PRE-DEFENSE DRAFT

THE KEMALOH LUN BAWANG
LANGUAGE OF BORNEO

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By

Christian John Mortensen

Dissertation Committee:

Robert Blust, Chairman
William O’Grady
Bradley McDonnell
Gary Holton
Ulrich Kozok
Dedicatur opus hoc ad honorem Glorississimæ et Beatæ semper Virginis Mariæ, Genetricis Domini et Dei nostri Jesu Christi, et per illam ad dilectissimum Filium illius, ad cujus gloriam dirigantur omnia verba mea atque opera manuum meæ. Quodcumque autem erratum inventum erit meæ culpæ solum imputetur.
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Within Hawai‘i

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On Borneo

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Gerawat Nulun Tuan, the only non-Lun Bawang on this list, is a Kelabit from Bario, a UH alumnus, and Bob Blust’s first language consultant. Alex connected me with him in advance of my first trip to Borneo in summer 2017 and advised me to begin by flying to Bario to meet him. After a weekend in Miri, I boarded a DHC-6 Twin Otter and took off into the mountains. (“Why am I flying into the middle of nowhere with only a promise that a stranger will be waiting for me there? What if he doesn’t come?” I briefly wondered to myself in midair, as I looked out the window and saw only dense jungle without a single sign of human habitation.) Gerawat, who did indeed keep his promise, took me into his home for three days and introduced me to life in Borneo’s highlands, including the local cuisine, before sending me onward to Ba’ Kelalan and arranging for a rendezvous at the airport there.
**Donna Labo** and **Kim Hoskin**: When I first arrived in Ba’ Kelalan, the first Lun Bawang settlement I visited en route to Long Semadoh, I was sent to Donna Labo’s homestay. At about the same time, I was suddenly taken ill in a dramatic fashion, which I leave to the reader’s imagination, that rendered me utterly useless for about three days. Despite the regrettable circumstances of our first meeting, we got on splendidly, and Donna’s place has been my residence of choice whenever I pass through Ba’ Kelalan since then. I also had the pleasure of becoming acquainted with Kim Hoskin, a British expatriate and Donna’s husband, who had served in the Border Scouts during the Malaysia-Indonesia confrontation. Kim was largely responsible for bringing me up to speed on relevant local and regional history and providing much interesting insight into the local communities.

**Patrick Tonny Lakai** was one of my first acquaintances in Long Semadoh. He introduced me to the chief, Dennis Yahya Ating, who gave his approval to live and work in the area, and he also provided the first wordlists I collected during my first two weeks in Long Semadoh Rayeh.

**Balan Berauk**: Meeting Balan was both an accident and perhaps the most important event of my first trip to Borneo. On the advice of Ukab Palong, of Long Semadoh Rayeh, I had walked downriver to the local primary school to attempt to meet the teachers. My timing was poor, and I found no success, but the guard out front, not confident in his English, flagged down Balan, who happened to be passing by on a motorcycle at that exact moment, and asked him to find out what I wanted. Once I explained, Balan immediately invited me to see his home village of Long Tanid, a short distance further downriver, and meet his family. After I met both his brother Pengiran and his parents, he offered to let me stay with him and to help however he could. I soon accepted, and the overwhelming majority of my notes from that summer, as well as many taken in the next two years, came from our evening chats on the veranda of his house, where we would sit and talk language either until I had exhausted my list of questions or until one of us became too tired to continue. Without those many hours we spent together, this dissertation would probably have never happened at all.

**Berauk Taie** and **Gerit Sinawat**: When I first met Berauk and Gerit, Balan’s parents, we
could not easily communicate, having no language in common. Nonetheless, for some inexplicable reason, we took a liking to each other and quickly came to regard one another as extended family. Minutes before I set out on the first leg of my return trip home in summer 2017, Gerit told me, by way of Balan, who translated, that she wanted me to return, marry into the tribe, and stay permanently, later going so far as to offer an undeveloped plot of land on which to build a house.

In the summer of 2018, while residing in Long Semadoh Rayeh, I would make the trek to Long Tanid (about 45 minutes or so, taking all applicable jungle shortcuts) once or twice a week to visit them while Balan was away in Kuala Lumpur. Since they spoke no English and I had not yet begun to learn Malay, these many visits helped my fluency in Lun Bawang immensely, and through them we each came to understand the other’s world slightly better. Berauk, though physically ailing due to age, had a sharp memory before he tragically lost it to a stroke, and I learned from him many fascinating facets of Lun Bawang history, some integrated into Chapter 2. Perhaps most impressive was that, more than seventy years later, he could still recall perfectly and sing, though understanding not a word of it, a patriotic song that he had been forced to learn during the Japanese occupation of his birthplace of Long Beluyu’, one village further downriver, during World War II.

To my sorrow, Berauk passed away in February of 2020; further regrettably, even if I had been able to board a plane the moment I received the news, the amount of time needed to travel to Long Tanid from Honolulu would have made my presence for the burial impossible. I continue to hold out hope that, even in this new world order brought on by the events of 2020, I may some day be able to return to see the site of his grave. *Requiescat in pace.*

**Singa’ Buas:** To say that Singa’ knows everyone is probably an exaggeration, but not overly much so. Although Singa’ was not a language consultant, he was incalculably helpful in many other ways, especially arranging transportation or making new contacts due to his well-connectedness and active involvement in local affairs.

**Peter Tadem Buas:** I rarely saw Tadem, the youngest brother of Singa’, in person, but he nonetheless profoundly shaped this dissertation in two ways: he connected me with Joseph Dawat Langub, from whom I obtained two substantial volumes of transcribed oral literature, and he ar-
ranged, on his own initiative, for me to stay with his parents during the summer of 2018.

**Buas Tagal** and **Mina Taie**, Singa’ and Tadem’s parents, hosted me in their home in Long Semadoh Rayeh for about two months during summer 2018. Tadem had made the arrangements on his own when I told him that I was returning to Long Semadoh. What he did not tell me was that Mina speaks no English and Buas retains only a small amount from his primary school days. This omission made for a somewhat confusing first encounter, but we soon overcame that awkwardness, and the arrangement turned out to be beneficial in the long run: staying with them put me in a position where I no longer just *wanted* to learn to speak Lun Bawang. I now *needed* to learn it. My acquired fluency in the language is in no small part thanks to their hospitality.

**Ricky Ganang** and **Jayl Langub**: In addition to the bibliographic entries bearing their names, these two also deserve recognition for answering many other questions along the way. Jayl’s aid, in particular, considerably improved the discussion of particles. Although I have had the pleasure of meeting Ricky twice, once in Sipitang in 2018 and once in Lawas at the 2019 Lun Bawang Festival, I fear I cannot say the same for Jayl. I had intended to rectify that omission in the summer of 2020 until the field trip for which he had been helping me to apply for a visa had to be cancelled when Malaysia closed its borders.

**Besar Padan** and **Samuel Daring**, both of Long Telingan, and **Jonathan Labo**, of Long Semadoh Neseb, all contributed data to what would eventually become Chapters 9 and 10. I must also credit Besar with showing me the entrance to the jungle trail connecting Long Telingan to Long Semadoh Rayeh, a path that saves no small amount of time as opposed to walking along the main road between the villages.

**Agong Taie** of Long Kerebangan supplied most of the information in Chapter 2 on the Adang settlement’s history. **Ganang Dawat** (*requiescat in pace*) of Long Kerebangan along with some of the village’s other elders supplied data on the rapidly fading Adang dialect.

**Buayeh Sinau** of Puneng Trusan provided some of the information included in Chapter 2 on the history of the settlement of the upper Trusan River.

**Alex Balang**: Though we did not spend much time together, Alex, who resides in Long Bawan,
was largely responsible for the success of my one-week foray into the highlands on the Indonesian side of the border. He arranged the logistical details of my trip to Long Layu’, and, on very little notice, connected me with speakers of the Buduk Kubul and Long Puak dialects in Long Bawan, allowing me to gather lexical data on those dialects immediately before my return flight to Tarakan.

**Lewi Gala’ Paru** and **Aval**: Lewi hosted me at his home in Long Layu’ for almost a week and was my first source of data on Lengilu’. He also alerted me to the existence of several other local dialects to seek out. Aval, Lewi’s daughter who teaches English at the Long Layu’ high school, provided many Lengilu’ words. She also connected me with speakers of several other local dialects of the Krayan River by introducing me to the other teachers at the school while the students were busy with exams. Chapter 11 could never have been written without the help of these two.

**Sandy Lukas**, of Long Tanid, is unique in that she is included neither for data contributed nor for other material support, but for a friendship that developed in summer 2019 after she learned of the presence of a foreigner in the village with whom she could practice her English. One of the lesser-known dangers of fieldwork is boredom. During the summer months, preparations for rice planting are usually in full swing, so most of the able-bodied adults spend the day out working in the fields. In consequence, although I could spend some of the time visiting with the elderly, I often had to pass most of the daylight hours keeping myself occupied alone while waiting for the evening for elicitation—and one can haul only so many books halfway across the world. Sandy, therefore, was a rarity: someone close to my own age with whom I could pass that time simply for friendship’s sake—even if I did keep a notebook and pen on me at all times and make ample use of them as the conversation repeatedly switched between Lun Bawang and English.
ABSTRACT

The subject of this dissertation is the Lun Bawang language (also called Lundayeh, and formerly also Murut), and in particular the Kemaloh dialect thereof, spoken principally in highland Borneo in the area near, and on all sides of, the borders dividing Malaysia’s Sarawak and Sabah and Indonesia’s Kalimantan Utara. The dissertation is based primarily on a combined total of six months of fieldwork, including the author’s learning to speak the language fluently, conducted mostly in and around Long Semadoh, on the headwaters of Sarawak’s Trusan River. It is supplemented by several additional months of studying locally published collections of transcribed oral literature. On these bases, it presents the most complete description of the language published anywhere to date, divided into three parts.

Part I consists of two chapters. The first, the general introduction, provides necessary and useful background information for understanding the context in which the language is spoken. The second is a short ethnographic sketch of the Lun Bawang people covering a small handful of topics of historical and current interest. Special attention is paid to the dramatic changes they experienced during the mid-twentieth century, beginning shortly before the onset of World War II and intensifying after its conclusion.

Part II, the core of the dissertation, which consists of eight chapters, is a grammatical description of all the major facets of the Lun Bawang language. Chapter 3 treats the language’s phonology, with special reference to the problem of diagnosing stress and the evidence used to do so. Chapter 4 discusses the language’s several word classes, often difficult to distinguish from one another, and their morphology, with verb morphology being the single largest topic of the chapter. Chapter 5 then treats of phrases smaller than a clause.

Chapter 6, which presents monoclausal constructions, devotes much space to introducing and defining the notion of *voice*, the relationship between thematic roles such as agent and patient and
the syntactic roles that they occupy such as subject, object, and pivot. Voice is of fundamental importance in assembling clauses, as it is connected to word order and agreement patterns, and, due to its role in determining which arguments may be targeted for control, it will be especially critical in multiclausal constructions, as well. Chapter 7 analyzes Lun Bawang voice in finer detail, concluding that the language has a “symmetrical” voice system, one in which the respective voices do not substantially affect the logical ordering relationships between arguments.

Chapter 8 deals with five types of pragmatically marked structures: negation, questions, imperatives, clefting, and topicalization. Chapter 9 then takes up multiclausal constructions, most of which depend on control and therefore follow a strict principle for the selection of voice. Some of these constructions also illustrate significant generational divides in language use due to the increasing influence of Malay and, to a lesser extent, English among younger generations of speakers. Finally, Chapter 10 discusses a handful of phenomena that do not fit neatly into any of the above categories, including comparisons, modality, negative polarity, free choice items, and scope.

Part III, consisting of a single large chapter, seeks to situate Lun Bawang in its genetic and areal context of some thirty-odd related dialects, the Dayic (variously also called Apo Duat or Apad Uat) languages. An attempt to draw clear linguistic boundaries in the highlands where these dialects are found meets with mixed success. Though several plainly or probably valid genetic groupings can be delineated, with some unusual, perhaps even unique, sound changes identified along the way, the attempt to clarify the picture further is ultimately frustrated by two factors. One is a series of overlapping isoglosses that cut across the few established genetic lines, and the second is the relative conservatism of the dialects on the highlands’ geographic periphery. From this murky picture, however, one fact is remarkable: with many Dayic dialects exhibiting manifold and sometimes dramatic innovations, Kemaloh Lun Bawang stands out for its conservatism. Although so many of its sisters and neighbors have developed atypical phonologies and moved toward a restructuring of the voice system, Kemaloh Lun Bawang has stood still by comparison and therefore is the most conservative dialect, not just among the Dayic languages, but anywhere on Borneo outside Sabah.

The appendix presents and comments upon four types of traditional oral literature.
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PRACTICAL ORTHOGRAPHY

The orthographic conventions used in this work are based on a system already in common use, though in practice with much variation. The schema below shows the correspondence between phonemes and graphemes that will be employed in this dissertation. Unless demarcated by square brackets, as is the custom for transcriptions using the International Phonetic Alphabet, Lun Bawang words in this dissertation follow these spelling conventions.

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Nota bene: In the sporadic discussion of Lun Bawang (or other Dayic) dialects other than Kemaloh, orthographic <c> represents a plain [ʃ]; even within the Kemaloh dialect, lenition of [dɪʃʰ] to [ʃ] is sporadically observed among some speakers.
Part I

Who, What, When, and Where
CHAPTER 1: GENERAL INTRODUCTION

1.1. INTRODUCTION

Lun Bawang (ISO: Ind) is an Austronesian language of the interior of the island of Borneo spoken on both sides of the Malaysia-Indonesia border. Data from 2007 suggest that the language has approximately 47,500 speakers across all dialects on both sides of the border, with roughly equal numbers on either side (Eberhard et al. 2019), while Coluzzi (2010) estimates that the figure is closer to 62,000. The majority of speakers on the Malaysian side live in Sarawak’s Limbang Division at the northeast end of the state, with a smaller population found in Sabah’s Sipitang and Tenom Districts, at the state’s southwest edge. Most of those on the Indonesian side reside in the Nunukan and Malinau Regencies, in the northernmost reaches of the province of Kalimantan Utara (North Kalimantan). A small number also live in Brunei’s Temburong District.

Though substantial diaspora populations live in some of Borneo’s coastal towns, Lun Bawang and its relatives are most widely spoken in Borneo’s jungle-covered highlands, where they originated prior to downriver migrations. The most widely spoken Lun Bawang variety is the Kemaloh dialect, so called for the Kemaloh River, a tributary of the Krayan River in the highlands of Indonesian Borneo, where it originated and whence it spread into Malaysia. The primarily Kemaloh Lun Bawang-speaking regions of highland Borneo are outlined on the map in Figure 1.1; this area consists mainly of Sabah’s Long Pa’ Sia’, Sarawak’s Long Semadoh, Long Luping, and Long Sukang areas, and Kalimantan’s Long Umung area. This area includes nearly the entire Lun Bawang-speaking population of Sabah, as well as a majority of the highland Sarawakian Lun Bawang, many of whom are the descendants of migrants from the Kemaloh River area. In the parts of Kalimantan’s highlands outside the properly Kemaloh-speaking area, where the dialects, though related, are far greater in number and more diverse in character, the Kemaloh dialect is in wide use as a lingua franca to compensate for the reduced mutual intelligibility between local varieties. (Cf. §11.2.1 for a detailed overview of the geographic distribution of Lun Bawang and related dialects.)
1.2. Linguistic Affiliation

In broad terms, Kemaloh Lun Bawang plainly belongs within the Dayic language group, normally regarded as one of four primary branches of North Sarawak, a low-level subset of the Malayo-Polynesian branch of the Austronesian language family (Blust 2010, *inter alia*). The North Sarawak group’s distinguishing characteristic is the presence of two distinct sets of reflexes of the Proto-Austronesian voiced obstruents, one a series of plain voiced obstruents and the other a series of true voiced aspirated stops (cf. §§3.1.1.1, 11.2.3.1). This family is subdivided into four primary branches: Bintulu, Berawan-Lower Baram, Kenyah, and Dayic.¹ Dayic itself is clearly definable

¹Though the validity of the traditional North Sarawak group is not beyond all doubt, as similar phenomena are observed in other languages of the North Borneo group, of which North Sarawak is a subset, Blust (p.c.) has unearthed additional lexical evidence suggesting, at minimum, a link between Dayic and Berawan-Lower Baram.
by a handful of phonological innovations presented in §11.2.3.

Within the Dayic languages, consisting of probably slightly more than 30 dialects, however, the picture is not at all clear. Five languages are commonly ascribed to the group today (see, e.g. Eberhard et al. (2019), inter alia): Lengilu’, Sa’ban, Tring, Kelabit, and Lun Bawang/Lundayeh, some of which display tremendous dialectal diversity. For many reasons, to be discussed in due time (cf. especially Chapter 11), subgrouping criteria that are valid beyond doubt are difficult to find, and the possibility is not to be excluded that the languages within the Dayic group may in fact be closer in nature to a linkage or dialect chain than to a group of genetically discrete languages. In particular, whether the many dialects collectively called Lun Bawang/Lundayeh can be demonstrated to form a single genetic unit is not at all obvious. This particular problem is the subject of §11.5.5.

1.3. NAME

The name *Lun Bawang* can be variously translated as ‘people of the land,’ ‘people of the place,’ or ‘people of the village’ (Langub 1987). Though it is the officially recognized term used for the people and their language within Sarawak, a variety of names have historically been and still are employed in different political jurisdictions. In particular, the name *Lundayeh*, alternately spelled *Lun Dayeh*, is used in Sabah and Kalimantan. A brief historical overview of the names used and how the current situation came to be is therefore appropriate.

The oldest name known to be widely used in reference to the Lun Bawang is *Murut*, an exonym of uncertain origin. Tom Harrisson (1959a) claims that it means ‘hill’ (and thus the “Muruts” are the “hill people”) but provides no further explanation or proposed language of origin. Several other theories of its origin have been proposed, the most plausible of which is that it was first used in reference to the Lun Bawang living in the valley around the Adang River, a tributary of the upper Limbang in Sarawak, because they were located near Mt. Murud, Sarawak’s highest

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2 Sellato (2009) contains a handful of other names that he notes are no longer used, some of which, including *Paril* and *Wa’ Turun*, may have been the names of groups that no longer exist as ethnolinguistically distinct entities, having apparently been assimilated by their closely related neighbors.
mountain (Langub 1987). Among other folk etymologies, perhaps the next most popular is the hypothesis that the name is from the Lun Bawang word *murut* ‘pay a bride price’ (from root *purut*), in reference to customary payment made from a man’s family to the parents of his bride. Langub (1987) dismisses this hypothesis as unlikely, since, given that *Murut* is an exonym, such an origin would have required the outsiders who coined it to have a very close knowledge of Lun Bawang custom acquired from prolonged interaction.

To complicate matters further, the term *Murut* is also used to refer to a set of ethnic groups in Sabah that is only somewhat distantly related to the Lun Bawang and linguistically quite different. Because small populations of Sabahan Murut are found in Sarawak and of Lun Bawang in Sabah, the labeling of both as *Murut* has been great cause for confusion. This confusion doubtless ranks among the reasons why the term *Murut* is today used only rarely in reference to the Lun Bawang.

In addition to the *Murut* exonym, the Lun Bawang have made use of a great many terms for self-reference, and only recently have some of these, traditionally used to label certain subsets of the tribe in opposition to others, emerged to characterize the people as a whole. These labels occurred in contrasting pairs: *Lun Dayeh* vs. *Lun Lod*, *Lun Tana’ Luun* vs. *Lun Ba’*, and *Lun Bawang* vs. *sakai* and *lun nepura’,* the last two of which terms are simple descriptors without any proper naming significance.

The first opposition, *Lun Dayeh* vs. *Lun Lod*, was historically operative primarily within Sarawak (Langub 1987). The term *Lun Dayeh*, meaning ‘upriver people’ or ‘interior people,’ was used to identify those people living in the highland areas of Sabah, Kalimantan, and Sarawak. In Sarawak, however, a substantial population of the same tribe is also to be found living in lowland areas, historically called *Lun Lod* ‘downriver people.’ Within Sarawak, the term *Lun Dayeh* refers to those who lived on the mid-to-upper Trusan River and its tributaries, in particular in the areas of

---

3 On this account, the name’s origin is geographic, akin to the name for the Lun Bawang’s sister tribe, the *Kelabit*, which is reportedly a corruption of *Pa’ Labid*, the name of the river along which lived the first Kelabits to encounter Sarawakian government officials (Harrisson 1959a); if so, then the two names even share the same phonological change, the devoicing of a final /d/ from their sources.
Long Sukang, Long Luping, Long Semadoh, and Ba’ Kelalan. The Lun Lod are the descendants of those who settled the areas on the Lawas, Limbang, and lower Trusan Rivers, as well as in Brunei, some 300 years ago. More recent migrants to the lowland areas are called not Lun Lod, but lun nepura’ ‘migrated people,’ or even Lun Dayeh, reflecting their origin rather than their present circumstances (Langub 1987).

The second opposition is between Lun Tana’ Luun ‘people of the land above’ and Lun Ba’ ‘people of the wet fields.’ These terms were used to distinguish between the two types of rice agriculture, the Lun Bawang’s primary means of subsistence. The former term refers to those who grew hill rice, rotating their fields year after year, and the latter refers to those who practiced wet rice agriculture, a rarity on the island of Borneo. Historically, the Lun Ba’ were more geographically restricted, found only in Sarawak’s Ba’ Kelalan region and Kalimantan’s Bawan-Belawit valley (Langub 1987). The term Lun Tana’ Luun includes the Lun Dayeh living elsewhere in highland Kalimantan, Sarawak, and Sabah, along with some of the Lun Lod, as well. These terms, though still known and retaining their historical significance, have largely fallen out of use since the 1960s with the decision of many of the highland Lun Tana’ Luun to switch to the wet rice farming methods formerly distinctive of the Lun Ba’.

The third opposition is between Lun Bawang ‘people of the land’ and the labels sakai ‘visitors’ and lun nepura’ ‘migrated people.’ These terms are used for the purpose of distinguishing the original inhabitants of a particular area from visitors and immigrants.

While Lun Dayeh is still used in Sabah and Kalimantan, and now usually written Lundayeh, the term Lun Bawang was adopted in Sarawak in the late 20th century. Disagreements over the terminology still persist among some of the denizens of the various jurisdictions. The Sarawakian Lun Bawang, when seeking a single label that could subsume the whole tribe, discarded Lun Dayeh ‘upriver people’ because it was seen to exclude the downriver-dwelling Lun Lod, and they instead chose to call themselves Lun Bawang ‘people of the land’ to emphasize their being among the original inhabitants of Borneo (Langub 1987; Agong Taie, p.c. [10 June 2018]). Those outside Sarawak retained the label Lun Dayeh, respelling it Lundayeh, because, in their view, Lun Bawang
is too broad a term, applicable to all the native peoples of Borneo, but *Lun Dayeh* pointed them out more precisely since they are one of few ethnic groups that can trace their proximate origins to the deep interior of the island (Ricky Ganang, p.c. [29 June 2018]). Differences of labeling notwithstanding, however, they recognize themselves as belonging to one tribe and speaking variants of one language.

For the sake of consistency, since the research underlying this dissertation was conducted predominantly in Sarawak, the term *Lun Bawang* is used throughout. In reference specifically to people or speech varieties from outside Sarawak, *Lundayeh* may be used instead.

**1.4. Brief History of Research**

The presently existing body of literature on the Lun Bawang language, though somewhat limited in scope, spans more than a century and a half. The earliest known records of the language are found in the comparative vocabularies published by Spenser St. John (1862) and then by Claude de Crespigny (1872) ten years later. After another forty years, a small wordlist was included in J. C. Moulton et al.’s “Expedition to Mount Batu Lawi” (1912). This publication was followed a year later by Sidney Ray’s seminal volume “The Languages of Borneo” (1913) in the inaugural edition of the *Sarawak Museum Journal*, which remains to this day the home of much of the extant literature on Lun Bawang.

With this initial inroad made into scholarship on the languages of Borneo, the body of research on Lun Bawang (then commonly called “Murut”) began to grow in earnest twenty years later, starting with wordlists collected by F. H. Pollard (1933; 1935); the latter publication made particular note of the language’s similarity to Kelabit. Some years later appeared two back-to-back publications on the subject in the *Sarawak Museum Journal* (Southwell 1949; Bolang and Harrisson 1949). Both of these, like Pollard (1935), recognized the close relationship between Lun Bawang and Kelabit, with Southwell (1949) going so far as to classify the latter as a dialect of the former, and Bolang and Harrisson (1949) also noted that Sa’ban appeared to be rather closely related to the two. Both articles also clearly stated, as well, that despite the common name, the Sarawakian “Murut” (Lun Bawang) and the Sabahan Murut (Tagal, e.g.) are clearly distinct peoples, not closely
related, and Bolang and Harrisson provided linguistic evidence for this fact. The Southwell (1949) article is also noteworthy for being the first to attempt any description of the language’s grammar beyond simple wordlists; of particular interest is the inclusion of verb paradigms and pronoun cases, along with a few illustrative sentences. Although somewhat hampered by its imposition of Indo-European (and particularly Latin) linguistic categories on a language where they simply do not apply, many of Southwell’s basic observations remain valid even today.

Ten years later came the first serious attempt, by Shirley Lees (1959), to analyze the sound system of Lun Bawang. In addition, Lees was also the first to propose a practical orthography for Lun Bawang, and most of her suggestions would eventually become part of the now de facto standard for spelling. Six years later, Samuel Labo Pur (1965) published the first Lun Bawang dictionary, 101 pages in length and including a small phrasebook.

The year 1970 was a particularly prolific one for Lun Bawang research, with no fewer than five publications in the *Sarawak Museum Journal* alone. Two of these, by Jay Crain (1970a; 1970c), are principally anthropological, dealing with family and longhouse life on the Mengalong River in Sabah, but still notable for their inclusion of relevant terminology. The other three demonstrate significant advances in scholarship on the Lun Bawang language. One, by anthropologist James Deegan (1970) contains transcriptions and translations of ancient chants once used to summon spirits immediately prior to the rice harvest. Although including no linguistic analysis, as it is beside the point of the writing, it nonetheless provides a record of types of language use that have otherwise largely faded from living memory due to disuse. Another of these articles, exploring children’s acquisition of prepositions (Garman *et al.* 1970), is the only known study of language acquisition conducted on Lun Bawang. The last, by Beatrice Clayre (1970), surveys the verbal systems of several languages of Borneo and contains the first coherent description of the complex interactions between Lun Bawang verb affixes, pronoun forms, and word order.

Following that prolific year, Lun Bawang language research accelerated. The next year a second dictionary, slightly longer than the first and trilingual rather than bilingual, was published (Padan 1971). Another year later, Deegan, this time with Lun Bawang co-author Robin Usad,
published a transcription and translation of the Lun Bawang folktale of Upai Kasan (Deegan and Usad 1972). The text and translation portion of the article run slightly more than twenty pages in length, and, once again, although it includes no linguistic analysis, their effort has resulted in the preservation of forms of speech otherwise no longer in common use among the people.

In addition to the publication of texts and dictionaries, exploration of the sound system continued, with Clayre’s (1972) comparative study of Lun Bawang and Sa’ban, her first attempt to present a rigorous case for a close relationship between the two languages. Shortly afterward, Robert Blust (1974b) completed his doctoral dissertation. Based on data from several languages across Sarawak, including approximately thirty pages of notes on Lun Bawang taken in a 1971 consultation with Dr. Bob Baru’ Langub, of Long Semadoh, Blust proposed a hypothesis to explain the presence of the typologically unusual voiced aspirated stop consonants in some of the Dayic dialects, including both Bario Kelabit and Kemaloh Lun Bawang. (Blust 2006 would eventually replace this original hypothesis.) The same Kemaloh dialect was also used several years later in the Bala Luk Do’, a partial Bible translation completed at Long Semadoh with the assistance of several local residents (Belcher 1982). At more than 1300 pages in length, it remains to this day the single largest work written entirely in the Lun Bawang language, albeit of limited value to linguists due to the tremendous influence from translators’ native English syntax.

The following year saw the first attempt in several decades at a sketch grammar of the language (Omar 1983). Although brief, it is rather more detailed in some respects than Southwell (1949), and its attempt to describe the language on its own terms rather than imposing the categories of Latin grammar on it constitute a helpful improvement. Nonetheless, other authors have credibly challenged a great many of its claims. Challengers include especially Blust (2016) on the phonemic inventory and, indirectly, sources such as Ganang et al. (2008) on the morphology and proper pronunciation of words. As such, much of the grammatical work remains in need of further study.

One more grammatical advance occurred when Clayre (1991) returned to the subject of the Lun Bawang voice system, providing what is likely still the most thorough published account of the phenomena involved. This account details the language’s three voices and their interactions
with pronoun forms, word order, and the use of case-marking particles. This complex system lies at the heart of the morphosyntax of many western Austronesian languages; therefore, though much descriptive work on the grammar remains to be done, Clayre’s contribution represents a major step in that direction. Charlotte Hemmings (p.c.) has done some further work on morphosyntax, albeit on the dialect of Ba’ Kelalan (herein called *Northern Ba’*), which differs somewhat from the focus of Clayre’s work; as of this writing, the results of her study await publication.

One other writing on the structure of the language merits mention: Blusts’s (2016) work on the phonology of Kelabit and Lun Bawang. Blust here provides the most up-to-date analysis of the language’s sound system yet published, and he devotes special attention to the aforementioned voiced aspirated stop consonants, providing several arguments to demonstrate, *contra* Omar (1983), that these unusual phenomena are true phonemes and not consonant clusters.

Four other recent works deserve special consideration for their contributions to documenting the language, each of which involved the significant, and in some cases exclusive, efforts of Lun Bawang speakers themselves. The first is Ganang *et al.* (2008), a dictionary compiled over the course of approximately fifteen years that is, at 476 pages in length, by far the most complete one yet published. The first author, Ricky Ganang, of Sipitang, Sabah, is himself a Lundayeh, who worked with two foreign researchers, Jay B. Crain and Vicki Pearson-Rounds, to complete the project. The other three volumes are collections of transcribed oral literature produced by Lun Bawang speakers who wished to have a record of the old stories and forms of language that are now fading from their people’s collective memory. Two of these, consisting of almost 400 total pages of stories, were published by Joseph Dawat Langub (2014a,b), formerly of Radio TV Malaysia in Limbang, Sarawak. The third, published even more recently, is the work of Malinau Regent Dr. Yansen Tipa Padan and, again, Ricky Ganang (2018). The work of these two men consists of 166 pages of introductory material, written in Indonesian, on cultural and historical matters. The remaining 400 pages consist of transcriptions of diverse genera of oral literature, from stories to laments, lullabies, chants and other forms of poetry, few, if any, of which are known to today’s young generations. Precisely because so few young speakers today are aware of these traditional
forms of literature, their preservation in these volumes, made all the more impressive by the fact
that none of these authors is a trained linguist, is one of the most important steps that has yet been
taken in terms of documenting the language.

What is still lacking, on the other hand, is a grammar of the language. The existing descriptions
are simple sketches, the longest (and most controversial) of which (Omar 1983) barely exceeds
twenty pages in length. Supplying this element of documenting the language is the primary aim of
this dissertation.

1.5. Sociolinguistic Situation

1.5.1 Multilingualism

All Kemaloh Lun Bawang speakers heretofore known to the author are at least bilingual. On
the local level, many Kemaloh speakers are in fact native speakers of a different Lun Bawang
dialect, or even of a separate Dayic language such as Lengilu’, who make use of the Kemaloh
dialect as a *lingua franca* due to the relatively low mutual intelligibility of many Dayic dialects.
Secondly, most, if not all, Lun Bawang speakers also speak Malay or Indonesian, the medium
of educational instruction and national *lingua franca* in their respective countries. Additionally,
especially in Sarawak, a substantial number of fluent second-language speakers of English remain.
This group consists mainly of those educated between the end of the Second World War, when
the first schools were built in the highlands, and the switch from English to Malay as the medium
of education following Sarawak’s entry into Malaysia. Since the switch, although English is still
taught as a second language, the number of fluent speakers has decreased. What effect, if any,
recent moves by the government to emphasize English education more heavily will have remains
to be seen.

Although most speakers, if not all, are multilingual, within the highland villages that are home
to the language, Lun Bawang is used almost exclusively and in nearly all domains, except for
education. In spite, therefore, of the substantial body of Malay/Indonesian loanwords coming into
the language, largely a consequence of children’s intense exposure thereto five days a week, the
language remains quite stable and does not appear to be in any immediate danger of shift. The
relative dearth of locally residing outsiders who do not speak the language doubtless aids this
stability.

1.5.2 Viability

As discussed immediately above, the linguistic situation in the highlands appears stable at
present. Among the Lun Bawang diaspora, on the other hand, loss of the language is common.
Common destinations of speakers who leave the highlands include Kuala Lumpur; Sarawak’s
Kuching, Miri, and Lawas; Sabah’s Sipitang and Kota Kinabalu; and Kalimantan Utara’s Ma-
linau and Kalimantan Timur’s Samarinda. In some of these locales, especially Lawas, the Lun
Bawang-speaking population is sufficiently large that the language remains in regular use among
its speakers and is transmitted to children whose parents are both Lun Bawang. In the case of
mixed marriages, however, transmission of the language to children is rare, as is transmission even
in unmixed marriages in towns where the Lun Bawang-speaking population is relatively small.

1.5.3 Changing Patterns of Language Use

Although the continuity of the language is not immediately threatened, its use is nonetheless
undergoing significant changes, due in no small part to contact with Malay and English. The influ-
ence of these languages extends beyond vocabulary alone, touching the morphosyntax at several
points. For example, though traditional Lun Bawang clauses prefer predicate-initiality, word or-
der among younger speakers is shifting toward mirroring the subject-verb-object order common
in both Malay and English. Perhaps nowhere is the contrast between traditional and innovative
language use more evident than in strategies for combining clauses (cf. Chapter 9, and especially
§9.5). Another ongoing change among new generations of speakers, this one apparently not due to
contact, involves a restructuring of verbal voice morphology (cf. §4.4.2, and especially §4.4.2.2).

In every such case, the author has elected to include both the traditional and the new pattern
of usage. This decision may be controversial in some circles; many speakers, for instance, have
a very strong negative view of the new forms of verbal morphology in use among today’s youth.
The aim of this dissertation, however, is not to impose a norm, but to describe the language as its
speakers actually use it and to leave the prescription of any norms in the hands of those who are better suited to make such decisions. Nonetheless, where such variation exists, especially in the domain of syntax, the grammar devotes somewhat more space to the traditional forms of usage. This approach is taken in order to provide an adequate record of these more distinctively—perhaps, in some cases, even uniquely—Lun Bawang forms of speech before their impending replacement by borrowed constructions and subsequent loss from living memory. (See again §9.5 for one of the best such examples.)

1.6. Data Collection

This dissertation relies heavily on original data collected during a combined total of approximately 6 months spent in highland Borneo during the summers of 2017–2019. The data are in the form of approximately 400 pages of handwritten notes across four notebooks. Data in three were collected primarily at Long Semadoh and secondarily at Ba’ Kelalan in Sarawak, with a smattering of details from other locations. The fourth book contains data on the dialects of the Krayan and Lutut River systems, collected primarily at Long Layu’ and secondarily at Long Bawan in Kalimantan during late May 2019. Digitized versions of these notes are available in the collection CM1 from the University of Hawai‘i’s Kaipuleohone archive. As error is almost inevitable, especially in the early stages of data collection, some observations in these notebooks may have been corrected in later pages or books without the originals’ necessarily having been edited. Therefore, in the event of a conflict between portions of the field notes, the more recent source is to be presumed correct. In the event of any discrepancies between the field notes and this dissertation, the dissertation is correct.

Further data collection had been planned for a period of approximately six months from May to November 2020 in Sarawak. The Malaysian government’s closure of the borders and implementation of a movement control order in the spring of that year, however, made the timely execution of any further in situ research impossible. This circumstance forced the author to instead mine cur-

[4] These field notebooks are cited throughout this work as FN1, FN2, and FN3, corresponding, respectively, to archive items CM1-001, CM2-002, and CM3-003.
rently existing sources for useful data. As a consequence, this dissertation, especially the chapters dealing with morphosyntax, relies very heavily on data drawn from collections of oral literature, foremost among them Langub (2014a), and from an edited digital version of the Lun Bawang dictionary of Ganang et al. (2008) sent directly to the author by Jay Crain.

1.7. A NOTE ON ORTHOGRAPHY

The practical orthography used to write the Lun Bawang language throughout this work is given in the dissertation’s front matter. It largely follows the orthography used in the Bala Luk Do’ (1982), developed from the initial recommendations of Lees (1959), which is the de facto standard in use today, albeit with considerable variation in practice. For instance, final -h and glottal stop are commonly omitted; <é> (for the phoneme /e/) is often written as a plain <e>; and /æ/, normally written <e>, is frequently written as <a>, especially in penultimate syllables. Inasmuch as possible, spellings in this dissertation aim for the greatest degree of phonetic accuracy possible while still remaining faithful to the commonly accepted conventions. One idiosyncrasy that is retained is the orthographic distinction between luun ‘above, upon’ and lun ‘person, people;’ this pair of words is the only one in the language distinguished by vowel length, and, although a uniform spelling would not create any tremendous confusion, as context would easily disambiguate, the convention has always been to spell them as here given.

At times the orthography of other written sources had been, out of necessity, edited for presentation herein. Most of the time, the edits are minor, such as adjusting for some of the variation described in the previous paragraph. Another frequent orthographic edit made to the sources is the spelling out of full forms that are often phonologically elided. For instance, the demonstratives ini ‘this’ and ineh ‘that’ are commonly reduced to nih and neh, and they are even written as such at times in the source material. Here, however, they are always spelled out in full. Likewise, especially for the purpose of syntactic analysis, certain phonological sandhi processes are not represented orthographically; for instance, the particles peh and em are frequently run together as pem and even spelled thus in some sources, but they are here always written separately and in full for maximal clarity.
Both Padan and Ganang (2018) and the published version of Ganang et al. (2008) employ a different orthography altogether, and in consequence, major revisions to the spellings therein were sometimes necessary in order to make them consistent with the rest of the dissertation. Ricky Ganang has a number of reservations about the conventions of the standard orthography, and his critiques are not without merit. This dissertation does not, however, wish to presume to weigh in on the relative merits of competing orthographic conventions, nor would an attempt to reform from the outside a convention already in widespread use be wise. The overriding concern in adopting the de facto standard for this dissertation is to make the content maximally useful to as many people as possible, which, as a practical matter, requires employing, whatever the merits (or otherwise) of its design, the orthography known to and used by the greatest number of people. Should the Lun Bawang themselves decide en masse to alter their spelling conventions, the author’s future work will follow accordingly.
CHAPTER 2: THE LUN BAWANG

2.1. INTRODUCTION

The Lun Bawang are an agricultural tribe of highland Borneo, closely related to the Kelabit, Lengilu’, Tring, and Sa’ban. They have inhabited the mountainous jungles of the island’s interior for many centuries, only more recently expanding into lowland areas. Once headhunters, their way of life has changed dramatically over the course of the last century, with many ancient traditions being lost to history and new social institutions, most prominently the Borneo Evangelical Mission, taking their place. Along with these social changes have come linguistic changes, most notably the loss of old literary forms, and of much vocabulary along with them, and the increasing influence of Malay and Indonesian through the respective countries’ education systems.

In order to best set the context in which Lun Bawang is spoken, this chapter provides a brief ethnographic sketch, focusing on the inhabitants of the Kemaloh-speaking regions. Inevitably, however, due to their common origin and close relationship, many of the observations made herein will be applicable to other groups using the name Lun Bawang, as well as to their relatives, the Kelabit, Lengilu’, Tring, and Sa’ban. For a fuller treatment of Lun Bawang history and culture than can be provided here, the reader may wish to consult the sources detailed in §2.8.

2.2. ORIGINS AND MIGRATIONS

2.2.1 REMOTE ORIGINS

That the Lun Bawang expanded most recently in the highlands of present-day Indonesian Borneo is certain. However, their origins prior to arrival in the highlands are somewhat hazier, with available evidence suggesting two basic possibilities. The first of the two possibilities relies on the consensus that the Dayic languages, a group including Lun Bawang, is one of four primary
branches of a North Sarawak group, its sisters being Kenyah, Bintulu, and Berawan-Lower Baram.1 These other three branches are concentrated primarily around the middle and lower Baram River in the northwest of Sarawak. The simplest conclusion to which this genetic classification leads is therefore that the Dayic languages likely reached the highlands they now occupy by migration up the Baram River, first reaching the Kelabit Plateau, with large segments of the population then moving across the border ridge into the headwaters of the Krayan and Lutut Rivers and dispersing from there.

**Figure 2.1. The Heart of Borneo (Reproduced from Figure 1.1)**

1This dissertation will not undertake a detailed assessment of the validity of the North Sarawak group, but two points merit noting: First, its validity may be doubted since the condition that enabled the development of the voiced aspirates, the group’s defining characteristic, was already present in Proto-North Borneo. (Cf. §11.2.3.1, infra; Smith 2017.) Secondly, on the other hand, Blust (p.c.) has found a handful of lexical replacement innovations in basic vocabulary that Dayic shares exclusively with Kenyah and Berawan-Lower Baram. If these are in fact innovations and not undetected retentions or the product of undetected borrowing, the latter of which is unlikely with basic vocabulary, then the North Sarawak account is still likely to be, if not wholly correct, at least quite close to the truth.
The second possibility, based on the consensus among historically knowledgeable highland sources, is that the Dayic languages originated from the Seputuk River (whence the name “Putuk” sometimes used for the Dayic-speaking peoples), a short distance down the Sesayap River from Malinau in Kalimantan. Sellato (1997, 2009) reports that multiple independent and geographically distant sources attest the following history:

The early Dayic peoples lived alongside the Tidung, a Murut tribe, in the Seputuk area a short distance down the Sesayap from Malinau. At some point, an Islamic people whose identity is uncertain conquered the region, and the ancestral Dayic speakers retreated upriver to Long Kebiran, where another Murutic group, the Abai, lived. From there, they moved up the Mentarang, stopping first at Long Berang, then moving westward to the confluence of the Beruan with the Krayan. From there, some went up the Kemaloh, while the rest pushed westward into the Krayan and Lutut River systems and populated the highlands, with speakers from the Kemaloh and Krayan-Lutut areas later pushing northward and westward into Sabah and Sarawak.

This account of inland movement from Seputuk in response to attacks is preserved, albeit with some clearly fictionalized details, in a local legend, retold in Padan and Ganang (2018). The early Dayic peoples were said to have originally been a group of Chinese immigrants living near the Seputuk River, down the Sesayap from Malinau. These people were traders who acquired local goods, took them back to China, and returned to Seputuk with new material acquisitions they had made in exchange. Their wealth and success made the other nearby tribes envious, and they soon fell under attack through such means as black magic and the use of fire ants. Unable to withstand the situation any longer, they retreated up the Sesayap to Long Kebiran.

While at Long Kebiran, the legend says, the daughter of a longhouse chief wandered outside, against her father’s wishes, to play in the jungle, and was killed when a large fruit from an ironwood tree fell and struck her on the head. Enraged, her father commanded his people to move through the jungle, cutting down every ironwood in sight. Their travel took them from Long Kebiran up the

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2The Abai being predominantly Muslim, this account of events would explain how the word abai came into Lun Bawang with the meaning ‘Malay, Muslim;’ even the expression masuk Melayu is calqued as semuet abai.
Mentarang River, and while some continued up the river (presumably to Long Berang and above), others turned west and went up the Semamu, crossing into the middle Krayan watershed at Batu Inarit, and then dispersing to populate the whole Krayan and nearby river systems. Although the route cited by this legend differs slightly from that mentioned by Sellato (1997), it agrees with many of the basic claims made therein.

### 2.2.2 Proximate Origins

The Lun Bawang themselves originate most recently from the highland areas in the Krayan River watershed in Indonesia’s Kalimantan Utara, especially along the Lutut and Kemaloh Rivers in the northern part of the highlands. Historically, the two main motivations for Lun Bawang migration were farming and conflict, with a third motivation, downriver migration to be closer to centers of economic activity, becoming more prominent in recent decades (Datan 1989). As to the first motivation, until the mid-20th century, most of the Lun Bawang practiced hill rice cultivation, a process that Tuie (1995) and Padan and Ganang (2018) describe in some detail and that required farmers to create new fields every year. Consequently, once all the arable land near a longhouse had been used, its residents would have to relocate to find new suitable soil. As for the second motivation, a conflict motivating a migration could be either with other residents of the same longhouse or with someone from another longhouse. The worst form of these was a blood feud, which had among its possible causes “adultery, wife theft, outstanding debts, [and] suspected witchcraft” (Datan 1989:145). Blood feuds among the Lun Bawang were inherited by subsequent generations, and “the indiscriminate pattern of reprisal” often resulted in harm to the innocent (ibid.). The safest course of action when a feud arose was therefore to relocate.

With time, and likely for these reasons, the Lun Bawang spread across the mountain ridge that today marks the border between Indonesia and Malaysia, and they entered the latter some centuries ago. According to Meechang Tuie (1995), they first entered Sarawak’s Trusan watershed, settling on the upper Trusan River and its tributary, the Kelalan. The first group of inhabitants on the upper

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3 A used plot of land would have to lie fallow for at least five years before it could be reused, and even then only if it appeared to have regained its fertility.
Trusan were known as the *Lun Labu’* (‘Labu’ people’), after their chief Labu’ Danur. Another wave of migration settled on the upper Limbang at the confluence of the Adang River.

Approximately six generations after the *Lun Labu’* settled the upper Trusan, the first wave of the *Lun Kemaloh* (‘Kemaloh people’) arrived (Tuie 1995). The *Lun Kemaloh* had begun expanding northward, first into present-day Sabah. While some settled on the upper Padas River and the Matang, its tributary, near present-day Long Pa’ Sia’, further northward expansion was blocked by the Tagal, a Murut tribe of Sabah. Most of the migrating *Lun Kemaloh* therefore turned westward and crossed into the upper Trusan, settling first in three villages in the Long Semadoh area: Long Tinapé (a forerunner of today’s Puneng Trusan), Long Semadoh Rayeh, and Long Beluyu’ (Tadem Buas and Buayeh Sinau, p.c. [20 July 2018]). They would later expand as far north as Long Sukang on the Tengoa River, itself a tributary of the lower Trusan. The warlike disposition of the *Lun Kemaloh* displaced the *Lun Labu’*, who moved downriver to the lower Trusan, Lawas, and (to a lesser extent) Temburong River systems, becoming the present-day *Lun Lod* (Tuie 1995).

In the mid-1800s, due to raids by Kayan war bands, the inhabitants of the Adang settlement abandoned it and relocated (Datan 1989). The area was repopulated in the late 1800s, but following a smallpox epidemic in the early 1900s, the people began to disperse again. The final straw that caused the residents of the last longhouse to flee the Adang permanently was the Japanese occupation of Borneo during World War II. The people of Long Adang feared a possible confrontation with Japanese soldiers from Limbang, who wished to reach the upper Trusan in search of foreign missionaries rumored to be under the protection of the locals; the Adang basin, through which the missionaries had recently passed, was directly in their potential path (Agong Taie, p.c. [10 June 2018]). Consequently, the Adang people scattered, with some moving down the Limbang and other-
ers going to the upper Bawan in the Krayan watershed. Yet others, under the leadership of Datuk Racha Umong, later the first Lun Bawang member of parliament, moved into the upper Trusan area and settled at Long Kerebangan (a short distance downriver from Long Semadoh, near the confluence of the Kelalan), whither other Adang residents had fled in the past. Since this time, the Adang dialect has largely disappeared, its speakers having adopted the dialects of their destinations. In Long Kerebangan, for example, as of this writing, only a small handful of elderly speakers retain even a passive knowledge of the Adang dialect, having otherwise shifted to the Kemaloh dialect. This shift appears to have been relatively quick, as, even in the 1960s, schoolchildren on the upper Trusan could identify which of their classmates were from Long Kerebangan based solely on their speech (Baru’ Langub, p.c. [27 July 2018]).

2.3. THE LUN BAWANG BEFORE WORLD WAR II

Events of the 20th century altered the life of the Lun Bawang so dramatically that the sketch of community life must be divided into “before” and “after” sections, with World War II serving as a convenient approximate dividing line. This section and the one that follows treat only those aspects of community life that have disappeared or been greatly altered. Those that have remained more or less constant or changed only slightly are treated separately afterward.

2.3.1 ANIMISM AND TABOOS

Understanding the life of the pre-war Lun Bawang is virtually impossible without reference to their former animistic beliefs and practices that permeated nearly every aspect of their living. In a word, they believed that the jungles surrounding them were home to numerous spirits that communicated their will through the behavior of certain animals. They believed that they had to pay due honor to these spirits and seek their permission in advance of many activities. Failing to uphold these obligations, or otherwise offending the spirits through breaking one of the manifold taboos to be observed, could bring disaster on the offender or his entire longhouse (Tuie 1995).
For example, Tuie (1995:31–2) relates the following regarding construction of a longhouse:

If it was thought that a place was suitable, then they would begin the ceremony to call the bird that was known as mengai'. First, a fire would be lit in an open space. Shrubs would be placed atop the fire pit to emit smoke. Meanwhile, several people would stand in several places to watch and observe the direction in which the birds flew when they later emerged. If the mengai’ came out, it would fly to either the left or the right. Sometimes, the bird would return to the place where it was first seen. Its non-emergence let them know clearly that the supernatural powers did not approve their designs. If the bird was seen flying to the right and then returned to the left, it was called ngukub, or a complete flight. Their request had been very much approved. However, if they were careless in the work of cleaning the site, for example, if they accidentally cut a snake, or if one was seen crossing that area, they were forced to cancel their designs... If they did not follow that process, catastrophe would strike the community.6

They also had to observe ceremonies of this sort to obtain permission for agricultural activities, headhunting, and even simple journeys. Even if they were successful in obtaining permission, however, the spirits could rescind it at any moment via a second, unfavorable, omen:

Although the mengai’ bird gave initial permission to those who had called it, if another animal such as a snake was seen crossing the road, then the permission was no longer valid. Precious plans would have to be halted. In traveling, if a snake was seen crossing the road, or a mengai’ bird flew from the wrong direction, then the journey must be halted until permission was given again... Those involved could camp or return to the longhouse again. Sometimes, a journey that was supposed to take a span of two days could take up a long time, for example, two days to a week (Tuie 1995:43).7

Aside from the need to seek preternatural permission for most activities, the Lun Bawang also observed manifold taboos in order to avoid angering the spirits and bringing disaster upon themselves. They forbade, for example, pointing at a rainbow, lest the offender’s fingers fall off or otherwise be shortened.8 Whistling at night was forbidden, lest the night ghosts hear and pull out the offender’s tongue. To carelessly throw out food scraps would anger the rice spirits, who would abandon the offender’s family, thereby negatively impacting their rice harvest the following year.

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6 Original text in Malay. Per Ganang et al. (2008:mengai’), this bird is the blue-throated bee eater.
7 Original text in Malay.
8 This taboo, found around the world, is documented in more detail in Blust (to appear).
One going to the river, for whatever purpose, must not so much as mention food, lest a spirit hear and eat the offender while he bathes. Laughing at animals such as cats, chickens, or frogs would result in a catastrophic storm wherein an entire longhouse might be turned to stone (Tuie 1995). Legends of such occurrences are still known to this day:

In the area of Long Semadoh are found two large stones that resemble a house. Legend states that the house and its inhabitants were turned to stone after they laughed at an animal that belonged to an old person. Between Long Beluyu’ and Ba’ Kelalan, there is found a long stone, crossing the river, whose shape is like a wall. According to legend, several people from a longhouse laughed at a tiger that had been caught in a snare. As a result, hail fell. To avoid the hail, they tried to run away, but when they crossed the river, hail fell and changed them to stone. *Ulu gura’*, near Long Beluyu’, also has awful legends. Almost everyone who becomes stone does so because they laughed at animals (Tuie 1995:43).

Similarly, in a portion of the legend of folk hero Upai Semaring, while the protagonist was away on a hunting trip, the residents of his longhouse, in the area of present-day Binuang on the middle Krayan River, laughed at a dog swimming across the river with a flaming torch in its mouth. Immediately, a storm broke, wherein the entire village was turned to stone before sinking into the river in a landslide (Padan and Ganang 2018:82).

### 2.3.2 Rice Agriculture

As long as the people observed these taboos and obtained the requisite permission from the spirits, then they could carry on with the main activities of life, foremost among which were rice farming and headhunting. The former of these, rice agriculture, has long been, and remains to this day, in spite of significant methodological changes, the primary economic activity of the Lun Bawang. For most of their history, a majority of the Lun Bawang grew rice in hill plots. The process, as described by Tuie (1995) and Padan and Ganang (2018), can be summarized as follows:

Once the aspiring farmers found a suitable location for a field and obtained permission from the spirits via the *mengai’* bird, the first step was to clear the undergrowth in the jungle. After

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9Such beliefs are widespread across much of island Southeast Asia as well as the Malay Peninsula, for which see Blust (1981, 1991, 2013a).

10Original text in Malay.
clearing the undergrowth, they had to fell all the trees in the area; they would then cut the trees into smaller pieces so as to let them dry out faster. Two or three months later, once the wood from the felled trees was sufficiently dry, they would burn the entire plot in a controlled manner so as to completely clear the land. Then would come the months-long process of first dibbling holes in the ground and planting seeds in them, removing weeds that might compete for resources with the rice seedlings, looking after the rice and protecting it from birds and other hungry animals, and—finally—harvesting. The need to open a new plot in this manner every year, along with the fact that a used plot would then have to lie fallow for at least five years before re-use, motivated frequent migrations in search of new farmland. Furthermore, due to the labor-intensive nature of the process (exacerbated by the fact that an ill omen signifying a revocation of preternatural permission for farming could force them to abandon a plot and start over), the farmers could easily miss the proper time for planting, thus causing a food shortage (Alex Balang, p.c. [17 May 2019]). By the 1960s, all these factors would eventually spur the Lun Bawang to adopt the irrigated farming techniques in use by their cousins in the Krayan and Lutut River basins.

2.3.3 Headhunting and its Spoils

The second major activity of life among the pre-World War II Lun Bawang was the now-abandoned practice of headhunting, once common to nearly all the native peoples of Borneo. Although the precise motivations for a headhunting raid were varied, most of them, at their most basic, were rooted in a desire either to prove one’s own worth and bravery or to exact revenge on an enemy for a previous offense (Padan and Ganang 2018). For instance, if a man spoke too arrogantly of himself, an elder might challenge him to back up his words with a head, issuing the challenge symbolically by handing him rice for the journey and a weapon for battle (Padan and Ganang 2018). Ganang et al. (2008) also attests two lexemes with similar, specific headhunting-related meanings: tudun ‘a trip taken by a man in order to regain his status; taking a head as a result of being rejected by a woman,’ and mawi ‘go on a one-man headhunting trip after being angered...
or embarrassed for being refused marriage by a woman.’

A warrior could carry out a raid either as an individual or with a war band, although the Lun Bawang apparently never formed large armies on the same scale as, e.g., the Kayan (Ricketts 1963 [1901]). The common practice was to attack another longhouse openly, though stealth raids, too, were an option. Upon reaching the outer limit of the target village, a warrior would loudly proclaim a *tengadan*, a verse of self-praise, declaring his bravery and past heroic deeds, as in this *tengadan* provided by Padan and Ganang (2018:115):

Oi muyuh wa’ buayeh, wa’ becuk, inih uih kuir lemulum inul ada’, tungē’ uih pian emē’ ngalap uluh muyuh!

O ye offspring of crocodiles, offspring of monkeys, it is I, a leopard man, descended from a ghost, come here to take your heads!

In the case of a larger attack by a band of warriors, the standard procedure was “the burning of the enemies’ longhouse early in the morning, the killing of all the men unlucky enough to be captured, and the enslaving of all the captured women and children” (Deegan 1970:267).

When a warrior returned to his longhouse after a successful raid, the community would hold a celebration around an earthen crocodile that had been built in advance of the battle. Wooden poles would be erected, around which the people would walk or dance as they sang an *ukui*, a song celebrating the valiant exploits of the victorious hero. The feasting, dancing, singing, and drinking—especially of *burak*, a type of rice wine—could last for days (Ganang et al. 2008).

While the chief spoils of war were the heads taken home as trophies, a second major source of wealth and prestige taken in war was the captives, usually women and children, taken as slaves. Little is still known about the shape of this former institution among the Lun Bawang other than a few footnotes in the *Sarawak Museum Journal*: slaves were considered the captor’s property and

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11 Striking a somewhat different tone, Ricketts (1963 [1901]:278) claims that, except where feuds are concerned, “Indiscriminate headhunting simply for the sake of obtaining heads is the exception rather than the rule.”

12 Lun Bawang orthography adjusted for consistency. Original text in Lun Bawang and Indonesian.

13 Although some have since been damaged by grazing buffalo or willfully destroyed, many others of these earthen effigies are still visible today.
could be sold (Datan 1989:154). They were “regarded as companion[s] of the family members of the owner who are of the same age and sex. A slave had to do extra mundane work but otherwise [was] allowed to look after and raise his own family in a separate [longhouse] compartment after marriage” (Datan 2015:136–7). Marriage with members of higher social classes was not permitted. Like headhunting, suppressed among the Lun Bawang by the Rajahs Brooke in the early 20th century, slavery, too, was outlawed in 1928 (ibid.).

2.4. 20th-Century Changes

In the early part of the twentieth century, Sarawak’s Lun Bawang population was on its way to extinction. Ravaged by diseases including smallpox and cholera, entire villages perished, and others were abandoned altogether. Somewhere from 50–80% of the entire Lun Bawang population within Sarawak may have died (Datan 1989, 2015). Among the causes frequently cited for their plight include “severe malnutrition, unhygienic living conditions, and overindulgence in rice wine (burak) consumption” (Datan 2015:134; cf. also Pollard 1933). By 1933, the situation was such that a civil service officer remarked that the Lun Bawang were “a dying race,” adding, “I do not think I shall lay myself open to a charge of exaggeration if I say that the average male [Lun Bawang] is unfit to work for a hundred days in the year and that seven out of ten married couples are childless” (Pollard 1933:146). In such dire circumstances, the Lun Bawang were primed for the dramatic changes that would come to their way of life in consequence of two events in close succession: the arrival of Protestant missionaries, and the outbreak of the Second World War.

The first of these began with the arrival of Canadian W.E. Presswood of the Christian and Missionary alliance in the Mentarang and Krayan areas of Dutch (now Indonesian) Borneo and of Australian C. Hudson Southwell of the Borneo Evangelical Mission (BEM) in the Limbang

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14The date is uncertain, but the use of the present tense by Ricketts (1963 [1901]) in describing feuding and headhunting suggests that, whatever headhunting’s juridical status in 1901, it had not yet been fully suppressed in practice.

15Whether this abolition was the work of the Rajahs or of the newly arrived missionaries is unclear from the sources.

16The imprecision of this figure is due to the fact that population estimates vary considerably by source.

17Also called SIB for the Malay name, Sidang Injil Borneo.
and Trusan areas of Sarawak. Presswood appears to have reached the Lun Bawang first; Padan and Ganang (2018) cites 1932 as the date by which he had reached the Mentarang and Krayan River systems, while Ganang et al. (2008) place the establishment of the first congregation at Long Nuat, on the Kemaloh River, as early as 1928. In Sarawak, meanwhile, Southwell and his comrades reached Limbang in 1928, and by 1933 they were hearing rumors from far inland suggesting that Presswood’s activities across the border were already well known to the highland Lun Bawang. When Southwell and company requested permission to conduct his mission in the Trusan River system in 1935, however, the Rajah initially denied permission, only to relent two years later (Southwell 1999; Lees 1979). In the years leading up to the outbreak of World War II, most of the Lun Bawang, aside from some holdouts who would not be converted until after the war, had adopted the outsiders’ new religion and abandoned many of their former animistic beliefs and practices (cf. Heimann 2007). This widespread adoption was thanks, in no small part, to the efforts of Panai Ruab and Gugkang Tebari’, the first Lun Bawang preachers, who came from the aforementioned Kemaloh village of Long Nuat, spreading Protestant teaching and, with it, the influence of the Kemaloh dialect (Ganang et al. 2008).

A number of lifestyle changes then occurred in very short order: the production and consumption (in a publicly visible manner) of rice wine entirely ceased. The people ceased to observe the taboos that had so encumbered their work before, and economic productivity dramatically increased. The missionaries brought with them doctors, under whose guidance the aforementioned “unhygienic living conditions” (Datan 2015:134) were greatly ameliorated. A 1939 remark in the Sarawak Gazette illustrates the contrast: “The place was so swept up that there was no place to put used banana skins… the Lun Bawang longhouse, far from being the foulest in Sarawak… is now quite the cleanest and best kept” (qtd. in Tuie 1995:19). With such marked and rapid improvements in living conditions, it is little wonder that so many Lun Bawang longhouses, eager to reap for themselves the material benefits that their neighbors were experiencing, raced to embrace the teachings of these outsiders.

1939 also saw the outbreak of the Second World War, which reached Borneo two years later.
when Japanese forces seized control of the island. During this time, the Lun Bawang and their cousins, the Kelabit, formed the one of the significant forces of resistance to the invaders. At the encouragement of (and supplied with weapons by) Major Tom Harrisson, many able-bodied Lun Bawang formed guerrilla militias to drive Japanese out, including by the temporary revival of head-hunting. They achieved their final victory when the last Japanese soldiers on Borneo surrendered at Long Langai, a Lun Bawang village in Sarawak’s Ba’ Kelalan region (cf. Harrisson 1959b; Heimann 2007).

A consequence of the war was the opening up of links to the outside world with the establishment of airstrips in the highlands for military purposes. Previously, a journey to the nearest coastal trading center had to be made on foot or by river and could take anywhere from a few days to a week or more, depending on how far inland one lived. With air transportation now a possibility, the voyage could instead be measured in minutes. Increased trade thus became possible, and it expanded even further later with the construction of roads.

Around the same time, the highlands saw the establishment of their first primary schools, bringing standardized education to the Lun Bawang for the first time. Children who wished to continue their education afterward would have to travel to town, initially on foot, although with time, travel by car or airplane became possible, too.18 Although the establishment of either schools or new means of transportation would be significant on its own, the combination has been particularly influential. Because of the increased ease of access to coastal trading centers, and because of the need to travel to these regions to continue education, large diaspora populations began to form in urban areas. To this day, many youths who travel to town to complete their education remain there to seek employment afterward, returning to their highland villages only upon retirement, if at all.

Two further significant changes occurred following the war: first, hill rice farmers by and large switched to growing rice in irrigated fields, adopting the technique from their cousins in the Long...

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18 Today, in the Krayan area, a small number of secondary schools are found in the major population centers. The Lun Bawang-speaking regions of Sabah and Sarawak, however, still have only primary schools.
Bawan-Belawit and Ba’ Kelalan regions, who had pioneered the method generations prior. This change resulted in the relocation of some longhouses, as, if a village was located too far up a river’s headwaters, the land nearby was insufficiently flat for their fields. Around the same time, albeit more gradually, the longhouse itself began to disappear. The import of construction materials not available in the jungle and the cessation of the need to migrate to find fresh land for hill farms each year allowed for the building of more permanent homes, very often imitating western styles. Though houses are still predominantly made of wood, a ground floor of cement seems today to be the rule rather than the exception.

All during this time, the Kemaloh dialect continued to gain influence among the Lun Bawang and their close relatives, largely due to the activities of BEM missionaries. In particular, Alan Belcher and his wife Madge selected the Kemaloh dialect as the standard into which they would translate the *Bala Luk Do’* (1982), which they did while living at Long Semadoh. The reason for this selection, according to the villagers, was that the Kemaloh dialect was the most widely intelligible variety. One may reasonably ask if this situation was in fact a consequence of previous missionary activity. The fact that the first Lun Bawang congregation was established at Long Nuat, a now-abandoned settlement along the Kemaloh River, is of no small importance, and likewise that the first Lun Bawang preachers, Panai Ruab and Gugkang Tebari’, also hailed from Long Nuat. Whatever the answer, the Kemaloh dialect remains today the most widely intelligible,

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19 There is an interesting legend concerning the origin of the practice: the Lutut River basin, where it originated, was allegedly once a series of lakes. Because of a lack of ground for hill rice plots, food shortages followed, and the people called out to two of their leaders, Asai and Beriné, for help. The two dug their way through a mountain ridge where the Rayeh River meets the Lutut to form the Beruan, draining the lakes and allowing the people to move to lower ground, where they developed wet rice cultivation. See Appendix B to Harrisson (1967) and LeBar (1970) for the legend and Schneeberger (1979) for some circumstantial geological evidence supporting its plausibility, in spite of some obviously fictitious elements. This dissertation renders no judgment on the truth of these claims.

20 Lees (1979) states, erroneously, that Panai Ruab was Sabahan, but Ganang et al. (2008) and a contemporary source (Mickelson 1939) oppose this claim. The latter not only places him in Long Nuat but identifies him as the headman.
such that it is used as a *lingua franca* in the Krayan watershed to compensate for the somewhat lower intelligibility between some of the region’s diverse local dialects.

Within the Krayan watershed, the early 1970s saw substantial population shifts all across the region due to a program of regrouping instituted by the Indonesian government. The aim of the program was to reduce the total number of settlements and to relocate the various groups of Dayic-speaking peoples to more easily accessible locations (Sellato 1997). As a consequence of this initiative, which reduced the total number of settlements in the Krayan watershed from 81 to 21, and later back up to 27, the Kemaloh River itself, where the dialect treated in this dissertation originated, is now uninhabited; even Long Nuat no longer stands. The former inhabitants of the Kemaloh have since regrouped further to the west, primarily at Long Umung (Ganang *et al.* 2008). In the Krayan, the abandonment of the longhouse in favor of individual free-standing homes seems to have occurred contemporaneously with this reorganization. Today, however, all eight of the villages that moved together to form Long Layu’, which has a mixed population of Lengilu’, Lun Bawang, and others, are reported to have longhouses being rebuilt in their original locations along the Krayan headwaters. As of this writing, none are yet inhabited (Lewi Gala’ Paru, p.c. [18 May 2019]).

### 2.5. Subsistence

Though the precise methods have evolved, the basic means of subsistence among the Lun Bawang have remained constant for centuries: rice agriculture, hunting, and fishing. To say that rice is eaten at every meal is no exaggeration at all. The yield from a single family’s field can, depending on its size and that of the family, produce as much as three years’ worth of rice in one harvest (Balan Berauk, p.c. [July 2017]). With the abandonment of hill plots (*lati’ tana’ luun*) in favor of irrigated rice fields (*lati’ ba’*), the yield has rather improved, and the amount of labor required is less than before. Nonetheless, rice agriculture remains a time-consuming and labor-intensive process, lasting half the year or more.

Preparations for planting usually begin June, when the farmers clear the weeds out of the flooded fields and set to work building or repairing the buffalo fences. The planting process itself
typically begins in early July, when they soak the seeds (*ngepu’ samai*). After a few days, when the seeds have dried and begun to germinate, they are scattered (*ngisak samaï*) in a nursery plot and allowed to take root and begin to grow. About a month later, usually in early August, the people remove the seedlings by the roots (*mubput samaï*) and replant them, one-by-one, in a large irrigated field (*nibu padé*). For the next several months, the primary task is protecting the growing rice (*muro*) from weeds, birds, buffalo, and other would-be consumers, until mid-to-late December, or sometimes early January, when the time for harvesting (*ngeranih*) arrives. To accomplish the replanting and harvest, the Lun Bawang often employ a system of collective labor, whereby villagers take turns working in each other’s fields to accomplish the job quickly, with the field’s owner being responsible for providing food and drink for the laborers. Depending on the number of hands available and the size of the fields in question, the entire harvest process for a village can stretch as late as into mid-February. The fields are then left alone for the succeeding months to allow weeds to grow, incidentally providing food for the local water buffalo, the inevitable waste from which increases the fields’ fertility (Balan Berauk, p.c. [July 2017]; cf. also Tuie 1995 and Datan 1989).

Aside from rice and any items imported from the coastal towns, all other food comes from domestic animals, the rivers, and the jungle. Chickens (*lal*) are rarely in short supply. Domestic pigs (*berek*) are a common food source, as are wild boars (*baka*). Hunting remains an essential means of sustenance, though nowadays the weapon of choice is usually a shotgun rather than the traditional blowpipe (*eput*). Among the animals commonly eaten are three species of deer: the sambar deer (*payo*), the barking deer (*talau*), and the mouse deer (*pelanuk*). Others include the porcupine (*terutung*) and at least one monkey species (*becuk*). Special occasions may see the slaughter of one or more large domestic livestock animals such as a cow (*sapi’*) or water buffalo (*kerubau*). Numerous types of fish (*lawid*) are readily available in the rivers and, during the off-season, in the flooded rice fields, which also often contain large populations of edible snails (*akep*).
2.6. Settlement and Social Organization

Among the most important aspects of settlement is evident from the names of many villages: Lun Bawang settlements are almost invariably found along rivers. Their names usually consist of the word *Long* (truncated from *elung*)\(^{21}\) ‘confluence’ and the name of a nearby tributary of the main river along which they are located. For instance, Long Tanid is located near the confluence of the Tanid with Sarawak’s Trusan River, Long Langai is found near the meeting of the Langai with the Kelalan, Long Nuat was formerly at the confluence of the Nuat with the Kemaloh, and so forth for dozens of other villages.

Traditionally, a village consisted of one or two longhouses, which, due to the rugged terrain on which they were built, were much smaller than those found among lowland tribes such as the Iban. Per Ricketts (1963 [1901]:281), the largest longhouses found among the Lun Bawang were about 250–300 feet long with about thirty doors, each door belonging to a different family; however, the typical longhouse was closer to half this size, with Pollard (1933) noting that the average longhouse population was closer to ten families. Longhouses were commonly built atop a small hill or ridge to gain a defensive advantage in case of an enemy attack. The house itself would stand several feet off the ground, with ladders, which could be retracted at night or in other cases of necessity, at either end for access. The house was divided into two main sections: a veranda, which spanned the entire length of the house and was the center of community life, and the series of individual familial compartments.

Longhouses have all but vanished among the Lun Bawang today, being replaced by villages of freestanding houses. Houses today are typically built with a ground floor of cement, the rest being predominantly wood, often with a roof of corrugated iron. The villages themselves vary in size; based on numbers provided by *Forum Masyarakat Adat Dataran Tinggi Borneo* (FORMADAT) in summer 2017, the average population on the upper Trusan is about 250 residents per village, though in actual fact some are smaller and others larger. Major population centers in the Krayan area are

\(^{21}\) Though the spelling *lung*, preferred by Ganang *et al.* (2008), more accurately reflects the actual pronunciation ([lʊŋ]), the spelling *long*, probably of British origin, is the one in common use and is therefore employed herein.
rather larger, home to several hundred residents, in no small part thanks to the aforementioned governmental reorganization project.

Although not divided into inflexible castes, a degree of social stratification has long existed in Lun Bawang society. The basic division is between the two classes of *lun do’* (lit. ‘good people’) and *lun dat* (lit. ‘bad people’), the former normally being rather larger in number. Most of the *lun do’* fall into the subclass of *lun tap-tap* (‘ordinary people’), while those considered exceptional, whether due to wealth, bravery, or some other outstanding characteristic(s), are *lun mebala* (‘famous people’). Village headmen (Malay: *ketua kampung*) are usually chosen from among the *lun mebala*. The other major class, *lun dat*, likewise consists of two types of people: descendants of slaves, and those who must work in others’ fields for wages, being unable to support their families by their own industry (Langub 1987). Social mobility is dependent entirely on one’s acquisition or relinquishment of the characteristics of another stratum; a productive *lun dat* may garner sufficient material success and respect to become a *lun do’*, and a *lun do’* can find himself a *lun dat* “if he fails to display the qualities befitting that status” (Datan 1989:149). Marriage between classes, though traditionally “unthinkable,” is now quite common (*ibid*.). More precisely, according to one informant, in the past, the eldest child of a *lun mebala* family had to marry a child of another *lun mebala* family, but that family’s other children were free to marry any *lun do’*, whether *lun mebala* or *lun tap-tap*—but never a *lun dat* (Balan Berauk, p.c. [18 July 2018]).

2.7. NAMES AND GENEALOGIES

A normal Lun Bawang name consists of two parts: first, a given personal name, and second, the father’s name. This convention applies to the Lun Bawang names found in the acknowledgments at the start of this dissertation. For example, Sandy Lukas is the daughter of Lukas Riong, Patrick Tonny Lakai is the son of Lakai Balang, and Singa’ Buas is the son of Buas Tagal. This naming convention easily lends itself toward the tracing of one’s genealogy, as each name contains a clue to the next. Thus, for example, Gerit Sinawat is the daughter of Sinawat Tadem, son of the Tadem Lawet mentioned in Datan (2015). Jayl Langub is the son of Langub Pengiran, son of Pengiran Ukung, son of the Ukung Kelupan who is the subject of Ricketts (1900) and Datan (2015). Balan
Berauk is the son of Berauk Taie, the son of Taie Gugkang, son of Gugkang Ilan, son of Ilan Giso, son of Giso Kading, son of Kading Ruab. Today, some Lun Bawang have three names rather than two, the first two being, in either order, a traditional Lun Bawang name and a Western-sounding name. Peter Tadem Buas, mentioned in the acknowledgements at the front of this dissertation, is one such example, as are Dr. Bob Baru’ Langub and his older brother Jayl Taie Langub.

Some elders are able to recount their lineage much further back, so that, somewhere along the way, they cross over from history to legend: the same Berauk Taie recounted eleven generations when asked: from his mother Bungan Pengiran, through Pengiran Balung, Balung Betung, and eight more ending with Maluh Kalung. He followed with three rhyming lines of iambic tetrameter: 

Kalung ducung upa’ bata’/iTin Beriné mipi’ tana’/iAsai ngabang ebpa’.

The first line means ‘Kalung sheltered himself (as with an umbrella) using a large yam leaf,’ while the other two lines ‘Tin Beriné molds the earth/Asai channels the water’ are a reference to the legendary origin of wet rice cultivation (cf. note 19 above.). A few can recount even further still, all the way back to Rang Dungo (called Arang Dungo in some sources), the first man according to Lun Bawang mythology, and Terur Eco, the first woman, whose name means “Egg of the Sun” since she was born from an egg that Rang Dungo retrieved from the summit of a fiery mountain (cf. Tuie 1995; Padan and Ganang 2018; the former contains several such lineages).

Traditionally, Lun Bawang names are taken predominantly from animals, natural objects or phenomena, or at times other concepts of importance to the people. Some common names for men include Balang ‘tiger,’ Udan ‘rain,’ Tadem ‘sharp,’ Tai’ (also spelled Taie) ‘excrement,’ Parir ‘sap used for blowpipe dart poison,’ Labo ‘rat,’ and Buayeh ‘crocodile,’ among numerous others. Some common names for women include Bulan ‘moon,’ Gituen ‘star,’ Laput ‘cloud,’ Takung ‘pond,’ Bau ‘bead,’ and Busak ‘flower,’ among many more. Tuie (1995) provides a much fuller list.

2.8. Further Reading

The foregoing sections have been a mere overview, since to do full justice to the subject of Lun Bawang history and culture would require a second dissertation. The curious reader should consult the sources named below for more information.
The earliest ethnographic sketches of the Lun Bawang are those of Ricketts (1963 [1901]) and Pollard (1933). Pollard (1935) supplements the two, providing comparisons between the Lun Bawang and Kelabits. Harrisson (1959a, 1967) makes small contributions here as well. Datan (1989) is a more recent ethnography, written from a Lun Bawang perspective. The works of Crain (1970a,b,c) discuss aspects of life in Sabahan Lundayeh communities in the postwar era, with emphasis on the longhouse, the family, and marriage practices. Schneeberger (1979) also discusses longhouse types and traditional burial practices. Sellato (1997, 2009) include topics such as migration, social organization, and rice agriculture. The most complete ethnography to date is probably Deegan (1973). Readers proficient in Malay/Indonesian may wish to consult Tuie (1995), a more recent ethnographic work, and of much more substantial length than many of the others. This volume treats of subjects including history, music, traditions surrounding death, economic activities, marriage customs, and traditional handicrafts, among others. Padan and Ganang (2018), though principally a collection of transcriptions of oral literature, also treats some of these subjects and describes in some detail the different varieties of oral literature, and it may therefore be of interest to readers proficient in Malay/Indonesian.

A few works focus on very specific subjects: a recent study by Simeon et al. (2017) treats forms of music and dance. Munan (1993) discusses in some depth the various forms of valuable beads used as ornamentation, primarily by women. Deegan (1970) provides some rare insight into traditional animistic Lun Bawang beliefs and practices.

Two accounts are available detailing the punitive expedition to the upper Trusan launched by the Rajah Brooke against Ukung Kelupan and his brother Dayung in 1900. The contemporary account, Ricketts (1900), published in the Sarawak Gazette, tells the government’s side of the story, and a more recent account, Datan (2015), tells the story from the Lun Bawang side.

For the efforts of western missionaries in converting the Lun Bawang to Protestantism in the early-to-mid 20th century, see Lees (1979) and Southwell (1999), both firsthand accounts written by participants in that effort.

The 20th century found the Lun Bawang unwittingly caught up in multiple international wars.
For their guerrilla involvement in World War II, see especially Harrisson (1959b) and Heimann (2007). For their lesser-known involvement in the Indonesia-Malaysia confrontation, including their involvement in the Sarawak Border Scouts, see the relevant portions of Hoskin (2020).

For Lun Bawang oral literature, four major sources are available: three of them, Langub (2014a,b) and Padan and Ganang (2018), contain a total of around 800 pages of transcriptions. They are, however, entirely in Lun Bawang, untranslated, and therefore probably not accessible to the casual reader. The third, Tuie (1990), though shorter, is written in Malay, and presents a sample of folk tales that may provide several insights into traditional Lun Bawang beliefs and values.
Part II

Kemaloh Lun Bawang Grammar
CHAPTER 3: PHONOLOGY

3.1. PHONEMIC INVENTORY

3.1.1 CONSONANTS

The Kemaloh Lun Bawang dialect has the nineteen consonant phonemes shown in the standard orthography in table 3.1.

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</tr>
<tr>
<td>Flap/trill</td>
<td>r</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Glide</td>
<td>y</td>
<td>w</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The consonant inventory of the Kemaloh dialect is typical of a western Austronesian language, except in two respects: (1) it has a typologically unusual series of voiced aspirated stops, and (2) it lacks phonemic palatal consonants other than y in non-borrowed vocabulary. The palatal affricate j is found only in loanwords and as an allophone of di before another vowel (e.g., diu’ ‘bathe’ > ju’ among many speakers).

3.1.1.1 VOICED ASPIRATES

Perhaps the most unusual characteristic of Lun Bawang phonology is the presence of a series of voiced aspirated stops /bp/, /c/ and /gk/. These are consonants that begin voiced and end voiceless, with, for most speakers, a late voice onset time in the following vowel, such that they are pronounced [b̚pʰ], [d̚ʃʰ], and [g̚kʰ], respectively. Kemaloh Lun Bawang is one of only three attested dialects that retain these consonants more or less intact from Proto-Dayic and perhaps even
Proto-North Sarawak; the other two are the Bario and Long Lellang varieties of Kelabit, where the coronal consonant has the slightly more conservative pronunciation [d̪tʰ] and is written <dt>.¹

Given their unusual character and the cross-linguistic rarity of such phonemes, other writers, such as Omar (1983) and Ladefoged and Maddieson (1996), have, perhaps unsurprisingly, characterized them as consonant clusters. However, such an analysis is, on several grounds, untenable. Blust (1974a, 2006) has provided several arguments for analyzing the voiced aspirates as unit phonemes, among which are the following:

1. If the voiced aspirates were consonant clusters, they would be the only intra-morphemic consonant clusters in the language. The prohibition against intra-morphemic clusters (see §3.2.1) is so strong that loanwords with clusters often see these reduced (e.g., gaber ‘picture, photo’ from Malay gambar), even though most Lun Bawang speakers are also fluent in Malay.

2. If these consonants are clusters, the aspiration, sometimes quite strong, is inexplicable without an unusual phonological rule stipulating that voiceless stops become aspirated after voiced stops, since the plain voiceless stops are typically unaspirated.

3. The high vowels /i/ and /u/ lower to [ι] and [υ] in syllables closed by a coda other than /h/ or /P/ (see §3.3.8). This lowering never occurs before voiced aspirates, indicating that the entire unit must belong to the onset of a single syllable rather than being divided between two.

4. Under suffixation, the plain voiced stops and the voiced aspirates undergo predictable alternations (see §3.3.5) that are more simply accounted for under an analysis of the voiced aspirates as unit phonemes.

5. The primary condition under which voiced aspirates occur (§3.2.2.1.1) is the same condition that causes automatic gemination of most consonants in the closely related Bario Kelabit.

6. The voiced aspirates are nearly uniformly reflexes of singleton voiced stops (see §11.2.3.1).

¹Cf. §11.2.3.1 for an explanation of these consonants’ origin.
7. These consonants, unstable as they are due to the voicing transition, have changed in most Dayic dialects, invariably producing a single consonant as the outcome.

8. The coronal voiced aspirate /c/ cannot be a cluster of [d] + [tʃ] because no plain [tʃ] occurs anywhere in the language except as a variant pronunciation of this same phoneme /c/.

3.1.2 VOWELS

The six phonemic vowels are shown in Figure 3.1. The mid vowels é and o are noticeably less common than the other four, as they are the product of two historical monophthongizations of au and ai. The first of these events, common to Lun Bawang, Kelabit, Tring, and a handful of other dialects, was unconditioned (cf. §11.3.1). The second, following the loss of intervocalic glottal stop and exempting certain conditions, occurred only in the Kemaloh, and perhaps also Long Berang, dialect (cf. §11.3.4).

![Figure 3.1. Lun Bawang Vowels](image)

Although, with the sole exception of the minimal pair luun\(^2\) ‘above, atop’ and lun ‘person, people,’ vowel length is not contrastive, the vowels /a/, /i/, and /u/ can nonetheless be either long or short. In certain cases, such as in word-final position, length is predictable (cf. §3.3.7); in others, the length is the result of the historical coalescence of two or more vowels (cf. §11.3.3). In the Kemaloh dialect, the vowels /é/ and /o/, except when they occur in loanwords, are always long, due

\(^2\)The spelling of this word is idiosyncratic, no doubt chosen to distinguish the minimal pair; while in many other related dialects this word is indeed disyllabic, the two adjacent identical vowels have coalesced into a single long vowel in the Kemaloh dialect. See also §3.2.2.2.2.
to their having formerly been diphthongs (cf. §§11.3.1, 11.3.4). /el/, on the other hand, is always short.

The two diphthongs of the Kemaloh dialect are /ay/ and /aw/, usually written <ai> and <au>, respectively. These diphthongs have a very restricted distribution (see §3.2.2.2.3) that reflects the sole conditions exempted from the second monophthongization event (see §11.3.4).

### 3.2. Phonotactics

#### 3.2.1 Canonical Morpheme Shape

The canonical Lun Bawang root conforms to the prototypical Austronesian shape of CVCVC, though roots or more and fewer syllables are also found. None of the consonants in that CVCVC shape is strictly obligatory; a word may lack an onset (e.g., ebpa’ ‘water’), a medial consonant (tueh ‘strength’), or a coda (bala ‘speech, news’).

Except in loanwords, consonant clusters are never found within a single morpheme. Consequently, syllabic codas are permissible only in word-final position, except when part of a consonant cluster occurring across a morpheme boundary, usually following syncope of a schwa (§3.3.9). In such a case, a nasal-stop (or, more rarely, nasal-liquid) cluster, usually homorganic, may be formed across the morpheme boundary. For instance, te-baruh ‘woven,’ when infixed with the perfective patient voice marker <in>, though underlyingly t<in>e-baruh, becomes timbaruh by schwa syncope and assimilation of /n/ to the following consonant’s place of articulation (Ganang et al. 2008). Nonetheless, for some speakers, the prohibition on consonant clusters is so strong that they instead drop the nasal altogether, yielding, e.g., pikatu ‘joined together’ for expected *pingkatu in Langub (2014a). A cluster may also be found in words prefixed with se- ‘one’ and the numeral ligature nge-; the text collection of Padan and Ganang (2018) contains such forms as sengpicut ‘a pinch (quantity)’, from se-nge-picut, where the schwa of the ligature is lost, creating a rare heterorganic cluster. Other than in these two situations, which occur only across morpheme boundaries, the

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3 Ganang et al. (2008), on the other hand, does contain the expected form with the nasal-stop cluster.

4 The foregoing examples suggest that only /l/ assimilates in nasal-stop clusters, while /ng/ does not; however, examples of clusters formed with the ligature -nge- are sufficiently rare as to preclude a higher degree of confidence.
Kemaloh dialect, along with most other Lun Bawang dialects, has no consonant clusters in unborrowed words.\footnote{See, however, note 7 in §3.3.2 for a glance at a syncope affecting the Adang dialect and allowing certain complex onsets and word-medial clusters within a single morpheme.}

3.2.2 DISTRIBUTION OF SPECIFIC SEGMENTS

3.2.2.1 CONSONANTS

3.2.2.1.1 VOICED ASPIRATES. Due to the specific circumstances that gave rise to them (cf. §11.2.3.1), the voiced aspirates /bp/, /cl/, and /gk/ are very restricted in their distribution. They occur only intervocally, always—with one exception—between the vowels that constitute the nuclei of a word’s penultimate and final syllables. Although these consonants may follow any of the vowels /e/, /u/, or /i/, they follow /e/ disproportionately often for historical reasons. On the other hand, any vowel may follow a voiced aspirate.

<table>
<thead>
<tr>
<th>Example</th>
<th>Transcription</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ebpa’</td>
<td>[əbpa?]</td>
<td>‘water’</td>
</tr>
<tr>
<td>bubpun</td>
<td>[bubpon]</td>
<td>‘pile’</td>
</tr>
<tr>
<td>ribpa’</td>
<td>[ribpa?]</td>
<td>‘area of forest felled for a farm’ (Ganang et al. 2008)</td>
</tr>
<tr>
<td>mebecé</td>
<td>[məbeč?]</td>
<td>‘silly, stupid’</td>
</tr>
<tr>
<td>tucu’</td>
<td>[tucu?]</td>
<td>‘salt’</td>
</tr>
<tr>
<td>icung</td>
<td>[icun]</td>
<td>‘nose’</td>
</tr>
<tr>
<td>pegkung</td>
<td>[pegkun]</td>
<td>‘mountain’</td>
</tr>
<tr>
<td>gigkil</td>
<td>[gigkil]</td>
<td>‘tear meat with teeth’ (Ganang et al. 2008)</td>
</tr>
<tr>
<td>gugkang</td>
<td>[gugkang]</td>
<td>‘prepare for a journey’</td>
</tr>
</tbody>
</table>

3.2.2.1.2 GLOTTALS. In the Kemaloh dialect, the glottal consonants /h/ and /’/ are found exclusively in word-final position and, unlike other coda consonants, do not induce lowering of a preceding high vowel (cf. §3.3.8). Although a glottal stop may follow any vowel except /e/, /h/ may follow only /i/, /u/, or /e/. These consonants are lost under suffixation (see §3.3.6).

\footnote{in this generalization, hence its confinement to a footnote.}
3.2.2.1.3 LABIALS. All bilabial consonants, other than the voiced aspirate (§3.2.2.1.1), can occur in any consonant position in the word. However, due to a constraint inherited from Proto-Austronesian (Blust 2013b), sequences of dissimilar labials separated by only a vowel are rarely found if no morpheme boundary intervenes between the consonants. A search through Ganang et al. (2008) reveals that the sequences $bVp$ and $pem$ are found in only one or two roots each; $pub$ is found in only four; and $bVm$, $pam$, $pum$, $pab$, and $pib$ are nonexistent. $pim$, though not occurring in roots, is somewhat more commonly attested as an allomorph of the instrumental voice prefix $piN$- (cf. §§3.3.1, 4.4.2). The sequence $peb$, too, does not occur in roots but is amply attested in words bearing the reciprocal $pe$- prefix (cf. §4.4.1.2).

3.2.2.1.4 LIQUIDS. Like labials, either of the liquids /l/ and /r/ can occur in any consonant position within the word in the Kemaloh dialect. However, two dissimilar liquids may not occur separated by only a vowel. The sequences */lVr* and */rVl* are therefore forbidden. Historically, where such sequences have arisen, they have been eliminated by assimilation of the first liquid to the second, as in *terur* ‘egg,’ from earlier *telur*. Across the Dayic languages more broadly, the behavior of liquids is highly erratic, with many changes attested, described in §§11.2.3.3, 11.4.3, 11.5.1.

3.2.2.1.5 GLIDES. Both phonemic glides /w/ and /y/ are found intervocally. /w/ may follow either /a/ or /i/ and precede any non-back vowel. /y/ may follow either /a/ or /u/ and precede any non-front vowel. Only /y/ may appear word-finally, and only in the sequence /uy/, often written <ui>. Although phonetic glides in word-initial position are plentiful, their behavior under prefixation, their separate articulation in slow speech, and their syllabicity as indicated by the metrical patterns of poetry found in Padan and Ganang (2018) indicate that nearly all of these phonetic glides are phonemic vowels in hiatus with a following vowel. The only unambiguous example of an unborrowed word with an initial glide in Ganang et al. (2008) is *waluh* ‘eight.’ Phonemic glides may, however, be found in word-initial position if a preceding initial /a/, /e/, or /u/ is lost to antepenultimate neutralization (usually under suffixation; cf. §3.3.2).
3.2.2.1.6 OTHERS. /s/ is not found in word-final position.

3.2.2.2 VOWELS

3.2.2.2.1 MID-VOWELS. In unborrowed Kemaloh vocabulary, mid-vowels other than schwa are found almost exclusively in the ultima and may be followed by any consonant that can appear in word-final position except /h/. See §§11.3.1, 11.3.4 for the two monophthongization events that produced the mid-vowels from most diphthongs.

3.2.2.2.2 HIATUS. Acceptable vowel-vowel sequences in Kemaloh Lun Bawang consist of a high vowel followed by any qualitatively distinct vowel other than the mid-vowel of corresponding backness. Examples of each acceptable sequence are shown in table 3.3.

<table>
<thead>
<tr>
<th>a</th>
<th>e</th>
<th>é</th>
<th>o</th>
<th>i</th>
<th>u</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>ria’ ‘uproar’</td>
<td>sier ‘see’</td>
<td>gio ‘move the body’</td>
<td>iu’ ‘bathe’</td>
<td></td>
</tr>
<tr>
<td>u</td>
<td>nguab ‘yawn’</td>
<td>pued ‘navel’</td>
<td>bué ‘paddle’</td>
<td>suit ‘bird’</td>
<td></td>
</tr>
</tbody>
</table>

In these sequences, the first, high vowel is very often, though not uniformly, reduced to a glide, such that, e.g., bua’ ‘fruit’ is pronounced [bwa’], kuan ‘to, for’ as [kwan], diu’ ‘bathe’ as [dju’] (often then > [dýu’]), and gio ‘move the body’ as [gjo:].

In cases where a schwa would occur immediately prior to another vowel due to prefixation, the schwa drops.\(^6\) /a/ does not occur immediately before another vowel either; in cases where it once did, the two have become a diphthong. Sequences of identical vowels are also not found in the Kemaloh dialect, having contracted into a single long vowel. (E.g., the word for ‘animal,’ puung [pu.un] in Southern Ba’, Kelabit and other related dialects, has become pung [puŋ] in Kemaloh Lun Bawang.)

3.2.2.2.3 DIPHTHONGS. The diphthongs /ai/ and /au/ appear only word-finally, or in the ultima followed by a glottal stop.

\(^6\)For the sole systematic exception, see §4.7.1.
3.2.2.4 **Others.** Any vowel except for /e/ may occur word-finally. Only /e/ and /i/ may occur as the nucleus of an antepenultimate syllable, but /e/ may not do so if that nucleus is also word-initial (see also §3.3.2).

3.3. **Automatic Processes and Free Variation**

3.3.1 **Nasal Substitution**

One of the most important phonological processes in the language is homorganic nasal substitution, a process whereby a nasal assimilates to and replaces a following obstruent. This process occurs with two prefixes, the actor voice prefix $N$- (§4.4.2.1) and the instrumental voice prefix $piN$- (§4.4.2.3), the former of which is far more commonly employed. Though the morphophoneme that displays the behavior described in this section can be analyzed as underlyingly /ng/, it is here written $<N>$ as a notation of convenience, principally to avoid confusion with other prefixes containing /ng/ that do not display its distinctive behavior.

The process of nasal substitution operates as follows: When either $N$- or $piN$- is prefixed to a root, if the root begins in an obstruent, the nasal assimilates to its place of articulation. Following the assimilation, the obstruent is deleted, leaving only the assimilated nasal. If the root begins in a non-obstruent, the nasal found is always /ng/, with an epenthetic /e/ inserted, if necessary, to avoid a consonant cluster. Some examples of the result of nasal substitution with the actor voice prefix $N$- are shown in table 3.4:

<table>
<thead>
<tr>
<th>Root</th>
<th>Actor Voice</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>peno</td>
<td>meno</td>
<td>‘steal’</td>
</tr>
<tr>
<td>bada’</td>
<td>mada’</td>
<td>‘show’</td>
</tr>
<tr>
<td>tebpeng</td>
<td>nebpeng</td>
<td>‘fell (a tree)’</td>
</tr>
<tr>
<td>dawar</td>
<td>nawar</td>
<td>‘call’</td>
</tr>
<tr>
<td>sier</td>
<td>nier</td>
<td>‘see’</td>
</tr>
<tr>
<td>ketep</td>
<td>ngetep</td>
<td>‘bite, sting’</td>
</tr>
<tr>
<td>ganang</td>
<td>nganang</td>
<td>‘lift’</td>
</tr>
<tr>
<td>lubed</td>
<td>ngelubed</td>
<td>‘return, send back’</td>
</tr>
<tr>
<td>redu’</td>
<td>ngeredu’</td>
<td>‘step on’</td>
</tr>
<tr>
<td>irup</td>
<td>ngirup</td>
<td>‘drink’</td>
</tr>
</tbody>
</table>
3.3.2 **Antepenultimate Neutralization**

As noted in §3.2.2.4, the only phonetic vowels that can occur as an antepenultimate nucleus are [i] and [ə] (<e>). However, phonemic /a/ and /u/ are permitted in the antepenult, where they are neutralized to [ə]. This neutralization is especially noticeable in suffixed verb forms; e.g. *taban* ‘abduct, kidnap,’ when suffixed with the imperfective patient voice marker -en (§4.4.2.2), becomes *tebanen* by reduction of the antepenultimate vowel. Phonemic mid-vowels other than /e/ are barred from antepenultimate syllables altogether (see §3.2.2.2.1).

If an antepenultimate /a/, /e/, or /u/ occurs in word-initial position, it is lost altogether. Thus, *ayud* ‘write,’ when suffixed with -en, loses its leading vowel, becoming *yuden*. Under such circumstances, a consonant such as /y/ that is not found root-initially may occur in initial position (cf. §3.2.2.1.5). Even when not in word-initial position, an antepenultimate schwa may often be reduced to such a degree as to be barely perceptible. The schwa in, e.g., *pelanuk* ‘mouse-deer’ sometimes becomes so faint that, but for the spectrographic evidence of its marginal existence, the listener could be forgiven for perceiving the word as [pla.nuk].

3.3.3 **Progressive Nasalization**

The nasality of a nasal consonant in Lun Bawang typically spreads rightward onto a following vowel. Any consonant, including a phonemic glide, blocks the spreading from continuing to further vowels. Where two vowels occur in hiatus, however, the nasality may bleed through a resultant phonetic glide onto the second vowel. Nasality does not, under any condition, spread leftward. Table 3.5 shows assorted nasal-bearing words and their corresponding phonetic transcriptions.

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7This phenomenon may be an early stage of a process seen in the related Adang dialect, affecting schwas in nonfinal syllables. Such a schwa is elided when a certain set of permissible consonant clusters results. It occurs in initial syllables only if the resulting cluster has a liquid as its second member (e.g., [pla.nuk] for Kemaloh *pelanuk* ‘mouse-deer,’ [brək] for *berek* ‘pig’). Word-medial elision can also create stop-nasal clusters (e.g., [mæt.næb] ‘cold’ for Kemaloh *meteneb*, [mæb.næb] ‘low’ for *mebeneh*). Because of the dearth of remaining Adang speakers, most of whom have adopted the Kemaloh dialect, this phenomenon could not be studied in more detail.
### Table 3.5. Progressive Nasalization

<table>
<thead>
<tr>
<th>Word</th>
<th>Phonetic Transcription</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>anak</td>
<td>[a.n̄ ak]</td>
<td>‘child’</td>
</tr>
<tr>
<td>inan</td>
<td>[i.n̄ an]</td>
<td>‘have’</td>
</tr>
<tr>
<td>mawang</td>
<td>[m̄ a.waN]</td>
<td>‘happy’</td>
</tr>
<tr>
<td>mengered</td>
<td>[m̄ o.ŋ̄ o.rød]</td>
<td>‘old’</td>
</tr>
<tr>
<td>muyuh</td>
<td>[m̄ u.juh]</td>
<td>‘2PL’</td>
</tr>
<tr>
<td>niat</td>
<td>[n̄ i.̄ at] ~ [ŋ̄ at]</td>
<td>‘spirit, breath’</td>
</tr>
<tr>
<td>nguab</td>
<td>[ŋ̄ u.̄ ab] ~ [ŋ̄ w̄ ab]</td>
<td>‘yawn’</td>
</tr>
</tbody>
</table>

#### 3.3.4 *di > j__V*

Although an unambiguously phonemic /j/ is found only in loanwords, the sound occurs as a variant pronunciation of the sequence /di/ followed by another vowel. A word such as *diu* ‘bathe’ may be pronounced either [di.u?] or [d̄zu?]\. The choice between these two pronunciations follows a distinct generational cline: elderly speakers are more likely to use the conservative pronunciation [di], while younger speakers are more likely to use the palatalized variant [d̄z]. Nonetheless, the choice of which variant to use remains somewhat free; a speaker in his mid-forties, considering the two pronunciations of *dier* ‘neck,’ [di.ər] and [d̄zər], spontaneously expressed uncertainty as to which variant was “correct.”

#### 3.3.5 Voiced Aspirates Alternating with Voiced Stops

The distribution of the voiced aspirates is quite restricted; they occur almost exclusively between the vowels that constitute the nuclei of the penult and the ultima, the former of which is often, though not always, a schwa (see §3.2.2.1.1.).\(^8\) Stress appears to have once fallen on the penult, meaning that a voiced aspirate would always occur after the stressed vowel (cf. Blust (2006)), but see §3.4 for the present state of stress in the language. When a word containing a voiced aspirate is suffixed, such that the voiced aspirate no longer occurs after the penultimate vowel, the voiced aspirate becomes its corresponding plain voiced stop. Hence, when *ecuk* ‘request’ is suffixed with

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\(^8\)The sole attested exception is *ngecekuh* [ŋ̄o. d̄fɔ.kuh] ‘because,’ where the voiced aspirate instead occurs between the antepenultimate and penultimate vowels. This word, however, appears to be in origin a grammaticalization of *ngeceh* ‘do, act’ (from root *keceh* ‘thing’) + *ku*, the latter a versatile preposition often indicating cause or instrument.
the patient voice marker -en (cf. §4.4.2.2), underlying /ecuk-en/ becomes duken by loss of the leading schwa and a change from the coronal voiced aspirate to its plain voiced equivalent.⁹

Conversely, if, due to suffixation, a plain voiced stop finds itself following a penultimate schwa, it changes to the corresponding voiced aspirate. Hence, when keteb ‘cut down’ receives the patient voice suffix -en, underlying /keteben/ surfaces as ketebpen.

Although in these cases the voiced aspirates and plain voiced stops undergo predictable alternations, the former may not be considered allophones of the latter, as they also occur after penultimate /i/ and /u/ (cf. §3.2.2.1.1). In this environment, a plain voiced stop remains as such, and that series contrasts with the voiced aspirates, as in the minimal pair idan ‘when?’ vs. ican ‘ladder.’

### 3.3.6 Glottal Elision

The glottal consonants /h/ and /’/ occur only word-finally (cf. §3.2.2.1.2). They are therefore lost under suffixation; e.g., belih ‘buy’ with the patient voice suffix -en becomes belien, and diu’ ‘bathe’ becomes diuen. These consonants are also often lost in connected speech when not phrase-final, such that, e.g., pulu’ eceh ‘eleven’ may be pronounced [pu.lu.ə.dɪfɔn]hɔŋ].

### 3.3.7 Lengthening of Final Vowels

Whenever /a/, /i/, or /u/ occurs word-finally, the vowel is automatically pronounced long. Thus, bala ‘word, news’ is phonetically realized as [ba.la:]. The same may be said, trivially, of /e/ and /o/, which, except in loanwords, are pronounced long in any position. /e/ neither occurs word-finally nor can be lengthened in any position.

### 3.3.8 Vowel Lowering in Closed Syllables

The high vowels /u/ and /i/ lower to [ʊ] and [ɪ] in most closed syllables, which, due to the strict constraints on consonant clusters, occur nearly exclusively at the end of the word. Only the glottal consonants /h/ and /’/ do not cause this lowering when they occur as codas. Thus, e.g., buduk

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⁹One exception has been observed, a suffixed PV verb form tucuen ‘be salted,’ from root tucu ‘salt,’ where the phonological rule predicts **teduen (FN3:53). Whether it is representative of an incipient change or merely a momentary anomaly is uncertain.
‘summit, peak’ is phonetically realized as [bu.dok] and *mecing ‘arrive’ as [mədɪŋ], but *penu ‘full’ remains [pənu?], and *lati ‘farm’ remains [la.ti?].

### 3.3.9 Schwa Syncope, Cluster Reduction

In words of more than two syllables, a schwa is often deleted in the environment VC__CV. One such instance is seen in the example of *sengpicut ‘a pinch’ given above (§3.2.1); this word consists of the root *picut ‘pinch,’ prefixed with *se- ‘one’ and the numeral ligature *nge-. The antepenultimate schwa then finds itself in the environment that conditions syncope and consequently drops out, resulting in one of the few situations in which a consonant cluster is permitted across a morpheme boundary. This syncope occurs especially often in verbs with a penultimate schwa that are then infixed with <in>, the perfective patient voice marker (cf. §4.4.2.2). For instance, the root *ketep ‘bite, sting’ can be infixed to yield underlying /kinetep/, which then undergoes syncope to give *kintep. In cases of infixation, however, the resulting consonant cluster is not allowed to stand, so the first element (either *n or *m, depending on the infix used) is deleted, yielding the observed form *kitep. The end result of syncope followed by cluster reduction is a pair of forms, e.g., *ketep and *kitep that, on the surface, is indistinguishable from ablaut.10 The same is true of the basic intransitive infix <um>, for examples of which see §4.4.1.1.1.

### 3.3.10 Schwa Contraction

As discussed in §3.2.2.2.2, schwa cannot co-occur with most other vowels. If, through prefixation, a schwa falls immediately before another vowel, it is lost.11 This contraction occurs particularly often when the stative prefix *me- is added to a vowel-initial base, e.g. *me- + ulun ‘life’ yields mulun ‘alive.’ When the combination *ae results from suffixation, the schwa coalesces with the preceding vowel to produce a long [a:], as when *tala ‘throw away’ is suffixed with -en (imperfective patient voice). *tala’en first loses the intervocalic glottal stop (cf. §3.3.6), and the

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10 This phenomenon is found much more widely than in Lun Bawang alone, for which see Blust (1997). See also note 14 in the next chapter for why the term *ablaut* is not used in an absolute sense.

11 For the sole systematic exception, see §4.7.1.
adjacent vowels then contract to produce talan [ta.la:n].

3.3.11 SECOND MONOPHTHONGIZATION

Frequently, but under unpredictable circumstances, the patient voice suffix takes the form -in rather than -en. In these cases, if the suffix immediately follows the vowel /a/ (after the application of glottal elision, for which cf. §3.3.6), the result is monophthongized to é, in accordance with the second historical monophthongization event, by which diphthongs are no longer to be found other than word-finally or before a final glottal stop (see §11.3.4). Thus, the result of suffixing bala ‘word’ with the variant patient voice marker -in, while remaining balain in most other dialects, is balén among Kemaloh speakers.

3.3.12 DIPHTHONG RESTORATION

Words ending in a mid-vowel é or o that resulted from the first historical monophthongization event (see §11.3.1) display the original diphthong when when the patient voice suffix -en is added. These suffixed forms were exempted from monophthongization because the diphthong’s offglide could be grouped as the onset of the following syllable. For instance, the root peno ‘steal,’ when thus suffixed, becomes pinawen, reflecting Proto-Dayic *penaw. The word terawé ‘think, remember,’ when thus suffixed, becomes terayen (teruayen is also attested), reflecting Proto-Dayic *teraway. The loss of -aw- in the suffixed form, underlyingly /terawayen/, is due to reduction of antepenultimate /a/ to schwa (§3.3.2), subsequent syncope of that schwa in the environment VC__CV (§3.3.9), and simplification of the resulting -rw- cluster by deleting the glide.12

3.3.13 p ~ f

Certain Kemaloh speaking regions, especially in Sabah and in the area east of Long Bawan in Kalimantan, show a strong preference for lenition of nonfinal /p/ to [f], a tendency manifested only rarely in the Sarawakian Kemaloh-speaking areas. Many speakers, along with the orthogra-

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12An analysis whereby the verbs are underlyingly /penaw/ and /teraway/, and *aw > o and *ai > é word-finally, is untenable since diphthongs do occur in word-final position and before final glottal stops, those two positions having been exempted from the second monophthongization; the analysis would consequently require an unconditioned split.
phy of Ganang et al. (2008), are consistent enough that this phenomenon could fairly be labeled allophony; many other Kemaloh speakers, however, are less consistent, freely alternating between [p] and [f] in nonfinal position. Even the pronunciation [pf] has been sporadically attested in, e.g., kelupan [kə.lu.pfan] ‘forget.’ This variation was probably once shared with the dialect of Long Berang, where nonfinal *p has since merged with /hl/, almost certainly by way of *f.

3.3.14 Diphthong Raising

In most other dialects, the diphthongs /ai/ and /au/ are rather uniformly pronounced [aj] and [aw]. In the Kemaloh dialect, on the other hand, their phonetic realization is more variable, with the nuclei frequently raised to yield [ɔj] and [ɔw]. This variation is common enough that it is sometimes, albeit inconsistently, reflected in the orthography, where <eu> or <ei> may be written for <au> or <ai>. ai is particularly variable, with the word delai ‘man’ having been recorded with at least three different interchangeable pronunciations: [də.laj], [də.l@j], and [də.lej].

3.4. Stress

Kemaloh Lun Bawang stress is not contrastive and usually falls on a word’s final syllable. When a word is spoken in isolation or occurs at the end of an intonational phrase, this stress is quite pronounced thanks to the amplifying effects of a strong boundary tone. Outside this context, the contrast between the penultimate and final syllables of a word is much less obvious, with fairly similar weight given to each and only a slight, though highly consistent, preference for the ultima. In words of more than two syllables, the antepenult is noticeably unstressed by comparison to both the penult and the ultima, a fact no doubt connected to the antepenultimate neutralization phenomenon described in §3.3.2.

Though stress is predominantly final, it is not uniformly so; a small number of words consistently display penultimate stress. Some such words include pelanuk ‘mouse-deer,’ buayeh ‘crocodile,’ and lematek ‘leech.’ A few other words, such as kereb ‘time, when,’ despite being very common, do not appear to have a consistent distinction between the penult and ultima at all. One word, ngecekuh ‘because,’ displayed a tendency to stress the antepenult (cf. note 8 in §3.3.5.
for a possible explanation of this word’s form."

Though the fact that stress is generally final is now clear, it has heretofore proven a troublesome question in the study of Lun Bawang and its relatives. Therefore, a brief discussion of the problem and an overview of the evidence for final stress, namely acoustic measurements of intensity and length, truncation of common words, and rhythmic properties of poetry, is provided forthwith.

3.4.1 THE PROBLEM

Stress was very likely once predominantly penultimate at some degree of time depth in the history of Lun Bawang, perhaps as recently as Proto-North Borneo or the putative Proto-North Sarawak, since, according to the hypothesis of Blust (2006), this placement of stress was the condition that allowed the emergence of the voiced aspirates following a penultimate schwa. However, in many of the modern Dayic dialects, stress appears to be predominantly final, especially in those such as the Sa’ban varieties (cf., e.g., Clayre (1992); Blust (1999)) and the dialects of the upper Padi River, (§11.4.2, infra) which have undergone a series of sound changes evidently triggered by strong word-final stress.

The position of stress is far less immediately obvious with some of the more phonologically conservative dialects such Kemaloh Lun Bawang and Bario Kelabit. Omar (1983), discussing the former, makes no mention of stress in her sketch other than to say (correctly) that it is not contrastive, without stating where it falls. Blust (2006:315), dealing with both languages, states that in his original notes (archived as Blust 1971), stress was recorded as being “relatively even on both of the last two syllables, but with a preference for the penult.” He contrasts this pattern with audio produced by younger speakers, which “shows a preference for final stress” (ibid.), suggesting that stress patterns may have changed since his original work. A further note indicates that languages of northern Sarawak commonly appear to have “final stress in citation forms but penultimate stress in phrasal context” (ibid.). An alternative version of this hypothesis might state that stress is regularly penultimate, and the apparent final stress in citation forms is actually the product of a strong boundary tone that creates an illusion of stress shift.

From the data now available, multiple lines of objective evidence have made the drawing of
definitive conclusions about stress finally possible. The answer is, agreeing in part with Blust, that penultimate and final syllables are rather similar, but that, even without the exaggerating effects of boundary tones, most words have a mild but consistent preference for final stress.

3.4.2 Evidence for Final Stress

3.4.2.1 Acoustic Correlates

The first indication that stress is generally word-final comes from measurements of intensity and length in recorded speech of three speakers, totaling about fifteen minutes in length. In these recordings, every clearly audible vowel in an intelligible word of two or more syllables (i.e., every vowel in over 800 words) was measured for intensity and length, revealing minor but highly consistent differences between stressed and unstressed syllables. On average, a stressed syllable was between two and four decibels louder than an unstressed syllable, and its nucleus was on average 30–50 milliseconds longer than its unstressed counterpart. A large majority of the time, the syllable bearing these characteristics is the ultima. This fact remains true even when words with open final syllables or in phrase-final position are not considered due to the stress-exaggerating effects (automatic lengthening of final vowels, intensification due to boundary tones) that they experience.

As noted above, nevertheless, a few words consistently display different stress patterns across many, even dozens, of tokens. Some words with consistent penultimate stress include pelanuk ‘mouse-deer,’ buayeh ‘crocodile,’ and lematek ‘leech.’ Some other words could not be determined to have any stress at all, with the two syllables showing relatively even intensity and length in nearly all cases, such as kereb ‘time, when.’

The overall picture given by the recordings, however, is that the final two syllables of a word

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13Two of these recordings, produced by Lun Bawang community members, are available online. The first may be found at https://www.youtube.com/watch?v=mkRfGZF2X_0 (“Berauk Taie idi Gerit Sinawat”) and the second is at https://www.youtube.com/watch?v=MIJDEY_UwaQ (“Ucapan Irau Aco Lun Bawang 2020 oleh YB Baru Bian”). The third was captured during the initial 2017 field trip that laid the groundwork for this dissertation and can be found in this project’s archive as item CM1-005.
receive a similar degree of stress, with a slightly greater amount usually falling on the ultima.

3.4.2.2 Clipping

A second piece of evidence for final stress comes from truncations of certain common words and personal names, which occur in such a manner as to leave only the final syllable. Ebpa’, the Kemaloh term for ‘water,’ often loses its initial schwa and simplifies the voiced aspirate, becoming pa’. It is found as such in the names of rivers, such as Pa’ Kemaloh ‘Kemaloh River’ or Pa’ Adang ‘Adang River.’ The same is true of elung ‘confluence,’ which is often chopped to long [luŋ] and used thus in the names of villages located near the confluence in question, such as Long Semadah Rayeh (at the confluence of the Semadah Rayeh and the Trusan) or Long Umung (at the confluence of the Umung and the Lutut). Eco ‘day’ is also frequently shortened to co or so in the same manner.14

The same phenomenon occurs in vocative hypocorisms, wherein a person’s name is shortened to the last syllable alone. Some observed instances of this clipping include Dem from Tadem, Nang from Ganang, and Lan from Bulan.

3.4.2.3 Rhyming and Meter

Ample evidence from Lun Bawang poetry and music also points toward the ultima as the most prominent syllable in the word. So as to avoid duplication of the contents of the appendix, the reader is referred to its appropriate sections (§§A.2–A.4), where several types of oral literature are analyzed in brief, including their metrical structure and rhyme schemes. Each of those, too, points to the same conclusion:

Although the issue of Lun Bawang (and Dayic) stress has long proven troublesome, the availability of new types of data since Blust’s (1971) initial work now allows for an answer to that vexing question. Measurements of intensity and length, truncation practices, rhymes, and the rhythmic patterns of metered texts all point to a single answer, that Lun Bawang stress is final.

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14In many related dialects, the cognates of Kemaloh ebpa’ and eco have lost the initial syllable altogether and retain no trace of it in any context. Lengilu’, for example, has fé’ and saw, and Northern Ba’ has vfa’ and co.
CHAPTER 4: WORD CLASSES AND THEIR MORPHOLOGY

4.1. THE PROBLEM OF ROOT CLASSIFICATION

A large majority of Lun Bawang root words have no intrinsic lexical category. A root may of course be semantically predisposed toward one or other category; for instance, a word whose primary reference is to a concrete object is most likely to be interpreted out of context as a noun, and a word whose reference is to an act is most likely to be interpreted out of context as a verb. Nonetheless, even with such semantic predispositions, a root may very often be more than one part of speech, most commonly a noun or verb, and it therefore cannot be positively identified as a member of any one category when in isolation. Its categorical membership may be known with certainty only from its syntactic context.

As one example, the root sier refers to sight. In isolation, it could be understood as a noun or as a verb, and only with the appropriate syntactic context can its category be surely known. In the clause Sier kegkuh, ‘As I looked . . .,’ it is a verb (cf. §9.5.2 for this clause type), but in the sentence Dat sier kuh ‘My sight is bad,’ it is a noun (cf. §6.2 for this clause type). This overlap can also include the few true adjectives in the language. Rayeh, though usually an adjective, as in (1a) may also serve as a noun, as in (1b):\(^1\)

\[
(1) \quad \text{a. Rayeh as an adjective}
\]
\[
\text{Rayeh bua’ bong inih.}
\]
\[
\text{large fruit banana this}
\]
\[
\text{‘This banana is large.’}
\]

\(^{1}\)Because the data from Ganang et al. (2008) were drawn from a database created from raw digital files of Jay Crain’s edited version of the work, references to the dictionary throughout give the relevant lexical entry rather than a page number.
b. Rayeh as a noun (Ganang et al. 2008:awa-awa)

\begin{verbatim}
Awa-awa mo’ uih ku rayeh=neh.
\end{verbatim}

REDUP-amazed PTCL 1SG.PVT CAUS largeness=3SG.GEN

‘I was astonished at its largeness.’

This flexibility in usage affects only unaffixed roots. With rare exceptions, an affixed word’s lexical category may be immediately and certainly known without any reference to the syntactic context. This illustration is therefore meant not as a denial of the existence of distinct lexical categories, but as a cautionary prelude to the following sections in this chapter: although nouns, verbs, and even a small class of adjectives do indeed exist as distinct syntactic categories, this fact is not at all evident from the behavior of unaffixed roots, which blur the lines between them. Nonetheless, the use of some unaffixed roots for illustration of certain lexical categories will inevitably be necessary; however, such illustration is not intended to suggest that the roots in question belong exclusively or even primarily to the categories which they are used to exemplify.

4.2. Nouns

A large majority of Lun Bawang nouns are unaffixed roots, bearing no particular morphological indication of their lexical class and must simply be learned as such. They show no inflection for any such features as number, gender, or case, nor are there any meaningful distinctions in the behavior of such subclasses as concrete and abstract nouns or count and mass nouns. One morphosyntactic distinction that does apply is the differential object marking of human and non-human nouns (cf. §6.6.2), according to which nouns with human referents, but not those with non-human referents, bear oblique marking when they occur as the patient of most transitive clause types. A second relevant distinction concerns the marking of personal names, treated immediately below.

4.2.1 Personal Name Marking

Personal names or titles in Lun Bawang are preceded by the marker \textit{i}, usually written together with the name as a single unit, e.g., \textit{iBulan} or \textit{iMutang}. If used with a title such as \textit{Tuk} or \textit{Tin}, used for older men and women, respectively, the marker occurs before the title, thus \textit{iTuk Taie’} and not *\textit{Tuk iTaie’}. This fact is also true of occupational titles, which may but need not be accompanied
by the person’s name; one may therefore refer to a teacher as iguru' whether or not the name immediately follows.

The use of the personal name marker is syntactically conditioned. It is therefore not used in vocatives. In certain syntactic circumstances, i may be replaced by another marker such as the oblique ni, the quotative ki, or the possessive di. Because the usage of these forms parallels exactly that of the corresponding pronoun sets in n-, k-, and d-, see that section, §4.3.1, for further explanation.

4.2.2 NOMINALIZING QUANTITATIVE kin-

The prefix kin-, the only nominalizing prefix in the language, serves to form nouns of quantity, either from other nouns or from gradable adjectives, though as established above (§4.1), the line between the two is often hazy. When prefixed to a consonant-initial root, the prefix-final -n- assimilates to the place of articulation of the root-onset or, occasionally, is altogether dropped. The semantic difference between a kin-prefix word and its root is quite precise and therefore difficult to translate concisely. In general terms, the root refers to the upper end of the scale represented by the kin-prefix form. For instance, e.g., ado ‘distance’ might be more precisely translated ‘the condition or quality of being far away,’ made evident by its adjectival use in the phrase ba ado, meaning ‘very far’ or its stative form mado ‘far.’ On the other hand, kinado ‘distance’ refers to the scale by which distance is measured; a question of ‘How far?’ is therefore asked using Tuda’ kinado? (lit. ‘How much distance?’). Table 4.1 provides several examples of this prefix, drawn principally from Ganang et al. (2008).

2Orthographic note: Although the n will assimilate to [ŋ] before a velar onset, it remains written <n>, according to the English spelling convention, rather than being respelled <ng> as the Malay convention would have it. This spelling is doubtless a consequence of the fact that the orthography was initially developed by English speakers (cf. §1.4).


Table 4.1. Nominalizing kin-

<table>
<thead>
<tr>
<th>Root</th>
<th>Prefixed</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>ado</td>
<td>kinado</td>
<td>‘distance’</td>
</tr>
<tr>
<td>awer</td>
<td>kinawer</td>
<td>‘speed’</td>
</tr>
<tr>
<td>beneh</td>
<td>kimbeneh</td>
<td>‘shortness’</td>
</tr>
<tr>
<td>io</td>
<td>kinio</td>
<td>‘length of time’</td>
</tr>
<tr>
<td>kadang</td>
<td>kinkadang</td>
<td>‘length’</td>
</tr>
<tr>
<td>kapal</td>
<td>kinkapal</td>
<td>‘thickness’</td>
</tr>
<tr>
<td>kara</td>
<td>kinkara</td>
<td>‘bulkiness’</td>
</tr>
<tr>
<td>rayeh</td>
<td>ki(n)rayeh</td>
<td>‘size’ (root: ‘large’)</td>
</tr>
<tr>
<td>tueh</td>
<td>kintueh</td>
<td>‘strength’</td>
</tr>
<tr>
<td>tutun</td>
<td>kintutun</td>
<td>‘depth’</td>
</tr>
<tr>
<td>ula’</td>
<td>kinula’</td>
<td>‘quantity’</td>
</tr>
<tr>
<td>uneng</td>
<td>kinuneng</td>
<td>‘nearness’</td>
</tr>
</tbody>
</table>

4.3. Pronouns and Demonstratives

4.3.1 Pronouns

Pronouns in the Kemaloh Lun Bawang dialect occur in three persons and four numbers (although the paucal is, in practice, rather rare) with an inclusive/exclusive distinction found in the first-person nonsingular. These pronouns come in five sets, each of which is discussed below in its respective subsection. In addition to these five sets, the language also has an indefinite pronoun as well as several other quasi-pronominal forms referring to familial relations.

4.3.1.1 Pivot Pronouns

The first, most basic, set of pronouns is given in Table 4.2. These forms mark the sole argument of most intransitive clause types. In voice-marked transitive clauses, they indicate the clausal pivot, the argument in the clause indicated by a verb’s voice morphology and bearing a privileged syntactic status (cf. §§6.6.1, 6.6.3). Note that, although the second and third-person paucal forms clearly contain the numeral teluh ‘three,’ they are not strictly trial and may be used for any small number of people greater than two.3

3In these and subsequent pronoun sets, kai dueh ‘1DU.EXCL’ is listed separately from kai ‘1PL.EXCL’ because, although the former is clearly analyzable as the latter plus the numeral ‘two,’ the numeral is in practice never omitted in the dual usage, suggesting that kai dueh may be a lexicalization.
TABLE 4.2. PIVOT-MARKED PRONOUNS

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>DU</th>
<th>PAUC</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; EXCL</td>
<td>uih</td>
<td>kai dueh</td>
<td>kai</td>
<td></td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; INCL</td>
<td></td>
<td>kiteh</td>
<td>tau</td>
<td></td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt;</td>
<td>iko</td>
<td>medueh</td>
<td>meteluh</td>
<td>muyuh</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt;</td>
<td>ieh</td>
<td>didueh</td>
<td>diteluh</td>
<td>ideh</td>
</tr>
</tbody>
</table>

4.3.1.2 GENITIVE PRONOUNS

Table 4.3 shows the second set of pronouns, here labeled “genitive.” Their function is actually twofold, however: First, they function as true genitives via placement after a noun to indicate possession. Second, except in the actor voice (AV) (§6.6.3.1), these pronouns, when placed immediately after a verb, indicate pronominal agents. The singular and third plural forms are phonologically enclitic and represented as such in interlinear glosses, but elsewhere, according to convention, they are written as separate words from those to which they cliticize.

TABLE 4.3. NOMINATIVE/GENITIVE PRONOUNS

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>DU</th>
<th>PAUC</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; EXCL</td>
<td>kuh</td>
<td>kai dueh</td>
<td>kai</td>
<td></td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; INCL</td>
<td></td>
<td>kiteh</td>
<td>tau</td>
<td></td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt;</td>
<td>muh</td>
<td>medueh</td>
<td>meteluh</td>
<td>muyuh</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt;</td>
<td>neh</td>
<td>didueh</td>
<td>diteluh</td>
<td>deh</td>
</tr>
</tbody>
</table>

4.3.1.3 OBLIQUE PRONOUNS

The third pronominal set is shown in Table 4.4. Their primary function is as obliques, and they also mark human (or anthropomorphized) patients in transitive clauses, except in the patient voice (PV) (cf. §6.6.3). This latter usage mirrors the differential object marking of nouns seen in non-PV transitive clauses, where human or anthropomorphized patients, but not inanimate patients, bear oblique marking (cf. §6.6.3.1). These pronouns are formed through an apparently non-productive cliticization of the oblique case marker ne= to the genitive pronouns. In the syntactic contexts licensing the use of these pronouns, the personal name marker i likewise becomes ni.

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4 Non-productivity is assumed because the voiced aspirate in the first-person singular is idiosyncratic; voiced aspirates typically alternate with the plain voiced stops, not the voiceless series. (Cf. §3.3.5)
### Table 4.4. Oblique Pronouns

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>DU</th>
<th>PAUC</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st EXCL</td>
<td>negkuh</td>
<td>nekai dueh</td>
<td>nekai</td>
<td></td>
</tr>
<tr>
<td>1st INCL</td>
<td>—</td>
<td>nekiteh</td>
<td>netau</td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>nemuh</td>
<td>nemedueh</td>
<td>nemeteluh</td>
<td>nemuyuh</td>
</tr>
<tr>
<td>3rd</td>
<td>neneh</td>
<td>nedidueh</td>
<td>nediteluh</td>
<td>nedeh</td>
</tr>
</tbody>
</table>

### 4.3.1.4 Quotative Pronouns

The fourth set of personal pronouns first is a series of pronouns formed through non-productive cliticization of *ke=* to the genitive forms. In the Kemaloh dialect, they are primarily quotative but are also occasionally used to mark agents in one specific type of subordinate clause (§9.5.2). Other Lun Bawang dialects entirely lack the *ne=* oblique pronouns and use these for that function as well. In addition to these pronouns, the personal name marker *i* may also be found in a quotative form *ki*, and the remote demonstrative *dih* (§4.3.3) may be found as *kedih* with the meaning ‘it is said.’

### Table 4.5. Quotative Pronouns

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>DU</th>
<th>PAUC</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st EXCL</td>
<td>kegkuh</td>
<td>kekai dueh</td>
<td>kekai</td>
<td></td>
</tr>
<tr>
<td>1st INCL</td>
<td>—</td>
<td>kekiteh</td>
<td>ketau</td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>kemuh</td>
<td>kemedueh</td>
<td>kemeteluh</td>
<td>kemuyuh</td>
</tr>
<tr>
<td>3rd</td>
<td>keneh</td>
<td>kedidueh</td>
<td>kediteluh</td>
<td>kedeh</td>
</tr>
</tbody>
</table>

### 4.3.1.5 Possessive Pronouns

The last set of pronouns, shown in Table 4.6 is indicated by the presence of a *di=* element, likely a reflex of Proto-Austronesian locative marking. Like the genitive pronouns, they show possession. Unlike the genitives, however, these pronouns usually *precede* their head nouns. Also quite unlike the genitive pronouns, they can stand on their own without a head noun and can then function as possessive predicates (e.g., ‘mine’, ‘yours’), probably as an extension of the original locative function (cf. §6.4). In addition to these pronouns, the personal name marker *i* has an analogous form *di* used in the same contexts.
**Table 4.6. Possessive Pronouns**

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>DU</th>
<th>PAUC</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; EXCL</td>
<td>(di)duih</td>
<td>dikai dueh</td>
<td>dikai</td>
<td></td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; INCL</td>
<td></td>
<td>dikiteh</td>
<td>ditau</td>
<td></td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt;</td>
<td>diko</td>
<td>dimedueh</td>
<td>dimeteluh</td>
<td>dimuyuh</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt;</td>
<td>dieh</td>
<td>dididueh</td>
<td>diditeluh</td>
<td>dideh</td>
</tr>
</tbody>
</table>

### 4.3.1.6 Indefinite nai

In addition to the sets above, Lun Bawang also has a pronoun *nai*, which, per Southwell (1949:112), is a polite indefinite pronoun that “may be used in all persons and for indirect address.” In practice, it is most commonly seen as a stand-in for the second-person, usually singular, though a dual *nai dueh* is also attested. It can most naturally be translated by ‘one’ or ‘you’ in the latter’s colloquial generic sense. Its usage can be observed, e.g., in examples (103a–b) in §9.5.1.

### 4.3.2 Kinship-Denoting Pronouns

The final class of pronouns in Lun Bawang consists of terms referring to both members of a particular familial relationship. To form these pronouns, a prefix *nge-* is first attached to a kinship term, such as to the otherwise obsolete form *tameh* ‘father’ to form *ngetameh*.\(^5\) It may then be prefixed with *de-* to form a noun denoting relationship itself, such as *dengetameh* ‘father and child,’ as in *Dengetameh iKelasih didueh iBaru* ‘Kelasih and Baru’ are father and son’ (Ganang et al. 2008:dengetameh). Alternately, it may be formed into a pronoun denoting the two members of the relation. The three possibilities are *di-ngetameh* ‘those two (father and child),’ second-person *mengetameh*, and first-person *kai ngetameh*. The interpretation of the latter two is context-sensitive. If spoken to a father, *mengetameh* means ‘you and your child,’ but if spoken to a child, it means ‘you and your father.’ Likewise, *kai ngetameh* when spoken by a father means ‘my child and I,’

---

\(^5\) The current form for ‘father’ is *taman*, which, like *tameh*, is from earlier *tama*. Taman resulted from fusion of *tama* with a 3rd-person singular genitive pronoun, which blocked the regular change of word-final *-a* to *-eh* seen in *tameh*. The genitive force of the fused pronoun has since been lost, so that *taman kuh* ‘my father’ is perfectly acceptable. ‘Your father,’ however, is still represented by the form *tamam*, which bears a relic of a fused 2nd-person singular genitive. Other roots such as *tineh* ‘mother’ and *tepuh* ‘grandparent’ are analogous in their history.
but when spoken by a child means ‘my father and I.’ These forms may be marked with the oblique clitic ne= when necessary. A non-exhaustive sampling of such forms with other kinship terms is given in table 4.7. The forms for ‘husband and wife,’ for reasons not evident, are built from a different root than that used to denote a spouse.

4.3.3 DEMONSTRATIVES

The demonstrative system of Lun Bawang is illustrated in table 4.8. The system contains three levels of deixis: proximal (nearby object, ‘this’), distal (farther off yet visible object, ‘that over there’), and remote (out-of-sight object, ‘that’).

<table>
<thead>
<tr>
<th>Basic</th>
<th>1SG.GEN</th>
<th>2SG.GEN</th>
<th>3SG.GEN</th>
<th>Specific</th>
<th>Locative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proximal</td>
<td>inih</td>
<td>kinih</td>
<td>minih</td>
<td>ninih</td>
<td>sinih</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ienih</td>
</tr>
<tr>
<td>Distal</td>
<td>ineh</td>
<td>kinhe</td>
<td>mineh</td>
<td>nineh</td>
<td>sineh</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ieneh</td>
</tr>
<tr>
<td>Remote</td>
<td>dih</td>
<td>kidih</td>
<td>midih</td>
<td>nidih</td>
<td>sidih</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>iedih</td>
</tr>
</tbody>
</table>

These demonstratives come in six series: The first, on the far left of the table, is the basic series of words for ‘this’ and ‘that.’ The leading i- in inih ‘this’ and ineh ‘that’ is often lost in connected speech, and is often de facto omitted in writing, though it is always written here to avoid ambiguity. These three forms have a much wider distribution than in English. They may co-occur with genitive pronouns, which they follow in a noun phrase. When, however, the demonstrative would co-occur with a genitive pronoun indicating a singular possessor, the next three series of demonstratives are used instead. These three series are historically formed from the fusion of the basic forms with those pronouns, giving, for instance lati’ kineh ‘that rice field of mine’ instead of *lati’ kuh ineh. In addition to genitive pronouns, the proximal and distal members of the basic series may accompany personal names (e.g., iLasung ineh, iSelutan ineh) and, more surprisingly, even personal pronouns. The proximal inih is always used with the first person (e.g., uih inih, negkuh inih), while the distal ineh is regularly used with the third person (e.g., ieh ineh). The second person is attested with both (e.g., iko inih, iko ineh, nemuh ineh).
<table>
<thead>
<tr>
<th>Basic Term</th>
<th>Relational Noun</th>
<th>First-Person</th>
<th>Second-Person</th>
<th>Third-Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>awan</td>
<td>dengediruh</td>
<td>kai ngediruh ‘my spouse and I’</td>
<td>mengediruh ‘you and your spouse’</td>
<td>dingediruh ‘they two (husband and wife)’</td>
</tr>
<tr>
<td>‘spouse’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>anak</td>
<td>denganak</td>
<td>kai nganak ‘my brother/sister and I’</td>
<td>menganak ‘you and your brother/sister’</td>
<td>dinganak ‘they two (siblings)’</td>
</tr>
<tr>
<td>‘child’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>arum</td>
<td>dengarum</td>
<td>kai ngarum ‘my co-grandparent and I’</td>
<td>mengarum ‘you and your co-grandparent’</td>
<td>dingarum ‘they two (co-grandparents)’</td>
</tr>
<tr>
<td>‘co-grandparent’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>iban</td>
<td>dengiban</td>
<td>kai ngiban ‘my parent/child-in-law and I’</td>
<td>mengiban ‘you and your parent/child-in-law’</td>
<td>dingiban ‘they two (parent and child-in-law)’</td>
</tr>
<tr>
<td>‘parent/child-in-law’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>seruai</td>
<td>dengeseruai</td>
<td>kai ngeseruai ‘my seruai and I’</td>
<td>mengeseruai ‘you and your seruai’</td>
<td>dingeseruai ‘those two (men whose wives are sisters)’</td>
</tr>
<tr>
<td>‘wife’s sister’s husband’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>taman</td>
<td>dengetameh</td>
<td>kai ngetameh ‘my father/child and I’</td>
<td>mengetameh ‘you and your father/child’</td>
<td>dingetameh ‘those two (father and child)’</td>
</tr>
<tr>
<td>‘father’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tepun</td>
<td>dengetepuh</td>
<td>kai ngetepuh ‘my grandparent/grandchild and I’</td>
<td>mengetepuh ‘you and your grandparent/grandchild’</td>
<td>dingetepuh ‘those two (grandparent and grandchild)’</td>
</tr>
<tr>
<td>‘grandparent’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tinan</td>
<td>dengetineh</td>
<td>kai ngetineh ‘my mother/child and I’</td>
<td>mengetineh ‘you and your mother/child’</td>
<td>dingetineh ‘those two (mother and child)’</td>
</tr>
<tr>
<td>‘mother’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The next series is here termed “specific” because it is used to pick out a particular referent from among a range of possibilities and is best translated ‘this one/that one.’ They probably originate from a fusion of se, a short form for ‘one,’ with the basic demonstratives. The remote member of this series, sidih, also doubles as a free choice item meaning ‘who/whatsoever’ (§10.4).

The members of the last series, here labeled “locative,” are more properly adverbial in their usage and best translated ‘here’ and ‘there.’ These forms resulted from fusion of the basic demonstratives with the locative marker i-, for which see also §4.8.

In addition to the forms in the table, two others are attested, danih ‘these’ and daneh ‘those.’ Their only distinctive characteristic seems to be their inherent plurality, as opposed to inih and ineh, which are underspecified for number. No form corresponding to the remote series is attested in the corpus.

4.4. Verbs

Verbs make up what is by far the morphologically richest lexical category in the language, accounting for the overwhelming majority of Lun Bawang morphology, which is predominantly, though not exclusively, prefixing. This section treats of the language’s varied verb classes, their morphology, and their semantics. A discussion of the peculiar syntactic properties of each, and in particular their connection to the various correlates of voice, a concept at the heart of transitive clause formation, is deferred to the corresponding sections of chapter 6.

4.4.1 Non-voice morphology

4.4.1.1 Basic Dynamic Intransitive Affixes

Lun Bawang’s basic intransitives are those not marked by one of the derivational prefixes given below as belonging to a specific semantic class. Some basic intransitives, such as buro ‘flee’ and diu’ ‘bathe,’ take no affixation in the imperfective aspect. The rest constitute the only class of verbs in Lun Bawang, besides the anomalous kuman ‘eat,’ to retain reflexes of the Proto-Austronesian infix */in/> and to use a reflex of the infix */um/> to mark aspect alone without reference to voice. An intransitive root may be causativized by adding voice morphology, for which see §4.4.2.
4.4.1.1 INFIX *<um>. The basic intransitive morpheme is underlyingly <um>, though this form rarely appears on the surface. More often, when the infix’s vowel occurs in a word’s antepenultimate syllable, it appears as <em> with consonant-initial roots and m- with vowel-initial roots due to neutralization (§3.3.2). In the latter case, the form becomes homophonous with a stative form bearing the prefix me- (§4.4.1.9). Some illustrative examples are shown in table 4.9:

<table>
<thead>
<tr>
<th>Root</th>
<th>Infixed</th>
<th>Gloss</th>
<th>Root</th>
<th>Infixed</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>até</td>
<td>maté</td>
<td>‘die’</td>
<td>lubed</td>
<td>lemubed</td>
<td>‘return, go back’</td>
</tr>
<tr>
<td>damu’</td>
<td>demamu’</td>
<td>‘cut weeds’</td>
<td>rareh</td>
<td>remareh</td>
<td>‘(tree) drop ripe fruit’</td>
</tr>
<tr>
<td>dier</td>
<td>demier</td>
<td>‘rotate, spin’</td>
<td>ruat</td>
<td>remuat</td>
<td>‘come out’</td>
</tr>
<tr>
<td>dual</td>
<td>demual</td>
<td>‘jump between trees’</td>
<td>sayo’</td>
<td>semayo’</td>
<td>‘wander around’</td>
</tr>
<tr>
<td>gieng</td>
<td>gemieng</td>
<td>‘wobble’</td>
<td>suet</td>
<td>semuet</td>
<td>‘enter’</td>
</tr>
<tr>
<td>iluh</td>
<td>miluh</td>
<td>‘get food poisoning’</td>
<td>tui</td>
<td>tumui</td>
<td>‘wake up’</td>
</tr>
<tr>
<td>lalu’</td>
<td>lemalu’</td>
<td>‘bounce off hard surface’</td>
<td>tulud</td>
<td>temulud</td>
<td>‘fly’</td>
</tr>
<tr>
<td>langui</td>
<td>lelangui</td>
<td>‘swim’</td>
<td>udan</td>
<td>mudan</td>
<td>‘rain’</td>
</tr>
</tbody>
</table>

When the root of an infixed intransitive verb is disyllabic and has e as its penultimate vowel, a series of phonological reductions occurs (see §3.3.9): the penultimate e is lost to syncope, and the first consonant in the resulting cluster (invariably m) is then deleted. On the surface, the result resembles ablaut⁶ of e to u. A few roots with an initial penultimate e, such as ebpeh ‘fall,’ instead lose the u- of the infix and are left with a leading m- (hence mebpeh), just like roots beginning in other vowels. Examples of verbs exhibiting this behavior are given in table 4.10:

<table>
<thead>
<tr>
<th>Root</th>
<th>Infixed</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>bebpa’</td>
<td>bubpa’</td>
<td>‘urinate’</td>
</tr>
<tr>
<td>ebpa</td>
<td>ubpa</td>
<td>‘jump down’</td>
</tr>
<tr>
<td>egka’</td>
<td>ugka’</td>
<td>‘stop’</td>
</tr>
<tr>
<td>egkeng</td>
<td>ugkeng</td>
<td>‘harden, solidify’</td>
</tr>
<tr>
<td>epun</td>
<td>upun</td>
<td>‘run’</td>
</tr>
<tr>
<td>gegkang</td>
<td>gugkang</td>
<td>‘prepare to travel’</td>
</tr>
<tr>
<td>lebpi</td>
<td>lubpi</td>
<td>‘overflow’</td>
</tr>
<tr>
<td>terem</td>
<td>turem</td>
<td>‘sink’</td>
</tr>
</tbody>
</table>

⁶See note 14 below for why the term ablaut is not used in an absolute sense.
4.4.1.2 Perfection in-. When marked for the perfective aspect, most verbs, including many in the category of basic intransitives, take the prefix ne- (§4.4.1.10). However, an intransitive verb with a vowel-initial root instead loses its imperfective m- prefix and attaches in- directly to the root. Intransitives that change an initial schwa to u, on the other hand, attach the perfective prefix in- not to the root but to the form with u. This prefix frequently loses the leading i-, either due to phonological erosion or in order to conform to the pattern of the more common perfective marker ne-, which becomes n- before a vowel. Examples, some of which are taken from Ganang et al. (2008), include:

<table>
<thead>
<tr>
<th>Root</th>
<th>Imperfective</th>
<th>Perfective</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>até</td>
<td>maté</td>
<td>(i)naté</td>
<td>‘died’</td>
</tr>
<tr>
<td>ebpeh</td>
<td>mebpeh</td>
<td>(i)nebpeh</td>
<td>‘fell’</td>
</tr>
<tr>
<td>epun</td>
<td>upun</td>
<td>(i)nupun</td>
<td>‘ran’</td>
</tr>
<tr>
<td>iluh</td>
<td>miluh</td>
<td>(i)miluh</td>
<td>‘got foot poisoning’</td>
</tr>
<tr>
<td>udan</td>
<td>mudan</td>
<td>(i)nudan</td>
<td>‘rained’</td>
</tr>
<tr>
<td>upak</td>
<td>mupak</td>
<td>(i)nupak</td>
<td>‘split open’</td>
</tr>
</tbody>
</table>

4.4.1.2 Reciprocal/Collective pe-

The prefix pe-, which indicates reciprocal or collective action, is moderately productive. Some examples, extracted from Ganang et al. (2008), are shown in table 4.11.

<table>
<thead>
<tr>
<th>Root</th>
<th>Gloss</th>
<th>Reciprocal</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>baya'</td>
<td>‘follow’</td>
<td>pebaya’</td>
<td>‘go together’</td>
</tr>
<tr>
<td>dat</td>
<td>‘bad’</td>
<td>pedat</td>
<td>‘accuse or speak ill of one another’</td>
</tr>
<tr>
<td>emung</td>
<td>‘all’</td>
<td>pemung</td>
<td>‘gather together’</td>
</tr>
<tr>
<td>gegkem</td>
<td>‘grip’</td>
<td>pegegkem</td>
<td>‘grip one another’s hands’</td>
</tr>
<tr>
<td>katu</td>
<td>‘fastening, joint’</td>
<td>pekatu</td>
<td>‘join together’</td>
</tr>
<tr>
<td>ketep</td>
<td>‘bite, sting’</td>
<td>peketep</td>
<td>‘bite one another’</td>
</tr>
<tr>
<td>laga</td>
<td>‘pillow, cushion’</td>
<td>pelaga</td>
<td>‘rest against one another’</td>
</tr>
<tr>
<td>lengit</td>
<td>‘closeness’</td>
<td>pelengit</td>
<td>‘sit close to one another’</td>
</tr>
<tr>
<td>paté</td>
<td>‘kill, murder’</td>
<td>pepaté</td>
<td>‘kill each other, fight to the death’</td>
</tr>
<tr>
<td>rurum</td>
<td>‘friend’</td>
<td>perurum</td>
<td>‘be friends’</td>
</tr>
<tr>
<td>sier</td>
<td>‘see, look’</td>
<td>pesier</td>
<td>‘look at each other’</td>
</tr>
<tr>
<td>taban</td>
<td>‘kidnap, abduct’</td>
<td>petaban</td>
<td>‘elope’</td>
</tr>
<tr>
<td>tulu</td>
<td>‘coincidence’</td>
<td>petulu</td>
<td>‘coincide’</td>
</tr>
<tr>
<td>usu</td>
<td>‘chase’</td>
<td>pusu</td>
<td>‘chase each other’</td>
</tr>
</tbody>
</table>
A small handful of roots prefixed with pe- instead produce inceptive intransitive verbs, such as pedanak ‘be taken by surprise’ from danak ‘suddeness’ or pakub ‘be crazy, go amok’ from akub ‘craziness.’ Because such examples are few in number, this usage is likely no longer productive. Regardless of the semantic category to which it belongs, a verb form with the pe- prefix can be causativized via the further addition of voice morphology (§4.4.2).

4.4.1.3 REFLEXIVE peri-

The prefix peri- is not very productive. Clayre (1991:418) calls it “repetitive or continuous action,” supported by the example peritudo ‘keep on sitting,’ further supported by a few examples from Ganang et al. (2008) such as perisanang ‘play the triple gong.’ A rather larger number of peri- verbs, however, are closer to reflexive in meaning. Before a vowel-initial root, an epenthetic -ng- may be added. Some examples follow are given in table 4.12.

<table>
<thead>
<tr>
<th>Root</th>
<th>Gloss</th>
<th>Prefixed</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>abuk</td>
<td>‘drunkenness’</td>
<td>periabuk</td>
<td>‘drink onself to drunkenness’</td>
</tr>
<tr>
<td>bebper</td>
<td>‘fan’</td>
<td>peribebper</td>
<td>‘fan oneself’</td>
</tr>
<tr>
<td>dadang</td>
<td>‘heat from a fire’</td>
<td>peridadang</td>
<td>‘warm oneself by a fire’</td>
</tr>
<tr>
<td>idang</td>
<td>‘heat of the sun’</td>
<td>peringidang</td>
<td>‘sun-bathe’</td>
</tr>
<tr>
<td>itek</td>
<td>‘closure, cover’</td>
<td>peritek</td>
<td>‘lock oneself in a room or house’</td>
</tr>
<tr>
<td>paté</td>
<td>‘kill, murder’</td>
<td>peripaté</td>
<td>‘commit suicide’</td>
</tr>
<tr>
<td>udan</td>
<td>‘rain’</td>
<td>periidan</td>
<td>‘walk or play in the rain’</td>
</tr>
</tbody>
</table>

4.4.1.4 PRETENSIVE si-

The prefix si-, with a meaning of ‘pretend to,’ is highly productive and can be found with numerous verbs. Some of the many possible examples include those shown in table 4.13.
### Table 4.13. Verbs with Pretensive si-

<table>
<thead>
<tr>
<th>Root</th>
<th>Gloss</th>
<th>Pretensive</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>akan</td>
<td>‘eat’</td>
<td>siakan</td>
<td>‘pretend to eat’</td>
</tr>
<tr>
<td>bebper</td>
<td>‘fan’</td>
<td>sibebper</td>
<td>‘pretend to fan oneself’</td>
</tr>
<tr>
<td>butung</td>
<td>‘corpse’</td>
<td>sibutung</td>
<td>‘pretend to be dead’</td>
</tr>
<tr>
<td>do’</td>
<td>‘good’</td>
<td>sido’</td>
<td>‘act proud, arrogant’</td>
</tr>
<tr>
<td>gagau</td>
<td>‘restlessness’</td>
<td>sigagau</td>
<td>‘pretend to be busy’</td>
</tr>
<tr>
<td>geteh</td>
<td>‘anger’</td>
<td>sigeteh</td>
<td>‘pretend to be angry’</td>
</tr>
<tr>
<td>kado’</td>
<td>‘limp’</td>
<td>sikado’</td>
<td>‘pretend to limp’</td>
</tr>
<tr>
<td>lubid</td>
<td>‘lie down’</td>
<td>silubid</td>
<td>‘pretend to lie down’</td>
</tr>
<tr>
<td>pudut</td>
<td>‘build’</td>
<td>sipudut</td>
<td>‘pretend to build something’</td>
</tr>
<tr>
<td>rudap</td>
<td>‘sleep’</td>
<td>sirudap</td>
<td>‘pretend to sleep’</td>
</tr>
</tbody>
</table>

#### 4.4.1.5 Middle/Reflexive si-

A second prefix si-, also quite productive, has a middle or perhaps even reflexive sense. Examples, found in Ganang et al. (2008), are given in table 4.14:

### Table 4.14. Verbs with Middle/Reflexive si-

<table>
<thead>
<tr>
<th>Root</th>
<th>Gloss</th>
<th>Middle</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>ayun</td>
<td>‘reflection’</td>
<td>siayun</td>
<td>‘look at one’s reflection’</td>
</tr>
<tr>
<td>bada’</td>
<td>‘show, inform’</td>
<td>sibada’</td>
<td>‘introduce oneself’</td>
</tr>
<tr>
<td>beru’</td>
<td>‘wash with water’</td>
<td>siberu’</td>
<td>‘wash oneself (face, hands)’</td>
</tr>
<tr>
<td>gala’</td>
<td>‘visibility’</td>
<td>sigala’</td>
<td>‘show oneself (from hiding)’</td>
</tr>
<tr>
<td>gapung</td>
<td>‘hide’</td>
<td>sigapung</td>
<td>‘hide oneself’</td>
</tr>
<tr>
<td>gegkar</td>
<td>‘shake (e.g., tree to make fruit fall)’</td>
<td>sigegkar</td>
<td>‘shake oneself to dry off’</td>
</tr>
<tr>
<td>kalai</td>
<td>‘familiarity’</td>
<td>slikalai</td>
<td>‘learn, make oneself familiar with’</td>
</tr>
<tr>
<td>laya’</td>
<td>‘weakness, softness’</td>
<td>silaya’</td>
<td>‘relax one’s body’</td>
</tr>
<tr>
<td>lenu</td>
<td>‘peel off’</td>
<td>silenu</td>
<td>‘shed one’s skin’</td>
</tr>
<tr>
<td>lutak</td>
<td>‘dirt’</td>
<td>silutak</td>
<td>‘dirty oneself’</td>
</tr>
<tr>
<td>ran</td>
<td>‘lightness (weight)’</td>
<td>siran</td>
<td>‘make oneself lighter’</td>
</tr>
</tbody>
</table>

#### 4.4.1.6 Intransitive/Statative te-

The prefix te- is moderately productive and may be attached either to roots or, occasionally, to words already marked with either be- or ke- (§§4.4.1.7–4.4.1.8). In a few cases, -ng- is inserted between te- and a vowel-initial root. Semantically, verbs bearing the te- prefix are either stative or intransitive; verbs in the latter category refer predominantly, though not exclusively, to involuntary or unconscious motion. Those in the former refer to a state resulting from such motion, and
especially when marked for the perfective aspect, they may have an inceptive meaning. Affixing a *te*-marked verb with voice morphology (§4.4.2) turns the statives into factitives and the dynamic intransitives into causatives. A small sample of *te*-bearing verbs is given in table 4.15.

**Table 4.15. Words with Intransitive/Stative *te*-**

<table>
<thead>
<tr>
<th>Root</th>
<th>Gloss</th>
<th>Prefixed</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>anak</td>
<td>‘child’</td>
<td>tenganak</td>
<td>‘be born’</td>
</tr>
<tr>
<td>bawang</td>
<td>‘locality’</td>
<td>tebawang</td>
<td>‘reside’</td>
</tr>
<tr>
<td>beceng</td>
<td>‘act of tripping’</td>
<td>tebeceng</td>
<td>‘trip and fall (involuntarily)’</td>
</tr>
<tr>
<td>beladut</td>
<td>‘wide-eyedness’</td>
<td>tebeladut</td>
<td>‘wide-eyed’</td>
</tr>
<tr>
<td>keluit</td>
<td>‘fishing hook’</td>
<td>tekeluit</td>
<td>‘bent back like a fishing hook’</td>
</tr>
<tr>
<td>kering</td>
<td>‘dryness’</td>
<td>tekering</td>
<td>‘dry’</td>
</tr>
<tr>
<td>kulub</td>
<td>‘lying facing down’</td>
<td>tekulub</td>
<td>‘lie facing down’</td>
</tr>
<tr>
<td>ok</td>
<td>‘an upward look’</td>
<td>tengok</td>
<td>‘look upwards’</td>
</tr>
<tr>
<td>puyung</td>
<td>‘a cone’</td>
<td>tepuyung</td>
<td>‘cone-shaped’</td>
</tr>
<tr>
<td>rubab</td>
<td>‘wide opening’</td>
<td>tekerubab</td>
<td>‘opened wide’</td>
</tr>
<tr>
<td>ukab</td>
<td>‘to open’</td>
<td>tekukab</td>
<td>‘(already) open’</td>
</tr>
</tbody>
</table>

### 4.4.1.7 *be-*: Inanimate or Involuntary Motion

The prefix *be-* is not very productive, attested in no more than a couple dozen forms in Ganang *et al.* (2008). Nearly all these forms are intransitive verbs referring to motion of an inanimate object or involuntary movement of parts of the human body. Some of these verbs may then take *te*- (§4.4.1.6), which makes them into stative verbs referring to the end state of the event referred to by the *be-* verb. They may be made causative through the addition of voice morphology (§4.4.2). A sampling of *be-* verbs is given in table 4.16.

**Table 4.16. Verbs with *be-***

<table>
<thead>
<tr>
<th>Verb</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>bekecu’</td>
<td>‘(of a leg) suddenly collapse’</td>
</tr>
<tr>
<td>belakad</td>
<td>‘fall backwards due to weight on back’</td>
</tr>
<tr>
<td>belelut</td>
<td>‘(of a tree/pole) bend due to weight on end’</td>
</tr>
<tr>
<td>belenet</td>
<td>‘(of a sack) shorten and bulge when dropped’</td>
</tr>
<tr>
<td>belied</td>
<td>‘(of an ankle) sprain’</td>
</tr>
<tr>
<td>belulut</td>
<td>‘(of a leg) shake rapidly due to cold or shock’</td>
</tr>
<tr>
<td>besusui</td>
<td>‘slip and almost fall’</td>
</tr>
</tbody>
</table>
A few other words contain a different be- prefix, including begaber ‘take a photograph,’ begadi ‘work for wages,’ and besilat ‘practice the martial art silat,’ which plainly do not fit the above description. This mismatch, however, is easily explained: these words are transparent loans of Malay bergambar, bergaji, and bersilat, respectively, altered to fit Lun Bawang phonology. In these cases, the leading be- is not this same prefix, but a re-phonologized form of the Malay intransitive prefix ber-.

### 4.4.1.8 The Multifunctional Prefix ke-

The moderately productive prefix ke- is multifunctional, such that it might be more appropriately described as several homophonous prefixes.\(^7\) One of these functions, seen in several words, means ‘produce, bring forth, or emit [substance signified by root],’ as in the examples in table 4.17.

<table>
<thead>
<tr>
<th>Root</th>
<th>Gloss</th>
<th>Prefixed</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>busak</td>
<td>‘flower’</td>
<td>kebusak</td>
<td>‘bloom’</td>
</tr>
<tr>
<td>bua’</td>
<td>‘fruit’</td>
<td>kebua’</td>
<td>‘bear fruit’</td>
</tr>
<tr>
<td>etut</td>
<td>‘flatulence’</td>
<td>ketut</td>
<td>‘pass gas’</td>
</tr>
<tr>
<td>tai’</td>
<td>‘excrement’</td>
<td>ketai’</td>
<td>‘defecate’</td>
</tr>
<tr>
<td>uta’</td>
<td>‘vomit (n.)’</td>
<td>kuta’</td>
<td>‘vomit (v.)’</td>
</tr>
</tbody>
</table>

Another common use of the prefix ke- corresponds to what Blust (2003:447) calls a “past participle or achieved state.” Examples of this use include kelebpa ‘having had one’s pants fall down’ (from lebpa ‘nude’) and kelesu’ ‘having had the skin peel off due to an abrasion’ from root lesu’ ‘peel skin/bark.’

### 4.4.1.9 Stative me-

Perhaps the most productive non-voice affix is the common stative prefix me-, which may attach either directly to a root or to a form bearing the te-, be-, or ke- prefixes described above (§§4.4.1.6–4.4.1.8). In its most basic use, it forms verbs more naturally translated into English as adjectives, such as me-lau’ ‘hot,’ me-dita’ ‘tall,’ m-abuk ‘drunk,’ me-birar ‘yellow,’ and countless others. Its

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\(^7\)Blust and Trussel (2020) contains no fewer than seven reconstructed prefixes of the shape *ka- in the Austronesian family. Their multiplicity of functions is treated in Blust (2003).
secondary function is to derive stative verbs indicating an ability to perform or propensity to undergo an action, yielding either the meaning ‘able to [verb]’ or the meaning ‘likely to [verb] (by accident).’ In this secondary function, it sometimes, inconsistently, takes the form meke-, usually before vowel-initial roots.\(^8\) Examples include meteganang ‘able to lift’ (from ganang ‘lift’), meke-seb ‘likely to be burned’ (from esebek ‘burn’), mapuh ‘able to sweep’ (from apuh ‘broom’), and mebelilid ‘likely to be entangled.’ The stative prefix me- may not combine with perfective ne-, but the latter may replace the former to indicate perfective or inceptive aspect, for which see its section (§4.4.1.10).

4.4.1.10 Perfective ne-

Except with vowel-initial underived intransitives (§4.4.1.1.2) and verbs in the patient voice (§4.4.2.2), perfective aspect is marked by ne-, which regularly becomes n- before a vowel. Depending on the desired meaning, the prefix may be added either directly to a root or before any other verbal prefixes, with the sole exception of stative me-, which cannot co-occur with the perfective aspect. When a stative verb is prefixed with ne-, the aspect is inchoative, referring to the onset of the designated state.

Similar to the stative me- (§4.4.1.9), ne- has a secondary, more specific perfective function, which can occur when it attaches either directly to a verb root or to a form bearing a one of the several non-voice prefixes (§§4.4.1.6–4.4.1.8). In this use it sometimes, albeit inconsistently, appears as neke-, usually before vowel-initial roots.\(^9\) The ne- in this case either indicates that an action happened by accident, or it presents it as an achievement, which the actor ‘managed’ to do. A few such examples, largely extracted from Ganang et al. (2008), are presented in table 4.18.

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\(^8\)The abilitative meke- was historically a distinct prefix, but because (a) the -ke- element has been largely lost, causing it to formally merge with me- in a majority of cases, and (b) ability/disposition is already a subclass of the stative Aktionsart, a strict distinction between them is difficult, if not impossible, to consistently maintain from the standpoint of purely synchronic description.

\(^9\)Although neke- was historically a distinct prefix, for reasons similar to those given in note 8, that distinction is difficult, if not impossible, to consistently maintain today.
where their meanings are compared to those of their actor voice (AV) counterparts, one of the standard transitive patterns discussed in §4.4.2.1.

### Table 4.18. Perfective Verbs of Accident or Ability

<table>
<thead>
<tr>
<th>Root</th>
<th>AV</th>
<th>Gloss</th>
<th>ne- w/o Voice</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>akan</td>
<td>nekuman</td>
<td>‘ate’</td>
<td>nakan</td>
<td>‘accidentally ate’</td>
</tr>
<tr>
<td>apak</td>
<td>nengapak</td>
<td>‘chopped something’</td>
<td>nekapak</td>
<td>‘accidentally chopped’</td>
</tr>
<tr>
<td>eseb</td>
<td>nengeseb</td>
<td>‘burned something’</td>
<td>nekeb</td>
<td>‘accidentally burned’</td>
</tr>
<tr>
<td>keteb</td>
<td>nengeteb</td>
<td>‘cut’</td>
<td>neketeb</td>
<td>‘accidentally cut’</td>
</tr>
<tr>
<td>redu’</td>
<td>nengeredu’</td>
<td>‘stepped on’</td>
<td>neredu’</td>
<td>‘accidentally stepped on’</td>
</tr>
<tr>
<td>tecan</td>
<td>nenecan</td>
<td>‘left something behind’</td>
<td>neketecan</td>
<td>‘accidentally left behind’</td>
</tr>
<tr>
<td>uta’</td>
<td>nenguta’</td>
<td>‘intentionally vomited’</td>
<td>nekuta’</td>
<td>‘involuntarily vomited’</td>
</tr>
<tr>
<td>alap</td>
<td>nengalap</td>
<td>‘got, took, caught’</td>
<td>nekalap</td>
<td>‘managed to get, take, catch’</td>
</tr>
<tr>
<td>beru’</td>
<td>nemeru’</td>
<td>‘washed’</td>
<td>neberu’</td>
<td>‘managed to wash’</td>
</tr>
<tr>
<td>ecam</td>
<td>nengecam</td>
<td>‘bought or rented land’</td>
<td>nekecam</td>
<td>‘managed to buy/rent land’</td>
</tr>
<tr>
<td>lubed</td>
<td>nengelubed</td>
<td>‘returned’</td>
<td>nelubed</td>
<td>‘managed to return’</td>
</tr>
<tr>
<td>pasui</td>
<td>nemasui</td>
<td>‘sold’</td>
<td>nepasui</td>
<td>‘managed to sell’</td>
</tr>
</tbody>
</table>

### 4.4.2 Voice Morphology

Transitive verbs in Lun Bawang are ordinarily marked for voice, an important clause-level phenomenon discussed in greater detail in §6.6.3. Every transitive clause in Lun Bawang selects one argument as the “pivot,” giving it a privileged syntactic status. One of the indicators of that status is the verb’s voice morphology, which refers to the selected argument. Because voice-bearing verbs are ordinarily transitive, affixing voice morphology to an intransitive or stative verb produces a causative or factitive verb, respectively.

In Lun Bawang, the clausal pivot may ordinarily be one of three participants in an event: the agent, the patient, or an instrument. The voice referring to each is known as the actor voice (AV), the patient voice (PV), and the instrumental voice (IV). Additionally, one relic of a former benefactive voice (BV) still remains. An overview of the morphology for the three productive voices is shown in table 4.19. Each voice is then explained and exemplified in detail in its respective subsection immediately below.
4.4.2.1 Actor Voice (AV)

4.4.2.1.1 Actor Voice from Verb Roots. The actor voice prefix consists solely of the morphophoneme N-, which varies in form according to the rules of homorganic nasal substitution given in §3.3.1. In the perfective aspect, the AV form takes the ne- prefix (cf. §4.4.1.10). Sample paradigms are shown below in table 4.20:

<table>
<thead>
<tr>
<th>Root</th>
<th>Imperfective AV</th>
<th>Perfective AV</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>peno</td>
<td>meno</td>
<td>nemo</td>
<td>‘steal’</td>
</tr>
<tr>
<td>bukut</td>
<td>mukut</td>
<td>nemukut</td>
<td>‘punch’</td>
</tr>
<tr>
<td>tecan</td>
<td>necan</td>
<td>nenecan</td>
<td>‘leave, abandon’</td>
</tr>
<tr>
<td>dalan</td>
<td>nalan</td>
<td>nenalan</td>
<td>‘walk’</td>
</tr>
<tr>
<td>sier</td>
<td>nier</td>
<td>nenier</td>
<td>‘see, look’</td>
</tr>
<tr>
<td>ketep</td>
<td>ngetep</td>
<td>nengetep</td>
<td>‘bite, sting’</td>
</tr>
<tr>
<td>gagap</td>
<td>ngagap</td>
<td>nengagap</td>
<td>‘shock, startle’</td>
</tr>
<tr>
<td>redu’</td>
<td>ngeredu’</td>
<td>nengeredu’</td>
<td>‘step on’</td>
</tr>
<tr>
<td>laba</td>
<td>ngelaba</td>
<td>nengelaba</td>
<td>‘pass by, overtake’</td>
</tr>
<tr>
<td>abet</td>
<td>ngabet</td>
<td>nengabet</td>
<td>‘tie’</td>
</tr>
</tbody>
</table>

One root, akan ‘eat,’ still follows the otherwise obsolete pattern of forming AV by infixing <um>, thus kuman rather than *ngakan. Some monosyllabic roots do not undergo nasal substitution, but instead prefix nge- to the root. This category of exceptions includes especially onomatopoetic words, such as kok ‘crow of a rooster,’ which becomes ngekok when made into a verb. This category also includes any monosyllables, usually loans, that are not contracted from earlier disyllables, such as bom ‘bomb,’ which becomes ngebom. On the other hand, monosyllables resulting from the contraction of adjacent, usually identical, vowels, often after the historical loss of the intervocalic glottal stop, retain the nasal substitution pattern. Thus, from root pid ‘wipe’ comes AV mid, and not *ngrepid, as the forms reflect an earlier *pi’id and *mi’id.
**4.4.2.1.2 Actor Voice from Prefixed Verbs.** If a verb that already bears another prefix is to be put in AV, homorganic nasal substitution is not applied, but nge- is used instead. Many verbs bearing the be- prefix take nge- in addition to, and not in place of, the be-. Verbs bearing the te- or pe- prefixes, as well as a few with be- lose those prefixes and take nge- in their place.\(^{10}\) This use is probably to avoid confusion, since applying nasal substitution to a form in be- would result in me-, homophonous with the common stative prefix (§4.4.1.9), and applying nasal substitution to a form in te- would result in ne-, homophonous with the prefix for perfective aspect (§4.4.1.10).\(^{11}\) A handful of representative examples are given in table 4.21:

<table>
<thead>
<tr>
<th>Root</th>
<th>Verb</th>
<th>Gloss</th>
<th>AV</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>kuel</td>
<td>bekuel</td>
<td>‘coil’</td>
<td>ngebekuel</td>
<td>‘coil something’</td>
</tr>
<tr>
<td>likui</td>
<td>belikui</td>
<td>‘(of a board) twist, warp’</td>
<td>ngebelixikui</td>
<td>‘twist or warp something’</td>
</tr>
<tr>
<td>danak</td>
<td>pedanak</td>
<td>‘be taken by surprise’</td>
<td>ngedanak</td>
<td>‘take by surprise’</td>
</tr>
<tr>
<td>emung</td>
<td>pemung</td>
<td>‘gather together’</td>
<td>ngemung</td>
<td>‘gather people/things together’</td>
</tr>
<tr>
<td>beceng</td>
<td>tebeceng</td>
<td>‘trip’</td>
<td>ngebeceng</td>
<td>‘trip someone’</td>
</tr>
<tr>
<td>kulub</td>
<td>tekulub</td>
<td>‘lie facing downward’</td>
<td>ngekulub</td>
<td>‘place facing downward’</td>
</tr>
</tbody>
</table>

**4.4.2.2 Patient Voice (PV)**

Selection of the patient argument as the clausal pivot requires the use of the patient voice (PV). Although not a true passive syntactically, it is sometimes most naturally translated as such. Unlike the actor voice above, PV’s imperfective and perfective forms bear little resemblance to one another and therefore require separate treatment.

**4.4.2.2.1 Imperfective Aspect.** The patient voice in the imperfective aspect is formed by suffixation most often with -en, but the variant -in is also frequently found.\(^{12}\) The choice of suffix is

\(^{10}\) Verbs in ke- are not discussed since distinguishing between performing nasal substitution on ke- and replacing it with nge- is in principle impossible.

\(^{11}\) By contrast, the data in Hemmings (2016) indicate that the closely related Bario Kelabit does use nasal substitution on these prefixes. The risk of homophony in that language, however, is somewhat lower, as it has largely lost the stative me-.

\(^{12}\) Ganang et al. (2008) contains 307 verbs that form the PV with -en and 163 verbs that form it with -in.
lexically determined and phonologically unpredictable. This suffixation can trigger several regular phonological processes, all described in §3.3. Some regular examples are given in table 4.22.

<table>
<thead>
<tr>
<th>Root</th>
<th>PV</th>
<th>Gloss</th>
<th>Phonological Processes</th>
</tr>
</thead>
<tbody>
<tr>
<td>aro</td>
<td>rawen</td>
<td>'be grabbed'</td>
<td>Antepen. neut. (§3.3.2), Diph. restoration (§3.3.12)</td>
</tr>
<tr>
<td>bada’</td>
<td>badén</td>
<td>'be shown'</td>
<td>Glottal elision (§3.3.6), 2nd monoph. (§3.3.11)</td>
</tr>
<tr>
<td>belih</td>
<td>belien</td>
<td>'be bought'</td>
<td>Glottal elision (§3.3.6)</td>
</tr>
<tr>
<td>diu’</td>
<td>diuen</td>
<td>'be bathed'</td>
<td>Glottal elision (§3.3.6)</td>
</tr>
<tr>
<td>ecuk</td>
<td>duken</td>
<td>'be ordered'</td>
<td>Antepen. neut. (§3.3.2), Vd. asp. alt. (§3.3.5)</td>
</tr>
<tr>
<td>geramit</td>
<td>geremiten</td>
<td>'be scratched'</td>
<td>Antepenultimate neutralization (§3.3.2)</td>
</tr>
<tr>
<td>iap</td>
<td>iapin</td>
<td>'be counted'</td>
<td></td>
</tr>
<tr>
<td>keteb</td>
<td>ketebpen</td>
<td>'be cut down'</td>
<td>Voiced aspirate alternation (§3.3.5)</td>
</tr>
<tr>
<td>laba</td>
<td>lebén</td>
<td>'be passed'</td>
<td>Antepen neut. (§3.3.2), 2nd monoph (§3.3.11)</td>
</tr>
<tr>
<td>puar</td>
<td>puaren</td>
<td>'be mixed'</td>
<td></td>
</tr>
<tr>
<td>riut</td>
<td>riuten</td>
<td>'be sharpened'</td>
<td></td>
</tr>
<tr>
<td>susud</td>
<td>sesudin</td>
<td>'be slid'</td>
<td>Antepenultimate neutralization (§3.3.2)</td>
</tr>
<tr>
<td>tebpeng</td>
<td>tebengen</td>
<td>'be felled'</td>
<td>Voiced aspirate alternation (§3.3.5)</td>
</tr>
<tr>
<td>ukab</td>
<td>kabin</td>
<td>'be opened'</td>
<td>Antepenultimate neutralization (§3.3.2)</td>
</tr>
</tbody>
</table>

In addition to having an unpredictable suffix, the imperfective patient voice is full of phonological irregularities that affect significant numbers of lexemes but are not systematic. One of these is the sporadic antepenultimate neutralization of i, which is normally exempt from that phenomenon. Thus, from *lilid* ‘wind or coil’ comes PV *lelidin*, and from *titing* ‘stretch a piece of rope across an area’ comes *tetingen*.

On the other hand, not a few words show an irregular change of an antepenultimate vowel to i. Some of these include *lakab* ‘take something off a wall,’ which becomes *likabin*; *benul* ‘push,’ which becomes *binulen*; *peno* ‘steal,’ which becomes *pinawen*; *paté* ‘kill,’ which becomes *pitayen*; and *pudut* ‘build, create,’ which becomes *piduten*.

When a mid-vowel finds itself in the penult due to suffixation, it is usually raised to its corresponding high vowel, as in *usong* ‘push a long object through a hole,’ which becomes *sungen*, and *lusok* ‘stick something in mud,’ which becomes *lisuken*.13 This process is not without exception, however, as *ok* ‘ladle’ becomes *oken*.

13The raising is due to the fact that mid-vowels are generally permitted only in the ultima; see §3.2.2.2.1.
A few words undergo metathesis of their consonants under suffixation: *ngadib* ‘slash,’ for example becomes *biden*, and *ragem* ‘clench the palm’ becomes *geramen*. Yet a few others undergo an irregular mutation of their initial consonant, such as *ketep* ‘bite, sting,’ which becomes *gitepen*, or *keteb* ‘cut into two or more pieces,’ which becomes *gitebpen*. Some roots that end in *-an* lose that *-an* under suffixation; hence, *tecan* ‘leave, abandon’ becomes *tecin*, instead of expected *-tedanin*, and *legkan* ‘divorce, release from grip’ becomes *legkin* rather than expected *-leganin*.

Any phonological irregularity that affects a lexeme’s imperfective PV form also affects its other suffixed forms, namely the imperatives, for which see (§4.4.3).

### 4.4.2.2.2 Perfective Aspect

**Conservative Pattern.** In the perfective aspect, PV does not use the suffix used for the imperfective, nor does it use the generic perfective prefix *ne*- (§4.4.1.10). Instead the perfective PV morpheme *<in>* is infixed after the first consonant. If infixed to a disyllabic word with a penultimate schwa, or occasionally /a/, the resulting series of phonological reductions (§3.3.9) creates a form with the appearance of ablaut from /e/ to /i/. When a verb with a prefixed *te-*, *ke-*, or *pe-* is infixed, the /e/ of the prefix is lost, and the nasal of the infix assimilates to the place of articulation of the following consonant. Examples of perfective PV forms are show in table 4.23.

---

14 The term *ablaut* is not used in an absolute sense here since, in its Indo-European context, it usually refers to a direct substitution of one vowel for another; here, rather, the addition of a morpheme triggers a series of phonological reductions that produces the same *result* as if one vowel were substituted for another. Although the *relationship* between such Lun Bawang forms is comparable to that between, e.g., English *sing*, *sang*, and *sung*, the *processes* involved are not comparable—the Lun Bawang forms are derived via evidently still-productive phonological rules operating on still-productive morphemes—, hence their not being subsumed under the same term.
### Table 4.23. Infixed Perfective PV Forms

<table>
<thead>
<tr>
<th>Root</th>
<th>Perfective PV</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>abet</td>
<td>inabet</td>
<td>‘was tied’</td>
</tr>
<tr>
<td>bukut</td>
<td>binukut</td>
<td>‘was punched’</td>
</tr>
<tr>
<td>ke-labit</td>
<td>kinlabit</td>
<td>‘was pulled down’</td>
</tr>
<tr>
<td>ke-riki</td>
<td>kinriki</td>
<td>‘was fried’</td>
</tr>
<tr>
<td>pe-danak</td>
<td>pindanak</td>
<td>‘was taken by surprise’</td>
</tr>
<tr>
<td>peno</td>
<td>pino</td>
<td>‘was stolen’</td>
</tr>
<tr>
<td>sier</td>
<td>sinier</td>
<td>‘was seen’</td>
</tr>
<tr>
<td>te-bukuh</td>
<td>timbukuh</td>
<td>‘(a knot) was tied in hair’</td>
</tr>
<tr>
<td>te-can</td>
<td>tican</td>
<td>‘was left’</td>
</tr>
<tr>
<td>te-kulub</td>
<td>tinkulub</td>
<td>‘was placed face down’</td>
</tr>
</tbody>
</table>

**Innovative Pattern**  Among many speakers born around or after the year 1990, a new pattern is replacing infixation for perfective PV formation: these speakers instead take the AV form (§4.4.2.1) and prefix ti- to it. A comparison of the conservative and innovative forms is given in table 4.24.

### Table 4.24. Comparison of Perfective PV Forms

<table>
<thead>
<tr>
<th>Root</th>
<th>Gloss</th>
<th>AV</th>
<th>Conservative PV</th>
<th>Innovative PV</th>
</tr>
</thead>
<tbody>
<tr>
<td>ayud</td>
<td>‘write’</td>
<td>ngayud</td>
<td>inayud</td>
<td>tingayud</td>
</tr>
<tr>
<td>keteb</td>
<td>‘cut’</td>
<td>ngeteb</td>
<td>kiteb</td>
<td>tingeteb</td>
</tr>
<tr>
<td>beré</td>
<td>‘give’</td>
<td>meré</td>
<td>biré</td>
<td>timeré</td>
</tr>
<tr>
<td>redu’</td>
<td>‘step on’</td>
<td>ngeredu’</td>
<td>ridu’</td>
<td>tingeredu’</td>
</tr>
<tr>
<td>tau’</td>
<td>‘do’</td>
<td>nau’</td>
<td>tinau’</td>
<td>tinau’</td>
</tr>
<tr>
<td>tibu</td>
<td>‘plant’</td>
<td>nibu</td>
<td>tinibu</td>
<td>tinibu</td>
</tr>
</tbody>
</table>

As may be inferred from the last two examples, these innovative prefixed forms likely originate from a reanalysis of the inherently ambiguous perfective PV forms of roots beginning with t-.

A verb of the form tinVCVC can be analyzed as either the conservative t<in>VCVC or as the innovative ti-NVCVC. The innovators have chosen the second of these options and generalized the pattern across roots of all onsets.

Interestingly, this innovative pattern has appeared independently, at different times, and with varying degrees of consistency, in several Dayic dialects, including Pa’ Ruab Lun Bawang, Northern Ba’ Lun Bawang, Bario Kelabit (Hemmings 2016), and Long Napir Kelabit (Blust 1971).
While in some of these cases, these forms are well established, they are in others still new enough that speakers of older generations regard them as “incorrect.”

4.4.2.3 **INSTRUMENTAL VOICE (IV)**

Selection of an instrument as the clausal pivot requires the use of instrumental voice (IV). It is used far less than AV or PV, and not every transitive verb necessarily has an IV form.

IV is formed with the prefix *piN-*, where the *N* represents a variable nasal that undergoes the same process of homorganic nasal substitution (§3.3.1) used in AV. Also like almost all other non-PV forms, it uses *ne-* to mark the perfective aspect (§4.4.1.10). That IV consists of *piN-* added to the root, and not *pi-* added to the AV form, is evident from the form *pingakan* ‘be used to eat,’ attested in Tuie (1995), which is composed of the base *akan* with a prefix *piN-. If IV were formed by prefixing *pi-* to the AV form, *pikuman* would be found instead. Table 4.25 provides examples of IV-marked verbs, many drawn from Ganang *et al.* (2008), in both aspects.

<table>
<thead>
<tr>
<th>Root</th>
<th>Imperfective IV</th>
<th>Perfective IV</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>abet</td>
<td>pingabet</td>
<td>nepingabet</td>
<td>‘be used to tie’</td>
</tr>
<tr>
<td>babei</td>
<td>pimabeh</td>
<td>nepimabeh</td>
<td>‘be used to carry’</td>
</tr>
<tr>
<td>diu’</td>
<td>piniu’</td>
<td>nepiniu’</td>
<td>‘be used to wash someone’</td>
</tr>
<tr>
<td>ebpar</td>
<td>pingebpar</td>
<td>nepingebpar</td>
<td>‘be used as a loincloth’</td>
</tr>
<tr>
<td>inud</td>
<td>pinginud</td>
<td>nepinginud</td>
<td>‘be used as an example’</td>
</tr>
<tr>
<td>kuer</td>
<td>pinguer</td>
<td>nepinguer</td>
<td>‘be used to bore a hole’</td>
</tr>
<tr>
<td>lebin</td>
<td>pingelebin</td>
<td>nepingelebin</td>
<td>‘be used to wrap something’</td>
</tr>
<tr>
<td>pid</td>
<td>pimid</td>
<td>nepimid</td>
<td>‘be used to wipe’</td>
</tr>
<tr>
<td>ruruk</td>
<td>pingeruruk</td>
<td>nepingeruruk</td>
<td>‘be used to poke into a hole’</td>
</tr>
<tr>
<td>tanu’</td>
<td>pinanu’</td>
<td>nepinanu’</td>
<td>‘be used to mark ownership’</td>
</tr>
<tr>
<td>ukab</td>
<td>pingukab</td>
<td>nepingukab</td>
<td>‘be used to open something’</td>
</tr>
</tbody>
</table>

4.4.2.4 **FOSSILS OF A FORMER BENEFACTIVE VOICE?**

Lun Bawang makes productive use of only three voices, to wit, the actor, patient, and instrumental voices described in the foregoing subsections. One relic, however, points to the former presence of one other. This verb is *pimaran*\(^{15}\) ‘receive,’ a verb form derived from *beré* ‘give.’ This

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\(^{15}\)Ganang *et al.* (2008) also has *pimaran*, concurring with this author’s data. Clayre (2005) records *pimeréan* instead. In either case, the form is unexpected, as the language’s regular phonological processes ought to result in *pimerayan.*
word appears to contain two affixes, one being the same \textit{piN}- used to mark instrumental voice, and the other is \textit{-an}, doubtless a reflex of the Proto-Austronesian locative voice (LV) suffix. The two probably cooperate to form a benefactive voice (BV), which only this verb retains.

\textbf{4.4.3 Imperative Suffixes}

Today the common method of giving commands is to use a verb’s AV or PV form. However, three imperative suffixes, now rarely used, may still be found. They are \textit{-uh}, \textit{-a’}, and \textit{-i’}. These are attached directly to a verb root, which undergoes the same phonological changes, including any irregular ones, that it experiences under PV suffixation (§4.4.2.2). Based on the reconstructions in Ross (2009), the first of these suffixes appears to be a reflex of the Proto-Austronesian PV imperative suffix, the second might be from a PAN PV form used in dependent clauses, and the third either reflects the PAN locative voice (LV) imperative suffix or is of another, uncertain origin. In Lun Bawang usage, however, the difference between them is probably not one of voice, as they all show syntactic behavior associated with PV.

The precise semantics of the third of these suffixes, \textit{-i’} is simply unknown, and given these suffixes’ rapid decline, it may never be fully understood. Clayre (1991) speculates, on the basis of similarity to languages of Sabah, that it may have a benefactive undertone, but this speculation is nowhere to be found in Clayre (2005:21), wherein she concedes that its function is “uncertain.”

The other two suffixes appear to have a deictic quality to them, with \textit{-uh} being used when the object of the imperative is proximal and \textit{-a’} being used when the object is distal or remote.\footnote{The writer here agrees with Clayre (2005) against Ganang \textit{et al.} (2008), the latter of whom presents \textit{-a’} as having a proximal object and \textit{-uh} as having a distal or remote object. The examples encountered in the writer’s own work, including in transcribed oral literature (e.g., Langub (2014a:176–7)) and in elicitation (FN2:26) are far more consistent with the claims of the former. Whether the discrepancy is due to an editorial error or due to a different, perhaps Sabahan, usage, is uncertain.} In support, Clayre (2005:21) reports that her consultants usually translated verbs with \textit{-a’} as ‘go and [verb]!’ These two suffixes may also differ in tone. According to one consultant (FN3:34), an imperative verb with \textit{-uh} sounds quite forceful to speakers and even rude if used in an improper
context, especially if directed toward an elder.\textsuperscript{17} The -a’ suffix does not seem to have quite the same forcefulness to it.

For illustration’s sake, a few examples of suffixed imperatives are given in table 4.26. Examples of usage are deferred to §8.3.\textsuperscript{18}

\begin{table}
\centering
\caption{Verbs with Imperative Suffixes}
\begin{tabular}{|l|l|l|}
\hline
Root & Imperative & Gloss \tabularnewline \hline
akan & kana’ & ‘Eat (something over there)!” \tabularnewline akan & kenuh & ‘Eat (something here)!” \tabularnewline dawar & dari’ & ‘Call (someone)!” \tabularnewline keteb & gitebp & ‘Cut (something over there)!” \tabularnewline lipo & lipawi’ & ‘Jump over (something)!” \tabularnewline papan & peni’ & ‘Feed (someone/something)!” \tabularnewline sier & sira’ & ‘Look (at something over there)!” \tabularnewline sier & siruh & ‘Look (at something here)!” \tabularnewline tecan & teci’ & ‘Leave (something somewhere)!” \tabularnewline \hline
\end{tabular}
\end{table}

4.5. Adjectives

Lun Bawang has very few true adjectives, among which are do’ ‘good,’ dat ‘bad,’ rayeh ‘large,’ and isut ‘small,’ the last of which is often clipped to sut. These may be used attributively, in which case they follow their head noun, or predicatively, in which case they may precede or follow the noun phrase, though predicate initiality is far more common. For other descriptive terms that would be translated into English as adjectives, normally stative verbs in either me- (§4.4.1.9) or te- (§4.4.1.6) are used instead.

A further device for quasi-adjectival predication is the use of a reduplicated root, after which comes the entity of which the quality is predicated. An example of such usage is the sentence Awa-awa mo’ uih ku rayeh neh ‘I was amazed at its size’ (Ganang et al. 2008:awa-awa), glossed above in (1b). Here awa ‘love, amazement’ is reduplicated, becoming a quasi-adjectival predicate ‘amazed,’ which is then predicated of uih ‘1SG.’ (The intervening mo’ is a second-position particle, for which see §4.12.) Instead of reduplication, an unreduplicated root may be preceded by do’,

\textsuperscript{17}This consultant then said that he would fear that his mother was upset if she gave him a command with this suffix.

\textsuperscript{18}See also note 2 in Chapter 8 for the vowel variation in the stem for ‘eat.’
literally ‘good,’ but meaning ‘very’ in this usage. Hence the root *ecang* ‘light, daytime’ may become adjectival in the phrase *do’ ecang* ‘very bright.’

### 4.6. Quantifiers

Lun Bawang quantifiers precede the noun phrases which they quantify. Among the most important are *emung* ‘all,’ *anid* ‘every, each,’ *pawa* ‘some, a few,’ *mula* ‘many,’ and *masi* ‘few.’ For examples of the quantifiers in use as well as of the rules governing scope, see §10.5.

### 4.7. Numerals

The numeral system of Lun Bawang is a plain base-10 system without exception or irregularity. Table 4.27 illustrates the forms.

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Gloss</th>
<th>Numeral</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>eceh</td>
<td>‘one’</td>
<td>pulu’ eceh</td>
<td>‘eleven’</td>
</tr>
<tr>
<td>dueh</td>
<td>‘two’</td>
<td>pulu’ dueh</td>
<td>‘twelve’</td>
</tr>
<tr>
<td>teluh</td>
<td>‘three’</td>
<td>dueh (nge)pulu’</td>
<td>‘twenty’</td>
</tr>
<tr>
<td>epat</td>
<td>‘four’</td>
<td>dueh (nge)pulu’ eceh</td>
<td>‘twenty-one’</td>
</tr>
<tr>
<td>limeh</td>
<td>‘five’</td>
<td>meratu</td>
<td>‘one hundred’</td>
</tr>
<tr>
<td>enem</td>
<td>‘six’</td>
<td>meratu eceh</td>
<td>‘one hundred one’</td>
</tr>
<tr>
<td>tudu’</td>
<td>‘seven’</td>
<td>meratu pulu’ eceh</td>
<td>‘one hundred eleven’</td>
</tr>
<tr>
<td>waluh</td>
<td>‘eight’</td>
<td>dueh (nge)ribu</td>
<td>‘two hundred’</td>
</tr>
<tr>
<td>liwa’</td>
<td>‘nine’</td>
<td>meribu</td>
<td>‘one thousand’</td>
</tr>
<tr>
<td>pulu’</td>
<td>‘ten’</td>
<td>dueh (nge)ribu’</td>
<td>‘two thousand’</td>
</tr>
</tbody>
</table>

Multiples of ten, one hundred, or one thousand optionally use a numeral ligature *nge-* (§4.7.1), which is fading from use today, on the multiplied element.

The quantity ‘one’ may be expressed in several ways. The basic numeral is *eceh*, given in the table above, and *eceh* can indeed be used to quantify a noun phrase. More often, however, except when counting, other means are used. Perhaps the most common is *sebuleng* ‘one’ made up of *se-*, a variant form for ‘one,’ and *buleng* ‘alone, by oneself.’ This *se-* may also be combined with a noun directly or with the numeral ligature *nge-* interposed, for which see §4.7.1. With the numerals *ratu* ‘hundred,’ *ribu* ‘thousand,’ and a few other words of measurement such as *depeh* ‘armspan,’ a prefix *me-* indicates this quantity, hence *meratu* and *meribu* in the table above, and *medepeh* ‘one
Numerals invariably precede the noun phrases they quantify, for examples of which see principally §5.1, as well as §10.5.3, the latter of which also illustrates scope phenomena.

4.7.1 NUMERAL LIGATURE nge-

The language makes use of a numeral ligature of the form nge-, which prefixes to certain nouns indicating measurements of quantity when quantified by a numeral. In such cases, rather than eceh ‘one’ used in counting, the prefix form se- is used instead. The result is forms such as se-nge-kukup ‘one scoop, double handful,’ se-nge-labung ‘one roll of rattan wire or rope’, se-nge-depeh ‘one armspan,’ se-ng-isut ‘a little,’ se-nge-picut ‘a pinch.’ With numbers greater than one, the se- is dropped and the appropriate numeral precedes the ligature-root combination, as in dueh ngedepeh ‘two armspans.’

In practice, the ligature is little used today, often being dropped in favor of using a numeral with a bare noun, including within the numeral system itself; both the older dueh ngeratu and the newer dueh ratu are acceptable ways of saying ‘two hundred.’ With single items, the common practice is now to prefix se- to the head noun directly, e.g., instead of sengisut ‘a little’, now seisut, usually shortened to sesut.

4.7.2 ORDINAL ke-

Ordinal numbers are formed via the prefixation of ke- to the cardinal numeral. Hence, Lun Bawang has kedueh ‘second,’ keteluh ‘third,’ and so forth. The sole exception is for ‘first,’ where, instead of *ke-eceh, pun-pun, a reduplication of pun ‘beginning, source, origin,’ is used instead.

19Forms extracted from Ganang et al. (2008) and Padan and Ganang (2018:196), where sengepicut is also found as sengpicut.

20Prefixation of se- to a noun beginning in a vowel is the only systematic exception to the rule given in §3.2.2.2.2 that a schwa may not immediately precede another vowel.
4.7.3 DISTRIBUTIVE te-

Lun Bawang also has a distributive prefix te-, found in, for example teteluh ‘three-by-three, in threes.’ For ‘one-by-one,’ it is combined with sebuleng rather than eceh, hence tesebuleng ‘one-by-one, one at a time.’

4.8. ADVERBS

The items used as adjectives in Lun Bawang overlap substantially in form with those used as adverbs, with only syntactic context serving to distinguish them. The most common means of forming adverbs is via reduplication of a root. Hence, for example, from root gai’ ‘frequency, regularity’ comes gai’-gai’ ‘often, always,’ and from do’ ‘good’ comes do’-do’ ‘well, carefully.’ Also as with adjectives, an unreduplicated root preceded by do’ ‘good’ may be used as an adverbial phrase, such as do’ gai’ ‘very often.’ Adverbs typically occur in initial position. Such constructions are often found modifying verb roots, in which case they may rather be adjectives predicated of verbal nouns. When found with affixed verb forms, however, they are indubitably adverbial.

More recently, a few new adverbs have been created by adapting the Malay pattern se-root-nya as se-root neh.21 Hence, Malay seterusnya ‘furthermore’ has been calqued as setecu neh (from root tecu ‘continue’), and Malay sebenarnya ‘actually, in fact’ has been calqued as semetu neh (from stative metu ‘true’).

Adverbials, especially phrases denoting location or time used in an adverbial manner and modifying an entire clause, may be conjoined to the clause by the use of connective particles in a topicalization-like construction, for which see §§4.12, 8.5.

4.9. AUXILIARIES

Lun Bawang has two important auxiliaries. The first of these is ruen, the PV of tau’ ‘make, do,’22 which is used to construct periphrastic PV clauses, for which see §6.6.3.2.2. The other is

\[\text{Malay -nya is the 3SG.GEN for that language; Lun Bawang neh is therefore its direct cognate.}\]

\[\text{The relationship is not readily apparent due to sporadic sound changes. The Proto-Dayic root was *taru’, with PV *teru’en. The current root and AV forms are the result of a sporadic loss of the intervocalic -r-, while the current PV}\]
nan, elsewhere used as a preposition meaning ‘to, at, for, with.’ In its auxiliary usage, it allows for the selection as pivot of arguments that do not have a dedicated voice (AV, PV, or IV), for which see §6.6.3.4. Perhaps due to the phonetic similarity, some speakers allow inan ‘have, exist’ to be used in place of nan with no resultant syntactic or semantic distinctions.

4.10. PREPOSITIONS

Although their syntactic behavior does not differ, Lun Bawang prepositions may be divided into two categories: original prepositions, and recent grammaticalizations. In the former category may be found several monosyllables with short vowels, a rarity among Lun Bawang words. Some of these prepositions include bang ‘in,’ pa ‘at,’ nan ‘on,’ ret ‘from,’ kuan ‘for,’ and dingan ‘with.’ The combination of ret and nan, usually written as a single word retnan, is also found, with the meaning ‘from, about, than.’ Perhaps the most important of these prepositions is the highly versatile ku, which most often marks instruments (in which case translated ‘with’ or ‘by means of’) or causes (in which case ‘because (of)’). In the latter function, it can take an entire nominalized clause as its object, from which function it has now been grammaticalized as a subordinating conjunction, for which see §§4.11, 9.5.3.

The locative marker i-, which functions similarly to a preposition, attaches to a handful of roots. Among others, it may combine with ruma’ ‘house’ to form iruma’ ‘at home,’ with dita’ ‘above, tallness, height’ to form idita’ ‘high up, up above,’ with liang ‘underneath’ to form il-liang ‘downstairs, underneath the house,’ or with beneh ‘lowness, shortness, under, below’ to form ibeneh ‘down below.’

The other category of prepositions is made of nouns and verbs that have been grammaticalized. These include prepositions such as luun ‘upon, atop,’ liang ‘beneath’ (frequently clipped to yang), iring ‘beside,’ emé’ ‘to’ (from verbal meaning ‘go’), and maya’ ‘with, according to’ (from verbal meaning ‘follow’). Those grammaticalized from nouns that denote a spatial relationship became prepositions from the dropping of pa ‘at’ from the full form of the prepositional phrase. For form is the result of a sporadic loss of the first syllable and the regular loss of the intervocalic glottal stop. It commonly loses its leading r- in connected speech and is pronounced [wøn].
instance, from *pa liang Wat Gerawet* ‘beneath Wat Gerawet (the mountain ridge overlooking Long Semadoh from the east),’ literally ‘at the bottom of Wat Gerawet,’ where *liang* is a noun, the *pa* may be dropped, leaving *liang Wat Gerawet* ‘beneath Wat Gerawet.’ In the absence of the original preposition, the noun *liang*, which denotes a spatial relationship as many prepositions also do, was easily grammaticalized as one. The same is likely true of *luun* ‘atop, upon,’ *iring* ‘beside,’ and other similar items.

4.11. CONJUNCTIONS

Today, under the influence of Malay and English syntax, Lun Bawang has developed a large handful of conjunctions for combining words, phrases, and clauses, in the latter case via both coordination and subordination. This situation is not, however, representative of the traditional use of the language, for which reason the traditional alternatives to the use of conjunctions will be referred to as appropriate.

4.11.1 COORDINATING CONJUNCTIONS

Coordinating conjunctions are, for the most part, a recent development in Lun Bawang. First among these is *idi* ‘and.’ It can coordinate words, phrases, or clauses. Traditionally, however, coordination of units smaller than clauses is done without an overt conjunction, its functional load being carried by list intonation (§5.1). When two names are coordinated, they are traditionally joined by the third-person dual pronoun *didueh* (§5.1). The traditional means of conjoining clauses is to use the multipurpose conjunction *em* (§§9.7).

Another prominent coordinating conjunction in Lun Bawang is *iemo* ‘but’ (probably a contraction of *ieh mo* ‘it’s just/only’), which conjoins clauses, but Malay *tapi*’ is now not uncommonly used instead. ‘Or’ is expressed either by *keh* or Malay *atau*. Malay *jadi*’ is sometimes used as ‘so,’ but the more traditional means of expressing this notion is to place the adverbial phrase *ku idi* ‘therefore’ after the (clause-initial) predicate of the second clause.

4.11.2 SUBORDINATING CONJUNCTIONS

Among the most important subordinators in Lun Bawang are the following:
• *Pelé* or *pad*, both of which can mean ‘in order to’ and set off purpose clauses.

• *Na’* ‘lest’ is also found; this item may also occur at the start of a single independent clause without joining it to another, in which case its meaning is instead ‘actually’ or ‘indeed.’

• *Agan pana’* ‘although, even though, even if,’ sometimes also *sagan pana’. *Pana’* may also be used on its own to mean ‘however (much).’

• *Kudeng* ‘if,’ an extension of its original meaning ‘as.’ Malay *asal* and even *kalau* are sometimes heard instead. Even native *kudeng*, however, is traditionally not often used to subordinate one clause to another, with the particle combination *peh. . . em. . . neh* being preferred instead (§§4.12, 9.5.1).

• *Ku* ‘because,’ originally a preposition that could take a nominalized clause as a complement, grammaticalized by way of that function into a proper conjunction.

• *Kereb* ‘when,’ originally a noun meaning ‘time’ that could take a nominalized clause complement, has by way of that function grammaticalized into a proper conjunction.

• *Ngecekuh* ‘because.’

For examples of the above in use, see §9.5.3.

### 4.12. PARTICLES

The last, but by no means least, of the Lun Bawang word classes is its particles. Correct usage of these monosyllables, some of which may be likened to the glue holding Lun Bawang sentences together, is one of the chief marks of mastery of the traditional language, as opposed to the English-and-Malay-influenced syntax of today’s youth. Most of these monosyllables are phonologically enclitic and therefore prone to losing their vowels rather than tolerating hiatus. For instance, the common second-position particle *peh*, if it occurs before a vowel-initial word such as the 2SG pronoun *iko*, will commonly lose all but its onset and fuse with the following word to give, e.g., [piˈkoː], a pronunciation often reflected in the orthography. Similarly, the clause-final particle
em loses its /e/ if it follows a word ending in a vowel (or a vowel plus -h); two of the most common combinations include peh em becoming pem and dih em (where dih is the remote demonstrative) becoming dim. The particles may be subdivided into those which occur approximately in a clause’s second position and those which occur at the end.

4.12.1 SECOND-POSITION PARTICLES

Second-position particles are those which occur after the first more or less complete phrase in a clause. A second-position particle will never break up a noun phrase, no matter how complex, or a verb phrase. When the normal predicate-initial word order is used, these particles follow the verb and its non-pivot core argument(s), the latter of which always immediately follows the verb and cannot be separated from it.

The second-position particles are as follows:

- **Meh**, an emphatic particle. For illustration, cf., e.g., (102) in §9.4.

- **Men**, a slightly different flavor of emphatic particle, usually best translated ‘actually’ or ‘obviously’ (Jayl Langub, p.c. [22 December 2020]).

- **Peh** indicates topicalization of a phrase or linking (usually via subordination) of a clause to the one that follows. Second-position peh is usually accompanied by a final em. For examples of usage, see §§5.1, 8.5, 9.5.1.

- **Neh** is best translated ‘then’ and indicates that its clause follows temporally upon or logically from a previous clause or sentence. This neh typically follows a clause-initial voice-marked verb. It is frequently used in conjunction with second-position peh, where a clause with peh is subordinated to a following clause containing neh. In a string of multiple particle-linked clauses, only the last will have second-position neh, and all those that precede will contain second-position peh along with final em. See §9.5.1 for examples of usage.

- **Mo’**, in one of its many uses, is similar to second-position neh in linking clauses, except that while neh usually follows verbs bearing voice morphology, mo’ instead follows a root
or a verb marked with one of the *me-*, *te-*, *be-*, or *ke-* prefixes (§§4.4.1.6–4.4.1.9). See §9.5.1 for illustration of its usage. This particle also frequently appears between reduplicated adjectives/adverbs and the modified verb root.

- **Keh** in second position usually means ‘really’ or ‘actually.’ Its use is illustrated in, e.g. (52a).

- **Teh** in second position always has a temporal significance, which, depending on the precise context, may be translated ‘yet,’ ‘still,’ ‘just,’ or ‘then.’ It may, like second-position *neh*, mark temporal succession from a preceding clause carrying second-position *peh* and final *em*. This latter usage is illustrated in §9.5.1. This particle has a variant pronunciation *tek*.

- **Lek** is a peculiar particle in that it is not normally used in everyday speech. It is used only in storytelling, in the *laba’* (approximately ‘fairytale’) genre, and only in narration, at that. It never occurs in dialogue within the stories, nor does it appear in the occasional poetic portions inserted into what is otherwise an unmetered text. Its purpose may therefore simply be to signal narration within that genre. For this reason, and for lack of a better label, it is glossed NARR throughout this work. When multiple second-position particles co-occur, *lek* always follows the others and occurs immediately before the clausal pivot. Its use is richly attested in Langub (2014a,b), and many of the example sentences drawn thence, especially in Chapter 9, illustrate its use.

### 4.12.2 Clause-final particles

Clause-final particles occur exactly where the name suggests. They may, however, be followed by a vocative. These particles are as follows:

- **Kem** expresses “anger [or] disgust” on the part of the speaker (Ganang *et al.* 2008:kem).

- **Lek** in final position introduces a measure of uncertainty into the clause and is often naturally translated ‘maybe.’

- **Ké’** is emphatic and occurs most often, though not exclusively, in imperatives. For use, see especially §8.3.
• *Sen* is emphatic, probably in a contrastive sense. It is most often found at the end of the first clause in a series of two were the second introduces an important contrast from the first. See (34a) in §6.6.3.5 and (115) in §9.6 for examples of its use.

• *Keh* in final position may be optionally used to mark a polar question (cf. §8.2.1).

• *Dih* may optionally be used to mark polar and wh-questions (§8.2). It must not be confused with the demonstrative *dih*, which can also appear clause-finally if a clause ends with a noun phrase and no final particles are present.

• *Ko’* is used clause-finally to soften an imperative and may be translated ‘please.’ See §8.3 for illustration.

• *Teh*, like the homophonous second-position particle, is temporal in signification and usually best rendered ‘still,’ ‘yet,’ or ‘for a little while.’

• *Peh* in final position is aspectual, marking a change of state, the inception of an act, or the completion of an act. It is usually best rendered ‘already’ or, if that rendering is unnatural, left untranslated.

• *Em* is an all-purpose particle used in joining clauses. If it co-occurs with other clause-final particles, *em* will always be last. It frequently accompanies the second-position subordinator *peh* (§9.5.1) and also may accompany *agan pana’* ‘even though’ and *pana’* ‘however (much)’ (§§9.5.3, 10.4). Although it does not necessarily pattern with the class of conjunctions—it belongs to the end of one clause rather than to the start of the next—, it is glossed *CONJ* throughout in order to indicate its primary function, which is the joining of clauses.
CHAPTER 5: PHRASE STRUCTURE BELOW THE CLAUSE

5.1. NOUN PHRASES

5.1.1 OVERVIEW

At a glance, a hypothetical nominal phrase containing all possible elements would be made up of the following pieces and in the following order:

1. Quantifiers and numerals
2. The noun itself
3. A possessor, which may in principle be a simple clitic pronoun or a full nominal phrase
4. Adjective-like modifiers, including stative verbs, unless relativized
5. Relative clauses
6. Demonstratives

Maximal noun phrases containing every element of the above schema, however, do not normally occur, as they would be complex and unwieldy, especially due to the center-embedding of possessor nominal phrases. A few examples of nominal phrases containing several of these elements are shown in (2a–d):

(2) a. Nominal phrase (FN1:68)

\[ \text{dueh kayuh luk me-dita’ inih} \]
\[ \text{two tree REL STAT-high this} \]
\[ \text{‘these two tall trees’} \]

b. Nominal phrase (Langub 2014a:185)

\[ \text{emung pung luk ne-p-emung nan patar liang puneng Padian inih} \]
\[ \text{all animal REL PFV-RECIP-all on plain below headwaters Brunei this} \]
\[ \text{‘all [you] animals who have gathered on this plain beneath the headwaters of the Brunei River’} \]
c. Nominal phrase (Ganang et al. 2008:inerut)

\[
\text{awe}h \quad \text{luk} \quad b<\text{i}>\text{la}=\text{deh} \quad \text{lak} \quad \text{atun} \quad \text{dih}
\]

marriage REL <PFV.PV>speak=3PL year before that.REM

‘that marriage that they negotiated last year’

d. Nominal phrase (Ganang et al. 2008:megalih)

\[
\text{ubat} \quad \text{luk} \quad b<\text{i}>\text{ré} \quad \text{duk}t\text{or} \quad \text{negkuh} \quad \text{dih}
\]

medicine REL <PFV.PV>give doctor 1SG.OBL that.REM

‘that medicine that the doctor gave me’

When a numeral greater than or equal to two is used in a nominal phrase, the pattern is just as in (2a). With ‘one,’ however, the numeral eceh ‘one’ used in counting is rarely used. More often, se- ‘one’ is prefixed directly to the noun, as in seco (< se-eco) ‘one day’ or even sekilometer ‘one kilometer.’ Alternatively, the noun may be preceded by sebuleng, a form originating from se- ‘one’ prefixed to buleng ‘single, alone,’ e.g., sebuleng anak ‘one child.’ (Cf. also §4.7.1 for the use of the numeral ligature nge- with certain nouns referring to measurements of quantity.)

### 5.1.2 Compound Noun Phrases

Thanks, no doubt, to the influence of Malay and English syntax, compound noun phrases can be formed simply by interposition of idi ‘and’ between two nouns or noun phrases. One may, for example, join kerubau ‘water buffalo’ and becuk ‘monkey’ into a single phrase kerubau idi becuk ‘a buffalo and a monkey’ (FN1:118). Traditionally, however, such phrases are rarely used. For non-human nouns, or three or more human nouns together, the common traditional practice is to join them without any conjunction indicating their belonging together via list intonation, as in (3):

(3) **Compound noun phrase without conjunction** (Langub 2014a:160)

\[
\text{luang}, \quad \text{lulud}, \quad \text{bung}, \quad \text{bisusung} \quad <\text{in}>\text{uit}=\text{neh}
\]

carp type.of.fish giant.river.eel giant.freshwater.eel <PFV.PV>bring=3SG.GEN

‘He brought carp, lulud, rivel eels, and freshwater eels.’

For two human nouns, on the other hand, including and especially personal names, the traditional means of conjoining them is via the appropriate nonsingular pronoun. Though iUpai idi iLabo is an acceptable and intelligible way to say ‘Upai and Labo,’ the more authentic means of
doing so is to interpose the third-person dual pronoun, i.e., iUpai didueh iLabo. If a compound nominal includes a nonthird person, the appropriate pronoun is given first, followed by the name(s) of the third-person(s) included. For instance, to say ‘Tadem and I,’ one says kai dueh iTadem, which is the first-person exclusive dual followed by Tadem’s name. The same can be seen in the pronominal forms that refer to familial relations, such as kai ngediruh ‘my spouse and I’ and other such forms as given in table 4.7 in §4.3.2.

5.2. Adjectival Phrases

Because stative verbs handle much of the work of adjective-like description, true adjectival phrases are not often used other than for modification of an adjective’s degree. In such a phrase, the word bearing the adjectival force always occurs in the root form even if the notion is elsewhere conveyed via a stative verb. Some of the most common modifiers of degree include ba ‘very,’ pelaba ‘very, exceedingly, too (much),’ tu-tu ‘really, truly,’ and sesut ‘a little.’ Some of these precede an adjective, while others follow. With rayeh ‘large,’ then, one can form phrases such as ba rayeh ‘very large,’ pelaba rayeh ‘too large,’ rayeh tu-tu ‘really large,’ and rayeh sesut ‘a bit large.’

When used attributively, an adjectival phrase follows its head noun and may even be relativized. When used predicatively, it may precede or follow the modified noun, though precedence is the traditional and still more common order. A predicative adjectival phrase preceding its subject is shown in (4).

(4) Predicative adjectival phrase (FN1:100)

\[
\text{Isut tu-tu } i=Eva \text{ ret } ni=Ethan.
\]

small REDUP-true NAME=Eva from NAME.OBL=Ethan

‘Eva is much smaller than Ethan.’

Comparisons such as (4) often include a prepositional phrase containing the object of comparison (cf. §10.1 for more on comparisons). That the prepositional phrase belongs to the adjectival phrase is by no means certain since the subject intervenes in between the predicate and the prepositional phrase. Doubtless some syntacticians will answer in the affirmative, but this question is
one centered not on the facts of the Lun Bawang language, but on theories of syntax and perhaps movement, a debate into which this descriptive work shall not enter.

5.3. **Prepositional Phrases**

Prepositional phrases behave exactly as their name suggests—with prepositions preceding their objects—and therefore require little explanation. Perhaps the most versatile of the prepositions listed in §4.10 is *ku*, which most often marks instruments or causes, among its other functions. It is not infrequently found with a nominalized clause as its object, the nominalization of which is evident from the presence of a demonstrative after the clause. The examples in (5) illustrate various sorts of prepositional phrases. Note in particular (5e–f), which contain nominalized clauses, bracketed for clarity, as the object of the preposition; probably from this usage, *ku* was grammaticalized as a subordinating conjunction (cf. §9.5.3). Note especially (5f), where the phrase with the nominalized clause intervenes between arguments of the matrix clause, which cannot occur with the use of *ku* as a true conjunction.

(5)  

a. **Prepositional phrase with nan ‘on’** *(Ganang et al. 2008:kana’)*

*Kan-a’ luba’ luk nan téng ineh.*
eat-IMPER.DIST cooked.rice REL on eating.mat that.DIST
‘Eat the rice on the mat.’

b. **Prepositional phrase with ret ‘from’ and bang ‘in’** *(Ganang et al. 2008:ngalo)*

*N-(t)utun ng-alo pung ret bang lubang kayuh luk dai’ dita’ dih AV-try AV-reach.above animal from in hole tree REL there tall that.REM
3PL.PVT
‘They are trying to reach and get the animal from inside that hole in the tree up there.’

c. **Prepositional phrase with ku ‘because of’** *(Langub 2014a:177)*

*Na keli’ me-lau’, na keli’ me-pering neh ieh ineh peh, NEG know STAT-hunger, NEG know STAT-thirst then 3SG.PVT that.DIST already,*
  *ku awang niat=neh.*
  CAUSE happiness spirit=3SG.GEN
‘He then knew neither hunger nor thirst on account of his happiness.’
d. *Prepositional phrase with ku ‘because of’ (Langub 2014a:177)*

\[
\begin{align*}
N-(t)akap & \text{akan pana' na teh me-tau’ nineh peh, ku susa',} \\
\text{AV-seek food even NEG yet STAT-do 3SG.DISTAL already, CAUSE distress,} \\
k u & \text{leso niat=neh.} \\
\text{CAUSE sorrow spirit=3SG.GEN}
\end{align*}
\]

‘He could not even manage to look for food because of his distress and sorrow.’

e. *Ku with nominalized clausal object (Ganang et al. 2008:dat ali)*

\[
\begin{align*}
Pelaba & \text{dat ali kai ku } [[t<i>can muyuh] dih] \\
too & \text{bad silent 1PL.EXCL CAUSE } [[<\text{PFV.PV}>\text{leave 2PL}] \text{ that.REM}]
\end{align*}
\]

‘We were very lonely because you left.’

f. *Ku with nominalized clausal object (Ganang et al. 2008:burung)*

\[
\begin{align*}
M-(b)urung & \text{negkuh ku } [[uih na awan] dih] \text{ muyuh neh.} \\
\text{AV-gossip 1SG.OBL CAUSE } [[1SG.PVT NEG spouse] \text{ that.REM} 2PL \text{ that.DIST}}
\end{align*}
\]

‘You are gossiping about me because I do not have a spouse.’

### 5.4. Verb Phrases

The term “verb phrase” is perhaps a dangerous one to use, as it runs the risk of evoking innumerable theoretical assumptions depending on the reader’s background. In its usage here, it is not intended to make any claims about syntactic constituency, nor even about grammatical relations and subjecthood (for which see Chapter 7). Rather, it is employed as a convenient shorthand for the verb and those arguments which display, in their behavior, an obviously close relationship to it. In a transitive clause, this refers to the verb and whichever of its core arguments—agent and patient—is not selected as the clausal pivot, or both if the instrumental voice (IV) or relic benefactive voice (BV) is used. (Cf. §6.6.1 for a definition of *pivot* and §6.6.1 for a definition of *core argument*.)

Non-pivot core arguments are tightly bound to the verb and cannot be separated from it. A non-pivot agent, if present, immediately follows the verb, with a non-pivot patient appearing right afterward. This phrase consisting of the verb and its non-pivot core arguments may not be broken up by any other word, whether the pivot argument or even a second-position particle, which must follow the entire verb phrase. Some basic transitive clauses illustrate the inseparability of the verb and its non-pivot core argument in (6), with the verb phrases bolded. Any of the logically possible
permutations of word order other than those shown in the examples are ungrammatical.

(6)  a. AV sentence with verb phrase bolded (FN2:20)

\[ M-(b)ukut \ neneh \ uih. \]
\[ \text{AV-punch} \ 3\text{SG.OBL} \ 1\text{SG.PVT} \]
\[ 'I \ hit \ him.' \]

b. AV sentence with verb phrase bolded (FN2:20)

\[ Uih \ m-(b)ukut \ neneh. \]
\[ 1\text{SG.PVT} \ \text{AV-punch} \ 3\text{SG.OBL} \]
\[ 'I \ hit \ him.' \]

c. PV sentence with verb phrase bolded (FN2:20)

\[ Bekut-in=kuh \ ieh. \]
\[ \text{punch-PV}=1\text{SG.GEN} \ 3\text{SG.PVT} \]
\[ 'I \ hit \ him.' \]

d. PV sentence with verb phrase bolded (FN2:20)

\[ Ieh \ bekut-in=kuh. \]
\[ 3\text{SG.PVT} \ \text{punch-PV}=1\text{SG.GEN} \]
\[ 'I \ hit \ him.' \]

In predicate initial clauses, with second-position particles, the particles follow the whole verb phrase, separating it from the pivot argument, as in (7):

(7) Second-position particles separate verb phrase from pivot (Langub 2014a:166)

\[ Tec-in \ i=Tuk \ Pelanuk \ neh \ lek \ i=Buayeh \ ineh. \]
\[ \text{leave-PV} \ \text{NAME}=\text{Mr. \ Mouse-deer} \ \text{then} \ \text{NARR \ NAME}=\text{crocodile} \ \text{that.DIST} \]
\[ '\text{Mouse-deer then left \ Crocodile.'} \]

Other modifiers such as prepositional phrases must follow the verb-argument complex, but that they can still form part of the verb phrase is evident from examples such as (8), where the second-position \textit{peh} falls after the prepositional phrases rather than immediately after the verb:

(8) Prepositional phrase precedes particles as part of verb phrase (Ganang et al. 2008:reruen)

\[ T<em>urun \ ret \ Medeleng \ emé' \ Sipitang \ peh \ iko \ em... \]
\[ \text{<INTRANS>descend from \ Medeleng go \ Sipitang \ SUB} \ 2\text{SG.PVT} \ \text{CONJ...} \]
\[ '\text{If you go down from Medeleng to Sipitang...}.' \]

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This configuration of verb phrases changes slightly when auxiliaries are used. In those cases, the agent, which is always non-pivot,\(^1\) obligatorily intervenes between the auxiliary and the main verb unless it is omitted altogether. When a non-pivot patient is present, it follows the main verb immediately. No other words or phrases may break up this auxiliary-agent-verb-patient complex. One is given by way of illustration in (9).

(9)  *Verb phrase configuration with an auxiliary present (FN1:75)*

\[
\text{Lemulun luk } \text{inan}=\text{kuh} \quad \text{ne-m-(b)eré apuh ineh} \ldots \\
\text{person REL AUX=1SG.GEN PFV-AV-give broom that.DIST} \ldots \\
\text{‘The man to whom I gave that broom...’}
\]

If, however, the auxiliary is used to form the periphrastic PV (§6.6.3.2.2), then the patient, which is the clausal pivot, is subject to the normal rules on pivot placement and does not make up part of the verb phrase in the sense of the term as used here.\(^2\)

(10)  *Verb phrase in a periphrastic PV clause (Ganang et al. 2008: mengel)*

\[
\text{Ruen}=\text{muh} \quad \text{m-(b)engel ku uni tawak ineh ideh}. \\
\text{do.PV=2SG.GEN AV-deaf INST sound gong that.DIST 3PL.PVT} \\
\text{‘Deafen them with the sound of the gong.’}
\]

---

\(^1\)This fact is so because auxiliaries are used either for forming periphrastic PV (§6.6.3.2.2) or selecting a nominal without a dedicated voice as pivot (§6.6.3.4).

\(^2\)The placement of the pivot after the prepositional phrase *ku uni tawak ineh* in (10) indicates that here, too, the prepositional phrase is part of the verb phrase.
CHAPTER 6: MONOCLAUSAL CONSTRUCTIONS

6.1. PREDICATE NOMINALS

Lun Bawang lacks a copular verb to link together a subject and a predicate nominal. Clauses that equate two nominals or otherwise predicate one of the other do so by simple juxtaposition. If one of the two is a pronoun, it is very often accompanied by either *inih* ‘this’ or *ineh* ‘that.’ The nominals may occur in either of the two possible orders of subject-predicate or predicate-subject, with discourse context serving to disambiguate. Several examples are shown in (11):

(11) a. *Predicate nominal (Ganang et al. 2008:abud)*

\[
\text{Ineh abud}=\text{neh peh.}
\]
\[
\text{that.DIST end}=\text{3SG.GEN already}
\]

‘That is the end.’

b. *Predicate nominal (Ganang et al. 2008:lek)*

\[
\text{Ieh ineh lek.}
\]
\[
\text{3SG.PVT that.DIST maybe}
\]

‘Maybe that is it.’

c. *Predicate nominal (Langub 2014a:173)*

\[
\text{“Iko ineh sia’-sia’ dipul, ” ki=Buayeh lek.}
\]
\[
\text{2SG.PVT that.DIST REDUP-red skewered.meat QUOT=Crocodile NARR}
\]

‘ “You’re red skewered meat!” said Crocodile.’

d. *Predicate nominals (Langub 2014a:159)*

\[
\text{“Iko lemulun, uih pana’ lemulun,” ki=Buayeh.}
\]
\[
\text{2SG.PVT person 1SG.PVT also person QUOT=Crocodile}
\]

‘ “You are a man, and I am also a man,” said Crocodile.’

e. *Predicate nominals (Langub 2014a:159–60)*

\[
\text{“Idé reca’ bang ebpa’ inih, keli’=muh? Na uih?” ki=Buayeh.}
\]
\[
\text{who king in water this know=2SG.GEN NEG 1SG.PVT QUOT=Crocodile}
\]

‘ “Do you know who is the king in this river? Is it not I?” said Crocodile.”

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f. **Predicate nominal (Langub 2014a:154)**

“Inih, ‘I am Awang Muda, the son of the King Beneath the Sky,’ he said.’

g. **Predicate nominal (Langub 2014a:185)**

“This is [my] judgment in the case of Crocodile and Cow,” said Mouse-deer.’

6.2. **ADJECTIVAL PREDICATION**

Adjectival predication is similar to nominal predication in that, owing to the lack of a copula, it is accomplished simply by juxtaposition of the subject and predicate. Either of the two possible orders is acceptable, but predicate-initiality is preferred. As will be evident from the examples in (12), adjectival predication with nominal roots is commonly used to express notions that would be conveyed via adverbs in English.

(12) a. **Predicate adjective (Blust 1971)**

*Ba rayeh tangi’ anak dih.*
very large cry child that.REM
‘The child’s cry is very loud.’

b. **Predicate adjective (Blust 1971)**

*Ba dat derut=muh.*
very bad sewing=2SG.GEN
‘You sew very badly. (lit.: Your sewing is very bad.)’

c. **Predicate adjective (Ganang et al. 2008:rarai-rarai)**

*Rarai-rarai mo’ kuyu’ i=Tuked dih ku mon=neh.*
REDUP-torn PTCL shirt NAME=Tuked that.REM CAUSE old=3SG.GEN
‘Tuked’s shirt is all torn up because it is old. (lit. ‘because of its oldness’)’

d. **Predicate adjective (Ganang et al. 2008: momol)**

*Momol-momol mo’ tang kuyad dih kuman bua’ timun ret*
REDUP-full.mouth PTCL mouth monkey that.REM CAUSE ret
‘The monkey’s mouth was very full, having eaten cucumbers from my farm.’
e. **Predicate adjective** (Ganang et al. 2008:pesuk-pesuk)

\[
\begin{align*}
\text{Pelaba} & \text{ pesuk-pesuk} & \text{mo’} & \text{uih} & \text{ku} & \text{bala=muh} & \text{inalem} \\
\text{too} & \text{REDUP-disappointed} & \text{PTCL} & \text{1SG.PVT} & \text{CAUSE} & \text{word=2SG.GEN} & \text{yesterday} \\
\text{dih} & \text{kemuh} & \text{leh}. \\
\text{that.REM} & \text{2SG.QUOT} & \text{VOC}
\end{align*}
\]

‘I was very disappointed with your words yesterday, you know.’

### 6.3. Existentials

Existential sentences in Lun Bawang come in three types: simple, quantified, and negative, each with slightly different syntactic behavior. The first type, the simple positive existential, uses *inan* ‘have,’ which must precede the subject. This usage is illustrated in (13):

(13) a. **Simple positive existential** (Langub 2014a:170)

\[
\begin{align*}
\text{“Bada, inan lemulton bang bada inih?”} & \text{ ki=Tuk} & \text{Pelanuk} & \text{lek} \\
\text{sand} & \text{have} & \text{person} & \text{in} & \text{sand} & \text{this NAME.QUOT=Mr. Mouse-deer NARR} \\
\text{ng-itun}. & \text{AV-ask} \\
\text{‘O sand, is there anyone in this sand?’} & \text{asked Mouse-deer.’}
\end{align*}
\]

b. **Simple positive existential** (Ganang et al. 2008:eput)

\[
\begin{align*}
\text{Eput} & \text{tana’ inih peh em inan mo’ lemulton.} \\
\text{all.over} & \text{earth} & \text{this} & \text{TOP CONJ have} & \text{PTCL person} \\
\text{‘All over the world, there are people.’}
\end{align*}
\]

c. **Simple positive existential** (Ganang et al. 2008:kureb)

\[
\begin{align*}
\text{Iedih} & \text{peh inan anak adi’ decur em iedih neh nan dawa’ anak adi’} \\
\text{there.REM} & \text{SUB have} & \text{youth} & \text{female CONJ there.REM then AUX group youth} \\
\text{delai kureb}. & \text{male} & \text{gather} \\
\text{‘Wherever there are girls, there the boys gather.’}
\end{align*}
\]

When the subject of the existential is quantified, however, *inan* is not used, and the subject is instead introduced via a quantificational predicate, as shown in (14):

(14) a. **Quantified existential** (Ganang et al. 2008:anged)

\[
\begin{align*}
\text{Pelaba} & \text{anged pirit} & \text{nan lati’ kai} & \text{dih.} \\
\text{too} & \text{many} & \text{sparrow} & \text{at} & \text{farm} & \text{1PL.EXCL} & \text{that.REM} \\
\text{‘There are so many sparrows at our rice field.’} & \text{(lit. ‘The sparrows at our farm are very many.’)}
\end{align*}
\]
b. *Quantified existential (Ganang et al. 2008:kelikasan)*

\[
Pelaba ul’a lawid bang Ebpa’ Sia’ ineh.\]

‘There are too many fish in the Red River.’ (lit. ‘The fish in the Red River are too many.’)

c. *Quantified existential (Ganang et al. 2008:silubid)*

\[
Na si-lubid nan irang ineh, m-ul’a tebpa’ nan ineh.\]

‘Don’t roll down the slope. There are many thorns on it.’ (lit. ‘The thorns on it are many.’)

The last type, the negative existential, might be considered a subtype of the quantified existential, using *na* ‘no, not’ as the quantifier, as illustrated in (15):

(15) a. *Negative existential (Ganang et al. 2008:inapih)*

\[
Na ku idi lawid bang ineh.\]

‘That is why there are no fish in it [the river].’ (lit. ‘... no fish are in it.’)

b. *Negative existential (Ganang et al. 2008:dat kebangun)*

\[
Na ku idi padé bang lepo nineh.\]

‘That is why there is no rice in his granary.’ (lit. ‘... no rice is in his granary.’)

c. *Negative existential (Ganang et al. 2008:nepesuk)*

\[
Na tupu baka nan pulung.\]

‘There were no wild boar at all in the jungle.’ (lit. ‘No wild boar at all were in the jungle.’)

### 6.4. **Possessive Clauses**

For predicating possession, two strategies are available. The first is to use *kuan* ‘for; own,’ which, though often a preposition, behaves in this usage not unlike a verb. It allows pronominal forms and word order to follow the patterns for either AV (16a–b) or PV (16c–d) (cf. §6.6.3), though the latter is in principle indistinguishable from a prepositional use. Some sample possessive clauses using *kuan* are given in (16).
The second strategy for possessive predication is to use the pronouns of the possessive series, or, in the case of personal names or human nouns, the corresponding marker \textit{di}. This means of indicating possession is likely a metaphorical extension of these forms’ original and now otherwise obsolete locative function. Used attributively, these forms tend to, but need not necessarily, precede the possessum (e.g. \textit{diko anak} ‘your child’). As predicates, they may precede or follow the subject. This predicative use is illustrated in (17).

(17) a. \textit{Possession with di} (Ganang et al. 2008:duih)

\begin{verbatim}
Diduih dih ineh.
1SG.POSS that.REM that.DIST
‘That is mine.’
\end{verbatim}

b. \textit{Possession with di} (FN2:77)

\begin{verbatim}
Sineh diduih, sineh di=tamam.
that.SPEC 1SG.POSS that.SPEC NAME.POSS=father.2SG
‘That one [mountain] is mine, and that one [mountain] is your father’s.’
\end{verbatim}
(18) Possessive clause with both kuan and possessive pronouns (Ganang et al. 2008:pelibal)

Pe-libal kiteh kerita’. Diduih inih kuan=muh em diko
RECIP-exchange 1DU.INCL car 1SG.POSS this for=2SG.GEN CONJ 2SG.POSS
inen kuan=kuh.
that.DIST for=1SG.GEN
‘Let’s exchange cars. You take mine, and I’ll take yours.’

6.5. INTRANSITIVE AND STATIVE CLAUSES

Dynamic and stative intransitive clauses behave similarly and are therefore treated together here. They require very little comment other than that they strongly prefer predicate-initial word order. Statives expressing ability or propensity, which take two arguments and therefore interact with voice, are dealt with separately in §6.6.3.5. A few basic statives with a single argument are shown in (19), followed by basic intransitives in (20), with some derived intransitives in (21).

(19) a. One-argument stative

M-awer lawé=muh.
STAT-fast travel=2SG
‘You walk quickly.’ (lit. ‘Your traveling is fast.’)

b. One-argument stative (Langub 2014a:162)

Me-lak peh lek nuba’ nidih em, or-en=neh neh lek
STAT-cook SUB NARR rice 3SG.REM CONJ ladle-PV=3SG.GEN then NARR
ieh.
3SG.PVT
‘When his rice was cooked, he [Mouse-deer] scooped it.’

c. One-argument stative (Langub 2014a:163)

Me-lau neh lek i=Tuk Pelanuk ineh.
STAT-hunger then NARR NAME=Mr. Mouse-deer that.DIST
‘Then Mouse-deer was hungry.’

(20) a. Basic dynamic intransitive (Langub 2014a:53)

Ne-s<em>uet peh lek i=Labau dai’ ruma’ peh kedihi
PFV<-INTRANS>enter SUB NARR NAME=Labau there house already that.REM.QUOT
em...
CONJ
‘When Labau had entered the house, they say…’
b. Basic dynamic intransitive (Langub 2014a:162)

\[ \text{Nge-kok peh lek dawa' lal, } t<\text{um}>ui \text{ neh lek } i=Tuk } \]
\[ \text{NARR group chicken } \text{<INTRANS>wake.up then NARR NAME=Mr. } \]
\[ \text{Pelanuk ineh emé' nge-lak. } \]
\[ \text{Mouse-deer that DIST go AV-cook } \]
‘When the roosters had crowed, Mouse-deer woke up and went to cook.’

\( (21) \)

a. Intransitive of inanimate motion (Ganang et al. 2008:belalu’)

\[ B<\text{in}>itung=kuh \text{ peh bul dih nan bangar em, } \text{be-lalu’} \]
\[ <\text{PFV.PV}>\text{throw=1SG.GEN SUB ball that.REM on floor CONJ }>\text{INAN-bounce mo’ ieh.} \]
\[ \text{PTCL 3SG.PVT} \]
‘When I threw the ball on the floor, it bounced.’

b. Achieved state (Ganang et al. 2008:ilep)

\[ <\text{In}>iup=kuh \text{ peh lapung dih em, } \text{k-ilep mo’} \]
\[ <\text{PFV.PV}>\text{blow=1SG.GEN SUB lamp that.REM CONJ, ACH-extinguish PTCL ieh.} \]
\[ \text{3SG.PVT} \]
‘When I blew on the lamp, it went out.’

c. Achieved state (Ganang et al. 2008:kelebpa)

\[ \text{Ne-putut peh giret kidih em, } \text{ke-lebpa mo’ uih.} \]
\[ \text{PFV-break SUB belt 1SG.REM CONJ ACH-nakedness PTCL 1SG.PVT} \]
‘When my belt broke, my pants fell down.’ (more literal: ‘...I was naked.’)

d. Derived intransitive of bodily motion(Ganang et al. 2008:tepigkir-tepigkir)

\[ \text{Iné’ peh lematek dih nan ticu’=kuh em, tepigkir-te-pigkir} \]
\[ \text{go.PFV SUB leech that.REM on hand=1SG.GEN CONJ REDUP-MOT-shake.hand kegkuh pana’ em, na teh ieh buro.} \]
\[ \text{1SG.QOUT although CONJ NEG yet 3SG.PVT flee} \]
‘When the leech got onto my hand, no matter how much I shook my hand, it still would not leave.’

6.6. TRANSITIVE CLAUSES

At the very heart of Lun Bawang morphosyntax are several closely connected structures and concepts, none of which can be properly understood independently of the others. In particular, the Lun Bawang transitive clause is tightly bound up with a set up phenomena reflecting the concept of voice. Voice, in turn, is dependent on the the grammatical relations expressed by the language.
Grammatical relations must therefore first be carefully defined so as to make clear what exactly voice is. Only then will a full grasp of the structure of a transitive clause be possible.

**6.6.1 Grammatical and Thematic Relations**

Lun Bawang clausal morphosyntax is inseparable from voice, which is the mapping between two sets of relations, one semantic and the other syntactic. The two chief semantic relations are those of agent and patient. These terms are used not according to strict definitions of thematic roles, but in the sense of Dowty (1991:572): In any clause with more than one participant, one of them will almost always be more agent-like than the others, and another will almost always be more patient-like than the others. Among other properties, the prototypical agent is likely to be animate, to act volitionally, and to affect another participant. Whichever argument matches this description most closely, however imperfectly, may be termed the agent. Likewise, the prototypical patient is likely to be inanimate, to experience a change of state, to be “affected by the act of another participant” (*ibid.*), or even to have its very existence depend on the event denoted by the verb. Whichever argument matches this description most closely, however imperfectly, may be termed the patient. These two roles are present in every transitive Lun Bawang clause. At times, other, more specific roles, such as recipients and instruments may also come into play.

On the syntactic side, four notions are of critical importance. The first is that of a core argument, of which the typical Lun Bawang clause has two. A core argument is a nominal with an especially close syntactic relationship with the predicate, identified by two characteristics that are readily visible prior to voice selection: (1) With very few (and highly marked) exceptions, it always falls within the verb phrase (§5.4). (2) Its relationship to the verb is not mediated by any other meaning-bearing element such as a preposition or oblique case, unless it is a human object, in which case it receives oblique (differential object) marking as an indicator of animacy rather than of syntactic status. These two characteristics are often obscured by a core argument’s selection as pivot.

The second critical notion is the subject, which may for the moment be understood as a predicate’s first core argument. In a Lun Bawang transitive clause, the terms agent and subject, though
distinct in sense, always have the same denotation. The third of these notions is the object, which refers to any non-subject core argument. The term thus defined, a clause may in principle have more than one object, but since Lun Bawang does not have true ditransitives (§6.6.4), the terms patient and object will always have the same denotation.

The last of these syntactic notions, and perhaps the most important for understanding Lun Bawang voice, is the pivot, which refers to an argument holding a privileged syntactic status determined by voice selection. Every clause has one and only one pivot, which bears the following three characteristics:

1. The pivot has a dedicated position in the clause’s word order off-limits to any other argument. It usually follows the verb phrase, but it may also, unlike any other argument, be placed preverbally or even dislocated into the clause’s left periphery.

2. If the pivot is pronominal, it will take the distinctive pivot pronoun form given in table 4.2 in §4.3.1.

3. The pivot, and only the pivot, maybe controlled in multicausal constructions, including relativization (cf. Chapter 9); this requirement may be termed the pivot-only constraint.

Unlike the notions of subject and object, whose relationship to the agent and patient are constant, the syntactic pivot may belong to almost any thematic category, be it agent, patient, recipient, instrument, or some other. This choice lies at the heart of Lun Bawang voice and has significant repercussions for the rest of clausal morphosyntax.

6.6.2 BASIC CLAUSE STRUCTURE

With the foregoing terms now defined, prior to exploring voice, the next expedient step is to first examine the structure of the clause prior to voice selection. Clauses lacking voice do not normally stand alone and are often nominal, but in spite of this fact, they are the optimal place to

---

1Proof of this claim, along with a more detailed explanation of the meaning of “subject” (in particular what “first” means), is given in Chapter 7.
begin looking at transitive clause structure because they present the basic pattern on which every voice is a variation.

In a clause with two core arguments, the basic structure is just like that of a verb phrase (§5.4). The verb comes first, followed by the agent and then the patient. If other participants are included as obliques or in prepositional phrases, they will follow the two core arguments. The agent, which always follows the verb, takes the (often enclitic) genitive form if pronominal (cf. table 4.3 in §4.3.1). The patient, which follows the agent, undergoes differential object marking. If the patient is human (or an anthropomorphized animal, in some literary genres), it will be marked as an oblique; a pronoun will take the oblique form (cf. table 4.4 in §4.3.1), a personal name or title will be marked with *ni*, and any other human (or anthropomorphized) noun will be marked with *ne-*. Non-human nominal patients, by contrast, receive no oblique marking at all. Examples (22a–b) illustrate two such examples (voiceless clause bolded):

(22) a. Basic voiceless clause (Langub 2014a:183)

  Kudeng apeh tulong=muh neneh?
  as what help=2SG.GEN 3SG.OBL
  ‘How did you help him?’ (more lit. ‘What was your helping him like?’)

b. Basic voiceless clause (FN2:57)

  Ba becé uyo=neh negkuh.
  very stupid insult=3SG.GEN 1SG.OBL
  ‘It was very stupid for him to insult me.’ (lit. ‘His insulting me was very stupid.’)

6.6.3 Voice

The quintessential transitive Lun Bawang clause may be thought of as built off the basic structure introduced in the previous subsection through a series of modifications determined by pivot and voice selection. One argument in the clause is chosen as the pivot, which receives a privileged syntactic status. The structure of the clause will then be arranged in such a way as to reflect that selection. Firstly, the verb (unless stative, for which see §6.6.3.5) will receive morphological marking to reflect the appropriate voice (cf. §4.4.2). If the agent is chosen, the verb is marked for AV, if the patient is chosen, the verb is marked for PV, and if an instrument is chosen, the verb is marked
for IV. The selection of any other argument as pivot necessitates the use of a periphrastic construction employing an auxiliary, while the main verb is marked for AV (§6.6.3.4). The pivot itself is placed not in the default position shown in the previous subsection for its thematic role, but outside the verb phrase, normally afterward, though it may precede. Lastly, the pivot, if pronominal, takes the dedicated pronoun form from table 4.2 in §4.3.1. If nominal, it will bear no case marking (e.g., a human patient does not receive its normal differential oblique marking if selected as pivot). The following subsections illustrate how clauses are constructed in each of the three major voices, and for selection of other arguments as pivot. Then follows a treatment of some constructions that do not bear overt voice morphology but nonetheless appear to interact with the other characteristics of voice.

6.6.3.1 Actor Voice

Actor voice (AV) is used when the agent is selected as the clausal pivot. AV is marked on the verb via homorganic nasal substitution (§4.4.2.1) and with an additional prefix ne- to indicate perfective aspect (§4.4.1.10). The agent/subject argument, if pronominal, takes the dedicated pivot form instead of the genitive form that it would take otherwise. Additionally, rather than following the verb immediately, as it would outside AV, the agent occurs either after the verb-object complex or preverbally. The patient argument retains its default position and, if human, is marked as an oblique. Examples (23a–d) illustrate simple AV clauses, with the pivot arguments and voice morphology bolded:

(23) a. **AV sentence with preverbal pivot**

   Uih ng-abet kayuh.
   1SG.PVT AV-tie log
   ‘I am tying a log.’

b. **AV sentence with post-VP pivot**

   M-(b)aya’ ebpa’ uih.
   AV-follow river 1SG.PVT
   ‘I’ll follow the river.’
c. AV sentence with post-VP pivot

\[
N-(s)ier neneh \quad uih.
\]
AV-see 3SG.OBL 1SG.PVT
‘I see him.’

d. AV sentence with post-VP pivot (Ganang et al. 2008:ngita)

\[
Ng-ita \quad ni=emu' \quad uih.
\]
AV-look.after NAME.OBL=little.girl 1SG.PVT
‘I am looking after my daughter.’

The normal rules of word order can sometimes be suspended for poetic reasons: one such example is given in (24):

(24) Normal AV word order rules suspended (Padan and Ganang 2018:232)

\[
m-(p)udut teh uih \quad lepo
\]
AV-build yet 1SG.PVT hut
‘I will build a hut.’

In (24), the patient lepo has been dislocated from within the verb phrase to a position to the right of the pivot uih, which also falls outside the verb phrase, as the intervening second-position particle implies. This word order, though generally not permitted, is here used for poetic reasons: it is part of a larger work in which all immediately surrounding lines end on the syllable -o; the dislocation is therefore used here to maintain the rhyme scheme. In context (Padan and Ganang 2018:232):^2

\[
\begin{align*}
& Mo \text{ do' teh uih buro} \\
& \text{Mé' nan pulung ado-ado} \\
& \text{Na’ } \textbf{mudut teh uih lepo} \\
& \text{Nan kai dueh tudo}
\end{align*}
\]

Adherence to poetic conventions here is sufficiently strong a motivation for breaking the ordinary rules of Lun Bawang word order. Despite the “violation,” the meaning is entirely recoverable due to both semantic plausibility and agreement of the (agent) pivot argument with the AV verb.

---

^2A rough English translation, disregarding all poetic conventions, might read, “I should flee to a faraway jungle, and I will build a hut for the two of us to live in.” The observant reader may note that, like most Lun Bawang poetry, this snippet is in an iambic tetrameter.
Lastly, any verb that can occur in AV is at least potentially syntactically transitive. Some, however, are low enough in semantic transitivity that they can and do occur without a patient argument, sometimes overwhelmingly more often than with a patient. Some verbs in this category include nani ‘sing’ and ngalai ‘dance,’ both of which may occur with or without a patient. Even nalan ‘walk,’ though no uses of the AV form with a patient are attested in the corpus, can take a patient (the road or path to be traveled), as demonstrated by the existence of a PV form delanin and its corresponding example in Ganang et al. (2008).

6.6.3.2 Patient Voice

Patient voice (PV) is used when the patient argument is selected as the clausal pivot. Unlike AV, two types of PV constructions are available, one morphological and one periphrastic. In either one, the patient occupies the pivot position, either after the verb phrase and any second-position particles that follow it, or before the verb. Human patients do not receive the oblique marking that they receive outside PV, and, if pronominal, they take the pivot pronoun form. The two types of patient voice are explained in the subsections immediately following.

6.6.3.2.1 Morphological Patient Voice. The morphological patient voice is formed using either the imperfective suffix -en (sometimes -in) or the perfective infix <in> (cf. §4.4.2.2). Its usage can be seen in (25). Voice morphology and pivot arguments are bolded for ease of reading.

(25)  a. Morphological PV sentence with post-VP pivot

\[
\text{Bet-in=muh kayuh inih.}
\]
\[
tie-PV=2SG.GEN \text{ log this}
\]
\[
\text{You are tying up this log.}
\]

b. Morphological PV with post-VP pivot (Langub 2014a:6)

\[
\text{Gipel-in=neh lek bua’ sukui dih.}
\]
\[
\text{embrace-PV=3SG.GEN NARR fruit watermelon that.REM}
\]
\[
\text{He embraced the watermelon.}
\]
c. Two morphological PV clauses with preverbal and post-VP pivots (Langub 2014a:11)

\[
\begin{align*}
\text{Pengeh} & \text{ peh} & \text{ lek} & \text{ tuning} & \text{ ineh} & \text{ l<in><udung>=neh} & \text{ nan tetel} \\
\text{finish} & \text{ SUB} & \text{ NARR} & \text{ clay.pot that.DIST} & \text{ <PFV.PV> put.over.fire=3SG.GEN on hearth} \\
\text{ineh} & \text{ em,} & \text{ tetug-en=neh} & \text{ lek} & \text{ ebpa’ bang ineh.} \\
\text{that.DIST CONJ pour.out-PV=3SG.GEN NARR water in that.DIST} \\
\text{‘After he had placed the clay cooking pot on the hearth, he poured water into it.’}
\end{align*}
\]

6.6.3.2.2 Periphrastic Patient Voice. Kemaloh Lun Bawang also has a periphrastic means of forming PV. This method uses \text{ruen}, the irregular\(^3\) PV form of \text{tau’ ‘do,’} followed by the lexical verb, which always bears AV marking. The agent must follow the auxiliary immediately and is the only element that may intervene between it and the lexical verb. The pivot patient must occur outside this verb phrase, either by preceding the auxiliary or by following the lexical verb and any second-position particles that occur thereafter. Pronoun agreement patterns follow the same rules as for morphological PV. This construction is illustrated in (26a–b), with the voice-selecting auxiliaries and pivots bolded:

(26) a. \text{Periphrastic PV (FNI:158)}

\[
\begin{align*}
\text{Ruen=muh} & \text{ m-(b)ukut ieh.} \\
\text{do.PV=2SG.GEN AV-punch} & \text{ 3SG.PVT} \\
\text{‘You punch him.’ or ‘Punch him!’}
\end{align*}
\]

b. \text{Periphrastic PV (FNI:161)}

\[
\begin{align*}
\text{Iko} & \text{ ruen=neh} \text{ m-(b)ukut.} \\
\text{2SG.PVT do.PV=3SG.GEN AV-punch} & \text{ ‘He punches you.’}
\end{align*}
\]

The two periphrastic PVs in the sentence in (27) demonstrate that the pivot, if occurring after the verb phrase, must follow second-position particles:

\(^{3}\text{See note 22 in §4.9 for an explanation of the form.}\)
Periphrastic PV with second-position particles (Langub 2014a:175–6)

Ruen lun ng-uyo peh iko, ruen nai ng-uyo neh ieh
   do.PV person AV-insult SUB 2SG.PVT, do.PV INDEF AV-insult then 3SG.PVT
   l<em>urbed.
   <INTRANS:return
   ‘If someone insults you, you insult him back.’

Note that in (26), the patient of mukut, although this verb is AV, is pivot-marked, as agreement is with the auxiliary ruen. Attempted agreement with the lexical verb results in ungrammaticality:

Periphrastic PV: patient may not agree with lexical verb (FN1:158)

*Ruen=muh   m-(b)ukut neneh.
   do.PV=2SG.GEN AV-punch 3SG.OBL
   ‘You punch him.’ or ‘Punch him!’

As (29) illustrates, the main verb following auxiliary ruen must bear AV morphology. Marking it for PV is unacceptable:

Periphrastic PV disallows main verb in PV (FN1:161)

   do.PV=2SG.GEN punch-PV 3SG.PVT
   ‘You punch him.’

   2SG.PVT do.PV=3SG.GEN punch-PV
   ‘He punches you.’

6.6.3.3 INSTRUMENTAL VOICE

Lun Bawang’s third voice, the instrumental voice (IV), is by far the rarest. While AV and PV are both amply attested in naturally occurring speech, IV has yet to be attested once outside the dictionary entries in Ganang et al. (2008) and the corpora of transcriptions of traditional oral literature (Padan and Ganang 2018; Langub 2014a,b; Tuie 1995). Even so, many speakers are aware of it and can produce it and judge its usage upon request.
Since neither of the two core arguments is selected as pivot in IV, they remain part of the verb phrase, so their behavior in terms of word order and agreement is exactly as in §§5.4, 6.6.2: the agent, in genitive form if pronominal, immediately follows the verb, and it is in turn immediately followed by the patient, marked oblique if human and unmarked otherwise. The instrumental pivot may occur either preverbally or after the entire verb-agent-patient complex, as in (30) and (31b):

(30)  a.  IV sentence

\[\text{Abet } \text{ineh } \text{ne-ping}-\text{abet}=\text{kuh } \text{neneh}.\]
\[\text{rope that } \text{PFV-IV-tie}=\text{1SG.GEN } \text{3SG.OBL}\]
‘I used that rope to tie him up.’

b.  IV sentence

\[\text{Abet } \text{inh } \text{ne-ping}-\text{abet}=\text{kuh } \text{kayuh ineh}.\]
\[\text{rope this } \text{PFV-IV-tie}=\text{1SG.GEN } \text{log } \text{that}\]
‘I used this rope to tie this log.’

In addition to the expected differences of word order and case, the use of the instrumental voice has one further consequence: in IV, the instrument appears as a bare nominal phrase, while in any other voice, it must be preceded by a preposition such as \( \text{ku} \) ‘by, with, because of,’ which marks instruments and causes. The difference is evident in the contrast between (31a) and (31b):

(31)  a.  PV sentence: non-pivot instrument marked with preposition (Clayre 1988:66)

\[\text{Beli-en}=\text{kuh } \text{lal } \text{ineh } \text{ku } \text{usin } \text{inh}.\]
\[\text{buy-PV}=\text{1SG.GEN } \text{chicken that } \text{INST money this}\]
‘I’ll buy that hen with this money.’

b.  IV sentence: no preposition before pivot instrument (Clayre 1988:66)

\[\text{Pim-(b)eli}=\text{kuh } \text{lal } \text{usin } \text{inh}.\]
\[\text{IV-buy}=\text{1SG.GEN } \text{chicken money this}\]
‘I’ll buy the hen with this money.’

6.6.3.4 Selection of Other Pivots

Although only agents, patients, and instruments have dedicated voices, sometimes, either for expediency or due to syntactic constraints, some other entity must be selected as a clausal pivot. In this case, a periphrastic construction must be used. This construction is quite similar to that used in
the periphrastic PV (§6.6.3.2.2). It employs an auxiliary *nan* ‘at, on, to’ or *inan* ‘have, exist,’ (both of which, in this construction, are glossed *AUX*) immediately followed by the agent, and then by the lexical verb, morphologically marked for AV. If the lexical verb is transitive, the patient will immediately follow, marked oblique if human. In all attested examples of this construction, the pivot precedes the auxiliary. This periphrastic construction is especially common as a means to select the recipient of a triadic clause (cf. §6.6.4) as the pivot. Its use for this and other purposes is illustrated in (32) with pivots bolded. Because this construction is often used in conjunction with relativization, the reader may wish to consult §9.6 for a more thorough understanding of some of the following structures. As a visual aid, relative clauses are bracketed in these examples, and the gaps where the pivot would fall if the clauses stood on their own are written in.

(32) a. *Periphrasis to select recipient pivot (Ganang et al. 2008:ikeceh)*

\[i=Keceh \quad nan=kuh \quad ne-m-(b)eré \quad surat \quad dih.\]

*NAME=someone* *AUX=1SG GEN* PV-AV *give* letter that.REM
‘I gave the letter to what’s-his-face.’

b. *Periphrasis to select other pivot (Ganang et al. 2008:merepet)*

\[Iko \quad mo’ \quad luk \quad [\_\_\_PVT \quad nan=kuh \quad me-repet].\]

2SG.PVT only REL \[\_\_\_PVT AUX=1SG GEN* STAT-hope\]
‘On you alone I am depending.’

c. *Periphrasis to select location as pivot (Singa’ Buas, p.c. [22 Sept. 2020])*

\[Inan \quad ké’ \quad susa’ \quad luk \quad kudeng \quad ineh \quad m-angun \quad bang \quad bawang \quad su\]

have EMPH trouble REL like that.DIST INTRANS-happen in place LOC \[\_\_\_PVT \quad inan=muh \quad tudo\]?
\[\_\_\_PVT AUX=2SG GEN* sit\]
‘Has there been any trouble like that happening in the place where you live?’

d. *Periphrasis to select location as pivot (Ganang et al. 2008:linikot)*

\[L<in>i\_kont=neh \quad ret \quad ni=Pengiran \quad tana’ \quad luk \quad [\_\_\_PVT\]

<PFV.PV> cheat=3SG GEN from NAME.OBL=Pengiran land REL \[\_\_\_PVT\]
\[nan=neh \quad nge-lati’] \quad ineh.\]

\[AUX=3SG GEN* AV-farm\] that.DIST
‘He cheated Pengiran out of the land where he farms.’

One verb, however, apparently bears the last remaining fossils of another former voice and
therefore can select another argument as pivot. This verb is *pimaran*,\(^4\) from root *beré* ‘give,’ which selects the recipient as pivot. See §6.6.4 for more on this verb and illustration of its use.

### 6.6.3.5 Voice of Transitive Statives

Transitive stative verbs in the imperfective aspect express an ability or propensity in relation to a particular action, and in the perfective aspect they portray an act as either an accident or an achievement.\(^5\) These verbs take no voice morphology, which is reserved for dynamic verbs, but their voice is still evident from word order and agreement patterns. Both AV and PV patterns are acceptable and attested in spontaneous speech, but PV is far more common in transitive statives.\(^6\) For example, both (33a) and (33b) are permissible and have the same meaning, and the same is true for (33c) and (33d) ( pivots bolded):

\[(33)\]

a. **Transitive “stative” in PV (FN2:48)**

\[
\begin{array}{l}
\text{Ne-kelupan=kuh } \text{iko.}
\end{array}
\]

\[
\begin{array}{l}
\text{PFV-forget=1SG GEN} \text{2SG PVT}
\end{array}
\]

‘I forgot about you.’

b. **Transitive “stative” in AV (FN2:48)**

\[
\begin{array}{l}
\text{Uih } \text{ne-kelupan nemuh.}
\end{array}
\]

\[
\begin{array}{l}
\text{1SG PVT PFV-forget 2SG OBL}
\end{array}
\]

‘I forgot about you.’

c. **Transitive stative in AV (FN2:48)**

\[
\begin{array}{l}
\text{Na } \text{uih } \text{mek(e)-alap nemuh.}
\end{array}
\]

\[
\begin{array}{l}
\text{NEG 1SG PVT STAT-catch 2SG OBL}
\end{array}
\]

‘I am not able to catch you.’

\(^4\)Contra Ganang *et al.* (2008) and the writer’s own notes, Clayre (2005) gives the form as *pimerén*. In either case, the form is somewhat unexpected, as the language’s regular phonological processes ought to result in *pimerayan*.

\(^5\)The perfective forms are not, in the strictest sense, stative, belonging more properly to a telic Aktionsart such as achievements, but listing them here is convenient nonetheless since they are a counterpart to the imperfective statives, and they do seem to emphasize the resultant state more than the act itself.

\(^6\)Contra Clayre (2005:23), who states “Lun Dayeh stative constructions are always in [patient] voice” (emphasis added). This overgeneralization is probably a consequence of PV predominance use in such constructions.
d. Transitive stative in PV (FN2:48)

\[
\text{Na mek(e)-alap}=\text{kuh iko.}
\]
\[
\text{NEG STAT}-\text{catch}=1\text{SG.} \text{GEN 2SG.PVT}
\]

‘I am not able to catch you.’

Some more complex examples are shown in (34a–c). The first of these presents a concise contrast between the dynamic, voice morphology-bearing verb and its transitive stative counterpart. In the second, PV and AV agreement and word order patterns are used side-by-side in the same sentence. The third, underscoring the often blurry line between lexical categories in Lun Bawang, shows a PV clause where a verbal element \textit{na kuman} ‘not eating’ is used nominally as the pivot.

(34) a. Dynamic AV vs. Stative (Ganang et al. 2008:nekag)

\[
\text{Ng-ag tulang dih uih sen ke’ em,}
\]
\[
\text{AV-chop.up bone that.REM 1SG.PVT EMPH.CONTR EMPH CONJ}
\]
\[
\text{nek(e)-ag}=\text{kuh neh bua’ ticu’}=\text{kuh.}
\]
\[
\text{PFV-chop.up}=1\text{SG.GEN then finger}=1\text{SG.GEN}
\]

‘I was chopping up the bones when I accidentally chopped my finger.’

b. Two transitive statives, PV and AV (Langub 2014a:180)

\[
\text{“Me-pun=muh peh batang rayeh ineh em, ngudeh neh}
\]
\[
\text{STAT-carry.on.head=2SG.GEN SUB log large that.DIST CONJ why then}
\]
\[
\text{iko na me-p-un negkuh?” ki=Buayeh.}
\]
\[
\text{2SG.PVT NEG STAT-LIG-carry.on.head 1SG.OBL NAME.QUOT=Crocodile}
\]

‘You could carry that large log on your head, so why can’t you carry me?’ said Crocodile.

c. Transitive stative with nominalized verbal pivot (Langub 2014a:181)

\[
\text{Na me-tan}=\text{kuh na kuman peh.}
\]
\[
\text{NEG STAT-endure}=1\text{SG.GEN NEG eat.AV already}
\]

‘I can no longer stand not eating.’

6.6.4 Triadic Clauses

Triadic clauses include a third argument, normally a recipient. The term “ditransitive” is deliberately avoided as a descriptor for these constructions because the recipient in no wise behaves like a core argument (cf. definition in §6.6.1). A recipient, human or otherwise, is always marked as an oblique or, alternately, preceded by a quasi-preposition such as \textit{inan} ‘have’ or \textit{kuan} ‘for’ (violating characteristic 2 of a core argument). The recipient also uniformly falls outside the verb
phrase (violating characteristic 1), normally directly following the pivot, unless the latter is placed preverbally. (35a–d) illustrate basic triadic sentences with fronted pivots, and (36a–c) show the position of the recipient relative to the verb phrase and a postverbal pivot. Voice morphology and pivots are bolded.

(35)  

a.  

**AV clause with pronominal recipient (FN1:71)**

\[
\text{Ieh ne-m-(b)eré apuh inih } \text{negkuh.} \\
3SG.PVT PFV-AV-give broom this 1SG.OBL
\]

‘He gave me the broom.’

b.  

**PV clause with pronominal recipient (FN1:71)**

\[
\text{Apuh inih } \langle b\rangle \text{ré=neh negkuh.} \\
\text{broom this <PFV.PV>give=3SG.GEN 1SG.OBL}
\]

‘He gave me the broom.’

c.  

**AV clause with nominal recipient (FN1:78)**

\[
\text{Ieh ne-m-(b)eré yu=neh kuan anak ineh.} \\
3SG.PVT PFV-AV-give knife=3SG.GEN for child that
\]

‘He gave his knife to the child.’

d.  

**PV clause with nominal recipient (FN1:78)**

\[
\text{Yu=neh } \langle b\rangle \text{ré=neh kuan anak ineh.} \\
\text{knife=3SG.GEN <PFV.PV>give=3SG.GEN for child that}
\]

‘He gave his knife to the child.’

(36)  

a.  

**AV clause: oblique follows pivot (Sandy Lukas, p.c., 23 Feb. 2020)**

\[
\text{Ng-(k)irim tabi’ Ina’ Alau didueh i=Sangan kuan=muh.} \\
AV-send regards mother Alau 2DU NAME=Sangan for=2SG.GEN
\]

‘Auntie Alau and Sangan send you [their] regards.’

b.  

**AV clause: oblique follows pivot (Ganang et al. 2008: mekeneh)**

\[
\text{Me-keneh peh ieh em, m-(b)eré pulu’ rigit uih nemuh.} \\
\text{STAT-hit.target SUB 3SG.PVT CONJ AV-give ten ringgit 1SG.PVT 2SG.OBL}
\]

‘If [you] can hit it, I’ll give you ten ringgit [Malaysian currency].’

c.  

**PV: Patient precedes recipient (FN2:70)**

\[
\text{K<in>irim=kuh usin neneh.} \\
\text{<PFV.PV>send=1SG.GEN money 3SG.OBL}
\]

‘I sent money to him.’
The ordering of the recipient relative to the verb phrase and pivot is inflexible; the oblique recipient must follow the verb phrase and the pivot. (37a–b) are therefore unacceptable:

(37)  
   a. \textit{AV: Recipient may not precede patient (FN2:70)}
   
   \begin{quote}
   *Uih ne-ng-(k)irim neneh usin.
   1SG.PVT PFV-AV-send 3SG.OBL money
   \end{quote}
   
   For *‘I sent him money.’

   b. \textit{PV: Recipient may not precede patient (FN2:70)}
   
   \begin{quote}
   *K<in>irim=kuh neneh usin.
   <PFV.PV>send=1SG.GEN 3SG.OBL money
   \end{quote}
   
   For *‘I sent him money.’

In order to select the recipient as the clausal pivot, a periphrastic construction must normally be employed, as in (38a–b). The former contains a relative clause (cf. §9.6), and the latter is a (clefted) wh-question (cf. §8.2.3), since both require the recipient to be pivot. The periphrastic construction here illustrated is explained further and with more examples in §6.6.3.4 above.

(38)  
   a. \textit{Extraction of recipient from triadic clause (FN2:70)}
   
   \begin{quote}
   i=Upai luk [___pvt inan=kuh ne-ng-(k)irim surat].
   NAME=Upai REL [\{GAP_pvt\} AUX=1SG.GEN PFV-AV-send letter]
   \end{quote}
   
   ‘It’s Upai to whom I sent a letter.’

   b. \textit{WH-extraction of recipient in triadic clause (FN2:70)}
   
   \begin{quote}
   Idé luk [___pvt inan=muh ne-ng-(k)irim surat]?
   who REL [\{GAP_pvt\} AUX=2SG.GEN PFV-AV-send letter]
   \end{quote}
   
   ‘To whom did you send a letter?’

One verb, however, can select a recipient as pivot. This verb is \textit{pimaran}, from the root \textit{beré} ‘give,’ which appears to be the last remaining fossil of an otherwise obsolete benefactive voice.\textsuperscript{7} Its use is illustrated in (39):\textsuperscript{8}

\textsuperscript{7}Precisely because the voice is obsolete, the word is treated in these glosses as a single unit rather than decomposed into non-productive morphemes. Its probable composition is, however, addressed in §4.4.2.4.

\textsuperscript{8}(39c) has \textit{pimeréan}, the form recorded by Clayre (2005), \textit{contra} Ganang \textit{et al.} (2008) and the writer’s own notes.
(39) a. *Last remnant of a benefactive voice? (FN1:151)*

_Uih ne-pimaran=muh ebpa.’_

1SG.PVT PFV-give.BV?=2SG.GEN water

‘You gave me water.’

b. *Last remnant of a benefactive voice? (Ganang et al. 2008:pimaran)*

_Idé ne-pimaran=muh usin luk b<i>ré=kuh nemuh ina dih?_

who PFV-give.BV?=2SG.GEN money REL <PFV.PV>give=1SG.GEN 2SG.OBL just.now that.REM

‘To whom did you give the money that I gave you just now?’

c. *Last remnant of a benefactive voice? (Clayre 2005:19)*

_Idé ne-pimeréan=muh lawid dih?_

who PFV-give.BV?=2SG.GEN fish that.REM

‘To whom did you give the fish?’

### 6.7. Aspect, not Tense, and the Use of Final *peh*

Contrary to the popular belief even among speakers, very likely taught to them by English-speaking non-linguists, the Lun Bawang language has no formal mechanism for distinguishing tense. What is popularly called “tense” is in fact aspect. Tense is instead inferred contextually or from adverbial modifiers. Some examples illustrating this fact are given in (40):

(40) a. *Perfective aspect used in past time (FN1:109)*

_Uih pengeh ne-n-(t)angal kayuh ineh kereb=neh in-ecing inalem._

1SG.PVT finish PFV-AV-cut.in.half log that time=3SG.GEN PFV-arrive yesterday

‘I had already cut that log in half when he arrived yesterday.’

b. *Imperfective aspect used in past time (FN1:109)*

_Inalem, kereb=kuh nge-lak baka, eco ng-imun m-udan._

yesterday, time=1SG.GEN AV-cook boar, day AG-begin INTRANS-rain

‘Yesterday, while I was cooking the boar, it started to rain.’

c. *Imperfective aspect used in future time (FN1:109)*

_Uih m-(p)upu’ kén kereb iko m-ecing nebpa._

1SG.PVT AV-wash cloth time 2SG.PVT INTRANS-arrive tomorrow

‘I will be washing clothes when you arrive tomorrow.’
d. **Perfective aspect used in future time (FN1:109)**

```
Uih pengeh ne-m-(p)upu’ kén kereb iko m-ecing nebpa.
1SG.PVT finish PFV-AV-wash cloth time 2SG.PVT INTRANS-arrive tomorrow
‘I will already have washed the clothes when you arrive tomorrow.’
```

The pair of sentences (40a–b) are both set in a past time, as the presence of the word *inalem* ‘yesterday’ indicates. They differ in that the first clause in the former uses the perfective aspect to portray an act as already complete at the reference time, while the first clause in the latter uses the imperfective aspect to portray the act as still ongoing at the reference time. Likewise (40c–d) are both set in a future time, as the presence of the word *nebpa* ‘tomorrow’ indicates. Even so, the first uses an imperfective verb, because the act of washing clothes is portrayed as ongoing at the time of the future event of the addressee’s arrival, while the second uses a perfective verb because the act is there depicted as already completed at the future reference time. This distinction therefore evidently corresponds not to the time at which an act occurs, be it past, present, or future, but whether that act or event is completed or ongoing at the time of reference.

Another device for aspectual marking is the clause-final particle *peh*. It may co-occur with either the perfective or imperfective aspect, with slightly differing semantic consequences in each case. With the perfective aspect, this *peh* reinforces what is already contained in the aspectual marking, the completion of the act or event depicted. In this use, it is often best translated ‘already.’ A few representative examples of this use are shown in (41):

(41) a. **Final peh with perfective aspect (Ganang et al. 2008:nesiberu’)**

```
Ne-si-beru’ uih peh.
PFV-MID-wash 1SG.PVT already
‘I washed myself already.’
```

b. **Final peh with perfective aspect (Ganang et al. 2008:dica’)**

```
D<i>ca’=muh uang baka dih peh?
<PFV.PVSlice=2SG.GEN meat wild.boar that.REM already
‘Have you already sliced the pork?’
```
c. **Final peh with perfective aspect (Ganang et al. 2008:neturem)**

```
Ne-
rem kapal luk ne-pau dih peh.
PVF<-INTRANS>sink ship REL PFV-puncture that.REM already
```

‘The ship that got a hole in it sank.’

With the imperfective aspect, final *peh* normally marks not the completion of an act or event, but its onset. The same is true of final *peh* used with statives and even predicative adjectives; it indicates a change of state or quality to that designated by the descriptor. In this use, it is often best translated ‘now.’ Examples (42a–c) illustrate *peh* with dynamic intransitives, and examples (43a–d) illustrate its use with statives and similar types of predicates:

(42) a. **Final peh with imperfective: onset of act (Ganang et al. 2008:mirut)**

```
M-
irut ebpa’ inih peh.
INTRANS-subside water this now
‘The water is now subsiding.’
```

b. **Final peh with imperfective: onset of act (Ganang et al. 2008:nginulih)**

```
Ngi-nulih bunga’ luk t<in>ibu kidih peh.
AV-bud flower REL <PFV,PV>plant 1SG.REM now
‘That flower that I planted is now budding.’
```

c. **Final peh with imperfective: onset of act (Ganang et al. 2008:tekamang)**

```
Te-
kamang anak midih peh keh, Ayun?
INTRANS-crawl child 2SG.REM now POLAR Ayun
‘Has your child started to crawl, Ayun?’
```

(43) a. **Final peh with stative: change of state (Ganang et al. 2008:mekara)**

```
Me-
kara rawih luk p<in>idang mineh peh.
STAT dry.for.milling sun-dried.rice REL PFV,PVSun-dry 2SG.DIST
‘The rice grain you dried in the sun is now dry enough for milling.’
```

b. **Final peh with stative: change of state (Ganang et al. 2008:metekering)**

```
Me-
lak luba’ luk l<in>ak midih peh.
STAT-cook rice REL <PFV,PV>cook 2SG.REM now
‘The rice that you cooked is already done.’
```

c. **Final peh with adjective: change of state (Ganang et al. 2008:nengayud)**

```
Do’ peh ieh ineh peh? Idé ne-ng-ayud neneh ineh?
good why 3SG.PVT that.DIST now who PFV-AV-advice 3SG.OBL that.DIST
‘Why is he so nice now? Who advised him?’
```
d. *Final* peh indicating *change of condition* (*Ganang et al. 2008:*mekabu)

\[ \text{Na lawid bang ineh peh.} \]

NEG fish in that.DIST now

‘There are no fish in there anymore.’
No description of a conservative Austronesian language is truly complete without a treatment of symmetrical voice. The term *symmetrical voice* refers to the presence in the language of two or more basic transitive constructions (“voices”), none of which can be said in any meaningful sense to be derived from any other (Himmelmann 2005). In Lun Bawang, these are the actor voice (AV), patient voice (PV), and instrumental voice (IV). A benefactive voice (BV) was likely once present but is now preserved in only one verb (cf. §6.6.4).

The most readily obvious characteristic of symmetrical voices is the equal morphological marking that each receives, or *morphological symmetry*, such that none appears derived from any other. That Lun Bawang is morphologically symmetrical is evident from the outline of voice morphology given in the “conservative” columns of table 4.19 in §4.4.2. A morphologically *asymmetrical* voice system, by contrast, is one in which one voice is clearly more basic than another, the latter being derived from the former. Long Wat Kenyah is one such example, which forms its active voice by a homorganic nasal substitution process similar to that in Lun Bawang and its passive by prefixing *te-* to the active form (cf. Blust 1971). The “innovative” columns in table 4.19 suggest that newer generations of Lun Bawang speakers may be trending in this direction. This grammar focuses predominantly on the conservative, symmetrical pattern, however, as it is still in use by nearly all speakers who supplied the data that form its basis.

A set of voice alternations may also be symmetrical in a syntactic sense, in that each voice preserves the same mapping between semantics and syntax. More specifically, they do not change which thematic role is assigned to the syntactic role of subject or object. By contrast, a syntactically *asymmetrical* system would be one which does not leave these assignments intact, such as the English passive, which demotes the agent (subject in the active voice) to an oblique and promotes the patient (object in the active voice) to subject. The fact of Lun Bawang voice’s morphological
symmetry already being evident, this chapter focuses on demonstrating that the voice system of Lun Bawang also exhibits syntactic symmetry.

7.1. Grammatical Relations and Voice Revisited

At this juncture, a revisiting of and further elaboration on the discussion of relations raised in §6.6.1 is necessary. Once again, the relations in question may be divided into two sets, thematic (semantic) and grammatical (syntactic). The thematic relations of agent, patient, instrument, recipient, and any others that may become applicable retain their common meanings as laid out previously. The grammatical relations, however, require further elaboration.

Of the three crucial syntactic relations of subject, object, and pivot, the last has already been discussed extensively (cf., e.g., §6.6.1), so no further explanation is necessary beyond reiterating that it is characterized by distinctive case marking and word order patterns as well as exclusive availability as a target for control (the pivot-only constraint). The pivot is distinct in sense from but may, depending on voice selection, coincide in denotation with the subject or object, terms whose definitions as given in §6.6.1 now require further explanation.

Relationships between syntactic arguments have been described in many frameworks and with many terms, whether “asymmetric c-command” or “prominence” or one of the myriad others available. Not a few of these, different as they may be in their theoretical presuppositions, are grounded in very similar linguistic tests, namely those to do with scope and binding developed first in Barss and Lasnik (1986) and later expanded and applied to Austronesian voice in Chen (2017), inter alios. Rather than appealing to an esoteric notion such as prominence, however, perhaps the clearest approach is to label the relationship between any two nominals in terms of logical priority. That is, relation X is logically prior to relation Y (hereinafter X > Y for conciseness) if Y can be made to depend on X for its interpretation, but not the converse. More specifically, this definition means that X may serve as an antecedent for binding into Y, and any asymmetry in scope interpretation that cannot be explained away by some other factor such as linear word order favors the reading in which Y falls within the scope of X.

1This was the approach even of Mortensen (2018), but the term is here abandoned in favor of a clearer explanation.
When the previously given definitions of *subject* as a predicate’s first argument and *object* as any non-subject core argument are put in these terms, the subject is logically prior to the object. More concretely, the subject may bind into an object, but not the converse, and where asymmetries in scope interpretation are found, the reading is favored in which an object falls within the scope of the subject. Moreover, because the subject is a predicate’s first core argument, the subject is logically prior to any other nominal in the same clause. In other words, some nominal X is the subject if and only if, for every nominal Y, X > Y. While not necessarily so by definition, the data below will reveal that an object is usually the second argument in terms of logical ordering.²

Voice, then, may be defined as the mapping between the two sets of relations, semantic (e.g., agent, patient) and syntactic (e.g., subject, object, oblique, pivot). In any basic two-argument transitive construction, the voice used is one that maps the thematic role of agent onto the grammatical relation of subject and the thematic role of patient onto the grammatical relation of object. An asymmetrical voice is one that changes this mapping, such as the English passive. The English active-passive alternation is illustrated in figure 7.1, with pivot excluded, as it is not a relevant category for English.

**Figure 7.1. Asymmetrical Voices: English Active and Passive**

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent</td>
<td>Agent</td>
</tr>
<tr>
<td>Subject</td>
<td>Subject</td>
</tr>
<tr>
<td>Patient</td>
<td>Patient</td>
</tr>
<tr>
<td>Object</td>
<td>Object</td>
</tr>
<tr>
<td>Oblique</td>
<td></td>
</tr>
</tbody>
</table>

²It may be the case that selection of a non-core argument as pivot promotes it to the status of the clause’s second argument, prior to the object, and indeed the writer’s own (admittedly fallible) intuitions as a second-language speaker of Lun Bawang favor this hypothesis, but, regrettably, the forced cancellation of the last planned round of fieldwork for this dissertation made testing this hypothesis a practical impossibility.
A symmetrical voice alternation, on the other hand, is one in which the mapping of the basic transitive clause is preserved, and only the choice of pivot differs, as in figure 7.2.\(^3\)

**Figure 7.2. Symmetrical Voices: Lun Bawang AV and PV**

![Diagram of AV and PV voices]

The aim of this chapter is to demonstrate, using tests for logical priority to establish grammatical relations, the syntactic symmetry of Lun Bawang voices. Regardless of pivot selection, the clausal subject is always the agent-like argument.

### 7.2. Diagnosing Symmetrical Voice

The method of diagnosing symmetrical voice may be easily inferred from the preceding definitions. Which arguments, if any, can be made to depend on which others, if any, for their interpretation must be determined. The two best tools to use for this examination are scope and binding tests. Scope alone is not treated in this chapter, but rather in §10.5, for two reasons: first, several different patterns of scope-related behavior are at work in Lun Bawang, not all of which interact with grammatical relations. Second, although one of these, interactions between the universal quantifier and numerals (§10.5.3), does appear a valid diagnostic for symmetrical voice, it does not contribute any insight not already available from the binding tests used in this chapter.

The two main tests used here for logical priority of grammatical relations both involve bind-

\(^3\)If the hypothesis in note 2 should some day be proven correct, this definition and schema should still be valid; however, they would miss an important point: that the selection of any non-agent argument as pivot makes it a clause’s second argument in terms of logical ordering.
ing: the first is simple anaphoric binding, and the second is quantifier-variable binding, both of which lead to the same conclusion that the voice system of Lun Bawang is symmetrical. Each is demonstrated in its respective subsection.

7.2.1 ANAPHORIC BINDING

The first of these diagnostics, that of simple anaphoric binding, illustrates that a change in voice does not alter the logical priority of the agent to all other arguments. This fact can be seen with genitives in the AV-PV alternations in (44a–b):

(44) a. Agent binds pronoun in patient in AV (FN1:80)

Lemulun ineh man kerubau=neh

man that feed.AV buffalo=3SG GEN

‘That man is feeding his buffalo.’

b. Agent binds pronoun in patient in PV (FN1:80)

Kerubau=neh pinan lemulun ineh

buffalo=3SG GEN feed.PFV.PV man that

‘He fed his buffalo.’

In both (44a–b), the agent binds into the patient, and it does so regardless of voice and word order. Perhaps with the right conditioning context, a reading in which the agent does not bind into the patient might be possible, but here it was so marginal as to be judged nearly ungrammatical. The acceptability of a coreferential reading in the PV sentence (44b) stands in stark contrast to a true passive in a language such as English, where passivizing That man fed his buffalo destroys the binding relationship, i.e., His buffalo was fed by that man. (45a–c) illustrate the same relations

(45) a. That man fed his buffalo

b. His buffalo was fed by that man

Many of these data are recycled from Mortensen (2018), though they are cited from field notes for greater precision. As is often the case in investigations of the finer points of syntax, the sentences in this section, though grammatically acceptable unless otherwise indicated, are hardly a model for natural speech. In part, this fact is a function of word order (the pivot occurs overwhelmingly in preverbal position in these examples, but a post-verb phrase placement is more common in natural speech—nonetheless, (45) makes clear that word order does not determine binding), and some of it is due to word choice. For instance, changing lemulun ineh in a large number of examples to the nearly synonymous lai sineh would improve their naturalness considerably without affecting the syntax.
when an instrument is involved in the action, demonstrating that in every voice, the agent logically precedes the instrument even if it does not do so in linear word order.

(45) a. Agent binds pronoun in instrument in AV (FN1:80)

Lemulun inehi ne-ng-(k)eteb kayuh ineh ku kepak=nehiŋĕ.
man that PFV-AV-cut tree that INST axe=3SG.GEN
‘That man, cut down that tree with hisiŋĕ axe.’

b. Agent binds pronoun in instrument in PV (FN1:80)

Kayuh ineh k<i>teb lemulun inehi ku kepak=nehiŋĕ.
tree that <PFV.PV>cut man that INST axe=3SG.GEN
‘That man, cut down that tree with hisiŋĕ axe.’

c. Agent binds pronoun in instrument in IV (FN1:80)

Kepak=nehiŋĕ ne-ping-(k)eteb lemulun inehi kayuh ineh.
axe=3SG.GEN PFV-IV-cut man that tree that
‘That man, cut down that tree with hisi axe.’

(46a–b) demonstrate that the agent logically precedes the recipient regardless of voice, and (46c–d) demonstrates the same of the patient.

(46) a. Agent binds pronoun in recipient in AV

Iehi ne-m-(b)erë kerubau ineh kuan tinan=nehiŋĕ.
3SG.PVT PFV-AV-give buffalo that have mother=3SG.GEN
‘He, gave that buffalo to hisiŋĕ mother.’

b. Agent binds pronoun in recipient in PV

Kerubau ineh b<i>erë nehi kuan tinan=nehiŋĕ.
buffalo that <PFV.PV>give 3SG.GEN have mother=3SG.GEN
‘He, gave a buffalo to hisiŋĕ mother.’

c. Patient binds pronoun in recipient in AV

Uih ne-m-(b)ada’ nenehi inan tinan=nehiŋĕ.
1SG.PVT PFV-AV-show 3SG.OBL have mother=3SG.GEN
‘I showed himi to hisiŋĕ mother.’

d. Patient binds pronoun in recipient in PV

Iehi b<i>ada’ kuh inan tinan=nehiŋĕ.
3SG.PVT <PFV.PV>show 1SG.PVT have mother=3SG.GEN
‘I showed himi to hisiŋĕ mother.’
The above are sufficient to establish that where interpretation of simple anaphoric binding is concerned, the arguments follow a logical order that always begins with the agent (therefore always the subject). Normally, the patient (which, if not the subject, is by definition an object) follows, and then the instrument and recipient come afterward.\(^5\) The mapping of thematic roles to subject and object remains constant across voices, indicating syntactic symmetry.

### 7.2.2 Variable Binding

The other critical diagnostic for symmetry of voice used here is that of variable binding, which uses the previous test in conjunction with universal quantification. In these tests, the agent is associated with the universal quantifier, and a pronoun is associated with another argument such that the agent may bind the pronoun in AV, providing a distributed (one-to-one) reading. If the distributed reading is still available when the same sentence is changed to PV or IV, the scope and binding relationship has been preserved, and the voices may be said to demonstrate syntactic symmetry. (47) illustrates a basic AV sentence with variable binding:

(47) *Universally quantified agent binds variable in patient, AV (FN1:96)*

\[
\text{Emung anak} \text{i ne-n-(s)ier kerubau=neh}_i/s_j. \\
\text{all child PFV-AV-see buffalo=3SG GEN} \\
\text{‘Every child, saw his/her buffalo.’}
\]

One crucial difference from English is that in (47), only the distributed reading is available, wherein each child sees his own buffalo. In English, the sentence ‘Every child saw his buffalo’ may have the same reading, or the children may all be seeing a buffalo that belongs to some other person not mentioned within the sentence. The reason for this difference is that, as shown in (44a–b) above, readings wherein the genitive pronoun *neh* is not bound are marginal when even possible at all. To achieve a non-distributed (many-to-one) reading, a different pronoun such as possessive *dieh*, which cannot be bound, must be used. The PV equivalent of (47) is given in (48):

---

\(^5\) Whether the patient *always* precedes instruments and recipients is uncertain; cf. note 2. Given the rarity of triadic verbs that occur in the instrumental voice, the precise relationship between these last two may not be possible to discover.
(48) Universally quantified agent binds variable in patient, PV (FN1:96)

\[
\text{Kerubau}=\text{neh}_{i/j} \ s<in>\text{ier} \ \text{emung} \ \text{anak}_i. \\
\text{buffalo}=3\text{SG.\,GEN} <\text{PV.\,PFV}>\text{see all child} \\
\text{‘Every child} _i \text{ saw his} _{i/j} \text{ buffalo.’}
\]

(48) preserves the distributed reading of (47), wherein each child sees his own buffalo, indicating that the change of voice has not altered the logical ordering relation between agent and patient. This pattern is strikingly different from English; while ‘Every child saw his buffalo’ can have a bound/distributed and an unbound/non-distributed reading, the passive ‘His buffalo was seen by every child’ can have only the unbound/non-distributed reading. In Lun Bawang, contrariwise, an agent can bind into a patient regardless of voice. On the other hand, no voice allows a patient to bind into an agent, as (49a–b) illustrate:

(49) a. AV: universally quantified patient fails to bind genitive in agent (Mortensen 2018)

\[
\text{Taman}=\text{neh}_{i/j} \ \text{ne-n-(t)ulong} \ \text{anid} \ \text{anak}_i. \\
\text{father}=3\text{SG.\,GEN PFV-AV-help each child} \\
\text{‘His} _{i/j} \text{ father helped each child} _i.‘
\]

b. PV: universally quantified patient fails to bind genitive in agent (Mortensen 2018)

\[
\text{Anid} \ \text{anak}_i \ \text{t<in>ulong} \ \text{taman}=\text{neh}_{i/j}. \\
\text{each child} <\text{PFV.\,PV}>\text{help father}=3\text{SG.\,GEN} \\
\text{‘His} _{i/j} \text{ father helped each child} _i.‘
\]

Alternations including the instrumental voice, too, do not alter the grammaticality or the meaning of the sentence, as in (50a–c):

(50) a. Universally quantified agent binds variable in instrument, AV (FN1:96)

\[
\text{Emung} \ \text{lemulun}_i \ \text{ne-ng-abet} \ \text{kayuh} \ \text{ineh} \ \text{ku} \ \text{abet}=\text{neh}_{i/j}. \\
\text{all person PFV-AV-tie tree that INST rope}=3\text{SG.\,GEN} \\
\text{‘Every man} _i \text{ tied that log with his} _{i/j} \text{ rope.’}
\]

b. Universally quantified agent binds variable in instrument, PV (FN1:96)

\[
\text{Kayuh} \ \text{ineh} \ \text{in-abet} \ \text{emung} \ \text{lemulun}_i \ \text{ku} \ \text{abet}=\text{neh}_{i/j}. \\
\text{tree that PFV.\,PV all person INST rope}=3\text{SG.\,GEN} \\
\text{‘Every man} _i \text{ tied that log with his} _{i/j} \text{ rope.’}
\]
c. *Universally quantified agent binds variable in instrument, IV (FN1:96)*

\[
\text{Abet}=\text{neh}_i^\epsilon, \text{ne-ping-abet emung lemulun}_i \text{ kayuh ineh.}
\]

\[
\text{rope}=3\text{SG.GEN PFV-IV-tie all person tree that }\text{}`Every man}_i \text{ tied that log with his}_i^\epsilon \text{ rope.'}
\]

Perhaps the closest English approximation to the instrumental voice would result in a sentence such as ‘His rope was used by every man to tie that log,’ but this meaning differs from that of (50c), which, unlike the unbound, non-distributed English sentence, must have a bound, distributed reading.

The evidence from the diagnostics presented in this section is sufficient to demonstrate that the three voices of Lun Bawang always display the same logical ordering relations between agent and any other argument in the clause. By definition, then, the agent is the subject in any voice. From this fact and the definition of *object* follows the conclusion that the patient is always a syntactic object. Since the mapping between thematic roles and syntactic relations other than pivot remains constant across voices, those voices by definition exhibit syntactic symmetry.
CHAPTER 8: PRAGMATICALLY MARKED STRUCTURES

8.1. NEGATION

Negation is expressed with the negative morpheme *na*, which typically occurs in clause-initial position. If the pivot is placed preverbally, it normally follows negation (51a–b), but it, and it alone, can sometimes be dislocated to negation’s left (51c), with consequences for scope (cf. §10.5).

(51) a. Simple negated clause

\[ \text{Na } \text{ieh } \text{emé}’. \]
\[ \text{NEG 3SG.PVT go} \]
\[ ‘\text{He’s not going.’} \]

b. Negated clause (Langub 2014a:182)

\[ \text{Na } \text{se-burur } \text{meh lun me-p-apu’} = \text{neh}. \]
\[ \text{NEG one-body EMPH person STAT-RECIP=3SG.GEN} \]
\[ ‘\text{He hadn’t come across a single other person.’} \]

c. Negative clause with dislocated pivot (FN1:161)

\[ \text{Anid } \text{kerubau na } \text{s<in>ier=kuh}. \]
\[ \text{each buffalo NEG <PFV.PV>see=1SG.GEN} \]
\[ ‘\text{I did not see any (lit. ‘every’) buffalo.’} \]

This negative morpheme can also be used to negate questions and imperatives, to be discussed in their respective sections (§§8.2, 8.3.3). As a standalone interjection, the form of this morpheme is *nam*, retaining the coda that has been otherwise lost.

A second, less common device for negation is *do’ keh*, which is composed of *do’* ‘good’ and the second-position particle *keh* ‘actually, really.’ It is so far attested only in clause-initial position and negating predicate nominals. (52) illustrates:
(52) a. Do’ keh as negation Langub (2014a:148)


‘It was not I who wanted you. It was not I who married you. Rather, it was you who ensnared me,” he said.’

b. Do’ keh as negation Langub (2014a:172)

“Do’ keh iko lun luk n-(d)alan luun tana’ inih em, keli’=muh ulek=kuh?”

‘You’re not someone who walks upon the land, so would you know where I am going?”’ said Mousedeer.

8.2. QUESTIONS

8.2.1 POLAR QUESTIONS

Polar questions are typically marked by intonation, and no other morphological or syntactic device is required. Some basic examples include (53a–b):

(53) a. Basic polar question

Kenen=muh lawid?

eat.PV=2SG.GEN fish

‘Do you eat fish?’

b. Polar question (Langub 2014a:159)

“Ru-en=kuh peh eceh laga, m-ileh neh iko tudo luun dih, make-PV=1SG.GEN SUB one stool, stat-clever then 2SG.PVT sit upon that.REM, ku me-kadang iur dih?”

CAUSE stat-long tail that.REM

‘If I make a stool, are you able to sit on it, because your tail is long?’”

A polar question may also begin with the negative na to suggest, similar to English, that an affirmation of the basic non-negated proposition is expected, as in (54):


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8.2.2 Negative Polar Questions and Their Answers

Unlike English, however, negative polar questions, based on the limited language-internal evidence available, are answered in precisely the opposite manner. An affirmative answer to a negative question amounts to a denial of the basic, non-negated proposition, and a negative answer to a negative question amounts to an affirmation of the basic, non-negated proposition. The question in (56) illustrates:

(56) Negative polar question (FN1:126)

Na ieh ne-ng-(k)eteb kayuh ineh?
NEG 3SG.PVT PFV-AV-cut.down tree that
‘Didn’t he cut down that tree?’
An affirmative answer é’ to the above question means that the tree under discussion is still standing, while, in contrast, a negative answer nam means that it has been felled. Such a pattern is not unique to Lun Bawang, but is in fact widespread in Austronesian languages; Blust (2013b) provides instances in languages as distant as Indonesian and Pohnpeian.

8.2.3 WH-QUESTIONS

Any Lun Bawang wh-question will include one of the following words or phrases:

- **Idé** ‘who?’ or **nidé** in environments that condition oblique marking
- **Enun** ‘what?’
- **Sapeh** ‘which one?’
- **Kudeng apeh** ‘how?’
- **Tuda’** ‘how many/much’?
- **Idan** ‘when?’
- **Iapeh** or **su apeh** ‘where?’
- **Bura’ peh** plus a quasi-adjectival root, or a root plus second-position **peh**: ‘why so [root]…?’
- **Ngudeh** ‘why?’ or ‘do what?’

(57a–l) provide basic examples of the use of several of these:

(57)  a. **WH-question: who?**

\[
\text{M-(b)aya' } n(e)=\text{idé } \text{iko?}
\]

AV-follow OBL=who 2SG.PVT

‘Whom are you following?’

b. **WH-question: what?**

\[
\text{Nge-rawé } \text{enun?}
\]

AV-think what

‘Thinking about what?’
c. **WH-question: how? (FN1:76)**

*Kudeng apeh ne-keli’=muh berek ineh? as what PFV-know=2SG.GEN pig that.DIST
‘How did you find that pig?’*

d. **WH-question: which? (FN1:140)**

*Sapeh diko anak? which 2SG.FOC child
‘Which one is your child?’*

e. **WH-question: how much? (Ganang et al. 2008:uli’)**

*Tuda’ uli’ lati’ midih? how.much yield farm 2SG.REM
‘How much yield did you get from your farm?’*


*Enun kin-angud i=tamam? what QUANT-young NAME=father.2SG
‘How old is your father?’ (lit. ‘What is the extent of your father’s youngness?’)*

g. **WH-question: how many? (Ganang et al. 2008:kua’)**

*Tuda’ kua’ iko iné’ dai’ Kota Kinabalu? how.many time 2SG.PVT go.PFV there Kota Kinabalu
‘How many times have you gone to Kota Kinabalu?’*

h. **WH-question: when?**

*In-ecing idan iko? PFV-arrive when 2SG.PVT
‘When did you arrive?’*

i. **WH-question: where?**

*Em-é’ iapeh iko? INTRANS-go where 2SG.PVT
‘Where are you going?’*

j. **WH-question: where?**

*Su apeh ulek=muh? LOC what destination=2SG.GEN
‘Where are you going?’ (lit. ‘Where is your destination?’)*

k. **WH-question: why so…? (Ganang et al. 2008:derut)**

*Bura’ peh dat derut=muh kuyu’ kinih? excess why bad sew=2SG.GEN shirt this.1SG
‘Why did you sew my shirt so badly?’*
1. **WH-question: why so...?** (Ganang et al. 2008:ado)

   *Ado peh ruma’ nan=muh tudo leh?*
   far why house AUX=2SG.GEN sit VOC
   ‘Hey, why is the house where you live so far away?’

The word *ngudeh* requires further explanation before exemplification. This word is actually an interrogative verb, from the root *kudeh*, which has the basic meaning ‘what is [subject] doing?’ but can also mean ‘why?’ in the proper context. Although asking ‘What are you doing?’ by saying *Enun ruen muh?* or *Ngenau’ enun iko?* or using some other variant of the verb *tau* ‘do’ is perfectly acceptable, the most natural way to ask this question is using this verb, as in (58a). This interrogative verb may also be marked for the perfective aspect, as in (58b). If the root takes the perfective prefix directly without any voice morphology, it means ‘What happened to [subject]?’, probably by way of an original accidental meaning ‘What did [subject] accidentally do?’ (58c).

When used as ‘why?’ the form *ngudeh* is invariant, and its variable placement, which is parallel to that of adverbs, indicates that it is not a true verb in such usage. In (58f), it occurs in clause-initial position, preceding a pivot that has already been dislocated into the left periphery of the clause, as its placement prior to the negative morpheme shows. On the other hand, in (58d–e), it occurs at the end of the verb phrase and precedes the pivot argument.

(58) a. *Ngudeh as ‘doing what?’*
   
   *Ng-(k)udeh iko?*
   AV-do.what 2SG.PVT
   ‘What are you doing?’

b. *Ngudeh as ‘doing what?’*

   *Ne-ng-(k)udeh iko?*
   PFV-AV-do.what 2SG.PVT
   ‘What did you do?’

c. *Kudeh as ‘do what?’*

   *Ne-kudeh iko?*
   PFV-do.what 2SG.PVT
   ‘What happened to you?’ (prb. originally ‘What did you accidentally do?’)
d. Ngudeh as ‘why?’ (Langub 2014a:159)

“R<em>urut ngudeh uih, Buayeh?”</em>

‘Why should I climb down, Crocodile?’

<INTRANS>climb.down why 1SG.PVT Crocodile

e. Ngudeh as ‘why?’ (Langub 2014a:181)

“Buayeh, gitep-en=muh ngudeh i=Sapi’ ineh?” keneh.

Crocodile bite-PV=2SG.GEN why NAME=Cow that.DIST 3SG.QUOT

‘Crocodile, why are you biting Cow?’ [Rhinoceros] said.’

f. Ngudeh as ‘why?’ (Langub 2014a:181)

“Sapi’, ngudeh iko na sikel m-(b)eré tipan=muh se-lipa ken en
Cow why 2SG.PVT NEG want AV-give thigh=2SG.GEN one-side eat.PV

i=Buayeh?” ki=Temecur ni=Sapi’.

NAME=Crocodile NAME.QUOT=Rhinoceros NAME.OBL=Cow

‘Cow, why don’t you want to give one side of your thigh for Crocodile to eat?’ said Rhinoceros to Cow.’

As with polar questions, the optional question particle <em>dih</em> may be placed clause-finally:

(59) **WH-question with optional dih** (Ganang et al. 2008:nenamid)

<em>Idé ne-n-(t)amid negkuh ina dih?</em>

who PFV-AV-<em>kick</em>.<em>backward</em> 1SG.OBL just.now Q

‘Who kicked me just now?’

In situ wh-questions, which include the majority of those in (57–58), are quite common and always permissible. WH-fronting is also found when pragmatically called for, but it may be subject to additional syntactic constraints. An adverbial wh-item such as <em>kudeng apeh</em> ‘how,’ <em>idan</em> ‘when,’ or <em>ngudeh</em> ‘why,’ may simply be placed clause-initially with no further consequences. The same is true most of the time with <em>iapeh</em> ‘where,’ but with certain verbs such as <em>tudo</em> ‘sit, stay, live,’ treating <em>iapeh</em> as the clausal pivot (cf. §6.6.3.4) and using the appropriate periphrastic construction is more natural. These alternatives are illustrated in the difference between (60a–b), where the latter is the wh-fronted equivalent of the former:
(60) a. In situ *wh*-question

\[ Tudo \text{ iapeh iko?} \]
sit where 2SG.PVT
‘Where do you live?’

b. *WH*-fronted equivalent of (60a) (Ganang et al. 2008:nan)

\[ Iapeh \text{ nan=muh tudo?} \]
where AUX=2SG.GEN sit
‘Where do you live?’

WH-fronted questions where the wh-item refers to a core or oblique argument have two variants, clefted and non-clefted, with the only surface distinction being the presence or absence of the relativizer *luk*. Both are subject to the same strict syntactic constraint: a core argument or an instrument may be fronted, with or without clefting, *only* if it is the clausal pivot. If the argument to be fronted cannot be selected by any of the available voices, the periphrastic construction from §6.6.3.4 must be used, as in (61e) (cf. also (38b) in §6.6.4). The relic benefactive voice form *pimaran*, however, may be used to front a recipient without periphrasis, as in (61f). Any attempt to front a non-pivot wh-item, as in (61g–h), results in ungrammaticality.¹

(61) a. *Fronted wh-agent in AV*

\[ Idé ne-m-(b)ada’ dalan sinih nemuh? \]
who PFV-AV-show path this.SPEC 2SG.OBL
‘Who showed you this path?’

b. *Fronted wh-patient in PV*

\[ Enun \text{ b<i>né=neh} \text{ nemuh?} \]
what <PFV.PV>give=3SG.GEN 2SG.OBL
‘What did he give you?’

c. *Fronted wh-patient in PV (Ganang et al. 2008:takap)*

\[ Tuda’ takap d<i>amu’ muyuh? \]
how.many section <PFV.PV>weed 2PL
‘How many sections of the farm did you weed?’

¹(61h) is grammatical if the intended meaning is the somewhat nonsensical ‘Whom did that tree cut down?’
d. **Clefted wh-patient in PV**

\[
\text{Kayuh sapeh luk } k<i>\text{teb} \quad \text{lai sineh?}
\]

tree which one REL \(<\text{PFV.PV}>\text{cut.down} \quad \text{man that SPEC}

\text{‘Which tree did that man cut down?’}

e. **Clefted wh-recipient with periphrasis (FN1:76)**

\[
\text{Idé luk inan=muh } \text{ne-m-}(b)\text{eré apuh ineh?}
\]

who REL AUX=2SG.GEN PFV-AV=give broom that.DIST

\text{‘To whom did you give that broom?’}

f. **Fronted wh-recipient with fossilized benefactive voice**

\[
\text{Idé pimaran=muh apuh ineh?}
\]

who give.BV=2SG.GEN broom that

\text{‘To whom did you give that broom?’}

g. **WH-patient cannot be fronted in AV**

\[
*\text{Enun } n-(t)\text{au’ iko?}
\]

what AV-do 2SG.PVT

\text{For ‘What are you doing?’}

h. **WH-agent cannot be fronted in PV**

\[
*\text{Idé } k<i>\text{teb} \quad \text{kayuh ineh?}
\]

who \(<\text{PFV.PV}>\text{cut.down} \quad \text{tree that}

\text{For ‘Who cut down that tree?’}

8.3. Imperatives

8.3.1 Imperative Types and Voice

The common way of forming imperatives today is to use plain AV or PV verb forms in such a way that context makes clear that they have imperative force. When thus used, they follow all the same syntactic rules given in §6.6.3 above, with one exception: though a pronominal object of an AV imperative typically takes the oblique form, if, as is often the case, no agent is overtly expressed, the patient may receive pivot marking instead, despite not actually being the clausal pivot. (62a–b) are therefore both equivalent.

(62) a. **AV as imperative: oblique-marked object (FN1:102)**

\[
M-(b)\text{ukut } \text{neneh!}
\]

AV-punch 3SG.OBL

‘Punch him!’
b. **AV as imperative: pivot-marked object (FN1:102)**

\[M-(b)ukut \text{ ieh!} \]

AV-punch 3SG.PVT

‘Punch him!’

PV imperatives, which usually include an overt second-person pronoun and may be formed either morphologically or periphrastically, are exemplified in (63a–b):

(63) a. **Morphological PV as imperative (FN2:26)**

\[Kenen=muh \text{ ruti’ ine} \text{h!} \]

eat.PV=2SG.GEN bread that

‘Eat that bread!’

b. **Periphrastic PV as imperative (FN1:158)**

\[Ruen=muh \text{ m-(b)ukut ieh!} \]

do.PV=2SG.GEN AV-punch 3SG.PVT

‘Punch him!’

Another means of forming imperatives is with the use of a bare root with the basic verb phrase structure shown in §6.6.2, nearly always preceded by a reduplicated adverbial, as shown in (64). This construction has no voice at all, as the lack of any pivot-marked pronoun in (64c) indicates.

(64) a. **Root imperative (Ganang et al. 2008:aba)**

\[\text{Ulai-ulai } aba=muh \text{ apui dih, na neh luba’ dih m-eseb.} \]

REDUP-slow feed.fire=2SG.GEN fire that.REM NEG then rice that.REM STAT-burn

‘Feed the fire slowly so that the rice won’t burn.’

b. **Root imperative (Ganang et al. 2008:abab)**

\[\text{Rayeh-rayeh abab=muh tulu dalan tau dih ke’}. \]

REDUP-big clear.path=2SG.GEN suitable walk 1PL.INCL that.REM EMPH

‘Please cut a pathway wide enough for us to walk.’

c. **Root imperative (Ganang et al. 2008:akad)**

\[\text{Ayen-ayen akad=muh neneh}. \]

REDUP-gentle turn.over=2SG.GEN 3SG.OBL

‘Turn him over gently.’
d. **Root imperative** (Ganang et al. 2008:anam)

\[
\text{Do’-do’ anam=muh bera luk <in>utat ineh.}
\]

REDUP-good retrieve=2SG.GEN rice REL <PFV.PV>spill that.DIST

‘Carefully retrieve the rice that was spilled.’

Formerly, imperatives were commonly formed via one of the imperative suffixes `-uh`, `-a’`, or `-i’ (cf. §4.4.3) that, while still known, are little used today. While the function of `-i’ is simply unknown and may never be well understood due to disuse, `-a’ indicates an act to be performed on a faraway object, while `-uh` indicates an act to be performed on a nearby object. This latter suffix is reported by speakers today to be very forceful, even somewhat rude, especially if used toward someone older or of higher social standing than oneself, and it should be avoided in such situations in favor of using plain PV. Some basic examples are illustrated in (65–67). Note especially the deictic contrast between (65a–b) and (66a–b).²

(65) a. **Imperative in -uh** (FN3:34)

\[
\text{Ken-uh nuba’ inihi!}
\]

eat-IMPER rice this

‘Eat this rice!’

b. **Imperative in -uh** (FN3:34)

\[
\text{Lap-uh lawid inihi!}
\]

get-IMPER fish this

‘Get this fish!’

c. **Imperative in -uh** (Langub 2014a:177)

\[
\text{“Neh, ken-uh kayuh inihi.”}
\]

INTERJ eat.-IMPER wood this

‘ “Here, eat this wood.” ’

²The vowel variation in the stem for ‘eat,’ i.e., akan (root), kuman (AV), kinan (perfective PV), and kana’ (imperative), but kenen (PV) and kenuh (imperative) is due to the fact that the reconstructed Proto-Austronesian root is *kaen (Blust and Trussel 2020). Any suffixation to this root would put the a in an antepenultimate syllable, triggering its reduction to schwa, thus explaining the lack of an a in kenen and kenuh. Why the a was retained in kana’ is unclear.
(66) a. Imperative in -a’ (FN3:34)

*Kan-a’ nuba’ ineh!
‘Eat that rice!’

b. Imperative in -a’ (FN3:34)

*Lap-a’ lawid ineh!
‘Get that fish!’

c. Imperative in -a’ (Ganang et al. 2008:gitebpa’)

*Gitebp-a’ tebpuh ineh kuan=kuh.
‘Cut the sugarcane in two for me.’

(67) a. Imperative in -i’ (Clayre 1991:422)

*Pen-i’ berek dih!
‘Feed the pigs!’

b. Imperative in -i’ (Ganang et al. 2008:teci’)

*Tec-i’ karit mineh kuan=kuh leh?
‘Can you leave your parang to me?’

c. Imperative in -i’ (Ganang et al. 2008:dari’)

*Dar-i’ i=Lasung ineh emé’ tungé’.
‘Call Lasung here.’

Though possibly originally representing at least two different voices—the closest possible antecedent to the -i’ suffix is the Proto-Austronesian locative voice imperative suffix (Ross 2009), but this still leaves the glottal stop unexplained—, all of these imperatives now exhibit syntactic behavior associated with PV. The -a’ imperative is attested marking a patient pronoun as pivot, while marking it as oblique, as in any non-PV voice, is ungrammatical:

(68)  Imperative in -a’ displays PV agreement (FN2:26)

Sir-a’=muh uih/*negkuh!
‘Look at me!’

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In an -i’ imperative, the patient argument may be separated from the verb by prepositional or other such phrases, a trait characteristic of the pivot argument, indicating that, despite its originally marking locative voice, this suffix has functionally merged with PV (cf. also (70a) below).

(69)  

a. *Imperative in -i’ with PV word order (Ganang et al. 2008:teci’)*

\[ \text{Tec-i’ nan tana’ ineh babeh midih.} \]
leave-IMPER on earth that.DIST luggage 2SG.REM
‘Leave your luggage on the ground.’

b. *Imperative in -i’ with PV word order (Ganang et al. 2008:teci’)*

\[ \text{Tec-i’ nan natad ineh tayen dih.} \]
leave-IMPER on lawn that.DIST basket that.REM
‘Leave the basket on the lawn.’

Imperatives may also be formed using a periphrastic construction that is nearly identical to that for forming the periphrastic PV. The sole difference is that the auxiliary verb ‘do’ takes the imperative form *rua’* (often pronounced *wa’*) instead of the PV *ruen*.³

(70)  

a. *Periphrastic imperative (Ganang et al. 2008:ngekering)*

\[ \text{Rua’ nge-kering nan bitang ineh kuyu’ midih.} \]
do.IMPER AV-dry on clothesline that.DIST clothing 2SG.REM
‘Dry your clothes on the line.’

b. *Periphrastic imperative (Langub 2014a:184)*

\[ \text{“Rua’ ng-un i=eca’ Buayeh sir-en tau} \]
do.IMPER AV-carry.on.head NAME=brother.in.law Crocodile see-PV 1PL.INCL all
\[ \text{emung em,”} = \text{ki=Tuk Pelanuk lek.} \]
CONJ NAME.QUOT=Mr. Mouse-deer NARR
‘ “Carry brother Crocodile on your head for us all to see,” said Mouse-deer.’

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³The term *eca’* used in (70b) literally refers to the brother or sister of the spouse of one’s own brother or sister; that is, two people who are *dingeca’* are related because the brother of one is married to the sister of the other. It could therefore be translated ‘brother-in-law,’ but the translation ‘brother’ is preferred here because it is being used not in a literal sense but as a term of (in the context of the story, feigned) affection between two ostensible friends.
Any imperative construction may be used in the first-person nonsingular as an exhortation:

(71) a. Imperative as exhortation (Ganang et al. 2008: bura’)

\[ M-\text{ileh} \quad tu \quad i-\text{Name}=\text{Padan} \quad nge-\text{nau’} \quad \text{karit} \quad \text{leh} \quad \text{em}, \quad (u)\text{bur-}a’ \]

\[ \text{STAT-clever\, truly\, NAME=Padan\, AV-make\, parang\, VOC\, CONJ\, praise-IMPER} \]

\[ \text{tau} \quad \text{ieh} \quad \text{ineh}. \]

1\text{PL.INCL}\, 3\text{SG.PVT}\, \text{that.DIST}

‘Padan is very skilled at making parangs. Let us praise him.’

b. Imperative as exhortation (Ganang et al. 2008: peranga’)

\[ N-(d)\text{alan pe-ranga’} \quad \text{tau} \quad \text{ko’}? \]

\[ \text{AV-walk\, RECIP-unison\, 1\text{PL.INCL}\, PTCL} \]

‘Let’s all leave together, okay?’

Any imperative construction, like that in (71b) above, may use the particle \text{ko’} to soften its tone, akin to ending it in “okay?” or phrasing it as a question of the form “would you…”

(72) a. AV imperative with \text{ko’} (Ganang et al. 2008: maya’)

\[ M-(b)\text{aya’} \quad \text{negkuh} \quad \text{iko} \quad \text{ko’}. \]

\[ \text{AV-follow\, 1\text{SG.OBL}\, 2\text{SG.PVT}\, PTCL} \]

‘You follow me, okay?’

b. PV imperative with \text{ko’} (Ganang et al. 2008: buken)

\[ N-(t)\text{angi’} \quad \text{peh} \quad i-\text{Name}=\text{Labo} \quad \text{em}, \quad (u)\text{buk-en=muh} \quad \text{ieh} \quad \text{ko’}? \]

\[ \text{AV-cry\, SUB\, NAME=Labo\, CONJ\, console-PV=2\text{SG.Gen}\, 3\text{SG.PVT}\, PTCL} \]

‘If Labo cries, will you please console him?’

c. Periphrastic PV imperative with \text{ko’} (Ganang et al. 2008: nurun)

\[ \text{Ruen=muh}\quad n-(t)\text{urun} \quad \text{babeh} \quad \text{kineh} \quad \text{ret\, dai’\, ruma’\, napeh} \quad \text{ko’}. \]

\[ \text{do.PV=2\text{SG.Gen}\, AV-descend\, luggage\, 1\text{SG.DIST\, from\, there\, house\, later}\, PTCL} \]

‘Please bring my luggage down from the house later.’

d. Root imperative with \text{ko’} (Ganang et al. 2008: tepeh)

\[ \text{Do’-do’}\quad \text{tepeh=muh}\quad \text{padé} \quad \text{dih}\quad \text{ko’}. \]

\[ \text{REDUP-good\, pound=2\text{SG.Gen}\, rice\, that.REM\, PTCL} \]

‘Please pound the rice carefully.’

e. Archaic morphological imperative with \text{ko’} (Ganang et al. 2008: luga’)

\[ \text{Lug-a’}\quad \text{buku\, inih}\quad \text{kuan=kuh}\quad \text{ko’}. \]

\[ \text{keep-IMPER\, book\, this\, for=1\text{SG.Gen}\, PTCL} \]

‘Please keep this book for me.’

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f. *Archaic periphrastic imperative with ko’* (Ganang et al. 2008:ngeret)

\[
\text{Rua’ ng-(k)eret kayuh ineh ku radi’ ko’}. \\
\text{do.IMPER AV-cut wood that.DIST INST saw PTCL}
\]

‘Please cut that wood with the saw.’

Lastly, AV imperatives allow for an important exception to normal word order rules: an overt (pivot) agent in an AV imperative may intervene between the verb and its patient:

(73) \textbf{Word order variation in AV imperatives} (Ganang et al. 2008:peduduk)

\[
\text{Nge-nau’ tau irau nebpa em pe-duduk tau ko’}. \\
\text{AV-do 1PL.INCL feast tomorrow CONJ RECIP-collection 1PL.INCL PTCL}
\]

‘Let’s hold a party tomorrow and take up a collection.’

### 8.3.2 IMPERATIVE kai (kemuh)

Lun Bawang has an invariant imperative kai ‘go!’, which can be used in conjunction with other verbs to command an action to be performed in another location. For this reason, it is particularly well suited to be used alongside a verb bearing the -a’ suffix:

(74) a. \textit{Imperative kai} (Langub 2014a:169)

\[
\text{“Kai lap-a’ ieh,” ki Buayeh.} \\
\text{go.IMPER get-IMPER 3SG.PVT QUOT Crocodile}
\]

‘“Go get it [your liver],” said Crocodile.’

b. \textit{Imperative kai} (Langub 2014a:176)

\[
\text{Kai sir-a’ ngeh kiung mineh bang siayun inih!} \\
\text{go.IMPER see-IMPER PTCL face 2SG.DISTAL in mirror this}
\]

‘Go look at your face in the mirror!’

Imperative kai can also occur with an overt agent, always of the form kemuh, which is otherwise primarily used as a quotative pronoun. (75) illustrates:

(75) \textit{Imperative kai kemuh} (FN3:50)

\[
\text{Kai kemuh emé’ dai’!} \\
\text{go.IMPER 2SG.QUOT go there}
\]

‘Go over there!’
The use of any other pronoun form is not permitted; any attempt to employ oblique *kai nemuh, genitive *kai=muh, pivot *kai iko, or focused *kai diko results in ungrammaticality. This pattern of usage is not entirely restricted to kai, either; it is also found with lawé ‘travel’:

(76) Imperative lawé kemuh (Ganang et al. 2008:pem)

\[
\text{Lawé kemuh \ emé \ tungé’!}
\]

travel 2SG.QUOT come here

‘Come here!’

8.3.3 Negative Imperatives

Negative imperatives differ from affirmative imperatives only by the presence of a leading negation marker. This word can be either na (cf. §8.1) or eleg, the latter of which is a verb root meaning ‘refuse,’ ‘stop,’ or ‘abstain from’ and is less used by today’s young speakers. Though it has various affixed forms, only the root is used to command. The two are illustrated in (77–78), respectively.

(77) a. Negative imperative with na (FN1:127)

\[
\text{Na n-(t)angal kayuh ineh!}
\]

NEG AV-cut.in.half tree that

‘Don’t cut that log in half!’

b. Negative imperative with na (Ganang et al. 2008:benen)

\[
\text{Na \ <INTRANS>\ m-uneng \ iring \ \bank \ ineh, \ iko \ (e)ben-en}
\]

NEG <INTRANS>stand STAT-near beside bank that.DIST 2SG.PVT accuse-PV

\[
\text{ne-m-(p)eno \ usin \ luk \ ne-tutu’ \ dih \ napeh.}
\]

PFV-AV-steal money REL PFV-lose that.REM later

‘Don’t stand near the bank, or you might be accused of stealing the missing money.’

(78) a. Negative imperative with eleg (Blust 1971)

\[
\text{Eleg n-(t)aut’ ineh!}
\]

NEG.IMPER AV-do that

‘Don’t do that!’

b. Negative imperative with eleg (Ganang et al. 2008:eleg)

\[
\text{Eleg tudo ieneh.}
\]

NEG.IMPER sit there.DIST

‘Don’t sit there.’

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Eleg may optionally be followed by a second-person pronoun, taking the genitive form where applicable.

(79)  

a. **Negative imperative with overt second-person (Langub 2014a:8)**

   “Eleg=muh ng-até negkuh!”  
   NEG.IMPER=2SG.GEN AV-kill 1SG.OBL  
   ‘Don’t kill me!’

b. **Negative imperative with overt second-person (Langub 2014a:185)**

   “Iemo’ eleg nai ba rayeh tangi’ ko’, me-rugag kai kuma’ inih,”  
   but NEG.IMPER INDEF very big cry PTCL STAT-annoy 1PL.EXCL group  
   ki=Tuk Pelanuk lek.  
   this NAME QUOT=Mr. Mouse-deer NARR  
   ‘But don’t cry too loudly, okay? We’re all annoyed,’ said Mouse-deer.’

To command that an action cease, ucu’ ‘stop, take a rest’ or ugka’ ‘stop’ may be used with the main verb, such as in (80):

(80) **Negative imperative with ucu’ (FN1:127)**

   Ucu’ n-(t)angal kayuh ineh!  
   stop AV-cut.in.half tree that  
   ‘Stop cutting that tree in half!’

---

8.4. **CLEFT CONSTRUCTIONS**

Cleft constructions, often used for focusing an argument, are formed by relativization (cf. §9.6). Since Lun Bawang lacks an overt copula and the pleonastic it found in English clefts, a Lun Bawang cleft often resembles a lone argument with an attached relative clause. As with all relative clauses, the clefted head nominal must refer to the pivot (left as a gap) of the relative clause (the pivot-only constraint; see further Chapter 9). While the syntax of clefting is not complicated, the examples for illustration used here are lengthier so as to illustrate not just the syntax, but the pragmatic function of clefting, which corresponds very closely to the use of clefting in the English translations. The clefts themselves are bolded for ease of reading.
(81) From “Tuk Pelanuk” (Langub 2014a:180)

   ah thank you REDUP-much Cow
   ‘Ah, thank you so much, Cow.’

b. “Emung pung luk m-ulun  luun tana’ inih peh em, iko meh
   all animal REL INTRANS-live on earth this TOP CONJ 2SG.PVT EMPH
   luk abud do’ niat, m-ieh m-ai’.
   REL most good spirit STAT-clever INTRANS-mercy
   ‘Of all the animals that live on the land, it is you who are the kindest, who know how to
   show mercy.’

c. Iko meh luk sanggup emé’ m-uneng negkuh inih, emé’ n-(t)ulong
   2SG.PVT EMPH REL willing come STAT-near 1SG.OBL this come AV-help
   negkuh,” ki=Buayeh.
   1SG.OBL NAME.QUOT=Crocodile
   ‘It is you who are willing to come near me, to come help me,” said Crocodile.’

(82) From “Raja Pulau Bunga” (Langub 2014a:144)

a. “Ii, Inuk anak t<i>la’, iaheh amas kidih?” ki=tukang
   hey Inuk child <PFV.PV>throw where gold 1SG.REM NAME.QUOT=craftsman
   amas.
   gold
   ‘Hey, Inuk, forsaken child, where is my gold?” said the goldsmith.

b. “Kian, na luk keli’=kuh,” ki=Awang Muda.
   who knows NEG REL know=1SG.GEN NAME.QUOT=Awang Muda
   ‘Beats me, I don’t know anything about it,” said Awang Muda.

c. “Uu, nam, iko luk ne-ng-alap idih,” keneh.
   oh no 2SG.PVT REL PFV-AV-take it 3SG.QUOT
   ‘Oh, no, it’s you who took it,” he said.’

d. “Me-tu, na uih ne-ng-(k)ekem, na uih ne-ng-alap amas
   STAT-true NEG 1SG.PVT PFV-AV-touch NEG 1SG.PVT PFV-AV-take gold
   midih,” ki=Awang Muda.
   2SG.REM NAME.QUOT=Awang Muda
   ‘It’s true, I didn’t touch it, I didn’t take your gold,” said Awang Muda.

e. “Na peh iko ne-ng-alap idih, iaheh ieh? Iko meh sebuleng
   NEG SUB 2SG.PVT PFV-AV-take it where 3SG.PVT 2SG.PVT EMPH alone
   tungé’ sikang inih,” ki=tukang amas.
   here veranda this NAME.QUOT=craftsman gold
   ‘If you didn’t take it, where is it? You’re alone here on the veranda,” said the gold-
   smith.’

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When the need arises to single out a topic and then comment thereupon, Lun Bawang uses a topicalization construction consisting of the topicalized argument with second-position *peh* and final *em*, both of which frequently combine phonologically to be pronounced *pem* if no other word intervenes. This construction is identical to that used for clausal subordination (§9.5.1) except that the *peh...em* construction operates on only an argument rather than an entire clause. The topicalized argument is not merely fronted, but actually outside the clause commenting on the topic since it is often resumed by a pronoun therein, though it need not be so if it is the pivot of that clause. Several examples are shown in (83).

(83)  

a. **Topicalization (Langub 2014a:158)**

\[ M-\text{ata’} \ peh \ sidih \ em, \ ebpa-(e)n \ tala-(e)n=neh \ neh \ ieh. \]

\[ \text{STAT-unripe} \ \text{TOP} \ \text{whichsoever} \ \text{CONJ} \ \text{drop-PV} \ \text{throw-PV=}3\text{SG.GEN} \ \text{then} \ 3\text{SG.PVT} \]

‘Whichever ones [fruits] were unripe, he threw them down.’

b. **Topicalization (Langub 2014a:161)**

\[ \text{Tinek-en} \ i=\text{Tuk} \ \text{Pelanuk} \ \text{neh} \ \text{lek} \ \text{sebuang} \ \text{lawid.} \ \text{Sebuang} \ \text{peh} \ \text{em} \]

\[ \text{boil-PV} \ \text{NAME=}\text{Mr. Mouse-deer} \ \text{then} \ \text{NARR} \ \text{part} \ \text{fish} \ \text{part} \ \text{TOP} \ \text{CONJ} \]

\[ (e)\text{pub-in=}\text{neh} \ \text{neh} \ \text{ieh} \ \text{ku} \ \text{narar.} \]

\[ \text{smoke-PV=}3\text{SG.GEN} \ \text{then} \ 3\text{SG.PVT} \ \text{as} \ \text{smoked.fish} \]

‘Mouse-deer boiled some of the fish. As for the rest, he smoked it.’

c. **Topicalization (Langub 2014a:163)**

\[ i=\text{Buayeh} \ \text{peh} \ \text{em}, \ \text{ruen=}\text{neh} \ \text{ng-(k)uyum} \ \text{meh} \ \text{lek} \ \text{dawa’} \]

\[ \text{NAME=}\text{Crocodile} \ \text{TOP} \ \text{CONJ} \ \text{do.PV=}3\text{SG.GEN} \ \text{AV-scoop} \ \text{EMPH} \ \text{NARR} \ \text{group} \]

\[ \text{ubud.} \]

\[ \text{shoot} \]

‘Crocodile, he scooped up all the shoots.’
d. Topicalization (Langub 2014a:163)

\[ i=t\text{uk} \text{ Pelanuk peh em, peri-tipa neh ieh.} \]
\[ \text{NAME=} \text{Mr. Mouse-deer} \text{ TOP CONJ REFL-pack then 3SG.PVT} \]
‘As for Mouse-deer, he packed up.’


e. Topicalization (Langub 2014a:163)

\[ Dawa' \text{ lawid peh em, makin peh eco, makin m-as'i', makin me-dari} \]
\[ \text{group fish TOP CONJ increase SUB day increase STAT-few increase STAT-tiny} \]
\[ \text{teh (u)it-en i=Buayeh.} \]
\[ \text{then bring-PV NAME=} \text{Crocodile} \]
‘As for the fish, as the days went on, Crocodile brought fewer and smaller of them.’

Topicalization may apply to more than just arguments, being frequently used to introduce adverbials in clause-initial position. Several examples illustrate:

(84) a. Topicalized adverbial (Ganang et al. 2008:mećing)

\[ Mećing idan peh em me-pengeh neh lati’ mineh? \]
\[ \text{until when TOP CONJ STAT-finish then farm 2SG.DIST} \]
‘When will your farm be completed?’

b. Topicalized adverbial (Ganang et al. 2008:eput)

\[ Eput tana’ inih peh em inan mo’ lemulun. \]
\[ \text{all.over earth this TOP CONJ have PTCL person} \]
‘All over the world, there are people.’

c. Topicalized adverbial (Ganang et al. 2008:ngékiped)

\[ Lawé kai inih peh em ngé-kiped inih. \]
\[ \text{trip 1PL.EXCL this TOP CONJ AV-end this} \]
‘This trip of ours, it is the last one.’

d. Topicalized adverbial (Ganang et al. 2008:seruked)

\[ Seruked inih peh em kuman bua’ mo’ kai. \]
\[ \text{all.the.while this TOP CONJ eat.AV fruit only 1PL.EXCL} \]
‘All this time, we have just been eating fruit.’

e. Topicalized adverbial (Ganang et al. 2008:terawé)

\[ Bang terawé=kuh peh em bulan enem tau ng-imun n-(t)au’ lati’. \]
\[ \text{in thought=1SG.GEN TOP CONJ month six 1PL.INCL AV-start AV-do farm} \]
‘In my opinion, we should start farming in June.’
Chapter 9: Multiclausal Structures

Two striking facts stand out about Lun Bawang’s smorgasbord of structures involving the linking of two or more clauses: First, it is one of the syntactic areas in which a generational divide is most apparent, with younger generations of speakers tending toward strategies greatly influenced by Malay and English. Nowhere is this generational gap more readily visible than in the choice of strategy to subordinate complete clauses, with older speakers using the distinctively Lun Bawang method of subordination via certain particle combinations (§9.5.1), while younger speakers strongly prefer conjunctions, sometimes even borrowed ones (§9.5.3). Second, the syntactic importance of the pivot argument comes to the forefront in these constructions. Nearly every clause-combining strategy is subject to the pivot-only constraint: in any clause that is in some way syntactically subordinate to another, only its pivot may be controlled by an argument from the matrix clause. The reader is therefore advised to consult §§6.6.1 and 6.6.3 to understand the most important properties of the pivot and of voice in general, with which the former is tightly connected, before proceeding to the sections in this chapter.

9.1. Complement Clauses

Full, finite complement clauses are surprisingly uncommon in Lun Bawang, but they may be found in such constructions as indirect speech (85a–b) or used as an alternative to control constructions (86a–b), distinguished from control in the presence of an overt pivot in the complement clause. Complement clauses are in fact marked out by their total lack of any features that would distinguish them from a single, standalone clause, as the following examples illustrate.¹

¹ The original source for (86c) may be viewed at https://www.youtube.com/watch?v=mkRIGZF2X_0.
a. Complement clause in indirect speech (Langub 2014a:182)

"i=Buayeh m-(b)ala, [ieh ineh me-lau]. i=Sapi’ m-(b)ala,
NAME=Crocodile AV-word [3SG.PVT that.DIST STAT-empty] NAME=Cow AV-word
[ieh ne-n-(t)ulong ni=Buayeh].” ke=dawa’ pung teh.
[3SG.PVT PFV-AV-help NAME.OBL=Crocodile] QUOT=group animal then
‘“Crocodile says that he’s hungry, but Cow says that he helped Crocodile,” the animals
then said.’

b. Complement clause in indirect speech (Langub 2014a:183)

“Mo, Sapi’, buri=muh, [iko ne-n-(t)ulong ni=Buayeh].”
yes Cow speak=2SG.GEN [2SG.PVT PFV-AV-help NAME.OBL=Crocodile]
‘“Okay, Cow, you say that you helped Crocodile.”’

(86) a. Complement clause as alternative to control (FN2:45; contrast (88a))

Uih pian [iko kuman terutung ineh].
1SG.PVT want [2SG.PVT eat.AV porcupine that]
‘I want you to eat that porcupine.’

b. Complement clause as alternative to control (FN2:45; contrast (88b))

Uih me-tot [iko kenen balang].
1SG.PVT STAT-afraid [2SG.PVT eat.PV tiger]
‘I am afraid that you’ll be eaten by a tiger.’

c. Complement clause as alternative to control (Berauk Taie Idi Gerit Sinawat:06:05; con-
trast (88c))

Me-repet muyuh nge-rawé nekai dueh tepum.
STAT-hope 2PL AV-think 1DU.EXCL.OBL two grandparent.2
‘[I] hope you’ll think of us, your grandparents.’

9.2. BASIC CONTROL CONSTRUCTIONS

Far more common than the full complement clause is the control construction. In Lun Bawang,
a control construction joins two clauses that semantically share an argument by embedding one
within the other. That argument is normally overt in the first (“matrix”) clause and is omitted in the
second (“embedded” clause), and the gap in the latter corresponding to the omitted argument must
be the clausal pivot.2 Indeed, the most striking property of Lun Bawang control constructions is

2Under this characterization, relativization and other such types of clause-combining strategies also fall within
the umbrella of control constructions. They are, nonetheless, treated in separate sections so that the unique syntactic
characteristics of each may be given appropriate attention.
that, unlike in a language such as English, the shared argument, whatever its role in the first clause, corresponds not to the subject, but to the pivot of the embedded clause (see §§6.6.3, 7 for these terms and the distinction between them).

Constructions in which the subject of the matrix clause controls the pivot of the embedded clause normally have an intransitive matrix clause, such as in examples (87a–c):

(87) a. *Subject controlling pivot of AV (FN2:37)*

\[
\text{Uih me-tot } [\text{ GAP}_{PVT} \text{kuman terutung}].
\]

1SG.PVT STAT-afraid [[GAP\text{PVT}] eat.AV porcupine]

‘I am afraid to eat porcupine.’

b. *Subject controlling pivot of PV (FN2:37)*

\[
\text{Uih me-tot } [\text{ GAP}_{PVT} \text{kenen balang}].
\]

1SG.PVT STAT-afraid [[GAP\text{PVT}] eat.PV tiger]

‘I am afraid of being eaten by a tiger.’

c. *Subject controlling pivot of intransitive (Langub 2014a:60)*

\[
\text{Me-tot neh lek } i=\text{Labau } \text{inh } <\text{em}>\text{uat.}
\]

STAT-fear then NARR NAME=Labau that.DIST <INTRANS>exit

‘Labau was afraid to go out.’

Rather more common are constructions where the matrix clause’s object or oblique controls the pivot of the embedded clause, as illustrated in (88a–b):\(^3\)

(88) a. *Object controls pivot of AV (FN2:45; contrast (86a))*

\[
\text{Uih pian nemuh } [\text{ GAP}_{PVT} \text{kuman terutung ineh}].
\]

1SG.PVT want 2SG.OBL [[GAP\text{PVT}] eat.AV porcupine that]

‘I want you to eat that porcupine.’

b. *Object controls pivot of PV (FN2:45; contrast (86b))*

\[
\text{Uih me-tot nemuh } [\text{ GAP}_{PVT} \text{kenen balang}].
\]

1SG.PVT STAT-afraid 2SG.OBL [[GAP\text{PVT}] eat.PV tiger]

‘I am afraid that you’ll be eaten by a tiger.’

c. *Oblique controls pivot of PV (Berauk Taie idi Gerit Sinawat:03:25; contrast (85c))*

\[
\text{Me-repet uih nemuyuh } [\text{ GAP}_{PVT} \text{nge-sikula’ do’-do’}].
\]

STAT-hope 1SG.PVT 2PL.OBL [[GAP\text{PVT}] AV-school REDUP-good]

‘I hope you’ll study well.’

\(^3\)See note 1 for the original source for (88c).
(88a–b) in particular are notable in that they differ from (86a–b) in §9.1 above only by the case of a single pronoun. In those two examples, the pivots of the embedded clauses, in each case *iko* ‘2SG,’ because they belong to the complement clause, take the pivot-marked form, in agreement with the embedded verb, as is expected in that construction (§9.1). On the other hand, in (86a–b), this argument instead belongs to the matrix clause, as shown by its taking the oblique form from agreement with the matrix verb, as is characteristic of a control construction. If either argument were replaced by a non-human noun, the lack of overt case marking would result in an absence of any discernible difference to indicate whether a sentence such as (89) contains a complement clause or is a control construction.

(89) *Ambiguity: Finite embedded clause, or control? (FN2:45)*

*Uih* me-tot balang ineh kuman negkuh.
1SG.PVT STAT-afraid tiger that eat.AV 1SG.OBL
‘I am afraid that that tiger will eat me.’

Control constructions also allow for an instrument to be the shared argument; hence, (90a–c) are equivalent:

(90) a. *Object controls pivot of AV (FN2:64)*

*Uih* me-repet nemuh [___PVT n-(t)ebpeng kayuh ineh ku kepak inih].
1SG.PVT STAT-hope 2SG.OBL [[GAP_PVT] AV-fell tree that INST axe this]
‘I hope you will fell that tree with this axe.’

b. *Object controls pivot of PV*

*Uih* me-repet kayuh ineh [___PVT tebeng-en=muh ku kepak inih].
1SG.PVT STAT-hope tree that [[GAP_PVT] fell-PV-2SG.GEN INST axe this]
‘I hope you will fell that tree with this axe.’

c. *Object controls pivot of IV (FN2:64)*

*Uih* me-repet kepak inih [___PVT pin-(t)ebpeng=muh kayuh ineh].
1SG.PVT STAT-hope axe this [[GAP_PVT] IV-fell=2SG.GEN tree that]
‘I hope you will fell that tree with this axe.’

Additional evidence concerning the precise structure of control constructions may be found in examples such as (91a–b):
Evidence for embedding within verb phrase (Langub 2014a:128)

Ng-ecuk netau [____pvt kuman bua’] ieh.
AV-order 1PL.INCL.OBL [[GAPpvt] eat.AV fruit] 3SG.PVT
‘He told us to eat a fruit.’

Evidence that controller is in the matrix clause (Langub 2014a:58)

Idih peh lek Ilan kedih em, ieh neh lek duk-en=neh
present SUB NARR Ilan QUOT.REM CONJ 3SG.PVT then NARR order-PV=3SG.GEN
[____pvt emé’ pa atun].
[[GAPpvt] go at front]
‘When Ilan came, so they say, [Labau] told him to walk in front of her.’

In (91a), the pronoun ieh, which is without question the pivot of the matrix clause, occurs after the embedded clause. Since the two places a clausal pivot may occur are before the verb or after the entire verb phrase, this placement necessarily means that the entire clause kuman bua’ is embedded within the matrix clause’s verb phrase, which is, in its totality, ngecuk netau kuman bua’. In (91b), the position of the pivot reveals another important point: the fact that this argument ieh, which is semantically shared between the matrix and embedded clauses, occurs before the matrix verb necessarily means that it is syntactically within the matrix clause and not the embedded clause. This fact in turn confirms that oblique marking on the shared arguments in, e.g., (88a–c, 90a, 91a) is due to that argument’s belonging to the main clause and not from some type of exceptional case marking.

A particularly important type of control construction is the periphrastic causative using forms of the verb tau’ ‘make, do.’ (92a–d) illustrate four possible variations on the periphrastic causative using the sentence ‘I made him eat rice.’ These examples also provide further evidence of the biclausal status of control constructions, namely that (a) the verb denoting the caused action may optionally take aspect marking, unlikely if it is within the matrix clause but subordinate to the matrix verb, and (b) that same verb may appear in any voice, unlike a verb subordinated to another within a single clause, which must display AV morphology (cf. §§6.6.3.2.2, 6.6.3.4).

---

4The form nengenau’ appears to be a doubly marked AV, where nau’ has been reanalyzed as the root instead of as the AV of tau’; this reanalysis was probably done in order to avoid having a monosyllable.
(92)  a.  Periphrastic causative: both verbs AV (FN1:99)

  Uih  ne-nga-n-(t)au’ neneh  [_____PVT (ne-)kuman nuba’].
  1SG.PVT PFV-AV-AV-do  3SG.OBL  [[GAP_pvt] (PFV-)eat.AV rice]
  ‘I made him eat rice.’

b.  Periphrastic causative: matrix verb AV, subordinate verb PV (FN1:99)

  Uih  ne-nga-n-(t)au’ nuba’  [_____PVT kinan/kenen=neh].
  1SG.PVT PFV-AV-AV-do  rice  [[GAP_pvt] eat.PFV.PV/eat.PV=3SG.GEN]
  ‘I made him eat rice.’

c.  Periphrastic causative: matrix verb PV, subordinate verb AV (FN1:99)

  T<in>au’=kuh  ieh  [_____PVT (ne-)kuman nuba’].
  <PFV.PV>do=1SG.GEN  3SG.PVT  [[GAP_pvt] (PFV-)eat.AV rice]
  ‘I made him eat rice.’

d.  Periphrastic causative: both verbs PV (FN1:99)

  T<in>au’=kuh  nuba’  [_____PVT kinan/kenen=neh].
  <PFV.PV>do=1SG.GEN  rice  [[GAP_pvt] eat.PFV.PV/eat.PV=3SG.GEN]
  ‘I made him eat rice.’

From (92a–d), one may observe that when the ‘do’ verb is in the perfective aspect, the subordinate verb may appear in either the perfective or imperfective aspect, with no apparent distinction in meaning. One may likewise observe that combinations of voice among the two clauses are possible. However, depending on the matrix verb used, varying the voice of the embedded clause may alter the meaning of the sentence. (93a) expresses normally the notion that Baru’ asked Taie to tie up a buffalo, and although (93b–c) are also grammatical, they are judged semantically unusual:

(93)  a.  Object controls pivot of AV (FN2:74)

  i=Baru’  ne-ng-ecuk  ni=Taie  [_____PVT  ng-abet kerubau inih ku]
  NAME=Baru’  PFV-AV-order NAME.OBL=Taie  [[GAP_pvt] AV-tie buffalo this INST
  abet ineh].
  rope that]
  ‘Baru’ asked Taie to tie up this buffalo with that rope.’

b.  Object controls pivot of PV (FN2:74)

  ?i=Baru’  ne-ng-ecuk  kerubau ineh  [_____PVT  bet-in i=Taie  ku abet]
  NAME=Baru’  PFV-AV-order buffalo that  [[GAP_pvt] tie-PV NAME=Taie INST rope
  ineh].
  that]
  ‘Baru’ asked this buffalo to be tied up with that rope by Taie.’

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(93b), though grammatical, is unusual, sounding to consultants as though the Baru’ has made the request to the buffalo rather than to Taie. (93c), then, is stranger yet, sounding as though Baru’ is making the request to the rope. This semantic oddity further suggests that the shared argument is indeed the grammatical object of the matrix verb and therefore in the matrix clause. The variation of semantics with voice also occurs with verbs such as pian ‘want.’ In a hypothetical scenario, a speaker may utter the subject control sentence (94).

(94) Subject control (FN2:43)

\[
\text{Uih pian } [___\text{pvt } \text{ng-até lematek } \text{inih}.]\\
\text{1SG.PVT want } [[\text{GAP}_{\text{pvt}}] \text{AV-die leech this}]\\
\text{‘I want to kill this leech.’}
\]

In such a case, someone who did not properly hear the end of the statement might ask for clarification with a wh-question. Only (95b) with periphrastic PV would have the correct meaning, and (95a) with morphological PV, though grammatical, has a meaning entirely other than what is intended.

(95) a. Morphological PV shifts ‘wanting’ to patient, giving wrong meaning (FN2:43)

\[
\text{Enun pian } [___\text{pvt } \text{pitay-en=muh}?]\\
\text{what want } [[\text{GAP}_{\text{pvt}}] \text{kill-PV=2SG.GEN}]\\
\text{‘What wants to be killed by you?’}
\]

b. Periphrastic PV keeps ‘wanting’ on agent, yielding correct meaning (FN2:43)

\[
\text{Enun pian } [___\text{pvt } \text{ruen=muh } \text{ng-até}?]\\
\text{what want } [[\text{GAP}_{\text{pvt}}] \text{do.PV=2SG.GEN AV-die}]\\
\text{‘What do you want to kill?’}
\]
The voice of the matrix verb, while normally left to the speaker’s choice, may be limited by any operation to which the pivot-only constraint applies, including wh-fronting, as in both (95a–b) and (96a–b), which must consequently use PV in the matrix clause:

(96) a. **WH-extraction from PV, controlling agent (FN1:107)**

\[
\text{Idé } [\ldots]_\text{PVT} \langle i \rangle \text{cuk=muh } [\ldots]_\text{PVT} \text{ ne-m-(b)ukut neneh}]? \\
\text{who } [\text{GAP}_{\text{PVT}}] \langle \text{PFV.PV} \rangle \text{order=2SG.GEN } [\text{GAP}_{\text{PVT}}] \text{ PFV-AV-punch 3SG.OBL}] \\
\text{‘Whom did you ask to punch him?’}
\]

b. **WH-extraction from PV, controlling patient (FN1:107)**

\[
\text{Idé } [\ldots]_\text{PVT} \langle i \rangle \text{cuk=muh } [\ldots]_\text{PVT} \text{ b<in>ukut=neh}]? \\
\text{who } [\text{GAP}_{\text{PVT}}] \langle \text{PFV.PV} \rangle \text{order=2SG.GEN } [\text{GAP}_{\text{PVT}}] \langle \text{PFV.PV} \rangle \text{punch=3SG.GEN}] \\
\text{‘Whom did you ask him to punch?’}
\]

Another common use of control constructions is to express purpose. Just as in any other control construction, in this type of purpose clause, the pivot of the embedded clause is controlled by an argument from the matrix clause. (97a–b) illustrate:

(97) a. **Purpose clause with controlled agent (Langub 2014a:162)**

\[
\text{Ruen } i=Tuk \text{ Pelanuk ngeruruk-nge-ruruk neh lek puet dawa’} \\
\text{do.PV NAME=Mr. Mouse-deer REDUP-AV-poke then NARR backside group} \\
\text{ lal, } [\ldots]_\text{PVT} \text{ nge-n-(t)au’ nedeh nge-kok].} \\
\text{chicken, } [\text{GAP}_{\text{PVT}}] \text{ AV-AV-make 3PL.OBL AV-crow}] \\
\text{‘Mouse-deer poked all the chickens in the rear with a stick to make them crow.’}
\]

b. **Purpose clause with controlled patient (Langub 2014a:167)**

\[
\text{“Iko } \text{emé’ m-(b)eré ubat } \text{dih [\ldots]_\text{PVT} \text{kenen ina’].”} \\
\text{2SG.PV go AV-give medicine that } [\text{GAP}_{\text{PVT}}] \text{eat.PV mother}] \\
\text{‘“You go give the medicine for Mother to eat.”’}
\]

Finally, several of these phenomena can be observed together in (98), which contains two control constructions, the second of which contains purpose clauses:
(98) **Multiple co-occurring control constructions (Langub 2014a:136)**

*M-uli’* peh lek lun sakai kedih em, duk-en Raja

INTRANS-return SUB NARR people visitor QUOT.REM CONJ order-PV King

Pulau Bunga ideh neh [___PVT n-(t)anga akan [___PVT it-en

Pulau Bunga 3PL.PVT that.DIST [[GAPPVT] AV-wrap food [[GAPPVT] take-PV

m-uli’], [___PVT it-en ku balu’ arang dalan]].

INTRANS-return] [[GAPPVT] take-PV as provision among road]]

‘When they went back, so they say, the King of Pulau Bunga told them to wrap food to be taken back, to be taken as provisions for the road.’

9.3. **ADVERBIAL USE OF NOMINALIZED CLAUSES**

Nominalized clauses may be used adverbially when following either *kereb* ‘time’ or *ku* ‘because (of).’ Though these constructions are not syntactically identical, with *kereb* phrases being complex noun phrases and *ku* phrases being prepositional phrases, they share a number of behaviors in common. That such clauses are nominalized is evident from the presence of the demonstrative *dih* ‘that’ in contexts where it could not possibly be syntactically linked to any other noun. Likewise, these constructions commonly occur between the verb phrase of the matrix clause and its pivot, though they may be dislocated to the edge of the clause—usually right, but left is also allowed—if leaving them in place would cause difficulty in parsing. Both *ku* and *kereb* in the dislocated use have since grammaticalized as true conjunctions, for which see §9.5.3. Several variations on these constructions are shown in the examples below:

(99) **Ku clause in situ (Ganang et al. 2008:murung)**

*M-(b)urung negkuh ku [uih na awan dih] muyuh.*

AV-gossip 1SG.OBL CAUSE [1SG.PVT NEG spouse that.REM] 2PL

‘You are gossiping about me because I do not have a spouse.’

The nominalized clause accompanying causal *ku* may also lack an overt pivot, which is controlled by another argument. (100a–e) are illustrative:

(100) a. **Ku clause in situ with controlled pivot (Ganang et al. 2008:ne kabuk)**

*Nek-abuk ku [___PVT ne-ng-irup burak dih] ideh neh.*

PFV-drunk CAUSE [[GAPPVT] PFV-AV-drink rice.wine that.REM] 3SG.PVT that.DIST

‘They got drunk from drinking rice wine.’
b. *Dislocated ku clause with controlled pivot* (Ganang et al. 2008: dat ali)

```
Pelaba  dat ali  kai  ku  [___PVT  <i>can  muyuh
too.much  bad  silence  1PL.EXCL  CAUSE  [[GAP_PVT]  <PFV.PV>leave  2PL
dih]
that.REM]

‘We were very lonely since you left.’
```

c. *Ku clause with controlled pivot* (Langub 2014a:162)

```
Kok-kok  neh  lek  dawa’  lal,  me-rugag  ku  [___PVT  reruk-en
crow-crow  then  NARR  group  chicken,  STAT-annoy  CAUSE  [[GAP_PVT]  poke-PV
i=Tuk  Pelanuk  dih].
NAME=Mr.  Mouse-deer  that.REM]

‘Then all the chickens crowed, annoyed at being poked by Mouse-deer.’
```

d. *Ku clause with controlled pivot* (Langub 2014a:177)

```
N-(t)angi’  ku  [___PVT  k<in>uyo  i=Becuk  “busir  kiung”
AV-cry  CAUSE  [[GAP_PVT]  <PFV.PV>insult  NAME=Monkey  “abscess  face”
dih].
that.REM]

‘He cried at having been insulted as “abscessed-face” by Monkey.’
```

e. *Ku clause with controlled pivot* (Langub 2014a:165)

```
“Iuk  peh  tudo  ku  [___PVT  ng-inét  nemuh]  m-ecing
continue  SUB  sit  CAUSE  [[GAP_PVT]  AV-wait  2SG.OBL]  INTRANS-arrive
m-uned  eco,  oo  na  mek-inét=kuh  peh.”
STAT-center  day,  oh  NEG  STAT-wait=1SG.GEN  already
‘I kept sitting waiting for you until midday, oh, I couldn’t wait any longer.”’
```

A distinctive characteristic of *kereb* with a nominalized clause is that, rather than the clause having an overt pivot, a pronoun controlling the pivot cliticizes to the word *kereb* itself.

(101)  a. *Kereb phrase in situ* (Ganang et al. 2008: nepapu’)

```
<i>lap=kuh  kereb  ne-papu’  neneh  dih  buku  kidih.
<PFV.PV>take=1SG.GEN  time  PFV-meet  1SG.OBL  that.REM  book  1SG.REM
‘I took my book when I met him.’
```

b. *Kereb phrase in situ* (Ganang et al. 2008: linipo’)

```
L<in>ipo’=neh  kereb=muh  rudap  dih  iko.
<PFV.PV>evade=3SG.GEN  time=2SG.GEN  sleep  that.REM  2SG.PVT
‘He sneaked away from you when you were sleeping.’
```
c. Kereb phrase dislocated (Ganang et al. 2008: guta)

\[G<\text{u}>ta \ded ge \text{bpa’} \text{dih} \text{uih} \text{kereb}=\text{muh} \ n-(d)\text{awar} \text{dih}.
\]
\[\text{<INTRANS>}\text{cross} \text{water} \text{that.}\text{REM} \text{1SG.PVT} \text{time}=2\text{SG.GEN} \text{AV}-\text{call} \text{that.}\text{REM}
\]
‘I was crossing the river when you called.’

d. Kereb phrase topicalized (Ganang et al. 2008: kereb)

\[\text{Kereb}=\text{neh} \ n-\text{ecing} \text{dih} \text{peh} \text{em} \text{na} \text{uih} \text{idih} \text{dai’}
\]
\[\text{time}=3\text{SG.GEN} \ \text{PFV}-\text{arrive} \text{that.}\text{REM} \ \text{TOP} \ \text{CONJ} \ \text{NEG} \ \text{1SG.PVT} \ \text{present} \ \text{there} \ \text{ruma’}.
\]
‘When he arrived, I was not at home.’

The last example in (101d) demonstrates that in this use, the entire kereb phrase containing the nominalized clause is a single nominal phrase, as the second-position particle peh does not occur within it as it would if it were a finite clause. Rather, the entire kereb phrase is topicalized (cf. also §8.5). From this use, however, reanalyzing of the kereb noun phrase as a subordinate clause requires only a short step; this reanalysis has indeed occurred, for which see §9.5.3.

9.4. Participial Phrases

When an argument is shared by the two clauses, they may be conjoined without any other overt syntactic indication, and the second clause’s pivot is controlled by an argument from the first. (102a–d) illustrates:

(102) a. Participial phrase (Langub 2014a:168)

\[\text{Arod-rod} \ \text{meh} \ \text{lek} \ \text{i=}\text{Tuk} \ \text{Pelanuk} \ \text{neh} \ [\text{____PVT} \ \text{it-en} \ \text{REDUP}-\text{scream} \ \text{EMPH} \ \text{NARR} \ \text{NAME=}\text{Mr. Mouse-deer} \ \text{that.DIST} \ [\text{[GAP}_{\text{PVT}}] \ \text{take-PV} \ \text{i} \ \text{Buayeh} \ \text{emé’} \ \text{uned} \ \text{ebpa’} \ \text{ineh}].
\]
‘Mouse-deer screamed, [as he was] being taken by Crocodile into the midst of the river.’

b. Participial phrase (Langub 2014a:159)

\[\text{Rimud} \ \text{kabing}, \ \text{rimud} \ \text{biring} \ \text{meh} \ \text{lek} \ \text{i=}\text{Buayeh} \ [\text{____PVT} \ \text{n-(s)ier} \ \text{smile} \ \text{left} \ \text{smile} \ \text{lopsided} \ \text{EMPH} \ \text{NARR} \ \text{NAME=}\text{Crocodile} \ [\text{[GAP}_{\text{PVT}}] \ \text{AV}-\text{see} \ \text{ni=}\text{Tuk} \ \text{Pelank} \ \text{ineh}].
\]
‘Crocodile smiled lopsidedly, seeing Mouse-deer.’
c. **Participial phrase (Langub 2014a:162)**

\[
\begin{align*}
N-(d)alan & \text{ neh lek } i=Tuk \text{ Pelanuk } [\_\_\_\_\_pVT] \text{ m-(b)abeh} \\
AV-walk & \text{ then } NARR \text{ NAME=} \text{Mr. Mouse-deer } [\{\text{GAP}_{PVT}\} \text{ AV-carry.on.back}} \\
& \text{ bakang atid}, \quad [\_\_\_\_\_pVT] \text{ ng-abin bakal ilang nidih}. \\
& \text{ rattan.carrying.frame} \quad [\{\text{GAP}_{PVT}\} \text{ AV-wear.around.waist ornate.sword 3SG.REM}]
\end{align*}
\]

‘Mouse-deer then left, carrying his pack and wearing his sword.’

d. **Participial phrase (Langub 2014a:173)**

\[
\begin{align*}
N-(d)alan & \text{ neh lek } i=Tuk \text{ Pelanuk } ineh \quad [\_\_\_\_\_pVT] \text{ n-(t)ecan} \\
AV-walk & \text{ then } NARR \text{ NAME=} \text{Mr. Mouse-deer that.DIST } [\{\text{GAP}_{PVT}\} \text{ AV-leave}} \\
& \text{ ni=} \text{ Buayeh } \quad \text{ peh}). \\
& \text{ NAME.OBL=} \text{Crocodile already}]
\end{align*}
\]

‘Mouse-deer then departed, leaving Crocodile behind.’

### 9.5. Subordination of Full Clauses

Subordination of one full clause to another may occur in one of two ways, the difference between which is one of the most prominent generational divides in the use of the language. Today’s youth tend to favor setting off a dependent clause with what is easily recognizable as a subordinating conjunction, very likely due to the influence of Malay and English (§9.5.3). The traditional strategy still employed by older generations of speakers, however, is the much more distinctively Lun Bawang use of particles (§9.5.1) as a generalized subordination mechanism. These two strategies and the variations thereon are discussed and robustly exemplified in turn in the subsections immediately below.

#### 9.5.1 Linking Clauses with Particles

The traditional method for subordination in Lun Bawang, amply attested in the corpus of oral literature but rarely used by young speakers today, is to mark the dependent clause with the second-position particle **peh**, which functions as an all-purpose subordinator and may be variously translated ‘if,’ ‘when,’ or otherwise as the context requires. The dependent clause with second-position **peh** always occurs first and quite often ends with the final particle **em**, the generalized conjunction.\(^5\) The main clause is also usually marked by one of several second-position particles. The

\(^5\)Interestingly, this combination of particles is exactly the same one used in topicalization; cf. §8.5.
most common of these is *neh*, which denotes temporal or logical succession and is best translated ‘then.’ (103) illustrates this structure, which may also be observed in numerous other examples throughout this work:

(103)  

a. **Particle-based subordination (Mina Taie, p.c., May 2018)**

```
Me-lau peh nai, kuman neh nai. Me-pering peh nai, ng-irup
STAT-hungry SUB INDEF, eat.AV then INDEF. STAT SUB INDEF, AV-drink
neh nai.
then INDEF
```

‘If you’re hungry, then eat. If you’re thirsty, then drink.’

b. **Particle-based subordination (Langub 2014a:176)**

```
“Ruen lun ng-uyo peh iko, ruen nai ng-uyo neh ieh
do.PV person AV-insult SUB 2SG.PVT, do.PV INDEF AV-insult then 3SG.PVT
lemubed.”
return
```

‘ “If someone insults you, then you insult him back.” ’

c. **Particle-based subordination (Langub 2014a:162)**

```
Me-lak peh lek nuba’ nidih em, or-en=neh neh lek
STAT-cook SUB NARR rice 3SG.REM CONJ, scoop-PV=3SG.GEN then NARR
ieh.
3SG.PVT
```

‘When his rice was cooked, he then scooped it.’

d. **Particle-based subordination (FN3:54)**

```
Pelaba peh akan=muh nuba’ Tuan inih, me-lemuh neh iko.
too.much SUB eat=2SG.GEN rice White.Man this, STAT-fat THEN 2SG.PVT
```

‘If you eat too many of these french fries, then you’ll become fat.’

In place of *neh*, the main clause may use second-position *mo’* instead if it follows a root or an intransitive predicate, as the following illustrate:

---

6(103d) is a joke, using the phrase *nuba’ Tuan* ‘white man’s rice’ as a term for french fries, which a speaker had acquired in town and brought home to the highlands; he used the term to attempt to explain them to his elderly parents, who were unfamiliar with the dish.
(104) a. *Particle-based subordination (Ganang et al. 2008: murak)*

\[ T< i > b p e n g = k u h \quad p e h \quad b u l u ' \quad d i h \quad e m , \quad m - u r a k \quad m o ' \quad i e h . \]
\[ < P F V . P V > f e l l = 1 S G . G E N \quad S U B \quad b a m b o o \quad t h a t . R E M \quad C O N J \quad S T A T - s p l i t \quad P T C L \quad 3 S G . P V T \]
‘When I felled the bamboo, it split open.’

b. *Particle-based subordination (Ganang et al. 2008: kinipet)*

\[ K< i n > i p e t \quad k u d a ' \quad d i h \quad p e h \quad i u r = n e h \quad e m , \quad k e n e h \quad m o ' \quad m a t e h \]
\[ < P F V . P V > w a g \quad h o r s e \quad t h a t . R E M \quad S U B \quad t a i l = 3 S G . G E N \quad C O N J \quad h i t \quad P T C L \quad e y e \]
\[ i = L a b o . \quad N A M E = L a b o \]
‘When the horse wagged its tail, it hit Labo’s eye.’

c. *Particle-based subordination (Ganang et al. 2008: nesikatul)*

\[ N e - s i - k a t u l \quad p e h \quad u k o ' \quad d i h \quad e m , \quad t a k a \quad m o ' \quad k e l i n g \quad n i d i h . \]
\[ P F V - M I D - s t r u g g l e \quad S U B \quad d o g \quad t h a t . R E M \quad C O N J \quad u n t i e \quad P T C L \quad r o p e \quad 3 S G . R E M \]
‘When the dog struggled, its rope came untied.’

d. *Particle-based subordination (Ganang et al. 2008: kilep)*

\[ < I n > i u p = k u h \quad p e h \quad l a p u n g \quad d i h \quad e m , \quad k - i l e p \quad m o ' \]
\[ < P F V . P V > b l o w = 1 S G . G E N \quad S U B \quad l a m p \quad t h a t . R E M \quad C O N J \quad A C H - e x t i n g u i s h \quad P T C L \]
\[ i e h . \quad 3 S G . P V T \]
‘When I blew on the lamp, it went out.’

Less commonly, subordination may occur with *pana’* ‘however (much), even (though),’ and final *em* marking the subordinate clause. The main clause may optionally take a second-position particle, sometimes the *mo’* seen in the examples immediately preceding, but more often *teh* ‘still.’ Some examples of this usage are provided in (105). For more on *pana’* and its various functions, see especially §10.4.

(105) a. *Subordination with pana’ (Ganang et al. 2008: mekudik)*

\[ N - (s) i e r \quad n e g k u h \quad i n i h \quad r e m a r a r \quad p a n a ' \quad e m , \quad m e k - u d i k = k u h \quad t e h \]
\[ A V - s e e \quad 1 S G . O B L \quad t h i s \quad o l d \quad h o w e v e r \quad C O N J \quad S T A T - a s c e n d = 1 S G . G E N \quad s t i l l \]
\[ P e g k u n g \quad M u r u d . \]
Mountain Murud
‘However old you may think I am, I can still climb Mt. Murud.’
b. Subordination with pana’ (Ganang et al. 2008:sumad)

S<um>ad pana’ iko emé’ em na teh lun m-(b)eré luk
<INTRANS>insist however 2SG.PVT go CONJ NEG still person AV-give REL
nan=muh tudo bang kerita’ ineh.
AUX=2SG.GEN sit in car that.DIST
‘However much you insist on going, no one will give you a place to sit in the car.’

c. Subordination with pana’ (Ganang et al. 2008:tengien)

Tengi(’)-en=muh pana’ laput ineh em na teh ineh
cry-PV=2SG.GEN however cloud that.DIST CONJ NEG still that.DIST
m-ebpeh ret i=langit.
INTRANS-fall from LOC=sky
‘However much you cry for the clouds, they will still not fall from the sky.’

d. Subordination with pana’ (Ganang et al. 2008:na binang)

Emé’ pana’ ieh ineh m-(b)aya’ netau em na binang
go however 3SG.PVT that.DIST AV-follow 1PL.INCL.OBL CONJ NEG useful
nineh.
3SG.DIST
‘Even if he comes with us, he will be useless.’

A conditional sentence whose antecedent contains a contrary-to-fact condition follows these same syntactic rules for subordination. Such sentences show a strong preference for marking the antecedent for perfective aspect, but this marking is not strictly obligatory, as (106b) shows.7

(106) a. Counterfactual (Langub 2014a:167)

“Na peh m-ai’ ni tinam eca’ em, na uih
NEG SUB STAT-pity NAME.OBL mother.2SG brother.in.law CONJ, NEG 1SG.PVT
inh ineh emé’.”
this go
‘ ‘If I didn’t feel pity for your mother, O brother, I wouldn’t go.” ’

7The term eca’ in (106a), while literally meaning ‘brother-in-law,’ is rendered ‘brother’ in the free translation for naturalness’ sake; it is not, in this instance, intended to be taken literally, but rather as a term of affection among comrades.
b. Counterfactual (Ganang et al. 2008:nginang’a)

\[
\text{Na } \neg \text{ peh uih } \text{ ngi-nanga’ } \text{ ku } \text{ ieh } \text{ isut } \text{ dih } \text{ ké},
\]

NEG SUB 1SG.PVT AV-respect CAUSE 3SG.PVT small that.REM EMPH
\[b<\text{PFV}>=\text{kuh }\text{ ieh.}\]

\[<\text{PFV,PV}>\text{beat=}1\text{SG.GEN }3\text{SG.PVT}\]

‘If I didn’t respect that he’s young, I would have beaten him.’

9.5.2 Temporal Clauses with Root and Quotative

Another type of subordinate clause, relatively less common, consists of a verbal root and a nominal (noun or pronoun) in the “quotative” form, i.e., with the \textit{ke}- pronoun (§4.3.1), or, if a human noun, preceded by the particle \textit{ki}.\footnote{Why agents may in this one construction be marked with pronouns otherwise used for reporting speech is a mystery. One may reasonably ask whether the fact that other Lun Bawang dialects use the \textit{ke}- forms as obliques is relevant, but even so, any connection to this usage is far from obvious.} This usage indicates that the event indicated by the main clause occurs either contemporaneously or in quick succession with that denoted by the subordinate clause. If translated into English, the dependent clause is best set off by a conjunction such as ‘as,’ ‘while,’ or ‘when.’

Syntactically speaking, these clauses may be intransitive or transitive. In the latter type, the patient follows the “quotative” agent, but a second-position particle may intervene between the two, indicating that the patient falls outside the verb phrase. This fact of word order is characteristic of PV, but it is not by itself sufficient to demonstrate that that voice is indeed in play. Some examples are given in (107) and (108), the former being intransitive and the latter being transitive:

(107) a. Root plus quotative construction (Ganang et al. 2008:tekuku’)

\[
\text{Sier kegkuh } \text{ em, } \text{ te-kuku’ } \text{ balud } \text{ dih } \text{ nan } \text{ angat } \text{ lunuk } \text{ dih.}
\]

see 1SG.QUOT CONJ STAT-sit green.pigeon that.REM on branch fig.tree that.REM

‘As I looked, the green pigeon was sitting on the branch of the fig tree.’
b. Root plus quotative construction (Ganang et al. 2008:li)

\[
\text{Li kegkuh pa puet em, idih uko’ dih nge-rada’ look.over.shoulder 1SG.QUOT at rear CONJ present dog that.REM AV-chase negkuh. 1SG.OBL}
\]

‘As I looked back over my shoulder, there was the dog chasing me.’

c. Root plus quotative construction (Ganang et al. 2008:tekukab)

\[
\text{Ecing kegkuh ina em, te-k-ukab neh tanga’ ineh. arrive 1SG.QUOT just.now CONJ STAT-ACH-open then door that.DIST}
\]

‘As I arrived just now, the door was already open.’

(108) a. Root plus quotative construction (FN2:57)

\[
\text{Terawé keneh uyo i=Pelanuk… remember 3SG.QUOT insult NAME=Mouse-deer}
\]

‘As he remembered Mouse-deer’s insult…’

b. Root plus quotative construction (Langub 2014a:158)

\[
\text{Akan ki=Tuk Pelanuk peh lek bua’ ilang ineh kedih eat NAME.QUOT=Mr. Mouse-deer SUB NARR fruit ilang that QUOT.REM em… CONJ}
\]

‘As Mouse-Deer ate the ilang fruit, they say, …’

c. Root plus quotative construction (Ganang et al. 2008:ebpa)

\[
\text{Ebpa kegkuh bua’ datu’ dih em, lé-lé teh ieh in-ebpeh drop 1SG.QUOT fruit durian that.REM CONJ REDUP-almost yet 3sg.pvt PFV-fall nan kukud i=Dawat. on foot NAME=Dawat}
\]

‘When I dropped the durian, it almost fell on Dawat’s foot.’

d. Root plus quotative construction (Ganang et al. 2008:udik)

\[
\text{Emé’ Medeleng peh iko em, udik kemuh peh Irang Ilad em, go Medeleng SUB 2SG.PVT CONJ ascend 2SG.QUOT SUB slope Ilad CONJ m-uneng neh iko dai’. STAT-close then 2SG.PVT there}
\]

‘If you go to Medeleng, when you ascend Ilad Hill, you are almost there.’

9.5.3 Subordination via Conjunction

Probably due to the influence of Malay and English, subordination via a clause-initial conjunction is becoming increasingly common. Some conjunctions used in such a construction include ku
or ngecekuh ‘because,’ kereb ‘when,’ kudeng ‘if,’\(^9\) agan (tu) pana’ or sagan pana’ ‘although,’ pelé ‘in order to, so that,’ and pad ‘until, so that.’ The following examples illustrate their usage:

(109) a. **Subordination with clause-initial conjunction (FN1:101)**

\[
\text{Agan pana’ kayuh ineh na n-até, } t<i>bpeng \text{ delai ineh.}
\]

‘Even though tree that.DIST NEG PFV-die <PFV.PV>fell man that
‘Even though that tree had not died, that man cut it down.’

b. **Subordination with clause-initial conjunction (FN1:101)**

\[
\text{Ngecekuh kayuh ineh pengeh n-até, } t<i>bpeng \text{ lai sineh.}
\]

‘Because tree that.DIST finish PFV-die <PFV.PV>fell man that.DIST,SPEC
‘Because that tree was already dead, the man cut it down.’

The use of \textit{ku} ‘because’ and \textit{kereb} ‘when’ functions in the same fashion, these having been grammaticalized as true conjunctions from their uses described in §9.3. In the use of the latter, pronouns behave as they would in any normal clause, rather than the agent cliticizing to \textit{kereb}.

(110) a. **Ku as a subordinating conjunction (Langub 2014a:183)**

\[
\text{Me-ria’ neh lek dawa’ pung beken ku } \text{ i=Tuk Pelanuk}
\]

\[
\text{STAT-uproar then NARR group animal other CAUSE [NAME=Mr. Mouse-deer}
\]

\[
\text{ng-ecuk ni Buayeh kuman ni } Sapi’.}
\]

\[
\text{AV-order NAME.OBL Crocodile eat.AV NAME.OBL Cow]}
\]

‘All the other animals then went into an uproar because Mouse-deer had told Crocodile to eat Cow.’

b. **Ku as a subordinating conjunction (Langub 2014a:158)**

\[
\text{“Iko na ne-si-bada’ negkuh, ku iko dai’ bang ebpa’…”}
\]

\[
\text{2SG.PVT NEG PFV-REFL-show 1SG.OBL, CAUSE 2SG.PVT there in water}
\]

\[
\text{‘ ‘You didn’t show yourself to me, because you’re there in the water…’}
\]

c. **Kereb as a subordinating conjunction (FN1:109)**

\[
\text{Uih pengeh ne-m-(p)upu’ kén kereb iko m-ecing nebpa.}
\]

\[
\text{1SG.PVT finish PFV-AV-wash cloth when 2SG.PVT INTRANS-arrive tomorrow}
\]

‘I will have already washed the clothes when you arrive tomorrow.’

The conjunctions \textit{pelé} ‘in order to, so that’ and \textit{pad} ‘until, so that,’ while not wholly synonymous, have significant semantic overlap and are therefore interchangeable in many cases. For negative

\(^9\)Malay asal or even kalau are also not uncommonly used for ‘if’ in place of kudeng.
purpose, *na’* ‘lest’ is used. (111a–d) illustrate:¹⁰

(111)  

(a) **Purpose clause with *pelé* (Langub 2014a:169)**

“*It-en=kuh kudih iko, pelé [miek teh ieh kuman bring-PV=1SG.GEN therefore 2SG.PVT, in.order.that can yet 3SG.PVT eat.AV até=muh].***

‘*I’m taking you so that she can eat your liver.*’

(b) **Purpose clause with *pelé* (Langub 2014a:172)**

“*Neh ké’ tenganga’ uih rayeh-rayeh, pelé saget neh iko then EMPH wide.open 1SG.PVT large-large, in.order.that [quick then 2SG.PVT m-até. INTRANS-die]***

‘*Then I’ll open [my mouth] very wide, so that you’ll die quickly.*’

(c) **Purpose clause with *pad* (UCAPAN Y.B. BARU BIAN:05:59)**

*Tau ng-alap dalan nge-picet n-(t)ecu bala Lun Bawang pad 1PL.INCL AV-take path AV-encourage AV-continue word Lun Bawang so.that ineh miek bedé-n kuan anak tau idi kuan pupuh tau. that.DIST POSB teach-PV for child 1PL.INCL and for tribe 1PL.INCL ‘We take the path of encouraging the continuation of the Lun Bawang language so that it may be taught to our children and our people.’***

(d) **Negative purpose clause with *na’* Ganang et al. (2008:betien)**

*Do’-do’ rot=muh leh, na’ beti-en=deh kukud=muh napeh. REDUP-good’ play=2SG.GEN VOC lest kick-PV=3PL.GEN leg=2SG.GEN later ‘Play carefully, lest they kick you.’*

A counterfactual sentence—that is, one containing an antecedent condition that in some way contradicts reality—may be formed according to these same syntactic rules. The antecedent condition very strongly prefers, though does not strictly require, being marked for the perfective aspect.

¹⁰The full video source for (111c), entitled “UCAPAN Y.B [sic] BARU BIAN DI BA KELALAN (1 JUN 2014) - VERSI LUN BAWANG,” may be viewed at https://www.youtube.com/watch?v=bHFaUma8mIE. The example sentence taken from it has been slightly edited down for ease of presentation, but not in such a way as to alter the meaning of what was said or the syntactic structures under discussion.
(112)  a.  **Counterfactual** (FN1:117)

\[\text{Kudeng kayuh ineh n-até, tebeng-en=kuh ieh.}\]

if tree that PFV-die, fell-PV=1SG.GEN 3SG.PVT

‘If that tree were dead, I would cut it down.’

b.  **Counterfactual** (Langub 2014a:167)

\[\text{Kudeng uih ne-n-(d)alan, kudeng apeh, idé tun-in=muh?}\]

if 1SG.PVT PFV-AV-walk, as what, who ask-PV=2SG.GEN

‘“If I had left, what then, whom would you ask?”’

### 9.6. RELATIVIZATION

Relative clauses are formed by interposing the relativizer *luk* between the head noun and a following clause. As with so many other multiclausal structures, relative clauses adhere to the pivot-only constraint: the head noun must control the pivot of the relative clause. If this argument is the relative clause’s agent, patient, or instrument, the constraint may be satisfied simply by selecting the corresponding voice for the relative clause’s verb. If the argument in question is neither agent, patient, nor instrument, a periphrastic construction, usually involving auxiliary *nan* ‘on, at, to’ or *inan* ‘have’ is required. The sentence pairs (113a–b) and (113c–d), illustrate this constraint; the first sentence in each has the head noun controlling the relative clause’s pivot, but the second attempts to control another argument, resulting in ungrammaticality. The requirement is only that the relativized nominal control the pivot of the relative clause and not that it be the pivot of the matrix clause, as (113e) illustrates. (113f) exemplifies the use of periphrasis to control an argument that lacks a corresponding voice.\(^\text{11}\)

(113)  (FN1:75), via (Mortensen 2018:5)

a.  **Agent controlled in AV**

\[\text{Lemulun luk [___PVT ne-m-(b)eré apuh ineh negkuh] m-udeng dai’}\]

\[\text{man REL [GAP_PVT] PFV-AV-give broom that 1SG.OBL] STAT-stay there}\]

\[\text{Lawas.}\]

\[\text{Lawas}\]

‘The man who gave me the broom lives in Lawas.’

\(^{11}\)For ease of reading, voice morphology and pivot arguments are bolded.
b. Agent cannot be controlled in PV

*Lemulun luk [apuh ineh b<î>ré ___GEN negkuh] m-udeng dai’

man REL [broom that <PFV>PV>give [GAPGEN] 1SG.OBL] STAT-stay there Lawas.

Lawas

*‘The man who gave me the broom lives in Lawas.’

c. Patient controlled in PV

Lemulun luk [___PVT b<î>da’=neh negkuh] m-udeng dai’

man REL [[GAPPVT] <PFV>PV>show=3SG.GEN 1SG.OBL] STAT-stay there Lawas.

Lawas

‘The man whom he showed to me lives in Lawas.’

d. Patient cannot be controlled AV

*Lemulun luk [ieh ne-m-(b)ada’ ___OBL negkuh] m-udeng dai’


Lawas

*‘The man whom he showed me lives in Lawas.’

e. Relativized nominal need not be pivot in matrix clause

Ieh ne-m-(b)ada’ lemulun luk [___PVT m-udeng dai’ Lawas] ineh

3SG.PVT PFV-AV-show man REL [[GAPPVT] STAT-stay there Lawas] that negkuh.

1SG.OBL

‘He showed me that man who lives in Lawas.’

f. Periphrasis to control argument without its own voice (Ganang et al. 2008:kedianan)

Me-sad tu pana’ iko ng-alap tana’ luk [___PVT nan=muh

STAT-insist true however 2SG.PVT AV-take land REL [[GAPPVT] AUX=2SG.GEN

n-(t)ibu bua’] inehe em... AV-plant fruit] that.DIST CONJ...

‘Insist as you may on taking that land where you planted the fruit [trees]...’

Relativization may of course be used in conjunction with other types of control constructions such as those triggered by certain verbs (§9.2). As (114a–b) illustrate, the same pivot-only constraint determines the voice of both clauses:
Although rather infrequent, a variant form of the relativizer, seluk, may be found instead of plain luk. The leading se- appears to be the reduced form of the numeral ‘one’ (cf. §4.7). In the few examples of its usage available, it is used only when the head noun of the relative clause is a singular, specific, identifiable individual; this use might therefore loosely correspond to the use of the specific series of demonstratives (cf. §4.3.3). Three instances of its use are shown in (115):

(115)  

a. Relative clause with seluk (Ganang et al. 2008:nepapan)

\[
M-(p)apan uko' se-luk [\_\_\_pvt \_m-item] dih uih sen em \\
AV-feed dog one-REL [\[GAP_{pvt}\] STAT-black] that.REM 1SG.PVT EMPH CONJ \\
ne-papan=kuh neh se-luk [\_\_\_pvt \_me-buda'] dih. \\
PFV-feed=1SG.GEN then one-REL [\[GAP_{pvt}\] STAT-white] that.REM \\
'I was supposed to feed the black puppy, but I fed the white one by mistake.'
\]

b. Relative clause with seluk (Ganang et al. 2008:kekemen)

\[
Kekem-en tau eco sinih lai se-luk [\_\_\_pvt ne-m-(p)eno usin \\
arrest-PV 1PL.INCL day this.one man one-REL [\[GAP_{pvt}\] PFV-AV-steal money \\
inalem] dih. \\
yesterday] that.REM \\
'Today we will catch the man who stole the money yesterday.'
\]

c. Relative clause with seluk (Ganang et al. 2008:pesuk-pesuk)

\[
Na lai se-luk [\_\_\_pvt nan emé' papu'] dih idih. \\
NEG man one-REL [\[GAP_{pvt}\] AUX go meet] that.REM present \\
'The man whom [I] had gone to meet was not in.'
\]
9.7. **Clausal Coordination**

Today, thanks to contact, sentences may be coordinated with a sizable selection of borrowed and phonologically adapted Malay conjunctions such as *dan* ‘and,’ *tapi* ‘but,’ *atau* ‘or,’ or *jadi* ‘so,’ as well as native forms such as *idi* ‘and’ and *iemo* ‘but.’ All of these follow the basic pattern seen in (116):

(116) a. *Modern clausal coordination (Ganang et al. 2008:siberu’)*

\[\begin{align*}
\text{Si-beru’ iko atun idi tau ng-irup.} \\
\text{REFL-wash 2SG.PVT before and 1PL.INCL AV-drink} \\
\text{‘Wash yourself first, and then we’ll drink.’}
\end{align*}\]

b. *Modern clausal coordination (FN1:124)*

\[\begin{align*}
\text{Kerubau ineh pian nge-lipo ar, iemo’ na neke-tau’=neh.} \\
\text{buffalo that.DIST want AV-jump fence but NEG PFV-do=3SG.GEN} \\
\text{‘That buffalo tried to jump the fence, but it was unable to.’}
\end{align*}\]

In traditional speech less influenced by such contact, however, even those native forms, with the exception of *na* ‘lest’, are rarely found. The most important clause-combining item is the multipurpose conjunctive final particle *em*—notably, *without* the presence of a subordinating second-position *peh*.\(^{12}\) The specific sense and most appropriate translation of the conjunction are determined contextually. A large assortment of examples illustrating the flexibility of this clausal coordination strategy follows.

(117) a. *Traditional clausal coordination (Ganang et al. 2008:miteb)*

\[\begin{align*}
\text{Iko isut ret arang muyuh wa’ ng-anak em iko teh luk} \\
\text{2SG.PVT small from among 2PL group LIG-child CONJ 2SG.PVT yet REL} \\
\text{ruen m-(p)iteb.} \\
\text{do.PV AV-obey}
\end{align*}\]

‘You are the youngest among all you children, and yet it’s you who is obeyed.’

\(^{12}\)Note that the *peh* in (117b) is the aspectual clause-final *peh* and not the second-position subordinator *peh*. Cf. §4.12 for the difference.
b. Traditional clausal coordination (Ganang et al. 2008:rinuked)

\[ \begin{align*}
R<in>uked=kuh & \text{ lak inih peh em, na teh pudut ruma' kinih} \\
<PFV.PV>end=1SG.GEN & \text{ year this already CONJ NEG yet build house this.1SG} \\
\text{ finish} & \text{.}
\end{align*} \]

‘This year is over, but the building of my house is not complete.’

c. Traditional clausal coordination (Ganang et al. 2008:tunud)

\[ \begin{align*}
Bura’ peh & \text{ tunud=muh t<em>urun leh? Ne-t<em>urun} \\
why.so & \text{ often=2SG.GEN <INTRANS} \text{ descend VOC PFV-<INTRANS} \text{ descend} \\
iko & \text{ inalem em t<em>urun teh iko eco sinih.} \\
2SG.PVT & \text{ yesterday CONJ <INTRANS} \text{ descend yet 2SG.PVT day this} \text{.one}
\end{align*} \]

‘Why do you come down so often? You came down yesterday, and you also came down today.’

d. Traditional clausal coordination (Ganang et al. 2008:tebarin)

\[ \begin{align*}
Tebu-in=muh & \text{ lati’ kidih em tebar-in=kuh iko.} \\
clear-PV & \text{=2SG.GEN farm 1SG.REM CONJ pay-PV=1SG.GEN 2SG.PVT} \\
\text{ ‘You clear my farmland, and I’ll pay you.’}
\end{align*} \]

e. Traditional clausal coordination (Ganang et al. 2008:netutem)

\[ \begin{align*}
B<in>ayung=kuh & \text{ lawa kayuh dih ku busu kidih em} \\
<PFV.PV>spear=1SG.GEN & \text{ trunk tree that.REM INST spear 1SG.REM CONJ} \\
ne-t<u>tem & \text{ iedih neh ieh.} \\
PFV-<INTRANS>stick & \text{ there.REM then 3SG.PVT}
\end{align*} \]

‘I threw my spear at the tree trunk, and it stuck there.’

f. Traditional clausal coordination (Ganang et al. 2008:neketeb)

\[ \begin{align*}
Ng-(k)eteb & \text{ tebpuh dih uih sen em, ne-keteb=kuh neh AV-cut sugarcane that.REM 1SG.PVT EMPH CONJ PFV-cut=1SG.GEN then} \\
wé & \text{ dih.} \\
rattan & \text{ that.REM}
\end{align*} \]

‘I was trying [or supposed] to cut the sugarcane, but I accidentally cut the rattan.’

g. Traditional clausal coordination (Padan and Ganang 2018:388)

\[ \begin{align*}
Luun & \text{ pegkung ruma’ nineh kediih em, bang arur dai’ beneh} \\
upon & \text{ mountain house 3SG.DIST QUOT.REM CONJ in stream there below} \\
ak & \text{ aken nan nineh emè’ diu’ em ng-ereb ebpa’ bang rua} \\
jetty & \text{ AUX 3SG.DIST go bathe CONJ AV-draw water in container} \\
pinge-lak=neh. & \text{ 1V-cook=3SG.GEN}
\end{align*} \]

‘Her house was atop a mountain, and in a stream down below, there was a jetty where she would go to bathe and draw water in a bamboo container to cook with.’

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Although less frequent, \textit{idi} is used even in more traditional speech along with the second-position particles \textit{teh} or \textit{mo’} for specific meanings; in the case of the former, it is ‘and then’ or ‘so that,’ while in the case of the latter it is ‘and (only) then.’ Such sentences may be found with or without the generic conjunction \textit{em}. Interestingly, quite unlike \textit{em}, which always occurs in the final position of the first of two clauses, \textit{idi} occurs in the initial position of the second clause, as demonstrated by the fact that it may be immediately followed by second-position particles. The following examples illustrate these specific uses:

(118) a. \textit{Clausal coordination with idi teh} (Ganang et al. 2008:1ubpa)

\begin{verbatim}
L<u>bpa  ik<o at<un i<di teh ik<o miek diu’ bang kulem
\end{verbatim}
\begin{verbatim}<INTRANS>naked 2SG.PVT before and yet 2SG.PVT POSB bathe in pool
\end{verbatim}
\begin{verbatim}ineh.
\end{verbatim}
\begin{verbatim}that.DIST
\end{verbatim}

‘Take off your clothes first, and then [or ‘so that’] you can use the swimming pool.’

b. \textit{Clausal coordination with idi teh} (Ganang et al. 2008:tukag)

\begin{verbatim}
T<u>kag  ik<o idi teh keli’=muh uih.
\end{verbatim}
\begin{verbatim}<INTRANS>raise.head 2SG.PVT and yet know=2SG.GEN 1SG.PVT
\end{verbatim}

‘Lift your face and then [or ‘so that’] you will see me.’

c. \textit{Clausal coordination with idi mo’} (Ganang et al. 2008:kinayep)

\begin{verbatim}
K<in>ayep=kuh ideh em idi mo’ ideh m-iti
\end{verbatim}
\begin{verbatim}<PFV.PV>wave.hand=1SG.GEN 3PL.PVT CONJ and only 3PL.PVT STAT-recognize
\end{verbatim}
\begin{verbatim}negkuh.
\end{verbatim}
\begin{verbatim}1SG.OBL
\end{verbatim}

‘I waved at them, and only then were they able to recognize me.’

d. \textit{Clausal coordination with idi mo’} (Ganang et al. 2008:kiniab)

\begin{verbatim}
K<in>iab=kuh kibung dih em idi mo’ dawa’ pirit ne-buro.
\end{verbatim}
\begin{verbatim}<PFV.PV>flap=1SG.GEN cloth that.REM CONJ and only group sparrow PFV-flee
\end{verbatim}

‘I flapped the cloth, and only then did all the sparrows fly away.’
CHAPTER 10: MISCELLANEOUS PHENOMENA

10.1. COMPARISONS

10.1.1 COMPARATIVES

Comparisons in Lun Bawang are made primarily by juxtaposition of the entity compared with the object of comparison, the latter of which is marked with the compound preposition retnan ‘than’ (from ret ‘from’ and nan ‘upon,’ probably modeled after Malay daripada), or, less often, a plain ret. A pronoun or human noun following either of these prepositions receives oblique marking. The most common order is the predicate first, then the subject, and lastly the prepositional phrase containing the object of comparison. Four examples, the last of which illustrates questioning the degree of the predicate, are shown in (119a–d):

(119) a. **Comparative (FN1:100)**

\[Batek=kuh \quad isut \quad retnan \quad batek \quad Lun \ Bawang.\]

stomach=1SG.GEN small than stomach Lun Bawang

‘My stomach is smaller than that of a Lun Bawang.’

b. **Comparative (FN1:100)**

\[Isut \quad tu-tu \quad i=Eva \quad ret \quad ni=Ethan.\]

small REDUP-true NAME=Eva from NAME.OBL=Ethan

‘Eva is much smaller than Ethan.’

c. **Comparative (Ganang et al. 2008:mekara)**

\[Me-kara \quad lawid \ luk \quad <i>lap \quad kai \quad dih \quad retnan \ ineh.\]

STAT-bulky fish REL <PFV>PV>take 1PL.EXCL that.REM than that.DIST

‘The fish that we caught are bigger than that.’

d. **Comparative (Langub 2014a:162)**

\[“Enun \ lek \ ki-rayeh \ i=ama’ \ inih \ ret \ negkuh \ lek?”\]

what maybe QUANT-large NAME=father this from 1SG.OBL maybe

\[ki=Tuk \quad Pelanuk.\]

NAME.QUOT=Mr. Mouse-deer

‘How much larger could Father have been than I?’ said Mouse-deer.
In comparisons of the suitability of multiple courses of action, *do’* ‘good’ is often used followed by the second-position particle *teh* ‘yet,’ which may be rendered, equally appropriately, either ‘better to’ or ‘should,’ as in the two following examples. Because of the semantic overlap, this construction appears again in the discussion of modal necessity in §10.2.

(120)  

a. **Comparative (FN1:100)**

\[
\text{Retnan iko m-(p)ili’ emé’ Long Semadoh, do’ teh iko emé’ Long than 2SG.PVT AV-choose go Long Semadoh, good yet 2SG.PVT go Long Bawan. Bawan}
\]

‘Rather than choosing to go to Long Semadoh, it’s better that you go to Long Bawan.’ OR ‘…you should go to Long Bawan.’

b. **Comparative (Langub 2014a:127)**

\[
\text{“Retnan m-ulun na anak, do’ teh peri-paté, kekguh ni Babu than INTRANS NEG child good yet REFL-kill 1SG.QUOT NAME.OBL Babu Beteri’ inih,”} \quad \text{ki=Raja Pulau Bunga.}
\]

Beteri’ this NAME.QUOT=King Pulau Bunga

‘I said to Babu Beteri’ that rather than live childless, it’s better that we [OR ‘we should’] kill ourselves,” said the King of Pulau Bunga.’

### 10.1.2 Superlatives

Superlatives are expressed simply by using the root *abud* ‘end’ before the quality to be compared. Two examples are given in (121a–b); a third may be found at (81b) in the discussion of clefting in §8.4 above.

(121)  

a. **Superlative (FN1:100)**

\[
\text{Batek=kuh luk abud isut.}
\]

stomach=1SG.GEN REL end small

‘My stomach is the smallest.’

b. **Superlative (Baru Bian’s opening address for Irau Aco Lun Bawang, 31 May 2019)**

\[
\text{Beré luk abud do’ luk miek beré-n tau kuan anak tau…}
\]

gift REL end good REL can give-PV 1PL.INCL possess child 1PL.INCL

‘The best gift that we can give to our children…’
10.2. MODALITY

While not possessing an extensive system of modals, Lun Bawang does have the tools to differentiate between various sorts of modality. The primary distinction encoded in the language is between possibility and necessity, with context normally serving to specify the type of modality involved. For the sake of clarity in the illustrations of modality in this section, ample context is provided before most of the example sentences, where appropriate.¹

10.2.1 POSSIBILITY

Any type of possibility, be it deontic, epistemic, circumstantial, or otherwise, may be expressed with the modal *miek* ‘can, may.’ The first of these, deontic possibility, may be loosely defined as the moral permissibility of an act and is illustrated in the following examples:

Context for (122): Upai’s parents have never allowed him to ride a motorbike before, but now that they think he’s old enough, they’ve decided that . . .

(122) Deontic possibility (FN2:23)

... *ieh miek m-(b)aya’ moto.*

3SG.PVT POSB AV-follow motorbike
‘... he may ride a motorbike.’

Context for (123): Labo’s teacher told the class it was okay to swim, but Labo doesn’t know how. The teacher said . . .

(123) Deontic possibility (FN2:24)

... *ideh miek l<em>anguy.*

3PL.PVT POSB <INTRANS>swim
‘... they may swim.’

The deontic meaning of (124) is clear enough so as to require no further context:

¹Some of the stimuli used to elicit modality were loosely based on those developed by Jozina Vander Klok (n.d.) of the Max Planck Institute, the original of which is viewable at https://www.eva.mpg.de/lingua/tools-at-lingboard/pdf/Modal_Questionnaire_CrossLing_JVK.pdf.
Deontic possibility (Langub 2014a:131)

“Miek uih me-rot dengan me-ng-anak?” ki=Awang Muda
POSB 1SG.GEN INTRANS-play with 2-LIG-child NAME,QUOT=Awang Muda anak Raja Pulau Bunga.
child King Pulau Bunga

‘“Can I play with you two [who are brothers]?” said Awang Muda, the son of the King of Pulau Bunga.’

Epistemic possibility, expressing that a state of affairs occurs in at least one out of all the sets of circumstances consistent with one’s knowledge of the world, uses the same modal *miek*:

Context for (125): Upai’s parents said he can’t go visit his friend in Kuala Lumpur because it’s too far. You heard he’s leaving Long Semadoh next week, but don’t know where he’s going. You know he’s daring and often does things he’s not allowed. You think…

(125)  **Epistemic possibility** (FN2:23)

\[\ldots i=Upai \ \textit{miek} \ \textit{emé’} \ \textit{dai’} \ \textit{KL}.\]
\[\text{NAME}=Upai \ \text{POSB} \ \text{go} \ \text{there} \ \text{KL} \]
‘…Upai might be going to KL.’

Circumstantial possibility, too, may use the same modal:

Context for (126): You go to visit Hawai’i and notice that many plants are similar to those on Borneo. The temperature is the same, the rainfall is the same, the rocks and soil are the same. But you don’t see any bamboo stalks.² But because the climate is the same, you think, even if there isn’t any, that…

(126)  **Circumstantial possibility** (FN2:24)

\[\ldots \textit{bulu’ miek} \ \textit{m-ulun} \ \textit{tungé’}.\]
\[\text{bamboo} \ \text{POSB} \ \text{STAT-live} \ \text{here} \]
‘…bamboo can grow here.’

Context for (127): Even though the law only allows 13 people in a truck, drivers often take more, because there’s room for 20. Even though it’s illegal…

²This example was fictitious, used for the sake of elicitation. Hawai’i has no shortage of bamboo.
(127) Circumstantial possibility (FN2:24)

...truck miek s<em>em>uet 20 burur.
truck POSB <INTRANS>enter 20 body
‘...a truck can fit 20 people.’

However, for circumstantial possibility, <em>miek</em>, while permissible, is not, traditionally, the most common device to indicate that modality. Rather more frequent is the use of stative verbs in <em>me-</em> (cf. §4.4.1.9) to express ability or disposition, as in the following example:

(128) Circumstantial possibility via a stative (Ganang et al. 2008: mabud)

\[M-abud=muh luba’ luk tudu’ nge-tanga ineh napeh keh Lakui?\]
\[STAT-finish=2SG.GEN rice REL seven LIG-wrap that.DIST later Q Lakui\]
‘Will you be able to finish all seven dumplings, Lakui?’

The other common option for circumstantial possibility is to use <em>mileh</em>. This is in origin a stative verb meaning ‘clever’ and was probably originally used specifically to refer to a subject’s knowing how to perform an action. However, as (129) makes clear, its use has broadened to general ability; one may reasonably suppose that it is on a path to grammaticalization as a modal verb, but that process is incomplete, as, unlike <em>miek</em> or other abilitative statives, its use is apparently limited to human, or at least anthropomorphized, subjects.

(129) Mileh as circumstantial possibility (Langub 2014a:159)

\[“Ruen=kuh peh eeh laga, m-ileh neh iko tudo luun dih,\]
\[do.PV=1SG.GEN SUB one stool STAT-clever then 2SG.PVT sit upon that.REM\]
\[ku me-kadang iur dih?” ki=Tuk Pelanuk.\]
\[CAUSE STAT-long tail that.REM NAME.QUOT=Mr. Mouse-deer \]
‘“If I make a stool, will you be able to sit on it, since your tail is long?” said Mouse-deer.’

That <em>mileh</em> has undergone semantic bleaching sufficient to be used for circumstantial possibility rather than for knowledge alone is evident from the fact that in (129), Mouse-deer cites Crocodile’s tail—a possible <em>physical</em> impediment—as the reason for questioning whether he could sit on a stool. At this point in the story from which the line is taken, the two have only just met, and
Mouse-deer believes, mistakenly, that Crocodile’s overtures to him are sincere; although Mouse-deer will indeed go on to repeatedly insult Crocodile’s (admittedly low) intelligence after the latter shatters the pretense of friendship by trying to eat him, the hostilities have not yet commenced. Both the immediate and broader context thus make clear that mileh here is used not in its strict sense of knowledge, but in a looser manner to denote ability.

10.2.2 Necessity

In contrast with possibility, the expression of modal necessity in Lun Bawang is more varied. To begin with, epistemic necessity, a state of affairs that, although not observed directly, is true in every conceivable set of circumstances consistent with the state of the speaker’s knowledge, does not seem to employ any overt modal at all. Instead, context supplies the modal nature of the statement, as in the following:

Context for (130): You know that Upai goes to the paddy field every morning at 6:00 even when he doesn’t have to. You wonder where he is and check the time. It’s 6:30, so…

(130) *Epistemic necessity (FN2:22)*

\[ \ldots i=Upai \quad da’i’ \quad lati’. \]

NAME=Upai there farm

‘Upai must be at his field.’

Context for (131): As it rained, the waters of the Brunei River swelled. When the waters swelled, Brunei was flooded all over. The hut of palm fronds at the bathing place was gone, swept away by the water. The morning dew fell, the morning breeze blew, and the people of Brunei awoke. The King of Brunei awoke, looked out from the window, and saw that the river was very great. He was astounded at how large the river was. He saw that Dayang Beteri’ and Buet’s hut of palm fronds was no more (Langub 2014a:152).³

³Author’s translation of the Lun Bawang original.
(131) Epistemic necessity (Langub 2014a:152)

“Edui-edui, dai’ i=Buet dawa’ nge-ruma’ n-anud peh,” ki=Raja.

Like epistemic necessity, circumstantial necessity generally does not take an overt modal and allows context to supply the modality, as in (132a–b).

(132) a. Circumstantial necessity (FN2:22)

Me-pia’ uih.
INTRANS-sneeze 1SG.PVT
‘I have to sneeze.’

b. Circumstantial necessity (Langub 2014b:156)

“Ian peh idih Ilan em, m-irat bebpa’=kuh” keneh.
want SUB that.em Ilan CONJ INTRANS-pass urine=1SG.GEN 3SG.QUOT
‘ “Excuse me, Ilan, I have to pee,” she [Labau] said.’

For deontic and teleological necessity, on the other hand, overt modals are used. For both types, the Malay mesti’ ‘must’ is commonly heard, existing alongside and largely replacing the native na miek na ‘must’ (lit. ‘cannot not’). These modals apparently do not distinguish strong (“must”) necessity from weak (“should”) necessity. The following illustrate deontic necessity, which may be conceived as a moral imperative, so to speak.

Context for (133): Padan just started learning to drive a motorbike. His friend says...

(133) Weak deontic necessity (FN2:22)

...mesti’iko n-(d)alan ulai-ulai.
NEC 2SG.PVT AV-walk REDUP-slow
‘...you should drive slowly.’

Context for (134): You are going to visit your friend in the hospital. When you enter, you go to the information desk to ask where he is, but the woman there says you can’t visit because it’s already 8:00. She says, “I’m sorry, but the hospital rules say that...”
(134) **Strong deontic necessity (FN2:22)**

\[
\ldots iko \quad mesti' \quad em'e' \quad kereb \quad na \quad teh \quad pukul \quad enem. \\
2SG.PVT \quad NEC \quad go \quad time \quad NEG \quad yet \quad hour \quad six \\
\quad \ldots you must leave by six o'clock.\]

Context for (135): When Ukab went to the airport, he wasn’t allowed to board the plane because he didn’t have a ticket. The gate attendant told him that...

(135) **Strong deontic necessity (FN2:22)**

\[
\ldots lun \quad luk \quad m-(b)aya' \quad kapal \quad mesti' \quad inan \quad tiket. \\
person \quad REL \quad AV\-follow \quad plane \quad NEC \quad have \quad ticket \\
\quad \ldots passengers must have a ticket.\]

Teleological necessity, the need to perform a particular action in order to attain a particular goal, is similar:

Context for (136): There is more than one way to get to Ba’ Kelalan from Lawas. You can drive or fly. Sakai thinks flying is better because it’s faster. So, according to Sakai...

(136) **Weak teleological necessity (FN2:23)**

\[
\ldots iko \quad mesti' \quad m-(b)aya' \quad kapal. \\
2SG.PVT \quad NEC \quad AV\-follow \quad plane \\
\quad \ldots you should fly.\]

Context for (137): There is only one road from Long Semadoh to Ba’ Kelalan. If you go from Long Semadoh to Ba’ Kelalan...

(137) **Strong teleological necessity (FN2:23)**

\[
\ldots mesti' \quad iko \quad m-(b)aya' \quad dalan \quad inih. \\
NEC \quad 2SG.PVT \quad AV\-follow \quad road \quad this \\
\quad \ldots you must follow this road.\]
Context for (138): The main road from Long Semadoh Rayeh to Long Telingan is impassable right now. If you want to go from Long Semadoh Rayeh to Long Telingan...

(138) **Strong teleological necessity (FN2:23)**

...na miek na iko n-(d)alan kukud.
NEG POSB NEG 2SG.PVT AV-walk foot
‘...you must walk on foot.’

Another device for indicating necessity is the phrase *do’ teh*, that is, ‘good’ followed by the second-position particle *teh* ‘yet.’ It functions as a form of weak necessity which, like *mesti*’ and *na miek na*, can be either deontic or teleological as the context requires.\(^4\) Two examples of contextless weak necessity open to multiple modal interpretations, with some creative thinking, are given in (139):

(139) a. **Weak necessity of ambiguous modality** *(Ganang et al. 2008:nekisu’)*

*Do’ teh medueh p-aweh kereb terawé mineh na ne-kisu’.*

good yet 2DU RECIP-marry time thought 2.DIST NEG PFV-change

‘You’d better get married now before your mind has changed.’

b. **Weak necessity of ambiguous modality** *(Ganang et al. 2008:nganam)*

*Na peh me-tau’=muh ng-anam bera luk <in>utat ineh*
NEG SUB STAT-do=2SG.GEN AV-retrieve rice REL <PFV.PV>spill that.DIST

em, *do’ teh iko buro.*
CONJ good yet 2SG.PVT flee

‘If you can’t retrieve the spilled rice, you should leave.’

Example (140), even with more context, avails itself of two interpretations: deontic (as coming from a parent, and a monarch, no less, who therefore has the right to command) and teleological, though the context does somewhat favor the latter:

\(^4\)Without digressing excessively, a note is here opportune: although deontic and teleological necessity are conceptually distinct, they overlap in their content to a non-negligible degree. Perhaps this overlap can be explained by the fact that moral imperatives may be viewed as both categorical (“I must do X because it is legitimately commanded of me.”) and hypothetical (“I must do X if I wish to be perfect” or “I must do X if I wish to fulfill my duties according to my state in life”), the latter of which is teleological in character.
Context for (140): Awang Muda, the son of the King of Pulau Bunga, tells his father about two brothers he met and went to play with. The King, on hearing of suspicious behavior on the part of the brothers, gives his son the advice in (140a). Awang Muda questions the advice, and in response his father tells him that he believes the two brothers may be trying to kill him. He then gives the advice in (140b).

(140) a. **Weak necessity (Langub 2014a:132)**

“Uu, kudeng idih peh di-ng-anak dih em, do’ teh iko na emé’ me-rot dengan di-ng-anak,” ki=Raja.

“Oh, if the brothers are like that, you shouldn’t go play with them,” said the King.

b. **Weak necessity (Langub 2014a:132–3)**

“Do’ teh iko ng-até ne-di-ng-anak atun,” ki=Raja.

d “You should kill those two brothers first [i.e., before they can kill you],” said the King.

A final example, on the other hand, is more plainly teleological and needs no context, as it explains its own motivation:

(141) **Weak teleological necessity in a comparative (Langub 2014a:127)**

“Retnan m-ulun na anak, do’ teh peri-paté, kegkuh ni=Babu Beteri’ inih,” ki=Raja Pulau Bunga.

“I said to Babu Beteri’ that rather than live childless, we should kill ourselves,” said the King of Pulau Bunga.’

The relevant portion could just as well be translated “It is better that we kill ourselves rather than live childless,” as the structure of (141) bears a striking similarity to that of comparative constructions, for more on which see §10.1.

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5The exceptionally observant reader may note, based on the previous example and the page numbers in the corresponding citations, that the King and his wife were unsuccessful in and then dissuaded from their intention.
10.3. Negative Polarity

Lun Bawang does not have a full set of negative polarity items corresponding to wh-words such as ‘anyone,’ ‘anything,’ ‘anywhere,’ and so forth. These notions are usually expressed with a bare word such as lun ‘person’ or a headless relative clause, neither of which is polarity sensitive, as illustrated in (142a–d):

(142) a. \((FN2:27)\)

\[
\text{Na uih ne-keli’ lun dai’ lati’}. \\
\text{NEG 1SG.PVT PFV-find person there farm} \\
\text{‘I didn’t find anyone at the farm.’}
\]

b. \((FN2:27)\)

\[
\text{Inan lun iné’ n-(t)akap negkuh?} \\
\text{have person go.PFV AV-seek 1SG.OBL} \\
\text{‘Did anyone [or ‘someone’] come looking for me?’}
\]

c. \((FN2:29)\)

\[
\text{Na luk kinan=deh.} \\
\text{NEG REL eat.PFV.PV=3PL.GEN} \\
\text{‘They didn’t eat anything,’ or ‘They ate nothing.’}
\]

d. \((Ganang et al. 2008:kekem)\)

\[
\text{Na luk kekem-en=kuh eco sinih.} \\
\text{NEG REL work-PV=1SG.GEN day this.SPEC} \\
\text{‘I don’t have anything to do today,’ or ‘I have nothing to do today.’}
\]

As an alternative, enun ‘what’ may be made into a negative polarity item ‘anything’ via reduplication. This use is illustrated in (143a–b)

(143) a. \(\text{Reduplication as negative polarity (FN2:29)}\)

\[
\text{Na uih ne-keli’ enun-enun luun mija’}. \\
\text{NEG 1SG.PVT PFV-find REDUP-what upon table} \\
\text{‘I didn’t find anything on the table.’}
\]
b. *Reduplication as negative polarity (Ganang et al. 2008:ngedanak)*

\[
\text{Na } \text{peh } \text{muyuh } \text{pian } \text{ku } \text{ideh } \text{t<em>ina’ } \text{enun-enun } \text{em,} \\
\text{NEG } \text{SUB } \text{2PL want} \text{ COMP 3PL.PVT } <\text{INTRANS}>\text{prepare REDUP-what CONJ} \\
\text{ruen } \text{muyuh } \text{nge-danak } \text{ideh.} \\
\text{do.PV } \text{2PL AV-sudden 3PL.PVT}
\]

‘If you do not want them to prepare anything, you will need to take them by surprise.’

At least two other negative polarity items exist. One is *tupu* ‘at all,’ and the second is *pana’* ‘even;’ the latter also has a number of other functions not associated with polarity, for which see, e.g., §§9.5.3, 10.4. (144) exemplifies the use of these items:

(144) a. *Pana’ as a negative polarity item (Ganang et al. 2008:sebuleng)*

\[
\text{Sebuleng } \text{pana’ } \text{na } \text{teh.} \\
\text{one even NEG yet} \\
\text{‘None at all’ (lit. ‘not even one’).}
\]

b. *Pana’ as a negative polarity item (Langub 2014a:177)*

\[
\text{N-(t)akap } \text{akan } \text{pana’ } \text{na } \text{teh } \text{me-tau’ } \text{nineh } \text{peh, } \text{ku } \text{susa’}, \\
\text{AV-seek food even NEG yet STAT-do 3SG.DISTAL already, CAUSE distress,} \\
\text{ku } \text{leso } \text{niat } \text{neh.} \\
\text{CAUSE sorrow spirit 3SG.GEN}
\]

‘He could not even manage to look for food because of his distress and sorrow.’

c. *Tupu as a negative polarity item (FN2:31)*

\[
\text{Na } \text{tupu-tupu } \text{bua’ } \text{kaber } \text{ne-keli=kuh.} \\
\text{NEG REDUP-at.all fruit pineapple PFV-know=1SG.GEN}
\]

‘I didn’t find any pineapples at all.’

d. *Tupu as a negative polarity item (Ganang et al. 2008:iput)*

\[
<\text{I}>\text{put=kuh } \text{reked } \text{dih } \text{em } \text{na } \text{tupu } \text{baka} \\
<\text{PFV.PV}>\text{go.all.over=1SG.GEN flat.land that.REM CONJ NEG at.all wild.boar} \\
\text{ne-papu’=kuh.} \\
\text{PFV-meet=1SG.GEN}
\]

‘I walked all around the flat land, but I did not come across any wild boar at all.’

### 10.4. Free Choice Items

A free choice item (e.g., ‘anyone/whoever,’ ‘anything/whatever’) may be formed in one of several ways. The most common is to use a wh-word followed by either *mo’* ‘only’ or *pana’* ‘even.’ Reduplication of wh-words is also observed, usually but not obligatorily with the accompanying
mo’ or pana’. Several examples of these are available, a representative sample of which is given here as (145a–d):⁶

(145) a. *Free-choice reduplicated wh-item (FN2:28)*

\[
\text{Uih miek kuman enun-enun luk beré-(e)n=muh.}
\]
1SG.PVT POSB eat.AV REDUP-what REL give-PV=2SG.GEN
‘I can eat anything/whatever you give me.’

b. *Free-choice wh-item with mo’ (FN2:28)*

\[
\text{Uih ng-(k)irim surat inih kuan idé mo’.}
\]
1SG.PVT AV-send letter this possess who only
‘I will send this letter to anyone/whomever [I choose].’

c. *Free-choice wh-item with mo’ (FN2:28)*

\[
\text{Uih miek papu’ nemuh su aphem mo’ inan=muh.}
\]
1SG.PVT POSB meet 2SG.PVT at which only have=2SG.GEN
‘I can meet you wherever you are.’

d. *Free-choice reduplicated wh-item with pana’ (See note 6)*

\[
\text{Iemo’ nekinih peluang m-ukab kuan idé-idé pana’ miek n-(t)ecu}
\]
but now opportunity STAT-open for REDUP-who even POSB AV-continue
\[
\text{sikula’ tungé’ Malaya luk inan kin-ula’ 20 IPTA idi 27 Politiknik.}
\]
school here Malaya REL have QUANT-many 20 IPTA and 27 Polytechnic
‘But now the opportunity is open for anyone to continue schooling here in Malaya, which has 20 public universities and 27 polytechnic schools.’

*Pana’* can also be used with predicates to create a free choice item with the sense of ‘however much’ or ‘to whatever extent.’ These are usually used in concessive subordinate clauses, the structure of which is discussed in finer detail in §9.5.1. One example is provided in (146) for reference.

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⁶Example (145d) is taken from a blog post by Balan Berauak found at https://longsemadoh.wordpress.com/2011/09/22/sikula-tu-tu-rayeh-muci-ame-kuh-tuan/. The abbreviation IPTA stands for Malay Institut Pengajian Tinggi Awam ‘Public Institute of Higher Studies,’ i.e., a public university.
Free-choice pana’ (Langub 2014a:166)

M-io tu pana’ lawé=muh em… na teh uih tudo-tudo
STAT-long.time truly even journey=2SG.GEN CONJ NEG yet 1SG.PVT REDUP-sit
ng-inēt nemuh.
AV-wait 2SG.OBL
‘However long your journey takes… I will still be sitting here waiting for you.’

In addition to free choice items built on wh-words or predicates, the specific remote demonstrative sidih ‘that one’ also has a secondary function as a free choice item. It may refer to either animate or inanimate persons or objects and may therefore be translated either ‘whoever’ or ‘whatever.’ Some examples of its use are shown in (147):

(147)  

Ret iedih peh sidih  em,  emé’ iedih neh ieh.
from there SUB whosoever CONJ go there then 3SG.PVT
‘Let each of us return whence he came.’


Sidih peh muka m-ecing  ienih em,  ieh ng-inēt.
whosoever SUB early INTRANS-arrive here CONJ 3SG.PVT AV-wait
‘Whoever arrives here first will wait.’

c. Free choice sidih (Langub 2014a:158)

M-ata’ peh sidih  em,  ebpa-(e)n tala(’)-(e)n=neh  neh ieh.
STAT-unripe TOP whatsoever CONJ drop-PV throw-PV=3SG.GEN then 3SG.PVT
‘Whichsoever ones were unripe, he threw down.’

d. Free choice sidih (Ganang et al. 2008:akau-akau)

Sidih peh lap-en=muh  em  lap-en  neh  ieh  me-saget,
whatsoever SUB taken-PV=2SG.GEN CONJ take-PV then 3SG.PVT STAT-quick
na akau-akau.
NEG REDUP-indecisive
‘Whichever one you take, just take it quickly, it doesn’t matter which.’

e. Free choice sidih (Ganang et al. 2008:pawan)

N-até  dat peh awan  lai  sidih  em,  emé’ ku pawan emung-emung
PFV-die bad SUB spouse man whatsoever CONJ go as pawan REDUP-all
binaweh luk  bang  ruma’  nidih.
possession REL in house 3SG.REM
‘If any man’s wife dies a bad death [i.e., in childbirth], all the goods in his house become pawan [property that must be discarded].’
10.5. Scope Phenomena

Scope interactions in Lun Bawang are quite varied, with different relations depending on the type of scope-taking elements involved. Because of this variation and the context-sensitivity of scope interpretation, the following subsections are best regarded not as a definitive exposition of Lun Bawang scope, but rather as a set of interesting observations inviting further study.

For the sake of exactness, these subsections make considerable use of logical notational symbols. The principal symbols used, which should be familiar to any reader with a grasp of basic set theory, are as follows:

- $\forall$ (read “for all”), the universal quantifier
- $\exists$ (read “there exists”), the existential quantifier
- $\Rightarrow$, material implication; “$P \Rightarrow Q$” may be read “$P$ entails $Q$” or “if $P$, then $Q$”
- $\land$ (read “and”), logical conjunction
- $\lor$ (read “or”), logical disjunction
- $\neg$ (read “not”), logical negation

For example, the English sentence *Every zookeeper played a glockenspiel* is ambiguous and has two possible interpretations, one of which is represented with the following notation: $\forall x[\text{zookeeper}(x) \Rightarrow \exists y[\text{glockenspiel}(y) \land \text{played}(x,y)]]$. This notation should be read (approximately), “for all beings $x$, if $x$ is a zookeeper, then there exists a being $y$ such that $y$ is a glockenspiel and $x$ played $y$.”

The other interpretation is represented $\exists x[\text{glockenspiel}(x) \land \forall y[\text{zookeeper}(y) \Rightarrow \text{played}(y,x)]]$, which is read, “there exists a being $x$ such that $x$ is a glockenspiel and for every being $y$, if $y$ is a zookeeper, $y$ played $x$.” In the former representation, where the universal quantifier takes scope over the existential (represented $\forall \succ \exists$), each zookeeper played a separate glockenspiel; this interpretation is called the *distributed* (or one-to-one) reading. In the latter, where the existential quantifier takes scope over the universal (represented $\exists \succ \forall$), the same, single glockenspiel
is played by all the zookeepers; this interpretation is called the non-distributed (or many-to-one) reading. Distinguishing between these and other similar consequences of scope ambiguity will be essential to understanding the following subsections.

10.5.1 QUANTIFIER-INDEFINITE INTERACTIONS

In a transitive clause where one of the arguments is associated with the universal quantifier and another is left indefinite and is thus trivially associated with the existential quantifier, logically, two possible readings exist. In one, the universal quantifier (UQ) takes scope over the existential (the distributed reading), and in the other, the existential quantifier (EQ) takes the wider scope (the non-distributed reading). Sentences of this type are often ambiguous and open to both of these readings, and voice alternations do not affect the availability of the readings.

Each of the following examples is ambiguous:

(148) Scope ambiguity in AV

*Emung anak ne-n-(s)ier kerubau.*

all child PFV-AV-see buffalo

‘Every child saw a buffalo.’

Possible readings of (148):

- Distributed (a different buffalo for each child): \(\forall x[\text{child}(x) \Rightarrow \exists y[\text{buffalo}(y) \land \text{saw}(x,y)]]\)
- Non-distributed (only one buffalo): \(\exists y[\text{buffalo}(y) \land \forall x[\text{child}(x) \Rightarrow \text{saw}(x,y)]]\)

(149) Scope ambiguity in PV

*Kerubau s<in>iier emung anak.*

buffalo <PFV.PV>see all child

‘Every child saw a buffalo.’

The readings available for (149) are the same as those for (148), despite the change in voice. When the sentence is changed so that the UQ is associated with the patient, as in (150a–b), the available interpretations are somewhat changed, but they are nonetheless consistent across voices.
(150) a. **Scope ambiguity in AV**

Anak ne-n-(s)ier emung kerubau.
child PFV-AV-see all buffalo
‘A child saw every buffalo.’

b. **Scope ambiguity in PV**

Emung kerubau s<in>ier anak.
all buffalo <PFV,PV>see child
‘A child saw every buffalo.’

Readings available for (150a–b):

- Distributed (a different child for each buffalo): \(\forall y[\text{buffalo}(y) \Rightarrow \exists x[\text{child}(x) \land \text{saw}(x,y)]]\)
- Non-distributed (one child): \(\exists x[\text{child}(x) \land \forall y[\text{buffalo}(y) \Rightarrow \text{saw}(x,y)]]\)

Unsurprisingly, the same ambiguity arises between agents and patients in triadic clauses: each sentence is ambiguous, and its two readings are unaffected by voice alternations.

(151) a. **Scope ambiguity in triadic AV**

Emung anak ne-m-(b)ada’ lawid negkuh.
all child PFV-AV-show fish 1SG.OBL
‘Every child showed me a fish.’

b. **Scope ambiguity in triadic PV**

Lawid b<i>da’  emung anak negkuh.
fish <PFV,PV>show all child 1SG.OBL
‘Every child showed me a fish.’

c. **Scope ambiguity in triadic AV**

Anak ne-m-(b)ada’ emung lawid negkuh.
child PFV-PV-show all fish 1SG.OBL
‘A child showed me every fish.’

d. **Scope ambiguity in triadic PV**

Emung lawid b<i>da’ anak negkuh.
all fish <PFV,PV>show child 1SG.OBL
‘A child showed me every fish.’

(151a–b), though in AV and PV, respectively, have the same two readings available:
• Distributed (one fish per child): $\forall x[\text{child}(x) \Rightarrow \exists y[\text{fish}(y) \land \text{showed}(x,y,\text{me})]]$

• Non-distributed (only one fish): $\exists y[\text{fish}(y) \land \forall x[\text{child}(x) \Rightarrow \text{showed}(x,y,\text{me})]]$

The same is true of (151c–d): although their logical representations are distinct from those of (151a–b), due to the change in the quantifier’s association, each of the sentences is ambiguous with the same two readings available, in spite of voice alternation:

• Distributed (one child per fish): $\forall y[\text{fish}(y) \Rightarrow \exists x[\text{child}(x) \land \text{showed}(x,y,\text{me})]]$

• Non-distributed (only one child): $\exists x[\text{child}(x) \land \forall y[\text{fish}(y) \Rightarrow \text{showed}(x,y,\text{me})]]$

Lastly, the scope interactions between patients and recipients are also ambiguous, and variation in the available readings is not affected by voice alternations:

(152) a. Scope ambiguity in AV

\[\text{Uih ne-m-(b)ada’ lawid ne-dawa’ anak.}\]
\[1SG.PVT PFV-AV-show fish OBL-group child\]
‘I showed every child a fish.’

b. Scope ambiguity in PV

\[\text{Lawid b<i>da’ kuh ne-dawa’ anak.}\]
\[\text{fish <PFV.PV>show 1SG.GEN OBL-group child}\]
‘I showed every child a fish.’

c. Scope ambiguity in AV

\[\text{Uih ne-m-(b)ada’ emung lawid ne-dawa’ anak.}\]
\[1SG.PVT PFV-AV-show all fish OBL-group child\]
‘I showed a child every fish.’

d. Scope ambiguity in PV

\[\text{Emung lawid b<i>da’ kuh ne-dawa’ anak.}\]
\[\text{all fish <PFV.PV>show 1SG.GEN OBL-group child}\]
‘I showed a child every fish.’

Readings available for both (152a–b):

• Distributed (one fish per child): $\forall y[\text{child}(y) \Rightarrow \exists x[\text{fish}(x) \land \text{showed}(\text{me},x,y)]]$

• Non-distributed (only one fish): $\exists x[\text{fish}(x) \land \forall y[\text{child}(y) \Rightarrow \text{showed}(\text{me},x,y)]]$
Readings available for both (152c–d):

- Distributed (one child per fish): \( \forall x[\text{fish}(x) \Rightarrow \exists y[\text{child}(y) \land \text{showed}(me,x,y)]] \)

- Non-distributed (only one child): \( \exists y[\text{child}(y) \land \forall x[\text{fish}(x) \Rightarrow \text{showed}(me,x,y)]] \)

The foregoing are sufficient to demonstrate that voice alternations have no effect whatsoever on the interpretation of the scope of the universal and existential quantifiers. Every example in (148) – (152) has two possible interpretations, one in which the universal quantifier takes scope over the existential, and one in which the existential takes scope over the universal, and these readings are not altered by change of voice.

As a final note, while in principle two interpretations of such constructions are always possible, considerations of context and plausibility very frequently bias the hearer toward one interpretation over the other. Such is the case in this line uttered in a public address:

(153)  A naturally occurring scope ambiguity (UCAPAN Y.B BARU BIAN:02:04)

\[ \text{Uih} \quad \text{ne-m-(p)utuh} \quad \text{[unintelligible]} \quad \text{m-(b)eré budget kuan anid bangsa’ bang} \]
\[ \text{lsg.pvt} \quad \text{pv-av-request} \quad \text{[unintelligible]} \quad \text{av-give budget for each tribe in Sarawak nge-tueh bala tau} \]
\[ \text{Sarawak} \quad \text{av-strong word} \quad \text{1pl.incl} \]
\[ \text{‘I have asked the [unintelligible] to give a budget to each tribe in Sarawak to strengthen our languages.’} \]

While in principle (153) has two possible interpretations, the hearer will quickly conclude that the correct interpretation is the distributed reading, wherein the universal quantifier has wide scope; that is, the correct reading is the one in which each tribe has a separate budget. One need not even look at the broader linguistic context to ascertain this fact, understanding that allotting a single budget to all the different tribes spread across Sarawak to collectively work toward the strengthening of their separate languages is implausible. Importantly, however, the reason for

\[ \text{7Full video source available at https://www.youtube.com/watch?v=bHFaUma8mIE. Unfortunately, due to the acoustics in the environment where the speech was delivered, a portion of the sentence is unintelligible. The syntactic structure and intended meaning, however, are still quite clear.} \]
rejecting the non-distributed reading is *pragmatic*, not syntactic, and the marginal acceptability of such a reading does not in fact contradict the above claims that UQ-indefinite interactions are syntactically ambiguous.

### 10.5.2 Quantifiers and Negation

By contrast with the above, no ambiguity is present when the universal quantifier interacts with negation. Rather, scope uniformly follows word order. In consequence, more often than not, negation takes scope over the UQ, in any voice.

(154) a. *AV sentence: ¬ > ∀ (FN1:156)*

\[\text{Na } \text{uih } \text{ne-n-(s)ier } \text{emung kerubau.}\]
\[\text{NEG 1SG.PVT PFV-AV-see all buffalo}\]
\[\text{‘I did not see all the buffalo.’}\]

b. *PV sentence: ¬ > ∀ (FN1:156)*

\[\text{Na } s<\text{in}>\text{ier}=\text{kuh } \text{emung kerubau.}\]
\[\text{NEG } <\text{PFV.PV}>\text{see}=1\text{SG.GEN all buffalo}\]
\[\text{‘I did not see all the buffalo.’}\]

c. *AV sentence: ¬ > ∀ (FN2:31)*

\[\text{Na } \text{uih } \text{ne-keli’ } \text{emung bua’ kaber.}\]
\[\text{NEG 1SG.PVT PFV-find all fruit pineapple}\]
\[\text{‘I did not find all the pineapples.’}\]

d. *PV sentence: ¬ > ∀ (FN2:31)*

\[\text{Na } \text{ne-keli’}=\text{kuh } \text{emung bua’ kaber.}\]
\[\text{NEG PFV-find}=1\text{SG.GEN all fruit pineapple}\]
\[\text{‘I did not find all the pineapples.’}\]

In each of (154a–d), only a reading in which negation takes scope over the quantifier is possible regardless of voice, whether the pivot is in clause-final position or in the preverbal position. Thus, the interpretations of (154a–d):

- (154a–b): \(\neg (\forall x[\text{buffalo}(x) \Rightarrow \text{saw}(\text{me},x)])\)
- (154c–d): \(\neg (\forall x[\text{pineapple}(x) \Rightarrow \text{found}(\text{me},x)])\)^8

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^8By application of De Morgan’s laws, these may be rewritten in a logically equivalent manner that, though not
When, however, the universally quantified argument is dislocated to the left of negation and therefore necessarily selected as pivot (cf. §8.1), the scope reading reverses, with negation now falling within the scope of the quantifier.

(155)  

a. *Sentence (154b) with left-dislocated pivot:* $\forall > \neg$ (FN1:156)

$\text{Emung kerbau na s<in>ier}=\text{kuh.}$

all buffalo NEG $<$PFV.PV$>$see=1SG.GEN

‘I did not see all the buffalo.’ (= ‘I saw none of the buffalo.’)

b. *Sentence (154d) with left-dislocated pivot:* $\forall > \neg$ (FN2:31)

$\text{Emung bua’ kaber na ne-keli’}=\text{kuh.}$

all fruit pineapple NEG $<$PFV-find=1SG.GEN

‘I did not find all the pineapples.’ (= ‘I found none of the pineapples.’)

These two sentences therefore have the following interpretations:

- (155a): $\forall x [\text{buffalo}(x) \Rightarrow \neg \text{see}(\text{me},x)]$
- (155b): $\forall x [\text{pineapple}(x) \Rightarrow \neg \text{find}(\text{me},x)]$

Because only one interpretation is available for each of the examples given in this subsection, the conclusion follows that, in contrast to the highly ambiguous quantifier-indefinite interactions, quantifier-negation interactions rigidly follow word order.

10.5.3 QUANTIFIERS AND NUMERALS

Yet another pattern of scope interactions is to be found: When one argument in a transitive clause is universally quantified and the other is quantified by a numeral, then, regardless of voice, word order, or which quantifier is associated with which argument, the object falls within the scope of the subject. Notably, this result parallels the results of the binding tests used to diagnose closely following the syntax of the natural language, may be easier for a human reader to interpret:

(154a–b): $\exists x [\text{buffalo}(x) \land \neg \text{saw}(\text{me},x)]$
(154c–d): $\exists x [\text{pineapple}(x) \land \neg \text{found}(\text{me},x)]$

See §7.1 for definitions of subject and object.
symmetrical voice in §7.2 and may be taken as further evidence for symmetrical voice in Lun Bawang.

By way of example, in (156a–b), the subject is universally quantified and the object quantified by the numeral ‘two.’ In both cases, despite the differences in voice and word order, the universally quantified subject takes scope over the object:

(156)  


\[ \text{Anid-anid guru' ng-ukak dueh bua' kaber.} \]

\[ \text{REDUP-each teacher AV-peel two fruit pineapple} \]

‘Each teacher peeled two pineapples.’

b. **PV: UQ subject > numeral object (FN2:32)**

\[ \text{Dueh bua’ kaber <in>ukak anid-anid guru’}. \]

\[ \text{two fruit pineapple <PFV.PV>peel REDUP-each teacher} \]

‘Each teacher peeled two pineapples.’

The logical readings of the above are the same, represented as follows:

- \( \forall x[\text{teacher}(x) \Rightarrow \text{two}(y)[\text{pineapple}(y) \Rightarrow \text{peel}(x,y)]] \)

If the associations of the quantifiers are reversed, such that the object is universally quantified and the subject quantified by the numeral, then the readings, too, reverse, in keeping with the principle that UQ-numeral interactions give wide scope to the subject in any voice or word order. (157a–b) illustrate:

(157)  


\[ \text{Dueh guru’ ne-ng-ukak emung bua’ kaber.} \]

\[ \text{two teacher PFV-AV-peel all fruit pineapple} \]

‘Two teachers peeled every pineapple.’

b. **PV: Numeral subject > UQ object (FN2:32)**

\[ \text{Emung bua’ kaber <in>ukak dueh guru’}. \]

\[ \text{all fruit pineapple <PFV.PV>peel two teacher} \]

‘Two teachers peeled every pineapple.’

The logical readings of these, too, are the same, represented as follows:
• two(\text{teacher}(x) \Rightarrow \forall y[\text{pineapple}(y) \Rightarrow \text{peel}(x,y)])

Just as with (156a–b), the reading is such that the subject takes scope over the object in all cases involving interaction between a UQ and numeral, perfectly consistent with the other diagnostics of logical priority investigated in §7.2.

10.5.4 NUMERALS AND NEGATION

Where numerals and negation are concerned, yet another pattern is followed: regardless of voice, word order, or which argument is quantified by the numeral, that numeral uniformly takes scope over negation. (158a–c) illustrate with a numerically quantified subject:\textsuperscript{10}

(158)  
\begin{align*}
a. & \text{AV: Numeral subject } > \neg (FN2:33) \\
& \text{Na dueh guru’ ne-ng-uit bua’ kaber.} \\
& \text{NEG two teacher PFV-AV-bring fruit pineapple} \\
& \text{‘Two teachers did not bring pineapples.’} \\
b. & \text{AV with left-dislocated pivot: Numeral subject } > \neg (FN2:33) \\
& \text{Dueh guru’ na ne-ng-uit bua’ kaber.} \\
& \text{two teacher NEG PFV-AV-bring fruit pineapple} \\
& \text{‘Two teachers did not bring pineapples.’} \\
c. & \text{PV: Numeral subject } > \neg (FN2:33) \\
& \text{Na bua’ kaber <in>uit dueh guru’.} \\
& \text{NEG fruit pineapple <PFV.PV>bring two teacher} \\
& \text{‘Two teachers did not bring pineapples.’}
\end{align*}

In each of the above cases, the only reading possible is that in which, however many teachers the scenario may contain, two of them brought no pineapples. Logically, the reading is represented as follows:

• two(\text{teacher}(x) \Rightarrow \forall y[\text{pineapple}(y) \Rightarrow \neg \text{brought}(x,y)])

If the numeral quantifies the object instead, no change in scope relations occurs; the numeral retains its scope over negation, as illustrated in (159a–c)\textsuperscript{11}:

\footnotesize
\begin{itemize}
\item \textsuperscript{10}The consultant who judged (158a) considered it acceptable but unnatural.
\item \textsuperscript{11}(159b) is the subject of conflicting judgments among speakers; if acceptable, it is probably unnatural.
\end{itemize}

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These three sentences, too, allow for only one reading, that in which, no matter the total number of pineapples that I have brought to the designated location, I have omitted exactly two. Logically represented, the reading is as follows:

- \( \text{two}(x)[\text{pineapple}(x) \land \neg \text{bring}(me,x)] \)

The conclusion follows from the above that a numeral, regardless of the argument it quantifies, the clause’s word order, or the verbal voice, invariably takes scope over negation.

### 10.5.5 Scope of Quotatives

Quotative pronouns, too, have scope. In particular, they may fall either within or without the scope of a question, be it polar or WH. They may not, however, be negated.

On its face, a sentence containing the words \( \text{Ngudeh ieh keneh} \) is ambiguous, with two possible interpretations disambiguated in writing by punctuation and in speech by intonation. Both of the following interpretations, one in which the wh-item takes scope over the quotative and one in which the reverse is true, are acceptable:

(160) a. **Quotative > WH-word**

“\( Ng-(k)udeh\ ieh? \)” \( \text{keneh}. \)
AV-do.what 3SG.PVT 3SG.QUOT
‘“What’s going on?” he said.’
b. **WH-word > Quotative**

\[\text{Ng-(k)udeh ieh keneh?} \]
\[\text{AV-do.what 3SG.PVT 3SG.QUOT} \]
\[\text{‘What did he say is happening?’} \]

The same may hold for a sentence containing the words *Emé’ yapeh uih kemuh*:

(161) a. **Quotative > WH-word (FN2:58)**

\[\text{“Emé’ yapeh uih?” kemuh.} \]
\[\text{go where 1SG.PVT 2SG.QUOT} \]
\[\text{‘“Where do I go?” you said.’} \]

b. **WH-word > Quotative (FN2:58)**

\[\text{Emé’ yapeh uih kemuh?} \]
\[\text{go where 1SG.PVT 2SG.QUOT} \]
\[\text{‘Where did you say I’m going?’} \]

Likewise, a quotative may both relate a polar question and fall within a polar question:

(162) a. **Quotative outside the scope of a polar question (FN2:58)**

\[\text{“M-ecing nebpa?” keneh.} \]
\[\text{INTRANS-arrive tomorrow 3SG.QUOT} \]
\[\text{‘Arriving tomorrow?” he said.} \]

b. **Quotative within the scope of a polar question (FN2:58)**

\[\text{M-ecing nebpa keneh?} \]
\[\text{INTRANS-arrive tomorrow 3SG.QUOT} \]
\[\text{‘Did he say [he’s] arriving tomorrow?’} \]

In contrast, however, a quotative may fall only outside the scope of negation and may never be negated, hence only (163a) is grammatical. (163b) is unacceptable with the intended meaning, and (163c–d) are entirely ungrammatical.

(163) a. **Negation within the scope of a quotative (FN2:58)**

\[\text{“Na uih k<i>tep i Buayeh,” ki Pelanuk.} \]
\[\text{NEG 1SG.PVT <PFV.PV>bite NAME Crocodile NAME.QUOT Mouse-deer} \]
\[\text{‘“I wasn’t bitten by Crocodile,” said Mouse-deer.} \]
b. *Quotatives cannot be negated (FN2:58)*

\[ {\text{*Na}} \text{ “Uih } k<i>\text{tep } i \text{ Buayeh” } ki \text{ Pelanuk.} \]

NEG 1SG.PVT <PFV.PV>bite NAME Crocodile NAME.QUOT Mouse-deer

For *‘Mouse-deer didn’t say, “I was bitten by Crocodile.”’*

c. *Quotatives cannot be negated (FN2:58)*

\[ {\text{*“Uih } k<i>\text{tep } i \text{ Buayeh,” } na \text{ ki } Pelanuk.} \]

1SG.PVT <PFV.PV>bite NAME Crocodile NEG QUOT Mouse-deer

For *‘Mouse-deer didn’t say, “I was bitten by Crocodile.”’*

d. *Quotatives cannot be negated (FN2:58)*

\[ {\text{*Na } ki \text{ Pelanuk, “Uih } k<i>\text{tep } i \text{ Buayeh.”}} \]

NEG NAME.QUOT Mouse-deer 1SG.PVT <PFV.PV>bite NAME Crocodile

For *‘Mouse-deer didn’t say, “I was bitten by Crocodile.”’*

The conclusion follows, then, that, while quotatives may, but need not, fall within the scope of questions, they otherwise take wide scope and cannot, for example, be negated.
Part III

Historical and Areal Relationships
CHAPTER 11: LUN BAWANG IN ITS GENETIC AND AREAL CONTEXT

11.1. INTRODUCTION

The linguistic affiliation of Lun Bawang is quite clear: it is a member of the Dayic\(^1\) language group, commonly regarded as one of four primary branches of the North Sarawak subset of the North Borneo languages (see, e.g. Blust (2010)). Its internal structure, however, and hence the place of Lun Bawang therein, is far murkier. The group contains a wide variety of languages and dialects, but so far few reliable criteria for subgrouping have been identified, and the shreds of evidence that can be found are often at odds with one another. This chapter presents the relevant geographic and linguistic evidence to attempt to determine what can be said, and with what degree of certainty, about the internal structure of the Dayic languages and the place of Lun Bawang therein. In the course of the investigation, fraught with difficulties due to confounding areal influence, one fact continually comes to the fore: Lun Bawang, a language genetically and geographically close to dialects ranging from moderately to wildly innovative, is by comparison shockingly conservative—in fact, it may be the most conservative language of Borneo anywhere outside Sabah.

11.2. OVERVIEW OF THE DAYIC DIALECTS

The exact number of Dayic dialects is even now uncertain. Data from thirty-four dialects were considered in the preparation of this dissertation. While a few others yet may probably exist, the total is not likely to be much higher.

11.2.1 DISTRIBUTION

The Dayic dialects are concentrated principally in the highlands of Sarawak’s Miri and Limbang Divisions, Sabah’s Sipitang and Tenom Districts, and Kalimantan’s Krayan and Krayan Selatan Subdistricts, an area affectionately known among locals as the “Heart of Borneo.” A map

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\(^1\)Also variously called “Apo Duat” or “Apad Uat;” see Hudson (1977) and Hemmings (2016).
presenting an overview of Dayic-speaking Borneo is given as figure 11.1. The following subsections then break down language distribution by watershed.

**FIGURE 11.1. DAYIC-SPEAKING REGIONS OF BORNEO**

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11.2.1.1 **SESAYAP WATERSHED (AND ADJACENT), KALIMANTAN**

Nearly all Dayic dialects in Kalimantan are found on tributaries of the Sesayap River, called the Mentarang upstream of the confluence of the Malinau. Figure 11.2 provides an illustration of the relevant river systems and population centers.
A short distance upriver from the confluence of the Krayan is found Long Berang; a Lundayeh dialect was reportedly spoken here as well as up the adjacent tributaries of the Mentarang, with a small number of speakers spilling over into the upper tributaries of the Sembakong to the north. Data on this dialect are scarce, coming only from Schneeberger (1979) and secondhand from Ricky Ganang (p.c.), but it does not appear to differ significantly from the Kemaloh dialect except by a couple of sound changes. Whether this area is still populated or if, like the Kemaloh to the west, the inhabitants have since relocated to lower ground, is unclear.

The Kemaloh dialect itself originated further to the west on the Kemaloh River, which joins the Krayan about 40 kilometers west-northwest of Long Berang. The Kemaloh River itself is no longer inhabited, speakers having moved westward into the Krayan-Lutut basin and settled in the villages east of Long Bawan, especially Long Umung, on the Lutut River.
Further up the Lutut River and its tributaries are found two dialects: the first is the Southern Ba’ dialect, found on the Lutut headwaters from Long Bawan, the Krayan subdistrict’s major population center, upriver to Lembudud in the south. The other is the Northern Ba’ dialect, found on the Bawan river, to the northwest of Long Bawan, and reaching all the way to Long Midang at the border with Sarawak.\(^2\)

A much larger number of dialects can be found on the Krayan and its tributaries. Moving upriver from its meeting with the Kemaloh, the first two settlements are Ba’ Liku and Binuang, the dialect from the latter of which is clearly Lengilu’. The former dialect has also been claimed to be Lengilu’ (Clayre 2005), but the linguistic evidence does not support this classification. The next settlement upriver, at the confluence of the Padi, is Long Padi, where another Lengilu’ dialect is spoken. On the upper Padi and the Kurid, one of its tributaries, can be found a cluster of three closely related dialects at Pa’ Padi, Buduk Kubul, and Long Puak, which are among the most innovative in the family and display sound changes that are highly unusual, even bizarre.

Continuing up the Krayan from Long Padi, the next settlement is Long Rungan, which appears to be in origin a local dialect now mixed with some Lengilu’ due to an influx of the latter from further downriver. Nearby is found Tang Paye, which appears connected to Sa’ban. Further upriver still is Pa’ Upan, where the population is mixed, including some Punan, Sa’ban (a recent back-migration, per Sellato (2009)), and possibly Lengilu’. Furthest up the Krayan is the Krayan Selatan subdistrict’s major population center, Long Layu’, a village formed when eight longhouses in the region moved together during the government-led reorganization campaign mentioned in §2.4. Long Layu’ is a mixed area, originally settled by speakers of a number of smaller local dialects with little available data and now having a substantial Lengilu’ population as well as a recent influx of Kemaloh speakers.

\(^2\)The terms “Northern” and “Southern” Ba’ are based on longstanding geographical and agricultural considerations and should not be taken to imply an especially close genetic relationship. Indeed, as shall be demonstrated herein, Northern Ba’ appears to fall within the umbrella of Lun Bawang, while Southern Ba’ may not.
To the southeast of the Krayan were once found a number of peoples whom Sellato (2009) calls Merau-Kalun, apparently closely related to Sa’ban, on the upper Tubuh River, another tributary of the Mentarang. Further to the west, speakers of similar dialects have spilled over into the upper Bahau River system, a tributary of the Kayan. Per Clayre (2005), these populations have since dispersed, migrating westward into Sarawak, back northward into the Krayan, or further down the Bahau. A Tring dialect is rumored to be spoken further south in the Mahakam River watershed (Blust 1984, *inter alios*), but no data on this dialect are available.

11.2.1.2 UPPER PADAS RIVER, SABAH

The Sabahan Lundayeh in the Sipitang and Tenom districts speak a variant of the Kemaloh dialect that arrived via northward migration of speakers from the Kemaloh River area. (See Map 1 for location.)

11.2.1.3 TRUSAN RIVER, SARAWAK

Sarawak’s Trusan River hosts three main Dayic dialects. One, found on the Kelalan, a tributary of the upper Trusan, is nearly the same as the Northern Ba’ dialect of Kalimantan’s Bawan River. Geographically, these regions are adjacent, with Long Midang, the furthest upriver of the Bawan villages, being just across the ridge forming the Malaysia-Indonesia border from Puneng Kelalan, the furthest upriver of the Ba’ Kelalan villages.

The second dialect found on the Trusan is the Kemaloh dialect, spoken along the river from its headwaters at Long Semadoh down to Long Sukang on the nearby Tengoa River, a tributary of the middle Trusan.

The third Trusan dialect, called *Pa’ Ruab* by Southwell (1949), is found on the mid-to-lower reaches of the river as well as further to the east near the town of Lawas.³

³Based on information provided by Tuie (1995), this dialect appears to have been the original dialect of the upper Trusan, whose speakers were displaced downriver about six generations after its initial settlement by the arrival of the more warlike Kemaloh people. Cf. also §2.2.
11.2.1.4 Limbang River, Sarawak

A dialect called Tabun, about which little is known other than the wordlists collected by Ray (1913) is found near Medamit on the lower Limbang River. Ray classifies Tabun as a Tring variety, and Hudson (1977) reports that most Tabun have since shifted to Adang, a Lun Bawang dialect from further upriver. On the upper Limbang, a Kelabit dialect may be found at Long Napir. Further upriver still is Long Adang, the original home of the aforementioned Adang dialect. The settlement was abandoned in the 1940s (for which see §2.2), and its residents dispersed, with some going downriver to Limbang, others to Kalimantan (especially the Bawan River area), and yet others to Long Kerebangan on the upper Trusan, where they have since largely assimilated to the Kemaloh dialect (Agong Taie, p.c. [10 June 2018]).

11.2.1.5 Baram River, Sarawak

Except for Long Napir, all Kelabit dialects are found on Sarawak’s Baram River and its tributaries, primarily along the the headwaters, from Pa’ Lungan in the north through Bario onward to to Pa’ Dalih in the south. Of these, two documented Kelabit dialects are not found on the headwaters but rather its tributaries. One is that of Long Lellang, found on the upper Akah River, a tributary of the middle Baram, and the other is that of Long Seridan, found on the Magoh River, a tributary of the upper Tutoh, in turn a tributary of the lower Baram. Midway down the Tutoh from Long Seridan is Long Terawan, where is spoken a dialect called Tring, which has been influenced to a degree by contact with a Berawan variety from a separate but fairly closely related language group. Ray (1913) also reports that a similar dialect, which he labels Balait, can be found on the Tutoh River at Long Tepin, data for which are scarce but clearly indicate that it is a Dayic dialect.

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4Ray also reports that Tabun speakers may be found on Kalimantan’s Malinau River, but no data are available to confirm this claim. One might reasonably wonder whether this dialect could be the same as or similar to the Tring dialect reportedly spoken in the Mahakam watershed.

5Interestingly, the Tring at Long Terawan hold that their settlement is the result of a back-migration from the Mahakam already mentioned as the rumored location of another Tring or Tabun dialect (Blust 1984).
probably Tring. The upper Baram is also home to the westernmost Sa’ban dialect, found in Long Banga’, about thirty miles to the south of the nearest Kelabit settlement of Pa’ Dalih.

11.2.1.6 TEMBURONG DISTRICT, BRUNEI

The Dayic dialect with a small number of speakers in the Temburong District of Brunei appears to be the same as the Pa’ Ruab dialect found in the lowlands of Sarawak’s Limbang Division (Southwell 1949).

11.2.2 PROPOSED GROUPINGS

Several groupings of the few dozen Dayic dialects have previously been proposed. The earliest comes from Ray (1913), who provides three divisions: Kelabit, Tring, and Murut. Kelabit appears to consist of the groups conventionally known as such on the upper Baram and Limbang Rivers. His Tring group includes both Tabun and Balait, but no mention is made of Long Terawan. The third group, “Murut,” includes the dialects of the Trusan River and the Adang River (upper Limbang) in Sarawak as well as the upper Padas and its tributary the Matang in Sabah (where a small number of Kemaloh speakers may be found). No mention is made of Lengilu’, Sa’ban, or any of the other dialects of the Krayan, Tubuh, or Bahau River systems.

Southwell (1949) provides a classification with seven dialect groupings. They are, in order of his presentation:

1. Pa’ Ruab, the dialect of the mid-lower Trusan, Lawas, and Brunei’s Temburong District.

2. Pa’ Brunei, the varieties found along the Limbang River and its tributaries, presumably including the Adang dialect. Southwell (1949:105) reports that this dialect “shows Tabun influence” but does not address the classification of Tabun itself.

3. Ba’, spoken in the areas where wet rice agriculture was practiced prior to the 1960s, i.e., Ba’ Kelalan in Sarawak, the villages across the international border to the south, and the

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6This “Balait,” a Dayic language, must not be confused with another, better known language also called “Belait,” a language of Brunei related to those of the lower Baram River and also known as Lemeting (cf., e.g., Martin (1993)).
Lutut River valley in Kalimantan. Southwell (1949:105) notes that “there are several local
varieties of this dialect,” but they are in actuality different enough that they may not belong
in a single subgroup at all.

4. Kemaloh, spoken on the upper Trusan in Sarawak, the upper Matang in Sabah, and near
the confluence of the Krayan and the Beruan (the name of the Lutut downriver from the
confluence of the Rayeh until it meets the Kemaloh).

5. Long Berang, spoken near where the Berang meets the Mentarang, a few miles up the latter
from the confluence of the Krayan.

6. Ulu Krayan, spoken in the Krayan Selatan subdistrict. This label in fact likely refers to
multiple otherwise unclassifiable dialects of the upper Krayan and may also cover Lengilu’.

7. Kelabit, including all those dialects conventionally so-called.

Southwell (1949) includes no mention of Tring (unless he considers it synonymous with Tabun),
Sa’ban, or Lengilu’, although the latter may be included within his “Ulu Karayan [sic]” classifica-
tion. No mention, either, is made of the aberrant dialects of the upper Padi and Kurid Rivers near
the middle Krayan. While certain of these categories may well be valid, the omissions and the
lumping together of a single Ba’ category both call for further examination.

Hudson (1977) presents a two-branch model of Dayic. One branch he calls “Kelabitic,” con-
sisting of the dialects conventionally called “Kelabit” in the Baram watershed. To the second
branch are assigned all other dialects: all varieties of Lun Bawang/Lundayeh, as well as Adang,
Pa’ Ruab, “Tabun Treng [sic],” and Kemaloh (how this dialect differs from Lun Bawang/Lundayeh
is unclear). While less certain, he also supposes that Sa’ban belongs to this group. His isolation
of Kelabit from the rest is in line with Southwell’s (1949:105) claim that Kelabit is the “most di-
vergent” of the Dayic dialects, although this claim cannot now be maintained given the availability
of data on Sa’ban and the Ulu Padi dialects. The Kelabitic branch has a respectable probability of
being valid (§11.4.1), but the other branch very likely ought to be split up.
Blust (2006, *inter alia*), supported by Smith (2017) also holds to a two-branch model of Dayic, albeit a quite different one. The first branch he labels a “Murut” group, consisting of Lun Bawang (Kemaloh, the only dialect for which he had data at the time; Smith adds Southern Ba’), and the second he labels “Kelabit,” consisting of all dialects conventionally considered Kelabit along with Sa’ban and Tring. Tabun, Balait, and Lengilu’ are excluded for lack of available data. A case may certainly be made for the grouping together of the so-called Kelabit dialects (§11.4.1), but, in view of data on several newly recorded dialects from Kalimantan, the position of Sa’ban and Tring is less clear, in particular since their grouping with Kelabit is based on lexicostatistical similarity and not exclusively shared innovations.

Sellato (2009) proposes a four-branch model, consisting of Kelabitic, Kemaloh, Lengilu’, and Sa’ban.\(^7\) His Kelabitic branch includes not just the dialects conventionally called Kelabit, but also the Northern and Southern Ba’ dialects and the three closely related Ulu Padi dialects. His mention of its spread to the Limbang and Tutoh Rivers could be taken to imply that Tring and Tabun fall in this group, unless by it he means only the Kelabit dialects of Long Napir (upper Limbang) and Long Seridan (upper Tutoh). His second branch, Kemaloh, consists of the Kemaloh and Long Berang dialects, geographically adjacent prior to the spread of Kemaloh and reportedly highly similar. The third group, Lengilu’, consists of two varieties, one spoken in the Ba’Liku/Binuang area, and one further up the Krayan River in the Long Padi/Long Rungan area, a form of which is also spoken in Long Layu’ much further upriver. Sa’ban is given a branch of its own in this model; two dialects called Selio’ and Merau-Kalun are included in this group, but data on these are not available.

The last major classification to take into account, and the one that will be used as a starting point for historical investigation, is that of Clayre (2005). Clayre accepts the basics of Sellato’s classification with one adjustment, splitting up “Kelabitic” into three groups. One consists of Kelabit and the Ba’ dialects; the second, the dialects of the upper Padi and Kurid rivers, which she

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\(^7\)Importantly, while Sellato proposes that these are the four main ethnolinguistic groups, he does not propose that they are all primary branches of Dayic, leaving open the possibility of subgrouping some to the exclusion of others.
calls the “central” dialects (herein “Ulu Padi”); and the third, consisting of the dialects found on
the upper Krayan River prior to the spread of Lengilu’, is labeled “Ulu Kerayan.” Clayre (2005)
therefore recognizes six groups, which becomes seven when Tring, omitted from her classification,
is added.

11.2.3 COMMON INNOVATIONS

The Dayic languages are characterized by a number of common distinctive traits in the form
of exclusively shared phonological innovations. Most prominent among these are the merger of
the palatal and coronal consonant series, the assimilation of successive dissimilar liquids, a change
of intervocalic *k to a glottal stop, and the loss of intervocalic glottal stop under a highly specific
condition. Although not unique to Dayic, one further phonological feature is so unusual as to merit
a brief discussion, as well: the presence of phonemic voiced aspirated stops or reflexes thereof.

11.2.3.1 VOICED ASPIRATES

The voiced aspirated consonants (cf. §3.1.1.1), considered to be the defining characteristic of
the North Sarawak languages, have already been treated in detail in Blust (2006, 2016), and their
origin shall therefore be examined only cursorily here.

By the time of Proto-North Borneo, a language ancestral to the modern Dayic languages, two
crucial events had occurred (Smith 2017). First, consonants began to undergo allophonic gem-
ination following a penultimate schwa, which was probably stressed at the time; this automatic
gemination is still found in Bario Kelabit (cf. Blust 2006, 2016). Second, word-medial consonant
clusters resulting from the reduplication of a monosyllable fully assimilated to the second conso-
nant, creating a geminate. The geminates resulting from both these occurrences later (whether in
Proto-North Sarawak or independently in Dayic is uncertain) underwent terminal devoicing, re-
sulting in a segment that begins voiced and ends voiceless, often with a late voice onset time for
the following vowel. All Dayic languages, even if they do not retain these voiced aspirated stops,
display reflexes thereof that differ from the reflexes of plain voiced stops found in similar environ-
ments. Thus Kemaloh Lun Bawang has dicing ‘curtain’ from Proto-Malayo-Polynesian *diŋdiŋ

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‘wall’ (via an intermediate *diddi) and *ebpar ‘loincloth’ from PMP *bahaR (via *bar > *ebar > *ebbar), but *abuh ‘ash’ from Proto-Austronesian *qabu ‘ash’ (cf. Blust and Trussel 2020).

Because these consonants are single segments that are both voiced and voiceless, that they should be unstable and likely to simplify in some manner or other is only to be expected. Indeed, only Kemaloh Lun Bawang and the Bario and Long Lellang Kelabit varieties retain these consonants more or less intact. Therefore, similarity in the reflexes of the voiced aspirates across certain Dayic dialects will, for subgrouping purposes, be regarded as, at best, a weak criterion, since the reflexes found can also be explained by a common inherited pressure.

### 11.2.3.2 Palatal/Coronal Merger

One of the defining criteria of the Dayic languages is a merger of the Proto-Malayo-Polynesian palatal consonant series with the coronal series. In particular, Smith (2017) notes that all three of PMP *d, *j, and *z are reflected as d in Dayic. A set of cognates illustrating this change is given in table 11.1.\(^8\) Additionally, PMP *ń has merged with n, such that any s-initial verb root that undergoes nasal substitution (§3.3.1) takes n as its new onset instead of the ň found in non-Dayic languages (e.g., Kemaloh sier ‘see’ becomes nier, not *ńier, and similarly for its cognates in other Dayic dialects).

<table>
<thead>
<tr>
<th>PMP</th>
<th>Lengilu’</th>
<th>Sa’ban</th>
<th>Tring</th>
<th>Tabun</th>
<th>S. Ba’</th>
<th>N. Ba’</th>
<th>Kemaloh</th>
</tr>
</thead>
<tbody>
<tr>
<td>*quzan ‘rain’</td>
<td>udan</td>
<td>din</td>
<td>udan</td>
<td>udan</td>
<td>odan</td>
<td>udan</td>
<td>udan</td>
</tr>
<tr>
<td>*ńajan ‘name’</td>
<td>ngadan</td>
<td>adin</td>
<td>adan</td>
<td>ada</td>
<td>adan</td>
<td>ngadan</td>
<td>ngadan</td>
</tr>
</tbody>
</table>

### 11.2.3.3 Liquid Assimilation

The Dayic languages have, or have historically had, a constraint banning successive dissimilar liquids, namely, the sequences *lVr and *rVl. Where either of these should have appeared, the former liquid has assimilated to the latter. This assimilation is evident in reflexes of PMP *telur ‘egg,’ which become Proto-Dayic *terur, retained thus in many Dayic dialects. The constraint is

\(^8\)(Long Banga’) Sa’ban data from Blust (1999), (Long Terawan) Tring from Blust (1984), and Tabun from Ray (1913).
still active in Northern Ba’, where, following a change of *d > r in word-initial position, *dalan ‘road’ and *dila ‘tongue’ became not the expected **ralan and **rila’, but lalan and lila’. Many southern Dayic dialects have since ceased to follow this constraint, either changing *r > l at word boundaries or dissimilating a word-final *rVr sequence to rVl, for which see §§11.4.3.2, 11.5.1.

11.2.3.4 *k > ?

Another change, pointed out by Smith (2017), is a change of intervocalic -k- to a glottal stop (later lost in a number of dialects). Two examples are given in table 11.2.9

<table>
<thead>
<tr>
<th></th>
<th>PMP</th>
<th>Lengilu’</th>
<th>Sa’ban</th>
<th>Tring</th>
<th>Tabun</th>
<th>S. Ba’</th>
<th>N. Ba’</th>
<th>Kemaloh</th>
</tr>
</thead>
<tbody>
<tr>
<td>*takut ‘fear’</td>
<td>ta’ot</td>
<td>ta’eut</td>
<td>ta’ut</td>
<td>tahut (?)</td>
<td>taut</td>
<td>taut</td>
<td>tot</td>
<td></td>
</tr>
<tr>
<td>*sakit ‘pain’</td>
<td>a’ét</td>
<td>ét</td>
<td>a’it</td>
<td>(?)</td>
<td>ait</td>
<td>ait</td>
<td>ét</td>
<td></td>
</tr>
</tbody>
</table>

The change is not without exception, with sporadic common Dayic lexemes retaining an intervocalic singleton *k, such as baka ‘wild boar’ from an earlier *bakas, as demonstrated by cognates in non-Dayic languages of northern Borneo (Ray 1913; Lobel 2016). This change to a glottal stop did not affect geminate intervocalic *kk, meaning that the degemination that has occurred in most Dayic dialects followed this change. Thus, a word such as beken ‘different’ retains the consonant, as it reflects Proto-Dayic *bekken due to automatic gemination of a consonant following a penultimate schwa, a phenomenon still present in Bario Kelabit (cf. §11.2.3.1). Likewise, geminate intervocalic *kk resulting from the assimilation of a consonant cluster in a reduplicated monosyllable was exempt. Hence, from the root *kud, reduplicated to *kudkud, comes *kukkud by assimilation and kukud ‘leg’ by degemination.

11.2.3.5 Glottal Stop Deletion

A final possible diagnostic for the Dayic languages is the deletion of intervocalic glottal stop in a very particular environment: between non-identical vowels if the first vowel is high (Smith 2017). Whether this deletion is actually a pan-Dayic innovation is impossible to verify since a

9Sources of non-original data: Sa’ban from Blust (1999), (Long Terawan) Tring from Blust (1984), Tabun from Ray (1913), Southern Ba’ from Smith (p.c.).
number of northern (predominantly Lun Bawang/Lundayeh) dialects have dropped the intervocalic glottal stop entirely. Whether the entire group had undergone this change prior to the total loss of the intervocalic glottal stop in the northern dialects therefore cannot be determined. This change is best exemplified by reflexes of PMP *ikur ‘tail,’ which, according to the change in the previous subsection, became *i’ur, then losing its glottal stop in all Dayic dialects. Thus, even in the somewhat phonologically conservative Lengulu’, ior, and not **i’or, is found, and likewise iur in Bario Kelabit, both of which have otherwise retained the intervocalic glottal stop.

11.3. Kemaloh Historical Phonology

Before examining the whole of the Dayic family, a brief overview of the historical phonology of the conservative Kemaloh Lun Bawang dialect, the primary subject of this dissertation, will set a helpful basis for comparison.

11.3.1 First Monophthongization

The first change that affected this dialect (among many others) is an unconditioned monophthongization whereby Proto-Dayic *aw and *ay became /o/ and /é/, respectively. A sampling of affected words are shown in table 11.3.10 For a cross-linguistic treatment of this change, see §11.5.4.

<table>
<thead>
<tr>
<th>Proto-Dayic</th>
<th>Kemaloh</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>*menaw</td>
<td>meno</td>
<td>‘steal’</td>
</tr>
<tr>
<td>*edhaw</td>
<td>eco</td>
<td>‘day’</td>
</tr>
<tr>
<td>*buraw</td>
<td>buro</td>
<td>‘flee’</td>
</tr>
<tr>
<td>*laway</td>
<td>lawé</td>
<td>‘travel’</td>
</tr>
<tr>
<td>*atay</td>
<td>até</td>
<td>‘liver’</td>
</tr>
<tr>
<td>*paday</td>
<td>padé</td>
<td>‘rice plant’</td>
</tr>
</tbody>
</table>

10Orthographic note: In reconstructions, the voiced aspirates are written <bh>, <dh>, and <gh> to make clear that they are single phonemes. In the daughter languages that retain the voiced aspirates, however, the standard orthographic conventions (<bp>, <dt> or <c>, and <gk>) are followed.
11.3.2 Loss of Intervocalic Glottal Stop

Following the first monophthongization, a far smaller number of dialects underwent a second change whereby the intervocalic glottal stop was entirely lost, creating new sequences of adjacent vowels which would later either coalesce or monophthongize (cf. §§11.3.3, 11.3.4). This change is illustrated in table 11.4. For a cross-linguistic discussion of this change, see §11.5.5.

Table 11.4. Loss of Intervocalic Glottal Stop in Kemaloh

<table>
<thead>
<tr>
<th>Proto-Dayic</th>
<th>Post-Deletion</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ta’ut</strong></td>
<td><em>taut</em></td>
<td>‘fear’</td>
</tr>
<tr>
<td><strong>da’un</strong></td>
<td><em>daun</em></td>
<td>‘leaf’</td>
</tr>
<tr>
<td><strong>na’it</strong></td>
<td><em>nait</em></td>
<td>‘wait’</td>
</tr>
<tr>
<td><strong>ma’it</strong></td>
<td><em>mait</em></td>
<td>‘sick, hurt’</td>
</tr>
<tr>
<td><strong>mi’id</strong></td>
<td><em>miid</em></td>
<td>‘wipe’</td>
</tr>
<tr>
<td><strong>ngu’ut</strong></td>
<td><em>nguut</em></td>
<td>‘suck’</td>
</tr>
</tbody>
</table>

11.3.3 Vowel Coalescence

Following the loss of intervocalic glottal stop, some dialects (it is not entirely clear which, except that Kemaloh was among them and that the Southern Ba’ dialect of the Long Bawan area was not) experienced some contractions and coalescence in vowel sequences. A sequence of two adjacent identical vowels would coalesce into a single long vowel, e.g., *puung [pu.un] ‘animal’ (thus preserved in Southern Ba’) > pung [pu:n] in Kemaloh. Similarly, *miid [mi.id] ‘wipe’ > mid [mi:d]. When the loss of intervocalic glottal stop resulted in a sequence of the form ae, it would coalesce into a long [a:], as in, e.g., **da’et ‘bad’ > *daet > dat [da:t].

11.3.4 Second Monophthongization

The final change, affecting only the Kemaloh dialect, was a second monophthongization affecting the new diphthongs *au and *ai that had resulted from the loss of intervocalic glottal stop, producing (invariably long) mid-vowels. This monophthongization operated under a more restrictive condition than the first one, exempting those diphthongs which occurred either word-finally or before a final glottal stop. Examples illustrating this change and where it did not apply are shown in table 11.5.
### Table 11.5. Second Monophthongization in Kemaloh

<table>
<thead>
<tr>
<th>Other Lun Bawang</th>
<th>Kemaloh</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>daun</td>
<td>don</td>
<td>‘leaf’</td>
</tr>
<tr>
<td>taut</td>
<td>tot</td>
<td>‘fear’</td>
</tr>
<tr>
<td>mait</td>
<td>mét</td>
<td>‘sick, hurt’</td>
</tr>
<tr>
<td>pait</td>
<td>pét</td>
<td>‘bitter’</td>
</tr>
<tr>
<td>ngi-nait</td>
<td>ngi-nét</td>
<td>‘wait’</td>
</tr>
<tr>
<td>delai</td>
<td>delai</td>
<td>‘man’</td>
</tr>
<tr>
<td>tai’</td>
<td>tai’</td>
<td>‘excrement’</td>
</tr>
<tr>
<td>me-lau</td>
<td>me-lau</td>
<td>‘hungry’</td>
</tr>
<tr>
<td>me-lau’</td>
<td>me-lau’</td>
<td>‘hot’</td>
</tr>
</tbody>
</table>

### 11.4. Probable Groupings

Among the Dayic dialects, several groupings can be considered probably or even certainly valid based on a sufficient number of exclusively shared innovations, mostly phonological, of a high enough quality. Several Dayic subgroups are likely to be valid on this basis, each of which is taken up in the following subsections.

#### 11.4.1 Kelabit

At least one innovation is shared among all and only those dialects known by the name “Kelabit.” Each has (with some sporadic exceptions) changed a word-initial *t to s before *i, which occurs prior to antepenultimate vowel neutralization. (In contrast to Lun Bawang, Kelabit often reduces *i to e in antepenultimate syllables.) Therefore, although these two changes are, taken on their own, of rather low quality, the fact that these dialects share not just the changes but also the relative chronology makes a Kelabit subgroup probable. Examples are available for no fewer than four Kelabit dialects, taken from Blust (1971), and are given in table 11.6.\(^{11}\) Kemaloh Lun Bawang is used as a non-Kelabit basis for comparison.

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\(^{11}\)As is usually the case, a number of sporadic exceptions, most of them verb roots, may be found. Tuan and Smith (forthcoming) gives, for the Bario dialect, such lexemes as *tibu* ‘to plant,’ *tidta’ ‘step on something; footprint,’ *tidtu’ ‘hand,’ and a small number of others beginning in *ti-. Some of these exist in free variation with *si-initial forms (*tidta’ ‘footprint’ ~ *sidta’, *tidtu’ ‘point’ ~ *sidtu’), while others do not. When infixed for the perfective patient voice, however, all, without exception, undergo the expected change of *t > s before the i of the infix <in>.\]
Smith (2017) has argued for the inclusion of Sa’ban within Kelabit because of this sound change, pointing out that Sa’ban reflects Proto-Dayic *tina’ih ‘intestines’ as sen’ay, corresponding to the form sena’ih found in the above Kelabit dialects. This word, however, appears to be a sporadic exception; the vocabulary given in Blust (1999) contains no other unambiguous instances of words reflecting a change of *t > s, and at least one word can be found that does not: Proto-Dayic *tinien ‘catfish’ is reflected as telnyen, in contrast with the sinien found in Kelabit. A further reason to suppose that this word is a sporadic mutation is that the same is found in the Lengilu’ dialect of Long Layu’ (inter alia), where tina’ih and sena’ih coexist in free variation, but no other instances of *t > s are attested (Proto-Dayic *tina’ ‘mother’ is reflected as tinam, *tidhu’ ‘hand’ as tisu’, and *tinu’eh ‘right’ as tinu’eh). While this sound change is a valid criterion for designating a Kelabit subgroup, the inclusion of Sa’ban appears unjustified.

11.4.2 THE ULU PADI DIALECTS

Perhaps the most plainly valid subgroup within Dayic is that consisting of the dialects of the upper Padi River and its tributary, the Kurid, spoken in the three villages of Pa’ Padi, Buduk Kubul, and Long Puak. These three dialects share several sound changes with conditions that are unusual, perhaps even unique, not just among Austronesian languages, but on a global scale. Within this group, Buduk Kubul and Long Puak demonstrably form a lower-order subgroup that excludes Pa’ Padi. The changes shared by these three dialects are exemplified in their respective subsections below. The relative chronology of the changes must follow the order of presentation.

12 One difficulty with evaluating Sa’ban is that, in many cases, the reflexes of both *t and *s have merged, by coalescing with and devoicing a following sonorant.

13 The writer’s Long Puak corresponds to Clayre’s (2005) Long Kabid, which no longer exists as a distinct village. The writer’s Buduk Kubul probably corresponds to her Pa’ Kurid in the same manner.
11.4.2.1 **Voiced Stops > y / #__a**

Perhaps the strangest change in the Ulu Padi language group is that of word-initial voiced stops to /y/ only if followed by the vowel /a/. Examples of the change with *ba- and *da- initial words are shown in table 11.7. Examples of words with *ga- are difficult to come by, but Long Puak does attest *gala’ > yala’ ‘clear’ and *ganang > yanang ‘act of lifting.’

<table>
<thead>
<tr>
<th>Proto-Dayic</th>
<th>Long Puak</th>
<th>Buduk Kubul</th>
<th>Pa’ Padi</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>*me-bata’</td>
<td>yata’</td>
<td>yata’</td>
<td>yata’</td>
<td>‘green, blue’</td>
</tr>
<tr>
<td>*me-baur</td>
<td>yaul</td>
<td>yaul</td>
<td>yaul</td>
<td>‘full, satiated’</td>
</tr>
<tr>
<td>*ba’ung</td>
<td>ya’ung</td>
<td>*ya’ung &gt; i’ung</td>
<td>ya’aung</td>
<td>‘banana’</td>
</tr>
<tr>
<td>*dapur</td>
<td>yapul</td>
<td>yapul</td>
<td>yapul</td>
<td>‘kitchen’</td>
</tr>
<tr>
<td>*da’un</td>
<td>ya’un</td>
<td>*ya’un &gt; i’un</td>
<td>ya’un</td>
<td>‘leaf’</td>
</tr>
</tbody>
</table>

11.4.2.2 **Erosion from the Left**

Following the above-mentioned mutation of voiced stops into y, all word-initial consonants except for glides and voiceless obstruents were lost before any vowel *other than /a/.* If the erosion resulted in a schwa’s falling on the left edge of the word, it, too, would be lost. Table 11.8 exemplifies this phenomenon.

<table>
<thead>
<tr>
<th>Proto-Dayic</th>
<th>Long Puak</th>
<th>Buduk Kubul</th>
<th>Pa’ Padi</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>*beti</td>
<td>ti</td>
<td>ti</td>
<td>ti</td>
<td>‘calf’</td>
</tr>
<tr>
<td>*bua’</td>
<td>va’</td>
<td>va’</td>
<td>va’</td>
<td>‘fruit’</td>
</tr>
<tr>
<td>*dedi’ur</td>
<td>cul</td>
<td>cul</td>
<td>sul</td>
<td>‘woman’</td>
</tr>
<tr>
<td>*gegker</td>
<td>icel</td>
<td>icel</td>
<td>—</td>
<td>‘shiver’</td>
</tr>
<tr>
<td>*masi’w</td>
<td>acéw</td>
<td>acuy</td>
<td>asuy</td>
<td>‘sell’</td>
</tr>
<tr>
<td>*nebpa</td>
<td>fé</td>
<td>fé</td>
<td>fa</td>
<td>‘tomorrow’</td>
</tr>
<tr>
<td>*ngirup</td>
<td>irop</td>
<td>irup</td>
<td>—</td>
<td>‘drink’</td>
</tr>
<tr>
<td>*riek</td>
<td>yek</td>
<td>zek</td>
<td>—</td>
<td>‘hiccough’</td>
</tr>
</tbody>
</table>

The results of this change are extraordinarily uncharacteristic of Austronesian languages, which in general favor disyllabic roots. The necessary precondition for this erosion would seem to be a

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14Proto-Dayic *l is somewhat erratic; no condition has yet been found to determine when it is retained or lost.
stress shift away from a Lun Bawang-like pattern (§3.4), with relatively even weight a word’s last two syllables and a slight preference for the ultima, to a much more lopsided pattern, with heavy stress on the ultima and a concomitant de-stressing of the penult. Some such event probably also occurred in the pre-history of Sa’ban (§11.4.4), which has also experienced erosion from the left, in a quite distinct manner with quite different consequences, and perhaps also in other, only distantly related, languages of Borneo such as Hliboi Bidayuh and Merap, which have undergone similar phenomena to varying degrees (cf., e.g., Blust (1999), Smith (2017)).

11.4.2.3 Glide Fortition

Although less consistent, and perhaps even allophonic, varying degrees of fortition of *w are observed across all three dialects. Each reflects Proto-Dayic *bua’ ‘fruit’ as va’ (likely from intermediate **ua’ > *wa’). Reflexes of the 1SG pronoun *uih are less consistent, with wéh in Long Puak, véh in Buduk Kubul, and vwéh in Pa’ Padi.

11.4.2.4 A Kurid River Subgroup

The two dialects of Buduk Kubul and Long Puak can be further shown to form a subgroup that excludes Pa’ Padi because of two further changes: both changed *k > h in word-initial position before /a/, such that, e.g, *kai ‘1PL.EXCL’ became hai. Both dialects also took Ulu Padi’s erosion from the left further by deleting (with sporadic exceptions) all consonants except glides in words of more than one syllable, if they occur once again, word-initially before any vowel other than /a/. For example, where Pa’ Padi has kejung ‘face’ from Proto-Dayic (PDAY) *kiung, Long Puak has yung, and Buduk Kubul has zyung. Likewise, both the Kurid dialects have ukud ‘leg’ from PDAY *kukud, while Pa’ Padi retains the onset. The internal structure of Ulu Padi may be illustrated as in figure 11.3.
Another group that can be safely circumscribed is Lengilu’, consisting of at least the dialects of Long Layu’, Long Padi, Binuang, and the former village of Long Mutan. Two sound changes, given in the present subsections, delineate this group. The dialect of Long Rungan also appears to share one of these changes with Lengilu’, but inconsistently so. It is therefore probably a distinct dialect that has fallen under Lengilu’ influence as a result of their upriver expansion. The group may be conveniently divided into Northern Lengilu’ (Binuang) and Southern Lengilu’ (the remaining dialects), but these are labels reflecting broader areal trends (for which see §§11.5.3, 11.5.4) and not genetic labels.

11.4.3.1 Vowel Lowering in (Most) Closed Syllables

All four of these dialects display some degree of lowering of the high vowels *i and *u in syllables closed by any coda other than -h or a voiced stop. Table 11.9 gives a sample of this lowering, using Long Layu’ as a representative of Southern Lengilu’ and Binuang for Northern Lengilu’, though they do not differ significantly in these particular data.

<table>
<thead>
<tr>
<th>Proto-Dayic</th>
<th>Long Layu’</th>
<th>Binuang</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>*ba’ung</td>
<td>ba’ong</td>
<td>ba’ong</td>
<td>‘banana’</td>
</tr>
<tr>
<td>*buri’</td>
<td>buré’</td>
<td>buré’</td>
<td>‘speak’</td>
</tr>
<tr>
<td>*ma’it</td>
<td>ma’ét</td>
<td>ma’ét</td>
<td>‘sick, hurt’</td>
</tr>
<tr>
<td>*ngirup</td>
<td>ngirop</td>
<td>ngirop</td>
<td>‘drink’</td>
</tr>
<tr>
<td>*pedi’</td>
<td>pesé’</td>
<td>pesé’</td>
<td>‘sweet’</td>
</tr>
<tr>
<td>*tudhu’</td>
<td>tuso’</td>
<td>toso’</td>
<td>‘salt’</td>
</tr>
</tbody>
</table>
While vowel lowering in closed syllables is hardly an uncommon phenomenon in itself, the precise conditions for this Lengilu’ change are somewhat unusual: a voiced stop or -h in a coda blocks this lowering, as exemplified by unaltered retentions of, e.g. *lawid ‘fish,’ *ipub ‘dew,’ *la’ud ‘downriver,’ *ngemug ‘keep,’ *buluh ‘body hair,’ and *ta’ih ‘excrement.’

11.4.3.2 WORD-FINAL *r > l DISSIMILATION

Another change affecting both Northern and Southern Lengilu’ involves a dissimilation of word-final *r > l if the preceding consonant is also /l/. Thus from *merur ‘tired,’ both dialects have merol, and from *terur ‘egg,’ both have terol. Also attested in Long Layu’ is burol ‘body’ from *burur, and Binuang attests biral ‘yellow’ from *birar. This change occurs only as a dissimilation and does not affect instances of *-r that are not preceded by another /l/; thus, both dialects retain, e.g., *ni’er ‘see’ and have temesor ‘rhinoceros’ from *temedhur, with no liquid mutation.

11.4.3.3 A NOTE ON BA’ LIKU

While the Lengilu’ dialects dealt with in this section constitute a clearly valid group on the basis of the two changes with highly specific conditions discussed above, the picture may be somewhat more complex. Clayre (2005) also designates the dialect of Ba’Liku, a very short distance to the north of Binuang, as Lengilu’. The precise rationale for this classification is not stated and therefore unclear. Perhaps her informant identified herself as Lengilu’, or perhaps the assumption was made based on geographical proximity to Binuang, within the general area from which the Lengilu’ are reputed to have spread. The linguistic evidence to justify such a classification, however, is lacking.

First, the Ba’Liku dialect does not share either of the innovations given above to define Lengilu’ as a linguistic entity. While Ba’Liku does exhibit a few instances of sporadic high vowel lowering in closed syllables (e.g., ba’ong ‘banana’ from PDAY *ba’ung), the high vowels are more often retained (e.g., pelanuk ‘mouse-deer,’ where Lengilu’ has pelanok; sit ‘adult frog’ from PDAY *etit, where Lengilu’ varies freely between tét or sét;15 tisu’ ‘hand’ from PDAY

15 Though apparently sharing the change of *t > s / #_i with Kelabit, the sharing is illusory, as the change in these dialects is sporadic and confined only to one or two lexemes.
*tid^h^u’, where Lengilu’ has *tiso’). Ba’ Liku also does not share the dissimilation of word-final \( *r > l \) if part of a sequence of the form \( *rV_r# \). Instead, this dialect changes \( *r > l \) at all word boundaries, a feature that it shares with the Ulu Padi dialects, Greater Sa’ban, one Tring dialect, and at least one Ulu Krayan dialect (for which see §11.5.1). Besides the fact that Ba’ Liku does not share these two innovations with the Lengilu’ dialects, finding any exclusively shared innovations that might justify a higher-order grouping that would split into Ba’ Liku and other Lengilu’ dialects has so far been impossible.

Ba’ Liku does share at least two features with the Northern Lengilu’ dialect of Binuang: it displays the first monophthongization (cf. §11.5.4) and shares with it the Northwest Dayic-type pronouns not found in Southern Lengilu’ dialects (cf. §11.5.3). These, however, are hardly distinctive of Lengilu’, as they also characterize dozens of other dialects and are better understood as areal features, to be discussed in their respective sections below. That both have so as the 2SG personal pronoun (< PDAY *ikaw) is slightly better as evidence. In many dialects in the Krayan-Lutut basin, reflexes of *ikaw have undergone some degree of palatalization, the outcomes of which vary considerably (Clayre 2005). Ba’ Liku and Binuang are the only two attested dialects to display so. Even so, a single exclusively shared pronominal form between two dialects that are in immediate proximity is hardly strong evidence for a tight genetic relationship.

The foregoing evidence makes clear that Ba’ Liku does not belong to Lengilu’ as characterized by the two innovations provided in this section. Ba’ Liku may indeed belong to a higher order Lengilu’ group with a binary division into Ba’ Liku and the rest, in which case Clayre’s (2005) label would be correct. Such a claim is in principle impossible to disprove unless either Ba’ Liku or Lengilu’ can be shown instead to subgroup with some other dialect(s) due to exclusively shared innovations. However, the burden of proof must remain on the positive claim of relationship, and the linguistic evidence in its support, at least for the time being, is nonexistent.

**11.4.4 Greater Sa’ban**

Another safe grouping includes several dialects can be labelled “Greater Sa’ban.” This includes the best studied dialect, the Sa’ban dialect of Long Banga’, as well as several others: the dialect
of Tang Paye, located near Long Rungan, and four dialects attested to by Schneeberger (1979),
albeit with very little data: one from Long Pupung, near Long Layu’;\textsuperscript{16} another from Pa’ Dalan,
to the north of Long Layu’;\textsuperscript{17} and two from further south, one each from the upper Berau and
Merau-Kalun River systems. Though few words for these four are available, the sound changes
demonstrated therein are of sufficient quality to group them together beyond any reasonable doubt.

The chief among these is the raising of *a when a voiced obstruent, including a voiced aspirate,
occurs earlier in the word. Whether the *a raises to /é/ or /i/ varies by dialect; what matters is
that the raising occurs in this specific environment. A small sampling of words in table 11.10 is
sufficient to demonstrate:\textsuperscript{18}

\begin{table}
\centering
\textbf{Table 11.10. Sa’ban *a Raising}
\begin{tabular}{|l|l|l|l|l|l|l|}
\hline
PDA\textsuperscript{Y} & Lg. Banga’ & Tang Paye & Pa’ Dalan & Lg. Pupung & Berau & Merau-Kalun & Gloss \\
\hline
*eb\textsuperscript{a}a’ & pei’ & pë’ & pë’ & pë’ & — & — & ‘water’ \\
*bera & brée & — & beré & beré & brée & uéh & ‘husked rice’ \\
*nuba’ & bì’ & bwé’ & lubé’ & bui & bie & bui & ‘cooked rice’ \\
*rudap & diep & ludék & ludék & déak & diek & diak & ‘sleep’ \\
\hline
\end{tabular}
\end{table}

Furthermore, all these dialects have undergone, to a greater or lesser extent, erosion from the
left, albeit of a quite different sort and under different conditions from that described for the Ulu
Padi dialects in §11.4.2.2 above. Every single dialect in this subgroup, for instance, reflects *la’al
‘chicken’ as al and *lawid ‘fish’ as awid (except for Long Banga’, which has awit due to having
devoiced all word-final stops).

All Greater Sa’ban dialects except for Pa’ Dalan and Tang Paye very probably form a Sa’ban
proper subgroup, as they have two further changes in common: First, they show much more erosion
from the left than the other two dialects, having lost their penultimate syllables in the items in table
11.10. Second, and likely connected with the first, they display a degree of metathesis in the

\textsuperscript{16}This settlement is no longer inhabited, having relocated to Long Layu’.

\textsuperscript{17}See note 16. Schneeberger (1979) curiously labels this dialect “Kalabit.”

reflexes of *nuba*.\(^\text{19}\) Though the data for the dialects other than Long Banga’ and Tang Paye are limited to eleven lexemes each, the sound changes revealed therein are so distinctive and unlikely to recur independently that the grounds for positing a Greater Sa’ban group consisting of these six dialects, as well as a subgroup of Sa’ban including Long Banga’, Long Pupung, Berau, and Merau-Kalun, are secure. A proposed structure for Sa’ban is given in figure 11.4:

**Figure 11.4. Internal Structure of Greater Sa’ban**

![Internal Structure of Greater Sa’ban](image)

Except for Long Pupung, the dialects here called Sa’ban proper are those whose speakers moved southward out of the Krayan into the upper reaches of the Bahau and nearby river systems. These areas have since been depopulated (Clayre 2005), with speakers having moved westward to Long Banga’, Sarawak; back into the Krayan, such as to Pa’ Ibang (now relocated to Pa’ Upan); and further down the Bahau and Kayan (not Krayan) River into lowland areas. The Greater Sa’ban dialects not falling within Sa’ban proper, on the other hand, are probably autochthonous to the Krayan area and not the product of back-migration, as they were attested in the Krayan at a time prior to the depopulation of the Bahau. Greater Sa’ban might therefore plausibly show some affinity with other local dialects of the upper Krayan.\(^\text{20}\)

\(^{19}\) *Luba’* is also found, some dialects having both forms, which can be used interchangeably. The metathesis phenomenon is discussed at length by Blust (1999) in the Long Banga’ dialect, in which it is robustly attested.

\(^{20}\) Clayre (2005) contains some tantalizing hints suggesting possible links between Greater Sa’ban and the Upper Krayan dialects of Pa’ Kaber and Pa’ Sing, but more data on the latter two dialects are required to confirm or refute this suspicion.
11.4.5 TRING

Blust (1984) provides evidence that, though small in quantity, is of such a specific nature as to make highly probable that Long Terawan, Tabun, Balait, and fourth dialect that Ray (1913) calls “Trusan” belong to a single subgroup.\textsuperscript{21} Blust identifies four changes that link these dialects.

The first of these is the sporadic loss of word-initial consonants from Proto-Dayic, shown in table 11.11:

<table>
<thead>
<tr>
<th>Proto-Dayic</th>
<th>Long Terawan</th>
<th>Tabun</th>
<th>Balait</th>
<th>Trusan</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>*kukud</td>
<td>ukut</td>
<td>—</td>
<td>ukod</td>
<td>uod</td>
<td>‘leg and foot’</td>
</tr>
<tr>
<td>*ngadan</td>
<td>adan</td>
<td>ada</td>
<td>—</td>
<td>adan</td>
<td>‘name’</td>
</tr>
</tbody>
</table>

This onset loss differs from the erosion from the left seen in Ulu Padi and Sa’ban in that, while in those dialects it occurs due to a regular sound change, it is sporadic in Tring, affecting only a few specific lexical items.

The second change cited by Blust (1984) is that the leading \( i \)- is lost in second-person pronouns: *ikaw ‘2SG’ \( > \) ko in Balait, Tabun, and Long Terawan,\textsuperscript{22} and *ikam ‘2PL’ \( > \) kam in Tabun and Long Terawan (becoming singular in Tabun). Based on the data now available, however, the utility of this change for subgrouping is doubtful. The loss of the leading \( i \)- is extremely common all across the Dayic languages. A sampling of second-person pronouns from the family is given in table 11.12, adapted from Clayre (2005) and modified with original data:\textsuperscript{23}

\textsuperscript{21}Ray (1913) classifies “Trusan” as “Murut,” i.e., Lun Bawang. What this dialect is is uncertain, as it is clearly distinct from the Kemaloh dialect found on the upper Trusan and the Pa’ Ruab dialect found on the middle and lower Trusan, and Ray does not specify where along the Trusan it is spoken.

\textsuperscript{22}Ray also gives ‘kor for Trusan, citing J. C. Moulton; the final -\( r \) is likely erroneous and is often added by British authors to indicate a long final vowel.

\textsuperscript{23}See §11.5.3 for further discussion of the Northwest-Southeast isogloss. The term \textit{Ulu Krayan} is used herein, as in Clayre (2005), to refer to the dialects of the Upper Krayan that cannot be easily placed in another group such as Greater Sa’ban or Lengilu’. It is a geographic label of convenience and should not be understood genetically.
The prevalence of monosyllabic forms in the above table indicates that, among the Dayic languages, loss of the leading *i- in pronominal forms is the norm, not the exception. It must therefore be discarded as a criterion for subgrouping.

The third change cited by Blust (1984) is a sporadic change of penultimate *e to *i; examples are given in table 11.13:

<table>
<thead>
<tr>
<th>Proto-Dayic</th>
<th>Long Terawan</th>
<th>Tabun</th>
<th>Balait</th>
<th>Trusan</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>*dedʰem</td>
<td>dicam</td>
<td>dicem</td>
<td>dicem</td>
<td>dicem</td>
<td>‘dark’</td>
</tr>
<tr>
<td>*dedʰur</td>
<td>dicul</td>
<td>dicor</td>
<td>dicor</td>
<td>dicur/licur</td>
<td>‘woman’</td>
</tr>
</tbody>
</table>

Blust also gives a sporadic change of *ecan > *ican ‘ladder’ in Long Terawan: this change is not exclusive to Tring, as it is also attested in Kemaloh Lun Bawang. Those in table 11.13, however, appear to be valid criteria for designating a Tring group.

The fourth change given by Blust (1984) is the lowering of *i to /é/ before a final -w, such that, e.g., *bariw ‘wind’ > *baréw in all four dialects (written <bareu> in Ray (1913)). While not necessarily invalid, this change should be approached with caution for use as a subgrouping criterion.

24Blust (p.c.) points out that the Long Terawan form *dicul ‘woman’ could be influenced by Long Terawan Berawan, which reflects PDAY *dedʰur as *dicu. This fact is not, however, a sufficient reason to discount the sporadic *e > i change as a whole, as it is attested for the same lexeme in other Tring dialects unlikely to be influenced by Berawan, and it occurs in several other lexemes as well.
Independent sporadic changes of *-iw > -éw are attested in several dialects of the Krayan River and its tributaries, including Long Layu’ (S. Lengilu’), Binuang (N. Lengilu’), Long Rungan, Long Budung, and Buduk Kubul (Ulu Padi). This change cannot be reconstructed to a single common source for two reasons. First, lexemes affected are not consistent across dialects (the two most common are *keniw ‘eagle’ and *masiw ‘sell’). Second, although it occurs in Buduk Kubul, it is found in neither of the other Ulu Padi dialects, which have both instead metathesized the sequence to -uy (and in the case of Pa’ Padi, lowered it to -oy); it therefore cannot even be reconstructed to Proto-Ulu Padi. Since multiple independent attestations of this change are found across the Krayan watershed, a certain degree of skepticism is called for in regarding it as a diagnostic criterion for a Tring group.

Nonetheless, two of the changes, sporadic deletion of initial consonants in certain lexemes and sporadic mutations of penultimate *e > /i/ in others are of sufficient quality to justify the proposal to link “Trusan,” Balait, Tabun, and Long Terawan into a single Tring group.

11.5. Noteworthy Isoglosses of Dubious Genetic Value

The Dayic languages display many more widespread innovations than those discussed in the previous section. However, their distribution is such that they often cut across the genetic boundaries established above. Though these isoglosses are therefore unlikely to be valid criteria for subgrouping, they are not to be ignored since, taken together, they reveal notable patterns of areal influence throughout the Krayan-Lutut basin and beyond.

11.5.1 The Fate of Proto-Dayic *r

Proto-Dayic *r has proven highly susceptible to merger with *l, especially along the mid-to-upper Krayan River and its tributaries. An unconditioned merger, however, is found only in a single dialect, that of Long Berang. Otherwise, two conditions for *r > l are attested. The first is one of the defining criteria for Lengilu’ (§11.4.3.2), where a word-final *r merges with *l if that syllable’s onset is also *r (e.g., *terur ‘egg’ > terol, but *temed*ur ‘rhinoceros’ > temesor). The other, much more common pattern is also much more unusual: Proto-Dayic *r merges with *l only.
at word boundaries. This change is attested in Ba’ Liku, Greater Sa’ban, Ulu Padi, Long Terawan Tring, and at least one Ulu Krayan dialect.25 Table 11.14 illustrates these contrasting changes, using Long Layu’ as the paradigm example for Lengilu’.

<table>
<thead>
<tr>
<th>Environment</th>
<th>PDAY</th>
<th>Gloss</th>
<th>Ba’ Liku</th>
<th>Gr. Sa’ban</th>
<th>Ulu Padi</th>
<th>LT Tring</th>
<th>Leng.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Word-final</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>*ni’er</td>
<td>‘see’</td>
<td>ni’el</td>
<td>nyel (LB)</td>
<td>—</td>
<td>ni’el</td>
<td>ni’er</td>
<td></td>
</tr>
<tr>
<td>*ded’ur</td>
<td>‘woman’</td>
<td>desul</td>
<td>ssuel (LB)</td>
<td>cul</td>
<td>dicul</td>
<td>desur</td>
<td></td>
</tr>
<tr>
<td>Word-initial</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>*rayeh</td>
<td>‘large’</td>
<td>lajeh</td>
<td>layeh (TP)</td>
<td>lajeh (PP)</td>
<td>layah</td>
<td>rayeh</td>
<td></td>
</tr>
<tr>
<td>*rudap</td>
<td>‘sleep’</td>
<td>ludap</td>
<td>ludék (TP)</td>
<td>—</td>
<td>ludap</td>
<td>rudap</td>
<td></td>
</tr>
<tr>
<td>rV__#</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>*terur</td>
<td>‘egg’</td>
<td>terul</td>
<td>hrol (LB)</td>
<td>terul</td>
<td>terul</td>
<td>terol</td>
<td></td>
</tr>
<tr>
<td>*merur</td>
<td>‘tired’</td>
<td>merul</td>
<td>merol (TP)</td>
<td>rul</td>
<td>—</td>
<td>merol</td>
<td></td>
</tr>
</tbody>
</table>

With two exceptions, the dialects showing *r > l at word boundaries are all found along the Krayan River. One of those exceptions is the Ulu Padi dialects, found on the Upper Padi; though the Padi is a tributary of the Krayan, its headwaters are geographically much closer to the Southern Ba’-speaking areas than to any Krayan dialect. The second exception is Long Terawan Tring, much further away on the lower Baram River in Sarawak. The change is sufficiently unusual and therefore unlikely to recur independently as to be worth taking seriously as a criterion for genetic grouping; Blust (1984:114) observes that this change under this condition is very distinctive, having occurred, to his knowledge, “in no other Austronesian language.” The evidence available, however, suggests contact and areal influence as a better explanation for its diffusion.

Firstly, Long Terawan Tring can be safely discarded from any proposed genetic grouping based on this change. Long Terawan is already assigned to a Tring group (cf. §11.4.5, supra), none of the other members of which display any change of *r > l at all. Furthermore, Blust (1984) observes

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25From on the limited data in Clayre (2005), the Ulu Krayan dialect of Pa’ Kaber evidently underwent this change. The Ulu Krayan dialects of Pa’ Sing and Pa’ Tera also show *r > l word-finally, but the data are insufficient to determine whether the change occurred word-initially. Another Ulu Krayan dialect, Long Budung, does appear to change *r > l only word-finally.

that in both Long Terawan Tring and Long Banga’ Sa’ban, *r- in monosyllables was exempt from
the change, but the two dialects display outcomes that imply conflicting relative chronologies of
this change and reduction of certain words to monosyllables. On these two grounds, the change
of *r > l at word boundaries cannot be considered a valid criterion for grouping Long Terawan
Tring with the other languages displaying the change.

The most likely explanation for the change in Long Terawan Tring is that it was induced by
contact, almost certainly with Long Banga’ Sa’ban, as they display several similarities that cannot
be due to common inheritance. Long Terawan Tring and at least two Greater Sa’ban dialects (Tang
Paye and Long Banga’) share a sporadic mutation of *beruang ‘Malaysian honey bear’ to beluang,
while otherwise retaining intervocalic *-r- (cf. Blust 1984). Long Terawan Tring also shares
with Long Banga’ Sa’ban the devoicing of word-final stops, which must be due either to parallel
independent development or contact, as it occurs in no other attested Sa’ban dialect. While contact
may initially seem implausible as an explanation due to the physical distance between Tring and
Sa’ban, the Long Terawan Tring’s oral history lends implicit support to the contact hypothesis, as
well. Per Blust (1984), the Tring at Long Terawan believe themselves to have reached their present
settlement following a back-migration from the Mahakam River area, the major river system to the
south of the part of the Bahau watershed where Sa’ban was once spoken. If this belief is correct,
a contact explanation is highly probable, as their migratory route would likely have taken them
through Sa’ban territory.

Although subgrouping on the basis of a single phonological innovation is a risky business, it
can be justified if the innovation in question is so unusual as to be unlikely to recur independently.
While that does indeed hold true of changing *r > l at word boundaries, the case of Long Terawan
Tring demonstrates that a change this unusual can indeed diffuse by contact. Therefore, to attempt

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27 One of the items Blust (1984) cites for Long Banga’, however, rah ‘large’ < *rayeh, may be an anomaly, as Tang Paye, another Greater Sa’ban dialect, has layeh, and two other similar Proto-Dayic words, *dayeh ‘upriver’ and
*buayeh ‘crocodile’ give ayeh and boyeh, respectively (cf. Appendix 2 in Blust (1999)), suggesting that the reduction
of *rayeh to a monosyllable in Long Banga’ is irregular. However, sufficiently many other similar items exist that the
relative chronology issue still stands.
to link together the other dialects that show it, namely Ba’ Liku, the Ulu Padi dialects, Greater Sa’ban, and at least one Ulu Krayan dialect (Pa’ Kaber), is premature. Moreover, because of the many areal features along the Krayan that cut across secure genetic lines (see the following subsections), this trait’s diffusion is best attributed to areal influence unless more evidence for linking these dialects can be found.

11.5.2 PRONOUNS PART I: CASES AND USAGE

A second parameter of variation in the Dayic languages is the number of pronoun cases and their usage. A conservative Dayic language such as Kemaloh Lun Bawang may have as many as three sets of pronouns to indicate grammatical functions in a voice-marked transitive clause. These correspond to the sets labeled “pivot,” “genitive,” and “oblique” given in tables 4.2, 4.3, and 4.4 in §4.3.1 above. For cross-dialectal comparison, however, these terms are less appropriate, and therefore here replaced by “full,” “clitic,” and “oblique,” respectively. The Kemaloh singular pronouns in all three of these forms are given again in table 11.15. The other Lun Bawang/Lundayeh dialects also have all three forms, with two differences: (1) the oblique forms are marked with ke- rather than ne-, and (2) the voiced aspirate in the 1SG oblique has undergone a phonological change yielding, e.g., kyu in Adang.

<table>
<thead>
<tr>
<th></th>
<th>Full</th>
<th>Clitic</th>
<th>Oblique</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG</td>
<td>uih</td>
<td>=kuh</td>
<td>negkuh</td>
</tr>
<tr>
<td>2SG</td>
<td>iko</td>
<td>=muh</td>
<td>nemuh</td>
</tr>
<tr>
<td>3SG</td>
<td>ieh</td>
<td>=neh</td>
<td>neneh</td>
</tr>
</tbody>
</table>

Pronominal usage varies across Dayic dialects in three significant ways: in the numbers of forms present, in the marking of human non-pivot patients, and in the lexical forms themselves. The first two parameters of variation, being closely connected, are discussed immediately below; the third is deferred to the next subsection.

Lun Bawang, by far the most morphosyntactically conservative of the Dayic languages, is the only one, not only among the Dayic languages, but all of Borneo outside Sabah, to retain these three
distinct pronoun sets.\(^{28}\) In all other attested Dayic dialects except for Sa’ban, the oblique series has vanished,\(^{29}\) its functions being taken over by the full set, preceded by a proclitic or preposition if functioning as an actual oblique. In Bario Kelabit alone, the oblique-marking preposition may optionally be followed by a clitic pronoun instead of a full form.

Secondly, most dialects have also lost or are in the process of losing the clitic forms, which are likewise ceding their functions to the full forms. The clitics are retained only in Lun Bawang, Kelabit, and Southern Lengilu’, and, except for in some of the most conservative Lun Bawang dialects, they have become more or less interchangeable with the full forms.

Thirdly, and closely connected with the first point, the marking of human non-pivot patients has changed. Lun Bawang retains the inherited practice of marking them with oblique pronominal forms. While Sa’ban retains the oblique forms, it does not retain this function, using the full series to mark patients and restricting the oblique series to true obliques (Clayre 1992). Wherever the oblique series has been lost, non-pivot patients are now marked with the plain full series, while true obliques are marked with the full series preceded by either a preposition or oblique proclitic.\(^{30}\)

These parameters of variation are illustrated in the examples below. (164) illustrates both marking of true obliques (bolded) and the marking of non-pivot agents (italicized). (165) shows the variation in marking of non-pivot patients (bolded). Following, figure 11.5 illustrates the geographic extent (within Dayic) of pronominal loss.\(^{31,32}\)

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\(^{28}\)By contrast, retention of all three is the rule rather than the exception in the languages of Sabah, representing the other two branches of North Borneo (Lobel 2016).

\(^{29}\)The forms, marked in ke-, are in fact still present in Bario Kelabit, but their sole function appears to be as quotatives quite like those described in §4.3.1, supra (Hemmings 2016). This fact, however, is irrelevant to the point, which concerns arguments in transitive clauses. Tring is excluded from this discussion due to insufficient data.

\(^{30}\)Clayre (2005) records the possibility of using a clitic form as a non-pivot patient in Long Mutan (S. Lengilu’), which would be flagrantly ungrammatical in any other attested dialect.

\(^{31}\)(164e) has been adapted in accordance with Hemmings’ (2016:329) statement: “Wherever [the clitic form] is found, [the full form] is also possible as an alternative. Thus, [the full form] can alternate with [the clitic form] for [non-pivot agents] in [patient] voice.

\(^{32}\)The reader is cautioned against placing too much importance on the word order contrast between Kelabit in (165e)
(164)  

a. **Kemaloh Lun Bawang: retains oblique and clitics**

K<in>irim=kuh surat neneh.

<PFV.PV>send=1SG.GEN letter 3SG.OBL

‘I sent a letter to him.’

b. **Northern Ba’ Lun Bawang: retains oblique, clitics optional**

K<in>irim uih/=kuh surat keneh.

<PFV.PV>send 1SG letter 3SG.OBL

‘I sent a letter to him.’

c. **Southern Ba’: no oblique or clitic**

In-irim wéh surat ki ieh.

PFV-PV-send 1SG letter OBL 3SG

‘I sent a letter to him.’

d. **Southern Lengilu’ (Long Layu‘): oblique lost, clitic marginal**

Irim ak(/=kuh) surat ko’ ieh.

send 1SG letter OBL 3SG

‘I sent a letter to him.’

e. **Bario Kelabit: oblique lost, clitic optional (Hemmings 2016:160)**

B<i>lih uih/=kuh nuba’ nge=neh

<PFV.PV> =1SG.GEN/1SG rice to=3SG.GEN

‘I bought rice for her.’

(165)  

a. **Kemaloh Lun Bawang: non-pivot patient as oblique**

N-(s)ier negkuh ieh.

AV-see 1SG.OBL 3SG.PVT

‘He sees me.’

b. **Northern Ba’ Lun Bawang: non-pivot patient as oblique**

N-(s)ier kekuh ieh.

AV-see 1SG.OBL 3SG

‘He sees me.’

and the other dialects. Pivot-initial word-order is frequently produced in response to a prompt from an SVO language such as English, likely used to elicit the Kelabit example, even when, as Hemmings (2016:449) notes, speakers judge verb-initial order most natural if no pragmatically conditioning context is given. Examples from the remaining dialects were elicited using Kemaloh Lun Bawang as the contact language, which, being verb-initial, avoided priming a pivot-initial response.
c. *Southern Ba’: non-pivot patient takes full form*

M-i’er wéh ieh.
AV-see 1SG 3SG
‘He sees me.’

d. *Southern Lengilu’ (Long Layu’): non-pivot patient takes full form*

N-i’er ak ieh.
AV-see 1SG 3SG
‘He sees me.’

e. *Bario Kelabit: non-pivot patient takes full form (Hemmings 2016:329)*

Ieh n-(s)i’er uih.
3SG AV-see 1SG
‘He sees me.’

---

**Figure 11.5. Dayic Pronoun Case Isogloss**

Key: All three pronoun sets; no clitics; no obliques; no clitics or obliques
Interesting though this variation may be, it is not reliable evidence for establishing genetic links. Firstly, these innovations are not exclusively shared by any set of dialects. Some have lost the obliques while retaining the clitics (Kelabit, S. Lengilu’), others have lost the clitics while retaining the obliques (Sa’ban (Clayre 1972)), and yet others have lost both (S. Ba’, N. Lengilu’, Ulu Padi, Ulu Krayan). Secondly, the loss of these pronominal forms on Borneo is the rule, not the exception, possibly an extra-Sabahan areal feature. Of all the languages of Borneo outside Sabah in the far north, only two languages retain the three-way case distinction, and only one, Lun Bawang, is still spoken on Borneo. The other, providing circumstantial evidence for the effect of areal influence, is Malagasy, which left Borneo many centuries ago, likely before the collapse of extra-Sabahan pronoun systems, and (consequently?) still retains its case distinctions (cf. Rasoloson and Rubino 2005). Because these innovations are so widespread, cutting across genetic lines, they are useless for subgrouping. However, precisely because of their near ubiquity, the conservatism of Lun Bawang, and especially the Kemaloh dialect, appears all the more peculiar.

11.5.3 Pronouns Part II: Lexical Differences

In addition to the number of cases and their usage, the lexical forms themselves vary among languages. Two sets of pronouns are found; one, here called the Northwest Dayic type, is (more or less) native, and the other, here called the Southeast Dayic type, is, per Blust (1999), heavily borrowed from nearby Kayanic languages. Rough protoforms for the two sets are given in table 11.16 (adapted from Clayre (2005), substituting some Kayanic protoforms from Smith (2017)).

33The reconstruction *ikaw is presumed based on the absence of mid-vowels elsewhere in Proto-Dayic. However, no modern Dayic dialect thus far attested retains the diphthong, as every dialect unaffected by the first monophthonization has the borrowed set of pronouns instead. Dual and paucal forms are omitted, since they have not been collected from enough dialects for a substantial comparison.
Table 11.16. Two Sets of Dayic Pronouns

<table>
<thead>
<tr>
<th></th>
<th>NW Dayic type</th>
<th>SE Dayic type</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG</td>
<td>*uih (*akui)</td>
<td>*ak</td>
</tr>
<tr>
<td>2SG</td>
<td>*ikaw</td>
<td>*ikeh (*ika)</td>
</tr>
<tr>
<td>3SG</td>
<td>*ieh</td>
<td>*ieh</td>
</tr>
<tr>
<td>1PL.INCL</td>
<td>*tauh</td>
<td>*itam</td>
</tr>
<tr>
<td>1PL.EXCL</td>
<td>*kamih</td>
<td>*kami</td>
</tr>
<tr>
<td>2PL</td>
<td>*muyuh</td>
<td><em>i</em>am or *mét</td>
</tr>
<tr>
<td>3PL</td>
<td>*ideh</td>
<td>*deh</td>
</tr>
</tbody>
</table>

The Southeast Dayic pronouns, though heavily borrowed from Kayanic languages, are not necessarily exclusively so. The first plural exclusive forms in both Proto-Dayic (*kamih) and Proto-Kayanic (*kami) are similar enough that borrowing can be neither proven nor discounted. The third singular matches the form for Proto-Dayic more exactly, while the forms in most Kayanic languages end with a glottal stop, which ought to have been preserved if borrowed. The third-plural, too, is much more easily analyzed as reflecting Proto-Dayic *ideh than any Kayanic form.

On the other hand, although the Northwest Dayic pronouns are mostly native, they are not entirely so, either. At least the first-person singular *uih appears to be borrowed, as it reflects the distinctly Proto-Kayanic *aku-i (Smith 2017). This borrowing must be quite ancient, at a pre-Proto-Dayic time depth, as it reflects the change of intervocalic *k to glottal stop discussed in §11.2.3.4 above. The borrowed *akui thereby became *a’ui, then losing the leading antepenultimate *a- (a loss ubiquitous in Dayic) and adding -h after word-final vowels (likewise ubiquitous) to give proto-Dayic *uih. Because of its antiquity, it was probably present in the pre-history of the languages that now reflect *ak.

As the labels “Northwest” and “Southeast” imply, the distribution of these pronoun sets is geographically predictable. Languages belonging to the Southeast Dayic type include Southern Lengilu’, all Greater Sa’ban dialects, and (Clayre (2005) adds) some of the Ulu Krayan dialects (Long Rungan, Pa’ Kaber). All of these dialects either are or once were found along the Krayan

34 Glottal stop is not phonemic in word-initial position.
Quite nearly all other Dayic languages fit neatly into the Northwest Dayic type, including Lun Bawang, Southern Ba’, Kelabit, Northern Lengilu’, Ulu Padi, Ba’ Liku, and Balait Tring (Ray 1913). Also of the Northern Dayic type, a slight exception to the neat geographic boundary, are three Ulu Krayan dialects, Long Budung, Pa’ Tera, and Pa’ Sing (Clayre 2005). The Tring dialects other than Balait show a mixture of both types; all three of Long Terawan, Tabun, and “Trusan”, while closer to the NW Dayic type, reflect *ikam in the second-person plural. (Ray 1913) also attests both *ak and *uIH in the first-person singular for Tabun and Trusan, though he implies (via use of parentheses) that the former is normal. Figure 11.6 illustrates the geographic boundaries of the isogloss.

Figure 11.6. Northwest/Southeast Dayic Pronoun Isogloss

Key: NW Dayic type (*uIH, *ikaw); SE Dayic type (*ak, *ikeh); mixed

35 Contra Clayre (2005), the author recorded NW Dayic pronouns for Long Rungan, but this discrepancy can probably be explained by the growing influence of Kemaloh Lun Bawang as a lingua franca in the Krayan-Lutut basin.
11.5.4 First Monophthongization

The unconditioned monophthongization of Proto-Dayic *aw and *ay to /o/ and /é/, respectively, is found in far more Dayic dialects than Kemaloh Lun Bawang alone, for which it was discussed in §11.3.1 above. For comparison’s sake, a few examples are given for selected dialects in table 11.17, and the isogloss is illustrated geographically in figure 11.7.

**Table 11.17. Dayic Monophthongization**

<table>
<thead>
<tr>
<th>PDAY</th>
<th>Lg. Layu’</th>
<th>Lg. Banga’</th>
<th>Pa’ Padi</th>
<th>Tring</th>
<th>Kelabit</th>
<th>Kemaloh</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>*edhaw</td>
<td>saw</td>
<td>siew</td>
<td>so</td>
<td>co</td>
<td>edto</td>
<td>eco</td>
<td>‘day’</td>
</tr>
<tr>
<td>*payaw</td>
<td>payaw</td>
<td>payaew</td>
<td>pajo</td>
<td>—</td>
<td>payo</td>
<td>payo</td>
<td>‘deer’</td>
</tr>
<tr>
<td>*matay</td>
<td>matay</td>
<td>mataey</td>
<td>até</td>
<td>maté</td>
<td>maté</td>
<td>maté</td>
<td>‘die’</td>
</tr>
<tr>
<td>*paday</td>
<td>paday</td>
<td>—</td>
<td>padé</td>
<td>—</td>
<td>padé</td>
<td>padé</td>
<td>‘rice plant’</td>
</tr>
</tbody>
</table>

**Figure 11.7. First Monophthongization Isogloss**
While the first monophthongization is also a poor criterion for subgrouping, as it is a common sound change that cuts across established genetic lines (i.e., affected Southern but not Northern Lengilu’), its distribution is remarkable from an areal standpoint: the maps in figures 11.6 and 11.7 are nearly identical. Nearly every dialect affected by the first monophthongization (Lun Bawang, Southern Ba’, Kelabit, Tring, Ulu Padi, Ba’ Liku, N. Lengilu’, and some Ulu Krayan) also has Northwest Dayic-type pronouns. Every dialect unaffected by the first monophthongization (Greater Sa’ban, S. Lengilu’, some Ulu Krayan) also has the Southeast Dayic-type pronouns heavily borrowed from Kayanic languages. The only exceptions are some Tring dialects, whose pronoun sets are mixed but align more closely with the NW Dayic type, and possibly Long Rungan due to conflicting reports on its pronouns. The near-perfect correlation hints even more strongly at areal influence in the Krayan-Lutut basin, especially along the Krayan river.

11.5.5 Intervocalic Glottal Stop

Like the first monophthongization, the loss of the intervocalic glottal stop, discussed in §11.3.2 for Kemaloh, affected a handful of other dialects. In this case, however, the number is much smaller and includes, in addition to Kemaloh, the Adang, Ruab, and Northern and Southern Ba’ dialects.\(^{36}\) Selected lexemes are shown in table 11.18.

\(^{36}\)To this list may probably be added Long Berang, which has generally not been discussed separately due to lack of data. Ricky Ganang (p.c. [17 November 2020]) writes that it is “the same as” the Kemaloh dialect and listed just two phonological differences: (a) an unconditioned merger of *r with /l/ (e.g. telul ‘egg’ for Kemaloh’s terur), and (b) a change of nonfinal *p to /h/ probably by way of the intermediate *f found in many Kemaloh-speaking regions. In further support of a close link, when writing of Kelabit and “Ulu Kerayan,” Southwell (1949:106–7) notes “doubled” vowels, seemingly a reference to the retention of the Proto-Dayic intervocalic glottal stop. No such note is made for any dialect that has lost the intervocalic glottal stop, so the absence of any such mention for Long Berang implies that it, too, has undergone the loss.
Unlike the characteristics in the previous subsections, which are easily characterized as areal, the nature of this innovation is less apparent. On the one hand, the dialects affected are indeed more or less geographically contiguous, spanning the Lutut River and the other northern tributaries of the Mentarang, and having expanded northward across the Malaysian border. The geographic area covered by this loss, disproportionately large for the number of dialects actually affected, is shown in the map in figure 11.8.

**Figure 11.8. Intervocalic Glottal Stop Isogloss**

Key: Intervocalic glottal stop lost; Intervocalic glottal stop retained
On the other hand, good reason exists to believe that these dialects, or some of them, at least may be closely related. Firstly, oral and recorded histories of migration and settlement tie Adang, Ruab, and Northern Ba’ together. Agong Taie (p.c. [10 June 2018]) reports that the earliest settlers of Long Adang likely came from the Ba’ Kelalan area, home of the Northern Ba’ dialect. Tuie (1995) implies a close connection between Northern Ba’ and Ruab in stating that the first wave of migration into Sarawak settled the upper Kelalan and Trusan Rivers.\(^{37}\) Such a close connection, if true, would hardly be surprising, given the high degree of similarity between the Adang, Ruab, and Northern Ba’ dialects, which differ only by minor sound changes. Moreover, these three dialects, as well as Kemaloh and Long Berang, are the ones whose speakers commonly use the name *Lun Bawang* or *Lundayeh*, which likewise implies a close historical connection.\(^{38}\)

However, the loss of intervocalic glottal stop also affected the rather more innovative Southern Ba’ dialect, whose speakers, *Lun Ba’*, regard themselves as ethnically and linguistically distinct from the speakers of these other dialects (Sellato 2009). Indeed, the difference is pronounced enough that both Clayre (2005) and Sellato (2009) link the *Lun Ba’* with the Kelabit rather than with the Lun Bawang. Because of these confounding factors, a low-quality innovation such as loss of an intervocalic glottal stop is inadequate evidence for subgrouping, as contact and parallel independent development remain significant possibilities.

11.5.6 ACTOR VOICE MARKING

The use of homorganic nasal substitution for actor voice marking, described in §§3.3.1, 4.4.2.1, is present in a large majority of Dayic languages and uncontroversially reconstructible to Proto-Dayic. A few dialects, however, have altered their means of AV-marking in remarkable ways, and at least three other AV patterns are now found among the Dayic languages. Among the Ulu Padi dialects, phonological erosion from the left has stripped away word-initial nasals, leaving no trace of an AV morpheme. A handful of dialects, among them Southern Ba’, as well as Pa’ Kaber and

\(^{37}\)Cf. §2.2. Though the upper Trusan is today Kemaloh-speaking territory, its first inhabitants were the ancestors of today’s *Ruab*-speaking *Lun Lod*, who moved downriver because of the expansion of the Kemaloh people.

\(^{38}\)Cf. §11.6 for a discussion of further evidence that might connect these dialects.
Pa’ Tera of the Ulu Krayan (Clayre 2005), replace root-initial obstruents with \( m- \) and otherwise prefix \( me- \). Sa’ban proper is *sui generis*, using a prefix \( N- \) like the nasal-substituting dialects, but it only assimilates to obstruent onsets without replacing them, and its “elsewhere” value is \( m- \) rather than the \( ng- \) found in most dialects (Clayre 2005). It may be in origin derived from the \( m- \) type but altered due to Sa’ban’s distinctive phonological changes. Some sample verbs are shown for comparison in table 11.19,\(^39\) followed by a geographic distribution of the patterns in figure 11.9.

**Table 11.19. Comparison of Selected AV-Marked Verbs**

<table>
<thead>
<tr>
<th>PDay Root</th>
<th>PDay AV</th>
<th>Kemaloh AV</th>
<th>S. Ba’ AV</th>
<th>Ulu Padi AV</th>
<th>Sa’ban AV</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>*penaw</td>
<td>*menaw</td>
<td>meno</td>
<td>meno</td>
<td>no</td>
<td>nnaew</td>
<td>‘steal’</td>
</tr>
<tr>
<td>*belih</td>
<td>*melih</td>
<td>melih</td>
<td>melih</td>
<td>lih</td>
<td>mley</td>
<td>‘buy’</td>
</tr>
<tr>
<td>*teb\textsuperscript{h}ek</td>
<td>*neb\textsuperscript{h}ek</td>
<td>nebpek</td>
<td>mefek</td>
<td>fek</td>
<td>mpek</td>
<td>‘stab’</td>
</tr>
<tr>
<td>*dalan</td>
<td>*nalan</td>
<td>nalan</td>
<td>malan</td>
<td>alan</td>
<td>malan</td>
<td>‘walk’</td>
</tr>
<tr>
<td>*si’er</td>
<td>*ni’er</td>
<td>nier</td>
<td>mier</td>
<td>i’er</td>
<td>nyel</td>
<td>‘see’</td>
</tr>
<tr>
<td>*keteb</td>
<td>*ngeteb</td>
<td>ngeteb</td>
<td>meteb</td>
<td>teb</td>
<td>ntep</td>
<td>‘cut’</td>
</tr>
<tr>
<td>*irup</td>
<td>*ngirup</td>
<td>ngirup</td>
<td>mirup</td>
<td>irup</td>
<td>mérop</td>
<td>‘drink’</td>
</tr>
</tbody>
</table>

\(^39\)Sources of non-original data: Sa’ban (Lg. Banga’) from Blust (1999), Southern Ba’ largely from Smith (2017).
What is particularly interesting about the distribution of the innovative m-marked form is that it cuts across every isogloss heretofore discussed in this section. The Ulu Krayan dialects affected, Pa’ Kaber and Pa’ Tera, differ from one another in that Pa’ Tera has, like Southern Ba’, Northwest Dayic-type pronouns and the first monophthongization, while Pa’ Kaber has neither. Both the Ulu Krayan dialects retain the intervocalic glottal stop while Southern Ba’ has lost it. At first glance, therefore, this shared innovation may appear to be unlikely to be due to areal influence or contact and thus a good criterion for subgrouping. However, taken together with the innovations in the next subsection, the leveling of nasal substitution in favor of m- is evidently part of a larger and more widespread process of restructuring the verbal system. Because this process is attested in various stages of development throughout the Dayic languages, and especially in the Krayan-Lutut basin, parallel independent development, rather than common inheritance, is the most likely explanation.
11.5.7 Perfective Patient Voice Marking

Marking of the perfective patient voice by infixation as described for the Kemaloh dialect in §4.4.2.2 is likewise found in other conservative dialects and is reconstructible to Proto-Dayic. Its retention intact, however, is relatively uncommon. Most Dayic dialects, particularly in the Krayan-Lutut basin, are engaged in or have undergone a major remodeling of perfective PV marking. Although with several local variants, this restructuring generally tends toward the elimination of onset consonants and the conversion of the infix *<in> into a prefix, if not its total loss.

The basic stages in this process appear to be as follows: The first step is the loss of verb-initial velar obstruents. A loss this specific is made possible by an ambiguity inherent in homorganic nasal substitution: any AV verb of the shape, e.g., $ngVCVC$ could be derived from a root of the form $kVCVC$, $gVCVC$, or $VCVC$; its corresponding perfective PV could then be $k<in>VCVC$, $g<in>VCVC$, or $<in>VCVC$. This ambiguity allows for a reanalysis of any such AV form as being derived from a vowel-initial root, with a consequent stripping away of velar onsets from these verb forms. Bario Kelabit represents this stage of development, with *$k<in>$awil ‘held with the leg’ optionally becoming ($i)n-awil and *$g<in>$atel ‘caused to itch’ becoming ($i)n-atel (Tuan and Smith forthcoming). The data in Clayre (2005) suggest that Long Mutan (Southern Lengilu’) is also at this stage, where only velar-initial verbs are affected.

The second stage is a generalization of the loss of verbal onset consonants from velars alone to any place of articulation. Southern Ba illustrates this stage. In addition to having, e.g., $étep ‘bit, stung’ from earlier *$kétep (< **kitep < **$k<in>$etep) and in-irim ‘sent’ from earlier *$k<in>$irim, as in the first phase, it also has $énö ‘stolen’ from *$p<é=no (< **pino < **$p<in>$eno), in-ibu ‘planted’ from *$t<in>$ibu, and in-ier ‘seen’ from *$s<in>$ier. That this loss of onsets is due to a morphological, rather than phonological, process, is evident from the fact that only verb forms are affected, in sharp contrast to the Ulu Padi dialects, where the loss of onsets is systematic. At this stage, too, the leveling of AV marking in favor of $m$- (§11.5.6), as has happened in Southern Ba’ and

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40Clayre (2005) offers a phonological explanation, but, as the changes involved are not systematic, applying only to verbs, it does not seem adequate. This subsection proposes an alternative account based on morphological reanalysis.
two Ulu Krayan dialects, becomes possible, though many dialects have passed this stage without doing so. With this loss of verb onsets, the correct nasal onset for an AV form can no longer be predicted, because of which these three dialects have generalized the \textit{m}- allomorph. Given the clear motivation for this generalization, the sharing of this innovation by the three dialects is more likely a case of drift than common inheritance.

The third and final stage is the reduction of the infix-turned-prefix from the form \textit{in-} to \textit{i-}, which then becomes a phonetic glide before the following vowel. Clayre (2005) explains this change as phonological, a deletion of the /n/. An alternative possibility is that it is a further morphological leveling. At stage two, after the loss of onsets, the perfective PV morpheme has two allomorphs, an \textit{i-} that replaces an initial schwa, and \textit{in-} before any other initial vowel. The change may be a leveling in favor of the former allomorph, so that perfective PV formation can now be described as the prefixation of \textit{i-}, after which an immediately following schwa is lost. The end result is found in a sizeable handful of dialects, including Ba’ Liku, Binuang (N. Lengilu’), Long Layu’ (S. Lengilu’), Ulu Padi, and two Ulu Krayan dialects (Clayre 2005). The entire process of perfective PV restructuring is exemplified in table 11.20.\footnote{41Supplemented by data from Tuan and Smith (forthcoming) and Clayre (2005).}

\begin{table}[h]
\centering
\begin{tabular}{|l|l|l|l|l|}
\hline
PDAY & Stage 1 & Stage 2 & Stage 3 & Gloss \\
\hline
*kip etep & (k)itep & étip & itep & ‘bit, stung’ \\
\hline
*k<in>awil & (i)n-awil & én-awil & yawil & ‘held with leg’ \\
\hline
*t<in>aru’ & s<en>aru’ & én-aru’ & yaro’ & ‘made, done’ \\
\hline
*pinaw & pino & éno & inaw & ‘stolen’ \\
\hline
*<in>alap & (i)n-alap & én-alap & yalap & ‘taken’ \\
\hline
\end{tabular}
\caption{Restructuring of Perfective PV}
\end{table}

A geographic distribution of dialects that have reached these various stages is given in figure 11.10. Not enough is known about Tring to include it in the survey. Sa’ban appears to be a stage-3 language, but this claim may be contested on account of the dramatic phonological changes it has experienced.
While the prospect of subgrouping on the basis of this trajectory of innovation may be appealing, one dialect casts serious doubt on any such possibility: Long Mutan Lengilu’. Though all other Lengilu’ dialects for which adequate data have been collected are at stage 3, the fact that Long Mutan remains at stage 1 prohibits a reconstruction of Proto-Lengilu’ that had advanced any further than the loss of velar onsets. The further developments in the remaining dialects must therefore have occurred independently of, or due to contact with, the many non-Lengilu’ dialects that have advanced to stages 2 and 3. The fact that these developments have occurred either independently or due to contact makes attempting to use them as criteria for subgrouping highly questionable. Moreover, even though virtually every non-Lun Bawang dialect has reached at least stage 1, this fact, too, is poor evidence because an alternative explanation is readily available: infixes are difficult to learn, so the languages are under pressure to change so as to eliminate them.
The ambiguity inherent in AV verbs beginning in *ng- offers a clear “path of least resistance” via the back-formations that strip away onsets and convert the infix into a prefix. That such a development should show multiple independent occurrences, then, is hardly wondrous. That such parallel developments should occur is not only possible, but in fact certain, as several Kelabit and Lun Bawang dialects have all independently reanalyzed away the infix *<in> via another method (the *ti- discussed in §4.4.2.2), developing in parallel in response to the same pressure responsible for this restructuring of the perfective PV. Consequently, neither this innovation nor the closely connected change to AV in the previous subsection (§11.5.6, *supra*) offers any conclusions regarding genetic affiliation. It does, however, reinforce the curious observation that the most dramatic innovations have tended to occur on and around the Krayan River.

11.6. THE LUN BAWANG PROBLEM

At this juncture, the reader may justifiably ask why, in a work whose principal subject is the Lun Bawang language, that very language has been so scarcely mentioned in so many of the foregoing sections of this chapter except as a basis for comparison. That dearth of discussion, however, is precisely what is significant: for the most part, the Dayic languages are quite innovative, some even wildly so, and yet one of them, Lun Bawang, is, setting aside Malagasy, arguably the single most conservative Bornean language, both phonologically and especially morphosyntactically, anywhere outside Sabah. Lun Bawang alone retains three pronoun cases and marks non-pivot patients with the oblique form. Only Lun Bawang and Kelabit retain more than two voices (cf. Hemmings 2016). Only the Kemaloh dialect of the former and Bario and Long Lellang dialects of the latter retain the voiced aspirates more or less intact. The list could continue, but the foregoing subsections’ illustrations of innovations to which Lun Bawang was not a party should be sufficient to demonstrate the language’s conservatism, one which seems almost radical in its genetic and areal context.

This conservatism is precisely what frustrates the clear delineation of Lun Bawang as a coherent genetic unit within the Dayic languages, since any such group must be founded on exclusively shared innovations. Five Dayic dialects—Kemaloh, Long Berang, Northern Ba’, Adang,
and Ruab—are typically called by this name, and their speakers identify themselves by the name Lun Bawang or Lundayeh. Some circumstantial evidence suggesting a common origin for Northern Ba’, Adang, and Ruab was given in §11.5.5 above as part of the discussion of the loss of the intervocalic glottal stop, but it was insufficient to draw any firm conclusions. Nonetheless, if the dialects in question are carefully combed for evidence, a few further clues emerge to support a Lun Bawang group consisting of these dialects, but not beyond any reasonable doubt.

One such clue is a phonological idiosyncrasy found in the form of the first-person singular oblique and quotative pronouns, formed by cliticizing =kuh to a case-marking particle ke- or ne-. The result should be kekuh or nekuh, respectively. In fact, however, these dialects all display reflexes of the velar voiced aspirate *gʰ where none should be found. For expected *nekuh ‘1SG.OBL’ and *kekuh ‘1SG.QUOT’, Kemaloh has negkuh and kegkuh for the oblique and quotative, respectively. Adang and Ruab, having reportedly lost the first syllable, have kyuh for both, where ky is the regular reflex of *gʰ. In Northern Ba’, where the velar voiced aspirate has simplified to a geminate /k/, the form for both is kekkuh. Regrettably, discerning with certainty whether this unexpected voiced aspirate is an innovation or a retention may be impossible, as the vast majority of Dayic dialects have lost these forms entirely, if indeed they ever had them. Forms found in Bario Kelabit, however, suggest that innovation is more likely, as it has the expected kekuh for its quotative and ngekuh (< *ngen=kuh) for its oblique, with no traces of a voiced aspirate’s ever having been present.

A second shared innovation concerns reflexes of Proto-Dayic *na’it ‘wait,’ from root ta’it. Following the loss of the intervocalic glottal stop, in order to avoid a monosyllabic verb form, nait was reanalyzed as the root, and a new AV form ngi-nait was created for these dialects. (In Kemaloh, it is nginét due to the second monophthongization; see §11.3.4.) This remodeling is unambiguously an innovation, but one point of uncertainty remains: it may not be exclusive to these dialects. Southern Ba’, like the other Lun Bawang dialects, lost the intervocalic glottal stop, but no reflex of this lexeme is found in the available data, with the list in Smith (2017) having mudu for ‘wait’ instead. If a reflex of *na’it such as menait (as opposed to, e.g., mait) or similar
could be found, it would justify including Southern Ba’ within the umbrella of Lun Bawang. Even if so, Southern Ba’ does not appear to share the other innovations seen in those other dialects, and any such relation would therefore necessarily be at a somewhat deeper time depth than that between the other dialects..

A last possible diagnostic is that all Lun Bawang dialects (certainly excluding Southern Ba’, in this case), have jettisoned reflexes of Proto-Dayic *di’it ‘small,’ robustly attested elsewhere in the family, in favor of *isut (often reduced to *sut). This criterion must be handled carefully, as the presence of this lexeme itself is not necessarily an innovation. Although very sparsely attested, Blust and Trussel (2020) attest reflexes in four languages, Ngaju Dayak, Aklanon, Buginese, and Mandar, none of which is closely related to Lun Bawang and only the first of which is even found on Borneo. Reflexes of a doublet form *iut are also found in a handful of Kenyah varieties. The lexeme itself is therefore probably a retention, with only the fact of its having displaced *di’it being innovative. It is therefore very weak as evidence and merits consideration only because it coincides in its distribution with the other lines of weak evidence given in this section.

In the Krayan-Lutut basin, innovations are scattered every which way and point in different directions, thus making genetic connections almost indiscernable at times. Lun Bawang has the opposite problem: the dialects known by that name are so conservative that hardly any innovations that might be used to establish its existence as a coherent linguistic unit can be found. At least three hints in its favor do exist, allowing for a speculative supposition that Lun Bawang is indeed a genetic grouping. However, at this time the evidence is weak enough that the supposition is not remotely above being overturned should new data indicating the contrary emerge.

11.7. CONCLUSION: THE MUDDYING OF THE WATERS

While this cross-linguistic examination of the Dayic dialects has revealed many noteworthy trends and perhaps even some unique linguistic occurrences, its value for genetic classification has been, regrettably, quite limited. While it could confirm on linguistic grounds the existence of several groups bearing particular ethnic labels (e.g., Kelabit, Lun Bawang, Lengilu’, Sa’ban), attempts to discern any intermediate relationships between these Dayic groups have been fraught
with trouble. Two reasons for the trouble are most evident: first, the dialects on the family’s geographic periphery, especially to the north and west, tend to be so conservative that finding innovations to use for classification is extraordinarily difficult. Second, among the (sometimes wildly) innovative dialects of the upper Krayan River system, the innovations in question overlap in their distribution in such a way that those dialects simply cannot be divided based on exclusive sharing of those innovations.

The trouble in classification may have a third cause: the linguistic landscape of these highlands has changed drastically in recent decades. Within the Krayan-Lutut area, for example, the total number of settlements was 89 around the year 1970, presumably each with its own local dialect (Sellato 1997). A few years later, the government resettlement program was implemented (cf. §2.4), with the result that the current number of settlements in the area is about 27. This sharp reduction in the number of villages doubtless brought together speakers of differing dialects and caused significant mixing. Perhaps more important, though, is the longstanding practice of exogamy; while not strictly required, it has been the norm due to the historically small size of individual settlements, whose inhabitants, therefore, have usually been close relatives. Sellato’s (1997:52) description of the consequences is worth quoting in full:

In the context of the intense blending typical of the Kerayan [sic] District, each settlement displays, around a small original core community (the founder’s family), an unstable heterogenous ethnolinguistic composition, with minimal integration of newcomers into pre-existing entities. These newcomers, more often than not, retain their own tongue and customs—which are always more or less compatible with their neighbors’—and their ethnic identity. Their offspring, in turn, may pick their choice or even brew their own idiosyncrasies, and up to half a dozen isolects, more or less recently developed and more or less equated with earlier ethnonyms, can be found in a single settlement. Ethnonyms and names of tongues become less and less relevant in the ongoing ethnolinguistic process and, nowadays, the district, principally in its eastern and southern regions, displays an ethnolinguistic quasi-continuum.

This description is a particularly apt characterization of Long Bawan and Long Layu’, the two largest population centers of the Krayan-Lutut basin, where nearly all the author’s original data on twelve dialects of the region were collected.
Sellato (1997) further observes that regional *linguae francæ* have developed, especially in the Ba’ areas. Indeed, even fieldwork done in 1995 (the basis for Clayre 2005) likely shows a greater degree of linguistic diversity than is the case today. Clayre, for example, recorded several *Lun Ba’* dialects from villages that no longer exist; the dialects themselves, if they still exist as distinct entities, probably will not for much longer. According to informant Alex Balang of Long Bawan (p.c., 17 May 2019), the Lutut River and its tributaries today host just three major dialects: to the northwest of Long Bawan, up to Long Midang at the Malaysian border, the dialect is quite nearly the same as that spoken in Ba’ Kelalan (Northern Ba’ Lun Bawang). To the east of Long Bawan, all the way to the confluence of the Kemaloh, the dialect is more or less Kemaloh Lun Bawang. From Long Bawan on southward to Lembudud, while each village differs slightly, a single (Southern) *Lun Ba’* dialect, represented by the wordlists in Smith (2017) and the author’s own notes from a speaker from Kuala Belawit, has come to predominate in what was once a more diverse region.

Given all this information, why clear genetic groups are difficult to find, especially along the Krayan River, is not difficult to understand. With frequent intermarriage, and more recently resettlement, dialect mixing has been unavoidable and is almost certainly responsible for the overlapping distribution of innovations in that area. Perhaps here is also found an implicit explanation for Lun Bawang’s conservatism: it is found on the northern periphery of the Dayic-speaking regions of the highlands, and, until the resettlement program of the 1970s, when the settlements along the Kemaloh River were regrouped at and around Long Umung, it was altogether absent from the Krayan-Lutut basin. Its speakers must simply not have had the same degree of robust contact with other dialects as those living along those two rivers. Indeed, this fact is true not just of Lun Bawang, but also of Kelabit, probably the next most conservative Dayic language, found on the western periphery of Dayic-speaking territory and separated from the Krayan-Lutut basin by the ridge that today forms the international border.

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42 For example, one of the texts in (Padan and Ganang 2018:260–1), identified as being in a *Lun Ba’* dialect, while having a number of properties in common with Southern Ba’, is still clearly distinct from it on both phonological and morphosyntactic grounds.
Perhaps, then, the concise answer to how the Lun Bawang language fits into its genetic and areal context is that it has preferred to hold that context at arm’s length. Today, thanks to the prestige, widespread use, and *lingua franca* status of the Kemaloh dialect, its continued existence as a distinct entity is, for now, secure. For centuries, however, the dialect preserved its distinctness without enjoying any such status. Perhaps, speculatively, it is in part ultimately a geographical accident, Lun Bawang’s existence on the periphery of Dayic-speaking territory, that has prevented it from sharing the fate of so many of its sisters: dissolving and being absorbed into a variegated and historically inscrutable ethno-linguistic continuum.
Appendices
APPENDIX A: LUN BAWANG ORAL LITERATURE

This appendix provides a small sample of the vast smorgasbord of varieties of traditional Lun Bawang oral literature. It is not intended to be exhaustive, as others (Tuie 1995; Langub 2014a,b; Padan and Ganang 2018; *inter alios*) have published substantial collections. Nor will this appendix be able to introduce even many of the major figures in Lun Bawang literature, such as Upai Semaring, Padan Liu’ Burung and Ruran Ulung, or Ilan Igur and Labau Anam. Rather, its purpose is simply to expose the reader to a few types of texts, providing some analysis and commentary on their linguistic features and poetic conventions.

A.1. *Laba’*

This text is taken from Langub (2014a:182–6). It is the last four pages (of 30 total) of the story of *Tuk Pelanuk* the mouse-deer, presenting the last major scene in that tale, which features the title character as a clever trickster figure. It belongs to the *laba’* (fairy tale) literary genre, normally in plain language, albeit, in some stories, with occasional—or frequent, if the narrator is particularly accomplished—poetic interpolations.¹ *Tuk Pelanuk* stories, like most *laba’*, are humorous in nature, no doubt in part due to the incongruity between the portrayal of *Tuk Pelanuk* and the real-life animal on which he is based. As Tom Harrisson, who noted similar stories among the Kelabit, observed:

> The mouse-deer. . .is really a very stupid animal indeed. Indeed, the hunter may so confuse a mouse-deer that the little fellow actually dashes into him, to be slashed with bush knife [sic]. It doubles the irony that the mouse-deer is hero in tales in which, by many subtleties, he deceives and out-matches animals far his superior in cunning and size—elephant and rhino, wild ox, crocodile, gibbon, porcupine, otter and hornbill (Harrisson 1959b:48).

¹The late Puruh Riung, of Long Semadoh, was one such accomplished narrator, locally renowned for her storytelling ability. She contributed several of the tales in the above-mentioned collections, especially those by Joseph Dawat Langub, which display a markedly greater use of rhyming iambic tetrameter than the other stories therein.
The Lun Bawang text of the story is unedited except where necessary for orthographic consistency. The English translation below is not overly literal, nor does it aim to be a fine-grained analysis of every linguistic detail. Because glossing every line would be impractical and detract from the flow of the story, linguistic commentary is interspersed throughout the English translation as appropriate.

The story takes place mainly along the headwaters of a Bruneian River, the exact identity of which is unclear. Perhaps, for topographic reasons, the Temburong River may be a suitable candidate, but it is here rendered ‘Brunei River’ (Pa’ Pedian) to mirror the use of Bang Pedian for ‘Brunei.’ Despite the fact that only a few hundred Lun Bawang live in present-day Brunei, it figures prominently in Lun Bawang literature, perhaps in part due to the fact that the river systems where most of Sarawak’s Lun Bawang live today were once, at least nominally, under the control of the Sultan before their cession to the Rajahs Brooke of Sarawak. Tuie (1995) makes reference to longstanding trade relations with Brunei and to several Lun Bawang chiefs who had been awarded the title of Orang Kaya-Kaya by the Sultan.²

In this particular tale, Mouse-deer (Tuk Pelanuk) recalls that his grandfather once told him that a delicious type of fruit grew on the headwaters of the Brunei River. Bored and lonely, he goes to find it. At the Brunei headwaters, as he is feasting, he meets Crocodile (Buayeh), who makes him an offer: Crocodile wants to eat the food of land-dwellers, and, in exchange for Mouse-deer supplying him, he will provide Mouse-deer with fish from the river. The two strike up a friendship,

²Multiple legends even connect the Bruneian monarchy to the Lun Bawang, the most important of which is that of the giant Upai Semaring, who eventually migrated to Brunei, where he changed his name and married a local woman, and their son became the Sultan Muhammad Shah (r. 1363–1402), the first Sultan of the reigning dynasty (Padan and Ganang 2018:81–7). Some other possibly legendary claims connecting the Lun Bawang to Brunei include that one Sultan long ago had a Lun Bawang mother, and that another hired Lun Bawang bodyguards—later assimilated as Brunei Malays—because he did not trust his own men (FN2:35). Nonetheless, Lun Bawang stories usually portray the Sultan as a villainous figure who seeks to kill the hero, as in Sia’ Kasan (Langub 2014a:1ff), iAwang Arem (ibid.:78ff), and Raja Pulau Bunga (ibid.:125ff).
referring to each other as *eca* ‘brother.’\(^3\) Their friendship continues in this manner for a long time, with Mouse-deer bringing Crocodile shoots from land plants every day and receiving fish in return.

One day, the pretense of friendship is shattered, when Crocodile, claiming that his mother is ill, convinces the reluctant Mouse-deer to ride on his back out into the middle of the river to help her. Once in the middle of the river, Crocodile finally tells the truth: that his mother wants to eat Mouse-deer’s liver. Mouse-deer, enraged, dubs Crocodile “Abscessed-Face” (*Busir Kiung*) and escapes by saying that he left his liver on the riverbank. Over the next few days, Crocodile repeatedly attempts to eat Mouse-deer himself, thwarted each time by the latter’s wits. Frustrated, he takes to taunting Monkey (*Becuk*) instead, upsetting him greatly. Mouse-deer, annoyed at Monkey’s wailing, finds him and, learning what happened, instructs him that if Crocodile insults him again, he should retaliate by calling him “Abscessed-Face” (*Busir Kiung*).

Monkey follows Mouse-deer’s instructions, to Crocodile’s great consternation. Crocodile is so distraught by the insult that he swims up and down the Brunei River, crying, unable even to think of looking for food. One day, he wanders up onto the riverbank, weak and exhausted from hunger. As he is lying there, a strong wind causes a large tree trunk to fall right across his back. His cries for help go unheeded by the other animals, who all pass him by. Cow (*Sapi*) then comes down to the river, wanting a drink, and finds Crocodile. After some initial misgivings, he aids Crocodile by first removing the log from his back and then carrying Crocodile to the river. Crocodile, however, faint from hunger, breaks his promise not to harm Cow and bites his thigh, determined to eat one side of it to replenish himself. Many other animals hear the commotion and gather at the scene, where, one-by-one hearing the two sides of the story—that Crocodile is very hungry, and that Cow helped him on the condition of not being harmed—, they find themselves unable to adjudicate the case. The story picks up here:

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\(^3\) The term literally means ‘brother-in-law.’ More precisely, it means the brother or sister of the spouse of one’s own brother or sister (i.e., two people are *dingeca* if the brother of one is married to the sister of the other), but this translation is awkward in English.
Along the banks of the Brunei River, silence reigned.

“Why is it so quiet here?” Mouse-deer wondered. He took his cigarette and smoked it, the smoke resembling that from smoking a porcupine in a hole. Who knows, perhaps he smoked so much that he coughed and farted.

1This is a naturally occurring PV clause with an agent binding into the patient, indicating that the former is still the subject, exactly as predicted by the symmetrical voice analysis in chapter 7.

2This is an uncommon case where ba ‘very, much’ is used as a predicate, with the subject of the clause being the verbal root ut ‘suck, smoke.’ Rendered literally, this clause says, ‘His smoking was much.’

“As a-hah! Emé’ uih ngukut bua’ emel dai’ dayeh em,“ ki Tuk Pelanuk. Lawé keneh peh em, na seburur meh lun mepapu’ neh.* “Ii, iné’ ia- peh lek lun inih, na papu’ kinih lek,” ki Tuk Pelanuk.


As he advanced upriver, oh dear, there came the sound of a tumult. “What could they be doing?” said Mouse-deer, walking hurriedly upriver.
This use of ngudeh is as an interrogative verb ‘doing what’ and not as ‘why.’ (Cf. §8.2.3)

Emé’ ieh em, edui, tetem-tetem teh lek tipan iSapi’ bang tang iBuayeh. Papu’ neh dawa’ pung.

He arrived at the scene, and, oh dear, Cow’s leg was stuck in Crocodile’s mouth. He met the animals.

“Li, kudan iBuayeh iSapi’ ineh?” ki Tuk Pelanuk.

“Say, what’s Crocodile doing to Cow?” said Mouse-deer.

“Oh, Crocodile wants to eat one side of Cow’s thigh,” the animals said.

“Bah, ngudeh teh iBuayeh na kuman selipa tipan iSapi’?” ki Tuk Pelanuk.

“Hey, why doesn’t Crocodile just eat the side of Cow’s thigh?” said Mouse-deer.

“Na lun miek mutut bisara’ didueh ineh. iBuayeh mala, ieh ineh melau. iSapi’ mala, ieh nenulong ni Buayeh,” kedawa’ pung teh. * “Sua-sua iTemecur, iKelio, iPayo ninger bisara’ didueh ineh, na teh ideh mileh mutut dih,” kedawa’ pung teh lek.

“That’s just it,” said the animals. “No one can judge their case. Crocodile says that he’s hungry. Cow says that he helped Crocodile,” the animals said. “One-by-one, Rhinoceros, Ox, and Deer heard their case, but they were not able to judge it.”

A versatile interjection reportedly borrowed from Sarawak Malay.

* Sentence (85a) in §9.1

A borrowing of Malay bicara ‘talk,’ here meaning ‘trial.’

Here, as is typical, a list containing more than two items has no conjunction or other means of joining the items other than via list intonation (cf. §5.1.2).
“Kai,7 iko emé’ ninger bisara’ didueh ineh, mutut bisara’ didueh ineh,“ kedawa’ pung ni Tuk Pelanuk.

“Go, you go hear their case, judge those two’s case,” the animals said to Mouse-deer.

7This is imperative kai ‘go!’, not a pronoun (cf. §8.3.2).


“I’m happy to,” Mouse-deer said to them. He smoked his cigarette, and Rhinoceros, Ox, and Deer all coughed. Mouse-deer hurried toward Crocodile and Cow.

8A Malay loan meaning ‘happy.’


“Oh, it’s you, brother Crocodile. What are you doing to Cow?” said Mouse-deer to Crocodile.


Crocodile was overjoyed to hear Mouse-deer call him “brother.” “Oh, brother Mouse-deer, I’m hungry. I want to eat one side of Cow’s thigh, but he’s not willing to give it to me. He says it’s not fair. He wants to hold a hearing first,” said Crocodile.

9A Malay loan meaning ‘fair, proper.’


“What case is there to try, brother Crocodile? You, brother, if you’re hungry, why eat only one side? What, can’t you finish the whole of Cow’s thigh? If that’s not enough, eat Cow’s whole body,” he said.
Peh ieh, meria’ neh lek dawa’ pung beken ku iTuk Pelanuk ngecuk ni Buayeh kuman ni Sapi’.*

*Sentence (110a) in §9.5.3.

“Bura’ keh¹⁰ becé muh, Pelanuk?” ki Sapi’.
“Idi uih do’-do’ nenulong ni Buayeh peh em, idi iko ngecuk ni Buayeh kuman pekop tipan kuh, kuman negkuh?” ki Sapi’ lek. Gegker-gegker lek ieh ineh, metot kenen iBuayeh.

¹⁰*Bura’ keh, though less common, is roughly equivalent to *bura’ peh ‘why so…?’

“How could you possibly be so stupid, Mouse-deer?” said Cow. “I kindly helped Crocodile, and you tell Crocodile to eat my thigh, to eat me?” said Cow. He trembled, afraid Crocodile would eat him.

“Mo, Sapi’, buri’ muh, iko nenulong ni Buayeh.* Kudeng apeh tulong muh neneh?**” ki codile.

*Sentence (85b) in §9.1.

**Sentence (22a) in §6.6.2.

“All right, Cow, you said, that you helped Crocodile. How did you help him?” said Mouse-deer.


“Like this,” said Cow. “I came along, wanting to drink water, and as I looked, there was Crocodile lying prostrate on the sand over there. He was calling out in pain, asking for help. So I lifted that log off his back with my head. After that, I carried Crocodile into the river. Come on, how can you tell Crocodile that he can eat my thigh, can eat me?” said Cow.

At that, the other animals broke out into an uproar because Mouse-deer had told Crocodile to eat Cow.


Mawang neh lek niat iBuayeh ninger bala iTuk Pelanuk ineh ni Sapi’ ineh. Peh ieh, ligkan iBuayeh neh lek iSapi’ ineh. Enun, siren peh lek urat tipan iSapi’ ineh em,11 telika tinapek ku tebpa’ liled teh lek ineh, bagas kitep iBu- ayeh.

Mouse-deer laughed loudly on the riverbank. “Ha, ha, ha, no way. You, with your flabby, bulging stomach, lifted brother Crocodile? I don’t know about everyone else, but as for me, I certainly do not believe it. Even when I die, I still will not believe it,” said Mouse-deer.

“You are lying,” he said. “You’re doing this, Cow, refusing, unwilling to let Crocodile eat you. Do you believe that Cow carried Crocodile, all of you?” said Mouse-deer. The other animals fell silent one by one.

“Well, then, don’t all be silent. Release Cow, brother Crocodile. Later you can eat his entire thigh. I want to see whether Cow’s words are true,” said Mouse-deer to Crocodile.

Crocodile was delighted to hear Mouse-deer’s words to Cow. And so, then, Crocodile released Cow. The wound in Cow’s thigh looked as though a *liled* thorn had been driven into it where Crocodile had bitten him.

11This is literally a subordinate clause with the PV verb
siren from sier ‘see,’ with only a patient argument. This construction is common in storytelling and, while formally a whole clause, functionally serves to topicalize an entity whose appearance is about to be described. It can be approximated in English by rendering the verb siren as ‘look/appear’ rather than the more literal ‘be seen.’

“How about this, brother Crocodile. Cow said just now that he carried you, right?” said Mouse-deer.

“Yes! True!” said Crocodile.

“Okay, Cow, how did you carry brother Crocodile just now?” said Mouse-deer to Cow.

“I carried him on my neck,” said Cow.

“Go on, carry Crocodile for us all to see,” said Mouse-deer.

“I can’t carry Crocodile now. Don’t you know my thigh hurts so badly from being bitten by Crocodile?” said Cow.

“Bah, iko nemala ina, iko nenulong ni eca’ Buayeh. Tau sikel keli’ ku metu keh bala muh atau na,” ki Tuk Pelanuk. Ria’-ria’ meh lek dawa’ pung luk nepemung nan patar liang dai’ puneng Padian ineh.

12 A Malay loan meaning ‘or.’

Peh ieh, neremasang peh lek iSapi’, inun neh peh lek iBuayeh kudeng un neh neneh ina dih em, tub nan bada dai’. Rimud-rimud biring, rimud kabing meh lek iBuayeh ineh.

“Come on, you said just now that you helped brother Crocodile. We want to know whether your words are actually true or not,” said Mouse-deer. A commotion broke out among the animals gathered on the plain at the Brunei headwaters.

And so, full of resentment, Cow carried Crocodile with his head as he had carried him before and put him on the sand there. Crocodile broke a crooked, lopsided smile.

“Iapeh batang rayeh luk inau’ muh ngiding ret iketed iBuayeh dih?” ki Tuk Pelanuk ni Sapi’.

“Where is that large log that you lifted off Crocodile’s back?” said Mouse-deer to Cow.

“Oh, it’s right there,” said Cow, pointing to a large log.

“Oo, dai’ ineh,” ki Sapi’ nicul eceh batang rayeh.


“Oh, dear me, Cow,” said Mouse-deer. “I have never, ever called anyone a liar before, Cow, don’t say that you lifted a log of that size from brother Crocodile’s back,” said Mouse-deer, kicking Crocodile’s back. Crocodile’s unceasing, crooked, lopsided smile widened.

13 A loan of Malay pernah ‘ever,’ curiously marked with the perfective prefix.

“You are lying to us, Cow. You are a liar,” said Mouse-deer. Cow almost cried from his exhaustion from carrying Crocodile.

“Sapi’ dé’, metu peh iko nengiding batang ineh em, kidinga’ ieh em, idi iko ngerereng neneh nan keted ieca’ Buayeh em,” ki Tuk Pelanuk ngecuk ni Sapi’.

“Cow, if it’s true that you lifted that log, pick it up, and put it on Crocodile’s back,” Mouse-deer ordered Cow.

Siren peh lek kiung iSapi’ kerideng-kerideng teh lek ineh.

Cow’s eyes were now tightly closed.

“Oo, Pelanuk, na kai setuju14 iko ngenau’ ni Sapi’ kudeng ineh,” kedawa’ Temecur, kedawa’ Kelio, kedawa’ Payo, kedawa’ Baka, kedawa’ Kerubau.

“Oh, Mouse-deer, we don’t agree with your doing that to Cow,” said the Rhinoceros, the Oxen, the Deer, the Wild Boar, and the Buffalo.

14A Malay loan meaning ‘agree.’

“Ineh men. Na’ ba ét tipan kininh kitep iBuayeh ineh,” ki Sapi’.

“That’s just it. And my thigh hurts so much from being bitten by Crocodile,” said Cow.


“Well, then, if all you animals don’t agree, and if you don’t agree, Cow, it means that you’re a liar, or you want to embarrass brother Crocodile. Oh, that cannot be allowed. So, if you’re lying, brother Crocodile can eat your thigh. Not
Only one side of your thigh, but the both sides of your thigh, and eat your entire body,” said Mouse-deer.

The animals fell silent. Crocodile smiled gleefully at hearing Mouse-deer’s words.

“How will it be, Cow? Are you telling the truth, or are you lying because you don’t want to let brother Crocodile eat your thigh?” said Mouse-deer.

Cow, full of resentment, shook his body, flexed his muscles, and stiffened himself, and when he carried that log, the river plain at the Brunei headwaters shook. He threw the large log onto Crocodile’s back, and Crocodile screamed in pain. His cries echoed. Crocodile’s pupils almost jumped and stiffened from the weight of the log. As he breathed, his breaths were short and shallow.

“Edui na’, maté lé’! Edui na’ maté lé’!” said Crocodile.

“Oh, I’m surely dead! Oh, I’m surely dead!”
Siren peh tipan iSapi’ ineh em, enun, darur- darur lek dara’ remuat retnan urat luk kitep iBuayeh dih, ku ieh netemueh, nebutar nengiding batang rayeh dih.

As for Cow’s thigh, it was flowing with blood coming out from the wound where Crocodile bit him, because he had stiffened and flexed his muscles to lift that large log.

Sium meh lek iTuk Pelanuk ni Sapi’. “Bulé’ diko dih Sapi’,” keneh nengapel ni Sapi’. “Oo emung pung luk nepemung nan patar liang pu- neng Padian inih,* inih putut bisara’ iBuayeh didueh iSapi’ dih peh,” ki Tuk Pelanuk.**

Mouse-deer kissed Cow. “Oh, you poor Cow,” he said, embracing Cow. “Oh, all animals who have gathered on this river plain at the Brunei headwaters, this is my judgment in the case of Crocodile and Cow,” said Mouse-deer.

*IExample (2b) in §5.1. **Sentence (11g) in §6.1.


“You, Cow, go drink water. You, Abscessed- Face, lie there beneath that log as much as you want. If you want to sleep, then sleep all day and night. If you want to cry, then cry. But don’t cry so loudly, please; the rest of us will be annoyed.”

*Sentence (79b) in §8.3.3

Pengeh peh lek iSapi’ nemala terima’ kasih ni Tuk Pelanuk peh kedih em, emé’ neh lek ieh ngirup ebpa’. Na teh ieh kio’-kio’ ku kitep iBuayeh dih.

After Cow thanked Mouse-deer, he went to drink water. He limped from having been bitten by Crocodile.

Papag-papag lek dawa’ pung ineh ticu’ deh ku mawang niat peh.


*N sentence (147a) in §10.4.

Neruked peh lek sebulan,
Nepupu peh lek seliakan,
Seliakan peh pinupu,
Selak peh pikatu,17
ret pengeh bisara’ iBuayeh didueh iSapi’ dih naté neh iBusir Kiung liang batang dih. Do’ neh lek ulun dawa’ pung. Do’ neh lek tudo iBecuk bang puneng Padian ineh.

“A month passed by after that day—
Another month, a third, gave way
To a year, which soon was gone,
And the years marched on and on
from the conclusion of the trial of Crocodile
and Cow, and Abscessed-Face died beneath the log. So the animals lived in peace, and Monkey
dwelt happily at the Brunei headwaters.”

All the animals clapped their hands in happiness.

“Let us part ways now. Let each return whence he came. Leave Abscessed-Face to die beneath that log,” he said.

“Hear ye, all animals,” said Mouse-deer. “Let us disperse from here; we are not so vile. We are not foolish like that Abscessed-Face. First, he took me as a friend. He took me as a brother. But after a while, he got bored. He tried to eat me. Is this good? As for this, Cow helped him, poor Cow, and, oh, dear, he tried to eat a side of Cow’s thigh. Is that right, do you think?” said Mouse-deer.
These four rhyming lines of iambic tetrameter are a conventional and frequently recurring literary device. It denotes the passage of a significant period of time in a story. It need not, however, always be understood literally as asserting the passage of many years. Considerable liberties had to be taken with the English translation to preserve the poetic conventions.

A.2. Uyu’

An *uyu’* is a lullaby, written in a fairly inflexible iambic tetrameter, by far the most common meter found in Lun Bawang poetry. In such texts, the relative prominence of the ultima noted in §3.4 becomes quite clear: rhymes are based on the ultima alone, irrespective of any previous syllables. One example is this lullaby for a girl from Padan and Ganang (2018:237), accompanied by an English translation preserving the meter and rhyme scheme:

O emu’ eleg nangi’
Idai$^1$ tinam$^2$ iné lati’
Né$^3$ ngerupen ni Tebari’
Ku berek buyor iti’.

O emu’ eleg museh
iEmu$^4$ isut luk megeteh
Idai’ tinam iné’ tupeh
Né’ ngereseg selinggageh$^5$
Ku luba’$^6$ mengetineh
Ngenau’ ni emu$^7$ saget rayeh.

O my girl, come now, don’t cry,
Your mother’s in the fields nearby
With Tebari’, who will supply
A nice fat pig out of his sty.

O little girl, why now prolong
Your anger? What seems to be wrong?
Your mother’s joined in with the throng
To pound some rice and sing a song.
She’ll bring you food before too long
To make you grow up big and strong.

Notes:

1. *Idai’* is composed of the locative marker *i*- plus *dai’* ‘there.’

2. *Tinam* ‘your mother’ is made of the old root *tina* ‘mother’ fused to an archaic form of the second-person singular genitive pronoun. Otherwise, the form used is *tinan*, where the old root has fused to an archaic form of the third-person singular genitive pronoun; the pronominal force of the -$n$ has long since been lost, making *tinan* the citation form for ‘mother.’ See also note 5 in §4.3.2.
3. This form is truncated from *iné* ‘went.’ The leading *i-* is frequently lost in connected speech; here, the loss is motivated in particular by the fact that keeping it would result in having one syllable too many to fit the meter.

4. The personal *i-* is here, as normally before a vowel-initial name, pronounced as a glide (therefore commonly also spelled *yemu*), in this case to fit the meter.

5. *Selenggageh* is an alternate form of *segageh* ‘a short time, a while.’ The presence of the medial cluster indicates that it is multimorphemic in origin. The -ng- is likely from the numeral ligature *nge-* (cf. §4.7.1), the schwa of which is lost due to the regular syncope rule (§3.3.9). The leading *se-* is plainly the prefixal form of ‘one.’ The origin of the -li- is uncertain.

6. The two forms *nuba*’ and *luba*’ ‘cooked rice,’ both used in this dissertation, exist in free variation.

7. *Ni emu*’ is here pronounced as *nyemu*’ for metrical purposes.

A.3. Benging

A *benging* is “a type of joke poem…intended to make listeners laugh…sung while harvesting, planting rice, or when the Lun Bawang community works *en masse*” (Tuie 1995:110; original in Malay). Rather than the ubiquitous iambic tetrameter, a *benging* follows an iambic hexameter. It has a variable rhyme scheme: as the numerous examples in Padan and Ganang (2018) show, every line in the *benging* may rhyme, or rhyming lines may occur in pairs, quadruples, or larger units, much like in the *uyu*’ above. In a *benging*, as in all rhyming texts, the rhyme consists only of the nucleus and coda of a word’s final syllable, indicating, once again, that syllable’s relative prominence. The rhymes need not be perfect—some variation in codas is permitted—but the vowels must always be consistent.

A *benging* is chanted on a simple melody using the first three degrees of a major pentatonic scale. In order to fit this melody, the following rules for foot division are used:4

1. Every line is divided into six feet (iambics). Cramming more than two syllables into a single foot is strictly forbidden.

2. Every disyllabic word receives its own iamb, with the ultima occupying the foot’s stressed syllable.

4These rules are intended to give an overview and may not necessarily capture every single case. The rules are inferred from the performance of several other *benging*, the source for which performance is found in note 5 in the next section.
3. Trisyllabic words are divided so that the penult and ultima occupy one foot. The antepenult may either receive its own foot, lacking an unstressed syllable, or it may, occupying the stressed syllable, share a foot with an immediately preceding monosyllable.

4. A monosyllable, if it does not share a foot with a following antepenult, may share the foot with another, immediately preceding, monosyllable, or the unstressed syllable of the foot may be left empty.

5. If the unstressed syllable of a foot is left empty due to the stressed syllable’s being a monosyllable or the antepenult of a trisyllable, the stressed syllable of the immediately preceding foot is lengthened to approximately twice its normal length in order to preserve the rhythm.

With the foot division accomplished, the following rules set the melody:

1. For the middle four feet of every line (i.e., every foot but the first and last), the stressed syllable of the iamb falls on scale degree 3, and the unstressed syllable falls on scale degree 2. A foot of only one syllable falls on scale degree 3, and the stressed syllable of the immediately preceding foot, also on scale degree 3, is lengthened.

2. The last foot of each line is slightly different: the unstressed syllable falls on scale degree 2, while the stressed syllable is placed on scale degree 1.

3. The first foot of each line may be handled in three ways: more commonly, the entire foot falls on scale degree 1. If a monosyllable, it may also be placed on scale degree 3. However, if the first foot is a disyllable and it is immediately followed by a monosyllabic foot (either a monosyllable or the antepenult of a trisyllable), the foot receives the same treatment as all other non-final feet: the first (unstressed) syllable falls on scale degree 2 and the second (stressed) syllable on scale degree 3.

This type of text is exemplified by the following *benging* from Padan and Ganang (2018:195–6). Syllables that fall on scale degree 3 are bolded. Syllables falling on scale degree 1 are italicized. All others fall on scale degree 2.
Notes

1. As is common before vowel-initial names, the personal $i$- is here reduced to a glide to fit the meter.

2. In this line, however, the $i$- must be given its own syllable, lest the line be only five feet long.

3. A common clipping of eceh ‘one.’

4. This word, displaying a rare heterorganic cluster, is discussed in §§3.2.1, 3.3.9.

5. As is common in normal speech, the leading $i$ of this demonstrative must here be dropped to fit the meter.

6. The vowel of this word is here reduced to a glide before the following vowel-initial word in order to fit the meter.

A rough English translation preserving the rhyme scheme and foot structure—with some modification to account for English stress—follows. While a degree of liberty with some of the semantic nuances was necessary for this preservation, the essential meaning has not been compromised.

A be**n**ging **I shall tell** for you to hear
Of A**g**an, A**g**an, the straight-legged mouse-deer.
I once met a man not too far from here
Bearing a basket sewn up at the rear.
Of the liver we get a morsel; a mere
Pinch of th’ intestines to each, so I fear.
This is the be**n**ging, o children, give ear
To the fate ’f A**g**an, the straight-legged mouse-deer.
The information contained presented above, combined with the use of bolding and italics in the transcription, should provide sufficient information for the musically-inclined reader with a well-trained ear to understand how to chant the *bending*. The curious reader with less musical training who wishes to hear the melody may either listen to the similar *bending* at the source in note 5 or follow these instructions:

1. Locate any instrument that can play at least one full pentatonic scale and identify the first three degrees of any major pentatonic or ionian diatonic scale. For the purposes of this example, the notes C, D, and E will be used.

2. Think of each line as a single measure in 6/4 time. If a line begins with either two italicized syllables or a single unformatted syllable, the first syllable will be a 1/8 note pickup beat into the measure.

3. Play italicized syllables on C, unformatted syllables on D, and bolded syllables on E.

4. Play all syllables as eighth notes, except where two bolded syllables occur in a row, in which case the first should be lengthened to a quarter note. Bolded and italic syllables (except the first of two consecutive italic syllables) should always occur on the beat; unformatted syllables should occur on the offbeat and be lightly de-accented.

**A.4. *Tulu***

The final genre illustrated here is the *tulu*, which is a type of song used for special occasions. A *tulu* is made of a large number of stanzas, each consisting of three lines, usually rhyming, sung by a leader. In place of a fourth line is a chorus (“Talan dih”) sung by all participants. While the *tulu* is sung, the participants join together in a line, each holding the shoulders of the person in front of him, and parade around the venue (traditionally the longhouse) in what resembles a human train (Tuie 1995; Ganang *et al.* 2008).

A *tulu* is written in what might, by analogy, be called a very loose iambic tetrameter. Each line is divided into four units of timing, somewhat analogous to feet, represented in figure A.1 as
measures in a musical transcription. Unlike a proper foot, however, measures are not limited to just two syllables; they may be subdivided, repeatedly, if necessary, to allow for a large number of syllables to fall in any given measure. A *tulu* is sung to a pentatonic melody, largely the same across verses and *tulu*, with minor variation to account for the number of syllables in each line. One such illustration is provided in figure A.1 below, which gives a transcription of the first two verses of a longer *tulu*.⁵

**Figure A.1. Two Verses of a Tulu**

What is most rhythmically striking in the above transcription is that, whenever possible, the final syllable of a multisyllabic word is timed to fall on a measure’s downbeat, its most salient point. A second striking feature of this particular *tulu* occurs in measure 10, where, due to an excess of syllables in the line, *Lun Bawang* has to be rushed in order to fit the timing. Here, since no downbeat is available for the final syllable, it is assigned the next most prominent position,

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⁵This *tulu* and several *benging* can be heard sung in their entirety in a video published by Peter Rining Paris at [https://www.youtube.com/watch?v=HBZ9cODnTo8](https://www.youtube.com/watch?v=HBZ9cODnTo8) (“Benging idi Tulu”) in June 2020. Though the spoken commentary appears to be in, or at least influenced by, the closely related Pa’ Ruab dialect, the *tulu* itself is plainly Kemaloh Lun Bawang.
squarely on beat 2 of the measure. The same pattern holds true of the words *dengan* ‘with,’ *arang* ‘among’ and *ngaryayeh* ‘celebrate’ in measures 7–9, whose ultimas fall squarely on the beat, and whose penults are relegated to an offbeat. The consistent pattern of rhythmic assignment is that, with the sole exception of *kinanak* ‘sibling, cousin’ in measures 20–21, multisyllabic words see their ultimas fall on a more prominent beat than their penults, behavior perfectly consonant with the claim of §3.4 that primary word stress is predominantly final.
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