

Wasambua word list, notes, and sample text

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DESCRIPTION

This paper presents an 844-item word list of Wasambua, a divergent dialect of the Cia-Cia language of southern Buton Island, southeastern Sulawesi, Indonesia. Besides placing Wasambua in its sociolinguistic context, this paper includes notes on the sound system, person markers, deictics, and aspectual clitics. It concludes with a brief, 14-sentence personal narrative.

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VERSION HISTORY

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1. Background and language environment

Wasambua is a dialect of Cia-Cia. It is spoken by the older members of about eighty households in the neighborhood (*kelingkungan*) of the same name in the village of Lakambau. Lakambau is a coastal village located in the southwestern quadrant of Buton Island in Southeast Sulawesi, Indonesia.² The Wasambua dialect of Cia-Cia has not been mentioned in any of the previous literature.³

Formerly Wasambua was spoken in the interior, but in 1969 the government resettled the inhabitants to the coast. The former village site is an hour and a half by foot from where the Wasambua presently live, or about nine kilometers away. Reportedly the site is now part of a protected forest reserve, but Wasambua people still make return visits, for example to hunt for wild honey, or to clean the graves of the ancestors and offer prayers.

In 1969 when the Wasambua moved to the coast, the place where they were resettled was only sparsely inhabited. In the intervening years a number of outsiders have moved into the area, with the result that the original Wasambua village now comprises only a single neighborhood (out of five) in the village of Lakambau. By far the largest group of immigrants to Lakambau village have been Cia-Cia from Batu Atas Island. In the early 2000s the area received a further influx of people fleeing violence in the Maluku Islands (the so-called Ambon exodus), including 30 families who settled within the Wasambua neighborhood proper.

Speakers of Wasambua are in their thirties or older, and all indications suggest that their unique dialect will not survive the passing of this generation. Furthermore, even among the adults we interacted with there was an evident slippage in vocabulary: for a number of word list items people were more familiar with the Indonesian or local Cia-Cia term, and had to work at recalling the bona fide Wasambua term. Some word list items I was only able to fill in during a second session with different speakers (and a few items not at all).

¹ This paper owes much to La Ode Abidin, scholar and compiler of the first Cia-Cia dictionary. It was only through him that I learned there was a divergent variety of Cia-Cia spoken in Lakambau village, and was induced to extend the Cia-Cia survey an extra day so that we could go to Lakambau together.

² Pinpoint coordinates for the Wasambua neighborhood can be given as 5° 36' 15.6" S and 122° 35' 46.6" E. The village (*kelurahan*) of Lakambau is located within the Batauga district (*kecamatan*) of the South Buton regency (*kabupaten*) of Southeast Sulawesi province (*provinsi*).

³ Wasambua should not be confused with the Wasuamba dialect of Pancana, also spoken on Buton Island

The decline in the use of Wasambua must in fact be seen as part of the general decline in the use of Cia-Cia throughout Lakambau village, where a strong, nearly exclusive, use of Indonesian in the youngest generation was universally reported. At present there are no efforts to promote Cia-Cia (of any variety) in Lakambau village. The sole local language taught in schools is Wolio, the court language of the (former and present) sultanate in Baubau.

2. Timeline of research

As part of a broader survey of the entire Cia-Cia language area, I collected a 349-item word list for Wasambua on September 7th, 2015. At the end of the word list elicitation session, I also made a few, hurried recordings of a handful of Wasambua words, mostly ones containing the sound /ɣ/.

The following year I was able to return and over the course of three days from August 30th to September 1st, 2016, collect a longer word list (844 items), a short text, and additional information as presented below.

I am indebted to the people who served as Wasambua respondents, principally Hasnia, Nurhaida, and Hafaruddin.



3. Relationship to Cia-Cia

Cia-Cia comprises two main dialect areas: a western dialect chain spoken from Masiri to Mambulu, and a central-eastern dialect complex that includes the remainder of the Cia-Cia language area.

Wasambua, however, stands mostly apart from these two dialect areas, and must be considered the most divergent of Cia-Cia dialects. A recent lexicostatistical analysis found Wasambua to average only 72% lexically similar with all other Cia-Cia dialects and subdialects (range 77% to 69%). It scored highest with the western dialect of Cia-Cia (77% lexically similar with Mambulu; 77% with Bangun; 76% with Bola; 74% with Masiri); the western dialect is also the closest geographically. Not unsurprisingly it also scored 74% lexically similar with Batu Atas (Lakambau village is heavily settled with immigrants from Batu Atas). For the full lexicostatistical matrix and further information concerning Cia-Cia dialects, see Mead and Truong (In preparation).

While such low lexical similarity values *could* suggest that Wasambua be considered a separate language, we found no such sentiments among Wasambua people themselves. In their own eyes they place themselves clearly within the Cia-Cia fold. Whenever we spoke to them about the use, development, or steps to preserve the *bahasa daerah* ‘local language,’ to them that always meant the broader Cia-Cia community, of which Wasambua was a part.

4. Sound system

Wasambua has the following consonants and vowels:

voiceless stops and affricates: /p/, /t/, /tʃ/, /k/, /ʔ/

voiced stops and affricates: /b/, /b/, /d/, /d̪/, /d/, /dʒ/, /g/

fricatives: /v/, /s/, /x/, /h/

nasals: /m/, /n/, /ŋ/

resonants: /r/, /l/

vowels: /i/, /e/, /a/, /o/, /u/

Approximants have a tenuous status in the sound system. The sound y (/j/) appears in the borrowed word *bayara* ‘to buy’ (< Malay *bayar*). I transcribed the word for ‘I’ as *iyaʔu*, the word for ‘sky’ as both *laia* and *laya*, and the word for ‘water’ as both *ueʔe* and *weʔe*.

When not enclosed in phonemic or phonetic brackets, I use *c* to symbolize the voiceless affricate /tʃ/ and *j* to symbolize the voice affricate /dʒ/.

The contrast between /b/ and /β/ is neutralized following /m/ as well as preceding the vowel /u/, where only /b/ occurs. Outside of these two contexts /β/ predominates, and /b/ occurs but rarely, where its presence can usually be attributed to borrowing. Examples:

<i>baḍa</i>	‘body’	cf. Malay <i>badan</i>
<i>barani</i>	‘brave’	cf. Malay <i>berani</i>
<i>bayara</i>	‘pay’	cf. Malay <i>bayar</i>
<i>bebe</i>	‘duck’	cf. Malay <i>bebek</i>
<i>oboro</i>	‘torch’	cf. Malay <i>obor</i>
<i>belaja</i>	‘earthen pot’	cf. Malay <i>belanga</i>
<i>kasubele</i>	‘rosary, prayer beads’	cf. Malay <i>tasbih</i> , Muna <i>kasubeo</i>
<i>kasubia</i>	‘cassava’	cf. Ambonese Malay <i>kasbi</i>
<i>sube</i>	‘pound (spices in mortar)’	cf. Malay <i>cobe</i> ‘spice mortar’

We also recorded /b/ in the words *kabamba* ‘cockroach,’ *kaboro* ‘grasshopper’ and *taba* ‘fat, fatty tissue’ as unimploded.

The phonemes /ɖ/ and /d/ are rare. In the corpus /ɖ/ is known to occur only in only four words, all of which are of Arabic provenance:

<i>ḍoʔa</i>	‘prayer’	cf. Malay <i>doa</i> < Arabic <i>duʿā</i>
<i>ḍunia</i>	‘world’	cf. Malay <i>dunia</i> < Arabic <i>dunyā</i>
<i>baḍa</i>	‘body’	cf. Malay <i>badan</i> < Arabic <i>badan</i>
<i>sahaḍa</i>	‘index finger’ ⁴	cf. Malay <i>syahadat</i> ‘testimony’ < Arabic <i>shahāda</i>

In the corpus, /d/ is known to occur in the following three words, where its presence indicates borrowing:⁵

<i>duria</i>	‘durian’	cf. Malay <i>durian</i>
<i>doi</i>	‘money’	cf. Malay <i>duit</i>
<i>daun panda</i>	‘fragrant screw pine’	cf. Malay <i>daun pandan</i>

The fricative /v/ alternates in articulation between labiodental [v] and bilabial [β]. The basis or conditioning environment for this alternation requires further investigation. One possibility among others is that [v] is the original articulation, while [β] represents influence from surrounding Cia-Cia dialects. This sound is written consistently in the word list responses as *v*. While we did little in terms of orthography development in this initial visit, it would seem that Wasambua speakers themselves would prefer a spelling system in which this sound is represented as *w*.

⁴ The shift in meaning from ‘testimony’ to ‘index finger’ presumably is based on the use of the raised index finger as a silent agreement with the Islamic creed. According to Anceaux (1987:157), Wolio has a contrast between *sahada* ‘index finger’ and *sahaḍa* ‘profession of faith (in Islam).’

⁵ I also transcribed /d/ in *bukuno adamu* ‘tailbone,’ but could this be dental? Cf. Malay *adam* ‘earth, ground’ < Arabic *ādam*.

The sound which I regularly indicate in word list responses as a uvular fricative /χ/ also requires further investigation. In the mouths of some speakers it may in fact be articulated as a voiceless uvular trill [ʁ] (or possibly even a fricative trill?) Initially I had difficulty deciding whether this sound was voiceless or voiced. Upon detailed acoustic phonetic analysis, it turned out that what I had heard as (possible) voicing was in fact an interval of voicelessness, but short in duration (see Figure 1 and Figure 2 on the following page).

Wasambua speakers, aware that this sound corresponds to *r* in nearby Cia-Cia dialects, would prefer a spelling system in which this sound is represented as *r*. For consistency I have chosen to write this sound in the word list responses as χ. A practical consideration guiding this decision is that there also exist in the corpus some words with a bone fide *r* sound, that is, an alveolar trill. Most if not all Wasambua words with *r* are to be ascribed to borrowing. The following is a list of Wasambua words transcribed with /r/.

<i>bara</i>	‘goods’	cf. Malay <i>barang</i>
<i>duria</i>	‘durian’	cf. Malay <i>durian</i>
<i>embere</i>	‘bucket’	cf. Malay <i>ember</i>
<i>kaboro</i>	‘grasshopper’	cf. Wolio <i>kaboro</i>
<i>kamara</i>	‘room’	cf. Malay <i>kamar</i>
<i>kapurakaka</i>	‘frog, toad’	cf. Malay <i>katak pura</i> ‘toad’
<i>moʔana piara</i>	‘adopted child’	cf. Malay <i>pelihara</i> ‘care for, tend’
<i>oboro</i>	‘torch’	cf. Malay <i>obor</i>
<i>pikiri</i>	‘to think’	cf. Malay <i>pikir</i>
<i>sageru</i>	‘palm wine’	cf. Malay <i>saguer</i>

The phonemic status of glottal stop requires further investigation. It occurs primarily between like vowels, as in *cuʔu* ‘knee,’ *noʔo* ‘nose,’ and *kuxiʔi* ‘house post’ and at some morpheme boundaries (or former morpheme boundaries), as in *kaʔina* ‘here’ (cf. *ina* ‘this’), *leŋkaʔe* ‘open it’ and *koloʔuma* ‘hermit crab.’ However there are a handful of exceptions where only a long vowel is heard. Presumably long vowels can be analyzed underlyingly as sequences of two vowels.

<i>d̥iidi ~ idi-idi</i>	[d̥i'idi] ~ [idi'idi]	‘small’
<i>kalipopo ndooti</i>	[.kali'popo ndo'oti]	‘firefly’
<i>osee</i>	[o'se:]	‘silver’
<i>mandoo-ndoo</i>	[ma,ndo:'ndo:]	‘round’
<i>kaxajaa</i>	[kaxa'dʒa:]	‘to work,’ cf. Malay <i>kerja</i>
<i>pekapatii</i>	[.pekapa'ti:]	‘to turn around,’ cf. Wolio <i>patii</i>
<i>nosoom</i>	[no'so:m]	‘it has set (of the sun)’

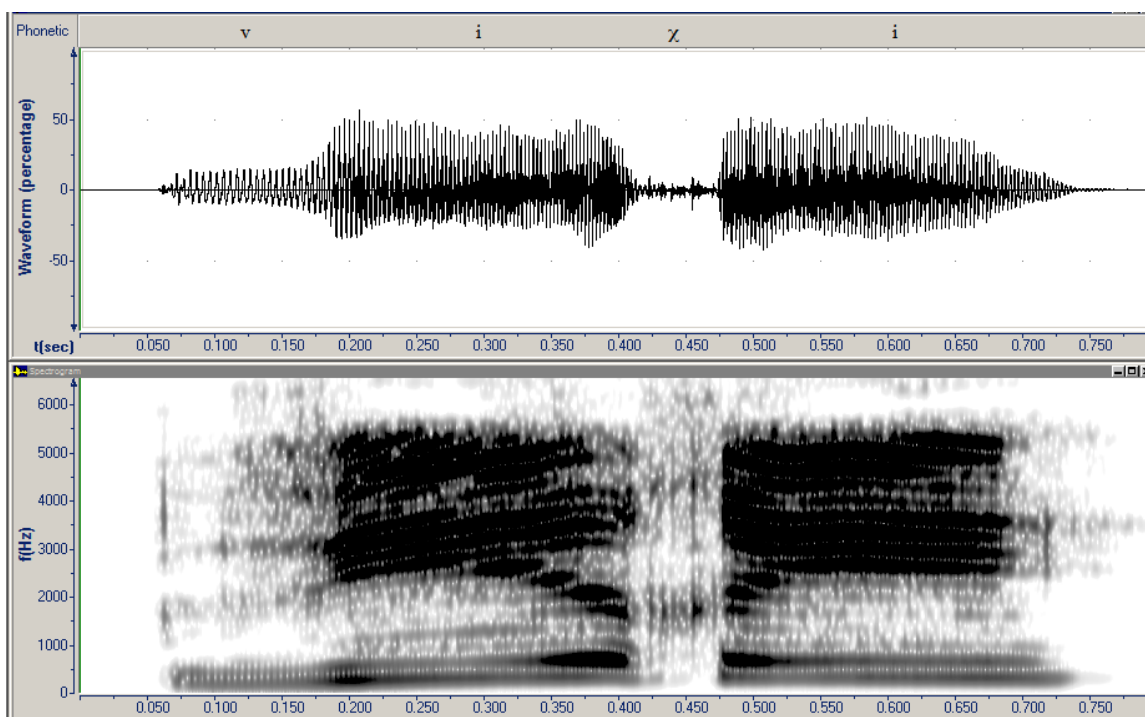


Figure 1. Waveform and spectrogram of Wasambua *vixi* ‘mucus.’

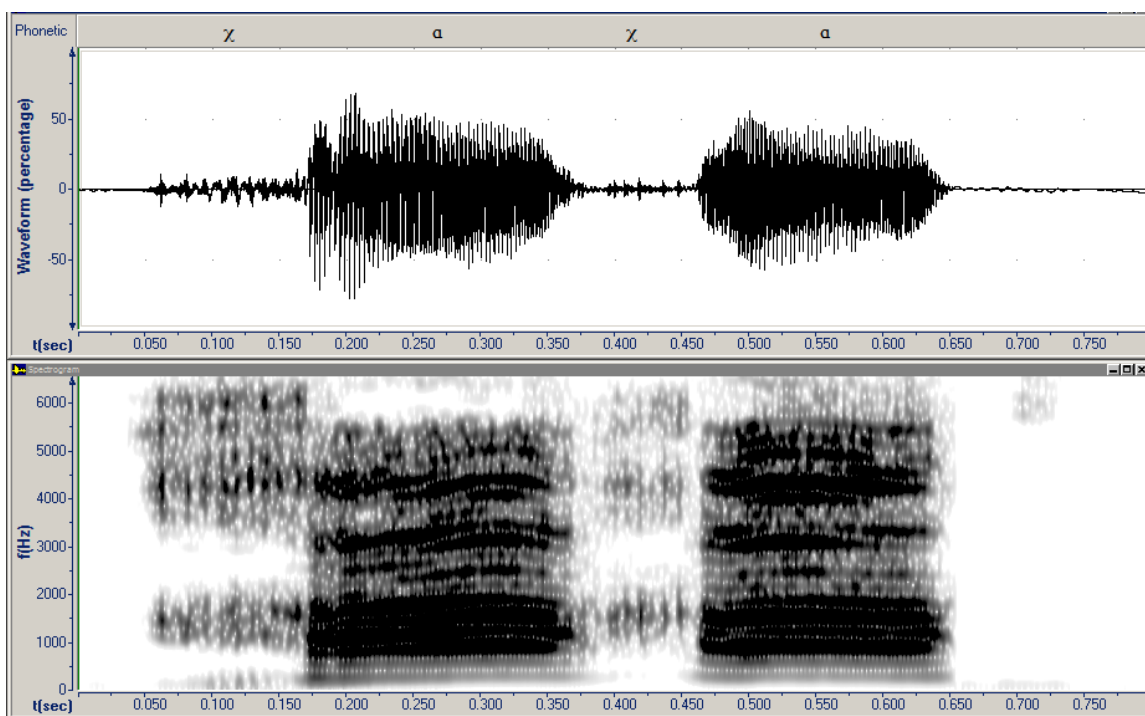


Figure 2. Waveform and spectrogram of Wasambua *xa xa* ‘branch.’

5. Word list

The word list used to collect data on the Wasambua dialect of Cia-Cia is the 844-item Sulawesi Long List (Mead 2017).

Responses are transcribed semi-orthographically. See the preceding section concerning Wasambua phonemes and their orthographic representation. Glottal stop is always represented between vowels, even though its occurrence may be automatic (non-phonemic) between like vowels and perhaps other environments. Glottal stop is not represented word initially; most words that are written as vowel initial can be assumed to begin with a glottal stop.

For most responses stress is not marked. In these cases one can assume that primary stress falls predictably on the penultimate syllable of the word. Only when stress was heard otherwise is it marked. This includes a number of responses where the *o* of the aspectual clitic *-mo* has elided; see the discussion of this phenomenon in § 8. I also mark primary and secondary stress on a few five- and six-syllable words.

In addition, hyphens are used for two purposes. First, a hyphen is used to indicate two syllable reduplication, as in *biku-biku* ‘malleolus’ and *kamia-mia* ‘shadow.’ In these cases it can be assumed the reduplicated portion receives secondary stress:

<i>ɲili-ɲili</i>	[,ɲili'ɲili]	‘temple (of the head)’
<i>kamia-mia</i>	[ka,mia'mia]	‘shadow’
<i>pekadao-daao</i>	[peka,daoda'oa]	‘to play’

Hyphens are also used for separating a person marker from a stem. The most common inflectional affixes encountered in the data are the first person singular possessive suffix *-ʔu*, the third person possessive suffix *-no*, the third person realis subject prefix *no-* and the third person object suffix *-ʔe* (or *-e*). Although technically not part of the meaning being elicited, our respondents felt most comfortable citing the form with a person marker. Note that all the mentioned suffixes precipitate stress movement. Other affixation is discussed in the annotations.

As any linguist who has collected a word list knows, the first response to a word list item may not be the best or most appropriate response. For example when eliciting the term for ‘blowgun’ I was initially given the term *suli*, a word which actually refers to flutes. Upon further discussion it was discovered that *kasopu* refers to the weapon, and thus was the most appropriate response.

With the understanding that Wasambua is an endangered dialect, and in order to preserve as much information concerning Wasambua as possible, I have not discarded any data. Instead, information that might normally be discarded I have moved to the annotations.

SLL	English	Indonesian	Wasambua	Annotations
001	body	<i>badan, tubuh</i>	baḡa	
002	head	<i>kepala</i>	pocu	
003	skull	<i>tengkorak</i>	kologkeno pocu	
004	fontanelle	<i>ubun-ubun</i>	kamunda	one can see it throbbing
005	brain	<i>otak</i>	ota	
006	hair (head)	<i>rambut</i>	vu?u	
007	hair whorl	<i>unyeng-unyeng</i>	tonuana	
008	hair bun	<i>sanggul</i>	kaponḡkolu	
009	gray hair	<i>uban</i>	kua	
010	face	<i>muka, wajah</i>	hula	
011	forehead	<i>dahi</i>	vusa	
012	eye	<i>mata</i>	mata	
013	eyeball	<i>bola mata</i>	kologkeno mata	
014	pupil of the eye	<i>biji mata, manik mata</i>	mokito	lit. ‘black’ cf. 552
015	eyebrow	<i>kening, alis mata</i>	keye	
016	eyelashes	<i>bulu mata</i>	vuluno mata	
017	tear (from crying)	<i>air mata</i>	lu?uno mata	
018	temple	<i>pelipis</i>	ḡili-ḡili	
019	nose	<i>hidung</i>	ḡo?o	
020	nostril	<i>lubang hidung</i>	volovano ḡo?o	lit. ‘hole of the nose’ cf. 19, 368
021	mucus	<i>ingus</i>	momo / viḡi	called <i>viḡi</i> if there is a lot
022	cheek	<i>pipi</i>	ḡaga	
023	cheekbone	<i>tulang pipi, pasu-pasu</i>	bukuno ḡaga	
024	mouth	<i>mulut</i>	ḡoḡa	cf. <i>ḡuncu</i> ‘exterior mouth area,’ described as ‘the part that speaks’
025	lip	<i>bibir</i>	vivi	
026	tongue	<i>lidah</i>	lela	
027	tooth	<i>gigi</i>	ḡi?i	
028	molar tooth	<i>geraham</i>	vaḡka	
029	gums	<i>gusi</i>	guo	
030	palate	<i>langit-langit mulut</i>	ḡaḡu	final <i>u</i> is confirmed

031	saliva	<i>ludah, air liur</i>	elu	
032	chin	<i>dagu</i>	ɗaŋku	
033	ear	<i>telinga</i>	toliŋa	
034	earwax	<i>tahi telinga</i>	takino toliŋa	
035	neck	<i>leher</i>	vuku	also <i>laʔano vuku</i> ‘stem of the neck’ cf. also <i>gonco</i> front of the neck, probably ‘windpipe’
036	throat (esophagus)	<i>kerongkongan</i>	kadokua	
037	nape (of neck)	<i>tengkuk, kuduk</i>	toʔoku	
038	shoulder	<i>bahu</i>	ʃahu	
039	armpit	<i>ketiak, kelek</i>	kaxapa	
040	arm	<i>lengan</i>	laʔano lima	
041	elbow	<i>siku</i>	siku	
042	hand, forearm	<i>tangan</i>	lima	
043	palm of hand	<i>tapak tangan</i>	ʒandano lima	
044	span (eight inches)	<i>jengkal</i>	acuda	with prefix <i>a-</i> ‘one’
045	fathom	<i>depa</i>	aʒopa	with prefix <i>a-</i> ‘one’
046	finger	<i>jari</i>	vuʒano lima	lit. ‘flower (branching inflorescence) of the hand’
047	thumb	<i>ibu jari</i>	kaʔompu	
048	index finger	<i>(jari) telunjuk</i>	sahaɗa	cf. <i>kaʔomalo</i> ‘middle finger’
049	pinky, little finger	<i>jari kelingking</i>	kancili	
050	finger nail	<i>kuku jari</i>	konosu	cf. 248
051	back (person)	<i>punggung, belakang</i>	buʔu	
052	spine, backbone	<i>tulang punggung</i>	bukuno kalembaŋu	
053	tailbone	<i>tulang tongkeng</i>	bukuno adamu	or <i>aɗamu</i> (?) cf. Malay <i>adam</i> ‘earth, ground’ < Arabic <i>ādam</i>
054	chest	<i>dada</i>	kaxa	
055	breast	<i>susu, buah dada</i>	cici	
056	nipple, teat	<i>puting susu</i>	ŋuncuno cici	cf. 176, 246
057	belly	<i>perut</i>	hava	
058	navel	<i>pusat</i>	puhe	

059	waist	<i>pinggang</i>	toŋa	
060	leg, foot	<i>kaki</i>	kake	includes lower leg
061	thigh	<i>paha</i>	paha	
062	shin	<i>tulang kering</i>	bukuno kake	
063	calf of leg	<i>betis</i>	koisia	
064	knee	<i>lutut</i>	cu?u	
065	popliteal space	<i>(pe)lipatan lutut</i>	taku-taku	
066	malleolus	<i>mata kaki</i>	ʔiku-ʔiku	
067	ankle	<i>pergelangan kaki</i>	lolosua	probably meaning ‘joint’ in general, not the ankle specifically
068	sole of foot	<i>tapak kaki</i>	χandano kake	
069	heel	<i>tumit</i>	koχoncoŋo	
070	toe	<i>jari kaki</i>	vuŋano kake	
071	body hair	<i>bulu (badan)</i>	vulu	
072	skin (person)	<i>kulit</i>	kuli	
073	meat, flesh	<i>(jaringan) daging</i>	isi	
074	fat	<i>lemak</i>	taba	
075	bone	<i>tulang</i>	buku	
076	rib	<i>tulang rusuk</i>	bukuno kasupi	
077	heart	<i>jantung</i>	ʔake	
078	blood	<i>darah</i>	χea	
079	vein (blood)	<i>urat darah</i>	uva	or specifically: <i>uvano koχea</i>
080	liver	<i>hati</i>	hate	
081	gall, bile	<i>empedu</i>	pio	
082	lungs	<i>paru-paru</i>	kasupi	
083	intestines	<i>usus</i>	ŋkalu-ŋkalu	
084	kidney	<i>ginjal</i>	ginjala	
085	buttocks	<i>pantat, bokong</i>	buli-buli	
086	anus	<i>dubur, pelepasan</i>	volovano taki	lit. ‘excrement hole’ cf. 88, 368
087	urine	<i>air kencing</i>	lele?e	
088	excrement	<i>tahi</i>	taki	
089	penis	<i>kemaluan laki-laki</i>	tavu	
090	testicle	<i>buah pelir</i>	cikoluno	cf. 177

091	vagina	<i>kemaluan perempuan</i>	cile	initial response, <i>kabumbuno</i> , probably refers to <i>mons veneris</i>
092	clitoris	<i>kelentit</i>	—	
093	womb	<i>rahim, peranakan</i>	—	cf. <i>ko?ana</i> ‘have children, give birth’
094	afterbirth	<i>tembuni</i>	aka	<i>aka</i> also means ‘older sibling’ cf. 121, 122
095	umbilical cord	<i>tali pusat</i>	lolaino	
096	wound	<i>luka</i>	kabela	
097	scar	<i>bekas luka</i>	bucuanano kabela	
098	callus	<i>risa, belulang</i>	balula	cf. <i>kobalula</i> ‘callused’
099	boil	<i>bisul</i>	kabisu	
100	mole, nevus	<i>tahi lalat</i>	cula	
101	sweat (n)	<i>keringat</i>	hanci	
102	person	<i>orang</i>	mia	
103	man, male	<i>laki-laki</i>	mohane	cf. 105, 256
104	woman, female	<i>perempuan</i>	movine	cf. 106, 257
105	husband	<i>suami</i>	mohane	
106	wife	<i>isteri</i>	movine	
107	father	<i>bapak, ayah</i>	ama	
108	father (term of address)	<i>bapak (panggilan)</i>	uma	as in <i>maimo uma</i> ‘come here, father’
109	mother	<i>ibu</i>	ina	
110	mother (term of address)	<i>ibu (panggilan)</i>	ina	as in <i>maimo ina</i> ‘come here, mother’
111	child	<i>anak</i>	moha?ana	
112	baby	<i>bayi</i>	moha?ana diidi	cf. <i>diidi</i> ‘small’ (465)
113	first born child	<i>anak sulung</i>	cumpe / aka	<i>aka</i> means ‘older sibling’ cf. 121, 122
114	last born child	<i>anak bungsu</i>	ka?epu	
115	grandchild	<i>cucu</i>	ompu?ompu	
116	grandmother	<i>nenek perempuan</i>	ompu	
117	grandfather	<i>nenek laki-laki, kakek</i>	ompu	
118	ancestor	<i>nenek moyang</i>	—	
119	offspring	<i>keturunan</i>	sivulua	
120	sibling	<i>saudara</i>	vicinai	also meaning ‘cousin’ cf. 131
121	older brother	<i>kakak laki-laki</i>	aka	

122	older sister	<i>kakak perempuan</i>	aka	
123	younger brother	<i>adik laki-laki</i>	ai	
124	younger sister	<i>adik perempuan</i>	ai	
125	twins	<i>anak kembar</i>	moha?ana ʒapi	
126	mother's brother	<i>saudara laki-laki dari ibu</i>	posoamaho	with stem <i>ama</i> 'father'
127	father's brother	<i>saudara laki-laki dari ayah</i>	posoamaho	with stem <i>ama</i> 'father'
128	mother's sister	<i>saudara perempuan dari ibu</i>	posoinaho	with stem <i>ina</i> 'mother'
129	father's sister	<i>saudara perempuan dari ayah</i>	posoinaho	with stem <i>ina</i> 'mother'
130	niece, nephew	<i>kemenakan</i>	posoanaho	with stem <i>ana</i> 'child'
131	cousin	<i>sepupu</i>	vicinai	also meaning 'sibling' cf. 120
132	parent-in-law	<i>mertua</i>	amamantu?u / inamantu?u	respectively father-in-law and mother-in-law
133	child-in-law	<i>menantu</i>	koʔompu	
134	co-parent-in-law	<i>besan</i>	samponi	
135	sibling-in-law	<i>ipar</i>	mania	
136	spouse of sibling-in-law	<i>biras</i>	—	<i>ngalapa</i> is Cia-Cia Batu Atas
137	stepfather	<i>ayah tiri</i>	ama ve?e	
138	stepmother	<i>ibu tiri</i>	ina ve?e	
139	stepchild	<i>anak tiri</i>	ana ve?e	
140	stepsibling	<i>saudara tiri</i>	—	
141	co-wife	<i>madu</i>	samaʒue	
142	slave	<i>hamba, budak</i>	ʒacua	
143	widow	<i>janda</i>	iaʒo	
144	widower	<i>duda</i>	iaʒo	
145	orphan	<i>anak yatim</i>	ana ŋkaelu	
146	adopted child	<i>anak angkat</i>	ana niala	calque from Indonesian? also <i>moha?ana piara</i>
147	guest	<i>tamu</i>	mia umba	cf. 102, 816
148	companion	<i>kawan, teman</i>	sabaŋka	
149	enemy	<i>musuh</i>	ʒali	people here usually say <i>musu</i>

150	midwife	<i>bidan</i>	bisa	or specifically: <i>bisa koʔana</i>
151	shaman	<i>dukun, balian</i>	bisa	
152	I	<i>aku, saya</i>	iyaʔu	
153	you (fam.)	<i>engkau, kamu</i>	isoʔo	
154	he, she	<i>dia, ia</i>	oʔia	
155	we (excl.)	<i>kami</i>	isami	
156	we (incl.)	<i>kita</i>	inʔkita	
157	you (plural)	<i>kalian</i>	isimiu	
158	they	<i>mereka</i>	mohoʔia	vowels are somewhat nasalized
159	animal	<i>binatang</i>	kadadi	
160	water buffalo	<i>kerbau</i>	kaxambau	
161	anoa depressicornis	<i>anoa</i>	nua	
162	cow	<i>sapi</i>	sapi	
163	horn	<i>tanduk</i>	tandu	
164	tail	<i>ekor</i>	kaʔesu	
165	hide, skin (of animals)	<i>jangat, kulit binatang</i>	kuli	cf. 72
166	leather	<i>belulang</i>	kulino mokele	lit. 'dry skin'
167	bird	<i>burung</i>	manu-manu	
168	crow	<i>burung gagak</i>	laboga	
169	owl	<i>burung hantu</i>	koa	
170	megapode	<i>burung maleo</i>	halo	probably refers to hornbill, not the megapode
171	lorikeet	<i>burung nuri</i>	vaoxi	
172	cockatoo	<i>burung kakatua</i>	vela	
173	duck	<i>bebek</i>	bebe	
174	chicken	<i>ayam</i>	manu	
175	wing	<i>sayap</i>	pani	
176	beak	<i>paruh</i>	ɲuncu	also 'snout' cf. 246
177	egg (chicken)	<i>telur (ayam)</i>	cikolu	cf. 90
178	nest	<i>sarang</i>	kampupu	
179	feather	<i>bulu (ayam)</i>	vulu	
180	louse (chicken)	<i>kutu ayam</i>	cucue manu	

181	louse (head)	<i>kutu (kepala)</i>	cucu	
182	nit, louse egg	<i>lisa, telur kutu</i>	leuka	
183	louse (clothes)	<i>tuma (pakaian)</i>	cuma	
184	bedbug	<i>kutu busuk</i>	koloka	
185	tick	<i>caplak</i>	kopia	
186	flea	<i>pinjal</i>	—	
187	bat	<i>kelelawar</i>	kaloa	<i>ponisi</i> is from other Buton languages
188	fruit bat, flying fox	<i>keluang, kalong</i>	kaloa	
189	caterpillar	<i>ulat</i>	kule	
190	butterfly	<i>kupu-kupu</i>	kadido	
191	sago grub	<i>lundi</i>	kebo	cf. <i>kule-kule</i> ‘maggots’
192	palm weevil	<i>kumbang sagu</i>	pondi	generic for (large) beetle (?)
193	coconut rhinoceros beetle	<i>bangbung</i>	pondi	generic for (large) beetle (?)
194	mosquito	<i>nyamuk</i>	buzuto	
195	fly	<i>lalat</i>	lale	
196	honey bee	<i>lebah</i>	vani / kaʔinua	giant honey bee and Asian honey bee respectively
197	honey	<i>madu</i>	golano vani	cf. <i>gola</i> ‘sugar’ (370)
198	beeswax	<i>lilin lebah</i>	taʔu	
199	wasp	<i>tabuhan, penyengat</i>	tovua	
200	ant	<i>semut</i>	sea	
201	termite	<i>anai-anai</i>	ane	
202	cockroach	<i>lipas, kecoak</i>	kabamba	
203	centipede	<i>lipan</i>	maŋkai	
204	luminous centipede	<i>kelema(n)yar</i>	honda	
205	millipede	<i>kaki seribu</i>	—	
206	firefly	<i>kunang-kunang</i>	kalipopo ndooti	cf. also <i>kaboro</i> ‘grasshopper’
207	scorpion	<i>kalajengking</i>	supiganda	
208	cicada	<i>tonggeret</i>	ŋgia-ŋgia	
209	spider	<i>labah-labah</i>	—	people here usually say <i>laba-laba</i>
210	leech	<i>lintah, pacet</i>	punto	

211	earthworm	<i>cacing tanah</i>	hundelegu	
212	snake	<i>ular</i>	kule	
213	python	<i>ular sawa</i>	,balu,vasu'laŋka	
214	fish	<i>ikan</i>	isa	
215	fish scales	<i>sisik</i>	hena	<i>e</i> in initial syllable confirmed
216	fish gills	<i>insang</i>	anca	
217	eel	<i>ikan belut</i>	vulelu	
218	shark	<i>ikan hiu</i>	moŋiva	
219	stingray	<i>ikan pari</i>	pagi	
220	whale	<i>ikan paus</i>	—	
221	dolphin	<i>lumba-lumba</i>	lumba-lumba	
222	dugong	<i>duyung</i>	vadiu-diū	
223	squid	<i>cumi-cumi</i>	kondovua	but usually <i>cumi-cumi</i> in everyday speech
224	octopus	<i>gurita</i>	guʒita	the reference of the initial response, <i>kamoʒavu</i> , could not be identified
225	shrimp	<i>udang</i>	melama	
226	lobster	<i>udang karang</i>	melama noloko	
227	crab	<i>kepiting</i>	buŋka	
228	pincher, claw (of crab)	<i>jepitan (kepiting)</i>	ganci	
229	hermit crab	<i>umang-umang</i>	kolo?uma	
230	frog	<i>katak</i>	kapurakaka	
231	toad	<i>katak pura</i>	kapurakaka	
232	turtle	<i>kura-kura</i>	kapoluka	
233	sea turtle	<i>penyu</i>	ponu	
234	crocodile	<i>buaya</i>	buea	
235	monitor lizard	<i>biawak</i>	simbou	
236	tokay gecko	<i>tokek</i>	toke	
237	house gecko	<i>cicak</i>	sasa	
238	deer	<i>rusa</i>	ʒusa	
239	monkey	<i>monyet</i>	ndoke	
240	rat, mouse	<i>tikus</i>	sibu	
241	shrew	<i>celurut</i>	sibu movilo	cf. <i>movilo</i> 'blind' (288)
242	pig	<i>babi</i>	vavi	

243	babirusa	<i>babi rusa</i>	—	unknown in southern Buton
244	tusk	<i>taring</i>	cimpa	
245	dog	<i>anjing</i>	mantoa	
246	snout	<i>moncong</i>	guncu	also ‘beak (of bird)’ cf. 176
247	cat	<i>kucing</i>	mbuta	
248	claw	<i>cakar</i>	konosu	also ‘fingernail’ cf. 50
249	goat	<i>kambing</i>	fembe	
250	horse	<i>kuda</i>	lajaʒa	
251	civet	<i>musang</i>	jina	
252	squirrel	<i>tupai</i>	kosimbu	
253	bear cuscus	<i>kuskus beruang</i>	kuse	
254	small cuscus	<i>kuskus kecil</i>	toʒali	
255	tarsier	<i>tangkasi, binatang hantu</i>	koa-koa	according to some just <i>koa</i> ; the name may be onomatopoeic
256	male (of animals)	<i>jantan</i>	mohane	identical to human male, cf. 103
257	female (of animals)	<i>betina</i>	movine	identical to human female, cf. 104
258	tree	<i>pohon</i>	asau	with prefix <i>a-</i> ‘one’
259	leaf	<i>daun</i>	ʒoʔo	
260	branch	<i>cabang</i>	ʒaʒa	
261	trunk	<i>batang</i>	laʔa	
262	root	<i>akar</i>	kulese	<i>puʒasa</i> is Cia-Cia Batu Atas
263	tree stump	<i>tunggul (pohon)</i>	kacumpu	
264	bark (tree)	<i>kulit kayu</i>	kulino sau	lit. ‘skin of tree’ cf. 72, 149
265	sap	<i>getah</i>	polo	
266	wood	<i>kayu</i>	sau	also <i>dopi</i> ‘plank, board’
267	fruit	<i>buah</i>	vua	
268	flower	<i>bunga</i>	kamba	
269	stem	<i>tangkai</i>	polopa	includes the stems of palm fronds and papaya leaves; we went outside to confirm that it also refers to the stems of ordinary leaves; respondents struggled with this term, initially giving me <i>ʒaʒa</i> , the word for ‘branch’
270	thorn	<i>duri</i>	ʒui	

271	banana	<i>pisang</i>	kafese	
272	banana blossom	<i>jantung pisang</i>	kumbulia	
273	coconut (ripe)	<i>kelapa tua</i>	kunde mocuka	cf. 532
274	coconut (unripe)	<i>kelapa muda</i>	kunde moxuŋa	cf. 485
275	coconut husk	<i>sabut kelapa</i>	ʃenu	
276	coconut shell	<i>tempurung</i>	kabuluno kunde	
277	coconut apple, haustorium	<i>tombong kelapa</i>	homba	
278	copra	<i>kopra</i>	kilou	
279	coconut frond stipule	<i>tapas kelapa</i>	ʃanca	
280	oil	<i>minyak</i>	mina	cf. <i>minano kunde</i> ‘coconut oil’
281	bamboo	<i>bambu</i>	hoʔo / paʃavata / ɖama / pacu / balo	<i>hoʔo</i> has short internodes (#7); <i>paʃavata</i> (#1); <i>ɖama</i> slender bamboo (#3); <i>pacu</i> (#5); <i>balu</i> used for cooking rice (#4) (numbers refer to pictures in the <i>Sulawesi Long List Annotations</i>)
282	internode (bamboo)	<i>ruas (bambu)</i>	laʔa	cf. <i>buku</i> ‘node’
283	bamboo shoot	<i>rebung</i>	ʒobu	
284	sago palm	<i>rumbia</i>	ʒumbia	
285	sago flour	<i>tepung sago</i>	sagu	
286	nipa palm	<i>nipah</i>	panasa	
287	sugar palm	<i>enau, aren</i>	konau	
288	palm toddy	<i>nira</i>	weʔeno konau	lit. ‘sugar palm water’ cf. 287, 371
289	ijuk fiber	<i>ijuk</i>	kampuga	
290	rattan	<i>rotan</i>	ʒauʒo	
291	sugarcane	<i>tebu</i>	tovu	
292	peanut	<i>kacang tanah</i>	kacangore	
293	candlenut	<i>kemiri</i>	kumundi	
294	kapok	<i>kapok</i>	kapajava	
295	eggplant	<i>terung</i>	palola	
296	gourd	<i>labu kendi</i>	—	
297	squash, pumpkin	<i>labu manis</i>	pa,ʒacu'kala	

298	cucumber	<i>ketimun</i>	balonka	
299	watermelon	<i>semangka</i>	kajava	
300	papaya	<i>pepaya</i>	kapaea	
301	chili pepper	<i>cabe, lombok</i>	saha	
302	garlic, onion	<i>bawang</i>	bava	also <i>bava mopute</i> ‘garlic,’ <i>bava modea</i> ‘shallot’
303	tomato	<i>tomat</i>	kanu	
304	citrus fruit	<i>jeruk</i>	munte	
305	mango	<i>mangga</i>	poʔo	
306	durian	<i>durian</i>	duria	
307	breadfruit	<i>sukun</i>	bokulu	people here also say <i>suku</i>
308	ginger	<i>jahe</i>	lochia	
309	turmeric	<i>kunyit</i>	sunu	
310	cassava	<i>ubi kayu</i>	kasubia	
311	sweet potato	<i>ubi jalar</i>	kandoʔa	
312	taro	<i>talas, keladi</i>	kaladi	
313	greater yam	<i>ubi</i>	santa	
314	lesser yam	<i>ubi kembili</i>	hopa	
315	bitter yam	<i>gadung, ubi arak</i>	hondo	
316	betel	<i>sirih</i>	kuʔu	note also <i>bite</i> referring to betel fruits
317	areca nut	<i>pinang</i>	panana	
318	banyan	<i>beringin</i>	meʔanca	
319	dammar	<i>damar</i>	—	
320	casuarina	<i>eru</i>	—	
321	ti plant	<i>andong</i>	—	
322	derris (fish poison)	<i>tuba</i>	cuvele	
323	mushroom	<i>cendawan, jamur</i>	kuʔu	
324	short grass	<i>rumpu</i>	ʔumpu	
325	cogon grass	<i>alang-alang</i>	ʔana	
326	pineapple	<i>nenas</i>	nanasi	
327	pandanus	<i>pandan</i>	ponda	
328	fragrant pandan	<i>pandan wangi</i>	daun panda	

329	seed	<i>biji</i>	ampole	with prefix <i>a-</i> ‘one,’ cf. <i>xoampole</i> ‘two seeds’
330	(rice) seedling	<i>bibit (padi)</i>	vine	
331	field rice	<i>padi</i>	bae	
332	rice (cut, unhulled)	<i>gabah</i>	ompoleno bae	cf. 329
333	hull of rice	<i>sekam (gabah)</i>	heka	
334	straw	<i>jerami</i>	laʔano bae	
335	hulled rice	<i>beras</i>	bae	
336	cooked rice	<i>nasi</i>	nimaʔa	
337	corn	<i>jagung</i>	kahitela	
338	millet	<i>jawawut, sekoi</i>	voto	
339	Job’s tears	<i>enjelai</i>	—	
340	sorghum	<i>jawaras, cantel</i>	kalame	
341	sun	<i>matahari</i>	holeo	
342	moon	<i>bulan</i>	vula	
343	star	<i>bintang</i>	kalipopo	
344	sky	<i>langit</i>	laia ~ laya	
345	cloud	<i>awan</i>	olu	
346	raincloud	<i>awan hitam</i>	olu mokito	cf. <i>mokito</i> ‘black’ (552)
347	fog	<i>kabut</i>	gavu	
348	dew	<i>embun</i>	alo	
349	thunder	<i>guntur</i>	χundu	
350	lightning	<i>kilat</i>	fiʔito	note also <i>bexese</i> ‘thunderbolt’
351	rain	<i>hujan</i>	hise	
352	flood	<i>banjir</i>	vaʔa	
353	rainbow	<i>pelangi</i>	toʔoʔe	
354	wind	<i>angin</i>	kavea	
355	sea, ocean	<i>laut</i>	mokahi	
356	wave	<i>ombak</i>	evo	
357	low tide	<i>air surut</i>	weʔeno sampu	cf. <i>sampu</i> ‘descend’ (743)
358	high tide	<i>air pasang</i>	weʔeno mone	cf. <i>mone</i> ‘ascend’ (742)
359	island	<i>pulau</i>	pulo	
360	cape, headland	<i>tanjung</i>	uju	

361	bay	<i>teluk</i>	—	
362	shore	<i>pantai</i>	vivino mokahi	
363	sand	<i>pasir</i>	hone	
364	mud	<i>lumpur</i>	kabeʒe	
365	earth, ground	<i>tanah</i>	vuta	
366	earthquake	<i>gempa bumi</i>	lindu	
367	cave	<i>gua</i>	goa	
368	hole	<i>lubang</i>	volova	
369	salt	<i>garam</i>	gaʒa	
370	sugar	<i>gula</i>	gola	
371	water	<i>air</i>	u'eʔe ~ weʔe	
372	waterfall	<i>air terjun</i>	weʔe mondawu	perhaps calqued from Indonesian
373	spring	<i>mata air</i>	matano weʔe	
374	mountain	<i>gunung</i>	gunu	
375	summit	<i>puncak</i>	kabumbu	respondents initially gave <i>gunu maciŋgi</i> lit. 'tall mountain'; <i>kabumbu</i> may mean 'hill' or 'ridge'
376	plain	<i>dataran</i>	ʒete / vuta ʒete	cf. <i>moxete</i> 'flat' (537)
377	valley	<i>lembah</i>	poʔavetaʔaso	probably with stem <i>veta</i> 'divide, split in half'; cf. also <i>kabumbu</i> , referring to the slopes on either side of a valley
378	woods, forest	<i>hutan</i>	ponue	
379	river	<i>sungai</i>	vaʔaʒa	
380	current (of stream, river)	<i>arus</i>	vaʔa	
381	river mouth	<i>muara, kuala</i>	—	
382	lake	<i>danau</i>	—	
383	fire	<i>api</i>	api	
384	smoke (from fire)	<i>asap</i>	hau	
385	embers	<i>bara api</i>	veano api	
386	ashes	<i>abu</i>	habu	
387	dust	<i>debu</i>	gavu	
388	stone	<i>batu</i>	loko	
389	lime	<i>kapur</i>	hapu	

390	gold	<i>emas</i>	bulava	
391	silver	<i>perak</i>	osee	
392	bronze	<i>tembaga</i>	tambaga	
393	iron	<i>besi</i>	ase	
394	earthen	<i>tembikar</i>	vuta	cf. 365
395	shadow	<i>bayang-bayang</i>	kamia-mia	
396	house	<i>rumah</i>	fanua	
397	floor	<i>lantai</i>	pepea	
398	ladder	<i>tangga</i>	polan̄ku	
399	wall (of house)	<i>dinding</i>	χindi	
400	door	<i>pintu</i>	kajoli / ʃoba	<i>kajoli</i> refers to the door leaf, <i>ʃoba</i> the door opening
401	window	<i>jendela</i>	ʃalo-ʃalo	
402	roof	<i>atap</i>	hato	
403	ridge (of roof)	<i>bubungan</i>	bumbuŋa	
404	rafter	<i>kasau</i>	kaso	
405	storage shelf above hearth	<i>para</i>	gode-gode	questionable, cf. Kulisusu <i>gode-gode</i> ‘sitting platform’
406	house post	<i>tiang rumah</i>	kuχiʔi	
407	space under house	<i>kolong</i>	vava	
408	fence	<i>pagar</i>	pagala / tondo	
409	canoe, boat	<i>perahu</i>	ʃan̄ka	
410	bow (of boat)	<i>haluan</i>	ve aχoa	lit. ‘in front’; <i>ve χope</i> is also known and used
411	stern	<i>buritan</i>	taliku	<i>ve vana</i> is also known and used
412	rudder	<i>kemudi</i>	oli	<i>oli</i> is the original term, but in everyday speech people use <i>kemudi</i>
413	sail	<i>layar</i>	paŋava	
414	canoe paddle	<i>dayung</i>	ʃose	
415	raft	<i>rakit</i>	χaki	
416	charcoal	<i>arang</i>	hio	
417	three-stone fireplace	<i>tungku</i>	ʃalika	
418	firewood	<i>kayu api</i>	sauno api	cf. 266, 383

419	tinder	<i>rabuk</i>	tabaʒo	in other Cia-Cia dialects <i>tabaro</i> refers to sago flour, but the respondent described the source and use of tinder exactly, using this term
420	torch	<i>obor</i>	oboro	
421	cooking pot	<i>periuk, belanga</i>	tave belanja	
422	water jar	<i>tempayan</i>	gusi	
423	bamboo water container	<i>tempat air bambu</i>	mbalo	
424	ladle of coconut shell	<i>gayung</i>	kasivu	
425	mortar	<i>lesung</i>	nosu	
426	pestle (rice)	<i>penumbuk, alu</i>	anano nosu	
427	winnowing basket	<i>nyiru</i>	katepi	
428	dibble	<i>tugal</i>	kapontasu	
429	rice harvest knife	<i>ani-ani</i>	pakato	
430	knife	<i>pisau</i>	piso	
431	machete	<i>parang</i>	kapulu	
432	sheath for machete	<i>sarung parang</i>	kasele	
433	chopping block	<i>papan pemotong</i>	sau	lit. ‘wood’ cf. 266
434	ax, hatchet	<i>kapak, kampak</i>	ndamu	
435	grub hoe	<i>pacul, cangkul</i>	viŋku	
436	blowgun	<i>sumpitan</i>	kasopu	note also <i>suli</i> ‘flute’
437	pitfall spike	<i>ranjau</i>	—	
438	fish trap	<i>bubu</i>	bubu	
439	top (toy)	<i>gasing</i>	gasi	
440	staff, walking stick	<i>tongkat</i>	kacula	
441	ring (for finger)	<i>cincin</i>	siŋkaʒu	
442	comb	<i>sisir</i>	suavi	
443	necklace	<i>kalung</i>	ʒanta	note also <i>kasubele</i> ‘prayer beads, rosary’
444	beads	<i>manik-manik</i>	—	cf. <i>kombena-mbena</i> ‘to shine’ (Indonesian <i>bersinar-sinar</i>)

445	rope	<i>tali (besar, pintal)</i>	ɣambu	
446	string	<i>benang, tali (kecil)</i>	kafoke	<i>kaboke</i> instrumental of <i>boke</i> ‘to tie’ (cf. 726); also <i>kambaxi</i> , probably referring specifically to sewing thread
447	peg, nail	<i>paku</i>	paso	
448	needle	<i>jarum</i>	ɖeu	
449	sarong	<i>sarung</i>	kaɣike	
450	trousers	<i>celana</i>	sala	
451	mat	<i>tikar</i>	ampasi	
452	blanket	<i>selimut</i>	—	
453	pillow	<i>bantal</i>	polagu	
454	cradle	<i>ayunan</i>	kabue	
455	loincloth	<i>cawat, kain pinggang</i>	kagogoli	
456	bark cloth	<i>jeluang</i>	—	
457	wine	<i>saguer</i>	sageru	
458	medicine	<i>obat</i>	lancau	
459	swidden, dry rice/corn field	<i>ladang</i>	vuta	lit. ‘earth, ground’ cf. 365; also <i>seami</i> ‘garden’ <i>vuta seami</i> ‘garden plot’
460	trail, road	<i>jalanan</i>	lala	
461	footbridge	<i>titi, titian</i>	kalelea	
462	village	<i>kampung</i>	kampo / livu	
463	market	<i>pasar</i>	‘daoa	
464	big	<i>besar</i>	toʔova	
465	small (object)	<i>kecil</i>	ɖiidi ~ idi-idi	
466	good	<i>baik</i>	ɓelo	cf. <i>belo lalono</i> ‘good hearted’
467	bad, evil	<i>jahat</i>	moɣikiu	
468	wet	<i>basah</i>	moɣama	
469	dry	<i>kering</i>	mokele	
470	dark	<i>gelap</i>	modampa	
471	bright	<i>terang</i>	moinava	
472	wide	<i>lebar</i>	moleva / maeva	cf. Standard Muna <i>hewa</i> ‘wide, broad (of house, field, road)’
473	broad	<i>luas</i>	toʔova	also meaning ‘big’ cf. 464
474	narrow	<i>sempit</i>	moʔipi / mogimpi	

475	strong	<i>kuat</i>	mohosa	
476	weak	<i>lemah</i>	molute	
477	brave	<i>berani</i>	barani	
478	tame (animal)	<i>jinak (binatang)</i>	monea	
479	wild (animal)	<i>liar (binatang)</i>	mojila	
480	far	<i>jauh</i>	mbelai	
481	near	<i>dekat</i>	taŋku	
482	new (objects)	<i>baru</i>	vukou	
483	old (objects)	<i>lama</i>	moleŋo	
484	old (persons)	<i>tua</i>	mancuana	
485	young	<i>muda</i>	moʒuŋa	
486	thick (object)	<i>tebal</i>	mokapa	
487	thin (object)	<i>tipis</i>	monipi	
488	skinny	<i>kurus</i>	modaŋka	
489	fat	<i>gemuk</i>	toʔova bukuno	lit. 'large boned' cf. 75, 464
490	hot (water)	<i>panas (air)</i>	mompana	
491	cold (water)	<i>dingin (air)</i>	modindi	
492	(luke)warm (water)	<i>hangat (air)</i>	mo, mpana 'kuku	
493	clear (water)	<i>jernih (air)</i>	molino	
494	fresh (water)	<i>tawar (air)</i>	tembe	
495	dull (knife)	<i>tumpul</i>	cia nakoto	lit. 'it's not sharp' cf. 496, 557
496	sharp (knife)	<i>tajam</i>	no-koto	
497	slack (rope)	<i>kendur (tali)</i>	no-momalu	note also <i>pokoluba</i> causative verb form meaning 'make it loose'
498	taut (rope)	<i>kencang, berentang (tali)</i>	no-mocuka	initial response <i>hela pokocukaʔe</i> means 'pull it so that it is hard'
499	short (length)	<i>pendek</i>	molimbu	
500	short (height)	<i>rendah</i>	mopanda	
501	tall	<i>tinggi</i>	mociŋgi	
502	long (object)	<i>panjang</i>	koʔata	
503	ripe	<i>matang, masak (buah)</i>	montaha	
504	unripe	<i>mentah (buah)</i>	momata	
505	rotten (fruit)	<i>busuk</i>	mobuto	

506	withered	<i>layu</i>	mokenku	
507	sour	<i>masam, asam</i>	mokolo	
508	bitter	<i>pahit</i>	mopaki	
509	sweet	<i>manis</i>	momeko	
510	salty	<i>asin</i>	mopaxa	
511	spicy	<i>pedas</i>	molala	
512	tasty, delicious	<i>enak</i>	mombaka	
513	fragrant	<i>harum, wangi</i>	movondu	
514	blind	<i>buta</i>	movilo	
515	deaf	<i>tuli</i>	moboŋo	
516	drunk, intoxicated	<i>mabuk</i>	molaŋu	
517	healthy	<i>sehat</i>	seha	
518	pain, to be sick	<i>sakit</i>	mopanaki / mosodo	
519	feverish	<i>demam</i>	modindi	also meaning 'cold' cf. 491
520	lame	<i>pincang</i>	kempa	
521	thirsty	<i>haus</i>	mokele	
522	hungry	<i>lapar</i>	moʒaʒo	
523	full (satiated)	<i>kenyang</i>	mokente	
524	other, different	<i>lain (orang lain)</i>	agaʔano	
525	all	<i>semua</i>	satatanaʔe	
526	many	<i>banyak</i>	toʔaʒu	
527	few, little (quantity)	<i>sedikit</i>	aide	
528	some	<i>beberapa</i>	po pia-po' pia	reduplication of <i>popia</i> 'how many?' cf. 842
529	enough, sufficient	<i>cukup</i>	bo' lom	
530	heavy	<i>berat</i>	moboʔa	
531	light (in weight)	<i>ringan</i>	mosape	
532	hard (substance)	<i>keras</i>	mocuka	
533	dirty	<i>kotor</i>	moʒobu	
534	clean	<i>bersih</i>	mongilo	

535	straight	<i>lurus</i>	molaʔa	
536	round (spherical)	<i>bulat (seperti bola)</i>	mandoo-ndoo	
537	flat	<i>rata</i>	moʔete	
538	lonely	<i>sunyi, sepi</i>	molino	
539	difficult	<i>sukar</i>	sukaʔa	
540	easy	<i>gampang, mudah</i>	maʔimba	lit. 'fast' cf. 545
541	expensive	<i>mahal</i>	mohali	
542	cheap	<i>murah</i>	momufa	
543	smooth	<i>halus, licin</i>	halusu	
544	slippery	<i>licin</i>	mondolu	
545	fast	<i>lekas, cepat</i>	maʔimba	
546	deep	<i>dalam (airnya)</i>	kondalo	<i>o</i> in initial syllable is confirmed
547	shallow	<i>dangkal</i>	cia kondalo	lit. 'not deep' cf. 546, 557
548	full (container)	<i>penuh</i>	mompono	
549	true, correct	<i>benar</i>	kocuhu	
550	false, incorrect	<i>salah</i>	sala	
551	white	<i>putih</i>	mopute	
552	black	<i>hitam</i>	mokito	
553	yellow	<i>kuning</i>	moiʔo	
554	red	<i>merah</i>	modea	
555	green	<i>hijau</i>	moiʔo	
556	blue	<i>biru</i>	monkuʔi	
557	not	<i>tidak</i>	cia	
558	no longer	<i>tidak lagi</i>	ciamo	
559	there is, there are	<i>ada</i>	ʔaneʔe	
560	none	<i>tidak ada</i>	cia ʔaneʔe	
561	no	<i>bukan</i>	muncuano	
562	don't	<i>jangan</i>	aike	
563	if	<i>kalau, jika</i>	ane	
564	because	<i>karena</i>	karena	
565	whatever you call it	<i>anu</i>	anu	

566	now, already (perfective)	<i>sudah</i>	poʔo'lim	
567	not yet	<i>belum</i>	ciaho	
568	and	<i>dan</i>	se	as in <i>iyaʔu se movineʔu</i> 'me and my wife'; cf. 631
569	this	<i>ini</i>	ina	also recorded with accent on final syllable: [i'na:]
570	that	<i>itu</i>	incu	also recorded as <i>incuʔe</i>
571	that distant	<i>itu yang jauh</i>	ilo	also recorded with accent on final syllable [i'lo:]
572	here	<i>di sini</i>	kaʔina	
573	there	<i>di situ</i>	kaʔincu	
574	way over there	<i>di sana</i>	kaʔilo	
575	one	<i>satu</i>	aʔanu	
576	two	<i>dua</i>	ɖoʒua	
577	three	<i>tiga</i>	totolu	
578	four	<i>empat</i>	popaʔa	
579	five	<i>lima</i>	lolima	
580	six	<i>enam</i>	nonoʔo	
581	seven	<i>tujuh</i>	popicu	
582	eight	<i>delapan</i>	uvalu	
583	nine	<i>sembilan</i>	siua	
584	ten	<i>sepuluh</i>	ompulu	
585	eleven	<i>sebelas</i>	ompulu aʔanu	
586	twelve	<i>dua belas</i>	ompulu ɖoʒua	
587	thirteen	<i>tiga belas</i>	ompulu totolu	
588	fourteen	<i>empat belas</i>	ompulu popaʔa	
589	fifteen	<i>lima belas</i>	ompulu lolima	
590	sixteen	<i>enam belas</i>	ompulu nonoʔo	
591	seventeen	<i>tujuh belas</i>	ompulu popicu	
592	eighteen	<i>delapan belas</i>	ompulu uvalu	
593	nineteen	<i>sembilan belas</i>	ompulu siua	
594	twenty	<i>dua puluh</i>	ʒoapulu	
595	twenty-one	<i>dua puluh satu</i>	ʒoapulu aʔanu	
596	twenty-two	<i>dua puluh dua</i>	ʒoapulu ɖoʒua	

597	twenty-three	<i>dua puluh tiga</i>	xoapulu totolu	
598	twenty-four	<i>dua puluh empat</i>	xoapulu popaʔa	
599	twenty-five	<i>dua puluh lima</i>	xoapulu lolima	
600	twenty-six	<i>dua puluh enam</i>	xoapulu nonoʔo	
601	twenty-seven	<i>dua puluh tujuh</i>	xoapulu popicu	
602	twenty-eight	<i>dua puluh delapan</i>	xoapulu uvalu	
603	twenty-nine	<i>dua puluh sembilan</i>	xoapulu siua	
604	thirty	<i>tiga puluh</i>	tolopulu	
605	forty	<i>empat puluh</i>	patopulu	
606	fifty	<i>lima puluh</i>	limapulu	
607	sixty	<i>enam puluh</i>	nomopulu	
608	seventy	<i>tujuh puluh</i>	picupulu	
609	eighty	<i>delapan puluh</i>	valupulu	
610	ninety	<i>sembilan puluh</i>	siuapulu	
611	hundred	<i>seratus</i>	amohono	
612	two hundred	<i>dua ratus</i>	xoamohono	
613	thousand	<i>seribu</i>	aʒevu	
614	two thousand	<i>dua ribu</i>	xoaxevu	
615	at	<i>di</i>	ve	e.g. <i>ve banua</i> ‘in the house’ <i>ve oto</i> ‘in the car’
616	left (hand/side)	<i>kiri</i>	ema	<i>sumbali</i> is Cia-Cia Batu Atas
617	right (hand/side)	<i>kanan</i>	suana	
618	west	<i>barat</i>	baʒa	
619	east	<i>timur</i>	cimbuʒu	
620	north	<i>utara</i>	utara	
621	south	<i>selatan</i>	salata	
622	toward the sea	<i>ke arah laut</i>	minte mokahi	
623	toward the interior	<i>ke arah (pe)dalam(an)</i>	minte kondalo	
624	under	<i>di bawah</i>	ve voʒu	
625	on top of, above	<i>di atas</i>	ve bumbu	
626	behind	<i>di belakang</i>	ve taliku	
627	in front	<i>di depan</i>	ve aʒoa	

628	outside	<i>di luar</i>	iambali	
629	inside	<i>di dalam</i>	ve lalo	
630	edge	<i>pinggir</i>	padaxa	
631	with	<i>dengan</i>	se	as in <i>se?eno</i> ‘with who?’ <i>sesabangkau</i> ‘with my friend’; cf. 568
632	day	<i>hari</i>	holeo	cf. 181
633	night	<i>malam</i>	mo?apu	
634	morning	<i>pagi</i>	ɣaneo	
635	midday	<i>siang</i>	toxo holeo	cf. <i>toxo</i> ‘middle’
636	afternoon	<i>sore</i>	mo?apu holeo	cf. 633
637	yesterday	<i>kemarin</i>	hanuvia	
638	day before yesterday	<i>kemarin dulu</i>	ipu'am	
639	three days ago	<i>tiga hari yang lalu</i>	ito' lum	
640	today	<i>hari ini</i>	holeo ancu	
641	tomorrow	<i>besok</i>	na?ile	
642	day after tomorrow	<i>lusa</i>	naipua	
643	three days hence	<i>tiga hari di depan</i>	ve axoa ancu	
644	year	<i>tahun</i>	taku	
645	ashamed, shy	<i>malu</i>	maea	
646	angry	<i>marah</i>	amaxa	
647	to fear, be afraid of	<i>takut (kepada)</i>	montehi	
648	to count	<i>menghitung</i>	pelencu	
649	to learn	<i>belajar</i>	pekampeadaxi	
650	to think	<i>berpikir</i>	pikiri	
651	to know (a thing)	<i>tahu (sesuatu)</i>	pande?e	
652	to know a person	<i>kenal (orang)</i>	pande?e	cf. <i>nopande?ea?u</i> ‘he knows me’
653	to forget	<i>lupa</i>	moliguasine	expressed here with third person singular indirect object marker <i>-asine</i>
654	to remember	<i>mengingat</i>	udfani-e	
655	to lie (untruth)	<i>berbohong, mendusta</i>	kopaxa	

656	to choose	<i>memilih</i>	pili-e	
657	to beckon with the hand	<i>memanggil (dengan tangan)</i>	beʒo-ʔe	
658	to tell	<i>memberitahu, kasi tahu</i>	poʔomba-ʔe	
659	to say, speak, utter	<i>berkata</i>	pogau	
660	to order, command	<i>menyuruh</i>	cindala-ʔe	
661	to repeat	<i>mengulangi</i>	ulaŋi-e	
662	to request	<i>meminta</i>	pemani	
663	to invite	<i>mengundang</i>	uŋku-e	
664	to ask, inquire	<i>bertanya</i>	peaba	
665	to answer	<i>menjawab</i>	lavani	
666	to accuse	<i>menuduh</i>	kona	lit. 'to name' cf. 827; in context: <i>nokona mohaneno noseliŋku</i> 'she accused her husband of dishonesty'
667	to deny	<i>menyangkal</i>	pehahae	
668	to sing	<i>menyanyi</i>	no-lagu	
669	to cry	<i>menangis</i>	no-keʔe	
670	to laugh	<i>tertawa</i>	no-botaʔa	
671	to shout	<i>berteriak</i>	no-baʒaole	
672	to hear	<i>mendengar</i>	no-hogono	
673	to see	<i>melihat</i>	no-ʔita-ʔe	
674	look up	<i>melihat ke atas</i>	koʔita ve bumbu	
675	look down	<i>melihat ke bawah</i>	koʔita ve voʒu	
676	to smell, sniff	<i>mencium</i>	no-vondu-e	
677	to fell (tree)	<i>menebang</i>	ponea sau	
678	to cut (wood, across grain)	<i>memotong (kayu)</i>	no-kanda sau	
679	to split (wood)	<i>membelah (kayu)</i>	no-veta sau	
680	to slice	<i>mengiris</i>	pepiʒi	
681	to grate	<i>memarut</i>	pepagi	
682	to sharpen	<i>mengasah</i>	pekoʒa	
683	to fold	<i>melipat</i>	pelupi	
684	to roll up	<i>menggulung</i>	lulu-e	

685	to cook	<i>memasak</i>	pepocuko	
686	to (be) boil(ing) (of water)	<i>mendidih</i>	no-χende	
687	to open, uncover	<i>membuka</i>	leŋka-ʔe	
688	to cover	<i>menutup</i>	soŋkobi-e	note also <i>petayono</i> ‘its (the pot’s) lid’
689	to fry	<i>menggoreng</i>	hole-ʔe	
690	to eat	<i>makan</i>	maʔa	
691	to drink	<i>minum</i>	sumpu	
692	to bite	<i>menggigit</i>	papaki-e	
693	to taste (food)	<i>mencicipi</i>	penami-e	
694	to lick	<i>menjilat</i>	leaki-e	
695	to chew (not to swallow)	<i>mengunyah</i>	pemunta-ʔe	
696	to chew betelnut	<i>makan pinang</i>	maʔa paŋana	perhaps calqued from Indonesian
697	to swallow	<i>menelan</i>	tolo-ʔe / ɖoku-e	
698	to suck (not nurse)	<i>mengisap</i>	gomi-e	
699	to blow (on fire)	<i>meniup</i>	poχo-ʔe	
700	to flame, blaze	<i>menyala</i>	lela	
701	to point	<i>menunjuk</i>	susu-e	
702	to hold	<i>memegang</i>	peʔunta	
703	to use	<i>memakai</i>	pake	
704	to squeeze (in hand)	<i>memeras</i>	pio-ʔe	
705	to throw away	<i>membuang</i>	kabi-e	
706	to fall, drop (as fruit)	<i>jatuh</i>	mondavu / mokocibu	
707	to drop	<i>menjatuhkan</i>	tabuχa-ʔe	
708	to play	<i>bermain</i>	mogasia / pekadao-ɖaoa	with two-syllable reduplication of stem <i>ɖaoa</i> ‘market,’ cf. 463
709	to work	<i>bekerja</i>	kaxajaa	
710	to rest	<i>beristirahat</i>	ontohoʔuka	
711	to burn (field)	<i>membakar (kebun)</i>	pesula vuta	cf. 459

712	to plant	<i>menanam</i>	pembula	
713	to grow	<i>tumbuh</i>	cumbu	
714	to winnow	<i>menampi</i>	petepi (bae)	
715	to pound (rice)	<i>menumbuk (padi)</i>	pecucu	
716	to mill	<i>menggiling</i>	gili	
717	to crush spices (in mortar)	<i>mengulek</i>	sube-ʔe	discard <i>cobe-ʔe</i>
718	to crush	<i>melumatkan</i>	pokovita / pohancuru-e	
719	to live, be alive	<i>hidup</i>	mokuʔi	
720	to die, dead	<i>mati</i>	mate	
721	to dig (hole)	<i>menggali</i>	galu-e	also <i>polanʔi</i> ‘dig a hole’
722	to bury, inter	<i>menguburkan</i>	kubuʔu-e	
723	to push	<i>mendorong</i>	jujula-ʔe	
724	to pull	<i>menarik (sesuatu)</i>	hela-ʔe	
725	to lift	<i>mengangkat</i>	aŋke-ʔe	
726	to tie (tether animal)	<i>mengikat, menambatkan</i>	boke-ʔe	
727	to turn (right/left)	<i>berbelok</i>	balili	
728	to turn around	<i>berputar</i>	pekapa'tii	
729	to stick to	<i>melekat, berlekat</i>	no-pika	
730	to wipe	<i>mengelap</i>	gigisi / lapu-e	
731	to wash clothes	<i>mencuci pakaian</i>	metopa	
732	to dry (clothes) in sun	<i>menjemur (pakaian)</i>	pepohai	
733	to wash hands	<i>mencuci tangan</i>	pevaŋu lima	
734	to bathe	<i>mandi</i>	pebaho	
735	to give someone a bath	<i>memandikan</i>	pebaho-ʔe	
736	to swim	<i>berenang</i>	ponaŋo	
737	to dive, submerge	<i>menyelam</i>	pehomu	
738	to float	<i>mengapung</i>	pelanto-lanto	
739	to sink	<i>tenggelam</i>	kalobu	
740	to climb (tree)	<i>memanjat (pohon)</i>	pemone	

741	to climb (mountain)	<i>mendaki (gunung)</i>	taga kabumbu	
742	to ascend	<i>naik</i>	mone	
743	to descend	<i>turun</i>	sampu	
744	to hide	<i>bersembunyi</i>	pehoko	
745	to hunt (for game)	<i>berburu</i>	—	
746	to set (traps)	<i>memasang (jerat)</i>	petaho ka?ela	also <i>peka?ela</i>
747	to catch	<i>menangkap</i>	ɣaso-ʔe	
748	to fly	<i>terbang</i>	hoho	
749	to brood	<i>mengeram</i>	no-hokovi	
750	to hatch	<i>menetes</i>	no-po'ham	
751	to shoot an arrow	<i>memanah</i>	pepana	
752	to stab	<i>menikam</i>	tobo-ʔe	cf. <i>no-cucu-e manu</i> 'stab a chicken (in order to kill it)'
753	to kill	<i>membunuh (orang)</i>	pokomate-ʔe	
754	to headhunt	<i>mengayau</i>	—	
755	to throw	<i>melemparkan</i>	pehampasi	
756	to hit (with a stick, club)	<i>memukul (dengan sesuatu)</i>	vesi-e	also <i>labe-ʔe</i> 'hit'
757	to kick (ball)	<i>menendang (bola)</i>	sepa-ʔe	
758	to fight	<i>berkelahi</i>	pocumbu	cf. <i>pogexa</i> 'quarrel'
759	to steal	<i>mencuri</i>	mbolaku	
760	to make	<i>membuat</i>	kaxaja-ʔe	cf. 709
761	to sew	<i>menjahit</i>	pedeu	
762	to sew roofing thatch	<i>menjahit atap</i>	pecu?u hato	
763	to weave cloth	<i>menenun</i>	moʔoxu	
764	to plait (mat, basket)	<i>menganyam (tikar, bakul)</i>	pevasa	
765	to sweep	<i>menyapu</i>	pesambuxe	
766	to buy	<i>membeli</i>	peholi	
767	to sell	<i>menjual</i>	paɣaʔaso	
768	to pay	<i>membayar</i>	mobayara	
769	to borrow	<i>meminjam</i>	peada	

770	to take	<i>mengambil</i>	peʔala	
771	to seek	<i>mencari</i>	peʔeta	
772	to get, obtain	<i>mendapat</i>	no-boʔa	
773	to store	<i>menyimpan</i>	ɖika-ʔe / pesencuvu	
774	to replace	<i>mengganti</i>	ɓolosi-e	
775	to send	<i>mengirim</i>	lamboko-ʔe	
776	to give	<i>memberi</i>	ɖavu-e	
777	to bring, carry	<i>membawa</i>	ato-ʔe	
778	to carry on the head	<i>menjunjung</i>	suʔu-e	
779	to carry on the shoulder	<i>memikul</i>	lemba-ʔe	
780	to load, take on cargo	<i>memuat barang</i>	ulea-ʔe	
781	to lose something, lost	<i>hilang, kehilangan</i>	cikaɓi	
782	to shut (eyes)	<i>memejamkan (mata)</i>	pepiʒo-ʔe matano	
783	to smile	<i>tersenyum</i>	pemboi / pengiʒi	
784	to breathe	<i>bernafas</i>	pesinaʔa	
785	to cough	<i>batuk</i>	kabu	
786	to sneeze	<i>bersin</i>	aciho	
787	to belch	<i>beserdawa</i>	hontea	also <i>pokeʒe gonco</i> but the meaning of this phrase could not be determined
788	to hiccup	<i>cegukan</i>	koɖu	
789	to spit	<i>berludah, meludah</i>	pekacue	
790	to vomit (not to spit out)	<i>muntah</i>	polonai	
791	to fart	<i>berkentut</i>	pekohocu	
792	to defecate	<i>membuang air besar, berak</i>	ɓanaka	
793	to itch, be itchy	<i>gatal</i>	mohaito	
794	to scratch (an itch)	<i>bergaruk</i>	kusai-e	
795	to delouse	<i>menghilangkan kutu</i>	pekacucu	

796	to rub (massage)	<i>menggosok (badan)</i>	pepuʒo	
797	to pull out, extract	<i>mencabut</i>	peʔumao	
798	to swell (as an abcess)	<i>bergembung, membengkak</i>	no-tente	
799	to flow	<i>mengalir</i>	no-vaʔa	
800	to go	<i>pergi</i>	no-vila	
801	to enter	<i>masuk</i>	pesua	
802	to exit	<i>keluar</i>	limba	
803	to follow	<i>mengikut</i>	hokolo	
804	to run	<i>berlari</i>	tode	
805	to walk	<i>berjalan</i>	pevila-vila	
806	to stand	<i>berdiri</i>	tade / pentade-ntade	
807	to sit	<i>duduk</i>	pecuko-cuko	
808	to squat	<i>berjongkot</i>	penke-penke	
809	to lie down	<i>berbaring</i>	ndole-ndole	
810	to nod, be sleepy	<i>mengantuk</i>	mompau	
811	to yawn	<i>menguap</i>	monava	
812	to sleep	<i>tidur</i>	monoko	
813	to dream	<i>(ber)mimpi</i>	poʔinipi	
814	to wake up	<i>bangun</i>	ʒa'ŋum	
815	to awaken someone	<i>membangunkan</i>	ʒaju-e-ho	
816	to come, arrive	<i>datang, tiba</i>	no-ʔumba	also <i>mai</i> 'come hither'
817	to depart	<i>berangkat</i>	no-vila	
818	to return home	<i>pulang</i>	no-mbule	
819	to live, dwell	<i>tinggal</i>	kotaʒu	
820	to wait	<i>menunggu</i>	antagi-e	
821	to help	<i>menolong</i>	culungi-e-ho	
822	to begin	<i>mulai</i>	pepuku	
823	to finish	<i>selesai</i>	poʔo'lim	
824	to be pregnant	<i>mengandung, hamil</i>	kohava	

825	to rise (of sun)	<i>terbit (matahari)</i>	nobe'nam holeo	
826	to set (of sun)	<i>terbenam (matahari)</i>	no'so:m holeo	
827	name	<i>nama</i>	kona	
828	story	<i>cerita</i>	cula-cula	
829	word	<i>kata</i>	pogau	
830	language	<i>bahasa</i>	pogau	
831	riddle	<i>teka-teki</i>	tanke-tanke	
832	money	<i>uang</i>	doi	
833	debt	<i>utang</i>	dfosa	
834	breakfast	<i>sarapan pagi</i>	ma?a xaneo	literally 'eat in the morning,' cf. 634, 690
835	bride price	<i>mas kawin</i>	katangkano kavia	
836	what?	<i>apa?</i>	ohae	
837	who?	<i>siapa?</i>	he?eno	
838	where?	<i>di mana?</i>	vehae	
839	whither?	<i>ke mana?</i>	vehae nointe	
840	whence?	<i>dari mana?</i>	vehae mina	
841	when?	<i>kaplan?</i>	naipia	
842	how many?	<i>berapa?</i>	popia	
843	how?	<i>bagaimana?</i>	mbahae	vowels are nasalized
844	why?	<i>mengapa?, kenapa?</i>	mo?apa	
	world	<i>dunia</i>	dunia	
	vegetables	<i>sayuran</i>	xusau	
	lemon grass	<i>serei</i>	padamalala	
	tamarind	<i>asam</i>	sampalu	
	room	<i>kamar</i>	kamara	
	kitchen	<i>dapur</i>	habu	
	plate	<i>piring</i>	pixi	
	bottle	<i>botol</i>	butolo	
	shoe	<i>sepatu</i>	kaosu	
	sandal	<i>sandali</i>	sandali	
	to pray	<i>berdoa</i>	pedo?a	
	to circumcize	<i>menyunat</i>	pokongilo-?e	

6. Person markers

Wasambua person markers occur in six sets. These sets are presented in the following table.

	Independent	Subject (realis)	Subject (irrealis)	Object	Indirect Object	Possessive
1s	iaʔu	o-	a-	-aʔu	-siaʔu, -sinaʔu	-ʔu
1pn	ingkita	to-	ta-	-kita	-ikita	-nto
1px	isami			-sami	-asami	-mami
2s	isoʔo	Ø-	Ø-	-so	-iso	-mu
2p	isimiu		ka-	-simiu	-isimiu, -asimiu	-miu
3s	ia, oʔia	no-	na-	-ʔe, -e	-asine	-no
3p	mohoʔia					

Our expectation is that across pronoun sets one or more of the plural forms may be used to politely address or refer to an individual, but this aspect of Wasambua person markers was not investigated.

Apart from the independent pronouns, brief notes on each set follow, beginning with the two sets of subject markers and proceeding to the object, indirect object, and possessive sets.

6.1 Subject

Subject prefixes occur in two sets—a realis set, and an irrealis set. In addition to an irrealis subject marker, in irrealis mode most verbs assume a form beginning with *m*.

To-ʔita-ʔe.

1PL.SBJ.REAL-see-3.OBJ

‘We see it.’

Cia ta-m-ita-ʔe.

NEG 1PL.SBJ.IRR-IRR-see-3.OBJ

‘We don’t see it.’

Here follow similar sentences in all persons and numbers. The independent pronoun is included to demonstrate that there is zero marking for a second person singular subject.

Second person plural subject is similar—it has zero marking in realis, but is marked by *ka-* in irrealis. Apart from zero marking, markers in the realis set all contain the vowel *o*, while markers in the irrealis set contain the vowel *a*.

	Realis (I see it, etc.)	Irrealis (I don't see it, etc.)
1s	Iaʔu o ʔitaʔe.	Iaʔu cia a mitaʔe.
1pn	Inkita to ʔitaʔe.	Inkita cia ta mitaʔe.
1px	Isami to ʔitaʔe.	Isami cia ta mitaʔe.
2s	Isoʔo itaʔe.	Isoʔo cia mitaʔe.
2p	Isimiu itaʔe.	Isimiu cia ka mitaʔe.
3s	Oʔia no ʔitaʔe.	Oʔia cia na mitaʔe.
3p	Mohoʔia no ʔitaʔe.	Mohoʔia cia na mitaʔe.

Besides negative contexts, just illustrated, irrealis markers are also used in future contexts. For example:

A-moʔomba-ʔe *iyaʔu.* (stem *poʔomba* ‘inform’)
 1SG.SBJ.IRR-IRR:inform-3SG.OBJ 1SG.INDEP
 ‘I will let him know.’

Vehae *Ø-m-inte?* (stem *inte* ‘go’)
 where 2SG.SBJ.IRR-IRR-go
 ‘Where are you off to? Where will you go?’

6.2 Object

Object markers follow the verb. They are suffixes that precipitate stress movement. The following paradigm, based on the verb *ita* ‘see,’ illustrates the object markers.

*noʔita**a**ʔu* ‘he sees me’
*noʔita**kita*** ‘he sees us (inclusive)’
*noʔita**sami*** ‘he sees us (exclusive)’
*noʔita**so*** ‘he sees you (singular)’
*noʔita**simiu*** ‘he sees you all’
noʔitaʔe ‘he sees him/her/it/them.’

The first person singular marker is attached to the verb stem without any glottal stop. The third person object marker has the form *-e*. Following verb stems ending in *i* or *u*, the marker is attached without glottal stop, but following verb stems ending in other vowels (*e*, *o*, *a*), it is attached with an intervening glottal stop. This is demonstrated by the following sets.

<i>gomie</i>	‘suck it’	<i>susue</i>	‘point to it’
<i>pilie</i>	‘choose it’	<i>ungkue</i>	‘call him’
<i>kabie</i>	‘throw it away’	<i>vondue</i>	‘smell it’
<i>udanie</i>	‘remember it’	<i>lulue</i>	‘roll it up’
<i>holeʔe</i>	‘fry it’	<i>toloʔe</i>	‘swallow it’
<i>aŋkeʔe</i>	‘lift it’	<i>poχoʔe</i>	‘blow on it’
<i>bokeʔe</i>	‘tie it’	<i>atoʔe</i>	‘bring, carry it’
<i>pokomateʔe</i>	‘kill him/her/it’	<i>χasoʔe</i>	‘catch it’
<i>helaʔe</i>	‘pull it’		
<i>leŋkaʔe</i>	‘open it’		
<i>tabuχaʔe</i>	‘drop it’		
<i>jujulaʔe</i>	‘push it’		

6.3 Indirect object

One use of indirect object person markers is to encode a beneficiary.

When an indirect object person marker encodes a beneficiary, marking of the (direct) object lapses. That is to say, in our corpus we have no examples of a verb followed by both an object and an indirect object marker. Compare:

Ala-ʔe *polaŋu.*
take-3.OBJ pillow
‘Fetch the pillow.’

Ala-sinaʔu *polaŋu.*
take-1SG.IO pillow
‘Fetch the pillow for me.’

A-m-ala-iso *polangu.*
1SG.SBJ.IRR-IRR-fetch-2SG.IO pillow
‘I will fetch you the pillow.’

As a matter of course, some verbs may take an indirect object pronoun rather than object pronoun. The verb *molingu* ‘forget’ appears to be one such verb:

Aike *molingu-sinaʔu.*
don’t forget-1SG.IO
‘Don’t forget me.’

Iaʔu, *cia* *a-molingu-iso.*
1SG.INDEP NEG 1SG.SBJ.IRR-forget-2SG.IO
‘As for me, I won’t forget you.’

The following paradigm illustrates the use of indirect object pronouns, based on the verb stem *peholi* (a detransitive form of the verb *holi* ‘buy’). Vowel-initial indirect object pronouns are joined without any preceding glottal stop.

<i>Nopeholisiaʔu</i> <i>χusau</i> .	‘He bought vegetables for me.’
<i>Nopeholiikita</i> <i>χusau</i> .	‘He bought vegetables for us (inclusive).’
<i>Nopeholiasami</i> <i>χusau</i> .	‘He bought vegetables for us (exclusive).’
<i>Nopeholiiso</i> <i>χusau</i> .	‘He bought vegetables for you (singular).’
<i>Nopeholiisimiu</i> <i>χusau</i> .	‘He bought vegetables for you all.’
<i>Nopeholiasine</i> <i>χusau</i> .	‘He bought vegetables for him/her/them.’

Two forms of the first person singular indirect object pronoun occur in our corpus: *-siaʔu* and *-sinaʔu*. The contexts in which one or the other form is used are presently unknown.

Similarly two forms of the second person plural indirect object pronoun occur in our corpus: *-isimiu* and *-asimiu*. Their difference in meaning or distribution is currently unknown.

6.4 Possessive

The possessive markers are suffixes. When added to a stem they precipitate stress movement. The full set of possessive markers, illustrated with the stem *banua* ‘house,’ are as follows:

<i>banuaʔu</i>	‘my house’
<i>banuanto</i>	‘our (inclusive) house’
<i>banuamami</i>	‘our (exclusive) house’
<i>banuamu</i>	‘your (singular) house’
<i>banuamiu</i>	‘your (plural) house’
<i>banuano</i>	‘his house, her house, their house’

The third person possessive marker *-no* is unmarked for plurality. To specifically indicate a third person plural possessor, *-no* may be followed by the independent pronoun.

<i>banuano mohoʔia</i>	‘their house’
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The vowel *u* of the second person singular possessive marker *-mu* may elide, in which case the word ends in a consonant. Nonetheless the suffix still precipitates stress movement. For example:

<i>buto 'lom</i>	‘your (singular) bottle’
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Whether the nasal retains its normal length in this context or is compensatorily lengthened remains an open question.

7. Deictics

Deictic forms, in so far as they are known to me, are presented in the following table.

	Demonstratives		Adverbial	Presentative
Proximal	ina, ana	naʔana	kaʔina	naia
Medial	incu, ancu	ncuancu	kaʔincu	incu
Distal Level	ilo	laʔilo	kaʔilo	ilo
Distal Higher	ita	taʔita	kaʔita	ita
Distal Lower	iwa	waʔiwa	kaʔiwa	iwa

Demonstratives occur in two sets, unreduplicated and reduplicated. Furthermore the unreduplicated proximal and medial demonstratives both have two variants depending on whether the initial vowel is *i* or *a*. When one form is used over another requires further investigation. At this point I can only say that Wasambua speakers have, at times, preferences. For example I was told to say *tonde incu* ‘that glass,’ not *tonde ancu*. But *butolo ancu* ‘that bottle’ is preferable over *butolo incu*, while *butolo ilo* ‘that bottle down there’ works but *butolo laʔilo* does not. Leaving this issue aside for now, here are some examples of demonstratives in context.

<i>pixi ana</i>	‘this plate’
<i>butolo ana</i>	‘this bottle’
<i>mia naʔana</i>	‘this person’
<i>vani ancu</i>	‘those honey bees’
<i>mia ancu</i>	‘that person’
<i>mia ncuancu</i>	‘that person’
<i>polaju ilo</i>	‘that pillow over there’
<i>ndoke ilo</i>	‘that monkey over there’
<i>mia laʔilo</i>	‘that person over there’
<i>tonde ita</i>	‘that glass up there’
<i>toke ita</i>	‘that gecko up there’
<i>ndamu taʔita</i>	‘that axe up there’
<i>mia taʔita</i>	‘that person up there’
<i>tonde iwa</i>	‘that glass down there’
<i>mia waʔiwa</i>	‘that person down there’

Ina o=meja.
 this ART=table
 ‘This is a table.’

Incu butolo.
 that bottle
 ‘That is a bottle.’

In addition to the above forms, I also have in my notes *i'na:* ‘this’ and *i'lo:* ‘that (distal)’ (as in *ilo: mbelai* ‘itu yang jauh’) with accent on the final syllable accompanied by length on the final vowel. I also have in my notes *incu?e* ‘that’ and *iwae* ‘that (distal, lower)’ with added syllable *-e*. However when I wrote down *oto iwae* ‘that car down there’ I was told just to write *oto iwa*. I am uncertain what to make of these forms, and leave them as a matter for future investigation.

Provisionally I analyze the form *naia* as a proximal deictic used to present an object the hearer.

Naia butolo-m.
 this bottle-2SG.POSS
 ‘Here is your bottle.’

8. Aspectual clitics

Wasambua has two aspectual clitics, *-mo* and *-ho*. Both markers precipitate stress movement when added to a stem. Their functions can roughly be captured by the labels ‘perfective’ and ‘imperfective.’ Compare for example when combined to the negator *cia* ‘no, not’:

<i>ciamo</i>	‘no longer, not any more’
<i>ciaho</i>	‘not yet’

Elsewhere in the Cia-Cia language area the imperfective marker has the form *-po*. The shift of *-po* to *-ho* is a distinguishing characteristic of the Wasambua dialect.

Both markers are compatible with imperative contexts, where *-mo* encodes a more forceful command (immediate action requested), and *-ho* a less forceful command (delayed action is acceptable).

Mai-mo, uma!
 come_hither-PFV father
 ‘Come here, Father!’ (strong command)

Mai-ho ka'ina.
 come_hither-IPFV here
 'Come over here.' (polite command)

Bangu-e-ho.
 waken-3.OBJ-IPFV
 'Wake him up.' (polite command)

Culungi-e-ho.
 help-3.OBJ-IPFV
 'Help her.' (polite command)

In Wasambua the perfective marker may reduce to *-m*. However it still precipitates stress movement. Compare:

<i>bo 'lom</i>	'enough, sufficient'
<i>poʔo 'lim</i>	'finished; now, already'
<i>ipu 'am</i>	'two days ago'
<i>ito 'lum</i>	'three days ago'
<i>nopo 'ham</i>	'it hatched' (egg)
<i>ba 'ngum</i>	'already woken'
<i>no 'soom holeo</i>	'the sun has set'
<i>nombe 'nam holeo</i>	'the sun has risen'

9. Sample text

The following story was told by Hafaruddin on September 1st, 2016. It went through several revisions. On first telling he related the story primarily in Indonesian. We then worked together to write the story out in Wasambua. As he practiced reading it aloud, we made additional changes to arrive at the final text presented below. The recorded version presented here has been modified in order to remove instances of repaired speech.

To listen to the text in its entirety, click on the red speaker icon (play time is approximately one minute). Note: You may need to change security settings on your pdf viewer in order for embedded sound files to play.



To listen to an individual sentence, click the small speaker icon which appears below the sentence number.

1. *Isami, to-ʔinte i gunu*
 1PL.EXCL.INDEP 1PL.SBJ.REAL-go at mountain
to-peʔeta o=vani.
 1PL.SBJ.REAL-seek ART=honey_bee
 'We went into the mountains to look for honey bees.'

2. *To-po-boxa-ʔaso* *doxua.*
 1PL.SBJ.REAL-RECP-encounter-APPL two
 ‘We found two (nests).’
3. *To-ʔala-ʔe* *moʔapu* *vani* *ancu.*
 1PL.REAL-take-3.OBJ night honey_bee that
 ‘We got those honey bees at night.’
4. *Iaʔu* *mone-no* *i* *hocu-no* *sau.*
 1SG.INDEP climb-3.POSS at top-3.POSS tree
 ‘I was the one who climbed into the treetop.’
5. *Iaʔu* *sula-ʔe* *o=vani.*
 1SG.INDEP burn-3.OBJ ART=honey_bee
 ‘I was the one who burned (smoked) the honey bees.’
6. *Po’oli* *sula-ʔe*
 finish burn-3.OBJ
ala-ʔe-m *gola-no* *dika-ʔe* *i* *embere.*
 take-3.OBJ-PFV honey-3.POSS store-3.OBJ at bucket
 ‘After I smoked the bees, I took the honeycomb and put it in a bucket.’
7. *Kata-mo* *to-po-sampu-e* *i* *vuta.*
 finish-PFV 1PL.SBJ.REAL-CAUS-descend-3.OBJ at ground
 ‘After that we lowered it to the ground.’
8. *To-pio-ʔe* *i* *lalo-no* *embere.*
 1PL.SBJ.REAL-squeeze-3.OBJ at inside-3.POSS bucket
 ‘We squeezed it into a bucket.’
9. *Kata-mo* *to-dika-ʔe-mo* *duka* *i* *lalo-no* *jerigeni.*
 finish-PFV 1PL.SBJ.REAL-store-3.OBJ-PFV also at inside-3.POSS jerry_can
 ‘After that we also stored it in a jerry can.’
10. *Kata-mo* *to-mbule* *i* *ʔanua.*
 finish-PFV 1PL.SBJ.REAL-return at house
 ‘After that we returned home.’
11. *To-ʔumba-asine* *i* *ʔanua.*
 1PL.SBJ.REAL-arrive-3.IO at house
 ‘We brought it into the house.’
12. *to-dika-ʔe* *i* *butolo.*
 1PL.SBJ.REAL-store-3.OBJ at bottle
 ‘We put it in bottles.’

13. *Kata-mo to-ʔaso-ʔe ompulu butolo.*
 finish-PFV 1PL.SBJ.REAL-sell-3.OBJ ten bottle
 ‘After that we sold it, ten bottles.’
14. *A-mohono a-butolo, ompulu butolo a-juta.*
 one-hundred one-bottle ten bottle one-million
 ‘A hundred (thousand) for one bottle, (so) ten bottles (made us) one million.’

9.1 Annotations

1. *vani* ‘honey bee,’ specifically giant honey bees, *Apis dorsata*. Giant honey bees build single-comb nests that hang in the open below tree branches.

1, 5. *o-* is glossed here as an ‘article’ but there is insufficient information to say much about its distribution. Four occurrences within the Wasambua corpus show it occurring only with two-syllable independent nouns. See further Van den Berg (2012) among others.

2. *topoboxaʔaso* with stem *boxa* ‘encounter, find.’ The prefix *po-* is reciprocal, compare also *pogexa* ‘quarrel,’ *pocumbu* ‘fight.’ The suffix *-ʔaso* is applicative, and its appearance here follows a well-known pattern with reciprocal verbs; see Mead (1998:238–239) regarding an identical use of *-ako* in Bungku-Tolaki languages.

2. *doxua* ‘two,’ namely two honey bee nests. Hafaruddin told me they always looked for two nests in order to make the trip suitably profitable.

4. *mone* ‘climb,’ *moneno* ‘the one who climbs, the climbing one.’ Van den Berg (1991:316) refers to *-no* in this context as an active participle marker. This clause is equative, hence the use of an independent pronoun and the absence of agent indexing on the stem *mone*.

5. This clause is also equative: *sulaʔe* ‘the one who burns it.’ Indexing of the object prohibits the occurrence of *-no*, a pattern also seen in Muna (Van den Berg 1989:233) and Wolio (Anceaux 1988:25).

6. *po’oli* ‘finish’ La Ode Abidin defines Cia-Cia *poʔoli* as ‘1. able to, can (have the power to do something); 2. after that.’ Apparently in Wasambua and elsewhere in the Cia-Cia language area it has come to mean ‘complete, finish’ via the pragmatic implicature that if one was able to do something, one in fact successfully did it.

6. *gola* ‘sugar,’ but in this context referring to honey.

11. *-asine*, with underlying *-ʔaso*, appearing here in its causative or ‘confective’ function, namely the jerry can is physically carried/brought into the house. See Mead (1998:217) regarding equivalent functions of *-ako* in Bungku-Tolaki languages.

13, 14. *ompulu* ‘ten’ could potentially be parsed as *o-m-pulu* ‘one-LIG-ten’ with nasal ligature, compare *xoapulu* ‘twenty,’ *tolupulu* ‘thirty.’ The usual bound form for ‘one’ is *a-*, but *o-* (or *om-*) is an irregular bound form that occurs only with the base *pulu* ‘ten.’

14. *amohono* ‘one hundred,’ that is one hundred thousand rupiah (IDR), approximately \$10 USD.

14. *ajuta* ‘one million,’ that is one million rupiah (IDR), approximately \$100 USD.

9.2 Notes about the speaker and text collection

Speaker	: Hafaruddin
Age	: 51
Gender	: male
Occupation	: neighborhood captain (<i>kepala kelingkungan</i>)
Languages spoken	: Cia-Cia (Wasambua), Indonesian, Wolio
Other biodata	: born 1964 in ‘Old Wasambua’ (<i>Wasambua Lama</i>) to parents who were also born there, moved to Lakambau in 1969 and has never lived extensively outside of this village since
Date recorded	: recorded September 1, 2016 using an Olympus DP-201 Voice Recorder, converted to mp3 format the following day
Location recorded	: Wasambua neighborhood of Lakambau village
Context	: this story was told by Hafaruddin in response to a request by David Mead for a folktale or personal narrative, no one else was present in the room; this story was prepared (written) in advance prior to its being recorded
Transcription	: transcribed and glossed by David Mead with assistance from Hafaruddin; English translation by David Mead

10. Abbreviations

The following grammatical abbreviations are used in this paper.

1	first person
2	second person
3	third person
APPL	applicative
ART	article
CAUS	causative
EXCL	exclusive
INCL	inclusive
INDEP	independent
IO	indirect object
IPFV	imperfective

IRR	irrealis
LIG	ligature
OBJ	object
PFV	perfective
PL	plural
POSS	possessive
REAL	realis
RECP	reciprocal
SBJ	subject
SG	singular

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