THE PHONOLOGY AND MORPHOLOGY

OF THE SUNDANESE LANGUAGE

by

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To My Wife

Florence Smith Van Syoc

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INTRODUCTION

Part I

Historical Conditions Affecting the Language

Sundanese, a language in the Malay branch of the
Malayo-Polynesian language family[1], is spoken in the Pasundan
region, West Java, by an estimated fourteen million people.
Since very little attention appears to have been given the
language in terms of the methods employed by descriptive lin-
guists, it would seem that it merits a descriptive analysis.
This is especially true in view of the fact that the Indo-
nesian government has been vigorously implementing a program
aimed at developing and establishing the official Indonesian
language, Bahasa Indonesia, another language of the Malayo-
Polynesian language family, as a unifying factor in educa-
tion, commerce, government, social life, and general
cultural development throughout the entire Indonesian archi-
pelago.

It is the purpose of this dissertation to present an
analysis of the phonological and morphological systems of
the Sundanese language as found in a corpus of data based on

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[1]Leonard Bloomfield, Language (New York: Henry Holt
and Co., 1933), p. 71.

some 250 hours of phonetic transcription collected during

three years of residence in Indonesia.

Since the Sundanese language has been written in two

alphabets, the Roman and another believed to be derived from

Sanskrit, it is obvious that Sundanese has been studied in

the past by European and Hindu scholars. In more recent

years several Sundanese scholars have devoted considerable

time to the study of their language. A search for published

studies of Sundanese has disclosed the following:

Adiwidjaja, R. K. <u>Adegan Basa Sunda</u>. (The Foundation of the
    Sundanese Language). Djakarta: J. B. Wolters, 1951.

Coolsma, Sierk. <u>Hollandsch-Soendaneesch Woordenboek</u>. Leiden:
    (no publisher given). 1910.

_____. <u>Soendaneesche Spraakkunst</u>. Leiden: A. W. Sijthoff,
    1904.

De Wilde, A. <u>Nederduitsch-Maleisch en Soendasch Woordenboek</u>.
    Amsterdam: Johannes Muller, 1841.

Grashuis, G. J. <u>Over de Verbale Vormen in het Soendaneesch</u>.[1]
    (Place of publication not given): Bijdragen Derde
    Volgreeks, 1873.

_____. <u>Soedaneesch Leesboek</u>. Leiden: (no publisher given),
    1874.

_____. <u>Soendaneesch Spraakkunst, Schrift en Uitspraak</u>.
    Leiden: (no publisher given), 1882.

_____. <u>De Soendaneesche Tolk. Hollandsch-Soendaneesche
    Woorden-lijst</u>. Leiden: (no publisher given), 1874.

Kats, J. <u>Spraakkunst en Taaleigen van het Soendaasch</u>. Batavia:
    N. V. Boekhandel en Drukkerij, Visser and Co., 1929.

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[1]R. H. Robins mentions this work in a footnote to his
article, "The Phonology of the Nasalized Verbal Forms in Sunda-
nese," Bulletin of the School of Oriental and African Studies,
XV, Part 1 (1953) pp. 138-45. However, I have not been able to
find any trace of it.

Lezer, L. A. De Vier Indische Talen Leerboek voor Zelfonderricht in de Nederlandsche, Maleische, Soendaneesche en Javansche Taal. Bandung: De Boekenbeurs. (No date given).

_____. De Soendaneesche Taalcursus (Voor Zelf-Onderricht). Bandung: (no publisher given), 1919.

_____. Woordenboek Walanda Soenda. Tasikmalaja, Java: Lezer, Boekhandel, 1923.

Nataprawira, P. Tata Basa Sunda. (Secrets of the Sundanese Language). Bandung: Toko Buku Melodie, 1953.

Oosting, H. J. Soendasche Grammatica. Amsterdam: J. Muller, 1884.

Rigg, Jonathan. A Dictionary of the Sunda Language. Batavia: Lange and Company, 1862.

Robins, R. H. "The Phonology of the Nasalized Verbal Forms in Sundanese," Bulletin of the School of Oriental and African Studies, XV, Part 1 (1953).

Satjadibrata, R. Kamoes Basa Soenda. (A Dictionary of the Sundanese Language). Djakarta: Balai Pustaka, (no date given).

_____. Kamoes Soenda-Indonesia. (A Sundanese-Indonesian Dictionary). Djakarta: Balai Pustaka, 1950.

A thorough search of the catalog of the national library of Indonesia, Lembaga Kebudajaan Indonesia, in Djakarta indicated that it possessed two works on the Sundanese language: the dictionary by Jonathan Rigg and the grammar by J. Kats listed above. No collection of works in Sundanese could be found in that library. I was told that during the Japanese occupation of Indonesia from 1942 to 1945 many books in the library had been destroyed. The Sundanese language section of the Cultural Division of the Ministry of Education, however, does have a small collection of writings in Sundanese, including a translation of the Bible.

Having found so few Sundanese books collected together, it seemed necessary to try to find them in bookstores in West Java. A search through bookstores selling both new and used books yielded forty-nine titles of books in Sundanese, alongside books in Javanese, Dutch, English, and Chinese. The works in Sundanese included several series of pamphlets for instructional purposes in the elementary schools of Pasundan, a few novels, two or three collections of poems, a book of herb remedies, an almanac, translations from the Mahābhārata, and one book on educational psychology.[1]

With the establishment of Indonesian independence in 1949 and the more settled conditions which followed, more periodicals came into being. A small pocket-size magazine, Tjandra, is published monthly in Bogor. It began publication in 1953. A larger magazine, Warga, also published in Bogor, was established in 1950. Three small Sundanese newspapers are published in Bandung: Panghegar, established in 1952, Kudjang, established in 1956, and Sipatahoenan, which began publication in 1924.[1]

Linguistically speaking, the island of Java is divided into three parts: Pasundan in the west where Sundanese is spoken; Central Java where Javanese, a language distinct from Sundanese but closely related to it, is spoken; and Eastern Java, where Madurese is the principal language spoken but where some people speak what is known as Eastern Javanese, a dialect of Central Javanese.

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[1]Books and periodicals in Sundanese are listed on pp. 173-176.

Pasundan is roughly the western one-third of Java.
It is bordered on the south and west by the Indian Ocean, on
the north by the Java Sea, and on the east by an irregular
boundary, the most distinguishable features of which are the
Tjianduj and Tjisanggarung rivers.

Since this region, along with the rest of the Indo-
nesian archipelago, has undergone several acculturative in-
trusions which are linguistically interesting, it seems ap-
propriate to begin with its historical background.

Recorded history does not give the origin of the in-
habitants of Java, but from the fossil remains of Java
Man found in Central Java, we know that the island has been
inhabited perhaps as long as any area in the world. One
writer, B. ter Haar[1], suggests that since we cannot say any-
thing of the origin of these people we begin our discussions
by taking into consideration the distinct law-areas, of which
Pasundan is one, as they exist today. He submits that the
emergence of the communities as they are today is the result
of continual colonization. Since shortly after the beginning
of the Christian era, at least, the lush islands of Indonesia
have held a commercial attraction for other peoples. Because
of commercial activities and, to an even greater extent, re-
ligious activities, Pasundan, with the rest of Indonesia, has
been influenced most notably by the Hindus, Arabs, Portuguese,
English, Dutch, and Chinese.[2]

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[1]B. ter Haar, Adat Law in Indonesia (New York: Insti-
tute of Pacific Relations, 1948), p. 101.
[2]See page 26 ff.

Traditionall/, Pasundan was feudal, with many small

states. But the domain and power of these weak feudal states

shifted fre uently, since both the form and the success of the

political organization depended upon the personal power of the

rulers. Political boundaries sometimes crossed language bound-

aries. This was particularly significant during invasions of

the region by the armies of the two Central Javanese empires,

the Madjapahit Empire, circa 1400 A.D., and the Mataram Empire,

circa 1600 A.D. During both of these political and accultura-

tive invasions there must have been an impact of the Javanese

language on the Sundanese language, which would account for the

common forms for many lexical items. (Another plausible expla-

nation for the common forms, however, would be that Sundanese

and Javanese are derived from a proto-language.)

In his book, Nationalism and Revolution in Indonesia,

George M. Kahin observes that the political structure in West

Java at the time of the recent revolution was quite different

from that of the Central Java and Eastern Java regions.[1] He

points out that Pasundan was without the aristocratic autono-

mous rulers so common in the rest of Java and the other regions

of Indonesia. Although there are indications that there were

small ruling families in isolated areas of Pasundan at various

times, certainly a strong ruling class was never a prominent

feature of Sundanese life, as it was in Central Java, for in-

stance. Consequently the common people were not forced into

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[1]George M. Kahin, Nationalism and Revolution in Indo-
nesia (Ithaca: Cornell University Press, 1952), p. 363.

situations involving such radical cultural changes as resulted

in other parts of Indonesia where the ruling class was

stronger and in a better position to promulgate changes among

their subjects.

In general, then, the social structure of Pasundan was

made up of small more-or-less autonomous communities consisting

of thirty to fifty persons who used the "ladang" type of land

cultivation. This practice involved cutting and burning an

area in the forest at the beginning of the dry season. When

the fertility of the soil was used up after a few crops, the

community moved to another area and repeated the process. This

mode of living made for a very fluid society throughout the en-

tire Pasundan region. J. J. Van Klaveren makes this comment:

> Native civilization based on ladang-culture will gener-
> ally never attain the level of those based on sedentary ag-
> riculture. If there are no navigable rivers of importance
> it is impossible to cultivate fields at a great distance
> from the settlement. The settlement (kampong) therefore
> has to shift frequently and can contain only so many people
> as can be fed from the small action radius. They can con-
> sist of a few families only, maybe up to 30 or 50 people.
> De Haan tells us of the people of the Priangan that their
> huts were made of branches and leaves and that even fruit
> trees were not planted as the people did not stay long
> enough to enjoy the fruits. It is symptomatic of their way
> of cultivation that the Sundanese did not know surface
> measures till well into the 19th century....The organiza-
> tion of these tribes is very simple. Cutting and burning
> as well as making a fence against wild pigs are collective-
> ly done. Then each 'pater familias' gets his parcel which
> he divides among his families.[1]

Although society was fluid once the temporary

territory a family or community was to occupy had been estab-

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[1]J. J. Van Klaveren, The Dutch Colonial System in the
East Indies (Rotterdam: No publisher given, 1953), p. 14.

lished, the territory assigned was extremely important to the
structure of the community's society. According to B. ter Haar
the territorial factor then became more important than kinship
factors.[1]

Ladang culture still predominates in the Bantam region
of northwest Pasundan and along the south coast of the region.
The entire Pasundan region was dominated by ladang type of ag-
riculture until the Dutch finally succeeded in gaining control
in the nineteenth century and changed it into a region of rich
coffee plantations, particularly in the Priangan, a hilly and
mountainous section in the southern part. These coffee planta-
tions, together with the introduction of sawah agriculture (wet
rice cultivation) by the Central Javanese invaders and the colo-
nists of the sixteenth and seventeenth centuries, changed the
people slowly but surely from semi-nomads to relatively perma-
nent residents who were more easily controlled in the customary
colonial pattern.

Dr. J. M. van der Kroef gives a succinct and apparently
accurate description of a typical Indonesian village when he
says that it

> ...is a closed society, traditionally self-sufficient and se-
> clusive, with its own customs, its own law, and often its
> own religious practices. The individual is first of all a
> member of the group, and his freedom of action is restrict-
> ed in every way by the lore of the past; self-assertion,
> economic interest not hallowed by accepted tradition, and
> social innovation are frowned upon--indeed, resisted--and
> generally lead to ostracism. Legally the village is a
> closed community. Changes in tradition and law are the
> work of spontaneous evolution in the community as a whole;
> the collective, not the individual, element predominates in

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[1] B. ter Haar, p. 51.

the communal ethos. It is therefore altogether incorrect
to regard the village as a democratic institution in the
Western sense of the word, for the very structure of this
society militates against those concepts of the sanctity
of the individual and of a recognition of basic individu-
al rights which underlie Western democratic traditions.
It is not the individual's interest but the communal adat
(custom law) which has supreme rights.[1]

My informants have told me that the above description
is characteristic of the Sundanese community today. It is very
difficult, they say, for an outsider ever to join a real Sunda-
nese community, even through marriage. Mixed marriages usually
occur only in the larger cities. In general the individual is
not free to choose his own mate but must conform to what the
community considers appropriate for him as an individual and as
a member of the community.

The powerful influence of adat, or custom law, on the
small community is present even today and has no doubt been one
of the causes of the slow rate of change in community life. It
has worked against amalgamation of the Sundanese language with
other nearby languages, keeping it distinct.

Despite the fact that the small communities were closed
and that changes were difficult and slow, we should not conclude
that the region did not come under foreign rulers or foreign in-
fluence before the arrival of the Dutch with their brand of
17th century colonialism. It is believed that from the first to
the fifteenth century Hindu culture imported directly from India
was present in Indonesia and that it was no doubt one of the
greatest unifying elements in Pasundan during that time. How-

[1]J. M. van der Kroef, Indonesia in the Modern World,
(Bandung: Masa Baru, 1954), Part I, pp. 61,62.

ever, the strata of society most heavily touched by Hindu cul-
ture, historians agree, was the top layer and then only in cer-
tain aspects of life, most notably in the rituals. Throughout the
fifteen centuries of Hindu influence among the rulers and
princes, the masses of Sundanese people continued to live very
much as they always had--in a closed communal organization.

Indian Influence

Van Leur[1] points out that the intrusion of large groups
of Indians into the Indonesian civilization is not at all prob-
able. Had such a type of colonization taken place the Indians
would have brought with them their own concepts of cities and
countrysides. They would have brought their caste system, in-
cluding all levels of society. They would have brought their
crafts, their types of houses and business buildings, their ver-
nacular language, traditional law, and political organization.
There is no evidence of such changes having been superimposed.

Van Klaveren has this to say:

> Hinduisation proceeded together with the contacts of
> trade. It was a peaceful development, a cultural assimi-
> lation of Indonesian principalities by India. It was
> brought about by the merchants and others who came in
> growing numbers after the beginning of the Christian era.
> Since the number of emigrants were not sufficient to cre-
> ate actual Hindu settlements, the most important influence
> on native society was achieved especially by the second
> wave of the two higher castes of Brahmins and Aryans who
> came to Indonesia after the 4th century A.D. and inter-
> married with the native princely houses. A period of en-
> lightenment of the princes took place. The kingship ac-
> quired a religious halo and they more and more exerted an
> active influence over their people, especially on the trade
> that passed through the Indonesian waters and ports.[2]

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[1] J. C. Van Leur, Indonesian Trade and Society (Bandung:
W. Van Hoeve, Ltd., 1955), pp. 103-104.
[2] J. J. Van Klaveren, p. 16.

The "enlightenment" of the princes seems to have consisted of learning the duties of the hierocracy along Hindu lines and of a preoccupation with monuments, sanctuaries, monasteries, burial temples, and bathing places, together with the study of Hindu literature, theological writings, and law. The general population, whose function so far as the ruling class was concerned was solely to render service and pay levies, did not participate directly in this acculturative activity. This made for the continuity of the culture of the common Sundanese man in contrast to the changing culture of the ruling class. The courts took many Sanskrit words into the language, some of which inevitably permeated to the masses.

There are still Indian traders in Pasundan today, as in the rest of Indonesia, but they remain essentially traders, dealing in cloth, bicycles, and other commercial items, mixing practically not at all with the native population except commercially.

The real influence of the Indian people on the lives of the Sundanese, then, came principally through the Brahmins rather than the traders. This influence is manifest in modern Pasundan in the large number of words derived from Sanskrit that are found in the language, especially in the wayang stories, which are enjoyed by people of every class.

Moslem Influence

Although the masses of Sundanese people were self-sufficient in political and economic matters, along the

fringes of the region pepper was always traded, and a certain
amount of other goods was also exchanged in the port cities of
Banten and Jacatra (modern Djakarta). These two cities on the
north coast were constantly being visited by foreign traders
from China, Iran, and Arabia, as well as from short-lived
kingdoms in other parts of Indonesia.

There were Arab communities on the west coast of Suma-
tra as early as 674 A.D. and Arabic tombstones dating from 1082
have been found on Java.[1] For several centuries the Arabs in-
cluded the Indonesian archipelago in an international trading
system that reached from Egypt to the Far East, but there is no
indication of efforts to proselytize the people to any great
extent. Toward the end of the thirteenth century, however,
the Arabs began to make converts to the Moslem faith among the
Indonesians. This trend developed rapidly in the fourteenth
century and became one of the dominating aspects of Indonesia
during the fifteenth and sixteenth centuries. The ties of the
Indonesian Moslems with the Islamic world were strengthened by
the fall of the Hindu-Javanese empire of Madjapahit at the be-
ginning of the fifteenth century. After that the culture,
science, and theology of the courts were ostensibly Islamic,
but Islam seems to have grown in the court circles largely as
a political expedient of the aristocracy, who thereby endowed
themselves with an aura of sanctity to which their subjects
were willing to defer.

Scholars seem to agree that Islam was first directed

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[1]Van Leur, pp. 111-112.

toward the ruling classes and that such a plan was expedient
for the Moslems who came from the Gujarati regions of West
India and who had commercial and political motives for coming
to Indonesia. From the court circles Islam spread to the mass-
es. This process was slow in Central and East Java, but in
West Java and Sumatra the trend was more forceful, and it is in
these two regions that Islam is strongest today. During the
past fifty years Islam has become strongly associated with the
ideal of nationalism, and adherence to its precepts, at least
in form, has become a cultural animus throughout all Indonesia.

With the arrival of the European colonial powers, who
were ostensibly Christian, Islam became a rallying point for
the people. When the Dutch finally gained indisputable control
of the islands, the Indonesians gained strength as a people
through the Islam ideology, which served as an animus of defi-
ance. The religious leaders and teachers of the Islamic faith
are today highly respected by the average Indonesian. Arabic
is taught in many of the secondary schools and many educated
persons can read it, some even speaking it.

The impact of the Islamic religion has not, however,
been accompanied by Arab influence on such mundane things as
modes of trade or transportation. These have remained essen-
tially the same as they were before. Islamic law has prevailed
in the realm of the scholars only and has had little effect on
common law. It has only limited validity in the courts and
lacks any influence on cardinal points, according to Van Leur.[1]

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[1] Van Leur, p. 116.

Central Javanese Influence

The Pasundan region had its greatest and most lasting injection of Islamization at the time of the Mataram kingdom in the sixteenth century, though there had been Arabic dynasties at Bantam in the northwest and at Cheribon in the northeast before that time. During the sixteenth century the Islamic Javanese princes established colonies in Pasundan, bringing with them their own courts and religion from Central Java. This penetration began first about 1500 A.D. when the sawah system of agriculture, so prominent today in all but the extreme west and south portions of Pasundan, was first established. The Javanese influence was accelerated by the conquest of the prosperous Priangan region in the south by the Mataram dynasty from Central Java in 1590. This strong influence from Central Java lasted until the Dutch finally wrested Pasundan from Javanese hands.

There have been two important periods, therefore, when the Central Javanese people were influential in Pasundan: during the invasion by the Hindu-Javanese of the Madjapahit kingdom mentioned earlier, and the invasion by the Islam-Javanese of the Mataram kingdom.

Subsequent to the Mataram empire there has been more or less continuous contact of the Sundanese people with the Central Javanese and this, of course, has left its mark on the Sundanese language as the Sundanese people have taken on expressions borrowed from the more culturally advanced Javanese.

The Banten kingdom of northwest Pasundan struggled against the Javanese invaders as long as it could, and even extended its influence to the east somewhat. These struggles caused much confusion among the people. Neighboring villages would be paying homage to different lords, one Javanese-speaking, the other Sundanese. Both kingdoms were relatively uninterested in gaining control of land but wanted control of people. Mataram, the stronger of the two kingdoms, controlled more people and ruled its subjects more rigidly.[1] When the unfortunate Sundanese sent their representatives to the Mataram capital of Kartasura in Central Java with their tributes, the Javanese princes treated them with little respect and put them to menial tasks during their stay at court.

Any of the Sundanese who came in contact with the more diverse culture of their conquerors from the Mataram kingdom no doubt found it expedient to learn as much of the Central Javanese language as possible. It is highly probable that it was during this time of the Central Javanese occupation of Pasundan that a large number of Javanese words were assimilated into Sundanese.

European Colonization

The Islamic influence on Pasundan had scarcely been established before commercial interests from Europe began to exploit Indonesia. The Portuguese, Dutch, and English were active in the coastal cities of Pasundan before 1600, but

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[1]Van Klaveren, pp. 26-58.

the Dutch were rapidly gaining control of all Java. In 1616 they
founded the city of Batavia, which is present-day Djakarta, on the
site of the Sundanese city of Jacatra. The Javanese were still
the most active colonizers in Pasundan at this time, and in 1661
they established a colony not far from Batavia on the Bekasi
River, but the Dutch did not allow it to stand. The Bantam
rulers, in the meantime, gave up trying to expand further in Pa-
sundan and devoted their time more and more to international trade,
especially with England.

In 1682 the Sultan of Bantam began to quarrel with his son,
who was influential in the government. The Dutch saw an opportu-
nity to intervene, and by siding with the son against his father
gained virtual monopoly of the Bantam pepper trade. The English
commercial interests were driven out of Bantam and the English
lost one of their important footholds in Southeast Asia. From
that time on the Dutch were indisputably in control of the Pasun-
dan area, except for a few years in the early nineteenth century
when England's fortunes in the Napoleonic wars gave her control
of the East Indies. Through every means possible, including in-
trigue and rendering of strategic support to various factions
among the petty kingdoms, the Dutch wrested control of the region
from the Mataram rulers, and in 1704 the Dutch government sent re-
gents to Pasundan commissioned to bring the area under control
and develop it.

The account of the ousting of the Portuguese and the Eng-
lish from Pasundan and Indonesia is an interesting one from the
historian's point of view, but has little importance from the
linguistic standpoint, even in the lexicon.

Since the Dutch controlled the East Indies through the already-existing hierarchy of native lords and princes, there was little contact between the Dutch and the masses. There was only a casual effect upon the Sundanese language from the Dutch occupation, and this slight influence was chiefly in lexical items.

Chinese Influence

Another people who have been present in Pasundan in such large numbers that they cannot be ignored are the Chinese. Their interests have been chiefly commercial. They have, however, given a few vocabulary items to the language. Since their activities have been principally carried out within the framework and under the government of whoever happened to be in control, and because they have assimilated with the indigenous inhabitants only very slightly, they cannot be said to be of importance linguistically other than lexically although the Chinese have apparently been in Indonesia as long as any intrusive group. It should be pointed out, however, that since they were widespread and were, and still are, an extremely important segment of international trade involving not only Indonesia but Malaya as well, it is possible they were a factor in the spread of Malayan as a lingua franca. Thus, they may have indirectly helped to introduce Malayan lexical elements into the Sundanese language.

To sum up the discussion of outside influences on Pasundan, it is safe to say that although a considerable number of foreign cultures have found their way into the region, by far the greatest influence on the language has come from Sanskrit, Arabic, and Javanese. However, a Sundanese-Indonesian

dictionary[1] published in 1950 lists fourteen sources of influence on the language: Persian, Arabic, Dutch, Modern Javanese, Ancient Javanese, English, Indonesian, Greek, Latin, French, Portuguese, Sanskrit, Chinese, and Turkish.

Recent Trends

Recent trends in the culture of the Sundanese people which might affect the language should perhaps be mentioned. Today more freedom is permitted the individual in terms of marriage, changing mates, exchanging property, and choosing location of residence, although often at the price of breaking communal ties, leaving the village, and moving to a city. In the village the individual is important to the group chiefly because of his economic role in the group. His property and income are expected to be shared, which is apparently done quite willingly. Kahin points out that although common ownership and disposition of property have all but disappeared, the communal psychology remains.[2]

Intermarriage, a factor apt to affect a language situation, sometimes takes place between Central Javanese and Sundanese who have broken their communal ties. However, such marriages are rather rare. The general practice is for parents to select their children's partners from families well known to them and considered by the community to be suitable.

Until recently education was on an elementary level only. Since the revolution, however, many Sundanese children have been receiving a secondary school education, but with

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[1] R. Satjadibrata, Kamoes Soenda-Indonesia (Djakarta: Balai Pustaka, 1950).
[2] Kahin, p. 18.

Indonesian as the language of instruction. Illiteracy is high among the older inhabitants, but everyone receives a classical education of sorts through the _wayang_, or puppet, shows, which are presented in Sundanese and are enjoyed by old and young alike. The _dalangs_, or story-tellers, are able to make the characters of the Hindu legends which constitute the _wayang_ shows come to life through their expertly manipulated puppets. Most of the stories are adaptations of the Mahābhārata tales, probably brought to Indonesia by those Hindus who came to help the native rulers organize the people into tractable subjects, for in addition to furnishing entertainment they also teach ethical values. Although translated into Sundanese, they are studded with words of Sanskrit derivation.

The Islamic religious organization in Indonesia has an educational system for religious training, as well as a system of elementary and secondary schools for secular training. There are also Christian parochial schools on the elementary and secondary levels.

Another system of schools, known as Taman Siswah, stresses the development of nationalism in Indonesia. These schools endeavor to develop interest in local and national history, languages, arts, and crafts. They employ conscientious teachers who in general do their work well.

The public schools, supported and controlled by the central government, include elementary, secondary, and university systems.

In all of the above schools instruction is given exclusively in Sundanese for the first three years. The study of Indonesian is begun in the fourth year but the instruction is still in Sundanese. At the junior high school level Indonesian becomes the language of instruction, and English is taught as the first foreign language. As a result of this type of education it is almost impossible to find a graduate of the elementary school who cannot speak and read at least two languages. Those who have been graduated from high school almost invariably can read English and speak it to some extent. (Those of the older generation fortunate enough to have received a comparable education almost invariable speak Dutch well.) I met only one Sundanese person of the educated class who did not speak at least two languages. She was the wife of a former residen (government official) whose husband had controlled a residency between Djakarta and Bandung. She spoke only Sundanese. Unfortunately she was not available as an informant.

The historical religious influences which have had bearing on the language of Pasundan have been previously dealt with in connection with the political, governmental, and commercial impacts from the outside, but it should be reiterated here that the Hindu religion, even though it apparently touched only the princely classes, ultimately increased lexical items in the language of the people. The written language symbols of Sundanese are based almost entirely on an adaptation of Sanskrit symbols, as are the Old Javanese. Tradition has it that the Sundanese alphabet was originally introduced by a Hindu

scholar.

In contrast, the Arabic language, through the Islamic religion, reaches directly every stratum of society. The Arabic influence on the lexicon of Sundanese is undoubtedly greater than that of any other language group.

The Christian religion can be found in all parts of Indonesia but in Pasundan there is little evidence that any large number of people have been touched by either the Christian faith or the languages which brought it. Most of the Christian churches in Pasundan were built for the Dutch people and the services were conducted in Dutch. Since it was the policy of the Dutch to respect native society as they found it, evangelical activities on their part were at a minimum. Although the Dutch were interested in the welfare of the poorer classes, especially after 1870, their actual contact with the people was not an all-pervading one, as the Islamic contact has been. It is not in religious matters that one sees the Dutch influence on the Sundanese language but in matters of commerce, transportation, communication, and education.

The speech influences which have tended to affect the language through aesthetic activities are few. The stories of the wayang shows are the principal literature but these are prevalent in other regions of Java and in Bali as well, forming a kind of culture link between these two islands not experienced by the other islands of the archipelago.

Aside from the wayang shows, drama seems relatively

unimportant. Very few villages, except those along the high-
ways, even boast a movie house. Since by far the largest num-
ber of movies are in English, it might be expected that there
would be some traces of intrusion of English into the language.
So far, however, very little evidence of such intrusion exists.

The music that is to be heard is mostly of the folk-
song or lullaby type, tending to stabilize the language ra-
ther than alter it. Many of the songs in Sundanese contain
advice to children on how they should treat their parents or
otherwise conduct themselves.

Part II
Dialect Areas, Borrowings, and Levels of Usage

Dialect Areas

There are today six distinct dialect areas in Pasun-
dan.[1] To the west one finds the Banten dialect, which is prin-
cipally an admixture of Sundanese with Javanese and Arabic.
To the east of the northern part of Banten is the area of the
Djakarta dialect. This includes the city of Djakarta itself
and the surrounding villages for a radius of roughly fifteen
miles. This dialect is not considered true Sundanese but a
mixture of Sundanese, Indonesian, and other language elements.
The vocabulary and pronunciation are quite different from
Sundanese, but the grammar is very similar. Sundanese per-
sons from other areas cannot easily understand the Djakarta
dialect unless they have studied it or otherwise had close
contact with it.

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[1]See map on p. 25 for location of dialect areas.

To the east of the Djakarta area is a region where the Tambun dialect is spoken. It has enough elements from both Djakartanese and the accepted Sundanese that it can be understood fairly well by people from both areas. There are no natural boundaries separating this Tambun area from the Krawang dialect area which lies still farther east, but the inhabitants of each dialect area seem to isolate themselves by gravitating toward the cities of Tambun and Krawang respectively.

The Cheribon or Tjilamaja dialect is different from other Sundanese dialects in that it resembles the language spoken farther east in the north coastal regions of Central Java. Because it has differences in pronunciation and vocabulary, this dialect is difficult for other Sundanese and neighboring Javanese alike to understand. The greatest number of speakers of this dialect live in Cheribon but it is also spoken in a little speech island in a small section of the northern part of the Krawang region called Tjilamaja. This tiny speech island is populated by persons whose principal occupation is fishing and who have close contact with the fishermen from Indramaju, in the northern Cheribon region, through fishing and trading.

The two remaining dialects, Southern Sundanese and the Krawang, the dialects treated in this dissertation, are spoken in the remaining areas of Pasundan. The Krawang area extends from the Java Sea to about the middle of the island. The Southern dialect area extends from the southern border of the Krawang area to the Indian Ocean on the south. Together

these two areas comprise roughly the eastern one-half of
the entire Pasundan region and their dialects carry the
most social prestige. Many noblemen from the courts of the
former sultanates at Bogor and Bandung have given prestige
to the Southern Sundanese dialect, while the prosperity of
the farmland plains of Krawang has given the speech from
that area a certain rank. These two dialects are mutual-
ly intelligible, but the Southern dialect is considered the
"softest" and most elegant of all of the dialects. The only
real difference between it and the Krawang dialect is the
less "harsh" way in which it is spoken, reflecting the greater
refinement of its users, in the opinion of the Sundanese.

My first principal informant was from the Southern
dialect area, but when I checked his speech against that of
an informant from the Krawang area I found no distinctive
contrasts between the two dialects other than stylistic ele-
ments. The Krawang speaker tended to use more emphatic par-
ticles[1] and to have greater variety in the nonphonemic
elements of his intonation contours. These two speech char-
acteristics are common among speakers of Sundanese in the
Krawang area.

Borrowings

The contacts of the Sundanese people with foreign cul-
tures, as related in Part I, are reflected in the Sundanese
language of the present day. Lexical borrowings from Sanskrit

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[1]See p. 70, section 3.2.1.

BANTEN DIALECT
AREA

DJAKARTA DIALECT
AREA

KRAWANG DIALECT
AREA

TAMBUN
DIALECT
AREA

TJIREBON DIALECT
AREA

N
W ——— E
S

●BANTEN

●DJAKARTA

●TAMBUN

TJILAMAJA

●KRAWANG

●BOGOR

West Java

●TJIREBON

●BANDUNG

TJISANGGARUNG R.

Central Java

TJITANDUI RIVER

SOUTHERN DIALECT
AREA
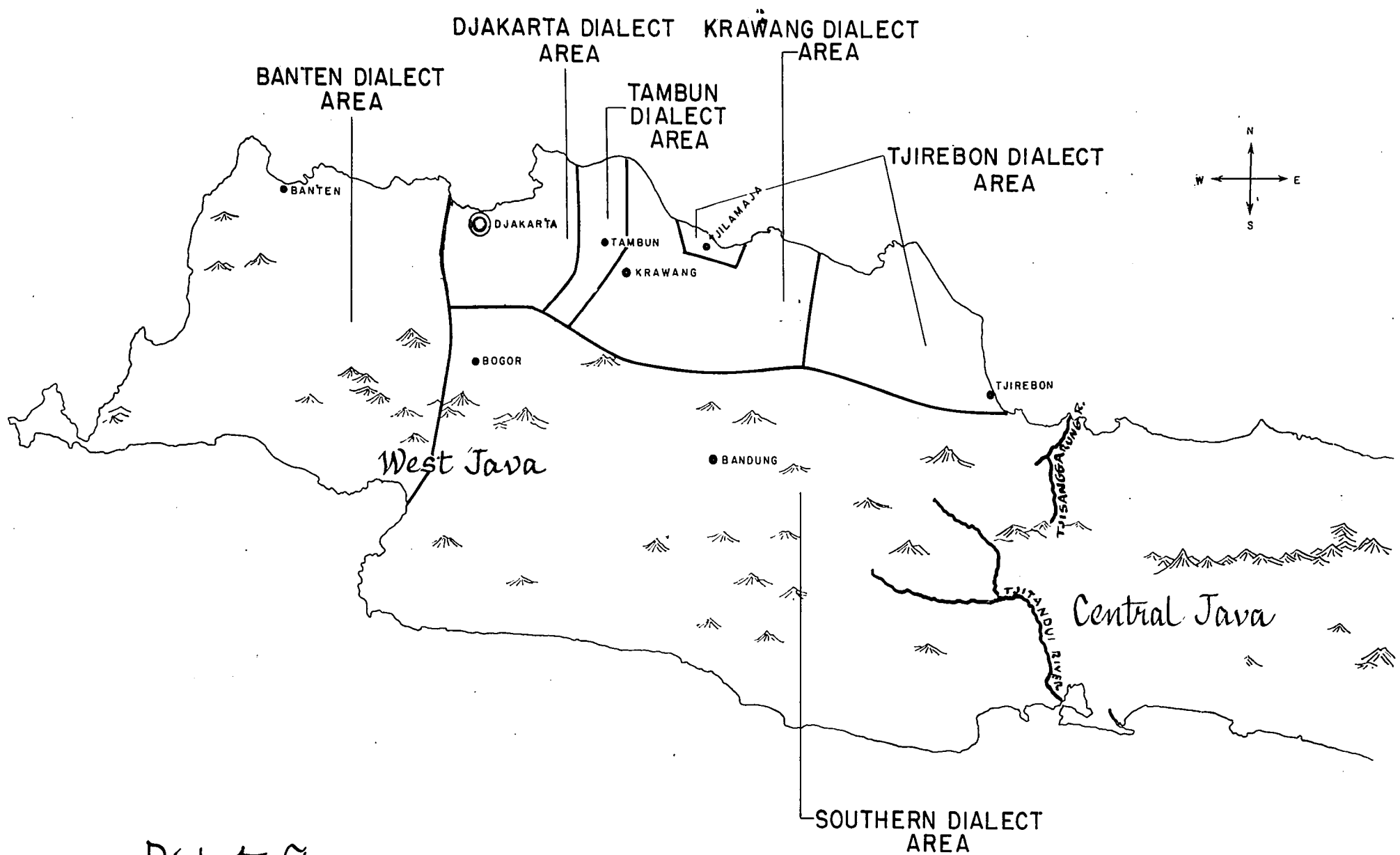
Dialect Areas
of
West Java

SCALE OF MILES

1" = 22 MILES

-25-

WEST
JAVA

CENTRAL
JAVA

EAST
JAVA
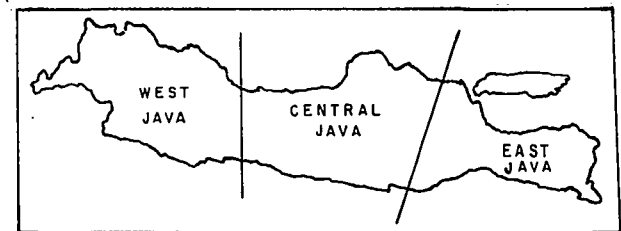
show up in the prologues and names of characters in the wayang

stories, although the narratives themselves are related in

the Sundanese language. Since these stories have always been

an integral part of the average Sundanese child's life and

training, the Sanskrit found in them can be said to be part

of the language, though a number of the words are used only

in this particular setting. The percentage of Sanskrit words

I found in the Sundanese-Indonesian dictionary[1] is small.

Although the borrowings from Arabic have come chief-

ly through the Islamic religion, not all are limited to re-

ligion. The Arabic word abu is used for "father" alongside

the Sundanese bapa. Sabab is used for "because" alongside

lantaran in low Sundanese and margi in high.[2] A random

check in the Sundanese-Indonesian dictionary indicates that

approximately 6.5 per cent of the words listed are of Arabic

origin.

The list of words taken into Sundanese from Chinese

is quite small and is chiefly related to food. Many items

in the Indonesian diet were introduced by the Chinese. A

large percentage of the restaurateurs are Chinese.

The Sundanese dictionary, Kamoes Basa Soenda,[3]

designates a number of words in its lists as originating from

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[1]Kamoes Soenda-Indonesia.

[2]See pp. 30-33 for a discussion of high and low
levels of Sundanese.

[3]R. Satjadibrata, Kamoes Basa Soenda (2d ed.;
Djakarta: Balai Pustaka, no date given).

the Dutch. My informants supplemented the list with more Dutch words which they say are also in common usage. Even taking into consideration words not given in the dictionary, the number of Dutch loan words in the language is relatively quite small. It is significant that most of the words have to do with modern concepts of education, communication, clothing, commerce and industry, and modern inventions and devices. It is interesting that for most of these concepts no other Sundanese word has developed, whereas words borrowed from Arabic and Javanese often have Sundanese synonyms.

The borrowings credited to Javanese and Old Javanese in Kamoes Soenda indicate an intimate association of the Sundanese with their neighbors to the east. There is also a group of words which cannot be definitely classed as borrowed but which are practically the same in both Sundanese and Javanese. The pronunciations follow the phonemic systems of the respective languages. For example, endog (egg) in Sundanese is endok in Javanese. Javanese does not have final voiced consonants. It is virtually impossible to determine which language borrowed from the other, or whether the words came from some Proto-Sundanese-Javanese language form.

There are only a very few words which are considered as having come from the Portuguese. Among these are such household words as lamari from Portuguese almario for "wardrobe," and medza from Portuguese mesa for "table."

As to borrowed elements of structure, it is practically impossible to trace any phonemic influence which might have

come about through contact with any of the foreign languages
mentioned, since written records are practically nonexistent.
Whenever words have been borrowed it appears that they have
been made to fit the phonemic pattern of Sundanese. An exam-
ple of this is the way in which Arabic words have been changed
in the process of assimilation into Sundanese. Arabic sabun,
"soap," remained sabun in Sundanese. The sounds in this
word were apparently very similar in both languages, but the
classical Arabic word for "sermon," chotbah /xutba/, appears
as kotbah /kotbah/ in Sundanese. Classical Arabic /šayta:n/,
"Satan," appears in Sundanese as /setan/, there being no
grooved palatal fricative and no long vowels in Sundanese.

An interesting aspect is that young people who have
studied Arabic and can speak it have no trouble making two
distinct phonemes of /s/ and /š/ in learning to speak English,
while those who do not speak Arabic do not hear the differ-
ence between the two sounds. Until the difference between
the two is carefully taught, the students use them as if they
were freely fluctuating allophones of a single phoneme.

Until further research is done on the subject of loan
words in Sundanese, we cannot ascertain that borrowings have
caused changes in the Sundanese phonemic structure. An in-
teresting example of a Sanskrit adaptation may be pointed out;
both Sanskrit words çúra, "bold," and sura, "God," appear in
Sundanese as /sura?/. [ç], a palatal grooved fricative cor-
responding to [š][1], which is not in the Sundanese phonemic

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[1]William Dwight Whitney, Sanskrit Grammar (Cambridge:
Harvard University Press, 1941), p. 22.

became /s/. The Sanskrit vowels apparently were also
made to conform, since Sanskrit [ŭ] became Sundanese /u/.
Thus two different borrowings from Sanskrit became homonyms.

In more modern times Dutch /ɣlas/, "glass," became
/gelas/ since the cluster [ɣl] does not occur and since the
syllable pattern CV or CVC predominates. Dutch /kwast/,
"paint brush," became /kuas/, since no word-final cluster
[-st] occurs in Sundanese. The English phrase "free kick"
from soccer occurs as /prikik/.

We cannot prove that the morphemic structure of
Sundanese has been in any way affected by contact with other
languages, even Javanese. This is not to say that absolute-
ly no such influence has taken place, but without more rec-
ords of older forms it is practically impossible to make
any valid generalization. Although the number of stems or
stem morphemes has been increased through borrowings, the
morphemic system itself apparently remains unchanged.[1]

It should perhaps be pointed out that Javanese, like
Sundanese, has a morphemic system involving the use of a
large number of affixes which are attached to a root
in order to bring about changes in meaning, but the affixes
have no great correspondence in the two languages as far as
their form is concerned. The general structure of the af-
fixal system and the meanings of the affixes are similar,
and further research could no doubt show interesting corre-

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[1]See Chapter V for an analysis of the present-day
morphological system.

spondence in the affixes used in the two languages.

/Levels of Usage

There are traditionally five levels of usage which must be considered in learning or using the Sundanese language: very high (_lemes pisan_), used very rarely and only when speaking to an extremely high-ranking prince or government official; high (_lemes_), used in all those situations in which someone must be honored through word usage, either in the family itself or in social relationships outside the family; a middle level (_panengah_), used in familiar situations where respect is not a requirement in the relationship; low (_kasar_), used when it is necessary to indicate that the person spoken to or about is of lower rank than others involved in the communication; and very low (_kasar pisan_), used for animals, beggars, thieves, and to express anger with servants.

The number of words in the very high and the very low groups is extremely limited. Few examples of these words occur in my data. For all practical purposes the vocabulary can be divided into two levels: high and ordinary. The words in the very high and very low categories are merely based on lexical connotations that are given to words comparable to the "your excellency" which we use when addressing an ambassador, or to the word "cur" used when we wish to express extreme contempt.

There is a subdivision in the Sundanese high level which
involves a limited number of words: high humiliating and high
elevating. If the speaker considers himself and his listener
both to be high, he will refer to himself, the members of his
body, his health, his house, his kin, and a few personal posses-
sions such as clothing in the humiliating form, but will use
the high elevating form in referring to the listener or subject
matter not related to himself in a personal or intimate way.
Most of the words contained in the Sundanese language can be used
in any situation, regardless of levels required.

In many families the husband and wife speak low Sunda-
nese to each other, but in households that follow the conserva-
tive feudal ideals the wife is required to speak high Sundanese
to her husband while he speaks low Sundanese to her. Parents
always speak low Sundanese to their children and most Sundanese
children speak high Sundanese to their parents all their lives
no matter what changes in status may occur. In some families
where there is a hearty spirit of comradeship, the parents and
children may all speak low Sundanese together. In most fami-
lies, however, children are definitely considered inferior to
their parents and are not allowed to associate freely with
them. They are not allowed in the same room with them when
eating, resting, reading, or the like. Children are taught the
appropriate high forms at a very early age.

Brothers-in-law and sisters-in-law speak high Sundanese
to each other for several years after a wedding. When they be-

gin to speak low forms together it marks a special milestone in
comradeship and esteem.

In schools all teachers, both male and female, use high
forms with each other and low forms with the pupils, regardless
of the pupils' age or their families' rank. The pupils use
high Sundanese exclusively with the teachers and employ practi-
cally the same mannerisms and gestures that they use with their
parents. They are required to pay similar respect to school
servants, secretaries, etc. At home, however, the children use
low forms with the servants. Among themselves the children of
all ages and school grades speak low Sundanese. If a new stu-
dent enters the school from another Pasundan region the pupils
will use high Sundanese until they begin to feel acquainted.
The change to low forms will be gradual and may take as long as
two months to complete.

Outside the family circle or school, people usually
speak in the high form until they become well acquainted. As
a rule, however, age is taken into consideration and one speaks
high forms with an older person regardless of how long he has
known him. The older person, on the other hand, is not re-
quired to speak low forms with a younger person. If the young-
er individual comes from a higher ranking family or is better
educated, the older person will always use high Sundanese. If
he is in doubt, he will use high Sundanese until the younger
person's classification becomes clear.

The level of speech which will be used between individ-
uals is sometimes very delicately balanced due to the various
factors which may be involved. For example, difference in

length of attendance at a university or living in different

rooms in the same dormitory may cause persons who would other-

wise speak low Sundanese to each other to use high forms.

In the case of religious leaders, high Sundanese is

used in communication with Moslem leaders, regardless of age,

and usually with leaders of all other religious faiths. In

speaking to a congregation the leader will use high Sundanese

unless it happens to be in a small village where he knows every-

one. In speaking privately to anyone a religious leader re-

sorts to the usual conventions.

If a Sundanese person is speaking with a government of-

ficial he shows linguistic respect similar to that accorded to

religious leaders. A Sundanese government official, however,

is expected to use the Indonesian language as much as possible

in carrying on his business. If he must use Sundanese to be

understood, he follows the conventional respect pattern.

Shopkeepers use high Sundanese, whenever it is at all

feasible, as a matter of good business. A shopkeeper may even

use the high forms with his customer's servants even though he

knows them well.

Although a great deal is made of the different levels

of speech, and it is no doubt troublesome to one learning the

language to remember the proper forms, it is actually only a

matter of vocabulary and vocabulary concordance. The same pho-

nemic, morphemic, and syntax systems are used in all levels of

respect.

Male and female language is practically the same. The

biggest difference is in the voice register, the male intonation

patterns having a much wider range than the female. My male
informants claim that girls pronounce what are normally alveo-
lar stops as interdentals and that this is a distinctly female
characteristic. I found that girls frequently do this but I
also found that my three male informants often pronounce their
alveolar stops in the same way.

The list of taboo words is the same for both men and
women. My informants believe, though, that there are certain
words that men and women may use with members of their same sex
which may not be used in mixed groups. The slang words used by
both sexes are essentially the same, but slang and swearing are
usually an indication of lower class, and families wishing re-
spect avoid their use. In general, persons of high ranking
families are very careful of their use of language, even when
they feel anger.

There are distinct differences between rural and urban
speakers of the language. The country man is usually marked by
his gestures, countenance, and intonation. Another telltale
characteristic is his desire to be very polite to the urban
man, whom he considers superior. He seems to believe that this
requires him to use a large number of "filler" words in his
sentences. These words apparently have no significant meaning
other than to express politeness, though the same forms in
other situations may have definite lexical meaning. As a re-
sult the rural man's sentences are longer than the city man's.

It is probably correct to say that there are no basic
gestures which accompany speech that are distinctly rural or
urban, but any gesture which denotes humility is more elabor-

ately executed by the rural man in the presence of a man of
higher rank, whether in his own village or in the city. As is
the custom throughout all Java, the rural man puts the palm or
fingers of his left hand on his right elbow when giving or re-
ceiving anything. He makes a great point of this gesture,
whereas the urban man may frequently omit it. In making an in-
troduction, the country man will point to t h e person he is in-
troducing with the thumb of his right hand while placing the
fingers of his left hand on his right elbow. The city man will
merely use his thumb. In bowing while speaking the country man
lowers his head much farther than the city man and moves his
shoulders farther forward. When speaking, all persons try to
avoid looking for long into the eyes of another, but the coun-
try man goes to the extreme in keeping his eyes averted.

There is a marked difference between rural people and
city people in regard to style of pronunciation. The rural
people tend to lengthen the vowels in final syllables. This is
apparently considered more humiliating to oneself. City people
may occasionally use longer vowels to express surprise or in-
credulity.

An interesting linguistic aspect aside from considera-
tions of levels and styles of usage is the desire of a so-
called elite group to elevate themselves socially by inter-
spersing their vocabulary with Dutch words. This group is
comprised chiefly of Dutch-educated people and white-collar
workers, particularly those in government offices. If one has
sufficient money he may enjoy membership in this elite group
without resorting to this device, but otherwise those who know

a few Dutch words endeavor to mingle them with Sundanese words,
high or low, in such a way that no adjustment of morphemes or
syntax is required. They pronounce the Dutch words with Sunda-
nese phonemes. This practice carries down to some of the young
people of today, who try to learn enough Dutch words to main-
tain a position in the elite group. My informants tell me that
this tendency is not growing but is remaining static. Young
people do not go out of their way to use Dutch words with new
acquaintances, but if a relationship had already been estab-
lished before the revolution then friends will continue to in-
tersperse Dutch with Sundanese. During the Japanese occupation
from 1942 to 1945 the Japanese tried to stamp out this type of
speech but close friends continued to use it in secret.

Part III

Informants and Methods

My first informants were two sisters, Bibi and Yeti,
daughters of a late **residen** of Purwakarta. Once when their
mother was visiting them she participated for an hour by tell-
ing some bedtime stories, which I attempted to record on a tape
recorder. Because of mechanical difficulties, the recording
was not successful but I was able to get a clear impression of
intonation melodies.

After a short time one of the girls left Djakarta to
attend a dental school in Surabaya and the other started to
work in a bookstore, so they were no longer available as in-
formants. It later seemed advisable to discard the material
transcribed from them because of the influence of Djakartanese
on their speech.

When I moved to Jogjakarta I found three young men who were willing to serve as informants. The first, Aka Tjakra Tanuatmadja, had finished his senior high school course shortly before and was studying to become an English teacher. He speaks only Sundanese within his family circle but before the war studied Dutch a short while. He can read a little Dutch and understands some spoken Dutch but cannot speak it himself. As a child he lived in a Sundanese village where most of the people speak only Sundanese. His village is not far from Bandung, the center of the Southern dialect area. His parents speak only Sundanese in the home although his father was previously a foreman on a Dutch plantation and can speak Dutch. His mother attended elementary school and studied Dutch but forgot it long before Aka was born.

My second informant, Sumukti Rukmantoro, had also just completed his high school studies and was studying to be an English teacher. His childhood was spent in Tjikampek in the heart of the Krawang dialect area. After the revolution he went to Djakarta to junior high school and to Purwokerto for senior high school. Purwokerto is in the Central Javanese region, not far from the Sundanese border. As far as I can tell he is bilingual, although he says he thinks in Sundanese when alone and prefers to speak it rather than Javanese. He can speak Indonesian fluently, as can all the people who have gone beyond the elementary school level. His mother had no schooling and is illiterate. His father died when Sumukti was small but because his mother's family were astute business people and

were able to accumulate some money, Sumukti is considered one
of the elite.

The third informant, Rusman Surono, is from the South-
ern dialect area and has spent most of his life in the envi-
rons of Bandung. During the revolution his family fled to Cen-
tral Java. His father worked in the office of the national
radio organization and was forced to move frequently. The boy
went to school for awhile in Central Java. Although he has a
passive use of Javanese he speaks Indonesian with his Javanese
friends. With his Sundanese friends he speaks only Sundanese.
Like the other two young men, Rusman had only recently com-
pleted high school, and was preparing to become an English
teacher.

The method used for obtaining most of my data was to
have an informant come to my home for an hour or more daily. I
had him speak Sundarese to me at a rate of speed as nearly
normal as he could maintain while I recorded the material as
rapidly as possible with phonetic symbols. We used a bilingual
approach to obtain utterances. Considerable data were obtained
when the informants spoke extemporaneously on a given subject.
In this way they gave short autobiographical sketches, sample
conversations, and folk stories without interruption from me
except as I needed to have a word or an intonation pattern re-
peated. I then translated these utterances into English, using
a free translation but at the same time endeavoring to assign
meaning to every morpheme rather than arriving at good English.

I checked back often with the informants from my tran-

scribed notes to see if, by means of the phonetic symbols, I could reproduce satisfactorily the utterances made previously. I endeavored to make at least a tentative analysis of the sound system as soon as possible after taking the data and to assign meanings to the morphemes, at the same time searching for any new evidence pertinent to the morphological system. However, before attempting to arrive at definite conclusions concerning the morphology it proved necessary to have large amounts of data to work with. Some of the elements of the syntactic structure became apparent early in the work, but a comprehensive study of its complexities merits a separate study.

I endeavored to transcribe the sounds I heard as narrowly as possible, including in the transcription all those elements which might possibly prove contrastive and thus be significant in determining the segmental phonemes. For example, aspiration and lip rounding of consonants, and nasalization and lengthening of vocoids proved to be stylistic devices and were therefore irrelevant to the final description of the phonemic structure.

I also recorded prosodic features, such as stress, intonation, and juncture, when they were detectable.

A tape recording was made of conversation between all three informants speaking together. The conversations were completely unrehearsed, although a general topic for conversation was agreed upon beforehand. Later the recorded utterances were transcribed with phonetic notation in very much the same way as the data obtained directly from the speakers.

CHAPTER II

PHONOLOGY

2.0 This chapter deals with the structure of the segmental phonemes, the phoneme sequences, and the prosodic features of Sundanese utterances.[1] An utterance is defined here as the continuum of speech between two pauses which occur in conjunction with specific intonation contours. These contours will be discussed in Section 2.3.1.

The Sound Segments

2.1 The following types of phones were found in the corpus of data used for this analysis: [i, I, ɨ, ɨ, u, ʉ, e, ɛ , ə, ɣ, o, ɔ , ói, a, aⁱ, p, pᵒ, t, tᵒ, ţ, k, kʔ, ʔ, b, ḇ, d, ḏ, g, ḡ, m, n, ñ, ŋ, s, h, x, tš, dž, ḏž, l, r̃].

2.1.1 The following pairs of phones were considered suspicious; that is, analytical procedures[2] must be applied to the pairs to determine whether they have contrastive features which are significant in the structure of the language:

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[1]Although syllable structure is often included in a discussion of the phonological features of a language, the syllable is not treated in this dissertation since it proved to be of no structural significance.

[2]The method of analysis used here is based primarily on Kenneth L. Pike's Phonemics, A Techique for Reducing Languages to Writing. (Ann Arbor: University of Michigan Press, 1947.)

[i] and [I]	[i], a high front unrounded close vocoid, and [I], a high front unrounded open vocoid, occur only in free variation with each other, as in [liŋgih] and [lIŋgih] 'sit', and never occur in contrast in similar or identical distribution. [i] and [I] are members of the group of allophones comprising the phoneme /i/.
[i] and [i̥]	[i̥], a high front unrounded extremely close vocoid, contrasts with [i] in [paŋi̥aktosna?] 'the most truthful one' and [paŋiatkɨn] 'to make something strong for someone else'. They are therefore separate phonemes. Because [i̥] is distributed as a consonant, it is classed as a semivowel and written /y/.
[i] and [ɨ]	[ɨ], a high mid unrounded vocoid with a slight glide toward mid center, is, because of this glide, of slightly longer duration than other vocoids. [ɨ] contrasts with [i] in [liŋih] 'neat' and [lɨŋit] 'lose'. [i] and [ɨ] are therefore members of the classes of allophones comprising the phonemes /i/ and /ɨ/ respectively.
[ɨ] and [ə]	[ə] is a mid central unrounded vocoid. [ɨ] and [ə] contrast in [hidɨŋ] 'black' and [hidəŋ] 'know'. They are therefore members of a class of allophones comprising the phonemes /ɨ/ and /ə/ respectively.

[ɨ] and [u]   [u] is a high back rounded vocoid. [ɨ]
               and [u] contrast in [ʔimɨt] 'to check some-
               thing carefully' and [ʔimut] 'to smile'.
               They are therefore members of the classes of
               allophones comprising the phonemes /i/ and
               /u/ respectively.

[u] and [ʮ]   [ʮ], a tense high back rounded vocoid,
               contrasts with [u] in [paŋʮartosankɨn]
               'Tell the news for him!' and [paŋuatkɨn]
               'Make it strong for him!'. Therefore
               they are not allophones of the same pho-
               neme. Since [ʮ] is distributed as a con-
               sonant, it is classed as a semivowel and
               written /w/.

[u] and [o]   [o] is a mid back slightly rounded vocoid.
               [u] and [o] contrast in [paus] 'a kind of
               fish' and [paos] 'long'. Therefore they
               are members of classes of allophones com-
               prising the phonemes /u/ and /o/ respective-
               ly.

[u] and [ə]   These contrast in [bələguɡ] 'stupid' and
               [mələɡəɡ] 'to be surprised'. They are
               therefore members of classes of allophones
               comprising the phonemes /u/ and /ə/ respec-
               tively.

[e] and [ɛ]   [e] is a mid front unrounded close vocoid.
               [ɛ] is a mid front unrounded open vocoid.
               [e] occurs only before another vowel, while
               [ɛ] never occurs there; e.g. [beak] 'used
               up', but [mɛsɛr̃] 'buy'. Since they have
               complementary distribution and are phoneti-
               cally similar, these two sounds are mem-
               bers of a class of allophones comprising
               the phoneme /e/.

[i] and [ɛ]	[i] and [ɛ] contrast in the words [lisoŋ] 'cigar' and [lɛsot] 'to lose hold of'. These are therefore members of the classes of allophones comprising the phonemes /i/ and /e/ respectively.
[ɨ] and [ɛ]	These sounds contrast in [tanɨh] 'soil' and [manɛh] 'you'. They are therefore members of classes of allophones comprising the phonemes /ɨ/ and /e/ respectively.
[ɛ] and [ə]	These sounds contrast in [sɛbaʔ] 'offer' and [səbat] 'call'. They are therefore members of classes of allophones comprising the phonemes [e] and [ə] respectively.
[ɛ] and [a]	[a] is a low central unrounded vocoid. [ɛ] and [a] contrast in [bɛtša?] 'rick shaw' and [batša?] 'read'. They are therefore members of classes of allophones comprising the phonemes /e/ and /a/ respectively.
[ə] and [a]	These sounds contrast in [r̃ənda?] 'night watch' and [r̃anda?] 'widow'. They are therefore members of classes of allophones comprising the phonemes /ə/ and /a/ respectively.
[ə] and [ɤ]	[ɤ] is similar to [ə] but is articulated slightly higher and slightly farther back. [ɤ] and [ə] occur only in free variation, as in [gənəp] or [gɤnɤp] 'six'. There was no occurrence of meaningful contrast between them. Therefore they are members of a single class of allophones making up the phoneme /ə/.

[ə] and [o]   These sounds contrast in [səbat] 'call'
              and [sobat] 'friend'. They are therefore
              members of classes of allophones compris-
              ing the phonemes /ə/ and /o/ respectively.

[o] and [ɔ]   [ɔ] is similar to [o] but is articulated
              slightly lower. These sounds occur only
              in free variation and are therefore members
              of the same class of allophones making up
              the phoneme /o/; e.g., [moñɛt] and [moñɛt]
              'monkey'.

[o] and [ói] These sounds are in complementary distribu-
              tion. [ói], with a rising glide toward the
              front, occurs only preceding [i̯]. [o]
              never occurs there. An example is [hóⁱi̯oŋ]
              'want'. These sounds are therefore members
              of a class of allophones comprising the pho-
              neme /ɔ/.

[o] and [a]   These sounds contrast in [panon] 'eye' and
              [panan] 'uncle'. Therefore they are members
              of classes of classes of allophones compris-
              ing the phonemes /o/ and /a/ respectively.

[a] and [ái] [ái] is a low mid unrounded vocoid with a
              rising glide to the front. [a] and [ái]
              are in complementary distribution. [ái]
              occurs only preceding [i̯], and [a] never oc-
              there. An example is [háⁱi̯am] 'chicken'.
              They are therefore members of a class of
              allophones comprising the phoneme /a/.

The above statements establish seven vowels and two
semivowels in the Sundanese language. The following contrasts
further support the above evidence.

[i] and [u]   These contrast in [kint] 'strong' (honorific level) and [kunt] 'strong' (ordinary level). They are therefore members of the classes of allophones comprising the phonemes /i/ and /u/ respectively.

[i] and [ə]   These sounds contrast in [kidul] 'south' and [kədul] 'lazy'. They are members of the classes of allophones comprising the phonemes /i/ and /ə/ respectively.

[i] and [o]   These sounds contrast in [sian] 'delight' and [soaŋ] 'goose'. They are therefore members of the classes of allophones comprising the phonemes /i/ and /o/ respectively.

[i] and [a]   These sounds contrast in [ʔiŋkah] 'move out' and [ʔaŋkat] 'go'. They are therefore members of the classes of allophones comprising the phonemes /i/ and /a/ respectively.

[ɨ] and [o]   These sounds contrast in [bɨŋkɨt] 'bind' and [boŋkot] 'stick'. They are therefore members of the classes of allophones comprising the phonemes /ɨ/ and /o/ respectively.

[ɨ] and [a]   These sounds contrast in [lɨŋit] 'lose' and [laŋit] 'sky'. They are therefore members of the classes of allophones comprising the phonemes /ɨ/ and /a/ respectively.

[u] and [ɛ]   These sounds contrast in [manuk] 'bird' and [manɛh] 'you'. They are therefore members of the classes of allophones comprising the phonemes [u] and [ɛ] respectively.

[u] and [a]   These sounds contrast in [tuŋtuŋ] 'end' and [taŋtuŋ] 'stand'. They are therefore members of the classes of allophones comprising the phonemes /u/ and /a/ respectively.

[ɛ] and [o]   These sounds contrast in [sɛba?] 'offer' and [sobat] 'friend'. They are therefore **members of the classes of allophones comprising the** phonemes,/e/ and /o/ respectively.

Below are suspicious pairs of consonantal sounds. Statements showing why they are assigned to a particular phoneme follow each pair.

[p] and [p°]   [p], a voiceless unaspirated plosive bilabial stop, is in complementary distribution with [p°], a voiceless unaspirated unreleased bilabial stop. [p°] occurs only preceding pause. [p] never occurs in that position. Since they are in complementary distribution and are phonetically similar, they are members of a class of allophones comprising the phoneme /p/.

[b] and [p]   [b] is a voiced bilabial unaspirated stop. [b] and [p] contrast in the words [bapa?] 'father' and [papak] 'flat'. They are members of the classes of allophones comprising the phonemes /b/ and /p/ respectively.

[b] and [p°]   These sounds contrast in [doŋkap°] 'to come' and [halabhab] 'thirsty', and are members of the classes of allophones comprising the phonemes /b/ and /p/ respectively.

[b] and [ᵬ]   [ᵬ], a fortis nasalized voiced unaspirated bilabial stop, occurs only following a homorganic nasal; e.g. [kɛmᵬaŋ] 'flower'. [b] occurs in all other environments. Since they are in complementary distribution and are phonetically similar, they are members of the same class of allophones comprising the phoneme /b/.

[p] and [b̥]   These contrast in [tambaŋ] 'rope' and [tam-
              paŋ] 'tobacco plant hearts' and are therefore
              in the classes of allophones comprising the
              phonemes /p/ and /b/ respectively.

[b] and [u̥]   These sounds contrast in [balik] 'return'
              and [ualikota?] 'mayor'.   They are members
              of the classes of allophones comprising the
              phonemes /b/ and /w/ respectively.

[t], [t°],   [t] is a voiceless unaspirated dental plo-
   and [t̥]   sive stop and [t°] is its unreleased counter-
              part. [t̥] is strongly fronted. [t] occurs
              following and preceding pause, as in [tilas]
              'former' and [laŋit] 'sky'. [t°] and [t̥]
              occur only word final and then in free vari-
              ation with [t]; e.g., [laŋit], [laŋit°], and
              [laŋit̥] 'sky'. Since these sounds do not
              contrast in identical distribution, they are
              combined as members of the class of allo-
              phones which comprise the phoneme /t/.

[t] and [d]   [d] is a voiced unaspirated dental stop,
              slightly more retracted than [t], and con-
              trasts with [t] in [katut] 'including' and
              [kadut] 'a bag for rice'. They are members
              of the classes of allophones comprising the
              phonemes /t/ and /d/ respectively.

[d] and [d̚]   [d̚] is a fortis voiced unaspirated dental
              stop which is strongly nasalized. It occurs
              only following a homorganic nasal, as in
              [mandi?] 'bath'. [d] occurs elsewhere.
              Since these sounds occur in complementary
              distribution, they are in the class of
              allophones comprising the phoneme /d/.

[d̥] and [t]	These sounds contrast in [maⁿḍi?] 'bath' and [ɟaⁿti?] 'change'. Therefore they are members of classes of allophones comprising the phonemes /d/ and /t/ respectively.
[t] and [?]	[t] and the glottal stop, [?], contrast in [sobat] 'friend' and [sɛba?] 'offer'. They are members of the classes of allophones comprising the phonemes /t/ and /?/.
[k] and [kˀ]	[k], an unaspirated voiceless velar stop, occurs syllable initial and final; e.g., [ku?] 'by' and [taktak] 'shoulder'. [kˀ], a glottalized form of [k], occurs only in free variation with [k] in final position, as in [kontrak], [kontrakˀ] 'plantation'. Since they occur in free variation they are members of a class of allophones comprising /k/.
[?] and [k]	These sounds contrast in [loba?] 'many' and [lobak] 'white radish'. They are therefore members of the classes of allophones comprising the phonemes /?/ and /k/.
[k] and [g]	[g] is an unaspirated voiced velar stop. [k] and [g] contrast in [kuru?] 'thin' and [guru?] 'teacher'. They are therefore members of the classes of allophones comprising the phonemes /k/ and /g/ respectively.
[g] and [g̃]	[g̃] is a fortis nasalized voiced velar stop occurring only following a homorganic nasal, as in [nɨŋg̃il] 'to beat', and never occurs elsewhere. Since [g] and [g̃] are in complementary distribution as well as being phonetically similar, they are members of a class of allophones comprising the phoneme /g/.

[k] and [ɠ]	These sounds contrast in [ʔaŋɠoʔ] 'wear' and [doŋkoʔ] 'stop'. They are members of the classes of allophones comprising the phonemes /k/ and /ɠ/ respectively.
[m] and [n]	These bilabial and dental nasal sounds contrast in [manah] 'heart' and [nanah] 'pus'. They are members of the classes of allophones comprising the phonemes /m/ and /n/.
[n] and [ñ]	The dental and alveo-palatal nasals contrast in [natah] 'to chisel' and [ñataʔ] 'to clear' and are members of the classes of allophones comprising the phonemes /n/ and /ñ/[1] respectively.
[n] and [ŋ]	The dental and velar nasals contrast in [ŋaṟan] 'name' and [ŋaṟaŋ] 'to write an essay'. They are members of the classes of allophones comprising the phonemes /n/ and /ŋ/.
[ñ] and [ŋ]	The alveo-palatal and velar nasals contrast in [ñɨṟɨt] 'to sting' and [ŋɨṟɨt] 'to cut'. They are members of the classes of allophones comprising the phonemes /ñ/ and /ŋ/.
[h] and [x]	[h] is a voiceless heavily breathed oral cavity fricative. [x] is a velar fricative occurring only following high vowels and always in free variation with [h]. For example, [pasih], [pasix] 'to give'. These sounds are phonetically similar and are both allophones comprising the phoneme /h/.

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[1]It was decided not to analyze [ñ] as /ny/ since this would have created an anomalous consonant sequence with /y/ following pause. No other consonant occurs with /y/ in that position.

[ʔ] and [h]   These sounds contrast in [tambah] 'in-
              crease' and [tambaʔ] 'remedy' and are mem-
              bers of the classes of allophones comprising
              the phonemes /ʔ/ and /h/ respectively.

[tš] and [dž] [tš] is a voiceless alveo-palatal affricate
              contrasting with [dž], a voiced alveo-
              palatal affricate; e.g. [betša?] 'rickshaw'
              and [bedža?] 'news'. [š] and [ž] do not
              occur except in the combinations [tš] and
              [dž]. Therefore these two affricated sounds
              are considered to be members of the classes
              of allophones comprising the phonemes /č/
              and /ǰ/ respectively.

[dž] and [d͈ž͈] These sounds are in complementary distri-
              bution. [d͈ž͈], a nasalized affricate, occurs
              only following /ŋ/ and /n/, but [dž] occurs
              elsewhere. Examples are [loŋd͈ž͈oŋ] 'oval'
              and [pand͈ž͈aŋ] 'long'. These sounds are there-
              fore members of a class of allophones com-
              prising the phoneme /ǰ/.

[l] and [ř]   [l] is a voiced laterally released liquid.
              [ř] is a voiced liquid with a flapped or
              slightly trilled release. They contrast in
              [tuluy] 'then' and [tuřuy] 'a bunch of bananas'
              and are members of the classes of allophones
              comprising the phonemes /l/ and /r/.

2.1.2   From the distribution of the allophones shown
above, the following phones are established: /i/, /ɨ/, /u/,
/e/, /ə/, /o/, /a/, /p/, /t/, /k/, /ʔ/, /b/, /d/, /g/, /m/,
/n/, /ñ/, /ŋ/, /s/, /h/, /č/, /ǰ/, /l/, /r/, /w/, and /y/.

        The following chart lists the seven vowel phonemes,
indicating their contrastive points of articulation:

CHART I

SUNDANESE VOWEL PHONEMES

	Front	Central		Back
High	i	ɨ		u
Mid	e	ə	o	
Low		a		

The vowels are distinguished one from another chiefly by the contrastive positions of the tongue in relation to the oral cavity during articulation.

The three vowels, /i/, /ɨ/, and /u/, are pronounced with the tongue high in the mouth. They are articulated in front, mid, and back positions respectively. The high front vowel further contrasts with the back vowel in that it is unrounded, whereas the lips are rounded for the high back sound. The high central vowel is unrounded and has a slight glide toward mid center though not low enough to coincide with the class of allophones comprising the phoneme /ə/. This glide causes a slightly longer duration of sound than is present in the other six vowels. A further contrastive feature which characterizes all three of the high vowels is a greater degree of tenseness in articulation than is present in the remaining four.

The three vowels pronounced in mid position, /e/, /ə/, and /o/, are pronounced mid front, mid central, and mid back respectively. The mid vowels tend to be pronounced

closer toward the position of the central vowel th:n is the
case with the high vowels. The mid back vowel contrasts with
the high back vowel in that the first has a lesser degree of
lip rounding. The mid front and mid central vowels are pro-
nounced unrounded.

There is only one low vowel, /a/. It is pronounced
in the central position and is unrounded.

2.1.?.? The nineteen consonantal phonemes, which are shown
in the chart on the following page, contrast as to stops,
fricatives, affricates, nasals, liquids, and semivowels. The
chart also shows the contrastive features of voicing and
voicelessness and the points of articulation.

The stops, /p/, /t/, /k/, /?/, /b/, /d/, and /ʒ/,
contrast as to voicing, the first four being voiceless. The
voiceless stops contrast in four points of articulation: bi-
labial, dental, velar, and glottal. The voiced stops also
contrast in all these points of articulation except the
glottal. The voiced phoneme, /d/, however, is articulated
in a slightly retracted position just back of the teeth.

The nasals are contrastive in four points of articu-
lation: the bilabial, the dental, the alveo-palatal, and the
velar.

The two fricatives, /s/ and /h/, contrast as to
point of articulation, the first being dental and the other
being in the velar or pharyngeal regions of the oral cavity.
The first is a local fricative and the second a general oral
cavity fricative.

CHART II

THE SUNDANESE CONSONANTS[1]

Type of Consonant	Points of Articulation				
	Bilabial	Dental Alveolar	Alveo-Palatal	Velar	Glottal
Vl. Stops	p	t		k	?
Vd. Stops	b	d		g	
Nasals	m	n	ñ	ŋ	
Vl. Fricatives		s		h	
Vl. Affricate			č		
Vd. Affricate			ǰ		
Lateral Liquid		l			
Flap Liquid		r			
Semivowels	w		y		

The two affricated consonants, /č/ and /ǰ/, are articulated in the alveo-palatal region. Voicing versus voicelessness is their principal contrastive feature.

The liquids, /l/ and /r/, articulated at the alveolar ridge, contrast only as to method of release, the one, /l/, being a lateral and the other, /r/, a flap of the tongue tip, or a slight trill.

The semivowels, /w/ and /y/, contrast as to point of articulation. /w/ is phonetically a vocoid articulated by optional lip rounding accompanied by a rising of the root of the tongue toward the velum. /y/ is articulated by a

[1]R. H. Robins shows a similar analysis of the Sundanese phonemes in an article entitled "The Phonology of Nasal Verbal Forms in Sundanese," Bulletin of the School of Oriental and African Studies, University of London, XV, No. 1 (1953), pp. 138-145.

raising of the tongue blade toward the alveo-palatal region.

Phoneme Sequences

2.2   A **minimal** utterance in normal speech is a $C_1(C_2)VC$ sequence where C_1 and C_2 stand for different consonants, V for any vowel, and C for any consonant. Although no limitation as to length of word[1] is apparent, no word containing more than seven vowels appeared.

2.2.1   The maximum phoneme sequence may be symbolized as

$$-(C_1[C_2(C_3)])V(C[C(C)])-$$

This maximum sequence may occur in any position between pauses, with the following restrictions: (1) vowels do not occur immediately following or preceding pause; (2) no more than two consonants occur following pause; (3) only one consonant can occur preceding pause; (4) no more than two vowels occur in succession; (5) no more than three consonants occur in succession; (6) geminates of vowels and consonants do not occur.

2.2.1.1 In words containing more than one vowel, initial minimal sequences which occurred are CV- and CCV-. Only one minimal sequence, -VC, occurred finally. The initial and final minimal sequences, CV- and -VC, may be joined to form a word, either without a consonant, or with one, two, or three consonants. CCV- may be joined to -VC to form a word with a single consonant between them.[2]

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[1]For a definition of <u>word</u>, see sec. 2.3.2.

[2]This technique of describing the phonemic sequences was developed with the help of Yao Shen.

Words made up of these combined sequences are as

follows:

Initial minimal sequence	Connecting consonants	Final minimal sequence	Example	
CV-	---	-VC	/beak/	'finish'
CV-	C	-VC	/budak/	'child'
CV-	CC	-VC	/taplak/	'tablecloth'
CV-	CCC	-VC	/kunčluŋ/	'dip into liquid'
CCV-	C	-VC	/prabu?/	'king'

Words may also be made up by the joining of initial and final minimal sequences with intervening medial sequences. These medial sequences are comprised of one or more minimal sequences of either the initial or final type. These two types may be joined either directly or with intervening consonants, provided that there are no more than three consonants in sequence and that all the limitations mentioned in section 2.2.1 are complied with.

2.2.2   The following vowel-consonant sequences occurred between pauses:

CVC	pok	'say'
CVCVC	pikir	'think'
CVVCVC	buahan	'to bear fruit'
CCVCVC	prabu?	'king'
CVCVCVC	sabudak	'a child'
CVCVVCVC	bubuahan	'imitation fruit'
CVCCVCVC	punbiyaŋ	'my mother'
CVVCVCVC	duarebu?	'two thousand'
CCVCVCVC	prabuna?	'the king'
CVCCVVCVC	paŋdiukan	'a place to sit'
CVCVCVCVC	pi?awewe?	'one who is unusually fond of women'

CVVCCVCVC	tuaŋrama?	'your father'
CVCVCVVCVC	pibalai?in	'future danger'
CVCVVCVCVC	kabiasa?an	'habit'
CVCVCCVCVC	jalanjalan	'to take a walk'
CVCCVCVCVC	paŋweŋina?	'the very latest part of the night'
CVVCCVVCVC	meakmeakin	'to try to finish faster than usual'
CVCVCVCVCVC	pikaheranin	'cause of amusement'
CVCCVCCVCVC	paŋsaktina?	'the most powerful one'
CVCVCCVCVCVC	?arak?arakan	'a line of marchers'
CVCVCVCCVCVC	pirorompokin	'my future home'
CVVCVCVVCVCVC	tiasatiasakin	'surpass your normal ability.'
CVCVCVCVCVCVC	samejamejana?	'any of the tables'
CVVCVCVCCVCVC	duaratusrebu?	'two hundred thousand'
CVCVCCVCCVCVC	dipaŋgantikin	'to be changed for someone'
CVCVCVCVCCVCVC	tiluratusrebu?	'three hundred thousand'
CVCVCCVCVCVCVC	?aranjinanana?	'they'
CVCCVCCVCCVCVC	?ajrut?ajrutan	'to jump up and down aimlessly'
CVCVVCVCVVCVCVC	ditiasatiasakin	'one's normal ability is surpassed'
CVCVCCVCVCCVCVC	sajalmijalmina?	'any of the men'
CCVC	prak	'about to eat'
CVCCVC	taplak	'tablecloth'
CVCCCVC	kunčluŋ	'dip into liquids'
CVCVCCVC	budakna?	'the child'
CVVCVCCVC	dualaksa?	'twenty thousand'
CVCVVCCVC	ŋaluarkin	'to publish'
CVCVCCVC	punlančik	'my oldest brother'
CVCVCVCCVC	barudakna?	'the children'
CVVCCVVCVC	ŋiatŋiatkin	'to exceed one's normal strength'
CVCVCCVCCVC	paŋenjiŋna?	'the earliest time of day'
CVCCVCVCCVC	paŋdamaŋna?	'the healthiest one'
CVCCVCCVCCVC	paŋsaŋgemna?	'the one most willing to do something'
CVCCVCCVVCCVC	paŋgantiankin	'change something for someone'
CVVCVCVCVCCVC	diasoŋasoŋkin	'one's normal ability is surpassed'
CVCVVCCVVCCVC	dikiatkiatkin	'one's normal strength is surpassed'

CVCVCCVCVCCVC	ŋabantubantu?	'to help in any way possible'
CVCVCCVCCVCCVC	pabintihbintih	'to attack each other'
CVCVCCVCCVVCCVC	dipaŋantiankɨn	'to be changed for someone'
CVCVCVCCVCVCCVC	dibetahbetahkɨn	'to be made happier than usual'
CVCVCCVCVCCVVCCVC	dipaŋarantiankɨn	'to be changed for someone (plural)
CVCVCCVCCVCCVCCVC	sawaktoswaktosna?	'any time'
CVVC	diuk	'sit'
CVCVVC	tatae?	'to climb continuously'
CVCVCVVC	bubulao?	'blue part'
CVCVVCVVC	pikaerɨn	'a cause for embarrassment'
CVCVCCVVC	panonpoe?	'sun'
CVCVVCCVVC	pateaŋteaŋ	'to look for each other'
CVCVCVCVVC	pikasɨriɨn	'something which is going to be laughed at'

2.2.3   The possibilities and restrictions of the distribution of individual phonemes in the above sequences are as follows:

2.2.3.1   Any consonant, or semivowel, may occur singly, that is, without an adjacent consonant, or semivowel, in any location, with the following exceptions:

/ñ/, /č/, /ǰ/, and /w/ do not occur before pause.

/p/, /b/, /g/, /ñ/, /č/, and /ǰ/ do not occur as the second consonant in any CVVC sequence.

/p/, /b/, /d/, /ñ/, /č/, /ǰ/, /r/ and /w/ do not occur as the third consonant in CCVC sequences immediately following or preceding pause.

2.2.3.2   CCC sequences occurring in the data were rare. An example is /-nčl-/ in /kunčluŋ/ 'to dip into liquids'.

2.2.3.3   All vowels may occur singly, that is, without an adjacent vowel, in any location, with the following exceptions:

/u/ does not occur preceding /w/

/e/ does not occur preceding /ñ/ or /y/.

/ə/ does not occur following /y/.

/ə/ does not occur preceding /ʔ/, /h/, or /y/.

/o/ does not occur preceding /w/.

No vowel immediately follows or precedes pause.

2.2.3.4   The binary combinations of phonemes occurring in the data are given in Chart III on the next page. A + symbol on the chart indicates that the phoneme listed in the left-hand column of the chart can be followed by the phoneme listed above the + symbol. For example, /i/ can be followed by /ɨ/, /u/, /e/, and /a/ among the vowels. If no + symbol is shown, in a particular square, it indicates that the phoneme at the left on a line with the square is not followed by the phoneme listed above the square.

2.2.3.4.1   From the chart it will be seen that identical vowels do not occur in sequence. /ə/ does not occur in sequence with any other vowel.[1] /o/ and /e/ do not occur in sequence with any of the high vowels. /a/ does not occur in sequence with mid or low back vowels.

The chart indicates that the number of CC sequences is relatively small. Using the formula $K(R) = \dfrac{nR}{(nP)^2 - 1}$, found in an article by Harary and Paper, the sequences of

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[1] See Appendix I for examples of the various vowel and consonant clusters which occurred in the data.

CHART III

BINARY SEQUENCES OF PHONEMES

	i	ɨ	u	e	ə	o	a	p	t	k	ʔ	b	d	g	m	n	ñ	ŋ	s	h	č	ǰ	l	r	w	y	#[1]
i		+	+	+			+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
ɨ	+						+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
u	+	+					+	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+	+		+	
e						+	+	+	+	+	+	+	+	+	+	+			+	+	+	+	+	+	+		
ə								+	+	+		+	+	+	+	+	+	+			+	+	+	+	+		
o				+			+	+	+	+	+	+	+	+	+	+	+	+			+	+	+	+		+	
a	+	+	+	+				+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
p	+	+	+	+	+	+	+			+		+											+	+			+
t	+	+	+	+	+	+	+			+	+	+				+							+	+			+
k	+	+	+	+	+	+	+	+		+		+	+	+	+			+		+			+	+			+
ʔ	+	+	+	+	+	+	+			+					+								+			+	+
b	+	+	+	+	+	+	+			+			+							+			+	+		+	+
d	+	+	+	+	+	+	+			+																	+
g	+	+	+	+	+	+	+								+								+	+			+
m	+	+	+	+	+	+	+	+			+			+										+			+
n	+	+	+	+	+	+	+		+	+			+							+	+						+
ñ	+	+	+	+	+	+	+																				+
ŋ	+	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+		+	+	+	+	+	+	+	+	+
s	+	+	+	+	+	+	+		+	+				+			+					+			+		+
h	+	+	+	+	+	+	+			+	+	+			+			+									+
č	+	+	+	+	+	+	+																+	+			+
ǰ	+	+	+	+	+	+	+																+	+			+
l	+	+	+	+	+	+	+	+		+				+	+												+
r	+	+	+	+	+	+	+	+	+	+			+	+	+	+			+		+					+	+
w	+	+			+	+	+	+																			+
y		+	+	+			+	+																			+
#[1]								+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	

[1] #: symbolizes pause.

occurrence were found to be 24.2% of the combinations the-oretically possible.[1] There were no examples of geminates.

/ŋ/ occurs as the first member in CC sequences with all other consonants except /ʔ/ and /ŋ/. The prefix /paŋ-/ occurring in the verb lexemes (sec. 5.4.1.1.2) is the source of many of these sequences. /ʔ/ and /ŋ/ are always dropped following /paŋ-/. No example of the sequence /ny/ occurred.

The suffix /-kɨn/, which occurs in many verb lex-emes, accounts for the large number of CC sequences in which /k/ is the second member.

The suffix /-naʔ/, which occurs in the noun in-flection, would be expected to produce a larger number of CC sequences with /n/ as the second member than actually oc-curred. The scarcity of these sequences is purely a matter of chance and it is possible that different data would con-tain a greater variety.

It is interesting that voiced stops are found in very few CC sequences.

/ñ/ does not occur as the first member of a CC secuence and /ŋ/ does not occur as the second member.

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[1]Frank Harary and Herbert H. Paper, "Toward a General Calculus of Phonemic Distribution," Language, Vol. XXXIII, No. 2, p. 155.

Prosodic Features

2.3   The prosodic features of an utterance to be con-
sidered here are intonation, pause, juncture, and stress.

2.3.1   The only suprasegmental element with structural
significance detected in Sundanese was intonation when it oc-
curred in conjunction with pause. There are three levels of
pitch: low (symbolized by 1), middle (symbolized by 2), and
high (symbolized by 3). A speaker's variations in intona-
tion, unless they are in conjunction with pause, may vary
freely from any of the three levels of pitch without struc-
tural significance.

If pause occurs with a rise in intonation but the
rise does not reach the next highest level, a tentative
pause occurs. This slight hesitation in the continuum of
speech, apparently a stylistic device, is without structural
significance since the meaning of the utterance is not
changed by its occurrence. Tentative pause is symbolized by
a single slant line, /.

Pause which is accompanied by a variation from one
pitch level to another, either up or down, is called final
pause.[1] It signals the end of an utterance and is symbol-
ized by two slant lines, //.

In the following sentences, the intonation changes
preceding both tentative and final pauses are shown. The
horizontal lines above the sentences represent the three
levels of pitch and the curved lines represent the intona-
tion configurations. Below the sentences numbers and slants

---

[1]There are a few examples where pause, accompanied
by level intonation, also signal the end of an utterance.
See pp. 63 and 64.

are also used to represent intonation curves and tentative
and final pauses. The latter method alone is used subse-
quently in transcribing intonation and pause.

3 _____

2 _____

1 _____

tapi?	wayaŋ	kitu? teh	mahal	tateh
1- 1 /	1-	1/	1- -2-	1 //
'But	puppets	like that (are) expensive.'		

3 _____

2 _____

1 _____

dupi?	təmpatna?	?anu?	dijuɉjug	teh
2-	-3- 3/	2-	-1-	1//
'We	continued	to our	destination.'	
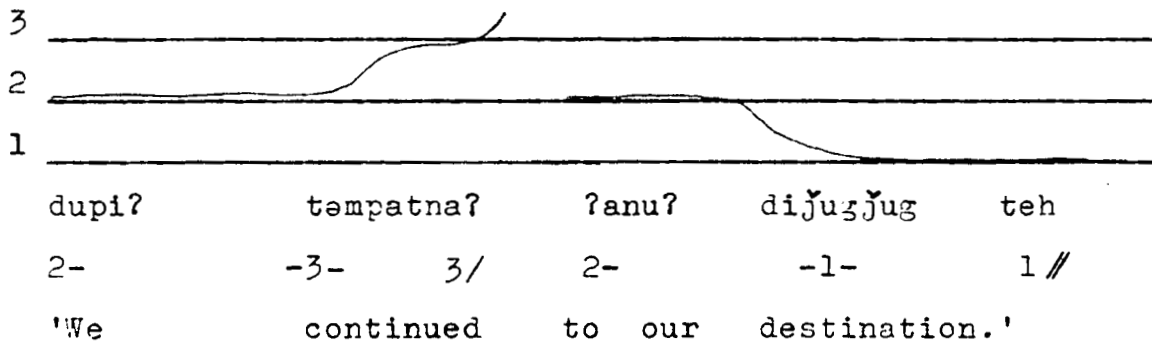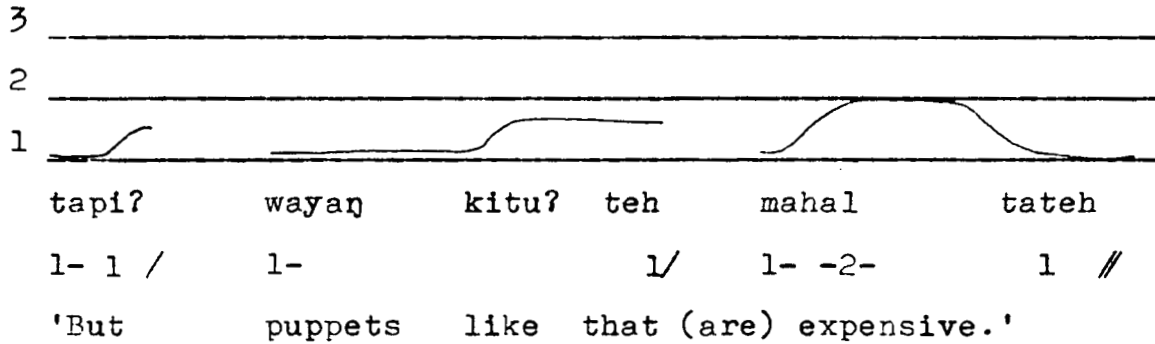
    Only those parts of an intonation configuration
immediately preceding final pause are significant. These
significant parts are called intonation contours. The
change of pitch in the intonation contours may be either
abrupt or gradual without causing any change in meaning.

    The following types of significant contours occur
in the data. The point where significant contour begins is
indicated by the symbol °.

I. Statements

    A. °2 - 1

        ?abdi? hoyoŋ mios
        2 -   °2-1 //
        ' I   want to go.'

B.　°2 - 2

> biasana?　sok　du₃i?　ka?　?enjiŋ
> °2 -   - 2 //
> 'Usually　I　stayed　until　morning.'

C.　°3 - 1

> lipas tina?suŋut mauŋ?　?asup kana?　suŋut buaya?
> 2-   -2/　2-   -2°3-1//
> 'I'm free from the mouth of the tiger; then
> I enter the mouth of a crocodile.'

D.　°3 - 2

> si?ɨr　　bumi?　?anu?　　sae?
> 2   °3-2//
> 'There are many good houses.'

E.　°2- -1　(Some contrastive contours are carried over
>　　　　　　　an entire sentence with a gradual lowering
>　　　　　　　of the pitch.)

> harita?　numbe?　kulawar₃i? ?abdi? ŋaraos sunuŋ
> °2-   -1//
> 'At that time my family began to feel relieved.'

II.　Questions

A.　Without other question marker:

　　(1)　°2 - 3

> ?uraŋ bade?　?aŋkat　kakota?
> 2-   °2-3//
> 'Are we going to the city?'

　　(2)　°1 - 2

> salira?　　　bade?　　mulih
> 2-   °1 - 2//
> 'Are you planning to go home?'

B.　With other question marker (question words).

　　(1)　°2 - 1

> dimana? ?anǰɨn liŋgih
> 2-   °2 - 1//
> 'Where do you live?'

(2) °3 - 2

    kunaon   dilandoŋanana?
    2 - 3 -   °3-2//
    'By what medicine were you cured?'

    ?eta? teh naon
    2-   °3-2//
    'What is that?'

(3) °2 - 2

    saha?
    °2-2//
    'Who?'

(4) °3 - 3

    na?   ?aya?   naon
    2-   °3-3//
    'What's the matter?'

(5) °2 - 3-

    dupi? ?anǰɨn parantos sabaraka? taun dinusna?
    2 -   2/ 2 -   -3 -2 °2 - 3-//
    'And you have already how many years of serv-
                                   ice?'

III. Requests

A. °2 - 1

    maŋga?
    °2 - 1//
    'Please!' (come in; drink your tea; sit down, etc.)

    maŋga? ?uraŋ ?aŋkat kabumi? ?anǰina?
    2 -   °2-1//
    'Let's   go   to   his   house.'

B. °2 - 2

    punten
    °2-   2//
    'May I pass?' (on the street, in the theater, etc.)

    ?aka? ?apalkɨn ?eta?
    2- 2/ °2-   -2//
    'Aka, memorize that.'

2.3.2   Potential pause determines the boundaries of a **word**. A word is defined here as the smallest meaningful unit of the speech continuum which can stand alone between two pauses. However, in normal speech the pause between two words is often imperceptible. Since native speakers are nevertheless able to differentiate between words in such a pauseless speech continuum, it can be assumed that they rely on familiarity with roots and affixes as well as pause to identify words.

In analyzing the data, as many words as possible were found in isolation between pause. However, morphological information often made it possible to find stretches of sound which could potentially stand between pause. Thus many additional words could be discovered.

Length of pause is not phonemic in Sundanese since it can range from practically zero duration to indefinite length without changing the meaning of the utterance. Spacing between words, which is used to indicate pause here, represents pause of any length.

Both tentative and final pause have been previously discussed and illustrated in Section 2.3.1. As stated there tentative pause, a stylistic device, is accompanied by a slightly rising intonation configuration. Final pause, which is accompanied by any one of a system of intonation contours, indicates the end of an utterance.

2.3.3   Juncture, as used here, is not pause itself but is the transition between one sound and another and between sound and pause. There is no apparent significance

in juncture phenomena but several items of interest can be
pointed out.

The spectrograms shown in Appendix II, p. 139 ff.,
show that transitions from consonant to vowel and from
consonant to **consonant is** much more abrupt than from vowel
to vowel and vowel to consonant.

It is also clear that the vowels and consonants
immediately preceding any pause are lengthened. This is
made perceptible by a lengthening and fading away of sounds
before pause.

No structural significance can be detected in the
length of time involved in the fading of sounds before
pause. Since no structural significance can be attached to
juncture, it is not symbolized in phonemic transcriptions
in this dissertation.

2.3.4   Although three degrees of stress--heavy, medium,
and weak--were distinguishable in the speech of my three in-
formants, stress appeared to be noncontrastive and apparently
nonphonemic. Heavy stress occurred frequently, but not al-
ways, at the beginning of a significant intonation contour
before final pause or immediately before tentative pause.
When any of the informants pronounced words in isolation,
however, the words were almost invariably pronounced with
level stress and level intonation.

One informant almost always used heavy stress on
the last syllable of a pause group. The other two had much
greater variety in the position of stress, often using a
heavy stress in the middle of a flow of speech between

pauses. No structural significance was detected in the
various positions of stress. If I repeated an utterance
but changed the position of any degree of stress, none
of the informants seemed to notice the change but would
instead correct a vowel or consonant which they felt I
had not repeated correctly. I do not recall ever having
been corrected on stress.

If a speaker wants to emphasize a word in a
sentence, he uses a medium or heavy stress to contrast
with the other words in the utterance.

In summary, then, degrees of stress are not pho-
nemic on the lexical level, but heavier stress usually,
though not obligatorily, occurs pre-pause in either tenta-
tive pause groups or utterance final pause, and, between
pauses, to emphasize a word.

Examples from the data show the stress possibili-
ties. ['] indicates primary stress, [`] indicates medium
stress, and no symbol above a sound indicates weak stress.
The numbers below the sentences which follow indicate levels
of pitch. In these particular utterances the pitch is level
until just preceding the final pause. The numbers symboliz-
ing intonation contours are discussed in Section 2.3.1.

[màŋgà? ?uraŋ ?aŋkat kabùmi? salirá?]   'Let's go to your home.'
 2-   °2- 1//

[dimána? ?anǰɨn liŋɣih]   'Where are you living?'
 2-   °2- 1//

[?anǰɨna? nuǰu? čalík]   'He is sitting.'
  2-   2/ 2-   °2- 1//

[sumuhun ʔetaʔ paməʒət kuləm raos]   'Yes, the man slept well.'
 2-   °2- 1//

[sumuhun ʔetaʔ ʔistriʔ kuləm ráos]   'Yes, the woman slept
 2-   °2- 1   well.'

CHAPTER III

SYNTACTIC SEQUENCES FOR DETERMING LEXEME CLASSES

3.0   A lexeme is defined as a constituent which is al-
ways a constituent, provided that, in a given case, it is
not included in a constituent that is always a constituent.[1]
For example, in English the word boy is a lexeme. The word
boys is another lexeme, but the element boy included in
boys is not a lexeme because, in this given case, boy is in-
cluded in a constituent that is always a constituent. Like-
wise, in Sundanese, /wartos/ 'something to tell, news' and
/wartosan/ 'Tell the news!' are separate lexemes. /wartos/
is one of the immediate constituents of/wartosan/, the second
lexeme, and therefore, in this given case, is not a lexeme.

3.1   Because of the large number of lexemes which are
derivational in construction, or are homophonous, but which
obviously have different syntactical distribution, little
progress could be made in classifying lexemes by relying on
their internal structure alone. Consequently, without
attempting to treat syntax as a complete structural system,
syntactic sequences or frames were discovered, by a series
of attempts, which could be used as the basis for dividing
lexemes into contrastive classes on a syntactic basis.

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[1]This concept of a lexeme was given to me by
Isidore Dyen of Yale University, and was later confirmed by
Bernard Bloch in a conversation on June 11, 1958.

3.2   After trying many syntactic sequences, the follow-
ing three were found usable as frames to separate all lex-
emes into four distinct classes: verbs, nouns, adjectives,
and particles. (The blanks represent any lexeme which can
be substituted in the sequence.)

Sequence I	moal	_____	'never _____ '
Sequence II	?aya?	_____	'exist _____ '
Sequence III	t£?	_____	'not _____ '

3.2.1   Lexemes which can be substituted in Sequence I are
called verbs. Verbs may also be substituted in Sequence III,
and to that extent are related to adjectives, since adjec-
tives are substitutable in Sequence III only. Lexemes
which can be substituted in Sequence II are called nouns.
Nouns cannot be substituted in Sequences I or III. Lexemes
which can be substituted in Sequence III but not in I and II
are called adjectives. Lexemes which cannot be substituted
in any one of the three sequences are called particles.

Following is a graphic explanation of the above:

Sequence	Verb	Noun	Adjective	Particle
I	+	O	O	O
II	O	+	O	O
III	+	O	+	O

3.2.2.   An exhaustive check of all lexemes in the data
revealed none outside the four classifications listed above.
/moal/ and /t£?/ do not fit in any of the blanks and are
therefore particles. /?aya?/, on the other hand, is a verb
because it can follow both /moal/ and /t£?/.

Chapter V deals with the internal structure or morphology of verbs, nouns, pronouns, adjectives, and numbers. Since particles are only one morpheme[1] in length and have no internal structure from a morphological point of view, they are no longer the concern of this dissertation. However, they are included in the list of lexemes in Appendix IV. A complete description of the syntax would include a classification of particles on the basis of their usage in syntactic constructions.

3.2.3   As will be shown in Chapter V, all lexemes except particles, pronouns, and numbers are either part of the paradigms of the verb, noun, and adjective inflections, or are derived forms of the same lexeme classes. The same single morpheme may be the root for an indefinite number of lexemes in one or more of the lexeme classes.

3.2.4   Examples of the lexeme classes which can be substituted in the sequences listed in section 3.2 are:

Verb	/moal meser/	'never buy'	(Sequence I)
	/tɨʔ meser/	'does not buy'	(Sequence III)
Noun	/ʔayaʔ gagak/	'there is a crow'	(Sequence II)
Adjective	/tɨʔ kuat/	'not strong'	(Sequence III)

3.2.5   Examples of particles are /kaʔ/ 'to', /sumuhun/ 'yes', and /maŋaʔ/ 'Please!'.

---

[1]For a definition of morpheme as used here see footnote 2, p. 82.

CHAPTER IV

MORPHOPHONEMIC ALTERNANTS

4.0   Morphophonemic alternants are present when the allo-
morphs of a morpheme have systematic variation in phonemic
shape. The variation in phonemic shape can be called morpho-
phonemic change. The five common types of changes found in
the morphophonemic alternants are discussed below.

4.1   A morphophonemic change with wide distribution is
the nasalization occurring in the active category of verb
paradigms.[1] The entire group of morphophonemic alternants
related to the active category, including both the alterna-
tion with homorganic nasals and the prefix /ŋa-/, are desig-
nated by N-. N- therefore includes all types of nasals and
/ŋa-/. These are used according to a system described be-
low.

4.1.1   All verb bases[2] beginning with voiceless stops
and affricates have, in the active category of their para-
digms, initial homorganic nasal phonemes. Another way of
stating the phenomenon is that the initial consonant of the
verb base alternates with its homorganic nasal[3] to form the

---

[1]The active and other categories expressed in the
verb paradigms are discussed in section 5.4.1.1.3.

[2]Verb bases are explained in section 5.4.1.1.3. Exam-
ples of the Base A type are used in this chapter for sim-
plicity, but any of the five types of bases could have been
used.

[3]Roots beginning with either /ʔ/ or /k/ have
initial /ŋ/ in the active.

active category if the initial consonant is a voiceless
stop or affricate. Examples of the different initial
sounds in the base and the active category are listed be-
low:

Base A	Active Category	Meaning
/pirosea?/	/mirosea?/	'to heed'
/tana?/	/nana?/	'to ask'
/čokot/	/ñokot/	'to take'
/kɨrɨt/	/ŋɨrɨt/	'to cut'
/?ala?/	/ŋala?/	'to pick'

4.1.2   Verb bases which begin with /s/ begin with /ñ/
in the corresponding active category of the paradigm. For
example:

Base A	Active Category	Meaning
/səbut/	/ñəbut/	'to call'

4.1.3   Verb bases with the initial consonant /b/ begin
in the active category of the paradigm with the homorganic
nasal /m/, under the following conditions:

(a) If a base has one of the three following sequen-
ces of identical vowels:

	Base A	Active Category	Meaning
ɨ - ɨ	/bɨŋkɨt/	/mɨŋkɨt/	'to bind'
e - e	/bere?/	/mere?/	'to give'
a - a	/bawa?/	/mawa?/	'to carry'

(b) If a base occurs with the following sequences of
unlike vowels:

	Base A	Active Category	Meaning
ɨ - i	/bɨli?/	/mɨli?/	'to buy'
ə - ə - i	/bərəsih/	/mərəsih/	'to clean'

(c) Verb bases beginning with /b/ which have the following vowel sequences may, in the active, begin either with /m/ as above, or with the prefix /ŋa-/. However a particular base does not alternate between the two forms of nasalization. No procedure for predicting which of the alternate forms will occur has been found. Following are examples of each form of change:

	Base A	Active Category	Meaning
e - a	/beak/	/meak/	'to finish'
	/beǰa?/	/ŋabeǰa?/	'to tell the news'
a - i	/balik/	/malik/	'to return'
	/bandiŋ/	/ŋabandiŋ/	'to compare'
a - u	/bantu?/	/mantu?/	'to help'
	/banǰur/	/ŋabanǰur/	'to pour'
a - ə	/baləs/	/maləs/	'to get revenge'
	/batəs/	/ŋabatəs/	'to make a border'

All other verb bases beginning with /b/ simply combine with the prefix /ŋa-/ to form the nasalized allomorph, as /bətir/, /ŋabətir/ 'to flee'.

4.1.4   There is a single example in the data of a verb base with an initial /d/, which may, in the active category of its paradigm, begin with either the homorganic nasal /n/ or with the prefix /ŋa-/. This example is /dɨlɨ?/ (Base A) 'see', which has the alternating active forms /nɨlɨ?/ and /ŋadɨlɨ?/ 'to see'.

4.1.5   There are also single occurrences in the data of verb bases beginning with the voiced consonants /g/ and /ǰ/, which have an initial homorganic nasal in the active

category of their paradigms, namely, /gəgəl/ (Base A) 'bite'
but /ŋəgel/ (active) 'to bite', and /ǰiɨn/ (Base A) 'make'
but /ñiɨn/ (active) 'to make'.

4.1.6 All other verb forms in the active category begin
with the prefix /ŋa-/ regardless of what consonant the base
begins with. When the prefix /ŋa-/ occurs in the active
category, the initial consonant of the base does not under-
go any change.

4.2 The same type of morphophonemic alternation oc-
curs in verb bases D and E.[1] These two bases include
Base A and Base B[1] respectively. Following the /ŋ/ of the
prefix /paŋ/, the same system of nasalized sounds is found
as occurs initially in the active category of the paradigms
of all bases. For example, /čəkət/ (Base A) 'approach' oc-
curs in Base D with /ñ/, as follows: /paŋñəkətkɨn/
'approach something for someone'. Likewise /təŋətan/
(Base B) 'observe something' occurs in Base E with an ini-
tial /n/, as follows: /paŋnəŋətankɨn/ 'check something for
someone'. However, where two adjacent velar nasals would
otherwise occur, one of them is dropped. For example,
/kiatan/ (Base B) 'make something strong' occurs in Base E
as /paŋiatankɨn/ 'strengthen something for someone'.

4.3 A second type of morphophonemic change which is
also rather common in occurrence is fusion.

4.3.1 Verb roots beginning with the phonemes /ʔu-/
undergo fusion if they combine with the prefix /ka-/.
Where the sequence of two vowels might be expected to re-

---

[1]See section 5.4.1.1.2.

sult from the combination of the two morphemes, a single
vowel /o/ occurs. The single example in the data is
/kočap/ 'something was spoken unintentionally or without
thinking', which is derived from what would normally be
*/ka?učap/ if it followed the usual pattern of ka + root
lexemes.

4.3.2   Fusion also occurs if a noun root ending in
either /-u?/ or /-i?/ combines with the affixes
/ka- --- -an/, a discontinuous morpheme[1] indicating 'loca-
tion or domain'. The final glottal stop of the root dis-
appears but instead of the vowel sequence /ua/, the single
phoneme /o/ occurs, or, if the sequence of vowels is /ia/,
the phoneme /e/ occurs. An example of each type follows:
/ratu?/ 'king' but /karaton/ rather than */ka-ratu?-an/
'palace', and /bupati?/ 'government official', but
/kabupaten/ rather than */ka-bupati?-an/ 'the place or do-
main controlled by a bupati?'.

4.3.3   Fusion in verb lexemes may involve affixation at
the same time that doubling and reduplication occur.[2]
An example of fusion in a doubled root combined with the
suffix /-an/ is /?aku?/ 'confess', but /?akonakon/ rather
than */?aku?anaku?an/ 'to confess to just anything'.

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[1]See section 5.4.1 for a rationale for discontinu-
ous morphemes in Sundanese.

[2]Doubling consists in a repetition of the root;
for example, /jalan/ 'walk', /jalanjalan/ 'to walk aimless-
ly'. Reduplication consists in the repetition of the first
consonant and the first vowel of a root, as /konin/ 'yellow'
and /kokonin/ 'the yellow part'.

4.3.4   An example of fusion which involves reduplica-
tion with the suffix /-an/ follows: /bati?/ 'profit' but
/babaten/ rather than */babati?-an/ 'the profiting'.

4.3.5   If a noun root ends with /-a?/ and combines with
the discontinuous morpheme /ka- --- -an/, the sequence
/a?a/ is replaced by /a/. For example: /wadana?/ 'the
lesser government official' but /kawadanan/ rather than
*/ka-wadana?-an/ 'the domain of the lesser government of-
ficial'.

4.4   A third type of morphophonemic phenomenon is the
loss of sound which occurs when affixes are attached to
roots.

4.4:1   Initial glottal stops are lost when the prefixes
/paŋ/ and /baraŋ/ are added to the root. For example:
/?amis/ 'sweet' but /paŋamisna?/ 'the sweetest'.

4.4.2   Roots ending in glottal stops usually lose the
glottal stops when the suffixes /-kɨn/ and /-na?/ are at-
tached. For example, /bahe?/ 'spill' but /bahekɨn/ 'to
spill something' and /guru?/ 'teacher' but /guruna?/ 'the
teacher'.

    If the suffix /-kɨn/ is attached to a root ending
in /k/, an allomorph of /-kɨn/, namely /-ɨn/, will be
attached as in /balik/ 'return' but /malikɨn/ 'to return
something'.

    If a root ends in /n/ and the suffix /-na?/ is
attached to it, an allomorph of /-na?/ is used. For example
/?aŋɨn/ 'soup' but /?aŋɨna?/ 'the soup'.

4.5   A fourth type of morphophonemic alternation oc-
curs in connection with the plural morpheme /-ar- ~ -al-/.
If the root of a lexeme has either an initial /l-/ or a
final /-r/, the infix /-al-/ is used. The infix /-ar-/
is used to form the plural of all other lexemes. Examples
of the three types of environments follow:

/ləga?/	'wide'	but	/laləga?/	'wide'	(plural)
/dahar/	'eat'	but	/dalahar/	'eat'	(plural)
/budak/	'child'	but	/barudak/	'children'	(plural)

4.6   Morphophonemic changes also accompany doubling of
certain roots. These changes may be divided into two
groups: first, those that involve no vocalic change but do
involve the dropping of consonants; and second, a group in-
volving a complicated system of vocalic change.

4.6.1   If the simple allomorph of a root which is
doubled ends in a glottal stop, the glottal stop will be
lost in the word medial position, but will be retained in
word final position. However, if doubling is accompanied
by suffixation, the final glottal stop may also be lost in
accordance with section 3.4. Examples of both types of
doubling follow:

/buku?/ 'book' but /bukubuku?/ 'books'

/bisa?/ 'to be able' but /ŋabisabisakɨn/ 'to exceed one's
normal ability'

4.6.2   The morphophonemic changes of those doubled mor-
phemes[1] which show vocalic change can be classified into
five distinct groups according to the vowel concordance
appearing in the two parts of the words.

4.6.2.1   In the first group, the first half of the lexemes
have the consonant-vowel pattern CaCa(Ca) where C stands
for any consonant.   The second part of the word may have
the vowel sequences given in the following illustrations:

    CiC(C)iC   /lanǰaŋlinǰiŋ/   'to pace angrily to and fro'

    CeCeCeC   /balahambelehem/ 'to smile and simper'

    CəCəCəC   /balačatbaləčet/ 'to squirm in one's seat'

    CoCoC   /laɣaɣloɣoɣ/   'to gawk'

4.6.2.2   The second group contains the sequence CuC(C)uc
in the first half of the doubled lexeme.   The second half
contains the following vowel sequences:

    CaC(C)aC   /rumpurampaʔ/ 'to touch things nervously'.

4.6.2.3   The third group is characterized by the sequence
Cə(Cə)C(C)aC in the first half of the doubled word while
the following sequences occur in the second half:

    CəCiC   /rəwagrəwiɣ/   'to dishevel the hair'

    CəCəCCuC   /kədəprakədəpruk/ 'to stumble repeatedly'

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[1]Although such lexemes appear to be doubled, no
occurrence of any of them in undoubled form was found in
the data except /goreŋ/ 'fry'. (See sec. 4.6.2.4).   It
should also be noted that none of them occurred with af-
fixes, although according to the syntax sequences in Chap-
ter III they all belong to the verb lexeme class since
they can be substituted in both Sequences I and III, but
not in Sequence II. (See sec. 3.2).

4.6.2.4 The fourth group is characterized by the sequence Cu(C)(C)aC in the first part of the doubled word and the following sequences in the second part:

CiCuC	/guragiru?/	'to be in a hurry'
CiuC	/ruaŋriuŋ/	'to be inseparable companions'
CuCiC	/?uwak?uwik/	'to lash with a whip'
CaCeC	/gudagade?/	'to pawn repeatedly'
CaCCoC	/guplakgaplok/	'to beat something repeatedly'
CaCuC	/kupatkaput/	'to sew and sew'
CaCɨC	/luŋalaŋɨ?/	'to look nonplussed and sad'
CəCoC	/gudargədor/	'to knock repeatedly'
CəCəC	/pusakpəsək/	'to take the back or the skin off something'
CoCəC	/guraŋgoreŋ/	'to fry something again and again'
CuCuC	/durakduruk/	'to set fire to something time after time'

4.6.2.5 The fifth type of doubled roots with vocalic change was rare in the data. The first half of the doubled word contains the syllable pattern CoC and the second half CaC. An example is /dordar/ 'to sound like cannonading or the slamming of doors'.

CHAPTER V

MORPHOLOGY

Method

5.0   The morphology of Sundanese consists of the inter-
nal structure of its lexemes. Syntax, except as it is used
in the syntactic frames in Section 3.2 to determine lexeme
classes, is kept separate from morphology and is not a part
of this analysis. A definition of the term lexeme is given
on page 69.

5.1   Rulon S. Wells' method for determining the imme-
diate constituents[1] of an utterance has been commonly em-
ployed in language analysis in the last decade. By his
method an utterance composed of any number of morphemes[2]
in sequence is cut into successively smaller sequences
which are "maximally independent sequences--sequences which
consistently preserving the same meaning, fit in the great-
est number of environments and belong to focus-classes

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[1]Rulon S. Wells, "Immediate Constituents,"
Language, Vol. XXIII, 1947, pp. 81-117.

[2]Nida defines morphemes as the "minimal meaningful
units which may constitute words or parts of words." See
E. A. Nida, Morphology (Ann Arbor: University of Michigan
Press, 1956), p. 1.

[classes of morpheme sequences mutually substitutable in
the same environment] with the greatest possible variety
of content." According to his method, this process is
continued until the analyst has obtained that portion of an
utterance which is of use to him. The morpheme sequences on
both sides of each cut are called immediate constituents.
Individually they are called constituents. Taken together
they are called a construction. Wells' method, which is
commonly thought of as working down from the utterance to
the morpheme, is a useful tool for breaking up utterances
into lexemes.

5.2   On the other hand, for purposes of analyzing the
immediate constituents in a single lexeme, the methods used
by Wallace L. Chafe in his Seneca Morphology[1] seems a more
direct way to obtain the morphs which make up an individual
lexeme. The principal difference between the two methods
is that Chafe begins with minimal sequences and, by suc-
cessively adding phonemic sequences which make a difference
in meaning, arrives at longer utterances.

          Chafe's method differs significantly from that
of Wells'. Chafe retains the criterion that immediate con-
stituents have relative freedom of occurrence, but this
freedom must be "within the framework of the following
restrictions and extensions:

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          [1]Wallace L. Chafe, Seneca Morphology, in an un-
published dissertation at Yale University, 1958.

(a)   priority of shorter over longer morpheme
       sequences [e.g. in English, boy would be
       examined before boyish or boyishness,
       and boyish would be likewise examined be-
       fore boyishness]

(b)   respect for immediate constituent divi-
       sions once established. [Once boyishness
       has been cut into the immediate constitu-
       ents boyish and ness it cannot be recut
       into boy and ishness]

(c)   parallel analysis of parallel utterances
       [boy and boyish would both be analyzed
       before proceeding to boyishness]

(d)   exclusion of discontinuous immediate con-
       stituents that are never continuous [the
       elements boy and ness in boyishness could
       not be considered discontinuous immediate
       constituents, since boyness does not occur
       as a normal morpheme sequence in English.
       On the other hand, call and up in call
       Mary up can be considered discontinuous
       immediate constituents since we have the
       sequence call up Sue]."[1]

5.2.1   Except for restriction (d) Chafe's method has

given a consistent technique for determining the immediate

constituents of Sundanese lexemes. For certain types of

Sundanese morpheme sequences, it is advantageous to include

discontinuous immediate constituents. For example, the

construction /paŋ-wartosan-kɨn/ is of frequent occurrence,

but there are no forms */paŋ-wartosan/ or */wartosan-kɨn/.

Since a change of meaning accompanies the simultaneous

addition of /paŋ-/ and /-kɨn/, they are combined into a

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[1]Ibid., p. 20.

discontinuous morpheme, /paŋ---kɨn/, even though the form
*/paŋkɨn/ does not occur. Another type of lexeme,
/paŋ-bodas-naʔ/ 'the whitest one', a lexeme of the noun
class, has two phoneme sequences, /paŋ-/ and /-naʔ/ which,
added simultaneously to the root, /bodas/ 'white', make a
single change in meaning. The form */paŋ-bodas/ does not
occur. The form /bodas-naʔ/ 'the white color' occurs but
it is in a different inflectional category. /paŋ---naʔ/,
therefore, is considered a discontinuous morpheme, even
though the form */paŋnaʔ/ does not occur.

5.2.2   In Chafe's system morphs are found by beginning
with minimal utterances and contrasting them with other ut-
terances which are partially identical. Minimal utterances
are discovered in Sundanese by using the criterion that
they are single morphemes occurring with pause both preced-
ing and following them. Once a single-morpheme utterance
is determined, it is considered as a lexeme and is compared
with other utterances which differ only in the presence of
one additional minimal sequence of phonemes which have
meaning; that is, with one additional morph. Chafe sets up
the restriction that the additional morph should never be
separated by an intervening morph from the immediate con-
stituents already determined. The comparison of utterances
partially similar to the minimal utterance continues until
the longest utterance containing it as one of its constitu-
ents is found. The process is then repeated until all ut-

terances have been examined and all morphs isolated.
Morphs which are semantically similar but have complemen-
tary or noncontrastive distribution are alternants of the
same morpheme.

To illustrate, the Sundanese phonemic sequence
/wartos/ 'something to tell, news' can stand alone between
pauses. Because it cannot be further divided and have any
meaning, it is a minimal utterance, as well as a lexeme.
Other utterances which contain the sequence /wartos/ and
which can stand alone between pauses are /wartosan/,
/ŋawartosan/[1], /paŋwartosankɨn/, /maŋwartosankin/[2], and
/dipaŋwartosankɨn/.

Starting with the minimal utterance /wartos/ and
comparing it with an utterance differing by only one addi-
tional morpheme, the morph sequence /wartos-an/ would be
next in order. Since the meanings of /wartos/ 'news' and
/wartos-an/ 'Tell the news!' differ, a second morph, /-an/
has been discovered. /di-wartos-an/ differs from
/wartos-an/ by one additional morph. /di-wartos-an/ and
/ŋa-wartos-an/ both differ from /wartos-an/ by one addition-
al morph. They are examples of parallel utterances which
are both to be compared with the same utterance, in this

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[1]/ŋa-wartos-an/ is actually /N-wartos-an/ where
/N-/ stands for a system of morphophonemic alternants, as
stated in Section 4.1.1.

[2]/maŋ-wartos-an-kɨn/ is actually /N-paŋ-wartos-
an-kɨn/. See Footnote 1 above.

case, /wartos-an/. /di-wartos-an/ 'the news is told' con-
tains a new morph, /di-/, indicating passive voice.
/ŋa-wartos-an/ means 'to tell the news'. Another morph,
/ŋa-/, indicating active voice, has therefore been isolated.

The next larger utterance is /paŋ-wartos-an-kɨn/.
Neither */paŋ-wartos-an/ nor */wartosan-kɨn/ occur in the
data. /paŋ-wartos-an-kɨn/ has the meaning 'Tell the news
for someone!' Since neither the form */paŋ-wartos-an/ nor
the form */wartos-an-kɨn/ occurs in the data, it is attrac-
tive to consider that /paŋ-wartos-an-kɨn/ contains
/wartos-an/ plus an additional discontinuous morpheme,
/paŋ---kɨn/. This means that the phoneme sequence /paŋ-/
which occurs simultaneously with the sequence /-kɨn/ must
differ in meaning from all other occurrences of /paŋ-/.
/paŋ-/ together with /-kɨn/ indicates benefactive action,
that is, an action done for the benefit of someone else.
When either /paŋ-/ or /-kɨn/ occurs separately in a combi-
nation with other phoneme sequences it does not indicate
benefactive action. Any occurrence of /paŋ-/ without /-kɨn/,
therefore, must be treated as a different morph.

It should be noted that /paŋ-wartos-an-kɨn/ is
imperative in mode as well as being benefactive. The im-
perative feature of the utterance is signalled not by the
presence of a phoneme sequence, but by the absence of a
phoneme sequence signalling either active or passive voice.
This is not considered to be a zero morph, since there is
no phonemic sequence which forms a morph meaning imperative
in any imperative lexeme.

The next larger utterance, consisting of one additional morph, is /di-paŋ-wartos-an-kɨn/. This differs from /paŋ-wartos-an-kɨn/ in that it is passive, with the meaning 'some news was told for someone'. But the previous comparison of /di-wartos-an/ and /wartos-an/ has already revealed /di-/ as a morph with the meaning of passive voice, so no new morph has been discovered. Likewise, /maŋ-wartos-an-kɨn/ (actually /N-paŋ-wartos-an-kɨn/ as per sec. 4.1, p. 70) differs from /paŋ-wartos-an-kɨn/ by one additional meaningful phoneme sequence, since the meaning of the form is the active-benefactive; that is, 'to tell the news for someone'. But /N-/ has already been classified as a morph indicating active voice, so no new morph has been discovered.

5.2.3   By the above process of comparison, the following new morphs, in addition to the minimal form /wartos/ 'news', were discovered: /-an/ indicating transitive action, /di-/ indicating passive action, /N-/ indicating active action, and /paŋ---kɨn/ indicating benefactive action.

5.3   Once the morphs of all utterances in the corpus have been determined and have been classified as to morphemes, and the morpheme combinations comprising lexemes have been determined, the lexemes are then classified as to particles, verbs, nouns, or adjectives. All lexemes except particles, which are single morpheme lexemes, are further classified as to their place in an inflectional system or as derived forms. Bloch defines an inflected form as a "member of a closed group or set of words called a para-

digm."[1] In a footnote he defines a paradigm as "one of a number of closed sets of words, the words in each set being related but different in both form and meaning in such a way that the differences are parallel from set to set."[2]

In determining Sundanese paradigms, the lexemes must first be separated into word classes according to their syntactic frames, as explained in Chapter III.[3] Those lexemes within a word class which hold a one-to-one relationship to each other, both as to form and meaning, belong to the same paradigm. The feature of meaning which is common to all lexemes in a paradigm is the <u>lexical meaning</u> of the paradigm,[4] and the part of the lexeme which carries the common meaning of all lexemes in a paradigm is called a <u>base</u>. Every base has one morpheme which carries the central meaning. This morpheme is called the <u>root</u>. Bases may have more than one morpheme but no base with more than three morphemes occurred in the data.

An inflectional system may have several classes of bases in Sundanese. For example, the lexemes comprising the transitive verb inflection are divided into five singular bases and five plural bases. All paradigms in the same base class have features of meaning in common called the <u>base meaning</u>. Within a given base the paradigms differ

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[1]Bernard Bloch, "Studies in Colloquial Japanese I: Inflection," <u>Journal of the American Oriental Society</u>, Vol. LXV, No. 2, April-June, 1946, p. 97.

[2]Ibid., p. 97, footnote 2.

[3]Efforts to divide the lexemes into word classes by morphological criteria alone proved fruitless because of the large number of homonyms.

[4]Bloch, p. 97

from each other in both form and meaning only as the roots differ in form and meaning.

These features of meaning by which lexemes of a paradigm differ are the categories for which the paradigm is inflected.[1] For example, in the transitive-verb paradigms in Sundanese there are three categories of actions: passive, active, and imperative. Singular noun paradigms also have three categories: generic, specific, and indefinite. Plural noun bases, on the other hand, have only two categories: generic and specific. The formal features by which members of a paradigm differ are the inflectional affixes.

Derived forms differ from inflected forms in Sundanese in that the derived lexemes, unlike the inflected lexemes, manifest considerable selectivity in the categories of roots to which derivational affixes may be attached. The affixes which constitute an inflectional system are attached to a large number of roots, whereas the affixes of a derived form may occur with a limited number of roots. The same root may occur in both inflected forms and derived forms. Likewise, certain derived forms may comprise the base of an inflected form. For example, the root /ʔawak/ 'body' may be inflected regularly as a singular noun, as follows: /ʔawak/ 'body' (generic), /ʔawaknaʔ/ 'the body' (specific), and /saʔawak/ 'a body' (indefinite). A derived form from the same root, /paŋawakan / 'a body-like object or statue' may be the base of another paradigm as follows:

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[1]Ibid., p. 97

/paŋawakan/ 'statue' (generic), /paŋawakanana?/ 'the
statue' (specific), and /sapaŋawakan/ 'a statue' (indefi-
nite).

On the other hand, another derived form with the
root /?awak/, /sa?awakna?/ 'just any one of the bodies',
cannot have other morphemes affixed to it and therefore
cannot be the base for an inflected form.

Another characteristic of the Sundanese language,
as of many languages, is th·t the root of an inflected form
in one lexeme class is also the root of a derived form in
another lexeme class. For example, the root /sapatu?/ 'shoe'
can be inflected as a noun, but it is not inflected as a
verb or adjective. The derived form /disapatu?/ 'wear shoes',
however, can be used in the verb syntax frame in Chapter III
and is therefore a verb lexeme.

5.4   Following is an exposition of the inflections and
derivations of lexemes; that is, of the verbs, nouns, and
adjectives. Since particles are comprised of roots only,
and have no additional significant morphological features,
they are not included in this discussion.

The Verb Inflections

5.4.1   There are two inflectional systems in Sundanese
verbs, the transitive and the intransitive.

5.4.1.1   The transitive system consists of paradigms com-
prised of five singular bases and five plural bases, each
with three categories, which are indicated by the presence
or absence of certain prefixes. The three categories are

imperative, active, and passive. The imperative is ex-
pressed by a base without a prefix. The active is ex-
pressed by the addition of the prefix /N-/[1], and the pas-
sive by the addition of the prefix /di-/.

5.4.1.1.1 Following is an example of a paradigm from the
transitive verb inflectional system. The lexemes are
formed from the singular base /peser/ 'buy'. /peser/ is a
root form and is therefore an example of Base A. The other
bases are explained in the next section.

peser	'Buy it!'	imperative
meser (N-peser)	'buy'	active
dipeser (di-peser)	'it is bought'	passive

5.4.1.1.2 The singular bases are by far the most widely
used and in a sense the plural bases could be considered as
being derived from the singular bases. The five bases are
constituted as follows:

Base A is a single morpheme which is always a
root. For example, /dahar/ 'eat'.

Base B is a root plus the suffix /-an/. For ex-
ample, /wartos-an/ 'Tell the news (to someone)!'

Base C is the root plus the suffix /-kɨn/. For
example, /tamat-kɨn/ 'Graduate (someone)!'

Base D forms have as one of their immediate con-
stituents the discontinuous morpheme /paŋ---kɨn/. The
other immediate constituent is any one of the uninflected

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[1]/N-/ is the symbol to indicate the morpho-
phonemic alternates occurring in the active categories of
the paradigms, as explained in Chapter IV.

Base A forms. Thus the Base D form with the root /čakət/ 'approach' is /paŋ-ñakət-kɨn/. The other constituent is any of the uninflected Base B forms. For example, Base B, /wadah-an/ 'put (something) (somewhere)', occurs in the Base E form /paŋ-wadah-an-kɨn/. With the exception of /w/, the initial phoneme alternates with its homorganic nasal, as in Base D.

An alternate analysis of Base E would be to consider the immediate constituents as /paŋ-/ plus any of the Base C forms. Since no particular advantage is gained and since the morpheme /paŋ---kɨn/ in both Base D and Base E has the same meaning, that is, benefactive action, it makes for a simpler analysis to avoid using a morphemic alternate for /paŋ---kɨn/, namely /paŋ-/, as would be necessary if the second analysis were used.

Following is a summary of the composition of the five bases, with examples of each base:

Base A	root	peser
Base B	root + an	lɨwih-an
Base C	root + kɨn	pindah-kɨn
Base D	paŋ + Base A + kɨn	paŋ-peser-kɨn
Base E	paŋ + Base B + kɨn	paŋ-lɨwih-an-kɨn

Each base has meaning over and above the lexical meaning of the root. This is the base meaning. The base meanings are grammatical in nature.

Base A has the meaning of transitive action. It implies that there is a goal to the action whether the ac-

tion is expressed or not.

Base B has the added meaning that the speaker is intending to stress the goal and that the action is either a momentary action, or a series of momentary actions, as in slicing bread or chewing something. The goal of this action may optionally be included in the utterance.

Base C contrasts with Base A and Base B in that the action is completed in a single continuous manner rather than in a momentary or repetitive manner. Concepts such as desiring something, /ŋərsakɨn/; making something dirty, /ŋiruhkɨn/; and to decide something, /naŋtukɨn/, are typically expressed in this base.

Although, in general, a particular root does not occur in both Base B or Base C, an occasional root is found in both bases. For example, /ŋuatan/ 'to make someone strong by means of a meal or a dose of medicine' and /ŋuatkɨn/ 'to strengthen someone by means of a continuous process'.

Base D and Base E have the same base meaning, that of indicating a benefactive action. In other words, the actor carries out a transitive action in behalf of another person.

Roots which occur in Base A may also occur in one or more of the other bases and it is obvious that there is a kind of derivational relationship between bases, or even lexemes, which contain the same root. However, the term derivation is reserved in this analysis for use in designating the relationship between noninflected lexemes in re-

lation to their own bases, and is not used to indicate the relationship between bases in an inflection. The fact that paradigms of different bases in the same inflection may have the same root is of incidental interest rather than of structural significance.

5.4.1.1.3 The forms of the transitive inflectional paradigms are shown below. The bases are separated from the inflectional prefixes by the symbol +. The letter R is used to indicate the root in the paradigm. Hyphens are used to separate other morphemes contained in the bases from the roots. N stands for a system of morphophonemic alternates.

Singular Paradigms of the Transitive Inflection

Base A			Base B		
Imperative:		R	Imperative:		R-an
Active:	N +	R	Active:	N +	R-an
Passive:	di +	R	Passive:	di +	R-an

Base C			Base D		
Imperative:		R-kɨn	Imperative:		paŋ-R-kɨn
Active:	N +	R-kɨn	Active:	N +	paŋ-R-kɨn
Passive:	di +	R-kɨn	Passive:	di +	paŋ-R-kɨn

Base E		
Imperative:		paŋ-R-an-kɨn
Active:	N +	paŋ-R-an-kɨn
Passive:	di +	paŋ-R-an-kɨn

5.4.1.1.4 Examples of verbs in the paradigm of each base given above are as follows:

Base A   ganti?   'Change it!'

          ŋaganti?   'to change'

          diganti?   'to be changed'

Base B   gantian   'Change it (by means of repeated actions)!'

          ŋagantian   'to change something by repeated action'

          digantian   'to be changed by repeated action'

Base C   gantikɨn   'Change it (in one continuous action)!'

          ŋagantikɨn 'to change something in one continuous
                                                     action'

          digantikɨn 'to be changed in one continuous action'

Base D   paŋgantikɨn   'Change (something for someone)!'

          maŋgantikɨn   'to change something for someone'

          dipaŋgantikɨn   'to be changed for someone'

Base E   paŋgantiankɨn   'Change something for someone (in
                                       one brief action or series of brief
                                       actions)!'

          maŋgantiankɨn   'to change something for someone in
                                       one brief action or series of brief
                                       actions'

          dipaŋgantiankɨn 'to be changed for someone in one
                                       brief action or series of brief
                                       actions'

5.4.1.1.5 The singular bases are used for both singular
and plural subjects. However, if it is desired to emphasize
the plurality of the subject of an action, each of the five
bases occurs with the plural morpheme /-ar- ~ -al-/. The
infix /-al-/ is used with bases containing CVC(C)VC-type roots
beginning with the phoneme /l-/, or ending in /-r/ as in
/lumpat/ 'run' (singular) and /lalumpat/ 'run' (plural), or
/?aĵar/ 'teach' (singular) and /?alaĵar/ 'teach' (plural).
The infix /-ar-/ is used in the plural form of all other
verb bases. For example, /ŋakalan/ 'to cheat' and /ŋarakalan/

'to cheat' (plural) and /ɡaduh/ 'have' and /ɡaraduh/ 'have'
(plural).

5.4.1.1.6 Examples of paradigms with plural bases of the
transitive inflection are as follows: (The meanings of
the lexemes are the same as for the singular base para-
digms except that the subject of the action must be plural
in number. The root used is the same as for the singular
base paradigms.)

Base A	garanti?
	ŋagaranti?
	digaranti?
Base B	garantian
	ŋagarantian
	digarantian
Base C	garantikɨn
	ŋagarantikɨn
	digarantikɨn
Base D	paŋgarantikɨn
	maŋgarantikɨn
	dipaŋgarantikɨn
Base E	paŋgarantiankɨn
	maŋgarantiankɨn
	dipaŋgarantiankɨn

5.4.1.2   Most verb lexemes are in one of the paradigms of
the transitive inflection. However, a small group of
verbs do not have a passive form in the paradigm for Base A.
These verb lexemes are intransitive, since the action is
not performed upon a goal or object.

5.4.1.2.1 Base A comprises the only base in the intransitive inflection, and, since it lacks a passive form, there are only two categories, imperative and active, in the paradigm. Examples of singular and plural base paradigms are as follows:

<u>Base A</u> Imperative: ?uŋsi? 'Flee!' (singular)

    Active: ŋuŋsi? 'to flee' (singular)

    Imperative: ?əruŋsi? 'Flee!' (plural)

    Active: ŋaruŋsi? 'to flee' (plural)

Verb Derivatives

5.4.1.3 Some Sundanese lexemes which classify as verbs according to the syntactic frames in Chapter III do not fit into either the transitive or intransitive inflections, for the reason that at least one of their immediate constituents cannot be accounted for through the inflectional prefixes and bases. These lexemes are verb derivatives.

  The immediate constituents which are not accounted for in the inflectional structure are of limited distribution. They usually occur coincident with particular roots, in contrast with inflectional immediate constituents which occur with a wide range of roots.

  The different derivational types are apparently not closed lists, since any root which is semantically compatible with the derivational combination may be used to form a new lexeme.

  The derived lexemes are composed of bases plus

prefixes. The base is, as in the case of inflected lexemes, composed of a root, or a root plus a suffixal phoneme sequence. The suffixal phoneme sequence combines with a prefix to form a discontinuous morpheme. (If the derived lexeme is comprised of only the base, as in R - an and R - kɨn below, the phoneme sequence can, of course, be considered a morpheme.)

The roots found in the verb derivational lexemes also occur in inflected verb lexemes as well as in noun, adjective, and particle lexemes. Some of the derivational types have roots of the same general semantic type. This is discussed in conjunction with the lists of examples given below, but no structural significance could be found in this semantic grouping.

Bases of three types were found in the data, as follows: the root alone, designated by R; the root followed by /-an/[1], designated by R - an; and the root followed by /-kɨn/, designated by R - kɨn. Following is a list of the formal derivational combinations found with each type of base:

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[1]The suffixes /-an/ and /-kɨn/ occurring in the derivational lexemes are not the same morphs as occur in inflected lexemes since their meaning is not the same.

I. Derivational Base R

1.	(a) pi - R	6.	baraŋ - R
	(b) mi - R	7.	di - R
	(c) kapi - R	8.	silih - R^2
2.	(a) pika - R^1	9.	(a) doubling - R
	(b) mika - R		(b) N + doubling - R^3
	(c) dipika - R	10.	infix /-in-/ - R
3.	ka - R	11.	infix /-um-/ - R
4.	pa + doubling - R^2	12.	ŋa + doubling - R
5.	ba - R		

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[1]Efforts to combine pika - R with pi - R, or with ka - R proved fruitless since it was not possible to establish distributional relationships among these types from the examples found in the data.

[2]Because of their close semantic relationship, pa + doubling of R and silih - R can be considered alternate forms of the same lexeme, or as synonyms. With a larger body of data, it might be possible to prove a stylistic contrast between the two forms.

[3]A third subclass of this type is derived on the formula doubling of N+R - kin. (See footnote 3 on next page.) A fourth subclass of this type, which does not correspond with any of the three general verb derivational types, is a group of lexemes formed by reduplication of the first consonant and vowel of the imperative or the active form of Base A paradigms in either the transitive or intransitive inflections. This fourth group is listed below. (See sec. 5.4.1.3.9 (d)).

II. Derivational Base R - an

   1. R - an

   2. ka - R - an[1]

   3. doubling of R - an[2]

   4. reduplication of R - an

III. Derivational Base R - kɨn

   1. ka - R - kɨn

   2. (a) doubling of R - kɨn

      (b) doubling of N+R - kɨn

      (c) di + doubling of R - kɨn

   3. doubling of N+R - kɨn[3]

The derived verb lexemes occurring in the data are listed below. Each lexeme is comprised of two immediate constituents, or morphemes: the root, and the verbalizing immediate constituent.[4] The verbalizing immediate constituent is comprised of the phoneme sequence following the root,

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[1]ka - R - an combines with ka - R in one general lexeme group with the meaning of passive. In the examples given below, they are listed together despite the difference in form between the two bases. (See sec. 5.4.1.3.3 (b)).

[2]Because of their close semantic relationship this type and ŋa + doubling of R are listed below as subclasses of one general lexeme group. (See sec. 5.4.1.3.12(b)).

[3]Because of their close semantic relationship this type and doubling of R are listed together below as subclasses of one general derivational group. (See sec. 5.4.1.3.9 (c)).

[4]The verbalizing immediate constituent is one which, when attached to a root, makes a lexeme that is clearly in the verb class since it can be used in Sequences I and III shown in Chapter III.

or that sequence plus a prefix to the root. (R is used to symbolize the root. The verbalizing immediate constituents, or morphemes, are separated from the roots by means of hyphens. Although the order of the lists given above has been followed for the most part, certain changes in the order have been made where a general semantic relationship indicated that two or more derivational groups are actually subclasses of a general group.)

5.4.1.3.1 (a) pi - R This derivative is an imperative form commanding someone to consider a third person as if he were in a specific kinship relation. The form occurs only with kinship terms, as follows: /pikolot/ 'Consider him as your parent!', /pi?induŋ/ 'Consider her as your mother!', /piuwa?/ 'Consider him as your uncle!', /pianak/ 'Consider him as your child!', /pibapa?/ 'Consider him as your father!', /pidulur/ 'Consider him as your relative!', /pilaŋčɨk/ 'Consider him as your older brother!'.

(b) mi - R This derivative is the active form of (a) above. Examples are /mikolot/ 'to consider someone as a parent', /mi?induŋ/ 'to consider someone as one's mother', /miuwa?/ 'to consider someone as one's uncle', /miadi?/ 'to consider someone as one's younger brother', /mianak/ 'to consider someone as one's child', /mibapa?/ 'to consider someone as one's father', /midulur/ 'to consider someone as one's relative', /milaŋčɨk/ 'to consider someone as an older brother'.

(c) kapi - R This form is the passive of the active forms listed in (b) above. Examples are: /kapikolot/

'to be considered as a parent, or older person',
/kapi?induŋ/ 'to be considered a mother', /kapiuwa?/ to be
considered an uncle', /kapiadi?/ 'to be considered a young-
er brother', /kapianak/ 'to be considered as someone's
child', /kapibapa?/ 'to be considered as someone's father',
/kapidulur/ 'to be considered as someone's relative',
/kapilaŋčɨk/ 'to be considered as an older brother'.

5.4.1.3.2 (a) <u>pika - R[1]</u> This is an imperative form which
parallels in meaning the imperative in the transitive inflec-
tion. The prefix is used with only a small number of roots
in the data, as follows: /pikaera?/ 'Make (someone) em-
barrassed!', /pika?asih/ 'Love (someone)!', (high form),
/pikañeri?/ 'Give (someone) pain!', /pikaña?ah/ 'Love (some-
one)!' (ordinary form), /pikasiɨn/ 'Frighten (someone)!',
/pikaresəp/, 'Enjoy (someone or something)!', /pikaheran/
'Surprise (someone)!'.

(b) <u>mika - R</u> This derivative is the active voice
of the form discussed in (a) above. Examples are:
/mikaera?/ 'to embarrass someone', /mika?asih/ 'to love
someone' (high form), /mikaneri?/ 'to desire someone',
/mikañeri?/ 'to hurt someone', /mikaña?ah/ 'to love someone
or to care for someone', /mikasiɨn/ 'to frighten someone',
/mikaheran/ 'to surprise someone', /mikahoyoŋ/ 'to want
someone' (high level), /mikahayaŋ/ 'want someone' (ordinary
level), /mikaresəp/ 'to enjoy someone'.

(c) <u>dipika - R</u> This derivative is the passive
of the forms listed in (a) above. The examples in the data
are: /dipikaera?/ 'to be embarrassed', /dipika?asih/ 'to be

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[1]See footnote 1, p. 99.

loved' (high level), /dipikanəri?/ 'to be desired',
/dipikañəri?/ 'to be hurt', /dipikaña?ah/ 'to be loved, or
to be cared for' (ordinary level), /dipikasiɨn/ 'to be
frightened', /dipikaheran/ 'to be surprised', /dipikahoyoŋ/
'to be wanted' (high level), /dipikahayaŋ/ 'to be wanted'
(ordinary level).

5.4.1.3.3 (a) ka - R[1] This derivative is a passive form oc-
curring only with roots denoting an action which can be con-
ceived of as occurring unintentionally or accidentally. In
every case there is a parallel passive form in the transi-
tive inflection which has the connotation of occurring with
intention on the part of the actor. Examples occurring in
the data are: /katambah/ 'to be increased unintentionally',
/kadupak/ 'to be kicked unintentionally', /kadəŋe?/ 'to be
heard unintentionally', /kahaĵa?/ 'to be done unintentional-
ly', /karasa?/ 'to be felt unintentionally'.

(b) ka - R - an[2] (or ka - Base B of the transitive
inflection). This derived form is similar in meaning to (a)
above. Examples are: /kapaehan/ 'to be accidentally killed,
or to lose consciousness', /katitipan/ 'to be entrusted un-
wittingly', /katatamuan/ 'to be visited without having is-
sued an invitation', /kačičiŋan/ 'to be lived with by some-
one unexpectedly'.

5.4.1.3.4 pa + doubling of R[3] This derivative is quite widely
distributed among the roots. It has the meaning of recipro-

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[1]See footnote 1 on p. 100.
[2]See footnote 1 on p. 100.
[3]See footnote 2 on p. 99.

cal or competitive action on the part of two or more persons. Examples occurring in the data are as follows:
/papondokpondok/ 'to see which is the shorter',
/papanǰaŋpanǰaŋ/ 'to see which is the longer', /papayunpayun/
'to face each other', /pateaŋteaŋ/ 'to look for each other',
/paʔiriŋiriŋ/ 'to follow each other' (high level),
/paʔudaɣʔudaɣ/ 'to follow each other' (ordinary level),
/paʔamisʔamis/ 'to compare each other's candies',
/paʔalusʔalus/ 'to compare the superiority of each other's
things', /pabintihbintih/ 'to attack each other',
/paɣuluŋuluŋ/ 'to roll over each other', /pačiumčium/ 'to
kiss each other', /palilalilaʔ/ 'to compare the length of
time each spent in some activity'.

5.4.1.3.5 __ba - R__ This formation has only two examples in
the data: /balabuh/ 'to drop anchor' and /bagantiʔ/ 'to
alternate'. The meaning of the constituent /ba-/ is not
clear from these two examples.

5.4.1.3.6 __baraŋ - R__ This formation signifies that the ac-
tion indicated in the root is carried out on any object in-
discriminately. Five examples occur in the data: /baraŋteda?/
'to eat anything' (high level), /baraŋasakan/ 'to cook just
anything', /baraŋɨliʔ/ 'to buy anything' (ordinary level),
/baraŋdahar/ 'to eat anything' (ordinary level),
/baraŋgalɨh/ 'to buy anything' (high level).

5.4.1.3.7 __di - R__ This derivative is formed with roots
which refer to items of clothing. The general meaning of
the derived type is 'to put on (items of clothing)'. Four
examples occur: /dikameǰa?/ 'to put on a shirt', /dibaǰu?/

'to put on clothes', /disapatu?/ 'to put on shoes', and /dičalana?/ 'to put on pants'.

5.4.1.3.8 <u>silih - R</u>[1] This derivative formation has the meaning of reciprocal or competitive activity. It is similar in meaning to the derived form <u>pa+doubling - R</u>. It is probable that there is a stylistic distinction between the two formations but this was not made clear through the data. The examples occurring in the data were: /silihpɨpɨh/ 'to strike each other', /silihtukɨr/ 'to change each other', /silihtəwək/ 'to stab each other', /silihponǰok/ 'to hit each other', /silihtarik/ 'to pull each other', /silihkoet/ 'to scratch each other', /silih?imut/ 'to smile at each other', /silihǧeǧel/ 'to bite each other', /silihčium/ 'to kiss each other', /silihsɨsɨl/ 'to scold each other.

5.4.1.3.9 (a) <u>doubling of R</u> The meaning of this derivative is continuous action. Examples occurring are: /pikirpikir/ 'to think again and again, to meditate', /ǰalanǰalan/ 'to take a walk', /sukasuka?/ 'to please oneself continuously'.

(b) <u>N - doubling of R</u> The general meaning, as in (a) above, is continuous action. The only forms of N used in the data were /ŋa-/ and /ŋ-/. Two examples occurred: /ŋadagodaɣo?/ 'to wait and wait for someone or something' and /ŋarəp?arep/ 'to long for someone'.

(c) <u>doubling of N+R - kɨn</u>[2] The meaning of this derivative is similar to that of (a) above. Only two exam-

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[1]See footnote 2, p. 99.
[2]See footnote,3, p. 100.

ples occurred: /mikirmikirkɨn/ 'to meditate about some-
thing' and /ñukañukakɨn/ 'to please someone for a long
time'.

(d) Reduplication of the first consonant and the
following vowel of the imperative or active forms of Base A
paradigms in either the transitive or intransitive inflec-
tions The meaning of these derived forms, in addition to
the meaning carried by the root, is that of continuous ac-
tion. The examples from the data are: /tatae?/ 'to climb
continuously', /tataros/ 'to be always asking something',
/tɨtɨlih/ 'to jump up and down in the water continuously',
/kikimbah/ 'to wash clothes or dishes continuously',
/mimikir/ 'to be thinking about something continuously',
/mimilu?/ to be always following someone' (ordinary level),
/ŋiŋiriŋ/ 'to be always following someone' (high level),
/sasapu?/ 'to be always sweeping', /čačarios/ 'to be always
talking' (high level), /čačarita?/ 'to be always talking'
(ordinary level).

5.4.1.3.10 R with the infix /-in-/ This type of derivative
indicates that the action in the root is passive. All the
examples of this type of derivative have parallel forms in
the transitive inflection. The examples are as follows:
/pinaŋgih/ 'to be found' (from /paŋgih/ 'find'), /sinəbah/
'to be paid respect' (from /səbah/ 'to pay respect'),
/sinəЈa?/ 'to be intended' (from /səЈa?/ 'intention')
/senərat/ 'to be written to' (from /sərat/ 'letter'),
/sinəlir/ 'to be selected as a concubine' (from /səlir/
'concubine').

5.4.1.3.11 **R + the infix /-um-/** The meaning of this de-
rivational form is to pretend to have the quality indica-
ted in the root. Only two examples occurred in the data:
/gumɨlis/ 'to pretend to be beautiful' (from /gɨlis/
'beautiful'), and /guməde?/ 'to pretend to be big, or to be
proud.' (from /gede?/ 'big'.

5.4.1.3.12 (a) **na + doubling - R**[1] This derivative has the
meaning of indefiniteness of direction or lack of purpose
regarding the action expressed in the root. The unique ex-
ample in the data is /ŋabantubantu?/ 'to help in any way
possible!.

(b) **doubling - R - an**[1] This derivative is formed
with only two different roots in the data. The meaning is
similar to the derivative in the preceding section, that is,
one of indefiniteness or purposelessness of action. The ex-
amples are /?aŋkat?aŋkatan/ 'to go just anywhere', and
/?aɟrut?aɟrutan/ 'to jump up and down without definite pur-
pose'.

5.4.1.13 **R - an** The general semantic meaning of the suf-
fix /-an/, in combination with the roots given here, is that
of sending forth, bearing, issuing, or manifesting whatever
is indicated in the meaning of the root. The following ex-
amples occur in the data: /putra?an/ 'to have children',
/kukuan/ 'to grow fingernails', /kəmbaŋan/ 'to bear flowers',
/ karaŋan / 'to have a mole', /?əndogan/ 'to lay an egg',
/?anakan/ 'to have offspring', /buahan/ 'to bear fruit',

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[1]See footnote 2, p. 100.

/gɨrɨhaʔan/ 'to have a wife', and /wanian/ 'to show bravery'.

5.4.1.3.14 <u>Reduplication of R - an</u> The meaning of this derivative form is repetitive, but aimless, action. Following are the examples occurring in the data: /kokojayan/ 'to swim around aimlessly', /ʔiʔinditan/ 'to go somewhere repeatedly', /bebeakan/ 'to be repeatedly finishing some activity but in an aimless way', /babačaʔan/ 'to read rites from a holy book, but paying little attention to the meaning', /gugurilapan/ 'to glitter', /gəgəlutan/ 'to be constantly wanting to fight with no apparent reason', /gagambaran/ 'to doodle or draw aimlessly', /sasauran/ 'to talk continuously but say nothing of importance', /sasarəŋan/ 'to continuously do things together', /huhujanan/ 'to go out in the rain just for fun', /hahawatosan/ 'to worry about something continuously but to no avail', /čičirikan/ 'to weep without cause, or to pretend to weep', /lulumpatan/ 'to run and run but without reason or purpose'.

5.4.1.3.15 <u>ka - R - kɨn</u> This derivative has the meaning of commanding someone to approach or enter the object mentioned in the root. Examples are /kaʔimahkɨn/ 'Come into the house!' (ordinary level), /kaʔabdikɨn/ 'Come to me!', /kabumikɨn/ 'Come into the house!' (high level), /kabečakɨn/ 'Come, get in the <u>bejak</u> (pedicab)!', /kasisikɨn/ 'Come to the side!'.

5.4.1.3.16 <u>doubling of R - kɨn</u> This derivative has the meaning of asking someone to surpass his normal capacity to carry out the action expressed by the root. Examples which occur in the data are: /tiasatiasakɨn/ 'Surpass your normal ability!', /təpitəpitkɨn / 'Exceed your normal

strength!', /bisabisakɨn/ 'Try to finish up (something)
faster than usual!', /bətahbətahkɨn/ 'Force yourself to be
happier!'.

(b) doubling of N+R - kɨn This derivative has
the meaning of surpassing one's normal capacity to carry out
the action expressed by the root. It is actually the active
form of (a) above. If N is /ŋa-/ or /ŋ-/, N may not be
doubled, but merely precedes the doubled root. The examples
from the data are: /meakmeakɨn/ 'to try to finish something
faster than usual' (from /beak/ 'finish, use up'),
/niasaniasakɨn/ 'to surpass one's normal ability' (from
/tiasaʔ/ 'to be able'), /nəpitnəpitkɨn/ 'to reach farther
than usual' (from /təpit/ 'reach'), /ŋiatŋiatkɨn/ 'to exceed
one's normal strength' (from /kiat/ 'strong'), /ŋasoŋasoŋkɨn/
'to advance faster than one feels inclined to' (from /ʔasoŋ/
'advance'), /ŋabisabisakɨn/ 'to try harder than one is ac-
customed to' (from /bisaʔ/ 'to be able'), /ŋabətahbətahkɨn/
'to force oneself to be happy whether one feels like it or
not' (from /bətah/ 'happy').

(c) di + doubling of R - kɨn This is the passive
form of the derivative and corresponds to (a) and (b) above.
Examples are: /ditiasatiasakɨn/ 'one's normal reach is
surpassed', /dikiatkiatkɨn/ 'one's normal strength is sur-
passed', /diasoŋasoŋkɨn/ 'something is attempted with
greater speed than usual', /dibətahbətahkɨn/ 'to be made
happier than usual'.

5.4.1.3.17 One example of a verb root derived by compound-
ing two root forms occurred in the data as follows:

/hudaŋsareʔ/ 'wake up (from /hudaŋ/ 'wake' and /sareʔ/ 'sleep'). This compound verb root did not occur with affixation in the data.

The Noun Inflection

5.4.2   There is a single inflection for noun lexemes in Sundanese.

5.4.2.1   As in the verb bases, there are singular and plural forms of the noun base. The singular base consists of a root[1] only; for example, /budak/ 'child'. The plural base consists of the root plus a pluralizing morpheme: /-ar-/ ~ /-al-/ ~ doubling.[2]

Inflectional lexemes with a singular base have three categories: the generic, the specific, and the indefinite. The lexemes inflected on the plural base have two categories only, the generic and the specific.

5.4.2.1.1 The noun inflectional paradigm can be illustrated in the following chart: (The root is indicated by R. The bases are separated from the inflectional affixes by the + symbol.)

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[1] For the Sundanese language the term root indicates a single morpheme which carries the central meaning of a lexeme. (See sec. 5.3.). The same root form may carry the central meaning of verbs, nouns, adjectives, and particles. Just as in English it is impossible to assign the word book to a form class without more linguistic information, so roots in Sundanese cannot be assigned to particular lexeme classes unless the root occurs in a larger construction.

[2] The infix /-al-/ occurs with roots beginning with /l-/ or ending with /-r/. The infix /-ar-/ occurs in all other bases except a few which require doubling. Doubling occurs with specific bases, but the few examples in the data do not make it possible to predict which bases will be doubled for plurality or which will use an infix.

Paradigm of the Noun Inflection

Singular Base[1]		Plural Base[1]	
Generic	R	Generic	R + the plural morpheme infix
Specific	R + na?	Specific	R + the plural morpheme infix + na?
Indefinite	sa + R		

5.4.2.1.2 Examples of noun lexemes in the paradigm of each base given above are as follows:

Singular Base	budak	'child'
	budakna?	'the child'
	sabudak	'a child'
Plural Base	barudak	'children'
	barudakna?	'the children'

Noun Derivatives

5.4.2.2 Noun derivatives are lexemes which can follow /?aya?/ 'exist' in the syntactic frames explained in Section 3.2, but at least one of their immediate constituents cannot be accounted for through the prefixes and bases of the noun inflection. The immediate constituents which are attached to roots, but which cannot be accounted for in the inflectional system, are of limited distribution, usually occurring only with particular roots of a rather limited range of roots. As in the case of verb derivation forms, the list of roots in the different derivational types is not closed, since roots which are semantically compatible with the mean-

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[1]In most situations it is not necessary to specify whether the subject is singular or plural, as is required in English. If the speaker wishes to state specifically that the subject is plural he uses a plural base.

ing of the derivational combination may be used to form new lexemes belonging to the derivational type.

Like verb derivatives, noun derivatives are composed of bases plus affixes. The base is composed of a root alone, or of a root plus a phoneme sequence. The phoneme sequence cannot be said to constitute a morpheme since no meaning can be assigned to it alone.[1] Rather, it combines with a prefix to form a discontinuous morpheme.[2] For purposes of formal classification it is clearer to arrange the derivational lexemes according to bases rather than according to the discontinuous morphemes. There are four types of bases in the noun derivatives, as follows:

I.   Derivational Base R

1. pi - R
2. pun - R
3. tuaŋ - R
4. (a) ka - R

    (b) ka - R (ordinals)

5. (a) pa + N - R

    (b) pa + N - R (agentive)

6. pa + reduplication - R

7. reduplication - R

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[1]If the derived lexeme is comprised only of a base, as in R - an, the phoneme sequence could, of course, be called a morpheme.

[2]Although there is one exception, R - an, where the base itself is the derivational lexeme (see sec. 5.4.2.2.8), and although there is a large number of derived lexemes comprised of only a root base plus a prefix, the recognition of discontinuous morphemes in noun derivatives, as in verb derivatives, is inescapable. It would be attractive to assign a common semantic meaning to the same suffixal element in the different types of bases, but it has proved to be impossible to do so. In such lexemes, the root does not occur with either the prefixal element or the suffixal element alone, but always with the two affixal elements simultaneously.

II. Derivational Base R - an

1. R - an

2. (a) pa - R - an (locative)

   (b) paŋ - R - an (locative)

   (c) pa - R - an

3. ka - R - an

4. doubling of R - an

5. (a) reduplication of R - an (imitative)

   (b) reduplication of R - an (plural)

III. Derivational Base R - ɨn

1. R - ɨn[1]

2. pi - R - ɨn[1]

3. pika - R - ɨn[1]

IV. Derivational Base R - na?

1. paŋ - R - na?

2. sa + doubling of R - na?

A limited number of noun derivatives are formed by combining two roots. (See sec. 5.4.2.2.18).

Derived noun lexemes often have a kind of secondary derivation of specificity which is made by adding the suffix /-na?/ to a lexeme, as /kokoniŋna?/ 'the yellow part' (from /kokoniŋ/ 'yellow part' which is in turn from /koniŋ/ 'yellow').

Derived noun lexemes occurring in the data are listed below. Each lexeme is made up of two immediate con-

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[1]Efforts to combine these three types into one general base with a particular meaning to which prefixes might be added did not prove successful since the semantic relationship of the examples in the data was not close enough to warrant such an arrangement.

stituents.[1] The nominalizing immediate constituent is composed of the phoneme sequence following the root, or that sequence plus a prefix preceding the root. The lists of roots used in some of the noun derivational types have a close semantic relationship; for example, /pun-/ occurs only with kinship terms. On the other hand, the roots used in many other derivational types are completely unrelated as far as meaning is concerned. Where there is a semantic tie among the roots used for a particular derivational type, this has been indicated in the following sections. As can be seen from the derivational types listed on pp. 112 and 113, close semantic relationship among the roots can cause a subdivision of lexemes which on the purely formal basis would belong to the same derivational type. (In the lists which follow, R is used to symbolize the root. The nominalizing immediate constituents, or morphemes, are separated from the roots by means of hyphens.)

5.4.2.2.1 **pi - R** The prefix /pi-/ combines with certain roots to form noun lexemes. Although the roots in the data with which it combines are correlated with roots in other noun and verb lexemes, it is reasonable to assume that a larger body of data would reveal others which correlate with roots in adjective lexemes also.

The general meaning of this group is that of

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[1]The nominalizing immediate constituent is one which, when attached to a root, results in a lexeme that is clearly in the noun class since it can be used in Sequence II as shown in Chapter III.

'being inordinately fond of something or someone'. The examples from the data are as follows: /pipandita?/ 'one who is fond of wisdom or spiritual things' (from /pandita?/ 'priest'), /pi?induŋ/ 'one who is unusually fond of his mother' (from /?induŋ/ 'mother'), /piawewe?/ 'one who is unusually fond of women' (from /?awewe?/ 'woman'),/piduit/ 'one who is unusually fond of money' (from /duit/ 'money'), /pihatur/ 'speech at a party' (from the root /hatur/ 'invitation or greeting'). The correlation in meaning in the last example is not clear.

5.4.2.2.2 **pun - R** Derivatives with the prefix /pun-/ are limited to lexemes including roots which indicate kinship. The common meaning of the derivative is first person possessive.[1] Examples from the data are: /punibu?/ 'my mother' (from /?ibu?/ 'mother'), /punəmaŋ/ 'my uncle' (from ?əmaŋ/ 'uncle'), /punaki?/ 'my grandfather' (from /?əki?/ 'grandfather'), /punadi?/ 'my younger brother' (from /?adi?/ 'younger brother'), /punbiyaŋ/ 'my mother' (from /biyaŋ/ 'mother'), /punboǰo?/ 'my wife' (from /boǰo?/ 'wife'), /punbapa?/ 'my father' (from /bapa?/ 'father'), /punlačɨk/ 'my older brother' (from /lančɨk/ 'older brother').

5.4.2.2.3 **tuaŋ - R** This derivative is limited to high level kinship terms apparently. The only occurrence in the data is /tuaŋrama?/ 'your father'. (/rama?/ is the high

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[1] In its literal sense this derivative is used to indicate first person possessive, but it is also used as an honorific form for second person possessive in the form /punanak/ 'your child' (actually meaning 'my child is your child').

level form for 'father'). The morpheme /tuaŋ-/ has the
meaning of second person.

5.4.2.2.4 (a) <u>ka - R</u> Most of the roots of this group of
derived lexemes are also inflected as verbs and the meaning
of the derived forms is closely related to the meaning of
the root. When the roots are preceded by /ka-/ they fulfill
the requirements for noun lexemes. Examples from the data
are: /kapuas/ 'satisfaction' (from /puas/ 'satisfy'),
/kapalay/ 'desire' (from /palay/ 'to want'), /katiasa?/
'ability' (from /tiasa/ 'to be able'), /kabisa?/ 'ability'
(from /bisa?/ 'to be able'), /kadaek/ 'willingness/ (from
/daek/ 'to be willing'), /kañəri?/ 'pain' (from /ñəri?/
'to give pain'), /kaña?ah/ 'care' (from /ña?ah/ 'to care for
someone'), /kahayaŋ/ 'desire' (from /hayaŋ/ 'to want some-
thing').

Three lexemes from this group have roots which
commonly occur as adjectives: /ka?ɬnah/ 'delicacy' (from
/?ɬnah/ 'delicate'), /kasɬ?ɬl/ 'pain' (from /sɬ?ɬl/ 'pain-
ful'), and /kahawək/ 'greed' (from /hawək/ 'greedy').

(b) The ordinal numbers, which are also formed
according to the formula <u>ka - R</u>, function as noun lexemes
because they can be substituted in the syntactic frames
discussed in Section 3.2. The formula might well be rewrit-
ten as <u>ka - R_n</u>, R_n standing for roots made up of number
lexemes only. Examples are: /kahiji?/ 'the first',
/kadua?/ 'the second', /kagənəp/ 'the sixth', /karatus/
'the hundredth', et cetera.

5.4.2.2.5 (a) <u>pa + N[1] - R</u> Derivatives of this group are composed of lexemes which are the nominal counterpart of an action indicated in the root. If N in the formula should be /ŋa-/, the resulting sequence <u>paŋa - R</u> is reduced to <u>paŋ - R</u>, as in /paŋhapuntən/ 'forgiveness' (from /ŋahapuntən/ 'to forgive'), and /paŋrewoŋ/ 'trouble or annoyance' (from /ŋarewoŋ/ 'to trouble or annoy').

Examples of lexemes with the other values of N occurring in the data are as follows: /pamenta?/ 'request' (from /menta?/ 'to ask'), /pamere?/ 'a gift' (from /mere?/ 'to give'), /panaŋtaŋ/ 'the challenge' (from naŋtaŋ/ 'to challenge'), /panɨrɨt/ 'stinger' (from /nɨrɨt/ 'to sting'), /panəkəl/ 'handle' (from /nəkəl/ 'to hold or to grasp something'), /panana?/ 'supposition' (from /nana?/ 'to suppose'), /paŋintən/ 'the thought' (from /ŋintən/ 'to think'), /paŋeliŋ/ 'something to be remembered' (from /ŋeliŋ/ 'to remember'), /paŋaŋgo?/ 'clothing' (from /ŋaŋgo?/ 'to wear'), and /paŋarti?/ 'understanding' (from /ŋarti?/ 'to understand').

(b) A small group of derived lexemes of the agentive type also have the derivational forumula <u>pa + N - R</u>. The following examples occurred: /panaŋgun/ 'one who carries things on his shoulder' (from naŋgun/ 'to carry things on one's shoulder'), /panəbon/ 'one who works in the garden or field' (from /nəbon/ 'to work in the field') and /panapiŋ/ 'a caretaker' (from /napiŋ/ 'to look after something').

5.4.2.2.6 <u>pa + reduplication - R</u> These derivational lexemes are all related to times of the day and indicate an

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[1]For an explantion of N see Section 4.1.

indefinite time just before the time of day indicated in the
root. The four examples in the data are: /paʔiʔisuk/
'about morning' (from /ʔisuk/ 'morning'), /pabɨbɨraŋ/
'about late morning'[1] (from /biraŋ/ 'late morning')
/pasosontən/ 'almost evening' (from /sontən/ 'evening'),
and /pasosoreʔ/ 'about evening' (from /soreʔ/ 'evening').

5.4.2.2.7 Reduplication - R This derivative indicates
that the quality mentioned in the root is part of a whole
unit. Some of the lexemes have specialized meanings, as
will be shown in the following examples: /kokoniŋ/ 'yellow
part' (from /koniŋ/ 'yellow'), /ʔoʔorok/ 'babyhood, the
baby part' (from /ʔalit/ 'small'), /bibiruʔ/ 'blue part'
(from /biruʔ/ 'blue'), /bɨbɨrɨm/ 'yolk of an egg, the red
part' (from /bɨrɨm/ 'red'), /bubudak/ 'childhood' (from
budak/ 'child'), /bubulaoʔ/ 'blue part' (from /bulaoʔ/
'blue'), /bobodas/ 'white of an egg, the white part' (from
/bodas/ 'white'), /hihidɨŋ/ 'black part' (from /hidɨŋ/
'black'), /heheǰoʔ/ 'green part' (from heǰoʔ/ 'green'),
/lɨlɨtik/ 'childhood' (from /lɨtik/ 'small').

The above derivatives may also be combined with
the suffix /-naʔ/ from the noun inflection (Section
5.4.2.1.1) in order to specificity. For example,
/kokoniŋnaʔ/ 'the yellow part'.

5.4.2.2.8 R - an The suffix /-an/ combines with certain
roots which are also found in verb, adjective, and other
noun lexemes. The examples of derivations of this type oc-

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[1]In Sundanese the day is divided into four parts:
early morning, late morning, early afternoon, evening.

curring in the data are: /piwaraŋan/ 'messenger' (from /piwaraŋ/ 'message'), /paŋsiunan/ 'a retired person, a person on a pension' (from /paŋsiun/ 'pension'), /titahan/ 'messenger' (from /titah/ 'message'), /ʔukuran/ 'an instrument for measuring length' (from /ʔukur/ 'measure'), /bultdan/ 'circle' (from /bultd/ 'round'), /baləsan/ 'reward' (from /baləs/ 'repay'), /ǰawaban/ 'an answer' (from /ǰawab/ 'to answer'). It is apparent that a common meaning for the members of this group is not so obvious as in other groups.

5.4.2.2.9 (a) <u>pa - R - an</u> Derivatives in this group have locative meaning, usually indicating the place where the action indicated by the root occurs. The examples from the data are: /patuaŋan/ 'stomach' (from /tuaŋ/ 'rice, eat'), /pakuləman/ 'a place to sleep' (from /kuləm/ 'sleep'), /padaməlan/ 'a place to work, a job' (from /daməl/ 'work'), /paǥawean/ 'a place to work' (from /ǥaweʔ/ 'work'), /pamatuhan/ 'a place to stay' (from /matuh/ 'stay'), /pamandian/ 'a place to bathe' (from /mandiʔ/ bathe'), /paŋaǰian/ 'a place to read religious works' (from /ŋaǰiʔ/ 'to read religious works'), /paseban/ 'a place for giving offerings' (from /sebaʔ/ 'offering'), /paliŋgihan/ 'a place to sit down' (from /liŋgih/ 'to sit').

(b) Certain derivatives with the formula <u>paŋ - R - an</u> have the same meaning, locative, as those in (a) above. The prefix /paŋ-/ is used with roots beginning with the following phoneme sequences: /ʔa-/, /ʔu-/, /ʔi-/, /di-/, /gə-/ and /či-/. If these derivatives have roots

with initial glottal stops, the glottal stops are dropped.
Examples occurring in the data are: /paŋtrɨnan/ 'a place
to stop' (from /?trɨn/ 'stop'), /paŋulinan/ 'a place to
play' (from /?ulin/ 'play'), /paŋadilan/ 'a place of jus-
tice' (from /?adil/ 'justice'), /paŋdiukan/ 'a place to sit'
(from /diuk/ 'sit'), /paŋgəliŋan/ 'a place to mill rice'
(from /gəliŋ/ 'rice mill'), /paŋčičiŋan/ 'a place to wait'
(from /čičiŋ/ 'stay').

    (c) <u>pa - R - an</u> Noun lexemes in this derivation-
al group have meaning related to the root, but no common
meaning for the group was found. Before initial /?a-/ and
/d-/ in the root the prefix /paŋ-/ occurs instead of /pa-/,
and the glottal stop is lost.

    Examples with R occur as follows: /pakampuŋan/
'a group of villages' (from /kampuŋ/ 'village'), /padalaŋan/
'things pertaining to the <u>dalang</u> or puppeteer' (from /dalaŋ/
'narrator in a puppet show'), /paŋduduaʔan/ 'a couple'
(from /duaʔ/ 'two'/, /pagunuŋan/ 'incline, hill' (from
/gunuŋ/ 'mountain'), /paŋaĵaran/ 'education' (from /?aĵar/
'teach'), /pasaderekan/ 'relationship' (from /saderek/ 're-
lative'), /pawayaŋan/ 'paraphernalia of the puppet show'
(from /wayaŋ/ 'puppet show').

    In one example, /pamasihan/ 'gift' (from /pasih/
'give'), the inflected form of the verb /masih/ 'give' is
used instead of R.

5.4.2.2.10 <u>ka - R - an</u> Lexemes derived by this formula are
always closely related to the root as regards meaning. The

roots found in this group correlate with roots found in
verb and adjective lexemes as well as other nouns.

Examples of the formula ka - R - an found in the
data follow: /kapuləsan/ 'the falling asleep' (from /puləs/
'sleepy'), /katurunan/ 'generation, descendant' (from
/turun/ 'to descend'), /kateraŋan/ 'information' (from
/teraŋ/ 'to explain'), /kakiraŋan/ 'the lack of something'
(from /kiraŋ/ 'to lack') /kakuraŋan/ 'the lack of something'
(from /kuraŋ/ 'to lack'), /kaʔayaʔan/ 'situation' (from
/ʔayaʔ/ 'exist'), /kaʔadilan/ 'justice' (from /ʔadil/ 'just'),
/kabiasaʔan/ 'habit' (from /biasaʔ/ 'to be accustomed to'),
/kabɨnɨran/ 'righteousness' (from /bɨnɨr/ 'right'),
/kabəndon/[1] 'anger' (from /bənduʔ/ 'angry'), /kadaharan/
'food' (from /dahar/ 'eat'), /kamulusan/ 'health' (from
/mulus/ 'wellbeing'), /kanagaraʔan/ 'things relating to the
government' (from /nagaraʔ/ 'country'), /kasaean/ 'goodness'
(from /saeʔ/ 'good'), /kasukaʔan/ 'something which is liked,
a hobby' (from /sukaʔ/ 'enjoy'), /kasaŋgupan/ 'readiness
or agreeableness to do something' (from /saŋgup/ 'ready'),
/kahirupan/ 'the living condition' (from /hirup/ 'to live'),
/kaǰadian/ 'the happening' (from /ǰadiʔ/ 'become'),
/karaton/[1] 'the kingdom, the palace' (from /ratuʔ/ 'king'),
/karepotan/ 'trouble' (from /repot/ 'busy'), /kalahiran/
'the birth' (from /lahir/ 'to bear young'), /kaləpatan/
'mistake, misdemeanor' (from /ləpat/ 'mistaken'),
/kawaǰiban/ 'responsibility' (from /waǰib/ 'to have to do
something').

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[1]Note the fusion resulting in /-o-/ where other-
wise the vowel sequence /u-a/ would have occurred. (See
sec. 4.3.2).

5.4.2.2.11 <u>Doubling - R - an</u> Derivatives formed in accord-
ance with this formula occurred with two roots only in the
data. In each case the meaning is 'a line of something'.
The two examples are /ʔiriŋʔiriŋan/ 'a line of followers'
(from /ʔiriŋ/ 'follow', and /ʔarakʔarakan/ 'a line of
marchers' (from ʔarak/ 'march').

5.4.2.2.12 (a) <u>Reduplication - R - an</u> The lexemes in this
derivative group denote a miniature or imitative facsimile
of the object mentioned by the root. Examples from the data
follow: /pɨpɨčaŋan/ 'toy mouse deer' (from /pɨčaŋ/ 'mouse
deer') /popoean/ 'laundry' (the analogy here is not clear-
cut since /poeʔ/ means 'day'), /papaŋgalan/ 'toy top' (from
/paŋgal/ 'top'), /papayun/ 'toy umbrella' (from/payun/
'umbrella'), /tataŋkalan/ 'imitation trees' (from /taŋkal/
'tree'), /kəkərisan/ 'toy dagger' (from /kəris/ 'dagger'),
/kokorsian/ 'toy chair' (from /korsiʔ/ 'chair'), /ʔəʔərakan/
'anything resembling a shelf or rack' (from /ʔərak/ 'rack'),
/ʔoʔorokan/ 'doll' (from /ʔorok/ 'baby'), /ʔaʔanJiŋan/ 'toy
dog' (from /ʔanJiŋ/ 'dog'), /bubuahan/ 'imitation fruit'
(from /buah/ 'fruit'),/bubuayaʔan/ 'toy crocodile' (from
/buayaʔ/ 'crocodile'), /dudularan/ 'like a relative', (from
/dular/ 'relative'), /momoñetan/ 'toy monkey' (from /moñet/
'monkey'), /mamauŋan/ 'toy tiger' (from /mauŋ/ 'tiger'),
/mamanukan/ 'toy bird' (from /manuk/ 'bird'), /sasatoan/
'toy animals' (from/satoʔ/ 'animal'), /sosowaŋan/ 'toy goose'
(from /sowaŋ/ 'goose'), /JaJaruman/ 'anything resembling a
needle' (from /Jarum/ 'needle'), /hahayaman/ 'toy chicken'

(from /hayam/ 'chicken'), /raranǰaŋan/ 'toy bed' (from
/ranǰaŋ/ 'bed'), /lolomarian/ 'toy cupboard' (from /lomari?/
'cupboard'), /lalaukan/ 'toy fish' (from /lauk/ 'fish').

    (b) <u>Reduplication - R - an</u> There is a relative-
ly small number of derivatives with <u>plural</u> meanings ex-
pressed by the same formula as in Section 5.4.2.2.12 (a).
In some cases this results in homonyms with both imitative
and plural meaning. Examples of plural lexemes from the
data follow: /papaŋgalan/ 'tops', /tontonan/[1] 'tons'
(from /ton/ 'ton'), /toŋtoŋan/[1] 'barrels' (from /toŋ/
'barrel'), /tataŋkalan/ 'trees', /kəkəmbaŋan/ 'various
kinds of flowers', /bubuahan/ 'various kinds of fruit',
/daŋdaunan/ 'leaves' (from /daun/ 'leaf' (the reduplication
in this lexeme is irregular), /sasatoan/ 'various kinds of
animals', /čočo?oan/ 'toys' (from /čo?o?/ 'something to
play with'), /čačandakan/ 'gifts brought home when one re-
turns from a trip' (from /čandak/ 'carry').

5.4.2.2.13 <u>R - ɨn</u> The suffix /-ɨn/ combines with certain
roots to form a derived noun lexeme. The common meaning
of derived lexemes of this type is 'things which are to
undergo the action mentioned in the root'. The examples
occurring in the data are: /?aŋɨnɨn/ 'ingredients for soup'
(from /?aŋɨn/, the root of /ŋaŋɨn/ 'to make soup'), /bɨliɨn/
'something to buy' (from /bɨli?/ 'buy'), /daharɨn/ 'things
to eat' (from /dahar/ 'eat'), /ǰualɨn/ 'things to sell'
(from /ǰual/ 'sell') and /lərəsɨn/ 'things to be corrected'

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[1]No explanation of this type of reduplication has
been found unless it is the fact that the roots are mono-
syllables.

(from /ləres/ 'correct').

5.4.2.2.14 **pi - R - ɨn** pi---ɨn combines with certain roots
to form a noun lexeme indicating futurity. The examples
from the data are: /pikumahaɨn/ 'How will it be?' (from
/kumaha?/ 'How is it?'), /pikabitaɨn/ 'something which will
prove desirable' (from /kabita?/ 'desire'), /pibahanɨn/
'materials for something to be made in the future' (from
/bahan/ 'raw materials'), /pibalayɨn/ 'future danger' (from
/balay/ 'danger'), /pimitohanɨn/ 'future parents-in-law'
(from /mitohan/ 'parents-in-law'), /pirorompokɨn/ 'my
future home' (from /rorompok/ 'house, home'), /piləmburɨn/
'a future village' (from /ləmbur/ 'village').

    One lexeme in this group, /pi?aŋɨnɨn/ 'ingredients
(usually vegetables) which are to be made into soup' has an
alternate form, /?aŋɨnɨn/, with the same meaning. There
may be some significance in the fact that /?aŋɨn/ 'soup'
is also the root of the inflected verb form 'to make soup'.
(See Section 5.4.2.2.13). A larger corpus of data might
conceivably yield further examples of this type.

5.4.2.2.15 <u>pika - R - ɨn</u>[1] This group of derivatives is made up of noun lexemes which show a causative relationship toward the concept indicated in the root. The examples occurring in the data are: /pikaeraɨn/ 'a cause of embarrassment' (from /ʔeraʔ/ 'embarrass'), /pikaheranɨn/ 'cause of amusement' (from /heran/ 'amuse'), /pikahayaŋɨn/ 'cause of desire' (from /hayaŋ/ 'desire').

5.4.2.2.16 <u>paŋ - R - naʔ</u> The roots in this group of derivatives, except those listed in the footnote below,[2] correlate with adjective lexemes. (See Section 5.4.4.1). The members

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[1]pika - R - ɨn might also conceivably be analyzed as pi-ka-R-ɨn, in which case it would have to be decided whether /-ka-/ is an infix in the derivative type pi - R - ɨn (see sec. 5.4.2.2.15), or whether /pi-/ is a prefix added to */ka - R - ɨn/, a form which does not occur in the data. /-ka-/ might then be considered a prefix to R - ɨn, which does occur. On the other hand, /-ka-/ might also be considered as an infix in the derivative type pi - R (see sec. 5.4.2.2.1) resulting in */pi-ka-R/, another form which does not occur, to which would be added the suffix /-ɨn/.

Since the sequence /ka-/ does not occur as a separate morpheme with the meaning of causative, and since the sequence /pika-/ always has that meaning in noun derivatives when, and only when, it occurs in conjunction with the suffix /-ɨn/, it seems wise to consider /pika---ɨn/ a discontinuous morpheme. Another factor is that the list of roots occurring with /pika---ɨn/ is in complementary distribution with the roots occurring with /pi---ɨn/, /---ɨn/, and /pi---/.

[2]Those derivatives which are formed in accordance with this formula but which do not correlate with adjective lexemes are: /paŋperanaʔ/ 'the very nicely separated grains of cooked rice' (from /peraʔ/ 'cooked rice that separates into individual grains'), /paŋkidulnaʔ/ 'southernmost place' (from /kidul/ 'south'), /paŋenJiŋnaʔ/ 'the earliest time' (from /ʔenJiŋ/ 'morning'), /paŋmawatnaʔ/ 'the luckiest one' (from /mawat/ 'fortune'), /paŋhideŋnaʔ/ 'the most intelligent one' (from /hideŋ/ 'know, realize'), /paŋharɨpnaʔ/ 'the place farthest front' (from /harɨp/ 'front'), /paŋčikalnaʔ/ 'the very oldest son or daughter' (from /čikal/ 'the oldest son or daughter'), /paŋweŋinaʔ/ 'the very latest time in the night' (from /weŋiʔ/ 'night').

of this group of noun derivatives constitute a subclass of
noun lexemes in that they cannot be followed by the lexemes
/ʔiyʈ?/ 'this' and /ʔeta?/ 'that' (see Section 5.4.3.6) as
the other noun lexemes can. In terms of meaning alone, they
are closely related to adjectives. On the other hand, they
belong to the noun lexeme class in terms of the syntactic
frames listed in Section 3.2, which are being used as the
bases for determining lexeme classes. Seventy-two examples
of this type of derivative occurred in the data, but a few
examples suffice to illustrate the type: /paŋalusna?/ 'the
finest one' (from /ʔalus/ 'fine'), /paŋsaktina?/ 'the most
powerful one' (from /sakti?/ 'power'), /paŋsaŋgamna?/ 'the
one who is most willing to do something' (from /saŋgam/
'willing').

5.4.2.2.17 **sa + doubling - R - na?** This group of deriva-
tives can be called indiscriminate partitives, translated
as 'any of the'. For example, /sabukubukuna?/ 'just any of
the books' (from /buku?/ 'book'). Other examples from the
data are: /sakorsikorsina?/ 'any of the chairs' (from
/korsi?/ 'chair'), /sameJameJana?/ 'any of the tables' (from
/meJa?/ 'table'), /saJalmiJalmina?/ 'any of the men' (from
/Jalmi?/ 'man'), /sawaktoswaktosna?/ 'any time' (from
/waktos/ 'time').

5.4.2.2.18 A limited number of noun lexeme roots were de-
rived by compounding two single roots. These derivatives
occurred in the data without any affixes. The **examples**
of compounds which occurred are: /panonpoe?/ 'sun' from
/panon/ 'eye and /poe?/ 'day'), and /damargantu?/ 'chan-
delier' (from /damar/ 'lamp' and /gantu?/ 'hang').

Pronoun Inflection

5.4.3   Pronouns are a subclass of noun lexemes which are
not followed by the pronouns /?eta?/ 'that' and /?iy±?/
'this'. There are two types: personal and demonstrative.
Personal pronouns are inflected for person and number only.
Many categories expressed by case in some languages are ex-
pressed in this language either by syntactical position or
by particles in connection with pronouns.[1]

5.4.3.1   As with the nouns, each base has a singular and
plural form. The plural base is formed by adding the plural
morpheme /-ar-/ to the singular base. For example, /maneh/
'you' and /maraneh/ 'you' (plural).

5.4.3.2   The first person singular and plural pronoun
bases, (R_1), have no formal relationship with the second and
third person bases, (R_2).

5.4.3.3   Third person is expressed by adding the suffix
/-na?/ to the pronoun base, (R_2).

5.4.3.4   A schematic presentation of the pronominal system
can be charted as follows:

	Singular	Plural
First person:	R_1	R_1 plus /sadaya?/[2] 'all' or /kabeh/ 'all'
Second person:	R_2	R_2 - /-ar-/
Third person:	R_2 - na?	R_2 - /-ar-/ - na?

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[1]What can be considered as pronominal prefixes,
/pun-/ and /tuaŋ-/, are used with kinship terms to show
possession in the first and second person. See sec.
5.4.2.2.2 and 5.4.2.2.3 for the occurrence of these prefixes
in the data.

[2]R_1 is often used in both singular and plural mean-
ing. If one wishes to stress plurality, /sadaya?/ or /kabeh/
is used.

5.4.3.5.1 The high elevating form pronouns are:

	Singular	Plural
First person:	/ʔabdiʔ/	/ʔabdiʔ (sadayaʔ)[1]/
Second person:	/ʔanĴɨn/	/ʔaranĴɨn/
Third person:	/ʔanĴɨnaʔ/	/ʔaranĴɨnaʔ/

5.4.3.5.2 The high humiliating form pronouns are:

	Singular	Plural
First person:	/pribados/	/pribados (sadaya)[1]/
Second person:	/sampean/	/sampean/[2]
Third person:	/manehnaʔ/	/maranehnaʔ/

5.4.3.5.3 The ordinary form pronouns are:

	Singular	Plural
First person:	/kuriŋ/	/kuriŋ (kabeh)[3]/
Second person:	/maneh/	/maraneh/
Third person:	/manehnaʔ/	/maranehnaʔ/

5.4.3.6   The lexemes /ʔetaʔ/ 'that' and /ʔiyɨʔ/ 'this'
are also a subclass of noun lexemes which, since they desig-
nate specific objects or concepts, can be called demonstra-
tive pronouns. Demonstrative pronouns are not inflected.
In certain syntactic positions, usually following nouns,
the demonstratives are used attributively, as in the phrase
/tokoʔ ʔetaʔ/ 'that store'.

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[1]See footnote 2 on preceding page.

[2]There is no alternate form for the second person
plural in the high humiliating form.

[3]/ʔuraŋ/ 'we' is often used on the ordinary level
rather than /kuriŋ/ or /kuriŋ kabeh/.

The Adjectives

5.4.4　　Adjectives are here defined as those lexemes which
can follow the negative particle /tɨʔ/ 'not' in the syntac-
tic constructions explained in Section 3.2. There is no
occurrence in the data of any adjectival lexemes which are
inflected or derived. They are all root forms, or root
forms with the plural infixes /-ar-/ and /-al-/, as for ex-
ample, /biŋah/ 'happy', /bariŋah/ 'happy' (plural).

Adjective lexemes differ from noun and verb lex-
emes in that they can occur following /tɨʔ/ 'not' but not
following /ʔayaʔ/ 'exists', as nouns can, nor /moal/ 'never',
as verbs can.

5.4.4.1　Seventy-two root-form lexemes which are adjectives
occur in the data. A few examples are: /kolot/ 'old',
/ʔamis/ 'sweet', /saʔat/ 'shallow', and /panas/ 'hot'.

5.4.4.2　Roots which are adjective lexemes also occur in
the data as roots of verb or noun lexemes. For example, the
roots listed above as adjectives occur in the following verb
lexemes: /ŋolotkɨn/ 'to make something old, or to age some-
thing', /ŋamiskɨn/ 'to sweeten something', /ñaʔatkɨn/ 'to
make something (as a pond) dry', and /manaskɨn/ 'to heat
something'.

Examples of noun lexemes which have the same root
forms as the above adjectives are: /paŋkolotnaʔ/ 'the old-
est person', /paŋamisnaʔ/ 'the sweetest thing', /paŋsaʔatnaʔ/
'the shallowest water', and /paŋpanasnaʔ/ 'the hottest per-
son or thing, the most jealous person'. (See Section
5.4.2.2.10 for a discussion of this type of noun derivative.)

The Numerals

5.4.5.1   The numbering system is arranged on the basis of ten. The numbers from zero through nine are all single morphemes, as follows:

?ənol	'zero'	lima?	'five'
hiǰi?	'one'	gənəp	'six'
dua?	'two'	tuǰu?	'seven'
tilu?	'three'	dalapan	'eight'
?opat	'four'	salapan	'nine'

5.4.5.2   The numbers from eleven through nineteen are comprised of two morphemes: the unit number plus /-bəlas ~ -wəlas/. Number eleven, however, uses, instead of /hiǰi?-/, 'one', the prefix /sa-/ added to /-bəlas ~ -wəlas/. /hiǰi?-/ and /sa-/ are allomorphs of the same morpheme by suppletion. The list is as follows:

sabəlas	'eleven'	gənəpbəlas	'sixteen'
duabəlas	'twelve'	tuǰubəlas	'seventeen'
tilubəlas	'thirteen'	dalapanbəlas	'eighteen'
?opatbəlas	'fourteen'	salapanbəlas	'nineteen'
limabəlas	'fifteen'		

5.4.5.3   The numbers in the tens' place are expressed by adding the morpheme /-puluh/ to the unit morphemes, except for 'ten', where the prefix /sa-/ is used instead of /hiǰi-/. The following are examples of the tens' place numbers:

sapuluh	'ten'
duapuluh	'twenty'
tilupuluh	'thirty'

5.4.5.4 The numbers in the hundreds' place are formed by adding the morpheme /-ratus/ to the unit morphemes in the same manner in which they were added to /-puluh/ for the numbers in the tens' place. Examples are:

saratus	'one hundred'
duaratus	'two hundred'
tiluratus	'three hundred'

5.4.5.5 The thousands' place numbers are formed by adding /-rebu? ~ -rewu?/ to the unit morphemes, as follows:

sarebu?	'one thousand'
duarebu?	'two thousand'
tilurebu?	'three thousand'

5.4.5.6 The numbers in the ten thousands' place are formed by combining the unit morphemes with /-laksa?/. Examples are:

salaksa?	'ten thousand'
dualaksa?	'twenty thousand'
tilulaksa?	'thirty thousand'

5.4.5.7 Numbers in the hundred thousands' place are formed by adding the two morphemes /-ratus/ and /-rebu? ~ -rewu?/ to the unit morphemes. Examples are:

saratusrebu?	'one hundred thousand'
duaratusrebu?	'two hundred thousand'
tiluratusrebu?	'three hundred thousand'

5.4.5.8 The millions' place is expressed by adding /-yuta?/ to the unit morphemes, as follows:

sayuta?	'one million'
duayuta?	'two million'
tiluyuta?	'three million'

5.4.5.9   Numbers made up of combinations of the different places are not combined into a single lexeme but are expressed as sequences of lexemes, as in /limapuluh gənəp/ 'fifty-six', /ʔopatratus salapanpuluh tiluʔ/ 'four hundred ninety-three', /tuǰurebuʔ dalapanpuluh hiǰiʔ/ 'seven thousand eighty-one'.

Number lexemes serve as roots in the verb inflections, as illustrated with the number /tiluʔ/ 'three':

ditilukɨn	'to be separated into three parts'
nilukɨn	'to separate something into three parts'
tilukɨn	'Separate it into three parts!'
dipaŋnilukɨn	'to be separated into three parts for someone else'
maŋnilukɨn	'to separate something into three parts for someone else'
paŋnilukɨn	'Separate it into three parts for someone else!'

5.4.5.10   Since they fulfill the requirements for noun lexemes, the ordinal numbers, /kahiǰiʔ/ 'the first one', /kaduaʔ/ 'the second one', /katiluʔ/ 'the third one', et cetera, are discussed in Section 5.4.2.2.4 (b).

The following vowel sequences occur in Sundanese:

/-iɨ-/	ʔiɨʔ	'this'
/-iu-/	diuk	'to sit'
/-ie-/	bieʔ	'soft'
/-ia-/	pias	'pale'
/-ɨi-/	dɨiʔ	'again'
/-ɨa-/	tɨas	'hard'
/-ui-/	huiʔ	'potato'
/-uɨ-/	buɨk	'owl'
/-ua-/	buah	'fruit, mango'
/-eo-/	peot	'wrinkle'
/-ea-/	beas	'uncooked rice'
/-oe-/	poeʔ	'day'
/-oa-/	moal	'never'
/-ai-/	čaiʔ	'water'
/-aɨ-/	taɨwɨh	'that which does not exist'
/-ae-/	paeh	'dead'
/-ao-/	maok	'to steal'

The following consonant sequences occur in Sundanese within the limits of a single word:

/-pk-/	ŋasupkɨn	'to put in'
/-pl-/	taplak	'tablecloth'

/ pr-/	prak	'to begin (to eat)'
/-tk-/	ŋabaketkɨn	'to throw down'
/-t?-/	?aŋkat?aŋkatan	'to walk repeatedly'
/-tn-/	kasəbatna?	'called'
/-tl-/	patlot	'pencil'
/-tr-/	?atra?	'obvious'
/-kt-/	taktak	'shoulder'
/-km-/	tasikmalaya	'the name of a city'
/-kn-/	məlakna?	'the planting'
/-ks-/	ruksak	'damaged'
/-kč-/	čakčak	'lizzard'
/-kl-/	?aŋkluŋ	'bamboo musical instrument'
/-kr-/	čakra?	'a proper name'
/-?k-/	naña?kɨn	'to ask'
/-?n-/	naña?na?	'the question'
/-?l-/	ma?lum	'to tolerate'
/-?y-/	ra?yat	'the people'
/-bk-/	taŋkubkɨn	'to turn something over'
/-bd-/	?abdi?	'I'
/-bh-/	halabhab	'thirsty'
/ bl-/	blak	'to begin to fall on one's back'
/ br-/	bral	'to begin to go'
/-dk-/	taŋkodkɨn	'to put something on one's back'
/-gn-/	?əndogna?	'the egg'
/-ɣr-/	raɣrag	'to fall'
/-mp-/	təmpat	'place'
/-mk-/	?ančlomkɨn	'Dip it!'
/-mb-/	kəmbaŋ	'flower'

/-ml-/	ǰumlah	'total'
/-nt-/	dintən	'day'
/-nk-/	paŋnulakankɨn	'Lock it for me.'
/-nd-/	landoŋ	'cure'
/-nč-/	renčaŋ	'friend'
/-nǰ-/	ʔanǰiŋ	'dog'
/-ŋp-/	piŋpiŋ	'thigh'
/-ŋt-/	tuŋtuŋ	'end'
/-ŋk-/	taŋkal	'tree'
/-ŋb-/	baŋbaraʔ	'beetle'
/-ŋd-/	daŋdan	'to dress'
/-ŋg-/	liŋɠih	'sit'
/-ŋm-/	paŋmayarkɨn	'Pay it for me!'
/-ŋn-/	sabɨnaŋnaʔ	'whatever is accomplished'
/-ŋñ-/	paŋñokotkɨn	'Get it for me!'
/-ŋs-/	maŋsaʔ	'season'
/-ŋl-/	laŋlayaŋan	'kite'
/-ŋr-/	saŋray	'to roast'
/-ŋč-/	ñaŋčaŋ	'to tie'
/-ŋǰ-/	ǰaŋǰaŋ	'wing'
/-ŋh-/	ñaŋharɨpan	'to face'
/-st-/	mastakaʔ	'head'
/-sk-/	ŋalɨpaskɨn	'to release something'
/-sn-/	hartosnaʔ	'the meaning'
/-sr-/	naksrak	'to investigate'
/-sw-/	parameswariʔ	'queen'
/-čl-/	ŋačləŋ	'to jump, to spring'

/-čr-/	kečrik	'fish net'
/-ǰl-/	ŋaǰleŋ	'to jump down'
/-ǰr-/	ŋaǰrut	'to jump up'
/-lp-/	pulpen	'fountain pen'
/-lk-/	ʔalkətip	'rug with pile'
/-ln-/	didaməlna?	'the action of working'
/-lm-/	ǰalmi?	'person'
/-rp-/	garpuh	'fork'
/-rt-/	ʔartos	'money'
/-rk-/	pərkunpulan	'organization'
/-rd-/	dordar	'to sound like cannonading'
/-rɣ-/	marɣi?	'because'
/-rm-/	pərmios	'May I go?'
/-rn-/	luhurna?	'the height'
/-rs-/	korsi?	'chair'
/-rč-/	pərčaya?	'believe'
/-ry-/	pəryogi?	'important'
/-hk-/	taŋgahkɨn	'Lift up the chin!'
/-hb-/	silihbaledog'	'to throw stones at each other'
/-hṇ-/	manehna?	'he'
/-hʔ-/	silihʔakalan	'to play tricks on each other'

APPENDIX II. SPECTROGRAMS OF JUNCTURE AND INTONATION

The spectrograms on pages 139 and 140 were made from
the speech of Rukmantoro Hadi Sumukto, one of my three prin-
cipal informants.

Figure 1 gives examples of spectrograms showing the
lengthening of the final vowel in a word before silence.
Figure 1-A illustrates /bade?/, 'desire'; 1-B illustrates
/lingih/, 'to remain'; 1-C shows /manga??ankat/, 'Let's go.'
Although the final /a/ in /manga?/ shows some lengthening,
the pause between /manga?/ and /?ankat/ is imperceptible.
The two glottal stops coalesce into one.   The final
vowel in the sentence is lengthened a great deal, thus il-
lustrating the juncture before silence. Figure 1-D showing
/?abdi? hoyon mios/, 'I want to go', also illustrates the
relatively slight lengthening of final vowels in word final
sequences, except for the utterance final sequence, where
the lengthening is very pronounced.

Figure 2 shows three examples of spectrograms which
corroborate statements concerning intonation on pages 57-60.
In each picture the tenth harmonic (ninth overtone) is used to
show the intonation. Figure 2-A shows a statement, /?abdi?
                                                        2 - 2/
hoyon mios/, 'I want to go.'
2   °2-1//

The rise in intonation for tentative pause follow-
ing /?abdi?/ shows clearly. The fall for utterance final

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intonation is also obvious.

Figure 2-B shows an intonation curve for a sentence without tentative pause. The break in the lines in Figures 2-A and 2-B occurs only where voiceless sounds occur and do not represent intonation breaks.

Figure 2-C shows the intonation curve for a question, /mama? ?aya?/, 'Is Father here?' In the figure the break in
2-   3-2-   3//
the intonation line is not significant. The confusion in the contour of the harmonic did not indicate exactly how to continue the line.

FIGURE 1
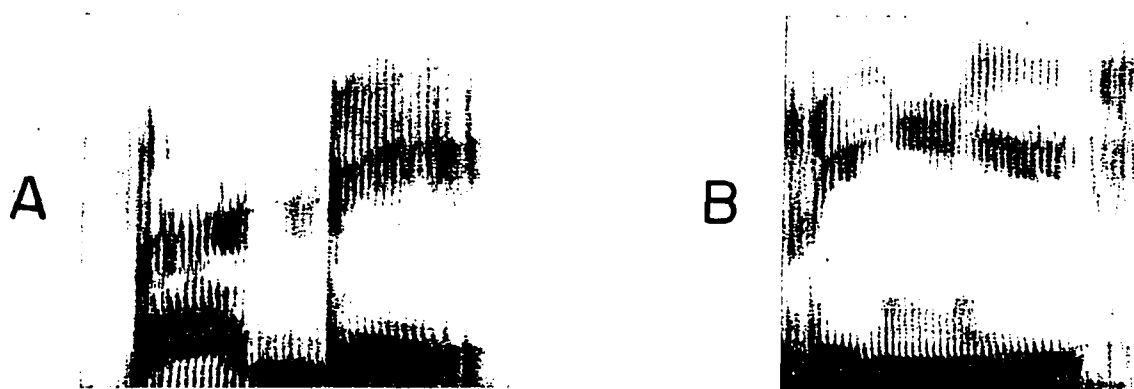
A   b   a   d   e   ʔ

B   l   i   ŋ   g   i   h

C   ma ŋg a ʔ ʔ a ŋ k   a   t

D   ʔ   a   b   d   i ʔ h   o   yoŋ m i o   s

FIGURE 2

A

ʔ a b d iʔ h o y o ŋ m i o s

B

ma ŋ g a ʔ ʔ a ŋ k a t

C

m a m a ʔ ʔ a y a ʔ
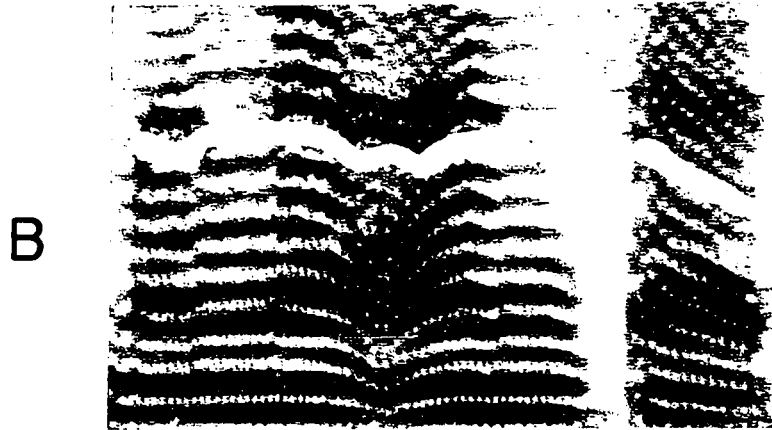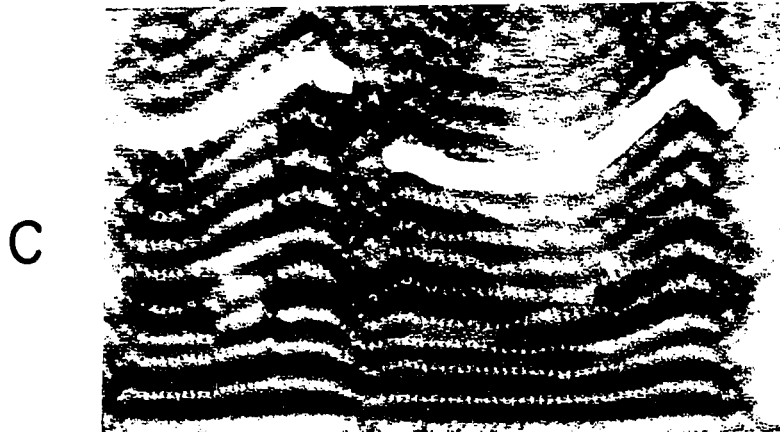
APPENDIX III.   A SUNDANESE TEXT

The text below is given in phonemic transcription. The intonation contours and tentative and final pauses are indicated by the numbers and slants under the transcription. A free translation follows the transcription. Following the translation the literal meaning of each lexeme is given. For convenience the sentences in the text have been numbered.

kaña?ah ?induŋ

(1)   kačarita?   ?aya?   ?učiŋ   boga?   ?anak   ?opat   ?anu?   marulus
      2-   2/ 2-   2/ 2   2/ 2-   2/

sarta? ?aralus buluna?   (2)   ?učiŋ ña?ah pisan ka?
2-   °2-]//   2-

?anakanakna? ǰɨŋ ka? mana? maranehna? ?ulin taŋtu?
        -2/ 2-   2/ 2-

dituturkin   (3)   dina? hiǰi? poe? ?anakanak ?učiŋ tadi?
    °2- 1//   2-   2/ 2-   1- 1/

?arulin di? kəbon haripɨn ?imah   (4) bari? ?induŋna? ŋiuhan
2-   °2-1//   2-   2/ 2-

di? handapɨn taŋkal buah   (5)   həntɨ? lila? ?aya? hɨlaŋ
              °2-1//   2-   2/ 2-   2/

kakalayaŋan neaŋan kahakanan   (6)   kabənəran hɨlaŋ tadi?
2-   °2-1//   2-   2/ 2-   2/

nenǰo? ?anakanak ?učiŋ ?anu? kɨr ?arulin sarta? tərus turun
2-   2/ 2-

ka? handap nambər ?anak ?uciŋ   (7) hiǰi? tərus dičankərəm
     2/ 2-   °2-1//   2-   °2-1//

(8) bəraŋ ?induŋna? nenǰo? ka?aya?an kitu? tɨ? antaparah
     ?-   2/ 2-

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dɨi? manehna? lumpat ŋampɨrkɨn hilaŋ tadi? sarta? tərus
 2/ 2-   2/ 2-

ŋeʒel sukuna? ?anu? kinča? bari? ŋoetan ?awakna?   (9) baraŋ
            2/ 2-   °2- 1//   2-

karasa? nəri? ?anak ?učiŋ dilesotkɨn   (10) sarta?
      2/ 2-   °2- 1//   2-

ŋabintihan ?induŋna?   (11) lilalila? hɨlaŋ ŋarasa? ti? kuat
           °3- 2//   2-   2/ 2-

ŋalawan ?učiŋ tadi? tərus ŋapuŋ dɨi?   (12) ?učiŋ tadi?
            2/ 2-   °2-1//   2-

rahɨt tapi? tɨ? dirasakɨn   (13) tərua ŋampɨrkɨn ?anakna?
  2/ 2-   °2- 1//   2-   2/

sarta? ŋaletakan rahɨtna? ?anakna?   (14) Jɨŋ rahɨtna?
2-   °2- 1//   2-

manehna? soraŋan   (15) sakitu? kaña?ah ?induŋ ka? ?anak
         °3-2//   2-   2/ 2-   °2-1//

A Mother's Care

It is said there was a cat that had four kittens
which were healthy and had beautiful fur. The cat loved
the kittens very much and wherever they played they were al-
ways followed by her. On a certain day the kittens of the
cat just mentioned played in the garden in front of the
house while the mother sat in the shade under a mango tree.
Not long after, there was a hawk soaring around to look for
food. By chance the hawk saw the cat's kittens which were
playing and immediately dived down, swooping over the cat's
kittens. Then one was grabbed up.

When the mother saw the situation was like that,
not hesitating once, she ran to approach the hawk and im-
mediately bit his left leg while scratching his body repeat-
edly. When the pain was felt, the kitten was freed. Then
the hawk attacked the mother. Later the hawk felt no

strength to fight against the cat. Then he flew away again.

The cat was hurt, but it was not felt by her.
Then she approached the kitten and licked its wounds. And
she licked her own wounds also.

Like this is the love of a mother toward her
children.

Literal Translation

(1) kačarita?   ?aya?   ?učiŋ   boga?   ?anak   ?opat
    it is said   exist   a cat   have   offspring four

    ?anu?   marulus   sarta?   ?aralus
    which   healthy (plural)   and   fine (plural)

    buluna?
    the fur

(2) ?učiŋ   ña?ah   pisan   ka?   ?anakanakna?   Jɨŋ
    a cat   loves   very   toward   her offspring   and

    ka?   mana?   maranehna?   ?ulin   taŋtu?
    toward   where   they   play   certain

    dituturkɨn
    to be followed

(3) dina?   hiJi?   poe?   ?anakanak   ?učiŋ   tadi?
    in   one   day   offspring   cat   just mentioned

    ?arulin   di?   kebon   harɨpɨn   ?imah
    play (plural)   at   garden   in front of   house

(4) bari?   ?induŋna?   ŋiuhan   di?   handapɨn
    where   the mother   stayed in   at   underneath
                            the shade

    taŋkal   buah
    tree   mango

(5) hentɨ?   lila?   ?aya?   hɨlaŋ   kakalayaŋan
    not   long time   exist   hawk   soaring back and
                                                           forth

    neaŋan   kahakanan
    looking for   something to eat

(6) kabeneran   hɨlaŋ   tadi?   nenJo?   ?anakanak
    something   hawk   just   see   offspring
    good   mentioned

ʔučɨŋ	ʔanuʔ	kɨr		ʔarulin	sartaʔ
cat	which	(progressive)		play	and

tərus	turun	kaʔ	handap	namber	ʔanak
then	descend	to	below	swoop over	offspring

ʔučɨŋ
cat

(7) hiǰiʔ   tərus   dičankərəm
     one   then   was grabbed up

(8) bəraŋ   ʔinduŋnaʔ   nenǰoʔ   kaʔavaʔan   kituʔ
     when   the mother   see   situation   like that

ti?   antaparah   dɨiʔ   manehnaʔ   lumpat
not   hesitate   again   she   run

ŋampɨrkɨn   hɨlaŋ   tadiʔ   sartaʔ   tərus
to approach   hawk   just mentioned   and   then

ŋeɟel   sukunaʔ   ʔanuʔ   kinčaʔ   bariʔ   ŋoetan
bite   his leg   which   left   while   scratch

ʔawaknaʔ
his body

(9) bəraŋ   karasaʔ   nəriʔ   ʔanak   ʔučɨŋ   dilesotkɨn
     when   was felt   pain   offspring   cat   was freed

(10) sartaʔ   ŋabintihan   ʔinduŋnaʔ
     and   attacked repeatedly   the mother

(11) lilalilaʔ   hɨlaŋ   ŋarasaʔ   tiʔ   kuat
     in a short time   hawk   feel   not   strength

ŋalawan   ʔučɨŋ   tadiʔ   tərus   ŋapuŋ   dɨiʔ
to fight   cat   just mentioned   then   fly   again

(12) ʔučɨŋ   tadiʔ   rahɨt   tapiʔ   tɨʔ   dirasakɨn
     cat   just mentioned   wound   but   not   was felt

(13) tərus   ŋampɨrkɨn   ʔanaknaʔ   sartaʔ   ŋaletakan
     then   approach   the offspring   and   licked
                                                        many times

(14) ǰɨŋ   rahɨtnaʔ   manehnaʔ   soraŋan
     and   the wounds   her   own

(15) sakituʔ   kaña?ah   ʔinduŋ   kaʔ   ʔanak
     like that   love   mother   toward   offspring

APPENDIX IV. LEXICON OF SELECTED ROOTS

The two lists which follow contain most of the lexi-
cal items in the data. Certain low frequency items which il-
lustrate no additional morphological phenomena are omitted.
Only the root forms of the Sundanese words are given.

Beneath the roots in the Sundanese-English list
are symbols designating the lexeme classes in which the
roots appear in the data. V stands for verb, N for noun, A
for adjective, P for particle, Pn for pronoun, and Num. for
numeral. Following these symbols are given the sections of
the dissertation which treat of the morphological structure
of the types of lexemes which are formed on the roots. The
roots are arranged in the following alphabetic order: p, t,
k, ?, b, d, g, m, n, ñ, ŋ, s, h, č, ǰ, l, r, w, and y. The
order of the vowels is as follows: i, ɨ, u, e, ə, o, and a.

The English-Sundanese list is arranged alphabet-
cally according to the English meanings of the Sundanese
roots. The word classes of the English meanings have no di-
rect relation to the lexeme classes of the Sundanese words
which may be constructed upon these roots. In some cases
two or more Sundanese roots correspond to a single English
meaning. The alternate Sundanese forms usually result from
the system of honorific distinctions in the lexicon which
characterize the language but which are not part of this
analysis, although reference has been made to them occa-
sionally.

Sundanese-English List.

pikir   -   think
   V 5.4.1.1.3
      5.4.1.3.9 (a)

pintur   -   intelligence
   V 5.4.1.1.3
      5.4.1.3.16 (b)

pisan   -   very
   A 5.4.4

pirosea? -   consider
   V 5.4.1.1.3

piwaraŋ -   command
   V 5.4.1.1.3
   N 5.4.2.2.8

pɨpɨh   -   hit
   V 5.4.1.1.3
      5.4.1.3.8
   N 5.4.2.2.5 (a)

pɨčaŋ   -   mouse deer
   N 5.4.2.1.1
      5.4.2.2.12 (a), (b)

pɨrɲa? -   hoarse
   N 5.4.2.2.16
   A 5.4.4

puas   -   satisfy
   V 5.4.1.1.3
   N 5.4.2.2.4 (a)
      5.4.2.2.16
   A 5.4.4

putra?   -   child
   V 5.4.1.1.3
   N 5.4.2.1.1

puntən -   May I come in?
   P 5.4

puləs   -   sleepy
   N 5.4.2.2.10
   A 5.4.4

pulaŋ   -   return
   V 5.4.1.1.3

pulas   -   color
   V 5.4.1.1.3
   N 5.4.2.1.1

penta? -   ask
   V 5.4.1.1.3
   N 5.4.2.2.5 (a)

peŋkol -   turn
   V 5.4.1.1.3

peser   -   buy
   V 5.4.1.1.3

peso?   -   knife
   N 5.4.2.1.1

permios -   farewell
   P 5.4

pəlak   -   plant
   V.5.4.1.1.3
   N 5.4.2.2.12 (b)

pəra?   -   rice (uncooked)
   N 5.4.2.1.1
      5.4.2.2.16

pərčaya? -   trust
   V 5.4.1.1.3
   N 5.4.2.1.1
      5.4.2.2.10

pəryogi? -   important
   N 5.4.2.2.10
   A 5.4.4

poe?   -   sun
   V 5.4.1.1.3
   N 5.4.2.2.12

pok   -   say
   P 5.4
   N 5.4.2.1.1

pondok -   short
   V 5.4.1.1.3
   N 5.4.2.2.16
   A 5.4.4

poŋgawaʔ - soldier
  N 5.4.2.1.1

poharaʔ - very
  A 5.4.4

paeh - dead
  V 5.4.1.1.3
    5.4.1.3.3 (b)
  N 5.4.2.1.1
  A 5.4.4

paok - steal
  V 5.4.1.1.3

papak - blunt
  N 5.4.1.1.3
  A 5.4.4

pakeʔ - use
  V 5.4.1.1.3
    5.4.1.3.3 (a)
  N 5.4.2.2.8

pamegət - male
  N 5.4.2.1.1

paman - uncle
  V 5.4.1.3.1 (c)
  N 5.4.2.1.1

pamajikan - wife
  N 5.4.2.1.1
    5.4.2.2.14

panas - hot
  V 5.4.1.1.3
  A 5.4.4

pantoʔ - door
  N 5.4.2.1.1

pandita? - priest
  N 5.4.2.1.1
    5.4.2.2.1

panjaraʔ - prison
  V 5.4.1.1.3
  N 5.4.2.1.1

paŋgih - find
  V 5.4.1.1.3
    5.4.1.3.3 (a)

paŋsiun - pension
  V 5.4.1.1.3
  N 5.4.2.1.1
    5.4.2.2.8

pasih - give
  V 5.4.1.1.3
  N 5.4.2.2.9 (c)

paraʔ - attic
  N 5.4.2.1.1

parantos - completed
  A 5.4.4

paliŋ - thief
  V 5.4.1.1.3
  N 5.4.2.1.1

palay - desire
  V 5.4.1.1.3
  N 5.4.2.2.4 (a)

payuŋ - umbrella
  V 5.4.1.1.3
  N 5.4.2.1.1
    5.4.2.2.12 (a)

pribados - I
  Pn 5.4.3.5.2

tiⁱ - tina? - from
  P 5.4

tiasaʔ - able
  V 5.4.1.1.3
    5.4.1.3.16 (a) and (c)
  N 5.4.2.2.4 (a)
    5.4.2.2.10
    5.4.2.2.16
  A 5.4.4

tikah - marry
  V 5.4.1.1.3

tiʔis - quiet
  V 5.4.1.1.3
  N 5.4.2.2.16
  A 5.4.4

tiŋgal - leave
  V 5.4.1.1.3
  N 5.4.2.2.12 (b)

tilu? — three
Num. 5.4.5.1
V 5.4.1.1.3
N 5.4.2.2.4 (b)

tilubəlas — thirteen
Num. 5.4.5.2

tilas — former
N 5.4.2.2.9 (a)
A 5.4.4

tɨiŋ — very
A 5.4.4

tɨktɨk — slice
V 5.4.1.1.3
N 5.4.2.2.5 (a)
5.4.2.2.8

tɨ? — not
P 5.4

tɨlɨm — sink
V 5.4.1.1.3
5.4.1.3.14

tuaŋ — eat
V 5.4.1.1.3
N 5.4.2.2.9 (a)
5.4.2.2.13

tutup — close
V 5.4.1.1.3
N 5.4.2.1.1
5.4.2.2.8

tukɨr — change
V 5.4.1.1.3
N 5.4.2.2.9 (c)

tuduh — point
V 5.4.1.1.3

tuŋtuŋ — end
N 5.4.2.1.1
5.4.2.2.16
A 5.4.4

tujuh — seven
Num. 5.4.5.1
V 5.4.1.1.3
N 5.4.2.2.4 (b)

tujuhbəlas — seventeen
Num. 5.4.5.2

tuluy — continue
V 5.4.1.1.3
N 5.4.2.1.1

teaŋ — search
V 5.4.1.1.3
5.4.1.3.4

tetela? — obvious
V 5.4.1.1.3
A 5.4.4

tenda? — tent
V 5.4.1.1.3
N 5.4.2.1.1

tenjo? — see
V 5.4.1.1.3
5.4.1.3.3

tereh — quick
N 5.4.2.2.16
A 5.4.4

təpi? — until
V 5.4.1.1.3
P 5.4

təbak — guess
V 5.4.1.1.3

təda? — eat
V 5.4.1.1.3
5.4.1.3.6
N 5.4.2.1.1

təmpat — place
V 5.4.1.1.3
N 5.4.2.1.1

təŋət — observe
V 5.4.1.1.3

təŋah — middle
N 5.4.2.2.5 (a)
A 5.4.4

tərus — continue
V 5.4.1.1.3

təraŋ   -   obvious
    V 5.4.1.1.3
    N 5.4.2.2.10

təras   -   continue
    V 5.4.1.1.3
    N 5.4.2.1.1

təras   -   then
    P 5.4

təwək   -   thrust
    V 5.4.1.1.3
      5.4.1.3.8

toko?   -   store
    N 5.4.2.1.1

ton   -   ton
    N 5.4.2.1.1
      5.4.2.2.12 (b)

taun   -   year
    N 5.4.2.1.1

taek   -   climb
    V 5.4.1.1.3

tatamu?   -   guest
    V 5.4.1.1.3
    N 5.4.2.1.1

tadi?   -   just mentioned
    P 5.4

təmat   -   graduate (finish)
    V 5.4.1.1.3

tatəh   -   chisel
    V 5.4.1.1.3
    N 5.4.2.1.1

tatək   -   shoulder
    V 5.4.1.1.3
    N 5.4.2.1.1

tampik   -   refuse
    V 5.4.1.1.3

tambəh   -   increase
    V 5.4.1.1.3
      5.4.1.3.3
    N 5.4.2.2.8

tambaŋ   -   rope
    N 5.4.2.1.1

tanda?   -   sign
    V 5.4.1.1.3
    N 5.4.2.1.1

tanjak   -   ascend
    V 5.4.1.1.3
    N 5.4.2.2.8

taña?   -   ask
    V 5.4.1.1.4

taŋtuŋ   -   stand
    V 5.4.1.1.3
      5.4.1.2.1

taŋtaŋ   -   challenge
    V 5.4.1.1.3
    N 5.4.2.2.5 (a)

taŋkal   -   tree
    N 5.4.2.1.1
      5.4.2.2.12 (a) and (b)

talaga?   -   lake
    N 5.4.2.1.1

tarik   -   fast
    V 5.4.1.1.3
      5.4.1.3.4
    N 5.4.2.2.16
    A 5.4.4

tarik   -   pull
    V 5.4.1.1.3
      5.4.1.3.8
    N 5.4.2.2.8

tarima?   -   receive
    V 5.4.1.1.3

tara?   -   never
    P 5.4

taros   -   ask
    V 5.4.1.1.3

toŋ   -   barrel
    N 5.4.2.1.1
      5.4.2.2.12 (b)

kiŧ?   -   thus
    P 5.4

kiat   — strong
   V 5.4.1.1.3
     5.4.1.3 16 (b), (c)
   N 5.4.2.2.10
     5.4.2.2.16
   A 5.4.4

kidul   — south
   V 5.4.1.1.3
   N 5.4.2.1.1
     5.4.2.2.16

kintən   — think
   V 5.4.1.1.3
   N 5.4.2.2.5 (a)

kiruh   — dirty (for liq-
               uids)
   V 5.4.1.1.3
   N 5.4.2.2.16
   A 5.4.4

kira?   — suppose
   V 5.4.1.1.3

kiraŋ   — lack
   V 5.4.1.1.3
   N 5.4.2.2.10
     5.4.2.2.16
   A 5.4.4

kɨr   — (progressive
             action)
   P 5.4

kɨrɨt   — cut
   V 5.4.1.1.3
     5.4.1.1.5
   N 5.4.2.2.5 (a)

kuat   — strong
   V 5.4.1.1.3
   N 5.4.2.2.10
     5.4.2.2.16
   A 5.4.4

kuas   — brush
   N 5.4.2.1.1

ku?   — by (agentive)
   P 5.4

kumaha? — how
   N 5.4.2.2.14
   P 5.4.

kuŋsi? — flee
   V 5.4.1.2.1

kuru?   — thin
   N 5.4.2.2.16
   A 5.4.4

kuraŋ   — lack
   V 5.4.1.1.3
   N 5.4.2.1.1
     5.4.2.2.10

kuləm   — sleep
   V 5.4.1.2.1
   N 5.4.2.1.1
     5.4.2.2.9 (a)

kenča? — to the left
   V 5.4.1.1.3
     5.4.1.3.15

keŋiŋ   — may
   P 5.4

kəbon   — garden
   V 5.4.1.1.3
   N 5.4.2.1.1
     5.4.2.2.5 (a)
     5.4.2.2.10 (a)

kədul   — lazy
   N 5.4.2.2.4 (a)
     5.4.2.2.16
   A 5.4.4

kəmbaŋ — flower
   V 5.4.1.3.13
   N 5.4.2.1.1

kəris   — dagger
   N 5.4.2.1.1
     5.4.2.2.12 (a)

kərsa? — desire
   V 5.4.1.1.3
   N 5.4.2.1.1

kəčap   — word
   N 5.4.2.1.1

koet   — scratch
   V 5.4.1.1.3
     5.4.1.3.4
     5.4.1.3.8

kotor   - dirt

   V 5.4.1.1.3
   N 5.4.2.2.8
   A 5.4.4

kota?   - city

   N 5.4.2.1.1

konči?   - key

   V 5.4.1.1.3
   N 5.4.2.1.1

kojay   - swim

   V 5.4.1.2.1
     5.4.1.1.3
     5.4.1.3.14
   N 5.4.2.1.1

korsi?   - chair

   N 5.4.2.1.1
     5.4.2.2.12 (a)
     5.4.2.2.17

kolot   - old

   V 5.4.1.1.3
     5.4.1.3.1 (b), (c)
   N 5.4.2.1.1
     5.4.2.2.16
   A 5.4.4

kaguŋan   - have

   V 5.4.1.1.3

kameja?   - shirt

   V 5.4.1.3.7
   N 5.4.2.1.1

kamari?   - yesterday

   P 5.4

kampuŋ   - village

   N 5.4.2.1.1
     5.4.2.2.9 (c)

kantun   - leave

   V 5.4.1.1.3
   N 5.4.2.1.1

kantor   - office

   N 5.4.2.1.1
     5.4.2.2.8

kandaŋ   - cage, stable

   V 5.4.1.1.3
   N 5.4.2.1.1

kanča?   - friend

   N 5.4.2.1.1

kačidah   - very

   A 5.4.4

kali?   - dig

   V 5.4.1.1.3

ka?   - to, toward

   P 5.4

kasawat   - disease

   N 5.4.2.1.1

karəp   - wish

   N 5.4.2.1.1
     5.4.2.2.16

kawit   - begin

   V 5.4.1.1.3

kawin   - marry

   V 5.4.1.1.3
   N 5.4.2.1.1

?itu?   - that

   Pn 5.4.3.6

?imit   - check (a list)

   V 5.4.1.1.3

?imut   - smile

   V 5.4.1.2.1
     5.4.1.3.8
     5.4.1.3.14
   N 5.4.2.1.1

?inum   - drink

   V 5.4.1.1.3

?indit   - go

   V 5.4.1.1.3
     5.4.1.3.14
   N 5.4.2.1.1

?induŋ   - mother

   V 5.4.1.3.1. (a), (b)
   N 5.4.2.2.1

ʔisuk   -   morning
    N 5.4.2.1.1
      5.4.2.2.6
      5.4.2.2.16

ʔistriʔ   - woman
    N 5.4.2.1.1

ʔiriŋ   -   follow
    V 5.4.1.1.3
      5.4.1.3.4
    N 5.4.2.2.5 (a)
      5.4.2.2.11

ʔɨrɨn   -   stop
    V 5.4.1.1.3
    N 5.4.2.1.1
      5.4.2.2.9 (a)

ʔirahaʔ   - when
    P 5.4

ʔiyɨʔ   -   this
    Pn 5.4.3.6

ʔukur   - measure
    V 5.4.1.1.3
    N 5.4.2.2.3

ʔubin   - tile
    V 5.4.1.1.3
    N 5.4.2.1.1

ʔubar   - medicine
    V 5.4.1.1.3
    N 5.4.2.1.1

ʔudur   - sick
    N 5.4.2.2.16
    A 5.4.4

ʔudaẓ   - chase
    V 5.4.1.1.3
      5.4.1.3.4

ʔuraŋ   - we
    In 5.4.3.5.3 (Footnote)

ʔulin   - play
    V 5.4.1.1.3
    N 5.4.2.2.9 (b)

ʔetaʔ   - that (near)
    P 5.4
    Pn 5.4.3.6

ʔenɟiŋ   - morning
    N 5.4.2.1.1
      5.4.2.2.6
      5.4.2.2.16

ʔeraʔ   - embarrass
    V 5.4.1.3.2 (a), (b), (c)
    N 5.4.2.2.15

ʔeleh   - defeat
    V 5.4.1.1.3
      5.4.2.2.16

ʔeyaŋ   - grandfather
    N 5.4.2.1.1
      5.4.2.2.2

ʔəmoiʔ   - soft
    N 5.4.2.2.16
    A 5.4.4

ʔəmaŋ   - uncle
    N 5.4.2.1.1
      5.4.1.3.1 (c)

ʔənaʔ   - yes
    V 5.4.1.1.3
    P 5.4

ʔəndog   - egg
    V 5.4.1.3.13
    N 5.4.2.1.1
      5.4.2.2.12 (a)

ʔəŋkeʔ   - later
    N 5.4.2.1.1
    P 5.4

ʔərak   - rack
    N 5.4.2.1.1
      5.4.2.2.12 (a)

ʔopat   - four
    V 5.4.1.1.3
    N 5.4.2.2.4 (b)
    Num. 5.4.5.1

ʔopətbəlas - fourteen
    Num. 5.4.5.2

ʔobrol — chat
   V 5.4.1.1.3

ʔomoŋ — speech
   V 5.4.1.1.3

ʔoŋkos — expense
   V 5.4.1.1.3
   N 5.4.2.1.1

ʔosok — usually
   P 5.4

ʔorok — baby
   N 5.4.2.1.1
     5.4.2.2.7
     5.4.2.2.12 (a)

ʔapuŋ — fly
   V 5.4.1.1.3
   N 5.4.2.2.9 (a)

ʔapal — memorize
   V 5.4.1.1.3
   N 5.4.2.2.8

ʔatik — educate
   V 5.4.1.1.3

ʔatur — regulate
   V 5.4.1.1.3
   N 5.4.2.2.9 (c)

ʔakal — trick
   V 5.4.1.1.3
   N 5.4.2.1.1

ʔabdiʔ — I
   V 5.4.1.3.15
   Pn 5.4.3.5.1

ʔadik — brother (younger)
   V 5.4.1.3.1 (b)
   N 5.4.2.1.1
     5.4.2.2.2

ʔadil — just (equitable)
   N 5.4.2.2.9 (b)
     5.4.2.2.10
     5.4.2.2.16
   A 5.4.4

ʔaʒɨŋ — big
   V 5.4.1.1.3
     5.4.1.3.4
   N 5.4.2.2.16
   A 5.4.4

ʔamis — sweet
   V 5.4.1.1.3
     5.4.1.3.4
   N 5.4.2.1.1
     5.4.2.2.16
   A 5.4.4

ʔambəkan — breathe
   V 5.4.1.2.1

ʔanak — child
   V 5.4.1.3.1 (b)
     5.4.1.3.13
   N 5.4.2.1.1

ʔanjɨŋ — dog
   N 5.4.2.1.1
     5.4.2.2.12 (a)

ʔanjɨn — you
   Pn 5.4.3.5.1

ʔaŋin — wind
   V 5.4.1.1.3
   N 5.4.2.1.1

ʔaŋkat — go
   V 5.4.1.2.1
     5.4.1.3.12 (b)
     5.4.1.3.14

ʔaŋʒoʔ — wear
   V 5.4.1.1.3
   N 5.4.2.2.5 (a)

ʔasih — loving
   V 5.4.1.3.2 (a), (b)
   N 5.4.2.2.16
   A 5.4.4

ʔasup — **enter**
   V 5.4.1.1.3
   V 5.4.2.1.1

ʔačan — not yet
   P 5.4

?aǰar   - study
    V 5.4.1.1.3
    N 5.4.2.2.9 (c)
?aǰar   - educate
    N 5.4.2.2.9 (c)
?aǰrut   - jump
    V 5.4.1.1.3
      5.4.1.3.12 (b)
?alit   - small
    V 5.4.1.1.3
    N 5.4.2.2.7
      5.4.2.2.16
    A 5.4.4
?alus   - fine
    V 5.4.1.3.4
    N 5.4.2.2.16
    A 5.4.4
?ala?   - obtain
    V 5.4.1.1.3
?alam   - experience
    V 5.4.1.1.3
    N 5.4.2.2.9 (c)
?arek   - will (future)
    P 5.4
?arak   - march
    V 5.4.1.1.3
    N 5.4.2.2.11
?aran   - name
    V 5.4.1.1.3
    N 5.4.2.1.1
?arti?   - meaning
    N 5.4.2.2.5 (a)
?artos   - pay
    V 5.4.1.1.3
    N 5.4.2.1.1
?awewe?   - female
    N 5.4.2.2.1
    A 5.4.4
?awak   - body
    N 5.4.2.1.1
      5.4.2.2.9 (c)

?ayəna?   - now
    P 5.4
?aya?   - is, exists
    V 5.4.1.1.3
    N 5.4.2.1.1
      5.4.2.2.10
biasa?   - common
    V 5.4.1.1.3
    N 5.4.2.2.10
    A 5.4.4
bintih   - attack
    V 5.4.1.1.3
      5.4.1.3.4
      5.4.1.3.8
biŋah   - happy
    N 5.4.2.2.10
      5.4.2.2.16
    A 5.4.4
biwir   - lip
    N 5.4.2.1.1
biyaŋ   - mother
    N 5.4.2.1.1
      5.4.2.2.2
bɨbɨr   - belt
    V 5.4.1.3.7
    N 5.4.2.1.1
bɨnɨr   - correct, good
    V 5.4.1.1.3
    N 5.4.2.2.10
      5.4.2.2.13
      5.4.2.2.16
    A 5.4.4
bɨŋkɨt   - bind
    V 5.4.1.1.3
bɨsi?   - iron
    N 5.4.2.1.1
bɨli?   - buy
    V 5.4.1.1.3
      5.4.1.3.6
    N 5.4.2.2.13

buah   —   fruit
   V 5.4.1.3.13
   N 5.4.2.1.1
     5.4.2.2.12 (a), (b)

buaya?   —   crocodile
   N 5.4.2.1.1
     5.4.2.2.12 (a)

buku?   —   book
   V 5.4.1.1.3
   N 5.4.2.1.1
     5.4.2.2.17

bubur   —   porridge
   V 5.4.1.1.3
   N 5.4.2.1.1

budak   —   child
   N 5.4.2.1.1
     5.4.2.2.7

bumi?   —   house
   V 5.4.1.3.15
   N 5.4.2.1.1

bulɨd   —   round
   N 5.4.2.2.8
   A 5.4.4

bulu?   —   feathers
   V 5.4.1.1.3
   N 5.4.2.1.1

beak   —   finish
   V 5.4.1.1.3
     5.4.1.1.5
     5.4.1.3.14
   N 5.4.2.1.1
     5.4.2.2.16
   A 5.4.4

beas   —   rice (uncooked)
   N 5.4.2.1.1

beda?   —   different
   N 5.4.2.1.1
   A 5.4.4

beča?   —   rickshaw
   V 5.4.1.3.15
   N 5.4.2.1.1

beja?   —   news
   V 5.4.1.1.3
     5.4.1.1.5
   N 5.4.2.1.1

bere?   —   give
   V 5.4.1.1.3
     5.4.1.1.5
   N 5.4.2.2.5 (a)

beresih   —   clean
   V 5.4.1.1.3
   N 5.4.2.2.10
     5.4.2.2.16
   A 5.4.4

belejug   —   stupid
   N 5.4.2.1.1
   A 5.4.4

bodas   —   white
   V 5.4.1.1.3
   N 5.4.2.2.7
     5.4.2.2.16
   A 5.4.4

boga?   —   possess
   V 5.4.1.1.3
   N 5.4.2.1.1
     5.4.2.2.12 (a)

bosin   —   bored
   V 5.4.1.1.3
   N 5.4.2.2.4 (a)
     5.4.2.2.16
   A 5.4.4

bojo?   —   wife
   N 5.4.2.1.1
     5.4.2.2.2

bapa?   —   father
   V 5.4.1.3.1 (b)
   N 5.4.2.1.1,
     5.4.2.2.2

batis   —   boundary
   V 5.4.1.1.3
   N 5.4.2.1.1

bata?   —   brick
   V 5.4.1.1.3
   N 5.4.2.1.1

bandiŋ   -   compare
   V 5.4.1.1.3

banjur   -   pour
   V 5.4.1.1.3

bahan   -   material
   V 5.4.1.1.3
   N 5.4.2.1.1
     5.4.2.2.14

bača?   -   read
   V 5.4.1.1.3
     5.4.1.3.14
   N 5.4.2.2.8

bales   -   repay
   V 5.4.1.1.3
   N 5.4.2.2.8

balai?   -   danger
   N 5.4.2.1.1
     5.4.2.2.14

balanja?   -   purchase
   V 5.4.1.1.3
   N 5.4.2.1.1

balay   -   cobblestone
   N 5.4.2.1.1

bawa?   -   bring
   V 5.4.1.1.3

di? ~ dina? - at
   P 5.4

diuk   -   sit
   V 5.4.1.1.3
     5.4.1.2.1
   N 5.4.2.1.1
     5.4.2.2.9 (a)

d±i?   -   again
   P 5.4

duit   -   money
   V 5.4.1.1.3
   N 5.4.2.1.1
     5.4.2.2.1

duabelas   -   twelve
   Num. 5.4.5.2

dua?   -   two
   V 5.4.1.1.3
   N 5.4.2.2.4 (b)
   Num. 5.4.5.1

dupak   -   kick
   V 5.4.1.1.3
     5.4.1.3.3
     5.4.1.3.3

dulur   -   relative
   V 5.4.1.3.1 (a), (b), (c)
   N 5.4.2.1.1

deŋe?   -   hear
   V 5.4.1.1.3
     5.4.1.3.3 (a)

daun   -   leaf
   N 5.4.2.1.1
     5.4.2.2.12 (a)

daek   -   willing
   N 5.4.2.2.4 (a)
     5.4.2.2.16
   A 5.4.4

daek   -   willingness
   P 5.4

dago?   -   wait
   V 5.4.1.1.3

damel   -   work
   V 5.4.1.1.3
   N 5.4.2.2.8 (a)
     5.4.2.2.9 (c)

damaŋ   -   health
   N 5.4.2.1.1

dahar   -   eat
   V 5.4.1.1.3
     5.4.1.3.6
   N 5.4.2.2.10
     5.4.2.2.13

dalapan   -   eight
   V 5.4.1.1.3
   N 5.4.2.2.4 (b)
   Num. 5.4.5.1

dalapanbəlas – eighteen

    Num. 5.4.5.?

ʒɨrɨha? – wife

    V 5.4.1.3.13
    N 5.4.?.1.1

ʒɨlis – beautiful

    V 5.4.1.3.11
    N 5.4.?.2.16
    A 5.4.4

ʒunuŋ – mountain

    N 5.4.?.1.1
      5.4.?.?.9 (c)
      5.4.?.?.12 (a)

ʒeʒel – bite

    V 5.4.1.1.3
      5.4.1.3.4
      5.4.1.3.8

ʒəde? – large

    V 5.4.1.1.3
    N 5.4.?.1.1
      5.4.?.?.16
    A 5.4.4

ʒənəp – six

    V 5.4.1.1.3
    N 5.4.?.?.4 (b)
    Num. 5.4.5.1

ʒənəpbəlas – sixteen

    Num. 5.4.5.?

gəlas – glass

    N 5.4.2.1.1

ʒaduh – have

    V 5.4.1.1.3

gambar – picture

    V 5.4.1.1.3
      5.4.1.3.13
    N 5.4.?.1.1

ganti? – change

    V 5.4.1.1.3
      5.4.1.3.5

ʒandiŋ – noise

    V 5.4.1.1.3
    N 5.4.?.?.16
    A 5.4.4

ʒawe? – work

    V 5.4.1.1.3
    N 5.4.?.?.9 (a)

mios – go

    V 5.4.1.1.3
    N 5.4.?.1.1

mitoha? – parents-in-law

    N 5.4.?.1.1
      5.4.?.?.14

mimiti? – begin

    V 5.4.1.1.3

minʒu? – week

    N 5.4.?.1.1

mulih – return (home)

    V 5.4.1.1.3
    N 5.4.?.1.1

mulus – health

    N 5.4.?.?.10
      5.4.?.?.16
    A 5.4.4

muraŋkalik – child

    N 5.4.?.1.1

meʤa? – table

    N 5.4.2.1.1
      5.4.?.?.17

mənit – minute

    V 5.4.1.1.3
    N 5.4.?.1.1

məlaŋ – uneasy

    N 5.4.?.?.4 (a)
      5.4.?.?.16
    A 5.4.4

moal – never

    P 5.4

model – modern

    N 5.4.?.?.16
    A 5.4.4

mondok   - sleep
  V 5.4.1.2.1
  N 5.4.2.1.1

moñet   - monkey
  N 5.4.2.1.1
    5.4.2.2.12(a)

main   - play
  V 5.4.1.2.1

mauŋ   - tiʒer
  N 5.4.2.1.1
    5.4.2.2.12(a)

maot   - die
  V 5.4.1.2.1
  N 5.4.2.1.1

muŋbae?   - but
  P 5.4

matuh   - stay
  V 5.4.1.2.1
  N 5.4.2.1.1
    5.4.2.2.9 (a)

matak   - cause (causa-
          tive mode)
  P 5.4

mata?   - eye
  N 5.4.2.1.1

maksud   - purpose
  N 5.4.2.1.1

ma?lum   - tolerant
  V 5.4.1.1.3
  N 5.4.2.1.1

manuk   - bird
  N 5.4.2.1.1
    5.4.2.2.12 (a)

maneh   - you
  Pn 5.4.3.5.3

manehna? - he
  Pn 5.4.3.5.2
    5.4.3.5.3

mana?   - where
  P 5.4

manah   - heart
  V 5.4.1.1.3
  N 5.4.2.1.1

mantu?   - help
  V 5.4.1.1.3
    5.4.1.3.12 (a)

mandi?   - bath
  V 5.4.1.1.3
  N 5.4.2.1.1
    5.4.2.2.9 (a)

manga?   - please
  V 5.4.1.1.3
  P 5.4

mastaka? - head
  N 5.4.2.1.1

mahal   - expensive
  N 5.4.2.2.16
  A 5.4.4

margi?   - because
  P 5.4

malik   - return
  V 5.4.1.1.3

mawat   - lucky
  N 5.4.2.2.16
  A 5.4.4

nuhun   - thank
  V 5.4.1.1.3
    5.4.1.2.1

nuju?   - (progressive
           mode)
  P 5.4

nəri?   - pain
  V 5.4.1.3.2 (a), (b)

naon   - what
  P 5.4

nagara? - nation
  N 5.4.2.1.1
    5.4.2.2.10

nanah   - pus
  V 5.4.1.3.13
  N 5.4.2.1.1

naha?   — why
    P 5.4

ñəri?   — hurt
    V 5.4.1.3.2. (b),(c)
    N 5.4.2.2.16
    A 5.4.4

ñata?   — clear
    V 5.4.1.1.3
    N 5.4.2.2.10
    A 5.4.4

ña?ah   — love
    V 5.4.1.1.3
      5.4.1.3.2. (a), (b), (c)
    N 5.4.2.1.1
      5.4.2.2.4 (a)

ñana?   — suppose
    V 5.4.1.1.3
    N 5.4.2.1.1
      5.4.2.2.5 (a)

ŋora?   — young
    N 5.4.2.1.1
      5.4.2.2.16
    A 5.4.4

sipat   — character
    N 5.4.2.1.1

sisi?   — side
    V 5.4.1.1.3
      5.4.1.3.15
    N 5.4.2.1.1

silaiŋ   — friend
    N 5.4.2.1.1

sɨ?ɨl   — pain
    N 5.4.2.1.1
      5.4.2.2.4 (a)
    A 5.4.4

sɨ?ɨl   — scold
    V 5.4.1.1.3
    N 5.4.2.1.1
      5.4.2.2.4 (a)

sɨ?ɨr   — many
    V 5.4.1.1.3
    N 5.4.2.2.16
    A 5.4.4

sɨlop   — sandal
    N 5.4.2.1.1

sɨrɨt   — sting
    V 5.4.1.1.3
    N 5.4.2.2.5 (a)

sɨri?   — laugh
    V 5.4.1.1.3
    N 5.4.2.1.1

suka?   — please (to please)
    V 5.4.1.1.3
    N 5.4.2.2.10

suhun   — beg
    V 5.4.1.1.3

sumuhun   — yes
    P 5.4

suŋut   — mouth
    N 5.4.2.1.1

susu?   — milk
    N 5.4.2.1.1

seba?   — offer
    V 5.4.1.1.3
      5.4.1.3.10
    N 5.4.2.2.9 (a)

sendok   — spoon
    N 5.4.2.1.1

səpuh   — old
    N 5.4.2.1.1
    A 5.4.4

səbut   — call
    V 5.4.1.1.3

səbat   — call
    V 5.4.1.1.3
      5.4.1.3.3 (a)

sədih   — sad
    N 5.4.2.2.4.(a)
      5.4.2.2.16
    A 5.4.4

səriŋ   - often
   N 5.4.2.2.16
   A 5.4.4

sərat   - letter
   V 5.4.1.1.3
     5.4.1.3.10
   N 5.4.2.1.1

sore?   - evening
   N 5.4.2.1.1
     5.4.2.2.6
     5.4.2.2.16

sora?   - sound
   N 5.4.2.1.1

sovaŋ   - goose
   N 5.4.2.1.1
     5.4.2.2.12 (a)

saur   - speak
   V 5.4.1.1.3
     5.4.1.3.14

sae?   - good
   N 5.4.2.1.1
     5.4.2.2.10
     5.4.2.2.16
   A 5.4.4

sapatu?   - shoe
   V 5.4.1.3.7
   N 5.4.2.1.1

sato?   - animal
   N 5.4.2.1.1
     5.4.2.2.12 (a)

sakola?   - school
   V 5.4.1.1.3
   N 5.4.2.1.1

sakti?   - powerful
   V 5.4.1.1.3
   N 5.4.2.2.4 (a)
     5.4.2.2.10
   A 5.4.4

sa?at   - shallow
   V 5.4.1.1.3
   N 5.4.2.2.16
   A 5.4.4

sabun   - soap
   N 5.4.2.1.1

sabəlas   - eleven
   Num. 5.4.5.2

sabab   - because
   N 5.4.2.1.1
   P 5.4

sampɨr   - approach
   V 5.4.1.1.3
     5.4.1.3.4

sampean   - you
   Pn 5.4.3.5.2

sambur   - swoop
   V 5.4.1.1.3

sanes   - other
   N 5.4.2.1.1

saŋu?   - rice (cooked)
   V 5.4.1.1.3

saŋup   - ready
   V 5.4.1.1.3
   N 5.4.2.2.10
     5.4.2.2.16
   A 5.4.4

saŋəm   - say
   V 5.4.1.1.3

saŋəm   - willing
   V 5.4.1.1.3
   N 5.4.2.2.16
   A 5.4.4

saha?   - who
   P 5.4

salapan   - nine
   V 5.4.1.1.3
   N 5.4.2.2.4 (b)
   Num. 5.4.5.1

salapanbəlas - nineteen
   Num. 5.4.5.2

sarəŋ   - and
   V 5.4.1.1.3
     5.4.1.3.14

sawah — rice field

    N 5.4.2.1.1

sayagi? — prepare

    V 5.4.1.1.3
    N 5.4.2.2.8

hidɨŋ — black

    V 5.4.1.1.3
    N 5.4.2.2.7
      5.4.2.2.16
    A 5.4.4

hidəŋ — know

    V 5.4.1.1.3
    N 5.4.2.2.16

hiǰi? — one

    V 5.4.1.1.3
    N 5.4.2.2.4 (b)

hirup — life

    N 5.4.2.1.1
      5.4.2.2.10

hɨla? — first

    V 5.4.1.1.3
      5.4.1.3.4
    N 5.4.2.1.1

hɨrɨ? — joke

    V 5.4.1.1.3
    N 5.4.2.1.1

hudaŋ — wake up

    V 5.4.1.1.3
    N 5.4.2.1.1

huǰan — rain

    V 5.4.1.1.3
      5.4.1.3.3. (b)

heǰo? — green

    A 5.4.4

heran — surprise

    V 5.4.1.1.3
      5.4.1.3.2 (b) (c)
    N 5.4.2.2.16
    A 5.4.4

heraŋ — clean (for liquids)

    V 5.4.1.1.3
    N 5.4.2.2.16
    A 5.4.4

hoyoŋ — want

    V 5.4.1.1.3
      5.4.1.3.2.(a),(b), (c)
    N 5.4.2.2.15

hapuntən — forgive

    V 5.4.1.1.3
    N 5.4.2.2.5 (a)

hatur — invitation

    V 5.4.1.1.3
    N 5.4.2.2.1

hate? — heart

    V 5.4.1.1.3
    N 5.4.2.1.1

handap — under

    N 5.4.2.2.13
    A 5.4.4

halaŋ — obstacle

    V 5.4.1.1.3
    N 5.4.2.1.1

harita? — that time

    P   5.4

harəp — front

    V 5.4.1.1.3
    N 5.4.2.2.16
    A 5.4.4

hawək — greedy

    A 5.4.2.2.4 (a)
      5.4.2.2.16
    A 5.4.4

hawatos — worry

    V 5.4.1.1.3
      5.4.1.3.14
    N 5.4.2.2.16
    A 5.4.4

hayam — chicken

    N 5.4.2.1.1
      5.4.2.2.12 (a)

hayaŋ   –   want
    V 5.4.1.1.3
      5.4.1.3.2 (a),(b),(c)
    N 5.4.2.2.4 (a)

čikal   –   child (oldest)
    N 5.4.2.1.1
      5.4.2.2.16

čiči?   –   fill (with liquid)
    V 5.4.1.1.3

čuraŋ   –   unfair
    V 5.4.1.1.3
    I 5.4.2.2.16
    A 5.4.4

čəkəl   –   hold
    V 5.4.1.1.3
    N 5.4.2.2.5 (a)

čokot   –   take (to grasp)
    V 5.4.1.1.3

čo?o?   –   play
    V 5.4.1.1.3
    N 5.4.2.2.15

čobi?   –   try
    V 5.4.1.1.3

čoba?   –   try
    V 5.4.1.1.3

čai?   –   water
    V 5.4.1.1.3
    N 5.4.2.1.1

čau?   –   banana
    N 5.4.2.1.1

čakət   –   near
    V 5.4.1.1.3
    N 5.4.2.1.1
    A 5.4.4

čagɨr   –   healthy
    V 5.4.1.1.3
    A 5.4.4

čaŋkərəm   –   grab
    V 5.4.1.1.3

čarios   –   say
    V 5.4.1.1.3
    N 5.4.2.1.1

čaram   –   forbid
    V 5.4.1.1.3

ǰiɨn   –   make
    V 5.4.1.1.3
    N 5.4.2.2.12 (a)

ǰɨn   –   and
    P 5.4

ǰumlah   –   total
    V 5.4.1.1.3
    N 5.4.2.1.1

ǰuraŋ   –   valley
    N 5.4.2.1.1

ǰeruk   –   citrus
    N 5.4.2.1.1

ǰəro?   –   inside
    V 5.4.1.1.3
    A 5.4.4

ǰabi?   –   except
    P 5.4

ǰadi?   –   become
    V 5.4.1.1.3
    N 5.4.2.2.10

ǰago?   –   rooster
    N 5.4.2.1.1
      5.4.2.2.12 (a)

ǰantən   –   thus
    N 5.4.2.2.10

    P 5.4

ǰandela?   –   window
    N 5.4.2.1.1

ǰaǰal   –   try
    V 5.4.1.1.3

ǰaǰar   –   row
    V 5.4.1.1.3
    N 5.4.2.1.1

jalan — street
   N 5.4.2.1.1

jalan — walk
   V 5.4.1.1.3
   N 5.4.2.1.1

jalaran — because
   N 5.4.2.1.1
   P 5.4

jalmi? — person
   N 5.4.2.1.1

jarum — needle
   N 5.4.2.1.1
     5.4.2.2.12 (a)

jawab — answer
   V 5.4.1.1.3
   N 5.4.2.1.1

lima? — five
   V 5.4.1.1.3
   N 5.4.2.2.4 (b)
   Num. 5.4.5.1

limabelas — fifteen
   Num. 5.4.5.2

lingih — stay
   N 5.4.2.1.1
     5.4.2.2.9 (a)

liren — rest
   V 5.4.1.1.3
   N 5.4.2.2.9 (b)

liwat — pass
   V 5.4.1.1.3

lipas — free
   V 5.4.1.1.3
   N 5.4.2.1.1

litik — small
   V 5.4.1.1.3
   N 5.4.2.1.1
     5.4.2.2.7
     5.4.2.2.16
   A 5.4.4

li?it — drink
   V 5.4.1.1.3

libit — full (of fruit)
   N 5.4.2.2.16
   A 5.4.4

linit — lose
   V 5.4.1.1.3
   N 5.4.2.1.1

liwih — more
   V 5.4.1.1.3
   N 5.4.2.1.1

liwin — forest
   N 5.4.2.1.1

luar — out
   V 5.4.1.1.3
   N 5.4.2.2.10

lumpat — run
   V 5.4.1.1.3
     5.4.1.3.14

luncat — jump
   V 5.4.1.1.3
     5.4.1.3.14

luhur — tall
   V 5.4.1.1.4
   N 5.4.2.1.1
     5.4.2.2.13
     5.4.2.2.16
   A 5.4.4

luhur — up
   N 5.4.2.2.13
   A 5.4.4

letak — lick
   V 5.4.1.1.3
     5.4.1.3.4

lesot — loose
   V 5.4.1.1.3
   A 5.4.4

lepat — mistake
   V 5.4.1.1.3
   N 5.4.2.1.1
     5.4.2.2.10

lebet — enter
   V 5.4.1.1.3

lega? — wide
- V 5.4.1.1.3
- N 5.4.2.2.16
- A 5.4.4

lembur — village
- N 5.4.2.1.1
-   5.4.2.2.14

lasu? — weak
- N 5.4.2.2.12 (a)
- A 5.4.4

leres — correct
- V 5.4.1.1.3
- N 5.4.2.2.16
- A 5.4.4

loba? — many
- N 5.4.2.1.1
-   5.4.2.2.16
- A 5.4.4

lomari? — cupboard
- N 5.4.2.1.1
-   5.4.2.2.12 (a)

logok — visit
- V 5.4.1.1.3

lain — not
- P 5.4

laut — sea
- N 5.4.2.1.1

lauk — fish
- N 5.4.2.1.1
-   5.4.2.2.12 (a)

laun — slow
- V 5.4.1.1.3
- N 5.4.2.2.16
- A 5.4.4

latar — floor
- N 5.4.2.1.1

labuh — fall
- V 5.4.1.1.3
-   5.4.1.3.5
- N 5.4.2.1.1

lagu? — song
- V 5.4.1.1.3
- N 5.4.2.1.1

lami? — long (time)
- V 5.4.1.1.3
- N 5.4.2.1.1
-   5.4.2.2.16

lamun — if, to daydream
- V 5.4.1.1.3
- N 5.4.2.2.12(a)
- P 5.4

landoŋ — remedy
- V 5.4.1.1.3
- N 5.4.2.1.1

lanček — brother (older)
- V 5.4.1.3.1. (b)
- N 5.4.2.1.1
-   5.4.2.2.2

laŋlayaŋan — kite
- N 5.4.2.1.1

lahir — bear (a child)
- N 5.4.2.1.1

lalir — fly
- N 5.4.2.1.1

lalaki? — male
- V 5.4.1.1.3
- N 5.4.2.1.1

lawan — resist
- V 5.4.1.1.3

rilt — dizzy
- N 5.4.2.1.1
- A 5.4.4

rinčaŋ — friend
- V 5.4.1.1.3
- N 5.4.2.2.12 (b)

rijiŋ — with
- N 5.4.2.2.12
- P 5.4

rupa? — appear
- V 5.4.1.1.3
- N 5.4.2.1.1

rupa? - type
N 5.4.2.1.1

repot - busy
V 5.4.1.1.3
N 5.4.2.10

rewoŋ - bother
V 5.4.1.1.3
5.4.1.2.1
N 5.4.2.2.5 (a)

resep - fond
N 5.4.2.2.4 (a)
5.4.2.16

rorompok - house
N 5.4.2.1.1
5.4.2.14

rao. - feel
V 5.4.1.1.3
5.4.1.3.3 (a)
N 5.4.2.2.4 (a)
5.4.2.16
A 5.4.4

ratu? - king
V 5.4.1.1.3
N 5.4.2.1.1
5.4.2.10

raʒrag - fall
V 5.4.1.1.3
N 5.4.2.1.1

rama? - father
N 5.4.2.1.1
5.4.2.3

ramal - predict
V 5.4.1.1.3
N 5.4.2.1.1

ranjaŋ - bed
N 5.4.2.1.1
5.4.2.12 (a)

rahɨt - injure
V 5.4.1.1.3
N 5.4.2.1.1
5.4.2.16
A 5.4.4

rasa? - feel
V 5.4.1.1.3
5.4.1.3.3

rahayat - people
N 5.4.2.1.1

raja? - rule
V 5.4.1.1.3
N 5.4.2.1.1

weŋi? - night
V 5.4.1.1.3
N 5.4.2.1.1
5.4.2.16

waktos - time
V 5.4.1.1.3
N 5.4.2.1.1

waktos - when
P 5.4

wadah - place
V 5.4.1.1.3
N 5.4.2.1.1

wani? - bold
A 5.4.4

waŋsel - return
V 5.4.1.1.3
N 5.4.2.1.1

wajib - duty
V 5.4.1.1.3
N 5.4.2.1.1

waluŋan - river
N 5.4.2.1.1

wartos - news
V 5.4.1.1.3
N 5.4.2.1.1

wayaŋ - puppet show
N 5.4.2.1.1
5.4.2.2.9 (c)

yen - that
P 5.4

yaktos - true
N 5.4.1.1.3

English-Sundanese

able	— bisa?, tiasa?	book	— buku?
again	— d±i?	bored	— bos±n
and	— sarəŋ, j±ŋ	bother	— rewoŋ
animal	— sato?	boundary	— batis
answer	— ǰawab	breathe	— ?ambəkan
appear	— rupa?	brick	— bata?
approach	— sampir	bring	— bawa?
ascend	— tanǰak	brother (older)	— lancĕk
ask	— penta?, taña?, taros	brother (younger)	— ?adik
at	— di? ~ dina?	brush	— kuas
attic	— para?	busy	— repot
baby	— ?orok	but	— muŋbae?
banana	— čau?	buy	— peser, b±li?
barrel	— toŋ	by (agen-tive)	— ku?
bath	— mandi?		
bear (a child)	— lahir	cage, stable	— kandaŋ
beautiful	— g±lis	call	— səbut, səbat
because	— margi?, sabab, jalaran	cause (to cause)	— matak
become	— ǰadi?	chair	— korsi?
bed	— ranǰaŋ	challenge	— taŋtaŋ
beg	— suhun	change	— tuk±r, ganti?
begin	— kawit, mimiti?	character	— sipat
belt	— b±b±r	chase	— ?udag
big	— ?ag±ŋ	chat	— ?obrol
bind	— b±ŋk±t	check (a list)	— ?im±t
bird	— manuk	chicken	— hayam
bite	— gegel	child	— putra?, ?anak, budak, muraŋkalik
black	— hid±ŋ		
blunt	— papak	child (oldest)	— čikal
body	— ?awak		
bold	— wani?		

chisel	tatah	drink	ʔinum, lɨbɨt
citrus	jeruk	duty	wajib
city	kotaʔ	eat	tuaŋ, tədaʔ, dahar
clean	bəresih	educate	ʔatik, ʔajar
clean (for liquids)	heraŋ	egg	ʔəndog
clear	ñataʔ	eight	dalapan
climb	taek	eighteen	dalapanbəlas
close	tutup	eleven	sabəlas
cobble-stone	balay	embarrass	ʔeraʔ
color	pulas	end	tuŋtuŋ
command	piwaraŋ	enter	ʔasup, ləbət
common	biasaʔ	evening	soreʔ
compare	bandiŋ	except	jabiʔ
completed	parantos	expense	ʔoŋkos
consider	piroseaʔ	expensive	mahal
continue	tuluy, tərus, təras	experience	ʔalam
correct	bɨnɨr, lərəs	eye	mataʔ
crocodile	buayaʔ	fall	ragrag, labuh
cupboard	lomariʔ	farewell	permios
cut	kɨrɨt	fast	tarik
dagger	kəris	father	bapaʔ, ramaʔ
danger	balaiʔ	feather	buluʔ
dead	paeh	feel	raos, rasaʔ
defeat	ʔeleh	female	ʔaweweʔ
desire	palay, kərsaʔ	fifteen	limabəlas
die	maot	fill (with liquid)	čičiʔ
different	bedaʔ	find	pəŋgih
dig	kaliʔ	fine	ʔalus
dirt	kotor	finish	beak
dirty (for liquids)	kiruh	first	hɨlaʔ
disease	kasawat	fish	lauk
dizzy	riɨt	five	limaʔ
dog	ʔanjiŋ	flee	kaŋsiʔ
door	pantoʔ	floor	latar
		flower	kəmbaŋ

fly	–	?apuŋ, lalɨr	hear	–	deŋe?
follow	–	?iriŋ	heart	–	manah, hate?
fond	–	resəp	help	–	mantu?
forbid	–	čaram	hit	–	pɨpɨh
forest	–	lɨwɨŋ	hoarse	–	pɨrna?
forgive	–	hapuntən	hold	–	čəkəl
former	–	tilas	hot	–	panas
four	–	?opat	house	–	bumi?, rorompok
fourteen	–	?opatbəlas	how	–	kumaha?
free	–	lɨpas	hurt	–	ñəri?
friend	–	kanča?, silaiŋ, rincaŋ	I	–	pribados, ?abdi?
			if	–	lamun
from	–	ti? ~ tina?	important	–	pəryoɡi?
front	–	harəp	increase	–	tambah
fruit	–	buah	injure	–	rahɨt
full (of fruit)	–	lɨbɨt	inside	–	ǰəro?
garden	–	kəbon	intelligence	–	pintur
give	–	pasih, bere?	invitation	–	hatur
glass	–	ɡəlas	iron	–	bɨsi?
go	–	?indit, ?aŋkat mios	is, exists	–	?aya?
good	–	bɨnɨr, sae?	joke	–	hɨrɨi?
goose	–	sowaŋ	jump	–	?aǰrut, lunčat
grab	–	čaŋkərəm	just (equitable)	–	?adil
graduate (finish)	–	tamat	key	–	konči?
grandfather	–	?eyaŋ	kick	–	dupak
greedy	–	hawək	king	–	ratu?
green	–	heǰo?	kite	–	laŋlayaŋan
guess	–	təbak	knife	–	peso?
guest	–	tatamu?	know	–	hidəŋ
happy	–	biŋah	lack	–	kiraŋ, kuraŋ
have	–	kaɡuŋan, ɡaduh	lake	–	talaɡa?
he	–	manehna?	large	–	ɡəde?
head	–	mastaka?	later	–	?əŋke?
health	–	damaŋ, mulus	laugh	–	sɨri?
healthy	–	čaɡɨr	lazy	–	kədul
			leaf	–	daun

leave	–	tiŋgal, kantun	mouse	
left	–	kenča?	deer	– pɨčaŋ
letter	–	sərat	mouth	– suŋut
lick	–	letak	name	– ŋaran
lip	–	biwir	nation	– nagara?
live	–	hirup	near	– čakət
long (time)	–	lila?, lami?	needle	– ǰarum
loose	–	lesot	never	– tara?, moal
lose	–	lɨŋit	news	– beǰa?, wartos
love	–	ña?ah	night	– /əni?
loving	–	?asih	nine	– salapan
lucky	–	mawat	nineteen	– salapanbəlas
make	–	ǰiɨn	noise	– ŋandiŋ
male	–	paməgət, lalaki?	not	– tɨ?, lain
many	–	sɨ?ɨr, loba?	not yet	– ?ačaŋ
march	–	?arak	now	– ?ayəna?
marry	–	tikah, kawin	observe	– təŋət
material	–	bahan	obstacle	– halaŋ
may	–	keŋiŋ, muǰi?	obtain	– ?ala?
May I come in?	–	puntən	obvious	– tetela?, təraŋ
meaning	–	?arti?	offer	– seba?
measure	–	?ukur	office	– kantor
medicine	–	?ubar	often	– səriŋ
memorize	–	?apal	old	– kolot, səpuh
middle	–	təŋah	one	– hiǰi?
milk	–	susu?	other	– sanes
minute	–	mənit	out	– luar
mistake	–	ləpat	pain	– sɨ?ɨl, nəri?
modern	–	model	parents-in-law	– mitoha?
money	–	duit	pass	– liwat
monkey	–	m오ñet	pay	– ?artos
more	–	lɨwih	pension	– paŋsiun
morning	–	?isuk, ?enǰiŋ	people	– rahayat
mother	–	?induŋ, biyaŋ	person	– ǰalmi?
mountain	–	ɡunuŋ	picture	– ɡambar
			place	– təmpat, wadah

plant	–	pəlak	return (home)	– mulih
play	–	?ulin, main, čo?o?	rice (cooked)	– pəra?, saŋu?
please	–	maŋga?	rice (uncooked)	– beas
please (to please)	–	suka?	rice field	– sawah
point	–	tuduh	rickshaw	⌐ beča?
porridge	–	bubur	river	– waluŋan
possess	–	boɠa?	rooster	⌐ jaɠo?
pour	–	banjur	rope	– tambaŋ
powerful	–	sakti?	round	– bulid
predict	–	ramal	row	– jajar
prepare	–	sayagi?	rule	– raja?
priest	–	pandita	run	– lumpat
prison	–	panjara?	sad	– sədih
(progressive action)	–	kir, nuju?	sandal	– silop
pull	–	tarik	satisfy	– puas
puppet show	–	wayaŋ	say	– pok, saŋɠəm, čarios
purchase	–	balanja?	school	– sakola?
purpose	–	maksud	scold	– si?il
pus	–	nanah	scratch	– koet
quick	–	tereh	sea	– laut
quiet	–	ti?is	search	– teaŋ
rack	–	?ərak	see	– tenjo?
rain	–	hujan	seven	– tujuh
read	–	bača?	seventeen	– tujuhbəlas
ready	–	saŋgup	shallow	– sa?at
receive	–	tarima?	shirt	– kameja?
refuse	–	tampik	shoe	– sapatu?
regulate	–	?atur	short	– pondok
relative	–	dulur	shoulder	– taktak
remedy	–	landoŋ	sick	– ?udur
repay	–	bales	side	– sisi?
resist	–	lawan	sign	– tanda?
rest	–	liren	sink	– tilim
return	–	pulaŋ, malik, waŋsəl	sit	– diuk
			six	– ɠənəp

sixteen	–	ʒənəpbəlas	that	–	ʔituʔ, yen
sleep	–	kuləm, mondok	that (near)	–	ʔetaʔ
sleepy	–	puləs	that time	–	həritaʔ
slice	–	tɨktɨk	then	–	təras
slow	–	laun	thief	–	paliŋ
small	–	ʔalit, lɨtik	thin	–	kuruʔ
smile	–	ʔimut	think	–	pikir, kintən
soap	–	sabun	thirteen	–	tilubəlas
soft	–	ʔəmoiʔ	this	–	ʔiyɨʔ
soldier	–	poŋgawaʔ	three	–	tiluʔ
song	–	laʒuʔ	thrust	–	təwək
sound	–	soraʔ	thus	–	kiɨʔ, ʄantən
south	–	kidul	tiger	–	mauŋ
speak	–	saur	tile	–	ʔubin
spoon	–	sendok	time	–	waktos
stand	–	taŋtuŋ	to, toward	–	kaʔ
stay	–	liŋgih, matuh	tolerant	–	maʔlum
steal	–	paok	ton	–	ton
sting	–	sɨrɨt	total	–	ʄumlah
stop	–	ʔɨrɨn	tree	–	taŋkal
store	–	tokoʔ	trick	–	ʔakal
street	–	ʄalan	true	–	yaktos
strong	–	kiat, kuat	trust	–	pərčayaʔ
study	–	ʔaʄər	try	–	čobiʔ, čobaʔ, ʄaʄal
stupid	–	bələgug	turn	–	peŋkol
sun	–	poeʔ	twelve	–	duabəlas
suppose	–	kiraʔ, ñanaʔ	two	–	duaʔ
surprise	–	heran	type	–	rupaʔ
sweet	–	ʔamis	umbrella	–	payuŋ
swim	–	koʄay	uncle	–	paman, ʔəmaŋ
swoop	–	sambur	under	–	handap
table	–	meʄaʔ	uneasy	–	məlaŋ
take (to (grasp)	–	čokot	unfair	–	čuraŋ
tall	–	luhur	until	–	təpiʔ
tent	–	tendaʔ	up	–	luhur
thank	–	nuhun	use	–	pakeʔ
			usually	–	ʔosok

valley	–	ǰuraŋ	year	– taun
very	–	pisan, pohara? kačidah, tɨiŋ	yes	– ?əña?, sumuhun
			yesterday	– kamari?
village	–	kampuŋ, ləmbur	you	– ?anǰɨn, maneh, sampean
visit	–	loŋok		
wait	–	daǧo?	young	– ŋora?
wake up	–	hudaŋ		
walk	–	ǰalan		
want	–	hoyoŋ, hayaŋ		
water	–	čai?		
we	–	?uraŋ		
weak	–	ləsu?		
week	–	minǧu?		
what	–	naon		
when	–	?iraha?, waktos		
where	–	mana?		
white	–	bodas		
who	–	saha?		
why	–	naha?		
wide	–	ləǧa?		
wife	–	pamaǰikan, boǰo?, ǧɨrɨha?		
will (future)	–	?arek		
willing	–	daek, saŋǧəm		
willing- ness	–	daek		
wind	–	?aŋin		
window	–	ǰandela?		
wish	–	karəp		
with	–	rɨǰɨŋ		
woman	–	?istri?		
word	–	kəčap		
work	–	daməl, ǧawe?		
worry	–	hawatos		

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Sipatahoenan. A daily newspaper published in Bandung
    for over thirty-four years.

Tjardra. A pocket-size story magazine published monthly
    in Bogor since 1954.

Warga. A popular type of magazine published bi-weekly
    since 1950 in Bogor.

Note:
        This list does not pretend to be exhaustive. It
represents the titles I was able to find in book shops and
the government printing office between the years 1953-56.

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