



## Pamona Language Reduplication

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### Abstract

This qualitative research aims to describe the form and the meaning of Pamona Language Reduplication. Data collection techniques were carried out through listening method and conversational method, using the listening-engagement technique, the free-talk listening technique, the documentation technique and the note-taking technique. The research was conducted in Tiu Village, East Pamona District, Poso Regency. The data obtained were in the form of written and oral data obtained through data collection techniques. Furthermore, the data were analyzed through equivalent distribution. The result shows that the form and the meaning of Pamona language reduplication are: (1) Reduplication of all words, (2) Partial reduplication, (3) Reduplication combined with affixes from the results of research that found the meaning of Pamona language reduplication, namely: (1) Stating the meaning of each other, (2) Stating the meaning of actions done repeatedly, (3) Stating the meaning of actions that are carried out without purpose, it is casual or it is just for fun.

**Keywords:** analysis, directed speech acts, form, function, pragmatic studies

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## INTRODUCTION

Language is a symbol of sound that is arbitrary (whichever you like) and is conventional (according to the agreement). Language functions as a communication tool in human life in society (Chaer & Agustina, 2010). Keraf (2005) argues, "Language is a means of communication between members of the community, in the form of a symbol of sound, which is produced by the human speech apparatus (Keraf, 2005). Indonesian is the language of the unity of the republic of Indonesia and Indonesian is the hallmark of the Indonesian nation. In Indonesia, there are many different ethnic groups and cultures, which are divided into each region, of course, each region has its own characteristics, one of which is the regional language (Laba, 2020). Regional languages as a supporter of Indonesian as well as a supporter of national culture are not only the responsibility of the government, but also for all of us, especially the people who use the language itself (Nazar, 2019).

Every language actually has stipulations or similarities in sound, form, sentence structure, and meaning because as factors contained in the community using the language, such as age, education, religion, field of activity, profession, and background (Hijra, 2020). In the world of linguistics, until now it is not known for certain the origin of reduplication, but the fact is that many languages in the world today use reduplication (Putri, 2017). Reduplication or reduplication of linguistic unit forms is a symptom found in many languages in the world. Reduplication is the reduplication of grammatical units, either in whole or in part, with or without phoneme variations. Ramlan (2005) states, "the process of reduplication or reduplication is the reduplication of a grammatical unit, either in whole or in part, with or without phoneme variations." The result of reduplication here is called repeated words, while

the repeated units are the basic form. For example the word home-house from the basic form of the house. Likewise, Muslich (2008) suggests that the reduplication process is a word formation event by repeating the basic form, either in whole or in part, both phoneme and not. The word housing from the basic form of housing, repeating back and forth from the basic form behind, repeating walking from the basic form of the walk. Based on the opinion of Ramlan, Muslich, Charlina and Sinaga, Keraf, it can be concluded that reduplication is an utterance that undergoes a reduplication process, either in whole or in part, there is a change in phonemes or not (Andriana et al., 2020).

Reduplication in the phonological order does not experience a change in meaning, while morphological reduplication occurs in reduplication of lexemes so that there can be changes in meaning (Hutri et al., 2020). It can be seen that most of the people who use their own language, they do not know how the grammatical structure of the language is, let alone the reduplication process, this is what makes it difficult for language users when they are asked to explain their language grammatically, they cannot explain (Mulae, 2016). To analyze the reduplication pattern of a language, especially in languages that have never been carried out by related research, it can be done by looking at similar descriptions in studies of other languages in the same family, such as the Austronesian language family (Temaja, 2018). It is well known that the Pamona language is a member of the Austronesian language family.

Pamona, also known as Bare'e or Poso. (Hasan et al., 2005) is used by about 200,000 people from the Pamona tribe in Indonesia. The uniqueness of the Pamona language lies in the last letter of each word which must end with a vowel (open syllable). Each of the Pamona sub-tribes (Wingkendano, Onda'e, Pebato, Lage, and Lamusu) has slight differences in both intonation and certain words that are not shared by other sub-tribes. Poso itself is one of the very large districts with several tribes that inhabit the land such as the Pamona which is the largest tribe in Poso. Pamona also recognizes strata in speech with a certain level of politeness (the words used below are not classified). But in general, each sub-tribe can understand each other when conversing. Pamona language is one of the regional languages found in Poso Regency, Central Sulawesi province, which is still preserved in the Pamona tribe as a symbol of ethnic identity and is used as a means of communication between families and communities.

On this occasion the author examines the Pamona language used by native speakers of the Pamona tribe, especially those located in Tiu Village, East Pamona District, Poso Regency, Central Sulawesi Province. Given that the Pamona language that exists in the area, until now it is still maintained as a means of daily communication. An example of reduplication in Pamona is the basic word "hear" and then repeated into a fairy tale "denger-denger" with the prefix (me-) medonge-donge "hear-hear".

This research is supported by relevant theories, which are expected to support the results found in the field in order to strengthen the theory and the strength of the data. Based on a literature search conducted, it is known that reduplication research has been carried out, but this research discusses "Flores Language Reduplication by Maria Makdalena Timung (2020) Flores language is one of the languages found in East Nusa Tenggara Province. The Flores language is divided into several types of regional languages, including Nagakeo, Ende, Maumer, and so on. However, the author is more focused on the reduplication of the Manggarai language, the problem discussed in this study is about the form and meaning of the reduplication of the Manggarai language. Timur the author is very enthusiastic about doing this research related to the reduplication of the Pamona language.

## METHOD

This research is a qualitative research. The focus is a thorough descriptive of the form, and meaning of reduplication. This is in line with the opinion of Arikunto (2011) which states that qualitative methodology is a research procedure that produces descriptive data in the

form of written or spoken words from people and observed behavior. In other words, this research is called qualitative research because it is a research that does not carry out calculations. Qualitative research must consider the qualitative methodology itself. Qualitative methodology is a procedure that produces descriptive data in the form of written or oral data. It is further explained that a qualitative approach involving in language involves what is called information (native speakers of the language studied). This approach that involves the language community is directed at the backgrounds and individuals concerned holistically (whole), seen as part of a unified whole. Therefore, in language research the number of informants is not determined, as an informant can be considered a good speaker of the community and its language. For the sake of the research itself in accordance with its objectives, the number of informants can be determined according to the research needs.

The method used in this research is a qualitative method. According to Taylor and Bogdan (Sugiyono, 2019) qualitative research is research that produces descriptive data on spoken and written words. The use of this method aims to provide a systematic and accurate description of the data. Thus, the form and meaning of the reduplication of the Pamona language can be described clearly so that it can be understood.

In collecting data in the field using the listening method and the speaking method. The listening method means that the writer listens to the informant's speech, this method is used to obtain data by listening to the use of the informant's language or a group of people who are used as the object of research. In this case, the writer listens to the speech of the Pamona tribe that contains reduplication. This method uses the following techniques.

### **Listening Method**

The listening-engagement technique is a technique for obtaining data by participating in the conversation while listening. The listening-engagement technique is used when the author conducts research on the community. The technique of listening to free-talk is a technique to obtain data by not participating in the conversation. In this case, the writer is not involved in the conversation, the writer only acts as an observer of the informant's use of language. The note-taking technique is a technique for obtaining data by recording the informant's speech spontaneously or in a planned manner. This recording is done by classifying the data.

Furthermore, in the data collection stage, namely the proficient method. The conversant method is the method used by the author when there is a conversation or dialogue between the author and the informant. The speaking method is carried out using the following techniques.

### **Speaking method**

Face-to-face conversation technique, namely a technique to obtain data by means of direct or face-to-face conversation, implementing face-to-face conversation techniques, the author directly has a conversation with the informant. The fishing technique is a technique for obtaining data by means of a conversation by luring someone or several informants to want to talk about problems related to research data. Inappropriate speaking techniques, namely techniques to obtain data by provoking speech done indirectly, not face-to-face or not face-to-face, the author does not directly carry out conversations with informants.

### **Data analysis techniques**

The data analysis stage is an effort made by the author to classify and group the data. At this stage, grouping, equating the data, and differentiating data that are indeed different is done. To analyze the existing data, the author uses the distributional method. The method used in analyzing the data in this research is the referential equivalent method and the distributional method. The referential equivalent method is used in explaining the meaning of each form of reduplication of the Pamona language. The distributional method was used to explain the distribution of the rewords.

## **RESULTS AND DISCUSSION**

Based on the results of research conducted in Tiu Village, East Pamona District, Poso Regency with the title Pamona language reduplication, the meaning of Pamona reduplication consists of reduplication of all partial reduplications and reduplication of combined affixes. In addition to this, the results of this study also discuss the meaning and form of reduplication of the Pamona language, namely expressing mutual meaning, the meaning that the act is done repeatedly, and the meaning of actions that are carried out without purpose or just having fun. The following will describe the results of the research conducted.

### Reduplication of whole words

Reduplication of whole words is a form of reduplication that undergoes reduplication of all its basic forms without being accompanied by phoneme changes and the process of affixing affixes.).

|               |           |                 |
|---------------|-----------|-----------------|
| {lo'u}+{lo'u} | lo'u-lo'u | 'pergi-pergi'   |
| {ma'i}+{ma'i} | ma'i-ma'I | 'datang-datang' |
| {li'u}+{li'u} | li'u-li'u | 'lewat-lewat'   |
| {yore}+{yore} | yore-yore | 'tidur-tidur'   |

This result is in line with what is meant by Timung (2020) that full reduplication in regional languages is reduplication in which the basic word is repeated in its entirety, in Pamona this reduplication occurs in noun, verb, adjective, and adverbial word classes.

### Partial reduplication

Partial reduplication is a reduplication process that occurs by repeating part of the basic form.

|                     |                 |                    |
|---------------------|-----------------|--------------------|
| {monangu}+{nangu}   | monangu-nangu   | 'berenang-renang'  |
| {mangkoni}+{koni}   | mangkoni-koni   | 'makan-makan'      |
| {mongayu}+{ngayu}   | mongayu-ngayu   | 'bernyanyi-nyanyi' |
| {molega}+{lega}     | molega-lega     | 'bermain-main'     |
| {molonco}+{lonco}   | molonco-lonco   | 'lari-lari'        |
| {mantaso}+{taso}    | mantaso-taso    | 'melempar-lempar'  |
| {mamponga}+{ponga}  | mamponga-ponga  | 'membelah-bela'    |
| {mampoleh}+{pole}   | mampole-pole    | 'memotong-motong'  |
| {meole}+{ole}       | meole-ole       | 'melihat-lihat'    |
| {melinja}+{linja}   | melinja-linja   | 'berjalan-jalan'   |
| {monombu}+{nombu}   | monombu-nombu   | 'menimbah-nimbah'  |
| {mangkeni}+{keni}   | mangkeni-keni   | 'membawa-bawa'     |
| {momanggi}+{manggi} | momanggi-manggi | 'memacul-macul'    |
| {mowose}+{wose}     | mowose-wose     | 'mendayung-dayung' |
| {mouki}+{uki}       | mouki-uki       | 'menulis-nulis'    |

### Reduplication combined with affix

Reduplication in combination with affixes is reduplication that gets affixes, both in the first and second parts of the word.

|                    |                |                        |
|--------------------|----------------|------------------------|
| {mampake}+{pakeka} | mampake-pakeka | 'memakai-makaikan'     |
| {mantoto}+{totoka} | mantoto-totoka | 'memotong-motongkan'   |
| {natima}+{timaka}  | natima-timaka  | 'mengambil-ngambilkan' |
| {nabusu}+{busuka}  | nabusu-busuka  | 'mencuci-cucikan'      |

Pamona reduplication form

### Whole repeat

Whole reduplication represents the basic form as a whole without combining with affixes and without changing phonemes. In the Pamona language there is a reduplication in which the basic word is repeated in its entirety. The whole form of reduplication in Pamona can be seen in the following example, Example:

| Basic Form: |               | Reduplicattion Form |
|-------------|---------------|---------------------|
| {lo'u}      | {lo'u}+{lo'u} | {lo'u-lo'u}         |
| 'pergi'     |               | 'pergi-pergi'       |
| {ma'i}      | {ma'i}+{ma'i} | {ma'i-ma'i}         |
| 'datang'    |               | 'datang-datang'     |
| {li'u}      | {li'u}+{li'u} | {li'u-li'u}         |
| 'lewat'     |               | 'lewat-lewat'       |
| {yore}      | {yore}+{yore} | {yore-yore}         |
| 'tidur'     |               | 'tidur-tidur'       |

The full reduplication in Pamona is lo'u-lo'u 'go-go', ma'i-ma'i 'come-come', and li'u-li'u 'pass by', yore-yore 'sleep -sleep. From the example above, it can be seen that the basic form and the result are the same. The following is an example of a sentence to prove the reduplication of the whole.

- (1) *Nani lo'u-lo'u ri banua tanatanya*  
Nani goes to her aunt's house
- (2) *Yaku ma'i-ma'i mampeole si'a*  
I came to see him
- (3) *Dani li'u-li'u ri suara banuanya*  
Dani is passing by in front of her house
- (4) *Kris yore-yore ri kadera*  
Kris fell asleep on the chair.

The three sentences above state that the repeated words lo'u-lo'u 'go-go', ma'i-ma'i 'come-come', liu-liu 'pass by', yore-yore 'sleep-sleeping'. ', functions as a predicate. Thus the re-word contained in the sentence functions as a predicate. This proves that all reduplication is contained in the Pamona language.

### **Partial Repeat**

Partial reduplication is the reduplication of the basic form in part, without changing the phoneme. In Pamona there is a partial reduplication of the basic form. The following will describe an example of partial reduplication.

Example:

| Basic Form | bentuk reduplication |                   |
|------------|----------------------|-------------------|
| {monangu}  | {monangu}+{nangu}    | {monangu-nangu}   |
| 'Berenang' |                      | 'berenang-renang' |
| {mangkoni} | {mangkoni}+{koni}    | {mangkoni-koni}   |
| 'Makan'    |                      | 'makan-makan'     |
| {mongayu}  | {mongayu}+{ngayu}    | {mongayu-ngayu}   |
| 'Beryanyi, |                      | 'beranyi-nyanyi'  |
| {molega}   | {molega}+{lega}      | {molega-lega}     |
| 'Bermain'  |                      | 'bermain-main'    |
| {molonco}  | {molonco}+{lonco}    | {molonco-lonco}   |
| 'belari'   |                      | berlari-lari      |
| {mantaso}  | {mantaso}+{taso}     | {mantaso-taso}    |
| 'Melempar' |                      | 'melempar-lempar' |
| {mamponga} | {mamponga}+{ponga}   | {mamponga-ponga}  |
| 'Membela'  |                      | 'membela-bela'    |

|             |                    |                    |
|-------------|--------------------|--------------------|
| {mampeole}  | {mampeole}+{peole} | {mampeole-peole}   |
| 'Melihat'   |                    | 'melihat-lihat     |
| {melinja}   | {melinja}+{linj}   | {melinja-linja}    |
| 'Berjalan,  |                    | 'berjalan-jalan'   |
| {monombu}   | {monombu}+{nombu}k | {monombu-nombu}    |
| 'Menimba'   |                    | 'menimba-nimba'    |
| {mangkeni}  | {mangkeni}+{keni}  | {mangkeni-keni}    |
| 'Membawa'   |                    | 'membawa-bawa'     |
| {momanggi}  | {momangi}+{mangi}  | {momangi-mangi}    |
| 'Memacul'   |                    | 'memacul-macul'    |
| {mowose}    | {mowoase}+{wose}   | {mowose-wose}      |
| 'Mendayung' |                    | 'mendayung-dayung' |

To prove the partial reduplication, it is entered in the form of a sentence.

Example :

- (1) Ika monangu-nangu ri koro Poso  
Ika swimming in the Poso river
- (2) We are mangkoni-koni madue ri kandepu.  
We ate durian at the cottage.
- (3) Sira mongayu-ngayu pai oni gapa anu marimba..  
He sings loudly.
- (4) Old 'iku molega-lega ball pie yunu's school  
My sister is playing ball with her school friends
- (5) Tau setu moloco-lonco ri taliku banuaku  
That person was running behind my house.
- (6) Yaku mantaso-taso watu ri raya drom  
I threw stones in the drum.
- (7) Ine mamponga my wood ri ara pu'unya  
Mama defends coconut under the tree
- (8) Papa mampeole-peole kaju anu danda keni ri lipu  
My father looked at the wood to be brought to the village.
- (9) Ani maole-ole teke ri rindi  
Ani looks at the photos on the wall
- (10) Yaku runs through somabanua  
I walk in the yard
- (11) Bayu monombu-nombu ue ri toka  
Bayu draws water in the river
- (12) Sira mangkeni-keni doi ri raya wallet  
He carries money in his wallet
- (13) Dani momangi-mangi ewo ri bonde jole  
Dani is shoveling grass in the corn field
- (14) Papa mawose-wose duanga ri koronya  
Father rowing the boat on the river
- (15) Tua'iku mouki-uki ri kartasa anu bemo napake  
My sister writes on unused paper

From the example sentences that have been described above, it states that the words monangu-nangu 'swim-swim', mangkoni-koni 'eat-eat', mongayu-ngayu 'singing-singing', molega-lega 'playing', molonco -lonco 'running', metaso-taso 'throwing', mampong-ponga 'defending', mampeole-peole 'cutting up', maole-ole 'seeing', melinja-linja 'walking' path' is a partial loop. with the example above can prove that partial reduplication exists in the Pamona language.

### ***Reduplication combined with affix***

Reduplication combined with affixes is the reduplication of the basic form accompanied by the addition of affixes simultaneously and together support one meaning. In Pamona language reduplication there are forms and both support one function. Affixes contained in the process of repeating the Pamona language consist of; affixes *ma-ka* and *na-ka*

(1) Affixed reduplication {ma-ka}

| Basic Form    |                    | Reduplication Form   |
|---------------|--------------------|----------------------|
| {mampakeka}   | {mampake}+{pakeka} | {mampake-pakeka}     |
| 'memakaikan'  |                    | 'memakai-makaikan'   |
| {mantotoka}   | {mantoto}+{toka}   | {mantoto-totoka}     |
| 'memotongkan' |                    | 'memotong-motongkan' |

(2) Affixed reduplication {na-ka}

| Basic Form  |                   | Reduplication Form |
|-------------|-------------------|--------------------|
| {nabusuka}  | {nabusu}+{busuka} | {nabusu-busuka}    |
| 'dicucikan' |                   | 'dicuci-cucikan'   |
| {natimaka}  | {natima}+{timaka} | {natima-timaka}    |

The following is an example of the use of the word *ulaang* that has been described, Example sentences with reduplication affixed {ma-ka}

- (1) Ina is wearing her old clothes, Father Mandiu  
Ina puts her sister's clothes on after bathing.
- (2) Papa mantoto-totoka kaju ine  
Dad chops wood for mom.

Example sentences with reduplication affixed {na-ka}

- (1) Parewa Okman nabusu-busuka nu tantanya  
Okman's clothes are washed by his aunt.
- (2) Kina'a setu natima-timaka ine gala tua'i  
The rice was taken by mother for sister

From the example above, it proves that reduplication combines the affixes {ma-ka} and {na-ka} in the Pamona language.

1) Expressing mutual meaning

|                    |                |                 |
|--------------------|----------------|-----------------|
| {mombetaso}+{taso} | mombetaso-taso | 'throwing'      |
| {mombeole}+{ole}   | mombeole-ole   | 'having a look' |
| {mombejama}+{jama} | mombejama-jama | 'grope'         |
| {mobetolo}+{tolo}  | mombetolo-tolo | 'swap'          |

2) Declare the action is done repeatedly

|                  |               |                 |
|------------------|---------------|-----------------|
| {mampeboo}+{boo} | mampeboo-boo  | 'calling out'   |
| {moende}+{ende}  | moende-ende   | 'dancing'       |
| {mosompo}+{somp} | mosompo-sompo | 'leaping'       |
| {meole}+{ole}    | meole-ole     | 'having a look' |
| {mantunu}+{tunu} | mantunu-tunu  | 'setting fire'  |

3) Expressing the meaning of actions that are carried out without purpose, relaxing or just for fun.

|                   |               |            |
|-------------------|---------------|------------|
| {motunda}+{tunda} | motunda-tunda | 'sitting'  |
| {yore}+{yore}     | yore-yore     | 'sleeping' |
| {melinja}+{linja} | melinja-linja | 'stroling' |
| {manginu}+{nginu} | manginu-nginu | 'drinking' |
| {mangkoni}+{koni} | mangkoni-koni | 'eating'   |

By the above result it's founded that in the reduplication of the Pamona language, as also stated by Due (2016), the reduplication in local language with affix, the reduplication has a grammatical function, in addition to its meaning, reduplication such as partial reduplication has the task of forming words, besides being able to form phrases.

**The meaning of Pamona language reduplication**

The reduplication of the Pamona language when used in sentences supports various meanings, depending on the form of reduplication, while the meanings that arise are as follows:

1) Mutual Meaning

|             |   |                       |
|-------------|---|-----------------------|
| Basic Form  |   | reduplication         |
| <i>Tolo</i> | → | <i>mobetolo-tolo</i>  |
| 'Exchange'  |   | 'exchanging'          |
| <i>Ole</i>  | → | <i>mombeole-ole</i>   |
| 'look'      |   | 'looking each other'  |
| <i>Jama</i> | → | <i>mombejama-jama</i> |
| 'hold'      |   | 'grope'               |
| <i>Taso</i> | → | <i>mombetaso-taso</i> |
| 'throw'     |   | throwing each other   |

To prove that reduplication is meaningful, we can see from the following example:

Example :

- (1) Anangodi setu mobetas-taso watu  
The little boy threw stones at each other
- (2) Pamuda pai pamudi setu mombejama-jam pale  
It's easy for kids to hold hands
- (3) Tau se'enya mobeole-ole ri buyu  
They look around from the top of the mountain

The reduplication functions of *mombetaso-taso* 'throwing-throwing', *mombejama-jama* 'holding-holding', *mobetolo-tolo* 'exchanging-switching', *mombeole-ole* see-see in the example sentence are the word classes and the meanings that arise from The reduplication contained in the sentence is a mutual meaning. From this analysis, it can be concluded that meaningful reduplication exists in Pamona language.

2) Stating the meaning that the act is done repeatedly.

|              |   |                       |
|--------------|---|-----------------------|
| Basic Form   |   | Reduplication:        |
| <i>Tunu</i>  | → | <i>mantunu-tunu</i>   |
| 'burn'       |   | 'burned continuously' |
| <i>Ende</i>  | → | <i>moende-ende</i>    |
| 'dance'      |   | 'dancing'             |
| <i>Sompo</i> | → | <i>mosompo-sompo</i>  |
| 'jump'       |   | 'jumping'             |
| <i>Ole</i>   | → | <i>meole-ole</i>      |
| 'lookt'      |   | have a look'          |
| <i>Peboo</i> | → | <i>mampebob-boo</i>   |
| 'call'       |   | 'calling out'         |

To prove that the reduplication contains the meaning of repeated actions, it can be seen in the following example sentence.

Example :

- (1) Tua'iku mantunu-tunu ewo ritaliku banua  
My sister is burning grass behind the house
- (2) Tau se'e moende-ende ritampa pickle sambengi is hot

- They danced at the venue last night
- (3) Anangodi setu mesompo-sompo ungka ri pu'u guava  
The little boy was jumping up and down from the guava tree
  - (4) Ana we'a setu meole-ole ri banua munggenya  
The girl is looking at her boyfriend's house
  - (5) Aris meboo-boo inenya ungka ri sambira koro  
Aris called his mother from across the river

The example of reduplication of objects in the example sentences above, we can see that the meaning contained in it is the meaning of actions that are carried out repeatedly. One example of the word mosompo-sompo 'jumping up' which means jumping up and down is not only done once but repeatedly or jumps continuously for several times. Thus it can be concluded that in the Pamona language there is reduplication which states the meaning of actions that are carried out repeatedly..

3) Expressing meaning done casually or just for fun .

| Basic Form                 | → | reduplication                         |
|----------------------------|---|---------------------------------------|
| <i>Motunda</i><br>'duduk'  | → | <i>motunda-tunda</i><br>'duduk-duduk' |
| <i>Melinja</i><br>'jalan'  | → | <i>melinja-linja</i><br>'jalan-jalan' |
| <i>Mangkoni</i><br>'makan' | → | <i>mangkoni-koni</i><br>'makan-makan' |
| <i>Manginu</i><br>'minum'  | → | <i>manginu-nginu</i><br>'minum-minum' |
| <i>Yore</i><br>'tidur'     | → | <i>yore-yore</i><br>'tidur-tidur'     |

The following is an example of a sentence that uses reduplication that has been described above to prove that the reduplication has the meaning of an act that is done casually or just having fun.

- (1) Ika motunda-delay yununya pies ri banua sound  
Ika is sitting with her friend in front of the house
- (2) We are mangkoni taripa ri bonde Dani  
We eat manga in Dani's garden
- (3) Kris crossed his old pies ri wingke ndano  
Kris walks with his sister by the lake
- (4) New oval manginu-nginu from banuaku  
Oval drinking at my house
- (5) Ine setu yore-yore pai ananya ri raya ngkandepe  
The mother is sleeping with her child in the hut

From the examples of reduplication *motunda-tunda* 'sitting-sit', *mangkoni-koni* 'eating-eating', *melinja-linja* 'walking', *manginu-nginu* 'drinking-drinking', *yore-yore* 'sleeping-sleeping', there are in the example sentence above is a reduplication which means an act done without a purpose or just for fun. One example of the word *melinja-linja* which means walking leisurely without a purpose and just for fun, calming oneself from fatigue or daily activities. An example in his life is that today's young children often go out with their friends at night or during holidays. That is what is meant by the meaning of actions that are carried out without purpose or just for fun

The results of the analysis can be concluded that in the Pamona language there is reduplication which means actions that are done casually or just for fun. As it mentioned in Murtiani (2013) that the reduplication to get the meaning of 'done without purpose or just for

fun' is done to certain verbs, usually in the form of pure verbs. Thus the discussion regarding the reduplication of the Pamona language.

## CONCLUSION

Based on the results that the authors have put forward, this research in general regarding the reduplication of the Pamona language, the results of this study indicate that the Pamona language reduplication research has several forms and meanings of reduplication contained in the Pamona language. Judging from the results of the reduplication, the form of reduplication of the Pamona language is divided into three forms of reduplication, namely (1) Reduplication of whole words (2) Partial reduplication (3) Reduplication in combination with affixes.

## RECOMMENDATION

To complete the description of the morphological process, it is necessary to conduct further research on the morphological process of pamona reduplication in the complete reduplication classification of nouns, verbs, numerals and pronouns. It is hoped that in the future other researchers can choose more in-depth research and are still similar to this research, considering the declining interest in researching regional languages. And it is hoped that further researchers will be able to choose inland areas that still use the original language for further research materials. The results of this study can be used as supporting material for further research..

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