THE REFLEXIVE PRONOUN OF THE BIDAYUH-SOMU LANGUAGE: ITS COMPARABLE PROCESS TO ENGLISH LANGUAGE SUFFIX -SELF/-SELVES

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ABSTRACT

The research aimed to describe the reflexive pronoun of the language of the Bidayuh-Somu and English in terms of its formation process. The research data were reflexive pronoun of the Bidayuh-Somu language taken from the dissertation and the English language reflexive pronoun taken from the website. The method of research was comparative, and the technique of data analysis was descriptive. It is found that morphologically, the reflexive pronoun of the Bidayuh-Somu language is formed by attaching the prefix goni- that is derivational to free morpheme. In the English language, the reflexive pronoun is formed by affixing the suffix -self/-selves that is inflectional to free morpheme. The free morpheme, in the case of these two languages, is a personal pronoun. In terms of function, the two morphemes are both class-maintaining. Furthermore, in terms of word meaning, they are unchanged. The complex word the prefix goni- forms is prefixal, while the complex word the suffix -self/-selves forms are suffixal. The importance of comparing the prefix goni- with the suffix -self/-selves is to linguistically provide a description of similarities in terms of the morphological process for reflexive pronoun formation. Although the process of affixation is different, one employs derivational, and the other one applies inflectional. However, the description indicates that the two affixes are similar in terms of duty to reflexive pronoun formation. In the syntactic model of morphology, the use of the two reflexive pronouns is to intensify or emphasize the personal pronoun. They reflect upon the sentences' subjects or as antecedents of the subjects in sentences.

Keywords: reflexive pronoun, derivational prefix, inflectional suffix

INTRODUCTION

The Bidayuh-Somu language is spoken by indigenous people situated in the boundary of Indonesian West Kalimantan and Bornean Sarawak Malaysia. Bidayuh means people of the land, while Somu refers to upstream or uphill, thus translating it 'the land people of the uphill' (Bunau & Yusof, 2018). This language is still vital to speak by the people of the Bidayuh-Somu as a means of communication. Its vitality is in line with the definition stating that language vitality is the power of a language to live or grow among members of the group who speak it (Hassan, Ghazali, & Omar, 2015).

This language, like any other language, also has its morphology to word-formation. The word-formation process is common, no matter the language is indigenous or international. The process is to develop a word by assigning morpheme to its base form. The base form and the morpheme are the word structure. So, this is a study of reflexive pronoun structure that is of the personal pronoun and bound morpheme element. It is the study of word structure and the word-formation process (Booij, 2019).

In terms of word structure, this reflexive pronoun consists of free and bound morphemes of the two languages. The free morpheme is a personal pronoun, and the bound morpheme is an affix. As an affix, the bound morpheme of the Bidayuh-Somu language is suffix *goni-*, while in the English language, the bound morpheme is prefix -self/-selves. The bound morpheme in affixation consists of derivational and inflectional (Rugaiyah, 2018), and this research involves derivational prefixes and inflectional suffixes.

Furthermore, in terms of the word-formation process, this research describes affixation that employs prefix and suffix to form reflexive pronouns.

Word is of function and content. Function word is the word used to create a grammatical or structural relationship for the context of the content word. It is a necessary word for grammar. Content word is a word that has meaning, and its class is open as part of speech that is of verb, noun, adjective, and adverb. It is an information and meaning word (Khamis & Musa, 2020). In morphology, the word is generally of the two classes or categories that are verbal and nominal (Ershova, 2020). For the research, the word described is the content word of the nominal class that is the noun class. It is nominalization (Larson & Samiian, 2020) of the personal pronoun and reflexive pronoun of the Bidayuh-Somu language and the English language. Moreover, the function of morpheme in affixation is to maintain or change word class (Arista, 2019). The comparative research is intended to describe an affix that is class-maintaining.

It is rare to find that an indigenous language like the Bidayuh-Somu happened to have a similar process of reflexive pronoun formation to the English language. It involves affixation, that is prefixation to derive reflexive pronoun from personal pronoun. In this language, the reflexive pronoun formation is established by attaching the prefix *goni-* to a personal pronoun word. In terms of word structure, the personal pronoun is the free morpheme, while the prefix is the bound morpheme. In other languages, the reflexive pronoun is two free morphemes formed through compounding or other processes that are not affixation.

The problem of research is that the language of Bidayuh-Somu reflexive pronoun formation has not morphologically been described yet by comparing its formation process to the English language reflexive pronoun. It is observable that its formation process is similar to English language reflexive pronoun that involves affix to its personal pronoun. The two morphological processes of reflexive pronoun formation are affixation, in which the Bidayuh-Somu language assigns prefix, and the English language assigns suffix. Therefore, the research aims to describe the comparison process of reflexive pronoun formation of the language of the Bidayuh-Somu and the English language.

The model of morphology is lexical and syntactic (Momma et al., 2020). In terms of its formation process, it deals with the lexical model of morphology. It is the process that attaches affix to personal pronoun to form reflexive pronoun. In this case, it is the prefix for the Bidayuh-Somu language and suffix for the English language. Nevertheless, the research also includes a syntactic model of morphology for its discussion since the reflexive pronoun is applied to sentences. In a sentence, it is recognized that the object of the sentence is one who realizes the action or verb in the sentence. In other words, one who is the object is also the subject of the sentence. It is to reflect upon a sentence's subject. It is the research of

content word-formation. Since the word is of simplex and complex (Bernstein et al., 2020), the word is of one or more than one element called a morpheme. The morpheme is divided into free and bound. In the affixation process, the free morpheme is root or base, and the bound morpheme is an affix consisting of prefix, suffix, and circumfix that cannot stand alone as a word (Bauer & Lieber, 2014). In brief, the research concerns with the process of morphology to attach affix as bound morpheme to pronoun as root or base to form reflexive pronoun.

A reflexive pronoun is a type of pronoun preceded by the noun or pronoun to which it refers. It occurs when singular and plural forms of morphology fit the communicative context. It is not grammatically constrained, and it is the choice of expression (Stern, 2019). Moreover, the reflexive pronoun is a reference to the previously mentioned noun, that is, personal pronoun. It is an intensive pronoun or intensified noun. Its use is to singularize plural pronoun 'they' (van Gelderen, 2019).

In the English language, the reflexive pronoun ends with the suffix -self/-selves and indicates that the person who realizes the action of the verb is also the recipient of the action (Antón-Méndez, 2020). If it is in the clause, the reflexive pronoun is an anaphoric pronoun that must be coreferential with another nominal within the same clause (Hayriyan, 2020). Moreover, the reflexive pronouns are the direct and indirect object of a sentence to function as intensive pronouns, as the subject emphasis of the sentence, and as singular for 'they' (Traffis, 2020).

On the contrary, with the English language that assigns suffix -self/-selves to form reflexive pronoun, in the Bidayuh-Somu language, the reflexive pronouns are formed by attaching prefix *goni-* to personal pronouns. The process of reflexive pronoun formation in the Bidayuh-Somu language, as in Bunau (2019), is described in this example.

From the morphological process and gloss example above, it is obvious that the reflexive pronouns formation in the Bidayuh-Somu language employs the prefix *goni-* before its personal pronoun <ome>. It is comparable that the reflexive pronouns formation process of the Bidayuh-Somu language is prefixation, while in the English language is suffixation. Structurally, the personal pronoun <ome> is a free morpheme that is base, and the prefix goni- is the bound morpheme.

The reflexive pronoun of the Bidayuh-Somu language and its comparable process with English language suffix -self/-selves is the comparison for the two languages description. It is the structural uniqueness and the value of the comparison for languages description (Haspelmath, 2020). The structural uniqueness, in this case, refers to derivational

morpheme assignment to form reflexive pronoun in the Bidayuh-Somu language and inflectional morpheme attachment to form the reflexive pronoun in the English language. Therefore, the research is the typological linguistics (Round & Corbett, 2020), in which the aim is to compare the process of morphology in terms of reflexive pronouns formation. It is a linguistic typology (Bossuyt, 2020) of two languages, the Bidayuh-Somu and the English, in terms of affixation, one of the morphological processes to word-formation.

Although the two processes of reflexive pronouns formation are different in terms of morpheme types in which one is derivational and the other one is inflectional, but they both cover the same process, that is affixation. It is clear to recognize that the English suffix -self/-selves is inflectional since it has its plural form, and in terms of position in word, it is final. Since the function of morpheme is class-maintaining and class-changing (Manggala, 2018), thus the suffix is a class-maintaining morpheme. It maintains reflexive pronouns as a nominal word class. It is also clear that the Bidayuh-Somu language prefix *goni-* is the derivational prefix for its position in the word is initial. It is unlike the English language suffix -self that has its plural form -selves that making it inflectional. Its function is also to maintain the Bidayuh-Somu language reflexive pronoun as the nominal word class. It can be inferred that the two affixes are of the same function. They do not change word class after their affixation to personal pronoun.

METHODS

The research applies a comparative method (Round & Corbett, 2020). It compares two complex word-formation processes of two languages. The type of research is descriptive comparison. It describes the comparison of morphological process in nominal word formation category, that is a reflexive pronoun. The comparison is on the process of reflexive pronoun formation in the Bidayuh-Somu language and the English language covering the difference and similarity of the reflexive pronoun formation. The difference and similarity of the languages are called linguistic typology (Song, 2018). Hence, the research method is a descriptive comparison of linguistic typology of the languages of the Bidayuh-Somu and the English in terms of a process of morphology.

The difference is in terms of prefix and suffix involved, and the similarity is in terms of process, that is, affixation. The affixation is derivational and inflectional. The derivational prefix of the Bidayuh-Somu language assigned to form reflexive pronoun is *goni-*, and the inflectional suffix of the English language assigned to form reflexive pronoun is -self/-selves.
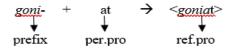
Data used for the research is secondary data. Secondary data is data that is already collected, not from first-hand sources (Glen, 2018). The secondary data is taken from the reflexive pronoun list of the Bidayuh-Somu and the English language. The data is documentary data that is publicly available to access online and is obtainable from the dissertation. In brief, the source of data for the research is a document of reflexive pronoun list taken from website and dissertation.

Since the research compares a morphological process of two languages, the research data is secondary; hence, the data is from two different genres of the reflexive pronoun. They are from the Bidayuh-Somu reflexive pronoun and the English language reflexive pronoun. The Bidayuh-Somu reflexive pronoun is taken from a dissertation entitled *Morfologi Bahasa Bidayuh-Somu Kabupaten Sanggau, Kalimantan Barat,* and the English language reflexive pronoun is gathered from an online source, that is a website namely https://www.grammarly.com/blog/reflexive-pronouns. Data of the research is analyzed descriptively in accordance with the morphological process through affixation for forming reflexive pronouns.

RESULTS AND DISCUSSIONS

The results of research include two language reflexive pronouns that are of the Bidayuh-Somu and the English. Both of the reflexive pronouns are gathered as secondary data. Based on the collected data, the Bidayuh-Somu language has a list of nine reflexive pronouns. The reflexive pronoun of this language does not have its English equivalence form of <it> for pronoun nor <itself> for the reflexive pronoun. Yet, the gloss is <*goniat*>, formed from the process of affixation, that is:

Moreover, the reflexive pronoun of the Bidayuh-Somu language can be seen in Table 1.

Table 1 Reflexive Pronoun of the
Bidayuh-Somu Language

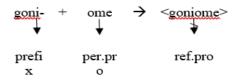| No	Personal Pronoun	Reflexive Pronoun	Gloss
1.	*Dat*	<*gonidat*>	<themselves>, 3PL. REFL*
2.	*Doduah*	<*gonidoduah*>	<themselves>, couple, 3PL.REFL
3.	*Nat*	<*goninat*>	<yourselves>, 2PL. REFL
4.	*Adeap*	<*goniadeap*>	<himself>, <herself>, 3SG.REFL**
5.	*Okap*	<*goniokap*>	<yourself>, polite, to elder, 2SG.REFL
6.	*Omu*	<*goniomu*>	<yourself>, 2SG. REFL

No	Personal Pronoun	Reflexive Pronoun	Gloss
7.	*Ome*	\<goniome\>	\<ourselves\>, 2PL. REFL
8.	*Mana*	\<gonimana\>	\<ourselves\>, singular, polite, 1PL.REFL
9.	*Rina*	\<gonirina\>	\<ourselves\>, plural, polite, 1PL.REFL

* PL.REFL = Plural reflexive
**SG.REFL = Singular reflexive
(Source: *Morfologi Bahasa Bidayuh-Somu Kabupaten Sanggau, Kalimantan Barat*, 2019)

Data in Table 1 signify that the reflexive pronoun in the Bidayuh-Somu language is formed by prefixing the prefix *goni-* to the base form, personal pronoun. Its affixation forms a reflexive pronoun of the language. Its process to reflexive pronoun formation maintains the word class, that is, the nominal class. The data also show that the type of affix is derivational since it is prefixal, and it does not have a grammatical category to indicate plurality. The prefix *goni-* applies for all personal pronouns (per.pro), whether it is singular or plural, first, second, or third personal pronoun without any marker placement like /-es/ in the English language that signifies plurality. The morphological process of reflexive pronoun (ref.pro) formation of the Bidayuh-Somu language is as follows:
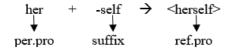

Meanwhile, the reflexive pronoun of the English language can be seen in Table 2.

Table 2 Reflexive Pronoun of the
English Language

No	Personal Pronoun	Reflexive Pronoun
1.	I	\<myself\>, 1SG.REFL
2.	You	\<yourself\>, 2SG.REFL
3.	He	\<himself\>, 3SG.REFL
4.	She	\<herself\>, 3SG.REFL
5.	One	\<oneself\>, 3SG.REFL
6.	It	\<itself\>, 3SG.REFL
7.	We	\<ourselves\>, 1PL.REFL
8.	You	\<yourselves\>, 2PL.REFL
9.	They	\<themselves\>, 3PL.REFL

(Source: https://www.grammarly.com/blog/reflexive-pronouns)

From Table 2, it is identifiable that the reflexive pronouns formation of the English language is established by attaching suffix -self/-selves to the base form, personal pronouns. Its morphological process is suffixation. The bound morpheme is suffixal. Its function is similar to the Bidayuh-Somu language prefix *goni-*, to maintain a nominal word class. It is also observable that the English language suffix -selves is inflectional since its '-es' placement to the suffix -self inflects grammatical category to indicate plurality. The suffix -self applies for personal pronouns that are singular, while its plurality -selves form applies for personal pronouns that are plural. The morphological process of reflexive pronoun (ref.pro) formation of the English language is as follows:

Based on these two affixation processes, the base form or free morpheme of personal pronoun (per.pro) in which the bound morpheme of the Bidayuh-Somu language *goni-* is prefixed, both subject and object pronoun. In the English language, the personal pronoun (per.pro) as the structural element of the free morpheme in which the suffix -self/-selves is suffixed that is an object and possessive pronoun.

In the syntactic model of morphology, the use of reflexive pronouns in the Bidayuh-Somu sentence, as in Bunau (2019), is:

(1) *Ma kay dat-ngeh suo, ay \<goniadeap\> maih-ngeh.*
If not they-them follow, so \<himself\> only-him
'If they do not go (to accompany), he will go himself.'

The example in determiner phrase \<*ay goniadeap maihngeh*\> of the sentence in number (1) shows that the reflexive pronoun \<*goniadeap*\> is the antecedent of the subject or the reflection of the subject \<*adeap*\>. Since the subject and verb are implied or not explicit, the context of the sentence is like in example number (2):

(2) *Ay adeap \<goniadeap\> maih-ngeh di oji.*
So he \<himself\> only-him will go
'So, he himself will go.'

Moreover, the word in the sentence is not always in regular order, and it does not change the meaning of the sentence. It keeps the reflexive pronoun as the antecedent of the subject.

The reflexive pronoun \<*goninat*\> of the Bidayuh-Somu language can be initial before the subject as in example number (3) of the following imperative sentence.

(3) ***<Goninat> nat oji nyobu, ome bayu bupanta!***
Yourselves you go weeding we still prohibited!
'You go yourselves weeding the grass (in cultivation). We cannot go for we still commit the prohibition (of customary law) for not going!'

It is found out that the reflexive pronoun <*gonimana*> of the Bidayuh-Somu language is functioned to singularize plural subject <*mana*> 'we', and it intends to reflect the previous mentioned subject. Look at example (4) of the sentence.

(4) ***Mana si dagut oji sumu <gonimana>***
We then always go only ourselves
'We have been always going to work by ourselves (not in group).'

Furthermore, the reflexive pronoun of the Bidayuh-Somu language is a direct reflection of the subject of the sentence. It is to intensify the subject. Its order is exactly after the subject as read in the following usage example of an interrogative sentence.
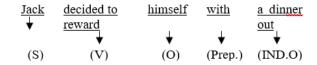
(5) ***Okap <goniokap> di monik?***
You yourself that come?
'Only you yourself who comes (visiting us)?'

From the four examples discussed, it is noticeable that the word order in a sentence is not always regular, and neither is the order of the reflexive pronoun. It is shown in the examples that the personal pronouns and their reflexive pronouns act like the double subject in a sentence. In fact, it intends to emphasize the personal pronouns as the antecedent of the subject in the sentence. In addition, it is apparent that the reflexive pronoun of the Bidayuh-Somu is to intensify the personal pronoun. It is an intensive pronoun, or the intensified pronoun which does the action, or the doer of the verb in the sentence. The reflexive pronoun *goni-* reflects upon the sentence's subject or antecedent of the subject. From the description of the sentences, it is implied that the reflexive pronoun of the Bidayuh-Somu language also means 'collective' or 'singular' of the plural personal pronoun. In terms of meaning, it singularizes the plural of the reflexive pronoun <okap>2PL.REFL from <okap>2SG.REFL.

Meanwhile, the use of reflexive pronouns of the English language in the syntactic model of morphology (Traffis, 2020) is in sentence number (6).

(6) Jack decided to reward <himself> with a dinner out.

The subject <Jack> is one and the same with reflexive pronoun <himself> as the object of the sentence. The reflexive pronoun <himself> is to reflect to <Jack> as the personal pronoun, or the subject of the sentence. It can be illustrated in the schema as follows:

Jack	decided to reward	himself	with	a dinner out
↓	↓	↓	↓	↓
(S)	(V)	(O)	(Prep.)	(IND.O)

The reflexive pronoun is the direct object in the sentence when the subject and the direct objects are one and the same. Look at the following three examples:

(7) We <ourselves> were forced to pilot the boat to safety.
(8) Cynthia pours a cup of tea for <herself> every morning.
(9) Every parent needs to take a break for <themselves> now and again.

Furthermore, the reflexive pronoun of the English language is a direct reflection of the subject, as seen in sentence number (7). Its order in a sentence is straight after the subject or personal pronoun <we>. Moreover, the reflexive pronoun <herself> is to intensify the sentence's subject or emphasize the action of the verb that is not someone else, as found in sentence number (8). In addition, a similar emphasis of reflexive pronoun for the subject is in the English language sentence number (9). The reflexive pronoun <themselves> reflects upon the sentence's subject <every parent>.

The examples in numbers (7) to (9) indicate that the reflexive pronouns of the English language -self/-selves are intensive or emphasized personal pronouns. Like its comparative counterpart prefix *goni-*, the English language suffix -self/-selves also reflect upon the sentence's subject or antecedent of the subject. Its order in the sentence can be directly after the subject or as object after verbs. The two descriptions of the reflexive pronouns explicitly show that its usage in the syntactic model of morphology applied in the sentence is functioned as the intensive pronoun to reflect upon the sentence's subject or as the antecedent of the subject in the sentence. It is to emphasize that the doer of the action or the verb is the sentence's subject. The action of the verb is done by the subject of the sentence, not someone else.

In the lexical model of morphology, the two reflexive pronouns are formed through the affixation process. The process of reflexive pronoun formation in the Bidayuh-Somu is derivational prefixation, while in the English language is inflectional prefixation. It can be said that the reflexive pronoun morpheme in the Bidayuh-Somu language is prefixal, and the English language reflexive pronoun morpheme is suffixal.

The bound morpheme goni- is prefixed to base a personal pronoun of the Bidayuh-Somu, while the bound morpheme -self/-selves is suffixed to base that is English language personal pronouns. Their similar affixation, with prefixation and suffixation process, have the same duty to form the reflexive pronouns. Since the morpheme is functioned to maintain or

to change the word class or word category, it is obvious that the prefix morpheme of the Bidayuh-Somu reflexive pronoun and the suffix morpheme of the English language reflexive pronoun is class-maintaining. They both maintain the reflexive pronoun into the nominal word class or noun class.

CONCLUSIONS

Based on the data and analysis of the comparison description, it is concluded that the two bound morphemes, prefix *goni-* of the Bidayuh-Somu language, and the suffix -self/-selves of the English language, have the same duty or assignment to reflexive pronoun formation. The two reflexive pronoun formation processes are prefixation and suffixation. The bound morpheme attached to form reflexive pronoun in the Bidayuh-Somu language is the derivational prefix. It is a prefixal reflexive pronoun. On the contrary, the bound morpheme added to form reflexive pronoun in the English language is an inflectional suffix. It is a suffixal reflexive pronoun. It can be concluded that the Bidayuh-Somu language morphological process to complex word formation is similar to the English language process. Although the order or position of morphemes are not in the same direction in which the Bidayuh-Somu prefix *goni-* is initial, and the English language suffix -self/-selves is final, but they both form reflexive pronoun.

In the context of a syntactic model of morphology, the two reflexive pronouns are used to intensify or emphasize the subject or antecedent of the sentence or to reflect upon sentences' subjects. In addition, in the Bidayuh-Somu language, the reflexive pronoun also means 'collective', that is to singularize the plural forms of personal pronouns. Finally, in terms of function, the prefix goni- and the suffix -self/-selves are both class-maintaining. They maintain the nominal word class the same as the nominal word class.

Finally, there will still be some more possibilities to conduct further studies based on different languages by implementing comparative research method as put forwarded by Round & Corbett (2020) by the discipline of linguistic typology as featured by Song (2018). The possibilities are on the structural uniqueness of language description proposed by Haspelmath (2020), especially on morphology, the branch of linguistics that studies word structure and word-formation process. The possibility for future studies to conduct, for instance, includes compounding and blending that involving free and bound morpheme for their formation.

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