

Uma dialect word lists

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ABSTRACT

This paper presents ten Sulawesi Umbrella (488 item) word lists along with six extra items—'chili pepper,' 'papaya,' 'squash,' 'not yet,' 'go,' and 'behind (on the trail)'—from various locations in the Uma language area of Central Sulawesi, Indonesia. An introduction includes an overview of Uma dialects, while a postscript summarizes some of the differences (sound change, pronouns, etc.) between dialects.

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VERSION HISTORY

Version 1 [13 March 2014] word lists collected 1988–1991; document originally prepared 1991; revised and reformatted November 2006; minor misspellings corrected August 2008 and February 2009; revised for publication February 2014.

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1 Introduction

Uma is a language found on the Indonesian island of Sulawesi. There are approximately 20,000 speakers. Uma is a member of the Kaili-Pamona microgroup; other languages in this microgroup include Kaili (which comprises several dialects or languages, including Ledo, Da'a, Unde), Pamona (which comprises several dialects or languages), Lindu (also called Tado), Moma, Sedoa, Topoiyo, Baras and Sarudu. The homeland of the Uma language is the mountainous area surrounding the Lariang River in the Pipikoro, South Kulawi, and Kulawi Districts, which are in the Sigi Regency of Central Sulawesi Province.¹ A large portion of the Uma homeland is in the area called Pipikoro ('banks of the Lariang River'), and for this reason the Uma language was sometimes called Pipikoro in the past. There are six dialects of Uma spoken in Central Sulawesi. I describe each briefly below. (The three-letter abbreviations used here and throughout this paper refer to the places where I elicited the word lists featured in this paper.)

- **Kantewu** or **Central** dialect is geographically and linguistically the central dialect. Spoken originally in the village of Kantewu (KTW) (Pipikoro District), it has now spread to outlying areas, including Kalamanta (the southernmost Uma village, near the South Sulawesi border and the Seko-speaking area), the Palolo and Gimpu valleys (located to the southeast and south of Palu, respectively), and among many Uma living in and around the city of Palu. The Lincio Uma are also part of the KTW dialect. These Lincio Uma are descended from a small group of families who moved away from Kantewu around 1920 and sought their life in a place they call Lincio, located in the dense jungle region around the headwaters of the Budong-Budong River, which is located somewhere in the interior of Mamuju Regency or North Mamuju Regency of West Sulawesi. In the late 1980s and early 1990s about 100 of these Lincio Uma moved out of the jungle: some moved into the Seko area, Limbong District, Luwu Regency, South Sulawesi; others moved to the village of Koromana, Budong-Budong (BUD) District, Mamuju Regency, West Sulawesi. The Lincio Uma still speak KTW dialect, with a few minor exceptions; one oddity is that the Lincio Uma tend to pronounce the phoneme *nc* as [ns].

¹ The Republic of Indonesia (Republik Indonesia) is divided into provinces (*provinsi*), which are divided into regencies (*kabupaten*), which in turn are divided into districts (*kecamatan*). In the original version of this paper, written in 1991, the Pipikoro, South Kulawi and Kulawi Subdistricts were still combined as one subdistrict named the Kulawi District; and the Sigi Regency was still part of Donggala Regency. Since that time the Sigi Regency was divided off from the Donggala Regency, and the Kulawi District was divided into the three districts named here.

- **Southern** dialect is spoken in villages in the southern part of Pipikoro and the southern part of South Kulawi, in the villages of Peana (PEA), Banahu' (BNH), Poluroa, Pelempea, Mapahi', Masewo, Mamu, Moa' and Au.
- **Tolee'** dialect is spoken in the eastern part of Pipikoro District and also part of South Kulawi District, in the large villages of Onu' (ONU), Poraelea (POR), Koja (KOJ), and Morui, and also numerous smaller villages and settlements, including Kilo, Lonebasa, Ntolu Manu', Lawe', Mane', Bola' Hae, Wana', Lempelero, Tompi, Wiliri, and Hupa.
- **Tobaku** dialect is spoken in the western part of Kulawi District, in the larger villages of Towulu' (TOW) and Siwongi, plus a number of smaller villages and settlements, including Wana', Rantewulu', Kanuna, Biro', and Momi.
- **Winatu** dialect is spoken in the two northernmost Uma village, i.e., Winatu (WIN) and Lonca'. It is also spoken by people from those two villages who have moved to Makuhi' or Poleroa (villages located on the road between Kulawi and the Gimpu valley), or to the village of Puroo, which is a few kilometers to the west of Lake Lindu (Lindu District).
- **Tori'untu** dialect used to be spoken in a few villages and settlements in or near the Gimpu (GIM) valley (South Kulawi District), including Makujawa' and Pili'; this dialect is now nearly extinct, partly due to the encroachment of the Kantewu dialect, and also due to many non-Uma speakers living in the area.

The Kantewu and Southern dialects differ mainly in intonation, slightly in vocabulary, and not at all to my knowledge in sound changes, grammar or functors. The relationship between the Winatu and Tori'untu dialects is similar. Thus the above six dialects of Central Sulawesi could be reduced to four: Kantewu-Southern, Tolee', Tobaku, and Winatu-Tori'untu. But for sociolinguistic reasons it is best to distinguish six dialects in Central Sulawesi. If one wished, one could divide Uma into more than six dialects, since each village has its own special idioms and vocabulary. In some villages there are even language differences between different areas of the village. But Uma speakers who are acquainted with their neighbors in other villages generally recognize the six divisions of Uma given above.

There are also a few dialects or languages closely related to Uma spoken in the North Mamuju Regency of West Sulawesi Province; two of these are Sarudu² and Benggaulu (pronounced Bingkolu by Uma speakers).³

² The name Sarudu is pronounced with a final glottal stop by Uma speakers. But glottal is not phonemic in Sarudu itself. Hence I have written the name without a final glottal stop (apostrophe).

³ Other names that may refer to Uma dialects include Towoni and Karosa (also spelled Karossa or Koroha). I suspect that these are place names, not really language names. I also suspect that the people in these areas speak something similar to Sarudu, but I have not been able to collect firsthand data. The Topoiyo language

Sarudu is for the most part mutually intelligible with Uma, but it is considered a separate language due to the social, religious and geopolitical factors separating it from Uma.⁴ There are considerable vocabulary differences between Uma and Sarudu. There is also one significant phonemic difference: in Sarudu glottal stop is not contrastive, whereas in Uma it is contrastive both word-medially and word-finally.

The village of Benggaulu was settled by Uma speakers from Central Sulawesi, mostly from the Tobaku area, but reportedly the people in Benggaulu have been influenced by Sarudu. I do not yet have good word lists for Sarudu, Benggaulu or any of the other languages in the North Mamuju District of West Sulawesi that resemble Uma. I hope to do a separate study of them at a later time. I have met people from both Benggaulu and Sarudu, and have been able to communicate with them using my facility in Uma.

As an aid to correlating lexical information on the languages of Sulawesi under a cooperative agreement with Hasanuddin University of Makassar, SIL prepared an Umbrella Word List of 488 items. The purpose of this Umbrella Word List was to provide UNHAS-SIL teams with a solid basis for comparative linguistic work. It was not intended for initial survey; rather, it was intended to be filled out by linguists who had already done some in-depth research in a particular language area.

Under the auspices of UNHAS-SIL I spent several years⁵ studying the Kantewu dialect of Uma. I was thus able to insure that the Umbrella Word List in the Kantewu dialect was error-free. I then proceeded to elicit the Umbrella Word List in strategic areas of the other Uma dialects. I include ten word lists here:

- 1) Kantewu (KTW), which is my base word list;
- 2) Budong-Budong (BUD), among the Lincio Uma;
- 3) Peana (PEA), and
- 4) Banahu' (BNH), which are two villages in the Southern dialect;
- 5) Onu' (ONU),
- 6) Koja (KOJ), and
- 7) Poraelea (POR), which are three villages in the Tolee' dialect;
- 8) Towulu' (TOW), a village in the Tobaku dialect;
- 9) Gimpu (GIM), which is a place in the Tori'untu dialect; and

is a Kaili-Pamona language that shares some sound changes with Uma but more resembles the Kaili languages.

⁴ Most Uma speakers are Christian, and practice farming in the mountains of Central Sulawesi Province, where rice and corn are the principal crops. Most Sarudu are Muslim, and live in the alluvial plains of West Sulawesi, where sago is a major staple.

⁵ My wife and I lived and worked in the Uma area from 1980 until 1992. Also in 1994–1995 we lived in Tentena, Poso Regency of Central Sulawesi and continued to work on projects with our Uma colleagues from there.

10) Winatu (WIN), which is a village in the Winatu dialect.

I visited most of these places several times over my years in the Uma area and deliberately sought out and recorded dialect differences. Thus I was accustomed to each dialect before I took the word list. During the actual word list elicitation, I did my best to avoid the errors that commonly occur when eliciting word lists, such as synonyms, misunderstandings (e.g., getting the word for ‘durian fruit’ instead of ‘thorn’), taboo items (e.g., the informant’s father-in-law’s name is the same as the word for ‘dog,’ so he is reluctant to say it), etc. In all of this my ability to speak Uma was a help. Thus I am able to present here a fairly accurate summary of the vocabulary differences among the six Uma dialects of Central Sulawesi.

For each item on the word list, the item number is given, followed by the elicitation term in Indonesian and English. This is followed by the term in the Kantewu dialect (KTW), and then the other nine word lists, in the order given above. The KTW dialect is taken as the base and the other dialects are compared with it. If the term used on any of the other nine word lists is *the same as* that in the KTW dialect, a double dagger (‡) follows that dialect name. If the term in that dialect is *different from* that used in the KTW dialect, the form itself is given. Thus the double dagger means ‘same as KTW dialect’; it does *not* mean the same as the previous dialect.

Entries that begin with a single dagger (†) are entries in which the elicited term in that dialect is cognate with the KTW term but differs in a minor, phonological detail. Thus if one wishes to count the number of cognates that a particular dialect shares with the KTW dialect, one must count the number of double daggers (‡) and single daggers (†) that occur following that dialect’s name.

For example, for item #141 the KTW term for mouse is *wulehu*’. The term in BUD, PEA, BAN and TOW is identical, and so a double dagger is given for those four entries. For the other five word lists, however, the term is *welehu*’. This is cognate with the KTW term but differs in what vowel occurs in the first syllable. Thus the entry for those five word lists begin with a single dagger followed by the term *welehu*’.

Note that I frequently use a hyphen to mark off prefixes or suffixes. I do not mark every morpheme break, just those that will help make it clearer to the reader what the root word is, for ease of comparison.

Occasionally there is an explanatory note or comment (marked by \com). Occasionally in these comments I refer to protolanguages; these include Proto Austronesian (PAn), Proto Malayo-Polynesian (PMP), Proto Celebic (PCel), and Proto Kaili-Pamona (PKP). The relationship is PAn > PMP > PCel > PKP > Uma and its fellow Kaili-Pamona languages. I also mention Proto Muna-Buton and Proto Bungku-Tolaki, which together with PKP are daughter languages of PCel. I also mention Proto South Sulawesi; the South Sulawesi languages, which form what is probably the largest microgroup on Sulawesi, are not Celebic languages, i.e., they are not daughter languages of the putative PCel, but they have had a long history of mutual influence on Celebic languages and on Kaili-Pamona languages in particular. Thus each entry has the following format:

\n	Item number
\i	Indonesian term
\e	English term
\KTW	Kantewu dialect
\BUD	Kantewu dialect in Budong-Budong
\PEA	Southern dialect, in Peana
\BNH	Southern dialect, in Banahu'
\ONU	Tolee' dialect, in Onu'
\KOJ	Tolee' dialect, in Koja
\POR	Tolee' dialect, in Poraelea
\TOW	Tobaku dialect, in Towulu'
\GIM	Tori'untu dialect, in Gimpu
\WIN	Winatu dialect in Makuhi'
\com	Note or comment, if any.

The orthography used in the word lists is the one normally used for Uma: *w* is a bilabial fricative, a straight apostrophe (') is a glottal stop, and *j* and *nc* are palatal affricates as in Indonesian. Palatal and velar nasals are represented respectively by the digraphs *ny* and *ng*. Other letters have their normal phonetic values. All Uma dialects have the same phonemic inventory. Here is a list of the phonemes of Uma.

Consonants:

	labial	dento-alveolar	palatal	velar	glottal
voiceless stops	p	t		k	'
voiced stops	b	d	j	g	
nasalized stops	mp	nt	nc	ngk	
nasals	m	n	ny	ng	
fricatives	w	s			h
liquids		r, l			

Vowels: a e i o u

For further information about the sound system of Uma, see especially “Phonology of Uma” (Martens 1988) and “Some Notes on the Inelegant Glottal: A Problem in Uma Phonology” (Martens and Martens 1988).

Following the 488 items of the Umbrella Word List, I give a brief summary of some of the dialect differences.

Note: I have a few extra items at the end of the 488-word list.

2 Sulawesi Umbrella Word List (488 Items): Uma dialects

2.1 *Parts of the body*

\n **001**
 \e body
 \i *badan, tubuh*
 \KTW woto
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **002**
 \e head
 \i *kepala*
 \KTW woo'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **003**
 \e skull
 \i *tengkorak*
 \KTW banga' woo'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ taku woo'
 \POR taku woo'
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The KTW *banga' woo* is literally 'coconut-shell of the head'; cf. #156. The KOJ and POR *taku woo* is 'round-container of the head.'

\n **004**

\e brain

\i *otak*

\KTW uta'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **005**

\e hair (head, not body)

\i *rambut*

\KTW wuluwoo'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN wulua'

\com The KTW dialect *wuluwoo* is literally 'hair/fur of head' (cf. #002 and #047). Uma who are used to writing their language strongly prefer to write this as one word. The WIN *wulua* is perhaps a borrowing from Moma *wulua*. Cf. also Pamona *wuyua*; Sedoa, Napu *welua*; Behoa, Bada *welua*.

\n **006**

\e face

\i *muka, wajah*

\KTW lio

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **007**
 \e forehead
 \i *dahi*

\KTW wingke
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **008**
 \e eye
 \i *mata*

\KTW mata
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **009**
 \e pupil of the eye
 \i *biji mata, manik mata*

\KTW mata tau, unto' mata
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ mata eta
 \POR manu' mata
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com This term is a bit difficult to elicit. The KTW *mata tau* literally means ‘eye of person’; *unto' mata* means ‘kernel of eye’; some speakers say the second expression means ‘eyeball,’ not ‘pupil.’ The KOJ *mata eta* means ‘eye of black’ (cf. #310). The POR means ‘chicken of eye’ (cf. #110).

\n **010**
 \e eyebrow
 \i *kening, alis mata*
 \KTW tingkire
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡ kire
 \POR ‡
 \TOW ‡
 \GIM ‡ kire
 \WIN ‡ kire

\n **011**
 \e eyelashes
 \i *bulu mata*
 \KTW wulu mata
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com Literally, ‘hair of eye.’

\n **012**
 \e tear (from crying)
 \i *air mata*
 \KTW ue mata
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com Literally, ‘water of eye.’

\n **013**
 \e temple
 \i *pelipis*
 \KTW peli
 \BUD ‡
 \PEA ‡

\BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM kulimpi
 \WIN tengkera eo

\com The term *ntuli* is also used in TOW dialect. In WIN *kulimpi* means ‘sideburns.’

\n **014**
 \e nose
 \i *hidung*

\KTW onge
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **015**
 \e cheek
 \i *pipi*

\KTW kulimpi
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ † kilimpi
 \POR † kilimpi
 \TOW † kilimpi ~ kulimpi
 \GIM peli
 \WIN peli

\com Note that the words I elicited here for the KOJ, POR, and TOW dialects differ slightly from the KTW dialect word. Thus I have not marked them with a double dagger (‡), but rather a single dagger (†). The single dagger means that these words are similar enough to be considered cognate with the KTW word. If one is calculating the percentage of cognates, the KOJ, POR and TOW words here should be counted as cognate with the KTW word. This is true of a significant number of entries in this database.

\n **016**
 \e cheekbone
 \i *tulang pipi, pasu-pasu*

\KTW wuku peli, wuku kulimpi
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡

\KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN paku peli

\com Uma has no clear term for this. These are the main responses that I elicited.

\n **017**
 \e mouth
 \i *mulut*

\KTW nganga
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **018**
 \e lip
 \i *bibir*

\KTW wiwi
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ nguju
 \POR nguju
 \TOW ‡
 \GIM nguju
 \WIN nguju, wiwi

\com In KTW, *nguju* means ‘snout,’ usually used of animals. The term *wiwi* is used in WIN, but *nguju* appears to be the preferred term.

\n **019**
 \e tongue
 \i *lidah*

\KTW jila'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **020**
 \e tooth
 \i *gigi*
 \KTW ngihi'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **021**
 \e chin
 \i *dagu*
 \KTW aje
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **022**
 \e ear
 \i *telinga*
 \KTW tilinga
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **023**
 \e neck
 \i *leher*
 \KTW wuroko'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡

\POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n 024

\e throat (esophagus)
 \i *kerongkongan*

\KTW tongkodo', tumolo
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡ timolo, tingkodo'
 \GIM ‡
 \WIN ‡

\com I also heard *pongkome'* in TOW, a term perhaps related to the verb *ome'* 'to swallow.' In WIN, *kanampea* is also used as a synonym for *tongkodo'*. The distinctions among *tongkodo'*, *tumolo* and #023 *wuroko'* are difficult to pin down; most Uma agree that *wuroko'* refers to entire neck; e.g., if you chop off a chicken's head, it is its *wuroko'* that you chop. In KTW most speakers say that *tumolo* refers to the adam's apple area; a nickname for a cow is *to moloe (n)tumolo* 'the one with the dangling throat'; and many KTW speakers assert that *tongkodo'* refers to the esophagus and/or the front of the neck; e.g., if you have a sore throat, it's your *tongkodo'* that's sore. Some KTW speakers reverse the definitions of *tumolo* and *tongkodo'*, but everyday usage favors the above definition.

\n 025

\e shoulder
 \i *bahu*

\KTW winga
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n 026

\e elbow
 \i *siku*

\KTW hiku
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡

\KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **027**
 \e hand, forearm
 \i *tangan*

\KTW pale
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **028**
 \e palm of hand
 \i *tapak tangan*

\KTW palanta' pale
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **029**
 \e span (eight inches)
 \i *jengkal*

\KTW ha-nanga
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The root is *danga*. Since *nd > n in Uma, PKP *sandanga (*saN-danga) > *hananga* ‘one handspan.’

\n **030**

\e finger

\i *jari*

\KTW karawe

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **031**

\e thumb

\i *ibu jari*

\KTW kutumpu

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **032**

\e pinky, little finger

\i *jari kelingking*

\KTW kujili

\BUD ‡

\PEA ‡

\BNH ‡

\ONU † kijili

\KOJ † kijili

\POR † kijili

\TOW † kijili

\GIM † kijili

\WIN † kijili

\n **033**

\e fingernail

\i *kuku jari*

\KTW kunupa '

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **034**
 \e back (person)
 \i *punggung, belakang*

\KTW tongo', kelo
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The back in general is *tongo'*; *kelo* is specifically the lower back.

\n **035**
 \e chest
 \i *dada*

\KTW hunamu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR pona
 \TOW pona
 \GIM pona
 \WIN pona

\com In KTW *pona* is used mostly for the breastbone or the chest of birds and animals, and seldom used of humans. In POR *hunamu* is also used, but *pona* is more common. In TOW *pona* is commonly used for humans, more so than in KTW. In WIN *hunamu* is reportedly not used at all.

\n **036**
 \e breast
 \i *susu, buah dada*

\KTW tii'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU suhu
 \KOJ suhu
 \POR suhu
 \TOW † tii', suhu
 \GIM suhu
 \WIN suhu

\com In TOW *tii'* is considered coarse, and *suhu* polite.

\n **037**

\e belly

\i *perut*

\KTW ta'i

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **038**

\e leg, foot

\i *kaki*

\KTW witi'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM pa'a

\WIN pa'a

\n **039**

\e thigh

\i *paha*

\KTW pa'a

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM timpu

\WIN timpu

\n **040**

\e calf of leg

\i *betis*

\KTW timpu

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM pa'a
 \WIN pa'a, kabohua pa'a

\com Here is a summary of #038, #039 and #040. Kantewu, Southern, Tolee' and Tobaku dialects use *witi'* as the general word for 'leg, foot,' *pa'a* for 'thigh,' and *timpu* for 'calf of leg.' Winatu-Tori'untu dialect uses *pa'a* as the general word for 'leg, foot,' *timpu* for 'thigh,' and *pa'a* (or *kabohua pa'a*) for 'calf of leg.' This disagreement is a well-known cause of arguing and joking among Uma speakers. The WIN *kabohua pa'a* is derived from *bohu* 'full' (cf. #293), thus means something like 'fullness of the leg/calf.' A less-known disagreement is the reversal of *kulimpi* and *pele*, which in most dialects mean 'cheek' and 'temple,' respectively, but mean 'temple' and 'cheek' for most Winatu-Tori'untu speakers (cf. #013 and #015 above).

\n **041**

\e knee

\i *lutut*

\KTW kotu'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **042**

\e popliteal space

\i *(pe)lipatan lutut*

\KTW longkoda ~ lengkoda

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM † lengkeda ~ lingkoda

\WIN † longkoda

\com The vowels of this word are unstable, differing even among speakers in the same village.

\n **043**

\e ankle

\i *pergelangan kaki*

\KTW lehoa', kuntoli

\BUD ‡

\PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM † lehoka
 \WIN † lehoka

\com The term *lehoa'* refers to a joint, especially an ankle or wrist, and also a place where it is easy to chop an animal that is being butchered. The root *leho'* means 'to chop.' To sprain one's ankle is *timpaleho'*. The term *kuntoli* refers specifically to the anklebone. It probably comes from PKP *wuku 'bone,' but the meaning and origin of *ntoli is unknown.

\n 044

\e sole of foot
 \i *tapak kaki*

\KTW palanta' (witi')
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The term *palanta'* can refer to either the sole of the foot or the palm of the hand. Thus the word for 'foot' is usually added to make it clear that it is the sole of the foot.

\n 045

\e heel
 \i *tumit*

\KTW pado'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN tangkado'

\n 046

\e toe
 \i *jari kaki*

\KTW karawe (witi')
 \BUD ‡
 \PEA ‡
 \BNH ‡

\ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN karawe (pa'a)

\com The term *karawe* means either ‘finger’ or ‘toe.’ As with #044, the term for ‘foot’ is usually added to make it clear that toes are being referred to.

\n **047**
 \e body hair
 \i *bulu (badan)*

\KTW wulu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The term *wulu* can also refer to hair on the human body, fur on an animal’s body, or feathers on a bird (cf. #113 below).

\n **048**
 \e skin (person)
 \i *kulit*

\KTW kuluma
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The term *kuliba* refers to animal hide or leather.

\n **049**
 \e meat, flesh
 \i *(jaringan) daging*

\KTW ihi
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡

\TOW ‡
 \GIM ‡
 \WIN ‡

\com *Ihi* means the fleshy part of an animal body; the term *bau'* means ‘meat (to eat)’ especially fish, cf. #132. The term *ihi'* (with final glottal) means ‘contents.’

\n **050**

\e fat
 \i *lemak*

\KTW boko, taba'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com *Boko* is the layer of fat under the skin, e.g., in pigs. *Taba'* is fat around internal organs. The adjective *morudu'* ‘to be fat’ (cf. #274) is sometimes used minus the *mo-* prefix as a noun, but refers more to ‘healthiness, plumpness’ than to fat.

\n **051**

\e bone
 \i *tulang*

\KTW wuku
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **052**

\e rib
 \i *tulang rusuk*

\KTW uhu'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **053**
 \e heart
 \i *jantung*

\KTW hule
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **054**
 \e blood
 \i *darah*

\KTW raa'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **055**
 \e vein (blood)
 \i *urat darah*

\KTW ua'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **056**
 \e liver
 \i *hati*

\KTW ate
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡

\POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **057**
 \e gall, bile
 \i *empedu*

\KTW poju
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡ posu
 \GIM ‡
 \WIN ‡

\n **058**
 \e lungs
 \i *paru-paru*

\KTW rama
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **059**
 \e intestines
 \i *usus*

\KTW ta'i liko, ta'i tina
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The term *ta'i liko* means ‘winding/twisting stomach’; and *ta'i tina* means ‘mother (main) stomach.’ The former more likely refers to intestines, the latter to the stomach (i.e., the pouch-like digestive organ).

\n **060**

\e buttocks

\i *pantat, bokong*

\KTW wono

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ puki

\POR ‡

\TOW † wono, puki

\GIM taku palo

\WIN puki

\com In TOW the term *puki* is coarse, and *wono* is polite.\n **061**

\e anus

\i *dubur, pelepasan*

\KTW lolé'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **062**

\e urine

\i *air kencing*

\KTW loi'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com Verbs forms in KTW are *siloi'* or *tiloi'*, the former being more common at least among our circle of acquaintances.\n **063**

\e excrement

\i *tahi*

\KTW ta'i

\BUD ‡

\PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **064**
 \e penis
 \i *kemaluan laki-laki*

\KTW lahu'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **065**
 \e vagina
 \i *kemaluan perempuan*

\KTW tile
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **066**
 \e scar
 \i *bekas luka*

\KTW rari'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW † rari', ka'uria' weho
 \GIM † dari
 \WIN † dari

\com The TOW term *ka'uria' weho* means 'healed-area of wound' (from *uri* 'to be well; to heal'), probably a literal translation of the Indonesian elicitation.

\n **067**

\e boil

\i *bisul*

\KTW waa', banka', bihu

\BUD † bihu

\PEA †

\BNH †

\ONU †

\KOJ †

\POR †

\TOW † bisu'

\GIM † bihu, banka'

\WIN † bihu, banka'

\com In KTW, *waa'* is the normal word for a boil; *banka'* refers to a large boil-like infection but with no distinct center—perhaps what is called an abscess in English. The term *bihu* is known in KTW but seldom used.

\n **068**

\e sweat (n)

\i *keringat*

\KTW ini'

\BUD †

\PEA †

\BNH †

\ONU †

\KOJ †

\POR †

\TOW †

\GIM †

\WIN †

2.2 *Kinship terms*

\n **069**

\e person

\i *orang*

\KTW tau, tauna

\BUD †

\PEA †

\BNH †

\ONU †

\KOJ †

\POR †

\TOW †

\GIM †

\WIN †

\n **070**
 \e man, male
 \i *laki-laki*

\KTW tomane
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW tobangke
 \GIM ‡
 \WIN ‡

\n **071**
 \e woman, female
 \i *perempuan*

\KTW tobine
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **072**
 \e husband
 \i *suami*

\KTW tomane
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW tobangke
 \GIM ‡
 \WIN ‡

\n **073**
 \e wife
 \i *isteri*

\KTW tobine
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡

\POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com Note that the same term is used for ‘man’ (#070) and ‘husband’ (#072), and likewise the same term is used for ‘woman’ (#071) and ‘wife’ (#073). When used to refer to one’s spouse, it is normal to use a possessive pronoun, e.g., *tobine=ku* ‘my wife.’

\n **074**
 \e father
 \i *bapak, ayah*

\KTW tuama
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **075**
 \e mother
 \i *ibu*

\KTW tina
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **076**
 \e child
 \i *anak*

\KTW ana'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **077**

\e first born child

\i *anak sulung*

\KTW ana' ulumua'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com This term comes from PKP *ulumbua', which is derived from *ulu 'first; source; headwaters' and *wua' 'fruit.' So literally, 'first fruit.'

\n **078**

\e last born child

\i *anak bungsu*

\KTW ana' to kahudu

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com Literally, 'child who is the last/finish.'

\n **079**

\e grandchild

\i *cucu*

\KTW kumpu

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **080**

\e grandmother

\i *nenek perempuan*

\KTW ntu'a

\BUD ‡

\PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ † tua
 \POR ‡
 \TOW ‡
 \GIM pue'
 \WIN pue'

\com In BUD the term *ampe* is also used; this is probably a borrowing from Seko Padang *ampe* 'grandparent; grandchild.' The Uma term *pue'* means 'owner, master' in all dialects, but in GIM and WIN it is used also for grandparent.

\n **081**
 \e grandfather
 \i *nenek laki-laki, kakek*

\KTW ntu'a
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ † tua
 \POR ‡
 \TOW ‡
 \GIM pue'
 \WIN pue'

\com See #080 above; Uma does not normally distinguish gender of grandparents.

\n **082**
 \e ancestor
 \i *nenek moyang*

\KTW ntu'a owi
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ † totu'a owi
 \POR ‡
 \TOW ‡
 \GIM tongkaulu
 \WIN pue' owi, tongka'ulu

\com There is no distinct term for ancestor in Uma. The KTW *ntu'a owi* and WIN *pue' owi* both mean 'grandparent(s) long ago.' The KOJ term *totu'a owi* is 'elder(s) long ago.' The GIM and WIN term *tongkaulu* is probably an archaic form meaning 'the ones formerly.'

\n **083**
 \e offspring
 \i *keturunan*

\KTW muli
 \BUD ‡
 \PEA ‡

\BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **084**

\e sibling

\i *saudara*

\KTW omp*i* '

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **085**

\e older brother

\i *kakak laki-laki*

\KTW tuaka

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **086**

\e older sister

\i *kakak perempuan*

\KTW tuaka

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com Uma does not distinguish gender in siblings.

\n **087**
 \e younger brother
 \i *adik laki-laki*

\KTW tu'ai
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **088**
 \e younger sister
 \i *adik perempuan*

\KTW tu'ai
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com See comment on #086 above.

\n **089**
 \e mother's brother
 \i *saudara laki-laki dari ibu*

\KTW uma'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW † uma', mangke
 \GIM † uma', mangke
 \WIN mangke

\n **090**
 \e father's brother
 \i *saudara laki-laki dari ayah*

\KTW uma'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡

\KOJ ‡
 \POR ‡
 \TOW ‡
 \TOW † uma', mangke
 \GIM † uma', mangke
 \com Uma does not distinguish paternal and maternal uncles.

\n **091**
 \e mother's sister
 \i *saudara perempuan dari ibu*
 \KTW pinotina
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ino'
 \POR ino'
 \TOW † ino', pinotina
 \GIM † ino', pinotina
 \WIN ‡

\n **092**
 \e father's sister
 \i *saudara perempuan dari ayah*
 \KTW pinotina
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ino'
 \POR ino'
 \TOW † ino', pinotina
 \GIM † ino', pinotina
 \WIN ‡

\com Uma does not distinguish maternal and paternal aunts. The term *pinotina* is derived from *tina* 'mother' plus the *po-* prefix and the *-in-* infix. So the etymological meaning is 'one who is called/related-to-as mother.'

\n **093**
 \e slave
 \i *hamba, budak*
 \KTW batua
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **094**
 \e widow
 \i *janda*
 \KTW tobalu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **095**
 \e guest
 \i *tamu*
 \KTW torata
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com Literally, ‘one who arrives.’

\n **096**
 \e companion
 \i *kawan, teman*
 \KTW doo, ema', abi', bale
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡ dohe, abi', ema'

\com In KTW *doo* is one who accompanies or who is with you, not necessarily a friend; *abi'* is more commonly used among men; *bale* and *ema'* are fairly generic. In Peana *bale* is primarily used among women. BNH is the same as PEA in this regard, but in BNH the term *bale* is sometimes pronounced *bae*, though this shortened pronunciation is reportedly dying out. In ONU *abi'* is used only among men. In WIN, *dohe* is used with the same meaning as *doo* in KTW, *abi'* is used among women, and *ema'* is used among men.

2.3 *Pronouns*

\n **097**

\e I

\i *aku, saya*

\KTW aku'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com In the word list here I give the independent pronouns. At the end of this word list I compare all the pronoun sets in Uma dialects.

\n **098**

\e you (fam.)

\i *engkau, kamu*

\KTW iko

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **099**

\e he, she

\i *dia, ia*

\KTW hi'a

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **100**
 \e we (excl.)
 \i *kami*
 \KTW kai'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU † kami'
 \KOJ † kami'
 \POR † kami'
 \TOW ‡
 \GIM † kami'
 \WIN † kami'

\n **101**
 \e we (incl.)
 \i *kita*
 \KTW kita'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **102**
 \e you (plural)
 \i *kalian*
 \KTW koi'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU † komi'
 \KOJ † komi'
 \POR † komi'
 \TOW ‡
 \GIM † komi'
 \WIN † komi'

\n **103**
 \e they
 \i *mereka*
 \KTW hira'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡

\POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

2.4 *Animals*

\n **104**
 \e water buffalo
 \i *kerbau*

\KTW bengka
 \BUD ntobohe
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The BUD *ntobohe*, lit., ‘the big one,’ is a word taboo ‘euphemism,’ formerly used in KTW and other dialect areas as well. It was used during rice harvest, when it was taboo to say the real name of many large animals. The Budong-Budong Uma, as well as the others living in Lincio, had no water buffalo for 60 years or more and only in the 1990s were reintroduced to them.

\n **105**
 \e anoa depressicornis
 \i *anoa*

\KTW ntoko'o
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU lupu
 \KOJ lupu
 \POR ‡
 \TOW † lupu, ntoko'o
 \GIM lupu
 \WIN lupu

\com The older and more original Uma term for this animal is probably *lupu*; this is also the term in the neighboring languages of Moma and Lindu. The term *ntoko'o* (‘the stiff/hard one’) is a taboo name that has now become the primary name in part of the Uma area. In POR, I was told that *ntoko'o* and *lupu* are both used, and that the former is more common.

\n **106**
 \e horn
 \i *tanduk*

\KTW tonu'
 \BUD ‡

\PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **107**
 \e tail
 \i *ekor*

\KTW iku
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW lelo
 \GIM ‡
 \WIN lelo

\com To the TOW and WIL *lelo*, cf. KTW *meleloi* (from the root *lelo*) ‘to wag one’s tail.’

\n **108**
 \e bird
 \i *burung*

\KTW danci
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **109**
 \e crow
 \i *burung gagak*

\KTW kaa'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **110**
 \e chicken
 \i *ayam*
 \KTW manu'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **111**
 \e wing
 \i *sayap*
 \KTW pani'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM kapi
 \WIN kapi

\com The GIM and WIN form may be a borrowing from neighboring Moma *kapi* ‘wing.’

\n **112**
 \e egg (chicken)
 \i *telur (ayam)*
 \KTW ntolu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com By itself the term *ntolu* can also refer to testicles, so Uma speakers normally use it in a phrase, e.g., *ntolu manu* ‘chicken egg’; *ntolu titi* ‘duck egg,’ etc.

\n **113**
 \e feather
 \i *bulu (ayam)*
 \KTW wulu
 \BUD ‡

\PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **114**
 \e louse (chicken)
 \i *kutu ayam*

\KTW kutu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com To specify, of course, Uma speakers can say *kutu manu* ‘chicken lice.’

\n **115**
 \e louse (head)
 \i *kutu (kepala)*

\KTW kutu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **116**
 \e louse (clothes)
 \i *tuma (pakaian)*

\KTW tuma
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **117**

\e bat

\i *kelelawar*

\KTW ru'upa ~ ro'upa ~ rupa ~ rupa

\BUD † rupa ~ ru'upa

\PEA †

\BNH †

\ONU †

\KOJ † rupa

\POR † rupa

\TOW † rupa mpidi'

\GIM † rupa

\WIN † rupa

\n **118**

\e fruit bat, flying fox

\i *keluang, kalong*

\KTW mpaneki

\BUD †

\PEA †

\BNH †

\ONU †

\KOJ †

\POR †

\TOW †

\GIM †

\WIN †

\n **119**

\e caterpillar

\i *ulat*

\KTW ule

\BUD †

\PEA †

\BNH †

\ONU †

\KOJ †

\POR †

\TOW †

\GIM †

\WIN †

\com The term *ule* is generic for most caterpillars, worms, larvae, and snakes. In KTW a common kind of green caterpillar is called *ule tantadu*. In BNH and WIN a common kind is called *ule ntanadu*.

\n **120**

\e butterfly

\i *kupu-kupu*

\KTW kalibama

\BUD †

\PEA ‡
 \BNH ‡
 \ONU † kilibama
 \KOJ † kilibama
 \POR † kilibama
 \TOW ‡
 \GIM † kilibama
 \WIN † kilibama

\n **121**
 \e mosquito
 \i *nyamuk*

\KTW koromu'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **122**
 \e fly
 \i *lalat*

\KTW dali'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW † dali', lale'
 \GIM ‡
 \WIN lale

\com The WIN form may be a borrowing from Moma; cf. Topoiyo, Kaili, Lindu, Moma *lale*; Pamona *yale* < PKP *lale (< PCel *laloy < PMP *lalej). Conversely it is very possible that the original Uma was *lale*, and that the term *dali'* is a borrowing from Badaic and/or Seko Padang; cf. Behoa, Bada, Seko Padang *dali'*.

\n **123**
 \e termite
 \i *anai-anai*

\KTW ane
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡

\GIM ‡
 \WIN ‡

\n **124**

\e centipede

\i *lipan*

\KTW lipa

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ntowori'

\GIM ‡

\WIN ‡

\com In POR the term *towori'* (from the root *wori'* 'many') is also used. The TOW term is the same as the POR except it is prenasalized.

\n **125**

\e luminous millipede

\i *kelema(n)yar*

\KTW ningko'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **126**

\e firefly

\i *kunang-kunang*

\KTW kalipopo'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR † kilipopo'

\TOW ‡

\GIM † kilipopo'

\WIN † kilipopo'

\n **127**
 \e scorpion
 \i *kalajengking*
 \KTW tumpu lipa, topehupi'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com There seems to be no clear term for scorpion in Uma, perhaps because scorpions are rare in the Uma mountains, if they are found at all. The KTW term *tumpu lipa* means ‘owner/lord of the centipedes’; *topehupi* means ‘the pinching one.’

\n **128**
 \e cicada
 \i *tonggeret*
 \KTW ngei'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The KTW *ngei* is an onomatopoeic name; sometimes it seems to be pronounced [ngiei], with a palatal offglide after the velar nasal. Other bugs that make cicada-like noise are *leali* or *ntoleali* and *goroo*, but *ngei* seems the closest term to cicada.

\n **129**
 \e spider
 \i *labah-labah*
 \KTW bukao'
 \BUD † bikao'
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR † bulukao'
 \TOW † bulukao'
 \GIM ‡
 \WIN ‡

\com I have heard *bulukao* in other Tolee' villages too, but in ONU and KOJ I elicited *bukao*; only in POR did I elicit the longer form—and also in TOW, a Tobaku dialect

village. The Uma term *kao'* means 'shadow' but I do not know if there is a connection between this and the term for spider.

\n **130**
 \e earth worm
 \i *cacing tanah*
 \KTW kilinoro
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **131**
 \e snake
 \i *ular*
 \KTW ule
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **132**
 \e fish
 \i *ikan*
 \KTW uru, bau'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com In KTW *uru* refers specifically to fish, i.e., water creature with scales, fins, gills, etc.; *bau'* refers to any edible animal, but is thought of primarily as fish; the ancestors of the Uma were no doubt coastal fishers, and the close equation of fish and meat exists to this day, not only in Uma but also in some neighboring languages. In TOW *bau'* is preferred to *uru* as a generic term for 'fish.' In WIN *bau'* is a generic term, and *uru* refers to a specific type of fish, i.e., the snakehead or murrel (called *ikan gabus* in Indonesian).

\n **133**
 \e fish scales
 \i *sisik*
 \KTW ruke
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **134**
 \e fish gills
 \i *insang*
 \KTW hanca
 \BUD –
 \PEA ‡
 \BNH ‡
 \ONU karanci
 \KOJ ngare, pontaha' ue
 \POR ngara, tilinga
 \TOW ‡
 \GIM ngare, tilinga
 \WIN ngare

\com This term is difficult to elicit, and many people simply call a fish's gills its *tilinga* 'ears.'
 The above are the things I elicited.

\n **135**
 \e eel
 \i *ikan belut*
 \KTW mahapi
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **136**
 \e frog
 \i *katak*
 \KTW tete'
 \BUD ‡
 \PEA ‡
 \BNH ‡

\ONU ‡
 \KOJ ‡
 \POR † tete', tumpa
 \TOW ‡
 \GIM ‡
 \WIN jio'

\com The answers above are the first response when asked for the term for frog (Indonesian: *katak*). There are at least six kinds of frogs distinguished by Uma speakers, and the term for 'toad' is a seventh. *Tete'* was the first frog term mentioned in elicitation in most villages. In POR two were mentioned together: *tete'* (usually found in rice paddies) and *tumpa* (usually found in streams). In WIN the term *jio'* was first mentioned and seems to be the equivalent of the species called *tete'* in KTW dialect.

\n **137**
 \e turtle
 \i *kura-kura*
 \KTW kalapuo
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM bantiluku
 \WIN bantiluku'

\com Note that the WIN term has a word-final glottal stop, but the GIM term does not.

\n **138**
 \e crocodile
 \i *buaya*
 \KTW kapuna', pue' ue
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com Both *kapuna'* and *pue' ue* were known in all areas except POR and GIM, where only *kapuna'* was used. The term *pue' ue* means 'lord of water' and is no doubt a taboo term that has become common.

\n **139**
 \e deer
 \i *rusa*
 \KTW ruha
 \BUD jonga

\PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The BUD term *jonga* is known in KTW, but recognized as a foreign word; it is probably from some South Sulawesi language, cf. Seko Padang *jonga*, which itself is most certainly a borrowing since Seko Padang has no *j* phoneme.

\n **140**
 \e ape
 \i *monyet*

\KTW ibo'
 \BUD ngkodo
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW to ngkai
 \GIM ‡
 \WIN ‡

\com The monkey (macaque) is given many nicknames by the Uma due to taboo, e.g., *ntoira'a* 'the one on the branches,' *toihumi* 'the one in the edge.' In TOW the common term is *to ngkai* 'the one from...,' though *ibo* is known. The BUD form is probably a borrowing from Seko Padang *kodo*.

\n **141**
 \e rat, mouse
 \i *tikus*

\KTW wulehu'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU † welehu'
 \KOJ † welehu'
 \POR † welehu'
 \TOW ‡
 \GIM † welehu'
 \WIN † welehu'

\com Note the unstable antepenultimate vowel. The PKP form was probably *walesu'.

\n **142**
 \e pig
 \i *babi*

\KTW wawu
 \BUD bou'

\PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW † wawu, bou'
 \GIM ‡
 \WIN ‡

\com My source in TOW claimed that *wawu* was the common term in TOW, but in my visits to both Towulu' and Siwongi (the two main Tobaku dialect villages) I frequently heard *bou'*.

\n **143**
 \e dog
 \i *anjing*
 \KTW dike'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

2.5 *Plants*

\n **144**
 \e tree
 \i *pohon*
 \KTW kaju
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW † kasu
 \GIM † kau
 \WIN † kau, pu'u=na

\com The term *pu'u* 'base, trunk' is found in all Uma dialects. In KTW dialect it is used as a classifier for some trees (e.g., strangler figs) and plants that grow in clumps (e.g., *hampu'u ntimu* 'a clump of cucumber vines'). Only in WIN was *pu'u* given to me as the primary word for 'tree.'

\n **145**
 \e leaf
 \i *daun*

\KTW rau
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW tawe'
 \GIM tawe'
 \WIN tawe'

\n **146**
 \e branch
 \i *cabang*

\KTW ra'a
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **147**
 \e root
 \i *akar*

\KTW rali'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **148**
 \e bark (tree)
 \i *kulit kayu*

\KTW kuluma kaju
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡

\POR ‡
 \TOW ‡ kuluma kasu
 \GIM ‡ kuluma kau
 \WIN ‡ kuluma kau

\com Literally, ‘skin of tree.’

\n **149**
 \e wood
 \i *kayu*

\KTW kaju
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡ kasu
 \GIM ‡ kau
 \WIN ‡ kau

\n **150**
 \e fruit
 \i *buah*

\KTW wua '
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **151**
 \e flower
 \i *bunga*

\KTW wunga, sehe
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com *Wunga* refers to a beautiful flower or any decorative plant; *sehe* refers to a fruit-bearing blossom.

\n **152**

\e thorn

\i *duri*

\KTW rui

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **153**

\e banana

\i *pisang*

\KTW loka'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **154**

\e coconut (ripe)

\i *kelapa tua*

\KTW kuluku to motu'a

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **155**

\e coconut (unripe)

\i *kelapa muda*

\KTW kuluku to ngura

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com Uma has no terms for ripe vs. unripe coconuts, but simply adds the adjective ‘old’ or ‘young’ to the term for coconut.

\n **156**
 \e coconut shell
 \i *tempurung*
 \KTW banga'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **157**
 \e bamboo
 \i *bambu*
 \KTW walo, bosu', awo
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com When asking for the Uma equivalent of the Indonesian *bambu*, the Uma term *walo* is usually the first elicited; it refers to a variety that is rather large in diameter but with thin walls. *Bosu'* and *awo* are both large in diameter and have thick walls, *awo* usually being thicker and stronger. *Bolowatu* looks similar to *bosu'* but has small leaves; some varieties have yellowish trunks. *Wulu'* is a small variety of bamboo used to make blowguns and flutes. *Kelentewu* is very small, some stalks being the diameter of a person's finger, some even smaller.

\n **158**
 \e sago palm
 \i *rumbia*
 \KTW tabaro'
 \BUD –
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡

\POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com When I tried to elicit sago palm in BUD, they told me that it was virtually unknown to them and they didn't have a word. This could be true, or there could be word taboo involved.

\n **159**
 \e nipa palm
 \i *nipah*

\KTW ata'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com I am not sure that *ata'* is the nipa palm. The Uma I have asked did not recognize the Indonesian term. But this is a kind of palm tree, the fronds of which can be used to make thatch roofing.

\n **160**
 \e rattan
 \i *rotan*

\KTW ui
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW luro
 \GIM ‡
 \WIN ‡

\com The PKP form was *lauro, reflexes found in most Kaili-Pamona languages (Topoiyo, all Kaili languages, Moma, Sedoa some Pamona dialects), and also some Wotu-Wolio languages (Wolio, Wotu, Laiyolo). The Uma term *ui* is a reflex of PAn *quay (though a regular reflex would have been ***ue*); I am unsure if the Uma *ui* is a retention from PCel (which was probably *que), or whether it is a borrowing from Badaic or some other source. In neighboring languages, cf. Rampi *ui*; Behoa, Bada *uwe*; Proto Bungku-Tolaki, Proto South Sulawesi *ue; Seko Padang *uhe*; Proto Muna-Buton *que; PAn *quay.

\n **161**
 \e sugarcane
 \i *tebu*

\KTW towu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **162**
 \e peanut
 \i *kacang tanah*

\KTW kasa tana'
 \BUD –
 \PEA ‡
 \BNH kasa, sangkore
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com All these terms are borrowings from Indonesian or Kaili.

\n **163**
 \e kapok
 \i *kapok*

\KTW kakawu'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡ kakawu
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com Note that POR has no word-final glottal stop. Other than that, all Uma dialects are the same. The word *kapa'* is sometimes used by Uma speakers, but that may be a borrowing from Indonesia *kapas* 'cotton.' The kapok tree itself is not native to the mountains of Sulawesi and so *kakawu'* itself is likely an old borrowing.

\n **164**
 \e eggplant
 \i *terung*
 \KTW polola
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com In KTW, PEA and GIM the term *polola* includes tomato as well as eggplant; in KTW tomato is specifically *polola mpawu*'. In BNH tomato is *podu* and in KOJ tomato is *diri*.

\n **165**
 \e ginger
 \i *jahe*
 \KTW kula'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **166**
 \e cassava
 \i *ubi kayu*
 \KTW meampo', ampo', nampo'
 \BUD ‡
 \PEA † nampo'
 \BNH † nampo', ntaloku kaju
 \ONU † ampo'
 \KOJ † ampo'
 \POR † ampo'
 \TOW ntoloku kasu
 \GIM ntoloku kau
 \WIN ntoloku kau

\com The BNH expression *ntaloku kaju*, and the similar expressions in TOW, GIM and WIN, are a compound of the term for sweet potato (cf. word list item #167) plus the term for tree/wood (cf. word list items #144, 149); thus this expression is a calque of the Indonesian *ubi kayu* 'wood/tree tuber.' Cassava, being native to South America, is an introduced crop. Adriani 1928 reports that it was brought to the Pamona-speaking area from Ternate via Bungku and Mori; this means that in Adriani's time (in the early 1900s) there were stories of cassava's introduction to Central Sulawesi.

\n **167**

\e sweet potato

\i *ubi jalar*

\KTW ntaloku

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW † ntoloku ntana', ntoloku ngkenele

\GIM † ntoloku dengke

\WIN † ntoloku walaa

\com The term *ntaloku* (or *ntoloku*) is the basic Uma for sweet potato. In the northern dialects, where this term became a generic for tuber crops (i.e., sweet potato and manioc), the sweet potato is distinguished with a modifying word: cf. TOW *ntoloku ntana'* 'earth tuber'; *ntoloku ngkenele* 'spreading tuber'; GIM *ntoloku dengke* 'crawling tuber'; WIN *ntoloku walaa* 'vine tuber.'

\n **168**

\e betel (*Piper betle*)

\i *sirih*

\KTW legu

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ pangana

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com I suspect that the term I elicited in KOJ is an error, since it is the same as the term for areca nut.

\n **169**

\e areca nut (fruit of the palm *Areca catechu*)

\i *pinang*

\KTW pinongo

\BUD ‡

\PEA ‡

\BNH ‡

\ONU pangana

\KOJ pangana

\POR pangana

\TOW † pangana, pinongo

\GIM ‡

\WIN ‡

\com The term *pinongo* is based on the root *pongo* ‘chew (betelnut).’ In TOW *pangana* refers to the areca nut itself, and *pinongo* to the entire quid, i.e., areca nut, betel leaf or betel fruit, and lime chewed together.

\n **170**

\e short grass

\i *rumput*

\KTW kowo'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **171**

\e sword grass

\i *alang-alang*

\KTW jono'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **172**

\e pandanus

\i *pandan*

\KTW naho

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **173**

\e seed

\i *biji*

\KTW unto', besa, ongu

\BUD ‡

\PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN † besa

\com In KTW dialect the term *unto* is used for some seeds, and is also used of the innermost heartwood of a tree, i.e., the ‘kernel’ or ‘hard inner part’ of something; *besa* is not common in KTW, and *ongu* is almost obsolete, and considered taboo by some, perhaps because it sounds like the word for clitoris; many speakers simply use *watu=na* ‘its stone’ to refer to a seed. In TOW the term *besa* is more common than in KTW; in GIM it is the most common term; in WIN it is the only term I elicited.

\n **174**
 \e (rice) seedling
 \i *bibit (padi)*

\KTW tiwu
 \BUD –
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW hawua'
 \GIM hawua'
 \WIN hawua'

\com In BUD this term is unknown since they have not cultivated wet rice fields for several decades. The term *hawua* in TOW, GIM and WIN is based on the root *hawu* ‘to scatter’ and so means ‘that which is to be scattered.’

\n **175**
 \e field rice
 \i *padi*

\KTW pae
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **176**
 \e rice (cut, unhulled)
 \i *gabah*

\KTW pae
 \BUD ‡

\PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com Uma speakers don't usually distinguish rice plants in the field from unhulled rice grain.

\n **177**
 \e hull of rice
 \i *sekam (gabah)*
 \KTW kuluma pae
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW munya'
 \GIM kulumpa pae
 \WIN kaluampa

\com The KTW *kuluma pae* means 'skin of rice.' The WIN term may be an irregular contraction of the KTW term. The TOW term *munya'* is used in KTW dialect to refer to dregs or pulp, e.g., the pulp left after the oil has been squeezed from grated coconut.

\n **178**
 \e hulled rice
 \i *beras*
 \KTW once
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **179**
 \e cooked rice
 \i *nasi*
 \KTW koni', ruhe
 \BUD ‡
 \PEA koni'
 \BNH koni'
 \ONU † koni', nehue
 \KOJ nehue
 \POR nehue

\TOW ‡
 \GIM ‡ kinoni'
 \WIN ‡ kinoni'

\com The term *koni'* is the root for 'eat' in all Uma dialects. In KTW dialect *ruhe* is the verb meaning 'to cook rice.' In KTW, BUD and TOW both *koni'* and *ruhe* are used as nouns to refer to cooked rice. In PEA and BNH only *koni'* is used. Other dialects use what is written above.

\n **180**
 \e maize (American: corn)
 \i *jagung*

\KTW goa'
 \BUD ‡
 \PEA ‡
 \BNH ‡ goa', legoa
 \ONU ‡ goa
 \KOJ ‡ goa
 \POR ‡ goa
 \TOW ‡ dagoa
 \GIM ‡ goa
 \WIN ‡ goa

\com Note that ONU, KOJ, POR, TOW, GIM and WIN have forms with no word-final glottal stop. The PKP form was probably *jole-goa', derived from PKP *jole 'Job's tears; *Coix lacryma-jobi*' since when maize was introduced people noted its similarity to that plant.

2.6 Nature

\n **181**
 \e sun
 \i *matahari*

\KTW eo
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The term *eo* can be glossed 'sun' or 'day'; the term *mata'eo* ('eye of day') means 'east' (contrast Indonesian *hari* 'day' and *matahari* 'eye of day,' which means 'sun').

\n **182**
 \e moon
 \i *bulan*

\KTW wula
 \BUD ‡
 \PEA ‡
 \BNH ‡

\ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **183**
 \e star
 \i *bintang*

\KTW betue'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **184**
 \e sky
 \i *langit*

\KTW langi'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **185**
 \e cloud
 \i *awan*

\KTW limu'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM gawu
 \WIN gawu

\com In KTW the term *gawu* means something like ‘murk’ or ‘murky mist’; it is seldom used for ‘cloud’ but the verb *mogawu* is used to mean ‘murky, misty, foggy, unclear.’

\n **186**
 \e raincloud
 \i *awan hitam*

\KTW –
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com Uma has no special term for this, but there is a verb *motiti* ‘dark (of clouds).’

\n **187**
 \e fog
 \i *kabut*

\KTW limu' ngkuku
 \BUD ‡
 \PEA ‡
 \BNH † limu' ntana'
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM gawu
 \WIN gawu ngkuku, lilimoku

\com The BNH *limu' ntana'* literally means ‘ground cloud.’ In WIN I elicited the above two terms, but the latter was rejected by some WIN speakers.

\n **188**
 \e thunder
 \i *guntur*

\KTW kuna, berese
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM † berese, bunuwu
 \WIN guntu

\com In KTW *kuna* is ‘thunder’ and *berese* means ‘thunderbolt,’ i.e., a crash of thunder and lightning simultaneously. The same is true of the other places I elicited word lists, except GIM and WIN. In GIM I elicited *berese* or *bunuwu* for thunder, and was told that *kuna* was seldom used.

\n **189**
 \e lightning
 \i *kilat*
 \KTW kila'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **190**
 \e rain
 \i *hujan*
 \KTW uda
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **191**
 \e rainbow
 \i *pelangi*
 \KTW pino
 \BUD ‡
 \PEA ‡
 \BNH † pinoraa'
 \ONU † mpinoraa'
 \KOJ † mpinoraa'
 \POR † pinoraa'
 \TOW † mpinoraa'
 \GIM † sampinoraa'
 \WIN † sampinoraa'

\com The PKP form was probably *sampinoraa' (< PCel *pinoraRaq), and it was shortened in various ways in some Uma dialects. This term may have originally been based on the term for blood (Uma *raa'* < PKP *raa' < PCel *raRaq < PMP *daRaq).

\n **192**
 \e wind
 \i *angin*
 \KTW ngolu'
 \BUD ‡

\PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM *poiri'*
 \WIN *poiri'*

\com The GIM and WIN may be a borrowing (cf. Kaili, Moma, Lindu *poiri*).

\n **193**
 \e sea, ocean
 \i *laut*

\KTW *tahi'*
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **194**
 \e shore
 \i *pantai*

\KTW *talinti, wiwi' tahi', po'ole tahi'*
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com *Talinti* may be a borrowing from Kaili. The phrase *wiwi' tahi'* means ‘edge of sea’; and *po'ole tahi'* (a rarely used phrase) means ‘banks of sea.’

\n **195**
 \e sand
 \i *pasir*

\KTW *wo'one*
 \BUD *wue'*
 \PEA ‡
 \BNH ‡
 \ONU *wue'*
 \KOJ ‡
 \POR *wue'*
 \TOW *wue'*

\GIM ringii'
 \WIN ringii'

\com I am suspicious of the KOJ *wo'one* since other Tolee' dialect villages use the term *wue'*. But that is what I elicited there. In KTW dialect, *wue'* means 'dandruff.' To the GIM and WIN *ringii'*, cf. Pamona (Tentena dialect) *rangi'i* 'sand'; and cf. these data from Minahasan languages: Tombulu, Tondano, Tonsea *èris*; Tontemboan (Matanai dialect) *rangi'ngis*; Tontemboan (Makilei dialect) *rari(')ngis* 'sand.' These Uma, Pamona and Minahasa data, if indeed cognate, suggest a protoform ?*rangis.

\n **196**
 \e mud
 \i *lumpur*

\KTW rege'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **197**
 \e earth, ground
 i *tanah*

\KTW tana'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **198**
 \e earthquake
 \i *gempa bumi*

\KTW linu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **199**
 \e salt
 \i *garam*
 \KTW poi'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **200**
 \e sugar
 \i *gula*
 \KTW gola
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **201**
 \e water
 \i *air*
 \KTW ue
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **202**
 \e waterfall
 \i *air terjun*
 \KTW tumata, araha'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU woha ue
 \KOJ ‡ araha'

\POR ‡
 \TOW ‡ ue tumata
 \GIM ‡
 \WIN ‡

\com There is no clear term for waterfall in Uma, and to my knowledge there are no waterfalls in the Uma homeland; above I record some responses. In KTW *tumata* refers primarily to a cliff, with or without water falling over it; *araha'* refers primarily to rapids or cascading water in a stream.

\n **203**
 \e spring
 \i *mata air*

\KTW mata ue, ulu ue, ue tuwu'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The phrase *mata ue* literally means ‘eye of water’ and may be a calque from Indonesian *mata air*. The phrase *ulu ue* means ‘head/source of water’; and *ue tuwu'* means ‘living water’ and is the most common term for a spring in KTW dialect.

\n **204**
 \e mountain
 \i *gunung*

\KTW bulu'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **205**
 \e summit
 \i *puncak*

\KTW lololo bulu', tutu'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW koro bulu'

\GIM ‡
 \WIN ‡

\com The phrase *lolo bulu'* means 'top of mountain'; *tutu'* refers to a peak or a ridge. The TOW *koro bulu'* perhaps means 'body of mountain' since *koro* is the term for body in Kaili (but not Uma).

\n **206**

\e woods, forest

\i *hutan*

\KTW ponulu, wana', oma, rala kaju

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡ rala kau

\WIN ‡

\com In KTW, *ponulu* is usually the first response to this elicitation; it refers to jungle close to the village; *wana'* is virgin jungle, usually far from any village; *oma* is an abandoned garden or agricultural area that has reverted to forest. The term *rala kaju*, or *rala kau* in GIM, means 'in the trees' and is the most common elicitation in BUD, BNH and GIM, though the KTW terms are probably also known. In GIM *rala kau* was the only term I elicited.

\n **207**

\e river

\i *sungai*

\KTW halu', lone', koro

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com In KTW people often simply use the word *ue* 'water' to refer to a stream of any size, or even a pond or lake; but there are several more specific terms: *halu'* means a large stream; *lone'* is a small stream, even a mere trickle; *koro* refers to the Lariang River. The phrase *koro ue* is used in KTW as the name for a specific large stream close to the village; it is used similarly in some other villages as a name for a large local stream. As far as I could ascertain, BUD uses *halu'* and *lone'* the same as KTW, but I don't know how they use the term *koro*, since the BUD Uma do not live near the Lariang.

\n **208**
 \e lake
 \i *danau*
 \KTW rano
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **209**
 \e fire
 \i *api*
 \KTW apu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **210**
 \e smoke (from fire)
 \i *asap*
 \KTW rangahu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN † bue', rangahu

\com In KTW the term *bue'* is an intransitive verb meaning 'to billow (of smoke).'

\n **211**
 \e ashes
 \i *abu*
 \KTW awu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡

\KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **212**
 \e dust
 \i *debu*

\KTW awu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **213**
 \e stone
 \i *batu*

\KTW watu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **214**
 \e lime
 \i *kapur*

\KTW tuila
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU hipa'
 \KOJ hipa'
 \POR hipa'
 \TOW hipa'
 \GIM ‡
 \WIN ‡

\com The term *hipa'* means ‘snail’ in all dialects, but is used in some to mean ‘lime,’ which is chewed with areca nut and which is usually made from snail shells.

\n	215
\e	shadow
\i	<i>bayang-bayang</i>
\KTW	kao', kamoua, karoua
\BUD	‡
\PEA	‡
\BNH	‡
\ONU	‡
\KOJ	‡
\POR	‡
\TOW	‡
\GIM	‡
\WIN	‡

\com In KTW *kao'* means a shadow, or a reflection (e.g., in a mirror), and sometimes is used to refer to the soul of a dead person; *kamoua* or *karoua* (from the roots *mou* and *rou*, respectively) mean shade in the sense of protection from the sun or rain.

2.7 Artefacts

\n	216
\e	house
\i	<i>rumah</i>
\KTW	tomi
\BUD	‡
\PEA	‡
\BNH	‡
\ONU	‡
\KOJ	‡
\POR	‡
\TOW	hou, tomi
\GIM	hou
\WIN	hou

\n	217
\e	floor
\i	<i>lantai</i>
\KTW	ila'
\BUD	‡
\PEA	‡
\BNH	‡
\ONU	‡
\KOJ	‡
\POR	‡
\TOW	‡
\GIM	‡
\WIN	‡

\n **218**
 \e wall (of house)
 \i *dinding*
 \KTW rini
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **219**
 \e door
 \i *pintu*
 \KTW wobó'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **220**
 \e roof
 \i *atap*
 \KTW ata'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **221**
 \e rafter
 \i *kasau*
 \KTW kaho
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡

\POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **222**

\e storage shelf above hearth
 \i *para*

\KTW kolonto', tapaa
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW † tapaa
 \GIM † tapaa
 \WIN † tapaa

\com In KTW, *kolonto'* is a rack over the fireplace on which firewood is stored; *tapaa* is a rack for drying meat (from the root *tapa* 'to dry over fire').

\n **223**

\e house post
 \i *tiang rumah*

\KTW tuha'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **224**

\e space under house
 \i *kolong*

\KTW kepeo'
 \BUD † kapeo'
 \PEA † kopeo' ~ kepeo'
 \BNH † kopeo' ~ kepeo'
 \ONU ‡
 \KOJ † kepeo
 \POR † kepeo
 \TOW † kapeo'
 \GIM ‡
 \WIN † kepeo

\com Note that KOJ, POR and WIN have no word-final glottal stop. Also note that the antepenultimate vowel differs from dialect to dialect; the PKP form was probably *kapeo(').

\n **225**
 \e fence
 \i *pagar*

\KTW wala
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **226**
 \e canoe, boat
 \i *perahu*

\KTW sakaea
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN † sakaea'

\com Note that WIN has a word-final glottal stop. In BUD I also heard the word *lopi* (or *loppi*), which is a Mamuju word.

\n **227**
 \e canoe paddle
 \i *dayung*

\KTW wose
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **228**
 \e raft
 \i *rakit*

\KTW aki'
 \BUD ‡
 \PEA ‡
 \BNH ‡

\ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **229**
 \e charcoal
 \i *arang*

\KTW wuri
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **230**
 \e three-stone fireplace
 \i *tungku*

\KTW toni
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com In TOW I heard the term *tuluhi* used, but the person from whom I elicited the word list said that this was Moma. (On the word list I took in Moma, I actually elicited *taluhi*, but it is common for Uma to harmonize the antepenultimate vowel.)

\n **231**
 \e cooking pot
 \i *periuk, belanga*

\KTW kura
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **232**
 \e water jar
 \i *tempayan*

\KTW gumba
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com This term is borrowed from Indonesian *gumbang*, as the non-native *mb* attests; water jars are not used by Uma. They traditionally carried and stored water in bamboo (cf. the next word list item), and now many use plastic buckets and jerricans.

\n **233**
 \e bamboo water container
 \i *tempat air bambu*

\KTW bahi
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **234**
 \e ladle of coconut shell
 \i *gayung*

\KTW potolou'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM potolomu'
 \WIN potalau'

\com The KTW *potolou'* is from the root *tolou'* 'to dip out (using a dipper).' In TOW one person gave me the form *potadahu*, but my main source gave me *potolou'*. The WIN term *potalau'* is perhaps a borrowing from neighboring Moma, where the term is *potalau*.

\n **235**
 \e mortar
 \i *lesung*
 \KTW noncu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **236**
 \e pestle (rice)
 \i *penumbuk, alu*
 \KTW alu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **237**
 \e knife
 \i *pisau*
 \KTW ladi', honi'
 \BUD honi'
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com In KTW and most other Uma dialects, *ladi'* is a storebought knife, whereas *honi'* is a homemade knife, like a small machete. The former term is almost certainly a borrowing from Malay or South Sulawesi *lading*; the latter term is rather rare since homemade knives are becoming rare. In BUD the term *honi'* is the primary term for knife, and *ladi'* is unknown since these people never had store-bought knives until about the time I took the word list.

\n **238**

\e machete

\i *parang*

\KTW no'o

\BUD ‡

\PEA ‡

\BNH ‡

\ONU to'ono

\KOJ to'ono

\POR to'ono

\TOW to'ono

\GIM to'ono

\WIN to'ono

\com Uma is the only Kaili-Pamona language to use the term *no'o* for machete to my knowledge. To the Tolee', Tobaku, and Winatu-Tori'untu term *to'ono*, cf. Ledo, Lindu, Moma *taono* 'machete'; cf. also Pamona *taono* 'handle, grip, on a weapon or tool.'

\n **239**

\e sheath for machete

\i *sarung parang*

\KTW uncoa'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM pulungua

\WIN pulungua

\com The KTW term *uncoa'* is from the root *unco'* 'to sheathe, put (a knife, machete, sword) into its sheath.' The GIM and WIN term *pulungua* may be a borrowing from Badaic; cf. Napu *palungua*; Behoa *pánguluá* 'sheath (for machete).'

\n **240**

\e comb

\i *sisir*

\KTW karabi ~ karabi'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU jangka, karabi

\KOJ jangka

\POR † karabi, jangka

\TOW jangka

\GIM jangka

\WIN jangka

\com Some Uma dialects use *karabi* (with or without a final glottal) as the sole term for comb. Some use *jangka* as the sole term. Some use either. For each dialect the first term in the list is the most common according to my sources.

\n **241**
 \e ring (for finger)
 \i *cincin*
 \KTW hinci
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **242**
 \e rope
 \i *tali (besar, pital)*
 \KTW koloro
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **243**
 \e string
 \i *benang, tali (kecil)*
 \KTW bana, lero
 \BUD ‡
 \PEA † lero
 \BNH † lero
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The term *bana* is probably an old borrowing from Indonesian *benang*. The term *lero* is a kind of tree, the bark of which is used to make string.

\n **244**
 \e needle
 \i *jarum*
 \KTW jaru, ohu
 \BUD ‡
 \PEA ‡
 \BNH ‡

\ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The term *jaru* is a borrowing from Malay *jarum* ‘needle’ (contrast Uma *dau* ‘to sew,’ which is an inherited reflex of PAn *zaRum ‘needle’). The Uma term *ohu* is nearly obsolete and has a meaning closer to ‘awl’ or ‘skewer.’

\n **245**
 \e sarong
 \i *sarung*

\KTW abe'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR † hale', abe'
 \TOW ‡
 \GIM hale'
 \WIN kumu'

\com The WIN term *kumu* is the same as #248 ‘blanket.’ In POR, the term *hale* is considered the older term, but *abe* is also used.

\n **246**
 \e trousers
 \i *celana*

\KTW puruka
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **247**
 \e mat
 \i *tikar*

\KTW ali'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡

\GIM ‡
 \WIN ‡

\n **248**
 \e blanket
 \i *selimut*

\KTW kumu'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **249**
 \e pillow
 \i *bantal*

\KTW luna
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **250**
 \e loincloth
 \i *cawat, kain pungung*

\KTW pewo
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **251**
 \e bark cloth
 \i *jeluang*

\KTW kumpe
 \BUD ‡
 \PEA ‡

\BNH ‡
 \ONU ronu'
 \KOJ ronu'
 \POR ronu'
 \TOW ‡
 \GIM ronu'
 \WIN nunu'

\com In KTW, the verb 'to pound bark cloth' is *moronu'*, from the root *ronu'*; the term *nunu'* refers to several species of strangler fig from which bark is taken for bark cloth. In BNH, ONU, and WIN the root *ronu'* is used as a noun referring to bark cloth, and the verb 'to pound bark cloth' is *molowo*.

\n **252**
 \e wine
 \i *saguer*

\KTW baru
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **253**
 \e medicine
 \i *obat*

\KTW pokuli'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **254**
 \e swidden, dry rice/corn field
 \i *ladang*

\KTW bonea
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡

\WIN ‡

\n **255**

\e trail, road

\i *jalanan*

\KTW ohea

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com For the main horse trail (or car road) the term *karajaa* (from Malay *kerja* ‘to work’) is often used.

2.8 *Adjectives*

\n **256**

\e big

\i *besar*

\KTW bohe, kama

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com Both *bohe* and *kama* mean big, but the latter sometimes has the connotation ‘large, vast, expansive.’

\n **257**

\e small (object)

\i *kecil*

\KTW kedi'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM kokoi'

\WIN koi' ~ kokoi'

\n **258**

\e good

\i *baik*

\KTW lompe'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU belo

\KOJ belo'

\POR belo'

\TOW ‡

\GIM belo'

\WIN belo'

\com Note that the ONU term has no word-final glottal stop. In TOW I elicited *lompe'*; but I occasionally heard *belo'* used in both TOW (Towulu') and in Siwongi (the two main Tobaku dialect villages). Once when I was in TOW I heard a man use *belo'* 'good' and *kalompea'* 'goodness' in the same sentence. It is possible that *lompe'* is derived from an irregular metathesis of *belo'*, but the two are so distinct that for lexicography purposes I feel they should not be considered cognate.

\n **259**

\e bad, evil

\i *jahat*

\KTW dada'a ~ daa'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡ daa'

\KOJ ‡ daa'

\POR ‡ daa'

\TOW ‡ daa', boje'

\GIM ‡ daa' ~ dadaa'

\WIN ‡ daa' ~ dadaa'

\com The word *boje'* is known to KTW speakers but is considered coarse or obscene.

\n **260**

\e wet

\i *basah*

\KTW mo-sii', mence

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **261**
 \e dry
 \i *kering*
 \KTW mara, bangi
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **262**
 \e wide
 \i *lebar*
 \KTW mo-wela'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **263**
 \e narrow
 \i *sempit*
 \KTW jopi'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR † jopi
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com Note that POR has no word-final glottal stop.

\n **264**
 \e strong
 \i *kuat*
 \KTW mo-roho
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡

\KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com PKP *roso (*Ma-roso) ‘strong’ is one of the most stable vocabulary items in Kaili-Pamona languages. Regular reflexes are found in every Kaili-Pamona language I have checked except for Topoiyo, and also in the Badaic languages (Napu, Behoa, Bada) and Rampi. The Proto Celebic was probably *roson ‘strong; firm; stable.’

\n **265**
 \e weak
 \i *lemah*
 \KTW lente
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **266**
 \e far
 \i *jauh*
 \KTW mo-laa
 \BUD ‡
 \PEA kawao
 \BNH kawao
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM kawao
 \WIN kawao

\n **267**
 \e near
 \i *dekat*
 \KTW mohu'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **268**
 \e new (objects)
 \i *baru*

\KTW bo'u
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **269**
 \e old (objects)
 \i *lama*

\KTW hae
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **270**
 \e old (persons)
 \i *tua*

\KTW mo-tu'a
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **271**
 \e thick (object)
 \i *tebal*

\KTW mo-roho, mo-kumpa
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU mo-kapa
 \KOJ mo-kapa

\POR mo-kapa
 \TOW mo-kapa, mo-kumpa
 \GIM mo-kapa
 \WIN mo-kumpa

\com Cf. Topoiyo *kumo*; Ledo, Da'a, Lindu, Moma, Sedoa, Pamona *kumba* < PKP *kumba 'thick.' Since the normal Uma reflex of PKP *mb is *m*, the form *kumpa* in KTW, TOW, and WIN is almost certainly a borrowing, probably from Moma or Kaili. The form *kapa*, found in the Tolee' and Tobaku dialects, appears to be a reflex of PWMP *kapal 'thick'; and many other Celebic languages have a reflex of this. But to my knowledge these two Uma dialects are the only Kaili-Pamona languages to have a reflex of PWMP *kapal. It is possible that the Tolee' and Tobaku *kapa* is a borrowing from Badaic; cf. Behoa, Bada *ma-kápá* 'thick'; Proto South Sulawesi *kapal < PWMP *kapal. In KTW dialect the term *moroho*, literally, 'strong,' is most commonly used for 'thick'; the term *mokumpa* is known but seldom used.

\n **272**
 \e thin (object)
 \i *tipis*

\KTW mo-reni'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW mo-nipi'
 \GIM ‡
 \WIN mo-nipi'

\com To TOW and WIN *mo-nipi'*, cf. Topoiyo, Ledo, Da'a, Lindu, Moma, Sedoa, Pamona *nipi* < PKP *nipi' 'thin,' a reflex of the PAn root *-pis 'thin, tenuous; fine.' The form *mo-reni'* appears to be an Uma innovation.

\n **273**
 \e skinny
 \i *kurus*

\KTW mo-ruhu'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com Most other Kaili-Pamona languages use a root *dusu* or *duhu* < PKP *dusu'; cf. also Behoa, Bada *duhu'*. Uma's word-initial *r* appears to be irregular; perhaps it was caused by analogy with *mo-rudu'* 'fat' (cf. #274), so as to create alliterative antonyms: *morudu'* 'fat' and *moruhu'* 'skinny.'

\n **274**

\e fat

\i *gemuk*

\KTW mo-rudu'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **275**

\e hot (water)

\i *panas (air)*

\KTW mo-rani'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **276**

\e cold (water)

\i *dingin (air)*

\KTW mo-lahe', mo-lengi'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com The term *molahe'* refers to the physical property of being cold, e.g., *ue to molahe'* 'cold water'; in contrast, *molengi'* refers to feeling cold, e.g., *molengi'=a* 'I am cold,' or 'I feel cold.'

\n **277**

\e (luke)warm (water)

\i *hangat (air)*

\KTW mo-'omu'

\BUD ‡

\PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **278**
 \e dull (knife)
 i *tumpul*

\KTW mo-kulu'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **279**
 \e sharp (knife)
 i *tajam*

\KTW baka', taja
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM † taja, baka'
 \WIN † taja, mo-'omi'

\com In KTW the term *baka'* refers to the edge of a blade being sharp, whereas *taja* refers to the tip being sharp, i.e., pointy. But in GIM the meanings of these two terms are reversed. In WIN *taja* refers to the edge of a blade, and *mo'omi'* (< PKP *ombi') refers to the tip. In KTW dialect the root *omi'* is used as a transitive verb 'to sharpen the tip,' e.g., of a stake.

\n **280**
 \e short (length)
 i *pendek*

\KTW rede'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR rede', poku'
 \TOW ‡

\GIM ‡
 \WIN ‡

\com In KTW the word *poku* 'is sometimes elicited for 'short,' but its primary meaning is closer to 'stubby.'

\n **281**

\e short (height)

\i *rendah*

\KTW dingki'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU rede'

\KOJ rede'

\POR rede'

\TOW rede'

\GIM rede'

\WIN rede'

\com In TOW one person gave me *dingki*', but others said the primary term was *rede*'. In KTW dialect *dingki*' means not only short in stature but also low in the sky. E.g., late in the afternoon a KTW dialect speaker can say *dingki*'=*mi eo* 'the sun is low [in the sky]'; whereas a TL dialect speaker would say that the sun was *rede*', not *dingki*'. (By the way, the similarity between the English term 'dinky' and the Uma *dingki*' is purely serendipitous.)

\n **282**

\e long (object)

\i *panjang*

\KTW mo-langa

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **283**

\e rotten (fruit)

\i *busuk*

\KTW waha', pope

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com The term *waha* means ‘spoiled’ and is usually used of cooked food that has spoiled; *pope* means ‘rotten,’ e.g., of overripe fruit or very rotten, soft wood. Uma speakers often give *mohoa* when asked for the word for rotten, but that refers primarily to ‘bad smell, stink.’

\n **284**

\e sour

\i *masam, asam*

\KTW mo-’onco

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **285**

\e bitter

\i *pahit*

\KTW mo-pai’

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **286**

\e sweet

\i *manis*

\KTW momi’

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **287**
 \e fragrant
 \i *harum, wangi*

\KTW mo-honga
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **288**
 \e blind
 \i *buta*

\KTW wero, buro'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW buro'
 \GIM ‡
 \WIN buro'

\com In KTW both terms are used, but most KTW speakers consider *buro'* to mean 'having blurry vision,' and *wuro* is the primary term for 'blind.' In TOW and WIN I elicited *buro'* as the primary term for blind, and *wero* is not commonly used.

\n **289**
 \e deaf
 \i *tuli*

\KTW wongo
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **290**
 \e pain, to be sick
 \i *sakit*

\KTW peda', mo-haki', mo-jua
 \BUD ‡

\PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The term *peda'* means 'to hurt, be in pain, be sick'; *mohaki'* means 'to be sick, have a disease'; *mojua* is an uncommon word, probably borrowed from Kaili, with the same meaning as *mohaki'*.

\n **291**
 \e thirsty
 \i *haus*

\KTW ngkamara
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ † mo-mara
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The above are based on the root *mara* 'dry' (cf. #261).

\n **292**
 \e hungry
 \i *lapar*

\KTW mo-'oro'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **293**
 \e full (satiated)
 \i *kenyang*

\KTW bohu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡

\TOW ‡
 \GIM ‡
 \WIN ‡

\n **294**
 \e other, different
 \i *lain (orang lain)*

\KTW ntani'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **295**
 \e all
 \i *semua*

\KTW omea, hawe'ea
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **296**
 \e many
 \i *banyak*

\KTW wori'
 \BUD madea
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM † wori', dea
 \WIN ‡

\com In KTW the root *dea* (< PKP **dea* 'many') is used with the meaning of 'amount,' e.g., *hangkuja kadea=ra* 'how much is their amount?' In BUD *ma-dea* is the basic word for 'many'; I never heard *wori'* during my visit there. In GIM I heard both. Forms in other languages that are similar to the Uma *wori'* include Sedoa *mawori*; Rampi *wëri*; Wolio *bari*; Muna *bhari* 'many.'

\n **297**
 \e heavy
 \i *berat*

\KTW mo-tomo
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com Although all dialects use the same word for ‘heavy,’ they do not for its antonym. The Tolee' and Winatu-Toriuntu dialects use *monga'a* for ‘light (weight)’ (< PKP *nga'a) and the other dialects use *mo-nangko'*.

\n **298**
 \e hard (substance)
 \i *keras*

\KTW mo-tu'a
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW mo-ko'o
 \GIM ‡
 \WIN ‡

\com Note that the KTW *mo-tu'a* is the same lexical item as that found in #270, i.e., the same word is used to express the meanings ‘old’ and ‘hard.’ The term *moko'o* means ‘stiff’ in KTW. I suspect that this is incorrect, i.e., that it does not really mean ‘hard’ in TOW, but that is what I elicited.

\n **299**
 \e dirty
 \i *kotor*

\KTW babo'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM † babo', mo-rumu
 \WIN mo-rumu

\n **300**

\e straight

\i *lurus*

\KTW mo-noa'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM noro'

\WIN noro'

\n **301**

\e round (spherical)

\i *bulat (seperti bola)*

\KTW mo-haloli, humaloli

\BUD –

\PEA † ma-loli, ma-hinoli

\BNH † himaloli

\ONU ‡

\KOJ ‡

\POR ‡

\TOW † ma-loli

\GIM mo-buloli

\WIN mo-buloli

\com This is a notoriously difficult word to elicit. In KTW alone, one might elicit *humaloli*, *mohaloli*, *poku* ('chubby, roundish'), *malonti* ('intact, resembling a roundish lump'), and probably more.

\n **302**

\e lonely

\i *sunyi, sepi*

\KTW wao', mo-lino, boa

\BUD ‡

\PEA ‡

\BNH ‡

\ONU † boa, mo-lino

\KOJ ‡

\POR ‡

\TOW ‡

\GIM † wao', molino, boo'

\WIN † molino, boo'

\com In KTW *wao'* means 'deserted; nobody home' (of houses, villages); *molino* is 'quiet, calm'; *boa* is 'vacant, deserted, nobody lives there' (specifically of houses). In ONU and WIN, the term *wao'* is reportedly not used. In GIM *boo'* means 'empty, uninhabited' and may be comparable to the KTW *boa*.

\n **303**
 \e difficult
 \i *sukar*

\KTW mo-koro
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **304**
 \e smooth
 \i *halus, licin*

\KTW mo-ludu, mo'olu, mo-'alusu', mo-roli'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com In KTW *moludu* is the primary word for smooth; *mo'olu* means 'fine, soft'; *mo'alusu'* is probably a borrowing from Indonesian *halus*; *moroli'* means 'smooth, clean, without defect' and in religious contexts means 'holy.'

\n **305**
 \e fast
 \i *lekas, cepat*

\KTW mo-gasi, mo-liga', sohi', sahu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com In KTW, *mogasi* is probably the first response when eliciting this. Both *mogasi* and *moliga'* are verbs 'to be fast, swift'; *sohi'* and *sahu* are adverbs meaning 'quickly, swiftly,' but are often used independently as verbs. In GIM the term *liga'* is reportedly not used, but the other three terms are.

\n **306**

\e deep

\i *dalam (airnya)*

\KTW mo-nala

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com < PKP *Ma-ndala ‘deep,’ from the root *rala ‘inside’ < PCel *ralom < PAn *dalem ‘in, inside, deep.’

\n **307**

\e full (container)

\i *penuh*

\KTW ponu'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **308**

\e true, correct

\i *benar*

\KTW ma-kono

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN *bela, makono*

\com The term *bela* is also used in KTW, primarily in the sense of ‘hit, strike.’ In WIN *bela* is used by extension to mean ‘true.’ This is similar to the Indonesian *kena*, which primarily means ‘hit, strike’ but by extension can mean ‘fitting, appropriate, accurate, true.’

2.9 Color terms

\n **309**

\e white

\i *putih*

\KTW bula

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com In TOW the word *mo-ngea'* is also frequently used, perhaps more so than *bula*. In KTW the root *ngea'* is not the primary word for 'white' but is used, e.g. *me-ngea'* 'bright white, gleaming'; *bula ngea'* 'very white.'

\n **310**

\e black

\i *hitam*

\KTW mo-'eta

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **311**

\e yellow

\i *kuning*

\KTW mo-kuni

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ mo-gege

\POR mo-gege

\TOW ‡

\GIM ‡

\WIN ‡

\com In KTW the word *gege'* (with final glottal) means 'sleep (in the corner of one's eyes)'; I don't know if this is related to the term *mogege* for 'yellow' in KOJ and POR.

\n **312**
 \e red
 \i *merah*
 \KTW mo-lei
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **313**
 \e green
 \i *hijau*
 \KTW mo-lewue
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN mpara-mata'

\com In TOW the word *mata'* is also commonly used for green. In KTW *mata'* means 'unripe, (of fruit)' (< PAn *ma(n)taq). This is similar to the way the color term 'green' is used in English to mean 'unripe' (of fruit).

2.10 Grammar

\n **314**
 \e not
 \i *tidak*
 \KTW uma
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **315**

\e none

\i *tidak ada*

\KTW uma ria

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡ uma ria, uma re'e

\KOJ ‡ uma ria, uma re'e

\POR ‡

\TOW ‡ uma ria, uma re'e

\GIM ‡

\WIN ‡

\com BNH has the same term as KTW, but I was told that people there formerly used the pronunciation *aria* (a contraction of *uma ria*), but that this pronunciation has now died out.

\n **316**

\e no

\i *bukan*

\KTW bela

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **317**

\e if

\i *kalau, jika*

\KTW ane

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **318**

\e whatever you call it

\i *anu*

\KTW anu

\BUD ‡

\PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **319**
 \e now, already (perfective)
 \i *sudah*

\KTW oti
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com All Uma dialects also use the perfective enclitic =*mi*, which has allomorphs =*mo* and =*ma*.

\n **320**
 \e and
 \i *dan*

\KTW pai'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU pade'
 \KOJ pade'
 \POR pade'
 \TOW pade
 \GIM pade'
 \WIN pade'

\com I don't know if the lack of word-final glottal stop on the TOW word is deliberate, or if it is due to my typographical error. I have no mention in my Uma dictionary of this variant. In texts I have from Siwongi, the other large village in the Tobaku dialect along with TOW, the form *pade'*, with final glottal stop, is used.

\n **321**
 \e this
 \i *ini*

\KTW toi ~ tohe'i
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU † to'i

\KOJ † to'i
 \POR † to'i
 \TOW ‡
 \GIM † to'i
 \WIN † to'i

\com The forms *toi* and *tohe'i* can be considered variants of the same word. The former is a short form, the latter is the more complete or emphatic form (< PKP *to-se'i). The same is true of KTW *toe* ~ *tohe'e* (#323), *rei* ~ *rehe'i* (#324), and *ree* ~ *rehe'e* (#326).

\n **322**
 \e that
 \i *itu*

\KTW tetu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU † tetu ~ totu
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **323**
 \e that distant
 \i *itu yang jauh*

\KTW toe ~ tohe'e
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU † to'o
 \KOJ † to'o
 \POR † to'o
 \TOW ‡
 \GIM † to'o
 \WIN † to'e

\n **324**
 \e here
 \i *di sini*

\KTW rei ~ rehe'i
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU † re'i
 \KOJ † re'i
 \POR † re'i
 \TOW ‡
 \GIM † se'i
 \WIN † se'i

\n **325**
 \e there
 \i *di situ*

\KTW retu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM sesu
 \WIN sesu

\n **326**
 \e way over there
 \i *di sana*

\KTW ree ~ rehe'e
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡ re'e
 \KOJ ‡ re'e
 \POR ‡ re'e
 \TOW ‡
 \GIM ‡ se'e
 \WIN ‡ se'e

\com In addition to the basic 3-way distinction of *rei* ‘here (near speaker),’ *retu* ‘there (near hearer)’ and *ree* ‘there (near neither),’ Uma also has modifiers, e.g., *ree mai* ‘over there (rather far)’; *ree ria* ‘there (out of sight)’; *ree lau* ‘there (in an indefinite or diffuse location)’; *ree lou* ‘there (having just moved out of sight).’

2.11 Numbers

\n **327**
 \e one
 \i *satu*

\KTW isa', ha-
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ha-meha'

\com In KTW *isa'* is the counting form (‘one, two, three’), whereas *ha-* is the bound used with classifiers, e.g. *hadua* ‘one person’; *hama'a* ‘one animal’; *hampepa'* ‘one flat thing.’ People in WIN told me that they used *hameha'*, not *isa'*, for counting. In other Uma

dialects, *hameha* means ‘one thing’ and is used when counting things that aren’t counted with more specific classifiers.

\n **328**

\e two

\i *dua*

\KTW *dua, ro-*

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN *ro-meha'*

\com *Dua* is the counting form, *ro-* is the bound form. Again, people in WIN told me that they used *romeha'* for counting, not *dua*.

\n **329**

\e three

\i *tiga*

\KTW *tolu*

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com Uma uses bound forms only for one and two. From three on up, there is no distinction between the counting form (*isa'*, *dua*, *tolu*...) and other numbers, except that classifiers are usually used with regular numbers, e.g., *tolu ma'a* ‘three’ (for counting animals), *opo' mpepa'* ‘four’ (for counting flat things like mats). There is some variation among Uma dialects in classifiers. E.g., in KTW dialect two deer is *ro-ma'a*; in the Tolee' dialect people prefer say *ro-ntaku* to refer to two deer, which in KTW dialect means ‘two round things.’ Such differences in the use of classifiers is the source of jokes and kidding among Uma speakers.

\n **330**

\e four

\i *empat*

\KTW *opo'*

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **331**
 \e five
 \i *lima*

\KTW lima
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **332**
 \e six
 \i *enam*

\KTW ono
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **333**
 \e seven
 \i *tujuh*

\KTW pitu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **334**
 \e eight
 \i *delapan*

\KTW walu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **335**
 \e nine
 \i *sembilan*

\KTW sio
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **336**
 \e ten
 \i *sepuluh*

\KTW hampulu'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **337**
 \e twenty
 \i *dua puluh*

\KTW rompulu'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡

\POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **338**
 \e hundred
 \i *seratus*

\KTW ha'atu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **339**
 \e thousand
 \i *seribu*

\KTW hancobu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com At the time I took the BUD word list, the term for thousand was not part of everyone's vocabulary, since the people had only recently had contact with civilization.

2.12 *Position*

\n **340**
 \e at
 \i *di*

\KTW hi ~ i
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM † i
 \WIN † i

\com People in BNH told me that *i* is more common.

\n **341**

\e left (hand/side)

\i *kiri*

\KTW ki'ii

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com Some Uma villages have a special term for ‘left-handed (of people)’ e.g., Tolee' *kaki*; KTW *ngkabi*'; Winatu *ncidi*'.

\n **342**

\e right (hand/side)

\i *kanan*

\KTW ka'ana

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **343**

\e west

\i *barat*

\KTW kasoloa

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com This comes from the root *solo* ‘to set (of sun).’

\n **344**

\e east

\i *timur*

\KTW mata'eo

\BUD ‡

\PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The Uma *mata'eo* is a compound of the words 'eye' (cf. #008) and 'day' (cf. #181), thus literally 'eye of the day.' Note that Uma *mata'eo* means 'east'; this contrasts with Indonesian *matahari* (lit., 'eye of day'), which means 'sun.'

\n **345**
 \e toward the sea
 \i *ke arah laut*

\KTW –
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com Uma has no term for this.

\n **346**
 \e toward the interior
 \i *ke arah (pe)dalam(an)*

\KTW –
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com Again, Uma has no clear term for this. The term *role* means 'land' (as opposed to water) (< PKP *lore, with metathesis). In POR and WIN the term is *lore*

\n **347**
 \e under
 \i *di bawah*

\KTW une '
 \BUD ‡
 \PEA ‡
 \BNH ‡

\ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **348**
 \e on top of, above
 \i *di atas*

\KTW lolo
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **349**
 \e behind
 \i *di belakang*

\KTW tilingkuria
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com This is a rather difficult term to elicit. To my knowledge, for stationary things, e.g., ‘behind the house,’ all dialects use the term *tilingkuria*. Also, the term *tongo* ‘back’ (cf. #034) is sometimes used as a preposition to mean ‘in back of, behind.’ When people are walking on a trail, the ones who are ‘behind’ are said to be *hi boko* in KTW, BUD, PEA and BNH; but in the other six word list locations, the term *puri* is used instead of *boko*.

\n **350**
 \e in front
 \i *di depan*

\KTW nyanyoa
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡ nyangoa, nyanyoa
 \KOJ ‡ nyangoa
 \POR ‡ nyangoa
 \TOW ‡ nyangoa
 \GIM ‡ nyangoa

\WIN † nyangoa

\com I tentatively reconstruct PKP *ngayo ‘in front of.’ In other Kaili-Pamona languages, cf. Topoiyo *nganyo*; Ledo, Da'a, Lindu, Pamona (Tojo dialect) *ngayo*; Moma *tingoo* ~ *tingao* (perhaps < *ti-ngayo). PKP *ngayo became Proto Uma *nyango-a by nasalization of the *y and then metathesis; and this became *nyanyo-a* in the Kantewu and Southern dialects by palatalization of the *ng. To the Moma form *tingoo* ~ *tingao*, cf. these South Sulawesi terms for ‘in front of,’ which also have a *ti-* prefixal element: Seko Tengah *tingango*; Bambam *tingngajo*; Mamasa *tingaya* ~ *tingngayo*; Toraja *tingayo* (usually shortened to *tingo*). Cf. also Lemolang *tingau*; Wotu *tingao*; Barang-Barang, Laiyolo *tangio* ‘in front of.’

\n **351**

\e outside

\i *di luar*

\KTW mali

\BUD †

\PEA †

\BNH †

\ONU †

\KOJ †

\POR †

\TOW †

\GIM lima

\WIN lima

\com The GIM and WIN form *lima* is probably a metathesis of the form *mali* used in the other dialect. Cf. also Moma *i limana* ‘on the other side.’ But another possibility is that GIM and WIN *lima* is a reflex of a tentative PKP reconstruction *limba ‘move, change location.’

\n **352**

\e inside

\i *di dalam*

\KTW rala

\BUD †

\PEA †

\BNH †

\ONU †

\KOJ †

\POR †

\TOW †

\GIM †

\WIN †

\com This is from PKP *rala < PAN *dalem ‘in, inside, deep’ (cf. word list item 306 above).

\n **353**

\e edge

\i *pinggir*

\KTW wiwi'

\BUD †

\PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN wiwi

\com The WIN form has no word-final glottal stop. Except for WIN, Uma has a minimal pair: *wiwi* ‘lips’ and *wiwi* ‘edge’; this is similar to the minimal pair *ih* ‘flesh; meat’ and *ih* ‘contents’ (cf. word list item 49). Blust’s theory is that the Uma data are evidence that PMP distinguished **bibiR* ‘(lower) lip’ and **birbir* ‘edge.’ My opinion is that PKP had only one term: **wiwi* ‘edge, lips,’ which could have been a reflex of either or both PMP reconstructions; and that the Uma distinction between ‘lips’ and ‘edge’ is a local innovation.

2.13 Time

\n **354**
 \e day
 \i *hari*

\KTW eo
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **355**
 \e night
 \i *malam*

\KTW bengi, ngkabengia
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **356**
 \e morning
 \i *pagi*

\KTW mepulo
 \BUD ‡

\PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **357**
 \e midday
 \i *siang*

\KTW mpo'eo
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com Uma has no clear term meaning 'midday.' When asked for an Uma equivalent of the Indonesian *siang* (itself an ambiguous word), Uma speakers may say *mpo'eo* 'day (as opposed to night), daytime,' *mpe'eo* 'bright part of the day,' or *tebua'eo* 'sun at its high point.'

\n **358**
 \e afternoon
 \i *sore*

\KTW ncimonou' ~ ncunou' ~ ncinou'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ngkowia
 \KOJ ngkowia
 \POR ngkowia
 \TOW ngkowia
 \GIM ngkinowia
 \WIN ngkinowia

\n **359**
 \e yesterday
 \i *kemarin*

\KTW wengi
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡

\GIM ‡
 \WIN ngone

\com In KTW, *ngone* is the equivalent of Indonesian *tadi* ‘earlier,’ e.g., *ngkabengia ngone* ‘last night,’ *mepulo ngone* ‘this morning’ (said in afternoon).

\n **360**

\e today

\i *hari ini*

\KTW eo toi, eo toe lau

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡ eo to'i, eo to'o lau

\KOJ ‡ eo to'i, eo to'o lau

\POR ‡ eo to'i, eo to'o lau

\TOW ‡

\GIM ‡ eo to'i, eo to'o lau

\WIN ‡ eo to'i

\com There is no clear term in Uma for ‘today,’ just expressions meaning ‘this day/sun.’

\n **361**

\e tomorrow

\i *besok*

\KTW mpeneo

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com There is no clear equivalent for ‘tomorrow’ in Uma. To my way of thinking, the KTW term *mpeneo*, which refers to the next period of daylight, e.g., *jaa romeha' mpeneo* ‘two o'clock tomorrow,’ means ‘tomorrow’; but when I asked for the Uma equivalent for Indonesian *besok*, few Uma replied *mpeneo*. Another ‘tomorrow’-like expression is *mepulo mpai* ‘next/tomorrow morning’ (*mpai* means ‘later’).

\n **362**

\e year

\i *tahun*

\KTW mpae

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM	‡
\WIN	‡
\com	This is from the term <i>pae</i> ‘rice’; one cycle of preparing the field, planting and harvesting rice is approximately a year.

2.14 Verbs

\n	363
\e	ashamed, shy
\i	<i>malu</i>
\KTW	me- 'ea '
\BUD	‡
\PEA	‡
\BNH	‡
\ONU	‡
\KOJ	‡
\POR	‡
\TOW	‡
\GIM	‡
\WIN	‡

\n	364
\e	angry
\i	<i>marah</i>
\KTW	mo-roe
\BUD	‡
\PEA	‡
\BNH	‡
\ONU	mo-hono
\KOJ	mo-hono
\POR	mo-hono
\TOW	‡
\GIM	† mo-roe, sodo
\WIN	† mo-roe, sodo

\com	In KTW, <i>sodo</i> refers to a person who is easily angered, i.e., a ‘hothead.’ There is no direct cognate in KTW of the Tolee' and Winatu-Tori'untu <i>mohono</i> ‘angry,’ unless it is <i>mehono'</i> (with final glottal stop) ‘reply, talk back.’
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\n	365
\e	to fear, be afraid of
\i	<i>takut (kepada)</i>
\KTW	me- 'eka '
\BUD	‡
\PEA	‡
\BNH	‡
\ONU	‡
\KOJ	‡
\POR	‡
\TOW	‡
\GIM	‡
\WIN	‡

\n **366**

\e to count

\i *menghitung*

\KTW bila'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com Another term used for 'count' in KTW is *reke*, which is a borrowing from Dutch via Indonesian *reken*. The term *bila'* also may be a borrowing from Indonesian *bilang*, one meaning of which is 'to count.'

\n **367**

\e to learn

\i *belajar*

\KTW mpenau'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **368**

\e to think

\i *berpikir*

\KTW mo-pekiri

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com A borrowing via neighboring languages from Indonesian *pikir* 'to think,' which is itself a borrowing from Arabic.

\n **369**
 \e to know (a thing)
 \i *tahu (sesuatu)*

\KTW inca
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **370**
 \e to know a person
 \i *kenal (orang)*

\KTW inca
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com Uma does not distinguish lexically between these two usages of ‘to know.’

\n **371**
 \e I forget
 \i *saya lupa*

\KTW uma ku-kiwoi, ku-lipo'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU uma ku-tonono-i
 \KOJ uma ku-tonono-i
 \POR uma ku-tonono-i
 \TOW ‡
 \GIM uma ku-tonono-i
 \WIN uma ku-tonono-i

\com In KTW *lipo'* is a rare word and means something like ‘slip one’s mind.’ To say ‘I forget’ most KTW Uma use the negated antonym: ‘I don’t remember.’ Likewise the KOJ, POR, GIM and WIN *uma kutononoi*, (based on the root *nono* ‘heart, seat of emotions’) means ‘I don’t remember.’

\n **372**

\e to lie (untruth)

\i *berbohong, mendusta*\KTW *boa', pakawa'*

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com The word *boa'* can be a noun or verb. The root *pakawa'* is used as a transitive verb meaning 'lie to, trick, deceive.'

\n **373**

\e to choose

\i *memilih*\KTW *ra-pelihi (ra-pilihi)*

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com From this point on, I usually cite transitive verbs with the 3rd plural prefix *ra-*. *Rapelihi* can be translated 'they choose' or 'it was chosen.' In KTW both *pelihi* and *pilihi* are used, the former being more common. I don't know which pronunciation is more common in other Uma dialects. This is probably a borrowing from the Indonesian *pilih* 'to choose.' For a native cognate, cf. Uma *mili* 'be a picky/choosy eater.'

\n **374**

\e to beckon with the hand

\i *memanggil (dengan tangan)*\KTW *ra-kawe*

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **375**
 \e to tell
 \i *memberitahu, kasi tahu*

\KTW ra-popo-'inca-i
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com Literally, 'cause to know.'

\n **376**
 \e to say, speak, utter
 \i *berkata*

\KTW mo-lolita, uli', mo-libu'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The verb *mololita* is intransitive: 'to speak, talk'; the root *uli'* is usually used transitively: 'to say'; the intransitive verb *mo-libu'* means 'to utter, to talk,' focusing on the uttering of sounds. In PEA and BNH the root *teha* is used instead of *uli'* for the transitive 'to say.' But the other words are the same as KTW dialect.

\n **377**
 \e to repeat
 \i *mengulangi*

\KTW ra-hulii'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU † ra-hilii'
 \KOJ ‡
 \POR † ra-hilii'
 \TOW ‡
 \GIM ‡
 \WIN ra-'ulakii

\com The word *rahulii'* is from the root *huli'* 'reverse; repeat.'

\n **378**

\e to answer

\i *menjawab*

\KTW ra-tompoi'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN † ra-honoi', ra-tompoi'

\com In KTW, the verb *hono'* is occasionally used to mean answer, but it is primarily used to mean 'reply (curtly), talk back, rebuff in anger.'

\n **379**

\e to sing

\i *menyanyi*

\KTW mo-rona'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ mo-'ulia'

\POR ‡

\TOW mo-'ulia'

\GIM mo-'ulia'

\WIN mo-'ulia'

\com The word *mo'ulia'* is used for 'sing' in the Tolee', Tobaku and Winatu-Tori'untu. But I was surprised to find that POR used the same word as the KTW dialect.

\n **380**

\e to cry

\i *menangis*

\KTW geo'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com There is also Uma *motantangi'* 'to wail' (< PAn *tangis 'to weep'). But *geo'* is the primary Uma term for weeping.

\n **381**
 \e to laugh
 \i *tertawa*

\KTW tawa
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **382**
 \e to hear
 \i *mendengar*

\KTW ra-'epe
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **383**
 \e to see
 \i *melihat*

\KTW ra-hilo
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **384**
 \e to smell, sniff
 \i *mencium*

\KTW ra-'enga'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡

\POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **385**

\e to cut (wood, across grain)
 \i *memotong (kayu)*

\KTW ra-pua'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **386**

\e to split (wood)
 \i *membelah (kayu)*

\KTW ra-bika'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The root *bika'* refers to splitting something lengthwise into two roughly equal halves. The verb to split wood for firewood is *mobehe*.

\n **387**

\e to cook
 \i *memasak*

\KTW mo-ruhe, ra-poka-taha'
 \BUD mo-'una
 \PEA † n-taha'
 \BNH † n-taha'
 \ONU mo-wehue
 \KOJ mo-wehue
 \POR mo-wehue
 \TOW † n-taha', behi koni'
 \GIM † mo-wengko, ntaha'
 \WIN mo-wuhue, mo'una

\com In KTW *moruhe* is 'cook (rice)' and *rapokataha'* is a generic word 'cause-to-be-cooked/ripe,' from the root *taha'* 'ripe; cooked'; the root *una* (< PKP *unda) refers to putting water on the fire to heat, usually for coffee, tea or drinking water. In BUD *mo'una*

is used as the generic word for cooking. In PEA and BNH *ntaha'* is the general word 'to cook,' including cooking rice. In ONU, KOJ and POR, *mowehue* refers to cooking rice. In TOW *ntaha'* refers to cooking rice, and I also elicited *behi koni'*, literally, 'make food/rice.' In GIM *mowengko* is 'cook rice' and *ntaha'* is 'cook (in general).' In WIN I elicited two terms with no notes about distinctions; but my guess is that *mowuhue* is 'cook rice' and *mo'una* is 'cook (general).'

\n **388**

\e to (be) boil(ing) (of water) (intransitive)

\i *mendidih*

\KTW dede '

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **389**

\e to open, uncover

\i *membuka*

\KTW ra-hungka', ra-hungke, bea, bongka

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com This is a difficult term to elicit. In KTW, *rahungka'* is to open something that has a lid, e.g., a pot; *rahungke* is to uncover something that has a cloth-like covering, e.g., a basket with a large leaf covering it, a person covered with a blanket; *bea* is to open a door; *bongka* is to open something by untying and/or unwrapping, e.g., a parcel, a backpack, or something wrapped up.

\n **390**

\e to eat

\i *makan*

\KTW ng-koni '

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡
 \WIN ‡

\n **391**
 \e to drink
 \i *minum*

\KTW ng-inu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW † ng-enu
 \GIM ‡
 \WIN ‡

\n **392**
 \e to bite
 \i *menggigit*

\KTW ra-koto', ra-benci'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com In KTW the above two words are fairly generic for 'bite.' A mouse biting something, an ant biting a person, a person biting something with the front teeth, all these can be referred to with the root *koto'*. I have usually heard *benci'* used of humans biting, and it is usually used of biting in order to attack, not in order to eat. The verb *rakuku'* refers to biting something with one's back teeth (molars).

\n **393**
 \e to chew (not to swallow)
 \i *mengunyah*

\KTW ra-kaja', ra-kangia'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM † ra-ngia'
 \WIN † ngki-ngia'

\com The word *rakaja'* emphasizes the food being crushed; *rakangia'* focuses on the motion of the mouth. Thus one can *kangia'* with nothing in one's mouth.

\n **394**
 \e to chew betelnut
 \i *makan pinang*

\KTW m-pongo
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **395**
 \e to swallow
 \i *menelan*

\KTW ra-'ome'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **396**
 \e to suck (not nurse)
 \i *mengisap*

\KTW ra-hone', ra-hiru'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ra-sihi', ra-hode', ra-hiru'
 \GIM ra-hihihi, ra-hode'
 \WIN ra-hime'

\com This is a difficult term to elicit. There are too many kinds of sucking. The above list give the common answers given.

\n **397**
 \e to blow (on fire)
 \i *meniup*

\KTW ra-tuwui'
 \BUD ‡
 \PEA ‡
 \BNH ‡

\ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **398**
 \e to hold
 \i *memegang*

\KTW ra-kamu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **399**
 \e to squeeze (in hand)
 \i *memeras*

\KTW ra-pea'
 \BUD ‡
 \PEA ra-pie'
 \BNH ra-pie'
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ra-pie'
 \WIN ra-pie'

\n **400**
 \e to throw away
 \i *membuang*

\KTW ra-tadi
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **401**

\e to fall, drop (as fruit)

\i *jatuh*

\KTW mo-nawu' ~ ma-nawu', mo-'ona'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com In KTW the root *ona'* is used mainly of fruit that loosens and drops off a tree. In the Tobaku and Winatu dialects, the word *mo-rona'* 'to drop, fall' (intransitive) is also used; this may be a variation of the word *mo'ona'* used in KTW.⁶

\n **402**

\e to drop

\i *menjatuhkan*

\KTW ra-nawu'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **403**

\e to play

\i *bermain*

\KTW mo-'ore'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

⁶ KTW dialect also has a word that is a near-synonym of *ona'*, i.e., *moroda'* 'fall off, drop off (e.g., fruit or leaves from a tree)'; I never elicited this word, probably because the Indonesian word I used for elicitation was *jatuh* 'fall; drop,' while the Uma *moroda'* is a better equivalent of the Indonesian *gugur*. I do not know how the roots *ona'*, *rona'* and *roda'* are related historically.

\n **404**

\e to work

\i *bekerja*

\KTW mo-bago

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com To do agricultural work, e.g., planting, weeding, tending a field, is *molial*'. To work as a group on the road is *mojama*.

\n **405**

\e to burn (field)

\i *membakar (kebun)*

\KTW ra-suwe

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com In KTW *rasuwe* means 'burn, set fire to,' and is used of burning off a field, lighting a lamp; the roots *ropu*, *repo*' and *kangke* refer to different methods of burning off brush that remains in a field after the initial burning; the root *tunu* 'roast, burn' is used of roasting things over a fire or coals, singeing the feathers off a chicken carcass, etc.

\n **406**

\e to plant

\i *menanam*

\KTW ra-hu'a, ra-tuja'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com The root *hu'a* (< PKP *su'a < PCel *suqan, perhaps a Celebic innovation) is a general word for planting a seed or seedling in the ground, e.g., planting rice seedlings in a paddy, planting stakes or sprouts from sugarcane, banana, etc., in the ground. The root

tuja' (< PKP *tuja') means to plant seeds using a dibblestick. These roots are used the same in all Uma dialects as far as I could ascertain.

\n **407**

\e to grow

\i *tumbuh*

\KTW tuwu'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **408**

\e to winnow

\i *menampi*

\KTW mo-tapi

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW mo-wie

\GIM ‡

\WIN † n-tapi

\com To *motapi* means to winnow rice after pounding it to separate the rice from the chaff. To *mohidi* means to winnow rice just before cooking it to separate out any remaining dirt, rocks, etc. from the rice; this uses smaller motions with the winnowing basket than *motapi*. Another term, *mowiri'*, is to separate empty rice hulls from good rice after harvesting by holding a basket of newly-harvested rice up in the air and slowly sprinkle it out so that the chaff is blown away by the wind and the good rice lands on mats.

\n **409**

\e to pound (rice)

\i *menumbuk (padi)*

\KTW mo-manyu

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM † mo-mau

\WIN † mo-mau

\com The PKP root was *bayu; the initial *b became prenasalized by the verbal prefix: *MoN-bayu > *mombayu > *momayu (*mb > Uma *m* regular); and the medial *y was nasalized to *ny*, another regular sound change in Uma. The GIM and WIN forms may be borrowed from neighboring Moma, where the root for this term is *mau*.

\n **410**

\e to live, be alive

\i *hidup*

\KTW tuwu'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com Cf. #407.

\n **411**

\e to die, dead

\i *mati*

\KTW mate

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **412**

\e to dig (hole)

\i *menggali*

\KTW ra-keke, ra-kae

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com The root *keke* means to dig a hole with a tool. The root *kae* can be glossed ‘scrape (dirt)’ and normally implies digging with one’s hands or claws but can also be used of digging with a tool; one can use *kae* to talk of scraping dirt back into a hole to fill it.

\n **413**

\e to bury, inter

\i *menguburkan*

\KTW ra-tana, ra-tawu, ra-tawu-hi

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com The root *tana* (cognate with Indonesian *tanam* < PMP *tanem) can be glossed ‘bury’ and is used of burying dead bodies, etc. The word *ratawu* or *ratawuhi* can be glossed ‘conceal something by covering it,’ and is used of heaping dirt or some other substance on top of something to hide it; it is also used of burying things.

\n **414**

\e to push

\i *mendorong*

\KTW ra-rusu

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ra-tulumaka

\com This is not an easy term to elicit, since there are various methods and connotations of pushing. The term *rarusu* is the most common one elicited in KTW. Another common term, *tulaka* ‘to shove,’ might be a borrowing from Malay *tolak*. The WIN *tulumaka* is perhaps a metathesis of *tulaka* with an *-um-* infix (*t<um>ulaka*). The term *rusu* is reportedly not used in WIN.

\n **415**

\e to pull

\i *menarik (sesuatu)*

\KTW ra-dii'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n	416
\e	to tie (tether animal)
\i	<i>mengikat, menambatkan</i>
\KTW	ra-hoo', ra-toe
\BUD	‡
\PEA	‡
\BNH	‡
\ONU	‡
\KOJ	‡
\POR	‡
\TOW	‡
\GIM	‡
\WIN	‡

\com In KTW *hoo'* is a fairly generic word meaning 'tie, bind' with rope or rattan or some similar binding material; it can be used of tying a water buffalo to a post, tying a chicken's feet together, etc. The basic meaning of the root *toe* is 'dangle, hang,' but it is used in KTW of tethering a horse or other animal to a post; Uma speakers from other dialects sometimes poke fun at KTW people for this, accusing them of 'dangling' their horses. The root *taka'* (cf. #419) used transitively means to bind or fasten something to something else, e.g., tying sheets of thatch to a roof with rattan. There are several other verbs that refer to specific methods of tying.

\n	417
\e	to turn (right/left)
\i	<i>berbelok</i>
\KTW	mo-weo, mo-waleo, woli'
\BUD	–
\PEA	† mo-waleo
\BNH	‡
\ONU	‡
\KOJ	‡
\POR	‡
\TOW	‡
\GIM	‡
\WIN	mo-hiku (cf. #026)

\com The concept of 'turning' is rather difficult to elicit. The root *weo* (or *waleo*) means 'to veer, go in a different direction' so it probably the closest term. In PEA in particular I was told that *mowaleo* was probably the word for turn, but that it was rarely used. The root *woli'* can be glossed 'reverse, return, reply' and when used as a verb usually means to turn around, come back, bring a reply.' The WIN *mohiku* is based on the word *hiku* 'elbow' (cf. #026) and may be used in other dialects as well, but I lack data.

\n	418
\e	to turn around
\i	<i>berputar</i>
\KTW	mo-golili, sapulili, mo-toro'
\BUD	‡
\PEA	‡
\BNH	‡
\ONU	‡

\KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM mo-putara
 \WIN mo-lilia

\com This is another term that is difficult to elicit. Are we talking about a person spinning around in a dance? about water spinning in a whirlpool? about a top spinning? The GIM *putara* is likely a borrowing from the Indonesian *putar*.

\n **419**
 \e to stick to
 \i *melekat, berlekat*

\KTW men-taka'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com From the root *taka'* 'to fasten something to something else' with the *meN-* reflexive prefix; thus 'to stick (oneself) to something.'

\n **420**
 \e to wipe
 \i *mengelas*

\KTW ra-pori, ra-pori-hi
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **421**
 \e to wash clothes
 \i *mencuci pakaian*

\KTW mo'uja'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ mo-taposi
 \POR ?
 \TOW mo-tapasi
 \GIM mo-toposi

\WIN mo-tapasi

\com I was unable to elicit a clear answer in POR.

\n **422**

\e to dry (clothes) in sun

\i *menjemur (pakaian)*

\KTW ra-pu'ai

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **423**

\e to wash hands

\i *mencuci tangan*

\KTW mo-wano

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **424**

\e to bathe

\i *mandi*

\KTW mo-niu'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **425**

\e to give someone a bath

\i *memandikan*

\KTW ra-niu'

\BUD ‡

\PEA ‡

\BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **426**

\e to swim

\i *berenang*

\KTW mo-nangu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **427**

\e to climb (tree)

\i *memanjat (pohon)*

\KTW ng-kahe '
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN † meng-kahe '

\com The WIN form is a fuller form but essentially the same as that used in other dialects. But the shorter form is by far more common in KTW, and what I elicited in the other places, so this minor difference in WIN seems to be a genuine difference.

\n **428**

\e to climb (mountain)

\i *mendaki (gunung)*

\KTW ma-nake '
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **429**

\e to hide

\i *bersembunyi*

\KTW wuni

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com To hide oneself is *mengkawuni*, with the *meN-* or *mengka-* reflexive prefix. To hide something else is *rawuni* (or *kuwuni* ‘I hide it,’ etc., depending on the agent).

\n **430**

\e to hunt (for game)

\i *berburu*

\KTW mo-‘ahu

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ † mo-‘ahu, mo-dike’

\POR ‡

\TOW modike’, mo-‘ahu

\GIM mo-dike’

\WIN mo-dike’

\com The root *ahu* used to be the term for ‘dog’ but it has been replaced by *dike’* in all dialects. The verb ‘to hunt,’ however, has remained *mo’ahu* in some dialects; in others *modike’* is used, and in some dialects both terms are used.

\n **431**

\e to fly

\i *terbang*

\KTW ngka-limoko ~ me-limoko

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ngkili-wara

\KOJ ngkili-wara

\POR ngkili-wara

\TOW ‡

\GIM ‡

\WIN mengkili-wara

\com In TOW and GIM the form *me-limoko*, not *ngka-limoko*, is used; but essentially this is the same as the KTW dialect.

\n **432**

\e to shoot an arrow

\i *memanah*

\KTW mo-pana

\BUD -

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com The Uma do not use the bow and arrow, so the above *mopana* is almost certainly a borrowing. Uma does have a root *pana* 'to throw or hurl something,' which is probably a reflex of PAn *panaq (cf. the note under #435).

\n **433**

\e to stab

\i *menikam*

\KTW ra-jalo, ra-tohu', ra-saku

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com The root *jalo* is probably the closest equivalent to what we want to elicit here; it means to plunge a knife, spear or similar implement into something or someone. The root *tohu* means to poke with a needle or similar small pointy object. The root *saku* is commonly given by Uma when eliciting this item, but it really means 'to stab by hurling (a spear) at.' There are other verbs too with related meanings, e.g., *gele* 'to slash at with a knife or similar weapon.'

\n **434**

\e to kill

i *membunuh (orang)*

\KTW ra-patehi

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **435**
 \e to throw
 \i *melempar (batu)*

\KTW ra-liba', ra-pana', ra-tene', ra-wunu'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN † ra-teni-hi, ra-pana', ra-wunu'

\com The root *liba'* means to throw overhand; *pana'* is to hurl or shoot at something, and is especially used of a spear trap hurling its spear at an animal; *tene'* is to toss underhand. In WIN I elicited *wunu'*, but some people present at the elicitation said that this was actually a Moma word. I found later than some KTW Uma know and use *wunu'*. I also elicited *wunu'* in GIM but the GIM speaker knew all the KTW words as well.

\n **436**
 \e to hit (with a stick, club)
 \i *memukul (dengan sesuatu)*

\KTW ra-pao', ra-weba'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com It is difficult to decide on one basic word for 'hit (with a stick, club)' in Uma; *pao'* and *weba'* are the two most common in KTW. There are also *boba* and *woma*, both meaning something like 'to pummel (with a stick, club).'

\n **437**
 \e to kick (ball)
 \i *menendang (bola)*

\KTW ra-sepa
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **438**
 \e to fight
 \i *berkelahi*
 \KTW mo-tuda'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN mo-bungka'

\n **439**
 \e to steal
 \i *mencuri*
 \KTW ma-nako
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ma-ngio
 \GIM ‡
 \WIN ‡

\com The root *ngio* is also used with the meaning 'steal' in Lindu and Moma.

\n **440**
 \e to sew
 \i *menjahit*
 \KTW mo-dau
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com This is a reflex of PAn *jaRum 'needle.'

\n **441**
 \e to weave cloth
 \i *menenun*
 \KTW ra-tanu'
 \BUD -
 \PEA ‡

\BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The Uma do not weave cloth to my knowledge, and *tanu'* is probably borrowed from Malay or a South Sulawesi language.

\n **442**
 \e to weave a mat
 \i *menganyam, menjalin (tikar)*
 \KTW ra-wangu
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW behi ali'
 \GIM ‡
 \WIN ‡

\com The TOW *behi ali'* means 'make a mat.' The TOW person from which I elicited the word list said this is what they use.

\n **443**
 \e to buy
 \i *membeli*
 \KTW ra-'oli
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **444**
 \e to sell
 \i *menjual*
 \KTW rapo-balu'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡

\GIM ‡
 \WIN ‡

\n **445**

\e to pay

\i *membayar*

\KTW ra-bayari

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **446**

\e to give

\i *memberi*

\KTW ra-wai'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **447**

\e to lose something, lost

\i *hilang, kehilangan*

\KTW mo-ronto

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **448**

\e to breathe

\i *bernafas*

\KTW mo-'inoha'

\BUD ‡

\PEA ‡

\BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **449**
 \e to cough
 \i *batuk*

\KTW meke
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **450**
 \e to spit
 \i *berludah, meludah*

\KTW me-tiliku
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN † n-tiliku

\com The noun for ‘saliva’ is *ue liku*. In KTW one can make a verb from it, *ra'uelikui* ‘to spit on (something).’ The elicited verb, *me-tiliku*, is fairly generic for spitting, but it is usually used of spitting in association with shamanistic rituals, usually healing rituals.

\n **451**
 \e to vomit (not to spit out)
 \i *muntah*

\KTW te-lua'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The prefix *te-* is pronounced *ti-* by many KTW speakers, and this variant is found to one degree or another in all Uma dialects.

\n **452**

\e to defecate

\i *membuang air besar, berak*

\KTW nturi

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW mo-buu

\GIM ‡

\WIN ‡

\n **453**

\e to itch, be itchy

\i *gatal*

\KTW mo-kata

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **454**

\e to scratch (an itch)

\i *bergaruk*

\KTW ra-kao

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com The word *karao'* refers to a harsher, clawing motion, like a cat would make.

\n **455**
 \e to delouse
 \i *menghilangkan kutu*

\KTW mome-ka'i
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The prefix *mome-* is a reciprocal prefix.

\n **456**
 \e to rub (massage)
 \i *menggosok (badan)*

\KTW ra-lege, ra-'uru'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The word *uru'* is most likely a borrowing from Indonesian *urut*, but is more common than *lege*. Another word, *gela'* refers to rubbing or smearing something on, e.g., ointment. In ONU I not only elicited the same words at KTW but also *ragame'*. In KTW dialect, *game'* means to knead or press through a sieve, e.g., to knead sago pulp through a sieve to filter out the edible starch.

\n **457**
 \e to swell (as an abcess)
 \i *bergembung, membengkak*

\KTW mo-woto
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com This is derived from the word for 'body'; cf. #001.

\n **458**
 \e to flow
 \i *mengalir*
 \KTW mo-'ili
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **459**
 \e to run
 \i *berlari*
 \KTW mo-keno
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **460**
 \e to walk
 \i *berjalan*
 \KTW mo-mako'
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **461**
 \e to stand
 \i *berdiri*
 \KTW mo-kore
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡

\POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **462**

\e to sit

\i *duduk*

\KTW mo-hura

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡ mo-hura, mo-huna

\GIM ‡

\WIN ‡ huna, hura

\com In KOJ I heard *huna* used during my visit. When KTW people imitate Tolee' speakers, they often say *huna* for 'sit.' In TOW and WIN I elicited both *mohura* and *mohuna*.

\n **463**

\e to lie down

\i *berbaring*

\KTW turu

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com The word *turu* primarily means 'to lie down' and by extension 'spend the night, sleep'; it is the best equivalent for this item on the word list. There is also the word *mosagole*, which means 'lie around lazily; take a nap.'

\n **464**

\e to nod, be sleepy

\i *mengantuk*

\KTW te-tunu'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM neo' leta'

\WIN ‡

\com For the *te-* prefix, cf. the note on #451. The GIM expression *neo' leta'* means 'almost asleep.'

\n **465**
 \e to yawn
 \i *menguap*

\KTW monya '
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The first syllable of *monya'* is not the common *mo-* prefix but is part of the root (< PKP *moya'). In KOJ I elicited *monya'* but was also given the word *mongia'* by one person.

\n **466**
 \e to sleep
 \i *tidur*

\KTW leta '
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\com The term *leta'* means to be asleep; *turu* means to lie down but is also used of spending the night and is commonly used in contexts where English would use 'sleep.' In KTW the phrase *leta' luru'* means 'fast asleep; deep asleep'; in TOW *leta' rohi'* is the equivalent. The word *rohi'* is also known in KTW dialect.

\n **467**
 \e to dream
 \i *(ber)mimpi*

\KTW mo- 'ompo '
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **468**

\e to wake up

\i *bangun*

\KTW mo-like, me-mata, kiwoi-a

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW me-mangu

\GIM ‡

\WIN ‡

\com The word *molike* means ‘to awaken’; *memata* means ‘to get up,’ perhaps from the word *mata* ‘eye’; *kiwoia* (from root *kiwoi* ‘to remember’ cf. #371) means ‘to be conscious, aware.’ The TOW *memangu* is probably derived from the same root as *wangu* (cf. #442).

\n **469**

\e to awaken someone

\i *membangunkan*

\KTW ra-like

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com It is interesting that the Tobaku dialect uses *mangu* for the intransitive ‘get up’ but *like* for the causative ‘wake someone up.’

\n **470**

\e to come, arrive

\i *datang, tiba*

\KTW rata

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **471**

\e to return home

\i *pulang*\KTW *nculi'*, *nculii'*

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com The words *nculi'* and *nculii'* are from the root *huli'* (cf. #377). In POR I elicited *nculi'* but I heard *ncili'* used in everyday speech.

\n **472**

\e to live, dwell

\i *tinggal*\KTW *mo-'oha'*, *tida*

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN *ma-boli*

\com In KTW *mo'oha'* means 'to dwell (in a place)' whereas *tida* means 'remain, stay.' In WIN *mo'oha'* means 'take a break, stop working for a while.' The WIN *ma-boli* is used in KTW dialect of people who die in war far away from home and 'remain / are left' there.

\n **473**

\e to wait

\i *menunggu*\KTW *ra-popea*, *ra-peka'au*

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ † *ra-popea*, *ra-pekau*

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com In KTW *popea* is the more common verb; as far as I can tell, *popea* and *peka'au* are synonyms. According to the notes in my Uma dictionary, *pekau* is also used in the

Tobaku dialect. But here on this word list I have recorded that what I elicited in TOW was the same as the KTW forms. I only recorded *pekau* in KOJ.

\n	474
\e	to be pregnant
\i	<i>mengandung, hamil</i>
\KTW	mo-tina'i
\BUD	‡
\PEA	‡
\BNH	‡
\ONU	‡
\KOJ	‡
\POR	‡
\TOW	‡
\GIM	‡
\WIN	‡
\com	The root <i>tina'i</i> may be an infix form of <i>ta'i</i> 'stomach' (cf. #037); so to be pregnant is to have something in one's stomach.

2.15 Customs

\n	475
\e	name
\i	<i>nama</i>
\KTW	hanga'
\BUD	‡
\PEA	‡
\BNH	‡
\ONU	‡
\KOJ	‡
\POR	‡
\TOW	‡
\GIM	‡
\WIN	‡
\n	476
\e	story
\i	<i>cerita</i>
\KTW	jarita, lolita
\BUD	‡
\PEA	‡
\BNH	‡
\ONU	‡
\KOJ	‡
\POR	‡
\TOW	‡
\GIM	‡
\WIN	‡

\com The word *jarita* is probably a borrowing from Malay via some other language; *lolita* is a general term for ‘word, story, speech.’ A long story or detailed account of an event is called a *tutura*, probably a borrowing from Malay *tutur*.

\n **477**

\e word

\i *kata*

\KTW lolita, libu'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com *Lolita* is a general term for ‘word, story, speech.’ *Libu'* can be glossed ‘utterance, speech’ (cf. #376); some Uma use it in the meaning of ‘language.’

\n **478**

\e language

\i *bahasa*

\KTW basa

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\n **479**

\e debt

\i *utang*

\KTW inta

\BUD ‡

\PEA ‡

\BNH ‡

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM ‡

\WIN ‡

\com This term is almost certainly a borrowing from Kaili *inda*. (In native Uma words *nd > n, so if Uma had a true cognate to the Kaili *inda* it would be *ina*.)

\n	480
\e	breakfast
\i	<i>sarapan pagi</i>
\KTW	–
\BUD	‡
\PEA	‡
\BNH	‡
\ONU	‡
\KOJ	‡
\POR	‡
\TOW	‡
\GIM	mo-pantua
\WIN	‡

\com There is no term for this in Uma. Only in TOW did anyone give me a term. Some KTW Uma use *mo-duhu* ‘to eat a light meal,’ but it is not necessarily in the morning. Uma speakers can also say *ngkoni’ mepupulo* ‘to eat first thing in the morning.’

\n	481
\e	bride price
\i	<i>mas kawin</i>
\KTW	oli
\BUD	–
\PEA	‡
\BNH	‡
\ONU	‡
\KOJ	‡
\POR	‡
\TOW	soro
\GIM	‡
\WIN	‡

\com The root *oli* is also used as a verb ‘to buy’ (cf. #443).

2.16 Question words

\n	482
\e	what?
\i	<i>apa?</i>
\KTW	napa
\BUD	‡
\PEA	‡
\BNH	‡
\ONU	‡ apa
\KOJ	‡ apa
\POR	‡ apa
\TOW	‡ apa
\GIM	‡ apa
\WIN	‡ apa

\com The form *napa* is more common in KTW, but *apa* is also used. The same seemed to be true of BUD, PEA and BNH. But in the other six places, *apa* was either more common or perhaps used exclusively.

\n **483**
 \e who?
 \i *siapa?*

\KTW hema
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM ‡
 \WIN ‡

\n **484**
 \e where?
 \i *di mana?*

\KTW hiapa
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW † (h) i rapa
 \GIM i rima
 \WIN † i apa

\com In KTW the term *lau* is also used in everyday speech for ‘where?’ but *hiapa* is still the more proper term. In fast speech *hiapa* often sounds like *yapa*.

\n **485**
 \e when?
 \i *kapan?*

\KTW nto'uma
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW ‡
 \GIM † hinto'uma
 \WIN † hinto'uma

\n **486**
 \e how many?
 \i *berapa?*

\KTW hangkuja
 \BUD ‡
 \PEA ‡
 \BNH ‡

\ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW † hangkusa
 \GIM † hangkua
 \WIN † hangkua

\n **487**

\e how?

\i *bagaimana?*

\KTW beiwa, biwa
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU ‡
 \KOJ ‡
 \POR ‡
 \TOW iwa, iwe
 \GIM ‡
 \WIN † biwa

\n **488**

\e why?

\i *mengapa?, kenapa?*

\KTW moapa, napa pai', napa saba=na
 \BUD ‡
 \PEA ‡
 \BNH ‡
 \ONU apa pade'
 \KOJ apa pade', apa saba=na
 \POR apa pade', apa saba=na
 \TOW apa pade'
 \GIM apa pade'
 \WIN † moapa, apa pade'

\com The expression *napa pai'* literally means 'what and' but it has the idiomatic meaning 'what is the reason?' or 'why?' In the Tolee' dialect, where the word for 'and' is *pade'*, the usual term for 'why?' is *apa pade'*, also literally 'what and.' The phrase *napa saba=na* has the same meaning but uses a borrowing from Malay *sebab* 'because, cause.' The word *moapa*, from the root *apa* 'what?' can be translated 'what happened?' or 'how is it [that such-and-such happened]?'

\n **Extra item**

\e chili pepper

\i *cabe, lombok*

\KTW maisa'
 \BUD ‡
 \PEA † masa'
 \BNH † misa'
 \ONU ‡
 \KOJ ‡
 \POR ‡

\TOW † masa'
 \GIM † marisa'
 \WIN † maisa'

\com In WIN the pronunciation *masa'* is used by young people.

\n **Extra item**

\e papaya
 \i *pepaya*

\KTW kapaya'
 \BUD †
 \PEA † gampaya'
 \BNH † gampaya'
 \ONU †
 \KOJ †
 \POR †
 \TOW †
 \GIM † gampaya'
 \WIN † gampaya

\com In KTW the spelling *kapaea'* is also used by some. Note that WIN has no word-final glottal stop.

\n **Extra item**

\e squash, pumpkin
 \i *labu*

\KTW kaboja'
 \BUD †
 \TOW taboso'

\com I didn't elicit this term everywhere, but I know that it is different in TOW, and Tobaku dialect in general. In the Southern dialect villages of Masewo and Mamu, the Rampi term *kantedo* (or perhaps *katedo*) is often used for squash, probably due to a word taboo in that area. But I did not elicit this word list in those villages.

\n **Extra item**

\e not yet
 \i *belum*

\KTW ko'ia
 \BUD †
 \PEA †
 \BNH †
 \ONU †
 \KOJ †
 \POR †
 \TOW ompa
 \GIM †
 \WIN †

\com In most Kaili-Pamona languages, the negative morpheme plus the enclitic *=pa* means 'not yet.' But in Uma (and the Badaic languages and perhaps Rampi), the negative morpheme plus *=pa* (or its allomorph) means 'not any longer' (cf. *uma=pi* 'not any longer'). The Uma term for 'not yet' is *ko'ia*. The exception to this is the Tobaku dialect of Uma, where the term for 'not yet' is *ompa*. This could be a contraction of *uma=pa*.

Tobaku people often say that they speak *bahasa Ompa* and not *bahasa Uma*, but in fact the Tobaku word for ‘not’ is *uma*, just as in all Uma dialects.

\n **Extra item**

\e go

\i *pergi*

\KTW lou, hilou

\BUD ‡

\PEA rou

\BNH rou

\ONU ‡

\KOJ ‡

\POR ‡

\TOW ‡

\GIM rou, lai

\WIN rou, lai

\com I did not elicit this item in all places. I am relying on memory and on my Uma dictionary database.

\n **Extra item**

\e behind (on the trail)

\i *di belakang (di perjalanan)*

\KTW boko'

\BUD ‡

\PEA ‡

\BNH ‡

\ONU puri

\KOJ puri

\POR puri

\TOW puri

\GIM puri

\WIN puri

3 Cognate percentages based on the 488-item Sulawesi Umbrella Word List

In the chart below I show some rough figures based on the 488-item Sulawesi Umbrella Word List. In the left column is the name of the village where each word list was taken. The second column shows the percentage of items that are basically *identical* to the Kantewu word list; this figure is based on the number of time that the double dagger symbol (‡) occurs for each word list. The third column shows the percentage of items that are *identical or at least cognate* with the Kantewu word list; this includes all the items that are identical (‡) plus those items that differ only in a few usually predictable phonetic details (†). The last column gives the dialect name.

Wordlist	% of terms same as Kantewu (‡)	% of terms same or cognate with Kantewu (‡ and †)	Dialect name
Kantewu (KTW)	100	100	Kantewu / Central
Budong-Budong (BUD)	96	97	
Peana (PEA)	98	99	Southern
Banahu' (BNH)	98	99	
Onu' (ONU)	92	96	Tolee'
Koja (KOJ)	88	94	
Poraelea (POR)	89	94	
Towulu' (TOW)	85	93	Tobaku
Gimpu (GIM)	80	89	Tori'untu
Winatu (WIN)	74	85	Winatu

These percentages are ‘quick and dirty,’ by which I mean that I did not fine-tune my calculations by first omitting any duplicate words (e.g., the words for ‘woman’ and ‘wife’ are the same so one can be eliminated from the count). Nor did I eliminate words that were difficult to elicit and so resulted in responses that were too skewed. Nor did I eliminate any words for which there was no Uma equivalent. But still, these figures give a general impression of the relationship of other Uma dialects to the Central dialect.

A few observations based on the above chart.

- There are few vocabulary differences between the Kantewu (Central) dialect and the Southern dialect. Uma speakers from the villages of Kantewu and Peana frequently talk about how different their two dialects are, and they make fun of each other; but this is due in part by the social and political rivalry between these two villages. The greatest differences between Kantewu and Southern dialects are in the area of intonation and cadence.
- Roughly speaking the ‘gap’ (amount of linguistic difference) between the Tolee' and Kantewu dialects is about the same as the ‘gap’ between the Tobaku and Kantewu dialects. And although the above chart does not measure it, from my experience I can add that the gap between the Tolee' and Tobaku dialects is approximately as big as that of either of those dialects from the Kantewu dialects. In other words, the Kantewu, Tolee' and Tobaku dialects are ‘dialect triplets’ that are roughly equidistant from each other.
- The Winatu-Tori'untu dialect is the one that differs the most from the Kantewu dialect. And although the above chart does not measure it, from my experience I can add that the Winatu-Tori'untu dialect shares a slightly higher percentage of cognates with either the Tolee' or Tobaku dialect than it does with the Kantewu

dialect. In other words, the Winatu-Tori'untu dialect is a bit more similar to Tobaku dialect or Tolee' dialect than it is to Kantewu dialect.

4 Miscellaneous notes on Uma dialects

Most of the differences among Uma dialects are either simple vocabulary substitutions (e.g., *molaa* vs. *kawao* 'far'; *wo'one* vs. *wue'* 'sand') or else minor variations in pronunciations, most of which concern pre-tonic (i.e., antepenultimate) vowels (e.g., *wulehu'* vs. *welehu'* 'mouse'; *kalibama* vs. *kilibama* 'butterfly'). In many cases of vocabulary substitution, the substituted word is also known and used in other dialects. For instance: 'sand' is *wue'* in the Tolee' dialect; in the Kantewu and Southern dialects 'sand' is *wo'one*, and *wue'* means 'dan-druff.' In Southern dialect 'far' is *kawao*, but in the Kantewu dialect it is *molaa*; however speakers of the Kantewu dialect often use expressions like *rahilo ngkawao* 'seen from afar.'

There is one fairly consistent sound change between dialects: medial *j* in the Kantewu (and some other dialects) corresponds to *s* in the Tobaku dialect. (Recall from § 1 that orthographic *j* is used to symbolize a palatal affricate /ɟ/.) In every case the *j* is a reflex (fortition) of Proto Kaili-Pamona *y.

Kantewu	Tobaku	Proto Kaili-Pamona
<i>mobaja</i>	<i>mobasa</i>	< *baya 'bright'
<i>hangkuja</i>	<i>hangkusa</i>	< *sa(ng)kuya 'how many?'
<i>hojo</i>	<i>hoso</i>	< *soyo 'large red ant'
<i>huja</i>	<i>husa</i>	< *suya 'pointed stake'
<i>huju'</i>	<i>husu'</i>	< ?*suyu' 'small spoon'
<i>kaboja'</i>	<i>taboso'</i>	< ?*-boyo' (borrowing) 'squash, pumpkin'
<i>kaju</i>	<i>kasu</i>	< *kayu 'wood, tree'
<i>ngkojo</i>	<i>ngkoso</i>	'vegetables' (no PKP reconstruction)
<i>poju</i>	<i>posu</i>	< *(am)poyu 'gall'
<i>tuju</i>	<i>tusu</i>	< *tuyu 'kind of reed'
<i>-oja'</i>	<i>-osa'</i>	< *-oya' 'hang oneself; commit suicide'

Note that in all cases the vowels contiguous to the consonant in question are non-front, i.e., *a*, *o*, *u* but not *i* or *e*. It is possible that PKP *y did not occur contiguous to front vowels.

Not all words that have medial *j* in other dialects have *s* in the Tobaku dialect. Some exceptions are: *aje* 'chin'; *kujili* 'little finger'; and *tuja'* 'to plant' (all dialects). In each of these cases where Tobaku dialect has a medial *j* it is a reflex of PKP *j (or *nC), not *y. Normally PKP *j > Uma *d* (e.g., PKP *uja > Uma *uda* 'rain'; PKP *taji-aka > Uma *tadi* 'to discard'). But in some cases PKP *j > *j* in Uma, usually but not always before a front vowel.

Since all words in which Tobaku dialect has *s* and other dialects have *j* are reflexes of PKP *y and not *j, it seems that PKP *y > Tobaku dialect *s* directly and not via the intermediate stage of *j*. For if we postulate PKP *y > Proto Uma *j, thus merging with Uma reflexes of PKP *j that remained *j in Proto Uma, we are unable to explain why only the reflexes of PKP *y became *s* in the Tobaku and not the reflexes of PKP *j.

In the Winatu dialect, the reflex of PKP *y drops out in three words:

Kantewu	Winatu	Proto Kaili-Pamona
<i>hangkuja</i>	<i>hangkua</i>	< *sa(ng)kuya ‘how many?’
<i>kaju</i>	<i>kau</i>	< *kayu ‘wood, tree’
<i>manyu</i>	<i>mau</i>	< *-bayu ‘to pound rice’

It is possible these three words are borrowings from Moma, which borders on the Winatu dialect. In Moma PKP *y > Ø regularly.

Uma dialects differ in the form and use of some pronouns and common functors. Following are charts that list some of these differences. Some of this information can be found by combing the word lists, but it is good to have it displayed all in one place. For the pronouns, I have made bold-face the forms that differ from Kantewu dialect.

Independent pronouns:

	Kantewu, Southern, Tobaku		Tolee', Winatu	
	Singular	Plural	Singular	Plural
1	<i>aku'</i>	<i>kai'</i>	<i>aku'</i>	<i>kami'</i>
2	<i>iko</i>	<i>koi'</i>	<i>iko</i>	<i>komi'</i>
3	<i>hi'a</i>	<i>hira'</i>	<i>hi'a</i>	<i>hira'</i>
1+2	<i>kita'</i>		<i>kita'</i>	

Enclitic pronouns:

	Kantewu, Southern, Tobaku		Tolee', Winatu	
	Singular	Plural	Singular	Plural
1	= <i>a</i>	= <i>kai</i>	= <i>a</i>	= <i>kami</i>
2	= <i>ko</i>	= <i>koi</i>	= <i>ko</i>	= <i>komi</i>
3	= <i>i</i>	= <i>ra</i>	= <i>i</i>	= <i>ra</i>
1+2	= <i>ta</i>		= <i>ta</i>	

Possessive pronouns:

	Kantewu, Southern		Tobaku		Tolee', Winatu	
	Singular	Plural	Singular	Plural	Singular	Plural
1	= <i>ku</i>	= <i>kai</i>	= <i>ku</i>	= <i>kai</i>	= <i>ku</i>	= <i>kami</i>
2	= <i>nu</i>	= <i>ni</i>	= <i>mu</i>	= <i>mi</i>	= <i>mu</i>	= <i>mi</i>
3	= <i>na</i>	= <i>ra</i>	= <i>na</i>	= <i>ra</i>	= <i>na</i>	= <i>ra</i>
1+2	= <i>ta</i>		= <i>ta</i>		= <i>ta</i>	

Agent person prefix (all dialects the same):

	Singular	Plural
1	<i>ku-</i>	<i>ki-</i>
2	<i>nu-</i>	<i>ni-</i>
3	<i>na-</i>	<i>ra-</i>
1+2	<i>ta-</i>	

Demonstratives:

	Kantewu, Southern, Tobaku	Tolee'	Winatu
‘this’	<i>toi ~ tohe'i</i>	<i>to'i</i>	<i>to'i</i>
‘that’	<i>toe ~ tohe'e</i>	<i>to'o</i>	<i>to'e</i>
‘that (by you)’	<i>tetu ~ te'etu</i>	<i>totu</i>	? <i>tetu</i>
‘here’	<i>rei ~ rehe'i</i>	<i>re'i</i>	<i>se'i</i>
‘there’	<i>ree ~ rehe'e</i>	<i>re'e</i>	<i>se'e</i>
‘there (by you)’	<i>retu ~ re'etu</i>	<i>retu</i>	<i>sesu</i>

Other functors:

	Kantewu, Southern, Tobaku	Tolee'	Winatu
‘thus’	<i>wae</i>	<i>wa'a</i>	<i>wae</i>
‘only, just’	<i>wadi</i>	<i>wa'i</i>	<i>wadi</i>

When the perfective enclitic *=mi* occurs with the first person singular or third person singular enclitic pronoun (*=a* or *=i*, respectively), the order of these enclitics in the Kantewu, Southern and Tobaku dialects differs from the order in the Winatu and Tolee' dialects:

Kantewu, Southern, Tobaku	<i>rata=a=ma</i> arrive=1SG=PFV	'I arrived.'
	<i>rata=i=mi</i> arrive=3SG=PFV	'He/She arrived.'
Tolee', Winatu	<i>rata=ma='a</i> arrive=PFV=1SG	'I arrived.'
	<i>rata=mi='i</i> arrive=PFV=3SG	'He/She arrived.'

When the benefactive enclitic *=ki* occurs with the first person singular or third person singular enclitic pronouns (*=a* and *=i*, respectively), the pronoun coalesces with the benefactive in the Kantewu, Southern, Tobaku and Tolee' dialects; but in the Winatu dialect the two enclitics remain distinct.

Kantewu, Southern, Tobaku, Tolee'	<i>na-wai'=ka</i> 3SG-give=BEN.1SG	'He/She gave (it) to me.'
	<i>ku-wai'=ki</i> 1SG-give=BEN.3SG	'I gave (it) to him/her.'
Winatu	<i>na-wai'=ka='a</i> 3SG-give=BEN=1SG	'He/She gave (it) to me.'
	<i>ku-wai'=ki='i</i> 1SG-give=BEN=3SG	'I gave (it) to him/her.'

The order of the enclitic *=pidi* (and its variants *=dipi* and *=dapa*) 'still' and the enclitic pronouns differs among Uma dialects.

Kantewu, Southern	<i>ked'i'=i=pidi</i> small=3SG=still	'He/She is still small.'
Tobaku	<i>ked'i'=i=dapa</i> small=3SG=still	'He/She is still small.'
Winatu	<i>koi'=dipi=i</i> small=still=3SG	'He/She is still small.'

As far as I know, the Tolee' dialect functions the same as the Kantewu and Southern dialects in how it uses the enclitic =*pidi*. But I have no recorded examples to confirm this.

References

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