



An Analysis Preposition In Local Language (Wawonii) Of Konawe Kepulauan

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Abstract

The research focused on preposition in local language (Wawonii) of Konawe Kepulauan. This research used an analysis qualitative descriptive design by applying some techniques of collecting data as follows: (1) Translation, (2) Introspection, (3) Elicitation. The writer analyzed them through the following steps: (1) Transcription of the data, (2) Classifying the kinds and function of preposition in Wawonii language, and (3) Making formulation and description of every data and followed by examples. The result of this research shows that Wawonii language has two kinds of preposition morphologically. The monomorphemic preposition is that consist of one morpheme only. There are seven kinds of monomorphemic prepositions found, they are: (1) binta “from,since” indicated a place or location, indicated distance, and indicated time or duration of time, (2) i “in” indicates place or position. (3) yo “by” indicated the passive sentences, (4) teleu “until” indicates the time, and indicated direction sentences, (5) butu “for” indicated a purpose, (6) ronga “with” indicates an accompaniment, and indicated an instrument or material, (7) kahapa “because” indicated the cause of something, and to indicated the result. The pollymorphemic preposition is a kind of preposition which consists of more than one morpheme. In Wawonii language

Key Words:

Preposition, Morpheme,
Monomorphemic

there are two kinds of pollymorphemic: The pollymorphemic preposition by affixation, consist of two kinds, they are: (1) sahinapo “before” indicated the activity before to do other activity, (2) satelimbano “after” indicated the activity or something to do next. The pollymorphemic preposition by combining consist of seven kinds, they are: (1) iwawo “on” indicated the position of something on something, (2) itonto “under” indicated the place of position something under something, (3) iwoi “in front of” indicated the place of position something in front of something, (4) ibungku “behind” indicated the place of position something behind of something, (5) iosanda “near” indicated the place of position something near of something, (6) isambali “beside” indicated the position of something is beside other thing, and (7) ilaro “inside indicated the position of something is inside other thing.

Abstrak

Penelitian ini difokuskan pada preposisi dalam bahasa lokal (Wawonii) Kepulauan Konawe. Penelitian ini menggunakan desain analisis deskriptif kualitatif dengan menerapkan beberapa teknik pengumpulan data sebagai berikut: (1) Terjemahan, (2) Introspeksi, (3) Elicitation. Penulis menganalisisnya melalui langkah-langkah berikut: (1) Transkripsi data, (2) Klasifikasi jenis dan fungsi preposisi dalam bahasa Wawonii, dan (3) Membuat formulasi dan deskripsi dari setiap data dan diikuti dengan contoh-contoh. Hasil penelitian ini menunjukkan bahwa bahasa Wawonii memiliki dua jenis preposisi secara morfologis. Preposisi monomorphemic adalah yang terdiri dari satu morfem saja. Ada tujuh jenis preposisi monomorphemic yang ditemukan, mereka adalah: (1) tanda "dari, karena" menunjukkan suatu tempat atau lokasi, menunjukkan jarak, dan menunjukkan waktu atau durasi waktu, (2) i "dalam" kata tempat atau posisi. (3) yo "oleh" menunjukkan kalimat pasif, (4) teleu

"sampai" menunjukkan waktu, dan menunjukkan kalimat arah, (5) tetapi "untuk" menunjukkan tujuan, (6) rongga "dengan" menunjukkan iringan, dan menunjukkan instrumen atau bahan, (7) mengapa "karena" menunjukkan penyebab sesuatu, dan menunjukkan hasilnya. Preposisi polimorfik adalah sejenis preposisi yang terdiri lebih dari satu morfem. Dalam bahasa Wawonii ada dua jenis polimorfik: Preposisi polimorfik dengan afiksasi, terdiri dari dua jenis, yaitu: (1) sah "sebelum" menunjukkan aktivitas sebelum melakukan aktivitas lain, (2) satelimbano "setelah" menunjukkan aktivitas atau sesuatu yang harus dilakukan selanjutnya. Preposisi polimorfik dengan menggabungkan terdiri dari tujuh jenis, yaitu: (1) iwawo "on" menunjukkan posisi sesuatu pada sesuatu, (2) itonto "di bawah" menunjukkan tempat posisi sesuatu di bawah sesuatu, (3) iwoi "di depan" menunjukkan tempat posisi sesuatu di depan sesuatu, (4) ibuku" di belakang "menunjukkan tempat posisi sesuatu di belakang sesuatu, (5) iosanda" dekat "menunjukkan tempat posisi sesuatu di dekat sesuatu, (6))) adalah "di samping" menunjukkan posisi sesuatu di samping hal lain, dan (7) ilaro "di dalam menunjukkan posisi sesuatu di dalam hal lain.

Introduction

Usage as a tool of communication can rise a cultural heterogeneous in every society. In this case, the heterogeneous of culture is a reflection of the diversity of local language as a means of communication. It means that language and culture has any relationship for human being since language as a tool of communication and social interaction as parts of cultural element in the society.

Based on the statement above, the writer assumes that it is very important to investigate a local language. The Wawonii language is one of local language used commonly by the society in Konawe Kepulauan. It is still kept and maintain by its speech community in daily communication and interaction to each others.

Nowadays, the native speakers of Wawonii language spread out at a number of areas at Southeast Sulawesi. Konawe Kepulauan regency consists of seven subdistrict, that are West Wawonii, North Wawonii, Northeast Wawonii, East Wawonii, East

southeast Wawonii, South Wawonii, and the last is Center of Wawonii. And also consist of several ethnics that inhabit like, Bajo, Bugis, Buton, Bungku, Cia-Cia, Java, Muna, Tolaki as transmigrate, who spread wide at several districts at Konawe Kepulauan regency. But, language and ethnics who dominate in each districts at Konawe Kepulauan regency is Wawonii language and Wawonii ethnics it self.

Based on the explanation above, until now Wawonii language is still use as a communication tool. It is not only use among Wawonii inhabitants, but also use by another ethnics like, Bajo, Bugis, Buton, Bungku, Cia-Cia, Java, Muna, Tolaki , inhabitants to communicate with Wawonii Inhabitants.

Besides as a tool of communication, the Wawonii language is use as a means to support the development of community culture, such as: arts, wedding, parties, and other traditional ceremonies. Wawonii language is a language of ethnic group (group language) that is use as a tool of communication intra-tribe. And according to its using, the Wawonii language is an educational language, particularly use at elementary school level.

Method

1. Design of the Study

This study used descriptive qualitative design. It means that the researcher described the factual and natural data gotten in the field of the study. In this case, the writer investigated the kinds and function of prepositions in Wawonii language.

2. Method of the Study

To get the data about An Analysis of Prepositions in Wawonii language, in this study the writer used two methods, they are:

- a. Library method was done by reading some books and some result of investigations that have close relationship with this writing.
- b. Field method was done to obtain required data in the field of the study. In this case, the writer found the data from some informants as native speakers of Wawonii language by using instrument that given to the informants.

3. Data Sources

The informants of this study are native speakers of Wawonii language at specially who live at Dongkalaea village, North Wawonii district, Konawe Kepulauan regency of Southeast Sulawesi. In relation to the informants, the writer uses 3 native speakers of Wawonii language. It is in line with Danes in Rusdi (1995:12) who gives a

suggestion that an investigation alike should use at least 3 informants, one is as the main informant and the others are as assistants.

Some criteria of informants as follows:

- a. Native speakers of the target language.
- b. The age is between 40 to 70 years old.
- c. They have formal education, at least graduated minimally Junior High School.
- d. They have complete and normal organs of speech.
- e. They able to speak Indonesian language.

4. Technique of Data Collection

In collecting the data, the writer applied some techniques, as follows:

a. Translation

In doing this technique, the writer asked the informants to translate a number of sentences in Indonesian language to Wawonii language which have been prepare by the writer herself. This technique was done orally by the informants and the writer during they translate the sentences.

b. Introspection

The writer introspected all achieve data based on her background knowledge as one of the native speakers of the target language.

c. Elicitation

Elicitation technique was used to check the validity of achieved data by asking to the other informants of this study. It means that after the writer getting the translated data from the first informant particularly, furthermore she met the second and the third informants to ask whether the all data have already been correct or not.

5. Technique of Data Analysis

The all gotten data in this study analyzed descriptively by the following steps:

- a. Transcription of the data
- b. Classifying the kinds and function of preposition in Wawonii language
- c. Making formulation and description of every data and followed by examples.

Findings of the research

1. Monomorphemic Prepositions

The monomorphemic preposition is a preposition that consists of one morpheme only. There are six monomorphemic prepositions in Wawonii language found in this research, namely: *binta*, *i*, *yo*, *teleu*, *butu*, *ronga*, and *kahapa*.

a. Preposition *binta* “from, since”

The use of preposition *binta* “from, since” in Wawonii language can be seen in the following sentences:

1) Ros leuho *binta* Jakarta

Ros datang *dari* Jakarta

“Ros comes *from* Jakarta”

2) Rahangku olaiho *binta* kota

Rumahku jauh *dari* kota

“My house is far *from* the town”

3) Kaku poia i Unaaha *binta* ta’u 2009

Saya tinggal di Unaaha *sejak* tahun 2009

“I have lived in Unaaha *since* 2009”

4) *Binta* 8 ta’u mia lapasi, tinangku kai mate

Sejak 8 tahun yang lalu, ibuku meninggal dunia

“*Since* 8 years ago, my mother died”.

Based on the sentences above, the writer interprets that, preposition *binta* “from” on the sentence (1) indicated a place or location. The preposition *binta* in the sentence (1) is followed by *Jakarta* as name of place or city where the subject from.

The preposition *binta* in the sentence (2) indicated a distance. The preposition *binta* in the sentence (2) is preceded by a word *olaiho* “far” and followed by adverb of place *kota* “town”. Grammatically, it is clear that preposition *binta* in the sentence (2) indicated a distance of speaker from the place mentioned before.

Preposition *binta* in the sentences (3) and (4) above indicated a time or duration of time. Grammatically, it is clear that the preposition *binta* “since” in the sentence (3) followed by *ta’u 2009* “year 2009” which inform where the subject *poia* “lived” and sentence (4) followed by *8 ta’u mia lapasi* “8 years ago” which inform when the mother died.

b. Preposition *i* “in”

The use of preposition *i* “in” in Wawonii language can be seen in the following sentences:

1) Poiahangku *i* Unaaha

Tempat tinggalku *di* Unaaha

“I lived *in* Unaaha”

2) Ngkude pongkaahangku *i* restoran

Saya makan *di* restoran

“I am eating *in* the restaurant”.

The preposition *i* in the sentence (5) is followed by *Unaaha* as name of place or city which inform about the subject who live in Unaaha. Furthermore, the preposition *i* in the sentence (6) is followed by *restoran* “restaurant” as a place which inform the subject eat in the restaurant.

c. Preposition *yo* “by”

The use of preposition *yo* “by” in Wawonii language can be seen in the following sentences:

1) Ikangku ikaaho *yo* meo

Ikanku dimakan *oleh* kucing

“My fish is eaten *by* cat”

2) Raha iso wineweuno *yo* tamangku

Rumah itu dibuat *oleh* ayah

“That house is made *by* my father”.

The preposition *yo* “by” in the sentence (7) is followed by *meo* “cat” who eats the fish. Furthermore, the preposition *yo* “by” in the sentence (8) is followed by *tamangku* “my father” who makes the house.

d. Preposition *teleu* “until”

The use of preposition *teleu* “until” in Wawonii language can be seen in the following sentences:

1) Kiki mepokonda’u *teleu* bebe olima kiniwia

Kiki belajar *sampai* jam 5 sore

2) sumomba’o *teleu* Surabaya

Ayahku berlayar *sampai* ke Surabaya

“My father sails *until* Surabaya”.

The preposition *teleu* “until” in the sentence (9) indicated for time. The preposition *teleu* “until” in the sentence (10) indicated a direction.

e. Preposition *butu* “for”

The use of preposition *butu* “for” in Wawonii language can be seen in the following sentences:

1) Tamangku mo’olio oto *butu* tinangku

Ayah membeli mobil *untuk* ibu

“My father is buying a car *for* my mother”

2) Kakuponseu badu *butu* tinangku
Saya menjahit baju *untuk* ibu
“I am sewing the clothes *for* my mother”

3) Taasi ai inoli *butu* Ani
Tas ini dibeli *untuk* Ani
“This bag is buys *for* Ani”.

The preposition *butu* on those sentences indicate the purpose. The preposition *butu* in the sentences (11) and (12) is followed by *tinangku* “my mother” means that “a car” (in the sentence 11) and “the clothes” (in the sentence 12) will only be purposed for my mother and not others. Similar with the preposition *butu* in the sentence (13) is followed by “Ani” means that “bag” will only be purposed for Ani and not others.

f. Preposition *ronga* “with”

The use of preposition *ronga* “with” in Wawonii language can be seen in the following sentences:

1) Ngkude lako i toko *ronga* pewali- walingku
Saya pergi ke toko *dengan* teman-temanku
“I go to shop *with* my friends”

2) Hani mongkaa kina *ronga* sup
Hani makan nasi dengan sup
“Hani eats rice *with* soup”.

Preposition *ronga* “with” in the sentence (14) is followed by *pewali- walingku* “my friends” who accompany. Therefore, the write assumes that the preposition *ronga* on the sentence (14) indicate an accompaniment.

Furthermore, the preposition *ronga* on the sentence (15) indicated an instrument or material. The preposition *ronga* in the sentence (15) is followed by *kina* “rice” as a material which is added to the *sup* “soup”.

g. Preposition *kahapa* “because”

The use of preposition *kahapa* “because” in Wawonii language can be seen in the following sentences:

1) Tinangku nai hule *kahapa* ko’usa’o
Ibuku tidak pulang *karena* hujan
“My mother did not return *because* of rain”

2) Tuwaingku gumara’o *kahapa* tuunaho
Adikku menangis *karena* jatuh

“My young sister is crying *because* of she was fall”

3) *Kahapa* mokuaho mepokonda’u, nadeomo kai pintara

Karena rajin belajar, sehingga dia pintar

“*Because* of study diligently, she is smart”.

The preposition *kahapa* “because” in the sentence (16) indicated causes which inform about someone who didn’t come because of rain. Furthermore, the preposition *kahapa* “because” in the sentence (17) also indicated causes which inform the subject cry because of she was fall.

The preposition *kahapa* “because” in the sentence (18) indicated the result. The preposition *kahapa* “because” in the sentence (18) indicated result, because *nadeomo kai pintara* “she smart” is result from *mokuaho mepokonda’u* “diligent study”.

2. Polymorphemic Preposition

There are two kinds of polymorphemic prepositions found in this research, namely: polymorphemic preposition by affixation and polymorphemic preposition by combining.

a. Preposition by Affixation

The use and the function of every those preposition can be seen in the following description:

1) Preposition *sahinapo* “before”

The preposition by affixation *sahinapo* “before” is formed from preposition *hinapo* “not yet” and added with affix sa-. The use of it can be observed in the following sentences:

a) Kau lakomo *sahinapo* kousa

Kamu harus pergi *sebelum* hujan

“You have to go *before* rains”

b) Kato poturimo *sahinapo* tonga alo

Kita harus tidur *sebelum* larut malam

“We have to sleep *before* midnight”

2) Preposition *satelimbano* “after”

The preposition by affixation *satelimbano* “after” is formed from preposition *telimbano* “pass” and added with affix sa-. The use of it can be observed in the following sentences:

a) Taho pebaho *satelimbano* Magaribi

Jangan mandi *setelah* Maghrib

“Don’t take a bath after Maghrib”

b) Kau leumo *satelimbano* bebe opitu mewangu

Kamu harus datang *setelah* jam 7 pagi

“You have come here *after* 7 o’clock in the morning”.

Based on the sentences above, the writer interprets that preposition *satelimbano* “*after*” in the sentence (21) and (22) has only one function namely indicated the activity or something to do next.

b. Preposition by Combining (combining preposition)

The preposition by combining means that preposition by such as: *iwawo, itonto, iwoi, ibungku, iosanda, isambali, ilaro*.

The use and the function of every those preposition can be seen in the following description:

1) Preposition *iwawo* “*on*”

The use of preposition *iwawo* in Wawonii language can be observed in the following sentences:

a) Monaa aku koporo *iwawo* lamari

Saya menyimpan koper *di atas* lemari

“I put the trunk *on* the cupboard”

b) Naa’o boo-boo ai *iwawo* meda

Simpan buku ini *di atas* meja

“Put this book *on* the table”

The preposition *iwawo* “*on*” in the sentence (23) shows the position of *koporo* “trunk” on the *lamari* “cupboard”. While in the sentence (24) the preposition *iwawo* “*on*” shows the position of *boo-boo* “book” will be on the table.

2) Preposition *itonto* “*under*”

The use of preposition *itonto* in Wawonii language can be observed in the following sentences:

a) Daaho sura mia tuuna *itonto* kadera

Ada surat yang jatuh *di bawah* kursi

“There is a letter fall *under* the chair”

b) *I tonto* lamari daaho meo

Di bawah lemari ada kucing

“There is a cat *under* the cupboard”

The preposition *itonto* “under” in the sentence (25) shows the position of *sura* “letter” on the *kadera* “chair”. While in the sentence (26) the preposition *itonto* shows the position of *meo* “cat” under the *lamari* “cupboard”.

3) Preposition *iwoi* “in front of”

The use of preposition *iwoi* in Wawonii language can be observed in the following sentences:

a) Kotoro toro aku *iwoi* raha

Saya duduk *di depan* rumah

“I am sit *in front of* the house”

b) Koakoa mewangu Dian mesambure *iwoi* raha

Setiap pagi Dian menyapu *di depan* rumah

“Every morning Dian sweeps *in front of* the house”

The preposition *iwoi* “in front of” in the sentence (27) shows the position of the subject “sit” in front of the *raha* “house”, while in the sentence (28) the preposition *iwoi* shows the position of someone who is *Dian* “sweep” in front of *raha* “house”.

4) Preposition *ibungku* “behind”

The use of preposition *ibungku* in Wawonii language can be observed in the following sentences:

a) Rahano uwangku *ibungku* masigi

Rumah nenek ku *di belakang* mesjid

“My grandmother’s house is *behind* the mosque”

b) *Ibungku* bonso daaho sandale

Di belakang pintu ada sandal

“There a slipper *behind* the door”

The preposition *ibungku* “behind” in the sentence (29) shows the position of *rahano uwangku* “my grandmother’s house” is behind *masigi* “mosque”, while in the sentence (30) the preposition *i bungku* shows the position of *sandale* “slipper” behind of *bonso* “door”.

5) Preposition *i’osanda* “near”

The use of preposition *i’osanda* in Wawonii language can be observed in the following sentences:

a) Rahangku daahano *i’osanda* masigi

Rumahku berada *di dekat* mesjid

“My house is *near* the mosque”

- b) Rahano Rini *i'osanda* ruma sakit
Rumahnya Rini *didekat* rumah sakit
“Rini’s house is *near* the hospital”

The preposition *i osanda* “near” in the sentence (31) shows the position of *rahangku* “my house” is near *masigi* “mosque”, while in the sentence (32) the preposition *i'osanda* shows the position of *rahano Rini* “Rini’s house” is near of *rumah sakit* “hospital”.

6) Preposition *isambali* “beside”

The use of preposition *isambali* in Wawonii language can be observed in the following sentences:

- a) Tinangku koto ro toro’o *isambali* tamangku
Ibuku duduk *di samping* ayah
“My mother sits *beside* of my father”
- b) *Isambali* raha daaho pu’u durian
Di samping rumah ada pohon durian
“*Beside* of the house there durian tree”

The preposition *isambali* “beside” in the sentence (33) shows the position of *tinangku* “my mother” sits beside *tamangku* “my father”, while in the sentence (34) the preposition *isambali* shows the position of *pu’u durian* “durian tree” is beside of *raha* “house”.

7) Preposition *ilaro* “inside”

The use of preposition *ilaro* in Wawonii language can be observed in the following sentences:

- a) Tuwaingku moturio *ilaro* bueha
Adik ku tidur *di dalam* ayunan
“My young brother sleeps *inside* the cradle”
- b) Monaa aku boo-boo *ilaro* taasi
Saya menyimpan buku *di dalam* tas
“I put a book *inside* the bag”

The preposition *i laro* “inside” in the sentence (35) shows the position of *tuwaingku* “my young brother” sleep in *bueha* “cradle”, while in the sentence (36) the preposition *ilaro* shows the position of *boo-boo* “book” put in *taasi* “bag”.

Conclusion

Based on the findings of the research that is explained on the chapter IV previously, the writer presents some conclusions as follows:

1. Morphologically, there are two kinds of preposition in Wawonii language found in this research they are: monomorphemic preposition and pollymorphemic prepositions.
2. The monomorphemic preposition is that consist of one morpheme only. There are seven kinds of monomorphemic prepositions found in this research, the are: (1) preposition *binta* “*from,since*” has three functions, namely: indicated a place or location, indicated distance, and indicated time or duration of time, (2) preposition *i* “*in*” has only one function, namely to indicated place or position, (3) preposition *yo* “*by*” has only one function, namely to indicated the passive sentences, (4) preposition *teleu* “*until*” has two functions, they are: to indicated the time, and indicated direction sentences, (5) preposition *butu* “*for*” has only one function, namely to indicated a purpose, (6) Preposition *ronga* “*with*” has two functions, they are: indicated an accompaniment, and indicated an instrument or material, (7) Prepositional *kahapa* “*because*” has two functions, they are: to indicated the cause of something, and to indicated the result.
3. The pollymorphemic preposition is a kind of preposition which consists of more than one morpheme. In Wawonii language there are two kinds of pollymorphemic, they are: pollymorphemic preposition by affixation and pollymorphemic preposition by combining. The pollymorphemic preposition by affixation consist of two kinds, they are: (1) *sahinapo* “*before*” has only one function namely, indicated the activity before to do other activity, (2) *satelimbano* “*after*” has only one function namely indicated the activity or something to do next.
4. The pollymorphemic preposition by combining consist of seven kinds, they are: (1) Preposition *iwawo* “*on*” has only one function, it is indicated the position of something on something, (2) Preposition *itonto* “*under*” has one function namely, to indicated the place of position something under something, (3) Preposition *iwoi* “*in front of*” has only one function, it is indicates the place of position something in front of something, (4) Preposition *ibungku* “*behind*” has only one function, it is indicated the place of position something behind of something, (5) Preposition *iosanda* “*near*” only has one function namely, to indicate the place of position something near of something, (6) Preposition *isambali* “*beside*” only has one function namely, to indicated the place of position something beside of something,

(7) Preposition *ilaro* “inside” only has one function namely, to indicated the place of position something is inside other thing.

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