Annotated Swadesh wordlists for the Surmic group (East Sudanic family).

Languages included: Narim [srm-nrm], Didinga [srm-did], Tennet [srm-ten], Murle [srm-mrl], Baale [srm-bal], Suri (Chai) [srm-cai], Mursi [srm-mrs], Me’en [srm-mee], Kwegu [srm-kwg], Majang [srm-maj].

DATA SOURCES

General

Yigezu 2001 = Yigezu, Moges. A comparative study of the phonetics and phonology of Surmic languages. Ph.D. thesis, Université Libre de Bruxelles, 2001-2002. // Detailed study containing both descriptive data on most known Surmic languages and a historical-comparative study of the two main branches of Surmic (Southeast and Southwest Surmic). Includes a comparative etymological corpus and a 312-item comparative wordlist on ten languages, mostly collected by the author himself (Narim, Tennet, Didinga, Murle, Baale, Chai, Mursi, Me’en, Kwegu, Majang). For many of these languages, the work still remains the best source of original data, despite occasional inaccuracies and misprints.

Bender 1971 = Bender, Lionel M. The Languages of Ethiopia: A New Lexicostatistic Classification and Some Problems of Diffusion. In: Anthropological Linguistics, 13, 5, pp. 165-288. // A lexicostatistical study of most of the languages of Ethiopia. Includes slightly modified Swadesh wordlists for a large number of Cushitic, Omotic, Ethiosemitic, and Nilo-Saharan (Nilotic, Surmic, Koman, etc.) languages. Unfortunately, the survey suffers from numerous inaccuracies of phonetic transcription and semantic glossing, making it practically unusable as a primary source for any of the languages concerned.

Narim

latter also includes some comparative data on the closely related Longarim (Narim) and Didinga languages.

Stirtz 2011 = Stirtz, Timothy M. Laarim (loh) Tone. SIL International. // A paper on the prosodic properties of the Narim (Longarim, Laarim) language. Contains original field data collected by the author.

**Didinga**


**Tennet**

Randal 1998 = Randal, Scott. A grammatical sketch of Tennet. In: Surmic Languages and Cultures. Ed. by Gerrit J. Dimmendaal and Marco Last. Köln: Rüdiger Köppe Verlag, pp. 219-272. // An important supplementary material to M. Yigezu’s lists for Tennet, although, unfortunately, illustrative data are relatively scarce, since the sketch in question focuses much more on syntactic than phonological or morphological issues. Partially based on the author’s earlier dissertation thesis “Nominal morphology in Tennet”, which, however, contains almost no extra material.

**Murle**

Lyth 1971 = Lyth, R. E. A Murle grammar / A Murle vocabulary. University of Khartoum. // This detailed grammatical description of Murle, dating back to the 1940s, is also
accompanied by a representative Murle-English / English-Murle vocabulary. Prosodic information is not included, and there are reasons to doubt the accuracy of phonetic transcription in some cases, but the source is very important at least in terms of its sheer volume.

Tucker 1951 = see above (Narim).

**Baale**

Yigezu & Dimmendaal 1998 = Yigezu, Moges; Dimmendaal, Gerrit J. Notes on Baale. In: Surmic Languages and Cultures. Ed. by Gerrit J. Dimmendaal and Marco Last. Köln: Rüdiger Köppe Verlag, pp. 273-318. // A brief sketch of Baale phonology and grammar, illustrated by some texts and a brief vocabulary. Contains very little lexical data that is not included in [Yigezu 2001], but transcriptional notation and semantics are generally more accurate, and some additional paradigmatic information (e. g. plurals of nouns) can be extracted as well.

**Suri (Chai)**


Abbink 1993 = Abbink, J. Suri-English Basic Vocabulary. In: Frankfurter Afrikanistische Blätter, 5, pp. 39-64. // A small vocabulary of Chai (contrary to the title, not at all restricted to "basic" vocabulary in the Swadesh understanding), somewhat inferior to the data in Last & Lucassen 1998, since the author pays little attention to the morphological constituency of Chai items (particularly verbs).

**Mursi**

Turton et al. 2008 = Turton, David; Yigezu, Moges; Olibui, Olisarali. Mursi-English-
Amharic Dictionary. Addis-Ababa: Ermias Advertising. // Relatively large dictionary of Mursi, oriented mainly at native speakers and therefore not particularly accurate with phonology (i.e. no indication of prosody); various semantic inaccuracies and typos also render the source less useful than it could have been.

Turton & Bender 1976 = Turton, David; Bender, M. L. Mursi. The Non-Semitic Languages of Ethiopia. Ed. by M. Lionel Bender. East Lansing: Michigan State University, pp. 533-562. // A brief grammatical sketch of Mursi that contains some relevant paradigmatic information, e.g. on pronouns and suppletive verbal stems.

Siebert & Caudwell 2002 = Siebert, Ralph; Caudwell, Simon. Sociolinguistic Survey Report of the Melo (Malo) and Mursi Languages of Ethiopia. SIL International. // An SIL list of Mursi basic lexicon. Useful as a control source, but seems to contain rather numerous mistakes and typos.

Me’en

Ricci 1972 = Ricci, Lanfranco. Materiali per la lingua Mekan. In: Rassegna di Studi Etiopici, 25, pp. 90-455. // A detailed description of Me’en grammar, based on the Tishena dialect and accompanied with a large dictionary that also includes potential etymological parallels in other Surmic languages and beyond. Most of the data actually come from a much earlier collection, accumulated by Fulvio Sudano in 1939-41; their phonetic and semantic quality are highly dubious in many instances.


Will 1993 = Will, Hans-Georg. Me’en phonology. In: Journal of Ethiopian languages and
literature, 3, pp. 61-80. // A brief description of Me’en phonology (based mainly on the Tishena dialect).

Kwegu


Hieda 1991 = Hieda, Osamu. Koegu Vocabulary, with a reference to Kara. In: African Study Monographs, Suppl. 14, pp. 1-70. // A classified vocabulary of the Koegu (Kwegu) language (Muguji dialect), collected by the author and accompanied with the corresponding equivalents in Kara (a neighbouring Omotic language that exerts a heavy influence on modern Kwegu).


Majang


NOTES

1. General.

For the sake of general uniformity, we consistently select [Yigezu 2001] as our main source of data, despite the fact that the wordlists collected by M. Yigezu are not always perfectly corroborated by alternate sources (including more detailed and/or more recent works), especially in terms of phonetic detail (inaccuracies in prosodic marking and in determining ATR quality of the vowels have been noticed, sometimes even in the form of simple typos, as the same word may be transcribed differently in different parts of Yigezu's thesis). In general, however, the work seems at least more reliable than the majority of older publications on Surmic.

Another comparative source of data on Surmic basic lexicon is [Bender 1971], a large paper that includes a collection of wordlists collected by the author on the Ethiopian Surmic languages: Murle, Zilmamu, Tirma, Mursi, Me'en, and Kwegu (also Mesengo = Majang, but this has largely been superseded by Bender's later publication [Bender 1983]). Unfortunately, none of these wordlists can be used as primary sources, and the utmost care has to be exercised even in using them as control sources: comparison with more detailed and reliable dictionaries shows that semantic inaccuracies are quite frequent, not to mention phonetic mistakes.

Morphological segmentation of Surmic words is approximate. For instance, nominal stems in Surmic tend to have the shape CVCV, where the second vowel is likely to be an old desemanticized nominal suffix ("fossilized classifier"). However, we prefer to include morphological segmentation only in those cases where suffixation is productive, i. e. when it is possible to identify a suffixal element by comparing singular and plural forms (thus, Narim tām:ù 'rain' without segmentation, but k=ùrìd-ù 'dog' because the final vowel changes to -e in the plural form, etc.).

I. Narim

There are no detailed descriptions or dictionaries for the Narim (Longarim) language. The main source is [Yigezu 2001]; for additional perspective, we also list equivalents
from the older source [Tucker 1951] and the newer source [Stirtz 2011] where they are available. In a couple of cases where no equivalent for the Swadesh meaning has been found in Yigezu 2001, we allow substituting the corresponding equivalent from [Tucker 1951] to minimize gaps, although this is slightly risky, since every now and then older and newer sources differ as to the exact equivalent (either the result of semantic inaccuracies or researchers describing slightly different dialects).

II. Didinga

There are two phonetic and grammatical sketches that specifically focus on Didinga: [Driberg 1931] and [Odden 1983]. The latter, as could be expected, is on the whole more adequate in its description of the nuances of various aspects of Didinga phonetics and grammar, but has the disadvantage of containing a very limited amount of illustrative material. [Driberg 1931], on the other hand, includes a fairly large vocabulary of the language. Despite occasional inaccuracies in transcription (including systematic inaccuracies, such as mistaking Didinga tone for stress, etc.) and semantic notation, this vocabulary is very useful as a means of corroboration of Yigezu's wordlist material.

III. Murle

There is at least one detailed grammatical description of Murle available, together with a large vocabulary [Lyth 1971]; unfortunately, it dates back to the 1940s and was not prepared by a professional linguist, so the accuracy of phonetic notation is often questionable (prosodic information, for instance, is not noted at all). On the other hand, the sheer size of the vocabulary allows to fill in several Swades slots that are not taken care of in Yigezu's lists, as well as correct some of Yigezu's mistakes. Additionally, [Tucker 1951] is a brief grammatical sketch of Murle with a brief accompanying vocabulary; the source has been taken into account, but it adds very little information to what is already available from Yigezu's and Lyth's data. For comparative and control purposes, we also list Murle forms that are adduced in [Bender 1971].

IV. Baale

Baale, also known as Kacipo-Balesi, is a difficult language for lexicostatistics; rather
clearly belonging to the Southwestern branch of Surmic, it has, nevertheless, been subjected to serious areal influence on the part of Suri (Southeastern branch), borrowing some basic lexicon from that language. Unfortunately, the only usable source for Baale, outside of the wordlist in [Yigezu 2001], is the brief grammar sketch and small lexicon in [Yigezu & Dimmendaal 1998], meaning that the same author is responsible for both sources and no control sources are available.

An additional problem is that the so-called "Zilmamu" language, often said to be a dialect of Baale and currently represented in our materials only by a sketchy wordlist in [Bender 1971], while showing unquestionable Surmic affiliation and plenty of matches with Southwestern languages, has a large number of items that have nothing in common with the respective Surmic equivalents. With this data, it is all but impossible to show if "Zilmamu" is really a dialect of Baale, or if it represents a completely autonomous branch of South Surmic. For the sake of tradition, we list the "Zilmamu" forms in the notes section next to notes on Baale proper, but it should be remembered that the issue of "Zilmamu" affiliation remains an open one and requires additional data.

V. Suri

Of the two primary dialects of Suri, Chai and Tirma(ga), only Chai currently satisfies the requirements for a proper lexicostatistical treatment (very little data on the whole and not a single proper vocabulary is available as yet for Tirma). In addition to Yigezu, two more lexicographical descriptions for Chai have been published: [Abbink 1993] and [Last & Lucassen 1998], both comprising brief vocabularies of several hundred entries. Of these, [Last & Lucassen 1998] is particularly important, since the description is an appendix to the authors' grammatical sketch of the language and shows understanding of its grammatical peculiarities, such as the rather complex suppletivism between imperfective and perfective verb stems, very important for lexicostatistical purposes. For the sake of consistency, we still treat [Yigezu 2001] as our main source, but regularly supplement it or even correct it with data taken from [Last & Lucassen 1998], especially since Yigezu regularly only adduces the perfective stems of verbs, omitting their suppletive imperfective counterparts altogether.
As for Tirma, currently we only list the forms that were easily extracted from M. L. Bender's Tirma wordlist in [Bender 1971]. Although it shows a few lexical discrepancies between Chai and Tirma, these cannot be ascertained due to the overall unreliable nature of Bender's lists.

VI. Mursi

Although lexical data on Mursi are available from at least two additional sources - the extensive dictionary [Turton et al. 2008] and the wordlist in [Siebert & Caudwell 2002], which is itself larger than most standard SIL lists - none of the available sources are completely reliable, suffering from lack of transcriptional and semantic accuracy; this emerges rather clearly from their comparison with each other, as well as the somewhat more accurately collected data of the closely related Suri language. (The situation is even worse with M. L. Bender's brief wordlist of Mursi in [Bender 1971], taken here into consideration for comparative purposes). Therefore, although we still use [Yigezu 2001] as our primary source for the sake of consistency, the final judgement on the choice for primary slot rests on careful comparison of all three sources. In at least one case ('die'), we had to replace Yigezu's entry with a different item for lack of confirmation. We can only hope that sometime in the future, a definitive dictionary for Mursi will eventually appear.

VII. Me'en

The Me'en (Mekan) language in Ethiopia is represented by two primary dialects, sometimes even defined in literature as different languages: Bodi and Tishena. Of these, Bodi is used by a minority of speakers as compared to Tishena, but is sometimes referred to as more archaic in a number of features. Both dialects have been studied, and a certain amount of lexical material is available on each of them; in particular, M. Yigezu's data in [Yigezu 2001] seems to reflect the Bodi dialect, whereas earlier sources, such as F. Sudano's notes that were used in [Ricci 1972], and H.-G. Will's series of papers on Me'en usually focus on Tishena.

Unfortunately, all the sources of data are either too incomplete or too unreliable to allow us the separate construction of two different wordlists for Bodi and Tishena.
Based on what was possible to ascertain from a brief comparative description of the two dialects in [Will 1991], as well as scraps of information from other sources, it may be concluded that lexicostatistical variation between Bodi and Tishena probably does not exceed 5-6% at most; such a discrepancy only warrants the presence of two different lists if the available sources are completely reliable, otherwise it would be too easy to introduce crucial errors that reflect semantic inaccuracy on the part of field workers rather than valid historical data.

Consequently, our strategy is as follows. For the sake of uniformity, [Yigezu 2001] (Bodi dialect) is used as the default source for the wordlist. To confirm his data, in the notes section we also quote the relevant Tishena equivalents from [Ricci 1972] and from H.-G. Will’s papers, particularly from [Will 1991] where it is possible to see the phonetic and occasional lexical differences between Bodi and Tishena. Where there seems to be sufficient evidence for a mistake on Yigezu’s list, we take the liberty of replacing Yigezu’s word for Will’s (this happens in one well-justified case, namely, the word for ‘star’ q.v.). We also list the Me’en forms in [Bender 1971] (they seem to rather agree with Yigezu’s Bodi than Tishena, but not always).

VIII. Kwegu

The Kwegu (Koegu) language in Ethiopia is represented by two main dialects, which Osamu Hieda [1990, 1991] defines as "Koegu" and "Kwegu" respectively. However, since this orthographic convention may be confusing (and relies on a subtle phonetic peculiarity that may or may not be relevant for all speakers of the respective dialects), we will refer to the language on the whole as "Kwegu" (its normative name in the Ethnologue and Glottolog systems), and to the dialects as "Muguji" (the Kara name for Koegu) and "Yidenic" (the Bodi name for Kwegu), respectively.

Extensive data are available only on the Muguji dialect: in addition to Yigezu's wordlist, there is a detailed classified vocabulary [Hieda 1991] and a grammar sketch [Hieda 1998]. These have been seriously criticized by Yigezu for various inaccuracies, including phonetic mistakes (e. g. postulating a five-vowel system instead of a seven-vowel system for the language) and lexical mistakes (e. g. underestimating the influence of Kara, a neighbouring Omotic language, on the lexicon). Nevertheless, Yigezu's
wordlists, as is clearly seen on the material of other languages than Kwegu, are far from perfect themselves, and the use of Hieda's materials as a "control source" for Yigezu is required, at least until more reliable materials have been assembled.

In the notes section, we also list some discrepancies between the Muguji and Yidenic dialects the way they are presented in the brief paper [Hieda 1990]. For the most part, they are of a purely phonetic nature, but at least in one case ('dog') there is a lexical discrepancy (a recent borrowing from Kara in Muguji vs. a word of unclear origin - possibly an old pre-Surmic substrate remain - in Yidenic). However, as of now it is impossible to estimate the lexicostatistical difference between the two dialects due to lack of reliable data on Yidenic.

**IX. Majang**

Majang (Masongo) is the most highly divergent Surmic language, constituting one of its two primary branches (Northern Surmic). Several sources of Majang data are available, but not a single definitive grammar or vocabulary have been produced so far. The primary slot is filled in with the corresponding equivalent from [Yigezu 2001]; in the notes section, we also make heavy use of works by M. L. Bender, most notably the brief grammatical sketch [Bender 1983], and of the much earlier description in [Cerulli 1948], to which a very small vocabulary is attached. Due to the age of Cerulli's work, and to the general phonetic and semantic inaccuracies that may be suspected in Bender's and Yigezu's materials alike, no single entry can be qualified as completely reliable; however, most of the time the sources agree with each other at least as to the lexical (if not necessarily phonetic) details.

2. **Transliteration.**

As far as our main source on most Surmic languages is concerned, M. Yigezu's data generally follow IPA standards and therefore only require "cosmetic" alterations when transliterated to UTS. Specific notes on other sources are as follows:

(a) Driberg 1931 for Didinga: Driberg’s $dh = UTS \delta$, $th = UTS \theta$, $ny = UTS \eta$; long vowels $\ddot{a}, \ddot{i}, \ddot{o}, \ddot{u}$ are transliterated as $a, i, o, u$. It is not quite clear what Driberg means by $\ddot{e}$ (said
to be pronounced "as ai in air"): most likely, this is just a standard long correlate to short e, perhaps uttered with a slight automatic trace of diphthongization - respectively, we transliterate it as e. Additionally, except for e and e, Driberg does not distinguish between +ATR and -ATR vowels. He also very rarely indicates tone (only in those cases where words with different tones form minimal pairs), but regularly indicates stress. For accuracy's sake, we preserve his stress notations, even though D. Odden (1983) doubts the importance of stress for Didinga as such.

(b) Odden 1983 for Didinga: The only important retransliteration is that of Odden's lower-case vowels a, e, i, o, u as +ATR vowels (UTS ʌ, e, i, o, u) and his upper-case vowels A, E, I, O, U as -ATR vowels (a, e, i, o, u). Additionally, Odden explicitly marks the high tone, leaving the low tone unmarked; we systematically mark both (high ɻ and low ɻ).

(c) Lyth 1971 for Murle: Lyth's old transcription is generally adapted to reflect the same values as suggested by Yigezu's description of the system, thus dh = ð, ny = n, c = ɠ, j = ꟦.

The voiced consonants b, d may actually be implosive (ɓ, ɗ), as would be suggested by comparison with other sources. However, we prefer not to modify them, since Lyth himself says nothing about implosive articulation, and dialectal fluctuations between voiced and implosive articulation are quite common for various Sudanic languages. Concerning vocalism, Lyth's notations are left intact, except for the vowel ã, which he explains as "as in French 'de'"; to avoid ambiguity, it has been tentatively recoded as a.

(d) For Baale, transcriptional systems in [Yigezu 2001] and [Yigezu & Dimmendaal 1998] are slightly different: the latter omits certain phonetic details (e. g. consistently transcribes the intervocalic voiced velar as -g- as opposed to fricative -ɣ- in [Yigezu 2001]) and renders the low tone in [Yigezu 2001] as mid tone (i. e. ã instead of ã, etc.; the low tone is said by the authors to only have been encountered as part of a composite "mid-low" tone, i. e. the result of tonal samdhi).

(e) Abbink 1993 for Chai (Suri): The author regularly uses ch to denote the palatal affricate (UTS ç) and ny to denote the palatal nasal (UTS n), but occasionally also uses ñ for seemingly the same thing; this looks like an inconsistency, so we "neutralize" both graphical variants to n.
(f) Turton et al. 2008 for Mursi (orthographic transcription):

**Vowels:** - ATR vowels ε, ι are transcribed as ē, ō in Mursi orthography.

**Consonants:** (1) Implosives ɓ, ɗ are transcribed as bh, dh; (2) Glottal stop ? is transcribed as apostrophe ’; (3) Alveolar affricates and fricatives č, Ŷ, ş are transcribed as ch, j, sh respectively; (4) Nasals η, η are transcribed as ng, ny.

**Prosody:** Remains completely unmarked.

(g) Ricci 1972 for Me'en: The situation in this source is somewhat confused. The author prepares his description of Me'en based on notes that were collected much earlier (1939-1941) by F. Sudano. In those notes, Me'en forms were transcribed using Italian orthography (e.g. rendering the palatal nasal ɲ as gn, the post-alveolar affricate ş as sc/i/, etc.). This transcriptional system is sometimes left intact (e.g. in the Italian-Me’en index on pp. 428-453), but is usually modified by Ricci to reflect a more "linguistic" approach, although that still does not prevent him from occasional "Italianisms", such as consistently rendering velar k as c.

For the sake of accuracy, we present Ricci-Sudano’s entries in two forms: tentative transliteration to UTS, put down in cursive, and Ricci’s modified transcription, included in curly brackets (according to our usual convention for "orthographic" variants). Sudano’s original transcription is not included. The major changes from Ricci’s transcription to UTS are as follows:

<table>
<thead>
<tr>
<th>[Ricci 1972]</th>
<th>UTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>c</td>
<td>k</td>
</tr>
<tr>
<td>ŧ</td>
<td>ţ</td>
</tr>
<tr>
<td>ts</td>
<td>c</td>
</tr>
<tr>
<td>ň</td>
<td>n</td>
</tr>
<tr>
<td>ng</td>
<td>ng</td>
</tr>
</tbody>
</table>

We also omit all prosodic diacritics in our transliteration; although "grave" and "acute" accentuation are regularly marked in Sudano’s notes, there is no precise explanation of what it is they are really supposed to mean, and in any case, it is dangerous to trust
prosodic information recorded as early as in the mid-20th century (especially keeping in mind that even newer data, e.g. Yìgezu’s notation vs. H.-G. Will’s, have numerous discrepancies in the sphere of prosody).

(h) Hieda 1991 for Kwegu: This source uses a simplified orthography that is largely diacritics-free for printing reasons. The following conventions are observed: ’b, ’d > UTS b, d (implosive consonants); ts’ > UTS c’ (ejective alveolar affricate); c, j, c’, sh > UTS ɸ, ʒ, ɬ, ʃ (palatal affricates and fricatives); ny > UTS ɲ (palatal nasal); ng’ > ɳ (velar nasal); ? > UTS ? (glottal stop). High tone is marked as ƭ in the original source; low tone is unmarked in the original source and converted to UTS ƭ.

(i) Cerulli 1948 for Majang: This source utilizes a rather specific orthography. Its special symbols are transliterated into the UTS as follows:

<table>
<thead>
<tr>
<th>[Cerulli 1948]</th>
<th>UTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>p’</td>
<td>β</td>
</tr>
<tr>
<td>d</td>
<td>d’</td>
</tr>
<tr>
<td>ŋ</td>
<td>ʒ</td>
</tr>
<tr>
<td>’</td>
<td>?</td>
</tr>
<tr>
<td>ň</td>
<td>ɳ</td>
</tr>
<tr>
<td>ň</td>
<td>ɲ</td>
</tr>
</tbody>
</table>

Note: The consonant d is described by Cerulli as a "cacuminal explosive", but in the absolute majority of encountered forms it regularly corresponds to the implosive d in Yìgezu’s and Bender’s materials. We take the liberty of re-transcribing it as d for the purposes of compatibility (and also because it is highly likely that the consonant was indeed implosive, mistaken for an explosive with a different place of articulation).

Database compiled and annotated by: G. Starostin (last update: June 2015).
1. ALL

Narim vélè-k (1), Didinga vélè:-k (1), Tennet dò:-k (2), Murle dò:-k (2), Baale báy (3), Suri (Chai) kímùlù (4), Mursi dày (5), Me’en č’-k (6), Kwegu č’ól (7), Majang bāñêy (8).

References and notes:

Narim: Yigezu 2001: 356.


Murle: Yigezu 2001: 356. Quoted as dök ‘all, every, both’ in [Lyth 1971: 16]; as dòk’ ‘all’ in [Bender 1971: 280].


2. ASHES

Narim tìdè-t (1), Didinga kà=tìdè-t (1), Tennet bùr (2), Murle bùr (2), Baale bùr (2), Suri (Chai) bùr (2), Mursi bùr (2), Me’en bùr (2), Kwegu bòlù (2), Majang tādāpù (3).

References and notes:


Didinga: Yigezu 2001: 356. Quoted as sg. kà=tìdè-t, pl. kà=tìdè-na in [Driberg 1931: 167].

Tennet: Yigezu 2001: 356.


Mursi: Yigezu 2001: 356. Quoted as bùr in [Turton et al. 2008: 31]; as bùr in [Siebert & Caudwell 2002: 17]. In [Bender 1971: 265], a strange word dów is listed (albeit with a question mark) in the slot for ‘ashes’; it is not confirmed by any other source.


Majang: Yigezu 2001: 356.

3. BARK
Narim bàk:ù-k (1), Didinga bọ́gà-yá (2), Tennet bọ́k:ù-k (1), Murle bọ́k:ù-k (1), Baale bọ́gùn-i (2), Suri (Chai) bọ́gì (2), Mursi gùnmùnà (3), Me’en bọ́k:ù-č (1), Kwegu duóm (4), Majang ărńkán (-1).

References and notes:

Narim: Yigezu 2001: 357.

Didinga: Yigezu 2001: 357. Quoted as sg. bọ́rọ-ć, pl. bọ́rọ 'rind, shell, husk, bark' in [Driberg 1931: 163].

Tennet: Yigezu 2001: 357.


Mursi: Yigezu 2001: 357. Quoted as gọ́g:á 'bark of tree' in [Turton et al. 2008: 74] and as g ọ́wù in [Bender 1971: 265]. Cf. also another synonym in [Turton et al. 2008: 33]: bá-ro-y 'bark, peel', and yet another in [Siebert & Caudwell 2002: 17]: bá:kái 'bark, of tree'. All three forms have lexical parallels in the closely related Suri, but according to Yigezu, the most basic equivalents differ between the two languages. This may be an inaccuracy on Yigezu’s part, but until a more precise picture emerges from improved dictionary and revised dictionaries, we prefer to refrain from any additional conclusions and leave the situation “according to Yigezu”.

Me’en: Yigezu 2001: 357. In [Ricci 1971: 284], the equivalent is given as the idiomatic expression ke-na-ge rōma-si [cénage rōmasi], literally ‘dry(ness) of tree’. Another completely different equivalent in [Bender 1971: 266]: sǐlī. This word most closely resembles [sīl] 'stem (of plant), string' in [Ricci 1971: 284] and may be a semantically misglossing.

Kwegu: Yigezu 2001: 357. Same word as ‘skin’ q.v. Differently in [Hieda 1991: 12]: órkō 'bark of tree' (most likely an Omotic borrowing, cf. Dizi orgu, Naiy orku, etc.), also quoted as ùrkā in [Bender 1971: 266].


4. BELLY

Narim kɛːn-á (1), Didinga kɛːn-á (1), Tennet kɛːn (1), Murle kɛːn (1), Baale kɛːn-á (1), Suri (Chai) kɛːn-ó (1), Mursi kɛːn-ó (1), Me’en kɛːn-Ô (1), Kwegu kiên (1), Majang ámad (2).

References and notes:


Suri (Chai): Yigezu 2001: 358. In the meaning 'stomach', glossed as kɛɛn-ó in [Yigezu 2001: 387]. Quoted as sg. kɛɛn-á, pl. kɛɛn-ti in
5. BIG

Narim č=ób:-i (1), Didinga č=ób:-i (1), Tennet ū=d:i:kir:ë (2), Murle ĺp:è (1), Baale āb:xó (1), Suri (Chai) āb:ū:ù (1), Me’en bū:-i (1), Kwégu tāc:-i (3), Majang bjb:īn (1).

References and notes:


Didinga: Yigezu 2001: 358. Quoted as āwobi, pl. āwō-bi-tik in [Driberg 1931: 178]. In the latter source, cf. also Ĭpiça 'big, many' [Driberg 1931: 179]; maka 'large, big, broad' [ibid.].


Murle: Yigezu 2001: 358. Quoted as sg. āpi, pl. āpi-tik 'big, wide' in [Lyth 1971: 3]; as ɾ, ɾ in [Tucker 1951: 112]. Alternately, cf. maīnc, pl. maǐn-ik 'big' in [Lyth 1971: 34], as well as the verbal stem digir 'to be big' in [Lyth 1971: 14]. The same verbal stem is also listed in [Bender 1971: 280]: ɾ-digírr 'big'.


6. BIRD

Narim kīb,īl:i-č (1), Dizinga kībāl:i-č (1), Tennet ìb,ìl:i-č (1), Murle kībǎl:i-č (1), Baale kàlɛ-ʒi (1), Suri (Chai) śōwá (2), Mursi śōwá (2), Me’en śōwá (2), Kwégu kūb:år (1), Majang tì:tò-n (3).

References and notes:

7. BITE

Narim d'iy-i (1), Didinga dày-á (1), Tennet dák (1), Murle dák (1), Baale dág-á (1), Suri (Chai) ā=ŋiyːó (2), Mursi ā=ŋitːó (2), Me’en ā=nitː (2), Kwegu indíː-á (2), Majang káwː-dɔk (3).

References and notes:


Tennet: Yigezu 2001: 358. Same word as 'eat' q.v.

Murle: Yigezu 2001: 358. Same word as 'eat' q.v. Quoted as dák (3rd p. sg. a=dak), with polysemy: 'to eat / to bite / to chew' in [Lyth 1971: 12]; as a=daak 'bite' in [Bender 1971: 280]. Cf. also the intransitive form: daa (3rd p. sg. a=dakkː-i) [ibid.].


Majang: Yigezu 2001: 358. Orthographically transcribed as ʃígi-ː in the source; this must be a mistake, since neither in Yigezu’s nor in any other description does Majang phonologically distinguish between t and ʃ. Quoted as sg. tɕt-an, pl. tɕt-ː in [Bender 1983: 124].

8. BLACK

Narim čolː-i (1), Didinga koliː-á (1), Tennet olːː (1), Murle koli (1), Baale kɔːlyé (1), Suri (Chai) kɔrː (1), Mursi kórdː-ː (1), Me’en kɔrː-ː (1), Kwegu dimiː-ɡʊ (2), Majang kɔyʊː-ː (1).
References and notes:


9. BLOOD

Narim bîyê (1), Didinga bîzî (1), Tennet bîzê (1), Murle bîyê (1), Baale bî:ðà (1), Suri (Chai) niówâ (2), Mursi niówâ (2), Me’en niáðâ (2), Kwegu niáð-û (2), Majang yérûm (3).

References and notes:


10. BONE

Narim àmːè-n (1), Didinga émtːè-n (1), Tennet émtːè-n (1), Murle ɬmːè-n (1), Baale èmːè-nî (1), Suri (Chai) gil-à (2), Mursi giɡ-à (2), Me’en giʔ-à (2), Kwegu giɛː-î (2), Majang émːè-nàny (1).

References and notes:
11. BREAST

Narim iyinya # (1), Didinga iy'oo # (1), Murle bind-eti # (2), Baale iyó (1), Suri (Chai) lùdún (3), Mursi ludum (3), Me’en tiso # (4), Kwengu kákôm # (5), Majang kukum # (5).

References and notes:

Narim: Tucker 1951: 110. Not attested in any other sources, but cf. k’é=čt-t’ (female breast) [Yigezu 2001: 360], quoted as sg. k=čt-t, pl. k=čt-n in [Tucker 1951: 110].


Tennet: Not attested but cf. čt-t’ ‘female breast’ [Yigezu 2001: 360].

Murle: Lyth 1971: 14. Same root and possibly same lexeme as ‘heart’ q.v., although in this case the orthography may indicate a misspelling (instead of bind-eti). Not attested in our main source, but cf. k=čt-t’ ‘female breast’ [Yigezu 2001: 360], quoted as keč, pl. kec-čt ‘breast, udder’ in [Lyth 1971: 25]. In [Tucker 1951: 110], the word for ‘male breast’ is glossed as eγ (cognate with the respective items in Narim and Didinga, but it is not found in Lyth’s dictionary).


Majang: Cerulli 1948: 155. This seems to be the equivalent for ‘male chest’ or ‘chest’ (in general). Not attested in any newer sources, therefore rather dubious (but cf. the obvious cognate in Kwengu). Cf. ŋpáti ‘female breast’ in [Yigezu 2001: 360].

12. BURN TR.
Narim tòd-ò (1), Didinga tòd-ò (1), Tennet tòd (1), Murle tòd # (1), Baale čyè (2), Suri (Chai) čyè (2), Me’en tòhà (3), Kwegu šéli-yāñá (4), Majang mód-úk (5).

References and notes:

Narim: Yigezu 2001: 360. Transitive stem; cf. r-tòd-ò 'to burn' (intr.) [ibid.]. Quoted as tò in [Tucker 1951: 113].

Didinga: Yigezu 2001: 360. Transitive stem; cf. r-tòd-ò 'to burn' (intr.) [ibid.]. Quoted as to (1 sg. pres. ka=tòd-ò ) 'to burn, set alight' in [Driberg 1931: 161].

Tennet: Yigezu 2001: 360. Transitive stem; lexically different from i=tùj-ìt 'to burn (intr.)' [ibid.].

Murle: Lyth 1971: 54. Meaning listed as 'to set light to (grass, etc.), burn'. Not attested in our main source; cf. à=ływ-it, glossed as 'to burn (intr.)' in [Yigezu 2001: 360]. In [Lyth 1971: 58], cf. also ływ 'to burn, roast (without a pot)', probably related to, if not the same word as, ływ 'to light (a fire)' [ibid.], and also probably the same word as wat 'to burn (tr.)' in [Lyth 1971: 59]. In [Tucker 1951: 113], the meaning 'burn (tr.)' is glossed as ə-wat (≈ Lyth's ływ). Cf. also ə-wat 'to burn' in [Bender 1971: 280].


Mursi: Not attested in [Yigezu 2001]: 'to burn (intr.)' is glossed in that source as dòrigò [Yigezu 2001: 360] = dorigo id. in [Turton et al. 2008: 49]. Cf. usuruse-i 'to burn (tr.)' in [Turton et al. 2008: 173], but the only textual example is on the context 'to burn the porridge'; it remains unclear whether this is the default 'to burn' for contexts like 'burn wood', etc. The equivalent for 'to burn' in [Bender 1971: 265] is glossed as bækà = 'to eat' [ibid.], which is indirectly confirmed by an example in Turton's dictionary (kama baka gwoo 'the bag has been burnt, lit. eaten by fire') [Turton et al. 2008: 32], but, again, it is unclear whether this idiomatic expression is basic.

Me’en: Yigezu 2001: 360. Transitive stem; the intransitive correlate is glossed as t ɡà-yàm-gò. Quoted as tòb-boy [tòbàboy ] 'to burn (intr.), tòb-day [tòbiday] 'to burn (tr.)' in [Ricci 1971: 396]. Cf. also ɣìs 'burn' in [Will 1993: 76]. Completely different, unconfirmed equivalent in [Bender 1971: 266]: ɡìam-.

Kwegu: Yigezu 2001: 360. Transitive stem; the intransitive correlate is glossed as àtì-yàñá. Differently in [Hieda 1991: 31], where the intransitive verb is glossed as làyà-yà (3 p. sg.) and the transitive correlate is given as à=ływ-yàñá-yà (1 p. sg.). Completely different, unconfirmed equivalent in [Bender 1971: 266]: sìcà (perhaps confused with 'sun' q.v.).

Majang: Yigezu 2001: 360. Transitive stem; cf. the intransitive correlate mód-úk-ò [ibid.].

13. CLAW(NAIL)

Narim bàlày-it (1), Didinga àlày-it (1), Tennet bàlà-it (1), Murle bàlà-it (1), Baale tìr-tìr-i (2), Suri (Chai) tìr-tìr (2), Mursi tìr-tìr (2), Me’en kòbìlò-gí-t (3), Kwegu šükùm (-1), Majang čòpòlkòy (4).

References and notes:

Narim: Yigezu 2001: 379. Clearly the same word is also glossed as 'claw (animal)', but with a +ATR rather than -ATR vocalic sequence instead: v l: ʃ-it [Yigezu 2001: 362]. Without additional confirmation, it is safer to regard this as a probable phonetic inaccuracy (although cf. the same situation for Tennet). Cf. sg. bàlà-it, pl. bàlák 'claw' in [Stirtz 2011: 27]; bàlák 'nail' (probably a plural form) in [Tucker 1951: 111].

Didinga: Yigezu 2001: 379. Quoted as sg. ʃ ʃ-it, pl. ʃàkk in [Olden 1983: 171]. The word 'claw (animal)' is obviously related, but is glossed with an additional k-prefix: kàlìgg-it [Yigezu 2001: 362]. In [Driberg 1931: 174], the same paradigm (sg. olag-it, pl. olak) is listed for the meanings 'fingernail, claw, hoof'.

Tennet: Yigezu 2001: 379. The same word is also glossed as 'claw (animal)', but with a +ATR rather than -ATR vocalic sequence


**Me’en:** Yigezu 2001: 379. In the meaning ‘claw (animal)’, quoted with a different tonal pattern in [Yigezu 2001: 362]: *kóbólɔg-ìt*. Quoted as *kobologi*-ì (cobologi) ‘nail, claw’ in [Ricci 1971: 260]; the source distinguishes it from *kobologi*-ì (cobologi) ‘ankle, talon, finger’, but it is difficult to believe that the two listed forms are really different words, as the second simply looks like an assimilated variant of the first one. Quoted as Tishena *kóbólɔgì*-t vs. Bodi *kóbólɔgì*-t ‘fingernail’ in [Will 1991: 103]. Quoted as *kóbolo-g-it* ‘claw’ in [Bender 1971: 266].


**Majang:** Yigezu 2001: 379. In the meaning ‘claw’, the same word is quoted with high tone as *càpɔ̀lɔ́kìy* in [Yigezu 2001: 362].

14. CLOUD


References and notes:


**Tennet:** Yigezu 2001: 363.


**Baale:** Yigezu 2001: 363. In [Yigezu & Dimmendaal 1998: 313], the word *ìdò* is only listed in the meaning ‘fog’, whereas the meaning ‘cloud’ is rendered with a different equivalent: *gàtì* pl. *gàtì*-ì. This situation needs additional clarification; external data agree more with the choice of *ìdò* as the primary equivalent. Completely different equivalent in Zilmamù: *hàlù* ‘cloud’ [Bender 1971: 267].


**Mursi:** Yigezu 2001: 363. Quoted as *nìdò* in [Siebert & Caudwell 2002: 18]; as *ìdò* in [Bender 1971: 265]. Cf. also *久久 ‘cloud’ in [Turton et al. 2008: 74].


**Kwegu:** Yigezu 2001: 363; Hieda 1991: 49. Additional synonym: *dìrìm* [Hieda 1991: 49]. It is interesting that in [Bender 1971: 266], the Kwegu equivalent is *ìdò*, clearly reflecting the common Southeast Surmic root for ‘cloud’.

**Majang:** Yigezu 2001: 363.

15. COLD

Narim *à=lâli (1), Didinga *kà=lâli (1), Tennet *lâli-ò (1), Murle *à=lâl (1), Baale *à=lâl-ë (1),
Suri (Chai) lāl-ẹndō (1), Mursi lāl-ini (1), Me’en tulū?-i (2), Kwegu čirátà (3), Majang saló-ŋ (4).

References and notes:

**Narim:** Yigezu 2001: 363. Meaning glossed as ‘cold (of air)’. Differently in [Tucker 1951: 112]: lāgō ‘cold’ (hardly the same etymology, unless this is some sort of contraction from ‘lāl-ē’).

**Didinga:** Yigezu 2001: 363. Meaning glossed as ‘cold (of air)’. Quoted as la1 (1 sg. pres. kā-lāl-i) ‘to be cold, be happy, be well, to recover’ in [Driberg 1931: 160].

**Tennet:** Yigezu 2001: 363. Meaning glossed as ‘cold (of air)’.

**Murle:** Yigezu 2001: 363. Quoted as la1 (3rd p. sg. a=lal) ‘to be cold, to heal up, be sterile (of man)’ in [Lyth 1971: 30]. Cf. also lajű ‘cold’ (noun) [ibid.], quoted as kěy ‘cold’ in [Bender 1971: 280].


**Mursi:** Yigezu 2001: 363. Glossed as lāl-ini ‘cool, cold’; a=ca-lāl-ini ‘(it is) cold’ in [Turton et al. 2008: 23, 110]; as lā-l-in ‘cold’ in [Siebert & Caudwell 2002: 18]; as lāl-ini in [Bender 1971: 265]. Distinctive from čōwān ‘cold (of air, weather)’ [Siebert & Caudwell 2002: 18], glossed simply as čāwān ‘cold’ in [Turton et al. 2008: 45].

**Me’en:** Yigezu 2001: 363. Quoted as tulūk [tulūc] in [Ricci 1971: 403]; cf. also tulūy-day [tullūyday] ‘to freeze (smth.)’ [ibid.]. Quoted as tulūk in [Bender 1971: 266].

**Kwegu:** Yigezu 2001: 363. Quoted as čérātā in [Hieda 1991: 53]; as čérātā in [Bender 1971: 266].

**Majang:** Yigezu 2001: 363.

16. COME

Narim iċ-̃-ā (1), Didinga iċ-̃-ā (1) / u: (5), Tennet iċ-̃-ā (1), Murle iċ-̃-ā (1) / =k=u (5), Baale ĵàŋ-ā (2), Suri (Chai) wōŋ-ā (3) / k=ū-n (5), Mursi wōŋ-ā (3) / k=ow-a (5), Me’en yug-ā (4) / k=ū-n (5), Kwegu k=ūʔa-bá (5), Majang mělè (6).

References and notes:

**Narim:** Yigezu 2001: 363. Quoted as iċ-̃-ā ‘come!’ (imper.) in [Tucker 1951: 113].

**Didinga:** Yigezu 2001: 363. Quoted as iċ-̃-a, pl. i-ta (imperative) in [Driberg 1931: 162]. Driberg 1931: 162. This seems to be the imperfactive stem. The quoted forms are u: ‘to come’, 1st p. pres. kā=k=ū:.

**Tennet:** Yigezu 2001: 363.


**Suri (Chai):** Yigezu 2001: 363. This, like most verbal forms, in Yigezu’s lists, seems to be the perfective stem. Quoted as wōŋ-ā ‘come!’ (imperative) in [Abbink 1993: 63]. Last & Lucassen 1998: 430. The exact listed suppletive forms are k=ū-n (imperfective stem, sg.) ~ h=ū-n (imperfective stem, pl.), with the additional note that ‘initial /k/ weakens or is even deleted in 1sg’. Cf. also k=ōgā ‘to come’ in [Abbink 1993: 53]. Quoted as k=ō-n-do for Tirma in [Bender 1971: 265].

**Mursi:** Yigezu 2001: 363. This, like most verbal forms, in Yigezu’s lists, seems to be the perfective stem. Turton et al. 2008: 104. Glossed as ‘come, arrive’ (imperfective stem); cf. also k=ū-zā ‘it comes’ in [Siebert & Caudwell 2002: 18]. Quoted as k=ōe-ā in [Bender 1971: 265].

velar prefix, quoted as Tishena win vs. Bodi hui in [Will 1991: 101]. Quoted as k-ow-a in [Bender 1971: 266].

**Kwegu**: Yigezu 2001: 363. Quoted as à-k-ú-di-yùk in [Hieda 1991: 33]; as kú-a-nrà in [Bender 1971: 266]. The plural is suppletive: à-pà-a-n-xàùk. Both forms are clearly derived from the simple roots kuy- and pay- 'to go' q.v.

**Majang**: Yigezu 2001: 363. Quoted as mcl-k (past stem), mcl-cu (verbal noun) in [Bender 1983: 119]. The imperative form is listed as suppletive: wàd 'come!' [ibid.]. Differently in [Cerulli 1948: 156]: kus 'to come'.

17. DIE

**Narim** dàxw-ù (1), Didinga dí-ý-à (1), Tennet dàk (1), Murle dàk (1), Baale ìr-à (2), Suri (Chai) ìr-è (2), Mursi ìr.-a # (2), Me’en rès-à (2), Kwegu àršā-bá (2), Majang rèk-ùk (2).

References and notes:


**Mursi**: Turton et al. 2008: 66. Our primary source glosses the meaning 'die' as àlcì-ê [Yigezu 2001: 365], but such a stem is not confirmed in any other source, including the grammatical sketch [Turton & Bender 1976], where the imperfective stem for 'to die' is listed as reð- (< *er-ã-t-s-) and the perfective stem is listed as èr- (p. 548). In [Siebert & Caudwell 2002: 18], the form 'he dies' is glossed as ràbû and is also quite obscure. Although we usually follow Yigezu for uniformity, in this case we make an exception, since èr-a is well illustrated by contexts in Turton's dictionary, and also because Yigezu's form àlcì-ã could qualify as a mistake (accidental addition of an initial consonant due to some incorrect segmentation, etc.). Additional confirmation comes from [Bender 1971: 265]: èr-a 'die'.

**Me’en**: Yigezu 2001: 365. Quoted as resî-day [residay] 'to die, perish', resî [resî] 'dead' in [Ricci 1971: 377]. In [Bender 1971: 266], the root for 'die' is quoted as ìr-, with a word-initial vowel as in the rest of Southeast Surmic.


18. DOG

**Narim** k=nùrìd-à (1), Didinga údòr (1), Tennet ñúròd (1), Murle ñúròd (1), Baale ñrs-à (1), Suri (Chai) ròs-ò (1), Mursi ròs-ò (1), Me’en ròs-ò (1), Kwegu kiànì (-1), Majang wàr (1).

References and notes:

**Narim**: Yigezu 2001: 366. Quoted as sg. ñúròd-dì, pl. ñúròd-èt in [Tucker 1951: 110].


**Majang:** Yigezu 2001: 366. Quoted as sg. *war*, pl. *war-tun* in [Bender 1983: 126]; as *war* in [Cerulli 1948: 159].

19. **DRINK**

**Narim** *wùdɛ* (1), **Didinga** *kùf-́i* (1), **Tennet** *vùf* (1), **Murle** *wòt* (1), **Baale** *kùf-́i* (1), **Suri (Chai)** *ir-́ɛ* (2) / *màt-* (3), **Mursi** *ir-́ɛ* (2) / *mat-á* (3), **Me’en** *ir-* (2) / *màt-á* (3), **Kwengu** *làt-bà* (3), **Majang** *út-úk* (1).

**References and notes:**

**Narim:** Yigezu 2001: 366.

**Didinga:** Yigezu 2001: 366. Quoted as *hut* (1 st. pres. *ka-hud-i*), with polysemy: ‘to drink / to smoke’ in [Driberg 1931: 159].


**Murle:** Yigezu 2001: 366. Quoted as *wot* (3rd p. sg. *a=wot*) ‘to drink (water, beer, etc., not milk or blood)’ in [Lyth 1971: 59]; also as *ode* (3rd p. sg. *a=ode*) ‘to drink (intr.)’ in [Lyth 1971: 44]; as *wud-* in [Bender 1971: 280]. In the meaning ‘to drink (milk or blood)’ the verb *am* is used instead [Lyth 1971: 2] (it is also listed with the meaning ‘seize, rob’, but this is probably a case of homophony).


**Suri (Chai):** Yigezu 2001: 366. This is the suppletive perfective stem, quoted as *ir-* in [Last & Lucassen 1998: 383]; as *érí* in [Abbink 1993: 47]. Last & Lucassen 1998: 383. This is the suppletive imperfective stem, not listed in [Yigezu 2001]. Cf. Tirma *mat-o* in [Bender 1971: 265] (incorrectly segmented as *mac-to* by the author).

**Mursi:** Yigezu 2001: 366. Quoted as *ir-á* in [Turton et al. 2008: 87]; as *érí-á* in [Siebert & Caudwell 2002: 18]; as *ir-á* in [Bender 1971: 265]. Turton et al. 2008: 120. This is supposedly the suppletive imperfective stem, not listed in either [Yigezu 2001] or [Siebert & Caudwell 2002]; external data, however, confirm its reality and relevance for the present list.


**Majang:** Yigezu 2001: 366. Quoted as imperative *ut-a*, past tense *ut-i*, verbal noun *tu* in [Bender 1983: 119].

20. **DRY**

**Narim** *dɔw-á* (1), **Didinga** *dɔy-to*–*á* (1), **Tennet** *dɔ-á* (1), **Murle** *dɔ-á* (1), **Baale** *dɔy-ó* (1), **Suri (Chai)** *dɔy-ó* (1), **Mursi** *dɔr-ó* (1), **Me’en** *róm-ó* (2), **Kwengu** *k’ów-k’á* (3), **Majang** *pálciki-ŋ* (4).

**References and notes:**
21. EAR

Narim *k=ì-t,ìt* (1), Didinga *ì-t,ìt* (1), Tennet *ì-t,ìt* (1), Murle *ì-t,ìt* (1), Baale *ì-t,ìt* (1), Suri (Chai) *pìb-ì* (2), Mursi *pìb-ì* (2), Me'en *pìb-ič* (2), Kwegu *nàb-ù* (2), Majang *wìn-à* (3).

References and notes:


22. EARTH

Narim *lòc-č* (1), Didinga *lòc-č* (1), Tennet *lòc-č* (1), Murle *lòc-č* (1), Baale *lò* (1), Suri (Chai) *bì÷* (2), Mursi *bì÷* (2), Me’en *bì÷* (2), Kwegu *dàlì* (3), Majang *dò* (4).

References and notes:

Narim: Yigezu 2001: 367. Meaning glossed as 'earth (ground)'. Quoted as *lòč* in [Stirtz 2011: 16].
23. EAT

Narim důwɔ́-i (1), Didinga dúy-ɔ́ (1), Tennet dák (2), Murle dák (2), Baale dák-ɔ́ (2), Suri (Chai) ñs-z-ú (3) / ãm (5), Mursi bàg-ɔ́ (4) / am- (5), Me’en ús-z-ú (3) / ãm- (5), Kwegu ?ám-bá (5), Majang dám-úk (5).

References and notes:


Tennet: Yigezu 2001: 367. Same word as ‘bite’ q.v. Cf. =w dúy-ɔ́ ‘it (hunger) is eating me’ in [Randall 1998: 222].


Me’en: Yigezu 2001: 367. Quoted as õs-z-ú ‘eat!’ (imperative) in [Will 1993: 78]; as us- in [Bender 1971: 266]. Will 1993: 78; Will 1989: 140. Suppletive imperfective stem of the verb ‘to eat’, not attested in [Yigezu 2001]. In [Ricci 1971: 278], the infinitive form for ‘to eat’ is listed as k-am-diy (càmiday) and is specified as distinct from am-day ~ am-diy ‘to devour’ [Ricci 1971: 222]; this velar prefix does not figure in any later descriptions of the language.


24. EGG

Narim bùrù (1), Didinga bùrù (1), Tennet bùrù (1), Murle bùrù (1), Baale bùrá (1), Suri
(Chai) bûrày (1), Mursi bûrày (1), Me’en múlā-č (2), Kwegu mógu (-1), Majang tútuká-n (3).

References and notes:

Majang: Yigezu 2001: 367. Quoted as sg. totoka-n, pl. totoka-k in [Bender 1983: 125]; as tutuka-n in [Cerulli 1948: 159].

25. EYE

Narim kêbèrè (1), Didinga kêbèrè (1), Tennet êbèrè (1), Murle kêbèrè (1), Baale kêrè (1), Suri (Chai) kàr-i (1), Mursi kàr-i (1), Me’en kàbàri-č (1), Kwegu kàrb-ó (1), Majang tàcmá (2).

References and notes:


28
26. FAT N.
Narim mǜrèː-ʢ (1), Didinga m̀ùrèː-ʢ (1), Murle more-ʢ # (1), Suri (Chai) búgòrèː (2).

References and notes:

Narim: Stirtz 2011: 31. Plural: m̀ùng’ 'fat, oil'. Cf. ʢ #-ʢ 'fat' in [Tucker 1951: 110] (probably a different form, unrelated to Stirtz’s mǜrèː-ʢ). Not attested in Yigezu’s data (his ‘fat’ in the comparative wordlists is the adjective ‘fat’).

Didinga: Odden 1983: 175. Quoted as sg. muɾ̀ɛː-ʢ, pl. niɾ̀i ‘uncooked fat’ in [Driberg 1931: 172]. Not attested in Yigezu’s data (his ‘fat’ in the comparative wordlists is the adjective ‘fat’).

Tennet: Not attested in Yigezu’s data (his ‘fat’ in the comparative wordlists is the adjective ‘fat’).


Baale: Not attested in Yigezu’s data (his ‘fat’ in the comparative wordlists is the adjective ‘fat’). Cf. Zilmamu muri ‘fat’ in [Bender 1971: 267].

Suri (Chai): Abbink 1993: 43. Not attested in Yigezu’s data (his ‘fat’ in the comparative wordlists is the adjective ‘fat’). Cf. Tirma kudai ‘fat’ in [Bender 1971: 265].

Mursi: Not attested in Yigezu’s data (his ‘fat’ in the comparative wordlists is the adjective ‘fat’). Cf. šali ‘oil’ in [Turton et al. 2008: 155]; kitài ‘fat, grease’ in [Siebert & Caudwell 2002: 18]; ɠ rài ‘fat’ in [Bender 1971: 265].

Me’en: Not attested in Yigezu’s data (his ‘fat’ in the comparative wordlists is the adjective ‘fat’). Cf. k’udá ‘fat’ in [Bender 1971: 266].

Kwegu: Not attested in Yigezu’s data (his ‘fat’ in the comparative wordlists is the adjective ‘fat’). Cf. wàːlìti ‘oil’ in [Hieda 1991: 23]; saga ‘fat’ (with a question mark) in [Bender 1971: 266].

Majang: Not attested in Yigezu’s data (his ‘fat’ in the comparative wordlists is the adjective ‘fat’).

27. FEATHER
Narim k=̀aːtʃùrèː (1), Didinga k=ʃùrì (1), Tennet ʃwùrè (1), Murle ròbèː-ʢ (2), Baale rʃwà (2), Suri (Chai) rʃwàːi (2), Mursi čɔɾɛ (3), Me’en sèlà (4), Kwegu ðòrɔm (5), Majang lɔmù-n (6).

References and notes:


Didinga: Yigezu 2001: 368. Quoted as sg. x=ʃùɾɛ-ʢ, pl. x=ʃùɾì in [Odden 1983: 171]; as sg. k=ʃuɾɛ-t, pl. k=ʃuɾì in [Driberg 1931: 167].

Tennet: Yigezu 2001: 368.


Baale: Yigezu 2001: 368. In [Yigezu & Dimmendaal 1998: 313], the meaning ‘feather’ is expressed by the same word as ‘hair’ q.v.

Suri (Chai): Yigezu 2001: 368. Quoted as rùk-y in [Abbink 1993: 59].

Mursi: Yigezu 2001: 368. Cf. čɔɾɛ ‘hair’ q.v. Cf. ɓuːçɛɾɛ ‘feather’ in [Siebert & Caudwell 2002: 18], where čɔɾɛ is most likely an assimilated variant of *čɛɾɛ, and the first component = ‘big’ q.v.

Me’en: Yigezu 2001: 368. Quoted as sèlà in [Will 1993: 79]. In [Ricci 1971: 309], the meaning ‘feather’ is expressed by the same form as ‘hair’ q.v.


28. FIRE
Narim ǧúó (1), Didinga ǧūó (1), Tennet ǧúó (1), Murle ǧó (1), Baale gwó (1), Suri (Chai) ǧó (1), Mursi gö? (1), Me’en gö (1), Kwegu ǧû (1), Majang mād (2).

References and notes:


Majang: Yigezu 2001: 369. Quoted as madax in [Cerulli 1948: 156].

29. FISH

Narim k=ūlúgò-č (1), Didinga ūlúgò-č (1), Tennet ūlúf-it (1), Murle k=ūlúf-it (1), Baale ūlúg-č (1), Suri (Chai) ?ūrgū-sí (1), Mursi ?ūrū-sá (1), Me’en kàŋó-č (2), Kwegu ʔārté (3), Majang ʔót (1).

References and notes:

Narim: Yigezu 2001: 369. Quoted as sg. k=ūlúgō-č, pl. k=ūlúgōt in [Tucker 1951: 110].


Murle: Yigezu 2001: 369. Quoted as sg. k=ulug-č, pl. k=uluk in [Lyth 1971: 29]; as sg. k=ulü, pl. k=ulóg-it (probably the reverse is meant, since -it is normally a singulative suffix) in [Tucker 1951: 110]; as k=ulug-it in [Bender 1971: 280].


Majang: Yigezu 2001: 369. Quoted as ol't in [Bender 1983: 116]; as sg. ol't, pl. olt-ir in [Bender 1983: 126]; as olt-ir in [Cerulli 1948: 151].
30. FLY V.
Narim $\tilde{a}=k\tilde{u}l$ (1), Didinga kul # (1), Tennet $k\tilde{u}l$ (1), Murle kul # (1), Suri (Chai) $\tilde{a}=\text{bá}n\tilde{a}$ # (2), Mursi bânâ (2), Kwegu gôr-â (3).

References and notes:

Narim: Yigezu 2001: 369. Quoted as $\tilde{a}=\text{kul}$ in [Tucker 1951: 113].
Didinga: Driberg 1931: 159. 1st p. pres.: $k=\text{kul}$-i. Polysemy: ‘to run / to fly’. Not attested in [Yigezu 2001] (the entry ‘fly’ on p. 369 contains the noun $k\text{irôn}$-it ‘fly (insect)’ instead of the verb ‘to fly’).
Tennet: Yigezu 2001: 369. (Yigezu mixes up the equivalents for the verb ‘to fly’ and the noun ‘fly’ in his list, but the Tennet entry, judging by external parallels and internal structure, is unmistakably the verb ‘to fly’).
Murle: Lyth 1971: 29. Not attested in [Yigezu 2001] (the entry ‘fly’ on p. 369 contains the noun $k\text{irôn}$-it ‘fly (insect)’ instead of the verb ‘to fly’).
Baale: Not attested in [Yigezu 2001] (the entry ‘fly’ on p. 369 contains the noun $k\text{irôn}$-i ‘fly (insect)’ instead of the verb ‘to fly’).
Suri (Chai): Abbink 1993: 41. Not attested in [Yigezu 2001] (the entry ‘fly’ on p. 369 contains the noun $k\text{irôn}$-i ‘fly (insect)’ instead of the verb ‘to fly’).
Me’en: Not properly attested. In our least reliable source, there are two competing verbal stems: $\text{tya}$-day [$\text{tyáday}$] [Ricci 1971: 414] and $\text{woyé}$-day [$\text{woyédày}$] [Ricci 1971: 420], but their semantic glossing is dubious, no textual examples are provided, and neither of the two is confirmed by external parallels.
Majang: Not attested.

31. FOOT
Narim $\tilde{d}ó$-či (1), Didinga $\tilde{d}ó$-či (1), Tennet $\tilde{d}ó$-č (1), Murle $\tilde{d}ó$-č (1), Baale só (1), Suri (Chai) $\tilde{z}g\tilde{a}r$-i (2), Mursi $\tilde{z}á$-r-i (2), Me’en $\tilde{z}áré$-č (2), Kwegu $\tilde{z}á$p (3), Majang dêrâ-n (4).

References and notes:

Suri (Chai): Yigezu 2001: 370. Quoted as sg. $\tilde{z}g\tilde{a}r$-i, pl. $\tilde{z}g\tilde{a}r$-é in [Last & Lucassen 1998: 429]; as $\tilde{z}g\tilde{a}r$-i - $\tilde{z}ár$-i in [Abbink 1993: 51]. Cf. Tirma $\tilde{z}g\tilde{a}r$-i in [Bender 1971: 265].
Mursi: Yigezu 2001: 370. Quoted as $\tilde{z}á$-č ‘foot, leg’ in [Turton et al. 2008: 92]; as $\tilde{z}ár$-i ‘foot’ in [Siebert & Caudwell 2002: 18]; as $\tilde{z}ár$-i ‘foot’ in [Bender 1971: 265].
Me’en: Yigezu 2001: 370. Quoted as $\tilde{z}á$-či (čgarrič) ‘foot, leg’ in [Ricci 1971: 342]; as $\tilde{z}á$-č ‘foot’ in [Bender 1971: 266].
Kwegu: Yigezu 2001: 370. Quoted as sg. $\tilde{z}á$-p, pl. $\tilde{z}á$-p-ń ‘foot, leg’ in [Hieda 1991: 6; as só in [Bender 1971: 266] (provided that this is really the same root). Cf. Yidenic g’ëb [Hieda 1990: 99].
32. FULL
Narim á=ɓiɗ-ː (1), Didinga á=ɓiɗ-ː (1), Tennet á=ɓíɗ (1), Murle á=ɓíɗ (1), Baale á=ɓíːɗː (1), Suri (Chai) díne-yó (2), Mursi díne-yò (2), Me’en dibisi (3), Kwegu hà=tàb (4), Majang ínàŋ (5).

References and notes:

Didinga: Yigezu 2001: 370. This verbal root is quoted as bit (1st p. pres. ka-biːdː) 'to be full' in [Driberg 1931: 157].
Suri (Chai): Yigezu 2001: 370. Quoted as díniː 'full' in [Last & Lucassen 1998: 428]; as díɲe 'full' in [Abbink 1993: 45]. Cf. also in [Last & Lucassen 1998: 427]; didíji 'heavy / full' (same as Yigezu's equivalent for 'heavy' q.v.; the two forms may be related, since didíji appears to be a reduplicated derivative).
Mursi: Yigezu 2001: 370. Quoted as díniː-yo in [Turton et al. 2008: 55]; as hàyːtii in [Siebert & Caudwell 2002: 19]. Cf. also qatɔ to 'be full, satisfied' in [Turton et al. 2008: 41]. The old verb from which this adjectival or intransitive verbal stem is derived is also attested: dìːji 'fill, cause to be full' [Turton et al. 2008: 55].
Kwegu: Yigezu 2001: 370. Quoted as tàb 'to be full' in [Hieda 1991: 53].

33. GIVE
Narim ɗi=ɲì-k (1), Didinga ɗi=ɲì-k (1), Tennet ɗi=ɲè-k (1), Murle ɗ=ɲè-k (1), Baale á=ɲé-ɣé (1), Suri (Chai) ðà=ɲiné (2), Mursi áyinè? (2), Me’en ðày-à (2), Kwegu ðày-in-ːtè-bà (2), Majang ɡàb-ːuŋ (3).

References and notes:

34. GOOD
Narim ɓùn-á (1), Didinga ɓùn-á (1), Tennet ɓùn-á (1), Murle bón (1), Baale ɕːálːé (2), Suri (Chai) ɕːálːí (2), Mursi ɕːálːí (2), Me’en bűš-i (3), Kwegu ṣāšúk’á (4), Majang m̀mtán (5).

References and notes:
Murle: Yigezu 2001: 371. Quoted as bon-a 'to be good, well, correct, kind; must' in [Lyth 1971: 7]; as ɓùn in [Tucker 1951: 112]; as a-ɓùn in [Bender 1971: 280].
Kwegu: Yigezu 2001: 371. Quoted as ɕːúk in [Hieda 1991: 48]. Meaning glossed as 'light blue, dark green'. Cf. also mòː lá 'purple, gray, green' [ibid.].
Majang: Yigezu 2001: 371. Quoted as mintan 'good, kind' in [Bender 1983: 120]; as mìntan in [Cerulli 1948: 157].

35. GREEN
Narim ɕūl-k # (1), Didinga ɕula-k # (1), Murle ɕola-i # (1), Suri (Chai) ɕàːg-i # (2), Mursi ɕag-i (2), Kwegu ɕóɡùrè (2).

References and notes:
Tennet: Not attested.
Baale: Not attested.
Suri (Chai): Last & Lucassen 1998: 427. Meaning glossed as 'greenish; bluish; new' (see also 'new'). Slightly dubious, but it is rather common in this area for the meanings 'new' and 'green' to be expressed by the same word/root. Not attested in [Yigezu 2001].
Kwegu: Hieda 1991: 48. Meaning glossed as 'light blue, dark green'. Cf. also mɛːtɛ 'purple, gray, green' [ibid.].
Majang: Not attested.

36. HAIR
Narim imːà (1), Didinga imːà (1), Tennet imːà (1), Murle imà (1), Baale imːà (1), Suri (Chai) čjërè (2), Mursi čjërè (2), Me’en čjërè (2), Kwego čĭră-ši (2), Majang āmù-n (3).

References and notes:

Narim: Yigezu 2001: 372. Quoted as sg. īmāt, pl. īmā 'hair' in [Stirtz 2011: 11]; as sg. īmāt, pl. īmáʔ in [Tucker 1951: 111].
Didinga: Yigezu 2001: 372. Quoted as sg. īmē̬ː-č, pl. īmā in [Driberg 1931: 170]; as sg. īmē-či, pl. īmāc in [Driberg 1931: 166].

37. HAND
Narim ādī-t (1), Didinga ādī-t (1), Tennet ādī (1), Murle ādī-t (1), Baale āyî (1), Suri (Chai) siyó (1), Mursi siyø (1), Meʼen si-t (1), Kwegu bùá (2), Majang ?ari (1).

References and notes:

Murle: Yigezu 2001: 372. Quoted as sg. aðːt, pl. aðː-n, with polysemy: 'hand / finger' in [Lyth 1971: 1]. Cf. also aðː, pl. aðː-t 'right hand' [ibid.]. Quoted as sg. aðː-t, pl. aðː-n in [Tucker 1951: 111]; as aðː-t (pl. form) in [Bender 1971: 280].

38. HEAD
Narim āwà (1), Didinga Ĳ (1), Tennet Ĳ (1), Murle Ĳ (1), Baale āwà (1), Suri (Chai) sābː-ā
(2), Mursi sàb-á (2), Me’en sàb-ò (2), Kwegu sùb-ò (2), Majang Ÿuðh (1).

References and notes:


39. HEAR

Narim ðàw-ú (1), Didinga ðìg-ó (1), Tennet ðìk (1), Murle zík (1), Baale ñìf-ó (1), Suri (Chai) ñìg-á (1), Mursi ñìg-á (1), Me’en ñìg-ó (1), Kwegu wàì-bá (2), Majang tìy- (1).

References and notes:

Mursi: Yigezu 2001: 372. Quoted as ñìg-a, [Bender 1971: 265]. Quoted as ñìg, ñìg-ó, with polysemy: 'to listen / understand / find out' in [Turton et al. 2008: 153] (although the meaning 'hear' is accidentally not listed); as ñìk-ó 'hear' in [Siebert & Caudwell 2002: 19]; as ñìk-á in [Bender 1971: 265].

40. HEART

Narim ðìnlí-n (1), Didinga ðìnlí-t (1), Tennet ðìnlí-n (1), Murle zìnlìd (1), Baale ñìnlí (1), Suri (Chai) hìnî (1), Mursi hìnlí (1), Me’en ñìn-í (1), Kwegu źàn (1), Majang bà:ye (2).
References and notes:

Suri (Chai): Yigezu 2001: 372. Quoted as hini, pl. hini-së in [Last & Lucassen 1998: 429]; as hini in [Abbink 1993: 49]. In Tirma, the word 'heart' is glossed as tara in [Bender 1971: 265] = Chai Suri ḍiṅ 'liver' q.v.
Mursi: Yigezu 2001: 372. Quoted as hini in [Turton et al. 2008: 79]. The word ḍiṅ 'heart' in [Siebert & Caudwell 2002: 19] is probably erroneous, since in [Turton et al. 2008: 80] it is glossed as hohu 'lungs'. On the other hand, cf. also ḍiṅ: 'heart' in [Bender 1971: 265] - perhaps this is really a generic term for several different internal organs.

41. HORN

Narim ḍiṅ-dëēt (1), Didinga ḍiṅ-dëēt (1), Tennet ḍiṅ-dëēt (1), Murle ḍiṅ-dëēt (1), Baale ḍiṅ-dëēt (1), Suri (Chai) ḍiṅ-dëēt (2), Mursi ḍiṅ-dëēt (2), Me’en ḍiṅ-dëēt (3), Majang ḍiṅ-dëēt (4).

References and notes:

Tennet: Yigezu 2001: 373.

42. I

Narim ḍiṅ-dëēt (1), Didinga ḍiṅ-dëēt (1), Tennet ḍiṅ-dëēt (1), Murle ḍiṅ-dëēt (1), Baale ḍiṅ-dëēt (1), Suri (Chai) ḍiṅ-dëēt (1), Mursi ḍiṅ-dëēt (1), Me’en ḍiṅ-dëēt (1), Kwegu ḍiṅ-dëēt (1), Majang ḍiṅ-dëēt (1).

References and notes:
43. KILL

Narim ɓò (1), Didinga ɓò (1), Tennet ròk (1), Murle ròk (1), Baale kàd-ŋ (2), Suri (Chai) tʃŋɚdâ (3) / nìs (4), Mursi tʃaɽâ (3), Me’en ?ɪn-ə (4) / nìs (4), Kwegu rìsh-bà (5) / =nìš- (4), Majang bòköt-úk (6).

References and notes:

Narim: Yigezu 2001: 374. This is actually the accusative form, quoted as ə-n-étə in [Stirzt 2011: 86]; cf. subject n=à T ibid.


Murle: Yigezu 2001: 374. This is actually the accusative form. Cf. the paradigmatic information in [Lyth Gr. 1971: 16-17]: nominative n=àna ~ n=à, accusative a-n-eta. Quoted as a-n-et in [Bender 1971: 280].


Mursi: Yigezu 2001: 374. Quoted as a-ŋi in [Turton et al. 2008: 25]; as ʔii-ŋe in [Siebert & Caudwell 2002: 19]. In [Turton & Bender 1976: 540], the prepositional subject form is a-ŋi, the postpositional emphatic form is a-ŋoi.


Majang: Yigezu 2001: 374. Quoted as ɛt ~ ɛt ~ ɛt in [Bender 1983: 128]; as ɛt ~ ɛt in [Cerulli 1948: 137]. This is the phrase-initial form; the non-initial form is ɛwɛ-k ~ ɛwɛ-k-a [Bender 1983: 128].
44. KNEE

Narim kòdòŋ (1), Didinga kòdòŋ (1), Tennet ťérieŋ (1), Murle kòdǐŋ (1), Suri (Chai) kômː-i (2), Mursi kômː-iʔ (2), Me’en k’êmé-č (2), Kwegu k’iùámiː-ń (2), Majang kòrnáːn (3).

References and notes:


45. KNOW

Narim ǧàː (1), Didinga ǧàdın (1), Tennet ǧàː (1), Murle ǧàː (1), Baale gáw-ː (1), Suri (Chai) tǎː=ṭàː (1), Mursi táː=ṭàː (1), Me’en tāː=ka (1), Kwegu ṭibâš-bâ (2), Majang dígir-ik (3).

References and notes:

Didinga: Yigezu 2001: 375. Quoted as ga (1st p. pres. ka=ga) 'to know, be accustomed to' in [Driberg 1931: 159].

46. LEAF

Narim bàːlòː-jiːt (1), Didinga bàːlɔy-init (1), Tennet vãːrĩːpòː-č (2), Murle bolóyiː tôt (1), Baale
bålːóg- ámbi (1), Suri (Chai) bålːóg- (1), Mursi bålːög- (1), Me’en sảl-❡č (3), Kwegu kàk’itàn (4), Majang pɨŋò-n (5).

References and notes:

Narim: Yigezu 2001: 375. Formally, this is a singulative formation from ‘bark’ q.v.
Didinga: Yigezu 2001: 375. Quoted as sg. bolːóg-init, pl. bolːök ‘leaf, husk, skin, shell’ in [Driberg 1931: 163].
Murle: Yigezu 2001: 375. Formally, a singulative formation from ‘bark’ q.v., or a compound formation with i-ttà ‘ear’ q.v. (literally ‘bark-ear’). Cf. in [Lyth 1971: 7]: sg. ballocate, pl. balloc ‘leaf, bark, scale of fish’. In [Bender 1971: 280], the meaning ‘leaf’ is rendered simply as i-ttà ‘ear’.

47. LIE
Narim =òŋ- # (1), Murle əŋ ~ əŋ-əŋ # (1), Kwegu ʊŋ- (1).

References and notes:

Narim: Tucker 1951: 114. The actual quoted form is k-wɔŋ ámbi (1st p. sg.) in the dynamic meaning ‘to lie down’. In [Yigezu 2001: 375], the same meaning is correlated with the idiomatic expression t̀ŋiu lótːà ‘to lie down’, where the first component = t g- ámb ‘to sleep’ q.v.
Didinga: Not attested properly. In [Yigezu 2001: 375], the dynamic meaning ‘to lie down’ is glossed as the idiomatic expression t̀ŋiu lótːà (where, as in Narim, the first component = t ǹg ámb ‘to sleep’ q.v.).
Tennet: Not attested. Cf. t̀ŋiu ‘to lie down’ [Yigezu 2001: 375].
Murle: Lyth 1971: 45. Meaning glossed as ‘to lie down, sleep’. In [Yigezu 2001: 375], the meaning ‘to lie down’ is glossed as t̀ŋiu lótːà = t̀ŋiu ‘to lie down’ in [Lyth 1971: 51]. Cf. also k-wɔŋ ámb ‘to lie down’ in [Tucker 1951: 114].
Baale: Not attested properly. Cf. kʊŋ ‘to lie down’ [Yigezu 2001: 375].
Suri (Chai): Not attested properly. Cf. i-gi ámb ‘to lie down’ [Yigezu 2001: 375].
Mursi: Not attested properly. Cf. t̀ŋiu ‘to lie down’ [Yigezu 2001: 375].
Kwegu: Hieda 1991: 31. The exact quoted form is 1st p. sg. aorist à-ʊŋ-jà ámb ‘to lie down, sleep’; cf. also à-ʊŋ-jà ámb ‘to lie on one’s back’, à-ʊŋ-jà ámb ‘to lie on one’s back’. Cf. ʊŋ-hà ámb ‘to lie down’ [Yigezu 2001: 375]. It seems like the basic verb for the meanings ‘to lie’ and ‘to sleep’ is the same, but it can be modified with different complements for semantic specification.
Majang: Not attested properly. Cf. žːk ámb ‘to lie down’ [Yigezu 2001: 376].

48. LIVER
Narim ɲː ámb (1), Didinga ɲː ámb (1), Tennet ɲː ámb (1), Murle ɲː ámb (1), Baale ɲː ámb (1), Suri (Chai) t̀ŋrːá
(2), Mursi tár:á (2), Me’en tår:á (2), Kwegu nòh-ò (1), Majang nà:y (1).

References and notes:


49. LONG

Narim wúːn (1), Didinga wúːn (1), Tennet wúːn (1), Murle wúːn (1), Baale wúːn-é (1), Suri (Chai) ráːmːá-yí (2), Mursi ráːmːá-yí (2), Me’en ráːmː-tù (2), Kwegu rǎːːjími (2), Majang żěːdoː-ŋ (3).

References and notes:


Didinga: Yigezu 2001: 376. Quoted as sg. wː in, pl. wː-ti ‘tall, high’ in [Driberg 1931: 179] (same word, although the meaning ‘long’ is not included).


Me’en: Yigezu 2001: 376. The word is listed as tara (tara) ‘intestines’ in [Ricci 1971: 411]; Quoted as tara ‘liver’ in [Bender 1971: 266].


Majang: Yigezu 2001: 376. Quoted as tː ‘be long’ in [Bender 1983: 120].

50. LOUSE

Narim ǹːː-ːtːɔ (1), Didinga ǹːː-ːtːiː (1), Tennet ǹːː-ːčːː (1), Murle ǹːː-tːàt (1), Baale ǹːː-ːdiː (1), Suri (Chai) ǹːː-ːyː (1), Mursi ǹːː-ːyː (1), Me’en inčːː-ː (1), Kwegu intė (1), Majang nėːtiː-ː (1).
References and notes:


Me’en: Yigezu 2001: 376. Quoted as ɨɲə-ɛ in [Bender 1971: 266]. Cf. ɿɛdɛo [ɿɛdɛo] 'louse' in [Ricci 1971: 308]; despite some phonetic similarity, this seems to be a rather recent borrowing from an Omotic source.

Kwegu: Yigezu 2001: 376. Quoted as ɛntə in [Bender 1971: 266].


51. MAN

Narim ɛt (1), Didinga ɛt (1), Tennet ɛt (1), Murle ɛt (1), Baale ɛ: (1), Suri (Chai) ɿrɿ (2), Mursi ɿrɿ (2), Me’en mɛ (3), Kwegu ɿɛɿ (4), Majang ɿɗɿ (1).

References and notes:

Narim: Yigezu 2001: 377. Same word as 'person' q.v., but cf. also mɛ:\ɛɿ 'male' [ibid.]. Quoted as sg. ɛtɿ, pl. ɛt-ɿ 'man' in [Stirtz 2011: 86]; as sg. ɛt, pl. ɛtɿ in [Tucker 1951: 111].

Didinga: Yigezu 2001: 377. Same word as 'person' q.v., but cf. also mɛ:\ɛɿ 'male' [ibid.]. Quoted as et, pl. et-ɿ 'man, person' in [Driberg 1931: 165].

Tennet: Yigezu 2001: 377. Same word as 'person' q.v., but cf. also mɛ:\ɛɿ 'male' [ibid.]. Quoted as ɛt (nominative) in [Randal 1998: 237].

Murle: Yigezu 2001: 377. Same word as 'person' q.v., but cf. also mɛ:\ɛɿ 'male' [ibid.]. In [Lyth 1971: 18], the compound form et-qɿ-maɿ (man 'tir') (literally = 'person-male') is quoted.

Baale: Yigezu 2001: 377. Same word as 'person' q.v., but cf. also mɛ:\ɛɿ 'male' [ibid.]. Quoted as ɛ, pl. ɛ-ɿ di 'man, husband' in [Yigezu & Dimmendaal 1998: 314].


52. MANY

Narim mɛ:\ɛɿ (1), Didinga mɛ:\ɛɿ-ɿ (1), Tennet mɛ:\ɛɿ (1), Murle mɛ:\ɛɿ (1), Baale mɛ:\ɛɿ (1), Suri
(Chai) mèrē (1), Mursi mèrē (1), Me’en mèrē (1), Kwegu ūwānū (2), Majang Ḗkān (3).

References and notes:

Majang: Yigezu 2001: 377. Quoted as boka in [Bender 1983: 147]; as pwoqa in [Cerulli 1948: 158]. Cf. also the quantifier zet ‘very, much’ in [Bender 1983: 127] (e.g. kceu zet ‘much sand’).

53. MEAT

Narim k=idiŋ (1), Didinga ńdiŋ (1), Tennet ńdiŋ (1), Murle ńdiŋ (1), Baale ędiŋ (1), Suri (Chai) ńyù (2), Mursi ńč:ǔk (2), Me’en ńč:uk (2), Kwegu ńär:ŋ (3), Majang tår (4).

References and notes:


54. MOON

Narim ŋilɔ-k (1), Didinga ŋilɔ-k (1), Tennet ŋelɔ-k (1), Murle ŋelɔ-k (1), Baale ŋł́u (1), Suri (Chai) tágì (2), Mursi tágì (2), Me’en táti-s (2), Kwegu tìgè-s (2), Majang ɛyè-n (3).
55. MOUNTAIN

Narim ɓır (1), Didinga múr (2), Tennet ɓé (3), Murle ɓé (3), Baale kútı:l (4), Suri (Chai) kútı:l (4), Mursi kútı:l (4), Me’en élé (5), Kwegu gák (6), Majang édé-n (7).

References and notes:


Murle: Yigezu 2001: 378. Probably the same word as ɓé: 'stone' q.v.; unclear if the phonetic discrepancy actually reflects some derivational pattern or is the result of inaccuracy. Quoted as ɓé, pl. ɓé-en, with polysemy: 'stone / rock / hill / mountain / bowl of pipe' in [Lyth 1971: 6]; as ɓé'mountain' in [Bender 1971: 280]. Cf. also ɓır 'hill' in [Lyth 1971: 13].


56. MOUTH

Narim k=vt:vt-k (1), Didinga vt:vt-k (1), Tennet vt:vt-k (1), Murle vt:vt-k (1), Baale vtó (1),
Suri (Chai) tūg-ó (1), Mursi tūg-ó (1), Me’en tük (1), Kwegu tók (1), Majang átó (1).

References and notes:

**Narim:** Yigezu 2001: 378. Quoted as sg. kūtù-k-či in [Tucker 1951: 111].

**Didinga:** Yigezu 2001: 378. Quoted as sg. ʌtʊ-k, pl. ʌtʊ-či in [Odden 1983: 172]; as sg. ‘ɔto-k, pl. ɔtʊ-g-či ‘mouth, lip’ in [Driberg 1931: 175].

**Tennet:** Yigezu 2001: 378.

**Murle:** Yigezu 2001: 378. Quoted as oto-k, pl. tu-g-či, with polysemy: ‘mouth / entrance / message / language’ in [Lyth 1971: 46]; as ɔtɔ-k in [Bender 1971: 280].


**Me’en:** Yigezu 2001: 378. Quoted as tug-k in [Will 1993: 66]; as tug-ɔ (with a typo) in [Yigezu & Dimmendaal 1998: 314]; as og-g-či ‘beak’ [ibid.]; as tug-k in [Bender 1971: 266].


57. NAME

Narim ďārə (1), Didinga ďārə (1), Tennet ďår (1), Murle zår (1), Baale sàrə (1), Suri (Chai) sårə (1), Mursi sårə (1), Me’en sēltːa (1), Kwegu rōŋ (2), Majang tīrīyə (1).

References and notes:

**Narim:** Yigezu 2001: 379. Quoted as ďārə in [Tucker 1951: 111].

**Didinga:** Yigezu 2001: 379. Quoted as sg. ďār, pl. ď. ď-γ-ək in [Odden 1983: 172]; as ďār in [Driberg 1931: 165].

**Tennet:** Yigezu 2001: 379.


**Mursi:** Yigezu 2001: 379. Quoted as sg. sara, pl. sara-ɛn in [Turton et al. 2008: 147]; as sɛ-rə in [Siebert & Caudwell 2002: 20]; as sårə in [Bender 1971: 265].


**Majang:** Yigezu 2001: 379. Quoted as tīrīyə in [Bender 1983: 117].

58. NECK

Narim ĭnxː (1), Didinga ĭnxː (1), Tennet ĭnxː (1), Murle ĭnxː (1), Baale ĭnxː (1), Suri (Chai) ě (2), Mursi ě (2), Me’en kŏrŏŋ (3), Kwegu k’ôr:oŋ (3), Majang ñdɔ (2).
References and notes:


Didinga: Yigezu 2001: 379. Quoted as sg. įna, pl. įna-ti 'nape of neck, hood of snake' in [Driberg 1931: 166]. Cf. sg. tīsā, pl. tīṣā, gāl 'child' (in Odden 1983: 172); this strange word is not confirmed in alternate sources or through external comparison. Possibly a misprint, with an "extra" t instead of the required ītā?


Me’en: Yigezu 2001: 379. Quoted as kórพยายาม in [Will 1993: 70]; as koron [korôn] 'throat, larynx, esophagus', koron [corón] 'neck' in [Ricci 1971: 293-294] (these two forms are probably variants of the same word, inaccurately split from each other); as korɔ̃ 'neck' in [Bender 1971: 266].

Kwegu: Yigezu 2001: 379. In [Hieda 1991: 5], this word is glossed as kórɔ̃ 'throat', whereas the meaning 'neck' is correlated with the word ból- (pl. ból-an). It is possible that Kwegu, like many other languages, distinguishes between 'front part of neck, throat' and 'back part of neck, nape', but we would have to wait for a more detailed dictionary to ascertain that. In [Bender 1971: 266], the meaning 'neck' is glossed as b ʃi̞u.


59. NEW

Narim ʒɔɔr (1), Didinga ʒe̞j:i (1), Tennet ʒe̞j:i- (1), Murle čólái-k (2), Baale ʒidis (1), Suri (Chai) a=čą̞ (3), Mursi a=čą̞ (3), Me’en čài (3), Kwegu gàyá (4), Majang ʒn=łɔ̞ (5).

References and notes:


Didinga: Yigezu 2001: 379. Quoted as āʒu-k, pl. āʒu-k-wood in [Driberg 1931: 179]. The word is most likely a Nilotic borrowing (cf. Proto-Lotuko-Maa 'ąʒuuk 'new').

Tennet: Yigezu 2001: 379. The word is most likely a Nilotic borrowing (cf. Proto-Lotuko-Maa 'ąʒuuk 'new').


Mursi: Yigezu 2001: 379. In [Siebert & Caudwell 2002: 20], 'new' is listed as țaká̞ (an Ethiosemitic borrowing). In [Bender 1971: 265], the word 'new' is glossed as ānja=ągi, which most likely means 'not new' (see notes on 'not').


Kwegu: Yigezu 2001: 379. Probably quoted as ňatli, pl. ňatli-in in [Hieda 1991: 53], although this could also be a different word. Totally different equivalent in [Bender 1971: 266]: ńaikčiła.

Majang: Yigezu 2001: 379. Possibly related to t ʃi̞ 'child' [Yigezu 2001: 362], particularly since Bender glosses the word t monarchy as 'child; new' [Bender 1983: 115] (however, only totn 'son' is glossed in [Cerulli 1948: 159]).
60. NIGHT

Narim ɓi:l-i (1), Didinga ɓi:l-i (1), Tennet ɓi:l-i (1), Murle ɓâl-i (1), Baale ɓâl-i (1), Suri (Chai) ɓêl-è (1), Murisi ɓêl-è? (1), Me’en băr (1), Kwegu mîkîr (2), Majang kây (3).

References and notes:


Me’en: Yigezu 2001: 379. Quoted as bâr in [Will 1993: 76]; as bâ-kèŋ in [Bender 1971: 266]. In [Ricci 1971: 319], the word fa-ɗ [fàɗ] is glossed as 'evening, night' (cf. also fa-ɗi 'twilight', fa-ɗi-day 'to be night'). The word bâr [bàr], corresponding to Yigezu’s and Will’s bâr, is glossed as 'dawn' [Ricci 1971: 249], or, with a long vowel, is also quoted as bâr [baarà] 'morning' [Ricci 1971: 241]. This is probably a dialectal difference.


61. NOSE

Narim ɲuːc-Ɂ (1), Didinga ŋuŋeː-Ɂ (1), Tennet ŋuŋeː-Ɂ (1), Murle ŋuŋeː (1), Baale ŋuŋe (1), Suri (Chai) girọn (2), Murisí girôn (2), Me’en girọn (2), Kwegu ŋùrùŋ (2), Majang éŋće-n (1).

References and notes:


62. NOT
Didinga ɳà: (1), Tennet ɳɛn:i ~ ɳɛn (1) / ɗrɔ́n (2), Murle laŋ ~ alan (2), Baale ɳa- (1), Suri (Chai) ɳà (1), Mursi ɳa (1), Me’en =oŋ (1), Kwegu =ken (3) / ma (4), Majang ku= (4).

References and notes:

Narim: Not attested.

Didinga: Odden 1983: 159. This is a short negation particle employed for verbs in the past tense, e. g. ɳɛ xu=tʃu='rər-ówà "we haven’t yet cooked", etc.; it is quoted as ɳa and called a marker of the "not yet tense" in [Driberg 1931: 146]. In the present tense forms, more complex formations are used, but they all seem to be formed from contractions of the same particle ɳà: with preceding stems (possibly of an adverbial nature): xıl ɛŋ "not (present progressive)" [Odden 1983: 162] = kọlo-ŋa "negative aorist" [Driberg 1931: 146]; xıliŋ ŋ "won’t (incompl.)" [Odden 1983: 162]. Because of this, we postulate the short element ɳà as the most basic and fundamental negative morpheme in Didinga. It is also quite distinct from the prohibitive mà [Odden 1983: 160].

Tennet: Randall 1998: 248. This is the basic negative particle for perfective clauses. Not attested in [Yigezu: 2001]. Randall 1998: 248. This is the basic negative particle for imperfective clauses.

Murle: Lyth Gr. 1971: 33. Negative adverb, prepositioned to the verb. Cf. also enan, a special negative that, according to Lyth, is "used with the future tense to give the sense 'not yet' or 'before' and refers to the future" [ibid.].

Baale: Dimmendaal 1998: 70. Described as a "pre-verbal negation marker".


Mursi: Turton & Bender 1976: 557. Prepositional verbal particle. The perfective equivalent is ɳa-ni 'not yet'.

Me’en: Will 1989: 147. Postpositional verbal affix. In [Ricci 1971: 185-186], the affix is listed as having several variants: the most frequent one is simply glossed as =o, with =yo, =w=, =yon, and =yoŋi completing the picture. The currently most likely analysis is that =o is a truncated variant of =yen(i), rather than vice versa.

Kwegu: Hieda 1998: 368. Postpositional verbal suffix; cf. a=mat=iken 'I do not drink', etc. Hieda 1998: 368. This is a special negative verb, cf. a=ma-i mat-en 'I do not drink'. The difference between =ken and ma is not discussed in the source; we have to treat both morphemes as technical synonyms for the moment.


63. ONE

Narim ódó-i (1), Didinga k=òdë-ì (1), Tennet č=òdë (1), Murle ádó-i (1), Baale ódè (1), Suri (Chai) dö-në (1), Mursi dö-në (1), Me’en kànàŋ (2), Kwegu kìém (3), Majang òmò-ŋ (4).

References and notes:


64. PERSON
Narim èt (1), Didinga èt (1), Tennet èt (1), Murle èt (1), Baale è: (1), Suri (Chai) hírî (2), Mursi hírî (2), Me’en hírî (2), Kwegu wùr (3), Majang ?idît (1).

References and notes:

Me’en: Yigezu 2001: 380. Suppletive plural: zëgô [ibid.]. This word is also listed as Bodi hír-t ‘husband’ in [Will 1991: 109]. Differently in [Ricci 1971: 358]: mehen [mehén], pl. mehen-it ‘man (person), Mekan or Tishena’. It is noted that the word is applied to local people rather than outsiders, but the source does not list any other lexical equivalents for ‘person’ (the word hírî, despite having reliable external parallels, is not attested). The same word is listed with the meaning ‘man’ (‘person’?) as meìn – meën in [Bender 1971: 266].
Majang: Yigezu 2001: 380. Same word as ‘man’ q.v. Quoted as ìdit in [Bender 1983: 127]. Plural form: ìmp [Yigezu 2001: 380], quoted as yep -> yap in [Bender 1983: 116, 127]. Curiously, the equivalent for ‘person’ in [Cerulli 1948: 155] is glossed as yep: It is unclear if the author simply mistook the suppletive plural form for the singulative, or if in the described dialect the same root was indeed used for both numbers.

65. RAIN
Narim tàm-ù (1), Didinga tàm-ù (1), Tennet tàm-ù (1), Murle tàm-ù (1), Baale tàm-ù (1), Suri (Chai) gù-yò (2), Mursi gù-yò (2), Me’en tùmù (1), Kwegu gò-t (2), Majang tîl (3).

References and notes:

Tennet: Yigezu 2001: 381.
66. RED

Narim mārī-k (1), Didinga mārī-k (1), Tennet mārī-k (1), Murle mērī-k (1), Baale mārgī (1), Suri (Chai) golōn-ī (2), Mursi golōn-ī (2), Me’en golōn-ī (2), Kwegu čāč’ū-gū (3), Majang dēːn (4).

References and notes:

Didinga: Yigezu 2001: 382. Quoted as mari-k, pl. mari-k-k in [Driberg 1931: 179].

67. ROAD

Narim ɖɔlā (1), Didinga ɖɔlā (1), Tennet ɡ̀l (1), Murle ɖɔl (1), Baale ɡàngū (2), Suri (Chai) ɡàngū (2) / ɡ̀r (1), Mursi ɡ̀r (1), Me’en ɡ̀r (1), Kwegu ɡ̀ar (1), Majang ɡɔpà-n (3).

References and notes:

Didinga: Yigezu 2001: 382. Quoted as ɡxl̥ - ɡxl̥ (the second variant, violating vowel harmony, is probably a misprint), pl. ɡł-ɔk in [Odden 1983: 149, 172]; as gol, pl. gôl-ək in [Driberg 1931: 166].
Suri (Chai): Yigezu 2001: 382. The word is quoted as a plural form (gàngō) in [Last & Lucassen 1998], but the general word for 'road' is listed there as sg. gɔr-ɔ, pl. gɔr-éna [ibid.]. Both forms are also listed in [Abbink 1993: 48]: gàngù 'way, road', gɔrɔ 'path, road'. Since both words have external parallels with the same semantics, and the differentiation of their functions in Suri remains obscure, we treat them as technical synonyms. An additional synonym is kóbwá 'road' [Last & Lucassen 1998: 430]. Cf. Tirma gàngu 'road' in [Bender 1971: 265]. Last & Lucassen 1998.


68. ROOT

Narim kègèrɔ-č (1), Didinga čɔrɛnː-ːt (2), Tennet ègèrɔ-č (1), Murle âdɛr-ːnält (1), Baale s̀udiante-ː (3), Suri (Chai) s̀ndeː-ːyɛ (3), Mursi sùgːum (4), Me’en ǯarú-t (5), Kwegu gìmɛ-ː (6), Majang ʈilṭil (7).

References and notes:


Baale: Yigezu 2001: 382. Singulative form; the collective form s̀ndà is listed in [Yigezu & Dimmendaal: 314].


69. ROUND

Murle gudgud # (1), Suri (Chai) gɔmɔː-ː (2), Mursi kumul-ː # (3), Me’en kumul-ː # (3).

References and notes:

Narim: Not attested.

Didinga: Not attested.

Tennet: Not attested.


Baale: Not attested.

434]: kiliqgali 'round' in [Abbink 1993: 54].
Me'en: Ricci 1971: 278 [cummuli]. Only attested in this early source, therefore, inclusion is dubious.
Kwegu: Not attested.
Majang: Not attested.

70. SAND
Narim kądà-či-nit (1), Didinga kądà-č (1), Tennet ḫdà-č (1), Murle kádá-č (1), Baale kásà-ží (1), Suri (Chai) kásà-ží (1), Mursi kásà-yí (1), Me’en šébá (2), Kwegu híač’i (3), Majang žéwè (4).

References and notes:

Me’en: Yigezu 2001: 383. In [Ricci 1971: 247], the meaning 'sand' is translated as an idiomatic expression: bena de titida [béna de titida], where the first part is the plural of 'stone' q.v. and the second part is unclear. Quoted as Tisheha šégá (sic!) vs. Bodi šébá in [Will 1991: 107]; as šegá in [Bender 1971: 266].

71. SAY
Narim dùw-á (1), Didinga dùy-á (1), Tennet dùw-á (1), Murle dùw-á (1), Baale iyè (2), Suri (Chai) yòg-ó (3) / sè-n (4), Mursi yòg-ó (3) / se-n-o # (4), Me’en sè-? (4), Kwegu mèši-bá # (5), Majang tón-úk (6).

References and notes:

Meaning glossed as ‘say; call; 3sg form often used to quote or to report’. Precise difference from yõg-ô unclear. Cf. séyi ‘to say’ in [Abbink 1993: 60]. Cf. Tirma wop-weso ‘say’ in [Bender 1971: 265] (wop- is probably an aspectual particle here, as described for Chai in [Last & Lucassen 1998: 383-384]).

Mursi: Yigezu 2001: 383. Quoted as yug-o ‘speak’ in [Turton et al. 2008: 179], but also translated as ‘say’ in such examples as “who said so?” and “this person said so yesterday”. Turton et al. 2008: 147. Same root is most likely represented in sé-kè ‘say’ in [Bender 1971: 265]. Not attested in [Yigezu 2001], but confirmed externally with attestation in Suri. Precise difference from yõg-ô unclear.


72. SEE

Narim čîn-ô (1), Didinga čîn-ô (1), Tennet čîn (1), Murle čîn (1), Baale čîn-ô (1), Suri (Chai) gõn-ô (2), Mursi gõn-ô (2), Me’en mòy-ô (3), Kwego tóy-bá # (4), Majang diñ-îk (5).

References and notes:


Me’en: Yigezu 2001: 383. Quoted as mỳ- in [Will 1993: 66]. Cf. or ‘see’ in [Will 1989: 132]; ar- in [Bender 1971: 266]. In [Ricci 1971: 292], the polysemy ‘to appear / to see’ is glossed as k=ôrï=day (côrïday), with a verbal prefix k= as opposed to ôrï=day, glossed as ‘to appreciate; to visit’ [Ricci 1971: 233]; semantic accuracy of all these forms is questionable.

Kwego: Yigezu 2001: 383. Dubious; in [Hieda 1991: 8], the 1st p. sg. perf. form â-kîpîg-ûy at is glossed as ‘to look’ rather than ‘to see’. The 1st p. perf. form for ‘to see’ is listed as â-gû-yû [ibid.]: Cf. also gâwi-ya ‘see’ in [Bender 1971: 266].


73. seed

Narim kiûm=ô-č (-1), Didinga kiûm=ô-č (-1), Tennet ijëmënt-ît (-1), Murle dò=ô-č (1), Baale kërë-č (2), Suri (Chai) dügù-i (3), Mursi dügù-yi (3), Me’en dü?i-t (3), Kwego bëntâ (4), Majang wàkù-ô (5).

References and notes:

an East Nilotic source.


**Tennet**: Yigezu 2001: 383. Rather transparent borrowing from an East Nilotic source.


**Kwegu**: Yigezu 2001: 383. Quoted as *bënta* in [Hieda 1991: 12]. Totally different equivalent in [Bender 1971: 266]: *libi křбу*; lit. ‘sorghum-eye’ (cf. the same equivalent in Bender’s recording of Mursi).


### 74. **SIT**

Narim *l̄-wù* (1), Didinga *l̄-u* (1), Tennet *l̄-wù* (1), Murle *á-wù* (1), Baale *á-wù* (1), Suri (Chai) *tëb* (2), Mursi *tēh-à* (2), Me’en *i-y-ù* (3), Kwegu *üp-bá* (4), Majang *bēːd-ík* (5).

**References and notes:**

**Narim**: Yigezu 2001: 385.

**Didinga**: Yigezu 2001: 385. Quoted as a (1st p. pres. *k̂=aː-*) ‘to be; sit, remain’ in [Driberg 1931: 157].

**Tennet**: Yigezu 2001: 385.


**Suri (Chai)**: Yigezu 2001: 385. Cf. also *liːgin* (imperf. stem) ‘to sit; be located on’ in [Last & Lucassen 1998: 431]. Quoted as *tēhâ* ‘to remain’ in [Abbink 1993: 61]; cf. also *t̄=bâyí* ‘to sit down’ (lit. ‘sit on the ground’) [ibid.] as well as *tēyá* ‘to sit down’ [ibid.]. Cf. Tirma *baːyí* ‘sit’ [Bender 1971: 265].


**Me’en**: Yigezu 2001: 385. Probably the same word as *k̂-iyâ* [clay] ‘to rest’ in [Ricci 1971: 259]; Ricci’s *k̂=ib̄a* [ciboè] ‘to sit’ [ibid.] remains unclear. Cf. also *iːv-ābâ* ‘sit’ in [Bender 1971: 266].


**Majang**: Yigezu 2001: 385. Quoted as *beːd* in [Bender 1983: 118]. Cf. also *dōk* ‘to sit down’ in [Cerulli 1948: 154].

### 75. **SKIN**

Narim *rūːčè-n-it* (1), Didinga *rūːčè-n-it* (1), Tennet *rūːčè-n-it* (1), Murle *rūːčè-n* (1), Baale *rūːčè-nii* (1), Suri (Chai) *èrë* (2), Mursi *èrë* (2), Me’en *rèː* (2), Kwegu *dùōm* (3), Majang *wǎn*
References and notes:


Didinga: Yigezu 2001: 385. Quoted as sg. ruːɛː-n̥t, pl. ruːɛ in [Driberg 1931: 175]. Probably the same root, but in a different morphological (and morphophonological) configuration, is found in sg. r ñ̩, pl. rɪ=q-ìdà 'human skin' in [Driberg 1983: 172].


Me’en: Yigezu 2001: 385. In [Ricci 1971: 372], this word is glossed as re (rè) 'body', whereas the meaning 'skin' is said to be expressed by the same word as 'hair, feather, wool', i.e. ñ̩ɛ̄ (see under 'hair'). Differently in [Bender 1971: 266]: gogu 'skin'.

Kwegu: Yigezu 2001: 385. Quoted as sg. ðʊ́m, pl. ðʊ́m-ən in [Hieda 1991: 5]; also as ðʊ́m 'skin' in [Hieda 1991: 17]. Differently in [Bender 1971: 266]: rúː ça 'skin' (= rúː 'body' in [Hieda 1991: 5]).


76. SLEEP

Narim tìŋ-ɔ (1), Didinga tìŋ-ɔ (1), Tennet dúŋ (2), Murle tάŋː-ɔ (1), Baale tάŋː-ɔ (1), Suri (Chai) tìŋː-ɔ (1) / ŋ̩ʊ́-s ~ ŋ̩-s (3), Mursi tìŋː-ɔ (1) / ŋ̩s- (3), Me’en tìŋː-ɔ (1), Kwegu úŋ-bà (3), Majang dèɡ-är-ik (4).

References and notes:


Didinga: Yigezu 2001: 385. Quoted as tìŋː-ɔ "sleep!" (imperative), xà=tìŋː-ɔ "I slept" (1 sg. past), etc. in [Odden 1983: 163]; as tánː-u "to lie down, sleep" in [Driberg 1931: 161].

Tennet: Yigezu 2001: 385. Differently in [Randal 1998: 229]: cf. à=tìŋː "you slept" (= Yigezu's 'to lie down' q.v.).


**Kwegu:** Yigezu 2001: 385. Quoted as ini=bi ‘to sleep’ in [Bender 1971: 266]. For the equivalents in Hieda’s vocabulary, see notes on ‘lie’.

**Majang:** Yigezu 2001: 385. Quoted as dcy (imperative, past tense), dcy-ar-on (verbal noun) in [Bender 1983: 119]. Cf. also dny ‘sleep’ (probably referring to the noun) in [Bender 1983: 117].

77. SMALL

Narim dićà (1), Didinga kí=dićà (1), Tennet i=dić,i (1), Murle kí=dić (1), Baale á=k:ité (1), Suri (Chai) čiŋ-i (2), Mursi tín-i (2), Me’en t’in-i (2), Kwegu di:n-i (2), Majang tém (3).

References and notes:

**Narim:** Yigezu 2001: 385. Cf. ɗodi ‘little’ in [Tucker 1951: 112] (possibly the same etymon, but the prefixal component is unclear).

**Didinga:** Yigezu 2001: 385. Quoted as ci ki=dići, pl. ěk ki=dići-k ‘small, little, few’ in [Driberg 1931: 178] (where ci is an additional relativizer).

**Tennet:** Yigezu 2001: 385.

**Murle:** Yigezu 2001: 385. Quoted as dcy, pl. dcy-ik ‘small, little’ in [Lyth 1971: 12]; as kvé=ti in [Bender 1971: 280].


**Kwegu:** Yigezu 2001: 385. Quoted as dìní, suppletive plural âši=ñ in [Hieda 1991: 52]; as dìni in [Bender 1971: 266].

**Majang:** Yigezu 2001: 385. Quoted as tem in [Cerulli 1948: 158].

78. SMOKE

Narim bûr:ò-t (1), Didinga bûr:é-t (1), Tennet bûrè-t (1), Murle bûre-t # (1), Baale bûrè (1), Suri (Chai) bûr:èy (1), Mursi bûr:è (1), Me’en nj-t (2), Kwegu čûbù-i (3), Majang tår (4).

References and notes:

**Narim:** Yigezu 2001: 386. Quoted as bûrù-t in [Tucker 1951: 112].

**Didinga:** Yigezu 2001: 386. Quoted as sg. bûrë, pl. bûrë-t-coa in [Odden 1983: 171]; as sg. bur-t, pl. bûr-t-wok in [Driberg 1931: 164].

**Tennet:** Yigezu 2001: 386.

**Murle:** Lyth 1971: 8. Plural form: bûr-ók. Our main source [Yigezu 2001: 386] lists wîóc in the meaning ‘smoke’, but this seems to be a semantic inaccuracy, confusing the verb ‘to smoke’ (~ ‘to drink’ q.v.) with the noun ‘smoke’. Quoted as bûrë-t in [Bender 1971: 280].


**Mursi:** Yigezu 2001: 386. Quoted as bur in [Turton et al. 2008: 40]; as buiri in [Siebert & Caudwell 2002: 21]; as buiri in [Bender 1971: 265]. Cf. also biri ‘smoke’ in [Turton et al. 2008: 35]: not clear if this is a variant (misspelled?) of the same word or a completely different quasi-synonymous entity.

**Me’en:** Yigezu 2001: 386. Quoted as njot (ngôt) in [Ricci 1971: 368]; as njt in [Bender 1971: 266].

79. STAND

Narim ḥil-å (1), Didinga ḥil-ù (1), Tennet ṣil (1), Murle ṣil (1), Baale ḳ↔-å (2), Suri (Chai) ḳil-å (3), Mursi ḳil-å (3), Me’en ṭës-å (4), Kwegu dōr-bà (5), Majang ṭt-ik (6).

References and notes:

Kwegu: Yigezu 2001: 387. Quoted as dûr-bi in [Bender 1971: 266]. Differently in [Hieda 1991: 32]: 1st p. sg. aor. à=näšiŋ-iyà: ‘to stand up’. Either the dynamic (‘to stand up’) and static (‘to be standing’) verbs are different in Kwegu, or we are dealing with dialectal variation (or inaccurate semantic glossing).

80. STAR

Narim mỳïŋ-ːơ (1), Didinga mỳïŋ-ːơ (1), Tennet mỳïŋ-ːơ (1), Murle mònà-ːòt (1), Baale mỳïŋůũ (1), Suri (Chai) mỳïŋ-i (1), Mursi mỳïŋ-ː (1), Me’en to:bo-ː (2), Kwegu bìli (3), Majang mǎrìø-n (4).

References and notes:

Me’en: Will 1989: 133. Plural: tobo-a. Quoted as Tishena tobo-ː against Bodi, tôbo-ː in [Will 1991: 103]; as tôbo in [Bender 1971: 266]. In this particular case, contrary to our usual principle, we disqualify the word mỳïŋ-ː ‘star’, attested in our primary source [Yigezu 2001: 387], because in [Will 1991: 110], this word, quoted as mʊŋ-ː-e, is listed as a Bodi-only equivalent for the narrow meaning.
'group of stars'. It seems therefore quite likely that Yigezu's glossing is semantically inaccurate, as he may be driven by etymological considerations (it is mūng-ē, not tobo-ē, that corresponds to the Proto-Sumeric equivalent for 'star'). Additionally, in [Ricci 1971: 396], the equivalent for 'star' is also listed as tobi-ē (tobī), whereas Yigezu's mūngē has no correlate.


**Majang:** Yigezu 2001: 387. Quoted as sg. mario-n, pl. mario ~ mario-k in [Bender 1983: 124]; as marya-n in [Cerulli 1948: 157].

81. **STONE**

Narim bē: (1), Didinga bē: (1), Tennet bē (1), Murle bē: (1), Baale bēy-ī (1), Suri (Chai) bē (1), Mursi bēʔ (1), Me’en bē-tō (1), Kwegu būyi (1), Majang gide (2).

References and notes:

**Narim:** Yigezu 2001: 387. Quoted as bc in [Stirtz 2011: 13]; as bī in [Tucker 1951: 112].

**Didinga:** Yigezu 2001: 387. Quoted as sg. bēc, pl. bīye-ndā in [Odden 1983: 172]; as sg. bc, pl. biyē-ndā in [Driberg 1931: 163].

**Tennet:** Yigezu 2001: 387.

**Murle:** Yigezu 2001: 387. Quoted as bc, pl. bi-cu, with polysemy: stone / rock / hill / mountain / bowl of pipe' in [Lyth 1971: 6]; as bc- in [Bender 1971: 280]. See notes on 'mountain'.


**Mursi:** Yigezu 2001: 387. Quoted as bcʔ, pl. bc-na in [Turton et al. 2008: 28]; as bc-ndā in [Siebert & Caudwell 2002: 21] (this is probably the plural form); as bc in [Bender 1971: 265].

**Me’en:** Yigezu 2001: 387. Quoted as sg. bc-ł, pl. bc-na in [Will 1989: 134]; as sg. bc-łto (byeto), pl. bc-na [bēna] in [Ricci 1971: 255]; as bc-ł in [Bender 1971: 266].


**Majang:** Yigezu 2001: 387. Quoted as gidōy in [Cerulli 1948: 154].

82. **SUN**

Narim kɔr (1), Didinga kɔr (1), Tennet ʃ (2), Murle ʃ (2), Baale kɔr (1), Suri (Chai) sùʔ (3), Mursi sùʔ (3), Me’en sùsó (3), Kwegu šùc-š (3), Majang wàwì (4).

References and notes:

**Narim:** Yigezu 2001: 388. Quoted as k ʃ in [Tucker 1951: 112].

**Didinga:** Yigezu 2001: 388. Quoted as sg. k, pl. kɔr-yək, with polysemy: sun / day in [Odden 1983: 172]; as sg. kɔr, pl. kɔr-ək in [Driberg 1931: 168].

**Tennet:** Yigezu 2001: 388. Distinct from k ʃ 'sun shine' [ibid.].

**Murle:** Yigezu 2001: 388. Quoted as ʃ, pl. ʃ-nə ~ ʃ-tenant (also suppletive guna), with polysemy: sun / day / period or time of day in [Lyth 1971: 21]; as ʃ in [Bender 1971: 280]. Cf. also kɔr, pl. kɔr-ək 'sun' in [Lyth 1971: 28].


**Mursi:** Yigezu 2001: 388. Quoted as su, with polysemy: sun / dry season in [Turton et al. 2008: 150]; as sù in [Siebert & Caudwell 1998: 315].
83. SWIM

Narim tədɔwè (1), Tennet dỳnh (2), Murle tìri (3), Baale rùk-dìl (4), Suri (Chai) dàg-zèl (5), Mursi zàmi-yò (6), Me’en ròk-yò (4), Kwego ròk-bà (4), Majang lèiy-ìk (7).

References and notes:

Didinga: Not attested.
Me’en: Yigezu 2001: 388. Differently in [Bender 1971: 266]: ìmìtì-

84. TAIL

Narim kùl:à (1), Didinga kùl:ì (1), Tennet kòl (1), Murle kùl (1), Baale kùl-à (1), Suri (Chai) kùr-ò (1), Mursi kùr-ò (1), Me’en dàlà (2), Kwego kúùr (1), Majang kùl (1).

References and notes:

Mursi: Yigezu 2001: 388. Quoted as sg. kur-o, pl. kur-i in [Turton et al. 2008: 107]; as kùr-ò in [Siebert & Caudwell 2002: 21]; as kùr-ì in
85. THAT

Didinga *ŋà=h (1), Murle ɲ=ā⁻ná (1), Suri (Chai) ɲà=ndó=nù (3), Me’en ua ~ d=ua (4), Kwegu hà-ʔàŋ (1), Majang ś=oi ~ śin=oi (5).

References and notes:

Narim: Not attested.
Didinga: Driberg 1931: 143. Not attested in [Yigezu 2001]. Also ɲ=ia, pl. ɲ=ia-k id., with an additional (emphatic?) prefix. The component *ŋà can be segmented as an old relativizer based on comparison with *ŋà=h ‘this’ q.v.
Tennet: Not attested.
Baale: Yigezu 2001: 295. Cf. the plural form ɲ=ia-gá [ibid.]. The monovocalic root “=ŋà” is additionally segmented out by comparison with the corresponding form for ‘this’ q.v.
Suri (Chai): Last & Lucassen 1998: 400. In this complex form, ɲ=ia is the common demonstrative morpheme, “=ndV= is a nominalizer, and =ŋà is the actual morpheme denoting distance from the speaker. Cf. ibid.: ɲ=ˇbiré-nù ‘that stick’, as well as the plural stem: ɲ=ˇge=nù ‘those ones’. Not attested in [Yigezu 2001]. Cf. ɲ=ndà ‘that’ in [Abbink 1993: 57]; also ɲ=ndó-nód ‘he/she/it’ [ibid.]. = Last & Lucassen’s ɲ=ndó-nù.
Mursi: Not attested.
Kwegu: Hieda 1991: 54. Plural: gíháːn háːŋ. Not attested in [Yigezu 2001]. Comparison with háŋ “this” q.v. shows that the root morpheme is (h)á-.
Majang: Bender 1983: 130. Plural: ŋig=oi. Quoted as ŋ=oi ~ s=oi in [Cerulli 1948: 139]. Not attested in [Yigezu 2001]. Initial ŋ= is a pronominal prefix (cf. ‘this’). The far deixis morpheme is “=oi; the form ŋi=oi actually looks like a secondary contraction from *ə²ni ‘this’ + *=oi “there”.

86. THIS

Narim čò: (1), Didinga iːċ=i (2), Tennet čò: (1), Murle čò: (1), Baale ɲ=ǐ⁻nì (2), Suri (Chai) ɲà=nd=à (3), Mursi ʔán=ã (3), Me’en d=ìà (2), Kwegu yi-ŋ (2), Majang ĉ=i-nì (2).

References and notes:

Didinga: Yigezu 2001: 390. Quoted as īi, pl. īi-k in [Driberg 1931: 143]; also n=įi, pl. n=įi-k id. with an additional (emphatic?) prefix. The component īi can be segmented as an old relativizer based on comparison with ‘that’ q.v.
Baale: Yigezu 2001: 390. Quoted as p=ii-ni in [Yigezu 2001: 295]; cf. the plural form ɲ=ɛ-ɡí [ibid.]. The monovocalic root “=i- is segmented out by comparison with the corresponding form for ‘that’ q.v.
Suri (Chai): Yigezu 2001: 390. Quoted as ɲà=pá ‘this one’ in [Last & Lucassen 1998: 400], where ɲà= is the common demonstrative
morpheme, =nd= is a nominalizer, and =a is the actual morpheme denoting proximity to the speaker. Cf. ibid.: ŋa=šātā- ‘this head’, as well as the plural stem: ŋa=gi= ‘these ones’. Cf. Tirma ŋa=nd=āl in [Bender 1971: 265].


**Me’en** Yigezu 2001: 390. Quoted as ia – d=ia, pl. g=ia in [Will 1989: 132]; as d=ia in [Bender 1971: 266].

**Kwegu** Yigezu 2001: 390. Quoted as hi=n, pl. gí= in [Hieda 1991: 54]. Cf. ŋi=n=nh= ‘this’ in [Bender 1971: 266].

**Majang** Yigezu 2001: 390. Quoted as š=ni ~ ŋe=ni, pl. š=gi ~ ŋe=gi in [Bender 1983: 130]; as š=ni ~ ŋ=ni in [Cerulli 1948: 139]. Initial č= (Yigezu) ~ š= (Bender) is a nominalizing prefix (cf. ‘that’). Cerulli also adds the forms š=č=, possibly = Bender’s š=či=, although the example š=šik is translated as sg. ‘this person’ rather than plural ‘these people’) and š=ko ‘this’, which finds no support in Bender’s data [Cerulli 1948: 139].

87. THOU

**Narim** ān=î-t:a (1), **Didinga** ŋan=î-t:a (1), **Tennet** in=ô-t:a (1), **Murle** in=ô-t:a (1), **Baale** ŋu-ndâ (2), **Suri** (Chai) i=-pære (1), **Mursi** i-p=â (1), **Me’en** i-p=i (1), **Kwegu** i-n (1), **Majang** i-n (1).

**References and notes:**

**Narim** Yigezu 2001: 390. This is actually the accusative form, quoted as ān=î-t:a in [Stirtz 2011: 86]; cf. subject n=ii ‘I’ ibid.

**Didinga** Yigezu 2001: 390. Absolutive (independent) form. Cf. the more detailed paradigmatic information in [Odden 1983: 167, 169]; absolutive ŋ=î (-t:a) subject n=ii, object form i-n-a, object form j in in [Driberg 1931: 142, 143].

**Tennet** Yigezu 2001: 390. Absolutive (independent) form.

**Murle** Yigezu 2001: 390. This is actually the accusative form. Cf. the paradigmatic information in [Lyth Gr. 1971: 16-17]; nominative n=î-na, accusative in=î-t:a. Quoted as i-n-ct in [Bender 1971: 280].


**Mursi** Yigezu 2001: 390. Quoted as i-p= in in [Turton et al. 2008: 87]; as li-n= in [Siebert & Caudwell 2002: 22]. In [Turton & Bender 1976: 540], the prepositional subject form is i-p=, the postpositional emphatic form is i-p=i.


**Kwegu** Yigezu 2001: 390. Quoted as i-n in in [Hieda 1991: 54]; as i-n=p in [Bender 1971: 266].

**Majang** Yigezu 2001: 390. Quoted as i-n in in [Bender 1983: 128]; as i-n in [Cerulli 1948: 151]. This is the phrase-initial form; the non-initial form is q=î-n-k in [Bender 1983: 128].

88. TONGUE

**Narim** i=-t ‘(1), **Didinga** i=-t ‘(1), **Tennet** i=-t ‘(1), **Murle** â-t ‘(1), **Baale** âgá ‘(1), **Suri** (Chai) kâ-yô ‘(1), **Mursi** kâ-yô ‘(1), **Me’en** kâ’t ‘(1), **Kwegu** kâ’t ‘(1), **Majang** kâdâ ‘(1).

**References and notes:**

**Narim** Yigezu 2001: 391. Quoted as sg. i=yêt, pl. i=yêt-i= in [Tucker 1951: 112].

**Didinga** Yigezu 2001: 391. Quoted as sg. i=yêt, pl. y=ô-ô= in [Odden 1983: 153]; as sg. aqêt, pl. aqêt-wê in [Driberg 1931: 162].

**Tennet** Yigezu 2001: 391.
89. TOOTH

Narim nįgi-t;it (1), Didinga nįgi-t-tät (1), Tennet nįgi-t;it (1), Murle nįgi-t-tät (1), Baale nįgi-t-dā-ní (1), Suri (Chai) nįgi-yāy (1), Mursi nīdā-y (1), Me’en nīdā-ē (1), Kwegu nįgi (1), Majang nįdā-n (1).

References and notes:


90. TREE

Narim kće-tà (1), Didinga kće-tà (1), Tennet kće-t (1), Murle kće-t (1), Baale kće-tà (1), Suri (Chai) kće-yō (1), Mursi kće-yò (1), Me’en kće-dó (1), Kwegu šımri (2), Majang kće-t (1).

References and notes:

1993: 52] (the plural form ƙe-yƙa is translated in the same source as "branch(es); ‘clans’"). Cf. Tirma ƙaƙa-no (pl. form) in [Bender 1971: 265].

**Mursi**: Yigezu 2001: 391. Quoted as sg. ƙi-ƙo ‘tree, wood’, pl. ke-ƙa: ‘trees, firewood’ in [Tucker et al. 2008: 99]; as ƙi-ƙo ‘tree’ in [Bender 1971: 265]. Quoted as tƙi-ƙo ‘tree’ in [Siebert & Caudwell 2002: 21], which is most likely an accidental mistranscription of ‘ƙi-ƙo’ (perhaps due to phonetic accommodation of the velar consonant before a front vowel).


**Kwegu**: Yigezu 2001: 391. Quoted as šári in [Hieda 1991: 12]; as šarú in [Bender 1971: 266].

**Majang**: Yigezu 2001: 391. Quoted as sg. ke-t; pl. ke-ƙa in [Bender 1983: 124]. Quoted as ke-s in [Cerulli 1948: 156].

91. TWO

Narim ràm:à (1), Didinga ràm:á (1), Tennet ràm:à (1), Murle ràm:à (1), Baale ràm:à (1), Suri (Chai) ràm:àn (1), Mursi ràm:àn (1), Me’en ràm:àn (1), Kwegu dà: (2), Majang pèy (3).

**References and notes:**


**Didinga**: Yigezu 2001: 391. Quoted as ràm:à in [Driberg 1931: 179].

**Tennet**: Yigezu 2001: 391.

**Murle**: Yigezu 2001: 391. Quoted as ràm ~ ràmà (”epithetic” form), ràmà-n (predicative form) in [Lyth Gr. 1971: 14]; as ràm in [Tucker 1951: 113]; as ràmà in [Bender 1971: 280].


92. WALK (GO)

Narim ɓit-ː (1), Didinga ɓit-ː (1), Tennet ɓit-ː (1), Murle ɓá (2), Baale ɓiː-ː (1), Suri (Chai) ɗg-ː (3), Mursi ɗg-ː (3), Me’en ɗg-ː (3), Kwegu kàm-bà # (4), Majang ɲà:r (5).

**References and notes:**

**Narim**: Yigezu 2001: 371.


**Suri (Chai)**: Yigezu 2001: 371. Quoted as ɗg-ː ~ ɗg-ː ~ ɗg-ː ~ ɗg-ː (imperfective stem), ɗ (perfective stem) ‘go; walk’ in [Last & Lucassen 1998: 432]. Phonetic comment: ‘contracted (irregular?) forms occur frequently: /g/ weakens to /j/; /y/, /l/, /l/ or is even
deleted". Quoted as wíng-Ʉ 'to go' in [Abbink 1993: 63]. Cf. Tirma ogo 'to go' in [Bender 1971: 265].


Kwegu: Yigezu 2001: 371. Dubious. In [Hieda 1998: 363], the suppletive roots with the meaning 'to go' are given as ku (sg.) and pay (pl.), cf. a=ku-ial: 'I went', a=pay-aYa: 'we went'. No mention of any root kam- is encountered either in his grammar or in his dictionary. Cf. also kú 'to go' in [Bender 1971: 266].

Majang: Yigezu 2001: 371. Quoted as nàri in [Bender 1983: 117]; as nàr (past tense), nàr-in (verbal noun) in [Bender 1983: 119]. The imperative is suppletive: mak 'go!' [ibid.]. There seems to be yet another, even more suppletive, paradigm, cf.: past tense keŋ, imperative muk, verbal noun cùr [Bender 1983: 119]. All these forms are glossed as 'go', but the difference between them and nàrremains unclear. Cf. also ked 'to go' in [Cerulli 1948: 155]; the form nàr is glossed in that source as 'to come out; to stand up; to go towards...' [Cerulli 1948: 157].

93. WARM (HOT)

Narim Ʉ=bùr-i (1), Didinka Ʉ=bùrì (1), Tennet Ʉ=bùrè (1), Murle à=bùr (1), Baale à=bùr-è (1), Suri (Chai) čālū (2), Mursi šālō (2), Me'en göy-i (3), Kwegu kɛč-é (4), Majang pàk-ɛŋ (5).

References and notes:


Didinka: Yigezu 2001: 373. Meaning glossed as 'hot (as fire)'. Distinct from líc 'warm' [Yigezu 2001: 393]. Quoted as a=bur 'to be hot' in [Driberg 1931: 157].

Tennet: Yigezu 2001: 373. Meaning glossed as 'hot (as fire)'. Distinct from ālåt; šit 'warm' [Yigezu 2001: 393].

Murle: Yigezu 2001: 373. Meaning glossed as 'hot (as fire)'. Quoted as a=bur 'to be hot' in [Lyth 1971: 1]; as a=bur: 'warm' in [Bender 1971: 280]. Distinct from a=gingi 'warm' [Yigezu 2001: 393], quoted as gingo 'be warm, tepid' in [Lyth 1971: 19].


Mursi: Yigezu 2001: 373. Meaning glossed as 'hot (as fire)'. Yigezu's data differ here from the data in other sources: cf. bur-enti 'warm, hot' [Turton et al. 2008: 31] = bùr-in 'hot, of water' [Siebert & Caudwell 2002: 19] = bùr-èni 'warm' in [Bender 1971: 265]. The latter source also glosses the meaning 'warm' as Ʉ=bùr-èni [Siebert & Caudwell 2002: 22], which is really just a predicative variant of bùr-ìn, so there is no need to assume that the meanings 'hot' and 'warm' are lexicalized in Mursi. It is more likely that we deal here with dialectal variations or a different, more subtle, form of partial synonymy.

Me'en: Yigezu 2001: 373. Meaning glossed as 'hot (as fire)'. Quoted as göy in [Will 1993: 63]; as g'ye 'warm' in [Bender 1971: 266]. Probably related to the noun 'fire' q.v.

Kwegu: Yigezu 2001: 373. Meaning glossed as 'hot (as fire)'. The meaning 'warm' is glossed as kɛč-ɛ-shi [Yigezu 2001: 393]. Quoted as kɛɛ-è 'hot' in [Hieda 1991: 53]; as kɛɛ-ʃi 'warm' in [Bender 1971: 266].

Majang: Yigezu 2001: 373. Quoted as pak- 'be hot' in [Bender 1983: 120].

94. WATER

Narim màm (1), Didinka màm (1), Tennet màm (1), Murle màm (1), Baale mà: (1), Suri
(Chai) má (1), Mursi má (1), Me’en mà (1), Kwegu múá (1), Majang màw (1).

References and notes:

Majang: Yigezu 2001: 393. Quoted as màw in [Bender 1983: 127]; as màx in [Cerulli 1948: 156].

95. WE

Narim à-g-èt,à (1), Didinga ñ=à-g-èt,ì (1), Tennet à-g-ìt,ì (1), Murle à-g-èt,à (1), Baale à-gà (1), Suri (Chai) à-gè (1), Mursi à-gè (1), Me’en è-dè (1), Kwegu ?ùwàw (2), Majang ìt-ìŋk (3).

References and notes:

Narim: Yigezu 2001: 393. This is actually the accusative form, quoted as à-g-èt à in [Stirtz 2011: 86]; cf. subject nà-gà ‘I’ ibid.
Murle: Yigezu 2001: 393. This is actually the accusative form. Cf. the paradigmatic information in [Lyth Gr. 1971: 16-17]; nominative ñà-gà, accusative a-g-ìta. Cf. a-gé ‘we’ in [Bender 1971: 280].
Mursi: Yigezu 2001: 393. Quoted as a-gè in [Turton et al. 2008: 22]; as à-gè in [Siebert & Caudwell 2002: 22]. In [Turton & Bender 1976: 540], the prepositional dependent subject form is a-gè, the postpositional emphatic form is a-gyu.
Me’en: Yigezu 2001: 393; Will 1993: 76. This seems to be the exclusive form; the inclusive correlate is listed as e-da in [Will 1989: 130]. In [Ricci 1971: 140], only e-da (edà ‘we’ is listed. Likewise, in [Bender 1971: 266] we only find e-da ‘we’.
Majang: Yigezu 2001: 393. Quoted as ìt-ìŋk ‘ìt-ìŋk in [Bender 1983: 128]. This is the phrase-initial form; the non-initial form is ì=ì-k [Bender 1983: 128]. Quoted as ìt-ìk in [Cerulli 1948: 152].
96. WHAT

Narim ṭá (1), Didinga néc-gí (1), Tennet ṭá: (1), Murle ná: (1), Baale ṭá (1), Suri (Chai) óŋ (2), Mursi ṭa=ʔóŋ (2), Me’en kátán (3), Kwegu há=ʔó (2), Majang ʔik (4).

References and notes:

Narim: Yigezu 2001: 394. Quoted simply as ne ‘which, what?’ in [Driberg 1931: 144] (also ini id.).
Didinga: Yigezu 2001: 394. Quoted simply as ne ‘which, what?’ in [Driberg 1931: 144] (also ini id.).

97. WHITE

Narim wá (1), Didinga š:á (1), Tennet vá (1), Murle vár (1), Baale hór (1), Suri (Chai) hál-i (1), Mursi hál-i (1), Me’en hál-i (1), Kwégu pól-čéŋ (1), Majang kòpúl-kún (1).

References and notes:

Didinga: Yigezu 2001: 394. Quoted as or-a, pl. or-ik in [Driberg 1931: 179].
Majang: Yigezu 2001: 394. Quoted as ńófúl in [Cerulli 1948: 156].

98. WHO
Narim ɲɛnɛ (1), Didinga ɲání (1), Tennet ɲɛnɛ (1), Murle ɲɛn (1), Baale ɲɛnɛ (1), Suri (Chai) ɲɛ (1), Mursi 痱=ɲɛnɛ (1), Me’en ɲin (1), Kwegu hà=ɲin (1), Majang wọ́d (2).

References and notes:


Suri (Chai): Yigezu 2001: 394. Quoted as ɲin in [Last & Lucassen 1998: 414], usually in conjunction with the preceding copula ɲi ‘to be’. Cf. also the plural form: (a) ɡā [ibid.], Quoted as ɲɛ ‘who?’ (mostly used in ɲɛ-ɲɛ ‘who is it’) in [Abbink 1993: 57]. Cf. Tirma a=ɲe ‘who’? in [Bender 1971: 265].


Majang: Yigezu 2001: 394. Quoted as woɗi in [Cerulli 1948: 159].

99. WOMAN

Narim ɲá: (1), Didinga ɲá: (1), Tennet ɲá: (1), Murle ɲá # (1), Baale ɲá-ː (1), Suri (Chai) ɲá-h-ː (1), Mursi ɲá-h-ː # (1), Me’en mɔká-ː (2), Kwegu hàág-ː (1), Majang ɲay (1).

References and notes:


Mursi: Yigezu 2001: 368. Dubious, since the meaning is glossed as ‘female’. Cf. ɲa, pl. ɲa-i ‘wife’ and ɲáh (adj.) ‘female’ in [Turton et al. 2008: 128]. Cf. also the compound expression hir-a-ɲáha ‘woman (female person)’ in [Turton et al. 2008: 79] = hir-ɲáha [Bender 1971: 265], which may be the default equivalent for the required Swadesh meaning. The words ɲɔy ‘woman’ and ɲɔy ‘wife’ in [Siebert & Caudwell 2002: 22] are not confirmed in any other source, although ɲɔy might certainly be a lenited version of pronouncing the word mun-ɲa-i ‘married woman’ [Turton et al. 2008: 124], and ɲɔy is quite likely < *ɲʊo-ɲ in the same denasalization in a labial context as in ‘neck’ q.v.

Kwegu: Hieda 1991: 16, 40. Meaning glossed as 'female' or 'woman'. The same word is quoted as ḍangi 'female' in [Yigezu 2001: 368]. Cf. also hāri-siṯọ 'woman' in [Bender 1971: 266], where the first component = 'person' q.v.


100. YELLOW

Narim màn (1), Didinga mani # (1), Murle màn # (1), Suri (Chai) bîlèle-i # (2), Mursi bîl-rọ (2), Kwegu màkàlé (3), Majang dàxme # (4).

References and notes:


Tennet: Not attested.


Baale: Not attested.

Suri (Chai): Last & Lucassen 1998: 427. Not attested in Yigezu’s materials. Slightly dubious (meaning is glossed as 'yellowish').


Me’en: Not properly attested, but cf. gidangi [gidàŋi] 'yellow' in [Ricci 1971: 326].


101. FAR

Didinga ren # (1), Murle dew-a # (2), Suri (Chai) rǹà-ni (1), Mursi rena (1), Kwegu dûk (3).

References and notes:

Narim: Not attested.


Tennet: Not attested.

Murle: Lyth 1971: 12. Verbal stem, glossed as 'be far, different'. Cf. also dew-ọ 'be separate' [ibid.]. Cf. also the adverb ren 'far' in [Lyth 1971: 48].

Baale: Not attested.


Majang: Not attested.

102. HEAVY

Narim à=dìndịn-è (1), Didinga à=ridinji (1), Tennet à=dìndịn-è (1), Murle à=dìndịn (1),
Baale á=dîðînète (1), Suri (Chai) dîdîŋi (1), Mursi dîŋîŋ-i (1), Me’en dîdîŋ-i (1), Kwegu déč’-gū (2), Majang dîlîŋ (1).

References and notes:


103. NEAR
Didinga boki # (1), Murle aʒn # (2), Suri (Chai) ŭâ? # (3), Mursi ʒa (3), Me’en ći’yâk (4), Kwegu diyâû (4).

References and notes:

Narim: Not attested.
Didinga: Driberg 1931: 157. Verbal root: ‘to be near, draw near, approach’ (1st p. pres. ko=boki). Cf. also the adverb o=bokiʔ ‘near, nearly, almost’ [Driberg 1931: 182] (reason for additional glottal stop is unclear, unless this is a contraction from smth. like ‘o=boki-ʔ). Not attested in [Yigezu 2001].
Tennet: Not attested.
Baale: Not attested.
Majang: Not attested.

104. SALT
Narim bâlän (1), Didinga imːilè (2), Tennet bâlän (1), Murle mîlè (2), Baale čɔš (3), Suri (Chai) čyi (3), Mursi čyi (3), Me’en ʒîg-i (4), Kwegu sók’- (1), Majang móːyi (5).

References and notes:
105. SHORT

Narim ꞌtıꞌr- ꞌà (1), Didinga ꞌkú= ꞌtıꞌr- ꞌà (1), Tennet ꞌdı= ꞌtıꞌr- ꞌà (1), Murle ꞌkú= ꞌtır (1), Baale ꞌkú= ꞌtıꞌr- ꞌé (1), Suri (Chai) ꞌmòkꞌŋn- ꞌi (2), Mursi ꞌmòkꞌŋn- ꞌi (2), Meꞌen ꞌmòpꞌŋn- ꞌi (2), Kwegu ꞌkúmbulè (3), Majang ꞌdiŋ (4).

References and notes:


106. SNAKE

Narim ꞌkùvwá-t (1), Didinga ꞌkùkú-t (1), Tennet ꞌyuwá-t (1), Murle ꞌkùvwá-t (1), Baale ꞌkùkú (1), Suri (Chai) ꞌkön- ꞌů (2), Mursi ꞌkön- ꞌů (2), Meꞌen ꞌkön- ꞌů (2), Kwegu ꞌcáč (3), Majang ꞌkòkò (1).

References and notes:


Tennet: Yigezu 2001: 386.


Me’en: Yigezu 2001: 386. Quoted as sg. kon-ò in [Will 1993: 74]; as sg. k̄on-ô, pl. k̄on-á in [Will 1989: 134]; as k̄on (côru) in [Ricci 1971: 281]; as k̄on in [Bender 1971: 266].

Kwegu: Yigezu 2001: 386. Quoted as šàːɕ’in [Hieda 1991: 16]; as šat in [Bender 1971: 266].

Majang: Yigezu 2001: 386. Quoted as kuku in [Cerulli 1948: 155].

107. THIN

Narim ɕī=ðīɕīl # (1), Murle re:re # (2), Mursi bɔɕ-a # (3), Me’en leči # (4).

References and notes:

Narim: Tucker 1951: 113. Not attested in Yigezu's materials. The component ɕī= is probably a relational prefix, but the form is still somewhat dubious.

Didinga: Not attested.

Tennet: Not attested.


Baale: Not attested.

Suri (Chai): Not attested.


Kwegu: Not attested in any reliable sources; cf., however, báːɕːù 'thin' in [Bender 1971: 266]. Cf. also the verb àːháːjːi-yàː 'to become thin' in [Hieda 1991: 37].

Majang: Not attested.

108. WIND

Narim nòːt (1), Didinga nòːt (1), Tennet nôt (1), Murle nôt (1), Baale nôt (1), Suri (Chai) nɔː-yɔ (1), Mursi nɔː-yɔ (1), Me’en pûrû (2), Kwegu pûgu (2), Majang yôngóy (3).

References and notes:


109. WORM
Murle ṣan-ọč # (1), Baale Ʌłmë # (2), Suri (Chai) kūri-gị # (3), Mursi kuru-doy # (3), Kwedu kūrtè (3).

References and notes:

Narim: Not attested.
Didinga: Not attested. Cf., perhaps, sg. ɣɛwɛ-ɣ, pl. ɣɛwɛ ‘tapeworm’ in [Driberg 1931: 168]?
Tennet: Not attested.
Majang: Not attested.

110. YEAR
Narim ērkī-ɲà? # (1), Didinga iʁk-’it # (1), Murle iʁk-’it # (1), Suri (Chai) ọy-ó # (2), Mursi բեղւ # (3), Me’en ḅeղù (3), Kwedu դառ#{4}.

References and notes:

Tennet: Not attested.
Baale: Not attested.
Mursi: Turton et al. 2008: 29. Plural: բեղւ (with no reduplication of the velar - not clear if the reduplicated variant in the singular form is authentic or merely a misprint). Not attested in Yigezu’s materials. Somewhat dubious.
Me’en: Will 1993: 75. In [Ricci 1971: 251], the word բեղւ (bèṛgu) is glossed as ‘epoch, time’; the meaning ‘(one) year’ is glossed as բեղւ կոնա, where կոնա = ‘one’ q.v.
Majang: Not attested.