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Batata Construction of Cia-Cia Language in Traditional Medicine

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Abstract

Batata is one of the mantras lyrical aspects that lexically can be understood, and its contextual meaning is based on necessity. *Batata* in traditional medicine has not been conducted yet. It is one of the various linguistic aspects. The researchers presented deals with the morphosyntactic construction of *batata* in traditional medicine for all the diseases in *Burangasi Rumbia* Village. The main objectives of this research included formulating and analyzing types of morphosyntactic *batata* in the Cia-Cia language. This research used a descriptive qualitative research design that employed a distributional method in data analysis with the underlying theories of morphology and syntax. The research informant took the data directly when he acted in inpatient treatment several times. This research found that *batata* construction was always filled by morphosyntactic characterization, including actor prefixes and aspect marking. It can be formulated morphologically and syntactically and includes (1) actor prefix + verbs consisting of na-, no-, mupa-, nu-, pi, ma-, and mo-; (2) Verb + suffixes consisting of *-no*, *mo-*, *sie-* and *-e*. Imperative sentences were filled by subject of *pindongo* 'hear', and compound sentence include, [if+ S + (*nu-*) P (*-isie*) + Pel] [S + P(*-isie/e*)], [If + P-(*no*)] [S + P (*-isie/e*)] [S + P(*-isie/e*)] [S + P(*-isie/e*)], [If+ S(*-no*) + (*nu-*)P(*-no*) + O(sec) + Pel] [P + Pel], and [If+ S(*-no*) + (*nu-*)P(*-no*) + O(*ana*) + Pel] as a main clause followed by S_1 [Ø+ P(*-e*) + Pel], S_2 [Ø+ P(*-e*) + Pel], S_3 [Ø+ P(*-e*) + Pel], S_4 [Ø+ P(*-e*) + Pel]. The last, semantic reference was filled by psychological meaning.

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1. Introduction

The Cia-Cia people who inhabit the Burangasi Rumbia Village, Lapandewa District, South Buton Regency, believe in treating all kinds of diseases using *batata*. The *batata* language is lexically understandable and contextual according to the shaman's needs (Udu, 2016: 167). It is very different from the language of the *mantra*, which is sometimes not understood, confused, or pronounced in reverse order (for example, because it uses foreign or ancient words) precisely wherein lies its magical and sacred power beyond daily language. (Soedjijono, 1987: 25; Keeler, 1987: 138; Headley, 2004: 337; Widodo, 2018: 42).

The construction of *batata* language is almost the same as daily language, which has a subject, predicate, object, and adverb (transitive and intransitive verbs). The construction is mainly in the form of inversion sentences. The characteristic of this sentence is also found in the *mantra* of Bajo fishers in Sumbawa by Syarifuddin (2008: 105). In terms of meaning, particularly in language, there are some interesting taboo words to reveal. Laksana (2009) says that taboo links culture and the community's belief system. The belief system is born from the belief that the word meaning in *batata* speech has magical power and is subjective. Its meaning can only be accessed through belief and teacher transmission. Riemer (2010: 26) says that the referents from a word are not always material objects in the real world but psychological relevance. Therefore, referents in *batata* are more psychological and subjective, as theorized by Reimer.

This research revealed the phenomenon of the Cia-Cia language contained in the *batata* speech, which was spoken directly by the shaman during the treatment of the patient's disease. Cia-Cia language is a language that has forms of subject markings that are attached to the left and right (Husni, 2015). The words are characterized by morphosyntactic because the subject marking is present (attached) to the verb, which syntactically consists of a subject and a predicate (Abdullah et al., 1991). Morphologically, it has a morphemic process, namely affixation. It has several affixes, prefix, infix, suffix, or circumfix. It is a language with an agglutinative type. Besides, based on constituent word order, it has SVO type (Yani, 2018).

The research of sentences construction of *batata* is fascinating. This construction covered several affixations, including subject and aspect markings, as consequences phrase, clause, and sentence construction.

2. Materials and Methods

There were two focuses discussed in the research materials. They were the construction of morphosyntactic, sentence, and meaning. The construction of morphosyntactic used the theory proposed by Booij (2010) and Aronoff & Fudeman (2011), and sentence construction by using the theory by Quirk *et al.* (1985). Meanwhile, the semantic used the Reimer theory (2010).

Aronoff & Fudeman (2011: 196) argue that morphosyntax discusses the interaction relationship between morphology and syntax. Each language can be distinguished between grammar and lexicon according to its system. Therefore, analysis of language in grammatical terms is different from analysis in the lexicon.

Booij (2010: 1) explains two basic approaches to linguistic analysis of complex words. The first approach is morpheme-based. Exciting words are seen as a combination of morphemes. In this approach, morphological analysis can be defined as syntactic morpheme. For example, the word walker in English can be seen as a combination of the morpheme walk with the ending *–er* nominalized; therefore, it means '*agent*'. The second, more radical morpheme-based approach even led to the claim that 'morphologically complex words were the result of morpheme manipulation occurring in syntax (Julien 2002: 297; Booij 2010: 1). According to Aronoff and Fudeman (2011),

inflection involves forming grammatical forms of singular lexemes, such as past, present, future, singular, plural, masculine, feminine, neutral, and other forms.

According to Quirck (1985: 200) in his book 'a University of Grammar of English', the types of imperative sentences include Imperative sentence without a subject (a base form of a verb), Imperative sentence with a subject (you + imperative), Imperative sentence with let (let + person pronoun), and Negative imperative sentence (do not + verb).

Reference meaning is the relation between objects in which one object designates or acts to connect to or link another object. The names contained in *batata* have a reference meaning which expresses the symbolic representation. Its referent may be anything, a material object, a person, an event, an activity, or an abstract concept. English uses the verb referring to a relationship involving at least one of three different types of things: language, the world including people, objects, and everything outside of ourselves and our minds or intentions (Reimar, 2010: 3).

The data in this research were sourced from the *batata* speech of traditional medicine for all kinds of diseases. The *batata* language uses the Cia-Cia language. Talking about the Cia-Cia language means talking about variations or differences in the language's vocabulary used in each field. Sentence constructions are often encountered in daily life, such as *La Mbalu nopiwanu limano*, "La Mbalu is washing the hand." The sentence construction involves a morphosyntactic structure, namely the word *nopiwanu*, 'She is washing.' Morphologically, *nopi-* is a bound morpheme and functions as an actor prefix, and *wanu* is a free morpheme and functions as a verb. Syntactically, *nopi-* and *wanu* function as sentence predicates.

Instruments

The research used oral data. The oral data were taken from recording the informant directly when he had done the patient treatment. Besides that, the researcher invited a native speaker of the Cia-Cia Language as a crucial informant. In addition to the essential instruments, there were also supporting instruments in notebooks, interview guides, voice recorders, image recorders, and cameras. These tools were used to avoid missing detailed data and repetitive data exploration.

Methods

The method used in data collection combined linguistic methods, namely listening and speaking methods (Sudaryanto, 1993: 133; Mahsun, 2005: 90-101), and ethnographic methods (Spradley, 1997). Technically, data was collected through the following steps:

The first step was (1) conducting initial observations to see the most suitable and acceptable techniques for the shaman (spell owner) when the researchers were in the field collecting data, considering that the research object was very closed. The second step was (2) expressing willingness to become a disciple of the shaman by fulfilling and or agreeing to the cultural requirements (*sarati*) determined by the shaman to get his blessing. Then, third was (3) observing and participating directly with the resource person's life, tapping what the speaker said while listening to the conversation by doing what the resource person was doing, recording the utterances of the *mantra* spoken by the shaman to obtain the more complete and sharp data and knowing at the level of meaning of each utterance of visible behavior. Additionally, the fourth step was (4) stating frankly to the resource person that the researcher was researching by showing evidence in the form of a permit from the local government and related agencies. Then, the fifth was (5) conveying that the researcher's involvement in all shaman activities would not cause harm spiritually, morally, and socio-politically by placing oneself ethically, spiritually, and psychologically in the shaman's life. The last (6) was understanding the sensitivity of socio-cultural and socio-economic conditions to eliminate counterproductive conditions.

In detail, the second step was an interview consisting of some following stages. First (1), the researchers conducted a structured and relatively closed interview with descriptive questions focused on specific and general topics intensely and thoroughly and repeatedly consisting of central questions, sample questions, experience questions, and native language questions (Spradley, 1997: 109-110); The second (2) was conducting semi-structured interviews to find problems more openly, in which the resource persons or parties being spoken to were asked for their opinions and ideas. The researcher listened carefully and took notes on what was said by the informant. Next, the researchers (3) conducted unstructured interviews as a participatory form of researchers with the community and their environment, to find data in the form of natural information from a series of interactions with local communities; and (4) provoked interviewees with questions related to the cultural background contained in the verbal expression of mantras in traditional medicine. Then, finally, the researchers (5) recorded all the interview processes.

In the third step, a triangulation technique would be carried out to combine data and the same data source to test the credibility of the existing data if the data obtained was widespread, inconsistent, or contradictory (Sugiyono, 2018: 125-127).

Several abbreviation in the discussion were presented as follows to make this research well understood: AP= Actor Prefix; PREF= Prefix S= Subject; S/AM= Subject/Aspect Marker; P= Predicate; SF= Suffix; O= Objects; SG= Singular; PL= Plural; 3PS= Third Person Singular; 2PS= Second Person Singular; 2PP= Second Person Plural; 1PS= First Person Singular; PREP= Preposition CL=Clitics.

3. Results and Discussion

3.1 Morphosyntactic Construction

Discussion on the construction of Cia-Cia *batata* morphosyntax in traditional medicine can be seen in the following description;

(1) *Pindongo isimiu manga pande-**no** **ka-** barakati-**no** hurupu alepu.*
Listen 2GP that creator-SF PREF bless- SF letter alif.
'Listen, you are the creator of Alif's blessing.'

(2) ***Na**monanta**mo** i titi -**no** hurupu Ba **na**- pimbali-**mo** hurupu Mim.*
AP-fall -AM PREP point-SF letter Ba AP- become-AM alphabet Min.
'He or she had fallen in pointer letter of Ba, and he/she had become a letter of Mim.'

(3) *Ahiri **no**lahiri **no**jari**mo** Muhamadhi.*
End AP-birth AP-become-AM Muhammad.
'He or she had birth. He/she had become Muhammad at last.'

(4) *Mupa- dhadi -e i dhunia muntalea.*
AP- was born -SF Prep light world.
'Was born in the world of light.'

(5) *Isimiu tanggungjawapu-isie dhadi-no umuru-no kamaa-no rajaki -no.*
2G responsibility -SF life-SF age-SF food-SF sustenance-SF.
Mina i dunia sampe i ahirati
from Prep world until Prep afterlife.
'You are responsible for his life, his food, his sustenance from this world to the hereafter.'

Construction (1) on the word *pandeno* morphemic consisted of *pande + -no*, followed by the *manga* marking 'that,' which was present before. Meanwhile, the word *Kabarakatino* consisted of three morphemes, namely *ka+barakati+-no*, which was a combination of the affix ka-+-no, which stated 'blessing.' Syntactically, the morpheme *no 'yours'* in the word manga pandeno 'that the creator' refers to the anaphora of the *isimiu* 'you' antecedent pointed to by the shaman. It differed from the reference to the *no* 'his' element in the word *Kabarakatino*, which referred cataphorically to the antecedent *hurupu alepu* 'letter of Alif,' which was also designated by the shaman.

Morphologically, the word *nomonantamo* (2) consisted of *no- + monanta + -mo*. The bound morpheme *no-* was a matching affix of the third person singular. The appearance of the bound morpheme *mo-* attached to the *monanta* verb described an event that has already occurred (past tense). As stated by Yani *et al.* (2001), the existence of Cia-Cia language verbs could not stand alone in the form of basic/free verbs. The existence of a verb in a sentence was always attached to an affix according to the sentence's subject that preceded it. However, the absence of the subject in construction (2) was still acceptable as a sentence. The *nomonanta* 'he has fallen' was a morphosyntactic construction in the Cia-Cia language.

The morpheme *no* 'he' in the *nolahiri* phrase 'he was born' (3) indicated the third person singular (patient), which *batata* speakers emphasize. However, *mo* 'already' in the *nojarimo* phrase explained that the activity has occurred (past tense).

Construction (4) showed a sentence describing the morphosyntactic structure. Morphologically, the word *mupadhadie* consists of four morphemes: *-mu + -pa + dhadi + -e.* Each of the four morphemes, *mu-* is a corresponding affix of *isimiu* 'you,' *pa* 'meN,' *dhadi* 'born,' and *-e* 'kan.' Bound morphemes functioned as subject inserts, and *dhadi* 'born' were free morphemes and functioned as basic words or predicates. Syntactically, *mu-* functioned as the subject of the sentence and explained the third person plural referring to the *isimiu manga pandeno* 'you who create' mentioned in the construction (14-1), *dhadi* 'born' functioned as a verb or predicate.

The word *tanggungjawapusie* 'responsibly' (5) was a loan word from Indonesian consisting of two morphemes, namely *tanggungjawapu* 'responsibility' and *-isie* 'lah.' The suffix *-isie*, antecedently referred to the form *mu*, which functioned as the subject. The *no* 'nya' element attached to the noun in each word, *dhadi, ageu, kamaa, rajaki,* was categorized as clitic, which described a single third person (patient).

Research of construction (1 - 5) was also found in Arabic: *kataba* 'he wrote,' *kattaba* 'he caused to write,' *kaataba* 'he corresponded,' *ktataba* 'he wrote, copied,' and *kitaabun* 'book.' In all these forms, the word 'write' acted as the core meaning. They all shared the consonant /ktb/. It was known in semantics as a consonant root (Don, 2014: 93).

3.2 Sentence Construction

Sentence constructions found in *batata* speech included command sentences in affirmations and presuppositions.

3.2.1 Imperative Sentence

The form of *batata* speech also used imperative sentences. The sentence contained the meaning of the blessing within the human being himself. According to the informant (shaman), humans often ignore the elements in themselves. If these elements were not ordered, humans would have problems with diseases. According to him, by mentioning these elements, with the help of the Almighty, the disease would be cured (interview, August 20, 2021).

(6) *Pindongo isimiu kabaraki**no** anabi lino**no.***
Hear 2GP bless -CL prophet clean water-CL.
'Hear that you blessing prophet of water clean.'

(7) *Pindongo isimiu kabarakati**no** anabi kacucubha**no.***
Hear 2GP bless -CL prophet fetal membrane-CL.
'Hear that you blessing prophet of fetal membrane.'

(8) *Pindongo isimiu kabarakati**no** anabi aka**no.***
Hear 2GP bless -CL prophet brother/sister-CL.
'Hear that you blessing prophet of brother/sister.'

(9) *Pindongo isimiu kabarakati**no** anabi rea molino**no.***
Hear 2GP bless -CL prophet clean blood –CL.
'Hear that you blessing prophet of clean blood.'

(10) *Pindongo isimiu kabarakati**no** anabi rea mompute**no.***
Hear 2GP bless -CL prophet white blood –CL.
'Hear that you blessing prophet of white blood.'

(11) *Mupadhadie i dhunia muntalea.*
AP-birth-SF PREP morning.
'You gave birth in the morning.'

(12) *Isimiu tanggungjawapu**isie** dhadi**no** umuru**no** kamaa**no** rajaki**no** mina i.*
2GP responsible-SF life-CL age-CL food-CL fortune from PREP.
Dunia sampe i ahirati.
World from PREP hereafter.
'You are responsible for his/her life, age, food, fortune from this world to the hereafter.'

Sentence construction (6 to 10) was a form of smooth and polite command sentence marked by the addition of the word *pindongo* 'hear,' located at the beginning of the sentence. The use of the *pindongo* verb in the five *batata* utterances was followed by the subject *isimiu* 'you,' which showed the intention that the *batata* speaker commanded all *Kabarakatino anabi* 'blessings of the prophet,' namely (*anabi lino, kacucubha, aka, rea molino*, and *rea mompute*) as the object of the sentence to do something as his orders. The five prophets, according to the informant, resided in the human body, and if we asked them subtly and politely, they would be able to help overcome the patient's illness. The personal pronoun *isimiu,* 'you,' was a polite greeting in the Cia-Cia language (see Abdullah *et al.*, 1991; Yani, 2018).

Construction (11) showed a sentence that described the morphosyntactic structure. Morphologically, the word *mupadhadie* consisted of four morphemes: *mu+pa+dhadi+e.* The four morphemes, respectively, *mu-* 'you,' *pa-* 'meN,' *dhadi* 'born,' and *e* 'right,' referred to the five prophets that had been mentioned in constructions (6) to (10). The bound morpheme *mu-* was a bound morpheme and functioned as the subject insertion, and *dhadi* 'born' was a free morpheme and functioned as a root word or predicate. Nevertheless, syntactically, *mu-* functioned as the sentence's subject and described the third person plural, *dhadi* functioned as a verb or predicate.

The word *tanggungjawapusie* 'responsibly' (12) was a loan word from Indonesian consisting of two morphemes, namely *tanggungjawapu* 'responsibility' and *-isie* 'kan.' The suffix *-isie*, antecedently referred to the form *mu*, which functioned as the subject. The *no-*'his' element attached to the noun in

each *dhadi, ageu, kamaa, rajaki* word was categorized as clitics. Those words described the third person singular or described the patient.

3.2.1 Compound Sentences

The *batata* speech form also used compound sentences. The construction of *batata* compound sentences consisted of two clauses with the same pattern both in syntax and in words preference used below.

The word *bhara* 'if' had the characteristic that the utterance contained the meaning of supplication to the five prophets mentioned earlier. According to the informant (shaman) said that humans born in the world had a direct relationship with the prophets who were tasked with guarding and protecting. According to him, humans could ask for help by saying their names according to their blessings (Interview, August 20, 2021). The following was batata's speech by mentioning the patient's name being treated.

(13) *Bhara indee numiatisie kasodo kompana nosimpa sikadino sagala jurusa isimiu tumangkisie isimiu manimbulee isimiu manawarae.*
"If he intends to deviate from all directions, please ward off, restore, and neutralize him."

(14) *Bhara lalono siinaaino kasumusano isimiu maafusie isimiu manimbulae isimiu monawarae.*
"If his heart is lustful and troubled, please forgive, return, and neutralize him."

(15) *Bhara indee numiatisono La Dekiana kasodho kompana nosimpa sikadhdino mina rondoiyanacu pahda ajamanino namireru i bhakemiu namireru i kumbamiu namireru i hatemiu (read three times).*
'If anyone intends La Deki, anger, envy, bad faith, so please from tonight until an era, take shelter in your mind, take shelter in your heart, take shelter in your liver.'

(16) *Bhara indeeno numiatisono La Dekiana kasodho kompana nosimpa sikadhdino hambaee alamu tongkaee dhunia pokotaroe i gunu pokakotaro i bungi potalikue i bumi ambali namepe dunia kitamo namepe ambali nacibata dunia kitamo nacibata* (*read three times*).
'If anyone intends this La Deki, anger, jealousy, and bad faith, so please help nature, help the world, guide the mountains, bend the earth, unless the world is shaken, then shaken, unless the world is destroyed, then destroyed.'

Construction (13) had the pattern [If+ S + (*nu*-) P (-*isie*) + Pel] [S + P (-*isie/e*)]. The word bhara 'if' occupied a presuppositional function, *indee* 'who' was a question word that functioned as a subject. *Numiatiisie* 'intends' functioned as a predicate, followed by a complementary function *kosodho* 'hot' *kompana* 'hot' *simpa sikadhino* 'the intention was deviant' in all directions. 'All majors.' *Isimiu* 'you' functioned as the subject, *tumangkisie 'tankkiskanlah,' manimbulee* 'return,' *monawarae* 'neutralize' functioned as a predicate. This pattern was composed of two parallel clauses, namely [If+ S + P + Pel] as clause I while [S + P] as clause II. The two clauses were combined into one sentence construction. *i.e.*, compound sentences were equivalent. Compound equivalent sentences were sentences that consisted of two or more clauses. These clauses were connected by conjunctions or commas (Sumarlam, 2008: 68).

Construction (14) had the pattern [If + P-(*no*)] [S + P (-*isie/e*)] [S + P (-*isie/e)]* [S + P (-*isie/e*)]. The word *bhara* 'if' occupied a conditional function*, lalono sinaino kasumusano* 'predicate noun,' enclitic *no* attached behind the noun referred to the patient as a substitute for the subject of the sentence, *isimiu* 'you' functioned as the subject, *maafusie* 'forgive,' *manimbulee* 'return,' and

monawarae 'neutralize' functioned as a predicate. This pattern was composed of four parallel clauses, namely [If+ P- (no) as clause I while [S + P] [S + P] [S + P] as clause II, III, IV. The two clauses were combined into one sentence construction, *i.e.*, compound sentences were equivalent.

Construction (15) had the pattern [If+ S (-*no*) + (*nu*-) P (-*no*) + O (sec) + Pel] [P + Pel]. The word *bhara* 'if' occupied a conditional function, *indeeno* 'whoever' was a question word that functioned as a subject, while *numiatisono* 'intends to' function as a predicate. *La Dekiancu* ' 'the La Deki' was the name of the patient being treated occupied the object function, then followed by a complementary function. *Kosodho* 'hot' *kompana* 'hot' *simpa sikadhino* 'bad intentions' *mina rondoiyanacu padha ajamanino* 'from tonight until one era.' Absorbing the phrase *namireru i bhakemiu namireru i kumbamiu namireru i hatemiu* 'take shelter in your mind, take shelter in your liver, take shelter in your heart.' This pattern was composed of two parallel clauses, namely [If+ S + P + O + Pel] as clause I while [P + Ket] as clause II. The two clauses were combined into the construction of a compound sentence equivalent.

In construction (16), the pattern was [If+ S (-*no*) + (*nu*-) P (-*no*) + O (*ana*) + Pel] as a core clause followed by K_1 [Ø+ P (-*e*) + Pel], K_2 [Ø + P (-*e*) + Pel], K_3 [Ø+ P (-*e*) + Pel], K_4 [Ø+ P (-*e*) + Pel]. The following showed the pattern. *Bhara indeeno* 'if who' occupied the subject function, while *numiatisono* 'intended to occupy the predicate function, *La Dekiana* 'this La Deki' occupied the object function, *kosodho kompana simpa sikadhino* 'angry with bad faith' occupied a complementary function as a core clause.

The deletion of the subject Ø in the verb *hambae* 'help' occupied the predicate function, *alamu* 'nature' occupied the complementary function as the first child clause (K_1), which occupied the adverb function; the deletion of the subject Ø in the *tongkae* verb 'help' occupied the predicate function, and *dhunia* 'world' occupied a complementary function as a second clause child (K_2) which occupied the adverb function; the deletion of the subject Ø in the verb *pokotaroe* 'direction' occupied the predicate function, *i gunu* 'in the mountain' occupied a complementary function as a child of the second clause (K_3) which occupied the adverb function; the omission of the subject Ø in the verb *potalikue* 'ignore' occupied the predicate function, *i bumi* 'on earth' occupied the complementary function as a child of the second clause (K_4) which occupied the adverb function. The four clauses were combined into one sentence construction, *i.e.*, compound sentences.

3.3 Reference Meaning

The *batata* language contained the reference meaning. The meaning of the *batata* language could only be explained through belief and teacher transmission. Moreover, finally, it could present the efficacy of the readout *batata*. Therefore, the reference in *batata* was more of a psychological reference. Thus, the referential semantic approach revealed appropriately the *batata* meaning in traditional medicine. As said by Reimar (2010), the referents of expressions must be taken not as actual objects in the world but as representations in the world as projected by the speaker. It meant that to understand the reference, we have had to invoke the realm of speakers' psychology, the particular 'versions' of the world as projected by their psychology (Reimar, 2010: 26). The following is a *batata* cover that contained referent meanings;

(17) *Tulu nabi tulu Rasulullah.* *(repeated nine times)*
Please prophet, please Rasulullah.
'Please prophet, please Rasullulah.'

(18) *Doa panawara.* *(repeated 11 times)*
Prayer bidder.
'Bidder prayer.'

(19) *Kuku **wapato**alam.* *(repeated nine times)*
Stiff NUM- alam.
'Stiff four corner of nature.'

Construction (17) the words prophet and *Rasullah* had referential meanings. Muslims believed in their existence by obeying orders and staying away from prohibitions. It meant that the two names by Reimer psychologically figure into every Muslim's soul, including the shaman itself. Therefore, by asking for his help, the problem of the disease could be cured. Construction (18) had a reference meaning that led to all diseases patients experienced. He added that by saying the *Panawa* prayer, all diseases became hurtless or disturbed the patient. Furthermore, construction (19) was closed by fortifying the patient from the world's four corners.

Based on this description, apart from its unique lingual form, *batata* also contained religious and cultural values that explained the historical life of the human birth process' origin. In other words, living humans need help to survive in this mortal world.

4. Conclusion

Of all the stanzas described, the traditional medicine *batata* speech in Cia-Cia language has bound morpheme forms attached to most verbs as markers of pronominal subjects or, in other words, as subject inserts. Apart from that, tenses were also found, such as the position of the *suffix* at the end of the verb. At the end of the *batata*, the stanza found a command sentence in the form of patient safety advice. Therefore, this research can be developed in further research to see other forms such as proclitic and enclitic forms to other category elements.

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