



## **AFFIXATION IN THE TEXT OF PASAMBAHAN MANJAPUIK MARAPULAI SPEECH BY YUS DT PARPATIAH ON YOUTUBE CHANNEL**

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### **Abstract**

This research analyzed the affixation in the text of Pasambahan Manjapuiik Marapulai Speech by Yus Dt Parpatiah. It focused on 30 words that omitted the affixes, the forms of these affixes are prefixes, suffixes and confixes. This research used descriptive qualitative method. The results showed there are 11 types of affixes found, prefixes *ma-*, *ba-*, and *pa-*, suffixes *-lah*, *-an*, *-nyo*, *-kan*, and *-i*, and confixes *pa-an*, *di-kan*, and *di-an*. Addition of these affixes to word, some change the word class and meaning (derivational), and some remain the word class and meaning (inflectional). The frequency of omitted affixes are prefixes 8 in total (26.67%), suffixes 19 in total (63.33%), and confixes 3 in total (10%). Researchers also found that Yus Dt Parpatiah uses the language of literary works in his speech.

**Key words:** Morphology, Affixation, Pasambahan

### **A. INTRODUCTION**

Humans need language as a means of communication to socialize. This means that the role of language in everyday life is very important to express thoughts, ideas and intentions to others. This shows that the relationship between language and society is inseparable. Language and humans are often considered as an inseparable unity because language is inherent in human life. Therefore, language belongs to humans which is one of the main distinctions with other creatures (Siregar, 2011). As part of culture, language is also the most important communication tool in human life. Basically, culture is communication; a system of signs used to express meanings and ideas (Jufrizal et al., 2015). Culture as communication also means that human inventiveness and creativity and their results need to be passed on and conveyed from one generation to another by using language. The general idea of culture is that something is disseminated, passed on from one period to the next through human actions in direct or indirect interaction, especially with linguistic signs.

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In linguistic studies, languages may have very distinct types of morphological structures and this has shaped the basis for various typological classifications. Languages are classified into three types by a widely used, if slightly altered, *typology: isolating, agglutinating, and inflecting* (Schendl, 2001). Words in languages that isolate, like Chinese, typically have a single morpheme; in languages that agglutinate, like Turkish, words have multiple morphemes, but each morpheme is formally neatly distinct and has a single meaning. In inflecting languages such as Latin or Greek, on the other hand, morpheme boundaries are frequently blurred, and several meanings may be compressed into one form; in Latin *am.as* 'you love', for example, the inflection 'as' carries the meanings '2nd person, singular, present, indicative' (also the above analysis of *teaches*).

Languages, their formation and structure, as well as the meanings of words and sentences in a language, are all the subjects of linguistics. The branch of linguistics dealing with the relationship between meaning and form, within words and between words", is popularly known as morphology. Morphology means literally "the study of form- particularly, the forms of words (Fasold, 2006). Morphology is applied in words, for instance, by adding a plural ending to the word *cat* /kæt/ to change its form to *cats* /kæts/ and its meaning to 'more than one cat.' This is also called affixation. According to Francis Katamba (2006), there are three kinds of affixes, consisting of prefixes, infixes, and suffixes. Additionally, the theory said that morphemes can be broken down into two main functional categories: derivational and inflectional, which may change the word class and meaning. English and Minangkabau developed in very different ways in terms of morphological typology. English has simplified its morphology over time, becoming more analytic. In contrast, Minangkabau maintains a rich and agglutinative affixation structure, remaining productive in forming new words through prefixes, suffixes and infixes.

Minangkabau is part of the Austronesian language family, which is generally known to have a richer and more complex morphological structure. Like Malay, Minangkabau has many affixes that function to form verbs, nouns and adjectives. Morphological process is a way of forming words by connecting one morpheme with another morpheme. Because we connect morphemes into words, morphemes are the smallest morphological form, while the largest is the word. There are two morpho-logical processes in word formation, which are affixation and reduplication (Samsuri, 1978). In Minangkabau language, according to their position on the base word, affixes can be divided into three groups: prefixes that are placed in the beginning, suffixes at the end, and confixes that function as an inseparable pair where affixes are placed in front and behind the base word (Moussay, 1998).

Previous research has been done on affixation in several studies. One of study affixation was conducted by Syafei et al. (2020). This study described the process of verb affixation in Arabic and Minangkabau language. The result showed that affixes in Arabic consist of certain letters that have been set while those in Minangkabau language consist of morphemes. Arabic has its own pattern of turning basic verbs into command verbs while in Minangkabau language it uses suffix to make basic verbs as command verbs. Affixation research has been

widely conducted about English, Arabic or others languages. In the Minang language, affixes studies have also been conducted, such as analyzing affixation in a few regions in Minangkabau, the study of affixation focused on Prefix in Grammatical Meaning of Minang Kabau Language by Irhamni & Nasution (2024). Specifically, the prefix /ba/ functions to indicate possession or use of something in verb form, to transform nouns relating to driving and riding into verbs, and to signify production. Then, the study of affixation was conducted by Angelita et al. (2022). This study of affixation described the form, function and meaning that occurs in the morphological process of the Minang language in Simpang Empat, West Pasaman. Also the study of affixation focused on circumfix (ka-an) in Minang Language subdistrict Sei Geringging Pariaman by Adrallisman (2021).

In addition, there are also studies related to oral literary works in Minangkabau, the study was conducted by Laili et al. (2023). They examined the affixation of the Minangkabau language in the Mandu Paja poem to describe its usage. This research found (1) the use of prefixes such as di-, ba- (with an allomorph bar-), sa-, maN-, ta- (with an allomorph tar-), ka-; (2) the use of suffixes, including -an, -kan; (3) the use of combined prefixes and suffixes, such as di-kan, ma-kan, di-i. The formation of words includes derivatives and inflections.

Oral literary works are one of the Minangkabau cultures that must be introduced to the younger generation so that they can be preserved through generations. The oral literary works include *petatah petitih*, *pantun gurindam*, *pasambahan* and others. *Pasambahan* is applied to ceremonial events such as *marriage, death, eating, drinking, and so on*. However, this research only focuses on *Pasambahan* in marriage because *Pasambahan* is mostly applied in marriage. *Pasambahan* is a literary work that uses several figurative sentences, which makes some words a little difficult to recognize and understand, especially for the younger generation who have been influenced by other cultures and languages. The sentences used in *pasambahan* are rarely used in daily life.

Morphological processes in language differ in many contexts, such as in the language of literary works and formal language, although both use the same morphological rules at their base, there are some differences in how those morphological processes are applied (Sapir, 1921). The language of literary works is often more creative and style-oriented, which causes certain morphological processes to be more prominent in an attempt to create artistic effects and emotions. The authors of literary works often play with derivation to create new words or add shades of meaning. They may add affixes that are not common in everyday speech. Formal languages, such as those used in academic, official or legal contexts, tend to be more rigid and follow clear and systematic grammatical rules. Morphological processes in formal languages are more consistent and functional compared to literary languages. Derivation processes in formal languages tend to be more limited and do not focus on creating innovative new words, but rather on clarity of meaning. In formal languages, inflection is used strictly to indicate grammatical features such as tense, aspect, and number, according to established rules. Therefore, this research focuses on affixation in

one of the oral literary works in Minangkabau, Pasambahan Manjapuik Marapulai by Yus Dt Parpatiah, by examining the affixation, it can be seen how the language used by Yus Dt Parpatiah, whether it is formal or literary language. Whether there are affixes that are present or omitted (absent) in words or sentences in the Pasambahan text, similar with the study was conducted by Sunandar (2022), examined Errors of Inflectional Affixes on Students' Writings, he found some omitted affixes, the result showed that they are past tense *-ed (need/needed)*, 3rd person present singular *-s (mean/means)*, and plural *-s/es (tourist/ tourists)*.

## B. RESEARCH METHOD

This research used descriptive qualitative method, which focused on the collection, analysis, and interpretation of textual data. This approach aimed to explain the structure of affixation used in the Minangkabau Pasambahan text as well as the grammatical function of the affixes. This study analyzed some words in Pasambahan by the researcher, where not all words in Pasambahan are used in daily language; even the native speakers sometimes do not recognize them. In affixation, the base word is associated with prefixes, suffixes or confixes, where there should be no gap between the affix (Moussay, 1998).

The data of this research were in the form of utterances (YouTube video/audio) by Yus Dt. Parpatiah, and sentences or words (text transcripts). The source of data for this research was from Pasambahan which has been recorded and aired on a YouTube channel, entitled "*Pasambahan Manjapuik Marapulai by Yus Dt Parpatiah*" by *Biladari Channel*, where this channel shows videos about customs, religion, tourism, social life, politics, economy, tutorials and others, especially in West Sumatra – Indonesia, including the works of Yus Datuak Parpatiah.

## C. RESULT AND DISCUSSION

### 1. Research Finding

#### a) Affixes in the text of Pasambahan Manjapuik Marapulai Speech by Yus Dt Parpatiah

In literary works, affixes are sometimes omitted for several reasons, such as to make pronunciation easier or differences in dialects used by some regions or people. The researcher found 11 types of omitted affixes, both prefixes, suffixes and confixes. The omitted affixes, they are prefixes *ma-*, *ba-*, and *pa-*, suffixes *-lah*, *-an*, *-nyo*, *-kan*, and *-i*, and confixes *pa--an*, *di--kan*, and *di--an*. In affixation, the base word is associated with prefixes, suffixes or confixes, where there should be no gap between the affix and the base word being affixed, affixes consist of prefixes, suffixes, and confixes (Moussay, 1998). After analyzed the affixes that omitted in the text of Pasambahan Manjapuik Marapulai Speech by Yus Dt Parpatiah on YouTube Channel, the researcher focused on 30 words that contained omitted affixes. The category of form in affixation in the text of Pasambahan Manjapuik Marapulai Speech classified into prefix, suffix, and confix. There are 11 types of omitted affixes found in the text of Pasambahan Manjapuik Marapulai Speech, they are

prefixes *ma-*, *ba-*, and *pa-*, suffixes *-lah*, *-an*, *-nyo*, *-kan*, and *-i*, and confixes *pa--an*, *di--kan*, and *di--an*.

Tabel 1 Omitted Affixes Found

No	Form of Affixes	Omitted Affixes Found
1.	Prefix	<i>ma-</i> <i>ba-</i> <i>pa-</i>
2.	Suffix	<i>-lah</i> <i>-an</i> <i>-nyo</i> <i>-kan</i> <i>-i</i>
3.	Confix	<i>pa--an</i> <i>di--kan</i> <i>di--an</i>

**b) Types and Grammatical Functions of Affixation in the text of Pasambahan Manjapuik Marapulai Speech by Yus Dt Parpatiah.**

The percentage of omitted affixes found in the text of Pasambahan Manjapuik Marapulai Speech can be seen on the table below :

Tabel 2 Percentage of Omitted Affixes

No	Form of Affixes	Frequency of Omitted	Percentage (%)
1.	Prefix	8	(26.67%)
2.	Suffix	19	(63.33%)
3.	Confix	3	(10%)
TOTAL		30	100%

Table 2 shows the percentage of words that contained omitted affixes found in the text of Pasambahan Manjapuik Marapulai Speech. The frequency of omitted affixes are prefixes 8 in total (26.67%), suffixes 19 in total (63.33%), and confixes 3 in total (10%). The researcher found omitted affixes are derivational and inflectional, as can be seen on the table below:

Tabel 3 Grammatical Function of Affixes Found

No	Form of Affixes	Affixes	Grammatical function	Example	Explanation
1.	Prefixes	<i>ma-</i>	Derivational / inflectional	<i>Pinta</i> become <i>maminta</i> / <i>mulai</i> become <i>mamulai</i>	The prefix <i>ma-</i> changes the word from noun and verb into an active verb.
		<i>ba-</i>	Inflectional	<i>Pijaknyo</i>	The prefix <i>ba-</i>

				become <i>bapijaknyo</i>	added in front of a noun will form a word derivatively as it creates a new word but becomes inflective when added to a verb.
		<i>pa-</i>	Inflectional	<i>Muncak</i> become <i>pamuncak</i>	The prefix <i>pa-</i> can combine with noun or verb to create noun.
2.	Suffixes	<i>-lah</i>	Inflectional	<i>Sampaikan</i> become <i>sampaikanlah</i>	The suffix <i>-lah</i> does not change the word classes but only shows imperative meaning or instruction.
		<i>-an</i>	Derivational /inflectional	<i>Rundiang</i> become <i>rundiangan/</i> <i>Pitah</i> become <i>pitahan</i>	The suffix <i>-an</i> can combine with noun or verb to create noun.
		<i>-nyo</i>	Inflectional	<i>Tando</i> become <i>tandonyo</i>	The suffix <i>-lah</i> does not change the word classes but only shows possessiveness
		<i>-kan</i>	Inflectional	<i>Mambaco</i> become <i>mambacokan</i>	The suffix <i>-kan</i> forms the word into a causative verb, and becomes inflective when added to a verb
		<i>-i</i>	Inflectional	<i>Dibateh</i> become <i>dibatehi</i>	The suffix <i>-i</i> forms the word into a verb, and becomes inflective when

					added to a verb
3.	Confixes	<i>pa- – an</i>	Derivational	<i>Sambah</i> become <i>pasambahan</i>	The confixes <i>pa--an</i> can combine with noun or verb to create noun.
		<i>di- – kan</i>	Inflectional	<i>Taruih</i> become <i>ditaruihkan</i>	The confixes <i>di- –kan</i> forms the word into a passive and causative verb, but becomes inflective when added to a verb
		<i>di–an</i>	Inflectional	<i>Buliah</i> become <i>dibuliahkan</i>	The confixes <i>di- –an</i> forms the word into a passive verb, but becomes inflective when added to a verb

**c) The Presented and omitted (absent) of Affixes in the text of Pasambahan Manjapuk Marapulai Speech by Yus Dt Parpatiah**

The researcher focused on 30 words found in the pasambahan transcript text. These words have the addition of affixes and some do not. The presented affixes are the prefixes *ta-*, *ma-*, *di-* and *pa-*, suffixes *-kan*, *-an* and *-nyo*, and there is no confixes. The researcher also found omitted affixes, both prefixes, suffixes and confixes. The omitted affixes, they are prefixes *ma-*, *ba-*, and *pa-*, suffixes *-lah*, *-an*, *-nyo*, *-kan*, and *-I*, and confixes *pa–an*, *di–kan*, and *di–an*. The researcher found the type of language used by Yus Dt Parpatiah, which is more literary language. It is because of the use of shortened words and the choice of simple words in his speech.

*Tabel 4 Presented and Omitted Affixes Found*

No	Words	Presented	Omitted
1	<i>nyampaikan</i>	suffix <i>-kan</i>	prefix <i>ma-</i>
2	<i>tumpuan</i>	suffix <i>-an</i>	prefix <i>ma-</i>
3	<i>mintak</i>	There is no affixes	prefix <i>ma-</i>
4	<i>mulai</i>	There is no affixes	prefix <i>ma-</i>
5	<i>japuk</i>	There is no affixes	prefix <i>ma-</i>
6	<i>pijaknyo</i>	suffix <i>-nyo</i>	prefix <i>ba-</i>
7	<i>tambuah</i>	There is no affixes	prefix <i>ba-</i>
8	<i>muncak</i>	There is no affixes	prefix <i>pa-</i>
9	<i>sampaikan</i>	suffix <i>-kan</i>	suffix <i>-lah</i>

10	<i>serakkan</i>	suffix <i>-kan</i>	suffix <i>-lah</i>
11	<i>taimbau</i>	<i>ta-</i>	suffix <i>-an</i>
12	<i>rundiang</i>	There is no affixes	suffix <i>-an</i>
13	<i>pitah</i>	There is no affixes	suffix <i>-an</i>
14	<i>pangabek</i>	<i>pa-</i>	suffix <i>-nyo</i>
15	<i>bunyi</i>	There is no affixes	suffix <i>-nyo</i>
16	<i>tando</i>	There is no affixes	suffix <i>-nyo</i>
17	<i>nanti</i>	There is no affixes	suffix <i>-kan</i>
18	<i>tasampai</i>	prefix <i>ta-</i>	suffix <i>-kan</i>
19	<i>disabuik</i>	prefix <i>di-</i>	suffix <i>-kan</i>
20	<i>manyabuik</i>	prefix <i>ma-</i>	suffix <i>-kan</i>
21	<i>manjadi</i>	prefix <i>ma-</i>	suffix <i>-kan</i>
22	<i>mambaok</i>	prefix <i>ma-</i>	suffix <i>-kan</i>
23	<i>mambaco</i>	prefix <i>ma-</i>	suffix <i>-kan</i>
24	<i>maanta</i>	prefix <i>ma-</i>	suffix <i>-kan</i>
25	<i>mamohon</i>	prefix <i>ma-</i>	suffix <i>-kan</i>
26	<i>dibateh</i>	prefix <i>di-</i>	suffix <i>-i</i>
27	<i>diminta</i>	prefix <i>di-</i>	suffix <i>-i</i>
28	<i>sambah</i>	There is no affixes	confix <i>pa-an</i>
29	<i>taruih</i>	There is no affixes	confix <i>di-kan</i>
30	<i>buliah</i>	There is no affixes	confix <i>di-an</i>

## 2. Discussion

In affixation, the base word is associated with prefixes, suffixes or confixes, where there should be no gap between the affix and the base word being affixed, affixes consist of prefixes, suffixes, and confixes (Moussay, 1998). In this study, researcher found that there were omitted affixes in 30 words in the text of Pasambahan Manjapuik Marapulai Speech, the forms of these affixes are prefixes, suffixes and confixes. There are 11 types of omitted affixes found in the text of Pasambahan Manjapuik Marapulai Speech, they are prefixes *ma-*, *ba-*, and *pa-*, 8 in total (26.67%), suffixes *-lah*, *-an*, *-nyo*, *-kan*, and *-i*, 19 in total (63.33%), and confixes *pa-an*, *di-kan*, and *di-an*, 3 in total (10%). From the result of this research, it shows that the findings of this research have similarities with previous study. Which is the study from Laili et al. (2023), examined the affixation of the Minangkabau language in the Mandu Paja poem, but they analyzed the affixes that are present in Paja Poem. They not analyzed the omitted affixes. Their finding consist the prefix *di-*, *ba-*, *sa-*, *maN-*, *ta-*, and *ka-*, the use of suffixes, including *-an*, *-kan* and confix *ma-kan*. Also The formation of words includes derivatives and inflections. But this study did not explain the type of language used.

From the affixes found it can be seen that there are derivational affixes and there are also inflectional. The prefix *ma-* changes the word from noun and verb into an active verb (derivational), for instance *pinta* become *maminta*, and *mulai* become *mamulai* (inflectional). The prefix *ba-* added in front of a noun will form a word derivatively as it creates a new word but becomes



inflective when added to a verb, for instance *pijaknyo* become *bapijaknyo*. The prefix *pa-* can combine with noun or verb to create noun, for instance *muncak* become *pamuncak*. The suffix *-lah* does not change the word classes but only shows imperative meaning or instruction (Inflectional), for instance *sampaikan* become *sampaikanlah*. The suffix *-an* can combine with noun or verb to create noun, for instance *rundiang* become *rundiangan* and *pitah* become *pitahan*. The suffix *-nyo* does not change the word classes but only shows possessiveness (Inflectional), for instance *tando* become *tandonyo*. The suffix *-kan* forms the word into a causative verb, but becomes inflective when added to a verb, for instance *mambaco* become *mambacokan*. The suffix *-i* forms the word into a verb, but becomes inflective when added to a verb, for instance *dibateh* become *dibatehi*. The confixes *pa--an* can combine with noun or verb to create noun (derivational), for instance *sambah* become *pasambahan*. The confixes *di- -kan* forms the word into a passive and causative verb, but becomes inflective when added to a verb, for instance *taruih* become *ditaruihkan*. The confixes *di- -an* forms the word into a passive verb, but becomes inflective when added to a verb, for instance *buliah* become *dibuliahkan*. The findings of this research have similarities with previous study from Laili et al. (2023), they found affixes that form words inflectively they are prefix *ba-*, prefix *maN-* and confixes *di- -kan*. Also they found affixes that form words derivatively, they are prefix *ba-*, and suffix *-an*. Based on the analysis and interpretation of the data, it can be seen that the use of Minangkabau affixes found in the text of Pasambahan Manjapuk Marapulai Speech forms verbs (active and passive) and nouns. The affixation to form the word results in two things: changing the word class and not changing the word class.

The language of literary works is often more creative and style-oriented, which causes certain morphological processes to be more prominent in an attempt to create artistic effects and emotions. The authors of literary works often play with derivation to create new words or add shades of meaning. The researcher found the type of language used by Yus Dt Parpatiah, which is more literary language. It is because of the use of shortened words and the choice of simple words in his speech. Researchers found that in his speech he used verbs where nouns should be used or vice versa, by removing the affixes contained in the word. For instance, the word *sambah* (verb), it should be *pasambahan* (noun). There are also additions of affixes that do not change the meaning, so without adding affixes the meaning remains the same, so that speakers only use simple and easy to pronounce words. For instance addition of suffix *-lah*, *-nyo* and *-i*, in the word *sampaikan* become *sampaikanlah*, the word *tando* become *tandonyo*, and the word *diminta* become *dimintai*. Inflectional affixes are more often omitted because they retain the meaning and word class and also make pronunciation easier. From the result of this research, it shows that the findings of this research have similarities with previous study. Which is the study from Sunandar (2022), examined Errors of Inflectional Affixes on Students' Writings, he found omitted affixes in

English, they are past tense *-ed* (*need/needed*), 3rd person present singular *-s* (*mean/means*), and plural *-s/es* (*tourist/ tourists*).

#### D. CONCLUSION AND SUGGESTIONS

Affixation is the addition of a morpheme or affix to an existing word to produce a new word. It is a new word with a distinct meaning and a different form of that word. From the analysis of the data, the researcher found 30 words in the text of Pasambahan Manjapuik Marapulai Speech by Yus Dt Parpatiah that contain omitted affixes. There are 11 types of omitted affixes found in the text of Pasambahan Manjapuik Marapulai Speech, they are prefixes *ma-*, *ba-*, and *pa-*, 8 in total (26.67%), suffixes *-lah*, *-an*, *-nyo*, *-kan*, and *-i*, 19 in total (63.33%), and confixes *pa-an*, *di-kan*, and *di-an*, 3 in total (10%). Addition of these affixes to word, some change the word class and meaning (derivational), and some remain the word class and meaning (inflectional). Researchers also found that Yus Dt Parpatiah uses the language of literary works in the text of Pasambahan Manjapuik Marapulai Speech, there are affixes that omitted in words they used. It happen to make the pronunciation easier. The researcher hopes the upcoming researchers can study about affixation in other literary works and find the types of language or what affixes that present and absence in it.

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