang saya buat, dan bukan sebaliknya.*
8. *Dulu nilai saya dua kali lebih tinggi daripada nilai orang lain. Orang lainlah yang seharusnya ikuti apa yang saya lakukan, dan bukan sebaliknya.*

Last time my grades were twice as high as other people's. It's the other people who should do what I did, and not the other way around.

Last time my grades were twice as high as other people's. It's the other people who should do what I did, and not the other way around.

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9. *Saya tak tahu di mana jalan itu. Tolong tunjukkan jalan itu **lain kali** kita lalu.* 9. *Saya tidak tahu di mana jalannya. Tolong tunjukkan jalan itu **lain kali** kita lewat.*

I don't know where that road is. Please point it out the **next time** we pass by.

I don't know where that road is. Please point it out the **next time** we pass by.

10. *Raja Siam juga memerintahkan Sultan Kedah menghantarkan askar-askar dan senjata ke Siam. **Kali ini** perintah itu tidak diikuti oleh Sultan Kedah.* 10. *Pada tahun 1629, dilancarkan serangan kedua. **Kali ini** persenjataan Mataram lebih lengkap.*

The King of Siam ordered the Sultan of Kedah to send soldiers and arms to Siam. **This time** the orders were not followed by the Sultan of Kedah.

In 1629, the second attack was launched. **This time** Mataram was better armed.

The general term for "a period of time" is *masa* or *waktu*, the first of these more commonly used in Malaysia and the second more commonly used in Indonesia (also see Sections 4.4.(iv), 12.8.2).

11. *Perdagangan di Melaka merosot dalam **masa** pemerintahan orang Belanda.* 11. *Rakyat harus mencurahkan perhatian, tenaga, dan **waktu** selama berbulan-bulan untuk Tanam Paksa.*

Trade in Malacca deteriorated during **the time of** Dutch rule.

The people had to concentrate their attention, energy and **time** for months and months on the Culture System.

A "period of time" or "era" in historical reference is usually *zaman*, although *masa* or *waktu* may also be used. In Indonesia *zaman* is pronounced *jaman* and is sometimes written this way to reflect this pronunciation.

12. *Pada **zaman** Vyner Brooke keadaan di Sarawak sudah tenang. Tidak ada sebarang tentangan pribumi yang berlaku.* 12. *Pada **zaman** penjajahan Inggris di Indonesia, kekuasaan dipegang oleh Letnan Gubernur Jenderal Thomas Stamford Raffles.*

During **the time of** Vyner Brooke the situation in Sarawak was peaceful. There were no indigenous uprisings.

During **the time of** British rule in Indonesia, authority was in the hands of Lieutenant Governor General, Thomas Stamford Raffles.

"At this time" or "at that time" is expressed as *pada masa ini/itu* or *pada waktu ini/itu*. "At the time of" is expressed as *pada masa* or *pada waktu*.

13. *Kedah **pada masa itu** menghadapi banyak ancaman, baik dari luar maupun dari dalam negeri.*
Kedah **at that time** faced many threats, both from within and from outside of the state.
One way of expressing "from time to time" is *dari semasa ke semasa* in Malaysia and *sewaktu-waktu* in Indonesia.
13. *Kerajaan Mataram mencapai puncak kejayaan **pada masa** pemerintahan Sultan Agung.*
The Kingdom of Mataram reached the height of its success **at the time of** the rule of Sultan Agung.
14. *Keadaan di Sarawak tidak selalu tenang. **Dari semasa ke semasa** ada golongan tertentu bangkit menyerang pemerintahan James Brooke.*
The situation in Sarawak was not always peaceful. **From time to time** there were specific groups who arose to challenge the rule of James Brooke.
There are a number of ways of expressing "at the same time." The most neutral statement is *pada masa yang sama* or *pada waktu yang sama*. This simply expresses the shared time of two occurrences.
14. *Roh orang tua sendiri **sewaktu-waktu** datang menunjukkan dirinya dalam bentuk bayangan atau pun mimpi.*
The spirits of one's own parents, **from time to time**, come and show themselves in dreams or through one's imagination.
15. *Pada mulanya Pulau Pinang ialah ibu negeri bagi Negeri-negeri Selat, tetapi beberapa lama kemudian, pulau itu menjadi kurang penting. **Pada masa yang sama** Singapura menjadi bertambah berpengaruh.*
At the beginning, Penang was the capital of the Straits Settlements, but after a while, this island became less important. **At the same time**, Singapore became more influential.
Although the Cantonese began to migrate to Indonesia in groups **at the same time as** the Hakka, their situation was different.
15. *Walaupun orang Kanton mulai merantau ke Indonesia dalam kelompok-kelompok **pada waktu yang sama** dengan orang Hakka, namun keadaan mereka berlainan.*
- If the underlying meaning of "at the same time" is "together", the best choice in Malay or Indonesian is *bersama*.
16. *Kerajaan negeri-negeri Melayu melantik beberapa orang pembesar untuk mengetuai angkatan menghantar bunga emas ke Siam. Biasanya ada barang-barang lain yang dihadiahkan **bersama** dengan bunga emas itu.*
16. *Cut Nyak Dhien melanjutkan perjuangan suaminya **bersama** pejuang-pejuang Aceh yang lain, termasuk seorang pejuang wanita yang bernama Cut Meutia.*

The government of the Malay states chose several leaders to head an expedition to deliver the "flowers of gold" to Siam. Usually there were other things presented as gifts **at the same time as (together with)** the "flowers of gold."

Cut Nyak Dhien continued the struggle of her husband **at the same time as (together with)** the other fighters of Aceh, including a woman fighter called Cut Meutia.

If the underlying meaning of "at the same time" is "all at once", then the best expression is *sekali* in Malay and *sekalian* in Indonesian.

17. *Percayakah saya orang gaji? Jangan kurang ajar. Saya bekerja dan jaga anak **sekali**.*

Do you think I am a servant? Don't be so inconsiderate. I work and take care of the children **at the same time**.

17. *Pikir dulu, dong, sebelum bicara. Memangnya saya pembantu? Jangan kurang ajar. Saya, kan, bekerja dan jaga anak **sekalian**.*

Think before you speak. Do you think I am a servant? Don't be so inconsiderate. You know I work and take care of the children **at the same time**.

To be "on time" is expressed as *tepat pada waktunya*.

18. *Bus biasanya datang lambat, tetapi kali ini datang **tepat pada waktunya**.*

The bus usually comes late, but this time it came **on time**.

18. *Bis biasanya datang terlambat, tetapi kali ini datang **tepat pada waktunya**.*

The bus usually comes late, but this time it came **on time**.

To be "in time for" something is expressed as *sempat*. *Sempat* also means "to have the time to" and "to have the opportunity to" (also see Section 12.4).

19. *Saya tak **sempat** tengok permulaan wayang malam Sabtu sebab kereta yang saya bawa rosak di tengah jalan.*

I wasn't **in time** to see the start of the film on Friday night because my car broke down while I was on my way.

19. *Saya tidak **sempat** lihat permulaan film malam Sabtu karena mobil yang saya bawa rusak di tengah jalan.*

I wasn't **in time** to see the start of the film on Friday night because my car broke down while I was on my way.

20. *Saya tak **sempat** belajar di perpustakaan tadi pagi sebab bus dari bandar datang lambat.*

I didn't **have the time to study** in the library this morning because the bus from town arrived late.

20. *Saya tidak **sempat** belajar di perpustakaan tadi pagi sebab bus dari kota datang terlambat.*

I didn't **have the time to study** in the library this morning because the bus from town arrived late.

The exact equivalent of "many times" is *banyak kali* in Malaysia and *sering kali* in Indonesia.

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| <p>21. <i>Berapa kali saya pergi tengok wayang bergantung pada duit. Kalau ada duit, saya pergi tengok banyak kali.</i></p> | <p>21. <i>Berapa kali saya pergi nonton film tergantung pada uang. Kalau punya uang, saya sering kali pergi nonton.</i></p> |
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How many times I go to see films depends on my money. If I have money, I go to see them **many times**.

How many times I go to see films depends on my money. If I have money, I go to see them **many times**.

The expression "many times", however, is far less frequent in Malay and Indonesian than it is in English. More commonly used in Malaysia is *biasanya* [usually] and in Indonesia, both *biasanya* and *sering* [frequently] if this is the underlying meaning of "many times."

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| <p>22. <i>Biasanya ada barang-barang lain yang dihadiahkan ke Siam bersama dengan bunga emas itu.</i></p> | <p>22. <i>Karena rakyat Indonesia harus mencurahkan perhatian dan tenaganya kepada Tanam Paksa, sering terjadi kegagalan panen.</i></p> |
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Usually there were other things which were presented as gifts to Siam together with the flowers of gold.

Because the people of Indonesia had to expend their attention and energy on the Culture System, there **frequently** occurred harvest failures.

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| <p>23. <i>Biasanya kita tidak bernasib baik, tapi kadang-kadang kita jumpa guru yang ikhlas dan bersimpati pada penuntut.</i></p> | <p>23. <i>Biasanya kita tidak untung, tapi kadang-kadang kita temukan guru yang ikhlas dan bersimpati pada mahasiswa</i></p> |
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Usually we are unlucky, but sometimes we find a teacher who is sincere and sympathetic to the students.

Usually we are unlucky, but sometimes we find a teacher who is sincere and sympathetic to the students.

If the underlying meaning of "many times" is closer to "at all times" or "always", use *selalunya* or *selalu*.

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| <p>24. <i>Selalunya pentadbir-pentadbir di India menepikan masalah-masalah pedagang di Negeri-negeri Selat dan mengambil masa yang panjang sebelum mengambil sebarang tindakan.</i></p> | <p>24. <i>Raja dan kalangan istana benci dan kecewa terhadap Belanda karena selalu ikut campur tangan dalam urusan pemerintahan Kerajaan Mataram.</i></p> |
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The administrators in India **always** brushed aside the problems of the traders in the Straits Settlements and took a long time before taking any action.

25. *Kapal perdagangan di kawasan Sabah **selalu** diserang oleh kumpulan yang berasal dari jajahan-jajahan Brunei.*

Merchant ships in the area of Sabah were **always** attacked by groups that originated from the territories under the control of Brunei.

"Sometimes" is expressed as *kadang-kadang*.

26. ***Kadang-kadang** terdapat juga satu barisan lagi rumah-rumah yang agak terkedalam sedikit yang dipisahkan daripada barisan rumah-rumah pertama oleh sebuah lorong atau denai berlumpur.*

Sometimes we also find a row of houses located somewhat further inland which is separated from the first row of houses by a lane or muddy track.

"What time," referring to clock time, is expressed as *pukul berapa* in Malaysia, and *jam berapa* in Indonesia (also see Section 11.2.3 (ii)).

27. *Di sekolah itu, nampaknya orang tak peduli **pukul berapa** kita datang, berapa lama kita belajar, atau pun berapa banyak kita belajar.*

In that school, it seems as if people don't care **what time** we arrive, how long we study, or how much we study.

The king and nobles were annoyed and disillusioned with the Dutch because they **always** interfered with the affairs of the Kingdom of Mataram.

25. *Kemudian berkali-kali Belanda menyerang kaum Padri di Lintau, tetapi **selalu** gagal.*

Afterwards the Dutch repeatedly attacked the clerics in Lintau, but they **always** failed.

26. ***Kadang-kadang** terjadi perselisihan di antara para pejuang Aceh. Bahkan ada di antaranya yang menyerah kepada Belanda.*

Sometimes misunderstandings occurred between the fighters of Aceh. Moreover, there were those among them who surrendered to the Dutch.

27. *Di sekolah itu, kelihatannya orang tidak peduli **jam berapa** kita datang, berapa lama kita belajar, atau berapa banyak kita belajar.*

In that school, it seems as if people don't care **what time** we arrive, how long we study, or how much we study.