Bundu Dusun Sketch Grammar

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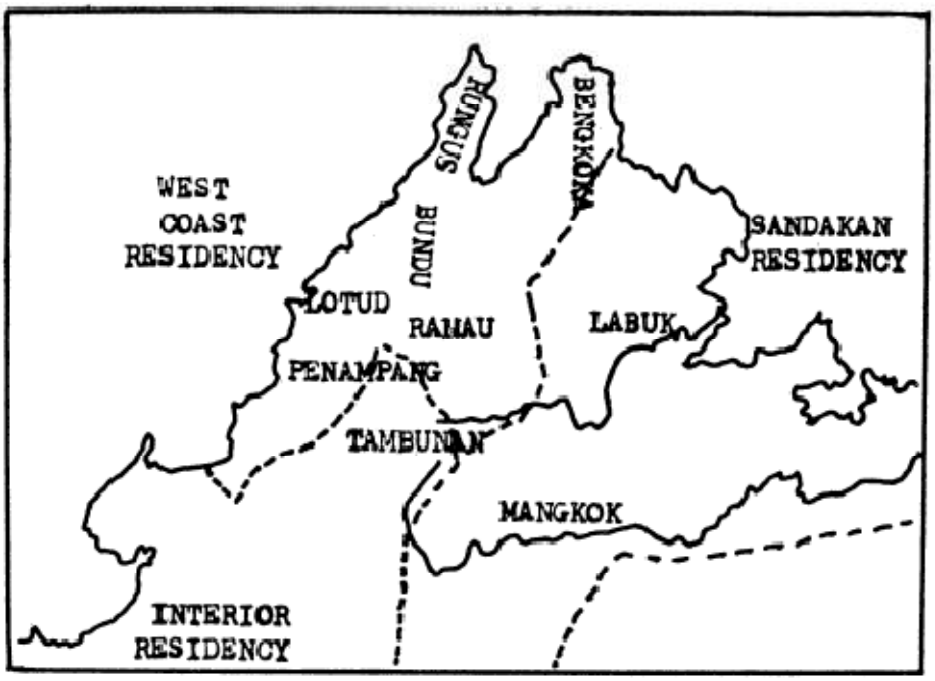
1. Introduction

1.1 - Overview

Bundu Dusun is a dialect of Central Dusun, an Austronesian language spoken mainly in the Malaysian state of Sabah. The Dusunic linguistic group has approximately 140.000 speakers as of 1991 (SIL, 1991), however they have become a minority in Sabah, with the total population reaching ~3 million people. It has been estimated there are about 70,000 speakers of the Bundu dialect in total. The Dusunic languages originate from the indigenous Dusun tribe (ie. "ethnic and linguistic group"), from North Borneo (Sabah), which is below the typhoon belt south of the Philippines.



Map 1.1 - Map of Sabah, with dialect isoglosses shown (Appell, 1968)

Dusun shares many aspects of grammar with Philippine type languages (such as Tagalog), which are also contained in the Malayo-Polynesian subgroup of Austronesian. Ethnologue[1] describes the linguistic lineage of Central Dusun as:

> Austronesian (1268) > Malayo-Polynesian (1248) > Northwest (84) > Sabahan (29) > Dusunic (23) > Dusun (17) > Central (6) > Dusun, Central

Where the numbers in parentheses represent the total daughter languages. Central Dusun is also known as Kadazandusun for socio-political reasons mentioned in section 1.2.

[1] http://www.ethnologue.com/show_language.asp?code=dtp

1.2 - History

Control of the North Borneo area has changed hands many times during the last 500 years. In the early 16th century, Borneo came under control of the Sultanate of Brunei. In 1658, the North-Eastern portion was given to the Sultan of Sulu (an island province of the Phillipines), in exchange for military aid. In 1865, North Borneo was leased to the American consul for 10 years as a trading post. This lease was then onsold to the Austrian Consul in Hong Kong, who renewed the lease for a further 10 years before selling it to Englishman Alfred Dent, who founded the British North Borneo company in 1882 (n.d., Sabah, 2007). It became a protectorate of Great Britain in 1888. During World War II (1941-1945), Borneo was occupied by the Japanese, however after their defeat it was returned to the British in 1946. In 1963, Borneo was finally accessioned into Malaysia. The Philippines have asserted a claim over the North-Eastern part of Borneo, however this claim has not come to fruition and the area remains part of the Malaysian state of Sabah.

Both the two indigenous tribes of Borneo, the Dusun and Kadazan, have survived these changes of ownership. However, in the early 1960s, Kadazanism versus Dusunism was politicized, which caused conflict between the two. In more recent years, the Dusun tribe has been "unified" with the Kadazan tribe, in an attempt to resolve the identity crisis and conflicts faced by both minorities. In 1989, it was decided that a Kadazandusun Language based mainly on the Bundu-Liwan dialect would be taught at schools and universities, such as Universiti Malaysia Sabah (n.d., The Kadazan-Dusun, 2007). Of the ~30 dialects of Kadazandusun, most are mutually intelligible.

1.3 - About this Grammar

This grammar is a quick overview of the Bundu Dusun language. It is based upon a corpus elicited from V Atin, a native speaker of Bundu Dusun who is currently studying her PhD at The University of Western Australia. Due to time restraints, only a small corpus based on 20 45 minute elicitation sessions and two recorded texts could be collected. As such, this grammar should not be treated as anything more than a ‘sketch’.

This grammar is broken into 7 sections: this introduction; an overview of the phonemes, phonology and orthography; parts of speech; morphology; sentence structures and finally some fully parsed example texts. There are some notable areas which have not been fully addressed: sociolinguistic usages; morphophonemics; imperatives; common contractions in rapid speech; and a diachronic analysis. These have been ‘cut’ due to time constraints, lack of data and also to keep the grammar succinct.

A list of glosses used can be found in the appendix. I have used both three and four tiered parsing, depending on the example. This grammar also has an online component, which is available at:

http://www.thetelegraphic.com/dusun/

This webpage consists of a searchable dictionary and an ‘autoglosser’, which will parse a sentence and give the user a rough idea of what the sentence means. The many advantages of an online application are also discussed in the appendix.

2. A quick guide to Dusun (for non-linguists)

Bundu Dusun is an Austronesian language spoken mainly in the Malaysian state of Sabah. It only uses 4 vowels (a, i, u, o), and also has a restricted set of 15 consonants. It is a stress language (like English), which means differing patterns of intonation are used to change the meaning of the sentence.

Bundu Dusun does not differentiate between adjectives and verbs like English does, so 'predicate' is used as a name for the logical group of adjective like (stative) and verb like (eventive) words. Another class is the 'particles', which are small parts of speech such as articles (like the English 'the') and demonstratives (eg 'this'). Question words (interrogatives), nouns and adverbs (which change how the predicates are 'done') are also present.

Bundu Dusun is very morphologically rich, meaning that there are many prefixes, suffixes, clitics etc. that can be used to modify the meaning of the words in the sentence. It is essentially a Verb-Subject-Object language; the predicate comes first, then the subject in focus (which is better described as a 'pivot'), then the object (which similarly, is better described as the 'non-pivot'). To contrast, English can be described as a Subject-Verb-Object language (e.g. "the Cat Sat on the Mat"), so there is an inherent difference in word order between the two.

Bundu Dusun is similar to other Dusunic languages such as Kimaragung, and has many features that would be expected of an Austronesian language (such as the small consonant inventory).

3. Phonetics & Phonology

3.1 - Phonemes

3.1.1 - Consonants

Bundu Dusun utilizes 15 phonemes.

	Bilabial		*Dental*		*Alveolar*		*Uvular*		*Glottal*	*Labial-Velar*
Plosive	p	b	t	d			q	G	ʔ	
Nasal		m		n				ŋ		
Trill						r				
Fricative					s				h	
Approx										w
Lateral Approx						l				

Table 3.1.1 A - Bundu Dusun Consonant Phonemes

/t/, /d/ and /n/ are realised as dentals [t̪], [d̪], [n̪]. In addition to this set, the phoneme /dʒ/ is borrowed from Malay but is only used in loanwords, such as /dʒam/ - 'hour'. All consonants apart from /ʔ/, /dʒ/ and /w/ can occur word-initial, word-middle and word-final, as the following examples illustrate:

	Word-Initial	*Word-Middle*	*Word-Final*
/p/	/palad/ - 'rice'	/lupup/ - 'foot'	/taqap/ - 'to cover'
/b/	/babar/ - 'to crush'	/babaq/ - 'to break'	/qɒnihab/ - 'yesterday'
/t/	/tanaq/ - 'child'	/itɒm/ - 'be black'	/qunit/ - 'tumeric'
/d/	/duɒ/ - 'two'	/indaqɒd/ - 'to climb'	/bibid/ - 'small seed'
/q/	/qɒruʔ/ - 'spider'	/inqaqaʔ/ - 'to stand'	/rɒlɒq/ - 'rice seedling'
/G/	/Gaiɒ/ - 'be big'	/biGis/ - 'to cleave'	/tɒmbɒlɒG/ - 'birds'
/m/	/matɒh/ - 'eyes'	/ɒmɒd/ - 'to harvest'	/ɒnɒm/ - 'six'
/n/	/nɒna/ - 'custard apple'	/baqar/ - 'raft'	/rasan/ - 'to rain'
/ŋ/	/ŋaran/ - 'name'	/piŋas/ - 'cheek'	/ampuŋ/ - 'to float'
/r/	/rahaz/ - 'blood'	/sɒriɒŋ/ - 'thousand'	/Gunbar/ - 'picture'
/s/	/sɒdɒp/ - 'night'	/rɒsi/ - 'fear'	/Guas/ - 'tree'
/h/	/hatus/ - 'hundred'	/mɒlɒhiŋ/ - 'parents'	/ilɒh/ - 'to know'
/l/	/ladɒ/ - 'chilli'	/hulu/ - 'body hair'	/Guɒl/ - 'small yam'
/w/	(/wɒi/ - 'sweet potato')		/sirampuw/ - to water
/ʔ/			/qaraʔ/ - 'monkey'
/dʒ/	/dʒam/ - 'hour'	/Gadʒus/ - 'cashew'	

Table 3.1.1 B - Bundu Dusun Consonant Phonemes

I do not consider [j] to be part of the phonemic inventory, although it does occur when articulating diphthongs /iɒ/, /ia/ and /iu/, for example in [jatɒʔ] = /iatɒʔ/ - 'we two'. This is more common in fluent speech. The phoneme /w/ is dangerously close to being also considered a quirk of articulation: word-initially it only appears in diphthongs /uɒ/ (eg [wɒi] - 'sweet potato'), and /ua/ (eg [waiG] - 'water'), word-middle it is again only found when articulating /ua/ or /uɒ/, but our native speaker stressed that it does appear word finally in the example /sirampuw/ - 'to water'. As such I have given /w/ phoneme status, but all word-middle cases will be treated as /uɒ/ or /ua/ diphthongs as I feel this is more 'underlying' (see section 3.1.3).

/ʔ/ only appears word finally. The minimal pair /ilɒh/ - 'to know' and /ilɒʔ/ - 'there near you' illustrates it is contrastive. Another possible analysis is that /ʔ/ is used only to distinguish between a word-final short vowel and a word-final long vowel, and that as such it is epiphenomenal and does not deserve phoneme status. I would not conclude this without further investigation and so for now, its stands as a phoneme.

3.1.2 - Vowels

Bundu Dusun has only 4 vowel phonemes /a/, /i/, /ɒ/ and /u/ (there is no /e/). /a/ does not occur word-final.

	Word-Initial	*Word-Middle*	*Word-Final*
/a/	/akan/ - 'to eat'	/balatun/ - 'long bean'	
/i/	/iti/ - 'this'	/dilaʔ/ - 'tongue'	/didi/ - 'mother'
/ɒ/	/ɒnsɒi/ - 'to build'	/diɒlɒʔ/ - 'they'	/duɒ/ - 'two'
/u/	/uhup/ - 'to help'	/upus/ - 'to love'	/liɒu/ - 'neck'

Table 3.1.2 - Bundu Dusun Vowel Phonemes

It does seem highly unusual that /a/ doesn't appear word-final, but all collected data is supportive of this. It often appears followed by /ʔ/ (e.g. /apaʔ/ - 'father'), which helps support the possible analysis of /ʔ/ mentioned in 3.1.1, however this analysis would still cause as many problems as it would fix, so I shall steer clear of it for now.

Vowel length is contrastive, as the following minimal pairs illustrate:

/tuːhan/ - 'thirsty'
/tuhan/ - 'god'

/nɒːnsɒq/ - 'cooked' (state)
/nɒnsɒq/ - 'cooked' (action)

Stress plays a part in vowel realisation; see section 3.3.1 for specific rules.

3.1.3 - Diphthongs

Bundu Dusun uses /au/, /ɒu/, /ai/, /ɒi/, /iɒ/ and /uɒ/ diphthongs. /aɒ/, /ɒa/, /ɒu/ and /ui/ diphthongs are not present; in words such as /susui/ - 'story', there is a break in voicing between /u/ and /i/

	Word-Initial	*Word-Middle*	*Word-Final*
/ai/		/alaid/ - 'slowly'	/apandai/ - 'be smart'
/au/	/aug/ - 'wash'	/silauɒn/ - 'salt'	/qau/ - 'to swim'
/ɒi/	/ɒihum/ - 'to find'	/rɒipan/ - 'named'	/uɒi/ - 'sweet potato'
/ua/	/ualu/ - 'eight'	/Guas/ - 'tree trunk'	/tua/ - 'fruit'
/uɒ/	/uɒi/ - 'sweet potato'	/tuɒŋ/ - 'night'	/duɒ/ - 'two'
/iɒ/	/iɒlɒʔ/ - 'they'	/diɒlɒʔ/ - 'they'	/disiɒ/ - 'he'
/iu/			/diu/ - 'you all'

Table 3.1.3 - Bundu Dusun Diphthongs

No examples of /ai/ or /iu/ word-initially were found. As mentioned in 3.1.1, /w/ has dubious phonemic status but it should be noted that /ua/ → [wa] and /uo/ → [wo] word-initially. Insertion of [w] and [j] within a word-middle diphthong is common (/ua/ → [uwa], /uo/ → [uwo], /io/ → [ijo], /ia/ → [ija]), presumably due to least effort principles.

3.2 - Syllable Structure

Bundu Dusun has a (C / V)(V)V(C) structure. While it allows VVV and VVVC syllables, it does not allow CVVV syllables.

	Word-Initial
V	/i/ - 'the'
VV	/ia-hai/ - 'we two'
VVV	/uɒi/ - 'sweet potato'
VC	/id/ - 'the location of'
CVC	/tɒt-ɒk/ - 'to chop'
CVV	/tua/ - 'fruit'
CVVC	/tian/ - 'stomach'
VVVC	/waiG/ - 'water'
VVC	/iaʔ/ - 'you'

Table 3.2 A - Bundu Dusun Syllable Structure

There are only a few allowable mid-word consonant clusters. Nasals may be followed by a homorganic plosive (e.g. /nd/ in /tɒndu/ - 'female'), or by /s/ (e.g. /insan/ - 'once'). The only other allowed consonant clusters are shown in table 3.1.4 B below[2]:

	Example
-pb-	/tɒbpinai/ - 'the'
-ds-	/podsu/ - 'to bathe'

Table 3.1.4 B - Non-nasal Consonant Clusters

Kroeger (2005), presents the homorganic -dt- cluster as present in the Dusunic language Kimaragung; no such cluster was found during our elicitations of Bundu Dusun.

3.3 - Prosody

3.3.1 - Stress

Bundu Dusun is a stress language (like English), as opposed to a tonal language like Mandarin[3]. Stress is almost always on the penultimate syllable, however it moves reasonably freely depending on the intonation pattern of the sentence. As such, stress has not been marked in this grammar. Stress does nonetheless have an effect on how vowels are realised, with a small raising or lowering of tongue position which can be predicted by the following four rules:

/a/ → { [ʌ] / unstressed syllable; [a] / stressed syllable

/i/ → { [i] / unstressed syllable; [ɪ] / stressed syllable

/ɒ/ → { [ɔ] / unstressed syllable; [ɒ] / stressed syllable

/u/ → { [ʊ] / unstressed syllable; [u] / stressed syllable

Rule Set 3.3.1 - Vowel Conditioning by Stress

To summarise the above rule set: vowels are shorter, higher and further back in unstressed syllables.

[2] While clitics 'attach' themselves to the ends of words, they are articulated as if a discrete word if the final phone is not a nasal or vowel.

[3] In Standard Mandarin, there are four contrasting tones which can be used to distinguish among otherwise identical words. Bundu Dusun does not exhibit this behaviour, which is evidenced by homonyms like /tinan/ - 'mother' and /tinan/ - 'body'.

3.3.2 - Intonation

In Bundu Dusun, pitch can be used semantically to place emphasis on important words. To do so the starting pitch of the word is raised and falling intonation is used (marked by diagonal arrows, with affect segments placed inside brackets):

/ɒlundus/ → / (↘ɒ:)lundus/ - 'beautiful' versus 'very beautiful'

In this example, the initial vowel is lengthened also for further emphasis. Intonation patterns are also found in some stock phrases:

/ (↘tu(↗ɒ) ŋ tu(↗ɒ) ŋ tu(↗ɒ) ŋ)/ - 'every night'

This example, from a Dusun folk tale, has a falling intonation pattern with rising intonation on the /ɒ/s. It would not be found in regular speech.

Intonation patterns also play a role in the meaning of a sentence as a whole. Falling intonation is used for statements, whereas rising intonation is used for questions:

/osonong o ginau (↘nu)/ -' you are happy'
/osonong o ginau (↗nu)/ - 'are you happy?'

Prosodic information such as this has not been included elsewhere in this grammar as a simple orthographic method has been used (similar to Standard Malay, see section 3.5).

3.4 - Phonetic Realisation

There are a few general rules regarding the realisation of phones dependent on their environment. Word-final plosives are unreleased in general, although voiced word-final plosives occasionally break this rule. Word-final /h/ is articulated with very little airflow unless the speaker is intentionally emphasising it or the following word has a voiced phone word-initial. Word-final vowels are often followed by either /ʔ/ or /h/, although this is not always the case[4]. In most situations, /u/ is followed by /h/ if preceded by /l/, otherwise it is followed by /ʔ/. The converse is true for /o/ and /a/, but /i/ does not exhibit this property.

/q/ and /G/ are velarised when they are in proximity with high front / low bottom vowels:

/q/ → { [k] / near high front vowels
[q] / elsewhere

[4] As mentioned in 3.1.1, a possible analysis is that /ʔ/ is used only to distinguish between a word-final short vowels and word-final long vowels, with short vowels realised as [Vʔ], and long vowels realised as [Vh]. I have not focused on phonology in this grammar and as there seem to be a few exceptions I have not concluded this.

/G/ → { [g] / near high front vowels
[G] / elsewhere

Rule Set 3.1.7 - Rough Velarisation rules

/ŋ/ is often slightly uvularised, but it falls short of being realised as [N]. Similarly, /l/ is slightly velarised in many situations. I can find no clear rule that predicts this behaviour. /l/ is also more sonorant in word-initial position.

As mentioned in 3.1.1, /t/, /d/ and /n/ are realised as dentals], [ ], [n]. /r/ is realised as a trill word-initial and word-final but as /ɾ/ word-middle. At fluent speech speeds, trills often 'degenerate' into taps.

3.5 - Orthography

The orthographic transcriptions have been chosen to be intuitive to native English speakers and also to conform with Standard Malay and other Dusunic languages such as Kimaragung (Kroeger 2005). The orthography is based upon the phonemic transcription, with a few exceptions which are shown in the table below:

Phoneme	*Orthography*
/q/	k
/G/	g
/ŋ/	ng
/ʔ/	.
/dʒ/	j
/ɒ/	o

Table 3.1.9 - Phonemic vs. Orthographic transcription. All other graphemes are equal to their phonemic counterparts.

Orthographic transcriptions have been used throughout the rest of this grammar and appear *italicised* if introduced inline with a body of text. Period (.) has been used for glottal stops[5]; logical sentence breaks will instead be shown with line breaks.

[5] Periods (.) are used instead of apostrophes (') to represent glottal stops as ' is used in mySQL to open/close statements. Due to time constraints it was easier to just not use apostrophes than to check all instances using mysql_escape() or similar methods in all the PHP functions I created for database queries.

4. Parts of Speech

4.1 - Pronouns

Bundu Dusun pronouns can be broken into two main categories: ***Pivot (P)*** and ***Non-Pivot (NP)***, where "pivot" refers to the grammatically most central noun phrase (Huang 2000)[6]. For example, the pivot of an intransitive clause is the core argument of the verb, while the pivot of a transitive clause is not the agent, but the patient.

These two categories can be further broken down into clitic and non-clitic groups:

	Pivot (P)	*Non-Pivot (NP)*
1SG	ioho.	doho
2SG	ia.	dia.
1DL	iatoh	datoh
1PL		
INCL	iatih	datih
1PL		
EXCL	iahai	dahai
2PL	iokoiu	dokoiu
3PL	iolo.	diolo.
3SG	iau	dau
3SG		
MASC	isio	disio

Table 4.1.1 A - Non-Clitic Pronouns

	Pivot(P)	*Non-Pivot (NP)*
1SG	oku	ku
2SG	koh	nu
1DL	kitoh	toh
1PL		
INCL	toko	toko
1PL		
EXCL	dah	dah
2PL	kou	diu

Table 4.1.1 B - Clitic Pronouns

The clitic forms, while being less numerous in number, are used more frequently. This is not really surprising: their clitic nature gives them more freedom and their comparatively shorter length makes their utterance 'less effort' than their corresponding non-clitic forms. The non-clitic pivot forms are used sparingly, mainly in contexts where the pronoun is emphasised. It is immediately apparent that the non-clitic non-pivot pronouns can roughly be formed from their pivot counterparts by adding a word initial d-, as is the case with determiners (section 4.4). I shall treat d- as a morpheme to distinguish non-focus arguments, but for simplicity and to illustrate the pivot / non-pivot paradigm, NP non-clitic pronouns will be treated as minimal lexical items with no morphology.

[6] As Shelley Harrison points out in his draft paper "The Epiphenominal Nature of Affectedness Marking in Dusunic Languages" (2007), there is controversey over the usage of the term "pivot". Its widespread adoption is widely regarded to be due to its use in Schachter's 1976 and 1995 analyses of Tagalog, however it has its critics, such as Kroeger (2005), who prefers the terms nominative, dative and genitive for case marking. My preference toward pivot/non-pivot is based on it making my pronoun paradigm slightly neater, avoiding the word 'emphatic' (which I have been emphatically warned away from), and uncovering the word initial d- which is also found on determiners (section 4.4).

Another pertinent question is why the 1PL clitics do not contrast. Perhaps at one stage they did and the difference has been lost, or that speakers simply find no situations where context doesn't fill the gaps.

4.2 - Nouns

4.2.1 - Simple Nouns

The easiest class to identify is the noun class. These are tangible and intangible objects:

tasu - 'dog', tanak - 'child', susa. - 'problem'

Nouns do not accept arguments and so cannot be placed in the head position of a sentence (see chapter 6). A large amount of nouns begin with /t/; of special note are kinship terms such as *tapa* - 'father', which becomes *apa* when one calls out to get their father's attention. This seems to suggest a morpheme t- that marks nouns but further analysis shows this is not the case[7]. Nouns such as *susu.* - 'breast' and *lupup* - 'foot' are clearly counter-examples and words such as *todung* - 'nose' have no meaning without the initial /t/.

4.2.2 - Proper Nouns

Proper names function much the same as noun phrases (see section 6.1), except they must be introduced with a definite determiner:

i	sinuripan
P.DEF	Sinuripan

4.3 - Predicates

Bundu Dusun differentiates between ***eventive*** and ***stative*** predicates. Eventive predicates are similar to verbs in English in the sense that an activity or event is 'done'. For example, *kau* - 'to swim', *boli* - 'to buy/sell' and *tutud* - 'to burn'. Stative predicates are similar to English adjectives in the sense that they express a state of being, for example *ragung* - 'to be red' and *unsikou* - 'to be happy'.

Every predicate has underlying thematic role information (or 'voicing'), which is affected by morphology (chapter 5). The thematic role of the arguments of the head are given by this information (see section 6.1). In the following example, the pivot is an actor and the non-pivot is a patient:

mong-amal	oku	disio
AF-hit	P-1SG	NP-3SGM
He is hitting me		

[7] Stative predicates do however take word-initial t- for nominalisation. See section 5.2.

The mong- prefix marks the pivot as the actor and the non-pivot as the patient. Similarly, the –on affix marks the pivot as the patient, and thus the non-pivot is the actor:

amal-on	oku	disio
hit-PF	P-1SG	NP-3SGM
I am being hit by him		

In this case, without morphology, it would be unclear who the actor and patient were. This is explained further in chapter 6: Sentence Structure.

The underlying semantics of the predicate govern what morphemes can be attached. Attaching some morphemes result in nonsensical meanings and a few predicates must have morphology for their meaning to be apparent (such as *boli,* which can mean either 'buy' or 'sell', depending on morphology). As such, further analysis of predicate morphology has been left until chapter 5.

4.4 - Adverbs

For the most part, eventive predicates act like 'verbs' and stative predicates act like 'adjectives'. I have labelled words that modify predicates as *adverbs:*

[s<in>irampuw	i	kantan]		om	oruhai=dah	do	[s<um>uni]
[water<PT.+VOL>	P.DEF	potato]		and	faster=SUBJ	NP.IND	[<REFL>grow]
I [watered the potatoes] [so they grow faster (lit: and faster maybe they grow)]							

In the above example, *oruhai* - 'faster', modifies the way in which the watering (*sinirampuw)* is done. Adverbs can be placed in head position (see chapter 6), which is normally filled by a predicate:

alaid	do	s<um>uni.	ilo	kantan
slowly	NP.IND	<REFL>grow	this	potato
the potatoes are growing slowly				

In this example, the predicate 'grow' is the non-pivot argument and *alaid* -'slowly' takes the head. Adverbs do not take morphology; any change in thematic role voicing is done via predicate morphology. The deictic adverbs such as ***here near me*** are discussed in section 4.5.3 and time adverbials are discussed in section 6.3.

4.5 - Common particles

4.5.1 - Determiners

There are two underlying 'determiners' in Bundu Dusun - *i* and *o*[8]. Determiners are used to introduce non-pronomial clauses and noun phrases and also to mark case. Both *i* and *o* are pivot forms, their non-pivot forms are created by adding the *d-* prefix, as is done with pronouns (section 4.1). As with pronouns, I will show the pivot and non-pivot forms as separate entities for simplicity of analysis, the reader should however note that they are morphologically conditioned.

	pivot	*non-pivot*
definite	i	di
indefinite	o	do

Table 4.3.1 - Bundu Dusun Determiners

A simple noun phrase is a noun introduced by a determiner (Section 4.2):

i	tanak	di	tanak
P.DEF	child	NP.DEF	child
The child (pivot noun phrase)		the child (non-pivot noun phrase)	
o	tanak	do	tanak
P.IND	child	NP.IND	child
A child (pivot noun phrase)		a child (non-pivot noun phrase)	

The locative *id* can also be considered a definite determiner, however it encodes no pivot marking:

id	tonin=ku
LOC	near=NP.1SG
near me	

Care must be taken to not confuse *id* with *i do*, which is contracted to *id* in fast speech and is used to introduce a pivot clause (section 6.4.2):

min-anpung	dau	i bankara	do	id	bang			
pin-float	NP.3SG	P.DEF raft	NP.IND	LOC	river			
he floated the raft on the river								
ko-iloh	oku	id	oruhai	no	do	o-susu.	i tasu	ku
ABIL-know	P.1SG	P.DEF=NP.IND	faster	yet	NP.IND	ST-give.birth	P.DEF dog	NP.1SG
I know my dog will give birth soon								

[8] Determiners is a slightly misleading name for these 'particles', as it implies the following word is the head of a noun phrase, but as will be seen, in Bundu Dusun they often introduce predicates. In "Determiners, Nouns, or What? Problems in the Analysis of Some Commonly Occurring Forms in Philippine Languages" (Reid, 2002), these 'determiners' are instead analysed as "specifying-nouns meaning 'the one'" and are the heads of their phrases. Under an analysis such as this, the immediately following words are verbal constructions that constitute relative clauses.

Determiners are used frequently to link clauses and phrases together, with the *NP.IND* determiner *do* having the largest environment. Their specific uses will be introduced throughout the grammar in relevant sections (specifically Chapter 6 - Sentence Construction).

4.5.2 - Demonstratives

Bundu Dusun has four demonstratives, for ***this*** (near speaker), ***that*** (near listener), ***that over there*** (near neither speaker nor listener) and ***the aforementioned*** (an object that was mentioned earlier in the conversation). They are pivot marked forms that can be used in place of a determiner in the creation of phrases:

iti	ko-susa-an		do	ko-susa-an
this	problem		NP.IND	problem
this problem			a problem	

Again, the *d-* morpheme can be added to create their corresponding non-pivot forms. Further, a word initial *h-* can be added to create the deictic location adverbs ***here near me***, ***there near you***, and ***over there*** (see 4.3.3). I will shy away from calling this *h-* a morpheme as it occurs only on these three words and /h/ is inserted in fluent speech to create boundaries between words (see section 7).

	pivot	*non-pivot*
near speaker	iti	diti
near listener	ilo	dilo
near neither	ino	dino
aforementioned	iri	diri

Table 4.3.2 - Bundu Dusun Demonstratives

4.5.3 - Deictic Adverbs

The deictic adverbs used to express the locations ***here near me***, ***there near you***, ***over there*** and ***the aforementioned place*** are formed from demonstratives (see 4.3.2). They have both pivot and non-pivot forms, the non-pivot forms are equivalent to the pivot form introduced with *do.*

	pivot	*non-pivot*
near speaker	hiti	do hiti
near listener	hilo	do hilo
near neither	hino	do hino
aforementioned	hiri	do hiri

Table 4.3.2 - Bundu Dusun ‘here’, ‘there’ and ‘over there’ adverbs

4.5.4 - Subjunctive mood: *dah*

Subjunctive mood is indicated by the particle *dah* . It expresses doubt, uncertainty or hope:

s<in>irampuw	i	kantan	om	oruhai=dah	do	s<um>uni
water<PF.COMP.+VOL>	P.DEF	potato	and	faster=SUBJ	NP.IND	<REFL>grow

I watered the potatoes so they grow faster (lit: and faster maybe they grow)

si-anu	po[9]	dah	do	titaha	do	kurismas
DES-give	still	SUBJ	NP.IND	present	NP.IND	Christmas

do you hope to get a present for Christmas?

4.5.5 - Negation with *amu*

The particle *amu,* which is shortened to *aa* in rapid speech, has the affect of negating the sentence:

a=ku	ko-ihum	do	tupi=ku
NOT=NP.1SG	ABIL-search	NP.IND	hat=NP.1SG

I cant find my hat

amu=ku	po	noko-akan
NOT=NP.1SG	not.yet	AF.-VOL.COMP-eat

I have yet to eat

4.6 - The particles *no, po, nopo, nga* and *nopo=nga*

These particles are common parts of speech which exhibit unusual behaviour. The particle *no* can mean ‘yet’ or ‘already’, depending on context and similarly *po* can mean ‘not yet’ or ‘still’. By itself, *nga* means ‘but’, however *nopo nga* is more like ‘thing that is’. A more detailed discussion is given in the following subsections.

4.6.1 - *no:* yet, already

In most cases, *no* has the meaning of ‘already’, however it can also mean ‘yet’:

no	pungaranang =ku	i	tanak=ku	
already	name =NP.1SG	P.DEF	child NP.1SG	

I have already named my child

pungaranan	ku	nogi	no	dinoh	i	tanak=ku
name	NP.1SG	later	yet	NP.there	P.DEF	child=NP.1SG

I have yet to name my child

no is also used when counting to combine units with orders of magnitude:

[9] It is unclear what *po* is doing in this context. I have glossed it as ‘still’, in which case the sentence means something more like “Do you still hope to get a present for Christmas?”. *po* is described in detail in section 4.6.2

duo	no	hopot	om	iso
two	already	ten	and	one

twenty one

In this case *no* is better translated as ‘already’.

4.6.2 - *po:* still, not yet

In many ways *po* is the opposite of *no* in meaning; it can be used to express ‘not yet’ or ‘still’:

poing-sikuh	po	i	tanak=ku
DYN-school	still	P.DEF	child=NP.1SG

My child is still in school

a=ku	po	no-pungaranan	i	tanak=ku
NOT=NP.1SG	still	PF.COMP.+VOL-name	P.DEF	child=NP.1SG

I have yet to name my child

4.6.3 - *nopo*: this is

nopo, when used in a sentence without preceding *nga*, means ‘this is’ or ‘thing that is’. It often acts as the head of the sentence (see section 6.1):

iti	nopo	i	buuk
this	thing.that.is	P.DEF	book

This is a book.

In this sense, *nopo* can be thought of as an auxiliary verb similar to the English copula ‘be’.

4.6.4 - *nga:* but

nga is a coordinate conjunction that is used to link together related clauses and sentences of equal importance. It can be loosely translated to ‘but’.

a	ku	no	ihum	do	tupi=ku	do	sumoonu
NOT	NP.1SG	yet	find	NP.IND	hat=NP.1SG	NP.IND	sometimes

nga	ko-ihum	oku	i	do	sumoonu
but	ABIL-find	P.1SG	P.DEF	NP.IND	sometimes

Sometimes I cant find my hat, but sometimes I can find my hat

4.6.5 - *nopo nga*

nopo_nga (which I will treat as a single lexical item), has a meaning similar to *nopo*, but refers to something that has already been said or alluded to (the theme):

ngaran=ku	nopo_nga	i	v
name=NP.1SG	thing.that.is	P.DEF	V

My name is V

mantad	doho	id	ranau
from	NP.1SG	LOC	Ranau

I am from Ranau

ranau	nopo_nga	id	sabah
Ranau	thing.that.is	LOC	Sabah

Ranau is in Sabah

Above is an excerpt of a short self-introduction by V Atin, a native speaker of Bundu Dusun, in which *nopo_nga* is used twice. Firstly, as she was asked to introduce herself, *ngaran=ku nopo_nga* was used to refer to her name. Secondly, *ranau nopo_nga* was used to refer back to the previous sentence, in which Ranau was first mentioned.

As a topicalisation strategy, a full clause can be placed between *nopo* and *nga*:

iti	*nopo (boros=ku) nga*	*pingungaranan*	*do*	*Bundu Dusun*
iti	nopo_nga (boros=ku)	pingungaranan	do	bundu dusun
this	thing.that.is (speak=NP.1SG)	named	NP.IND	Bundu Dusun

The language I speak is named Bundu Dusun

In the above example *boros=ku* is explicitly set as the topic by placing it between *nopo* and *nga* (the second line has rearranged to illustrate this). A more complex example:

i	*nopo (i*	*buuk*	*di*	*po-in-tahak dau) nga*		*doho*	*do*	*mantad*
i	nopo_nga	(i buuk	di	po-in-tahak dau)		doho	do	mantad
P.DEF	thing.that.is	(P.DEF book	NP.DEF	CAUS-+VOL.COMP-give	NP.3SG)	NP.1SG	NP.IND	from

The book that he gave me was already mine

'The book that he gave me' is set as the topic with *nopo_nga*. Without this clause, the sentence would loosely translate to 'This book is mine'.

4.7 - Interrogatives

There are eight interrogatives in Bundu Dusun, three of which are morphologically related. 'Why' and 'how to' and appear to have a root form *kurou*, with morphemes *o-*, *poing-* and *son-*. This could be investigated with a larger corpus.

	Interrogative
Who	isai
What	nunu
When	soirah
Where	hombo
Why	okurou
How to	poingkurou
How many	pirou
How many	songkurou

Table 4.8.1 - Bundu Dusun Interrogatives

Below are examples for each interrogative:

isai m<in>ong-onsok di takano
who <COMP>.REC(PLUR)-cook NP.DEF rice
who cooked the rice?

nunu o noko-babak dilo titigaun
what P.IND AF.-VOL.COMP-break NP-there window
what broke the window?

soirah o ramadan
when P.IND Ramadan
when is Ramadan?

hombo o tupi=ku
where P.IND hat=NP.1SG
where is my hat?

poingkurou=oku mong-guol do piak
how.to=P.1SG AF-pluck NP.IND chicken
how do you pluck a chicken?

okurou is always accompanied by *tu* - ‘because’, making ‘because why’:

in-okurou tu momo-panau koh
+VOL.COMP-why because AF.DYN.CAUS-walk P.2PL
why are you leaving?

pirou tasu nu
how.many dog P.2PL
How many dogs do you have?

songkurou no kinoloidon nu iti
how.many already town? P.2PL this
how long have you been here in this town?

4.8 - Numerals

Bundu Dusun uses a Base 10 numbering system (i.e. Decimal).

	Numeral
one	iso
two	duo
three	tolu
four	apat
five	limo
six	onom
seven	turu
eight	ualu
nine	siam
ten	hopot
hundred	hatus
thousand	soriong

To form numbers such as '50' or '60', a multiplier is combined with a positional unit (tens, hundreds, thousands etc), using *no*:

tolu	no	hopot
five	already	ten
Fifty		

Separate units are combined with *om*:

soriong	om	turu	no	hatus	om	duo	no	hopot	om	siam
1000	and	seven	already	100	and	two	already	ten	and	nine

One thousand, seven hundred and twenty nine[10]

[10] 1729 is known as the Hardy-Ramanujan number. It is the smallest number expressible as the sum of two positive cubes in two different ways. It is often used in mathematical jokes for historical reasons.

5. Morphology

5.1 - Predicate Morphology

Predicates have a root form, from which morphology is added to modify its tense, mood, aspect, number and thematic voicing. The underlying semantics of the predicate govern what morphemes can be attached. The rest of this section is devoted to these morphemes, which have been separated into a few conceptual classes.

Bundu Dusun differentiates between ***eventive*** and ***stative*** predicates[11]. Eventive predicates are similar to verbs in English in the sense that an activity or event is 'done'. For example, *kau* - 'to swim', *boli* - 'to buy/sell' and *tutud* - 'to burn'. Stative predicates are similar to English adjectives in the sense that they express a state of being, for example *ragung* - 'to be red' and *unsikou* - 'to be happy'. Because of their underlying semantic differences, eventives and statives are affected by morphology differently and as such there are certain morphemes that each will not accept as it would be nonsensical. For example, all statives accept the *o-* morpheme, but cannot accept actor focus morphemes such as *mong-*[12]. Conversely, eventive predicates will not accept the stative marker *o-*, apart from a few exceptions where a logical meaning can be formed (e.g. *ihum* - 'to drink' → *o-ihum* - 'to be drinkable').

There are of course subgroups within these two classes, such as reflexive eventives (e.g. *kau* - to swim). I have not attempted to find all these subgroups as there is not enough data in the corpus. The reader should simply note that attaching morphemes at random to predicates will most probably result in nonsensical meanings.

I have focused upon the semantic affects of the morpheme, not on the morphophonemic particulars[13]. As such, in this chapter I will use 4-tiered glosses: an orthographic transcription of the surface level utterance, its underlying representation, the corresponding glosses and a free translation. Glosses for each morpheme are introduced as subheadings.

5.1.1 - Thematic voicing morphemes

These morphemes all affect the thematic voicing of the predicate. The thematic role of the pivot and non-pivot arguments of the predicate (see chapter 6), are dependent upon the attached morphemes. ***Actor focus*** means that the pivot is the actor, similarly ***patient focus*** means that pivot is the patient. If thematic role is not conveyed with morphology, the root form tends to have an inherent patient focus.

[11] Stative and eventive predicates behave very similarly, which is why they have not been labelled 'adjectives' and 'verbs'

[12] Simply put: states cannot be acted out!

[13] Most irregular sound changes are caused by prefixes such as *mong-*, which in certain situations affects the articulation of the first syllable. Vowel harmony is the most notable predictable sound change, it tends to spread right-to-left, changing /o/ to /a/, for example *o-rangang → aragung*

actor focused: mong-
AF-

mong- marks the pivot phrase as an actor and the non-pivot phrase as a patient. It is realised as /mon/, /moŋ/, /mod/ and /maŋ/:

monukud	oku	do	uoi
mong-ukud	=oku	do	uoi
AF-dig =	=P.1SG	NP.IND	sweet potato

I am digging for sweet potatoes

modosi	i	tasu	di	dungau
mong-rosi	i	tasu	di	dungau
AF-fear	P.DEF	dog	NP.DEF	cat

The dog is scared of the cat

orongou	oku	i	tasu	do	monginum	do	waig
o-rongou	=oku	i	tasu	do	mong-inum	do	waig
ST-hear	=P.1SG	P.DEF	dog	NP.IND	AF-drink	NP.IND	water

I can hear the dog drinking the water

patient focused: -on
-PF

-on marks the pivot phrase as a patient and the non-pivot phrase as an argument:

akanonku	i	matu	do	takanoku	do	baino
akan-on=ku	i	matu	do	takano =ku	do	baino
eat-PF =NP.1SG	P.DEF	maybe	NP.IND	rice =NP.1SG	NP.IND	today

I might eat my lunch today

lobongon	i	tasu	di	dungau
lobong-on	i	tasu	di	dungau
bury -PF	P.DEF	dog	NP.DEF	cat

The dog is being buried by the cat

potuhon	toko	do	tadau
po-otuh-on	=toko	do	tadau
CAUS-dry-PF	=(N)P.1PL.INCL	NP.IND	sun

the sun is drying us

beneficiary focused: -an
-BF

-an marks the pivot phrase as a beneficiary or location:

Beneficiary focused

tudukan	i	tanak	do	balajya
tuduk-an	i	tanak	do	balajya
teach -BF	P.DEF	child	NP.IND	work

helping the kid do homework

nuhupanku			iau	do	mongomod
no-uhup-an		=ku	iau	do	mong-omod
PF.COMP.+VOL-help-BF		=NP.1SG	P.3SG	NP.IND	AF-harvest

I help him harvest

Location focused

oilanku	id		panakahan	toko	dau
o-ilan=ku	id		po-takau-an	=toko	dau
ST-know=NP.1SG	LOC		CAUS-steal-BF	=(N)P.1PL.INCL	NP.3SG

I know he stole from us

iti	no	o	tumo	do	pingananaman	di	kantan
iti	no	o	tumo	do	min-tanom-an	di	kantan
this	already	P.IND	field	NP.IND	REP-grow-BF	NP.DEF	potato

This is the field that the potatoes grow in (they were planted some time ago).

5.1.2 - Aspect and tense

The morphemes in this section modify the progressive and the perfective aspect (i.e. continuity of an action e.g. 'eating', and present/past tense). I will use 'completive / non-completive' over 'perfective / imperfective', to try and avoid confusion between perfect and perfective aspect[14].

non-volitional completive AF: noko-
AF.-VOL.COMP-

The *noko-* morpheme marks the predicates as being done by accident or without volition, and also marks the pivot phrase as the actor. It is realised as either /noqo/ or /naqa/:

nakababaroku			di	losun
noko-babar		=oku	di	losun
AF.-VOL.COMP-crush		=P.1SG	NP.DEF	losun

I accidentally crushed the garlic

nokokitooku			do	uoi	di	minonukudoku
noko-kito		=oku	do	uoi	di	min-on-ukud=oku
AF.-VOL.COMP-find		=P.1SG	NP.IND	sweet.potato	NP.DEF	REP-PF-dig P.1SG

I found sweet potato while digging

[14] I never quite got my head around this and still get them confused. Completive has been glossed with COMP, non-completive has been glossed with -COMP.

nokoinkakatoko
noko-inkaka. =toko
AF.-VOL.COMP-stand (N)P.1PL.INCL
We stood

Note that the final example appears to exhibit volition; this can be explained by *inkaka.* being a stative predicate.

non-volitional completive PF: no-
PF.COMP.-VOL-

The *no-* morpheme is similar to *noko-*, but marks the pivot phrase as the patient. It can be realised as /na/ or /no/:

nonuanku		i	tulun	do	sadah
no-anu-an	=ku	i	tulun	do	sadah
PF.COMP.+VOL-give-BF	NP.1SG	P.DEF	person	NP.IND	fish

I gave the man fish

In this example the patient focus is over-ridden by the *-an* beneficiary suffix.

napatai	o	tamaku	di	toun	di	nakatalib
no-patai	o	tama=ku	di	toun	di	nakatalib
PF.COMP.-VOL-die	P.IND	father=NP.1SG	NP.DEF	year	NP.DEF	last

my father died last year

In this case, 'my father' is introduced with the indefinite determiner *o*, which is acceptable as the patient cannot be misinterpreted due to the bound clitic *tama=ku*.

volitional completive PF: <in>
<PF.COMP.-VOL>

The intentional completive contrasts with *noko-* and *no-* as it suggests volition. The <*in*> infix is placed either straight after the first phone if it is a consonant, or becomes a prefix *n-* if the first phone is a vowel:

pinataiku		i	tikus
p<in>atai	=ku	i	tikus
<PF.COMP.+VOL>-die	=NP.1SG	P.DEF	rat

I killed a rat

pinasaiku		i	gunbar	do	hirid	limput
p<in>asai.	=ku	i	gunbar	do	hirid	limput
<PF.COMP.+VOL>-pasai	=NP.1SG	P.DEF	picture	NP.IND	on	wall

I hung the picture on the wall

nounsikouoku		di	konihab	
<in>-o-unsikou	=oku	di	konihab	
<PF.+VOL.COMP>-ST-happy		P.1SG	NP.DEF	yesterday

I was happy yesterday

repetitive: min-
REP-

min- marks something as being done repeatedly. Only semelfactives[15], accept this morphology. It differs from <*um*><*in*>-, which is realised as *min-* on vowel initial words. *min-* also should not be confused with *mi-*, which is used for reciprocal actions.

minlantaid	i	kara.	dot	id	kaiu
min-lantaid	i	kara.	do	id	kaiu
REP-hang	P.DEF	monkey	NP.IND	LOC	stick

The monkey is hanging (repeatedly swinging on one branch) from the tree

minipi	di	tasu	do	momo-gusa	do	dungau
min-ipi	di	tasu	do	momo-gusa	do	dungau
REP-dream	NP.DEF	dog	NP.IND	AF.CAUS-chase	NP.IND	cat

the dog is always dreaming of chasing the cat

minirikauoku	
<um><in>-irikau	=oku
<DYN><PF.+VOL.COMP>-sit	P.1SG

I was sitting down

Here, as *irikau* is vowel-initial, <*um*><*in*> → *min-*

non-completive: poin-
-COMP-

poin- (which has stress on the second syllable), is the present non-completive used when an action is started but has not been completed yet. As such it cannot be used along with a completive such as <*in*>. It is realised as /poin/ or /poiŋ/:

pointungagoku	
poing-tungag	=oku
-COMP-sit.up	=P.1SG

I am sitting up

poinsikuh	po	i	tanaku
poing-sikuh	po	i	tanak=ku
-COMP-school	still	P.DEF	child NP.1SG

My child is still in school

dynamic: <um>
<DYN>

The <*um*> infix is the Bundu Dusun progressive (I prefer 'dynamic'), so in many ways acts like the English -ing suffix. It does not encode completive meaning, if this is required then the <*in*> infix is also used. It becomes *m-* if the predicate starts with a vowel:

[15] Semelfactives are verbs with punctual and atelic aktionsart (Comrie 1976), For example, in English, 'wink' and 'knock'.

rumikotoku		do	hilo
r<um>ikot	=oku	do	hilo
<DYN> rikot	=P.1SG	NP.IND	here

I am coming/arriving

munsikouoku		do	suab		
<um>-unsikou	=oku	do	suab		
<DYN>-happy	=P.1SG	NP.IND	tomorrow		

I will be happy tomorrow

It is often used with reflexives (where the actor is also the patient):

kinumauoku	
k<in><um>au	=oku
<DYN><PF.+VOL.COMP>-swim	=P.1SG

I was swimming

As infixes, either order of <*in*> and <*um*> is acceptable:

kuminauoku	
k<um><in>au	=oku
<PF.+VOL.COMP><DYN>-swim	=P.1SG

I was swimming

If the predicate begins with a vowel, then the order must be <*um*><*in*> → *min-*

minirikauoku	
<um><in>-irikau	=oku
<DYN><PF.+VOL.COMP>-sit	P.1SG

I was sitting down

5.1.3 - Causatives

Causatives imply that the actor made something happen, or that a change in state occurred as a result of their action. Depending on the morpheme used, either the actor, patient or beneficiary can be in focus.

basic form: po-
CAUS-

The basic form *po-* has actor focus. It is realised as either /pa/ or /po/:

poirikauoku	
po-irikau	=oku
CAUS-sit	=P.1SG

I am sitting (state)

porolodoku		di	takano	di	silaun	
po-rolod	=oku	di	takano	di	silaun	
CAUS-mix	=P.1SG	NP.DEF	rice	NP.DEF	silaun	

I mixed the rice with the salt (caused the rice and salt to be mixed)

specifically actor focused: popo-
AF.CAUS-

The exact difference between *po-* and *popo-* is unclear, but it does seem that *popo-* emphasises the actor specifically, as it does not occur with *-on* (whereas *po-* does). It is realised as either /papa/ or /popo/:

popotuhtoko		di	tasu
popo-otuh	=toko	di	tasu
AF.CAUS-dry	=P.1PL.INCL	NP.DEF	dog

we dried the dog (caused the dog to become dry)

paparatuoku		dau
popo-ratu	=oku	dau
AF.CAUS-fall	=P.1SG	NP.3SG

I made him fall

specifically patient focus: po- -on

The actor focus of *po-* can be overridden by the *-on* patient focus suffix:

potuludonku	iti	kapaltarabang	do	mingu	do	tobontol
po-tulud-on=ku	iti	kapaltarabang	do	mingu	do	tobontol
CAUS-fly -PF=NP.1SG	this	airplane	NP.IND	week	NP.IND	next

I will be flying this plane next week (making this plane fly)

pakayadon	di	tinaku	iti	kain
po-kayad-on	di	tina=ku	iti	kain
CAUS-hang-washing-PF	NP.DEF	mother=NP.1SG	this	clothes

My mum is hanging out clothes

actor focused dynamic: momo-
AF.DYN.CAUS-

momo- is equivalent to <*um*> and *popo-* combined[16]. It is actor focused, causative and dynamic. It can be made completive by adding the infix <*in*>, which forms *m*<*in*>*omo-*. The patient focus of <*in*> is discarded / overridden by the actor focus of *momo-*

minomogusa	i	tanak	di	tasu
minomo-gusa	i	tanak	di	tasu
<~~PF.~~+VOL.COMP>-AF.DYN.CAUS-chase	P.DEF	child	NP.DEF	dog

The child chased the dog

momogusa	i	tasu	di	dungau	
momo-gusa	i	tasu	di	dungau	
AF.DYN.CAUS-chase		P.DEF	dog	NP.DEF	cat

The dog is chasing the cat

[16] I don't think it is worth analysing this as *popo-* + <*um*> → *momo-*, but it is worth noting that the two are semantically equivalent. Having said that, I haven't focused on regular sound changes or morphophonemics, so one may be able to make a case for this.

5.1.4 - Multiple actors

reciprocal: mi -
REC-

The reciprocal prefix mi- marks that there are two actors, who are doing an action together. That is, the there are two actors who are also patients:

mitumbuk iolo.
mi-tumbuk iolo.
REC-hit.with.fist P.3PL
they are hitting each other (with their fists)

miamal kitoh
mi-amal =kitoh
REC-hit =P.1DL
we are hitting each other (between speaker and listener)

reciprocal with > 2 actors: mogi -
REC(PLUR)-

mogi- is the reciprocal for more than two actor/patients. Originally this was probably *m<ongo>i-; <ongo>* still exists as morpheme used to form collective nouns[17]. *mogi-* has since been reanalysed as a single morpheme and *<ongo>* can no longer be used with predicates.

mogiamal iahai
mogi-amal iahai
REC(PLUR)-hit P.1PL.EXCL
we all are hitting each other

non-reciprocal: son-
SING-

If there are multiple actors but the actions are being done individually, then the prefix *son-* is used and the predicate root is reduplicated (said twice in succession). *son-* is also used to express individuality with nouns[18].

sontahaktahak iahai do titaha
soN-tahak-tahak iahai do titaha
SING-give P.1PL.EXCL NP.IND present
Each one of us is giving someone a present (swapping presents).

[17] e.g. *tanak* - 'child' → *t<ongo>anak* → *tanganak* - 'children'
[18] This usage of *son-* is also glossed as SING-

5.1.5 - States

ST-

States are marked with the prefix *o*-, which can be realised as /a/ or /o/:

aragung	iti	di	konihab
o-ragung	iti	di	konihab
ST-red	this	NP.DEF	yesterday

This was red yesterday

Stative predicates do ***not*** have to be marked with *o*-; they can also have 'event-like' meanings:

rinumagung	iti	di	konihab
r<in><um>agung	iti	di	konihab
<PF.+VOL.COMP>-<DYN>-red	this	NP.DEF	yesterday

this was getting red yesterday

In this example, 'getting red' is an action that was 'being done'.

Conversely, eventive predicates ***can*** take the *o*- prefix, if a logical meaning can be formed:

noonsok	iti	takano
<in>-o-onsok	iti	takano
<PF.+VOL.COMP>-ST-cook	this	rice

This rice is cooked

Here, *onsok* - 'cook' is an eventive predicate, but the rice is 'in the state of being cooked'.

5.1.6 - Other morphemes

abilitative: ko -

ABIL-

The *ko*- morpheme denotes that the pivot has the ability to do an eventive action:

kababar	oku	di	lousun
ko-babar	=oku	di	lousun
ABIL-crush	=P.1SG	NP.DEF	garlic

I can crush the garlic

aku	koihum	do	tupiku
a=ku	ko-ihum	do	tupi=ku
NOT=NP.1SG	ABIL-find	NP.IND	hat=NP.1SG

I can't find my hat

An irregular use of this morpheme is with *irak* - 'to laugh':

koirak oku
ko-irak oku
ABIL-laugh P.1SG
I am laughing (accidentally)

In this situation, one would think *noko-* (-VOL.COMP), would be more appropriate. For now, I am treating this just as an irregularity.

requests: moki-

REQ-

moki- is used to request for an action to be done by the listener:

mokianuoku		dia		do	titaha
moki-anu	=oku	do	ia.	do	titaha
REQ-give	=P.1SG	NP.IND	P.2SG	NP.IND	present

Give me a present (command)

The root form *rongou* - 'listen' exhibits an irregular usage of *moki-*. While the native speaker was aware this was a little strange, no explanation was given:

mokinongouoku		di	tombolog
moki-rongou	=oku	di	tombolog
REQ-hear	=P.1SG	NP.DEF	birds

I listen to the birds

desiderative: si -

DES-

The desiderative *si-* expresses the speaker's desire to do an action:

sigapusoku		dia.	
si-gapus	=oku	dia.	
DES-hug	=P.1SG	NP.2SG	

I want to hug you

sianu	koh	da.	do	titaha	do	kurismas
si-anu	=koh	da .	do	titaha	do	kurismas
DES-give	=P.2PL	SUBJ	NP.IND	present	NP.IND	Christmas

do you hope to get a present for Christmas?

5.1.8 - Nominalisation

NOM-

A predicate can be nominalised by the two circumfixes *ko--on* and *ko--an*. These circumfixes are not semantically related to *ko-*, *-an* or *-on*. *ko--an* is used mainly for emotional states, *ko--on* is used elsewhere:

ounsikou - 'to be happy'	→	*k-ounsikou-an*	→	*kounsikahan* - 'happiness'
lasu - 'to be hot'	→	*ko-lasu-on*	→	*kolasuon* - 'heat'
susu -'to give birth'	→	*kino-susu-on*	→	*kinosusuon* - 'birthday'

Colour statives, such as *ragung* - 'to be red', and *silou* - 'to be yellow', can be nominalised with *t-o-:*

ragung - 'to be red' → *t-o-ragung* → *taragung - 'redness'*

tupi=ku do t-o-ragung
hat=NP.1SG NP.IND NOM-ST-red
my red hat

5.2 - Noun Morphemes

Nouns also have a small set of morphemes that can be used to alter their meaning: *son-* to express singularity, *ki-* to express ownership and <*ongo*> to express plurality. nouns with attached morphemes still act like simple nouns (see section 4.2), so can still be used as normal within noun phrases.

son-
SING-

son- is used to specify the noun is singular:

tulun - 'person' → *son-tulun* → *songulun* - 'one person'
purok - 'piece' → *son-purok* → *sompurok* - 'one piece'

ki-
HAVE-

The *ki-* morpheme expresses ownership:

buuk - 'book' → *ki-buuk* → *kibuuk* - 'book I have'

ki-buuk=oku
HAVE-book=P.1SG
I have a book

<ongo>

<*ongo*> is used to express plurality or that there is a collection/group of the same object[19]. It is used mainly with groups of people:

tulun - 'person' → *t<ongo>ulun* → *tongoulun* - 'a group of people'
tanak - 'child' → *t<ongo>anak* → *sompurok* - 'one piece'

[19] the <ongo> infix (see section 5), is most probably related to the Kimaragung particle *tongo* (Kroeger 2005), which is used to express plurality

6. Sentence structure

Bundu Dusun has a *head/predicate, pivot phrase (P), non-pivot (NP) phrase* argument order. Every head (which is in most cases a predicate) has an inherent thematic role voicing, or voicing is given by morphology (see section 5). From the thematic voicing, one can tell whether the pivot is an actor/ patient etc and similarly the role of the non-pivot argument.

For a simple case, where the pivot is an actor and the non-pivot is a patient:

mang-amal	oku	disio
AF-hit	P-1SG	NP-3SGM
He is hitting me		

Similarly the –on affix marks the pivot as the patient, and thus the non-pivot is the actor:

amal-on	oku	disio
hit-PF	P-1SG	NP-3SGM
I am being hit by him		

The non-pivot argument can be left out if not required (eg. For an intransitive predicate):

o-unsikou	oku
ST-happy	P-1SG
I am happy	

The pivot argument can also be left out in certain circumstances, such as when requesting an action to be done:

momo-onsoi	do	kakayadan
AF.CAUS.DYN.CONT-build	NP.IND	clothesline
Put up a clothesline (lit: cause a clothesline to be building)		

In this context, the actor is inferred.

6.1 - Noun Phrases

A simple noun phrase[20] is a noun introduced by a determiner (Section 4.2):

i	tanak		di	tanak
P.DEF	child		NP.DEF	child
The child (pivot noun phrase)			the child (non-pivot noun phrase)	
o	tanak		do	tanak
P.IND	child		NP.IND	child
A child (pivot noun phrase)			a child (non-pivot noun phrase)	

[20] "Noun Phrase" will not be shortened to NP as this is set aside for "Non-Pivot".

Again, the thematic role is governed by the predicate:

gusa-on	i	tasu	di	tanak
chase-PF		P.DEF dog	NP.DEF	child

The dog is being chased by the child

Argument order can be reversed:

gusa-on	di	tanak	i	tasu
chase-PF	NP.DEF	child	P.DEF	dog

The dog is being chased by the child

Here, the NP phrase is in the P phrase position. It is still however a valid utterance and intelligible, as the determiners still agree with the verbal morphology.

More complex noun phrases can be produced by the following rule:

(number) ↔ determiner → noun<plural>=(possessor)[21]

Where possessor is a clitic pronoun and the modifier is an adjective or clause. This is similar to the Kimaragung rule presented by Kroeger (2005), however in Bundu Dusun the number can appear before the determiner, and plurality can be expressed by the infix <ongo>[22]. Kroeger also includes a (modifier) slot after the noun; it does not appear that this construction works in Bundu Dusun as modifiers (such as adjectives) are introduced by determiners which is not the case in Kimaragung.

To illustrate:

do	limo	ringit	apat	o	kusai
NP.IND	five	Ringgit	four	P.IND	male
five Ringgits			four men		

The particle *om* (see section 4.2), which roughly translates to ‘and’, can be used to join noun phrases together into a larger phrase:

apat	o	kusai	om	iso	o	tondu
four	P.IND	male	and	one	P.IND	female

four men and one woman

Clitics are attached to the noun to express ownership:

tina=ku
mother=NP.1SG
my mother

[21] The arrows represent direction of formation (what precedes what), the ↔ indicates the order is flexible.
[22] the <ongo> infix (see section 5), is most probably related to the Kimaragung particle *tongo* (Kroeger 2005), which is used to express plurality

6.2 - Clitic Positioning

Clitic pronouns attach to the preceding argument/predicate, and thus are always found in the second position of a sentence or clause. They do not always act as arguments, they can also mark possessors (section 6.1).

onsok-on=ku	i	takano
cook-PF=NP.1SG	P.DEF	rice
I will cook the rice		

As the NP.1SG clitic *ku* needs to be in the second position, it 'displaces' the pivot phrase. Again, the determiner *i* agrees with the verbal morphology and marks *takano* as the patient, so the sentence is intelligible. Another example, this time with a clitic in the second position of a non-pivot phrase:

no-kito=ku	i	tupi=ku
PF.-VOL.COMP-find=NP.1SG	P.DEF	hat=NP.1SG
I found my hat		

Which is semantically equivalent to:

no-kito	i	tupi=ku	doho
PF.-VOL.COMP--find	P.DEF	hat=NP.1SG	NP.1SG
I found my hat			

The first utterance is preferred as it 'sounds more natural and less formal' to our native speaker.

6.3 - Time and Aspect

Time adverbials always appear at the end of clauses / sentences and are marked by *di* if in the past, or *do* if in the present or future:

no-rongou	oku	i tombolog	di	konihab
PF.COMP.-VOL-hear	P.1SG	P.DEF birds	NP.DEF	yesterday
I heard the birds yesterday				

akan-on= ku	*i*	*matu*	o	takano=ku	do	baino
eat–PF=NP.1SG	*P.DEF*	*maybe*	P.IND	rice=NP.1SG	NP.IND	today
I might eat my lunch today						

di marks the past as being 'definite', whilst *do* marks the present / future as being 'indefinite', which again highlights the distinction between completive and non-completive aspect found in the verbal morphology (chapter 5). In fluent speech, the determiner is sometimes dropped, presumably as the aspect difference can be inferred from the time expression:

ko-iloh	oku	i	do	noko-rikod	i tinaku	konihab
ABIL-know	P.1SG	P.DEF	NP.IND	AF.-VOL.COMP-approach	P.DEF mother	yesterday

I know my mum arrived yesterday

Here *konihab* - 'yesterday' is in the past, so is should be marked with *di* which is inferred in this case.

6.4 - Clauses

A clause differs from a noun phrase as it contains a predicate and its arguments. Clauses are introduced by a determiner. I will mark clauses with square brackets, []. Consider the sentence:

tutud-an	di	t<ongo>anak	i	tumo
burn-PF	NP.DEF	<PLUR>child	P.DEF	rice field

the kids will burn the rice field

To use this as a clause, it is introduced with *do*:

mong-rosi	iau	do	[tutudan di tanganak i tumo]
AF-fear	P.3SG	NP.IND	[see above]

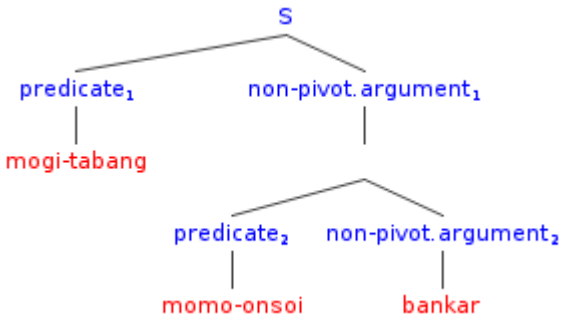
she is afraid (the kids will burn the ricefield)

Another simple example:

mogi-tabang	do	[momo-onsoi	do	bankar	]
REC-do.together	NP.IND	[AF.DYN.CAUS-build	NP.IND	canoe	]

working together to [make a canoe]

This is better illustrated in a tree diagram:



Note there is no actor stated; it is implied by the use of the *mogi-* reciprocal affix (section 5).

6.4.1 - Concatenation With *om*

The particle *om* it is used to string noun phrases together and also to introduce adverbial information. It roughly translates to the English ‘and’.

Note that in all cases where *om* is used to concatenate extra information, it can be removed without causing the sentence to be unintelligible.

[s<in>irampuw	i	kantan]	om	oruhai=dah	do	[s<um>uni]
[water<PF.COMP.+VOL>	P.DEF	potato]	and	faster=SUBJ	NP.IND	[<REFL>grow]

I [watered the potatoes] [so they grow faster (lit: and faster maybe they grow)]

This expresses that the clauses are related. Note the argument for the second predicate, *suni* - ‘to grow’ is contained in the first clause, so is dropped.

6.4.2 - Pivots in Subordinate Clauses

In certain situations, there can be more than one pivot. This occurs with the predicates *iloh* - ‘to know’, and *munongkuya/otumbaya* - ‘to believe’:

munongkuya-an	oku	i	___
believe-GF	P.1SG	P.DEF	___

I believe ____

The clause (in this case, the ‘belief’) is still introduced with a *do*:

otumbaya-an	oku	i	do	[obolugu	i	obomogunan	]
believe-GF	P.1SG	P.DEF	NP.IND	[round	P.DEF	the.world	]

I believe the world is round

It is probable that this occurs with other cognitive type predicates (such as *sorou* - ‘to think’), but I do not have enough data to verify if this is the case. *sorou* exhibits some seemingly unusual behaviour:

o-sorou=ku	om	apankal	iti	ko-susa-an
STAT-think=NP.1SG	and	hard	this	ABIL-difficulty -GF

I think this problem is too hard

In this case the clitic *ku* is acting as the non-pivot argument, not *om apankal* which at first inspection appears to be in pivot position. The non-pivot clitic *ku* is in second position (see section 6.2), and *om apankal* is adverbial information (see 6.4.1). This would thus translate to ‘my state of thinking this problem is too hard’. The following example with a similar *STAT-predicate=NP.1SG* construction further illustrates this:

o-ilan=ku	i	do	[po-takau-an	took	dau	]
STAT-know=NP.1SG	P.DEF	NP.IND	[CAUS-steal-BF	(N)P.1PL.INCL	he/she	]

I know he stole from us

6.5 - Clefting

Clefting is used as a topicalisation strategy, where the pivot is moved in front of the predicate, which is then marked by the pivot determiner *o*[23]:

i	kaiu	o	po-bobog	isio	doho.
P.DEF	stick	P.IND	<PF.+VOL.COMP>-CAUS-hit	P.3SG.MASC	NP.1SG

He is hitting me with a stick

Clefting is commonly used alongside *nopo nga* clauses (section 4.6):

i	nopo_nga	(i	buuk	di	po-in-tahak dau)	doho	do	mantad
P.DEF	thing.that.is	(P.DEF	book	NP.DEF	CAUS-+VOL.COMP-give NP.3SG)		NP.1SG	NP.IND from

The book that he gave me was already mine

'The book that he gave me' is set as the topic with *nopo_nga*. Without this clause, the sentence would loosely translate to 'This book is mine'.

[23] This is often lost in rapid speech

7. Examples and texts

7.1 - Introducing V Atin

ngaran=ku nopo_nga i v___
name=NP.1SG thing.that.is P.DEF V___
My name is V___

mantad doho id ranau
from NP.1SG LOC Ranau
I am from Ranau

ranau nopo_nga id sabah
Ranau thing.that.is LOC Sabah
Ranau is in Sabah

sabah nopo_nga id malasia
Sabah thing.that.is LOC Malaysia
Sabah is in Malaysia

ioho nopo_nga balajya no hiti
P.1SG thing.that.is work already here
I am studying here

mong-tuduk=oku do PHD
AF-teach=P.1SG NP.IND PHD
I am doing my phd

iti nopo boros=ku nga pingungaranan do Bundu Dusun
iti nopo_nga (boros=ku) pingungaranan do bundu dusun
this thing.that.is (say=NP.1SG) named NP.IND Bundu Dusun
My language is named Bundu Dusun

Bundu Dusun nopo_nga boros-on do id ogumu o uatas do i sabah
Bundu Dusun thing.that.is speak-PF NP.IND LOC lots P.IND area NP.IND P.DEF Sabah
Bundu Dusun is spoken in many areas of Sabah

uatas nopo_nga (i dih) id kinoyonon do nulud do balu
area thing.that.is(P.DEF they) LOC kinoyonon NP.IND mountain NP.IND Kinabala (abbr.)
Among the areas is around the Kinabala mountains

om ranau nopo_nga hiri nogi id doros do nulud no balu
and ranau thing.that.is there also LOC near NP.IND mountain still Kinabala
And ranau is also near the kinabala mountains.

7.2 - How to cook steamed chicken

Piak do poobusan
Steamed Chicken

mogonsok	nopo	piak	do	poobusan	nga	posodia
mong-onsok	nopo_nga (	piak	do	po-obus-an	)	po-sodia
AF-cook	thing.that.is (	chicken	NP.IND	CAUS-steam-BF	)	CAUS-ready

To cook steamed chicken, prepare

do	songinan	o	piak	korunglobi	do	songkilo
do	son-tinan	o	piak	korunglobi	do	son-kilo
NP.IND	SING-body	P.IND	chicken	about	NP.IND	SING-kilo

One chicken of about 1kg

limo	o	tinan	do	losun	do	topurak
limo	o	tinan	do	losun	do	t-o-purak
five	P.IND	body	NP.IND	garlic	NP.IND	NOM-ST-white

5 cloves of garlic (white garlic)

limo	o	tinan	do	lousun	do	topurak
limo	o	tinan	do	lousun	do	t-o-ragung
five	P.IND	body	NP.IND	garlic	NP.IND	NOM-ST-red

5 shallots (red garlic)

sompurok	laio	korunglobi	do	miagal	do	gondolohing	o	konoruon
son-purok	laio	korunglobi	do	miagal	do	gondolohing	o	ko-naru-on
SING-purok	ginger	about	NP.IND	like	NP.IND	thumb	P.IND	NOM-long

A piece of ginger around as long as your thumb

sompiapat	do	sangkir	do	gisap	do	topurak,
son-piapat	do	sangkir	do	gisap	do	t-o-purak
SING-quarter	NP.IND	cup	NP.IND	soy.sauce	NP.IND	NOM-ST-white

¼ of a cup of light soy sauce

duo	sudu	do	gisap	do	toitom,	
duo	sudu	do	gisap	do	t-o-itom	
two	spoon	NP.IND	soy.sauce	NP.IND	NOM-ST-black	

2 tablespoons of dark soy sauce

tolu	sudu	do	sustiram,	
tolu	sudu	do	sustiram	
three	spoon	NP.IND	oystersauce	

3 tablespoons of oyster sauce

duo	susu	do	lihing,	
duo	susu	do	lihing	
two	tablespoon	NP.IND	rice.wine	

2 tablespoons of rice wine

songinan	do	tokoto	lubak	do	taragung	ridison,	
son-tinan	do	t-o-koto	lubak	do	t-o-ragung	ridis-on	
SING-body	NP.IND	NOM-ST-small	root	NP.IND	NOM-ST-red	slice-PF	

one small carrot cut lengthways match stick size

songinan o lopong ridison nogi
son-tinan o lopong ridis-on nogi
INDIV-body P.IND leek slice-PF also
one leek cut lengthways, also match stick size

samangkop do tokoto o kulat do kinoring ...
son-angkop do t-o-koto o kulat do k<in>oring ...
SING-bowl NP.IND NOM-ST-small P.IND mushroom NP.IND <PF.+VOL.COMP-dry ...
NP.IND -PF.COMP.+VOL-slice NP.IND <ongo> <ongo> nipis
A bowl of diced mushrooms ...

do noridis do tongonipis
do no-ridis do t-<ongo>nipis
NP.IND PF.COMP.+VOL-slice NP.IND ST-PLUR-thin
... thinly sliced

maan do ronomo no gisom do kolomok ...
maan do r ronom-oo no gisom do kolomok ...
do NP.IND soak-IMP yet until NP.IND soften ...
soak until they soften ...

om iduan no ndo do uaig
om idu-an no no dinoh do uaig
and remove-BF yet then NP.IND water
... then remove them from the water

om borisian i piak iduon ngaii lunok
om borisi-an i piak idu-on ngaii lunok
and clean-BF P.DEF chicken remove-PF all fat
also, the chicken should be cleaned all the fat removed

maan no ndo popoto i piak. ...
maan no no dinoh popot-oo i piak ...
do yet then cut.meat-IMP P.DEF chicken ...
Then cut the chicken ...

kuranglobi do hopot om duo o kapapatan
korunglobi do hopot om duo o kapapatan
about NP.IND ten and two P.IND NOM-cut.meat
... into about 12 pieces

poroloton i gisap sustiram om lihing ...
po-rolod-on i gisap sustiram om lihing ...
CAUS-mix -PF P.DEF soy.sauce oystersauce and rice.wine ...
mix in the soy sauce, oyster sauce and rice wine ...

om posuangon do id pingan do pongobusan
om po-suang-on do id pingan do mong-obus-an
and CAUS-enter -PF NP.IND LOC plate NP.IND AF-steam-BF
... and put them into a steaming dish

i	nopo	i	losun	do	topurak	om	losun	do	taragung nga ...
i	nopo_nga (	i	losun	do	t-o-purak	om	losun	do	t-o-ragung) ...
P.DEF	thing.that.is (	P.DEF	garlic	NP.IND	NOM-ST-white	and	garlic	NP.IND	NOM-ST-red) ...

Then the aforementioned garlic and shallots ...

oribon	do	pongonipison
orib-on	do	mong-onipis-on
cut -PF	NP.IND	AF-chop.thin-PF

... are thinly sliced and chopped thinly

om	i	nopo laio nga	ridison,
om	i	nopo_nga (laio)	ridis-on
and	P.DEF	thing.that.is (ginger)	slice-PF

and the ginger is also sliced up.

poroloton	no	ndo	ngaii	iri	di	piak
po-rolot-on	no	no dinoh	ngaii	iri	di	piak
CAUS-mix-PF	already	then	all	that	NP.DEF	chicken

all of them are mixed with the chicken.

om	tutuban	no	ndo	om	pologoson ...	.
om	tutub-an	no	no dinoh	om	po-logos-on ...	
and	cover-BF	yet	then	and	CAUS-leave-PF ...	

Then cover and leave ...

do	tongo sondjaman
do	t<ongo>-son-jam-an
NPIND	NM-PLUR-SING-hour-BF

... for approximately one hour

poobus	nopo	ndo	di	nga
po-obus	nopo_nga (no dino		di)	
CAUS-steam	thing.that.is (then)			

then, to steam it

parakan	do	poriu	do	kiwaiig	do	opitanga	
po-rak-an	do	poriu	do	ki-waiig	do	o-pitanga	
CAUS-put-BF	NP.IND	wok	NP.IND	HAVE-water	NP.IND	ST-half	

put a wok ½ filled with water on stove

kada	lihouai	posuang	i	tirak	di	pongobusan.
kada	lihou-ai	po-suang	i	tirak	di	mong-obus-an
dont	forget-IMP	CAUS-enter	P.DEF	rack	NP.IND	AF-steam-BF

don't forget to put out your steaming rack

pogolokon	po	i	uaig
po-golok-on	po	i	waiig
CAUS-boil-PF	still	P.DEF	water

first, let the water boil

tintod	no	ndo	poobus	om	porolot	id	...
tintod	no	no dino	po-obus	om	po-rolod	id	...
before	already	then	CAUS-steam	and	CAUS-mix	LOC	...

and immediately before steaming

kulat	lubak	do	taragung	om	lopong	
kulat,	lubak	do	t-o-ragung	om	lopong	
mushrooms	root	NP.IND	NM-ST-red	and	leek	

... add in mushrooms carrot and leek

om	pasakaion	no	ndo	id	pingan	...
om	po-sakai-on	no	no dino	id	pingan	...
and	CAUS-put ontop-PF	already	then	LOC	plate	...

then put the dish on the ...

do	id	pongobusan	om	somponon	id	puriu
do	id	mong-obus-an	om	sompon-on	id	puriu
NP.IND	LOC	AF-steam-BF	and	close-PF	LOC	wok

... rack and cover the wok

poobusan	no	ndo	id	tangatongo	santangajaman	gisom	...
po-obus-an	no	no dinoh	id	tangatongo	son-t-ongo-jam-an	until	...
CAUS-steam-BF	already	then	LOC	about	SING-NM-PL-hour-BF	until	...

have it steamed for about 30 minutes or until ...

nopo	ndo	do	onsok	kopio	
nopo	no dinoh	do	NP.IND	onsok	kopio
thing.that.is	then	NP.IND	cook	very	

... it is cooked through

onsok	nopo	ndo	om	kakadon	no	ndo
onsok	nopo	no dino	om	kakad-on	no	no dino
cook	thing.that.is	then	and	lift-PF	already	then

when it is cooked, lift it out

om	milo	ndo	takanon	do	pakanason	do	takano
om	milo	no dinoh	takanon	do	po-akan-on	do	takano
and	can	then	meal	NPIND	CAUS-eat.PF	do	rice

and then it can be eaten, with rice

8. Online Components

An interactive website has been created to accompany this grammar. It functions as a fully searchable English → Dusun, Dusun → English dictionary and also has an autoglossing function that partly automates parsing of Dusun Texts. It can be found online at:

http://www.thetelegraphic.com/dusun/

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A – Appendix

Glossary

P - pivot
NP - non-pivot
(N)P - can be either P or NP

DEF - definite
IND - indefinite

1SG - 1st person singular
2SG - 2nd person singular
3SG - 3rd person singular
3SGM - 3rd person singular masculine
1DL - 1st person dual
1PL - 1st person plural
2PL - 2nd person plural
3PL - 3rd person plural
INCL - inclusive
EXCL - exclusive

AF - actor focus
PF - patient focus
BF - benefactive focus

ST - stative

CAUS - causative
CONT - continuative
COMP - completive
-COMP- non-completive
+VOL - volitional
-VOL - non-volitional
ABIL - abilitative
REQ - request
REP - repeatedly
DES - desiderative
REC - reciprocal
DYN - dynamic
HAVE - possessive
PLUR - plural

SUBJ - subjunctive
LOC - locative
IMP - Imperatives