Semantic Domains and Motivation for Loanwords in Bundu Dusun: A Preliminary Discussion

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Abstract This paper presents a discussion of loanwords of Malay and English origins in Bundu Dusun, a Western-Austronesian language spoken in Sabah, Malaysia. To the best of author's knowledge, no single study has been conducted on loanwords in Bundu Dusun, but interestingly the data that collected for author's PhD work manifest numerous loanwords. In one of the texts that contain 1621 words, author was identified 51 roots as loanwords, not counting the various inflections and derivations of the roots. These loanwords are so 'Dusunized' that on occasion even a Bundu Dusun native speaker has difficulty to tell that they are indeed loanwords. In author's data, loanwords are more frequent in texts of speakers' personal experience and description of events or objects, rather than in traditional folktales. This is expected, as Bundu Dusun is a community language that has only recently been used in media and in official events. This development in the Bundu Dusun lexicon shows that Bundu Dusun is an indigenous language that is willing to accommodate new vocabulary. The tendency to use loanwords even when equivalent Bundu Dusun words are available suggests that Bundu Dusun is making use of loanwords as a tool for its survival. This paper will discuss the adaptation of the loanwords into the language, the semantic domains of the loanwords, and the motivation for the loanwords.

Keywords: Bundu Dusun, Malay, English loanwords adaptation, motivation

Abstrak Makalah ini membincangkan kata pinjaman yang dipinjam daripada (atau melalui) bahasa Inggeris dan bahasa Melayu dalam dialek Dusun Bundu, salah satu bahasa yang tergolong dalam keluarga Austronesia Barat dan dituturkan di Sabah, Malaysia. Sejauhmana yang diketahui oleh penulis, belum dilakukan sebarang kajian berkenaan kata pinjaman dalam Bundu Dusun walaupun data yang dikutip untuk pengajian PhD penulis

ternyata mengandungi banyak kata pinjaman. Dalam salah satu teks yang mengandungi 1621 kata, sebanyak 51 kata dasar dikenal pasti sebagai kata pinjaman, tidak termasuk pengimbuhan kata-kata dasar berkenaan. Kata-kata pinjaman ini sangat bersifat kedusunan sehinggakan penutur jati Dusun Bundu sendiri kadang-kadang tidak menyedari kata-kata tersebut adalah pinjaman. Data penulis menunjukkan bahawa kata pinjaman lebih kerap dalam teks berbentuk pengalaman peribadi informan serta pemerihalan peristiwa dan objek berbanding cerita rakyat. Hal ini bukan sesuatu yang menghairankan kerana bahasa Dusun Bundu baharu sahaja mendapat tempat dalam media cetak dan pendidikan formal. Perkembangan dalam leksikon Bundu Dusun ini menunjukkan bahawa dialek ini merupakan bahasa tempatan yang mudah menerima perkataan baharu. Kecenderungan menggunakan kata pinjaman menggantikan bahasa Dusun yang sedia ada menunjukkan bahawa Bundu Dusun menggunakan kata pinjaman sebagai salah satu alat untuk terus wujud. Dalam makalah ini, penulis akan membicarakan bagaimana kata pinjaman diadaptasikan dalam bahasa Dusun Bundu, pengkategorian makna kata pinjaman berkenaan dan motivasi penutur dalam menggunakan kata pinjaman.

Kata Kunci: Bundu Dusun, Melayu, bahasa Inggeris, kata pinjaman, pengadaptasian kata pinjaman, motivasi

INTRODUCTION

Perhaps it is premature to say that the vocabulary of Bundu Dusun (BD), a Western Austronesian language spoken in Sabah, Malaysia is becoming rapidly replaced by Malay, although author have this impression when was on her field trip in 2007. The speech of even the older speakers of BD (in the above 80 years old category) is often punctuated by loanwords, mostly of Malay[1], and occasionally of English origins. Being a minority language alongside the official language Malay, and the country's second language, English, this is hardly surprising. In fact it is a well-known fact that minority languages are often dominated by the main languages spoken in the area (Kisembe, 2003). These loanwords are found at phonological, lexical and

semantic, as well as syntactic levels. A question that might arise from this is "is it a loanword or code-switching phenomenon?" Indeed, this a difficult question to answer but based on some definitions of loanwords and code-switching presented in the next section, it is reasonable to say that we are dealing with loanwords here.

Loanword, borrowing and code-switching

Loanwords are words taken from a language and used by another (Thomason & Kaufman 1988, Heath in Mesthrie 2001, Myers-Scotton 2006). The terms 'loanwords' and 'borrowings' are often used interchangeably, although some scholars maintain that there are differences between the two. Some scholars state that loanwords are only one type of borrowing. Heath (2001 in Mesthrie) for example, holds that the two terms express different notions and suggests that a borrowing is a stem and not a complete lexical item or in other cases it can be more than that, it can even constitute a full phrase, whereas loanwords are always single words (Heath in Mesthrie, 2001: 432). Poplack *et al.* (1988) suggest that borrowing is a phenomenon associated with morphosyntactic and phonological intergration of foreign words into the recipient's language. In this paper, the term 'loanword' in this paper is used loosely to refer to any vocabulary items that are not native to BD. It is then part of the larger concept, 'borrowing'.

Myers-Scotton (2006) distinguishes two types of borrowings, namely cultural borrowing and core borrowing. In cultural borrowing, words are borrowed to express concepts that do not exist in the lexicon of the recipient language. Many of these are concepts related to science and technology, but can also constitute items like food and articles of clothing that are lacking in the recipient language. Core borrowing, on the other hand refers to the borrowing of words that have already got the equivalents in the lexicon of the recipient language. Both types of borrowings are attested in BD.

Gumperz describes code-switching as "the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems" (1982: 59), while Clyne's definition is "the alternative use of two languages either within a sentence or between sentences" (1987: 740). Milroy and Muysken offer a definition along this line that is "the alternative use by bilinguals of two or more languages in

the same conversations" (1995: 7). Myers-Scotton views code-switching as the use of "surface-level words" belonging to two languages (2006: 234), suggesting that code-switching is a syntactic occurrence and that loanwords are a part of code-switching. Boztepe (2003) argues that it is not easy to differentiate between code-switching and borrowings and thus, it is unnecessary to distinguish them in order to understand the social and cultural process involved in the phenomenon. Although the definitions presented above do not give any clear-cut distinction between borrowing and code-switching, author will use the term 'loanword' which is a smaller category under borrowing, and 'borrowing' interchangeably to refer to the BD phenomenon being discussed in this paper in order to avoid confusion.

DATA AND METHODOLOGY

The loanwords discussed in this paper are extracted from conversations and stories recorded during author's fieldwork in 2007. Eight subjects who contributed the stories were above 50 years of age with various levels of educational background, whilst the conversations were recorded spontaneously and involved speakers of various age groups, ranging from 15 years to 85 years. Initial 50 loanwords are taken out at random from the texts to be analyzed. Later, as patterns of phonological adaptations and semantic domains emerged, the author looked for more loanwords of similar characteristics from the texts. At some parts of this paper, the author will also use as examples, some sentences from a text that contains loanwords of both Malay and English origins. This particular text is a recollection of a speaker (then 82 years old) of the Japanese occupation in Sabah.

The motivations for using the loanwords were a result of a brief survey of loanwords perception using a set of questionnaire (appendix 1). 20 BD speakers were asked to participate in the survey. While being fully aware that 20 questionnaire responses are hardly representative of the whole BD population, the author conducted the survey to see if any of the speculations she had on the motivations on using loanwords can be confirmed, at least as generalizations. These speculations are based on other researchers' findings (Fishman 1969, Anderson 1973, Taylor 1995, Kuang 2009). The questionnaires were distributed in two ways; 1) via email, and 2) read the questions to the respondents (and get responses from them) via telephone

since the author did not have the opportunity to go to the speakers' area in Ranau. The survey seeks to confirm if any of the following motivations for using loanwords apply in the case of the BD speakers:

1)   to fill the gap in the BD lexis
2)   prestige
3)   euphemism
4)   habit

The results of the survey are discussed in Motivations for Borrowing.

LEVELS OF BORROWINGS IN BD

Borrowings in BD occur at the levels of phonology, lexical/semantics and syntax, but in the data, the prominent levels of borrowing are lexical/ semantics and phonology. In the following sections, some examples of loanwords at phonology and semantic levels are given. At the level of phonology, phonemes that do not exist in BD are sometimes borrowed although not every speaker would do that. It seems that speakers over the age of 60 tend to nativize phonology of the loanwords while younger speakers who received formal education do not bother to do that.

Phonology

Compared to English which has 24 consonants and 12 vowels, and Malay which has 21 consonants and 6 vowels, BD only has 16 consonants and 4 vowels.

Phonological Adaptations

Words may be borrowed directly (direct borrowing), or with some adaptations (modified borrowing). In direct borrowing, a sound that does not exist in BD is used without any modification. In modified borrowing, each of the segments in the loanword is interpreted in terms of the native BD segment systems and the syllable structure constraints of BD are satisfied.

A)   *Consonant and consonant clusters*

The sound system of BD is illustrated in the following chart (the orthograpical representation is shown in ()):

	Bilabial	Apical	Palatal	Velar	Glottal
Stop, -Voi	p (p)	t̪ (t)		k (k)	ʔ (ʻ)
Stop, +Voi	p (b)	d (d)		/g/ /ɣ/ (g)	
Nasal	m (m)	n (n)		ŋ (n)	
Fricative		s (s)			h (h)
Affricate, +Voi					
Lateral		l (l)			
Trill		r (r)			
Approximant	w (w)	j (y)			

A comparison of English and BD reveals that BD has the following consonant gaps:

[f, v, ө, ð, ʧ, ʤ, ʃ, z]

With Malay, the gaps are:

[f, v, ʧ, ʤ, z]

English and Malay words that contain such consonants are integrated into BD with the following repair strategy:

f >p	ʧ>s	v>b	ʤ>{g, s, d, ds}
ө>t	ʃ>s	ð>d	z>{d, ʤ²}

The following loanwords exemplify borrowing of English or Malay phonemes that are lacking in BD. Under 'source' (E) stands for English and (M) stands for Malay.

Loanword		(Source)	Gloss
ofis	[ɒfɪs]	(E)	"office"
manyanyi	[maŋaɲɪ]	(M)	"to sing"
jambatan	[dʒambatan]	(M)	"bridge"
fikir	[fɪkɪɹ]	(M)	"think"

A) *Vowels and vowel combinations*

BD has only four vowels; [ɑ, ɪ, o, u] and combinations of any of these vowels except [oa] are permitted. Any foreign vowels or diphtongs will be adapted into BD using the following strategy:

Anything containing the ɑ sound such as [æ] > ɑ
[e] > [i]
[o] > [u]/(C)___Ci e.g roti>ruti

Examples are given in the following:

Loanword	(Source)	Gloss
dadi	(E)	daddy
midsa	(M)	table
niktai	(E)	necktie
tamas	(M)	gold
kuut	(E)	coat
kumpiuto[3]	(E)	computer

As mentioned previously, younger speakers tend to borrow the phonology from the donor language, while older speakers tend to nativize the sound to suit the BD system. Noor Aina *et al.* (2011) in their research on the assimilation of Malay words in Dusun observed similar phenomenon. Various reasons can be accounted for this. First, the younger speakers have gone through the formal education system and learned the correct pronunciations of the words in school. They are also more exposed to the way the words are pronunced from the media. As a result, they have become bilinguals from an early age, and are able to switch between the BD pronunciations and the borrowed words pronunciations easily, perhaps even unconsciously.

B)   t- prefixation

BD has the tendency to prefix a t- to a vowel initial noun loanword. For instance, *emas* (M) > *tamas* (BD), and uniform (E) > *tiunipoom* (BD). This is another nativisation strategy, as in BD t- is often used to refer to nominals, sometimes used with other affixes such the circumfix *a...an* (as in *t-a-akan-on* "food"). Some examples of this phenomenon in BD are given as follows:

Root	Gloss	Reference
asu	dog	tasu
akan	eat	taakanon
ambaon	chant	tambaaon
apat	four	tapat

C)   Metathesis

Metathesis refers to the process that alters the phonemes in a word. In this process, sounds are rearranged, for example 'foliage' becomes 'foilage'. A loanword containing the syllable sequence l_r is illegal in BD. Thus the structure is reversed to suit the BD order. For example:

Source	Gloss	BD adaptation
Seluar	"pants"	sorual
Almari	"closet"	ramali
Selipar	"tongs"	soripal

D)   Vowel Lengthening

Vowel length is inserted in CVC words because CVC structure does not satisfy the requirement for bimoraic structure in BD. For example, coat > *kuut*, kek (M) "cake" > *kiik* because in BD it is illegal to have a single mora. More examples are given as follows:

Source	Gloss	BD adaptation
Camp	camp	kiim
Mop	mop	moop
Gas	gas	giis
Cap (M)	brand	saap

E)   *Hormoganizing Consonant Cluster*

Only homorganic consonant clusters (sequence of consonants produced at the same point of articulation) are allowed in BD. These are bp, dt, ds, gk, ngk, ngg, mb, mp, nt and nd. Thus, any loanwords containing consonant clusters that are not homorganic are hormorganized in BD. For example, handbag>*himbig*, in which the consonant clusters that consist of the combination of the alveolar and bilabial sounds [ndb] > bilabial hormorganic [mb].

Semantic

At semantic level, various concepts are borrowed into BD. For example:

Loanword	Gloss	BD adaptation
masjid (m)	"mosque"	mosigid
kerusi (m)	"chair"	kurusi
uniform	"uniform"	tiunipoom/yunipoom
meeting	"meeting"	miting
passport	"passport"	paasput

Section Semantic Domains will deal with the semantic domains of the loanwords.

SEMANTIC DOMAINS

Cultural borrowings makes up a large percentage of the BD loanwords, although core borrowings are also prominent. The following section outlines the classification of the loanwords based on the semantic domains.

Religion

Source	Gloss	BD adaptation
masjid (M)	mosque	mosigid
mission	church	misin
gereja (M)	church	goridsa/goridja
quran (M)	quran	kuran
bible	bible	baibol
Jesus	Jesus	didus/jijus
Islam (M)	Islam	silam
Christian	Christian	koristian

Government, political and administrative system

New lexical items were introduced during the British government, and the vocabulary keeps expanding with the current Malaysian government.

Source	Gloss	BD Adaptation
government	government	gabomon
ketua kampung (M)	village head	kotua kampung
officer	officer	tupiso
D.O	District Officer	dii uu
council	council	kaunsol
police	police	pulis
rakyat (M)	people	rayat
daerah (M)	district	doirah

The following shows how the word *kotua kampung* is used in a BD sentence:

(1)

haroddihot				roitan	dot	i		hilo		Liposu
haro	dii	o		roit-an	do	i	do	hilo	id	Liposu

do	*Kotuakampung*	iri
do	*KotuaKampung*	iri

There was (a person) called Surai there in Liposu who was a village head.

Education

Formal education system was also introduced during the British government era. As a result, many of the concepts with regard to education are borrowed from English. Later, after Sabah joined Malaysia and the education system changed to Malay medium, more words on this semantic domain were borrowed from Malay.

Source	Gloss	BD Adaptation
guru besar (M)	headmaster	guru basar
principal	principal	pirinsipol
school	school	sikul
register	register	rogisto
form	form	poom

uniform	uniform	tiunipoom/yunipoom
borang (M)	form	burang
report card	report card	riput kaad
file	file	pail
pengawas (M)	prefect	pangawas

Household appliances/personal items
BD used to be a basic society with minimum household appliances. As the community adopts the mainstream lifestyle, many household appliances are introduced into the society.

Source (Source)	Gloss	BD Adaptation
meja (M)	table	mija
kerusi (M)	chair	kurusi
bantal (M)	pillow	bantal
spanner	spanner	supana
gas	gas (stove)	giis
elektrik (M)	electricity	lotirik
aircond	aircond	ikun
television	television	tolibison
screw-driver	screw-driver	sikurudaraibo
t-shirt	t-shirt	tiisot
make-up	make-up/cosmetic	mikap
gincu (M)	lipstick	ginsu
handbag	handbag	himbig
coat	coat	kuut
necktie	necktie	niktai

Medical
Naturally new medical concepts are also borrowed into BD. What is interesting is that even though some of the words exist in BD, such as *rusap* (medicine), there is a tendency to use the borrowed ones.

Source	Gloss	BD Adaptation
doctor	doctor	dokutur
nurse	nurse	noos
ubat (M)	medicine	tubat

clinic	clinic	kolinik
rumah sakit (M)	hospital	rumah sakit
ward	ward	waad
pesakit (M)	patient	pasakit

Economy, science and technology

A large number of words related to economy, science and technology are borrowed, predictably so because of the lack of these words in BD. Some examples are given as follows:

Source	**Gloss**	**BD Adaptation**
company	company	kumpeni
syarikat (M)	company	sorikat
kerja (M)	work	karaja
account	account	takaun
bank	bank	biing
taxi	taxi	tiksi
kereta (M)	car	korita
driver	driver	daraibo
handphone	handphone	hinpuun
SMS	SMS	sisimis
computer	computer	kumpiuto
reload	reload	rilod
station	station	sitisin

The following sentence from one of the texts contains the word *karaja* "work".

(2)

kakaraja'	oku	ddi	dot		igGipun	do	hitid		Ranau
ka-*karaja'*	oku	dii	do	id	Gipun	do	hiti	id	Ranau
ABL-work	1sg-I	ref-that	DET	LOC	Japanese	DET	here	LOC	Ranau

I got to work for the Japanese here in Ranau.

Food

Influence from other cultures in Malaysia have resulted in a lot of loanwords in the food domain. These words might have originated from other cultures such as Chinese and Indian, but borrowed into BD through Malay. This is

because Malay is the most dominant language which has influenced BD greatly, it being the language in school, and the media especially television.

Source	Gloss	BD Loanwords
ice-cream	ice-cream	sokirim
chocolate	chocolate	sukulat
roti paun (M)	bread	ruti paun
gula-gula (M)	sweets	gulagula
mee (M)	noodle	mii
nasi goreng (M)	fried rice	nasi guring
kari (M)	curry	kari
tepung (M)	flour	tapung
kuih (M)	cake	kuui
cake	cake	kiik

Numerical and calendar system

Loanwords in this category are really a combination of cultural and core borrowings. It is cultural because the traditional calendar system of BD was based on farming cycle, unlike the present system. It is core because BD has lexical items that are equivalents to the numbers, days, months and days used in the calendar, and yet the speakers generally prefer to use Malay words even though the words are not even used in the standard Malay calendar anymore.

Source	Gloss	BD Loanwords
hari satu (M)	Monday	hari/tari satu
hari dua (M)	Tuesday	hari/tari dua
hari tiga (M)	Wednesday	hari/tari tiga
hari empat (M)	Thursday	hari/tari ampat
hari lima (M)	Friday	hari/tari lima
hari enam (M)	Saturday	hari/tari anam
hari minggu (M)	Sunday	hari/tari minggu
bulan satu (M)	January	bulan satu
bulan dua belas (M)	December	bulan duabalas

Another sentence from the text is given here as an example:

(3)

Korikttopo			Gipun	dot	hilod		kampong tokod	
ko-rikot	nopo	Gipun		do	hilo	id	kampung	toko do

hilod		Bundu	Tuhan	nga
hilo	id	Bundu	Tuhan	nga

bulan	tujud		toun	ampatpuluh	dua
bulan	*tuju*	do	toun	*ampatpuluh*	*dua*
month	seven	DET	year	fourty	two

The time when the Japanese arrived at our village, at Bundu Tuhan was July 1942.

Specific actions

Another interesting domain is 'specific actions'. In BD, a lot of actions or even words denoting objects are specific. For example, the English word 'wash' is expressed in many forms in BD:

E	BD
to wash body	podsu
to wash face	illagup
to wash hair	pupuk
to wash hand	aug
to wash feet/dirt	isu
to wash clothes	pupuʔ
to wash dishes/small objects	lihung

Borrowing specific words (verbs) from Malay or English fills in the gaps in the BD lexicon. Among the actions borrowed are:

Source	Gloss	BD Adaptation
tangkap (M)	catch	tangkap
jail	to jail	pojiil
pruning	to prune	momuruning
cigarette	smoking	monogirit
jalan kaki (M)	walking on foot	jalan kaki
hukum (M)	punishing	hukumon
denda (M)	punishing	dandaon

The following sentences show the usage of some of the loanwords:

(4)

Mantad	hilod		dati	do	*jalan kaki*	om
Mantad	hilo	id	dati	do	*jalan kaki*	om
From	there	LOC	1pl.incl.	DET	walk.foot	cl

From our place, on foot.

(5)

ngoio'	no	*riputo'*	om
ngoi-o'	no	*riput-o'*	om
go_UV	cl-COMP	report-UV	cl

(he) was reported (to the authority) and…

Swear words
The most interesting category of loanwords in BD is swear words. It seems that BD speakers are more comfortable using English and Malay swear words rather than equivalents in BD itself.

Source	*Gloss*	*BD Loanwords*
celaka (M)	damn	silaka
puki mak (M)=	Sabah Malay mother's genital	pukima
sial (M)	damn	sialan
shit	shit	shit
kurang ajar	lack of education	kurang ajar

MOTIVATIONS FOR BORROWING

The questionnaire survey results show that various motivations can be accounted for loanwords phenomenon. These can be divided into social motivations and linguistic motivations. In the case of BD, the following can be the motivations for the loanwords.

To fill a language gap
According to Anderson (1973), borrowing could take place to introduce new ideas and concepts into the target language. A large number of the examples

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given in this paper confirms this idea. Words that previously were not there in BD are borrowed to fulfill the need in the language for example words relating to medical, political and government system, as well as education. All 20 respondents of the questionnaire survey confirm this in their answer to question 2 of the questionnaire *Mengapakah kita meminjam perkataan dari Bahasa Inggeris/Bahasa Melayu?* "Why do we borrow words from English and Malay?" which is *kerana keperluan (perkataan itu tidak wujud dalam bahasa kita* "because of necessity (the words are not available in our language). (Please refer to appendix 1)

To enrich the language
This motivation is related to 6.1 above. Minority languages are often not the languages of wider communication. Bringing in concepts of economic or science and technology is likely to enrich the language. As Fishman et al (1969) put it, items borrowed from more prominent languages are likely to become embedded into the native language, particularly in the field of science and technology. The loanwords listed in 5.6 exemplify this.

Prestige
It is often the case that using words from a more prominent language such as English is considered prestigious. Taylor (1995) mentions the Japanese speakers' perception that speaking English makes them sound new, sophisticated, modish, different, or erudite, which means that it gives them a certain air of prestige. Anderson (1973) also notices that speakers of a culture that is less sophisticated tend to use borrowed terms to show off their 'better knowledge' compared to the other members of their community. It is not obvious from the questionnaire responses whether this is a valid motivation for loanwords in BD because out of the 20 questionnaires, only two respondents answered that they think using words of English origin will make people look up on them. Interestingly they do not think using Malay words will make people look up on them.

Euphemism
Another possible motivation for loanwords is for euphemism purpose. Certain words are taboo in certain cultures. Kuang Ching Hei (2009) gives the instance that in the Chinese culture, 'sex' or 'death' topic has to be expressed indirectly as it is considered taboo in that society. Considering the swear words borrowing in BD, one can strongly suspect that this is the

motivation behind it. This suspicion is confirmed by most respondents in the survey. Question 4 (Appendix 1) seeks to find the answer to the use of borrowed swearwords. They are given four choices of answer, and an additional space to write other reasons. Some respondents chose more than one answer. The respondents either answer that they think their swearings are not too bad (16 respondents) when using other languages, or that swearing is not BD culture (4 respondents) or that they are too used to using Malay and English in swearing (5 respondents).

Habit
This motivation is implied in the questionnaire responses. Choices of answers to questions 2, 3 and 4 include an answer to this effect "I am so used to using the words." Every respondent actually chooses this answer in at least one of those three questions. This shows that the loanwords have become very much part of BD that they are now used rather unconsciously. Because of this answer, we have a reason to believe that it is indeed possible that contrary to popular belief, prestige is not a motivation for loanwords in BD.

CONCLUSION

This paper has attempted to discuss loanwords in BD with particular foci on the phonological adaptation of the loanwords, the semantic domains, and the motivations for the loanwords. In my opinion, the motivations in 6.1 and 6.2 are very much related to the idea of survival tool. BD is making use of loanwords to aid its survival as one of the minority languages in the world.

"Loanwords" is indeed an interesting phenomenon. The current trend in the Dusunic world is to revert to the native language. With the introduction of the standard Kadazandusun (KD) language in schools, there is even an attempt to reinvent established loanwords to suit the phonological system of the standard KD. While this is a noble effort to ensure that the indigenous language survive, it remains to be seen whether speakers of BD would adopt the trend, or continue using the loanwords that they are already familiar with.

NOTES

[1]A thorough examination on the loanwords treated as Malay and English loanwords in this paper will reveal that some of them are of other languages such as Sanskrit, Arabic, Portuguese, and Persian etc. It is not within the scope of this paper to discuss the origins of the words and as such, they would be loosely labeled Malay or English loanwords.

[2][ʤ] is obviously borrowed and adapted in a new way in BD.

[3]Most probably borrowed through Malay since 'computer' was only introduced to the community in the early 2000 after Malay has become more dominant than English.

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Appendix 1 (Loanword Perception Questionnaire)
Soal selidik penggunaan kata pinjam BI/BM dalam Bahasa Dusun
Sila bulatkan salah satu.
Jantina: Male/female
Umur: 15-25   26-36   46-55   56-65   66-75 atas 76

Dalam bahasa Dusun ada banyak perkataan yang dipinjam daripada bahasa Inggeris dan bahasa Melayu seperti miting (meeting), ofis (office), sikul (school), sokirim (ice cream), baibol (bible), haribulan (calendar), kuut (coat). Saya ingin meminta kerjasama anda untuk menjawab beberapa soalan ringkas untuk meninjau pendapat umum berkenaan peminjaman bahasa ini.

1. Pada pendapat anda, adakah kita meminjam terlalu banyak perkataan daripada bahasa Inggeris dan bahasa Melayu?
    Sila tandakan jawapan anda:
    a) Ya.
    b) Tidak.
    c) Tidak Tahu.

2. Mengapakah kita meminjam perkataan dari bahasa Inggeris/bahasa Melayu?
    a) Kerana keperluan (perkataan itu tidak wujud dalam bahasa kita).
    b) Kerana itu satu perkara biasa pada masa ini.
    c) Tidak tahu.
    d) Sebab lain. Nyatakan_____

3. Kadangkala kita mempunyai perkataan yang setara dalam bahasa Dusun. Contohnya perkataan 'tadau koiso' untuk 'Hari Satu.' Tapi kita masih menggunakan perkataan 'Hari Satu' dan perkataan 'jalan kaki' walaupun ada perkataan 'mamanau' dalam bahasa Dusun. Pada pendapat anda, apakah yang menyebabkan perkara ini:
    a) Kita sudah terlalu biasa menggunakan perkataan pinjaman.
    b) Perkataan pinjaman lebih canggih daripada perkataan dalam bahasa kita.
    c) Perkataan pinjaman lebih mudah disebut.
    d) Perkataan dalam bahasa kita tidak cukup 'spesifik.'
    e) Sebab lain. Nyatakan_____

4. Saya perhatikan kita selalu menggunakan perkataan seperti 'silaka', 'kurang ajar', 'shit', 'kurang asam' dan sebagainya apabila melahirkan perasaan geram, marah dan sebagainya. Kenapa kita tidak menggunakan perkataan kita sendiri seperti 'basug'?
   a) Saya kurang tahu perkataan-perkataan seperti ini dalam bahasa Dusun.
   b) Apabila menggunakan bahasa lain, saya rasa 'sumpah seranah' saya tidak begitu keterlaluan.
   c) Saya sudah biasa menggunakan perkataan dalam BI/BM.
   d) Menyumpah seranah bukan budaya kita, jadi saya terpaksa menggunakan perkataan bahasa lain.
   e) Sebab lain. Nyatakan _____

5. Apabila saya menggunakan perkataan pinjaman seperti 'office', 'handphone' dan 'muzik', saya:
   a) sebut dengan mengubah bunyi perkataan asal. Contohnya, 'office' menjadi 'upis', 'handphone' menjadi 'hinpun'.
   b) sebut tanpa perubahan. 'handphone' tetap 'hanfon', 'office' tetap 'ofis'.
   c) sebut dengan perubahan bila bercakap dengan orang kampung tetapi kekalkan sebutan bahasa asal bila bercakap dengan kawan-kawan, atau orang yang pernah bersekolah.
   d) jawapan lain_____

6. Nyatakan sebab bagi jawapan anda_____

7. Saya rasa orang akan memandang tinggi kepada saya sekiranya saya menggunakan perkataan BI/BM.
   a) Ya untuk (BI/BM)   (BI)   (BM).
   b) Tidak.
   c) Tidak tahu.