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

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

DATA SOURCES

General


I. Abui


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.


II. Klon.


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].
NOTES

I. Abui.


The Abui language consists of several dialects, out of them Takalelang is the best documented one, see the grammar [Kratochvil 2007] and the dictionary [Kratochvil & 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 [Kratochvil 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 [Kratochvil & Delpada 2008] instead of the Abui modern orthography. The approximate transliteration of Kratochvil’s alphabet is
as follows:

<table>
<thead>
<tr>
<th>[Kratochvíl &amp; Delpada 2008]</th>
<th>GLD</th>
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<tbody>
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<td>l</td>
<td>l</td>
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<tr>
<td>c</td>
<td>č</td>
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<tr>
<td>j, ě</td>
<td>ř</td>
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<tr>
<td>y</td>
<td>y</td>
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<tr>
<td>k</td>
<td>k</td>
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<td>g</td>
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<td>ng</td>
<td>řn</td>
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<td>'</td>
<td>'</td>
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<tr>
<td>h</td>
<td>h</td>
</tr>
<tr>
<td>i</td>
<td>i [y after vowels]</td>
</tr>
<tr>
<td>ii</td>
<td>i:</td>
</tr>
<tr>
<td>e</td>
<td>e</td>
</tr>
<tr>
<td>ee</td>
<td>e:</td>
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<tr>
<td>u</td>
<td>u</td>
</tr>
<tr>
<td>uu</td>
<td>u:</td>
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<tr>
<td>o</td>
<td>o</td>
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</tbody>
</table>
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 [a] vs. [iː], [eː], [oː], [aː], but we prefer not to complicate our transcription with this non-phonological distinction.

2) Phonemes č, ź 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: ?o 'that [medial horizontal]' ~ ?o 'that [medial down there]' ~ ?o '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, ?) or creaky phonation. Cf., e.g., Takalelang ?iaʔ, ?iaʔ for ?ia, ?ia

<table>
<thead>
<tr>
<th>[Kratochvíl &amp; Delpada 2008]</th>
<th>GLD</th>
</tr>
</thead>
<tbody>
<tr>
<td>oo</td>
<td>oː</td>
</tr>
<tr>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td>aa</td>
<td>aː</td>
</tr>
<tr>
<td>stress</td>
<td>[before the vowel; in most cases the stress is not phonological; the secondary stress is unnoted]</td>
</tr>
<tr>
<td>ų</td>
<td>ų [high tone]</td>
</tr>
<tr>
<td>ˇ</td>
<td>ˇ [low tone]</td>
</tr>
<tr>
<td>V</td>
<td>V [middle tone, unmarked]</td>
</tr>
</tbody>
</table>
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 (?) 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 ?).

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 auğ, ağ, eğ and oğ. What the sign "ğ" actually means is unclear, but it is noted by DuBois (see [Stokhof 1984: 116]) that the rare dotted "ğ", as well as the very rare "k", 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/ğ" correspond to forms with h in the Takalelang dialect (e.g., taug/tauğ 'on top' = Kratochvíl’s tah) or to final Vi (e.g. nauğ '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/ğ" 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’ we? / 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 崁-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" & "α" are rendered as a, "e" & "ε" - 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. [ε]) 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 (').


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'uck (imperfective) / b'uct-i (perfective) 'to drink', m'on (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# > η). 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:

<table>
<thead>
<tr>
<th>Traditional orthography</th>
<th>GLD</th>
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<tbody>
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<td>p</td>
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<td>m</td>
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<td>f</td>
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</tr>
<tr>
<td>Traditional orthography</td>
<td>GLD</td>
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<td>a</td>
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<tr>
<td>aa</td>
<td>aː</td>
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</tbody>
</table>

1) Normally, the phoneme ᶩ 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 ᶩ).
2) The sounds g and η seem to be in a state of complementary distribution: g only occurs before a vowel (and also in initial consonant clusters?), η 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 a, 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 CaC. 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) e and o are marginal phonemes. It must be noted that the opposition e / eː: {é / e ee} is actually [e / e eː], but, for the sake of convenience, we prefer to transcribe the frequent phonemes {e ee} as e eː, not e eː.

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" & "α" are rendered as a, "e" & "ɛ" - as e, "o" & "ɔ" - as o, "i" & "ɨ" - 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 *tafu’d*a (1), Atimelang Abui *tafu’d*a (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* ‘all (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: 133], “don’t be like th008: 139], “my legs and arms were all (*iʔal*) shaking uncontrollably” [Baird 2008: 156].

Other candidates are *maːŋ ~ me=maːŋ* ‘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:


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


**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 *ete?=kui ~ ?ete=kui* (1) / *ete=wak* (2).

References and notes:


The expression *bata 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’).

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)].


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 **eteʔ=wak). We treat both compounds as synonyms.

4. BELLY
Takalelang Abui ?at'ey (1), Atimelang Abui tok-e ~ tok (2), Bring Klon bet (3).

References and notes:

Takalelang Abui: Kratochvíl 2007: 451; Kratochvíl & Delpada 2008: 31, 199. Cf. also:
POSS=kin, glossed as 'stomach' ('I have eaten enough', lit. 'my stomach is pulled out') [Kratochvíl & Delpada 2008: 70, 244];
POSS=teban, glossed as 'stomach' [Kratochvíl & Delpada 2008: 123, 244];
POSS=te, 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.


Cf. also teban 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-la (1), Atimelang Abui fok-a (1), Bring Klon akl (2).

References and notes:


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


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 = with/tooth).

adjective aʔ-ʔa ‘very big’ [Baird 2008: 100] 
Distinct from tamok ‘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: tal ‘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:

Cf. also ruwil, glossed as ‘chicken, bird’ in [Kratochvíl 2007: 490], but only as ‘chicken’ in [Kratochvíl & Delpada 2008: 112].


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’).


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, takay is the perfective (completive) stem.


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).


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 takan (1), Atimelang Abui ak’an-i (1), Bring Klon takan ~ akan (1).
References and notes:


**Makadai Abui**: akˈi Stokhof 1975: 54 (#78). The same term.


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

9. BLOOD

Takalelang Abui weˈy/a (1), Atimelang Abui we (1), Bring Klon weʔ (1).

References and notes:


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

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

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


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

10. BONE

Takalelang Abui tˈeypa (1), Atimelang Abui taypa (1), Bring Klon tar-op (1).

References and notes:


**Makadai Abui**: taypa Stokhof 1975: 54 (#80). The same term.


**Bring Klon**: 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 tarop as tar-op (with regular reduction o > o in the unstressed position), although the second element -op is unclear.

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

11. BREAST

Takalelang Abui POSS=rayhiy'en (1), Atimelang Abui kodan (2), Bring Klon der-gen (3).

References and notes:

**Takalelang Abui**: Kratochvil 2007: 487; Kratochvil & Delpada 2008: 107, 201. Glossed as 'breast, chest' with an example "his chest". Quoted in [Kratochvil 2007: 487] as rahien. Apparently a compound with unclear components, cf. ḟay 'milt (i.e. spleen)' [Kratochvil
2007: 487]; [Kratochvíl & Delpada 2008: 107] and POSS=iyęŋ ‘eye; centre, middle’ (q.v.). Place of stress is explained by the compound nature of the expression.

Cf. also POSS=rɛk ~ POSS=rɛk-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 [rɛk] in [Kratochvíl 2007: 488]).

Cf. also terms with the probable meaning ‘female breast’: tik [Nicolspeyer 1940: 177] (glossed as ‘breast; milk’), tik-e [DuBois 1938/1987: 87 (#44)], tuk [Stokhof 1975: 53 (#22)] (a typo again?).


Paneia Klon: der ‘breast (general or male)’ [Stokhof 1975: 49 (#21)]. Distinct from dut ‘female breast’ [Stokhof 1975: 49 (#22)].

12. BURN TR.

Takalelang Abui =al / =’ar (1), Atimelang Abui ar-a-d-e ~ ar-a-d-i (1), Bring Klon 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]; =al is the imperfective (continuative & inceptive) stem, =’ar is the perfective (completive) stem. The intransitive semantics is, apparently, expressed by the same root.


Bring Klon: 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 peʔ [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’us’iŋ (1), Bring Klon kuh (1).

References and notes:


Makadai Abui: kusuŋ [Stokhof 1975: 54 (#100)]. The same term. Quoted as a translation of the English entry ‘nail / claw’.

Abui Fanating: Cf. quite a different term Kafi ‘claw’ [Kratochvíl 2007: 61].


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 *teʔek* (2).

References and notes:


**Makadai Abui:** *tabo* [Stokhof 1975: 54 (#81)]. The same term.


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

15. COLD

Takalelang Abui *pal'aːt-a* (1), Atimelang Abui *pal'aːt-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'æk* (imperfective) / *pal'aːt* (perfective) ‘to cool’ [Kratochvíl & Delpada 2008: 100], class II.A according to [Kratochvíl 2007: 83, 210].

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


**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:** *kəbuk* ‘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) / *ʔad* (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) / *miy'ey ~ miye'ey* (perfective), class III.B according to [Kratochvíl 2007: 83, 210].

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

**Atimelang Abui:** Stokhof 1975: 53 (#83) (as *meʔ*). 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/errorneous 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: lāk 'to leave for (towards a deictic centre)' [Kratochvíl & Delpada 2008: 75], we 'to leave, go away' [Kratochvíl & Delpada 2008: 138], say 'to pass along' [Kratochvíl & Delpada 2008: 113], tāy 'to pass along' [Kratochvíl & Delpada 2008: 113 sub sa].

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 iād. 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 here" [Baird 2008: 72], "the ancestor Hingkoi and his children together they came maybe" [Baird 2008: 79].

Cf. some examples for iād '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 iād as synonyms.


17. DIE

Takalelang Abui mōn (1), Atimelang Abui mon ~ mon-i ~ mun-i (1), Bring Klon e=ber (2).

References and notes:


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

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

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


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

18. DOG

Takalelang Abui kāy (1), Atimelang Abui kay (1), Bring Klon kuIr (1).
References and notes:


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


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

19. DRINK

Takalelang Abui *b'ut* (1), Atimelang Abui *but ~ buyk*e (1), Bring Klon *na?* (2).

References and notes:


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: *bud* [Stokhof 1975: 53 (#58)] (quoted as *bud*-


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

20. DRY

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

References and notes:


Makadai Abui: *tak-a-t-a* Stokhof 1975: 54 (#86) (as *takat+a*). The same term.


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

21. EAR

Takalelang Abui *POSS=we'y* (1), Atimelang Abui *wey* (1), Bring Klon *we'r* (1).

References and notes:


Makadai Abui: *we'y* Stokhof 1975: 54 (#5). The same term. Quoted as *naw=e'ya* 'ear', i.e. *na=wey-nya* 'my ear leaf', 'my
auricle.

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


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

22. EARTH

Takalelang Abui ʔanˈay (1), Atimelang Abui anay (1), Bring Klon məkei ~ məkeʔ (2) / məlei (3).

References and notes:


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


Atimelang Abui: DuBois 1938/1987: 93 (#970) (as anayʔ); DuBois 1944: 564 (#40); Nicolspeyer 1940: 157. The same term is quoted in [Stokhof 1975: 53 (#41, 94)] as anˈəy 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 mək '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 ~ məkeʔ 'ground; earth (Indonesian: tanah)' [Baird 2008: 211], məlei 'earth (Indonesian: tanah)' [Baird 2008: 212].

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

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

23. EAT

Takalelang Abui nˈe: (1), Atimelang Abui ne (1), Bring Klon kade (2).

References and notes:


Bring Klon: Baird 2008: 205. There are two verbs glossed as 'to eat (Indonesian: makan)' in [Baird 2008: 205, 211]: kade and məhak. Examples for kade 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, kade 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 *bira* (1), Atimelang Abui *bira* (1), Bring Klon *adan* (2).

References and notes:


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?).


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

25. EYE

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

References and notes:


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


**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 *tam-a-d* (1).

References and notes:


**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 *kona*. 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]: *tam-a-d* and *len*. Since *len* is glossed with polysemy: 'fat / coconut cream / thick' in [Baird 2008: 209] and is also absent from [Stokhof 1975], we prefer to exclude *len* from our list.

Distinct from *makucu* [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 ?am'ur (1), Atimelang Abui amuri (1), Bring Klon worek (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’.
Bring Klon: Baird 2008: 227. There are two words for ‘feather (Indonesian: bulu)’ in [Baird 2008]: worek and kap [Baird 2008: 205]. Since the only found textual example contains worek, 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 (worek) are covered in sap” [Baird 2008: 53].

28. FIRE
Takalelang Abui ?ar-ˈa (1), Atimelang Abui ar-ˈa (1), Bring Klon ad-ʔa (1).

References and notes:

Paneia Klon: ad-waeer, quoted for the slot ‘fire / firewood’ [Stokhof 1975: 49 (#39)]; apparently it denotes ‘firewood’.

29. FISH
Takalelang Abui ?afu (1), Atimelang Abui afu (1), Bring Klon ibiʔ (1).

References and notes:

Paneia Klon: eb ‘fish’ [Stokhof 1975: 49 (#40)].

30. FLY V.
Takalelang Abui lì (1), Atimelang Abui li (1), Bring Klon li:r (1).

References and notes:


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 toler. 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 ~ tok'i (1), Bring Klon tak (1) / POSSR=e (2).

References and notes:


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.


32. FULL

Takalelang Abui mi-d-'a (1), Atimelang Abui mi-y-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) *gəlip* '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:


**Makadai Abui**: *=d* Stokhof 1975: 54 (#90). Quoted as *damin'idde* 'he gives me', i.e. *di=mi=ne=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'ineril* 'he gives me', i.e. *di=mi-ne=ril*, 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 *kəːn* (1), Atimelang Abui *kaŋ* (1), Bring Klon *nok* (2).

References and notes:


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

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 *tmai ~ en=tmai*, 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 *walan-a-y* (1), Atimelang Abui *walan-a-y* (1), Bring Klon *waolen* (1).

References and notes:


Apparently the same term is also represented as *bulon-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 *wo=waolen* is also attested. Polysemy: 'green / blue'.

36. HAIR
Takalelang Abui *pik'ay=bat'a* (1), Atimelang Abui *kay=bata* (1), Bring Klon *kori* (2).

References and notes:

Takalelang Abui: Kratochvíl 2007: 486. The possessive collocation *pik'ay 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 *tan'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'ad* [Stokhof 1975: 54 (#4)]. The same term.


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

Bring Klon: Baird 2008: 207; Stokhof 1975: 48 (4). Apparently *kori* denotes 'hair' in general, whereas 'head hair' can be optionally expressed by the full collocation *lo kori*, literally 'head's hair', as in [Baird 2008: 120; Stokhof 1975: 48 (44)].

Paneia Klon: *kelor* 'hair' [Stokhof 1975: 49 (44)]. Apparently the same term as Bring *kori*.

37. HAND
Takalelang Abui $POSS=tˈáŋ$ (1), Atimelang Abui $tˈáŋ$ (1), Bring Klon $tan$ (1).

References and notes:


Makadai Abui: $tˈáŋ$ Stokhof 1975: 54 (#28). The same term. Quoted as a translation of the English entry 'hand / arm'.


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: $tə=ŋ$, quoted in the slot 'hand / arm' [Stokhof 1975: 49 (#28)].

38. HEAD

Takalelang Abui $pi=kˈaːy$ (1), Atimelang Abui $kˈaːy$ (1), Bring Klon $POSSR=to$ (2).

References and notes:


Makadai Abui: $pi=kˈaːy$ Stokhof 1975: 54 (#2). The same term.

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


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], "the ... 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], $tə=kəri$ 'head hair' with $kəri$ '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 $ih-kada$ 'head' [Stokhof 1975: 49 (#2)], literally 'head (kada) of body (ih)'.

39. HEAR

Takalelang Abui $mahˈi$- (1), Atimelang Abui $mahˈi-a$ (1), Bring Klon =$magih$ (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 *fəl-i-n / fəl-i-t* '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 Klon:** Baird 2008: 211.

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

40. **HEART**

**Takalelang Abui** *bukom'aj* (1), **Atimelang Abui** *wata kupi* (2) / *om-i* (3), **Bring Klon** *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-á* with *buk* '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 *kupi* '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 *e*-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 *h(o)mi*, *r(o)mi*, etc. (< *he/ha=omi*, *re/ra=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 Klon:** Baird 2008: 192. Glossed simply as 'heart (Indonesian: jantung)'.

A second candidate is *hola* [Baird 2008: 201], but since *hola* 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 Klon** *muk* (1).

References and notes:

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

**Atimelang Abui:** Not attested.

**Bring Klon:** Baird 2008: 213.

42. **I**

**Takalelang Abui** *na* (1), **Atimelang Abui** *na* (1), **Bring Klon** *na-n ~ na* (1).
References and notes:

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: *fen* (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]; "people killed (him)" [Kratochvíl 2007: 375]. Tentatively we suppose that *fen* / *fen* is the result of contraction of the full form represented by Abui Atimelang *fayheŋ ~ faheng* 'to kill', although details are unclear.

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


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:

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

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'én (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 =iyงiyę / =iyę 'to see' (q.v.) + ลำ '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 =iyงiyę 'to see' is used without ลำ: "I know Kabola language" [Kratochvíl 2007: 390].


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

46. LEAF

Takalelang Abui ʔat’a (1), Atimelang Abui ˈata (1), Bring Klon wei (2).

References and notes:


Makadai Abui: ตา 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 ˈatta). The same term is attested in the reduplicated ตา-ตา 'vegetables' [Nicolspeyer 1940: 157] and (Bytes 1938/1987: 90 (#537)] ( Bytes 'rice').

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


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

47. LIE

Takalelang Abui ʔa (1), Atimelang Abui uy ha=lon-r-a (2), Bring Klon ta (1).

References and notes:


Cf. also ʔิ '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 หน 'to be long, lengthy, stretched out' (see notes on 'long'). If this Abui Takalelang word exists, an internal meaning of Atimelang uy ha=lon-r-a could be 'to stretch the back (vel sim.).'


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"
48. LIVER
Atimelang Abui bikamoŋ (1), Bring Klon nəbur (2) / omi (3).

References and notes:

Takalelang Abui: Not attested.
Bring Klon: Baird 2008: 214. Looks like a compound (nə-bur) with bur 'heart' q.v., although the first element is unclear (formally nə-bur is the possessed form "my heart").

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

49. LONG
Takalelang Abui loh-ˈu (1), Atimelang Abui loh-ˈu ~ loh-i (1), Bring Klon laŋ (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 =lʊy (imperfective) / lɔh (perfective) 'to put far, put away'.

Cf. also lʊy 'to be long, lengthy, stretched out' [Kratochvíl 2007: 474] (with an example: ha-wata lʊy "His neck [ha-wata] is long"), however, this translation of lʊy has been changed to 'wounds, injure' in [Kratochvíl & Delpada 2008: 79] with an example: ha-wata lʊy 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 lʊy 'to be long (spatial)', if exists, resembles English long, although there is no such term in Tok Pisin.

Distinct from lʊŋ-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].


Distinct from lʊŋ-a 'to be long (temporal)' [DuBois 1938/1987: 94 (#1064)] (as lʊŋaʔ).


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 ma-ləŋ 'long time (Indonesian: lama)' [Baird 2008: 212], the fossilized form of the verb ləŋ 'to be long (temporal), modified with the "applicative" prefix [Baird 2008: 27].

Paneia Klon: ləŋ 'long' [Stokhof 1975: 49 (#97)].

50. LOUSE
Takalelang Abui bikəŋ ~ bɪkəŋ (1), Atimelang Abui bikəŋ ~ bikin (1), Bring Klon ɔkoin (2).

References and notes:

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


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

Bring Klon: Baird 2008: 216. In [Stokhof 1975], transcribed in the non-harmonized variant akuin. Glossed as 'louse (Indonesian: kutu)'. Cf. the example: "Searching for headlice (ɔkoin) 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 Klon, whereas Indonesian kutu may denote both lice and fleas).

Paneia Klon: akugn 'louse' [Stokhof 1975: 49 (#31)].

51. MAN

Takalelang Abui n'eŋ (1), Atimelang Abui neŋ (1), Bring Klon omn (2).

References and notes:


Distinct from beŋ 'body louse' [DuBois 1938/1987: 92 (#868)].

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

Bring Klon: 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 (ɔkoin) 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 Klon, whereas Indonesian kutu may denote both lice and fleas).

52. MANY

Takalelang Abui far-i-ŋ ~ far-i-ŋ (1), Atimelang Abui far-i ~ far-e-ŋ (1), Bring Klon ubei ~ obei ~ obei-bei (2).

References and notes:


Cf. also the reduplicated form bek-a-bek-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)".


Bring Klon: 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 (ubei) planks of wood placed there” [Baird 2008: 34], “that’s enough, don’t take a lot (obei)” [Baird 2008: 171], “we’ve already carried the lesser amount of his wood, the most (ubei) not yet” [Baird 2008: 88].

A second candidate is *gen-ganok ~ gen-ganok* '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'in* (1), Atimelang Abui *mahetin ~ mahit'in* (1), Bring Klon *mehel* (1).

References and notes:


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

Makadai Abui: *makitiŋ* Stokhof 1975: 54 (#99). The same term. An error for *mahitiŋ*?


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 ?i'ya (1), Atimelang Abui *i'ya* (1), Bring Klon *ur* (1).

References and notes:


Makadai Abui: *?iya* Stokhof 1975: 54 (#51). The same term.


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

55. MOUNTAIN
Takalelang Abui *?abuy'i* (1), Atimelang Abui *lom'a* (2), Bring Klon *dol* (3).

References and notes:
Takalelang Abui: Kratochvil 2007: 447; Kratochvil & Delpada 2008: 21, 226. Glossed as 'mountain, hill; Abui speaking area'.


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


The sources vary. As in some other such cases, we prefer to follow Stokhof’s data. DuBois’ translations could to 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 buka) and buki kedi 'hill', lit. 'small buku' [DuBois 1938/1987: 93 (#948)].


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=wa' (1), Atimelang Abui w'a (1), Bring Klon ad (2).

References and notes:


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 - dahlok (dauglok), which is not clear morphologically, but it is hardly justified to postulate a second term for ‘mouth’ in such a situation.


Paneia Klon: ad ‘mouth’ [Stokhof 1975: 49 (#12)].

57. NAME
Takalelang Abui POSS=n'e (1), Atimelang Abui n'e (1), Bring Klon neʔ (1).

References and notes:


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

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


Paneia Klon: nih ‘name’ [Stokhof 1975: 49 (#30)].
58. NECK
Takalelang Abui POS=wat'a (1), Atimelang Abui rol'a (2), Bring Klon wat (1).

References and notes:


Examples for POS=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 POS=r’ala ~ POS=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 Indoonesian leher 'neck'.

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


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

Paneia Klon: dolon' 'neck' [Stokhof 1975: 49 (#20)].

59. NEW
Takalelang Abui tif’a (1), Atimelang Abui t’if-a (1) / fih-a ~ fi-a (2), Bring Klon haba (1).

References and notes:


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


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

Paneia Klon: haba 'new' [Stokhof 1975: 49 (#101)].

60. NIGHT
Takalelang Abui tun-tam’a (1), Atimelang Abui tun-tama ~ tun-tama (1), Bring Klon akan (2).
References and notes:

Takalelang Abui: Kratochvíl 2007: 499; Kratochvíl & Delpada 2008: 133, 227. A compound of *tun / tun* 'to slip, go past, slip by, pass, elapse' and *tama* 'middle; period' (for the meaning 'period' cf. Abui Atimelang *wari tama* 'dry season' [DuBois 1938/1987: 97 (#1404)] with *wari* 'sun; day').


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


Paneia Klon: *ikan* '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 Klon *muin* (1).

References and notes:


Distinct from *b'ek* '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)].


In [Stokhof 1975: 53 (#8, 9)] 'nose' is translated as *mun-fal* and 'nostril' as *mun-tik'ala* (lit. 'hole of the mun/muŋ'). Stokhof's *mun/muŋ* 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 Klon: Baird 2008: 213; Stokhof 1975: 48 (#8). In [Stokhof 1975], transcribed as *munŋ*.

Paneia Klon: *munŋ* 'nose' [Stokhof 1975: 49 (#8)].

62. NOT

Takalelang Abui *nah'a* (1), Atimelang Abui *naha* (1), Bring Klon *nay* (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 *k'e* 'don't' and the particle of negative answer *d'oma* 'no, don't' [Kratochvíl 2007: 278, 279], [Kratochvíl & Delpada 2008: 46, 57].


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

Bring Klon: Baird 2008: 118. The particle *nay* 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 Klon *nuk* (1).

References and notes:

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

64. PERSON
Takalelang Abui *ʔam'a* (1), Atimelang Abui *ama* (1), Bring Klon *ininok* (2).

References and notes:

Distinct from *s'xor* 'people, clan, tribe' [Kratochvíl 2007: 491], [Kratochvíl & Delpada 2008: 114].
Atimelang Abui: Nicolspeyer 1940: 157. Also as *ama-kay* 'person' in [Nicolspeyer 1940: 157], with an unclear second component *kay*;
cf. the same expression *ama-kay* with the translation 'mankind, people' [DuBois 1938/1987: 89 (#236-238)].
Bring Klon: 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 *ʔan'uy* (1), Atimelang Abui *anuy ~ ʔan'uy* (1), Bring Klon *unur* (1).

References and notes:

Makadai Abui: *ʔan'uy* Stokhof 1975: 54 (#52). The same term.
Bring Klon: 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 Klon: *anor* 'rain' [Stokhof 1975: 49 (#52)].

66. RED
Takalelang Abui *kik'-a* (1), Atimelang Abui *k'ik-a* (1), Bring Klon *kik* (1).

References and notes:

Takalelang Abui: Kratochvíl 2007: 97, 469; Kratochvíl & Delpada 2008: 69, 234. Verbal stem: 'to be red'.
Makadai Abui: \(k\ˈik\-a\) Stokhof 1975: 54 (#104) (as \(k\ˈiika\)). The same term.


In [Nicolspeyer 1940: 157] a complex form \(ar\ˈynabake\ ‘red’ is quoted, where the verb \(ar\ˈa\-\ˈn\) ‘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 \(km\ (an error).

Paneia Klon: reduplicated stem \(kə\-\ˈkik\ ‘red’ [Stokhof 1975: 49 (#104)].

67. ROAD
Takalelang Abui \(ya\ː\ (1), Atimelang Abui \(l\ˈela\ (2), Bring Klon \(ege\?\ (3).

References and notes:


Makadai Abui: \(l\ˈak\-e\ Stokhof 1975: 54 (#103) (as \(l\ˈaq\ɛ ‘path’). A different term. Cf. the paronymous verb \(l\ˈak\-i ‘to go’ q.v.

Atimelang Abui: Stokhof 1975: 53 (#103) (as \(l\ˈela\). 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: \(lan\, 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:


Makadai Abui: \(\ˈay\ 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\ˈika\ ‘root’, quoted in [Stokhof 1975: 53] as a synonym of \(ay\.


Paneia Klon: \(torüip and \(arik\ are quoted as synonyms in the slot ‘root’ in [Stokhof 1975: 49 (#105)].

69. ROUND
Takalelang Abui \(kup\ˈil\ (1), Atimelang Abui \(hakuang\ \(hafara\ (2), Bring Klon \(\ˈkub\ (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\ˈkuang}
37

ha=fara with possessives).


70. SAND

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

References and notes:


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


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

71. SAY

Takalelang Abui faŋ-ˈa (1), Atimelang Abui faŋ-a (1), Bring Klon huih ~ 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 taŋ-ˈa 'to speak, talk; word; speech; language' ([Kratochvíl 2007: 495]; [Kratochvíl & Delpada 2008: 122]).


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


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

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

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

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


Examples for huih ~ huih are much more numerous: "I say (huih) the above so that affinal and cosanguinal kin, you children of now come" [Baird 2008: 51]. "he said (huih): 'Ask your brother-in-law...'" [Baird 2008: 61]. "then he said (huih):
‘...’ [Baird 2008: 80], "then Keterina said (huh) from below in her Klon: ‘...’" [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 (huih): ‘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 (huih): ‘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 (huih): ‘Our strength is secret’" [Baird 2008: 185].

Additionally, huh ~ huih can be used in the meaning ‘to talk or’ to speak’; ‘Talk (huh) about Proburi’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) blurry and deaft’ [Baird 2008: 171], "So blurry and deaft 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: dižiri ‘to think / to say (Indonesian: bilang) / to agree’ [Baird 2008: 193], tora ~ torah ‘to say (Indonesian: bilang) / to think / to suspect’ [Baird 2008: 223].

Distinct from buser ‘to speak (Indonesian: berbicara)’ [Baird 2008: 192], uh ‘to talk (Indonesian: omong)’ [Baird 2008: 223].

Paneia Klon: 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 verb 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 =iyeën (1), Atimelang Abui iyen ~ iyen (1), Bring Klon ucr (2).

References and notes:


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 iyen / ev-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 ijen-i ‘to see’ in [Stokhof 1975: 53].

In [Stokhof 1975: 53 (#107)] two synonyms are given for Eng. ‘to see’: fal and iyen-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 reg, reg-s-e, reg-s-i ‘to see’ quoted in [Nicolspeyer 1940: 173].


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

The following examples for ucr ‘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’iŋ / b’in ‘to plant at, sow’.

Cf. also the term bat’a ‘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 tərop. The difference between them is not documented, but, since tərop 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 aŋ ‘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:


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’ (→ føy / 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 *klay* 'tree bark / fruit peel' [Kratochvíl 2007: 466; Kratochvíl & Delpada 2008: 63, 199], *kuy* 'to peel, take off skin' [Kratochvíl & Delpada 2008: 72].


 In [Stokhof 1975: 53 (#29)], 'skin' is translated as *pɔsiŋ*, whereas the common term is attested in *w̥a-kuli* 'lip' [Stokhof 1975: 53 (#13)], lit. 'mouth's skin'.

 Bring Klon: Baird 2008: 207. Glossed as 'skin (Indonesian: kulit)'. Also attested in *eteʔ=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 *həloŋ*, glossed as 'skin' in [Baird 2008: 201]; its Indonesian gloss *kulit luar* suggests the translation 'epidermis'.

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

76. SLEEP

Takalelang Abui *tə* (1), Atimelang Abui *ta* (1), Bring Klon *ta* (1).

References and notes:


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


 Bring Klon: 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].

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

77. SMALL

Takalelang Abui *kidiŋ* (1), Atimelang Abui *kedir* ~ *kidiŋ* (1), Bring Klon *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 *tanək* / *tanə* 'to (become) 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: 466], [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]; "give me some water!" [Kratochvíl 2007: 100]; "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- 'young, small, requiring care' ([Kratochvíl 2007: 462], [Kratochvíl & Delpada 2008: 52]).


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


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

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

78. SMOKE

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

References and notes:


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


Distinct from daŋ [Baird 2008: 192], glossed as 'smoke', but the Indonesian gloss 'isap' suggests the specific verbal meaning 'to inhale and exhale smoke'.
79. STAND
Takalelang Abui nat- (1), Atimelang Abui nat-ɛ (1), Bring Klon match (2).

References and notes:


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 (match) 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 nat-ɛ with polysemy 'to build / to stand' [Baird 2008: 212].

Distinct from the more specific verbs ihik '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 fir (1), Atimelang Abui fir-i ~ fur ~ fur-i (1), Bring Klon ?ib (2).

References and notes:


Cf. also yah 'stone' [Nicolspeyer 1940: 165] (transcribed as jang); 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].

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

81. STONE
Takalelang Abui wi (1), Atimelang Abui wi (1), Bring Klon war (1).

References and notes:

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


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

Cf. also yah 'stone' [Nicolspeyer 1940: 165] (transcribed as jang); 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 polek, which is also glossed as ‘stone (Indonesian: batu)’ in [Baird 2008: 218], but without textual examples.

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

82. SUN
Takalelang Abui w'ar (1), Atimelang Abui w'ar-i (1), Bring Klon madi? (1).

References and notes:


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


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

83. SWIM
Takalelang Abui ñay/on (1), Atimelang Abui tel-a (2), Bring Klon ñaren (3).

References and notes:


Atimelang Abui: DuBois 1938/1987: 88 (#153). DuBois quotes two verbs as synonyms: tela and ruŋa. 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' ([Kratochvil 2007: 496]; [Kratochvil & Delpada 2008: 125]). The former ruŋ-r-a corresponds to Abui Takalelang =ruŋ, 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.


84. TAIL
Takalelang Abui POSS=ñw'ay (1), Atimelang Abui way (1), Bring Klon ñr (1).

References and notes:


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 gɔr, attested as 'tail' at least in application to eels [Baird 2008: 175]. In the glossary section, however, gɔr is translated as 'end of hamlet' [Baird 2008: 199]; this suggests that the main meaning of gɔr is 'end, edge, tip'. There is also a compound gɔr-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 Klon o=p ~ yo=p ~ o=p-o ~ yo=p-o ~ p-o (2).

References and notes:


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)', ò 'that (far away below)', ò '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: ito '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 Klon: 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 η (proximal) and p (distal), i.e.:

1) proximal 'this' o-ŋ, y-ŋ, o-ŋ-ŋ, y-ŋ-ŋ;
2) distal 'that' o=p, y=p, o=p-o, y=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, n-ta-l;
2) 'below' series ya, ta-le, ta-po, po-wo.

86. THIS
Takalelang Abui do (1), Atimelang Abui it=do (1), Bring Klon o-ŋ ~ yo-ŋ ~ o-ŋ-o ~ yo-ŋ-o (2).
References and notes:

Takalelang Abui: Kratochvíl 2007: 112. See notes on ‘that’.
Bring Klon: Baird 2008: 58. See notes on ‘that’.

87. THOU
Takalelang Abui ʔa (1), Atimelang Abui e-do (1), Bring Klon aː-n ~ a (1).

References and notes:

Bring Klon: 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=liːfi (1), Atimelang Abui lefi ~ l’ifi (1), Bring Klon leb (1).

References and notes:


89. TOOTH
Takalelang Abui POSS=weːti ~ POSS=weːt (1), Atimelang Abui weːti (1), Bring Klon weh ~ weːh (1).

References and notes:

Atimelang Abui: DuBois 1938/1987: 87 (#33) (as vətɛi). In [Stokhof 1975: 53 (#18)] ‘tooth’ is translated as ʋɛtɛiq - a contraction of na=vetes-ŋ ‘my tooth’ (with -ŋ ‘?’).
Paneia Klon: witi ‘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 *ʔiy'er*: ([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**: *bata* 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].

**Bring Klon**: Baird 2008: 196; Stokhof 1975: 48 (#44). In [Stokhof 1975], transcribed as *ətey*. 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 *yar ~ yar* '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**: *ə𝑟ak*, quoted in the slot 'tree / wood' [Stokhof 1975: 49 (#44)].

91. TWO

Takalelang Abui *ʔayok'u*: (1), Atimelang Abui *ayuku*: (1), Bring Klon *orok*: (1).

References and notes:


**Makadai Abui**: *ʔayok'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 *ʔiki* (the form is obviously related to Common Abui *ayuку/ayoku*, but details are unclear).


**Paneia Klon**: *əɾak* 'two' [Stokhof 1975: 49 (#63)].
92. WALK (GO)
Takalelang Abui *yːa* (1), Atimelang Abui *ya* (1), Bring Klon *agai* (2) / *waː* (3).

References and notes:


**Makadai Abui**: Stokhof 1975: 54 (#91). The same term.


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: 226].

93. WARM (HOT)
Takalelang Abui *lilː-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 *palːt-a* 'to be cold' q.v. [Kratochvíl 2007: 96].

**Makadai Abui**: Stokhof 1975: 54 (#112). The same term.


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: 226].
2008: 76], "The sun heats (harak) me up" [Baird 2008: 76], "The fire makes me (unbearably) hot (harak)" [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:

Atimelang Abui: DuBois 1938/1987: 93 (#930) (as dja); Nicolspeyer 1940: 165 (as ya, ye); Stokhof 1975: 53 (#34) (as ʰiyʔa?).
Paneia Klon: iar 'water' [Stokhof 1975: 49 (#34)].

95. WE
Takalelang Abui ni (1), Atimelang Abui ni ~ nu-fa (1), Bring Klon na-gi ~ ni (1).

References and notes:

Atimelang Abui: Nicolspeyer 1940: 172. Clusivity is unspecified in [Nicolspeyer 1940: 172]. In [DuBois 1938/1987: 97 (#1365)] '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 naga. The undergoer verb prefix 'us (excl.)' is naga- [Baird 2008: 69]. There is also a specific dual actor form: naga-le 'we two (excl.)' [Baird 2008: 76].

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

References and notes:

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 r-. [Baird 2008: 69]. There is also a specific dual actor form pa-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:


97. WHITE
Takalelang Abui k'ul (1), Atimelang Abui k'ul-i ~ kol-i (1), Bring Klon aayal ~ aʔayal (2).

References and notes:


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


Paneia Klon: aʔayal 'white' [Stokhof 1975: 49 (#113)].

98. WHO
Takalelang Abui ma (1), Atimelang Abui ma (1), Bring Klon abe (2).

References and notes:


99. WOMAN
Takalelang Abui mayol (1), Atimelang Abui mayol ~ mayoa ~ mayo (1), Bring Klon o-kane? (2) / ailo (3).

References and notes:


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

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

We are forced to treat o-kane? and ailo as synonyms.

100. **YELLOW**

Takalelang Abui *mea-kil’ay* (1) / *ʔad’et* (2), Atimelang Abui *kik-a* (3), Bring Klon *bagor* (4).

References and notes:


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]) — *mea* ‘mango’ + *kil’-a-y* ‘to drop off, fall off’ (i.e. ‘ripe mango ready to fall down’). An example: “tree leaves are yellow”.

2) *ʔad’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.


**Bring Klon:** Baird 2008: 191. There is also a loanword *kuniŋ* ‘yellow’ [Baird 2008: 233], borrowed from Indonesian *kuniŋ* ‘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 *tako: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'ek-a* (1), Atimelang Abui *niŋ* (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'i* 'to be near' ([Kratochvíl 2007: 96]; [Kratochvíl & Delpada 2008: 103]), but this is probably secondary. Apparently derived from *p'ek* ~ *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 *ʔati* (1), Atimelang Abui *ati* (1), Bring Klon *ihir* (1).

References and notes:


**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:


**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-ur* ~ *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 Klon mon ~ mon (1).

References and notes:

  Paneia Klon: 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].
Bring Klon: Not documented. Cf. met, 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 Klon namer ~ namer (1).

References and notes:

Bring Klon: 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 Klon: namayr 'wind' [Stokhof 1975: 49 (#114)].

109. WORM
Takalelang Abui sibir'el (1), Atimelang Abui glin glay (2), Bring Klon dalikawe (3).

References and notes:


Cf. *ki'rẽ kil'y* ‘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 *ki'rẽ kil'y* ‘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 *ki'rẽ kil'y* is the result of adaptation of foreign phonetics. The source of borrowing is, however, unclear (cf. Dutch *krankelig* ‘twisting, winding, bendy, worming’).


110. YEAR

Takalelang Abui *t'ũŋ* (-1), Atimelang Abui *tauŋ ~ tuŋ* (-1), Bring Klon *tun* (-1).

References and notes:


Atimelang Abui: DuBois 1938/1987: 97 (#1406) (as *tauŋ*); Nicolspeyer 1940: 178 (as *tuŋ*). Borrowed from Indonesian *tahun* ‘year’.