ISO 639-3 Registration Authority
Request for Change to ISO 639-3 Language Code

Date: 2015-8-20
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Postal address for primary contact person for this request (in general, email correspondence will be used): Universiti Malaysia Sabah, Jalan UMS, 88400 Kota Kinabalu, Sabah, Malaysia

PLEASE NOTE: This completed form will become part of the public record of this change request and the history of the ISO 639-3 code set and will be posted on the ISO 639-3 website.

Types of change requests

This form is to be used in requesting changes (whether creation, modification, or deletion) to elements of the ISO 639 Codes for the representation of names of languages — Part 3: Alpha-3 code for comprehensive coverage of languages. The types of changes that are possible are to 1) modify the reference information for an existing code element, 2) propose a new macrolanguage or modify a macrolanguage group; 3) retire a code element from use, including merging its scope of denotation into that of another code element, 4) split an existing code element into two or more new language code elements, or 5) create a new code element for a previously unidentified language variety. Fill out section 1, 2, 3, 4, or 5 below as appropriate, and the final section documenting the sources of your information. The process by which a change is received, reviewed and adopted is summarized on the final page of this form.

Type of change proposed (check one):

1. [ ] Modify reference information for an existing language code element
2. [ ] Propose a new macrolanguage or modify a macrolanguage group
3. [ ] Retire a language code element from use (duplicate or non-existent)
4. [ ] Expand the denotation of a code element through the merging one or more language code elements into it (retiring the latter group of code elements)
5. [ ] Split a language code element into two or more new code elements
6. [ ] Create a code element for a previously unidentified language

For proposing a change to an existing code element, please identify:
Affected ISO 639-3 identifier: dtp
Associated reference name: Central Dusun
1. Modify an existing language code element

(a) What are you proposing to change:
- [ ] Language reference name; generally this is changed only if it is erroneous;
  if usage is shifting to a new preferred form, the new form may be added (next box)
- [ ] Language additional names
- [ ] Language type (living, extinct, historical, etc.)
- [ ] Language scope (individual language or macrolanguage)

(b) What new value(s) do you propose: Kadazan Dusun

(c) Rationale for change:
The name "Dusun" was an exonym used by the Brunei Sultanate and later the North Borneo Chartered Company administration, followed after WWII by the British Crown Colonial administration to identify this (then) large-scale farming community. Over the centuries, it has become accepted by most of the interior speakers of this language themselves as a general label to distinguish themselves from other Dusunic peoples and other non-Dusun ethnic groups.
The large population of coastal Dusun of Papar and Penampang, however, have never referred to themselves by the term "Dusun", preferring instead their own ethnonym "Kadazan". After the War and later after Malaysia's formation in 1963 with the development of cultural associations and political parties, the term 'Kadazan" was applied more widely to the people speaking other dialects of this language, and even beyond to other languages and ethnic groups as a label to indicate indigeneity.

Dusun speakers of Ranau and Kota Belud Districts, however, did not generally like the label "Kadazan" which they felt referred only to the coastal speakers. Whereas in Tambunan District, either label was generally accepted. In time, the label "Kadazan Dusun" or "Kadazan/Dusun" was used in academic literature (including SIL publications) to identify this language. The KCA (Kadazan Cultural Association -- Sabah's largest cultural association) modified its name to KDCA (Kadazan Dusun Cultural Association) to reflect the inclusive nature of the association in the 1990s.
Also during the 1990s, the new combined term "Kadazandusun" was adopted for political reasons to ensure unity among the people. Although some people use this for the language, it has become a highly politicised ethnic term, and some apply it to all indigenous groups in Sabah, including those that are not Kadazan Dusun.

If we just use the term "Dusun" it will be seen as referring only to the Central Dusun and other interior speakers, and excluding the coastal Kadazan speakers. If we just use the term "Kadazan", it may be misunderstood as referring only to the coastal speakers.

Hence at present, it seems best to go with the name "Kadazan Dusun" which has been used in academia for decades, which is used by KDCA, and which is fairly descriptive of the language in question, bringing all the interior and coastal dialects together.

2. Propose a new macrolanguage or modify a macrolanguage group

(a) For an existing Macrolanguage, what change to its individual language membership do you propose:
(b) Rationale for change:

For a new Macrolanguage proposal, please also complete the form “Request for New Language Code Element in ISO 639-3” (file name “ISO639-3_NewCodeRequest.doc” or “ISO639-3_NewCodeRequestForm.rtf”), which must also be submitted to fully document the intended meaning for the new macrolanguage.

3. Retire a language code element from use

(a) Reason for change:

☐ There is no evidence that the language exists.

☐ This is equivalent to another ISO 639-3 language.

(b) If equivalent with another code element, with which ISO 639-3 code element (identifier and name) is it equivalent:

(c) Rationale for change:

4. Expand the denotation of a code element through merging of one or more code elements

(a) List the languages (identifier and name) to be merged into this code element and retired from use:

Dusun Tambunan [kzt], Kota Marudu Tinagas [ktr], Dusun Tempasuk [tdl], Coastal Kadazan [kzj] should be part of a single language called Kadazan Dusun or Dusun or Kadazandusun, not listed as separate languages.

(b) Rationale for change

According to speakers, these "languages" are dialects or subdialects of a single language known as Kadazan Dusun or Dusun or Kadazandusun (a politically approved term in use since 1995). This language consists of chains of dialects across the interior administrative Districts of Ranau, parts of southern Kota Marudu, Tambunan, and the west coastal Districts of Penampang, Papar and Kota Belud. According to speakers of these dialects, Dusun Tambunan (around 5 sub-dialects, as well as another separate dialect locally referred to as "Kuriyou" spoken in the Kuala Monsok village area to the southeast), Dusun Tempasuk, and Dusun Tinagas are essentially the same as Central Dusun, and are mutually intelligible with Coastal Kadazan.

(c) The main differences between Coastal Kadazan, Central Dusun and Kuala Monsok Dusun, according to speakers, appear to be phonological (see also Miller 1988:1-2, Pugh-Kitingan 2012:7-9). The Coastal Kadazan Bible and liturgy is used and understood in Roman Catholic churches among these interior groups. Other literature in Coastal Kadazan and Central Dusun including books, newspaper sections, dictionaries (including the large 1995 dictionary published by the Kadazan Dusun Cultural Association based largely on Central Dusun and and Coastal Kadazan) is also read and understood by all these groups, as are radio programs and films.

(d) Research carried out by Institut Linguistik SIL--Cawangan Malaysia (now SIL Malaysia) largely supports this. Banker and Banker (1984), Miller (1988), Miller and Miller (1985:v, 1988:14), SIL
(1988), for example, describe the Kadazan Dusun language as chains of subdialects with four to six main dialects: Coastal Kadazan, Tempasuk Dusun, Central Dusun, Kuala Monsok dialect (spoken in the Kuala Monsok village area of southeast Tambunan District), as well as Sugut Kadazan and Minokok (an autonym also used by some Sugut Kadazan speakers). Banker and Banker (1984: 308-309, 324), however, noted that while some Sugut Kadazan villages also have Central Dusun speakers, Minokok speakers scored lower on intelligibility tests with Central Dusun and Coastal Kadazan. Recent preliminary unpublished research by UMS academicians among Minokok speakers also suggests that their dialect may be from another language such as Rungus, not Kadazan Dusun. Thus, Sugut Kadazan and Minokok are NOT included in this proposal.

(e) Oral history accounts trace movements of people from a common origin on the Liwagu River in Ranau District, into Tambunan, and throughout Ranau, and over the Crocker Range onto the west coastal plains. Many Coastal Kadazan villages can trace their origins back to Tambunan, while some Dusun Tempasuk villages in Kota Belud originated from peoples who came out from the Central Dusun area of Ranau District.

5. Split a language code element into two or more code elements

(a) List the languages into which this code element should be split:

By the language identification criteria set forth in ISO 639-3, the simple fact of distinct identities is not enough to assign separate identifiers. The criteria are defined in the standard as follows:

For this part of ISO 639, judgments regarding when two varieties are considered to be the same or different languages are based on a number of factors, including linguistic similarity, intelligibility, a common literature (traditional or written), a common writing system, the views of users concerning the relationship between language and identity, and other factors. The following basic criteria are followed:

- Two related varieties are normally considered varieties of the same language if users of each variety have inherent understanding of the other variety (that is, can understand based on knowledge of their own variety without needing to learn the other variety) at a functional level.

- Where intelligibility between varieties is marginal, the existence of a common literature or of a common ethnolinguistic identity with a central variety that both understand can be strong indicators that they should nevertheless be considered varieties of the same language.

- Where there is enough intelligibility between varieties to enable communication, the existence of well-established distinct ethnolinguistic identities can be a strong indicator that they should nevertheless be considered to be different languages.

(b) Referring to the criteria given above, give the rationale for splitting the existing code element into two or more languages:

(c) Does the language code element to be split represent a major language in which there already exists a significant body of literature and research? Are there contexts in which all the proposed separate languages may still be considered the same language—as in having a common linguistic identity, a shared (or undistinguished) body of literature, a written form in common, etc.? If so, please
In order to complete the change request, the form “Request for New Language Code Element in ISO 639-3” (file name “ISO639-3_NewCodeRequestForm.doc” or “ISO639-3_NewCodeRequestForm.rtf”) must also be submitted for each new identifier that is to be created. That step can be deferred until this form has been processed by the ISO 639-3 registrar.

6. Create a new language code element

(a) Name of missing language: Kadazan Dusun

(b) State the case that this language is not the same as or has not been included within any language that already has an identifier in ISO 639-3:
This language is not listed in Ethnologue. It is a combination of dialects, some of whom have been incorrectly listed as separate languages with separate ISO 639-3 codes.

In order to complete the change request, the form “Request for New Language Code Element in ISO 639-3” (file name “ISO639-3_NewCodeRequest.doc” or “ISO639-3_NewCodeRequestForm.rtf”) must also be submitted to more fully document the new language.

Sources of information
Please use whichever of the points below are relevant in order to document the sources on which you have based the above proposal.

(a) First-hand knowledge. Describe:
My husband is a Kadazan Dusun from Tambunan. Married since 1976, I first came to Sabah for a few months over 1977/78 to visit his family and village. Since 1982, I have lived in Sabah, largely among the Kadazan Dusun in Tambunan, Penampang, and more recently intermittently among the Dusun Tinagas in the Ranau/Kota Marudu area where my husband is based. I have conducted ethnomusicological and cultural research (not linguistic studies) among the Kadazan Dusun, and other indigenous peoples, firstly as Director of Music cum Cultural Research Officer of the Ministry of Culture, Youth and Sports, Sabah (1986-1997) and as a research affiliate of the Department of Sabah Museum and State Archives, then as Head of the Cultural Research Unit of the Sabah Cultural Board (1997 to 2000), followed by research at Universiti Malaysia Sabah in the School of Social Sciences (2000-2003), then as Holder of the Kadazandusun Chair, a research chair on Sabah indigenous studies (2003 to 2016). Over the years, I have produced many writings and publications based on my research, a number of which focus directly on the Kadazan Dusun of Tambunan, the Coastal Kadazan, the Dusun Tindal of Kota Belud (Tempasuk), and the Dusun Tinagas of Ranau.

(b) Knowledge through personal communication. Describe:
My husband, Laurentius Kitingan, comes from Kg. Karanaan, Tambunan and is now working with the SIB church among the Dusun Tinagas of the Ranau to Kota Marudu district intersection. He can speak all the Tambunan Dusun dialects, the Central Dusun dialect, Dusun Tinagas, and Coastal Kadazan. He affirms that Dusun Tambunan, Dusun Tinagas (Kota Marudu Tinagas) and Tempasuk Dusun (where we have friends who speak
to him in the same Dusun language) are essentially the same as Central Dusun, and that Coastal Kadazan, Central Dusun, Kuala Monsok Dusun, are all dialects of the same language--Kadazan Dusun. My husband's oldest brother Tan Sri Datuk Seri Panglima Joseph Pairin Kitingan, leader or 'Huguan Siou' of the Kadazan Dusun people, President of the Kadazan Dusun Cultural Association (KDCA), Deputy Chief Minister of Sabah, former Chief Minister of Sabah, who speaks many local and international languages, has told me in the past that Coastal Kadazan, Central Dusun and Tambunun Dusun are dialects of the same language. Mr. Benedict Topin, Executive Secretary of KDCA, who comes from Kg. Tombotuon, Tambunun, who was one of many who worked on the 1995 Kadazan Dusun dictionary, also affirms this. Mdm. Melanie Arnol, who also worked on the dictionary and designed and tested the first Kadazan Dusun course for primary schools has affirmed that Central Dusun and Coastal Kadazan are dialects of the same language. Mdm. Rita Lasimbang, Chief Executive Officer of the Kadazandusun Language Foundation (KLF) who also worked on the dictionary and language course, and who has published many materials in Kadazan Dusun, has also affirmed that Coastal Kadazan and Central Dusun are dialects of the same language. John Miller and Carolyn Miller, friends of ours who were researchers with Institut Linguistik SIL--Cawangan Malaysia in Sabah, conducted extensive research on Coastal Kadazan and also did language surveys among other Dusunic peoples in Sabah, confirmed over the years that Coastal Kadazan, Tempasuk Dusun, Central Dusun and Kuala Monsok Kadazan are dialects of the same language -- Kadazan Dusun or Dusun. My older children who were in the first Kadazandusun pilot study for the school course, used to speak to their grandparents in Tambunan in Coastal Kadazan, and their grandparents spoke back to them in Tambunan Dusun.

(c) Knowledge from published sources (please give complete bibliographical references):


The change proposal process

A request to change the code set goes through a six-step process:

1. A user of ISO 639-3 proposes a change and submits it to the ISO 639-3 Registration Authority (ISO 639-3/RA) using this form.

2. The ISO 639-3 registrar processes the change request to verify that the request is compatible with the criteria set forth in the standard and to ensure that the submitter has supplied all necessary information. This may involve rounds of interaction with the submitter.

3. When the change request proposal is complete in its documentation (including all associated New Code Requests), the change request is promoted to “Proposed Change” status and the ISO 639-3 registrar posts the request on the official web site of the ISO 639-3/RA. Also at this time, an announcement is sent to anyone requesting notification of new proposals matching their specified criteria (region and/or language family of interest). Periodically, a message maybe sent to the general LINGUIST discussion list on Linguist List (http://linguistlist.org/issues/index.html), and other appropriate discussion lists, inviting individuals to review and comment on pending proposals. Anyone may request from the ISO 639-3 registrar to receive notification regarding proposals involving languages in a specific region of the world or specific language family.

4. Individuals may send comments to the ISO 639-3 registrar for compilation. The consensus of early reviews may result in promotion to “Candidate Status” (with or without amendment), or withdrawal of the change request, if the conclusion is that the request is not in keeping with the stated criteria of the ISO 639-3 standard.

5. Three months prior to the end of the annual cycle of review and update, a new notice is posted on the official web site of the ISO 639-3/RA, and an announcement listing the Candidate Status Change Requests is posted to the LINGUIST discussion list and other discussion lists, as requested by their owners. All change requests are then open to further review and comment by any interested party for a period of three months. A Change Request received after the start of Candidacy phase must wait until the next annual cycle for consideration. The purpose of this phase is to ensure that a minimum of three months is allotted for the review of every proposal.

6. At the end of the formal review period, a given Change Request may be: 1) adopted as a whole; 2) adopted in part (specific changes implicit in the whole Change Request may be adopted separately); 3) rejected as a whole; or 4) amended and resubmitted for the next review cycle. All change requests remain permanently archived at the official web site of the ISO 639-3/RA.

Please return this form to:
ISO 639-3 Registrar
SIL International, Office of Language Information Systems
7500 West Camp Wisdom Road
Dallas, Texas 75236 USA
E-mail: iso639-3@sil.org

An email attachment of this completed form is preferred.

Sources of documentation for ISO 639-3 identifiers: