Annotated Swadesh wordlists for the Koman group (Komuz family).

Languages included: Kwama [kom-kwm]; Begi Mao [kom-beg]; Opo [kom-opo]; Komo [kom-kmo]; Uduk [kom-udu]; Gule [kom-gul].

DATA SOURCES

I. General

Bender 1983 = Bender, Lionel M. Proto-Koman Phonology and Lexicon. In: Afrika und Übersee, 66, pp. 259-297. // A first attempt at reconstructing the phonology and select basic and cultural lexicon of Proto-Koman. The paper contains rich lexical material on most of the known Koman languages, collected by the author himself, although the quality of notation is far from ideal.

Corfield 1938 = Corfield, F. D. The Koma. In: Sudan Notes and Records, 21.1, pp. 123-165. // An ethnographic sketch of several populations of Koma people. Contains a small wordlist for two varieties of Opo (Kusgilo and Buldiit) and one variety of Komo (Madin).


II. Kwama.

III. Opo.


IV. Komo.

Krell 2011 = Krell, Amy. A Sociolinguistic Survey of the Ganza, Komo, and "Baruun be Magtole" Language Groups (Blue Nile Province, Sudan). SIL International. // Standard sociolinguistic survey of several Ethiopian languages, including a complete 200-item wordlist for each. Among the languages is a variety of Komo from the Gondolo village.

Otero 2014 = Otero, Manuel A. Notes from the Komo language "Discover your grammar" workshop. SIL International. // A very brief sketch of Komo grammar, accompanied by some textual examples.

Otero 2015 = Otero, Manuel A. Komo-Amharic-English Dictionary. Addis Ababa: SIL Ethiopia. // A representative dictionary of the Komo language (although containing some significant gaps, such as most auxiliary words, and without any prosodic markings).

V. Uduk.


VI. Gule.

Lejean 1865 = Lejean, Guillaume. Note sur les Fougn et leur idiome. In: Bulletin de la Société de Géographie IX, pp. 238-252. // Brief ethnographic and linguistic (in the form of brief wordlists) information on some idioms of the present day Blue Nile State, including a variety of Gumuz and Gule/Anej. Transcription quality is predictably poor, but the source is important as the earliest available recording of Gule data.

Seligmann 1911 = Seligmann, Brenda Z. Note on Two Languages in the Sennar Province of Anglo-Egyptian Sudan. In: Zeitschrift für Kolonialsprachen II, pp. 297-308. // This paper provides some brief lexical and paradigmatic information on Gaahmg (“Jebel Tabi”) and Gule/Anej (“Jebel Gule”); one of the few existing sources on Gule, particularly precious for bits of information on the verbal paradigm of this language.

NOTES

I. Kwama; Begi Mao.

1. General.

Kwama (Gwama) is currently spoken by several thousand people (census data show serious variation depending on the source) in the South Benishangul-Gumuz region of Ethiopia, where they are heavily interspersed with the Komo, as well as different Cushitic, Omotic, and Nilotic populations. For our main source, we have chosen [Leyew 2006], a grammatical sketch accompanied by a representative vocabulary from which it is rather easy to construct a Swadesh wordlist; it is also the most recent of all available data sources. For additional control, we list alternate data on Komo from the comparative wordlists of M. L. Bender [Bender 1983] and from [Wedekind 2002].
The latter source actually contains a large amount data on two varieties of Kwama: Kwama "proper", or Northern Kwama, and the so-called "Begi Mao" (*Mao* is an ethnic term applied to several distinct populations of the area, including both Omotic and Koman people), spoken in the Begi area. Although the close relationship of Kwama and Begi Mao is beyond doubt, the latter still shows enough differences in basic lexicon to deserve the construction of a separate wordlist; therefore, we have included the Begi Mao wordlist, selected from the data provided for the Wedekinds by Ato Harun Soso, as a separate entry.

2. *Transcription.*

Only minimal UTS-required transliterational changes have been necessary for the Kwama wordlist in [Leyew 2006], such as conversion of the doubled vowels indicating vowel length (*aa* > *aː*, *uu* > *uː*, etc.). All the wordlists in [Wedekind 2002] are transcribed in standard IPA and require only the usual small adjustments to UTS (e. g. re-transcription of affricates).

II. Opo.

1. *General.*

Until recently, the only acceptable source for Opo (Opuuo), a Koman language spoken by about 1,000 people in five villages in the Gambella region, was the comparative survey [Bender 1983], which yielded enough lexical data to allow for the construction of a Swadesh wordlist with minimal gaps; possible phonetic errors and semantic inaccuracies, often manifested in Bender's data collections, had to be accepted as inevitable. As an additional, even less reliable, source, given the overall scarceness of the data, we were able to include material from an early source [Corfield 1938], which provides data on two sub-dialects of Opo: Buldit and Kusgilo. These generally agree with Bender's data; occasional discrepancies, while not really usable to correct lexicostatistical entries, may still be important for etymological research and work on the reconstruction of a proto-wordlist for Koman.
Luckily, the situation has been significantly remedied recently with the appearance of an important piece of research by Marijke van Silfhout [Silfhout 2013], who not only provided an accurate phonetic description of the language but also accompanied it with a large vocabulary, which we have selected as our primary source of data. Discrepancies between Silfhout’s and Bender’s data largely concern issues of phonetics and phonology; a small bunch of lexical discrepancies may be ascribed to dialectal variety (which is acknowledged in Silfhout’s thesis), but given Bender’s tendency to err in his semantic glossing, they might as well be caused by inaccuracies, so the situation does not call for the construction of two different wordlists.

2. *Transcription.*

All of Silfhout’s data in the vocabulary are transcribed in the semi-official Opo alphabet as well as in IPA phonetic representation, which requires only the usual minimal reconversion to the UTS system.

III. *Komo.*

1. *General.*

Our main source for Komo is [Otero 2015], a mid-size modern dictionary based on fieldwork conducted with a large group of native speakers; some information on pronouns and negations has also been drawn from the earlier (and very brief) grammatical sketch in [Otero 2014]. Other sources on Komo data include [Bender 1983]; [Wedekind 2002]; and a large survey list in [Krell 2011]. There are some notable discrepancies (including lexical) between all these sources, which is hardly surprising, considering that the language is spoken by about 12,000 people in various localities in Sudan and Ethiopia, forming a broken-up continuum. However, as is the case with other Koman languages as well, we have refrained from preparing several different wordlists, since it remains unclear how many of the discrepancies are genuine and how many are simply caused by inaccuracy of semantic glossing; all attested discrepancies are indicated in the Notes section and should be considered specifically during the etymological analysis of the wordlists and the construction of the proto-wordlist.
2. *Transcription.*

Komo data in [Otero 2015] are transcribed in a somewhat idiosyncratic orthography. Below we list the Komo alphabet in its entirety, along with its UTS representation.

<table>
<thead>
<tr>
<th>Otero 2015</th>
<th>UTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>a</td>
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<tr>
<td>b</td>
<td>b</td>
</tr>
<tr>
<td>bb</td>
<td>b̥</td>
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<td>r</td>
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<td>s</td>
<td>s</td>
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<td>sh</td>
<td>ʃ (= IPA j)</td>
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<td>ss</td>
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<td>t</td>
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<td>w</td>
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<tr>
<td>Otero 2015</td>
<td>UTS</td>
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<td>-------------------</td>
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<tr>
<td>y</td>
<td>y (= IPA j)</td>
</tr>
<tr>
<td>z</td>
<td>z</td>
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</tbody>
</table>

IV. Uduk.

1. General.

Uduk (Twampa) is the first Koman language to have received extensive lexicographic coverage, in the form of [Beam & Cridland 1970], an exemplary dictionary that still remains the single best source of information on the lexicon of this language and serves as our default source for the primary lexicostatistical slot. Accurate grammatical information on Uduk used to be much harder to come by, but now a solid description is available in the form of [Killian 2015], where both grammatical information and details on the actual usage of certain basic words may be double-checked.

As additional control sources, we also use [Bender 1983] (mainly to confirm semantics, since Bender’s phonetic notation is notoriously inaccurate) and [Thelwall 1983] (an independent description of the language's phonology, well illustrated with lexical examples).

Special gratitude goes to Don Killian in person, who was generous enough to look through the entire wordlist and suggest several important corrections and additions, based on his own experience of field work with the Uduk.

2. Transcription.

Uduk has the most complicated phonological system of all Koman languages, and several of the sources, including the primary source [Beam & Cridland 1970], use highly idiosyncratic transcription systems. Below we list the Uduk alphabet as employed in the dictionary along with its UTS equivalents.
<table>
<thead>
<tr>
<th>[Beam &amp; Cridland 1970]</th>
<th>UTS transliteration</th>
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<tbody>
<tr>
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<td>'t</td>
<td>t'</td>
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</tbody>
</table>
Beam and Cridland note three tonal registers in Uduk: high, mid, and low, which (probably because of typographic reasons) they note in parentheses after the main word: e.g. (\textasciitilde \textasciitilde.) corresponds to the trisyllabic tonal structure \( \text{VVV} \).

Uduk transcription in [Killian 2015] is largely IPA-compatible, so the discrepancies between it and UTS are typically "cosmetic" (Killian's \( f = \) UTS \( \hat{s}; \ c = \) UTS \( \varphi; \) also, Killian's \( j = \) UTS \( \hat{z} \)). Killian also postulates a large series of labialized consonants for Uduk: \( p^w, t^w, k^w \), etc., which in [Beam & Cridland 1970] are orthographically transcribed as clusters (\( pw, kw \), etc.).

Note: The palatal series is specifically defined in [Killian 2015] as a series of palatal plosives, i.e. \( \varphi, \hat{z} \) are in reality \( \hat{t}, \hat{d} \). However, for reasons of better phonological compatibility with the rest of Koman material, including those of automated phonetic analysis, we still prefer to "technically" mark them as affricates.

\begin{table}
\centering
\begin{tabular}{|l|l|}
\hline
[Beam & Cridland 1970] & UTS transliteration \\
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\( \text{th} \) & \( \hat{t} \) \\
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\( \text{th} \) & \( \hat{t}^h \) \\
\hline
\( \text{'th} \) & \( \hat{t}' \) \\
\hline
\( \text{u} \) & \( u \) \\
\hline
\( \text{w} \) & \( w \) \\
\hline
\( \text{y} \) & \( y \) \\
\hline
\( / \) & ? \\
\hline
\text{VV} & V: \\
\hline
\end{tabular}
\end{table}

V. Gule.

1. General

The Gule language, also called Anej in [Bender 1983] (= Hamaj in some earlier sources), seems to be extinct today and has only marginally been described. The single best source, permitting for the construction of a more or less representative Swadesh wordlist, is [Bender 1983], based on field data collected by the author in 1978-79 from a
few old people" at Jebel Gule. Several much earlier works also give Gule data, which is hardly reliable on its own, but may, to a certain extent, serve as verification of Bender's entries. In the notes section, we list lexical data from [Lejean 1865], the first ever source to talk about Gule (= Fougn), providing the equivalents in their orthographic form (the author uses a heavily francofied transcription system without any notes on phonetics), and from [Seligmann 1911], a somewhat more accurately transcribed source with examples of noun and verb phrases. Some discrepancies between Bender's data and earlier sources have been located, but, naturally, it is impossible to understand whether they reflect dialectal variety, diachronic evolution, or inaccuracy on the part of one of the researchers.

The issue of whether or not Gule should be included into the Koman language family remains officially undecided: thus, Glottolog, quoting Bender, states that the evidence is insufficient and positions Gule as a language isolate. However, lexicostatistical comparison, based on careful analysis of potential cognate distribution as well as fairly strong glimpses of regular phonetic correspondences between Koman and Gule, strongly suggests that the two taxa are more closely related to each other than to anything outside that immediate area (even Gumuz). Technically speaking, within the GLD a separate database should have been set up for Gule, since even if it is a part of Koman, the split between them must have taken place on family rather than group level. However, we are making an exception here for the express purpose of showing the relationship between Gule and Koman and eradicating any possible doubts about it. At the same time, data on Gule remain so generally dubious that the wordlist is perhaps best assessed only within the context of "Narrow Koman" data.

2. Transcription

The transcription in [Bender 1983] follows the same conventions as his transcription for all other Koman languages. All morphological segmentation is based on structural considerations (e. g. the frequent apparition of -n at the end of nouns suggests that it was a nominal suffix, perhaps connected with singular marking, etc.).

1. ALL
Kwama kùm (1), Begi Mao kò=kùm (1), Opo àbìgìn (2), Komo ěšën (3), Uduk bà:r (4).

References and notes:

Opo: Silfhout 2013: 58.
Uduk: Beam & Cridland 1970: 36. Also bà:r mō 'every' [ibid.]. According to [Killian 2015: 248], this is a specialized completive usage of the verb bà:r 'to finish'.
Gule: Not attested.

2. ASHES
Kwama p'ikìn (1), Begi Mao p'ikìn (1), Opo piti (1), Komo p'in (1), Uduk p'iɲ (1), Gule ufiu-n (2).

References and notes:

Opo: Silfhout 2013: 103. Quoted as piti in [Bender 1983: 268].
Gule: Bender 1983: 268. Final -n is a very frequent nominal suffix.

3. BARK
Kwama gök'ós (1), Begi Mao gɔkЪš (1), Opo kɔŋk'=à (1), Komo gɔnk'i (2), Uduk à=yiɛ' (3).

References and notes:

Komo: Otero 2015: 20. Polysemy: 'bark (of tree) / hide (animal)'. Quoted as gök'ós in [Wedekind 2002: 16] (although this may actually be a different stem); as gwáŋγe in [Bender 1983: 268]. Completely different item found in [Krell 2011: 18]: p'ěbin 'bark'. This may be the same word as pepi 'leaf; khat' in [Otero 2015: 48], and since it clearly goes against the majority of the other sources, we do not include it on the list.
Uduk: Beam & Cridland 1970: 28. Polysemy: 'bark / skin / peeling'. Differently in [Bender 1983: 268]: -gwar 'bark'; not confirmed in other sources (in [Beam & Cridland 1970: 66], gwar is only given with the meaning 'side, ribs').
Gule: Not attested.
4. BELLY
Kwama tat (1), Begi Mao tat (1), Opo pùmà # (2), Komo kimí (3), Uduk bwà (4), Gule a=buː-n (4).

References and notes:


**Opo**: Silfhout 2013: 103. Meaning glossed as 'stomach (internal)', but cf. puma 'belly' in [Bender 1983: 268]. Cf. Kusgilo puma: 'stomach' [Corfield 1938: 163]; also Buldiit mu tà: 'stomach' [ibid.] (does that imply that pu=ma is morphologically segmentable?). Cf. also the 'variant' puːsā 'stomach' in [Silfhout 2013: 104], which further suggests the possibility of segmentation.


**Uduk**: Beam & Cridland 1970: 33; Thelwall 1983: 332. Polysemy: 'abdomen / stomach / will (n.) / to be pregnant'. Quoted as bʷá in [Bender 1983: 268].

**Gule**: Bender 1983: 268. Quoted as a=buː-n in [Seligman 1911: 299]. Final -n is a very frequent nominal suffix. Differently in [Lejean 1865: 248]: {il à} 'belly'.

5. BIG
Kwama gàšèr (1), Begi Mao géšèr (1), Opo nā=t tn (2), Komo swáːqi (3), Uduk ɕáː-ɕā (3), Gule =děʔe-n (4).

References and notes:


**Opo**: Silfhout 2013: 96. Verbal stem: '(be) big'. Quoted as tmn in [Bender 1983: 268].


**Uduk**: Beam & Cridland 1970: 39; Killian 2015: 47. Reduplicated adjectival stem, formed from the verbal root ɕā 'to grow, to get big, to increase' [ibid.]. Differently in [Bender 1983: 268]: sāːd 'big' (not confirmed in other sources).

**Gule**: Bender 1983: 268. Quoted as dₘēn (as in kosāŋ ēkī=dₘēn 'a big spear') in [Seligman 1911: 301]; the plural form of 'big' seems to be suppletive, cf. kosāŋ di=qamu ɕː-gẽː lₘₐn 'three big spears' [ibid.].

6. BIRD
Kwama bit (1), Begi Mao bit (1), Opo dʰiw # (2), Komo dʰiw (2), Uduk dː (2), Gule a=dːadamit (3).

References and notes:

**Kwama**: Leyew 2006: 34. Quoted as bitʰ in [Wedekind 2002: 17]; as bit in [Bender 1983: 268; Hellenthal 2015: 10]. The last source also adds hatŋa as a secondary synonym.

Opo: Silfhout 2013: 70. Quoted as diu in [Bender 1983: 268]. Cf. Kusgilo diu, Buldii di-t in [Corfield 1938: 158]. According to van Silfhout, the principal equivalent for ‘bird’ in Opo is lit [Silfhout 2013: 88], whereas diu is specified as a “dialectal variant”. However, both of the older alternative sources (Bender and Corfield) only have diu in the meaning ‘bird’, and it also agrees with external data (Komo), whereas lit finds no parallels whatsoever in any other Koman sources; could it, perhaps, be a “mutated” (dissimilated?) borrowing from Nuer-Dinka "lit? bird? In any case, until more accurate sources are made available, we prefer to retain diu here as the primary equivalent.

Komo: Otero 2015: 15. The meaning is glossed as ‘small bird (gen.)’ and is distinct from s’ep ‘large bird (gen.)’ [Otero 2015: 60]. Quoted as di in [Krell 2011: 18]; as diu in [Wedekind 2002: 17]; as di= in [Bender 1983: 268].


7. BITE

Kwama sùns’ (1), Begi Mao ma=sùns (1), Opo tâ=nâ=hâc’ (2), Komo was’-ag’ (2), Uduk wóc’ (2), Gule ?ába-n (3).

References and notes:


Opo: Silfhout 2013: 111. Quoted as h’=hâc’ ~ hâc’ in [Bender 1983: 268]. These two forms are regarded as representing two different roots in the source (one cognate with Komo was’- and one with Komo hâs’, respectively), but this is dubious and not confirmed in van Silfhout’s data. Cf. also dh= bite (of snake) [Silfhout 2013: 69].

Komo: Otero 2015: 70. Quoted as was’-i’n in [Wedekind 2002: 17]; as wâc’ in [Bender 1983: 268]. Differently in [Krell 2011: 18]: kí-ri ‘to bite’ (3 ms. pst.), a strange form not confirmed in any other source.

Uduk: Beam & Crildland 1970: 174. Polysemy: ‘to bite / to sting’. Quoted as wâc’ in [Killian 2015: 187] (according to D. Killian p.c., vowel quality is really uncertain here, the word could phonologically be either wâc’ or wuc’).

Gule: Bender 1983: 268. Cf. bamba ara=ba garawaig ‘the snake bit the man’ in [Seligmann 1911: 306], where ara= is the 3rd p. masc. prefix.

8. BLACK

Kwama šùwâlâ (1), Begi Mao ša’alc’-ša’ala (1), Opo ʧi (2), Komo s’i-ag’ (2), Uduk dis’-dis (2), Gule àrwů (3).

References and notes:


9. BLOOD
Kwama s’ám (1), Begi Mao s’ām (1), Opo c’āmà (1), Komo baš (2), Uduk à=bàs (2), Gule g’ɔ=ɔb (1).

References and notes:

Kwama: Leyew 2006: 34. Quoted as s’ām in [Wedekind 2002: 17]; as s’ab ~ s’ām in [Bender 1983: 268]; as s’ām in [Helledthall 2015: 54].
Gule: Bender 1983: 268. First syllable is most likely a fossilized prefix (cf. the same component in ‘nail’, ‘earth’, ‘man’, etc.).

10. BONE
Kwama sī (1), Begi Mao sīʔ (1), Opo sūwī (1), Komo šumaʔ (2), Uduk à=sīmā (2), Gule fīfī (1).

References and notes:

Kwama: Leyew 2006: 34. Quoted as sī in [Wedekind 2002: 17]; as sī ~ sát in [Bender 1983: 268]; as sī in [Helledthall 2015: 46].
Komo: Otero 2015: 57. Quoted as šuma in [Krell 2011: 18]; as šumuk in [Bender 1983: 268]. Differently in [Wedekind 2002: 17]: sīʔ ‘bone’. Although this word is clearly cognate with the respective equivalents in other Koman languages, its absence in all other sources makes the entry suspicious (confusion with Kwama?).

11. BREAST
Kwama tōnās (1), Opo kāwē=ç’āc’ (2), Komo s’as’ (2), Uduk à=bór (3).

References and notes:

Kwama: Leyew 2006: 34. Glossed as ‘chest’. Distinct from s’ūp ‘breast’ (female) [ibid.], quoted as s’ab in [Bender 1983: 268].
Opo: Silfhout 2013: 82. A compound form; the second component is unquestionably ‘heart’ q.v., the first one is possibly related to kāw ‘difficult, strong, expensive, (hard ?)’ [Silfhout 2013: 81]. Cf. kwe ‘breast’ (female) [Bender 1983: 268].
12. BURN TR.
Kwama šá: (1), Begi Mao m₃=šáʔ (1), Opo n₃=č₃ (1), Komo š₃:gi (1), Uduk š₃wá (1).

References and notes:

Komo: Otero 2015: 54. The full expression is š₃:gi i w₃afl, literally ‘to eat with fire’. Quoted as š₃a-r in [Wedekind 2002: 17]; as š₃a-n in [Bender 1983: 268]. Cf. an absolutely different equivalent, k₃:si₃:ri (3 m. past) ‘to burn’ in [Krell 2011: 18] (no idea if this is a transitive or intransitive stem).
Gule: Not attested.

13. CLAW(NAIL)
Kwama k₃₃ump’ (1), Begi Mao k₃₃mp (1), Opo ş₃:ik₃:ir (2), Komo s₃:ki₃:il (2), Uduk à=g₃w₃apʰᵢ (3), Gule =gam₃:il (4).

References and notes:

Kwama: Leyew 2006: 34. Quoted as k₃₃ump’ ‘claw’ in [Wedekind 2002: 17]; the same source also lists k₃₃ump ‘fingernail’ [Wedekind 2002: 18], which is most likely the same word, despite transcriptional differences (the first variant agrees better with external sources). Quoted as k₃₃ump ~ k₃₃ump’ ‘claw’ in [Bender 1983: 268]; as k₃₃ump’ ‘nail, claw’ in [Helltenthal 2015: 32].
Opo: Silfhout 2013: 80. The first component seems to be prefixal (= ‘eye’?). Quoted simply as ş_:k₃:ir ~ ş_:k₃:ir in [Bender 1983: 268].
Komo: Otero 2015: 60. Quoted as s₃:ki₃:il in [Wedekind 2002: 18]; as s₃:ki₃:il in [Bender 1983: 268]. Cf. ki₃: ‘claw’ in [Krell 2011: 19], a word that is not confirmed in any other sources.

14. CLOUD
Kwama ùw₃u₃k₃:u (1), Begi Mao ù:k₃:u (1), Opo z₃:bi₃:u (2), Komo šₑ₃:li (3), Uduk à=r₃₃ak₃ (4), Gule a=g₃:u (5).

References and notes:


15. COLD

Kwama s’úf (1), Opo =ɛɛm- (2), Komo s’am (2), Uduk ʧ’úpʰ-á-ʧ’úpʰ (1), Gule a=lumdi (3).

References and notes:

Kwama: Leyew 2006: 34. Quoted as s’më ~ s’ıpʰ ~ s’úf in [Wedekind 2002: 17]; as s’ıp’ ~ s’úf in [Bender 1983: 269].
Begi Mao: Not attested.
Opo: Silfhout 2013: 85. Attested only within the complex expression kʰub-ɛɛm-sè ‘cold weather’, but confirmed as ɛɛm ‘cold’ in [Bender 1983: 269]. Cf. also Kusgilo, Bulditi sim in [Corfield 1938: 159]. It is not clear if the word is applicable to ‘water’ or other cold objects, but there are no data on any potential alternate candidates.
Komo: Otero 2015: 58; Bender 1983: 269. Nominal stem. The verbal expression is maq-gi ba s’am ‘be cold’, where maq-gi = ‘to do’ [Otero 2015: 42]. Totally different equivalent found in [Krell 2011: 19]: kišin ‘cold’. It is also confirmed in [Otero 2015: 42] as the verbal stem kiš-ag ‘cold’. None of the sources give any hints about the semantic differentiation of these items; only s’am finds lexicostatistical equivalents in other Koman languages.
Uduk: Beam & Cridland 1970: 166. Cf. also ʧ’úpʰ-á ‘to be cold’, ʧ’úpʰ-á is ‘to be cold (of body); also used for getting better when sick with fever’ [ibid.]. Quoted as ʧ’úpʰ-á-ʧ’úp in [Killian 2015: 210]; as ʧ’úp’ ~ ʧ’ut ‘cold’ in [Bender 1983: 269]. Another synonymous form is ʧ’ús-ʧ’ú ‘cold’ [Thelwall 1983: 326] = ʧ’ús-ʧ’ús ‘cold, of body, from water or wind’ [Beam & Cridland 1970: 163]. This does not look like the typologically common opposition between ‘cold (of objects)’ and ‘cold (of weather)’; for the moment, we only include the word that is more frequently glossed in sources as the default equivalent for ‘cold’ (and also the one with the most obvious external cogante, in Kwama), but additional semantic information remains necessary.

16. COME

Kwama hɔyɔ̀ (1), Begi Mao mà=hɔyɔ̀ (1), Opo ʒù (1), Komo hav-agí (1), Uduk ɣà-yɔ̀? (1), Gule kà=ni (2).

References and notes:

Kwama: Leyew 2006: 34. Quoted as mì=h yà ‘it comes’ in [Wedekind 2002: 17]; as ðyò ~ h yɔ in [Bender 1983: 269].
Opo: Silfhout 2013: 80. Quoted as ʒɔ in [Bender 1983: 269]. Cf. also nà-sì ‘come’ in [Silfhout 2013: 94]. This is possibly a subpletive stem, but no additional grammatical information is available.
Uduk: Beam & Cridland 1970: 179. This is the same verbal root as ‘to go’ q.v., but with the addition of the ventive affix -ú ~ -ũ? [Killian 2015: 209]. Quoted as =yò ~ =yɔ in [Bender 1983: 269].
Gule: Bender 1983: 269. Cf. the imperative form ‘come!’ in [Lejean 1865: 249]: [ka=ne]. Comparison with [ka=tas] ‘go’ ibid. shows that [ka=] (Bender’s ka=) is most likely a prefixal (imperative?) morpheme.

17. DIE

Kwama s’ī (1), Begi Mao mɔ=s’ī: ~ mɔ=c’ī: (1), Opo hùwì (2), Komo wɔ-agí (2), Uduk wú (2), Gule =wɔ (2).
References and notes:

Kwama: Leyew 2006: 34. Quoted as sɨʔ in [Wedekind 2002: 17]; as sɨ in [Bender 1983: 269]; as sɨ in [Hellenthal 2015: 54].
Uduk: Beam & Cridland 1970: 175; Killian 2015: 268. Quoted as wù in [Bender 1983: 269]. The form wí-kí-ɗ ‘died’ in [Thelwall 1983: 331] is the result of assimilation with the directional suffix -kí; cf. the same form, but with a different direction of assimilation, as wù-kí-ɗ in [Killian 2015: 268].

18. DOG
Kwama ká:ná (1), Begi Mao ká:nã (1), Opo tẽnẽ (2), Komo k’aw (3), Uduk à=k’á (3), Gule aŵ (3).

References and notes:


19. DRINK
Kwama t’óp’ (1), Begi Mao mɔ=tɔb (1), Opo nà=pʰì (2), Komo ip-agí (2), Uduk pʰì (2), Gule sī (3).

References and notes:

Opo: Silfhout 2013: 112. The personal form used in conjugation is pĩːj [Silfhout 2013: 123]. Quoted as pĩ ~ yip in [Bender 1983: 269].

20. DRY
Kwama kʰus’ (1), Begi Mao ã=kús (1), Opo nà=kúʧ’u (1), Komo kʰs’-agí (1), Uduk kʰuʧ’-ã-kʰuʧ’ (1), Gule =gʒ- (1).
References and notes:

Kwama: Leyew 2006: 34. Quoted as kʰu’s ‘dry, of clothing’ in [Wedekind 2002: 18]; as kuƙ ~ kuc ‘dry’ in [Bender 1983: 269]; as kus ‘to be dry, to make dry’ in [Hellenthal 2015: 28], with adjectival derivate ku=kus ‘dry’ in [Hellenthal 2015: 27].


Gule: Bender 1983: 269. Quoted as {adadou ~ gadad ŋ} in [Lejean 1865: 249]; as ì-gə-n in [Seligman 1911: 299]. Final -n is a very frequent nominal suffix.

21. EAR

Kwama s’eyé (1), Begi Mao s’ekte? ~ c’ekte? (1), Opo ɕé (1), Komo s’è (1), Uduk ɕé (1), Gule i:ɡə-n (2).

References and notes:

Kwama: Leyew 2006: 35. Quoted as s’e in [Wedekind 2002: 18]; as s’e in [Bender 1983: 269; Hellenthal 2015: 54].


Komo: Otero 2015: 41. In the dictionary, this root is only attested in various compounds, such as ìtɔ ba s’e ‘outer ear growth’, ma kàt’ in ba s’e ‘earlobe’, etc., but it is clear enough that s’e is the principal morphemic equivalent for the meaning ‘ear’. Quoted as s’e in [Bender 1983: 269]; as s’e in [Wedekind 2002: 18]. Completely different equivalent in [Krell 2011: 20]: ɡiθin ‘ear’.


Gule: Bender 1983: 269. Quoted as {egan} in [Lejean 1865: 247]; as ì-gə-n in [Seligman 1911: 299]. Final -n is a very frequent nominal suffix.

22. EARTH

Kwama yàss (1), Begi Mao yass (1), Opo k’ɕə’ (2), Komo k’aci (2), Uduk à=ɕɛʔ (2), Gule gadadu (3).

References and notes:


23. EAT
Kwama šá (1), Begi Mao mašá (1), Opo nášá (1), Komo ša- (1), Uduk šwá (1), Gule ma-s (1).

References and notes:

**Kwama**: Leyew 2006: 35. Quoted as šá-šá 'he eats' (with root reduplication) in [Wedekind 2002: 18]; as šá in [Bender 1983: 269]; as šá in [Hellenthal 2015: 49]. Distinct from k’a 'to eat meat' [Hellenthal 2015: 30].


**Opo**: Silfhout 2013: 112. Quoted as sa in [Bender 1983: 269].

**Komo**: Otero 2015: 54. For some reason, only the reduplicated frequentative stem ša-ša-gi 'to eat (in many places)' is listed in the dictionary. Quoted as šá-shá in [Bender 1983: 269]; as šá-gi 'he eats' in [Wedekind 2002: 18]. Cf. also k’a-gi 'to eat meat, chew' [Otero 2015: 34], quoted as k’a 'to eat' in [Bender 1983: 269]; this seems to reflect the existence of the 'eat soft food' vs. 'eat hard food' opposition in Komo, in which case we select 'to eat soft food' as the primary choice due to its overall higher stability.

**Uduk**: Beam & Cridland 1970: 145; Killian 2015: 193. Meaning glossed as 'to eat, as food (not meat or anything chewed); to burn as fire'. Distinct from k’a 'to chew, gnaw, or eat meat, corn, peanuts' [Beam & Cridland 1970: 93]. Quoted as šwá in [Bender 1983: 269]; as šwá in [Thelwall 1983: 333].

**Gule**: Bender 1983: 269. Cf. the paradigm in [Seligman 1911: 304]: auwa=má-ša 'I eat', aná=má-ša 'thou eatest', ärá=má-s 'he eats', ärhá=má-s 'she eats', ana=ga=má-ša 'we eat', auwu=má-s 'you eat', ana=má-s 'they eat'; also ana=má fum 'you (sg.) eat meat', auwu=má fum 'you eat meat', etc.

24. EGG
Kwama símp' (1), Begi Mao simp' (1), Opo kúmú (2), Komo ñm (2), Uduk àʔōm (2), Gule is (3).

References and notes:

**Kwama**: Leyew 2006: 35. Quoted as símp' in [Wedekind 2002: 18]; as simb* in [Bender 1983: 269]; as simp' in [Hellenthal 2015: 47].


**Komo**: Otero 2015: 46. Quoted as nw/m ~ wn ~ um ~ ñm in [Bender 1983: 269]; as ñm=má-gi in [Krell 2011: 20] (where the second component is 'chicken' = waga in [Otero 2015: 69]).


**Gule**: Bender 1983: 269.

25. EYE
Kwama zi (1), Begi Mao zë: (1), Opo ñë (2), Komo bë: (3), Uduk ë (2), Gule yá:-n (2).

References and notes:

Komo: Otero 2015: 9. Quoted as ɓiː ~ ɓi in [Bender 1983: 269]; as ɓi in [Krell 2011: 20]. In [Wedekind 2002: 18], the Komo equivalent for 'eye' is listed as ɓi, which is probably an archaic dialectal suppletive plural form (cf. the situation in Twampa).
Uduk: Beam & Cridland 1970: 60. Additionally, cf. the compound form ɓiɲą ɓi in [Bender 1983: 269], as the primary equivalent for 'eye', whereas the form ɓiː ~ ɓiː is defined as "plural". In [Killian 2015], the majority of examples with ɓiː 'eye' have it functioning as an auxiliary morpheme, and the form ɓiŋa is not attested at all.
Gule: Bender 1983: 269. Quoted as ɓaːŋgí in [Lejean 1865: 247]; ɓaːŋ seems to be a plural suffix, cf. 'mouth', etc. Quoted as ɓaːŋn in [Seligman 1911: 299].

References and notes:

Uduk: Beam & Cridland 1970: 28. Meaning glossed as 'oil, cream, chronic disease in adults which may be malaria, dysentery; also fat on animals'. Although the semantics is a bit vague, this does correspond also to the basic word for 'fat' in Komo and Opo. The word ɗe=ʒiŋa, glossed as 'oil' in [Thelwall 1983: 329], is hardly eligible; cf. the more accurate semantic glossing in [Beam & Cridland 1970: 10]: ɗe=ʒiŋa 'black oil used for anointing newly weds or relative of deceased'. In [Bender 1983: 270], the equivalent is ɓiːk, but this seems to rather be the adjective 'fat', cf. ɓiːk-a-ɓiːk-a 'fat' in [Beam & Cridland 1970: 165].
Gule: Bender 1983: 270.

27. FEATHER

Kwama bækʷːáːŋːą # (1), Begi Mao irbit (2), Opo kúpú (3), Komo mul (4), Uduk ʒeʃeʔ (5).

References and notes:

Kwama: Wedekind 2002: 18. Most likely a compound form, with the same first root as in 'hair' q.v. Not attested in Leyew's paper.
Opo: Silfhout 2013: 84.
Komo: Otero 2015: 44. Same word as 'hair' q.v. Quoted as mʊl in [Krell 2011: 21]. Differently in [Wedekind 2002: 18]: buƙ 'feather' (not found in any other sources).
Uduk: Beam & Cridland 1970: 76; Thelwall 1983: 330. Cf. also ɗe=ʃiːw 'feather' [Thelwall 1983: 332]; but the same word is glossed with the meaning 'head ornament for dance' in [Beam & Cridland 1970: 8], so this is probably a more specialized / cultural term.
Gule: Not attested.
References and notes:

**Kwama:** Leyew 2006: 35. Quoted as āntʰ in [Wedekind 2002: 18]; as ant’ in [Bender 1983: 270; Hellenthal 2015: 8].

**Begi Mao:** Wedekind 2002: 18.

**Opo:** Silfhout 2013: 121. Quoted as wot’ in [Bender 1983: 270]. Cf. Kusgilo, Buldiit wutti in [Corfield 1938: 160]. Silfhout also quotes the ‘dialectal’ variant lt'ut’ ‘fire’ [Silfhout 2013: 121], but the first component here seems to be simply a phonetic variant of ‘tongue’ q.v., thus ‘tongue (of) fire’.

**Komo:** Otero 2015: 70. Quoted as wot in [Bender 1983: 270]; as wot'is in [Krell 2011: 21].


**Gule:** Bender 1983: 270. Quoted as [kass] in [Lejean 1865: 249]; as kāss in [Seligman 1911: 299].

**Kwama:** Leyew 2006: 35. Quoted as wās in [Wedekind 2002: 18]; as was in [Bender 1983: 270].

**Begi Mao:** Wedekind 2002: 18.

**Opo:** Silfhout 2013: 120. Quoted as wač’a in [Bender 1983: 270]. Cf. Kusgilo, Buldiit wact in [Corfield 1938: 160].

**Komo:** Otero 2015: 70. In Otero's dictionary, this root is only found as part of compound forms: was' – dag ‘fish sp.’, was’-kaw ‘fish sp.’ (the latter literally means 'fish-dog'). However, all other sources have it as a separate word with the generic meaning ‘fish’: wās [Bender 1983: 270], wač’ [Krell 2011: 21], wās [Wedekind 2002: 18].

**Uduk:** Beam & Cridland 1970: 170. Meaning glossed as 'catfish'; however, the same word is listed as wǎ–y – wǎ’ ‘fish’ in [Bender 1983: 270] and as wǎ’ ‘fish’ in [Killian 2015: 24], so this must be the generic term for the required meaning. However, cf. also ːpilm “'fish' [Beam & Cridland 1970: 18], quoted as ːpilm’ ‘fish’ in [Thelwall 1983: 325]; not clear if this really refers to some fish species or if it is a local dialectal replacement of the generic term. According to D. Killian p.c., pilm is indeed a type of fish.

**Gule:** Not attested.

**Kwama:** Leyew 2006: 35. Quoted as fil ~ p’il in [Wedekind 2002: 18].

**Begi Mao:** Wedekind 2002: 18.

**Opo:** Silfhout 2013: 105.

**Komo:** Krell 2011: 21. 3rd p. past form. This is most likely the same word as puk-ag “hop, bounce” in [Otero 2015: 49], although the meaning ‘fly’ is not listed in Otero’s dictionary. Cf. also psycp-er ‘it flies’ in [Wedekind 2002: 18] (a different root).

31. FOOT
Kwama sọŋk’ (1), Begi Mao sọŋk’ (1), Opo wọnè # (2), Komo šog (1), Uduk šök’ (1), Gule suma-n (3).

References and notes:

Kwama: Leyew 2006: 35. Quoted as sọŋk’ in [Wedekind 2002: 18]; as sọŋk in [Bender 1983: 270]; as sọn’ = son’ in [Hellenthal 2015: 48].


Opo: Silfhout 2013: 120. Meaning glossed as 'leg', but there is no separate entry for 'foot' in van Silfhout's dictionary, and lexical differentiation of the two meanings is uncommon in Koman. Additionally, the same word is quoted as Kusgilo wul ‘foot’ [Corfield 1938: 160]. Differently in [Bender 1983: 270]: šɔk ‘foot', confirmed by Buldiit šɔk in [Corfield 1938: 160], but not in Silfhout’s vocabulary, where the closest equivalent is probably šɔk-ırì ‘sharp thing on a bird’s leg’ [Silfhout 2013: 67], if the segmentation is correct. Cf. also Kusgilo wul ‘leg’ (could this be an incorrect translation of wul ‘tail’ q.v.?); Buldiit sìña ‘leg’ in [Corfield 1938: 161].


Uduk: Beam & Cridland 1970: 158. Listed as the transitive stem ‘to fill with water, grain, etc.’, but has intransitive usage as well (cf. t’ūd-ūd mɔ ‘to be full, of vessel’, etc.). Quoted as t’ūd-ūdʰ in [Bender 1983: 276].

Gule: Not attested.

32. FULL
Kwama ịli (1), Begi Mao à=ịli? (1), Opo tútā (2), Komo šem-agî (3), Uduk t’ūd- (2).

References and notes:


Opo: Silfhout 2013: 115. Quoted as tuta in [Bender 1983: 276].

Komo: Otero 2015: 55. Verbal stem: 'to fill, be full; to improve, get better'. Quoted as šem- in [Bender 1983: 276]; as šem-in in [Wedekind 2002: 18].

Uduk: Beam & Cridland 1970: 158. Listed as the transitive stem ‘to fill with water, grain, etc.’, but has intransitive usage as well (cf. t’ūd-ūd mɔ ‘to be full, of vessel’, etc.). Quoted as t’ūd-ūdʰ in [Bender 1983: 276].

Gule: Not attested.

33. GIVE
Kwama tí (1), Begi Mao m.t=tí (1), Opo kí (2), Komo kt-k-agî (2), Uduk ç’í (2), Gule =kal (2).

References and notes:


Gule: Not attested.
Opo: Silfhout 2013: 82. Quoted as ke-l- in [Bender 1983: 270].
Komo: Otero 2015: 29. Quoted as k̥- ky̆- -̆k̥-r in [Bender 1983: 270]; as k̥r̆- k̥- r̆ in [Wedekind 2002: 18]; as k̥-ki- in [Krell 2011: 22]. Some of the attested forms are either reduplicated or feature an additional velar verbal suffix.
Gule: Bender 1983: 270.

34. GOOD

Kwama à=nò:kô (1), Begi Mao à=n̥k̥jë (1), Opo k'āy (2), Komo bɔl-agï (3), Uduk bɔr-á-bɔr (3), Gule kɔrɔ- (4).

References and notes:

Opo: Silfhout 2013: 86. Verbal stem: 'be good'. Quoted as ̆kai in [Bender 1983: 270]. Cf. Kusgilo nkai in [Corfield 1938: 160]; but differently in Bulditi: pĭd̆a ‘good’ [ibid.].
Gule: Bender 1983: 270. Quoted as ̆koro in [Seligman 1911: 301], cf. garim ̆k̥-k̥r̆ 'a good woman', g̥m̥m̥d̥uk m̥-k̥r̆ "many good women", etc.

35. GREEN

Kwama s'ílî (1), Begi Mao sʼīl̥-sʼīlî (1), Opo ɕir (2), Komo zi-agï (3), Uduk gŏd-gŏd (4).

References and notes:

Uduk: Thelwall 1983: 333; Killian 2015: 95. For some reason, not found as a separate entry in [Beam & Cridland 1970], but listed in the example "the birds of the grass have green eyes" on p. 77. Cf. also g̥f̥-l̥-g̥l̥l̥ 'green, unripe' [Beam & Cridland 1970: 58]. Cf. also ̆j̥n̥dĭl̥ 'green' in [Bender 1983: 276] (no confirmation for this form in other sources).

36. HAIR

Kwama bāk’ (1), Begi Mao bak-k’ub (1), Opo swûyê (2), Komo mul (3), Uduk ā=mūr (3), Gule ?i[ft] (4).
References and notes:


Komo: Otero 2015: 44. Apparently no distinction between ‘body hair’ and ‘head hair’; the latter meaning may be expressed by the noun phrase múl-k’op (where the second part is ‘head’). Quoted as múl in [Bender 1983: 270]; as múl-á-k’üm (where the second part is ‘head’) in [Krell 2011: 22]. Differently in [Wedekind 2002: 19]: ‘ūr ‘hair’ (not confirmed in other sources).


Gule: Bender 1983: 270. Quoted as j in [Seligman 1911: 300]. Differently in [Lejean 1865: 248]: [gadin] ‘hair’, which is the same word as Bender’s and Seligman’s ‘head’ q.v.

37. HAND

Kwama bit’ (1), Begi Mao bit (1), Opo k’ɔy (2), Komo k’ɔlɔ (3), Uduk mèd (1), Gule bit’e-n (1).

References and notes:


Opo: Silfhout 2013: 86. Meaning glossed as ‘arm’, but cf. =kwej – k’wi ‘hand’ in [Bender 1983: 270]. Cf. also Kusgilo, Buldiit kwej ‘arm’ [Corfield 1938: 158]. An alternate equivalent is encountered as bit’ – =mìt ‘hand’ in [Bender 1983: 270] and as Kusgilo, Buldiit mit ‘arm’ in [Corfield 1938: 158]. To make matters more complicated, in the meaning ‘hand’ both words are also encountered as a compound in [Corfield 1938: 160]: Kusgilo, Buldiit bitte-kwey, as well as Kusgilo bitte-mit, Buldiit ma-mit (reduplication?). Van Silfhout has no special entry for ‘hand’ in her vocabulary, but the compound form is present there as bité-kɔy ‘finger’ [Silfhout 2013: 62], and cf. also bité-wàmì ‘toe’ (a compound with ‘foot, leg’ q.v.) [ibid.]. If Silfhout’s information is to be trusted, then k’ɔy should be the general neutral equivalent for ‘arm, hand’ and bit’ – bit’ should rather mean ‘extremity, finger’, perhaps sometimes used (collectively) as a substitute for ‘hand’ (= ‘fingers’).

Komo: Otero 2015: 36. Quoted as k’ɔlɔ in [Bender 1983: 270]; as k’ɔl; in [Wedekind 2002: 19]; as k’ɔl in [Krell 2011: 22].


Gule: Bender 1983: 270. Quoted as mèd in [Lejean 1865: 248] (the same root as Bender has, cf. the m- ~ b- fluctuation in proper Koman languages). Quoted as mita-gamal in [Seligman 1911: 300] (this probably implies that mita- by itself means ‘arm’; cf., however, =gamal ‘nail’ in Bender’s records, meaning that Seligman’s recorded form might really have meant ‘finger’ or ‘fingernail’).

38. HEAD

Kwama k’úːp (1), Begi Mao k’ub (1), Opo k’up (1), Komo k’vp’ (1), Uduk k’úpʰ (1), Gule gàdé (2).

References and notes:
Kwama: Leyew 2006: 36. Quoted as k'üp in [Wedekind 2002: 19]; as kup in [Bender 1983: 270]; as up (sic!) in [Hellenthal 2015: 62].


Komo: Otero 2015: 38. Usually transcribed as k'üp in idiomatic expressions where the word is used in the figurative meaning 'top' (e.g. k'üp bu tu 'mountain top', etc.). Quoted as k'üp~k'up = kup in [Bender 1983: 270]; as k'ep in [Wedekind 2002: 19]; as k'ep in [Krell 2011: 22].


Gule: Bender 1983: 270. Quoted as gade-n in [Seligman 1911: 300]. In [Lejean 1865: 247], the form {gadin} is listed in the meaning 'hair', whereas 'head' is quoted as {edegai}.

39. HEAR

Kwama k’ęp (1), Begi Mao mɛ=ŋɛf (1), Opo nà=kàr-à (2), Komo sig-agì (3), Uduk ɕikʰ- (3), Gule gidés (4).

References and notes:

Kwama: Leyew 2006: 36. Quoted as k'ęp in [Wedekind 2002: 19]; as k'ep in [Bender 1983: 270]; as k'ep in [Hellenthal 2015: 31].


Opo: Silfhout 2013: 111. Glossed as tà=nà-kàr-à, with the prefixal copula. Quoted as kar- in [Bender 1983: 270].

Komo: Otero 2015: 52. Polysemy: 'to hear / to listen'. Quoted as sik in [Bender 1983: 270]; as sig in [Wedekind 2002: 19]. Completely different in [Krell 2011: 22]: basar~p'oli 'hear' (3 ms. pst), two forms that are not confirmed in any other sources.

Uduk: Beam & Cridland 1970: 40. Attested only in bound forms or compounds (ɕikʰ-iotic 'it is heard', ɕikʰgwó 'to obey', etc.), but also quoted as ɕik in [Bender 1983: 270].

Gule: Bender 1983: 270.

40. HEART

Kwama nʔ # (1), Begi Mao ḏ♩ (1), Opo ɕ'āɕ (2), Komo dò (3), Uduk kʰwásिन्धामà (4).

References and notes:


Komo: Otero 2015: 13. Cf. also tuškìr 'heart; internal organ' [Otero 2015: 64]. Quoted as dù in [Wedekind 2002: 19]; as k'üp~w=dù in [Krell 2011: 23] (where the first component seems to be 'head' q.v.).


Gule: Not attested.

41. HORN

Kwama kwàp (1), Begi Mao kʰap (1), Opo kiw (2), Komo kì (2), Uduk ɕé (2), Gule i:ɡà (3).
References and notes:


Gule: Bender 1983: 271. Cf. garawaig ar=tado bamba ku luus 'the man killed the snake with a stick' in [Seligmann 1911: 306], where ar= is the 3rd p. sg. masc. prefix; it is unclear if =tado contains the same root as Bender's =tɔs (this is possible, if Bender's -s is the same suffix as in ma-s 'eat').

42. I

Kwama gà (1), Begi Mao gàʔ (1), Opo ā=gà (1), Komo a=ka (1), Uduk ā=hāʔ (1), Gule uʔ (2).

References and notes:


43. KILL

Kwama kʰuš (1), Begi Mao mā=kóš (1), Opo kʰóš (1), Komo kʰóš-agt (1), Uduk kʰóš (1), Gule =təs (2).

References and notes:


Gule: Bender 1983: 271. Cf. garawaig ar=tado bamba ku luus ‘the man killed the snake with a stick’ in [Seligmann 1911: 306], where ar= is the 3rd p. sg. masc. prefix; it is unclear if =tado contains the same root as Bender’s =təs (this is possible, if Bender’s -s is the same suffix as in ma-s ‘eat’).
44. KNEE
Kwama *dúgúll* (1), Begi Mao *dvgól* (1), Opo *k'jël* (2), Komo *ɓxm* (3), Uduk *k'úpʰ=ā=dúpʰún* (4), Gule *kuku-n* (5).

References and notes:


**Uduk**: Beam & Cridland 1970: 99. The first component is *kúpʰ* 'head'; perhaps the original meaning of the compound was properly 'knee-cap'. Cf. simply *=dápun* 'knee' in [Bender 1983: 271], not confirmed as such in [Beam & Cridland 1970]. Cf. also *gəɔr* 'knee joint' [Beam & Cridland 1970: 63]. According to Don Killian p.c., the formation *kúpʰ=ā=dúpʰ ún* checks out as the default equivalent for 'knee'.

**Gule**: Bender 1983: 271. Final -*n* is a very frequent nominal suffix.

45. KNOW
Kwama *tàlà* (1), Begi Mao *má=tàlà* (1), Opo *nà=nir-ā* (2), Komo *ari-ag* (3), Uduk *mǐs* (4), Gule *dégi* (5).

References and notes:

**Kwama**: Leyew 2006: 36. Quoted as *m=ˈāl-šì* in [Wedekind 2002: 19]; as *ala-* in [Bender 1983: 271].


**Opo**: Silfhout 2013: 111. Glossed as *ta-nà=nir-ā* (with the prefixal copula) 'to know (something or someone)'. Differently in [Bender 1983: 271]: *agil*- 'to know' (this seems to be a morphological variant of 'to see' q.v.).

**Komo**: Otero 2015: 1. Distinct from *mǐs-ag* 'to know (how)' [Otero 2015: 44]. Quoted as *ar-* in [Bender 1983: 271]; as *ʔr-ir* in [Wedekind 2002: 19]. In [Krell 2011: 24], the equivalent for 'know' is *mǐs-eri* = Otero's *mǐs-ag*.

**Uduk**: Beam & Cridland 1970: 110; Killian 2015: 44. Same word as 'to see' q.v.

**Gule**: Bender 1983: 271.

46. LEAF
Kwama *sè-swaya #* (1), Begi Mao *yak‘es* (2), Opo *ɛi-sa* (1), Komo *sɛ-mən* (1), Uduk *ɕɛ-mèn* (1).

References and notes:

**Kwama**: Hellenthal 2015: 54. Literally 'ear-(of)-tree'. Not attested in Leyew's paper. Cf. also *sɛ-g‘as* 'leaf' in [Wedekind 2002: 19] (the first component is clearly 'ear' q.v.; the second is unclear).

Opo: Silfhout 2013: 68. This seems to be the usual compound formation 'ear-(of)-tree', although slightly phonetically mutated from the original *čē-sā*

Komo: Otero 2015: 59. Cf. also pẹpi 'leaf' [Otero 2015: 48]. Cf. čē-sā 'leaf' in [Wedekind 2002: 19]; sē-fifi in [Krell 2011: 24]. Most of the attested forms contain the root sē (čē) 'ear' as a key component; meaning of the other components is etymologically unclear (except for Wedekind's -sā, which is clearly 'tree' q.v.).

Uduk: Beam & Cridland 1970: 46; Killian 2015: 45. Meaning glossed as 'leaf of corn or grass, blade of grass, loaves of trees, etc.', or simply as 'leaf' in [Killian 2015]. Clearly derived from čē 'ear' q.v., but the second part is unclear (as in Komo).

Gule: Not attested.

47. LIE

Begi Mao tēŋga-tēŋ (1), Uduk īši-kōd-ačēš (2).

References and notes:

Kwama: Not attested in Leyew’s paper. Cf., perhaps, the complex form tēŋkāp ‘he lies down’ in [Wedekind 2002: 19].


Opo: Not attested.

Komo: Not attested in the majority of sources. Cf., perhaps, īš-ir ‘he lies down’ in [Wedekind 2002: 19], which is really the same item as ‘sleep’ q.v.

Uduk: Beam & Cridland 1970: 74. Meaning glossed as ‘to lie down’. Quoted as īš-kōd-ačēš in [Thelwall 1983: 334]. This is an idiomatic expression, literally meaning ‘to sleep/rest against the earth’; it may be concluded that there is no special lexical distinction between ‘to sleep’ and ‘to lie’ in Uduk. According to Don Killian p.c., the simple verb stem īš may mean ‘to lie, relax, rest’, while its combination with the auxiliary morpheme ē ‘eye’ means ‘sleep’ q.v.

Gule: Not attested.

48. LIVER

Kwama tòtò (1), Begi Mao titj (1), Opo tòy (2), Komo t’ut’ (1), Uduk à=du (3).

References and notes:


Komo: Otero 2015: 68. Meaning glossed as ‘liver spot’. Quoted as titj in [Wedekind 2002: 20]. Differently in [Bender 1983: 271]: do ‘liver’, and in [Krell 2011: 24]: dū id. This latter form is actually the same as the basic root for ‘heart’ q.v.; apparently, the situation is different depending on the particular dialect of Komo.


Gule: Not attested. Said to be the same word as 'belly' in [Bender 1983: 271].

49. LONG

Kwama tì (1), Begi Mao tvwa-tv (1), Opo sēk’ (2), Komo tvl-agt (3), Uduk tǔr-ā-tǔr (3), Gule a-bo (4).
References and notes:

**Kwama:** Leyew 2006: 36. Quoted as tʰūʔ in [Wedekind 2002: 20]; as =tu ~ du in [Bender 1983: 271].

**Begi Mao:** Wedekind 2002: 20.

**Opø:** Silfhout 2013: 108. Verbal stem: ‘(be) long’. Quoted as sek in [Bender 1983: 271].


**Uduk:** Beam & Cridland 1970: 152. Reduplicated adjectival stem from túr ‘length’ [ibid.]. Quoted as túr in [Bender 1983: 271].

**Gule:** Bender 1983: 271. Cf. wo a=bo ‘I am tall’ in [Seligmann 1911: 306].

50. LOUSE

**Kwama** sòwànzò (1), **Begi Mao** s’jnzɔʔ ~ c’jnzɔʔ (1), **Opø** sùkɛl (2), **Komo** šuwɛn (2), **Uduk** à=šōkōm (2), Gule ki (3).

References and notes:

**Kwama:** Leyew 2006: 36. Quoted as s’nzɔ in [Wedekind 2002: 20]; as s’nsɛ in [Bender 1983: 271].

**Begi Mao:** Wedekind 2002: 20.

**Opø:** Silfhout 2013: 109. Quoted as šukɛn in [Bender 1983: 271].

**Komo:** Otero 2015: 57. Quoted as šɛn in [Bender 1983: 271]; as šʊʔə in [Krell 2011: 24].

**Uduk:** Beam & Cridland 1970: 23. Not attested in [Killian 2015]; however, Don Killian p.c. confirms the correct form as à=šōkōm. Quoted as šokom in [Bender 1983: 271].

**Gule:** Bender 1983: 271.

51. MAN

**Kwama** sit (1), **Begi Mao** sit (1), **Opø** jkà (2), **Komo** yi=gwaz (3), **Uduk** wàíʔ (4).

References and notes:

**Kwama:** Leyew 2006: 36. Same word as ‘person’ q.v. Cf. also kikɛzi ‘male’. Quoted as sì in [Wedekind 2002: 20]. In [Bender 1983: 276], ‘man (vir)’ is listed as uyai, but this is not confirmed in any of the other sources.

**Begi Mao:** Wedekind 2002: 20.

**Opø:** Silfhout 2013: 101. Quoted as oltu ~ okæ in [Bender 1983: 277]. Cf. Kusgilo, Buldiit okas ‘man’ in [Corfield 1938: 161]; also Buldiit yedidi ‘man’ [ibid.].

**Komo:** Otero 2015: 74. Quoted as gwaz in [Bender 1983: 277]; as y=gwaz in [Krell 2011: 25].

**Uduk:** Beam & Cridland 1970: 173. Only glossed as ‘person, he’ in the dictionary. However, browsing through numerous textual examples in [Killian 2015] shows that there is no basic lexical distinction between ‘person’ and ‘man (male person)’ in Uduk, cf. such a diagnostic (contrastive) example as was ti yà-d kà bõn-ā dē “the man is walking with one woman” [Killian 2015: 65]. In [Bender 1983: 277], ‘man (vir)’ is glossed as gwæsæn = gwàsæn ~ gwàfən ‘male (plural)’ [Beam & Cridland 1970: 67] = gwàfən ‘male (plural)’ [Killian 2015: 59]. The singular equivalent here is the suppletive form ò=wasæn ‘male’ [Beam & Cridland 1970: 21]. In textual examples, these forms are very rarely found applied to people.

**Gule:** Not attested in [Bender 1983]. Cf. the form (gharauwaŋ) eroëit ‘homme’ in [Lejean 1865: 247], where it is possible that eroëit is ‘person’ and (gharauwaŋ) is ‘male’, but phonetic (not to mention etymological) interpretation of both forms is uncertain. Cf. also the forms in [Seligman 1911: 300]: sg. gânxwaŋ ‘man’, suppletive pl. gâmoi ‘men’.

29
52. MANY
Kwama hàndà (1), Begi Mao hatíkɔ (1), Opo nà=sày (2), Komo dál-aŋi (3), Uduk à=rís (4), Gule deːluk (3).

References and notes:

Uduk: Beam & Cridland 1970: 21. Meaning glossed as ’every’; however, in [Killian 2015: 124, 133] the word is explicitly glossed as ’many’, and numerous textual examples indicate that this is clearly the basic equivalent for expressing plurality of objects. Don Killian p. c. adds that the tone is low, so à=rís, and that there is also a tonally modified emphatic form à=rìs ‘very many’. Quoted as ku=rís (without segmentation) in [Bender 1983: 271]. Cf. also the adverbial form ëntìs ‘many’ in [Beam & Cridland 1970: 61], not confirmed as a quantifier in [Killian 2015].

53. MEAT
Kwama sù:mm (1), Begi Mao sʋm (1), Opo ʒè=sùmâ (1), Komo šum (1), Uduk šûm (1), Gule fu:m (1).

References and notes:

Gule: Bender 1983: 271. Quoted as fu:m in [Seligman 1911: 300].

54. MOON
Kwama s’àwàn (1), Begi Mao s’ɛwà (1), Opo à=dɔy (2), Komo pay (3), Uduk à=ppɛː (3), Gule àyú-n (4).

References and notes:

55. MOUNTAIN

Kwama kò (1), Begi Mao koʔ (1), Opo gâp’ (2), Komo ɓu (3), Uduk wòš (4).

References and notes:

Opo: Silfhout 2013: 73.
Gule: Not attested in Bender’s notes. However, in the old source [Lejean 1865: 247], the equivalent for ‘mountain’ in Fougn (Gule) is of, i.e. same as ‘stone’.

56. MOUTH

Kwama t’wá (1), Begi Mao t’oaʔ (1), Opo t’à (1), Komo t’a (1), Uduk t’wáʔ (1), Gule ‘itə-n (1).

References and notes:


57. NAME

Kwama sónk’ (1), Begi Mao sṋŋk’ (1), Opo ŋintl (2), Komo zaga (3), Uduk gwày (4).

References and notes:

Komo: Krell 2011: 25. Quoted as zágə in [Bender 1983: 271]; as ti=žágəʔ in [Wedekind 2002: 20]. For some reason, not attested in Otero’s dictionary, but all the other sources are in perfect agreement on the basic equivalent for this Swadesh item.
58. NECK
Kwama k’úšš (1), Begi Mao kʋš (1), Opo bỳà # (2), Komo k’òš (1), Uduk kòs (1), Gule be:-n (2).

References and notes:
Begi Mao: Wedekind 2002: 20. Glossed as ‘neck (front)’; distinct from pil ‘neck (back)’.
Opo: Silfhout 2013: 65. Quoted as bia ~ bia ‘neck’ in [Bender 1983: 271]. Slightly dubious; this word is cognate with the Komo equivalent for ‘back of the neck, nape’, but most Koman languages have a well-defined lexical opposition between ‘front of the neck = throat’ and ‘back of the neck = nape’. Both Silfhout’s and Bender’s data collection give the impression that Opo may have merged this opposition in favor of a single ‘back of the neck’ for both meanings, but since the data are not entirely trustworthy, the impression awaits confirmation from additional sources.
Komo: Otero 2015: 38. Meaning glossed as ‘throat’ (also ‘sound’). No separate word for ‘neck’ is attested in Otero’s dictionary; however, the same word is glossed as k’uvs ‘neck’ in [Bender 1983: 272]. Apparently, this word (‘front part of neck; throat’) is in lexical opposition to bà ‘back of neck’ [Bender 1983: 271], further glossed as bà ‘neck, nape of neck’ in [Wedekind 2002: 20] and simply as hà ‘neck’ in [Krell 2011: 25].
Gule: Bender 1983: 272. Final -n is a very frequent nominal suffix.

59. NEW
Kwama dìdÌšš (1), Begi Mao dìdiš (1), Opo nà=ʒèkis (2), Komo ziš (1), Uduk tìš ~ tìt’h (1).

References and notes:
Kwama: Leyew 2006: 37. Quoted as diši in [Wedekind 2002: 20]; as =diš in [Bender 1983: 272]; as didiš in [Hellenthal 2015: 7].
Uduk: Beam & Cridland 1970: 161. Quoted as t’is in [Bender 1983: 272]; as t’is in [Killian 2015: 155].
Gule: Not attested.

60. NIGHT
Kwama ân=ʒúgún (1), Begi Mao kall=gvšú:nv? (1), Opo zìči (2), Komo s’ini (3), Uduk mòn=t’ín (3), Gule ka=saṃsi (4).

References and notes:
Kwama: Leyew 2006: 37. Quoted as ʔān=zùgùn in [Wedekind 2002: 20]; as sugun in [Bender 1983: 272; Hellenthal 2015: 48], with polysemy: 'night / dark'. The latter form shows that an= is a prefixal component.


Komo: Otero 2015: 59. Also k=šù in id. [Otero 2015: 30]. Quoted as sù in [Bender 1983: 272]; as šù in [Wedekind 2002: 20].

Uduk: Beam & Cridland 1970: 144; Killian 2015: 85. Quoted as šù in [Bender 1983: 272]. The initial component is an auxiliary morpheme with the general meaning 'time / place'.

Gule: Bender 1983: 272. Quoted as a=semsi in [Seligman 1911: 300].

References and notes:


Komo: Otero 2015: 20. For some reason, only attested within bound expressions in Otero’s dictionary, e. g. goʃi ka šù in ‘bridge of nose’, etc. Quoted as šù in [Wedekind 2002: 20]; as šù in [Krell 2011: 26].


61. NOSE

Kwama šúnš (1), Begi Mao šùnš (1), Opo súù ~ sèš (1), Komo šùnš (1), Uduk šùš (1), Gule ʃu- in (1).

References and notes:


Komo: Otero 2015: 20. For some reason, only attested within bound expressions in Otero’s dictionary, e. g. goʃi ka šù in ‘bridge of nose’, etc. Quoted as šù in [Wedekind 2002: 20]; as šù in [Krell 2011: 26].


62. NOT

Kwama hil- (1) / dab- (4), Komo baš (2), Uduk =à (3) / yìsà (5), Gule iši # (5).

References and notes:

Kwama: Leyew 2006: 20. Verbal prefix, used for perfective forms (cf. hil-ga-ša ‘I did not eat’). According to Leyew, Bender (unpublished) transcribes the same prefix as yil-. Leyew 2006: 20. Verbal prefix, used for imperfective forms (cf. dab-ga-hoyo ‘I will not come’). According to Leyew, Bender (unpublished) transcribes the same prefix as ab-, without the initial consonant.

Begi Mao: Not attested.

Opo: Not attested.

Komo: Otero 2014: 24. Negative auxiliary verb, preceding the main verb and agreeing with the subject in person and number.

Uduk: Killian 2015: 267. According to Killian, the standard way of forming negative constructions is a circumfix-like construction: yìša ... =à, cf.: Yásir yìša p’ud-ká-d =à “Yasir has not arrived”. However, in some cases negation can be limited to simply the final particle =à, indicating that it is probably more archaic in this function than yìša. Killian 2015: 267.

Gule: Not attested in [Bender 1983]. Several contextual forms in [Seligmann 1911: 305] indicate that the basic way of expressing negation in Gule was the use of the negative particle iši, cf. iši mertatási usu ‘he did not go out’, iši m’ iši ai ‘I don’t drink water’, etc.

63. ONE
Kwama à=sìyéné (1), Begi Mao sèné (1), Opo dè-n (2), Komo dé (2), Uduk déʔ (2), Gule dì=di-n (2).

References and notes:

Kwama: Leyew 2006: 37. Quoted as ṭī=sōn ~ ṭī=sōn in [Wedekind 2002: 20]; as sēn=do in [Bender 1983: 272]; as sēn in [Hellenthal 2015: 46]. Cf. also se=kən' one; once' in [Hellenthal 2015: 46].


Komo: Otero 2015: 14. The word is not listed in the dictionary [Otero 2015], but cf. the obviously related verbal stem dē=ṣag ᵀ(‘to be) other’ in [Otero 2015: 14]. Quoted as dē in [Bender 1983: 272]; as dēʔ in [Wedekind 2002: 20]. An entirely different equivalent, not supported by any other sources, is found in [Krell 2011: 26]: kīlə ‘one’ (and cf. also dē-n ‘other’ ibid.).


Gule: Bender 1983: 272. Quoted as {ditin ~ dedenn} in [Lejean 1865: 249]; as dē=ʃin in [Seligman 1911: 303]. The first syllable is a standard numeric prefix (dV=), also present in all the other numerals from 1 to 5.

64. PERSON

Kwama sit (1), Opo ūpò ~ pv (2), Komo yiba (3), Uduk wātiʔ (4), Gule gəməl (5).

References and notes:


Begi Mao: Not attested. Possibly the same as ‘man’ q.v.


65. RAIN

Kwama hins’ (1), Begi Mao yins’ (1), Opo hɔ (2), Komo c (2), Uduk ə=sōk’ (3), Gule rūs (4).

References and notes:


Opo: Silfhout 2013: 75. Quoted as hɔ in [Bender 1983: 272]. Silfhout also mentions the dialectal equivalent wɔs ‘rain’. Differently in Kusgilo and Buldiit: dība ‘rain’ [Corfield 1938: 162].


Gule: Bender 1983: 272. Quoted as rūs in [Lejean 1865: 248]; as rūs in [Seligman 1911: 300].

66. RED
Kwama k’ašš (1), Begi Mao k’uša-k’aš (1), Opo kʰapà (2), Komo p’el-agt (3), Uduk p’ér (3), Gule art’e (4).

References and notes:

Kwama: Leyew 2006: 37. Quoted as k’aš in [Wedekind 2002: 20]; as k’as in [Bender 1983: 272].
Uduk: Killian 2015: 21, 123. In [Beam & Cridland 1970: 133], this etymon is only listed as part of the compound form p’eri mà k’ir’yu ‘red’ (unclear why; the last component is most likely the same as p’iw ‘very red’ in [Killian 2015: 27]), but also quoted as =p’ér in [Bender 1983: 272].

67. ROAD
Kwama àŋà (1), Begi Mao áŋgà (1), Opo ʒ=pūr (2), Komo kvma (3), Uduk bwày (4), Gule adx-n (5).

References and notes:

Opo: Silfhout 2013: 80. Meaning glossed as ‘road (for walking)’. The first component is prefixal. Quoted as =purr in [Bender 1983: 272]. Cf. Kusgilo, Buldiit purr ‘path’ [Corfield 1938: 162]; the Buldiit equivalent for ‘path’ is gerabut [ibid.].

68. ROOT
Kwama s’áns’ (1), Begi Mao s’áns’ (1), Opo kíličà (2), Komo bl (3), Uduk à=ɓír-mān (3), Gule kúré (4).

References and notes:

Opo: Silfhout 2013: 82. Quoted simply as bl in [Bender 1983: 272].

69. ROUND
Opo nā=kūlp’aʒè (1), Komo t’ula:-gi (2), Uduk kūn-īs (3).

References and notes:

Kwama: Not attested.
Begi Mao: Not attested.
Opo: Silfhout 2013: 93. Verbal stem: ‘(be) round’.
Komo: Otero 2015: 67. Meaning ‘round 3D’. Obviously the same word is also listed as t’ula:-gi ‘be round (as a small ball)’ on p. 68. Cf. also tutsi ‘be round’ on p. 64 (is this ‘round 2D’?).
Gule: Not attested.

70. SAND
Kwama pū:cū (1), Begi Mao fəlfo (1), Opo piosa # (1), Komo pūš (1), Uduk à=sīb (2), Gule tufweni (3).

References and notes:

Opo: Bender 1983: 272. Also pəya id. (different root?). Cf. Kusgilo, Buldiit piosa [Corfield 1938: 162]. Not attested in our main source, but cf. pūgbā ‘type of soil’ in [Silfhout 2013: 103] (probably the same word as Bender’s pəya).
Komo: Krell 2011: 27. Quoted as pə in [Bender 1983: 272]. Not attested in Otero’s dictionary, but cf. the reduplicated adjectival stem puš-puš ‘gray’ [Otero 2015: 49]; same root?

71. SAY
Kwama kwákó # (1), Begi Mao má=tər (2), Opo hê (3), Komo wə-agt (4), Uduk ò (4), Gule =li (5).

References and notes:

Komo: Otero 2015: 71. Meaning glossed as ‘speak with, talk to’. However, the exact same item is listed as wə ‘say’ in [Bender 1983: 272] and as ù-r (3rd p. m. sg. past) in [Krell 2011: 27]. Differently in [Wedekind 2002: 21]: sc-r ‘he says’, not confirmed in other
72. SEE

Kwama šį (1), Begi Mao mā=n=šį (1), Opo tā=ʒį=gil- (2), Komo yul-agį (2), Uduk mīš (3), Gule kīlēs (2).

References and notes:

Komo: Otero 2015: 76. Polysemy: 'to see / to look at / to watch'. Quoted as yil- in [Bender 1983: 272]; as yēl-ir 'he sees' in [Wedekind 2002: 21]; as yil-il (3rd p. m. s. past) in [Krell 2011: 27].
Uduk: Beam & Cridland 1970: 110; Killian 2015: 44. Polysemy: 'to see / to know / to be able / to love'. Cf. mīš-kid 'he saw' in [Thelwall 1983: 335]. In [Bender 1983: 272], the equivalent for the meaning 'see' is listed as hil; this corresponds to hil 'to watch, to look, to care for children, to observe' in [Beam & Cridland 1970: 70] and kīl 'to look' in [Killian 2015: 44], so the word is clearly ineligible.

73. SEED

Kwama mûnè (1), Begi Mao ziɣiʔ (2), Opo żè-sē (2), Komo yamvn (1), Uduk ēmén (1), Gule agini (3).

References and notes:

Komo: Otero 2015: 72. Only attested in the meaning 'semen; progeny' in compounds such as yamvn gaduk-agį 'be spawn of'; yamvn-ba gsi 'penis'. However, additional sources mostly agree that the original meaning is 'seed' in general: cf. emin ~ yamvn 'seed' in [Bender 1983: 273]; yəmîn 'seed' in [Wedekind 2002: 21]; dâmîn 'seed' in [Krell 2011: 28]. Cf. also dûsî 'seeds, nuts' in [Otero 2015: 12].

74. SIT

Kwama =zal # (1), Begi Mao z˚l˚â-z˚l (1), Opo wâṭîn (2), Komo s˚k-agî (3), Uduk ˚b˚h˚b (4).

References and notes:
75. SKIN

Kwama gòŋgò (1), Begi Mao gò:ngò (1), Opo dì:nčà: (2), Komo dins’a (2), Uduk à=yìč’ (3), Gule fimu-n (4).

References and notes:

Komo: Otero 2015: 12. Not confirmed in other sources, but presence of the same etymon in the closely related Opo language confirms the reliability of the entry in Otero’s dictionary. Cf. wǒlā ‘skin’ in [Wedekind 2002: 21] = wala ‘skin’ in [Krell 2011: 28]; in Otero’s dictionary this word is, however, explicitly glossed as the word ‘hide’ [Otero 2015: 70], i.e. ‘animal skin’ as opposed to dinsa ‘human skin’. Another partial equivalent is yis ‘skin’ in [Bender 1983: 273]; again, this word is listed in [Otero 2015: 75] with the narrower meaning ‘scales, animal hide (not yet dry)’.
Uduk: Beam & Cridland 1970: 28. Same word as ‘bark’ q.v. Quoted as e=yiga in [Bender 1983: 273]. Distinct from yità ~ yūd’ tanned dry skin’ [Beam & Cridland 1970: 182]; however, according to Don Killian p.c., the meaning ‘skin’ in general is expressed by the form à=yīd, despite some dialectal confusion.

76. SLEEP

Kwama ʔiš (1), Begi Mao mó=ʔiš (1), Opo bát-in (2), Komo íš-agt (1), Uduk íš-Łō- (1), Gule mušuk # (3).

References and notes:

Opo: Silfhout 2013: 110. Listed with the verbal prefix tā=. Quoted as bat- in [Bender 1983: 273]. According to Silfhout, this item is a "variant" of ta=tin ‘to sleep’ [Silfhout 2013: 112], but this other equivalent is not confirmed in Bender’s data; perhaps this is some sort of dialectal contraction from ta=tat-inu?
77. SMALL
Kwama *workin* (1), Begi Mao *nà=werkìn* (1), Opo *gvr-ägr* (3), Uduk *gwàd-á-gwàd* (4).

References and notes:

Opo: Silfhout 2013: 93.
Komo: Otero 2015: 22. Meaning glossed as ‘be few, little; be shallow’. Cf. also the (suppletive?) form *sös-ägr* ‘to be few (pl.); be small, little (pl.)’ [Otero 2015: 60]. If this is a reduplicated stem, it is probably the same as *dös~häs* ‘small’ in [Wedekind 2002: 21] and *çö-n* ‘small’ in [Krell 2011: 28].
Uduk: Beam & Cridland 1970: 67; Killian 2015: 210. Cf. also *gwàɗ-àɗ* “it is little (small)”. Distinct from *àrā* ~ *äri* [Beam & Cridland 1970: 20], glossed as ‘little; young (sg.), used before noun’ and quoted as *àrā* ‘little’ in [Thelwall 1983: 331] and as *äri* ‘small’ in [Killian 2015] (passim). According to Don Killian p.c., the latter quasi-synonym is a diminutive, used for animals or people only.

78. SMOKE
Kwama *sink*’ (1), Begi Mao *siŋk*’ (1), Opo *kùrā ~ kùrā* (2), Komo *kur* (2), Uduk *à=kúɗ* (2), Gule *żured ~ dured* (3).

References and notes:

Opo: Silfhout 2013: 83, 84. Quoted as *kura* in [Bender 1983: 273].

79. STAND
Kwama *žući* (1), Begi Mao *zvgé-zu:gu*? (1), Opo *tòwùs* (2), Komo *dös-ägi* (3), Uduk *dös* (3), Gule *kágù* (4).

References and notes:

Opo: Silfhout 2013: 112. Glossed with the verbal prefix *tā=. Differently in [Bender 1983: 273]: *wurje* ‘to stand’. This latter word is glossed as *wurje* ‘to wait’ in [Silfhout 2013: 114].
as *d³óš-är* in [Krell 2011: 29].


According to Don Killian p.c., *p³é-* "refers to a particular type of standing", but the exact meaning remains unclear.

**Gule:** Bender 1983: 273.

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80. STAR

Kwama *bizin* (1), Begi Mao *bìːzél* (1), Opo *pisākɔ* (1), Komo *kuː* (2), Uduk *à=ɕuľ* (2), Gule *kèːlu* (2).

References and notes:

**Kwama:** Leyew 2006: 38. Quoted as *bìːzìn* in [Wedekind 2002: 21]; as *bìza ~ bizin* in [Bender 1983: 273]; as *bis’an* in [Hellenthal 2015: 10].

**Begi Mao:** Wedekind 2002: 21.

**Opo:** Silfhout 2013: 103. Quoted as *pisako* in [Bender 1983: 273].

**Komo:** Otero 2015: 29. Quoted as *keː* in [Bender 1983: 273]; as *kjl* in [Krell 2011: 29].


**Gule:** Bender 1983: 273. Quoted as *kèːlu* in [Seligman 1911: 300].

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81. STONE

Kwama *p³idill* (1), Begi Mao *p³iːdît* (1), Opo *ʒəw* (2), Komo *ʒš* (3), Uduk *wɔš* (3), Gule *ʒf* (3).

References and notes:

**Kwama:** Leyew 2006: 38. Quoted as *p³idill* in [Wedekind 2002: 22]; as *p³idil* in [Bender 1983: 273]; as *p³idin* in [Hellenthal 2015: 180].

**Begi Mao:** Wedekind 2002: 22.


**Komo:** Krell 2011: 29. For some reason, no word with the meaning 'stone' or 'rock' is attested at all in Otero’s dictionary. Quoted as *ʒš ~ ʒɔš* in [Bender 1983: 273]; as *ʒš* in [Wedekind 2002: 22].


**Gule:** Bender 1983: 273. Quoted as *ʒf* in [Seligman 1911: 300].

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82. SUN

Kwama *káːlā* (1), Begi Mao *káːlāʔ* (1), Opo *təy* (2), Komo *te* (2), Uduk *à=tënteʔ* (2), Gule *taʔ* (2).

References and notes:

**Kwama:** Leyew 2006: 38. Polysemy: 'sun / day'. Quoted as *k³ːičlā* in [Wedekind 2002: 22]; as *kəla* in [Bender 1983: 273]; as *kaya* in
83. SWIM
Kwama sànk’ (1), Begi Mao fāŋkà-fāŋk (2), Opo tǐṣì (3), Komo pag-agî (4), Uduk kàŋ (5), Gule kayu # (6).

References and notes:


**Begi Mao:** Wedekind 2002: 22.

**Opo:** Silfhout 2013: 114. Quoted as tziil in [Bender 1983: 273]. This form is marked by van Silfhout as a “dialectal variant” of tā-gi-té ‘to swim’ [Silfhout 2013: 110], but the latter form finds no confirmation in Bender’s data.

**Komo:** Otero 2015: 46. Quoted as pag-e in [Bender 1983: 273]. Cf. also fāŋ-ir ‘swim’ in [Krell 2011: 29] (same root with palatalization?).

**Uduk:** Beam & Cridland 1970: 79. The full form is kâŋ yîdéê, where the second component is ‘water’ q.v.; however, the verb is not attested on its own in the dictionary. Quoted simply as kâŋ in [Bender 1983: 273].

**Gule:** Bender 1983: 273. Listed with lots of question marks.

84. TAIL
Kwama úwúnjú (1), Begi Mao ïvŋŋú (1), Opo wùl (2), Komo sin (3), Uduk ūn (3), Gule sisin (3).

References and notes:

**Kwama:** Leyew 2006: 38. Quoted as ïŋŋú in [Wedekind 2002: 22]; as uŋŋu in [Bender 1983: 273]; as vọŋ in [Hellenthal 2015: 63].

**Begi Mao:** Wedekind 2002: 22.

**Opo:** Silfhout 2013: 120. Quoted as ucl in [Bender 1983: 273].

**Komo:** Otero 2015: 52. Quoted as sìn in [Bender 1983: 273]; as cân in [Krell 2011: 29].


**Gule:** Bender 1983: 273.

85. THAT
Kwama =an- (1) / =at- (2), Begi Mao wíšën (3), Opo nîn=tîn (4), Komo d...=tîn # (4), Uduk ʮ= vô-n / ʮ= tô: (4), Gule naxe (5).

References and notes:
Kwama: Leyew 2006: 9. The exact forms are: an-i 'that' (masc.), ab=an-u 'that' (fem.), mun=an-i 'that' (inanimate), hun=an-i 'those' (plural), with gender/number prefixes and suffixes. All of these forms represent an intermediate degree of deixis ('not far'); distal forms ('that far') are formed by means of lengthening: ann-i 'that' (masc.), ab=ann-u: 'that' (fem.), mun=ann-i: 'that' (inanimate), hun=ann-i: 'those' (plural). The paradigm also includes additional masculine forms: (a) hal=an-i 'that, not far', hal=ann-i: 'that, far'; (b) uw-n-i 'that, not far', u=mn-i: 'that, far'. The forms in group (a) are clearly formed by means of an additional deictic prefix; forms in group (b) either reflect a completely different stem or are also the result of contraction with an additional deictic prefix (< *u=an-i). The second solution is favored by analogy with the corresponding form uw-e 'this' q.v. In [Wedekind 2002: 22], only the form ?'poi is listed in the meaning 'that'. Cf. also yani 'that' in [Leyew 2006: 278]. Leyew 2006: 9. This is yet another distal deixis stem, attested in such forms as: ab=at-o 'that (feminine, not far)', hun=at-tn 'those (not far)', and possibly also u=te 'that (masculine, not far). All of these forms also have their expressive correlates, formed by means of gemination: *u=an 'that (man)'. Cf. also yani 'that' in [Wedekind 2002: 22].


Opo: Silfhout 2013: 97. Glossed as 'that (man)'. Cf. nw=ɔ 'this (man)', based on which we tentatively carry out the morphological segmentation. Completely different in [Bender 1983: 278]: =re 'that', not confirmed in van Silfhout's data.

Komo: Otero 2014: 12. According to Otero's brief description, distal deixis is expressed in Komo by the forms dxtn (masc.) and dxttn (fem.), which allows to formally split them into "gender prefixes" (d- and dv-) and the common invariant root =tn. External data show that the actual gender markers are monovocalic: *i- and *u-. (cf. Kwama data), so a more complex analysis suggests that d- may be the original pronominal root and =tn could be some sort of emphatic extender. The situation will only be resolved as better data become available. Entries from alternate sources only confuse the situation further: cf. dl 'that' in [Bender 1983: 18] (no full forms are given, only an extracted morpheme); wəniti: 'that' in [Wedekind 2002: 22]; dunìà 'that' in [Krell 2011: 30]. All these forms are hard or impossible to reduce to a single common invariant; they either suggest serious dialectal fluctuation or, more probably, that the complete situation with distal deixis is found in Komo is far more complicated than the one that is briefly described in [Otero 2014].

Uduk: Killian 2015: 152. The detailed (and very complex) list of non-proximal deictic forms for Uduk in Killian's description is as follows: (a) with the addressee close to the speaker: "medial" = sg. žà-dâ-n - žà-n, pl. gwâdâ-n - gwâ-n; "medial, focused" = sg. žà-tâ-n - žà-nâ-tâ-n, pl. gwâtâ-n - gwâ-nâ-tâ-n; "remote" = sg. žà-tâ-n - žà-tâ-n, pl. gwâtâ-n - gwâ-tâ-n; "distal" = sg. žà-tâ-n - žà-tâ-n, pl. gwâtâ-n - gwâ-tâ-n. The overall formula is that of a general pronominal stem, followed by *=Ta(n), where different laryngeal features of the consonant and different length degrees of the vowel correspond to the degree of remoteness; (b) with the addressee remote from the speaker: "medial" = sg. žà-dê - žà-tê - žà-nâ-tê, pl. gwâdê - gwâ-tê - gwâ-nâ-tê; "remote" = sg. žà-tê - žà-tê, pl. gwâ-tê - gwâ-tê. None of the other sources on Uduk list all of these forms, but cf. žù-tâ-n - žà-tâ-e: 'that one' in [Beam & Cridland 1970: 74]. It is possible to regard all these forms as ultimately containing different allomorphs of the same "distal deixis" root *=TV-.

Gule: Bender 1983: 278.

86. THIS

Kwama a- (1) / uw-e (2), Begi Mao á-ni (1), Opo nm=ɔ (2), Komo ba (3), Uduk yâ=sâ-n ~ yâ=hâ-n (4), Gule man (5).

References and notes:

Kwama: Leyew 2006: 9. The exact forms are: a-ı 'this' (masc., living), a-ı 'this' (fem., living), where coda vowels indicate gender; additionally, there is also a form ab-a-ı 'this' (fem., living), with an extra feminine gender prefix (cf. the corresponding forms with the meaning 'that'). For inanimate objects, the first morpheme is quite different: mun-eı 'this' (masc., non-living), mun-a ~ mun-to 'this' (fem., non-living); according to Leyew, mun- means 'thing'. The corresponding plural form is hun=a-ı 'these'. Leyew 2006: 9. Glossed as 'this' (masc., living), where -e is the masculine gender number. Difference between a-ı and uw-e remains unclear; we include them both as technical synonyms. Comparison with uw-e-n-i 'that' q.v. shows that u- may actually be just a general deictic prefix, and uw-e-e < *we-e with vocalic contraction. Quoted as ðāν'ı in [Wedekind 2002: 22]; as u-...ı in [Bender 1983: 273].

Opo: Silfhout 2013: 97. Glossed as ‘this (man)’. Cf. njiw=ti ‘that (man)’, based on which we tentatively carry out the morphological segmentation. Completely different in [Bender 1983: 273]: ‘yɛ ‘this’, not confirmed in van Silfhout’s data.

Komo: Otero 2014: 11. Quoted as -ba-ni in [Bender 1983: 273]. Differently in [Wedekind 2002: 22]: wɔ-ni-ga ‘this’, and again differently in [Krell 2011: 30]: ina ‘this’. Considering the general instability of demonstratives in Koman languages, all this fluctuation may reflect the actual situation in dialects, but we prefer to rely on Otero’s grammatical description that gives actual syntactic examples (e. g. a ɔə ba ‘this stone’, a yi Ṽi ba ‘this thief’, etc.).

Uduk: Killian 2015: 152. The complete list of proximal deictic forms for Uduk is listed as follows: (a) with the addressee close to the speaker: “proximal, focused” = sg. yá=nän ~ yá=nän, pl. gwá=nän ~ gwá=nsän; “proximal” = sg. yá=hän ~ yá=sän ~ yá=n, pl. gwá=hän ~ gwá=sän ~ gwá=n; (b) with the addressee remote from the speaker: ‘proximal’ = sg. yá=në ~ yá=në ~ yá=hë ~ yá=së, pl. gwá=në ~ gwá=hë ~ gwá=së. The “degrees of alternation” =ns~ ~nh~ ~ns~ ~sh~ look similar to the “degrees of alternation” =nt~ ~t~ ~nt~ for the medial / distal pronouns and may represent historical allomorphs of the same morpheme (though not necessarily). Cf. yá=në ‘this one’ [Beam & Cridland 1970: 177].


87. THOU

Kwama ik (1), Begi Mao ikʰ (1), Opo āy (2), Komo ay (2), Uduk ē (2), Gule a:na (3).

References and notes:


Uduk: Beam & Cridland 1970: 60 (written as ə to distinguish it graphically from the homophonous ē ‘eye’); Bender 1983: 273. Quoted as ē in [Killian 2015: 114].

Gule: Bender 1983: 274.

88. TONGUE

Kwama l’ákál (1), Begi Mao takál (1), Opo lit’á (2), Komo let’ (2), Uduk à=lèd (2), Gule adat’wai (3).

References and notes:


Komo: Otero 2015: 40. Quoted as letʰ in [Bender 1983: 274]; as let’ in [Wedekind 2002: 22]; as lèt in [Krell 2011: 30].


Gule: Bender 1983: 274. Quoted as adad ayan in [Seligman 1911: 301].

89. TOOTH
Kwama ŝi: (1), Begi Mao ŝiʔ (1), Opo sè (1), Komo še (1), Uduk šēʔ (1), Gule se-n (1).

References and notes:

Gule: Bender 1983: 274. Quoted as se-n 'teeth' in [Seligman 1911: 301].

90. TREE
Kwama swálá (1), Begi Mao swaːla (1), Opo sä (2), Komo sa (2), Uduk säʔ (2), Gule wot (3).

References and notes:

Uduk: Beam & Cridland 1970: 101; Killian 2015: 22. For some reason, not attested in the dictionary as a separate entry, but figures in many examples, with polysemy: 'tree / wood'. Quoted as çā in [Bender 1983: 274].

91. TWO
Kwama siyā (1), Begi Mao siːyaʔ (1), Opo sùkʰà (1), Komo sv (1), Uduk sūʔ (1), Gule dū=sūıt (1).

References and notes:

Gule: Bender 1983: 274. Quoted as [dissou ~ desseg] in [Lejean 1865: 249]; as dè=ssū in [Seligman 1911: 302]. The first syllable is a standard numeric prefix (dV=), also present in all the other numerals from 1 to 5.
92. WALK (GO)
Kwama *hò* (1), Begi Mao *yā-r* (2), Opo *jà: (2), Komo *ya-agî* (2), Uduk *yà ~ yà-yì* (2), Gule *tès* (3).

References and notes:

**Kwama**: Leyew 2006: 35. Quoted as *mā-h ʒ* in [Wedekind 2002: 19]; as *huhɔ* in [Bender 1983: 270].


**Opo**: Silfhout 2013: 79. Quoted as *yə* in [Bender 1983: 270]; plural form said to be *ya*.

**Komo**: Otero 2014: 72. Singulative stem; cf. the synchronically suppletive form *i-agî* 'go, walk' (pl.) [Otero 2015: 25]. Quoted as *yə ~ yé* in [Bender 1983: 270]; as *yâ-r* in [Krell 2011: 22].

**Uduk**: Beam & Cridland 1970: 177, 179. Quoted as *yà-yì* in [Bender 1983: 270]. The morpheme -*y* is a directional marker, see [Killian 2015: 187] (where its basic form is defined as *i*).

**Gule**: Bender 1983: 270.

93. WARM
Kwama *tòš* (1), Begi Mao *â=tòš* (1), Opo *kʰâgâ* (2), Komo *bâs'-agî* (3), Uduk *bût'* (3), Gule *awɔk* (4).

References and notes:

**Kwama**: Leyew 2006: 36. Meaning glossed as 'hot'. Quoted as *tɔš* 'warm' in [Bender 1983: 274]. In [Wedekind 2002: 19], the meaning 'hot, of water' is correlated with the form *pɔš*; in [Wedekind 2002: 22], the meaning 'warm' is given as *tɔš*.

**Begi Mao**: Wedekind 2002: 22. Meaning glossed as 'warm'.

**Opo**: Silfhout 2013: 85. Glossed as 'hot' and attested only within the compound expression *kʰâb-kʰâgâ* 'hot weather' (as well as within the verbal stem *tâ-kâga-tîn* (to be) hot (of person) [Silfhout 2013: 111]), but also glossed as *kâgâ* 'warm' in [Bender 1983: 274]. Cf. Kusgilo, Buldiit *nšari* 'hot' in [Corfield 1938: 160].

**Komo**: Otero 2015: 9. Meaning glossed as 'hot, be hot, be hot (fever)'. Quoted as *bâs* 'warm' in [Bender 1983: 274]; as *bêc'-ɛ-nà* 'warm' in [Wedekind 2002: 22]; as *bâs-ingâsâ* 'hot' in [Krell 2011: 23] (apparently, there is no true lexical distinction between 'warm' and 'hot' in Komo).

**Uduk**: Beam & Cridland 1970: 37. Meaning glossed as 'hot' (also *bût'-âd* id.), but no alternate entry for 'warm' is attested in the dictionary. Cf. the reduplicated form *bût'-bût*' hot' in [Killian 2015: 147]. Quoted as *bût*:*- 'warm' in [Bender 1983: 274]. Distinct from *mâŋgâl-â-mâŋgâl* 'lukewarm' [Beam & Cridland 1970: 106].

**Gule**: Bender 1983: 274.

94. WATER
Kwama *iyyà* (1), Begi Mao *iyâ?* (1), Opo *ʒî: (1), Komo *yî: (1), Uduk *yîdê* (1), Gule *a预言* (1).

References and notes:


Komo: Otero 2015: 75. Quoted as yɛ ~ yɛ in [Bender 1983: 274]; as ɛ: in [Wedekind 2002: 22]; as yidibisibì in [Krell 2011: 31] (where the word is chained together with an undecipherable complex stem for whatever reason).


References and notes:


Begi Mao: Wedekind 2002: 22. Glossed as ‘we, exclusive’; however, the form corresponds to Kwama ‘we, inclusive’, so this is most likely a semantic inaccuracy.

Opo: Silfhout 2013: 89. Inclusive stem. However, glossed in [Bender 1983: 274] as mina ‘we (excl.)’.

Komo: Otero 2014: 15. Inclusive stem. Quoted as amon ‘we (incl.)’ (sic!) in [Bender 1983: 274]; as âcмон ‘we (excl.)’ in [Wedekind 2002: 22].

Uduk: Beam & Cridland 1970: 15. Exclusive stem. Quoted as ân in [Bender 1983: 274]. According to Don Killian p.c., the usual variants are ḇği ~ ân in âmán, with âh also encountered occasionally as an allegedly archaic form.

References and notes:


Opo: Silfhout 2013: 111. Quoted as tə=nà in [Bender 1983: 274].

References and notes:


Opo: Silfhout 2013: 111. Quoted as tə=na in [Bender 1983: 274].
Komo: Wedekind 2002: 23. Not found in Otero’s or Krell’s materials, but quoted as -dini in [Bender 1983: 274].
Gule: Bender 1983: 274.

97. WHITE
Kwama sèrè (1), Begi Mao ser-a-sèrè (1), Opo p’āt’ à (2), Komo p’āt-a-γi (2), Uduk kūš (3), Gule =kus (3).

References and notes:

98. WHO
Kwama kárá (1), Begi Mao kára (1), Opo tā=wà (2), Komo yidá # (3), Uduk à=ʒà (4), Gule ë:dé (3).

References and notes:
Kwama: Leyew 2006: 39. Differently in [Wedekind 2002: 23]: bì (this is actually the same word as Leyew’s bi ’what?’; probably a mistake, since Leyew’s grammar sketch is better researched). Still differently in [Bender 1983: 274]: udi ’who?’.
Opo: Silfhout 2013: 113. Quoted as ta=wa in [Bender 1983: 274].
Gule: Bender 1983: 274.

99. WOMAN
Kwama kikiyàtà (1), Begi Mao kikjăta (1), Opo bāpà (2), Komo bamiit (3), Uduk à=bóm (3), Gule gorim (4).

References and notes:

Begi Mao: Wedekind 2002: 23. Distinct from sides'al 'wife' [ibid.].

Opo: Silfhout 2013: 64. Quoted as bapa in [Bender 1983: 275]. Cf. Kusgilo, Buldiit bapa in [Corfield 1938: 163]; also Buldiit kumum 'woman' [ibid.].


Gule: Bender 1983: 275. Quoted as {gherim} in [Lejean 1865: 247]; as gērim in [Seligman 1911: 301], with the suppletive plural gemim.

100. YELLOW
Kwama kāša # (1), Begi Mao kaša-kaša@ (1), Opo wonebagulul (2), Komo yen-i-waga (3), Uduk ã=yin-bip # (3).

References and notes:


Opo: Silfhout 2013: 120. Verbal stem: '(to be) yellow'. Obviously a compound, probably to be analyzed as 'eagle's legs' (wone 'leg' + bagulul 'eagle').

Komo: Otero 2015: 73. Literally = 'butter-chicken' (sic!), cf. yen 'fat; oil; butter' and waga 'chicken'. In [Krell 2011: 32], a lengthy and hard-to-decipher equivalent is recorded: šējnāmpeli 'yellow'.

Uduk: Killian 2015: 136. Literally = 'oil (fat) of cow'. Not attested in [Beam & Cridland 1970]. According to Don Killian p.c., gōɗ-gōɗ 'green' can also be used in the meaning 'yellow'.

Gule: Not attested.

101. FAR
Kwama ā=suull (1), Opo nà=sēt (2), Komo šit-agi (2), Uduk sūd-ā-sūd (2), Gule aṣṣa (3).

References and notes:


Begi Mao: Not attested.


Komo: Otero 2015: 56. Verbal stem: 'be far, far from'. Quoted as šēt ~ ŕit in [Bender 1983: 275].

Uduk: Beam & Cridland 1970: 137. Derived from the noun sūd 'distance' [ibid.]. Glossed as 'fair, difficult' in the dictionary, but 'fair' is clearly a misprint for 'far', cf. a confirming example in [Killian 2015: 140]: āskōs sūd-ā-sūd pën kā pāwōls 'Askos is further than Paulos'.


102. HEAVY
Kwama a=sil # (1), Begi Mao a=sil (1), Opo na=tīkā (2), Komo did-agi (3), Uduk ditʰ-ā-ditʰ (3), Gule ?ate (4).
References and notes:

**Kwama**: Bender 1983: 276. Quoted as ʔāsıl 'heavy' in [Wedekind 2002: 19]. Although in our principal source the equivalent for 'heavy' is listed as pì, with polysemy: 'hard / heavy / strong', this is one case where we prefer to rely on the cohesive evidence of two alternate sources. In [Wedekind 2002: 19], the adjective pì is indeed listed, but only under the meaning 'hard'.

**Begi Mao**: Wedekind 2002: 19. According to this source, lexically distinct from ò=pì 'hard'.


**Gule**: Bender 1983: 276.

103. NEAR

**Kwama** kisì (1), Opo nà=ʔisà (2), Komo dīs-agì (3), Uduk dīš (3), Gule agge # (4).

References and notes:


**Begi Mao**: Not attested.


**Komo**: Otero 2015: 14. Verbal stem: 'be near, be close'. Quoted as dīs- in [Bender 1983: 277].

**Uduk**: Beam & Cridland 1970: 55. The forms are: dīš... is 'to be adjacent'; dīs-ē 'soon, near' (adverb); dīs-ē-dīš 'near' (adverb). Quoted as dīs- in [Bender 1983: 277]; as dīs- in [Killian 2015: 213].

**Gule**: Bender 1983: 277. Listed with lots of question marks.

104. SALT

**Kwama** ʔāsš (1), Begi Mao ʔāš (1), Opo a=sàpò # (2), Komo tαš (1), Uduk ðōŋkorò? (3), Gule t[of (1).

References and notes:


**Opo**: Silfhout 2013: 60. Somewhat dubious; this word is not attested in older sources - cf. taš in [Bender 1983: 278] and Kusgilo, Buldiit taš [Corfield 1938: 162], etymologically cognate with the equivalents in other Koman languages. The entry in van Silfhout’s data is clearly an innovation (possibly a borrowing, but the source is unclear), and it is not even absolutely clear that this is not some sort of specialized term (e. g. "commercial salt"), accidentally elicited instead of the more basic term. For formal reasons, however, we have to retain it as the primary equivalent.


**Gule**: Bender 1983: 278.
105. SHORT
Kwama \( \text{g}^\text{u} \text{t} \) (1), Begi Mao \( \text{g}^\text{u} \text{t}^\text{a}-\text{g}^\text{u} \text{t} \) (1), Opo \( \text{n}^\text{a}=\text{t}^\text{u} \text{l} \) (2), Komo \( \text{k}^\text{u} \text{t}-\text{a}^\text{g} \text{i} \) (1), Uduk \( \text{k}^\text{u} \text{t}^\text{h}-\text{a}^\text{k} \text{u} \text{t}^\text{h} \) (1), Gule \( \text{á}^\text{r} \text{d}^\text{j}^\text{t} \) (3).

References and notes:

Kwama: Leyew 2006: 37. Quoted as \( \text{g}^\text{u} \text{t}^\text{a} \) in [Wedekind 2002: 21]; as \( =\text{g} \text{u} \text{t} \) in [Bender 1983: 278].
Opo: Silfhout 2013: 96. Verbal stem: 'be short'. Quoted as \( =\text{t} \text{u} \text{l} \) in [Bender 1983: 278].
Komo: Otero 2015: 32. Verbal stem: 'be short'. Quoted as \( \text{k}^\text{u} \text{t} \) in [Bender 1983: 278]; as \( \text{g}^\text{u} \text{t}^\text{a}^\text{r} \) in [Wedekind 2002: 21]; as \( \text{k}^\text{u} \text{t}^\text{i} \) in [Krell 2011: 28].
Uduk: Beam & Cridland 1970: 86. The simple verbal stem 'to be short' is listed as \( \text{k}^\text{u} \text{t} \) in [Killian 2015: 229]. Quoted as \( \text{k}^\text{u} \text{t}^\text{i} \) in [Bender 1983: 278].
Gule: Bender 1983: 278.

106. SNAKE
Kwama \( \text{b}^\text{w} \text{a}^\text{s} \text{a} \) (1), Begi Mao \( \text{b}^\text{w} \text{a}^\text{s} \text{a}^\text{ʔ} \) (1), Opo \( \text{ʓ} \) (2), Komo \( \text{d} \text{a} \text{s} \text{a} \text{ʔ} \) (3), Uduk \( \text{t} \text{a} \text{s} \text{a} \text{ʔ} \) (3), Gule \( \text{b} \text{ɔ} \text{m} \text{b} \text{a} \) (4).

References and notes:

Kwama: Leyew 2006: 38. Quoted as \( \text{b}^\text{w} \text{a}^\text{s} \text{a}^\text{ʔ} \) in [Wedekind 2002: 21]; as \( \text{b}^\text{w} \text{a} \text{s} \text{a} \text{ʔ} \) in [Bender 1983: 273].
Opo: Silfhout 2013: 80. Quoted as \( \text{ʓ} \) in [Bender 1983: 273]. Cf. Kusgilo \( \text{ゾ} \) in [Corfield 1938: 162]. The Buldiit equivalent is different: \( \text{d} \text{u} \text{t} \text{i} \) [ibid.].
Komo: Otero 2015: 10. Meaning is glossed as 'snake (sp.)'. However, all the other sources agree on this as the generic term for 'snake': cf. \( \text{d} \text{a} \text{s} \text{a} \text{ʔ} \) 'snake' [Bender 1983: 273]; \( \text{d} \text{a} \text{s} \text{a}^\text{ʔ} \) 'snake' [Krell 2011: 29]; \( \text{d} \text{a} \text{s} \text{a} \text{ʔ} \) 'snake' [Wedekind 2002: 21].
Uduk: Beam & Cridland 1970: 148. Quoted as \( \text{t} \text{a} \text{s} \text{a} \text{ʔ} \) in [Bender 1983: 273]; as \( \text{t} \text{s} \text{a} \text{ʔ} \) in [Killian 2015: 10].
Gule: Bender 1983: 273. Quoted as \( \text{b} \text{a} \text{n} \text{m} \text{a} \) in [Seligmann 1911: 306].

107. THIN
Kwama \( \text{z} \text{ĩ} \text{n} \text{z} \i \) (1), Begi Mao \( \text{a} \text{z}=\text{z} \text{i} \text{n} \text{z} \i \) (1), Opo \( \text{t} \text{a} \text{ʔ}=\text{t} \text{i} \text{t}^\text{i} \) (2), Komo \( \text{b} \text{e} \text{z} \text{i}-\text{a} \text{g} \text{i} \) # (3), Uduk \( \text{k} \text{o} \text{r}^\text{ā}-\text{k} \text{o} \text{r} \) (4), Gule \( \text{a} \text{t} \text{a} \text{s} \) (5).

References and notes:

Kwama: Leyew 2006: 38. Quoted as \( \text{z} \text{ĩ} \text{n} \text{z} \i \) in [Wedekind 2002: 22]; as \( \text{z} \text{i} \text{n} \text{z} \i \) in [Bender 1983: 273].
Opo: Silfhout 2013: 113. Quoted as \( \text{t} \text{e} \text{t} \text{e} \) in [Bender 1983: 273].
Komo: Otero 2015: 5. Meaning glossed as 'become thin'. Confirmed by \( \text{k} \text{e} \text{z}-\text{i} \) 'thin' in [Krell 2011: 30]. However, [Bender 1983: 273] offers a completely different equivalent: \( \text{s} \text{a} \text{r} \text{-} \text{t} \text{h} \text{i} \text{n} \) 'not confirmed in any other sources. Cf. also \( \text{p} \text{e} \text{t}-\text{p} \text{e} \text{t} \) 'thin, flimsy' [Otero 2015: 50].
Uduk: Beam & Cridland 1970: 83. Reduplicated adjectival stem; cf. also the nominalized form \( \text{k} \text{a} \text{r} \text{-} \text{o} \text{n} \) 'the thin ones' [ibid.]. Distinct
from répʰ-á-répʰ 'thin, of person' [Beam & Cridland 1970: 135]. Additional synonym: ʰɪy-á-ʰɪ ‘thin or tiny, of persons; fine of flour; tiny in general; of string’ [Beam & Cridland 1970: 158]; the same form is also quoted as ʰɪy-á-ʰɪ in the phrase "this man was fat before, but now he is thin" in [Killian 2015: 285].


108. WIND
Kwama kàss (1), Begi Mao kàss (1), Opo kàb (2), Komo pud (3), Uduk ʰám (4).

References and notes:

Gule: Not attested in [Bender 1983]. Cf., however, [mogoss] ‘wind’ in [Lejean 1865: 249], also quoted as mughūs in [Seligman 1911: 301].

109. WORM
Kwama bù:lù (1), Begi Mao bù:lùʔ (1), Opo nîn (2), Komo s’wanda (3), Uduk ʰóléʔ (4).

References and notes:

Opo: Silfhout 2013: 97.
Uduk: Beam & Cridland 1970: 77. Meaning glossed as: ‘earthworm; also seed eaters’. Quoted as ʰóléʔ ‘worm’ in [Thelwall 1983: 328]. According to Don Killian p.c., the word has a rising tone on the first vowel, i.e. ʰóléʔ.
Gule: Not attested.

110. YEAR
Kwama nàːtà (1), Opo pè ~ pi (2), Komo kɔli (3), Uduk ʰil (4), Gule agas (5).

References and notes:

Begi Mao: Not attested.