

A MORPHOLOGICAL ANALYSIS OF LUN BAWANG

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**FACULTY OF LANGUAGES AND LINGUISTICS
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ABSTRACT

Linguists generally acknowledge that there exists an inevitable inter-relationship between different levels of linguistic analysis; phonetics, phonology, morphology, syntax, and semantics. Various linguistic labels are used to describe such a link. In particular, there exists a bridge between the phonology and morphology of particular languages. The term morphophonemic is generally used to describe linguistic statements that can be made of the phonemic structure of morphemes and their effect on the grammatical content of languages.

This research attempts a morphophonemic analysis in one Austronesian language which is known as Lun Bawang, a language own by Lun Bawang or Murut community in the Sarawak region. This language also falls under one of the endangered languages in the Brunei region. The research has been conducted by analyzing the morphological processes involved in this language. The lexical categories or word classes have been identified and used as the medium of analysis. Besides, this research has also been a bridge to see the morphological patterns of Lun Bawang with the reference of bahasa Melayu as bahasa Melayu is the main language under the Austronesian family.

The data have been analyzed by doing broad transcription. The result indicates that Lun Bawang has quiet similar morphological patterns as bahasa Melayu as most of the words are seen to be used in both languages. On the other hand, Lun Bawang has been identified to have a few morphological processes such as affixation and reduplication and phonemically has some similarities whereby bahasa Melayu has undergone complete transfer, partial transfer, transfer with sound changes, and few more components to fit Lun Bawang sound system.

Overall, Lun Bawang is a language that also falls under the Austronesian family as similarities could be seen with bahasa Melayu and it has a few morphological processes involve. Besides, findings also show that Lun Bawang is still being used by the

community but some components of endangered language could be seen as most of the people are moving towards official languages which are bahasa Melayu and English.

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ABSTRAK

Ahli bahasa umumnya mengakui bahawa terdapat hubungan yang tidak dapat dielakkan antara tahap analisis linguistik yang berbeza; fonetik, fonologi, morfologi, sintaks dan semantik. Pelbagai label linguistik digunakan untuk menggambarkan pautan tersebut. Khususnya, ada jambatan antara fonologi dan morfologi bahasa tertentu.

Istilah morfofonik digunakan secara umum untuk menggambarkan pernyataan linguistik yang boleh dibuat dari struktur morfem fonemik dan kesannya terhadap kandungan bahasa tatabahasa. Oleh itu, penyelidikan ini pada asasnya cuba menganalisis morfofonimik dalam satu bahasa Austronesia yang dikenali sebagai Lun Bawang, bahasa yang dimiliki oleh masyarakat Lun Bawang atau Murut di rantau Sarawak.

Bahasa ini juga tersolong di bawah salah satu bahasa yang terancam di rantau Brunei. Penyelidikan telah dijalankan dengan menganalisis proses morfologi yang terlibat dalam bahasa ini. Selain itu, kategori leksikal atau kelas kata telah dikenal pasti dan digunakan sebagai medium analisis. Selain itu, penyelidikan ini juga merupakan jambatan untuk melihat corak morfologi Lun Bawang dengan menggunakan bahasa Melayu sebagai rujukan dengan pengertian bahasa Melayu sebagai bahasa utama di bawah keluarga Austronesia.

Persamaan telah dianalisis dengan melakukan transkripsi yang luas. Hasilnya menunjukkan bahawa Lun Bawang mempunyai beberapa persamaan dengan bahasa Melayu kerana kebanyakan perkataan nampaknya digunakan dalam kedua-dua bahasa. Sebaliknya, Lun Bawang telah dikenal pasti mempunyai beberapa proses morfologi seperti afiksasi dan pengulangan, dan dari segi fonimik ia mempunyai beberapa persamaan di mana bahasa Melayu telah menjalani pemindahan lengkap, pemindahan separa, pemindahan dengan perubahan bunyi, dan beberapa lagi komponen untuk sesuai dengan sistem bunyi Lun Bawang.

Secara keseluruhannya, Lun Bawang adalah bahasa yang juga termasuk dalam keluarga Austronesia kerana kesamaan dapat dilihat dengan Bahasa Melayu dan ia mempunyai beberapa proses morfologi. Selain itu, penemuan juga menunjukkan bahawa Lun Bawang masih digunakan oleh masyarakat tetapi beberapa komponen bahasa terancam dapat dilihat kerana kebanyakan orang sedang bergerak ke arah bahasa rasmi atau moden iaitu bahasa Melayu dan juga bahasa Inggeris.

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CHAPTER 1

INTRODUCTION

1.0 Malaysia as a Multi-Lingual Nation

Malaysia consists of the Malay Peninsular or Malaya which is also known as Peninsular Malaysia, which is a part of the Southeast Asia mainland, and two other states, Sabah and Sarawak, which together with Labuan Island are located on the Borneo Island. It is a multicultural country with several different ethnic groups including Malays, Chinese, Indians, Orang Asli, Kadazans, Dusuns, Iban, Penan, and Portuguese Eurasians. Other foreign groups include Bangladeshis, Indonesians, Filipinos, Africans, and Western expatriates. In fact, different ethnic groups have their history, culture, belief system, value, and language, thus making Malaysia a well-known multi-lingual nation and a country that is rich in language diversity.

The mother tongue of the majority Malay ethnic is bahasa Melayu, which is also the national or official language of Malaysia. The Chinese ethnic speak Mandarin and Indians speak Tamil. The most commonly spoken native languages in East Malaysia are the Iban, Dusunic, and Kadazan languages. English is widely understood and spoken in service industries and is a compulsory subject in primary and secondary school. It is also the main language spoken in most private colleges and universities. English may take precedence over Malay in certain official contexts as provided for by the National Language Act of 1963/67.

Many Malaysians grow up having to speak several languages due to the multi-ethnic nature of the country. Apart from their mother tongue, most Malaysians can converse in one or two or more languages. For example, a lot of Chinese Malaysians would speak Hokkien or Cantonese at home (other variety of languages spoken by Chinese ethnic) while in their official or social interactions with other ethnic groups, they would speak

bahasa Melayu. Most of them can also speak English due to the British colonial legacy and its status as Global Lingua Franca. A good number of Malays would also speak bahasa Melayu, English, and also Arabic which is learned for religious pursuit.

Malaysia is a country that is also well known for its large number of indigenous languages. These indigenous languages belong to two language families: Austronesian and Austroasiatic. The Austronesian region stretches from the hills of Taiwan in the north to New Zealand in the south, and from the Easter Islands in the east to Madagascar in the west, whereas, the indigenous language in Malaysia from Austroasiatic group comprises less than 20 languages spoken on mainland Southeast Asia, such as in Cambodia, Laos, and Thailand (Asmah, 2016: 2).

Some of the indigenous languages found in Malaysia under the Austronesian family are Bekatan (Sarawak), Belait (Brunei), Bidayuh (Sarawak), Bisaya (Brunei), Dusun (Sabah), Iban (Sarawak), Kadazan (Sabah), Lun Dayeh/Lun Bawang (Sarawak), Brunei Malay (Brunei), Kedah Malay (Peninsular), Negeri Sembilan Malay (Peninsular), Terengganu Malay (Peninsular), bahasa Melayu (Malaysia) and Malacca Malay Creole (Peninsular). About 80 languages in Sabah and Sarawak are separated by the South China Sea from the Malay Peninsular, (Asmah, 2016: 2). Among all these languages, Malay is considered as the oldest and most spoken indigenous language in the country (Asmah, 2016: 2). As we can see from the examples above, most of the Austronesian languages are found in Sabah and Sarawak regions. This shows that Sabah and Sarawak are the two main states that contribute to the most number of indigenous languages in Malaysia. The indigenous languages in Sabah and Sarawak regions such as Bekata, Belait, Bidayuh, Bisaya, Dusun, Iban, Kadazan, Lun Dayeh/Lun Bawang, Malay Brunei and many others are known to have their background history (Asmah, 2014: 1).

1.1 Indigenous Languages in Sarawak Nation

According to Dewan bahasa dan Pustaka (2006), of Sarawak, the overall number of indigenous languages that are being used in the Sarawak region itself is 63, as cited by Moses, Yew Tee, Lorraine, (2017). They have also mentioned that among all the languages, the most common languages that are being spoken in Sarawak are bahasa Melayu and Sarawak Malay Dialect, also known as bahasa Melayu Sarawak, used in interethnic communication in Sarawak. Sarawak has bigger language diversity due to its larger ethnic diversity than that can be seen in Peninsular Malaysia. Sarawak is known to have more ethnic groups as reported by different sources and each has its ethnic languages. 2000 population poll listed 13 ethnic groups, MRG 2005 reported 26 ethnic groups, All Borneo Connection Tours 2012; Sarawak Tourism Federation 2015 reported 40 groups. This report proves that Sarawak is rich in various ethnic groups and languages.

There are seven groups of native speakers are identified in the Sarawak region and each of them has their language such as Kedayan, Dusun, Bisaya, Belait, Tutong, Murut, and Lun Bawang, (David Deterding and Salbrina, 2013: 8). According to Asmah (2004), most of the language categories are yet to be identified in terms of their structure and system and that makes the languages remain unknown and this study focuses on one of the unknown language categories which is also an Austronesian language. It has been found that most of the Austronesian languages are quite similar to bahasa Melayu language in terms of its dialect or morphological aspect (Asmah, 2014: 1). Besides that, according to her findings, most of the unknown languages (Austronesian) are to be found mostly in Sabah and Sarawak.

Most of the indigenous languages in Borneo show a close relationship with one another and to bahasa Melayu, though there are variations in their basic vocabularies, (Asmah, 2014: 1). The researcher has looked into the patterns and variations of vocabularies that can be found between the bahasa Melayu and the Austronesian language. This study has

researched one of those Austronesian languages, Lun Bawang, spoken in the Sarawak region. The Lun Bawang is categorized as the Austronesian language that can be found in Sarawak or Brunei regions besides other Austronesian languages such as Belait, Dusun/Bisaya, and Iban (R.B. Kaplan, Richard B. Baldauf Jr, 2003: 108). Besides, James McLellan (2014), has also stated that Lun Bawang is also listed as an indigenous language of Brunei even though most of its speakers are located in Lawas, Sarawak District, cited by (Coluzzi, 2010).

1.2 Lun Bawang or Murut

According to Sarawak's history (Sagau Batu Bala, 2014: 1), before James Brooke was proclaimed as the Raja of Sarawak, there were hardly any studies made on the people who lived in the Highlands of Northern Borneo, who was initially called as Kelabits (indigenous people of Sarawak), where the borders of Sabah, Sarawak, and Kalimantan meet. This lack of studies or knowledge to know and understand the people who lived there has led to some confusion as to what they were called. These communities did not have a single name to indicate their community although they are the same people before the people of Highlands had constant contact with the outside world. This has made them call themselves by using regions and places where they live as their identity.

According to Sagau Batu Bala (2014), Tom Harrisson (1959), S. Runciman (1960), have stated that the Highlands were first settled by the Lun Dayeh, Lun Bawang, and Lun Kelabit, and most probably they must have come from South East of Borneo, and the three names have been combined by them and recognized as the people of Lun Dayeh. On the other hand, Rousseu (Sagau Batu Bala history, 2014: 6), has combined the three communities and named them as Murut (Kelabitic) and Rousseu Jerome (1990) continued that the Muruts and now called as Lun Bawang, for the reason that the Kelabits were once more widely distributed to the west and south of Borneo. As a result, in Sabah and

Kalimantan, they are called Lun Dayeh whereas in Sarawak, Miri Division, they are called Kelabit. Besides, in Limbang Division (Sarawak), they were formerly called Murut and now they are called Lun Bawang (Sagau Batu Bala, 2014: 3). And this has continued till today according to Sagau Batu Bala (2014).

1.3 The Lun Bawangs and Their Language

Lun Bawang, which is also recognized as Murut or Southern Murut, is an ethnic group which is situated at Central Northern Borneo. The Lun Bawangs of Sarawak were stated to as "Murut" in the past, this being a name given by the people of the coastline to any upriver heathen race, whether ethnologically the same or not" (Pollard, 1933: 139). This ethnic group is also named as the *Orang Ulu* people (typical). Meanwhile, they are called as *Lundayeh* or *Lun Daye* in Sabah and Krayan Highlands. Besides, Lun Bawang is also found as the natives (indigenous group) of Brunei. They are found to be the earliest settlers in the mountains of Central Borneo and belong to the *Kelabit tribe* (Tom Harrisson, 1959 & Runciman, 1960: 22). "Lun Bawang", now commonly used in Sarawak, which derives the meaning "people of the land" or "people of this place." It is in its way a question-begging term, like "person of the house," implying permanency of occupation and undisputed property status (Heidi Munan, 1993). Due to its geographical factors, the Lun Bawangs tend to have their unique language which is also called as Lun Bawang language. In Sarawak, there are a few dialects that been used by the community namely Lun Bawang (Sarawak Murut), Lun Dayah, Adang, Balait (Tabun, Treng), Kolur, Padas, Trusan (Lawas, Limbang) and Lepu Potong, (William J. Frawley, 2003: 112). For this research, the dialect that has been used is Trusan and the informant was from Lawas District.

The reason why this research has been done in this place is that the Lun Bawang language is mostly articulated in Lawas District and it is identified as the main indigenous

language in the district (neighboring Sarawak). As stated by Heidi Munan (1993), the majority of the Lun Bawang community lives in the Lawas District of the Limbang Division of Sarawak and Temburung District of Brunei (Fig. 1). There are roughly 34,000 speakers of Lun Bawang in Brunei and 20,163 speakers in Lawas district, Miri and Limbang division of Sarawak (Sagau Batu Bala, 2014: 2).

He has also stated that Lun Bawang initiated in the central Borneo highlands which now lie near Kalimantan, Indonesia and that the Lun Bawang is very much similar to the language spoken by those communities in Kalimantan. The people belonging to Lun Bawang and Lun Dayeh community still live in this area. At present, the community of Lun Bawang in Lawas District, Sarawak, lives in the township and elsewhere “downriver”, (Heidi Munan, 1993: 23). Most of them survive by doing business or paid employment and live a country-town lifestyle (Heidi Munan, 1993: 23).

There are three major communities in Sarawak, viz. the natives, the Chinese, and the Malays. The natives contribute to the highest percentage of the population in Sarawak for about 49.53 percent (R.B. Kaplan, Richard B. Baldauf Jr, 2003: 107). The Lun Bawang community is the native of the Sarawak region. The natives belong to different indigenous groups and each group is located in different parts of the state. These natives speak mutually incomprehensible languages (R.B. Kaplan, Richard B. Baldauf Jr, 2003: 107).

However, bahasa Melayu is also playing a major role among this community as Malays in Sarawak speak Sarawak Malay with regional variation within the state. Sarawak Malay is a common Malay used by natives of Sarawak. This variant is related to Bruneian Malay, spoken in the districts of Limbang and Lawas (Sarawak) and Pontianak Malay, which is spoken in the neighboring West Kalimantan province in Indonesia. Some Sarawakian Malay verbs have a final glottal stop after a vowel or in place of final /r/: *kena* > *kenak*, *air* > *aik*, *beri* > *berik* like aboriginal Malay languages in West Malaysia.

Besides, bahasa Melayu became the required language in the education system in Sarawak. (R.B. Kaplan, Richard B. Baldauf Jr, 2003: 107). As a result, Lun Bawang or Murut language falls under one of the endangered languages in the region of Brunei and Sarawak (Mari C. Jones, 2015: 15) due to the existence of bahasa Melayu, Sarawak Malay, and English. However, this does not prevent Lun Bawang from using their native language.

1.4 Problem Statement

As mentioned earlier, some indigenous languages in Sarawak are categorized as endangered or dying as multilingualism are found to be very complex in the Borneo Island: in Indonesia, Sarawak, Sabah and Brunei (Mari C. Jones, 2015: 18). All indigenous minority languages are categorized as dying languages as the communities are shifting to bahasa Melayu which is the authorized language and used in the education system, where indigenous languages tend to be disregarded with limited or no role in the state business or print media. (Mari C. Jones, 2015: 18).

According to studies conducted, various languages are spoken throughout Brunei and the official or standard language is the Brunei Malay (Martin and Poedjosoedarmo 1996: 44), David Deterding and Salbrina Sharbawi, 2013: 8. In Brunei Sarawak, seven groups of native speakers are identified and each of them speaks their language such as Kedayan, Dusun, Bisaya, Belait, Tutong, Murut, and Lun Bawang, (David Deterding and Salbrina Sharbawi, 2013: 8). Unfortunately, some of these smaller languages are endangered and dying, (David Deterding and Salbrina Sharbawi, 2013: 8) and Lun Bawang is a little assured (Coluzzi, 2010) due to some support for the language from across the border of Malaysia.

Moreover, in Brunei, the pronunciation of bahasa Melayu equally reflects influences from Brunei Malay (Brunei Malay Dialect), the leading dialect variety of Malay in that

country (Adrian Clynes, David Deterding, 2013:1). It is stated that Brunei Malay is different from bahasa Melayu in terms of its syntax, pronunciation, and lexis (Clynes 2011) to the level that some might repute it as a distinct language (Martin 1996). One key difference in the phonology found in bahasa Melayu is that it has six vowels: /i, e, a, o, u, ə/ (Clynes and Deterding, 2011) whereas Brunei Malay has only three vowels which are /i, a, u/; and /h/ can exist at the beginning of bahasa Melayu as in *hutan* (jungle) but not in Brunei Malay as in *utan*, (David Deterding and Salbrina Sharbawi, 2013: 9.).

Another example would be: perang /p'raN/ 'war' in bahasa Melayu is parang /paraN/ in Brunei Malay, and orang /oraN/ 'person' in bahasa Melayu is urang /uraN/ in Brunei Malay. On the other hand, it is also found in previous research that variables such as gender, age, education level, and profession certainly give growth to further sociolects in the bahasa Melayu of Brunei (Adrian Clynes, 2011, David Deterding, 2013: 1). Based on these findings and statements, it creates a great curiosity to the researcher whether the Lun Bawang language is also similarly related to bahasa Melayu as Lun Bawang language is derived from the Brunei region and Lun Bawang is also considered as Brunei Malay (Clynes 20011).

On top of that, there were not many studies done on this Lun Bawang community nor the language previously. This has led to some difficulty in gathering previous research information on this language, especially in the morphological field. Most of the researches done are on the ethnographic field and no studies were conducted on the morphological area. So, this study is being the first attempt on the morphological area and as there were not many studies conducted in this Lun Bawang language, the researcher was very much eager to know the morphological process and therefore has made a morphological analysis using this Lun Bawang language focusing on its morphological processes using the parts of speech. According to Bc. Leoš Hejl (2014), parts of speech are often perceived as the root for syntactic analysis of a language.

As Crystal (1967) argues, linguists frequently assume that “one can satisfactorily describe the word classes of (say) English before going on to the ‘meaty’ part of a grammar,” giving parts of speech as merely “part of a theoretical introduction to grammar.” Eight parts of speech can be found in a language, namely pronoun, noun, verb, adjective, adverb, preposition, conjunction, and interjection (George Oliver Curme, 1977: 1). This research has analyzed all the seven parts of speech above except for interjection. The reason for using only seven out of eight parts of speech is because these are the main and important components of grammar in every language and these are the components that will also help respond to those research questions set, as well as meeting the objectives of this study.

Besides, the researcher is also eager to know the morphological patterns of Lun Bawang language by using bahasa Melayu as its reference with the reason that is believed that the indigenous languages in Sarawak have a close relationship with bahasa Melayu (Asmah, 2016: 4). Other than that, the research is also aimed to analyze if there is any inflection takes place in this Austronesian language as it has been stated in previous research that Austronesian languages do not have an inflection process. Hence, qualitative research has been conducted to reach the objective of this study.

1.5 Objectives of the Study

1. To study the morphological processes in the Lun Bawang language.
2. To analyze the morphological patterns of Lun Bawang language with the reference of bahasa Melayu as one of the Austronesian languages.

1.6 Research Questions

1. What are the morphological processes in the Lun Bawang language?

2. What are the morphological patterns of Lun Bawang language with the reference of bahasa Melayu as one of the Austronesian languages?

1.7 Significance of the Study

As stated above, Lun Bawang is one of the languages classified as endangered in the Brunei region, Sarawak Sarawak (Mari C. Jones, 2015: 15). This is due to the fact that society is now giving importance to standard language (Sarawak Malay and bahasa Melayu) Sarawak, (Mari C. Jones, 2015: 15) which is also encouraged by the government and Lun Bawang language is gradually being forgotten by the current generation who prefers standard language and English. Hence, this study is hoped to give awareness to the society or the users on the importance of the language and to give an opportunity for the society especially the Sabah, Sarawak community to know more about their language and the uniqueness of it.

Besides, this study is expected to be of great importance to the Lun Bawang language and the community as it is hoped that this study will expose the speakers to the importance and heritage of their language. Other than that, it is hoped that this study will further enhance the development of the Lun Bawang language and contribute positively to the development of languages around the world.

As mentioned earlier in the previous chapter, according to the analysis done most of the studies on the Lun Bawang language are on the socio-cultural field and ethnographic mainly. There are not many studies or it is no doubt that no study has been conducted on linguistics description yet. Hence, this study is believed to play an important role in improving the knowledge of the researchers and community in the area of morphology and phonology of the Lun Bawang language. This is also going to be the primary and fundamental study in analyzing the Lun Bawang morphological processes and also it creates a chance to the society and researchers in knowing some of its phonemic structure.

This knowledge can be helpful to the society or speakers to know more about this language and also to the upcoming researchers to conduct future research in the field of morphology of this language. This will also serve as history as this language is considered endangered. To add on, the limitation of this study is that it only compares with bahasa Melayu and not with other native languages of Sarawak with the reason that bahasa Melayu is understandable compared to others and it is also the official language spoken by all communities.

University of Malaya

CHAPTER 2

LITERATURE REVIEW

2.0 Introduction

This chapter will introduce and explain the Lun Bawang language that is widely used by the Lun Bawang community in Sarawak. This chapter will explain in detail the background of the language, and its structure and morphology and the influence of bahasa Melayu among this community. This chapter will also show the relation of Lun Bawang with the Austronesian language family. Moreover, the researcher has also included some related studies that have been conducted on this community. This chapter will give an idea about the etymology of Lun Bawang which is also known as Murut or Lun Dayeh. Lastly, this chapter will also discuss the morphological processes involved in these two languages.

2.1 The Austronesian Languages and Their Background

Austronesian languages are well-known with their large number of languages around the world and have covered a large geographical area (K.Alexander Adelaar, Nikolaus Himmelmann, 2005: 11) from Taiwan to New Zealand and from Madagascar to Easter Island, and. The name “Austronesian” comes from the Greek words for ‘south’ and ‘island.’ Austronesia includes Madagascar, Indonesia, the Philippines, Taiwan, and the Pacific islands of Melanesia, Micronesia, and Polynesia (Irene Thompson, 2006: 22). According to K. Alexander Adelaar, Nikolaus Himmelmann (2005), the newest coverage of Austronesian languages is from Madagascar to Eastern Indonesia, and the north area, Taiwan and Philipines. Approximately 800 Austronesian languages are being spoken in Asia and Madagascar (K. Alexander Adelaar, Nikolaus Himmelmann, 2005: 12) and bahasa Melayu is one of the Austronesian families (Anthony Milner, 2011: 43).

Bahasa Melayu was the common trade language for so many years in the Austronesia region and now it is widely used only in Malaysia, Indonesia, and Brunei (K.Alexander Adelaar, Nikolaus Himmelmann, 2005: 12) and Lun Bawang is one of the indigenous languages of Brunei as stated above. The Austronesian language family is separated into two divisions: Malayo-Polynesian and Formosan Polynesian (Irene Thompson, 2006). Lun Bawang language belongs to Malayo- Polynesian family, (Joachim Schliesinger, 2015: 127). This is stated in the World Heritage Encyclopedia. It is also mentioned in the encyclopedia that the Bible *Bala Luk Dois* is the first published material in the Lun Bawang language. This language is widely spoken by the Lun Bawang community throughout the Brunei region.

2.1.1 The Status of Lun Bawang in Brunei

Brunei is a small Malay Islamic sultanate on the northern coast of the island of Borneo with the total number of population 429,000 (World Population Review 2015) with Malays as the majority of the population and minority group such as Kedayan, Dusun and Murut (Lun Bawang) and also about 40,000 population of the Chinese community (Noor Azam, McLellan, David Deterding, 2017: 9). To add, another citation is saying that there are seven subclasses among the indigenous people in Brunei who are Brunei Malay, Dusun, Bisaya, Kedayan, Tutong, Belait and Murut (Lun Bawang) and each of them has own distinctive language (McLellan, David Deterding, 2006: 11). They also have stated that this group contributes as the largest group in neighboring Sarawak (Asmah, 1983: 483; Coluzzi, 2011). According to Nothofer (1991), the Austronesian languages that being practiced in Brunei region are Belait, Bisaya, Dusun, Brunei Malay, Kampung Ayer Malay, Kedayan, bahasa Melayu, Murut or Lun Bawang, Tutong, Mukah, Iban and Penan (Noor Azam, McLellan, David Deterding, 2017: 17).

A dialect of the Lun Bawang language, Kemaloh Lundayeh, was recently (2006) gathered into a bilingual dictionary of Lundayeh or Lun Bawang language and English. Lun Bawang is the official name in the Sarawak region and it is known as Murut in Brunei (Coluzzi, 2010: 1).

The Lun Bawang is a spoken language and seldom used in writing. It is a very petite printed written material in this language. This is because the bahasa Melayu is the official language of the region. James McLellan (2014), has stated that Nothefer (1991) has given clear division of the languages in Brunei region, which includes Sarawak and Sabah, whereby they are divided into two categories, Malay dialects: Kedayan, Kampung Air, and Brunei Malay, and also Non-Malay isolects: Tutong, Belait, Dusun, Lun Bawang or Murut, Penan, Mukah, and Iban. Based on this, we can ensure that Lun Bawang is a non-Malay isolect. However, it is not widely used for the reason that bahasa Melayu is their official or educational language. It is very much interesting to analyze the morphological processes and patterns of this Lun Bawang language. According to researchers, it has been found that the Lun Bawang language has 6 vowels, 18 consonants, and 5 diphthongs. Besides, according to Blust (2006), Lun Bawang has a series of mixed-voiced stops, [b̥p, dt̚, g̊k], but does not have simple [t̚].

2.1.2 The Status of bahasa Melayu in Brunei

Brunei is built with the majority of the Malay community and minorities are the indigenous groups with some Chinese community (McLellan, David Deterding, 2016: 8). In a previous study by McLellan, David Deterding (2016), they have stated that Malay is one of the three fundamental elements of Bruneian personality, referring to both Malay ethnicity and bahasa Melayu language. He also quoted that the majority of Bruneian speak Brunei Malay, which is dissimilar from bahasa Melayu and the official language of the country and the lingua franca of Malaysia (Adrian Clynes, David Deterding, 2011: 12).

It is stated that even though Brunei Malay is the most used language; their influence of English Education has contributed to code-switching, as quoted by McLellan, David Deterding, (2016). Besides, according to McLellan, David Deterding (2016), he has found that the level of lexical cognates between Brunei Malay and bahasa Melayu is 84%. This shows that Brunei Malay has a major similarity with bahasa Melayu.

According to Ferguson (1959), the fields of use of bahasa Melayu and Brunei Malay have been revealed via the diglossia concept whereby bahasa Melayu is the high variety in Brunei as it is used in an official context such as in education, government speeches, news, newspapers and television broadcasts. On the other hand, Brunei Malay is the Low variety and it only occurs in informal situations like among family members, friends, and home (Ferguson, 1959, McLellan, David Deterding, 2016: 8). Hence, this shows a great bridging between bahasa Melayu and the indigenous languages that exist in the Sarawak and Brunei region whereby there might be some similarities between Lun Bawang and bahasa Melayu. Hence, this has created a good path to use bahasa Melayu as a reference to study the morphological patterns and processes of Lun Bawang.

2.2 Definition of Terms

Peter H. Matthews (2009), has defined morphology as the study of the form of words. He also stated that the term morphology is a Greek-based comparable to the German *Formenlehre* (the study of forms). Morphology is simply an analysis of words and forms in a language, (Peter H. Matthews, 2009: 1). Therefore, each language is formed by words that are called morphemes. According to George Yule (2010), a morpheme is a nominal unit of meaning or grammatical function. It is a grammatical process that combines words with affixes to produce new forms of words with a grammatical variation.

2.2.1 Morphological Analysis

Based on a previous study, Hauwa'u Abu Bakar Buhari (2006), cited that: Malkjaer (1991: 314) describes morphology as the study of the meaningful parts of words'. Fromkin and Rodman (1998: 69) defined it as the analysis of word structure (internally) and the rules of word-formation. According to Tomori (1999), the study of word structure, its meaning, and the rules involved in the formation of words is called morphological analysis. According to Crystal (1980), morphology analyses the structure of words through the use of morpheme constructs.

Spencer (1991), mentioned that morphology is the division of linguistics that is concerned with the knowledge of word structure. According to Mark Aronoff and Kirsten Fudeman (2010), the term morphology is normally credited to the German poet, novelist, playwright, and philosopher, Johann Wolfgang von Goethe (1749–1832), who created it early in the nineteenth century in a biological context. Its etymology is Greek: morph- means 'shape, form', and morphology is the study of form or forms (Mark Aronoff and Kirsten Fudeman, 2010: 2). Besides, they have also stated that in Biology, Morphology refers to the study of the form and structure of organisms, and in geology, it refers to the study of the formation and evolution of landforms. Hence, this study is aimed to analyze the word structure of the Lun Bawang language by looking at the different morphological processes involved.

As this study is focusing on the analysis of morphological process involved in Lun Bawang language, the researcher has looked into the pattern of morphemes, phonemes, and the morphological processes involved such as affixation, inflection, derivation, reduplication, circumfixation or compounding process that occurs in this Lun Bawang language.

2.2.2 Morphological Processes

A morphological process is a means of changing a stem to regulate its meaning to fit its syntactic and communicational context (Matthews 1991: 125). Morphological processes modify stems to originate new words. They may change the word's meaning (derivational) or grammatical function (inflectional). There are countless types of processes, whereby not all of which are existing in all languages. The processes involved are affixation, derivation, inflection, reduplication, circumfixation, and compounding. Some of these are involving the direct combination of morphemes (affixation, for example), while others are involving the alternation of internal properties of morphemes.

Affixation is a word-formation process by attaching affixes such as prefixes and suffixes to a base form (Bauer 1983: 18), (Maria Braun, 2009: 52). Affixes are categorized as bound morphemes that are attached to the beginning of a root, *prefix*, the end of a root, *suffix*, and in other languages, surround a root, *circumfixes*, or be added into a root, *infixes*. In English affixation is the main morphological process in constructing words. For example, the prefix 'un-' attaches to stems in such words as *unbelievable* or *unkind* whereby the meaning of the stem has been changed through the affixation process (addition of prefix). Another example that can be seen is, the suffix '-s' which is attached to the end of noun roots to mark plurality as in *cats* or *cars*. The suffix '-s' here functions as a plural marker in the English language which changes the grammatical function of the stem. Similarly, in bahasa Melayu, it has few affixation processes whereby it as prefixes such as 'me-', 'ke-', 'ber-', 'pe-', etc. and suffixes like '-kan' and '-an' (Asmah, 2014: 66). This has been used as a question if Lun Bawang has any affixation process in its language.

Another morphological process seen in languages of the world is a **reduplication**. In this case, a morpheme or a part of a morpheme is copied or reduplicated and attached to

a root or stem. There are two types of reduplication process that can be found which are complete and partial. Complete reduplication results from replicating the entire word, while partial reduplication duplicates any number of phonemes or syllables. Reduplication can provide many functions in languages, from making plural forms to marking concentration or diminutives. As for an example, in Mah Meri language, the word /ti/ (noun) which means *a hand* is reduplicated as /ti-ti/ which now means as *hands*, as in plural noun. This will be a complete reduplication process. Whereas for partial, in Niutao dialect of Tuvaluan, the word /kai/, which is a singular verb (eat), is reduplicated as /kakai/, plural verb of eat in this language. According to Nurul Endang S. (2014), in bahasa Melayu, on the other hand, reduplication occurs in three ways, compared to English and some other languages which are two namely complete reduplications, partial reduplication, and rhythmic reduplication.

The one that is different from other languages is *rhythmic reduplication*. As for an example, the root word “*ikan*” (fish) produces full reduplication word “*ikan-ikan*” (fishes) to describe the plural form of the word fish. Meanwhile, the word “*sesiku*” (triangle or drawing tool) is derived from partial reduplication of the word “*siku*” (elbow), which initially formed as “*siku-siku*” (Nurul Endang S., 2014). Lastly, rhythmic reduplication occurs when the whole stem is repeated but with phonetical changes or a rhythmic vowel and consonant replication based on a certain pattern such as rhyming, chiming, or syllabic reduplication (Nurul Endang S., 2014). An example of this would be words like “*batu-batan*” (stones or bricks) and “*kayu-kayan*” (sticks). So, these are a few pieces of information that are found under this partial reduplication process and some variations could be seen in every language. Hence, it is interesting to know if Lun Bawang has any of these reduplication processes and the type of reduplication that it might have.

Another process is **compounding**, which is defined as joining or merging two or more stems to form a new word that is kept as a single entry in the lexicon, e.g.,

‘blackbird’ or ‘three-year-old’. The meaning of a compound is not exaggerated by spelling. Compounds can be composed using many parts of speech. Some examples from English are such as noun-verb: ‘troubleshoot’ and adjective –verb: ‘high-jump’. Comparatively, in Spanish, the compound word *lavaplatos* ‘dishwasher’ is designed by washes *lava-* a kind of dish, *Platos*. In Dutch, on the other hand, the combination of *weer* ‘again’ with *schijn* ‘to shine’ to form the complex verb *weer-schijn* ‘to reflect.’

In addition, a similar process is also found in bahasa Melayu by previous researchers, as bahasa Melayu also has a compounding process. An example of bahasa Melayu compounding word will be “*adat istiadat*” (Nurul Endang S., 2014) which means customs or traditions. This word constitutes a solo unit word but is made up of the component words “*adat*” (custom) and “*istiadat*” (custom or tradition). By looking at this, the languages show the specialty of this compounding process and the richness of the languages with those words. Therefore it is interesting to analyze whether there is any such identifiable process in the Lun Bawang language.

In English, bound morphemes are categorized into two, namely derivational and inflectional morphemes, as quoted by Nurul Endang S. (2014). **Inflection** is a grammatical process that chains words with affixes to produce new forms of words with a grammatical variation. According to Kiparsky (2004), inflectional morphology is the investigation of the changes brought in by affixation and vowel process to words in certain grammatical categories.

As quoted by Nurul Endang S. (2014), inflectional morphemes are those which do not generate new meaning. These morphemes never change the syntactic category of the words or morphemes to which they are attached (Bauer, 1988: 12). They only refine and give extra grammatical information about the already existing meaning of words that they are attached to. Inflections are affixes added to a root word to indicate a grammatical meaning. For example, in English, suffix *-s* is added to a stem to indicate the plurality of

the word such as in the book - **books**. This does not change the syntactic category of the word and the meaning remains.

Additionally, in English as well, the suffix /-ed/ is added into the words or stems to indicate past tense, such as words like *talk – talked*, *walk – walked*. Inflection, however, as stated by previous researchers (Norsimah, Kesumawati, Nor Zakiah, and Nor Hashimah, 2007) does not exist in Austronesian languages, including bahasa Melayu. Even as stated in previous studies by Asmah, Austronesian languages do not have an inflectional process. Therefore, this has created the researcher's curiosity to see if Lun Bawang also does not have any inflectional morphemes, in a way to prove the statement given.

Unlike inflection, a **derivational** morpheme is a bound morpheme that changes the form of the word classes in a sentence. The bound morpheme like /-ness/, in *kindness*, is called derivational morpheme, as the word class of the stem changes from adjective (*kind*) to a noun (*kindness*) with the addition of the suffix. A derivational morpheme hence is the morpheme which produces a new lexeme from a base (Bauer, 1988: 12). In English, derivational morphemes can be prefixes or suffixes. This applies to bahasa Melayu as well. Based on previous studies, various unique affix patterns found in bahasa Melayu derivational process such as *men-X-kan*, *ber-ke-X-an*, where *X* represents a possible root of the word (Suriani, Michael Gasser, and Sandra Kübler, 2003). For instance, the word “*menjayakan*” (verb) which means to make it a success, comes from the root “*jaya*” which means success (adjective). Hence, the changes in the word class could be seen and this shows derivation took place and this has made the researcher enquire if Lun Bawang has any of these morphological components as part of its language uniqueness as it also belongs to the similar language category.

2.2.3 Morphemes and the Patterns

A major way in which morphologists examine words, their interior structure, and how they are formed is through the identification and study of morphemes, often defined as the smallest linguistic piece with a grammatical function. A morpheme is a basic concept to study word development based on rules. It is the most central unit in morphology. When we classify morphemes in terms of where they are allowed to appear, we find that they fall into two major groupings. Some morphemes are capable of occurring on their own as a word which means they can stand on their own as a word while another type of morphemes is only allowed to arise in combination with some other morphemes and cannot be used by themselves as independent words. The word that is said to be able to stand on its own as a word is called free morpheme and the one which cannot stand independently on its own is categorized as bound morpheme (Katamba, 2013: 43). For instance, the word *motherhood*. A morpheme such as *mother* can occur on their own without any morphemes attached to them, as they derive a meaning on its own. This is called as a free morpheme. While the morpheme *-hood* cannot stand on its own it does not denote any meaning and needs to be attached with another morpheme (*mother*) to denote meaning. This type of morphemes is called as bound morphemes (Ingo Plag, 2007: 71).

Let us look at the morphemes in the word *gratefulness*. They all do not have the same status. *Great*, */-ful/* and */-ness/* are not simply strung together like beads on a string. Rather, the core, or starting-point, for the formation of this word is *great*; the morpheme */-ful/* is then added to form *grateful*, which in turn is the basis for the formation of *gratefulness*. There are two reasons for calling *great* the core of this word. One is that it helps to supply the most exact and actual element in its meaning, shared by a family of related words like *greater*, *ungrateful*, and *greatest* that differ from one another in more abstract ways.

Another purpose is that, from the three morphemes in *gratefulness*, only *great* can stand on its own – that is, only *great* can, in a suitable context, establish a sound by itself. That is not true of */-ness/*, nor is it true of */-ful/*. (Historically */-ful/* is indeed related to the word *full*, but their separation in modern English is evident if one compares words like *helpful* and *cheerful* with other words that do contain *full*, such as *half-full* and *chock-full*.) In self-explanatory fashion, morphemes that can stand on their own are called *free*, and ones that cannot are *bound*.

Similarly, this applies to *bahasa Melayu* as well. *Bahasa Melayu*'s words can be divided into two types, *particles*, and *full words* (Blanche Lewis, Andrew Lewis, 2010: 5). *Particle* is a word that cannot exist alone in a sentence, similar to the *bound morpheme*, and a *full word* is a word that can exist alone in a sentence, which is called as *free morpheme* in English. As for an example, the word *membasuh* in *bahasa Melayu* which means *washing* is formed by *mem-* (prefix) and *basuh* (wash - verb). The morpheme *mem-* here is a *particle* (*bound morpheme*) and the word *basuh* is *full* (*free morpheme*).

So, *bahasa Melayu* shows that it has some morphological similarities between other languages whereby it has *free* and *bound morphemes*. Based on this information, the researcher would like to analyze the patterns of morphemes that *Lun Bawang* has, whether it has *free* and *bound morphemes* as well with the reference of *bahasa Melayu*.

2.2.4 Word Class

The concept of “word class” is defined as a class of words that share morphological or syntactic assets (Asher, 1994). The most noticeable, actual, and recognizable parts of any language are its words or *lexicon*. In any given language, there are tens of thousands of words, although most speakers will know and use only a moderately small number of them (Andrea, 2017: 21). A main concern of grammarians is the classification of words into groups or categories.

There are two foremost categories namely form class, or major word class and structure class, or minor word class. (Andrea, 2017: 26). The main category consists of the word class such as nouns, verbs, adjectives, and adverbs which carry the content or essential meaning of a sentence. Meanwhile, the minor word-class serves mainly to indicate grammatical relationships and is referred to as structure words, such as prepositions, pronouns, and conjunctions. (Andrea, 2017: 21).

Comparatively, bahasa Melayu has the word class as well in its grammar component in order to classify the words into a different category as found in the English language. The various parts of speech that can be found in bahasa Melayu are *Kata Nama* (noun), *Kata Kerja* (verb), *Kata Sifat* (adjective), *Kata Ganti Nama* (pronoun), *Kata Sendi Nama* (preposition), *Kata Seru* (interjection), *Kata hubung* (conjunction) and *Kata Keterangan* (adverb), (R. Alfred, A. Mujat, and J.H. Obit, 2013). As bahasa Melayu's words are categorized into various word classes as mentioned above, this probably applied to other Austronesian languages as well. Looking at this component of language and its words, the researcher would like to analyze the patterns of words that Lun Bawang has and how they have been classified into a grammar system or more specifically would like to see the pattern of word classes that Lun Bawang has. By having the Lun Bawang's word classes, the researcher will be able to analyze the morphological process and patterns that Lun Bawang has with reference to bahasa Melayu.

2.2.5 Morphophonemic Analysis

There is a great connection between morphology and phonology which is called as morphophonemic. The terminology "morphophonemic", therefore, implies linguistic statements that describe the phonemic structure of morphemes (Gimson and Cruttenden, 1994). Hence, besides Morphological elements, the researcher is conducting phonemic analysis to study the patterns of sounds which makes this study have a small component of morphophonemic analysis to help in researching this Language in dept. This is what

has been looked at in this study whereby the researcher has studied the phonemic structure of Lun Bawang with the reference of bahasa Melayu.

This phonemic analysis will be done through broad transcription as this study is focusing on the morphological component. As stated by Bruce Hayes, Susan Curtiss, Anna Szabolcsi, Tim Stowell, Edward Stabler, Dominique Sportiche, Hilda Koopman, Patricia Keating, Pamela Munro, Nina Hyams, and Donca Steriade 2010; 489, broad transcription is a way to analyze the minimal set of basic symbols. It is also called as phonemic transcription. When transcription is being done more specifically to indicate details of pronunciation then it is said as narrow transcription.

The difference between these transcriptions is the one of degree; the more details included, the narrow the transcription will be (Bruce Hayes, Susan Curtiss, Anna Szabolcsi, Tim Stowell, Edward Stabler, Dominique Sportiche, Hilda Koopman, Patricia Keating, Pamela Munro, Nina Hyams, Donca Steriade, 2010; 489). The broad transcription is often indicated in slant brackets, such as /a/ and narrow transcriptions will be enclosed using square brackets as in [a]. So, as the focus of this research is more to morphology and not towards phonemics, broad transcription has been done to analyze the morphophonemic changes and it has been enclosed in slant brackets.

CHAPTER 3

RESEARCH METHODOLOGY

3.0 Introduction

This chapter will briefly explain how the study has been conducted and the process of getting related and relevant data in order to meet the objective of this study. The data has been collected by meeting the Lun Bawang native speakers and the interview sessions also helped the researcher to gain useful insights on this research and also about the future research to be conducted in this area. This chapter would also brief on the data analysis method used in analyzing the morphological process involved in the Lun Bawang language.

3.1 Research Design

A qualitative research design was used to analyze the morphological process involve in the Lun Bawang language. As quoted by Marino Kathleen (2012), "Qualitative research is especially helpful when it provides us with someone's perceptions of a situation that permits us to understand his or her behavior" (Krathwohl, 1998: 230). She has also mentioned that qualitative data, with emphasis on people's experiences, are well suited for finding the meanings they place on events and processes (Marino Kathleen, 2012: 28). Moreover, qualitative research connects their perceptions to the social world (Van Manen, 28 1977), as cited by Marino Kathleen, (2012). The data collected through open-ended questions and interviews reveal the way things are or describe what is (Gall, Borg, and Gall, 1996) as cited by Marino Kathleen, (2012).

Hence, as qualitative research, the data has been collected in a sample of voice recordings, interviews, and broad transcription of words. Video has also been recorded as evidence of this study. This study has focused on the seven parts of speech mentioned

earlier and to analyze if Lun Bawang has them and the pattern in its language. Besides that, Stefan Müller (2016), has stated in his research that according to Chomsky (1998: 68, 1995: 131), he assumed that all lexical categories such as verbs, nouns, adjectives, and prepositions belong to Universal Grammar and languages contain these part of grammar category. In addition, Mark C. Baker (2003), has mentioned on many claims that one language has much stock of lexical categories from another. He has also argued that all-natural languages have essentially the same three-way (verbs, nouns, adjectives) distinction among lexical categories. Therefore, this has been used as the morphological framework in order to analyze this language whether it is proven to have similar lexical patterns as mentioned.

3.2 Data Collection

In order to proceed with the qualitative research, the data has been collected with the help of four native speakers of Lun Bawang. Three informants were interviewed for the data collection procedure and the other one informant was helpful in translating the data into bahasa Melayu. The three interviewees were chosen from different life backgrounds and age levels. The reason why the researcher has chosen three native speakers is that they are believed to provide sufficient information on the word collection since it is going to be a live storytelling session and it is believed to be a sufficient amount of data able to be collected. Besides, each of them is from different age categories, experiences, education levels, and different career backgrounds who believed to provide various data to complete this research. As this research on the morphological aspect, these three native speakers are believed to be enough to collect various data as they are from various experiences. These three participants are native speakers belonging to the Lun Bawang community and they hail from Lawas District, a place mostly inhabited by native speakers of Lun Bawang.

The first two participants were husband and wife, where the male participant is a 65 years old retired police officer. He had served as a police officer for 38 years in Sabah, Sarawak, and also Peninsular Malaysia. He is settled in Trusan Lawas, Lawas District. The second participant is the wife who is a 60-year-old retired nurse and has been living in Trusan Lawas. They are highly involved in Lun Bawang culture and religion as they strongly practice Lun Bawang language as their medium of communication and they are the old-timers who have great experiences in the culture and well-versed in the language. Hence, accurate data was able to be collected to maintain the reliability of this study.

These two people had different professional backgrounds and currently, they are involved in handicraft business. Besides, they also own an oil palm estate. Both husband and wife are very very well-experienced and strong Lun Bawang among the Lun Bawang community. Hence, they are believed to provide a lot of information relevant to the context of this research.

The third informant is a 34-year-old businesswoman who owns a restaurant and cafe in the Lawas District. She is a young speaker and has been selected by the researcher to identify the dialects used by the younger generation of the Lun Bawang community and also to find whether there is any variation from the language spoken by the older generation. Moreover, this also helps to find out the influence of bahasa Melayu in Lun Bawang as the younger generation is more exposed to the Standard Malay than the older generation. Therefore, participants with different age levels will be able to show us the difference in the way old people and young people speak Lun Bawang as the dialects used by the younger generation have a greater influence on bahasa Melayu.

The data has later been transferred into bahasa Melayu in order to be understood better since bahasa Melayu is another language used by the Lun Bawang community and the researcher will be able to collect and analyse the data clearly since bahasa Melayu is used as referencing language. This informant, a native speaker of Lun Bawang, a 33 years

old clerk working in Ibu Pejabat Polis Daerah Lawas who was born and brought up in the Lawas District as well. She is well-versed in Lun Bawang language, English, and also bahasa Melayu. Her language is recommended to be authentic and original as her speech has also been analyzed with the other three participants. So, the total of four informants have been used to complete this study.

The data collection has been done by conducting an interview session and audio recording. The three participants have been interviewed by asking a few questions that were prepared by the researcher. The types of questions asked were open-ended and related to their lifestyle. The questions asked were in general and they were able to elaborate well which provide a wide range of word collection. The interview has been conducted verbally and casual discussion has been carried out with the expectation to collect various and authentic data from them and not restricted data of formal speech.

The researcher has interviewed those three participants by asking questions from different domains such as 1) personal details, 2) educational background, 3) career background, 4) family background, 5) lifestyle in Lawas District, 6) business, and 7) life experiences. Each informant has been interviewed for about an hour. The informants are expected to speak in their mother tongue which is Lun Bawang and the interview session has been conducted in bahasa Melayu by the researcher as this is the standard language used among this community and also to make sure the participants understand the questions well. Besides, this is also in agreement with the focus of the study which aims to see the influence of bahasa Melayu on Lun Bawang. Approximately three hours of interview session has been done with the participants and sufficient data has been collected. Based on this interview session, various data have been collected successfully.

3.3 Ethical Consideration

The data collection has been done in Lawas District, Sarawak by interviewing three native speakers of Lun Bawang language and one native speaker has converted the data from Lun Bawang to bahasa Melayu. In order to interview them, a few ethics have been considered and followed. A formal letter requesting permission to interview the native speakers has been sent to the leader of the Lun Bawang community. Later, the interview has been conducted upon approval.

Besides, the three informants were also interviewed upon their agreement and preference. The three native speakers had completely agreed to provide information without any element of being forced. They were happy to be interviewed as it is regarding their mother tongue. All the data are correct and have been proved throughout native informants. This has been checked later by another native speaker of Lun Bawang, who is also known by the researcher by contact. Hence, the data provided is believed to be raw data.

The interview questions asked were also not containing any element of sensitivity, biases, racism, or personal. All questions asked are something related to their lifestyle and business and it was a free speech as they talked whatever and how much they wanted to within the time frame.

3.4 Process of Data Analysis

Various data have been collected from the three participants of Lun Bawang from the interview sessions with the three informants. It is believed that the data collected is authentic as the participants are experienced and native speakers of Lun Bawang. As mentioned before, all the data has been recorded in an audio form and later it was scripted. The data has later been transferred into bahasa Melayu by another native speaker of Lun Bawang as mentioned. Her language is recommended to be authentic and original as her speech has also been analyzed with the other three participants. She has listened to the

three audios that have been recorded from the three participants and later it was translated into bahasa Melayu to make the analysis easier and to make the researcher understand the language better. This also helped in analyzing the language morphological processes and patterns easier as the researcher has used bahasa Melayu as the reference. After that, all the words had been analyzed and all the seven parts of speeches have been categorized. The examples of data are provided in the next chapter. Each part of speech of Lun Bawang has been identified and translated into bahasa Melayu and later they have been categorized according to seven parts of speech namely noun, pronoun, verb, adverb, adjective, preposition, and conjunction by using a table.

Later, broad transcription has been done on each word under the parts of speech of Lun Bawang to analyze the sound produced by each word. As the focus of this study is more on morphology, this type of transcription provides a general representation of the phonemes in the spoken language. It does not attempt to record allophonic variation that occurs in speech, nor does it attempt to describe the complexity of a speaker's idiolect, which instead requires detailed or narrow transcription. Hence, broad transcription has been done to represent the broad-classes of speech sounds – the phonemes used to differentiate words. Based on the classification and transcription done, some similarities between bahasa Melayu and Lun Bawang were found in terms of the affixation, morpheme used, pronunciation, reduplication, partial reduplication, syllable and so on hence this has given a strong reason to use bahasa Melayu as a referencing tool in finding out the treasure of morphology.

To analyze RQ 1, what are the morphological process in the Lun Bawang language, the data has been analyzed and all parts of speech were identified in the Lun Bawang language. It has been found that this language has its parts of speech like what we have in bahasa Melayu and other languages. As a result, seven parts of speech have been identified which are nouns, pronouns, verbs, adverbs, adjectives, prepositions, and

conjunctions and the morphological process seems to be quite similar to bahasa Melayu and some originated from Lun Bawang itself.

To answer RQ 2, all the data collected to answer RQ 1 have been used and analyzed phonologically and morphologically to see the morphological patterns of Lun Bawang language by using bahasa Melayu as reference. As a result, it is identified in terms of the patterns of morphemes it has and so on.

University of Malaya

CHAPTER 4

DATA ANALYSIS

4.0 Introduction

This chapter discusses in detail the morphological patterns of Lun Bawang language, whereby some analysis has been done in identifying the types of morphemes that it has, on the syllables, and in identifying the parts of speech that this language has. About seven parts of speeches have been classified and various Lun Bawang morphemes were identified. By this, some morphological patterns of this language can be seen. Besides, the morphological processes of Lun Bawang have also been listed and analyzed.

4.1 Lun Bawang Morphemes

The words used in the Lun Bawang language, especially the parts of speech are found to be mainly disyllabic and some with three syllables. This is the general finding of this study though and more unique features of the language have been identified and analyzed. The examples of disyllables words that can be found in Lun Bawang are; [tinan] which means mother, [nibu] which refers to plant and [ɲirup] which is referring to a verb, drink. Meanwhile, examples of the words with three syllables are such as [məbərɯh] which means new, [səmuæt] which means as come in and the other example will be [ləmulun] which means human.

Lun Bawang language seems to be very interesting with a reduction of the morphemes when it comes to its words and this has been found through the data collected. The sample of Lun Bawang words is found to be very short and without affixes in most of the words. Words found to be similar to bahasa Melayu do have affixes as it is in bahasa Melayu.

For instance, the word /kedueh/ in Lun Bawang which means “second place” is also found to have a similar prefix /ke/ in bahasa Melayu where it is said as /kedua/. This

morpheme in Lun Bawang is similar to the morpheme in bahasa Melayu. Generally, Lun Bawang words are simple as the words are mostly free morphemes where they stand on their own without any bound morphemes or prefixes. As for an example, the phrase below shows how simple the language is:

Below is an example of sentences that contain Lun Bawang morphemes.

Table 4.1: Lun Bawang Morphemes

| Lun Bawang | Bahasa Melayu | Meaning |
|------------------------------|--|------------------------|
| Ineh ruma' (this) (house) | Ini adalah sebuah rumah (this) (is) (a) (house) | This is a house |
| /ineh/ /rumak/ | /ini/ /adalah/ /səbuah/ /rumah/ | This is a house |

Table 4.1 above shows a Lun Bawang sentence which is formed by just two words compared to other languages which focus more on its grammar and singularity. In contrast, Lun Bawang is just focusing on the demonstrative pronoun *ineh* (this) and the noun *ruma'* (house) and that is sufficient to deliver the meaning. Besides, both demonstrative pronouns *ineh* and the noun *ruma'* are free morphemes as they can stand on their own. Other examples of this free morphemes are such as *pulu'* (ten), whereas in bahasa Melayu it is *sepuluh* (ten) as it comes with prefix /se-/ and it is a bound morpheme. The word *kinio* which means “for” is also a free morpheme in Lun Bawang while in bahasa Melayu it comes with prefix /se-/ as in *selama* and the morpheme here has a different meaning on its own. This shows in general the simplicity of this language and its richness with free morphemes.

4.2 Lun Bawang Parts of Speech

Based on the data collected, it is seen that the Lun Bawang language has seven parts of speech namely Nouns, Verbs, Adverbs, Adjectives, Pronouns, Prepositions, and Conjunctions. It can be seen that the structure of the Lun Bawang language is similar to

other languages with regard to parts of speech or word categories. As for an example, observe the sample sentence below:

(a) Lun Bawang : *Ngadan kuh Edison Perry Banging.*

(name) (my) (Edison Perry Banging)

(b) English : My name is Edison Perry Banging.

The Lun Bawang sentence has a noun and a pronoun. The word “*ngadan*” in Lun Bawang means name, which is a noun. It also has a pronoun, the word “*kuh*” (my) while in English there is also a verb in addition to the noun and pronoun. The various word classes or parts of speech have been gathered and all the data are enclosed in the following tables.

4.2.1 Lun Bawang Nouns

Below is an example of Lun Bawang nouns that have been gathered based on the data collection done.

Table 4.2: Lun Bawang Nouns

| Lun Bawang | Meaning | Word Class | Bahasa Malayu | Meaning | Word Class |
|---------------------------|--------------|------------|---------------------------|-------------|------------|
| /ŋadan/ | Name | Noun | /nama/ | Name | Noun |
| /ənəm/ /pulu/ /limeh/ | 65 | Noun | /ənəm/ /puloh/ /lima/ | Sixty five | Noun |
| /lak/ | Year | Noun | /tahun/ | Year | Noun |
| /teluh/ /pulu/ /waluh/ | 38 | Noun | /tiga/ /puloh/ /lapan/ | 38 | Noun |
| /awan/ | Husband/wife | Noun | /suami/ | Husband | Noun |
| | | | /istəri/ | Wife | Noun |
| /ləmulun/ | People | Noun | /oraj/ | People | Noun |
| /aŋeh/ | A person | Noun | /səoraj/ | A person | Noun |
| /səaŋo/ | A day | Noun | /səhari/ | A day | Noun |
| /dueh/ /aŋo/ | Two days | Noun | /dua/ /hari/ | Two days | Noun |
| /delai/ | Boy/Man | Noun | | Boy/Man | Noun |
| /deŋfur/ | Girl/Woman | Noun | | /lelaki/ | Noun |
| /kuyu/ | Cloth | Noun | /baju/ | /perempuan/ | Noun |
| /bau/ | Pearl | Noun | /manek/ | Pearl | Noun |
| /bane/ | Chain | Noun | /rantai/ | Chain | Noun |

| | | | | | |
|-----------|--|------|----------------|-------------------------------|------|
| /bawaŋ/ | Place | Noun | /təmpat/ | Place | Noun |
| /tinan/ | Mother | Noun | /ibu/ | Mother | Noun |
| /taman/ | Father | Noun | /bapa/ | Father | Noun |
| /əbpuk/ | Hair | Noun | /rambot/ | Hair | Noun |
| /pupu/ | Race | Noun | /baŋsa/ | Race | Noun |
| /aweŋ/ | Marriage | Noun | /pərkahwenan/ | Marriage | Noun |
| /kinanak/ | Sister/brother/ younger sister/brother | Noun | /kakak/ | Sister | Noun |
| | | | /abaŋ/ | Brother | Noun |
| | | | /adek/ | Younger brother/ sister | Noun |
| /diŋanak/ | Siblings | Noun | /adek-bəradek/ | Siblings | Noun |
| /nuba'/ | Rice | Noun | /nasi/ | Rice | Noun |
| /kənən/ | Food | Noun | /makanan/ | Food | Noun |
| /pəkak/ | Morning | Noun | /pagi/ | Morning | Noun |
| /usin/ | Money | Noun | /duwet/ | Money | Noun |
| /uluh/ | Head | Noun | /kəpala/ | Head | Noun |

Table 4.2 Continued

As we can see in Table 4.2 above, it illustrates a few examples of Nouns that were identified using the data collected. As we can see, all the words presented above are the words of Lun Bawang under the Noun category. This shows Lun Bawang has some parts of speech and some similar words are also found in bahasa Melayu. Most of these words have the same meaning, though there are a few words in Lun Bawang that carries a different meaning from words in bahasa Melayu. The nouns in Lun Bawang come with one syllable, two syllables and there are also nouns with three syllables. Reviewing some words above, for instance, the noun /ənəm/ /pulu'/ /limeh/ (sixty-five) is a three-syllable word whereby /ənəm/ means six, /pulu'/ means ten and /limeh/ means five. This applies the same in bahasa Melayu as in /ənəm/ /puluh/ /lima/ where it brings a similar meaning but a different sound.

Another example, the word /teluh/ /pulu'/ /waluh/ (thirty eight) whereby /teluh/ means three, /pulu'/ means ten and /waluh/ is eight, whereas in bahasa Melayu it is said as /tiga/ /puluh/ /lapan/ whereby /tiga/ is three, /puluh/ means ten and /lapan/ means eight.

So, this shows that Lun Bawang has its own numbering system and it can be seen in the discussion below.

Apart from that, as mentioned above, there are nouns similar to bahasa Melayu that have different meanings in the Lun Bawang language, and that creates the interest. For example, the noun /awan/ in Lun Bawang can represent either the husband or the wife irrespective of the gender, whereas in bahasa Melayu the noun /awan/ means cloud. Similarly, the noun /bau/ means pearl in Lun Bawang but in bahasa Melayu it means smell. There are more similar examples in this language pattern that could be identified as the noun /bawaj/ means to place in Lun Bawang language while in bahasa Melayu it means onion. So, this shows that some morphemes in Lun Bawang are the same as in bahasa Melayu, but they can represent different meanings. Hence, these similarities gave a clear understanding of the morphological pattern of the Lun Bawang language.

4.2.2 Additional Nouns List in Lun Bawang

Below is an additional list of Lun Bawang nouns that have been gathered based on the data collection done.

Table 4.3: Lun Bawang Nouns

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|-------------------|----------------|-------------------|----------------------|----------------|-------------------|
| /kəluarga/ | Family | Noun | /kəluarga/ | Family | Noun |
| /kərdʒa/ | Work | Noun | /kərdʒa/ | Work | Noun |
| /kəbun/ | Garden | Noun | /kəbon/ | Garden | Noun |
| /kədai/ | Shop | Noun | /kədai/ | Shop | Noun |
| /daerah/ | District | Noun | /daerah/ | District | Noun |
| /kəbun/ | Garden | Noun | /kəbon/ | Garden | Noun |
| /anak/ | Child | Noun | /anak/ | Child | Noun |
| /baraj/ | Thing | Noun | /baraj/ | Thing | Noun |
| /rumak/ | House | Noun | /rumah/ | House | Noun |

| | | | | | |
|----------|---------|------|-----------|---------|------|
| /kampuŋ/ | Village | Noun | /kampon/ | Village | Noun |
| /maləm/ | Night | Noun | /malam/ | Night | Noun |
| /tupi/ | Hat | Noun | /topi/ | Hat | Noun |
| /kajuh/ | Stick | Noun | /kaju/ | Stick | Noun |
| /səmiŋu/ | A week | Noun | /səmiŋgu/ | A week | Noun |

Table 4.3 above shows the collection of nouns that are found in the Lun Bawang language. As what is visible here, Lun Bawang and bahasa Melayu share similar morphemes that represent similar meanings. However, the words are pronounced differently. Most of the nouns in Lun Bawang stress on vowel and consonant sound and this is not practiced in bahasa Melayu as the pronunciation of the words differ. There are also elimination and addition of phonemes that took place. In order to explain this, a further discussion has been done and data has been analyzed using broad transcription to see how they are different or similar phonemically to make the analysis more fruitful.

4.2.3 Lun Bawang Numerical System.

Provided below is the list of numeric in the Lun Bawang language.

Table 4.4: Lun Bawang Numeric

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|-------------------|----------------|-------------------|----------------------|----------------|-------------------|
| /tʃəh/ | One | Noun | /satu/ | One | Noun |
| /duəh/ | Two | Noun | /dua/ | Two | Noun |
| /təluh/ | Three | Noun | /tiga/ | Three | Noun |
| /əpat/ | Four | Noun | /əmpat/ | Four | Noun |
| /liməh/ | Five | Noun | /lima/ | Five | Noun |
| /ənəm/ | Six | Noun | /ənəm/ | Six | Noun |
| /tuduk/ | Seven | Noun | /tudʒoh/ | Seven | Noun |
| /waluh/ | Eight | Noun | /lapan/ | Eight | Noun |
| /liwak/ | Nine | Noun | /səmbilan/ | Nine | Noun |
| /puluk/ | Ten | Noun | /səpuloh/ | Ten | Noun |

Like other languages, Lun Bawang is also found to have its numerical system and they are listed in Table 4.4 above. Based on the analysis done, as we can see above, some numerics represent different morphemes but some are similar to the words from bahasa Melayu. In Lun Bawang, the number one is said as /cəh/ (one syllable) while in bahasa Melayu it is said as /satu/ (two syllables). Thus the two nouns are different. Meanwhile, number two is /duəh/ in Lun Bawang language where the consonant /h/ sound is stressed at the end of the word, and also it is a diphthong /uə/. In bahasa Melayu, it is /dua/ where the diphthong is /uɑ/ and the noun ends with vowel sound /a/.

Moreover, here we can see that the noun /duəh/ is modified partially in order to be adapted in the Lun Bawang language. The word /liməh/ (five) in Lun Bawang and /lima/ (five) in bahasa Melayu has a similar stress pattern in the second syllable. The word /təluh/ means three in Lun Bawang and bahasa Melayu it is said as /tiga/. The word /əpat/ (four) has undergone the deletion process whereby the phoneme /m/ has been deleted from the word /əmpat/ in bahasa Melayu. Number six is said as /ənəm/ in Lun Bawang and again it has been modified with vowel change as in bahasa Melayu as /enam/.

Number seven, /tuduk/, in Lun Bawang sounds unique, as it sounds quite similar to bahasa Melayu /tujoh/ but has some difference in the consonant sound. The word eight with /waluh/ (eight) and /liwak/ (nine) are Lun Bawang words. Finally, the word /puluk/ (ten) derived from the bahasa Melayu word /səpuloh/ has undergone some phonemic deletion. /puluk/ is a two-syllable word and /səpuloh/ is a three-syllable word. Besides, the words such as /təluh/ (three), /duəh/ (two), and /waluh/ (eight) show that Lun Bawang stressed on the voiceless glottal fricative /h/ sound and the numbering system in Lun Bawang mostly uses vowel sound.

4.2.4 Lun Bawang Verbs

Below is the list of verbs that have been found in the Lun Bawang language.

Table 4.5: Lun Bawang Verbs

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|-------------------|--------------------|-------------------|----------------------|--------------------|-------------------|
| /inauk/ | Done by | Verb | /dibuat/ | Done by | Verb |
| /nəŋənauk/ | Do | Verb | /buat/ | Do | Verb |
| /nəŋəkəm/ | Work/ servicing | Verb | /kərdʒa/ bərhimat | Work/ servicing | Verb |
| /nəŋəkəm/ | Catch | Verb | /taŋkap/ | Catch | Verb |
| /səmuət/ | Come in | Verb | /masok/ | Come in | Verb |
| /uʃuk/ | Stop | Verb | /bərhənti/ | Stop | Verb |
| /ŋukab/ | Open | Verb | /buka/ | Open | Verb |
| /tudo/ | Stay | Verb | /tiŋgal/ | Stay | Verb |
| /ŋədəŋan/ | Help | Verb | /tolon/ | Help | Verb |
| /ŋəkəb/ | Close | Verb | /tutop/ | Close | Verb |
| /məŋun/ | Become | Verb | /məndʒadi/ | Become | Verb |
| /mek/ | Go | Verb | /pərgi/ | Go | Verb |
| /ŋikak/ | Visit | Verb | /məlawat/ | Visit | Verb |
| /ŋərawe/ | Think | Verb | /fiker/ | Think | Verb |
| /madak/ | Teach/Tell | Verb | /adʒar/ | Teach | Verb |
| /nəmadak/ | Tell | Verb | /bəritahu/ | Tell | Verb |
| /masui/ | sell | Verb | /dʒual/ | Sell | Verb |
| /nərut/ | Sew | Verb | /dʒahit/ | Sew | verb |
| /mudut/ | Create | Verb | /ʃipta/ | Create | Verb |
| /ŋalap/ | Take | Verb | /ambel/ | Take | Verb |
| /ŋatəd/ | Send | Verb | /hantar/ | Send | Verb |
| /məlih/ | Buy | Verb | /bəli/ | Buy | Verb |
| /buri/ | Say | Verb | /ʃakap/ | Say | Verb |
| /ŋirup/ | Drink | Verb | /minum/ | Drink | Verb |
| /kuman/ | Eat | Verb | /makan/ | Eat | Verb |
| /mulun/ | Live | Verb | /hidup/ | Live | Verb |
| /məbpəh/ | Drop | Verb | /dʒatuh/ | Drop | Verb |
| /aweh/ | Marry | Verb | /kawen/ | Marry | Verb |

Table 4.5 Continued

This is a list of verbs in the Lun Bawang language that has been collected from the recorded conversation of the informants. Various words and patterns can be seen in the list above and it has been found that Lun Bawang verbs have prefix but there is no specific meaning or function for the prefix added to the words. A few verbs were found to have different uniqueness. As we can see in the example here, the verb /inauk/ represents

passive voice which means done by and the word /nəŋənauk/ deduce meaning of doing something. In this case, both words are combinations of /i-/ and /nəŋə-/ added with the word /nauk/ which might look like the root word but it is not. It is because here, we can see that the word /nəŋənauk/ is the root word of this verb but it has prefix been added. Both prefixes do not produce any meaning on its own nor can stand on its own. Whereas the words are used to indicate the verb category or actions. Based on the analysis we can conclude that the function of that prefixes is to change the meaning of the verb whereby the prefix /in/ creates passive voice and /nəŋə-/ creates an active voice.

When we look into bahasa Melayu, the word /dibuat/ also brings passive voice (done by) and the word /buat/ means the act of doing, similar to Lun Bawang. Comparatively, in bahasa Melayu, /buat/ is the root word and /di-/ is a prefix that is added to the word /buat/ to change the meaning of the word from active to passive and the prefix /di-/ functions as a prefix without any meaning nor can stand on its own.

Next, it has been found that Lun Bawang has a sample word that can derive two different meanings without having any changes to the word. The word found to have such function is /nəŋəkəm/, which can be used as a verb of 'work or servicing as' and also as a verb of 'catch'. The word is used in a different context to derive different meanings. The meaning is understood by the development of a sentence. This word is formed by prefix /nə-/ and morpheme /-əkəm/ but both morphemes unable to stand on its own as they do not derive any meaning when being separated. Hence, the morpheme /nəŋəkəm/ has to be used as it is to deduce meaning. But in bahasa Melayu, both verbs have different word usage and meaning. The word /kərdʒa/ or /bərhimat/ is used to indicate the action or work or servicing and the verb /taŋkap/ means to catch. So, in bahasa Melayu, it is not the same as in Lun Bawang.

Looking into other finding examples of the verb and its unique function, is the word /madak/. This verb can bring two meanings as well as teach and tell in Lun Bawang.

Later, the meaning has changed when the word is added with prefix /nə-/ as in the verb /nəmadak/ which now means as the act of telling or saying only. Again, this prefix does not have any meaning nor can stand on its own but it is attached in the verb to bring a new meaning, whereby it did not change the lexical category (verb) or the tenses but it has changed the meaning of the verb in becoming two different verbs as in the action of teaching and tell.

Overall, these are some uniqueness found in the list of verbs collected from the conversation, and as for other verbs above, they are Lun Bawang words and they seem to have not much difference. Some similarities between Lun Bawang and bahasa Melayu are found, as there are words in both languages with prefixes that do not have any meaning. For example, in Lun Bawang the word /məlih/ means buy, and in bahasa Melayu, it is said as /bəli/. There is a deletion process involved in these words. Below are the words that show the similarity between Lun Bawang and bahasa Melayu (Table 4.6) and some have undergone changes in the consonant sound in order to be used in Lun Bawang.

4.2.5 Verbs of Lun Bawang and Bahasa Melayu

Below is the table portraying the list of verbs in Lun Bawang and they have been compared with bahasa Melayu as a reference.

Table 4.6: Verbs of Lun Bawang – Bahasa Melayu

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|-------------------|----------------|-------------------|----------------------|----------------|-------------------|
| /penʃen/ | Retire | Verb | /penʃen/ | Retire | Verb |
| /mənetap/ | Situated | Verb | /mənetap/ | Situated | Verb |
| /ɲirim/ | Post | Verb | /kirem/ | Post | Verb |
| /nalan/ | Walk | Verb | /dʒalan/ | Walk | Verb |
| /ɲadʒar/ | Teach | Verb | /adʒar/ | Teach | Verb |
| /təmpah/ | Order | Verb | /təmpah/ | Order | Verb |

| | | | | | |
|---------|------|------|---------|------|------|
| /nyiwa/ | Rent | Verb | /sewa/ | Rent | Verb |
| /nolon/ | Help | Verb | /tolon/ | Help | Verb |

By this analysis, the list of Lun Bawang verbs is able to be identified and this proves that Lun Bawang has a list of verbs in its language. At the same time, it can also be concluded that some of the words in Lun Bawang share the same as bahasa Melayu as can be seen in Table 4.6 above.

Table 4.7 below shows some examples of adverbs in the Lun Bawang language. This finding shows that Lun Bawang also has similar adverb functions as in bahasa Melayu but they come in Lun Bawang words. For instance, the adverb /ba/ is something that is used commonly in Lun Bawang to show the meaning of very or too and /pəlabə/ also means the same. Other words are Lun Bawang loan words and they do not show any similarity with bahasa Melayu except for the word /nəkinih/ which will be discussed below.

4.2.6 Lun Bawang Adverbs

Below is the list of Lun Bawang adverbs.

Table 4.7: Lun Bawang Adverbs

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|-------------------|----------------|-------------------|------------------------|----------------|-------------------|
| /pəŋəh/ | Already | Adverb | /sudah/ | Already | Adverb |
| /ba/ | Very/too | Adverb | /saŋat/ @ /tərlalu/ | Very/too | Adverb |
| /pəlabə/ | Very/too | Adverb | /saŋat/ @ /tərlalu/ | Very/too | Adverb |
| /məlu/ | More | Adverb | /ləbeh/ | More | Adverb |
| /səsut/ | A bit | Adverb | /sədikit/ | A bit | Adverb |
| /panak/ | Also | Adverb | /juga/ | Also | Adverb |
| /nəkinih/ | Now | Adverb | /kini/ @ /səkarang/ | Now | Adverb |
| /məgai/ | Always | Adverb | /səlalū/ | Always | Adverb |

The words included in the table above are a sample of adverbs found in Lun Bawang. This language also has some adverbs which are unique and mostly they are Lun Bawang words. The word /ba/ means as 'very' or 'too' that is used to indicate something extreme or higher quality and it is also used to indicate something more or bigger quantity.

For instance, in this sentence “ba minat kuh bunga” which means ‘I like flowers very much’:

(a) *ba minat kuh bunga*

Very like I flower

In this sentence, the adverb “ba” functions as ‘very’ to describe the verb ‘like’. At the same time, the adverb “ba” is also used as “more” in the other contexts as in this sentence, “tapi Aunty, ba do' masa” which means “but for me, I have more time” as can be seen below:

(b) *tapi Aunty, ba do' masa*

But Aunty more good time

This context shows the other use of the adverb /ba/ in Lun Bawang as it can also be used to indicate ‘something more’ besides ‘very’. The word /pəlabə/ also means the same if we see the table above. This shows some deletion of prefixes has happened from the adverb /pəlabə/ to /ba/ as the adverb /pəlabə/ is the original word and /ba/ is the shortened form used in speech as it is easier to pronounce. Both derive similar meanings and functions. The word /nəkinih/ is showing some similarity towards the bahasa Melayu word /kini/ which means ‘now’. This shows the addition of affixes took place in Lun Bawang in order to fit the word in the language. The affix /nə-/ in this word does not denote any meaning on its own but it has been added to form a new word in this language when it is compared with /kini/ in bahasa Melayu. Similarly, consonant /h/ does not have any function as the prefix of this word but since Lun Bawang stresses more on its

consonant /h/ sound (as identified in previous chapters) most of its words are found to end with this sound.

4.2.7 Lun Bawang Adjectives

As one of the parts of speech, Lun Bawang adjectives were also able to be collected. This shows that this language has adjectives and they are found to be Lun Bawang words, mostly but some are also having similarity with bahasa Melayu adjectives as shown in Table 4.8 below:

Table 4.8: Lun Bawang Adjectives

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|-------------------|-----------------------|-------------------|----------------------|-----------------------|-------------------|
| /bəken/ | Different | Adjective | /lain/ | Different | Adjective |
| /mədri/ | Small | Adjective | /keʃil/ | Small | Adjective |
| /məpd/ | Same | Adjective | /sama/ | Same | Adjective |
| /rajəh/ | Big | Adjective | /bəsar/ | Big | Adjective |
| /məbəruh/ | New | Adjective | /baru/ | New | Adjective |
| /mulak/ | A lot/many | Adjective | /banyak/ | A lot/many | Adjective |
| /ulak/ | Crowded | Adjective | /ramai/ | Crowded | Adjective |
| /masik/ | A little | Adjective | /sikit/ | A little | Adjective |
| /ikat/ | Expensive | Adjective | /mahal/ | Expensive | Adjective |
| /məkadaŋ/ | Long | Adjective | /panjang/ | Long | Adjective |
| /ulai/ | Patience | Adjective | /sabar/ | Patience | Adjective |
| /niat/ | Happy | Adjective | /gembira/ | Happy | Adjective |
| /mijo/ | Long period of time | Adjective | /lamaa/ | Long period of time | Adjective |
| /dok/ | Good | Adjective | /bagus/ | Good | Adjective |
| /sesut/ | Young age | Adjective | /keʃil/ | Young age | Adjective |
| /mait/ | Sick | Adjective | /sakit/ | Sick | Adjective |
| /dat/ | Naughty /Bad | Adjective | /dʒahat/ | Naughty /Bad | Adjective |
| /tueh/ | Strong | Adjective | /kuat/ | Strong | Adjective |
| /məbudak/ | White | Adjective | /puteh/ | White | Adjective |
| /maŋud/ | Young | Adjective | /muda/ | Young | Adjective |
| /məpad/ | enough/ sufficient | Adjective | /ʃukop/ | enough/ sufficient | Adjective |
| /məditak/ | High | Adjective | /tingi/ | High | Adjective |
| /məbənəh/ | Low | Adjective | /rəndah/ | Low | Adjective |

As we can see in Table 4.8 above, various adjectives were able to be collected via the recordings, and as per the classification above, it has been found that Lun Bawang has its adjectives list. Once categorized, some are showing similarities with bahasa Melayu with consonant sound variations. Through analysis done some of the Lun Bawang words are added with prefix /mə-/ to change the lexical category of a word to form an adjective category. For instance, let us look at the adjectives /mədari/, /məpad/, /məbəruh/, /məkadaŋ/, /məbudak/, /məpad/, /məditak/, and /məbənəh/. As mentioned in the analysis before, the infixes in Lun Bawang are mostly do not denote any individual meaning but it is added in most of the words to form a new meaning. Similarly, it is applicable and found in adjectives as well. The list of adjectives mentioned are seems to be added with prefix /mə-/ to its root such as /-dari/, /-pad/, /-bəruh/, /-kadaŋ/, /-budak/, /-pad/, /-ditak/, and /-bənəh/. These words may look like root words but actually, they do not function in that way. This is because in Lun Bawang these words are unable to stand on its own without the addition of prefix /mə-/. So, in this case, some adjectives in Lun Bawang are formed by its words and some exist with prefix /mə-/. Basically, no grammatical category changes or lexical changes that take place in this process.

4.2.8 Adjectives of Lun Bawang with Bahasa Melayu

Below is the list of adjectives found in Lun Bawang with the reference of bahasa Melayu.

Table 4.9: Adjectives of Lun Bawang – Bahasa Melayu

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|-------------------|----------------|-------------------|----------------------|----------------|-------------------|
| /pəŋalaman/ | Experience | Adjective | /pəŋalaman/ | Experience | Adjective |
| /susak/ | Difficult | Adjective | /susah/ | Difficult | Adjective |
| /mitəm/ | Black | Adjective | /hitam/ | Black | Adjective |
| /ləŋkap/ | Complete | Adjective | /ləŋkap/ | Complete | Adjective |
| /bərusia/ | Age | Adjective | /bərusia/ | Age | Adjective |
| /lulus/ | Pass | Adjective | /lulus/ | Pass | Adjective |

Above is the list of adjectives found in Lun Bawang (Table 4.9) and they are analyzed morphologically with the reference of bahasa Melayu. There are few similarities and some morphological aspects that could be identified in these samples and they have been discussed in detail. There are words that originated from bahasa Melayu and being used in Lun Bawang with different meanings and functions. For instance, the /ikat/ in Lun Bawang is an adjective that derives meaning as ‘expensive’ whereas, in bahasa Melayu, the word /ikat/ is a verb which means ‘tie-up’. Other than this, the word /niat/ which means ‘happy’ is an adjective in Lun Bawang. But, in bahasa Melayu, the word /niat/ is a noun which means ‘wishes’. So, these show some interesting points about this language and there are also a few adjectives that are used similarly as in bahasa Melayu and some are with some phonetics differences. As a result, adjectives that being used in this language are identified to be very unique and various.

4.2.9 Lun Bawang Pronouns

Below is the list of pronouns found in the Lun Bawang language and they have been categorized accordingly.

Table 4.10: Lun Bawang Pronouns

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|-------------------|----------------|----------------------|----------------------|----------------|----------------------|
| /kuh/ | I | First-person pronoun | /aku/ | I | First-person pronoun |
| /uih/ | I | First-person pronoun | /saja/ | I | First-person pronoun |
| /kidih/ | I | First-person pronoun | /saja/ | I | First-person pronoun |
| /ikai/ | We | First-person pronoun | /kami/ | We | First-person pronoun |
| /nəkai/ | Us | First-person pronoun | /kita/ | Us | First-person pronoun |
| /itau/ | Us | First-person pronoun | /kita/ | Us | First-person pronoun |
| /mujuh/ | You | Second-person | /kamu/ | You | Second- |

| | | | | | |
|---------|------|-------------------------|----------|------|-------------------------|
| | | pronoun | | | person pronoun |
| /idəh/ | They | Third-person pronoun | /məreka/ | They | Third-person pronoun |
| /duak/ | They | Third-person pronoun | /məreka/ | They | Third-person pronoun |
| /nədeh/ | They | Third-person pronoun | /məreka/ | They | Third-person pronoun |

Table 4.10 Continued.

Table 4.10 above shows the list of pronouns that have been gathered in Lun Bawang language namely first, second, and third-person pronouns. It has been identified that this language uses more than one pronoun for a certain word. As listed above, the word /kuh/ in Lun Bawang is a first-person pronoun which means “I” and it is quite similar to bahasa Melayu pronoun, /aku/. So, we understood that the word /kuh/ has undergone some morphological processes in order to form a new morpheme in Lun Bawang, such as deletion of vowel /a/ and consonant /h/ has been added to the word. As mentioned, in Lun Bawang, there are few words to indicate the first person pronoun “I” such as /kuh/, /uih/, and /kidih/. These words are bringing similar meanings, but the variation occurs when speakers use these words based on a different context. For instance, the pronoun /uih/ is used at the beginning of a sentence, which functions as a subject pronoun whereas /kuh/ and /kidih/ are mostly used in the middle or end of sentences and they function as object pronouns. Further from the data above, a similar function applies for the third person pronoun /idəh/, /duak/, and /nədeh/ which means “they”. In this case, all these words carry similar meanings but the words are used with the variation of subject pronoun and object pronoun. The word /idəh/ is usually used as a subject pronoun in a sentence while /duak/, and /nədeh/ are commonly used as the object pronoun. But via analysis of the sentences, something unique has been found in this section whereby the pronoun /idəh/ is also being used as an object pronoun in a certain context.

Other first-person pronouns found are such as /ikai/, which means “we” and /nəkai/ which means “us”. There is a similarity between these words where they share similar ending sound or second syllable of the word which is /kai/ and they are differentiated by the first syllable /i/ in /ikai/ and /nə-/ as in /nəkai/. The word /ikai/ is usually used as a first-person plural pronoun and it is a (grammatical) subject that acts as the sentence, while /nəkai/ is used as an object pronoun and it can be referred as a grammatical object. But again, the pronoun /ikai/ is also possible to be used as a grammatical object in a sentence in this language. To conclude the findings, it can be said that the pronouns that function as the grammatical subject are possible to be used as an object as well but this does not apply for pronouns that are used as a grammatical object. Even though those pronouns carry similar meaning but they are used in a different context but at the same time some pronoun is possible to appear in both subject and object pronoun. This is found to be a unique morphological process of Lun Bawang under these pronouns. For second-person pronoun, the word /muyuh/ is used which means “you” in Lun Bawang. This pronoun does not have many variations as other pronouns are found.

To add on, if we analyze the third person pronouns /idəh/ and /nədəh/, there is a similarity with the first-person pronouns, /ikai/ and /nəkai/, where they share similar first syllable, /i/ and /nə-/. The changes occur to the second syllable to differentiate the first-person pronoun (kai) and second-person pronoun (deh). Besides, the word /duak/ is also used by the Lun Bawang to refer to “they” and all these words are used in any context as the meaning is similar.

4.2.10 Lun Bawang Demonstrative Pronouns.

Below are the lists of demonstrative pronouns found in Lun Bawang language and a list of bahasa Melayu Demonstrative Pronouns as reference.

Table 4.11: Lun Bawang Demonstrative Pronouns.

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|-------------------|----------------|-----------------------|----------------------|----------------|-----------------------|
| /inəh/ | That | Demonstrative pronoun | /itu/ | That | Demonstrative pronoun |
| /dih/ | That | Demonstrative pronoun | /itu/ | That | Demonstrative pronoun |

Table 4.12: Similar Demonstratives Pronouns Lun Bawang – Bahasa Melayu

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|-------------------|----------------|-----------------------|----------------------|----------------|-----------------------|
| /inih/ | This | Demonstrative pronoun | /ini/ | This | Demonstrative pronoun |

The tables show demonstrative pronouns found in Lun Bawang. The words /inəh/ (that) and /inih/ (this) have two different meanings and they are differentiated just by the vowel sound. In addition, there are two words /inəh/ and /dih/ that represent “that” in Lun Bawang as can be seen from the table. The word /dih/ functions as a short and quick form of speaking which has been modified with some deletion and addition of morphemes and changes in a vowel sound.

4.2.11 Lun Bawang Prepositions.

Below are the lists of prepositions found in this language.

Table 4.13: Lun Bawang Prepositions.

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|-------------------|-------------------|-------------------|----------------------|-------------------|-------------------|
| /rat/ | From | Preposition | /dari/ | From | Preposition |
| /baŋ/ | In | Preposition | /dalam/ | In | Preposition |
| /kinia/ | For (duration) | Preposition | /səlama/ | For (duration) | Preposition |
| /kərəb/ | During | Preposition | /səmasa/ | During | Preposition |
| /dai/ | There | Preposition | /di sana/ | There | Preposition |
| /tuŋək/ | Here | Preposition | /di sini/ | Here | Preposition |
| /araŋ/ | Between | Preposition | /antara/ | Between | Preposition |
| /lun/ | Above | Preposition | /atas/ | Above | Preposition |
| /uduŋ/ | Edge/end | Preposition | /hujun/ | Edge/end | Preposition |
| /bəŋəh/ | Down | Preposition | /bawah/ | Down | Preposition |
| /liaŋ/ | Below | Preposition | /bawah/ | Below | Preposition |

Table 4.14: Similar Prepositions Lun Bawang – Bahasa Melayu

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|-------------------|----------------|-------------------|----------------------|----------------|-------------------|
| /məlalui/ | Through | Preposition | /məlalui/ | Through | Preposition |

The table above shows some Prepositions used in the Lun Bawang language. Even though most of them are loan words there is not much similarity with their related words in bahasa Melayu. But the word /uduŋ/ has some phonetics similarity with bahasa Melayu where it is called as /hujun/. This shows some morphophonemic changes that had taken place. Moreover, the preposition /məlalui/ is the same in both languages. Lun Bawang has adapted the full word in its language.

4.2.12 Lun Bawang Conjunctions

Below are the list conjunctions that are found in this language.

Table 4.15: Lun Bawang Conjunctions.

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|-------------------|----------------|-------------------|----------------------|----------------|-------------------|
| /idih/ | And | Conjunction | /dan/ | And | Conjunction |
| /kudəŋ/ | As | Conjunction | /səpərti/ | As | Conjunction |
| /iamo/ | But | Conjunction | /tətapi/ | But | Conjunction |
| /tək/ | Also | Conjunction | /juga/ | Also | Conjunction |
| /kərəb/ | When | Conjunction | /apabila/ | When | Conjunction |

Table 4.16: Similar Conjunction Lun Bawang – Bahasa Melayu

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|-------------------|----------------|-------------------|----------------------|----------------|-------------------|
| /atau/ | Or | Conjunction | /atau/ | Or | Conjunction |

Besides, conjunctions used in Lun Bawang also do not have many similarities with those in bahasa Melayu, except for the word /atau/ which has been completely adapted from bahasa Melayu to Lun Bawang. In contrast, the conjunction /idih/ (and) here has similarity with the demonstrative pronoun /inih/ (this) and /dih/ (that). This shows the morphophonemic changes that have taken place in these words in order to form a new meaning, whereby vowel /i/ has been deleted from the conjunction /idih/ to form the demonstrative pronoun /dih/ which means “that”.

On top of that, the demonstrative pronoun /inih/ (this) and conjunction /idih/ (and) have different consonant sounds to derive different functions and meanings. All the words found in Lun Bawang have some morphological and phonological changes in order to form words with new meanings and some words are seen to have some similarities with bahasa Melayu.

4.3 Lun Bawang Morphological Processes.

The various word classes gathered have been used as the basis of analyzation of morphological processes of Lun Bawang language. The analysis has been done by looking into the patterns of the morphological process undergone and a few such processes are discussed below.

4.3.1 Affixation.

Affixation is the basic process that is found in this language. Affixation is the process whereby a base may be extended by one or more affixes. Affixation is the most common and widely used of the three morphological processes. Affixes may be classified as prefixes, suffixes, infixes, and circumfixes. (See, C.M. 1980, The Morphological Analysis of bahasa Melayu, USM). It has also been found that the common prefixes in bahasa Melayu are such as /di-/ , /tər-/ , /bər-/ , /pər-/ , /sə-/ , /mə-/ , /pə-/ , and /kə-/ , (See, C.M. 1980, The Morphological Analysis of bahasa Melayu, USM). So, after analysis done, the data below illustrates that some bahasa Malayu affixes exist in Lun Bawang words and show that bahasa Malayu affixes have been used or borrowed as a prefix to certain indigenous words as well as bahasa Malayu words that have been adapted into Lun Bawang sound system. The affixes from bahasa Malayu mostly function as prefixes in Lun Bawang, such as the prefixes /kə-/ , /bər-/ , /mə-/ , /pə-/ , /sə-/ , and /di-/ . The indigenous Lun Bawang words that prefixed with these bahasa Melayu prefixes are quite many and some of the examples of data collected are as per in the next discussion.

4.3.1.1 Borrowed Affixes in Lun Bawang Parts of Speech.

Table 4.17: /kə/ With Lun Bawang Words.

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|-------------------|----------------|-------------------|----------------------|----------------|-------------------|
| /kədueh/ | Second | Adjective | /kədua/ | Second | Adjective |

The table shows an example of a word from Lun Bawang /duəh/ which means two added with prefix /kə/. This prefix is borrowed from bahasa Melayu and added with the Lun Bawang word. The root word is /dueh/ which means two and it is a noun and with the addition of prefix /kə/, the meaning of the word changes to second, /kədueh/, by changing the lexical category of the word from a noun to an adjective in this case. Similarly, in bahasa Melayu, the root word is /dua/ which means two and has partial similarity on the phonemic structure with Lun Bawang root word /dueh/. Here, the process of addition of consonant /h/ has taken place to form voiceless glottal fricative sound at the end of the word and changes have also occurred in vowel sound from /a/ (low central or front unrounded vowel) to /e/ (close-mid front vowel) to adapt the word from bahasa Melayu to Lun Bawang. So, this shows that morphophonemic changes have taken place in Lun Bawang adjective /kəduəh/ which means “second” in order to be adapted in its language.

4.3.1.2 Prefix /bər-/ With Lun Bawang Words.

Table 4.18: /bər-/ With Lun Bawang Words.

| Lun Bawang | Meaning | Word Class | Bahasa Malayu | Meaning | Word Class |
|-------------------|----------------|-------------------|----------------------|----------------|-------------------|
| /bərusija/ | age | Adjective | /bərusia/ | age | Adjective |

Here we can see a sample of data on the usage of prefix /bər-, which is a bahasa Melayu prefix is being added in Lun Bawang noun. As we can see above, both Lun Bawang and bahasa Melayu are sharing the same word. The root of this word is /usija/ which means age and this is a bahasa Malayu loan word /usia/. Lun Bawang is stressing on the voiced palatal glide /j/ as in /usija/ compared to bahasa Melayu which has a diphthong /ia/ in its word /usia/. However, both words derive similar meanings which are

age. So, phonetic changes have taken place in bahasa Melayu in order for the word to be adapted into the Lun Bawang sound system. The addition of bahasa Melayu prefix /bər/ into the root word does not change the meaning of the word nor its lexical category but it functions as an adoptive prefix here as other prefixes discussed in the previous chapter. For instance:

(i) *Kebun kelapa sawit nekinih berusiya puluø lak.*

(The age of the oil palm is ten years).

| | | | | | | |
|------------|---------|----------------|-----------|------------|---------|-------|
| Lun Bawang | /kəbun/ | /kəlapa sawit/ | /nəkinih/ | /bərusija/ | /puluø/ | /lak/ |
| Meaning | Garden | oil palm | now | Age | ten | years |

(ii) *Kebun kelapa sawit sekarang berusia sepuluh tahun*

(The age of the oil palm is ten years).

| | | | | | | |
|---------------|---------|----------------|-----------|------------|-----------|---------|
| Bahasa Melayu | /kəbun/ | /kəlapa sawit/ | /səkarəŋ/ | /bərusija/ | /səpuluh/ | /tahun/ |
| Meaning | Garden | oil palm | now | age | ten | years |

The example above shows that the word remains the same in the meaning and the prefix /bər-/ is used when it comes to a different syntax. This could also be said as a possessive function, but the meaning remains the same in this context. Similar is the case that is found for both Lun Bawang and bahasa Melayu. But, in other contexts, the prefix /bər-/ will change the meaning of the word. Initially, /usija/ in Lun Bawang and /usia/ in bahasa Melayu means 'age'. At the same time, in another context, after the addition of prefix /bər/ the meaning of the word will change to adjective as well, but with the new meaning as in "old" or "aged". This can be seen in the examples provided below:

(i) *Kebun kelapa sawit nekinih sudah berusiya.*

(The oil palm is now has aged.)

| | | | | | |
|------------|---------|----------------|-----------|---------|------------|
| Lun Bawang | /kəbun/ | /kəlapa sawit/ | /nəkinih/ | /sudah/ | /bərusija/ |
| Meaning | Garden | oil palm | now | already | aged/old |

(ii) *Kebun kelapa sawit sekarang sudah berusia.*

(The age of the oil palm is ten years.)

| | | | | | |
|---------------|---------|----------------|-----------|---------|-----------|
| Bahasa Melayu | /kəbun/ | /kəlapa sawit/ | /səkarəŋ/ | /tələh/ | /bərusia/ |
| Meaning | Garden | oil palm | now | already | aged/old |

Based on the explanation given above, here in this context, prefix /bə-/- has changed the meaning of the word but remains as an adjective. In this context, to change the meaning of the word /bərusija/, some adverbs have been added in front which is /sudah/ and /tələh/, which means to indicate something that has past. With the help of this adverb, the meaning of the word has changed with the addition of prefix /bə-/-.

4.3.1.3 Prefix /mə-/- With Lun Bawang Words.

Table 4.19: /mə-/- With Lun Bawang Words.

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|------------|---------|------------|---------------|---------|------------|
| /məbəruh/ | new | Adjective | /Baru/ | New | Adjective |
| /məpəmun/ | gather | Verb | /məŋumpol/ | Gather | Verb |
| /mədari/ | small | Adjective | /kəŋġil/ | Small | Adjective |
| /məpad/ | same | Adjective | /sama/ | Same | Adjective |
| /məkadaŋ/ | long | Adjective | /pandəŋ/ | Long | Adjective |

Here are some data found on the affixation process by using prefix /mə-/ to Lun Bawang words. The words above are representing the examples of the borrowed bahasa Melayu prefix /mə-/ added to Lun Bawang loan words. The prefix /mə-/ does not have any meaning or function but the words exist with that prefix been added as an adoptive prefix. For instance, the word /məbəruh/ in Lun Bawang is formed by the root word /beruh/ (new) which is originated from bahasa Melayu adjective /baru/ (new). This adjective has been adapted into Lun Bawang by adding the prefix /mə-/ and some phonemic changes can be seen whereby the low central or front unrounded vowel sound /a/ in /baru/ (bahasa Melayu) has changed to mid-central vowel sound /ə/ to form the word /beruh/. In addition, voiceless glottal fricative sound /h/ has also been added for the word to be adapted into its sound system.

Apparently, both words represent similar meaning and the addition of prefix /mə/ into /beruh/ is to form an adjective in Lun Bawang and the meaning remains as well as the word class. The other examples above show the existence of prefix /mə-/ in Lun Bawang words which are used to form loan words in their language. Root words like /pəmuŋ/ in /məpəmuŋ/, /-dari/ in /mədari/, /-pad/ in /məpad/, /-kadaŋ/ in /məkadaŋ/ cannot stand on their own as they do not denote any meaning, but those said to be root words will have meaning with the addition of prefix /mə-/. This has been discussed in detail with various examples that have a similar function in the findings of adjectives categories in Lun Bawang.

On top of that, the word /məpəmuŋ/ (Lun Bawang), which means gather, is somehow showing some phonemic relationship with the word /məjəmpol/ (bahasa Melayu), as most of the consonant and vowel sounds are found to be similar in both words except for the vowel /o/ in bahasa Melayu. Even that, the actual pronunciation of /məjəmpol/ in bahasa Melayu is spelled as /məjəmpul/ but due to speech variation, it is

pronounced as /meŋumpol/. So, in this context, both words share similar phonemic sounds and Lun Bawang's word seems to be jumbled up to form a new variation of the word.

The word /mədari/ in Lun Bawang means small and in bahasa Melayu, it is said as /kəcil/. There is no similarity found in the phonemic structure of these words but the word /mədari/ is formed by the bahasa Melayu root word /dari/ which means “from”. In bahasa Melayu, there is no meaning for the word /mədari/ (with the addition of prefix) but it exist in Lun Bawang, and the meaning for both words are not the same. Next, the word /məpad/ is said to be Lun Bawang word but there is no similarity or other meaning in bahasa Melayu. The word /məpad/ means “same” which is an adjective. Similarly, the other adjective /məkadaŋ/ which means long is also a Lun Bawang word and the corresponding of bahasa Melayu word is /panjang/. It only shares the end sound which is voiced velar nasal /ŋ/ sound.

4.3.1.4 Prefix /mə-/ With Bahasa Melayu Words.

Table 4.20: /mə-/ With Bahasa Melayu Words.

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|-------------------|----------------|-------------------|----------------------|----------------|-------------------|
| /məribu/ | thousand | Noun | /ribu/ | Thousand | Noun |
| /məbudak/ | white | Adjective | /puteh/ | White | Noun |
| /məsusak/ | difficult | Adjective | /susah/ | difficult | Adjective |

In Lun Bawang, there is an affixation process found by using bahasa Malayu words, where the words are added with bahasa Malayu prefix /mə-/ together with bahasa Melayu words as well, as what can be seen in the examples above. For instance, the word /məribu/ (Noun) means ‘thousand’ in Lun Bawang. This word is formed by adding bahasa Malayu prefix /mə-/ and bahasa Malayu loan word /ribu/ (Noun) which means ‘thousand’. Whereas the word /məbudak/ (white) in Lun Bawang is formed by adding bahasa Malayu

prefix /mə-/ and bahasa Melayu loan word /budak/ (Noun) which means as “child” or “kid”. So, these prefix and word of bahasa Melayu have been combined to create a new word in Lun Bawang. Next, the word /məsusək/ as can be seen in the table is formed by using bahasa Melayu Adjective /susah/ with prefix /mə-/. In Lun Bawang, the morpheme /susək/ is formed by bahasa Melayu loan word /susah/ (difficult) with phonemic changes from /h/ to /k/. Both denote similar meaning and similar word class but again Lun Bawang has created its word with the prefix /mə-/ to be adapted into its language system. Overall, it has been identified that prefix /mə-/ in Lun Bawang does not bring any specific meaning or changes to the word class but it functions as an adoptive prefix, which builds a new lexeme with native basis, in the process of naturalizing the word into Lun Bawang language when it is attached to the bahasa Melayu words. According to the speakers, the prefix /mə-/ is added to these words to stress out the quality of the adjectives which may function as an adverb.

4.3.1.5 Prefix /di-/ With Lun Bawang Words.

Table 4.21: /di-/ With Lun Bawang Words.

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|-------------------|----------------|-------------------|----------------------|----------------|-------------------|
| /didueh/ | Both | Noun | Məreka bərdueh/ | Both | Noun |
| /diʔanak/ | Sibling | Noun | Adek-bəradək | Sibling | Noun |

Another prefix that can be found in bahasa Melayu is the prefix /di-/. The finding above shows prefix /di-/ has been used with Lun Bawang word in order to create a new word in Lun Bawang. As the first example, the word /didueh/ means “both” in Lun Bawang and the formation of the noun is by adding bahasa Melayu prefix /di-/ and Lun Bawang loan word /dueh/ which means ‘two’. The root word /dueh/ is derived from the word /dua/ which means ‘two’ in bahasa Melayu and some phonemic variation can be seen in both words whereby some vowel and consonant

changes have taken place and further discussed in the morphophonemic chapter below.

Secondly, the word /diŋanak/ which means ‘sibling’ in Lun Bawang, is also having the use of prefix /di-/ , where the word /ŋanak/ is been added with prefix /di/ to form a noun. This word is created by using bahasa Melayu word, /anak/, which means ‘child’ and it refers to both son and daughter. Hence, the bahasa Melayu noun /anak/ has been used as a suffix in the formation of Lun Bawang noun /diŋanak/. Here, the prefix /di-/ is just a prefix without any meaning and the morpheme /diŋ/ cannot stand on its own and without any specific meaning as well. Therefore, it can be seen that some of the word formations in Lun Bawang happened with the existence of prefix /di-/. Hence, this prefix /di-/ also functions as an adoptive prefix in the process of naturalizing the word into Lun Bawang language when it is attached to the bahasa Melayu words, similar to some other prefixes in Lun Bawang that have been discussed in previous findings.

4.3.1.6 Prefix /sə-/ With Lun Bawang Words.

Table 4.22: /sə-/ With Lun Bawang Words.

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|-------------------|----------------|-------------------|----------------------|----------------|-------------------|
| /səmiŋu/ | A week | Noun | /səmiŋgu/ | A week | Noun |
| /səatfo/ | A day | Noun | /səhari/ | A day | Noun |
| /səbuləŋ/ | A person | Noun | /səoraŋ/ | A person | Noun |
| /səburur/ | A person | Noun | /səoraŋ/ | A person | Noun |

The data above is collected to represent the next affixation process whereby the root word is being added to prefix /sə-/ which is another bahasa Melayu prefix. Usually, in bahasa Melayu, this prefix is used as a short form to refer to “one” or “a”, which means to show the quantity. Similarly, in Lun Bawang the prefix is also representing singularity. The prefix /sə-/ is deduced from the word /satu/ which means ‘one’ in bahasa Melayu.

Hence, the prefix /sə-/ is added to a noun to indicate the quantity of “one” as what can be seen in the examples above. As for the example, the word /səmigʊ/ in Lun Bawang which means “one week”. This word is formed by adding prefix /sə-/ which refers to “one” and Lun Bawang loan word /migʊ/ which means “week”. The word /migʊ/ is derived from bahasa Melayu word /mɪŋgu/ which means week as well and it has been adapted into Lun Bawang language with some phonemic changes. As for /səaco/, prefix /sə-/ has been added to the Lun Bawang loan word /aco/ which means “day” and deduce meaning as “a day” while in bahasa Melayu it is said as /səhari/ whereby the word /hari/ is referred to “day”. Furthermore, the noun /səbuləŋ/ is referring to “one person” with the root word /buləŋ/ which means “person” being added. In bahasa Melayu, it is said as /səoraŋ/ where the root word is /oraŋ/ which means “person” and here these words share similar ending sound where the word /buləŋ/ and oraŋ/ end with /ŋ/ sound. At the same time, Lun Bawang does use another word to refer “a person” which is /səburur/, where the root word /burur/ also means “person”. Both words are similarly used in any context. So, it can be concluded that, unlike some other prefixes, prefix /sə-/ functions as a quantitative prefix in this language whereby with the addition of this prefix /sə-/ to a noun, it creates singular noun.

As the overall finding of this first analysis, all the data above show that some of the Lun Bawang words are prefixed by using bahasa Melayu prefixes in their affixation process to form a new word in the language and those prefixes are mostly do not stand on its own and just function as adoptive prefixes but sometimes they may also change the lexical category of words. There is no suffixation in parts of speech found in Lun Bawang based on the data collected and even in bahasa Melayu, it is rare to see suffix been added into the parts of speech. Besides, the researcher has also found that not many Lun Bawang words are used with bahasa Melayu prefixes to form a word in this language. Most of the Lun Bawang words are widely used and prefixed by bahasa Malayu affixes, which

functions as adoptive affixes to build new lexeme with native bases in this language. To conclude, Lun Bawang has an affixation process in its words and this can be referred clearly with the reference of bahasa Melayu as they have quite similar affixation processes.

4.3.2 Reduplication

Besides affixation, another morphological process that has been identified is the reduplication process in Lun Bawang words. Reduplication is a process of morpheme duplication where the repeated morpheme will create a new word (Asmah, 2014: 66) with different meanings or category. There are two types of reduplication which are partial reduplication and full reduplication. Partial reduplication repeats only part of the morpheme whereas full reduplication repeats the whole morpheme (Asmah, 2014: 67). According to See, C.M. 1980, *The Morphological Analysis of bahasa Melayu*, USM, bahasa Melayu has two types of reduplication namely reduplication proper and rhyming and chiming. Reduplication proper is partial or full reduplication. For partial reduplication, the duplicate is determined by the initial or final syllable of the base. In initial syllable reduplication, the initial consonant of the base (provided it begins with a consonant) is repeated while the rest of the duplicate is of constant shape. In final syllable reduplication, the last syllable is repeated without any change. Hence, a similar reduplication process is found in Lun Bawang as well. The reduplication that occurs in Lun Bawang language is a full reduplication or reduplication proper and it mostly changes the meaning, and some change the word class. Generally, proper reduplication of nouns gives a semantic category of heterogeneity or indefinite plural (See, C.M., 1980). Based on the analysis, Lun Bawang reduplication results in plural form. The data below illustrates the reduplication process in the Lun Bawang language in its various parts of speech.

4.3.2.1 Reduplication of Nouns

Table 4.23: Reduplication in Lun Bawang Nouns.

| Root Word (Lun Bawang) | Meaning | Reduplication | Meaning | Root Word (Bahasa Melayu) | Meaning | Reduplication | Meaning |
|---------------------------|---------|---------------|---------|------------------------------|---------|-----------------------|---------|
| /kərdʒa/ | Work | /kərja-kərja/ | Works | /kərdʒa/ | Work | /kərdʒa-kərdʒa/ | Works |
| /dueh/ | Two | /dueh-dueh/ | Both | /dua/ | Two | /kədua-dua/ | Both |
| /baraŋ/ | Thing | /baraŋ-baraŋ/ | Things | /baraŋ/ | Thing | /baraŋ-baraŋ/ | Things |
| /manik/ | Pearl | /manik-manik/ | Pearls | /manek/ | Pearl | /manek-manek/ | Pearls |
| /kawan/ | Friend | /kawan-kawan/ | Friends | /kawan/ | Friend | /kawan-kawan/ | Friends |
| /dəfʊr/ | Girl | /dəcʊr-dəcʊr/ | Girls | /pərəmpuan/ | Girl | /pərəmpuan-pərəmpuan/ | Girls |
| /tinan/ | Mother | /tinan-tinan/ | Mothers | /əmak/ | Mother | /əmak-əmak/ | Mothers |
| /kajuh/ | Stick | /kajuh-kajuh/ | Sticks | /kaju/ | Stick | /kaju-kaju/ | Sticks |

The above table illustrates the various data collected for the examples of reduplication that Lun Bawang has. Here are the nouns found to have reduplication and they are compared with bahasa Melayu as can be seen in the table. The function of the reduplication process in Lun Bawang is to form a plural noun using a singular noun. For instance, the noun /kərdʒa/ which means “work” in Lun Bawang. This noun is singular. After the reduplication process, the noun /kərdʒa/ changes to /kərdʒa-kərdʒa/, where the meaning now is “works” as it is referring to a plural noun. This applies similarly in bahasa Melayu as can be seen in the table and the word /kərdʒa/ can be seen used similarly in both languages as in total transfer. In bahasa Melayu, this is called full reduplication (See, C.M. 1980) and it is also applied in this language as well. An example of full reduplication in bahasa Melayu is, budak 'child' ~ budak-budak 'children', (See, C.M. 1980). The grammar category has changed from a singular noun to plural in this process.

Another completely transmitted word found is the noun /baraŋ/ which derives the meaning of “thing” in Lun Bawang, which falls under singular noun as in bahasa Melayu

as well. After reduplication, the noun changes as /baraŋ-baraŋ/ which denotes plurality in both languages. Next, the noun /kawan/. It means ‘friend’ in both the languages and it is a singular noun and after reduplication, it becomes a plural noun /kawan-kawan/, which means friends.

Moreover, there are also Lun Bawang words found under reduplication process such as the noun, /dueh/, and in bahasa Melayu, it is said as /dua/ which means two in Lun Bawang and it is an indication of the quantity of two. After reduplication, the noun /dueh/ changes as /dueh-dueh/ which now means “both”. This shows the reduplication of number two (noun) changes the meaning to a pronoun “both”. This applies in bahasa Melayu as well whereby the noun /dua/ (two) changes to “both” after reduplication but with some morphological and phonetic variation. In bahasa Melayu, it changed as /kədua-dua/ with prefix /kə-/. This is because in bahasa Melayu the word /dua-dua/ is considered grammatically incorrect and the prefix /kə-/ has to be added to deduce the meaning of “both” as an adoptive prefix. But this does not apply in Lun Bawang. As for the other example of this pattern of morphological aspect, the noun /təluh/ which means three in Lun Bawang becomes /təluh-təluh/ after reduplication and it means all the three of it, similarly in bahasa Melayu as well.

So, under the reduplication process in Lun Bawang, the reduplication of numbers does change the meaning of a word and word-class and so do in bahasa Melayu as well. Other examples would be nouns such as /manik/ and /kajuh/ which denotes plurality after reduplication. The word /manik/ in Lun Bawang pronounced with a tense high front unrounded vowel sound (/i/) whereas in bahasa Melayu it sounds as tense mid front unrounded vowel sound /e/, /manek/. And the word /kajuh/ has voiced palatal glide sound compared to bahasa Melayu which does not have. The loan word /dəcur/ (girl) reduplicated as /dəcur-dəcur/ which mean girls (plural). Hence, all the nouns change from singular to plural category after the reduplication and this is what can be concluded under

this morphological process of reduplication in Lun Bawang. Hence, reduplication in Lun Bawang functions as the tool of plurality and this process does also exists in this language.

4.3.2.2 Reduplication of Verbs.

Table 4.24: Reduplication of Lun Bawang Verbs.

| Root Word (Lun Bawang) | Word class | Meaning | Reduplication | Word class | Meaning |
|-----------------------------------|-----------------------|----------------|----------------------|-----------------------|----------------|
| /nalan/ | Verb | Walk | /nalan-nalan/ | Noun | Sightseeing |

The verb /nalan/ means “walk” in Lun Bawang and after reduplication, the word change as /nalan- nalan/ which means ‘sightseeing’. Hence, the meaning of the verb has changed after the reduplication took place, and the word category has also changed from a verb, /nalan/ (walk) to a noun, /nalan-nalan/ (sightseeing). In fact, bahasa Melayu also has the same process as can be seen in the table below:

Table 4.25: Reduplication of Bahasa Melayu Verbs.

| Root Word (Bahasa Melayu) | Word class | Meaning | Reduplication | Word class | Meaning |
|--|-----------------------|----------------|----------------------|-------------------|----------------|
| /dʒalan/ | Verb | walk | /dʒalan-dʒalan/ | Noun | Sightseeing |

As we can see, the verb is /dʒalan/, which shows some phonemic variation whereby Lun Bawang uses the voiced alveolar nasal sound /n/ with vowel /a/ as the initial syllable and bahasa Melayu is using alveolar lateral fricative sound /dʒ/ with vowel /a/ as its initial syllable. And even in bahasa Melayu the verb changes to /dʒalan-dʒalan/ as in sightseeing after the reduplication process. As a result, some examples of reduplication processes in the verb probably bring changes to its meaning and there are some similarities as well, morphologically and phonemically.

4.3.2.3 Reduplication of Adverb.

Below is the data that is collected to shows a sample of the reduplication process of verbs in Lun Bawang. This example shows some uniqueness in terms of the usage of words in a different situation before and after the reduplication process.

Table 4.26: Reduplication of Lun Bawang Adverbs.

| Root Word (Lun Bawang) | Meaning | Word class | Reduplication | Meaning | Word class |
|---------------------------|-----------|------------|---------------|-----------|------------|
| /səɾəɓpu/ | Sometimes | Adverb | /ɾəɓpu-ɾəɓpu/ | sometimes | Adverb |

The table above is data found on the adverb category and has reduplication in it. The word or adverb /səɾəɓpu/ means “sometimes” in Lun Bawang. The reduplication process takes place when the adverb changes to /ɾəɓpu-ɾəɓpu/ which also means “sometimes” in this language and the word class remains the same. The morphological variation that can be seen here is the root word has undergone deletion of prefix /sə-/ during the reduplication process. According to the native speaker, both words mean the same as “sometimes” but they are used in a different situation, as mentioned above, whereby the adverb /səɾəɓpu/ is more formal in context, probably in education or formal speech and /ɾəɓpu-ɾəɓpu/ is used in an informal context such as in daily communication.

4.3.2.4 Reduplication of Adjectives.

Table 4.27: Reduplication of Lun Bawang Adjectives.

| Root Word (Lun Bawang) | Meaning | Word class | Reduplication | Meaning | Word class |
|---------------------------|------------------------------|------------|---------------|--------------------|------------|
| /məpad/ | Same | Adjective | /pad-pad/ | together | Adverb |
| /mətu/ | Really, correct, right | Adjective | /tu-tu/ | Really original | Adverb |

The table above shows some examples or data that have been collected under the reduplication process found in adjectives. In this process, repeated morphemes create a new meaning whereby it changes the lexical category of a word. As for an example, the word /məpad/ means “same” or “similar” in Lun Bawang and after reduplication, the word is said as /pad-pad/ which means “together”. Here, the reduplication process again tends to change the meaning of words, and the lexical category has changed from adjective, /məpad/, to an adverb, /pad-pad/. The prefix /mə-/ is used in the initial adjective and deletion of prefix took place during the reduplication process and has formed an adverb.

The same goes for the word /mətu/ which means “correct or right or really” in Lun Bawang, and it is reduplicated as /tu-tu/ which means ‘really original’ or ‘very original’ as an adverb. When /tu-tu/ is used, it functions as superlative in Lun Bawang. Hence, the meaning is changed in the reduplication of adjectives.

The following is the summary of overall reduplication process of Lun Bawang words and the function of this morphological process in this language.

4.3.2.5 Function of Reduplication Process in Lun Bawang.

Table 4.28: Function of Reduplication in Nouns

| Root Word (Lun Bawang) | Meaning | Reduplication | Meaning after reduplication | Word class after reduplication |
|---------------------------------------|----------------|----------------------|--|---|
| /kərdʒa/ | Work | /kərdʒa-kərdʒa/ | Works | Noun |
| /dueh/ | Two | /dueh-dueh/ | Both | Noun |
| /baraŋ/ | Thing | /baraŋ-baraŋ/ | Things | Noun |
| /manik/ | Pearl | /manik-manik/ | Pearls | Noun |
| /kawan/ | Friend | /kawan-kawan/ | Friends | Noun |
| /dəŋfur/ | Girl | /dəŋfur-dəŋfur/ | Girls | Noun |
| /tinan/ | Mother | /tinan-tinan/ | Mothers | Noun |
| /kajuh/ | Stick | /kajuh-kajuh/ | Sticks | Noun |

Table above explains that the noun in Lun Bawang language remains as a noun though after reduplication. However, this morphological process changes the category of the word whereby the noun changes from singular to plural noun as explained previously.

Table 4.29: Function of Reduplication in Adjectives.

| Root Word (Lun Bawang) | Meaning | Word class | Reduplication | Meaning after reduplication | Word class after reduplication |
|-------------------------------|------------------------|-------------------|----------------------|------------------------------------|---------------------------------------|
| /məpad/ | same | Adjective | /pad-pad/ | together | Adverb |
| /mətu/ | Really, correct, right | Adjective | /tu-tu/ | Real / original | Adverb |

Table above shows the changes in word-class after the reduplication process in the Lun Bawang language. This shows that the morphological process in this language allows changes in the word class as what we can see above, from adjective to adverb.

Table 4.30: Function of Reduplication in Verbs.

| Root Word (Lun Bawang) | Meaning | Reduplication | Meaning after reduplication | Word class after reduplication |
|-------------------------------|----------------|----------------------|------------------------------------|---------------------------------------|
| /nalan/ | Walk | /nalan-nalan/ | Sight-seeing | Verb |

Based on the data above in the table above, not much reduplication in verbs could be identified and the example above shows that the word category has changed in this process as well. The word /nalan/ means ‘walk’ as a verb and after reduplication, it becomes a noun whereby the word /nalan-nalan/ refers to ‘sight-seeing’ which shows that the meaning has also changed from the root word as analyzed in the previous session.

Table 4.31: Function of Reduplication in Adverbs.

| Root Word (Lun Bawang) | Meaning | Reduplication | Meaning after reduplication | Word class after reduplication |
|-----------------------------------|----------------|----------------------|--|---|
| /sərabpu/ | Sometimes | /rəbpu-rəbpu/ | Sometimes | Adverb |

The table above shows an example of the reduplication process that occurs in an adverb of Lun Bawang. The data above shows the change that took place in the morpheme whereby the prefix /sə-/ has been omitted and the remaining word has been repeated to form reduplication but remains the word category as an adverb. Therefore, based on the data analyzed, it can be found that Lun Bawang allows reduplication in its language with some changes in the meaning of words and some have changed the word class.

As a result, the morphological process that was found to be involved in Lun Bawang based on the data collected is said to be affixation and reduplication. According to the findings above, there are meanings, and phonemic changes identified during those morphological processes in Lun Bawang. Lun Bawang language seems to be having a lot of similarities between bahasa Melayu in terms of its affixation process as well as reduplication and this makes the research to be done more clearly by referencing it.

4.4 Morphophonemic Process of the Lun Bawang Language.

According to Asmah (2014), Morphophonemics plays an important role in the study of the phonological structure of a morpheme, which is the phonemic variation formed by the combination of the morphemes. She has also quoted that the phonemic changes happen in a morpheme when we pronounce a word in a particular way (Finch 2000:59). This study has analyzed the phonological structure of the Lun Bawang language as this language is believed to have similarities with bahasa Melayu. Besides, it has also analyzed the phonemic changes that occur in some borrowed morphemes (bahasa Melayu) as they

are adapted in the Lun Bawang sound system. The analysis has been done by looking at five important aspects and they are as follows:

- (i) Total transfer
- (ii) Partial transfer with some sound changes
- (iii) Deletion of phonemes
- (iv) Insertion of phonemes
- (v) Deletion of syllables

4.4.1 Lun Bawang Total Transfer

The total transfer of a word from one language to another shows that the phonemes and morphemes are transferred completely from one to another. In this case, the data below shows that Lun Bawang has some similarities with bahasa Melayu whereby total transfer occurs for some of the parts of speech in Lun Bawang. It means similar parts of speech are found to be shared by both languages.

Below is the list of words that are found to have a total transfer from bahasa Melayu word to Lun Bawang.

Table 4.32: Total Transfer of Lun Bawang Nouns.

| Bahasa Melayu | Meaning | Word Class | Lun Bawang | Meaning | Word Class |
|----------------------|----------------|-------------------|-------------------|----------------|-------------------|
| /kəluarga/ | Family | Noun | /kəluarga/ | Family | Noun |
| /kərdʒa/ | Work | Noun | /kərdʒa/ | Work | Noun |
| /masa/ | Time | Noun | /masa/ | Time | Noun |
| /kədai/ | Shop | Noun | /kədai/ | Shop | Noun |
| /bandar/ | Town | Noun | /bandar/ | Town | Noun |
| /gəredʒa/ | Church | Noun | /gəredʒa/ | Church | Noun |
| /daerah/ | District | Noun | /daerah/ | District | Noun |
| /pələjan/ | Waiter | Noun | /pələjan/ | Waiter | Noun |
| /anak/ | Child | Noun | /anak/ | Child | Noun |
| /tʃorak/ | Design | Noun | /tʃorak/ | Design | Noun |
| /baraŋ/ | Thing | Noun | /baraŋ/ | Thing | Noun |
| /kawan/ | Friend | Noun | /kawan/ | Friend | Noun |

| | | | | | |
|------------|----------|------|------------|----------|------|
| /kawasan/ | Area | Noun | /kawasan/ | Area | Noun |
| /hospital/ | Hospital | Noun | /hospital/ | Hospital | Noun |

Based on the analysis done, the above nouns are collected from Lun Bawang. As we can see in the table, there are a few words that belong to bahasa Melayu and similarly used in Lun Bawang as well. Here, a complete transfer of words has taken place where the words are being used without any phonemic, morphological, or semantic changes. The consonant and vowel sounds are found to be similar. As for an example, the noun /kəluarga/ which means “family” in bahasa Melayu is also similar in Lun Bawang. They use the word /kəluarga/ with the same pronunciation and meaning. The same total transfer could be seen in other examples of data above.

Besides nouns, other parts of speech are also found to have this type of total transfer from bahasa Melayu words. Below are the examples of other parts of speech that were found to have total transfer as well.

Table 4.33: Total Transfer of Lun Bawang Verbs.

| Bahasa Melayu | Meaning | Word class | Lun Bawang | Meaning | Word class |
|----------------------|----------------|-------------------|-------------------|----------------|-------------------|
| /penʃen/ | Retire | Verb | /penʃen/ | retire | Verb |
| /mənətap/ | Situated | Verb | /mənətap/ | situated | Verb |
| /təmpah/ | Order | Verb | /təmpah/ | order | Verb |
| /sambutan/ | Celebration | Verb | /sambutan/ | celebration | Verb |

Under the verb category, a few words were collected under the total transfer category as can be seen in Table 4.33 above. The verb /penʃen/ which means ‘retire’, /mənətap/ which means ‘situated’, /təmpah/ which means ‘order’ and /sambutan/ which means ‘celebration’ are all verbs that have undergone total transfer from bahasa Melayu to Lun Bawang. This shows that Lun Bawang shares some similar verbs that found to be used in

bahasa Melayu as well in its language and again there is not phonemic variation seen in these words uses between both languages.

In addition, Table 4.34 portrays the samples of adjectives that are used in Lun Bawang which is found to be a total transfer as well from bahasa Melayu. The adjective /pəŋalaman/ means ‘experience’ in both languages and it is unique as it is a four-syllable word and there is no morphological or phonetic variation found to have in order to be adapted in Lun Bawang. Next will be the word /bərusia/ which means ‘age’ that is used to indicate how old the person is and it applies for both languages with similar meaning. Followed by the adjective /ləŋkap/, this means ‘complete’, as in a ‘complete house’. To conclude, Lun Bawang shares some similar adjectives with bahasa Melayu which has been transferred totally unlike other words of Lun Bawang.

Table 4.34: Total Transfer of Lun Bawang Adjectives.

| Bahasa Melayu | Meaning | Word class | Lun Bawang | Meaning | Word class |
|----------------------|----------------|-------------------|-------------------|----------------|-------------------|
| /pəŋalaman/ | Experience | Adjective | /pəŋalaman/ | experience | Adjective |
| /bərusia/ | Age | Adjective | /bərusiya/ | age | Adjective |
| /ləŋkap/ | Complete | Adjective | /ləŋkap/ | complete | Adjective |

For prepositions, there were two words found in the interview session to have total transfer as can be seen in the next table below. The word /məlalui/ which means as either ‘by’ or ‘through’ is also a four-syllable word and it is used in Lun Bawang with the complete transfer. This word is used in a different context with two different functions, as mentioned, ‘by’ or ‘through’ and this applies in Lun Bawang as well. Meanwhile, the word /səcara/ means ‘through’ and this is also a complete transfer word in Lun Bawang. So word /məlalui/ and /səcara/ are actually sharing quite similar meaning but it is used in a different context in sentences.

Table 4.35: Total Transfer of Ln Bawang Prepositions.

| Bahasa Melayu | Meaning | Word class | Lun Bawang | Meaning | Word class |
|----------------------|----------------|-------------------|-------------------|----------------|-------------------|
| /məlalui/ | By/through | Preposition | /məlalui/ | by | Preposition |
| /səʔfara/ | Through | Preposition | /səʔfara/ | through | Preposition |

Based on all the data presented above, it can be concluded that Lun Bawang has adapted words from bahasa Melayu and they are been transferred totally without any morphological or phonemic changes to form a new word in Lun Bawang. All the words above show similar meaning and pronunciation that both languages share.

4.4.2 Partial Transfer with Sound Change

Besides complete or total transfer, Lun Bawang was also found to have morphemes with partial transfer with some phonemic changes. Based on the data below, partial transfer with sound changes occurs when the words are transferred with some changes in the way of pronouncing it. The data below shows that a number of Lun Bawang words have been transferred and adapted through phonemic changes from bahasa Malayu morphemes. According to the analysis, it can be found that there are few types of changes in the words transferred as presented in Table 4.36 below:

Table 4.36: Partial Transfer of Vowel /a/ - /ə/ @ /e/

| Bahasa Melayu | Meaning | Word class | Lun Bawang | Meaning | Word class |
|----------------------|----------------|-------------------|-------------------|----------------|-------------------|
| /ənam/ | Six | Noun | /ənəm/ | Six | Noun |
| /dua/ | Two | Noun | /dueh/ | Two | Noun |
| /lima/ | Five | Noun | /liməh/ | Five | Noun |
| /malam/ | Night | Noun | /maləm/ | Night | Noun |

The above is the type of transfer of words in Lun Bawang that occurred where partial changes took place phonemically, as the vowel sound of some words has changed from

/a/ to /ə/ and sometimes /e/. For example, in the word /ənəm/, which means six in bahasa Melayu, has low central or front unrounded vowel sound /a/ in its second syllable. Meanwhile, in Lun Bawang, the word has phonetically modified and pronounced as /ənəm/ where the second syllable ends with mid-central vowel sound /ə/. The meaning of both words remains the same as the number six. The word /malam/ which means “night” is also an example that found under the category of vowel sound change from /a/ (low central or front unrounded vowel) as in the word ‘malam’ to /ə/ sound (mid-central vowel sound) as in the Lun Bawang ‘maləm’.

Next, the word /dua/ in bahasa Melayu, a two-syllable word, is said as /dueh/ in Lun Bawang, whereby the vowel sound changes from low central or front unrounded vowel /a/ in the second syllable to mid-central vowel sound /e/ sound. This followed with the addition of voiceless glottal fricative /h/ sound in the second syllable of Lun Bawang word as in /dueh/. As for the noun /lima/, which means “five” in bahasa Melayu, has also undergone the phonetic changes whereby the second syllable /ma/ with low central or front unrounded vowel sound has been changed to a mid-central vowel sound, /ə/ in /liməh/ in Lun Bawang. Similarly, this word is also added with voiceless glottal fricative /h/ sound in the second syllable for the word to be adapted in this language. According to the analysis based on these phonemic changes, it can be concluded that Lun Bawang words are mostly stressing on the voiceless glottal fricative /h/ sound at the end of words that usually end with vowel sounds, as what we can see in the most of the examples of data collected and in this part like in the words /dueh/ and /liməh/.

Therefore, this concludes that there are words that have been modified phonemically by having a partial transfer of vowel sounds in order to be adapted in Lun Bawang language and voiceless glottal fricative /h/ sound is mostly added to the words that end with a vowel sound.

Table 4.37: Partial Transfer of vowel /o/ - /u/

| Bahasa Melayu | Meaning | Word class | Lun Bawang | Meaning | Word class |
|----------------------|----------------|-------------------|-------------------|----------------|-------------------|
| /umor/ | Age | Noun | /umur/ | Age | Noun |
| /kəbon/ | Garden | Noun | /kəbun/ | Garden | Noun |
| /pulo/ | Ten | Noun | /pulu' / | Ten | Noun |
| /səpulo/ | Ten | Noun | /pulu' / | Ten | Noun |
| /topi/ | Cap | Noun | /tupi/ | Cap | Noun |
| /tudə/ | Seven | Noun | /tuduk/ | Seven | Noun |
| /roti/ | Bread | Noun | /ruti/ | Bread | Noun |
| /nombor/ | Number | Noun | /nubur/ | Number | Noun |

Another phonemic change that has been identified in this research is that vowel sound /o/ has changed to /u sound when the words are compared with bahasa Melayu. Based on the list of words above, it can be identified that the close-mid back-vowel sound /o/ in bahasa Melayu is pronounced as close-back vowel /u/ in Lun Bawang words and here there are a few nouns that have been identified that fall under this pattern. This is probably because of the influence of bahasa Melayu in their region as mentioned earlier whereby they tend to follow the exact pronunciation of the word instead of modifying it. For instance, the word /umor/, which means “age”, is spelled as “umur” in bahasa Melayu but pronounced as /umor/ with close-mid back-vowel sound but Lun Bawang speakers use closed-back vowel sound. Looking at another example of the word, /kəbon/, which means “garden”, is spelled as “kebun” in bahasa Melayu and pronounced as /kəbon/ among Malay community but the sound change as /kəbun/ when is pronounced by Lun Bawang speakers.

This applies to all other words in bahasa Melayu listed above such as /pulo/ and “tujuh”. Hence, based on this study done, it can be seen that Lun Bawang has actually adapted the original spelling and its pronunciation into its sound system, except for other words like /topi/, /roti/ and /nombor/ which probably due to the spellings are spelled as it is. So, this proves that Lun Bawang practices close-back vowel /u sound in its phonemic

structure mostly and this variation has been created by the language in order for the bahasa Melayu words to be adapted in its language system.

Table 4.38: Partial Transfer of vowel /i/ - /e/

| Bahasa Melayu | Meaning | Word class | Lun Bawang | Meaning | Word class |
|----------------------|----------------|-------------------|-------------------|----------------|-------------------|
| /padi/ | Paddy | Noun | /pade/ | Paddy | Noun |
| /sambelan/ | part time | Adjective | /sambilan/ | part time | Adjective |

This data above shows the vowel change that took place in the vowel /i/ sound of bahasa Melayu word in order to fit the Lun Bawang language system. In Lun Bawang, the word /padi/ in bahasa Melayu, (paddy), is pronounced as /pade/ which shows quite an obvious phonetic change while in bahasa Melayu; initially, it is pronounced as /padi/ in bahasa Melayu. So, here one example has been found in this pattern of vowel change whereby the tense high front unrounded vowel /i/ in bahasa Melayu has been modified to close-mid front vowel /e/ sound in Lun Bawang. Besides, it is also unique to see where the vowel change happens as vice versa, where the close-mid front vowel /e/ in bahasa Melayu has changed as tense high front unrounded vowel /i/ in Lun Bawang that can be seen in the example of the word above.

The word /sambelan/ which means part-time is used in bahasa Melayu, where the second syllable is using close-mid front vowel /e/ whereas in Lun Bawang, the second syllable has changed to tense high front unrounded vowel /i/ sound as in /sambilan/. This is also based on the previous discussion, whereby the real spelling structure of the word is actually influencing the pronunciation of words in Lun Bawang.

4.4.2.1 Bahasa Melayu phoneme changes in Lun Bawang.

Based on previous findings, there are a few changes in the vowel sound of bahasa Melayu that took place to be adapted in Lun Bawang. Similarly, there are also consonant sound changes that are found to have happened in bahasa Melayu words as it has been

adapted into the Lun Bawang language system. The examples in the table below show how the changes in the consonant sound took place.

Table 4.39: Bahasa Melayu consonant /h/ becomes /k/ in Lun Bawang

| Bahasa Melayu | Meaning | Word class | Lun Bawang | Meaning | Word class |
|----------------------|----------------|-------------------|-------------------|----------------|-------------------|
| /puloh/ | Ten | Noun | /puluø/ | Ten | Noun |
| /səpuloh/ | Ten | Noun | /puluø/ | Ten | Noun |
| /tudɔh/ | Seven | Noun | /tuduk/ | Seven | Noun |
| /susah/ | Difficult | Adjective | /susao/ | Difficult | Adjective |

Another uniqueness and phonemic variation of this Lun Bawang language that is found in this research is, the voiceless glottal fricative sound of /h/ in bahasa Melayu is mostly changed to silent voiceless velar stop sound /k/ sound in Lun Bawang pronunciation pattern. As one of the examples, the noun /puloh/ in bahasa Melayu, which means “ten”, is ending with the voiceless glottal fricative sound /h/. In Lun Bawang, it is pronounced as /puluø/ whereby the sign [ø] is an indication of silent voiceless glottal fricative /k/ sound which is not stressed. Similarly, the word /səpuloh/ in bahasa Melayu which also means as “ten”, ends with voiceless glottal fricative sound /h/ but in Lun Bawang it is said as /puluø / as well, and the other examples of Lun Bawang words are as above also having the similar phonemic changes and phonetic structure.

There are words that stress on the voiceless velar stop /k/ sound at the end such as in the word /tuduk/ in Lun Bawang which means “seven”, which found to be similar to the word /tudɔh/ in bahasa Melayu. Other findings of consonant changes that took place in Lun Bawang words are as below, where the table is showing an analysis of nouns that found to have similarities with bahasa Melayu, and phonemically partial transfer of the consonant took place.

Table 4.40: Partial Transfer of Consonants.

| Bahasa Melayu | Meaning | Word class | Lun Bawang | Meaning | Word class |
|----------------------|----------------|-------------------|-------------------|----------------|-------------------|
| /səpit/ | Clip | Noun | /rəpit/ | Clip | Noun |
| /səribu/ | Thousand | Noun | /meribu/ | Thousand | Noun |
| /kirem/ | Send | Noun | /ŋirim/ | Send | Noun |
| /dʒalan/ | Walk | Noun | /nalan/ | Walk | Noun |
| /bəli/ | Buy | Noun | /məlih/ | Buy | Noun |
| /sewa/ | Rent | Noun | /nyiwa/ | Rent | Noun |
| /tolon/ | Help | Noun | /nolon/ | Help | Noun |
| /ləkat/ | Paste | Noun | /nəkət/ | Paste | Noun |
| /tʃina/ | Chinese | Noun | /kina/ | Chinese | Noun |
| /hitam / | Black | Noun | /mitəm/ | Black | Noun |
| /sətəŋah/ | Half | Noun | /sətaŋal/ | Half | Noun |
| /sini/ | Here | Preposition | /sunih/ | Here | Noun |

By collecting the words in Lun Bawang, the above variation is found, and they seem to be unique. Based on the data above, it can be seen that the nouns in Lun Bawang are quite similar to bahasa Melayu but they come with phonemic variation in consonant sound. Most of the consonants in the nouns above have been changed into another phonemic structure to form another word in Lun Bawang without changes in the meaning. For instance, the word /rəpit/ means ‘a clip’ in Lun Bawang. In bahasa Melayu, it said as /səpit/ and the meaning is the same. What we can see here is that the initial consonant in the first syllable has changed from voiceless alveolar fricative /s/ sound in bahasa Melayu to voiced alveolar trill /r/ sound in Lun Bawang but there is no difference in the vowel sound in the first syllable whereby mid front unrounded vowel sound /ə/ in /rə-/ and /sə-/ is the same.

Besides, the syllable has also remained as two in this word. So, the only change is in the consonant sound transfer in Lun Bawang in order to be adapted in its language. Secondly, the word /məribu/ which means ‘thousand’ in Lun Bawang is created with the voiced bilabial nasal sound /m/ in the initial syllable, whereby it is modified from the voiceless alveolar fricative sound /s/ in /seribu/ in bahasa Melayu word. Similarly, only

the consonant sound has changed but the number of syllables and vowels remains the same as three, as well as the meaning. Next is the word /kirem/ in bahasa Melayu has been transferred as /ɲirim/ in the Lun Bawang language system. In this case, the partial transfer took place in the initial consonant again from voiceless velar stop /k/ to voiced velar nasal /ŋ/ sound and the meaning remains as “send” in both languages.

Continuing to that, the word /nalan/ (walk) in Lun Bawang is derived from the word /dʒalan/ in bahasa Melayu with the consonant sound transfer from voiced palatal glide sound /j/ to voiced alveolar nasal /n/ sound and the word /məlih/ which means “buy” in Lun Bawang is transferred from the word /bəli/ in bahasa Melayu where the voiced bilabial stop /b/ sound has changed to voiced bilabial nasal /m/. Meanwhile, the word /nyiwa/ in Lun Bawang, which means “rent” seems to be a little different as the voiceless alveolar fricative /s/ sound in bahasa Melayu word /sewa/ has been transferred to /nyi/, which is a sound that is not in the English phonetic system. But, the meaning and syllable remain the same. This partial transfer of consonant sound is also the same for other nouns such as /nəkət/, /kina/, /mitəm / in Lun Bawang as can be seen in the table above with some vowel sound changes in the second syllable.

As for the other data above, the noun /sətaŋal/, which means ‘half’ in Lun Bawang, is partially transferred from bahasa Melayu noun, /sətəŋah/. It can be understood that the pronunciations of both words have some similarity in the initial syllable but partially changed in the second and third syllable from /təŋah/ to /taŋal/. Here, the changes occur in the vowel from mid-central vowel sound /ə/ to low central (or front) unrounded vowel /a/ and the voiceless glottal fricative sound /h/ has been added at the end of the Lun Bawang word to form a morpheme or its word. Hence, this word has undergone partial transfer from bahasa Melayu word to fit Lun Bawang.

Similarly, the last data above shows partial transfer, the preposition /sunih/ in Lun Bawang which is believed to have been transferred from bahasa Melayu word /sini/

whereby the vowel /i/ in the first syllable is changed to /u/ in Lun Bawang and as commonly added, the voiceless glottal fricative /h/ sound has been added at the last syllable. So, the preposition /sunih/ which means “here” has been transferred partially as well from bahasa Melayu without changes in the meaning.

As a result, the words in Lun Bawang are mostly transferred from bahasa Melayu words, and as per analysis, the consonant transfer took place in the first syllable and the initial consonants are mostly changed in Lun Bawang to adapt those words into Lun Bawang language system without changing the meaning. On top of that, the number of syllables has also remained and nouns are found to be a two-syllable word in Lun Bawang.

Focusing on the nouns, the Lun Bawang numbering system has also been analyzed to see the phonemic variation.

Table 4.41: Lun Bawang Numeric

| Lun Bawang | Meaning | Word Class | Bahasa Melayu | Meaning | Word Class |
|-------------------|----------------|-------------------|----------------------|----------------|-------------------|
| /ʃəh/ | One | Noun | /satu/ | One | Noun |
| /duəh/ | Two | Noun | /dua/ | Two | Noun |
| /təluh/ | Three | Noun | /tiga/ | Three | Noun |
| /əpat/ | Four | Noun | /əmpat/ | Four | Noun |
| /liməh/ | Five | Noun | /lima/ | Five | Noun |
| /ənəm/ | Six | Noun | /ənəm/ | Six | Noun |
| /tuduk/ | Seven | Noun | /tudʒoh/ | Seven | Noun |
| /waluh/ | Eight | Noun | /lapan/ | Eight | Noun |
| /liwak/ | Nine | Noun | /səmbilan/ | Nine | Noun |
| /puluk/ | Ten | Noun | /səpuloh/ | Ten | Noun |

Based on the numbers listed above, there are some numbers that are found to be Lun Bawang words and there are some numbers that are similar to bahasa Melayu as discussed above. The words that believe to be similar to bahasa Melayu are mostly transferred partially with changes in consonant sounds. As for an example, the word /tuduk/ which

means ‘seven’ is transferred by changing the consonant sound from the word /tudʒoh/ in bahasa Melayu.

As can be seen, the second syllable in the words has changed from alveolar lateral fricative sound /dʒ/ sound to voiced alveolar stop /d/ sound and the ending consonant has also been changed from voiceless glottal fricative sound /h/ to voiceless velar stop /k/ sound, the vowel sound remaining the same. Whereas the other numbers that are found to have transferred partially are the number ten, which is said as /puluk/ in Lun Bawang, has some consonant variation in terms of its last syllable and deletion of a syllable has taken place as well. So, Lun Bawang has used the middle and final syllables and modified the consonant sound in order to fit its language system.

4.4.3 Deletion of Phonemes in Lun Bawang Words

Another morphological process that is found to be involved in Lun Bawang is the deletion of phonemes from bahasa Melayu. In this process of morphology, a phoneme is being omitted in bahasa Melayu in order to accommodate the native sound system. There is various deletion process that took place and they can be seen in the data provided below:

- (a) Consonant /h/ has been deleted in bahasa Malayu words in order to be adapted in Lun Bawang.

Table 4.42: Deletion of Consonant /h/

| Bahasa Melayu (+) /h/ | Meaning | Word class | Lun Bawang (-) /h/ | Meaning | Word class |
|------------------------------|----------------|-------------------|---------------------------|----------------|-------------------|
| /puluh/ | Ten | Noun | /puluø/ | Ten | Noun |
| /rumah/ | House | Noun | /ruma/ | House | Noun |
| /susah/ | Difficult | Adjective | /susaø/ | Difficult | Adjective |
| /kahwin/ | Marry | Verb | /kawin/ | Marry | Verb |
| /hujung/ | Edge | Preposition | /uduŋ/ | Edge | Preposition |

From the data above, it can be seen that there is the deletion of consonant /h/ in bahasa Melayu words to form another word in Lun Bawang. Based on the examples of data collected, firstly, the word /puloh/ which means “ten” in bahasa Melayu comes with the ending consonant /h/ and it is a two-syllable word. While in Lun Bawang, the word has been adapted by deleting the ending consonant and replaced with voiceless velar stop sound /k/ sound which is silent and remains as a two-syllable word without any changes in the meaning. Secondly, the word /rumah/ in bahasa Melayu, which means “house”. This word ends with consonant /h/ as well in its second syllable and when compared to Lun Bawang, the voiceless glottal fricative sound /h/ has been omitted to form the word /ruma/ where it ends with low central (or front) unrounded vowel sound /a/. Similarly, the word /susah/ in Lun Bawang, which means “difficult”, is transferred after the deletion of consonant /h/ at the end of the word /susah/ in bahasa Melayu.

Deletion of consonant /h/ also happens in the middle of words such as in the word /kawin/, which is a verb in Lun Bawang. The meaning of this word is “marry” and the deletion of consonant sound, the voiceless glottal fricative sound /h/ happens from the word /kahwin/ in bahasa Melayu and it is used as /kawin/ in Lun Bawang.

This applies to other words above as well and this concludes that Lun Bawang does not stress the voiceless glottal fricative /h/ sound. And the last example of data collected will be the preposition of Lun Bawang, /udun/, which means “edge”, has been transferred with a different process where the front consonant /h/ of bahasa Melayu preposition /hujon/ has been deleted and additionally the middle consonant /j/ has been changed to /d/ in order to form a new Lun Bawang word. So, here we can find various ways of phoneme deletions that took place in Lun Bawang from bahasa Melayu, especially the consonant /h/ in order to form new words in Lun Bawang and also to be adapted in their language form. This concludes that Lun Bawang does not stress on the /h/ sound in its language in some words.

- (b) The sound /s/ is being omitted to accommodate the native word. Lun Bawang does not stress the sound /s/.

Table 4.43: Deletion of consonant /s/

| Bahasa Melayu (+) /s/ | Meaning | Word class | Lun Bawang (-) /s/ | Meaning | Word class |
|------------------------------|----------------|-------------------|---------------------------|----------------|-------------------|
| /ratos/ | Hundred | Noun | /ratu/ | Hundred | Noun |

Another example of the deletion of consonant that happens in Lun Bawang can be seen in the data collected above. One example found to have this morphological process is the word /ratu/ in Lun Bawang, which means ‘hundred’. This word is created by eliminating the voiceless alveolar fricative /s/ sound in the ending of the word /ratos/ which is a bahasa Melayu word with similar meaning. Originally, the word is spelled as “ratus” (/ratus/) in bahasa Melayu but it is pronounced as /ratos/ by the speakers. Hence, what has taken place is that the ending consonant has been omitted from the word “ratus” in bahasa Melayu and used as “ratu” in Lun Bawang, without changing the meaning. This deletion process in Lun Bawang shows some similarities between these two languages. On top of that, the word /ratu/ in Lun Bawang also exists in bahasa Melayu but with a different meaning. This noun means “queen” in bahasa Melayu. But, looking at the numeric, the deletion process has happened to create another new word in Lun Bawang.

- (c) The sound of /ŋ/ is being omitted from bahasa Malayu word.

Table 4.44: Deletion of ng /ŋ/

| Bahasa Melayu (+) /ŋ/ | Meaning | Word class | Lun Bawang (-) /ŋ/ | Meaning | Word class |
|------------------------------|----------------|-------------------|---------------------------|----------------|-------------------|
| /səmiŋgu/ | A week | Noun | /səmigu/ | A week | Noun |

Besides the other deletion a process, Lun Bawang does not stress on voiced velar nasal /ŋ/ sound as bahasa Melayu does. The example above shows the deletion of /ŋ/ sound in Lun Bawang word /səmiŋu/, which means ‘a week’. This word is found to be similar with the word /səmiŋgu/ in bahasa Melayu whereby they share the similar pronunciation and syllable as well as the meaning but Lun Bawang has omitted the voiced velar nasal sound /ŋ/ from bahasa Melayu word to be adapted into its language and the meaning remains the same. Hence, the changes occur phonetically after deletion of the consonant sound and this shows that phonemic changes have been done in order to adapt the word into Lun Bawang.

- (d) Phoneme /m/ deleted from bahasa Melayu to accommodate native words.

Table 4.45: Deletion of /m/

| Bahasa Melayu (+) /m/ | Meaning | Word class | Lun Bawang (-) /m/ | Meaning | Word class |
|------------------------------|----------------|-------------------|---------------------------|----------------|-------------------|
| /əmpat/ | Four | Noun | /əpat/ | Four | Noun |

The other variation of deletion process that found in Lun Bawang is the omission of voiced bilabial nasal /m/ sound from bahasa Melayu noun. As in the example above, the word /əmpat/, which means “four” in bahasa Melayu is pronounced as /əpat/ in Lun Bawang. When we compare these words, it is obvious that the phoneme /m/ has been deleted from the Lun Bawang phonetic system and a word without voiced bilabial nasal /m/ sound is being used. So, in order to transfer this noun, Lun Bawang has deleted a phoneme in order to adapt the word in its system. However, the meaning remains the same for both languages where it is indicating the number “four” as well as the syllable which is two in both languages.

- (e) Phoneme /k/ deleted from bahasa Melayu to accommodate native words.

Table 4.46: Deletion of /k/

| Bahasa Melayu (+) /k/ | Meaning | Word class | Lun Bawang (-) /k/ | Meaning | Word class |
|--------------------------|---------|---------------|--------------------|---------|---------------|
| /kita/ | Us | Pronouns | /itau/ | Us | Pronoun |

The data above is an example of the deletion of phoneme /k/ has occurred in Lun Bawang word from bahasa Melayu as per the data above. The word /itau/ has similarity with the bahasa Melayu word /kita/ where they mean as “us” but some deletion process took place in Lun Bawang pronoun where the initial voiceless velar stop /k/ sound has been omitted and the middle syllable /ita/ is being used with the addition of tense high back rounded vowel /u/ sound to create the pronoun /itau/.

Hence, the analysis above shows and concludes that in this Lun Bawang language, we can see some deletion processes that have taken place in order to adapt some words from bahasa Melayu into its language system with the meaning and syllable remaining the same.

4.4.4 Insertion of Phonemes in Lun Bawang Words

Besides the deletion process, it is also found that Lun Bawang also inserts some phonemes or add phonemes which maybe a vowel or consonant to its words and this process creates different sounds to a word without changing its meaning. It means, there is phonetic variation through this process the words are semantically unchanged. In this process, it is found that bahasa Melayu's words have been added with a phoneme in order to create another word in Lun Bawang. This seems to be interesting and a few examples of data can be seen in the table below:

- (a) Phoneme /h/ added to accommodate native words.

Table 4.47: Insertion of /h/

| Bahasa Melayu /u/ open | Meaning | Word class | Lun Bawang (+) /h/ | Meaning | Word class |
|-----------------------------------|----------------|-----------------------|---------------------------|----------------|-----------------------|
| /kaju/ | Stick | Noun | /kajuh/ | Stick | Noun |

Through the research analysis, one example has been found where the word /kajuh/ in Lun Bawang, which is a noun, is actually derived from the word /kaju/ which is found in bahasa Melayu as well. The similarity is that phonetically both words are the same and the only difference is the addition of voiceless glottal fricative /h/sound at the end of the second syllable in Lun Bawang word. The phoneme /h/ does not have any specific function but Lun Bawang seems to be stressing the voiceless glottal fricative /h/ sound in certain words that end with a vowel in order to make the word suitable and fit its language system. In this case, the meanings of the words remain the same. Besides this, Lun Bawang has also added the voiced velar nasal /ŋ/ sound in its word, whereby the words are found to be similar to bahasa Melayu word. Below is the example of finding on the addition of the voiced velar nasal /ŋ/ sound into bahasa Melayu:

- (b) Addition of the sound /ŋ/ to accommodate native words.

Table 4.48: Insertion of ng /ŋ/

| Bahasa Melayu /a/ open | Meaning | Word class | Lun Bawang (+) /ŋ/ | Meaning | Word class |
|-----------------------------------|----------------|-----------------------|---------------------------|----------------|-----------------------|
| /adjar/ | Teach | Verb | /ŋadjar/ | Teach | Verb |

The word /ŋajar/ in Lun Bawang is found to have the addition of the phoneme, as this word is similar to the word /ajar/ in bahasa Melayu. Both words mean “teach” which a verb in both languages is respectively. The verb /ajar/ in bahasa Melayu is added with the

voiced velar nasal sound /ŋ/ in the initial syllable in order to be adapted in the Lun Bawang language system. This word is also believed to be adapted from the verb /məŋajar/ in bahasa Melayu, which means ‘the action of teaching’ according to this language.

Lun Bawang might also have adapted two middle syllables from this word to form a verb in its language. Therefore, the similarities between Lun Bawang and bahasa Melayu could be found through these analyses, and the meaning of those words is not changed though there are phonemic and morphological changes. Besides the addition of consonant sound, analysis has also found some addition of vowel sound that took place in Lun Bawang words. The sample data is in the below:

- (c) Addition of diphthong /ai/ to accommodate native words.

Table 4.49: Insertion of Diphthong /ai/

| Bahasa Melayu /i/ open | Meaning | Word class | Lun Bawang (+) /a/ | Meaning | Word class |
|-------------------------------|----------------|-------------------|---------------------------|----------------|-------------------|
| /di/ | At | Preposition | /dai/ | at | Preposition |

The finding above shows some similarities that can be found between Lun Bawang and bahasa Melayu's words, which are prepositions. According to the analysis, the word /dai/ in Lun Bawang is found to be alike with the bahasa Melayu word /di/, which means “at” in both languages. Both words are formed with one syllable. The process found to happen in between these words is the addition of vowel /a/ in Lun Bawang preposition where it is said as /dai/ whereas in bahasa Melayu it is said as /di/ to refer to “at”. As for an example, *di kedai* (/di kədai/), in bahasa Melayu and *dai kedai* (/dai kədai/) in Lun Bawang, where both phrases mean “at shop” but the preposition used is different in a sense that one is with vowel /a/ and another is without. So, this is because of the usage of diphthong /ai/ in Lun Bawang to this preposition /di/ in bahasa Melayu in order to be adapted in its Lun Bawang language system as /dai/.

Apart from the examples above, there is also another data collected during the analysis whereby the addition of consonant and vowel is found to happen together in a word in Lun Bawang. This type of addition is done in order to create a Lun Bawang word with the base of bahasa Melayu morphemes. The example of that process is shown in the table below:

- (d) Addition of both vowel and consonant sounds to accommodate native words.

Table 4.50: Insertion of Vowel and Consonants in Lun Bawang

| Bahasa Melayu /i/ open | Meaning | Word class | Lun Bawang (+) /a/ | Meaning | Word class |
|-------------------------------|----------------|-------------------|---------------------------|----------------|-------------------|
| /baru/ | New | Adjective | /məbəruh/ | New | Adjective |
| /kini/ | Now | Adverb | /nəkinih/ | Now | Adverb |

The two sample words mentioned above are found to be added with vowel and consonant sounds together. As for the first word /məbəruh/ is a Lun Bawang word which means “new” and as already stated, this word is derived from the word /baru/ which is a bahasa Melayu word with the similar meaning. Based on the word /məbəruh/, it is a three-syllable word whereby it is a combination of prefix /mə-/ as the first syllable, followed by the root word /bəru/, which is found to be from the bahasa Melayu word /baru/, and the addition of phoneme /h/. Compared to the word /baru/ from bahasa Melayu, Lun Bawang word is being added with a consonant /m/, vowel /ə/ to form the prefix /mə-/ and the ending consonant /h/ to form a new word as /məbəruh/ which has the same meaning “new”, and same word class where they are under the adjective category.

Moreover, a similar addition process was also found with the second word, the adverb /nəkinih/ in Lun Bawang which means “now”. The word /nəkinih/ is found to have some similarity with the adverb /kini/ in bahasa Melayu. Here, the addition of prefix /nə/, which is the combination of consonant /n/ and vowel /ə/, and the addition of consonant

/h/ at the end can be seen to form a new word in Lun Bawang using the base of bahasa Melayu word /kini/. Due to the addition of consonant and vowel sounds, the number of syllables has changed from two to three syllables in Lun Bawang phonetically but the meaning remains the same.

Therefore, these two words are examples of another variation of addition found in Lun Bawang. Based on the data and examples shown, it is understandable that Lun Bawang words have been added with new consonant sounds and also vowels to form a new word, but the meaning remains as it is in bahasa Melayu. Most of the words above represent the changes from bahasa Melayu to Lun Bawang with the addition of consonants and vowels in the existing bahasa Melayu words. Besides, as can be seen in the previous analysis, both consonants and vowels are added to form a new word in Lun Bawang.

4.4.5 Deletion of Syllables in Lun Bawang Words

In the adaptation process of bahasa Melayu to Lun Bawang, besides the addition of consonants, vowels, and prefixes, another unique process has also been found by the researcher through this study which is a deletion of syllables in Lun Bawang. Some of the words in Lun Bawang are found to have undergone the process of deletion of syllables in order to fit in the language. Apparently, the Lun Bawang words are found to be similar to bahasa Melayu's words. Most of the bahasa Melayu words which come with three syllables have changed to two syllables after the process and based on the data, most deletion took place on the initial syllable of bahasa Melayu word. Below are the examples of Lun Bawang words that were found to have initial and ending syllable deleted to be adapted into its language system.

- (a) Deletion of the initial syllable to accommodate native words.

Table 4.51: Deletion of Initial Syllable

| Bahasa Melayu syllable | Meaning | Word class | Lun Bawang syllable | Meaning | Word class |
|-------------------------------|----------------|-------------------|----------------------------|----------------|-------------------|
| /səpuloh/ | Ten | Noun | /puluø/ | Ten | Noun |
| /dʒahat/ | Bad | Adjective | /dat/ | Bad | Adjective |
| /makanan/ | Food | Noun | /kənən/ | Food | Noun |
| /aku/ | I | Pronoun | /kuh/ | I | Pronoun |

There were four words that are found to have this unique deletion process and they are as mentioned above. The first word is given in the data, the noun /puluø/ in Lun Bawang is derived from the bahasa Melayu noun as per the previous discussion in this study. The word /puluø/ is similar to the noun /səpuloh/ in bahasa Melayu, which means “ten”. When we analyze these words, it is obvious that the initial syllable, prefix /sə-/ in the word /səpuloh/ has been deleted in order to be adapted as a different or new word in Lun Bawang and the number of syllables has reduced, but the meaning remains the same. This process does also remains the word category as a noun. Looking at the next data, the adjective /dat/ in Lun Bawang is found to have some similarity with bahasa Melayu adjective /jahat/. The word /dat/ in Lun Bawang is found to be created by deleting the initial syllable of /ja-/ from bahasa Melayu adjective /jahat/. Later, the second syllable /hat/ is being used to form a new adjective by changing the consonant /h/ to /d/ and /dat/ is formed. This is one of the processes that found to be unique in the deletion of a syllable. On top of that, the word /makanan/ is also found to be modified in order to be adapted in Lun Bawang, as the word /kənən/ sounds similar to the bahasa Melayu noun. Based on the analysis done, the word /kənən/ is found to undergo the deletion of prefix /ma-/ in the word /makanan/, which is the first syllable. After the deletion, the second and third syllables of the word /makanan/ are being used as in /kanan/ and later vowel changes have

taken place. Hence, the deletion of the first syllable is done to form a new noun in Lun Bawang, /kənən/, which means “food”.

- (b) Deletion of ending syllable to accommodate native words.

Table 4.52: Deletion of Ending Syllable

| Bahasa Melayu syllable | Meaning | Word class | Lun Bawang syllable | Meaning | Word class |
|-------------------------------|----------------|-------------------|----------------------------|----------------|-------------------|
| /sətərusnya/ | Continuously | Adverb | /sətəcu/ | Continuously | Adverb |

Deletion in the ending syllable is also found to happen in the Lun Bawang word when compared with bahasa Melayu. As can be seen in the table above, the adverb /sətəcu/ is formed by deleting the ending syllables from bahasa Melayu word /sətərusnya/, which stands with four syllables. The deletion took place on the fourth syllable /nya/ which functions as a suffix in bahasa Melayu and changes in consonant /ru/ to /cu/ have occurred. So, this syllable deletion occurs to a long morpheme with many syllables and changed to a shorter morpheme with fewer syllables in Lun Bawang.

Based on the data collected, it is clearly showing that some syllables in bahasa Melayu have been deleted to create a new word in Lun Bawang or to be adapted in it. Lun Bawang word categories such as nouns, adjectives, and adverbs are then formed by the process of syllable deletion from the words of bahasa Melayu. The changes that occur morphologically is in the number of syllables whereby Lun Bawang is to have some words with lesser syllable due to this deletion process. In addition, this deletion process does not change the meaning of words found in the table, but some morphophonemic changes found to happen in the process of adopting new words in Lun Bawang.

CHAPTER 5

CONCLUSION

The morphological analysis is attempted in this research to analyze the morphological processes that involve in this unique language of Sarawak, Lun Bawang. Also, an attempt has been made to study the morphological pattern of Lun Bawang by using bahasa Melayu as a referencing tool, since bahasa Melayu is the main Austronesian language under the Malayo Polynesian category and the languages seem to share similar words. By conducting this study, various fruitful information and findings were identified and found and it is believed that this is a new opening remark for this endangered language.

By having this data collection, the two research questions were able to be answered, the first question: What are the morphological processes in the Lun Bawang language? By having and analyzing this data, the researcher has identified two main morphological processes in the Lun Bawang language, which are affixation and reduplication. Based on the data collected and analysis done it is found that Lun Bawang has various morphological elements in its language. It has its numerical system and some data has been shown on this. Besides, data finding also has shown that Lun Bawang has all parts of speech as in other languages namely verbs, nouns, adjectives, pronouns, adverbs, prepositions, and conjunctions. Looking at the morphological processes that this language shares, the affixation process in Lun Bawang occurs with the existence of prefixes such as /kə-/ , /bər-/ , /mə-/ , /di-/ and /sə-/ as its prefix. The functions of these prefixes are sometimes unclear as the prefixes do not denote any specific meaning, but they are helpful in creating the correct syntax in any sentence structure when they join the root word. Besides, some prefixes are also used in changing the lexical categories of certain words but this is very minimal. On the other hand, various pronouns have been gathered in Lun

Bawang whereby they have unique functions as some of the pronouns can function as a subject pronoun and at the same time may also be used as objects as well.

The second morphological process that has been identified is the reduplication process in Lun Bawang. This process in Lun Bawang is mostly full or complete reduplication of morphemes. The outcome of the reduplication process in Lun Bawang sometimes seems to change the meaning of words after the reduplication process, and also it changes the word class. Adding to this, some reduplication of nouns tends to change the noun from singular to plural.

Besides, as answering the second research question: What is the morphological pattern of Lun Bawang language with the reference of bahasa Melayu? In Lun Bawang, the types of morphemes found are mostly free morphemes and very few numbers of bound morphemes were found through this research. On top of that, Lun Bawang is a language that is formed by morphemes with disyllable and some are with three syllables.

From the various data collection done through the interview session with the native speakers of Lun Bawang, the researcher has found that Lun Bawang has seven word classes or parts of speech namely nouns, pronouns, verbs, adjectives, adverbs, prepositions, and conjunction.

On top of that, morphophonemic variations of Lun Bawang have also been analyzed in this research with the reference of bahasa Melayu. Lun Bawang was found to have undergone five processes in order to adapt some words from bahasa Melayu into its language system namely total transfer, partial transfer with some sound changes, deletion of phonemes, insertion of phonemes, and deletion of syllables. Lun Bawang has some similarities with bahasa Melayu in various ways and categories as discussed in the analysis above. This is found to be true due to the bahasa Melayu, which is said to be the main language under the Austronesian family and Lun Bawang being one of the

Austronesian family languages in Sarawak region is naturally influenced by bahasa Melayu.

Finally, as what has been analyzed and found by the previous researchers, Austronesian languages do not have an inflection process. The analysis was done in this research also shows that there is no inflection process in the Lun Bawang language. As a conclusion, Lun Bawang is categorized as one of the Austronesian languages. It is a language that is formed with several morphological processes and it has its unique morphological patterns. This language may seem to have some similarities with other Austronesian languages, especially bahasa Melayu, but it has its morphological variations and this creates a very huge interest and uniqueness to further study the language in the future.

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