

[Text version of database, created 14/08/2013].

**Annotated Swadesh wordlists for the Alor-Pantar group  
(West Trans-New Guinea family).**

Languages included: Takalelang Abui [alo-abt]; Atimelang Abui [alo-aba]; Bring Klön [alo-kln].

**DATA SOURCES**

**General**

Holton et al. 2012 = Gary Holton, Marian Klamer, František Kratochvíl, Laura C. Robinson, Antoinette Schapper. The historical relations of the Papuan languages of Alor and Pantar. In: *Oceanic Linguistics*, Volume 51, no. 1 (June 2012). P. 86-122. // *A sketch of historical phonetics of the Alor-Pantar language group.*

Martis et al. 2000 = N. Martis, W. Kurniawati, B. Aritonang, H. Astar, F. Feirizal. *Monografi kosakata di kabupaten Alor*. Jakarta, 2000. // *200-item Swadesh wordlists collected in various villages of the Alor island. An unreliable source with a number of typos present.*

Stokhof 1975 = W. A. L. Stokhof. *Preliminary Notes on the Alor and Pantar Languages* (Pacific Linguistic B43). Canberra: Australian National University, 1975. // *117-item wordlists for various languages of the Alor and Pantar islands, collected during Stokhof's fieldworks 1972, 1974.*

**I. Abui**

DuBois 1938/1987 = C. DuBois. Abui. In: W. A. L. Stokhof (ed.), in co-operation with A. E. Almanar. *Holle lists. Vocabularies in languages of Indonesia*. Vol. 11: *Celebes, Alor, Ambon, Irian Jaya, Madura and Lombok*. The Australian National University, 1987. P. 85-114. // *Ca. 1200-item wordlist of Abui Atimelang, recorded in 1938 by Cora DuBois and published by W. A. L. Stokhof. Supplemented by DuBois' & Stokhof's notes and several short texts recorded by DuBois.*

DuBois 1944 = C. DuBois. *The People of Alor. A Social-Psychological Study of an East Indian Island*. Minneapolis, 1944. // *Ethnological studies on the Abui society, supplemented by a short wordlist (pp. 564-565) of the Atimelang dialect of Abui*.

Kratochvíl 2007 = F. Kratochvíl. *A grammar of Abui*. Utrecht: LOT, 2007. // *Descriptive Abui grammar, based on the dialect of the Takalelang village. Supplemented by an Abui-English wordlist*.

Kratochvíl & Delpada 2008 = F. Kratochvíl & B. Delpada. *Kamus Pengantar Bahasa Abui. Abui-Indonesian-English dictionary*. Kupang, Indonesia: UBB-GMIT, 2008. // *Dictionary of the Abui language, supplemented by a grammar sketch and an English-Abui index. Based on the Takalelang dialect*.

Nicolspeyer 1940 = M. M. Nicolspeyer. *De sociale structuur van een aloreesche bevolkingsgroep*. Ph.D. diss. Rijswijk: Kramers, 1940. // *Ethnological studies on the Abui society, supplemented by glossed texts (pp. 74-155) and a vocabulary (pp. 156-180) of the Atimelang dialect of Abui*.

Stokhof 1984 = W. A. L. Stokhof. Annotations to a text in the Abui language (Alor). In: *Bijdragen tot de Taal-, Land- en Volkenkunde* 140 (1984), no. 1, Leiden. P. 106-162. // *Edition of a short Abui Atimelang text, recorded by Cora DuBois in the 1930s. Supplemented by various grammatical comments*.

## **II. Klon.**

Baird 2008 = Louise Baird. *A grammar of Klon: a non-Austronesian language of Alor, Indonesia* (Pacific Linguistics #596). Canberra, 2008. // *A descriptive grammar of the Klon language (mostly based on the Bring dialect), supplemented with a glossary*.

Rosetta Kelon = The Rosetta Project: *Kelon Swadesh List*. n.d. <http://archive.org/details/rosettaprojectkyoswadesh-1> // *An anonymous circa 100-item Swadesh wordlist (or rather several joint wordlists) of the Klon language (the dialect is unknown). Apparently, the main source for the compilation was [Stokhof 1975]*.

Martis et al. 2000 = N. Martis, W. Kurniawati, et al. *Monografi kosakata di kabupaten Alor*. Jakarta, 2000. // 200-item Swadesh wordlists collected in various villages of the Alor island. Not very reliable because of a large number of typos.

## NOTES

### I. Abui.

#### I.1. *General.*

The Abui language consists of several dialects, out of them Takalelang is the best documented one, see the grammar [Kratochvíl 2007] and the dictionary [Kratochvíl & Delpada 2008].

The published materials on the Atimelang (Ateng Melang) dialect are also sufficient for 110-item wordlist compiling. The main source is the large wordlist [DuBois 1938/1987] with the additional data from [DuBois 1944; Nicolspeyer 1940; Stokhof 1975; Stokhof 1984].

Makadai dialect: the only source is [Stokhof 1975], where on p. 54 the 117-item wordlist of Abui Makadai is offered. Unfortunately, only ca. 70 items of our 110-wordlist have been found in the source. In view of this we prefer not to allocate the Makadai data into a separate list, but quote these forms in the notes on the Abui Takalelang list. For transcription see notes on the Abui Atimelang list.

Fanating & Aila dialects: a couple of forms found in [Kratochvíl 2007]. We quote these in the notes on the Abui Takalelang list.

#### I.2. *Transliteration.*

##### I.2.1. **Takalelang Abui.**

Normally we use the transcription offered in [Kratochvíl & Delpada 2008] instead of the Abui modern orthography. The approximate transliteration of Kratochvíl's alphabet is

as follows:

[Kratochvíl & Delpada 2008]	GLD
p	p
b	b
f	f
w	w
m	m
t	t
d	d
s	s
n	n
r	r
l	l
c	č
ʃ, ʒ	ž
y	y
k	k
g	g
ng	ŋ
'	ʔ
h	h
i	i [y after vowels]
ii	i:
e	e
ee	e:
u	u
uu	u:
o	o

[Kratochvíl & Delpada 2008]	GLD
oo	o:
a	a
aa	a:
stress	' [before the vowel; in most cases the stress is not phonological; the secondary stress is unnoted]
ǂ́	ǂ́ [high tone]
ǂ̀	ǂ̀ [low tone]
ǂ	ǂ [middle tone, unmarked]

1) It must be noted that, according to [Kratochvíl 2007: 26], the short vowels are lax and generally lower than their long counterparts, i.e. *i* is rather [ɪ], *e* is [ɛ], *o* is [ɔ], *u* is [ʊ], *a* is [ɑ] vs. [i:], [e:], [o:], [a:], but we prefer not to complicate our transcription with this non-phonological distinction.

2) Phonemes č, ž and g occur only in recent Malay and Indonesian loanwords [Kratochvíl 2007: 25].

3) It is quite possible that the low tone is not phonological (excepting an iconic three-wise distinction: ʔo 'that [medial horizontal]' ~ ʔò 'that [medial down there]' ~ ʔó 'that [medial up there]'), but this question requires additional investigation.

### I.2.2. Atimelang Abui.

Glottal stop (ʔ), which appears by default before a vowel onset in Abui Takalelang, is normally unnoted in the sources of Abui Atimelang.

Both in Takalelang and Atimelang Abui there is a tendency to close the final vowel with some laryngeal sound (*h*, ʔ) or creaky phonation. Cf., e.g., Takalelang ʔiaʔ, ʔiaʔ for ʔia, ʔia

in [Kratochvíl 2007: 59]. The same tendency is reflected in [DuBois 1938/1987], where the *ayin* (ʕ) is often found at the end of vowel-final forms (e.g., *waʕ* = Kratochvíl's *wa* 'mouth', *tukuʕ* = Nicolspeyer's *tuku* = Kratochvíl's *toku* 'leg, foot' and even *weʕ* = Kratochvíl's *wei* 'ear'), and in [Stokhof 1975], where an *aleph* (ʔ) is sporadically used in the case of the vowel final. DuBois explains ([DuBois 1938/1987: 114]; [Stokhof 1984: 116]) that her ʕ means *h*. We omit these final characters in our transcription, but quote the original spelling in the notes (rendering these final ʕ & ʔ as ʔ).

In [Nicolspeyer 1940] & [DuBois 1944] some words are spelled with the final letter sequences *aug* and *eug*. In [DuBois 1938/1987], these words have counterparts with final *auḡ*, *aḡ*, *eḡ* and *oḡ*. What the sign "ḡ" actually means is unclear, but it is noted by DuBois (see [Stokhof 1984: 116]) that the rare dotted "ḡ", as well as the very rare "ḳ", represents a "back velar" (it is obvious, however, that there is no phonological opposition of velars vs. uvulars in Abui, cf. [Kratochvíl 2007: 26] for the Abui Takalelang phoneme *k* that is realized as [k] in the initial position and as [q] in the medial and final positions). The Atimelang forms with "ug/ḡ" correspond to forms with *h* in the Takalelang dialect (e.g., *taug/tauḡ* 'on top' = Kratochvíl's *tah*) or to final *Vi* (e.g. *nauḡ* 'tear(s)' = Kratochvíl's *nai*). Stokhof [Stokhof 1984: 135] points out that DuBois' "ug" can paradigmatically alternate with DuBois' "h" (e.g., *teug* ~ *teh-i* 'to dig'; the same in Nicolspeyer's data: *taug* ~ *tah-i* 'to join'). We normalize "ug/ḡ" as *h*, quoting original spellings in the notes.

In [Nicolspeyer 1940], [DuBois 1938/1987], & [DuBois 1944] the graphemes *w* and *v* are distinguished (their articulatory mechanisms are not explained). From the statistical viewpoint, the letter "v" normally occurs only as a root onset before *e* & *i*; the letter "w" - before any vowel. In [Stokhof 1975] only "w" is used; the same concerns our sources of Takalelang Abui (only "w"). The opposition *w* ~ *v* is not very consistent, cf. Nicolspeyer's *vel* 'to wash' ~ DuBois' *wel-a-ng* 'id.' or *vice versa*: Nicolspeyer's *we* 'blood' ~ DuBois' *veʔ* / *ve* 'id.'. We transcribe both "w" and "v" as *w* (quoting original spellings with "v" in the notes).

In [DuBois 1938/1987] *y* can be rendered as "j" or "dj". The letter "j" for [y] is a norm of the Oceanistic tradition, whereas the conventional function of "dj" is a ž-like affricate. The usage of "j" and "dj" in DuBois' data is not consistent, cf. DuBois' *dja* 'water', but *ja*

*dui* 'drinking bowl', *ja sua* 'to fetch water' (= Nicolspeyer's *ja* 'water'). Apparently DuBois' "dj" denotes some non-phonological strengthening of [y]. We normalize "j" and "dj" as *y*, quoting original spellings with "dj" in the notes.

We simplify the vowel system of [Stokhof 1975] in the following way: "a" & "ɑ" are rendered as *a*, "e" & "ɛ" - as *e*, "o" & "ɔ" - as *o*, because these oppositions are apparently non-phonological. The same concerns [DuBois 1938/1987], both of whose "e" and "E" (i.e. [ɛ]) we render as *e*.

The Dutch vowel sequence "oe" in [Nicolspeyer 1940], [DuBois 1938/1987], [DuBois 1944] is rendered as *u*.

Vowel length and tone are unnoted in all available sources of Atimelang Abui. In [Stokhof 1975] vowels can be sporadically doubled, nevertheless we transcribe these as shorts (quoting Stokhof's orthography in the notes).

Stress is unnoted in [Nicolspeyer 1940], [DuBois 1938/1987], [DuBois 1944], but in [Stokhof 1975] the signs ' and " before a vowel are used to mark "the relative prominence of that vowel". We treat both signs as a stress indicator (').

### I.3. Grammar notes.

Many of the Abui verbs possess two different stems. These stems differ in their final elements (see [Kratochvíl 2007: 83 ff., 210 ff.] for details) and can be labeled as "imperfective" (continuative & inceptive according to Kratochvíl) and "perfective" (completive according to Kratochvíl). Examples are: *b'u:k* (imperfective) / *b'u:t-i* (perfective) 'to drink', *m'oŋ* (imperfective) / *m'ón-i* (perfective) 'to die'. Here the imperfective stems are the result of various sound changes in the final position (e.g., *t# > k*, *p# > k*, *n# > ŋ*). In these cases we quote the perfective form as a main representation of the verb and list the imperfective form in the notes.

For some reason, a more ambiguous case is represented by verbs with the final *r / l* alternation. We prefer to quote both stems in the main field for such verbs.

## II. Klon (Bring).

### II.1. *General.*

The Klon (a.k.a. Kelong, Kelon, Kalong, Kolon) language consists of two dialects: Bring (villages: Probur, Probur Utara, Tribur) and Paneia (villages: Halerman, Margera, Manatang), see [Baird 2008: 3 f.].

Our Klon list is based on the Bring dialect data; Paneia forms - if available - are quoted in the comments.

The main source for the Bring dialect is the grammar [Baird 2008], supplemented with a glossary, plus the 117-item wordlists from the Probur village published in [Stokhof 1975]. It should be noted that the 200-item wordlists in [Martis et al. 2000: 69-74], titled as "Probur", actually represent the neighboring Abui language (the exact dialect is unclear), but they do indeed include sporadic Klon-like forms.

Forms of the Paneia dialect have been taken from [Stokhof 1975] (the Halerman village 117-item wordlist) and [Baird 2008: 228] (a very short list of specific Paneia words). In some cases, the anonymous Klon wordlist, published by the *Rosetta Project* [Rosetta Kelon], was used as additional proof.

### II.2. *Transliteration.*

We transliterate the Klon orthography as follows:

Traditional orthography	GLD
p	p
b	b
w	w
m	m
t	t



Traditional orthography	GLD
d	d
s	s
n	n
r	r
l	l
j	d̥
y	y
k	k
g	g
ng	ŋ
q	ʔ
h	h
i	i
ii	i:
é	ẹ
e	e
ee	e:
u	u
uu	u:
o	o
oo	o:
ò	ɔ
a	a
aa	a:

1) Normally, the phoneme  $d̥$  occurs in recent Malay and Indonesian loanwords, but it is also attested in several indigenous words in the final position (according to [Baird 2008: 15-16], some older speakers still pronounce  $d$  instead of  $d̥$ ).

2) The sounds *g* and *ŋ* seem to be in a state of complementary distribution: *g* only occurs before a vowel (and also in initial consonant clusters?), *ŋ* only occurs before a consonant or a pause (but not word-initially).

3) Other than the aforementioned vowels, there is also a very frequent vowel *ə*, which is not denoted in the traditional orthography at all. It only occurs between consonants in the unstressed position and can be regarded as a reduced unstressed variant of the aforementioned vowel phonemes (as noted in [Baird 2008: 22, 24], "the vowel found in unstressed syllables is typically reduced to schwa").

4) Orthographical consonant clusters in the initial position or between a prefix and following morphemes actually represent the sequence *CəC*. According to [Baird 2008: 25], this is also true of the majority of orthographic consonant clusters in the medial position, but not all of them (details are unclear).

5) *ɛ* and *ɔ* are marginal phonemes. It must be noted that the opposition *ɛ / e e*: {*é / e ee*} is actually [*e / ɛ ɛ*], but, for the sake of convenience, we prefer to transcribe the frequent phonemes {*e ee*} as *e e*, not *ɛ ɛ*.

6) Stress is non- or quasi-phonemic, normally depending on the "heaviness" of syllables [Baird 2008: 22 f.]. Stress is not noted in traditional orthography.

7) Four diphthongs are attested: *ai, ei, oi, ui* [Baird 2008: 25].

8) We simplify the vowel system of [Stokhof 1975] in the following way: "a" & "ɑ" are rendered as *a*, "e" & "ɛ" - as *e*, "o" & "ɔ" - as *o*, "i" & "ɪ" - as *i*, "u" & "ʊ" - as *u*. Additionally, Stokhof's double (tense?) consonants are rendered as plain.

Database compiled and annotated by:

**Abui (Takalelang, Atimelang):** A. Kassian, August 2011 / revised July 2013 (minor corrections).

**Klon (Bring):** A. Kassian, July 2013.

## 1. ALL

Takalelang Abui *tafud'a* (1), Atimelang Abui *tafuda* (1), Bring Klon *onon* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 493; Kratochvíl & Delpada 2008: 119, 196. Meaning glossed as 'to be all, altogether'. All the examples found in [Kratochvíl 2007] demonstrate the meaning 'omnis', not 'totus'. Morphologically, not entirely clear; should probably be analyzed as *ta=fu-d-a* with the fossilized pronominal distributive prefix *ta-* and, possibly, the auxiliary verb *d-a*.

Cf. also *lok'u* 'non singular marker of individuated referents' ([Kratochvíl 2007: 474]; [Kratochvíl & Delpada 2008: 79]).

**Atimelang Abui:** DuBois 1938/1987: 97 (#1350); Nicolspeyer 1940: 175.

**Bring Klon:** Baird 2008: 40. Meaning 'omnis'; attested in the only example "we make firewood from all (*onon*) the small branches" [Baird 2008: 40], not quoted in the glossary section of [Baird 2008].

A second candidate is *iʔal ~ al* (Indonesian: semua) [Baird 2008: 204]. But the available examples at this field is for all (*al*) of us to play on" [Baird 2008: 133], "then his basket fell, and him, and his bike, everything (*iʔal*) fell" [Baird 2008: 92], "rather point to the non-attributive meaning: "I'm showing all (*iʔal*) of these she owns/of hers" [Baird 2008: 92], "so that we all (*al*) know and we all listen" [Baird 2008: 131], "We all (*al*) helped clear this field, so play don't fight" [Baird 2008: 133], "don't be like th008: 139], "my legs and arms were all (*iʔal*) shaking uncontrollably" [Baird 2008: 156].

Other candidates are *ma:ŋ ~ me=ma:ŋ* 'all (Indonesian: semua)' [Baird 2008: 210] and *həboh* 'all (Indonesian: seluruh)' [Baird 2008: 200] - both without textual examples.

## 2. ASHES

Takalelang Abui *ʔar-u-y* (1), Atimelang Abui *ar-'u-y* (1), Bring Klon *ud-u:-r* (1).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 450; Kratochvíl & Delpada 2008: 29, 198. Polysemy: 'ashes / to incinerate, turn into ashes'. Derived from the verb *=al / =ar* 'to burn' q.v.

**Makadai Abui:** *ar-'u-y* Stokhof 1975: 54 (#76). The same term.

**Atimelang Abui:** DuBois 1938/1987: 90 (#483); Stokhof 1975: 53 (#76).

**Bring Klon:** Baird 2008: 224; Stokhof 1975: 48 (#76). Polysemy: 'ashes / dust'. Harmonized from *\*ad-u:-r*. It should be noted that in the example in [Baird 2008: 147], this word is transcribed as *udur*.

**Paneia Klon:** *ad-u-r* 'ashes' [Stokhof 1975: 49 (#76)].

## 3. BARK

Takalelang Abui *k'ay* (1), Atimelang Abui *bata he=kuli* (-1), Bring Klon *eteʔ=kui ~ ʔete=kui* (1) / *ete=wak* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 466; Kratochvíl & Delpada 2008: 63, 199. Polysemy: 'tree bark / fruit peel'. Cf. the verb *k'uy* 'to peel, take off skin' [Kratochvíl & Delpada 2008: 72].

The expression *bat'a: k'ul*, literally 'tree's skin', can also be used for 'bark' (as, e.g., in the example "the tree bark is very compact" [Kratochvíl 2007: 495]) - borrowed from Indonesian *kulit* 'skin', *kulit pohon* 'bark' (literally 'tree's skin').

**Atimelang Abui:** DuBois 1938/1987: 91 (#748). The expression *bata he=kuli*, literally 'tree's skin' with POSSR=*kuli* 'skin' q.v. Borrowed

from Indonesian *kulit* 'skin', *kulit pohon* 'bark' (literally 'tree's skin').

Cf. *abok* 'tree bark' quoted in [Nicolspeyer 1940: 96 (#12), 156], but this word can denote some special kind of bark.

Cf. also *ka* 'bark cloth (i.e. cloth made of bark)' in *ka munuma* 'white bark cloth', *ka but ka* 'red bark cloth', *ka mal ka* 'coastal bark cloth' [DuBois 1938/1987: 91 (#598)].

**Bring Klon:** Baird 2008: 196. Literally 'tree's skin', where *kui* = 'skin' q.v.

A second expression for 'bark' is *ete=wak* [Baird 2008: 196], literally 'hug of tree' with *wak* 'hug' [Baird 2008: 226] (a reduced form of expected *\*\*ete?=wak*). We treat both compounds as synonyms. Baird 2008: 196.

#### 4. BELLY

Takalelang Abui *?at'ey* (1), Atimelang Abui *tok-e ~ t'ok* (2), Bring Klon *bet* (3).

##### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 451; Kratochvíl & Delpada 2008: 31, 199. Cf. also:

POSS=*k'in*, glossed as 'stomach' ('I have eaten enough', lit. 'my stomach is pulled out') [Kratochvíl & Delpada 2008: 70, 244];

POSS=*teb'ak*, glossed as 'stomach' [Kratochvíl & Delpada 2008: 123, 244];

POSS=*t'ok*, glossed as 'intestine, stomach' ('I feel sick', lit. 'my intestines hurt me'; 'I am hungry', lit. 'my intestines are hungry'; 'I am not hungry anymore', lit. 'my stomach is tight') [Kratochvíl & Delpada 2008: 129, 244], [Kratochvíl 2007: 461].

The difference between these four terms is unclear. Tentatively we fill the slot by *?at'ey*, which is glossed as 'belly' in our sources.

**Makadai Abui:** *t'ok* Stokhof 1975: 54 (#23). The same term as in Abui Atimelang.

**Atimelang Abui:** DuBois 1938/1987: 87 (#54); Stokhof 1975: 53 (#23). Quoted as *tok-e* 'belly' in [DuBois 1938/1987: 87 (#54)], as *t'ok* 'stomach' in [Stokhof 1975: 53]. Cf. the meaning 'intestines' in *tok falala* 'small intestines', *tok kuluta* 'large intestines' [DuBois 1938/1987: 87 (#55)], *na=tok na=rik* 'my stomach aches' [DuBois 1944: 565 (#96)].

Cf. also *tebak* which is quoted in [DuBois 1938/1987: 87 (#54)] as a synonym of *tok-e* 'belly'.

**Bring Klon:** Baird 2008: 191; Stokhof 1975: 48 (#23). Polysemy: 'belly / stomach'. For the meaning 'belly', cf. the following example: "So I, myself, massaged my belly" [Baird 2008: 78]. For the meaning 'stomach': "we eat until our stomachs are full" [Baird 2008: 147], "So one or two fruits is good, we have small stomachs, and we couldn't finish eating it" [Baird 2008: 171].

**Paneia Klon:** *bet*, quoted in the slot 'stomach' [Stokhof 1975: 49 (#23)].

#### 5. BIG

Takalelang Abui *fok-'a* (1), Atimelang Abui *fok-a* (1), Bring Klon *a:l* (2).

##### References and notes:

**Takalelang Abui:** *fok-'a* Kratochvíl 2007: 462; Kratochvíl & Delpada 2008: 54, 200. 'To be big, large', widely applicable.

**Makadai Abui:** *fok-a* Stokhof 1975: 54 (#77). The same term.

**Atimelang Abui:** DuBois 1938/1987: 94 (#1061); Nicolspeyer 1940: 162; Stokhof 1975: 53 (#77). Also in [DuBois 1944: 564 (#58)] in *lu foka* 'large ravine or river'.

Cf. also *leya* quoted in [Stokhof 1975: 53 (#77)] as a synonym of *fok-a*, this word is also attested in *wa witi leya* 'to smile' [DuBois 1938/1987: 88 (#165)] (*wa* 'mouth', *witi ~ weti* 'tooth').

**Bring Klon:** Baird 2008: 190; Stokhof 1975: 48 (#77). Glossed as 'big (Indonesian: besar)'. This is the basic expression for 'big' in Bring Klon, cf. the attested examples: "big basket" [Baird 2008: 57], "The rooster isn't big yet" [Baird 2008: 57], "two big red chickens" [Baird 2008: 86], "large woman" [Baird 2008: 118], "a big redwood" [Baird 2008: 178]. Cf. also the compound

adjective *aʔ-a:l* 'very big' [Baird 2008: 100]

Distinct from *təmok* 'big (Indonesian: besar)' [Baird 2008: 222], the semantic nuances are unknown, no examples found. Additionally, the Indonesian loanword *besar* 'big' is attested [Baird 2008: 230].

**Paneia Klon:** *ʔal* 'big' [Stokhof 1975: 49 (#77)]. However, in [Baird 2008: 228], the specific Paneia word for 'big (Indonesian: besar)' is quoted as *alta* (suffixed stem *al-taʔ*).

## 6. BIRD

Takalelang Abui *kuy'a* (1), Atimelang Abui *rua* ~ *r'uol* (2), Bring Klon *hiʔ* (3).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 471; Kratochvíl & Delpada 2008: 74, 200.

Cf. also *ruw'ol*, glossed as 'chicken, bird' in [Kratochvíl 2007: 490], but only as 'chicken' in [Kratochvíl & Delpada 2008: 112].

**Makadai Abui:** *k'uyaʔ* [Stokhof 1975: 54 (#47)]. The same term. Distinct from *ruw'ol* 'chicken' [Stokhof 1975: 54 (#46)].

**Atimelang Abui:** DuBois 1938/1987: 92 (#844); DuBois 1944: 564 (#64); Nicolspeyer 1940: 174; Stokhof 1975: 53 (#47). All sources record the polysemy 'chicken / bird' for this term. The variant *r'uol* is quoted in [Stokhof 1975: 53], other sources have *rua*. Morphologically unclear.

Cf. also an unclear *arok* in *arok berka* 'birds of prey' [DuBois 1938/1987: 92 (#841)] (*berka* 'bad').

**Bring Klon:** Baird 2008: 201; Stokhof 1975: 48 (#47). Polysemy: 'chicken / bird'. Cf. also the expression *hiʔ odom* 'wild bird' [Baird 2008: 201].

**Paneia Klon:** *hiʔ*, polysemy: 'chicken / bird' [Stokhof 1975: 49 (#47)].

## 7. BITE

Takalelang Abui *tak'ey* (1), Atimelang Abui *takey* ~ *take* (1), Bring Klon *eh* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 494; Kratochvíl & Delpada 2008: 120, 121, 200. Polysemy: 'to bite / to chew / to sting (of an insect)'. A verb with the *e~a* alternation, class III.G according to [Kratochvíl 2007: 83, 210]: *tak'ey* is the imperfective (continuative & inceptive) stem, *tak'ay* is the perfective (completive) stem.

**Atimelang Abui:** DuBois 1938/1987: 88 (#135); Nicolspeyer 1940: 175. Quoted as *takey* 'to eat, bite, chew' in [Nicolspeyer 1940: 175], as *take* 'to bite' in [DuBois 1938/1987: 88 (#135)].

Cf. also two other verbs: *bisak-d-a* and *hek-e*, which are quoted in [DuBois 1938/1987: 88 (#135)] as synonyms of *take*; the first one may be cognate with Abui Takalelang *sak* 'to be cracked, split parallel', *sak-d-i* 'to loosen, unfix, break, crack up' [Kratochvíl & Delpada 2008: 113] (although the initial *bi-* is unclear).

**Bring Klon:** Baird 2008: 195. Glossed as 'bite (Indonesian: gigit)'. Applied to both humans and animals: "bite him" [Baird 2008: 18], "bite me" [Baird 2008: 26], "all the dogs bit it" [Baird 2008: 38], "people stood and just bit their hands" [Baird 2008: 180].

The second verb is *kik* 'to bite (Indonesian: gigit)' [Baird 2008: 206], but, apparently, it is more marginal; no examples have been found.

## 8. BLACK

Takalelang Abui *ʔak'an* (1), Atimelang Abui *ak'an-i* (1), Bring Klon *ʔakan* ~ *akan* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 449; Kratochvíl & Delpada 2008: 25, 200. A noun-like adjective? Cf. the verb *ʔak'unj* / *ʔak'un* 'to be(come) dark, darken' ([Kratochvíl 2007: 449]; [Kratochvíl & Delpada 2008: 26]).

**Makadai Abui:** *ak'an-i* Stokhof 1975: 54 (#78). The same term.

**Atimelang Abui:** DuBois 1938/1987: 95 (#1168); Stokhof 1975: 53 (#78).

**Bring Klón:** Baird 2008: 188, 219; Stokhof 1975: 48 (#78, 102). Polysemy: 'night / black'. However, the only discovered example contains the reduplicated stem *ʔa-ʔakan*: "the dry fruit is black" [Baird 2008: 110].

**Paneia Klón:** *akan* 'black' [Stokhof 1975: 49 (#78)]. Distinct, however, from *ilkan* 'night' [Stokhof 1975: 49 (#102)] (an error?).

## 9. BLOOD

Takalelang Abui *wey'a* (1), Atimelang Abui *we* (1), Bring Klón *we?* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 502; Kratochvíl & Delpada 2008: 138, 200.

**Makadai Abui:** *we* Stokhof 1975: 54 (#79). The same term.

**Atimelang Abui:** DuBois 1938/1987: 88 (#116) (as *ve?*); DuBois 1944: 564 (#60) (as *ve*); Nicolspeyer 1940: 179 (as *we*).

Cf. also an unclear *walna* 'blood' in [Stokhof 1975: 53 (#79)].

**Bring Klón:** Baird 2008: 16, 226; Stokhof 1975: 48 (#79).

**Paneia Klón:** *weh* 'blood' [Stokhof 1975: 49 (#79)].

## 10. BONE

Takalelang Abui *t'eypa* (1), Atimelang Abui *taypa* (1), Bring Klón *tər-op* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 496; Kratochvíl & Delpada 2008: 124, 201.

**Makadai Abui:** *t'aypa?* Stokhof 1975: 54 (#80). The same term.

**Atimelang Abui:** DuBois 1938/1987: 98 (fn. 9). Quoted as *tepay* 'bone' in [Stokhof 1975: 53 (#80)]. Cf. also *ayak taypa* 'rice stalk' [DuBois 1938/1987: 90 (#547)] (*ayak* 'rice').

**Bring Klón:** Baird 2008: 223; Stokhof 1975: 48 (#80). Polysemy: 'bone / seed' (i.e., 'bone / seed of fruit'? See notes on 'seed').

A second term for 'bone' is simply *tor* [Baird 2008: 223]. Because of this, we analyze *tər-op* as *tər-op* (with regular reduction *o > ə* in the unstressed position), although the second element *-op* is unclear.

**Paneia Klón:** *tər-op* 'bone' [Stokhof 1975: 49 (#80)].

## 11. BREAST

Takalelang Abui *POSS=rayhiy'enj* (1), Atimelang Abui *kodaŋ* (2), Bring Klón *der-gen* (3).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 487; Kratochvíl & Delpada 2008: 107, 201. Glossed as 'breast, chest' with an example "his chest". Quoted in [Kratochvíl 2007: 487] as *rahienj*. Apparently a compound with unclear components, cf. *r'ay* 'milt (i.e. spleen)' [Kratochvíl

2007: 487]; [Kratochvíl & Delpada 2008: 107] and POSS=*iy'èŋ* 'eye; centre, middle' (q.v.). Place of stress is explained by the compound nature of the expression.

Cf. also POSS=*r'ek* ~ POSS=*r'ek-d-i* 'ribs, chest; turned with the chest upwards, face up' [Kratochvíl & Delpada 2008: 109] (glossed as 'chest; to turn with the chest upwards' with the transcription [reak] in [Kratochvíl 2007: 488]).

Cf. two terms with the probable meaning 'female breast': *t'ik* 'breast' with examples for 'female breast' only ([Kratochvíl 2007: 496]; [Kratochvíl & Delpada 2008: 125]) and *ko'daŋ* 'breast', the only example for which ("her breast") also speaks for the meaning 'female breast' ([Kratochvíl 2007: 470]; [Kratochvíl & Delpada 2008: 71]).

**Makadai Abui:** *r'ayhiy'eŋ* [Stokhof 1975: 54 (#21)]. The same term. Cf. *t'ik* 'female breast' [Stokhof 1975: 54 (#22)].

**Atimelang Abui:** DuBois 1938/1987: 87 (#43). In [Stokhof 1975: 53 (#21)] quoted as *ka'doŋ* (a typo?).

Cf. also terms for 'female breast': *tik* [Nicolspeyer 1940: 177] (glossed as 'breast; milk'), *tik-e* [DuBois 1938/1987: 87 (#44)], *t'uk* [Stokhof 1975: 53 (#22)] (a typo again?).

**Bring Klón:** Baird 2008: 193. In [Stokhof 1975: 48 (#21)], it is quoted simply as *der*. Glossed as 'chest (Indonesian: dada)'. An unclear compound, cf. *der* 'at the back' [Baird 2008: 193] and *gen* 'lid' [Baird 2008: 198].

Distinct from *du:t* with polysemy: 'female breast / milk' [Baird 2008: 194; Stokhof 1975: 48 (#22)].

**Paneia Klón:** *der* 'breast (general or male)' [Stokhof 1975: 49 (#21)]. Distinct from *dut* 'female breast' [Stokhof 1975: 49 (#22)].

## 12. BURN TR.

Takalelang Abui =<sup>l</sup>*al* / =<sup>l</sup>*ar* (1), Atimelang Abui *ar-a-d-e* ~ *ar-a-d-i* (1), Bring Klón *tib* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 449, 450; Kratochvíl & Delpada 2008: 26, 29, 202. A root with *r-l* alternation, class II.D according to [Kratochvíl 2007: 83, 210]; =<sup>l</sup>*al* is the imperfective (continuative & inceptive) stem, =<sup>l</sup>*ar* is the perfective (completive) stem. The intransitive semantics is, apparently, expressed by the same root.

**Atimelang Abui:** Nicolspeyer 1940: 157. Glossed as 'in brand steken'. Cf. also *ar-a-n-hay* 'to set fire' [Nicolspeyer 1940: 157], *ar-d-a-ne* 'to burn (intrans.)' [DuBois 1938/1987: 96 (#1277)].

**Bring Klón:** Baird 2008: 221. Glossed as 'to burn (Indonesian: bakar)'. Cf. the example: "Clear the garden, then we burn until the rains come" [Baird 2008: 111].

Distinct from *pe:ʔ* [Baird 2008: 217], which is glossed as 'to burn', but the Indonesian gloss 'membakar' suggests a specific meaning such as 'to set smth. on fire'. Cf. the example: "The people that just burnt the village, they were all killed" [Baird 2008: 184].

## 13. CLAW (NAIL)

Takalelang Abui *kus'iŋ* (1), Atimelang Abui *k'usiŋ* (1), Bring Klón *kuh* (1).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 471; Kratochvíl & Delpada 2008: 73, 227. Glossed in the meaning 'nail'; the equivalent for 'claw' is unknown.

**Makadai Abui:** *k'uysiŋ* [Stokhof 1975: 54 (#100)]. The same term. Quoted as a translation of the English entry 'nail / claw'.

**Abui Fanating:** Cf. quite a different term *k'afi* 'claw' [Kratochvíl 2007: 61].

**Atimelang Abui:** DuBois 1938/1987: 88 (#107); Stokhof 1975: 53 (#100). Polysemy: 'nail / claw' [DuBois 1938/1987: 88 (#107), 92 (#781)].

**Bring Klón:** Baird 2008: 207; Stokhof 1975: 48 (#100).

Distinct from *kəber* 'claw / to scratch' [Baird 2008: 205].

**Paneia Klon:** *kux*, quoted in the slot 'nail / claw' [Stokhof 1975: 49 (#100)].

## 14. CLOUD

Takalelang Abui *tab'o* (1), Atimelang Abui *tabo* ~ *tab'u* (1), Bring Klon *teʔək* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 493; Kratochvíl & Delpada 2008: 118, 204. Polysemy: 'cloud / fog'.

**Makadai Abui:** *tab'o?* [Stokhof 1975: 54 (#81)]. The same term.

**Atimelang Abui:** DuBois 1938/1987: 93 (#921); DuBois 1944: 564 (#80); Stokhof 1975: 53 (#81). Quoted as *tabo* in [DuBois 1938/1987] & [DuBois 1944], as *tab'u-kul* in [Stokhof 1975] (literally 'white *tabu*' with *kul* 'white'). Polysemy: 'cloud / fog / mist' [DuBois 1938/1987: 93 (#921, 922)].

**Bring Klon:** Baird 2008: 221. In [Stokhof 1975: 48 (#81)], transcribed as *teʔeh* (a typo?). In [Baird 2008], glossed as collective 'clouds (Indonesian: awan awan)'.

Distinct from the terms for 'fog': *bon-tui* [Baird 2008: 191], *boŋ-hep* [Baird 2008: 23], where *bon* means 'smoke' q.v.

**Paneia Klon:** *bon-tu* 'cloud' [Stokhof 1975: 49 (#81)], corresponds to Bring *bon-tui* 'fog'.

## 15. COLD

Takalelang Abui *pal'a:t-a* (1), Atimelang Abui *pal'at-a* (1), Bring Klon *kəbuk* (2) / *məhiŋ* (3).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 96, 484; Kratochvíl & Delpada 2008: 100, 205. Meaning glossed as 'to be cold, cooled down'. Quoted as *palata* in [Kratochvíl 2007: 484]. Derived from the alternating verb *pal'a:k* (imperfective) / *pal'a:t* (perfective) 'to cool' [Kratochvíl & Delpada 2008: 100], class II.A according to [Kratochvíl 2007: 83, 210].

**Makadai Abui:** *kafuka* [Stokhof 1975: 54 (#82)]. A different term (without obvious cognates in other dialects).

**Atimelang Abui:** DuBois 1938/1987: 94 (#1107); Nicolspeyer 1940: 172; Stokhof 1975: 53 (#82). Cf. also *malih-d-i* 'cold (of weather)' [Nicolspeyer 1940: 170] ('the sun becomes cold') and *ko* 'cold' [Nicolspeyer 1940: 167], probably the same word as *ko* 'raw, uncooked'.

**Bring Klon:** Baird 2008: 205. There are two words for 'cold (Indonesian: dingin)' in [Baird 2008]: *kəbuk* and *məhiŋ*. We treat them as synonyms.

**Paneia Klon:** *kabuk* 'cold' [Stokhof 1975: 49 (#82)]. Baird 2008: 211; Stokhof 1975: 48 (#82).

## 16. COME

Takalelang Abui *m'e* (1), Atimelang Abui *me* (1), Bring Klon *ma* (1) / *?ad* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 477; Kratochvíl & Delpada 2008: 86, 87, 205. Glossed as 'to come, arrive'. An alternating verb: *m'e* (imperfective) / *m'iey* ~ *mii'ey* (perfective), class III.B according to [Kratochvíl 2007: 83, 210].

**Makadai Abui:** *tii'ay* [Stokhof 1975: 54 (#83)]. A different term, corresponds to Abui Atimelang *tia*, *tiey*, *ti* '(verb of motion)'.

**Atimelang Abui:** Stokhof 1975: 53 (#83) (as *me?*). The entries 'to come' and 'to go' are difficult cases because the sources differ



strikingly, apparently due to questions that could have been incorrectly posed to informants, or to approximate/erroneous translation. We prefer the data of [Stokhof 1975], since W. A. L. Stokhof is the only linguist among our authors.

The data from [DuBois 1938/1987] can be summarized as follows: 'to walk' *lak(e)* [88 (#145)], 'to go' *lak(e), sa* [96 (#1279)], 'to come' *lak, sa* [96 (#1283)], 'to arrive' *mia (ho-po-mia)* [96 (#1284)], 'to depart' *lak* [96 (#1286)].

However, in [DuBois 1944: 564 (#60)] *we* is translated as 'to go (toward smb.)'.

The data of [Nicolspeyer 1940] are: *sa, sa-d-i* 'to go' [174], *tia, tiey, ti* 'to go, come (intr.); follow smb. (tr.)' [177], *we* 'to go, to depart, leave for' [179].

These Abui Atimelang verbs are cognate to the following Abui Takalelang words: *l'äk* 'to leave for (towards a deictic centre)' [Kratochvíl & Delpada 2008: 75], *w'e* 'to leave, go away' [Kratochvíl & Delpada 2008: 138], *s'ay* 'to pass along' [Kratochvíl & Delpada 2008: 113], *t'ay* 'to pass along' [Kratochvíl & Delpada 2008: 113 sub *sai*].

**Bring Klon:** Baird 2008: 209; Stokhof 1975: 48 (#83). There are two main candidates for the generic verb 'to come' in Bring Klon: *ma* and *ʔad*. Both are glossed as 'to come (Indonesian: datang)' in [Baird 2008: 209, 218].

Cf. some examples for *ma* 'to come': "John came and stayed" [Baird 2008: 36], "Joni came and saw Peter" [Baird 2008: 37], "So, true, his wife she came, and was told" [Baird 2008: 61], "So I come here and we stab you first and I come to you here" [Baird 2008: 72], "the ancestor Hingkoi and his children together they came maybe" [Baird 2008: 79], "Karel you also come so that I show you" [Baird 2008: 96], "Deer and pig came, I was scared, I climbed a tree" [Baird 2008: 31], "So it came that (he) grew up and then he took a wife" [Baird 2008: 67].

Cf. some examples for *ʔad* 'to come': "Two nights ago Mr Official M.U. came looking for us" [Baird 2008: 32], "you children of now come and you know and you hear" [Baird 2008: 51], "We come to you and you go to help us" [Baird 2008: 74], "The three of them came, those three anchored then they got up" [Baird 2008: 79], "The ruler called them [the women] so the women came" [Baird 2008: 80], "So our leaders came and met us" [Baird 2008: 83], "Now of you here who still hasn't come yet?" [Baird 2008: 113], "the deer came through the forest. (It) came so (I) held this bow and arrow to shoot it" [Baird 2008: 37], "so birds will come and sit on it" [Baird 2008: 53], "then we burn until the rains come" [Baird 2008: 111].

We treat *ma* and *ʔad* as synonyms.

**Paneia Klon:** *ma* 'to come' [Stokhof 1975: 49 (#83)]. Baird 2008: 218.

## 17. DIE

Takalelang Abui *m'ón* (1), Atimelang Abui *mon* ~ *mon-i* ~ *mun-i* (1), Bring Klon *e=ber* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 479; Kratochvíl & Delpada 2008: 90, 208. Glossed as 'to die, pass away'. An alternating verb: *m'onj* (imperfective) / *m'ón* (perfective), class II.C according to [Kratochvíl 2007: 83, 210].

Cf. also *malay-d-'a* 'to perish, wane, die' (place of stress is strange) from *mal-'a-y* 'causing death, deadly; to be dead, be bewailed' [Kratochvíl 2007: 476], [Kratochvíl & Delpada 2008: 83], probably ← *mal* 'to cry'.

Cf. also *be:k-a-d-i* 'to pass away, die' [Kratochvíl & Delpada 2008: 37] from the root *be:k* 'bad, broken, corrupt, outrageous, extraordinary' [Kratochvíl & Delpada 2008: 36] (quoted as *bek, bek-a-d-i* in [Kratochvíl 2007: 454]).

**Makadai Abui:** *mon-i* Stokhof 1975: 54 (#84) (quoted as *mɔɔn'i*). The same term.

**Atimelang Abui:** DuBois 1938/1987: 88 (#183) (as *moni?*); Nicolspeyer 1940: 171 (as *muni, moni*); Stokhof 1975: 53 (#84) (as *monj*).

**Bring Klon:** Baird 2008: 194; Stokhof 1975: 48 (#84). In [Baird 2008: 55], specified as "neutral on cause of death". A labile verb with polysemy: 'to die / to kill'; applicable to humans and animals. Prefix *e=* is singled out on etymological grounds.

**Paneia Klon:** *a=ber*, quoted in the slot 'dead / to die' [Stokhof 1975: 49 (#84)].

## 18. DOG

Takalelang Abui *k'a:y* (1), Atimelang Abui *kay* (1), Bring Klon *ku:r* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 466; Kratochvíl & Delpada 2008: 61, 209. Polysemy: 'dog / friend, mate, fellow (friendly addressing among youngsters)'.  
**Makadai Abui:** *kay* Stokhof 1975: 54 (#85). The same term.

**Atimelang Abui:** DuBois 1938/1987: 92 (#811); DuBois 1944: 564 (#21); Nicolspeyer 1940: 166; Stokhof 1975: 53 (#85) (as *kaay*).

**Bring Klón:** Baird 2008: 208; Stokhof 1975: 48 (#85).

**Paneia Klón:** *kur* 'dog' [Stokhof 1975: 49 (#85)].

## 19. DRINK

Takalelang Abui *b'u:t* (1), Atimelang Abui *but* ~ *buyk-e* (1), Bring Klón *na?* (2).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 457; Kratochvíl & Delpada 2008: 42, 43, 209. Polysemy: 'to consume / to drink / to inhale'. An alternating verb: *b'u:k* (imperfective) / *b'u:t* (perfective), class II.A according to [Kratochvíl 2007: 83, 210].

**Makadai Abui:** *but* Stokhof 1975: 54 (#58). The same term.

**Atimelang Abui:** DuBois 1938/1987: 88 (#130); Nicolspeyer 1940: 159. Polysemy: 'to drink / to smoke' (i.e. 'inhale'). The same root 'to drink' in another paradigmatic form: *but* [Stokhof 1975: 53 (#58)] (quoted as *bud*-).

**Bring Klón:** Baird 2008: 214; Stokhof 1975: 48 (#58).

**Paneia Klón:** *na* 'to drink' [Stokhof 1975: 49 (#58)].

## 20. DRY

Takalelang Abui *tak-a-t-a* (1), Atimelang Abui *tak-'a-t-a* (1), Bring Klón *tək-a-t* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 96, 494; Kratochvíl & Delpada 2008: 121, 210. Polysemy: 'to be dry, dried out, thin, skinny / dry land, shore'. Derived from *tak-'a-k* / *tak-'a-t* 'to dry out, let dry' [Kratochvíl 2007: 494], [Kratochvíl & Delpada 2008: 120, 121]. Cf. the simple stem *tak-'a* 'to become dry / to become empty' ([Kratochvíl 2007: 494]; [Kratochvíl & Delpada 2008: 120]).

**Makadai Abui:** *tak-'a-t-a* Stokhof 1975: 54 (#86) (as *tak'atta*). The same term.

**Atimelang Abui:** DuBois 1938/1987: 94 (#1125); Nicolspeyer 1940: 175; Stokhof 1975: 53 (#86). In [Nicolspeyer 1940], polysemy: 'dry / ripe'; in [DuBois 1938/1987: 93 (#942)] also given as the substantive 'land'. Cf. paronymous *tak-a* 'empty (of contents of things)' [DuBois 1938/1987: 95 (#1142)], [DuBois 1944: 565 (#91)].

**Bring Klón:** Baird 2008: 222; Stokhof 1975: 48 (#86). Polysemy: 'dry / thirsty'. For morphemic analysis, see notes on Takalelang Abui.

**Paneia Klón:** *tək-a-t* 'dry' [Stokhof 1975: 49 (#86)].

## 21. EAR

Takalelang Abui *POSS=w'ey* (1), Atimelang Abui *wey* (1), Bring Klón *wɛr* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 502; Kratochvíl & Delpada 2008: 138, 210.

**Makadai Abui:** *w'ey* Stokhof 1975: 54 (#5). The same term. Quoted as *naw'ey?at'a* 'ear', i.e. *na=wey-?ata* 'my ear leaf', 'my

auricle'.

**Atimelang Abui:** DuBois 1938/1987: 87 (#9) (as *we?*); DuBois 1944: 564 (#79) (as *vey*); Nicolspeyer 1940: 179 (as *wey*). In [Stokhof 1975: 53 (#5)] the form *n'ey'ata* is given for 'ear'; this is apparently a contraction of *na=wey-ata* 'my ear leaf', i.e. 'my auricle'.

**Bring Klon:** Baird 2008: 226; Stokhof 1975: 48 (#5).

**Paneia Klon:** *wir* 'ear' [Stokhof 1975: 49 (#5)].

## 22. EARTH

Takalelang Abui *ʔan'ay* (1), Atimelang Abui *anay* (1), Bring Klon *məkei* ~ *məke?* (2) / *məlei* (3).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 450; Kratochvíl & Delpada 2008: 28, 210. Polysemy: 'soil, earth / clay / ground'. Cf. also *tak-a-t-a* 'to be dry (q.v.), dried out, thin, skinny / dry land, shore' [Kratochvíl & Delpada 2008: 121].

**Makadai Abui:** *an'ay* Stokhof 1975: 54 (#94). The same term. Quoted as a translation of Eng. 'ground'.

**Abui Aila:** *ʔan'ey* 'soil, earth / clay / ground' [Kratochvíl 2007: 450], [Kratochvíl & Delpada 2008: 28, 210]. The same term.

**Atimelang Abui:** DuBois 1938/1987: 93 (#970) (as *anay?*); DuBois 1944: 564 (#40); Nicolspeyer 1940: 157. The same term is quoted in [Stokhof 1975: 53 (#41, 94)] as *an'ey* translating Eng. 'garden' and as *ani* translating Eng. 'ground'.

Cf. also *tak-a-t-a* 'land' (i.e. 'dry' q.v.) [DuBois 1938/1987: 93 (#942)] and *mok* 'soil, sand' [Nicolspeyer 1940: 170].

**Bring Klon:** Baird 2008: 211; Stokhof 1975: 48 (#94). Terms for 'earth' are poorly documented. There are three words glossed as 'earth' in [Baird 2008]: *buləya* 'earth (Indonesian: bumi)' [Baird 2008: 192], *məkei* ~ *məke?* 'ground; earth (Indonesian: tanah)' [Baird 2008: 211], *məlei* 'earth (Indonesian: tanah)' [Baird 2008: 212].

We provisionally interpret *buləya* as 'Earth, world', but consider *məkei* ~ *məke?* and *məlei* as synonyms for 'soil'.

**Paneia Klon:** cf. *make?*, quoted in the slot 'ground' [Stokhof 1975: 49 (#94)]; cf. *mokun* in the same source, which probably means 'fat (adj.)'. Baird 2008: 212.

## 23. EAT

Takalelang Abui *n'e:* (1), Atimelang Abui *ne* (1), Bring Klon *kəde* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 481; Kratochvíl & Delpada 2008: 94, 210.

**Makadai Abui:** *ne-y* Stokhof 1975: 54 (#57). The same term.

**Atimelang Abui:** DuBois 1938/1987: 88 (#128); Nicolspeyer 1940: 172; Stokhof 1975: 53 (#57).

**Bring Klon:** Baird 2008: 205. There are two verbs glossed as 'to eat (Indonesian: makan)' in [Baird 2008: 205, 211]: *kəde* and *məhak*.

Examples for *kəde* are numerous, e.g., "we eat and drink" [Baird 2008: 41], "he also ate rice until he finished" [Baird 2008: 80], and so on. On the contrary, only two examples for *məhak* 'to eat' have been found: "she hasn't eaten, so she's eating" [Baird 2008: 118], "It was late so Anus and his dog ate, then they went to sleep" [Baird 2008: 154]. Without any doubts, *kəde* is the basic verb for this meaning in the modern language. It is interesting that, in [Stokhof 1975: 48 (#57)], it is *məhak* that is quoted in the slot 'to eat'.

**Paneia Klon:** *məhak* 'to eat' [Stokhof 1975: 49 (#57)].

## 24. EGG

Takalelang Abui *bir'a* (1), Atimelang Abui *bira* (1), Bring Klon *adan* (2).

References and notes:

**Takalelang Abui:** Kratochvíl 2007: 455; Kratochvíl & Delpada 2008: 40, 210.

Another term is probably retained in POSS=*to* 'male genitals' (i.e. testicles?) [Kratochvíl & Delpada 2008: 127].

**Makadai Abui:** *to?* Stokhof 1975: 54 (#48). A different term, corresponding to Abui Takalelang POSS=*to* 'male genitals' (i.e. testicles?).

**Atimelang Abui:** DuBois 1938/1987: 92 (#790) (as *bira?*); Nicolspeyer 1940: 159; Stokhof 1975: 53 (#48) (as *bər'aha*). Cf. the same word in *tok bera* 'testicle' [DuBois 1938/1987: 87 (#79)] (*tok* 'stomach, intestines').

**Bring Klon:** Baird 2008: 188; Stokhof 1975: 48 (#48).

**Paneia Klon:** *idan* 'egg' [Stokhof 1975: 49 (#48)].

## 25. EYE

Takalelang Abui POSS=*iy'èŋ* (1), Atimelang Abui *iyen* ~ *iyaŋ* (1), Bring Klon *en* (1).

References and notes:

**Takalelang Abui:** Kratochvíl 2007: 465; Kratochvíl & Delpada 2008: 59, 212. Polysemy: 'eye; centre, middle'. Cf. the paronymous verb =*iy'èŋ* / =*iy'én* 'to see' q.v.

**Makadai Abui:** *iyaŋ* Stokhof 1975: 54 (#6). The same term.

**Atimelang Abui:** DuBois 1938/1987: 87 (#11) (*iyaŋ*); Nicolspeyer 1940: 164 (*iyen*); Stokhof 1975: 53 (#6) (*iyen*).

**Bring Klon:** Baird 2008: 196; Stokhof 1975: 48 (#6).

**Paneia Klon:** *en* 'eye' [Stokhof 1975: 49 (#6)].

## 26. FAT N.

Atimelang Abui *tam-a-d-a* (1) / *k'ona* (2), Bring Klon *təm-a-d* (1).

References and notes:

**Takalelang Abui:** Unknown. Cf. *tam-a-d-a* 'to be fat, obese' [Kratochvíl 2007: 494], [Kratochvíl & Delpada 2008: 121, 212].

**Makadai Abui:** *foka* Stokhof 1975: 54 (#93). The term lacks obvious cognates in other dialects (suspiciously resembles *fok-a* 'to be big' q.v.).

**Atimelang Abui:** DuBois 1938/1987: 94 (#1073). In [DuBois 1938/1987], 'fat, grease' is translated as *tam-a-d-a*, whereas in [Stokhof 1975: 53 (#93)] these English words are translated as *k'ona*. We treat both Abui Atimelang terms as synonyms. Stokhof 1975: 53 (#93).

**Bring Klon:** Baird 2008: 222; Stokhof 1975: 48 (#93). There are two words for the substantive meaning 'fat (Indonesian: lemak)' in [Baird 2008]: *təm-a-d* and *leŋ*. Since *leŋ* is glossed with polysemy: 'fat / coconut cream / thick' in [Baird 2008: 209] and is also absent from [Stokhof 1975], we prefer to exclude *leŋ* from our list.

Distinct from *məku:n* [Baird 2008: 212; Stokhof 1975: 48 (#93)], glossed as 'fat', but its Indonesian gloss 'gemuk' could suggest an adjectival meaning.

**Paneia Klon:** *tam-a-t*, quoted in the slot 'grease' [Stokhof 1975: 49 (#93)]; cf. *mokun* in the same source, which probably means 'fat (adj.)'.

## 27. FEATHER

Takalelang Abui *ʔam'ur* (1), Atimelang Abui *amuri* (1), Bring Klön *wərek* (2).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 450; Kratochvíl & Delpada 2008: 28. Polysemy: 'body hair, fur / feathers'. Glossed as 'hair' only, but cf. the example "She is plucking the chicken feathers". Cf. notes on 'hair'.

**Atimelang Abui:** DuBois 1938/1987: 92 (#787). Polysemy: 'body hair, fur / feather'.

**Bring Klön:** Baird 2008: 227. There are two words for 'feather (Indonesian: bulu)' in [Baird 2008]: *wərek* and *kap* [Baird 2008: 205]. Since the only found textual example contains *wərek*, we consider it as the default term: "so birds will come and sit on it, they're covered in sap, their arms are covered in sap, their legs are covered in sap, their feathers (*wərek*) are covered in sap" [Baird 2008: 53].

## 28. FIRE

Takalelang Abui *ʔar-'a* (1), Atimelang Abui *ar-'a* (1), Bring Klön *ad-aʔ* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 450; Kratochvíl & Delpada 2008: 29, 213. Polysemy: 'fire / firewood'. Derived from the verb =*al* / =*ar-* 'to burn' q.v.

**Makadai Abui:** *ar-'aʔ* Stokhof 1975: 54 (#39). Polysemy: 'fire / firewood'. The same term.

**Atimelang Abui:** Nicolspeyer 1940: 157; Stokhof 1975: 53 (#39). Polysemy: 'fire / firewood'. DuBois quotes *araʔ* only as 'firewood' [DuBois 1938/1987: 90 (#484)], whereas 'fire' is expressed as *ara-wasiŋ* [DuBois 1938/1987: 90 (#475)], [DuBois 1944: 564 (#75)] (the second part of the compound is unclear). In [Nicolspeyer 1940: 157] there is another secondary synonym: *ara-kima* 'fire / firewood' (the second part of the compound is, likewise, unclear).

**Bring Klön:** Baird 2008: 188. In [Stokhof 1975: 48 (#39)], the compound *ada-waer* is quoted for the slot 'fire / firewood', which apparently denotes 'firewood'.

**Paneaia Klön:** *ad-waer*, quoted for the slot 'fire / firewood' [Stokhof 1975: 49 (#39)]; apparently it denotes 'firewood'.

## 29. FISH

Takalelang Abui *ʔafu* (1), Atimelang Abui *afu* (1), Bring Klön *ibiʔ* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 448; Kratochvíl & Delpada 2008: 23, 213.

**Makadai Abui:** *ʔafu* Stokhof 1975: 54 (#40). The same term.

**Atimelang Abui:** DuBois 1938/1987: 90 (#541); DuBois 1944: 564 (#18); Nicolspeyer 1940: 156; Stokhof 1975: 53 (#40).

**Bring Klön:** Baird 2008: 203; Stokhof 1975: 48 (#40). In [Stokhof 1975], transcribed as *ebi*. Polysemy: 'fish / calf (anatomic)'.

**Paneaia Klön:** *eb* 'fish' [Stokhof 1975: 49 (#40)].

## 30. FLY V.

Takalelang Abui *l'i* (1), Atimelang Abui *li* (1), Bring Klön *li:r* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 473; Kratochvíl & Delpada 2008: 77, 214.

**Makadai Abui:** *li* Stokhof 1975: 54 (#87) (as *lii*). The same term.

**Atimelang Abui:** DuBois 1938/1987: 92 (#788) (as *li?*); DuBois 1944: 564 (#28); Stokhof 1975: 53 (#87).

**Bring Klon:** Baird 2008: 209; Stokhof 1975: 48 (#87). There are two verbs glossed as 'to fly (Indonesian: terbang)' in [Baird 2008: 209, 222]: *lir* and *talor*. Since only *lir* has been located in textual examples: "they (the birds) can't fly, we can catch them" [Baird 2008: 54], "This is honeycomb, (its) owner has flown" [Baird 2008: 53], we consider *lir* as the basic verb for 'to fly'.

**Paneia Klon:** *lir* 'to fly' [Stokhof 1975: 49 (#87)].

## 31. FOOT

Takalelang Abui *tok'u* (1), Atimelang Abui *tuku* ~ *t'oki* (1), Bring Klon *tak* (1) / POSSR=*e* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 497; Kratochvíl & Delpada 2008: 128. Polysemy: 'leg / foot'. Glossed as 'leg' only, but cf. such examples as "the thorn is still actually stuck in my foot" [Kratochvíl 2007: 417] or "fruit of my foot" = 'toe' [Kratochvíl 2007: 484].

**Makadai Abui:** *t'oku?* Stokhof 1975: 54 (#27). The same term. Polysemy: 'leg / foot'.

**Atimelang Abui:** DuBois 1938/1987: 87 (#85); Nicolspeyer 1940: 178; Stokhof 1975: 53 (#27). Polysemy: 'leg / foot / paw'. The variant *t'oki* 'leg / foot' is quoted in [Stokhof 1975: 53]. Other sources have *tuku*: *tuk(u)* 'leg / foot' [Nicolspeyer 1940: 178], *tuku?* 'foot + lower leg' [DuBois 1938/1987: 87 (#85)], *tuku* 'paw' [DuBois 1938/1987: 92 (#779)].

**Bring Klon:** Baird 2008: 220; Stokhof 1975: 48 (#27).

An interesting case. In [Baird 2008: 194, 220], two words, POSSR=*e* and *tak*, are quoted with the gloss 'leg (Indonesian: kaki)'. Apparently, both of them demonstrate the polysemy 'foot / leg' that is typical for that region. As explained in [Baird 2008: 91 f.], the difference between them is that POSSR=*e* is inalienably possessed, whereas *tak* is alienably possessed (there are different sets of inalienable and alienable possessive proclitic pronouns in Klon). A second lexical pair of a similar kind, quoted in [Baird 2008: 91 f.], is POSSR=*to* and *kadeh* 'head' q.v.

Following general reasoning, one could suppose that inalienable POSSR=*e* 'foot / leg' and POSSR=*to* 'head' are the default expressions for the corresponding anatomic meanings, whereas the alienable lexemes *tak* 'foot / leg' and *kadeh* 'head' might be suspected to have some specific semantic nuances. This seems true for 'head' q.v., but the situation with 'foot / leg' is less obvious.

The following examples for POSSR=*e* 'foot / leg' have been found, all of them with the anatomic meaning: "we covered our legs in cloth" [Baird 2008: 60], "the dog just licked his legs and his arms" [Baird 2008: 82], "their (i.e., birds') legs are covered in sap" [Baird 2008: 53].

On the contrary, only one example for *tak* 'foot / leg' with the anatomic meaning has been found: "It saw us and I shook, my legs and arms were all shaking uncontrollably" [Baird 2008: 156]; additionally *tak* is used in the fixed expression for 'big toe', literally 'thumb of *tak*' [Baird 2008: 118, 185]. Two other examples illustrate the metaphorical technical meaning of *tak*: "One of the posts (*tak*) of the storehouse is smaller (than the others)" [Baird 2008: 57], "table-leg" [Baird 2008: 91].

The aforementioned passages can indicate that POSSR=*e* 'foot / leg' is the default anatomic term. However, in Stokhof's list it is *tak*, not POSSR=*e* that is quoted as the Bring word for 'foot/leg'. Because of this, we are forced to treat POSSR=*e* and *tak* as synonyms in our list.

**Paneia Klon:** *tak*, quoted in the slot 'foot / leg' [Stokhof 1975: 49 (#27)]. Baird 2008: 194.

## 32. FULL

Takalelang Abui *mi-d'-a* (1), Atimelang Abui *miy-i* (1), Bring Klon *mi* (1) / *kin* (2).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 477; Kratochvíl & Delpada 2008: 87. Verbal stem: 'to fill up; to be filled up'. Apparently this is the most probable candidate for 'full' in the available data. Derived from *mi* 'to be in, be inside' ([Kratochvíl 2007: 477]; [Kratochvíl & Delpada 2008: 87]).

**Atimelang Abui:** DuBois 1938/1987: 95 (#1143) (as *midji*).

**Bring Klon:** Baird 2008: 211. A poorly documented term. Out of several words glossed as 'full' or 'to fill' in [Baird 2008], two are found in textual examples.

1) *mi* 'to fill (Indonesian: isi)' [Baird 2008: 211], the example is "she saw the basket was full of faeces" [Baird 2008: 102].

2) *kin* 'full (Indonesian: kenyang)' [Baird 2008: 206], the example is "we eat until our stomachs are full" [Baird 2008: 147].

We are forced to treat *mi* and *kin* as synonyms.

Cf. also two additional candidates:

3) *ana* 'to fill (Indonesian: kasih penuh)' [Baird 2008: 189].

4) *galip* 'to fill (Indonesian: numpang, kasih penuh)' [Baird 2008: 198]

The word *bal* is glossed as 'full' in [Baird 2008: 190], but its Indonesian gloss 'purnama' suggests the actual meaning 'full moon'. Similarly, *hid* is glossed as 'full' in [Baird 2008: 200], but the Indonesian gloss 'sesak' suggests the actual meaning 'crowded, packed'. Baird 2008: 206.

## 33. GIVE

Takalelang Abui =*l* / =*r* (1), Atimelang Abui =*l* / =*r* (1) / =*d* (2), Bring Klon =*en* (3).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 471, 487; Kratochvíl & Delpada 2008: 74, 107, 215. Polysemy: 'to give / to make / to affect', also as a light verb. Apparently an alternating verb: =*l* (imperfective) / =*r* (perfective), class II.D according to [Kratochvíl 2007: 83, 210].

**Makadai Abui:** =*d* Stokhof 1975: 54 (#90). Quoted as *damin'edε* 'he gives me', i.e. *da=mi=n'e=d-e*, where *di* = 3ACTOR, *mi* = 'to take', *ne* = 1SG.LOC. A different term, corresponding to Abui Atimelang =*d* 'to give'.

**Atimelang Abui:** Stokhof 1975: 53 (#90). An alternating verb =*l* / =*r*. Quoted as *dim'inεr/l* 'he gives me', i.e. *di=mi=ne=r/l*, where *di* = 3ACTOR, *mi* = 'to take' (cf., e.g., Abui Takalelang ex. 85 in [Kratochvíl 2007: 100]), *ne* = 1SG.LOC.

On the contrary, [DuBois 1938/1987] and [Nicolspeyer 1940] quote the verb =*d* for 'to give (to)': (*mi*)*hede* [DuBois 1938/1987: 95 (#1176)], *mihedi* [Nicolspeyer 1940: 170], i.e. *mi=he=d-e* 'to give him', where *mi* = 'to take', *he* = 3LOC.

We take both =*l* / =*r* and =*d* as synonyms. DuBois 1938/1987: 95 (#1176); Nicolspeyer 1940: 170.

**Bring Klon:** Baird 2008: 34, 196; Stokhof 1975: 48 (#90).

**Paneia Klon:** =*en* 'to give' [Stokhof 1975: 49 (#90)].

## 34. GOOD

Takalelang Abui *k'a:n* (1), Atimelang Abui *kaŋ* (1), Bring Klon *nok* (2).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 96, 467, 468; Kratochvíl & Delpada 2008: 61, 62, 216. Polysemy: 'to be good / to be right (= not left)'. An alternating verb: *k'a:ŋ* (imperfective) / *k'a:n* (perfective), class II.C according to [Kratochvíl 2007: 83, 210]. Quoted as *kaŋ* / *kan* in [Kratochvíl 2007: 467, 468].

**Makadai Abui:** *kaŋ* Stokhof 1975: 54 (#92). The same term.

**Atimelang Abui:** DuBois 1938/1987: 95 (#1130); Nicolspeyer 1940: 166; Stokhof 1975: 53 (#92). Polysemy: 'to be good / to be right (= not left)' ([DuBois 1938/1987: 95 (#1130), 97 (#1436)]; [Nicolspeyer 1940: 166]).

**Bring Klon:** Baird 2008: 214; Stokhof 1975: 48 (#92). Cf. the examples: "My coconuts are very good" [Baird 2008: 172], "Oh this is good stuff" [Baird 2008: 176]. *Nok* is also commonly used as a discursive particle, as in "Good (*nok*), bring the machete so that we can cut this small branch" [Baird 2008: 83] and similar contexts.

A second candidate is *təmai ~ en=təmai*, also glossed as generic 'good (Indonesian: baik)' in [Baird 2008: 222]. Apparently this is a more marginal term, no examples have been found.

**Paneia Klon:** *mu=nok* 'good' [Stokhof 1975: 49 (#92)]; the initial element is unclear.

### 35. GREEN

Takalelang Abui *walaŋ-a-y* (1), Atimelang Abui *walaŋ-a-y* (1), Bring Klon *wəleŋ* (1).

#### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 97, 501; Kratochvíl & Delpada 2008: 137, 216. Polysemy: 'to be fresh, raw / to be blue / to be green'. Cf. such examples for the meaning 'green' as: "The leaves of trees are green" [Kratochvíl 2007: 451, 501], "Cut the green of thick liana" [Kratochvíl & Delpada 2008: 83].

Apparently the same term is also represented as *buləŋ-a-y* 'to be blue, green' ([Kratochvíl 2007: 456]; [Kratochvíl & Delpada 2008: 42]; the only example for this word is "green algae" [Kratochvíl 2007: 450]), but the sound mutation is unclear.

**Atimelang Abui:** DuBois 1938/1987: 95 (#1172, 1173). Polysemy: 'to be blue / to be green'.

**Bring Klon:** Baird 2008: 227. The partially reduplicated form *wə=wəleŋ* is also attested. Polysemy: 'green / blue'.

### 36. HAIR

Takalelang Abui *pik'a:y=bat'a*: (1), Atimelang Abui *kay=bata* (1), Bring Klon *kərid* (2).

#### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 486. The possessive collocation *pik'a:y bat'a*: with the literal meaning 'head trees' (*bat'a*: 'tree'). The following examples have been found: "I plait her hair" [Kratochvíl & Delpada 2008: 38]; "The woman pulled her hair, rip it out and threw it on the ground" [Kratochvíl & Delpada 2008: 141].

Cf. also *ʔam'ur* ([Kratochvíl 2007: 450]; [Kratochvíl & Delpada 2008: 28, 217]), which apparently means 'body hair, fur / feathers (q.v.)'; the meaning 'body hair, fur' is glossed as 'hairs' in [Kratochvíl 2007] & [Kratochvíl & Delpada 2008], the only example found: "eyebrow", lit. 'eye hair' [Kratochvíl 2007: 143].

**Makadai Abui:** *pik'ay bat'a?* Stokhof 1975: 54 (#4). The same term.

**Atimelang Abui:** DuBois 1938/1987: 87 (#6). Literally 'head trees'. The same expression for 'head hair' in [Stokhof 1975: 53 (#4)]: *bək'ay b'ata*.

Cf. also *amuri* with the polysemy 'body hair, fur / feather' [DuBois 1938/1987: 92 (#787)]; the same term is used in *iyaŋ amuri* 'eyelashes' [DuBois 1938/1987: 87 (#13)] (*iyaŋ* 'eye' q.v.) and *waʔ muri* 'moustache, beard' [DuBois 1938/1987: 87 (#27, 30)] (*wa* 'mouth' q.v.).

**Bring Klon:** Baird 2008: 207; Stokhof 1975: 48 (#4). Apparently *kərid* denotes 'hair' in general, whereas 'head hair' can be optionally expressed by the full collocation *to kərid*, literally 'head's hair', as in [Baird 2008: 120; Stokhof 1975: 48 (#4)].

**Paneia Klon:** *kelor* 'hair' [Stokhof 1975: 49 (#4)]. Apparently the same term as Bring *kərid*.

### 37. HAND



Takalelang Abui *POSS=t'án* (1), Atimelang Abui *t'an* (1), Bring Klon *tan* (1).

**References and notes:**

**Takalelang Abui:** Kratochvíl 2007: 495; Kratochvíl & Delpada 2008: 123, 217. Polysemy: 'hand / arm (rarely)', but the main word for 'arm' is apparently *POSS=lok'u* ([Kratochvíl 2007: 474, 507]; [Kratochvíl & Delpada 2008: 79, 197]).

**Makadai Abui:** *t'an* Stokhof 1975: 54 (#28). The same term. Quoted as a translation of the English entry 'hand / arm'.

**Atimelang Abui:** DuBois 1938/1987: 87 (#96); Nicolspeyer 1940: 176; Stokhof 1975: 53 (#28). In [Stokhof 1975: 53 (#28)] quoted as a translation of the English entry 'hand / arm'. Opposed to *tan ha=tok* 'forearm' [DuBois 1938/1987: 87 (#96), 98 (fn. 11)] (*tok* 'belly, intestines' sic!) and *loke* 'upper arm' [DuBois 1938/1987: 87 (#98)].

**Bring Klon:** Baird 2008: 82 fn. 1, 220; Stokhof 1975: 48 (#28). Polysemy: 'hand / arm'. One of the words for '(tree) branch' is derived from this anatomic term: *gə=tan*, literally 'its arm' with the fossilized possessive pronoun [Baird 2008: 82 fn. 1, 199].

**Paneia Klon:** *tan*, quoted in the slot 'hand / arm' [Stokhof 1975: 49 (#28)].

### 38. HEAD

Takalelang Abui *pi=k'ay* (1), Atimelang Abui *kay* (1), Bring Klon *POSSR=to* (2).

**References and notes:**

**Takalelang Abui:** Kratochvíl 2007: 486; Kratochvíl & Delpada 2008: 105, 217. Quoted as *pikay* in [Kratochvíl 2007: 486]. Apparently a compound form *pi=k'ay*, although the first element is unclear.

**Makadai Abui:** *pi=k'ay* Stokhof 1975: 54 (#2). The same term.

**Atimelang Abui:** DuBois 1938/1987: 87 (#2); Nicolspeyer 1940: 166. The same root is represented in *bə=k'ay* 'head' [Stokhof 1975: 53 (#2)] (as *boq'ay*), *ier=kay* 'head' [DuBois 1944: 564 (#13)] (in *n=ierkai na=rik* 'my head aches'), although the first elements of these words are unclear.

**Bring Klon:** Baird 2008: 223; Stokhof 1975: 48 (#2). Polysemy: 'head / penis'. In [Stokhof 1975], transcribed as *t.u*.

As in the case of 'foot' q.v., there are two terms denoting 'head': inalienable *POSSR=to* [Baird 2008: 223] and alienable *kədeh* [Baird 2008: 205] (see [Baird 2008: 91 f.] for some detail). It is likely that *POSSR=to* is actually the default term for 'human head' in Bring Klon, whereas *kədeh* mostly refers to 'animal head' or 'deadman's head'.

The following examples for *POSSR=to* 'head' have been found: "we ... wrapped our heads in cloth and continued to sleep" [Baird 2008: 60], "he ... rubbed his (i.e., deadman's) head (with officinal leaves)" [Baird 2008: 177], "now they were sleepy, but they had their heads searched (for lice) first" [Baird 2008: 185], *to kərid* 'head hair' with *kərid* 'hair' [Baird 2008: 120].

The examples for *kədeh* 'head' are: "Old Labegai you come and you take the heads of your corpses" [Baird 2008: 158], "they ... rubbed it (i.e., officinal leaves) in its (i.e., dead dog's) head" [Baird 2008: 176]. The latter passage with *kədeh* nicely contrasts with the parallel aforesaid passage from the same story, where "deadman's head" (*POSSR=to*) is mentioned. Additionally, the derived verb *u=kədeh* 'to lead, to head' is also attested [Baird 2008: 40, 100].

Information from [Stokhof 1975] confirms that *POSSR=to* is the basic word in the Bring dialect (this is not so for the Paneia dialect, see below). As for *kədeh*, it is noted in [Baird 2008: 91 f.] that *kədeh* can refer to 'head' as a trophy in head-hunting campaigns, which supports our solution.

**Paneia Klon:** the compound *ih-kəda* 'head' [Stokhof 1975: 49 (#2)], literally 'head (*kəda*) of body (*ih*)'.

### 39. HEAR

Takalelang Abui *mah-i-* (1), Atimelang Abui *mah-i-a* (1), Bring Klon *=məgih* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 475; Kratochvíl & Delpada 2008: 82. Polysemy: 'to perceive (in general), notice, register, note / to hear'. Cf. examples like "I am about to hear his speech" [Kratochvíl 2007: 94], "she did not hear it" [Kratochvíl 2007: 219].

Cf. also *fa:l-i-ŋ* / *fa:l-i-n* 'to listen (to)' [Kratochvíl 2007: 460], [Kratochvíl & Delpada 2008: 48].

**Atimelang Abui:** DuBois 1938/1987: 96 (#1227); Nicolspeyer 1940: 169. Polysemy: 'to hear / to understand'.

**Bring Klón:** Baird 2008: 211.

Distinct from *u=wərep* 'to listen' [Baird 2008: 225].

## 40. HEART

Takalelang Abui *bukom'aŋ* (1), Atimelang Abui *wata kupi* (2) / *om-i* (3), Bring Klón *bur* (4).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 456; Kratochvíl & Delpada 2008: 41, 217. A compound, formed from unclear elements. Perhaps to be analyzed as *buk=om'-a-ŋ* with *b'uk* 'to join, tie together; bunch, cluster' and *\*om* 'heart; inside'.

**Atimelang Abui:** DuBois 1938/1987: 87 (#52).

Available sources quote two terms:

1) *wata kupi* 'heart' [DuBois 1938/1987: 87 (#52)], the meaning of the elements is uncertain, cf. Abui Takalelang *wata* '1. coconut; 2. neck (q.v.)' and *kup'il* 'to be round' (q.v.).

2) *om-i*, quoted in [Nicolspeyer 1940: 170] as *mi* 'inside, heart'. In fact, browsing through Nicolspeyer's Abui texts demonstrates that this substantive is always used with possessive proclitics with the *o*-vowel, like *homi* 'their hearts' [Nicolspeyer 1940: 79], *homi* 'his inside' [Nicolspeyer 1940: 108], *romi* 'your (2 pl.) inside' [Nicolspeyer 1940: 93] and so on. These forms cannot be analyzed as *ho=mi*, *ro=mi*, but rather as *h=omi*, *r=omi*, etc. (< *\*helha=omi*, *\*relra=omi*, see [Kratochvíl 2007: 63] for such a vowel contraction in Abui Takalelang). The same term is attested in *wa h=omi* 'interior part of the mouth' [DuBois 1938/1987: 87 (#24)] (*wa* 'mouth'), *tuku h=omi* 'sole of the foot' (*tuku* 'foot plus lowerleg') [DuBois 1938/1987: 87 (#87)], *h=om kiele* 'heart of the tree' [DuBois 1938/1987: 91 (#741)] (the second element *kiele* is unclear).

We treat both words as synonyms. Nicolspeyer 1940: 170 (sub *mi*).

**Bring Klón:** Baird 2008: 192. Glossed simply as 'heart (Indonesian: jantung)'.

A second candidate is *həla* [Baird 2008: 201], but since *həla* is glossed with polysemy: 'heart (Indonesian: jantung) / intestines', it is likely that its basic meaning is just 'intestines'.

## 41. HORN

Takalelang Abui *POSS=m'uk* (1), Bring Klón *muk* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 479; Kratochvíl & Delpada 2008: 91.

**Atimelang Abui:** Not attested.

**Bring Klón:** Baird 2008: 213.

## 42. I

Takalelang Abui *na* (1), Atimelang Abui *na* (1), Bring Klón *na-n ~ na* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 77; Kratochvíl & Delpada 2008: 10, 92.

**Makadai Abui:** *na* Stokhof 1975: 54 (#115). The same term.

**Atimelang Abui:** Stokhof 1975: 53 (#115). Quoted as *ne-do* in [DuBois 1938/1987: 97 (#1357)] and in [Nicolspeyer 1940: 172]; the final *-d-o* is an auxiliary verbal element (cf. [Kratochvíl 2007: 457] for Abui Takalelang data).

**Bring Klon:** Baird 2008: 67. The actor form. Baird notes that the reduced variant *na* is more informal. The undergoer verb prefix 'me' is *n-* [Baird 2008: 69], the possessive 'my' is *nV-* [Baird 2008: 90].

## 43. KILL

Takalelang Abui *fen* (1), Atimelang Abui *fayheŋ* ~ *faheng* (1), Bring Klon *e=be:r* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 461; Kratochvíl & Delpada 2008: 51, 52. Polysemy: 'to injure / to kill'. An alternating verb: *feŋ* (imperfective) / *fen* (perfective), class II.C according to [Kratochvíl 2007: 83, 210]. Cf. some examples: "I will really kill you" [Kratochvíl 2007: 20]; "people killed it with an axe" [Kratochvíl 2007: 228]; "people gathered there to go up and kill everybody" [Kratochvíl 2007: 231]; "over there in Sibone, they slaughtered those (Pido) people" [Kratochvíl 2007: 333]; "when the younger one followed him, people killed (him)" [Kratochvíl 2007: 364]; "he killed his sister" [Kratochvíl 2007: 375]. Tentatively we suppose that *feŋ* / *fen* is the result of contraction of the full form represented by Abui Atimelang *fayheŋ* ~ *faheng* 'to kill', although details are unclear.

The verb *m'oŋ* / *m'ón* 'to die' q.v. can also express the meaning 'to kill' in serial constructions with *?oŋ* 'to make' or with *feŋ* / *fen* ("kill it (dog)", "he killed his sister", literally "he made his sister die") [Kratochvíl 2007: 228, 375].

**Atimelang Abui:** DuBois 1938/1987: 88 (#192) (as *fayheŋ*); Nicolspeyer 1940: 161 (as *fahen* / *fahen-i*).

**Bring Klon:** Baird 2008: 95. A labile verb with polysemy: 'to die / to kill'; applicable to humans and animals. The prefix *e=* is singled out on etymological grounds.

## 44. KNEE

Takalelang Abui *POSS=bal'a* (1), Atimelang Abui *bala* (1), Bring Klon *uk* (2).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 453; Kratochvíl & Delpada 2008: 34, 222.

Cf. *w'ak* 'back knee' [Kratochvíl 2007: 501], [Kratochvíl & Delpada 2008: 137].

**Makadai Abui:** *b'abu* Stokhof 1975: 54 (#95). Apparently an allegro contraction of *\*bala buku* 'knee joint' (cf. notes on the Abui Atimelang entry).

**Atimelang Abui:** DuBois 1938/1987: 87 (#91); Stokhof 1975: 53 (#95). Quoted as *bala buku* in [DuBois 1938/1987] and *bal'ey buku* [Stokhof 1975], i.e. 'knee joint' with *buku* 'joint, knot'.

Cf. *wak-e* 'back of the knee' [DuBois 1938/1987: 87 (#92)].

**Bring Klon:** Baird 2008: 225. In [Stokhof 1975: 48 (#95)], 'knee' is quoted as the compound *uka-bal* (for the second element, see, e.g., the Takalelang Abui data).

**Paneia Klon:** *uk* 'knee' [Stokhof 1975: 49 (#95)].

## 45. KNOW

Takalelang Abui *=iy'éŋ* (1), Atimelang Abui *iyaŋ* (1), Bring Klon *=gel* (2).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 339. Polysemy: 'to see (q.v.) / to know'. According to examples in [Kratochvíl 2007], the semantics of knowing is normally expressed by the serial construction =*iy'éŋ* / =*iy'én* 'to see' (q.v.) + *l'ák* 'to mark, recognize', cf. "I don't know him" [Kratochvíl 2007: 339]; "that the name for knife and machete existed, people did not know" [Kratochvíl 2007: 429]; "people say that you don't know anything. 'And it is sure, you don't know!' like this (he) said" [Kratochvíl 2007: 440]. In one example =*iy'éŋ* / =*iy'én* 'to see' is used without *l'ák*: "I know Kabola language" [Kratochvíl 2007: 390].

**Atimelang Abui:** DuBois 1938/1987: 95 (#1195). Polysemy: 'to see (q.v.) / to know'. Quoted as =*iyayŋ* / =*en-i-a*.

**Bring Klon:** Baird 2008: 50, 198. Polysemy: 'to know / to obtain / to try'.

## 46. LEAF

Takalelang Abui *?at'a* (1), Atimelang Abui *'ata* (1), Bring Klon *wei* (2).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 451; Kratochvíl & Delpada 2008: 30, 222. Polysemy: 'leaf (of a tree) / page'.

Cf. also related terms: *w'a* 'foliage' [Kratochvíl 2007: 500], [Kratochvíl & Delpada 2008: 135], *tal'a* 'leaves' [Kratochvíl 2007: 494], [Kratochvíl & Delpada 2008: 121], *wa-tal'a* 'leaves' [Kratochvíl 2007: 494], [Kratochvíl & Delpada 2008: 121] (a compound of *w'a* and *tal'a*), *pit'ij* 'broad leaf' [Kratochvíl & Delpada 2008: 105], *kal'ey* 'leaves, long flat leaves of a plant used for different purposes' [Kratochvíl 2007: 467], [Kratochvíl & Delpada 2008: 64].

**Makadai Abui:** *t'ala* Stokhof 1975: 54 (#96). A different term. Can it be a mistaken word for 'leaves' instead of a term for 'a leaf'?

**Atimelang Abui:** Stokhof 1975: 53 (#96) (as *'atta*). The same term is attested in the reduplicated *ata-ata* 'vegetables' [Nicolspeyer 1940: 157] and *siyan ata* 'vegetables' [DuBois 1938/1987: 90 (#537)] (*siyan* 'rice').

In [DuBois 1938/1987: 91 (#746)] and [Nicolspeyer 1940: 175] the word *tala* is quoted for 'leaf', although it seems to be a mistake: *tala* probably denotes collective 'leaves' in this dialect, not 'a leaf' (it seems that in Nicolspeyer's text all occurrences of *tala* must be translated as plural 'leaves').

**Bring Klon:** Baird 2008: 226; Stokhof 1975: 48 (#96). Polysemy: 'leaf / roof'. The full collocation for 'leaf' is *ete=wei*, literally 'leaf of tree' [Baird 2008: 226] with *ete?* 'tree' q.v.

**Paneia Klon:** *way* 'leaf' [Stokhof 1975: 49 (#96)].

## 47. LIE

Takalelang Abui *t'a:* (1), Atimelang Abui *uy ha=loŋ-r-a* (2), Bring Klon *ta:* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 492; Kratochvíl & Delpada 2008: 117, 118, 223. Applied to humans, animals and things. Polysemy: 'to lie / to sleep (q.v.)'. Paradigm: *t'a:* (imperfective) / *ta-d'-e-y* (perfective), class III.C according to [Kratochvíl 2007: 83, 210].

Cf. also *?it* 'to lie' applied to inanimate subjects only [Kratochvíl 2007: 465], [Kratochvíl & Delpada 2008: 60].

**Atimelang Abui:** DuBois 1938/1987: 88 (#148). The word *uy* means 'back, backside'. The verb *loŋ* apparently corresponds to Abui Takalelang *loŋ* 'to be long, lengthy, stretched out' (see notes on 'long'). If this Abui Takalelang word exists, an internal meaning of Atimelang *uy ha=loŋ-r-a* could be 'to stretch the back (*vel* sim.)'.

Distinct from *reyake* 'to lie supine' [DuBois 1938/1987: 88 (#146)] and *lasoka* 'to lie prone' [DuBois 1938/1987: 88 (#147)].

**Bring Klon:** Baird 2008: 220. Polysemy: 'to lie / to lie down / to sleep (q.v.)'. Cf. the examples: "then she lies down next to her child"

[Baird 2008: 112], "Is this kettle sitting, laying or standing?" (sic!) [Baird 2008: 126].

#### 48. LIVER

Atimelang Abui *bikamoŋ* (1), Bring Klón *nəbur* (2) / *o:mi* (3).

##### References and notes:

**Takalelang Abui:** Not attested.

**Atimelang Abui:** DuBois 1938/1987: 87 (#56). Apparently a compound of *bika* 'kernel' + *moŋ* (meaning unknown).

**Bring Klón:** Baird 2008: 214. Looks like a compound (*nəbur*) with *bur* 'heart' q.v., although the first element is unclear (formally *nəbur* is the possessed form 'my heart').

Actually, there are two words glossed as 'liver (Indonesian: hati)' in [Baird 2008]: *nəbur* and *o:mi*. We are forced to treat them as synonyms. Baird 2008: 217.

#### 49. LONG

Takalelang Abui *loh-'u* (1), Atimelang Abui *loh-u* ~ *loh-i* (1), Bring Klón *lan* (2).

##### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 96, 474; Kratochvíl & Delpada 2008: 78, 223. Polysemy: 'to be long / to be far reaching'. Derived from the verb =*loy* (imperfective) / *loh* (perfective) 'to put far, put away'.

Cf. also *loŋ* 'to be long, lengthy, stretched out' [Kratochvíl 2007: 474] (with an example: *ha=wata loŋ* "His neck [*ha=wata*] is long"), however, this translation of *loŋ* has been changed to 'wounds, injure' in [Kratochvíl & Delpada 2008: 79] with an example: *ha=wata loŋ namu* "His neck [*ha=wata*] is all in wounds", although it is, in fact, *namu* that means 'wound; wounded' [Kratochvíl & Delpada 2008: 94] in this phrase. Abui *loŋ* 'to be long (spatial)', if exists, resembles English *long*, although there is no such term in Tok Pisin.

Distinct from *luŋ-a* 'to be long (temporal)', which is surprisingly missing from the dictionaries [Kratochvíl 2007] & [Kratochvíl & Delpada 2008], but is quoted in [Kratochvíl 2007: 433 ex. 48].

**Makadai Abui:** *loh-i?* Stokhof 1975: 54 (#97). The same term.

**Atimelang Abui:** DuBois 1938/1987: 94 (#1063) (as *lohu*); Nicolspeyer 1940: 169 (as *lohu*); Stokhof 1975: 53 (#97) (as *lohi*). Polysemy: 'to be long / to be high' [DuBois 1938/1987: 94 (#1063, 1087)].

Distinct from *luŋ-a* 'to be long (temporal)' [DuBois 1938/1987: 94 (#1064)] (as *luŋa?*).

**Bring Klón:** Baird 2008: 208; Stokhof 1975: 48 (#97). Polysemy: 'long / tall'.

A second candidate is *odol*, glossed as 'tall / long' in [Baird 2008: 215]. Due to this particular sequencing of meanings, we suppose that 'tall' is the primary meaning of *odol*.

Distinct from the temporal adverb *mə=lung* 'long time (Indonesian: lama)' [Baird 2008: 212], the fossilized form of the verb *lung* 'to be long (temporal)', modified with the "applicative" prefix [Baird 2008: 27].

**Paneia Klón:** *lan* 'long' [Stokhof 1975: 49 (#97)].

#### 50. LOUSE

Takalelang Abui *bik'eŋ* ~ *bik'eaŋ* (1), Atimelang Abui *bik'eŋ* ~ *bikin* (1), Bring Klón *ɔkoin* (2).

##### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 455; Kratochvíl & Delpada 2008: 38, 224. Polysemy: 'louse / (animal) flea'; for the latter meaning see [Kratochvíl 2007: 169 ex. 104]. Maybe a compound of \**bi* 'louse' + *keŋ* (meaning unknown).

Distinct from *rim'ol* 'animal flea' [Kratochvíl & Delpada 2008: 110]

**Makadai Abui:** *bik'eŋ* Stokhof 1975: 54 (#98). The same term.

**Atimelang Abui:** DuBois 1938/1987: 92 (#866); Stokhof 1975: 53 (#98). Quoted as *bikin* 'head louse' in [DuBois 1938/1987], as *bik'eŋ* 'louse' (unspecified) in [Stokhof 1975] (in [Stokhof 1975: 53 (#98)] the variant *bik'el* is also quoted). Maybe a compound of \**bi* 'louse' + *keŋ* (meaning unknown).

Distinct from *be* 'body louse' [DuBois 1938/1987: 92 (#868)] (as *be?*).

In [Nicolspeyer 1940: 158] *be* is translated as 'louse' (unspecified) and *bikeŋ* is translated as 'flea' (i.e. 'animal flea?').

**Bring Klón:** Baird 2008: 215; Stokhof 1975: 48 (#98). In [Stokhof 1975], transcribed in the non-harmonized variant *akuin*. Glossed as 'louse (Indonesian: kutu)'. Cf. the example: "Searching for headlice (*akoin*) they were sleepy" [118, 185].

A second candidate is *or*, which is also glossed as 'louse (Indonesian: kutu)' in [Baird 2008: 216], but without examples. It is likely that *or* actually means 'flea' (no proper terms for 'flea' are documented for Klón, whereas Indonesian *kutu* may denote both lice and fleas).

**Paneaia Klón:** *akuyn* 'louse' [Stokhof 1975: 49 (#98)].

## 51. MAN

Takalelang Abui *n'eŋ* (1), Atimelang Abui *neŋ* (1), Bring Klón *om* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 481; Kratochvíl & Delpada 2008: 95, 225. Polysemy: 'male / man'.

**Makadai Abui:** *neŋ* Stokhof 1975: 54 (#31). The same term.

**Atimelang Abui:** DuBois 1938/1987: 89 (#241); Nicolspeyer 1940: 172; Stokhof 1975: 53 (#31).

**Bring Klón:** Baird 2008: 216. Polysemy: 'man / husband'. Alternatively, the compound *om-kəne* 'man' is also used [Baird 2008: 216; Stokhof 1975: 48 (#31)]. The second element *kəne* (Stokhof: *keni*) is also attested in *o-kəne?* 'woman' q.v.

Distinct from *kek* 'male (animal)' [Baird 2008: 206].

**Paneaia Klón:** *anim-oh*, quoted in the slot 'man / male' [Stokhof 1975: 49 (#31)]. A compound, whose first element is also attested in *anim-ar* 'woman' q.v.

## 52. MANY

Takalelang Abui *far-<sup>h</sup>i-ŋ* ~ *fa:r-i-ŋ* (1), Atimelang Abui *far-i* ~ *far-e-ŋ* (1), Bring Klón *ubei* ~ *obei* ~ *obei-bei* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 121, 461; Kratochvíl & Delpada 2008: 51, 225. A quantifier. Glossed as 'much, a lot, many, plenty' with examples: "A dog that has many fleas" [Kratochvíl & Delpada 2008: 51]; "Fan Ata hit his dog a lot" [Kratochvíl & Delpada 2008: 51]; "many people came then" [Kratochvíl 2007: 122]; "she drank a lot of water" [Kratochvíl 2007: 122].

Cf. also the reduplicated form *be:k-a-b'e:k-a-d-i* 'to become many, much, exceed' [Kratochvíl & Delpada 2008: 37] (quoted with short *e*-s in [Kratochvíl 2007: 454]) with an example: "He hit canari nuts to drop and so there were many canari nuts (on the ground under the tree)".

**Atimelang Abui:** DuBois 1938/1987: 97 (#1339) (*fari*); Nicolspeyer 1940: 161 (*fareŋ*).

**Bring Klón:** Baird 2008: 224. Morphologically, the word can be analyzed as *u=bei* ~ *o=bei* with the common verbal prefix *u=* (valence increasing, according to [Baird 2008: 95 ff.]).

Out of several words glossed as 'many (Indonesian: banyak)' in [Baird 2008], *ubei* ~ *obei* ~ *obei-bei* is exemplified best

of all. Because of this, we chose *ubei* ~ *obei* ~ *obei-bei* as the default expressions for 'many' (actually with polysemy: 'many / much'). The following examples have been found: "there were very (*nah*) many (*ubey*) planks of wood placed there" [Baird 2008: 34], "that's enough, don't take a lot (*obey*)" [Baird 2008: 171], "we've already carried the lesser amount of his wood, the most (*ubey*) not yet" [Baird 2008: 88].

A second candidate is *geŋ-gənok* ~ *gen-gənok* 'many (Indonesian: banyak)' [Baird 2008: 198] with the only example: "there were a lot of us, and we walked together" [Baird 2008: 39].

Cf. other related words, but without examples: *bar* 'many (Indonesian: banyak)' [Baird 2008: 190], *idob* 'much (Indonesian: banyak)' [Baird 2008: 203] and *kar* with interesting polysemy 'ten / many' [Baird 2008: 205]

**Paneia Klon:** *rial* 'many (Indonesian: banyak)' [Baird 2008: 228]; it is, however, unclear whether *rial* is the basic Paneia expression for this meaning.

## 53. MEAT

Takalelang Abui *mahit'ij* (1), Atimelang Abui *mahetiŋ* ~ *mah'itiŋ* (1), Bring Klon *məhel* (1).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 475; Kratochvíl & Delpada 2008: 82, 225. Glossed as 'meat, flesh'. Morphologically unclear, possibly *mah-i-t'-i-ŋ*.

Cf. also a more specific term: *fo:la* 'flesh, raw boneless meat' [Kratochvíl 2007: 462], [Kratochvíl & Delpada 2008: 54].

**Makadai Abui:** *mak'itiŋ* Stokhof 1975: 54 (#99). The same term. An error for \**mah'itiŋ*?

**Atimelang Abui:** DuBois 1938/1987: 90 (#538) (*mahetiŋ*); Stokhof 1975: 53 (#99) (*mah'itiŋ*).

Distinct from *fo:la* 'human flesh' [DuBois 1938/1987: 88 (#117)].

**Bring Klon:** Baird 2008: 211; Stokhof 1975: 48 (#99). Glossed as 'meat (Indonesian: daging)'. Cf. the example: "There's dry meat in storage" [Baird 2008: 121].

Distinct from *put*, glossed as 'flesh (Indonesian: daging)' [Baird 2008: 218] (probably 'human flesh' is mentioned).

**Paneia Klon:** *mihil* 'meat' [Stokhof 1975: 49 (#99)].

## 54. MOON

Takalelang Abui *ʔiy'a* (1), Atimelang Abui *'iya* (1), Bring Klon *ur* (1).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 465; Kratochvíl & Delpada 2008: 59, 226. Consistently transcribed in [Kratochvíl 2007: 59, 465] as *ʔia*. Polysemy: 'moon / month'.

**Makadai Abui:** *ʔiy'a* Stokhof 1975: 54 (#51). The same term.

**Atimelang Abui:** DuBois 1938/1987: 93 (#908); Nicolspeyer 1940: 164; Stokhof 1975: 53 (#51). Polysemy: 'moon / month' [DuBois 1938/1987: 93 (#908, 909)].

**Bring Klon:** Baird 2008: 225; Stokhof 1975: 48 (#51). Polysemy: 'moon / month'.

**Paneia Klon:** *ur* 'moon' [Stokhof 1975: 49 (#51)].

## 55. MOUNTAIN

Takalelang Abui *ʔabuy'i* (1), Atimelang Abui *lom'a* (2), Bring Klon *dol* (3).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 447; Kratochvíl & Delpada 2008: 21, 226. Glossed as 'mountain, hill; Abui speaking area'.

Distinct from *loma* 'hill, slope' [Kratochvíl 2007: 474], [Kratochvíl & Delpada 2008: 79], *bukit* 'hill' [Kratochvíl 2007: 456] (< Indonesian *bukit* 'hill') and *buk'u* 'land, area, country, world' [Kratochvíl 2007: 456], [Kratochvíl & Delpada 2008: 41].

**Makadai Abui:** *buk'u dal'ela* Stokhof 1975: 54 (#54). A different term. Literally 'area' + 'to be high'. The word *buk'u* also means 'island' [Stokhof 1975: 54 (#53)].

**Atimelang Abui:** DuBois 1938/1987: 93 (#947); Stokhof 1975: 53 (#54) (as *lomm'a*). Distinct from *buk'i* 'island' [Stokhof 1975: 53 (#53)], *buku* 'place, world' [Nicolspeyer 1940: 159].

The sources vary. As in some other such cases, we prefer to follow Stokhof's data. DuBois' translations could be the result of various misunderstanding: *buku* 'island / mountain' [DuBois 1938/1987: 93 (#944, 947)], [DuBois 1944: 564 (#20)], *loma* 'mountain / slope' [DuBois 1938/1987: 93 (#947)] (a synonym of *buku*) and *buku kedij* 'hill', lit. 'small *buku*' [DuBois 1938/1987: 93 (#948)].

**Bring Klon:** Baird 2008: 193. Differently in [Stokhof 1975: 48 (#54)], where 'mountain' is quoted as *buk*.

Distinct from *buk* 'island / hill' [Baird 2008: 230], *hek* 'island' [Stokhof 1975: 48 (#53)].

**Paneia Klon:** *buk*, with polysemy: 'mountain / island' [Stokhof 1975: 49 (#54)].

## 56. MOUTH

Takalelang Abui *POSS=w'a* (1), Atimelang Abui *w'a* (1), Bring Klon *ad* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 500; Kratochvíl & Delpada 2008: 136, 226.

**Makadai Abui:** *w'a?* Stokhof 1975: 54 (#12). The same term.

**Atimelang Abui:** DuBois 1938/1987: 87 (#23) (as *wa?*); Nicolspeyer 1940: 179; Stokhof 1975: 53 (#12). Apparently erroneously glossed as 'face, mouth' in [Nicolspeyer 1940: 179].

There is a second word for 'mouth' in [Nicolspeyer 1940: 159]: *dah* (quoted as *daug*) 'mouth', *dah-lok* 'to rinse mouth' (as *dauglok*; with *luok*, *lok* 'to rinse' [Nicolspeyer 1940: 169]). In Nicolspeyer's texts I have only managed to locate the latter word - *dahllok* (*dauglok*), which is not clear morphologically, but it is hardly justified to postulate a second term for 'mouth' in such a situation.

**Bring Klon:** Baird 2008: 187; Stokhof 1975: 48 (#12).

**Paneia Klon:** *ad* 'mouth' [Stokhof 1975: 49 (#12)].

## 57. NAME

Takalelang Abui *POSS=n'e* (1), Atimelang Abui *n'e* (1), Bring Klon *ne?* (1).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 481; Kratochvíl & Delpada 2008: 94, 227.

**Makadai Abui:** *n'e?* Stokhof 1975: 54 (#30). The same term.

**Atimelang Abui:** DuBois 1938/1987: 89 (#239) (as *ne*); Stokhof 1975: 53 (#30) (as *n'e?*). In [Nicolspeyer 1940: 163] the same word is quoted as *ha=ni-n* 'his name' (+ *-n* '?').

**Bring Klon:** Baird 2008: 214; Stokhof 1975: 48 (#30). In [Stokhof 1975], transcribed as *nih*.

**Paneia Klon:** *nih* 'name' [Stokhof 1975: 49 (#30)].



## 58. NECK

Takalelang Abui *POSS=wat'a* (1), Atimelang Abui *rol'a* (2), Bring Klón *wat* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 502; Kratochvíl & Delpada 2008: 138, 227.

Both dictionaries quote two terms for 'neck' without semantic specification: *POSS=wat'a* [Kratochvíl 2007: 502], [Kratochvíl & Delpada 2008: 138, 227] and *POSS=r'a:la* ~ *POSS=rahal'a* [Kratochvíl 2007: 487], [Kratochvíl & Delpada 2008: 107, 227].

Examples for *POSS=wat'a* are more numerous and significant: "the top (lit.: neck) of that tree is bent and comes down towards the west" [Kratochvíl 2007: 149], "the top (lit.: neck) of the tree is leaned away" [Kratochvíl 2007: 495], "when our necks become long and short, you may not become scared" [Kratochvíl 2007: 214], "his neck is long, tall" [Kratochvíl 2007: 470], "his neck is all in wounds" [Kratochvíl & Delpada 2008: 79].

On the contrary, the underlying meaning of *POSS=r'a:la* ~ *POSS=rahal'a* 'neck; greedy' is rather 'throat', not 'neck in general', cf.: "Adam's apple" (lit.: 'kernel of the neck') [Kratochvíl 2007: 487]; "some food got stuck in his throat" [Kratochvíl & Delpada 2008: 67], although cf. also "he took a knife and cut off chicken neck" [Kratochvíl 2007: 503]. This word is occasionally translated as 'throat' in [Kratochvíl 2007: 143]. Phonetically it resembles Indonesian *leher* 'neck'.

**Makadai Abui:** *r'ala* Stokhof 1975: 54 (#20). A different term, corresponding to Abui Takalelang *POSS=r'a:la* ~ *POSS=rahal'a* 'throat' and Abui Atimelang *rol'a* 'neck'.

**Atimelang Abui:** DuBois 1938/1987: 87 (#38); Stokhof 1975: 53 (#20) (as *r'oll'a*).

Distinct from *wata* 'throat' [Nicolspeyer 1940: 179] and *akin tila* 'throat' [DuBois 1938/1987: 87 (#37)] (the meaning of the elements is unclear).

**Bring Klón:** Baird 2008: 226; Stokhof 1975: 48 (#20). Glossed as 'neck (Indonesian: leher)'; in [Stokhof 1975], transcribed as *wad*. Cf. the example "The deer straightened its neck" [Baird 2008: 50]; in the second example in [Baird 2008: 103], *wat* refers to humans.

The second candidate is *dəlon* glossed as 'neck (Indonesian: batang leher)' [Baird 2008: 193], but without textual examples.

**Paneia Klón:** *dəlon* 'neck' [Stokhof 1975: 49 (#20)].

## 59. NEW

Takalelang Abui *tif-a* (1), Atimelang Abui *t'if-a* (1) / *fih-a* ~ *fi-a* (2), Bring Klón *həba* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 96, 496; Kratochvíl & Delpada 2008: 125, 227. Verbal stem: 'to be new'.

**Makadai Abui:** *fih-a* Stokhof 1975: 54 (#101). A different term, corresponding to Abui Atimelang *fih-a* ~ *fi-a* 'new'.

**Atimelang Abui:** DuBois 1938/1987: 95 (#1153); Stokhof 1975: 53 (#101). Both sources gloss English 'new' with two synonyms: *t'ifa* and *fiha* ~ *fia*. DuBois 1938/1987: 95 (#1153) (*fia*); Stokhof 1975: 53 (#101) (*fiha*).

**Bring Klón:** Baird 2008: 200; Stokhof 1975: 48 (#101).

Cf. also the loanword *mulai* 'new' [Baird 2008: 234] < Indonesian *mulai* 'to begin, to start'.

**Paneia Klón:** *həba* 'new' [Stokhof 1975: 49 (#101)].

## 60. NIGHT

Takalelang Abui *tun-tam'a* (1), Atimelang Abui *tun-tama* ~ *tun-tama* (1), Bring Klón *akan* (2).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 499; Kratochvíl & Delpada 2008: 133, 227. A compound of *t'unj / t'un* 'to slip, go past, slip by, pass, elapse' and *tam'a* 'middle; period' (for the meaning 'period' cf. Abui Atimelang *wari tama* 'dry season' [DuBois 1938/1987: 97 (#1404)] with *wari* 'sun; day').

**Makadai Abui:** *t'un-tama* Stokhof 1975: 54 (#102). The same term.

**Atimelang Abui:** DuBois 1938/1987: 97 (#1401) (*tuntama*); Nicolspeyer 1940: 178 (*tunjtama*).

On the contrary, in [Stokhof 1975: 53 (#102)] 'night' is translated as *ak'uni*; the word *akun-i* normally means 'to be dark' [DuBois 1938/1987: 97 (#1403)], cf. its Abui Takalelang counterpart *?ak'unj / ?ak'un* 'to be(come) dark, darken'.

**Bring Klón:** Baird 2008: 188; Stokhof 1975: 48 (#78, 102). Polysemy: 'night / black'.

**Paneia Klón:** *ilkan* 'night' [Stokhof 1975: 49 (#102)] (an error?). Cf. *akan* 'black' [Stokhof 1975: 49 (#78)].

## 61. NOSE

Takalelang Abui *POSS=m'in* (1), Atimelang Abui *min ~ min-i* (1), Bring Klón *muin* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 478; Kratochvíl & Delpada 2008: 87, 227.

Distinct from *biyek* 'nasi, nose tip' [Kratochvíl 2007: 454], [Kratochvíl & Delpada 2008: 37].

**Makadai Abui:** *m'in* Stokhof 1975: 54 (#8). The same term. Cf. *m'in-tik'ala* 'nostril', lit. 'nose's hole' [Stokhof 1975: 54 (#9)].

**Atimelang Abui:** DuBois 1938/1987: 87 (#18) (*min-i*); Nicolspeyer 1940: 170 (*min*). Cf. *min-i tukola* 'nostril' [DuBois 1938/1987: 87 (#19)], lit. 'nose's hole'.

In [Stokhof 1975: 53 (#8, 9)] 'nose' is translated as *mun-fal* and 'nostril' as *mun-tik'ala* (lit. 'hole of the *mun/munj*'). Stokhof's *mun/munj* represents the Common Abui term *min* (with vowel labialization in contact with a labial, cf. the same effect in *fur* 'star' q.v., etc.), but the second element *fal* is obscure.

**Bring Klón:** Baird 2008: 213; Stokhof 1975: 48 (#8). In [Stokhof 1975], transcribed as *muynj*.

**Paneia Klón:** *muynj* 'nose' [Stokhof 1975: 49 (#8)].

## 62. NOT

Takalelang Abui *nah'a* (1), Atimelang Abui *naha* (1), Bring Klón *nanj* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 277; Kratochvíl & Delpada 2008: 93. Syntactically the word is a verb: 'not to be'.

Cf. the prohibitive particle *he?* 'don't' and the particle of negative answer *d'o:ma* 'no, don't' [Kratochvíl 2007: 278, 279], [Kratochvíl & Delpada 2008: 46, 57].

**Atimelang Abui:** DuBois 1938/1987: 97 (#1471, 1473-1475); Stokhof 1984: 143; Nicolspeyer 1940: 171.

Cf. also the particle *bey*, which can accompany the main negation *naha* [Nicolspeyer 1940: 171], [Stokhof 1984: 143], the prohibitive particle *he* 'don't' [Nicolspeyer 1940: 163] and the word *doma* glossed as 'impossible' in [Nicolspeyer 1940: 160].

**Bring Klón:** Baird 2008: 118. The particle *nanj* expresses both negation of assertion and the prohibitive. There is also an alternative prohibitive particle *eyeh*, which expresses a sterner prohibition [Baird 2008: 133].

## 63. ONE

Takalelang Abui *nuk'u* (1), Atimelang Abui *n'uku* (1), Bring Klón *nuk* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 118, 482; Kratochvíl & Delpada 2008: 96, 228.

**Makadai Abui:** *nuk'u* Stokhof 1975: 54 (#62). The same term.

**Atimelang Abui:** DuBois 1938/1987: 96 (#1293); Nicolspeyer 1940: 172; Stokhof 1975: 53 (#62).

**Bring Klón:** Baird 2008: 62; Stokhof 1975: 48 (#62).

**Paneia Klón:** *nuk* 'one' [Stokhof 1975: 49 (#62)].

## 64. PERSON

Takalelang Abui *?am'a* (1), Atimelang Abui *ama* (1), Bring Klón *ininok* (2).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 450; Kratochvíl & Delpada 2008: 28, 230. Glossed as 'person, someone, individual'.

Distinct from *s'e:raj* 'people, clan, tribe' [Kratochvíl 2007: 491], [Kratochvíl & Delpada 2008: 114].

**Atimelang Abui:** Nicolspeyer 1940: 157. Also as *ama-kaj* 'person' in [Nicolspeyer 1940: 157], with an unclear second component *kaj*; cf. the same expression *ama-kaj* with the translation 'mankind, people' [DuBois 1938/1987: 89 (#236-238)].

**Bring Klón:** Baird 2008: 204. Glossed as 'person (Indonesian: orang)'. Morphologically unclear.

A second candidate is *mej*, glossed as 'person' in [Baird 2008: 210], but its Indonesian gloss 'tukang' points to a more specific meaning.

## 65. RAIN

Takalelang Abui *?an'uy* (1), Atimelang Abui *anuy* ~ *?an'uy* (1), Bring Klón *unu:r* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 450; Kratochvíl & Delpada 2008: 29, 234.

**Makadai Abui:** *?an'uy* Stokhof 1975: 54 (#52). The same term.

**Atimelang Abui:** DuBois 1938/1987: 93 (#919); DuBois 1944: 564 (#1, 31); Nicolspeyer 1940: 157; Stokhof 1975: 53 (#52). All sources quote the word as *anuy* except for *?an'uy* in [Stokhof 1975: 53].

**Bring Klón:** Baird 2008: 225; Stokhof 1975: 48 (#52). In [Stokhof 1975], the non-harmonized variant *anur* is quoted. Cf. the example "then we burn until the rains come" [Baird 2008: 111].

**Paneia Klón:** *anor* 'rain' [Stokhof 1975: 49 (#52)].

## 66. RED

Takalelang Abui *kik-'a* (1), Atimelang Abui *k'ik-a* (1), Bring Klón *ki:k* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 97, 469; Kratochvíl & Delpada 2008: 69, 234. Verbal stem: 'to be red'.

**Makadai Abui:** *k'ik-a* Stokhof 1975: 54 (#104) (as *k'iika*). The same term.

**Atimelang Abui:** DuBois 1938/1987: 95 (#1169); DuBois 1944: 564 (#55); Stokhof 1975: 53 (#104) (as *k'iika*). Polysemy: 'red / yellow (q.v.)' [DuBois 1938/1987: 95 (#1169, 1171)].

In [Nicolspeyer 1940: 157] a complex form *arəṅnabake* 'red' is quoted, where the verb *ar-a-ŋ* 'to glow' (← *ar* 'to burn' q.v.) can be singled out.

**Bring Klon:** Baird 2008: 206; Stokhof 1975: 48 (#104). In [Stokhof 1975], transcribed as *ki?* (an error).

**Paneia Klon:** reduplicated stem *kə-kik* 'red' [Stokhof 1975: 49 (#104)].

## 67. ROAD

Takalelang Abui *y'a:* (1), Atimelang Abui *l'ela* (2), Bring Klon *ege?* (3).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 503; Kratochvíl & Delpada 2008: 140, 236. Glossed as 'road, path'. Cf. the paronymous verb *y'a:* 'to go' q.v.

**Makadai Abui:** *l'ak-e* Stokhof 1975: 54 (#103) (as *l'aqe* 'path'). A different term. Cf. the paronymous verb *l'ak-i* 'to go' q.v.

**Atimelang Abui:** Stokhof 1975: 53 (#103) (as *l'ela?*). As usual, we prefer Stokhof's data to other sources.

In [DuBois 1944: 564 (#2)] and [Nicolspeyer 1940: 174] an unclear word *safoka* 'path' (Dutch 'pad') is quoted. The word for 'road' is surprisingly absent from [DuBois 1938/1987: 93 (#959)].

**Bring Klon:** Baird 2008: 195; Stokhof 1975: 48 (#103). In [Stokhof 1975], the non-harmonized variant *age* is quoted.

**Paneia Klon:** *lam*, quoted in the slot 'path' [Stokhof 1975: 49 (#103)]. Corresponds to the Bring Klon verb *lam* 'to walk' [Baird 2008: 208].

## 68. ROOT

Takalelang Abui *?'ay* (1), Atimelang Abui *ay* (1), Bring Klon *irik* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 448; Kratochvíl & Delpada 2008: 24, 236. Polysemy: 'root / tendon / vein'.

**Makadai Abui:** *?ay* Stokhof 1975: 54 (#105). The same term.

**Atimelang Abui:** DuBois 1938/1987: 91 (#742-744); Nicolspeyer 1940: 156; Stokhof 1975: 53 (#105). In [DuBois 1938/1987: 91 (#742-744)] it is quoted as *bata ay*, i.e. 'tree root'.

Cf. also *al'ikanj* 'root', quoted in [Stokhof 1975: 53] as a synonym of *ay*.

**Bring Klon:** Baird 2008: 204; Stokhof 1975: 48 (#105).

**Paneia Klon:** *toriip* and *arik* are quoted as synonyms in the slot 'root' in [Stokhof 1975: 49 (#105)].

## 69. ROUND

Takalelang Abui *kup'il* (1), Atimelang Abui *hakuang hafara* (2), Bring Klon *kəkub* (3).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 96, 471; Kratochvíl & Delpada 2008: 73, 236. 'To be round 2D / to be round 3D'.

**Atimelang Abui:** DuBois 1938/1987: 94 (#1109-1111). 'To be round 2D / to be round 3D'. An obscure expression (apparently *ha=kuang*

*ha=fara* with possessives).

**Bring Klon:** Baird 2008: 206. Apparently with polysemy: 'round 2D / round 3D'.

## 70. SAND

Takalelang Abui *malat'ay* ~ *matal'ay* (1), Atimelang Abui *mal'atay* (1), Bring Klon *alat* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 476; Kratochvíl & Delpada 2008: 83, 237. Morphologically unclear.

**Makadai Abui:** *tid'a?* Stokhof 1975: 54 (#106). A different term, lacking obvious cognates in other dialects.

**Atimelang Abui:** DuBois 1938/1987: 93 (#971) (as *malate*); Nicolspeyer 1940: 169; Stokhof 1975: 53 (#106).

Cf. also *mok* 'soil, sand' [Nicolspeyer 1940: 170].

**Bring Klon:** Stokhof 1975: 48 (#106).

**Paneia Klone:** *alat* 'sand' [Stokhof 1975: 49 (#106)].

## 71. SAY

Takalelang Abui *fanj-a* (1), Atimelang Abui *fanj-a* (1), Bring Klone *huh* ~ *huih* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 461; Kratochvíl & Delpada 2008: 50, 237. Glossed as 'to say, announce, send somebody word'.

Distinct from *tanj-a* 'to speak, talk; word; speech; language' ([Kratochvíl 2007: 495]; [Kratochvíl & Delpada 2008: 122]).

**Atimelang Abui:** DuBois 1938/1987: 95 (#1205); Nicolspeyer 1940: 161 (as *fanj-a*, *fanj-i*, *fanj-e*).

Distinct from *tanj-a* 'to speak' [DuBois 1938/1987: 95 (#1202)], *tanj-a* ~ *tanj-e* 'to talk with each other, chatter; to ask' [Nicolspeyer 1940: 176] and *tut-ij* 'to speak' [DuBois 1938/1987: 95 (#1202)].

**Bring Klone:** Baird 2008: 202.

There are two frequent verbs with the meaning 'to say (Indonesian: bilang)' in Bring Klone. They seem to be complete synonyms: *huh* ~ *huih* [Baird 2008: 202] and *a=banj* ~ *u=banj* [Baird 2008: 187] (initial *u=* is the common valence increasing prefix; the variant *a=banj* is harmonized).

These verbs can be used in the same passage in parallel constructions, e.g., "Then crying using their Malay the angels said (*abanj*): '...'. Then Keterina said (*huh*) from below in her Klone: '...' [Baird 2008: 80], "So the ruler said (*huh*): '...'. The ruler's guards said (*abanj*): '...' [Baird 2008: 113].

Elsewhere, these two can stay in juxtaposition, functioning as a single predicate, e.g., "so they said (*huh abanj*): 'We'll go first'" [Baird 2008: 182], "Pabgei above Lukbal said (*abanj*), told (*huih*) saying (*abanj*): 'Ah me here, all the Kui say (*huih abanj*) I'm full of scabies'" [Baird 2008: 141].

Despite the fact that in [Baird 2008: 4], *a=banj* is mentioned as the basic Bring verb for 'to say', browsing through [Baird 2008] demonstrates that *huh* ~ *huih* 'to say' is actually much more frequent than *a=banj* ~ *u=banj* in the synchronic language. Apparently *a=banj* ~ *u=banj* is in the state of gradually becoming obsolete, superseded by *huh* ~ *huih* as the neutral verb for 'to say'.

The following examples for *a=banj* ~ *u=banj* can be listed: "Ask your brother-in-law saying (*abanj*) that in seven days time you descend to the market" [Baird 2008: 61], "So she said (*abanj*): 'It's true ...'" [Baird 2008: 69], "Then crying using their Malay (the angels) said (*abanj*): '...'" [Baird 2008: 80], "I show you saying (*abanj*): '...'" [Baird 2008: 96], "he would say (*abanj*) again we would die from it" [Baird 2008: 97], "the ruler's guards said (*abanj*): '...'" [Baird 2008: 113], "what did grandmother say (*abanj*)?" [Baird 2008: 130], "They said (*abanj*): 'I walked until I found ...'" [Baird 2008: 148].

Examples for *huh* ~ *huih* are much more numerous: "I say (*huh*) the above so that affinal and cosanguinal kin, you children of now come" [Baird 2008: 51], "he said (*huh*): 'Ask your brother-in-law...'" [Baird 2008: 61], "then he said (*huh*):

'...'" [Baird 2008: 80], "then Keterina said (*huh*) from below in her Klön: '...'" [Baird 2008: 80], "Then Buwembui said: '...'" [Baird 2008: 84], "He said (*huh*): 'I say (*huh*), I have one thing to say (*huh*) to you first'" [Baird 2008: 98], "So they said (*huih*): '...'" [Baird 2008: 106], "So the ruler said (*huh*): '...'" [Baird 2008: 113], "I said again (*huh*): 'Ah is that true or not Mum?'" [Baird 2008: 125], "I've just said (*huh*) a little" [Baird 2008: 131], "It's the history of Peteben that I'm talking about (*huh*) so listen" [Baird 2008: 133], "don't just search for this thing that we're talking about (*huh*) until ..." [Baird 2008: 134], "so they told (*huh*) them" [Baird 2008: 138], "Then he said (*huih*): 'Old Labegai you come and you take the heads of your corpses'" [Baird 2008: 158], "So they said (*huh*): 'No problem'" [Baird 2008: 161], "they said (*huh*): 'Blind eyes, will you climb it?'" [Baird 2008: 171], "he said (*huh*): 'And that's good, not a lot'" [Baird 2008: 171], "he further said (*huh*): 'So one or two fruits is good'" [Baird 2008: 171], "Deafy sat above, saying (*huh*): 'More first'" [Baird 2008: 172], "they said (*huh*) to each other: 'Just now I said (*huh*) 'don't!', said (*huh*) like that, you took (them), so that's that'" [Baird 2008: 172], "they said (*huh*): 'Then Koimo you go I will watch the eel'" [Baird 2008: 175], "So he said (*huh*): 'Oh this is good stuff'" [Baird 2008: 176], "the next day they went out and about, and told (*huh*) people about it" [Baird 2008: 179], "So they said (*huh*): 'Hey those, kill them first'" [Baird 2008: 182], "Then they said (*huh*): 'Should we finish you off?'" [Baird 2008: 183], "So they said (*huh*): 'Our strength is secret'" [Baird 2008: 185].

Additionally, *huh* ~ *huih* can be used in the meaning 'to talk' or 'to speak': "Talk (*huh*) about Probur's" [Baird 2008: 93], "they spoke (*huh*) foreigner (language) so he watched them" [Baird 2008: 111], "so run, don't talk (*huh*), but run" [Baird 2008: 114], "The thing they discussed (*huh*), blindy and deafy" [Baird 2008: 171], "So blindy and deafy talked (*huh*)" [Baird 2008: 172], "A long time ago, elders say (*huh*), below at Alauta there were two people there" [Baird 2008: 173], "I've been talking (*huh*) about a war from long ago" [Baird 2008: 186].

Cf. some additional verbs, which are also glossed as 'to say' by Baird: *dĩ?iri* 'to think / to say (Indonesian: bilang) / to agree' [Baird 2008: 193], *təra ~ tərəh* 'to say (Indonesian: bilang) / to think / to suspect' [Baird 2008: 223].

Distinct from *buser* 'to speak (Indonesian: berbicara)' [Baird 2008: 192], *u:h* 'to talk (Indonesian: omong)' [Baird 2008: 223].

**Paneia Klön:** *bam*, mentioned as the basic Paneia verb for 'to say' in [Baird 2008: 4], although in [Baird 2008: 228], *bam* is glossed as 'to talk (Indonesian: omong)'. The second Paneia verbum dicendi is *hui* (a cognate of Bring *huh* ~ *huih*), glossed as 'to say' in [Baird 2008: 228], although its Indonesian gloss 'omong' suggests a meaning like 'to talk'.

## 72. SEE

Takalelang Abui =*iy'én* (1), Atimelang Abui *iyen* ~ *iyən* (1), Bring Klön *u:r* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 465; Kratochvíl & Delpada 2008: 59, 60, 238. Glossed as 'to see, perceive, view'. Polysemy: 'to see / to know (q.v.)'. An alternating verb: =*iy'éŋ* (imperfective) / =*iy'én* (perfective), class II.C according to [Kratochvíl 2007: 83, 210]. Cf. the paronymous noun POSS=*iy'èŋ* 'eye' q.v.

**Makadai Abui:** *iy'en-i* Stokhof 1975: 54 (#107, 115, 116). The same term. Cf. the paronymous noun 'eye' q.v.

**Atimelang Abui:** DuBois 1938/1987: 96 (#1228); Nicolspeyer 1940: 164; Stokhof 1975: 53 (#107, 115, 116). Polysemy: 'to see / to know (q.v.)'. Cf. the paronymous term for 'eye' q.v. Quoted as *iyən* / *en-i-a* 'to know / to see' in [DuBois 1938/1987: 95 (#1195), 96 (1228)], as *iyen* / *iyen-a* 'to see' in [Nicolspeyer 1940: 164], as *iy'en-i* 'to see' in [Stokhof 1975: 53].

In [Stokhof 1975: 53 (#107)] two synonyms are given for Eng. 'to see': *lal* and *iy'en-i*, but in the examples only the second one is used: "I see the snake" [(#115)], "the snake sees me" [(#116)].

A third candidate could be an unclear *rey*, *rey-s-e*, *rey-s-i* 'to see' quoted in [Nicolspeyer 1940: 173].

**Bring Klön:** Baird 2008: 225; Stokhof 1975: 48 (#107, 115, 116).

There are two verbs glossed as 'to see (Indonesian: melihat)' in [Baird 2008: 195, 225]: *el* and *u:r*. Apparently, they are close synonyms, both with polysemy: 'to see / to look / to watch'. Nevertheless, only *u:r* is quoted in [Stokhof 1975: 48], and browsing through [Baird 2008] demonstrates that it is more common than *el*.

The following examples for *u:r* 'see' have been found: "You saw me, then you laughed" [Baird 2008: 36], "see him" [Baird 2008: 73], "then she saw the basket was full of faeces" [Baird 2008: 102], "We see ourselves" [Baird 2008: 105], "It saw

us and I shook" [Baird 2008: 156], "We both have to see this medicine" [Baird 2008: 177], "We really see it's terrible" [Baird 2008: 182], "the enemy saw them" [Baird 2008: 182], "It looked like when you strike a rock" [Baird 2008: 182], "they saw their hamlet was burning" [Baird 2008: 184], "I see the snake" [Stokhof 1975: 48], "the snake sees me" [Stokhof 1975: 48].

Also for *ur* in the meaning 'to look, watch': "I still stood, then the deer looked at me" [Baird 2008: 110], "they spoke foreigner language so he watched them" [Baird 2008: 111], "Before that we shall watch this dog" [Baird 2008: 176].

The amount of available examples for *el* is more modest: "Joni came and (Joni) saw Peter" [Baird 2008: 37], "those two see (i.e., meet) us first" [Baird 2008: 61], "you go, I will watch the eel" [Baird 2008: 175].

**Paneia Klon:** *ur* 'to see' [Stokhof 1975: 49 (#107, 115, 116)].

### 73. SEED

Takalelang Abui *b'in* (1), Atimelang Abui *ti* (2), Bring Klon *mem* (3).

#### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 455; Kratochvíl & Delpada 2008: 39, 238. Glossed as 'seed, seeds, seed for sowing'. Cf. the paronymous verb *b'ij / b'in* 'to plant at, sow'.

Cf. also the term *bat'a ~ bat'à* 'core, seed' (of a fruit etc.) ([Kratochvíl 2007: 453]; [Kratochvíl & Delpada 2008: 36]).

**Atimelang Abui:** Nicolspeyer 1940: 177.

**Bring Klon:** Baird 2008: 210. There are two nouns glossed as 'seed (Indonesian: biji)' in [Baird 2008: 210, 224]: *mem* and *tarop*. The difference between them is not documented, but, since *tarop* shows polysemy: 'bone / seed' [Baird 2008: 223-224], it is quite likely that its actual botanic meaning is 'seed of fruit', not 'seed of plant'.

Cf. also the word *anj* 'seeds (Indonesian: bibit)' [Baird 2008: 189], whose exact meaning is unclear.

### 74. SIT

Takalelang Abui *m'it* (1), Atimelang Abui *mit-i* (1), Bring Klon *mih* (1).

#### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 478; Kratochvíl & Delpada 2008: 88, 240. Polysemy: 'to sit / to sit down'.

**Makadai Abui:** *mit* Stokhof 1975: 54 (#59). The same term.

**Atimelang Abui:** DuBois 1938/1987: 88 (#149, 150, 151); Nicolspeyer 1940: 170; Stokhof 1975: 53 (#59).

**Bring Klon:** Baird 2008: 211; Stokhof 1975: 48 (#59). Polysemy: 'to sit / to sit down'; applicable to humans, animals and birds.

Cf. the more generic verb *buin* 'to exist, place, sit' [Baird 2008: 192].

**Paneia Klon:** *mih* 'to sit' [Stokhof 1975: 49 (#59)].

### 75. SKIN

Takalelang Abui *k'ul* (-1), Atimelang Abui *kul ~ kul-i* (-1), Bring Klon *kui* (1).

#### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 471, 523; Kratochvíl & Delpada 2008: 73, 240. One example found: "lips", literally: 'skin of the mouth'. Apparently this is the main word for 'human skin' in Abui (*k'ul* is the only word for 'skin' quoted in the English-Abui index in [Kratochvíl 2007: 523]). Borrowed from Indonesian *kulit* 'skin'.

Another candidate is *foh-u* 'peel, skin, sheel' (← *foy / foh* 'to peel') which can sometimes be applied to a human (an

example: "pouches under eyes", lit.: 'skin of the eyes') [Kratochvíl & Delpada 2008: 53], but we prefer to exclude it from the list.

Cf. the inherited terms *k'ay* 'tree bark / fruit peel' [Kratochvíl 2007: 466; Kratochvíl & Delpada 2008: 63, 199], *k'uy* 'to peel, take off skin' [Kratochvíl & Delpada 2008: 72].

**Makadai Abui:** *k'ul* Stokhof 1975: 54 (#29). The same loanword.

**Atimelang Abui:** DuBois 1938/1987: 88 (#121) (*kuli*); Nicolspeyer 1940: 168 (*kul*). Polysemy: 'skin / bark (q.v.)'. Borrowed from Indonesian *kulit* 'skin'.

In [Stokhof 1975: 53 (#29)], 'skin' is translated as *p'osin*, whereas the common term is attested in *w'a-k'uli* 'lip' [Stokhof 1975: 53 (#13)], lit. 'mouth's skin'.

**Bring Klón:** Baird 2008: 207. Glossed as 'skin (Indonesian: kulit)'. Also attested in *ete<sup>?</sup>=kui* 'bark' q.v., literally 'tree's skin'.

However, in [Stokhof 1975: 48 (#29)], an Indonesian loanword is quoted in the slot 'skin': *kwil?* (sic!). Borrowed from Indonesian *kulit* 'skin'.

The second inherited word for 'skin' is *ʔeh*, which is also glossed as 'skin (Indonesian: kulit)' in [Baird 2008: 219]. The difference between *kui* and *ʔeh* is not documented, but, since *ʔeh* is not quoted in [Stokhof 1975], we prefer not to include it in our list.

Distinct from the more specific *halon*, glossed as 'skin' in [Baird 2008: 201]; its Indonesian gloss 'kulit luar' suggests the translation 'epidermis'.

**Paneaia Klón:** *kul* 'skin' [Stokhof 1975: 49 (#29)]. Borrowed from Indonesian *kulit* 'skin'.

## 76. SLEEP

Takalelang Abui *t'a:* (1), Atimelang Abui *ta* (1), Bring Klón *ta:* (1).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 492; Kratochvíl & Delpada 2008: 117, 118, 240. Polysemy: 'to lie (q.v.) / to sleep'. Paradigm: *t'a:* (imperfective) / *ta-d-e-y* (perfective), class III.C according to [Kratochvíl 2007: 83, 210].

**Makadai Abui:** *ta* Stokhof 1975: 54 (#60). The same term.

**Atimelang Abui:** DuBois 1938/1987: 88 (#138); Nicolspeyer 1940: 175; Stokhof 1975: 53 (#60). Quoted as *ta?* in [DuBois 1938/1987], as *taa* in [Stokhof 1975], as *ta* / *ta-d-e* in [Nicolspeyer 1940].

**Bring Klón:** Baird 2008: 220; Stokhof 1975: 48 (#60). Polysemy: 'to lie / to lie down / to sleep'. Cf. the example: "then we slept there until day" [Baird 2008: 156].

**Paneaia Klón:** *ta* 'to sleep' [Stokhof 1975: 49 (#60)].

## 77. SMALL

Takalelang Abui *kid'inj* (1), Atimelang Abui *kedinj ~ kid'inj* (1), Bring Klón *kekein* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 96, 469; Kratochvíl & Delpada 2008: 69, 241. Verbal stem: 'to be small'. This is the basic expression for 'small, little', opposed to *fok-a* 'to be big' (q.v.), as noted in [Kratochvíl 2007: 96]. Cf. also the following examples: "small hammers, big (*fok-a*) hammers, they came down to Yoimang, carried everything up to Kafak Beka" [Kratochvíl 2007: 422]; "window" (literally 'small entrance') vs. "door" (literally 'big [*fok-a*] entrance') [Kratochvíl 2007: 448]; "I buy a small book" [Kratochvíl & Delpada 2008: 69]; "small house" [Kratochvíl 2007: 159]; "the small fish are already stuck on (a bamboo)" [Kratochvíl 2007: 222]; "people [...] went to a small village named Fe Fui" [Kratochvíl 2007: 424].

A second candidate is *ʔam'ek* / *ʔam'et* 'to be(come) small, little' ([Kratochvíl 2007: 450]; [Kratochvíl & Delpada 2008: 28]), which is apparently less frequent and less neutral; cf. the attested examples: "one toy [lit.: 'small'] car drove out



(pushed itself) and left" [Kratochvíl 2007: 304], "small pieces of iron, they also took them to make arrows for people, knives and machetes" [Kratochvíl 2007: 423].

A third candidate is *minak*- 'to be small, be tiny' ([Kratochvíl 2007: 478]; [Kratochvíl & Delpada 2008: 88]) which also seems to be infrequent and hints at a more specific semantics, cf. the attested examples: "his small intestine", "small crocodile (about small children that like to eat a lot)" [Kratochvíl & Delpada 2008: 88].

Cf. the quantifier *kab'ey* 'little, few, a bit' ([Kratochvíl 2007: 466], [Kratochvíl & Delpada 2008: 62]), opposed to *far'ih* 'many' q.v., with the following examples: "we are going to shoot at something small" [Kratochvíl 2007: 288]; "give me some water!" [Kratochvíl 2007: 100]; "Fani, father will first take a piece [lit.: 'a little'] of banana, when it is so, you go on" [Kratochvíl 2007: 108]; "that fish from earlier on (I talked about before), it is actually a bit smelly" [Kratochvíl 2007: 115]; "look at that little banana (trunk)" [Kratochvíl 2007: 123]; "you go and search for the fish a little bit" [Kratochvíl 2007: 123], etc.

Cf. also *fil-'a* 'young, small, requiring care' ([Kratochvíl 2007: 462]; [Kratochvíl & Delpada 2008: 52]).

**Makadai Abui:** *kad'ih* Stokhof 1975: 54 (#108). The same term.

**Atimelang Abui:** DuBois 1938/1987: 94 (#1062) (as *kedih*); Nicolspeyer 1940: 167 (as *kedih*); Stokhof 1975: 53 (#108) (as *kid'ih*).

Cf. also *kabei* [Nicolspeyer 1940: 165], *kabi* [DuBois 1938/1987: 97 (#1340)] 'few, a little'.

**Bring Klón:** Baird 2008: 205; Stokhof 1975: 48 (#108).

There is a number of Bring Klón adjectives glossed as 'small (Indonesian: kecil)' in [Baird 2008]. All of them are poorly exemplified, so it is impossible to make a choice. We treat *kekein* and *məna:k* as synonyms, because each of them is illustrated by two reliable examples: "One of the posts of the storehouse is small (*kekein*) (i.e., smaller than the others)" [Baird 2008: 57], "we have small (*kekein*) stomachs, we couldn't finish eating it" [Baird 2008: 171], "we make firewood from all the small (*məna:k*) branches" [Baird 2008: 40], "he chewed a small (*məna:k*) type of chilli and spat it in his eyes" [Baird 2008: 147]. It should be noted that *kekein* is quoted as a basic term for 'small' in [Stokhof 1975].

A third candidate is *kənis ~ kənit* [Baird 2008: 207] with the only example "bring the machete so that we can cut this small (*kənis*) branch" [Baird 2008: 83].

The word *kədiŋ*, glossed as 'small (Indonesian: kecil)' in [Baird 2008: 205], shows only the meaning 'a little bit': "they couldn't sleep, not even a little bit (*kədiŋ*)" [Baird 2008: 183], "you can't sleep, not even a little bit (*kədiŋ*)" [Baird 2008: 184].

No examples have been found for *eleb* 'small' [Baird 2008: 195].

Distinct from *wəŋ* 'middle-sized, small' [Baird 2008: 14, 226].

Distinct from the specific expressions for 'a few, a little, a little bit (Indonesian: sedikit)': *tuəŋ* [Baird 2008: 224], *ipit* [Baird 2008: 204].

**Paneia Klón:** *kikenit* 'small' [Stokhof 1975: 49 (#108)].

## 78. SMOKE

Takalelang Abui *tik'a* (1), Atimelang Abui *tik'a* (1), Bring Klón *bon* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 497; Kratochvíl & Delpada 2008: 126, 241.

**Makadai Abui:** *tika* Stokhof 1975: 54 (#109). The same term.

**Atimelang Abui:** DuBois 1938/1987: 90 (#482); Stokhof 1975: 53 (#109). In [DuBois 1938/1987] this term is quoted as *artiga* - apparently a corruption of *ara tika*, literally 'fire's smoke'.

Cf. also *foŋ* 'smoke', quoted in [Stokhof 1975: 53] as a synonym of *tik'a*.

**Bring Klón:** Baird 2008: 191; Stokhof 1975: 48 (#109). Polysemy: 'smoke / smell'. The compound *ada-bon* 'smoke', literally 'smoke of fire', is also used [Baird 2008: 44].

Distinct from *dəp* [Baird 2008: 192], glossed as 'smoke', but the Indonesian gloss 'isap' suggests the specific verbal meaning 'to inhale and exhale smoke'.

**Paneia Klón:** *bon* 'smoke' [Stokhof 1975: 49 (#109)].

## 79. STAND

Takalelang Abui *nat-* (1), Atimelang Abui *nat-'e* (1), Bring Klon *məteh* (2).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 481; Kratochvíl & Delpada 2008: 94, 243. Applied to animate and inanimate subjects.

**Makadai Abui:** *nat-'e* Stokhof 1975: 54 (#110). The same term.

**Atimelang Abui:** DuBois 1938/1987: 88 (#144); Nicolspeyer 1940: 171 (as *natei, natia*); Stokhof 1975: 53 (#110).

**Bring Klon:** Baird 2008: 212; Stokhof 1975: 48 (#110). Polysemy: 'to stand / to stand up', applied to animate and inanimate subjects.

Cf. some examples: "I stood at the top of the tree" [Baird 2008: 37], "I still stood, then the deer looked at me" [Baird 2008: 110], "when she lived, she walked, she stood" [Baird 2008: 51], "Are those two standing following each other or walking straight" [Baird 2008: 54], "The three of them came, those three anchored then they got up (*məteh*) and they went ..." [Baird 2008: 79], "It's the two baby roosters that are standing quietly over there" [Baird 2008: 87], "This standing here, tall grass, ... we use it to roof houses" [Baird 2008: 45], "So until now this palm is still standing here" [Baird 2008: 85]. Cf. also the paronymous verb *mətə-n* with polysemy 'to build / to stand' [Baird 2008: 212].

Distinct from the more specific verbs *ihih* 'to stand up, get up' [Baird 2008: 55, 203], *dob* 'to stand up / straight' [Baird 2008: 193].

**Paneia Klon:** *matih* 'to stand' [Stokhof 1975: 49 (#110)].

## 80. STAR

Takalelang Abui *fír* (1), Atimelang Abui *fir-i ~ fur ~ fur-i* (1), Bring Klon *?ib* (2).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 462; Kratochvíl & Delpada 2008: 53, 243.

**Makadai Abui:** *fer-i?* Stokhof 1975: 54 (#111). The same term.

**Atimelang Abui:** DuBois 1938/1987: 93 (#912) (as *firi*); Stokhof 1975: 53 (#111) (as *fur ~ furi*).

**Bring Klon:** Baird 2008: 219; Stokhof 1975: 48 (#111).

**Paneia Klon:** *ib* 'star' [Stokhof 1975: 49 (#111)].

## 81. STONE

Takalelang Abui *w'i* (1), Atimelang Abui *wi* (1), Bring Klon *wɔr* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 502; Kratochvíl & Delpada 2008: 139, 244.

**Makadai Abui:** *wi* Stokhof 1975: 54 (#55) (as *wii*). The same term.

**Abui Fanating:** *w'i* [Kratochvíl 2007: 61]. The same term.

**Atimelang Abui:** DuBois 1938/1987: 93 (#969) (as *vi*); Nicolspeyer 1940: 179 (as *vi*); Stokhof 1975: 53 (#55) (as *wii*).

Cf. also *yah* 'stone' [Nicolspeyer 1940: 165] (transcribed as *jaug*); according to Nicolspeyer's texts, the exact translation of *yah* is rather 'big stone, rock', cf., e.g., "When they returned to fight, Lomai was sleeping under a rock" [Nicolspeyer 1940: 107, 144].

**Bring Klon:** Baird 2008: 227; Stokhof 1975: 48 (#55). Glossed as 'stone' or 'rock (Indonesian: batu)'. This is the basic term for 'stone', cf. the following examples: "They caught an eel and they killed it putting a stone on top of it" [Baird 2008: 174], "then Kalok shot it (i.e., the eel) dead again and placed a stone on top of it" [Baird 2008: 175], "then they placed them, they

arranged stones inside" [Baird 2008: 179], "there were rays like lightening; it looked like when you strike a stone" [Baird 2008: 182], "so their mothers put (big) stones under the two men's big toes" [Baird 2008: 185].

Distinct from *pālek*, which is also glossed as 'stone (Indonesian: batu)' in [Baird 2008: 218], but without textual examples.

**Paneia Klon:** *wēr* 'stone' [Stokhof 1975: 49 (#55)].

## 82. SUN

Takalelang Abui *w'ar* (1), Atimelang Abui *w'ar-i* (1), Bring Klon *mādi?* (1).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 502; Kratochvíl & Delpada 2008: 138, 245. Polysemy: 'sun / day', although there exists another word for 'day': *tad'enj* ([Kratochvíl 2007: 493]; [Kratochvíl & Delpada 2008: 118]).

**Makadai Abui:** *w'ar* ~ *w'ar-i* Stokhof 1975: 54 (#50) (as *ūw'ær* ~ *ūw'ari*). The same term.

**Atimelang Abui:** DuBois 1938/1987: 93 (#906) (as *wari?*); Nicolspeyer 1940: 179; Stokhof 1975: 53 (#50). Polysemy: 'sun / day' [Nicolspeyer 1940: 179], although in [DuBois 1938/1987: 97 (#1394)] 'day' is translated as *tadenj*.

**Bring Klon:** Baird 2008: 210; Stokhof 1975: 48 (#50). Polysemy: 'sun / day', although there is also another word for 'day': *il* [Baird 2008: 203]. Except for nasalization, regularly corresponds to Paneia Klon *wed* 'sun' and other Alor-Pantar forms [Holton et al. 2012: 98].

**Paneia Klon:** *wed* 'sun' [Stokhof 1975: 49 (#50)]. Distinct from *gi* 'day' [Baird 2008: 228].

## 83. SWIM

Takalelang Abui *ʔay'on* (1), Atimelang Abui *tel-a* (2), Bring Klon *wāren* (3).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 452; Kratochvíl & Delpada 2008: 32, 245. Polysemy: 'to swim / to dive'. An alternating verb: *ʔay'onj* (imperfective) / *ʔay'on* (perfective), class II.C according to [Kratochvíl 2007: 83, 210]. Distinct from *=r'uŋ*, *ruŋ-r-i* 'to dip, dive' ([Kratochvíl 2007: 490]; [Kratochvíl & Delpada 2008: 112]).

**Atimelang Abui:** DuBois 1938/1987: 88 (#153). DuBois quotes two verbs as synonyms: *tela* and *ruŋra*. The former probably corresponds to the verb *tel* with the generic meaning 'to pull, tug towards oneself' [Nicolspeyer 1940: 176] and to Abui Takalelang *tel-a-ŋ* 'to pull at, tug at' ([Kratochvíl 2007: 496]; [Kratochvíl & Delpada 2008: 125]). The former *ruŋ-r-a* corresponds to Abui Takalelang *=r'uŋ*, *ruŋ-r-i* 'to dip, dive'. It may be suspected that *ruŋ-r-a* is DuBois' imprecise glossing of English 'to swim', therefore we prefer to exclude *ruŋ-r-a* from the list.

**Bring Klon:** Baird 2008: 227.

## 84. TAIL

Takalelang Abui *POSS=w'ay* (1), Atimelang Abui *way* (1), Bring Klon *ɔr* (1).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 501; Kratochvíl & Delpada 2008: 137, 245.

**Atimelang Abui:** DuBois 1938/1987: 92 (#778).

**Bring Klon:** Baird 2008: 215. Provisionally we take this word as the basic term for 'tail', although no textual examples have been

found.

A second candidate is *gor*, attested as 'tail' at least in application to eels [Baird 2008: 175]. In the glossary section, however, *gor* is translated as 'end of hamlet' [Baird 2008: 199]; this suggests that the main meaning of *gor* is 'end, edge, tip'. There is also a compound *gor-kei* (the second element is unclear), glossed as 'tail' in [Baird 2008: 17, 199], although its Indonesian gloss 'ekor panjang tajam' points to something like 'long sharp tail'.

## 85. THAT

Takalelang Abui *o* (1) / *oro* (2), Atimelang Abui *it=o* (1) / *oro-n* (2), Bring Klön *o=p ~ yo=p ~ o=p-o ~ yo=p-o ~ p-o* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 112.

As outlined in [Kratochvíl 2007: 110 ff.], Abui Takalelang deictic demonstratives vary on three axes: horizontal parameter (proximal, medial, distal), vertical parameter (low, neutral, high), viewpoint (speaker oriented, addressee oriented). In their turn, anaphoric demonstratives vary on two axes: spatial/discourse location (proximal-definite, medial-definite, distal-indefinite), viewpoint (speaker oriented, addressee oriented). It is not easy to put such a system into the "Procrustean" Swadesh mould.

First, we exclude forms that differ by the vertical parameter: *ò* 'that (far below)', *ó* 'that (far high)', *wò* 'that (far away below)', *wó* 'that (far away high)'.

Second, we reject addressee-oriented demonstratives, because the basic lexicon *per se* is not only anthropocentric, but eventually egocentric. That is, the following forms are excluded: *to* 'this (near you)', *yo* 'that (far from you)'

Thus, we prefer to use the following Abui Atimelang form for Swadesh 'this': *do* 'this (near me)'; and the following Abui Atimelang forms for Swadesh 'that': *o* 'that (far from me)', *oro* 'that (far away from us)'. Kratochvíl 2007: 112.

**Atimelang Abui:** DuBois 1938/1987: 97 (#1385-1386) (as *ito?*). DuBois quotes two forms, *it=o* and *oro-n*, without comments; apparently the former denotes medial deixis, the latter one - distal deixis. We treat both as synonyms. The initial element *it* is the verbal root 'to lie on, lie down' (cf. [Kratochvíl 2007: 465] for its Abui Takalelang counterpart). DuBois 1938/1987: 97 (#1385-1386). The final *-n* is unclear.

**Bring Klön:** Baird 2008: 58. As noted in [Baird 2008: 58 ff.], there are two sets of demonstrative pronouns on the horizontal axis: proximal 'this' *oŋ, yoŋ, oŋ-o, yoŋ-o* / distal 'that' *op, yop, op-o, yop-o, po* (as one can see, the two sets are symmetric except for the additional distal *po*). The difference between the variants is not described by Baird.

In addition to this, two anaphoric pronouns (*o ~ wo, yo*) are also used. In the light of this fact, it is likely that the aforementioned horizontal demonstratives are actually recent compounds of these deictic *o ~ wo* & *yo* plus the meaningful elements *ŋ* (proximal) and *p* (distal), i.e.:

- 1) proximal 'this' *o=ŋ, yo=ŋ, o=ŋ-o, yo=ŋ-o*;
- 2) distal 'that' *o=p, yo=p, o=p-o, yo=p-o, p-o*.

Distinct from the demonstrative pronouns of the vertical axis, which, likewise, represent compounds of various deictic morphemes [Baird 2008: 61]:

- 1) 'above' series *ta, ta-le, ta-ŋ, a-ta-l*;
- 2) 'below' series *ya, la-le, ta-po, po-wo*.

## 86. THIS

Takalelang Abui *do* (1), Atimelang Abui *it=do* (1), Bring Klön *o=ŋ ~ yo=ŋ ~ o=ŋ-o ~ yo=ŋ-o* (2).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 112. See notes on 'that'.

**Atimelang Abui:** DuBois 1938/1987: 97 (#1383). The initial element *it* is the verbal root 'to lie on, lie down' (cf. [Kratochvíl 2007: 465] for its Abui Takalelang counterpart).

**Bring Klón:** Baird 2008: 58. See notes on 'that'.

## 87. THOU

Takalelang Abui *ʔa* (1), Atimelang Abui *e-do* (1), Bring Klón *a:n ~ a* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 77; Kratochvíl & Delpada 2008: 10, 21.

**Atimelang Abui:** DuBois 1938/1987: 97 (#1359); Stokhof 1984: 125; Nicolspeyer 1940: 160. In [DuBois 1938/1987: 97 (#1359)] the variant *he-do* is also quoted. The final *-d-o* is an auxiliary verbal element (cf. [Kratochvíl 2007: 457] for the corresponding Abui Takalelang data).

**Bring Klón:** Baird 2008: 67. The actor form. Baird notes that the reduced variant *a* is more informal. The undergoer verb prefix 'thee' is V- [Baird 2008: 69]; the possessive 'thy' is *e- ~ i-* [Baird 2008: 90].

## 88. TONGUE

Takalelang Abui *POSS=lifi* (1), Atimelang Abui *lefi ~ l'ifi* (1), Bring Klón *leb* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 473; Kratochvíl & Delpada 2008: 78, 248.

**Makadai Abui:** *l'ifi-l* Stokhof 1975: 54 (#17). The same term.

**Atimelang Abui:** DuBois 1938/1987: 87 (#31) (as *lefi*); DuBois 1944: 564 (#50) (as *lifi*); Stokhof 1975: 53 (#17) (as *l'ifi*).

**Bring Klón:** Baird 2008: 208; Stokhof 1975: 48 (#17). In [Stokhof 1975], transcribed as *le:b*.

**Paneia Klón:** *leb* 'tongue' [Stokhof 1975: 49 (#17)].

## 89. TOOTH

Takalelang Abui *POSS=wet'-i ~ POSS=w'et* (1), Atimelang Abui *wet-i* (1), Bring Klón *weh ~ weh* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 502; Kratochvíl & Delpada 2008: 139, 248.

**Makadai Abui:** *w'et-i ~ w'et* Stokhof 1975: 54 (#18). The same term.

**Atimelang Abui:** DuBois 1938/1987: 87 (#33) (as *veti*). In [Stokhof 1975: 53 (#18)] 'tooth' is translated as *n'etij* - a contraction of *na=weti-ŋ* 'my tooth' (with *-ŋ* '?').

**Bring Klón:** Baird 2008: 226; Stokhof 1975: 48 (#18).

**Paneia Klón:** *wih* 'tooth' [Stokhof 1975: 49 (#18)].

## 90. TREE

Takalelang Abui *bat'a*: (1), Atimelang Abui *iy'er-i* (2), Bring Klon *ete?* ~ *?ete?* (3).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 454; Kratochvíl & Delpada 2008: 36, 248. Polysemy: 'wood, log, plank, board / tree / tree trunk'. This is the basic word for '(standing/living) tree' as is proved by many examples, cf.: "some trees are standing over there" [Kratochvíl & Delpada 2008: 36]; "climb some tree over there!" [Kratochvíl 2007: 117]; "branch of a big tree" [Kratochvíl 2007: 147]; "back side of two trees" [Kratochvíl 2007: 148]; "the top of that tree is bent and comes down towards the west" [Kratochvíl 2007: 149]; "seed of a tree" [Kratochvíl 2007: 150]; "if he climbs the tree, people would shoot him" [Kratochvíl 2007: 211]; "the yellow pumpkin has grows over the tree" [Kratochvíl 2007: 248]; "that big tree fell on the house" [Kratochvíl 2007: 250]; "children were playing under the tree, when it broke on them" [Kratochvíl 2007: 355].

Another candidate is *?iy'a* ([Kratochvíl 2007: 465]; [Kratochvíl & Delpada 2008: 60, 248]) 'trunk / tree', but the only example found is "coconut tree" [Kratochvíl & Delpada 2008: 60]. Occasionally glossed as 'tree stem, trunk' in [Kratochvíl 2007: 59].

**Makadai Abui:** *bat'a?* Stokhof 1975: 54 (#44). The same term. A translation of the English entry 'tree/wood'.

**Atimelang Abui:** Stokhof 1975: 53 (#44). The sources vary. As in some other such cases we prefer to follow Stokhof's data.

In [DuBois 1938/1987: 91 (#734, 735)] 'wood (timber)' is translated as *bata*, whereas 'tree' is glossed as *bata ya* (probably a compound contraction < *bata iya*). In her turn, Nicolspeyer translates *iya* as 'trunk of a tree' [Nicolspeyer 1940: 165] and *tey* as 'wood (forest); tree' [Nicolspeyer 1940: 176].

Stokhof's *iy'er-i* (if it is segmentable as *iy'e-r-i*) can contain the same root *iya*.

**Bring Klon:** Baird 2008: 196; Stokhof 1975: 48 (#44). In [Stokhof 1975], transcribed as *atey*. Polysemy: 'tree / wood'. Browsing through [Baird 2008] suggests that it is the default expression for 'tree', cf. the examples: "Deer and pig came, I was scared, I climbed a tree" [Baird 2008: 31], "This is jackfruit sap, we can put it up on tree branches" [Baird 2008: 53], "There are two pigs in this photo and one person standing near a tree" [Baird 2008: 123], "this tree is called 'red wood'" [Baird 2008: 130], "Those three walked until (they were) beneath the fruit tree" [Baird 2008: 150], "This one who is the picker up the tree" [Baird 2008: 151], "then he looked into the tree hole" [Baird 2008: 152], "They just built (a fence) with a tree" [Baird 2008: 159]. Additionally, *ete?* is also used in the expressions for 'bark' q.v. (*ete?=kuy*, literally 'skin of tree'; *ete=wak*, literally 'hug of tree') and 'leaf' q.v. (*ete=wey*, literally 'leaf of tree').

Distinct from *bok* [Baird 2008: 191], attested in specific trees names: *tomlir bok* 'tomlir-tree' [Baird 2008: 99], *ata bok* 'coconut tree' [Baird 2008: 189], 'kapok tree' [Baird 2008: 59].

Distinct from *yar* ~ *ya:r* 'trunk (Indonesian: batang pohon)' [Baird 2008: 64, 227]; it also serves as a noun classifier 'trees' [Baird 2008: 64]. Cf. the discovered examples: "So all those people who go shooting use the kapok tree as a hunting hide and they sit there" [Baird 2008: 84], "Her hair fell down (below) the kapok tree" [Baird 2008: 120].

**Paneia Klon:** *atey*, quoted in the slot 'tree / wood' [Stokhof 1975: 49 (#44)].

## 91. TWO

Takalelang Abui *?ayok'u* (1), Atimelang Abui *ayuku* (1), Bring Klon *orok* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 118; Kratochvíl & Delpada 2008: 32.

**Makadai Abui:** *ayok'u* Stokhof 1975: 54 (#63). The same term.

**Atimelang Abui:** DuBois 1938/1987: 96 (#1294); Nicolspeyer 1940: 156. In [Stokhof 1975: 53 (#63)] this word is glossed as 'oki (the form is obviously related to Common Abui *ayuku/ayoku*, but details are unclear).

**Bring Klon:** Baird 2008: 62. In [Stokhof 1975: 48 (#63)], quoted as *aru*, apparently an error.

**Paneia Klon:** *arak* 'two' [Stokhof 1975: 49 (#63)].

## 92. WALK (GO)

Takalelang Abui *y'a*: (1), Atimelang Abui *ya* (1), Bring Klon *agai* (2) / *wa*: (3).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 503; Kratochvíl & Delpada 2008: 140, 215. An alternating verb: *y'a*: (imperfective) / *y'a-r* (perfective), class II.E according to [Kratochvíl 2007: 83, 210]. Cf. the paronymous noun *y'a*: 'road' q.v.

Cf. also a more specific verb *lol* 'to walk, wander' [Kratochvíl 2007: 474], [Kratochvíl & Delpada 2008: 79].

**Makadai Abui:** *lak-i* Stokhof 1975: 54 (#91). A different term, corresponding to Abui Takalelang *l'àk* 'to leave for (towards a deictic centre)', Abui Atimelang *lak ~ lak-e* '(verb of motion)' (see notes on 'come').

**Atimelang Abui:** Stokhof 1975: 53 (#91). See notes on 'to come'.

**Bring Klon:** Baird 2008: 188; Stokhof 1975: 48 (#91). There are two main candidates for the generic verb 'to go' in Bring Klon: *agai* and *wa*, both are glossed as 'to go (Indonesian: pergi)' in [Baird 2008: 188, 226].

Cf. some examples for *agai* 'to go': "Miss Keterina come up so that we go!" [Baird 2008: 68], "until they went over there to the male elders" [Baird 2008: 88], "It was (= it went to) garden-clearing season" [Baird 2008: 55], "the ruler ordered his guards to go to Keterina" [Baird 2008: 113], "I can go and help them" [Baird 2008: 139], "go to the market and buy fish" [Baird 2008: 140]. Actually, *agai* is a very common word in Bring Klon: it has been grammaticalized as a perfective exponent [Baird 2008: 114] and as the adverb 'until', and it is also the default verb in directional serial verb constructions [Baird 2008: 145].

Cf. some examples for *wa*: 'to go': "No, they didn't go" [Baird 2008: 31], "So the younger brother went, ah the lemon thorns stabbed him here and stabbed him there" [Baird 2008: 72], "Go and get that jumping ball and bring it" [Baird 2008: 121], "Pransina went and hit her three times" [Baird 2008: 162], "then they went to the source of the river" [Baird 2008: 174], "Those two went in close to them, they went and cut straight" [Baird 2008: 183].

We treat *agai* and *wa*: as synonyms.

There is a number of additional verbs, glossed as 'to go (Indonesian: pergi)' in [Baird 2008], but without good examples: *ip* [Baird 2008: 204], *rap* [Baird 2008: 219], *tawa*: [Baird 2008: 220].

Distinct from the more specific verbs *a:p* 'to step, go' [Baird 2008: 190] and *lam* 'to walk' [Baird 2008: 208], cf., e.g., "So we walked (*lam*), we went reaching (the place of the fallen trees)" [Baird 2008: 34].

**Paneaia Klon:** *agai* 'to go' [Stokhof 1975: 49 (#91)]. Baird 2008: 226.

## 93. WARM (HOT)

Takalelang Abui *lil-'a* (1), Atimelang Abui *l'il-a* (1), Bring Klon *tut* (2).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 473; Kratochvíl & Delpada 2008: 78, 251. Polysemy: 'to be warm / to be hot'. An antonym to *pal'a:t-a* 'to be cold' q.v. [Kratochvíl 2007: 96].

**Makadai Abui:** *l'ila?* Stokhof 1975: 54 (#112). The same term.

**Atimelang Abui:** DuBois 1938/1987: 94 (#1104-1105) (as *lila?*); Stokhof 1975: 53 (#112) (as *l'ila?*). Polysemy: 'to be warm / to be hot' [DuBois 1938/1987: 102 (fn. 122)].

**Bring Klon:** Baird 2008: 224; Stokhof 1975: 48 (#112). Polysemy: 'warm / hot'.

There are two words glossed as 'hot (Indonesian: panas)' in [Baird 2008: 202, 224]: *hərak* and *tut*; out of them, only *tut* is quoted in [Stokhof 1975] (for the slot 'warm'). Cf. the discovered example for *tut*: "to cook, to boil water, to heat (*tut*) water, we eat and drink" [Baird 2008: 41].

The exact meaning of *hərak* is unclear, in the available examples *hərak* is only applied to humans: "he is hot" [Baird

2008: 76], "The sun heats (*hərak*) me up" [Baird 2008: 76], "The fire makes me (unbearably) hot (*hərak*)" [Baird 2008: 76].  
**Paneia Klon:** *harak* 'warm' [Stokhof 1975: 49 (#112)].

#### 94. WATER

Takalelang Abui *y'a ~ y'e* (1), Atimelang Abui *ya ~ ye* (1), Bring Klon *ara*: (1).

##### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 503; Kratochvíl & Delpada 2008: 140, 251.

**Makadai Abui:** *ya* Stokhof 1975: 54 (#34). The same term.

**Atimelang Abui:** DuBois 1938/1987: 93 (#930) (as *dja*); Nicolspeyer 1940: 165 (as *ya, ye*); Stokhof 1975: 53 (#34) (as <sup>hiy</sup>*aʔ*).

**Bring Klon:** Baird 2008: 189; Stokhof 1975: 48 (#34).

**Paneia Klon:** *yar* 'water' [Stokhof 1975: 49 (#34)].

#### 95. WE<sub>1</sub>

Takalelang Abui *ni* (1), Atimelang Abui *ni ~ nu-fa* (1), Bring Klon *nə-gi ~ ni* (1).

##### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 77; Kratochvíl & Delpada 2008: 10, 95. Exclusive (erroneously glossed as inclusive in [Kratochvíl & Delpada 2008: 95]).

**Atimelang Abui:** Nicolspeyer 1940: 172. Clusivity is unspecified in [Nicolspeyer 1940: 172]. In [DuBois 1938/1987: 97 (#1366)] 'we (excl.)' is translated as *pi-do* (cf. the inclusive form below), which seems to be erroneous.

**Bring Klon:** Baird 2008: 67. The exclusive actor form of the plural pronoun (may refer to dual or multiple subject). Baird notes that the reduced variant *ni* is more informal; the hortative variant is *nəga*. The undergoer verb prefix 'us (excl.)' is *nəg-* [Baird 2008: 69].

There is also a specific dual actor form: *nəgə-le* 'we two (excl.)' [Baird 2008: 76].

#### 95. WE<sub>2</sub>

Takalelang Abui *pi* (2), Atimelang Abui *pi-do* (2), Bring Klon *pi-n ~ pi* (2).

##### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 77; Kratochvíl & Delpada 2008: 10, 104. Inclusive.

**Atimelang Abui:** DuBois 1938/1987: 97 (#1365); Stokhof 1984: 125; Nicolspeyer 1940: 173. Clusivity is unspecified in [Nicolspeyer 1940: 172]. The final *-d-o* is an auxiliary verbal element (cf. [Kratochvíl 2007: 457] for Abui Takalelang data).

**Bring Klon:** Baird 2008: 67. The inclusive actor form of the plural pronoun (may refer to dual or multiple subject). Baird notes that the reduced variant *pi* is more informal; the hortative variant is *pa*. The undergoer verb prefix 'us (incl.)' is *t-* [Baird 2008: 69].

There is also a specific dual actor form *pə-le* 'we two (incl.)' [Baird 2008: 76].

#### 96. WHAT

Takalelang Abui *nal'a* (1), Atimelang Abui *nala* (1), Bring Klon *nab* (2).



## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 128, 481; Kratochvíl & Delpada 2008: 93. Polysemy: 'what? / something'.

**Atimelang Abui:** DuBois 1938/1987: 97 (#1380); Nicolspeyer 1940: 171. Polysemy: 'what? / something'.

**Bring Klón:** Baird 2008: 128.

## 97. WHITE

Takalelang Abui *k'ul* (1), Atimelang Abui *k'ul-i ~ kol-i* (1), Bring Klón *aaya:l ~ a?aya:l* (2).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 471; Kratochvíl & Delpada 2008: 73, 252.

**Makadai Abui:** *k'ul-i* Stokhof 1975: 54 (#113). The same term.

**Atimelang Abui:** DuBois 1938/1987: 95 (#1167) (as *kuli*); Nicolspeyer 1940: 168 (as *koli*); Stokhof 1975: 53 (#113) (as *k'uli*).

**Bring Klón:** Baird 2008: 22, 190; Stokhof 1975: 48 (#113).

**Paneia Klón:** *a?ayal* 'white' [Stokhof 1975: 49 (#113)].

## 98. WHO

Takalelang Abui *ma*: (1), Atimelang Abui *ma* (1), Bring Klón *abe* (2).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 129, 475; Kratochvíl & Delpada 2008: 81.

**Atimelang Abui:** DuBois 1938/1987: 97 (#1379) (as *ma, ma-he*); Nicolspeyer 1940: 169 (*ma*).

**Bring Klón:** Baird 2008: 128.

## 99. WOMAN

Takalelang Abui *may'ol* (1), Atimelang Abui *may'ol ~ mayoa ~ mayo* (1), Bring Klón *o-kəne?* (2) / *o:l* (3).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 477; Kratochvíl & Delpada 2008: 86, 252. Polysemy: 'woman / wife'. Morphologically unclear.

**Makadai Abui:** *may'ol* Stokhof 1975: 54 (#32). The same term.

**Atimelang Abui:** DuBois 1938/1987: 89 (#242) (as *mayoa, mayo*); Nicolspeyer 1940: 169 (as *mayoa*); Stokhof 1975: 53 (#32) (as *may'ol*). Polysemy: 'woman / wife' [DuBois 1938/1987: 89 (#242, 318)]. Morphologically unclear.

**Bring Klón:** Baird 2008: 216; Stokhof 1975: 48 (#32). A compound, whose second element *kəne?* (Stokhof: *keni*) is also attested in *om-kəne* 'man' q.v.

In fact, there are two nouns glossed as 'woman (Indonesian: perempuan)' in [Baird 2008: 216, 217]: *o-kəne?* 'wowan' and *o:l* 'woman / wife'. In [Stokhof 1975], only *o-kəne?* is quoted for the slot 'woman'; on the contrary, in [Baird 2008: 64], *o:l* is discussed as the generic term for 'woman'.

Cf. the attested examples: "One large woman (*o:l*) is very well dressed and maybe going out" [Baird 2008: 118], "the woman (*o:l*) didn't want ..." [Baird 2008: 121], "The ruler called them, so the women (*okəne?*) came" [Baird 2008: 80].

We are forced to treat *o-kəne?* and *o:l* as synonyms.

**Paneia Klon:** *anim-ar*, quoted in the slot 'woman / female' [Stokhof 1975: 49 (#32)]. A compound, whose first element is also attested in *anim-oh* 'man' q.v. Baird 2008: 217. Polysemy: 'woman / wife'.

## 100. YELLOW

Takalelang Abui *mea-kil'ay* (1) / *?ad'et* (2), Atimelang Abui *kik-a* (3), Bring Klon *bəgor* (4).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 477; Kratochvíl & Delpada 2008: 86, 253.

Dictionaries quote two words for 'yellow' without any specifications:

1) *mea-kil'ay* 'to be yellow, have the colour of ripe mango' ([Kratochvíl 2007: 477]; [Kratochvíl & Delpada 2008: 86, 253]) ← *m'ea* 'mango' + *kil'-a-y* 'to drop off, fall off' (i.e. 'ripe mango ready to fall down'). An example: "tree leaves are yellow".

2) *?ad'et* 'pumpkin, yellow vegetable / yellow colour, the same colour as a ripe pumpkin' ([Kratochvíl 2007: 447]; [Kratochvíl & Delpada 2008: 22, 253]). An example: "One yellow ball, and a red one".

Both expressions are apparently innovative. We treat them as synonyms. Kratochvíl 2007: 447; Kratochvíl & Delpada 2008: 22, 253.

**Atimelang Abui:** DuBois 1938/1987: 95 (#1171). Polysemy: 'red (q.v.) / yellow' [DuBois 1938/1987: 95 (#1169, 1171)].

**Bring Klon:** Baird 2008: 191. There is also a loanword *kuniŋ* 'yellow' [Baird 2008: 233], borrowed from Indonesian *kuning* 'yellow'.

## 101. FAR

Takalelang Abui *buw'ok-a* ~ *bw'ok-a* (1), Bring Klon *let* (2).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 96, 457; Kratochvíl & Delpada 2008: 42, 212. Verbal stem: 'to be far, be in a remote place'. Note the place of stress. Maybe derived from *buw'ok* 'to ambush, lie in wait, lurk'. Opposite to *pek-a* 'to be near' (q.v.) [Kratochvíl 2007: 96].

**Atimelang Abui:** Unattested.

**Bring Klon:** Baird 2008: 209. Glossed as 'far (Indonesian: jauh)'. Cf. the attested examples: "his place was very far" [Baird 2008: 39], "we wouldn't come up (again) it was so far" [Baird 2008: 155].

**Paneia Klon:** *ponah* 'far (Indonesian: jauh)' [Baird 2008: 228]. This word is also attested in Bring Klon in the following example: "they were hungry and thirsty, they had walked a long way (*ponah*)" [Baird 2008: 171].

## 102. HEAVY

Takalelang Abui *tih'ay* (1), Atimelang Abui *tuhoy* (1), Bring Klon *təko:r* (1).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 496; Kratochvíl & Delpada 2008: 125, 218. Polysemy: 'heavy / serious / difficult'. Cf. the following examples: "These five big drums are heavy" [Kratochvíl 2007: 504]; "Heavy or light, we shall carry together" [Kratochvíl & Delpada 2008: 129].

**Atimelang Abui:** DuBois 1938/1987: 94 (#1095) (as *tuhoy?*).

**Bring Klon:** Baird 2008: 222.

## 103. NEAR

Takalelang Abui *p'e:k-a* (1), Atimelang Abui *nin* (2), Bring Klon *ab* (3).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 96, 485; Kratochvíl & Delpada 2008: 103, 227. Verbal stem: 'to be near'. There is also a shortened form *p'e* 'to be near' ([Kratochvíl 2007: 96]; [Kratochvíl & Delpada 2008: 103]), but this is probably secondary. Apparently derived from *p'e:k ~ p'ek* 'to approach'. Opposite to *buw'ok-a* 'to be far' q.v. [Kratochvíl 2007: 96].

**Atimelang Abui:** Nicolspeyer 1940: 172.

**Bring Klon:** Baird 2008: 187. There are several words glossed as 'close (Indonesian: dekat)' in [Baird 2008], out of which *ab* seems to be the most common, cf. the attested examples: "Two nights ago Mr Official M.U. came looking for us approaching (*ab*) our leader" [Baird 2008: 33], "There are two pigs in this photo and one person standing near (*ab*) a tree" [Baird 2008: 123], "If I'm staying close to (*ab*) them then I can ..." [Baird 2008: 139], "they approached (*ab*) the wood that had been placed and they lifted" [Baird 2008: 179], "so those who carried approached (*ab*) and they sat down" [Baird 2008: 180], "so they went and approached each other, got closer (*ab*) to each other" [Baird 2008: 182].

Other candidates are *dale* 'close (Indonesian: dekat)' [Baird 2008: 192] with two dubious examples "Their backs face Y, their backs are over there close to (*dale*) Y's house" [Baird 2008: 92], "The mug is on the left (i.e., close to the left side; *dale*)" [Baird 2008: 130]; *dan* 'close (Indonesian: dekat)' [Baird 2008: 192]; *tədiŋ* 'parallel / close by (Indonesian: dekat)' [Baird 2008: 221].

## 104. SALT

Takalelang Abui *ʔat'i* (1), Atimelang Abui *ati* (1), Bring Klon *ihir* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 451; Kratochvíl & Delpada 2008: 31, 237. The term represents an old Austronesian loanword.

**Atimelang Abui:** DuBois 1938/1987: 90 (#563).

Note that in [Nicolspeyer 1940: 162] quite a different term for 'salt' is quoted: *fut*.

**Bring Klon:** Baird 2008: 203.

## 105. SHORT

Takalelang Abui *b'uy* (1), Atimelang Abui *buy* (1), Bring Klon *tuk* (2) / *ur* (3).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 96, 456; Kratochvíl & Delpada 2008: 41, 239. Verbal stem: 'to be short'.

**Atimelang Abui:** DuBois 1938/1987: 94 (#1065-1066) (as *buy?*); Nicolspeyer 1940: 159. Polysemy: 'to be short (spatial) / to be short (temporal) / to be low' [DuBois 1938/1987: 94 (#1065-1066, 1088)].

**Bring Klon:** Baird 2008: 224. Glossed as 'short (Indonesian: pendek)'. Cf. the attested examples: "From those siblings the elder is shorter/shortest (*tu-tuk*)" [Baird 2008: 57], "he took the machete and shortened (*tuk*) the branch" [Baird 2008: 100].

A second candidate is *ur*, reduplicated *u-ʔur ~ u-ur* 'short (Indonesian: pendek)' [Baird 2008: 225] with the example "This they finish cutting then they clean it, all this hasn't been cut yet, it's still short (*u-ur*)" [Baird 2008: 116]. We are forced to treat *tuk* and *ur* as synonyms. Baird 2008: 225.

## 106. SNAKE

Takalelang Abui *m'on* (1), Atimelang Abui *mon* ~ *mon-i* (1), Bring Klón *mo:n* ~ *mɔn* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 479; Kratochvíl & Delpada 2008: 90, 241.

**Makadai Abui:** *mon* Stokhof 1975: 54 (#115-117). The same term.

**Atimelang Abui:** DuBois 1938/1987: 92 (#886) (as *moʔni*); DuBois 1944: 564 (#74) (as *moni*); Stokhof 1975: 53 (#115-117) (as *mon*).

**Bring Klón:** Baird 2008: 17, 212; Stokhof 1975: 48 (#115-117).

**Paneia Klón:** *mun* 'snake' [Stokhof 1975: 49 (#115-117)].

## 107. THIN

Takalelang Abui *patak-'a* (1), Atimelang Abui *fol-i* (2).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 485; Kratochvíl & Delpada 2008: 102, 247. Verbal stem: 'to be flattened, thin' (i.e. 'thin 2D'). This is the only word for 'thin', found in sources.

Cf. also the verb *=fol / for* 'to make thin' [Kratochvíl 2007: 246], 'to separate, thin plane, shave, hack off, cut away' [Kratochvíl & Delpada 2008: 54, 55].

**Atimelang Abui:** DuBois 1938/1987: 94 (#1070).

**Bring Klón:** Not documented. Cf. *mo:t*, glossed as 'thin (Indonesian: kurus)' [Baird 2008: 212], i.e. 'skinny, slender'.

## 108. WIND

Takalelang Abui *tim'oy* (1), Atimelang Abui *tim'oy* ~ *timuy* (1), Bring Klón *nəməɾ* ~ *nəmer* (1).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 497; Kratochvíl & Delpada 2008: 126, 252.

**Makadai Abui:** *tim'oy* Stokhof 1975: 54 (#114). The same term.

**Atimelang Abui:** DuBois 1938/1987: 93 (#928) (as *timuy*); Stokhof 1975: 53 (#114) (as *tim'oyi*). In [Nicolspeyer 1940: 177] *timoy* is translated as 'breath'.

**Bring Klón:** Baird 2008: 23, 214; Stokhof 1975: 48 (#114). Forms with sporadic nasal assimilation. It is interesting that in [Martis et al. 2000: 69] (an unreliable source), this word is quoted as *himor*, which is actually an etymologically expected variant.

**Paneia Klón:** *namayr* 'wind' [Stokhof 1975: 49 (#114)].

## 109. WORM

Takalelang Abui *sibir'el* (1), Atimelang Abui *glin glay* (2), Bring Klón *dəlikəwei* (3).

## References and notes:

**Takalelang Abui:** Kratochvíl 2007: 491; Kratochvíl & Delpada 2008: 115, 252. Glossed as 'worm', Indonesian 'cacing'. Morphologically unclear. Resembles Dutch *spiraal* 'spiral', which can denote a kind of flatworm.

Cf. *b'u* [Kratochvíl 2007: 456], [Kratochvíl & Delpada 2008: 40, 252], glossed as 'worm', Indonesian 'ulat kayu', i.e. 'tree worm'.

Cf. *kir'eŋ kil'ay* 'flatworm' [Kratochvíl 2007: 470], [Kratochvíl & Delpada 2008: 70], the meaning of the elements is unclear, see notes on Abui Atimelang *glin glay* 'worm'.

**Atimelang Abui:** DuBois 1938/1987: 93 (#891). Represents the same term as Abui Takalelang *kir'eŋ kil'ay* 'flatworm' (the meaning of the elements is unclear). If genuine Abui, DuBois' *glin glay* is a heavy corrupted form, since neither *g* nor an initial consonant cluster may occur in proper Abui words. On the other hand, *glin glay* can be a recent loanword, in this case Takalelang *kir'eŋ kil'ay* is the result of adaptation of foreign phonetics. The source of borrowing is, however, unclear (cf. Dutch *kronkelig* 'twisting, winding, bendy, worming').

**Bring Klón:** Baird 2008: 193. Specified as 'earthworm (Indonesian: cacing tanah)'. Morphologically unclear.

## 110. YEAR

Takalelang Abui *t'uŋ* (-1), Atimelang Abui *tauŋ* ~ *tuŋ* (-1), Bring Klón *tun* (-1).

### References and notes:

**Takalelang Abui:** Kratochvíl 2007: 499; Kratochvíl & Delpada 2008: 133, 253. Borrowed from Indonesian *tahun* 'year'.

**Atimelang Abui:** DuBois 1938/1987: 97 (#1406) (as *tauŋ*); Nicolspeyer 1940: 178 (as *tuŋ*). Borrowed from Indonesian *tahun* 'year'.

**Bring Klón:** Baird 2008: 224. Borrowed from Indonesian *tahun* 'year'.