Uma dialect word lists

by
Michael P. Martens

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This paper presents ten Sulawesi Umbrella (488 item) word lists along with six extra items—‘chili pepper,’ ‘papaya,’ ‘squash,’ ‘not yet,’ ‘go,’ and ‘behind (on the trail)’—from various locations in the Uma language area of Central Sulawesi, Indonesia. An introduction includes an overview of Uma dialects, while a postscript summarizes some of the differences (sound change, pronouns, etc.) between dialects.

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### VERSION HISTORY


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1 Introduction

Uma is a language found on the Indonesian island of Sulawesi. There are approximately 20,000 speakers. Uma is a member of the Kaili-Pamona microgroup; other languages in this microgroup include Kaili (which comprises several dialects or languages, including Ledo, Da'a, Unde), Pamona (which comprises several dialects or languages), Lindu (also called Tado), Moma, Sedoa, Topoiyo, Baras and Sarudu. The homeland of the Uma language is the mountainous area surrounding the Lariang River in the Pipikoro, South Kulawi, and Kulawi Districts, which are in the Sigi Regency of Central Sulawesi Province.¹ A large portion of the Uma homeland is in the area called Pipikoro (‘banks of the Lariang River’), and for this reason the Uma language was sometimes called Pipikoro in the past. There are six dialects of Uma spoken in Central Sulawesi. I describe each briefly below. (The three-letter abbreviations used here and throughout this paper refer to the places where I elicited the word lists featured in this paper.)

- **Kantewu or Central** dialect is geographically and linguistically the central dialect. Spoken originally in the village of Kantewu (KTW) (Pipikoro District), it has now spread to outlying areas, including Kalamanta (the southernmost Uma village, near the South Sulawesi border and the Seko-speaking area), the Palolo and Gimpu valleys (located to the southeast and south of Palu, respectively), and among many Uma living in and around the city of Palu. The Lincio Uma are also part of the KTW dialect. These Lincio Uma are descended from a small group of families who moved away from Kantewu around 1920 and sought their life in a place they call Lincio, located in the dense jungle region around the headwaters of the Budong-Budong River, which is located somewhere in the interior of Mamuju Regency or North Mamuju Regency of West Sulawesi. In the late 1980s and early 1990s about 100 of these Lincio Uma moved out of the jungle: some moved into the Seko area, Limbong District, Luwu Regency, South Sulawesi; others moved to the village of Koromana, Budong-Budong (BUD) District, Mamuju Regency, West Sulawesi. The Lincio Uma still speak KTW dialect, with a few minor exceptions; one oddity is that the Lincio Uma tend to pronounce the phoneme nc as [ns].

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¹ The Republic of Indonesia (Republik Indonesia) is divided into provinces (provinsi), which are divided into regencies (kabupaten), which in turn are divided into districts (kecamatan). In the original version of this paper, written in 1991, the Pipikoro, South Kulawi and Kulawi Subdistricts were still combined as one subdistrict named the Kulawi District; and the Sigi Regency was still part of Donggala Regency. Since that time the Sigi Regency was divided off from the Donggala Regency, and the Kulawi District was divided into the three districts named here.
- **Southern** dialect is spoken in villages in the southern part of Pipikoro and the southern part of South Kulawi, in the villages of Peana (PEA), Banahu’ (BNH), Poluroa, Pelempea, Mapahi’, Masewo, Mamu, Moa’ and Au.

- **Tolee’** dialect is spoken in the eastern part of Pipikoro District and also part of South Kulawi District, in the large villages of Onu’ (OUN), Poraea (POR), Koja (KOJ), and Morui, and also numerous smaller villages and settlements, including Kilo, Lonebasa, Ntulu Manu’, Lawe’, Mane’, Bola’ Hae, Wana’, Lempelero, Tompi, Wiliri, and Hupa.

- **Tobaku** dialect is spoken in the western part of Kulawi District, in the larger villages of Towulu’ (TOW) and Siwongi, plus a number of smaller villages and settlements, including Wana’, Rantewulu’, Kanuna, Biro’, and Momi.

- **Winatu** dialect is spoken in the two northernmost Uma village, i.e., Winatu (WIN) and Lonca’. It is also spoken by people from those two villages who have moved to Makuhi’ or Poleroa (villages located on the road between Kulawi and the Gimpu valley), or to the village of Puroo, which is a few kilometers to the west of Lake Lindu (Lindu District).

- **Tori’untu** dialect used to be spoken in a few villages and settlements in or near the Gimpu (GIM) valley (South Kulawi District), including Makujawa’ and Pili’; this dialect is now nearly extinct, partly due to the encroachment of the Kantewu dialect, and also due to many non-Uma speakers living in the area.

The Kantewu and Southern dialects differ mainly in intonation, slightly in vocabulary, and not at all to my knowledge in sound changes, grammar or functors. The relationship between the Winatu and Tori’untu dialects is similar. Thus the above six dialects of Central Sulawesi could be reduced to four: Kantewu-Southern, Tolee’, Tobaku, and Winatu-Tori’untu. But for sociolinguistic reasons it is best to distinguish six dialects in Central Sulawesi. If one wished, one could divide Uma into more than six dialects, since each village has its own special idioms and vocabulary. In some villages there are even language differences between different areas of the village. But Uma speakers who are acquainted with their neighbors in other villages generally recognize the six divisions of Uma given above.

There are also a few dialects or languages closely related to Uma spoken in the North Mamuju Regency of West Sulawesi Province; two of these are Sarudu\(^2\) and Benggaulu (pronounced Bingkolu by Uma speakers).\(^3\)

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\(^2\) The name Sarudu is pronounced with a final glottal stop by Uma speakers. But glottal is not phonemic in Sarudu itself. Hence I have written the name without a final glottal stop (apostrophe).

\(^3\) Other names that may refer to Uma dialects include Towoni and Karosa (also spelled Karossa or Koroha). I suspect that these are place names, not really language names. I also suspect that the people in these areas speak something similar to Sarudu, but I have not been able to collect firsthand data. The Topoiyo language
Sarudu is for the most part mutually intelligible with Uma, but it is considered a separate language due to the social, religious and geopolitical factors separating it from Uma.\(^4\) There are considerable vocabulary differences between Uma and Sarudu. There is also one significant phonemic difference: in Sarudu glottal stop is not contrastive, whereas in Uma it is contrastive both word-medially and word-finally.

The village of Benggaulu was settled by Uma speakers from Central Sulawesi, mostly from the Tobaku area, but reportedly the people in Benggaulu have been influenced by Sarudu. I do not yet have good word lists for Sarudu, Benggaulu or any of the other languages in the North Mamuju District of West Sulawesi that resemble Uma. I hope to do a separate study of them at a later time. I have met people from both Benggaulu and Sarudu, and have been able to communicate with them using my facility in Uma.

As an aid to correlating lexical information on the languages of Sulawesi under a cooperative agreement with Hasanuddin University of Makassar, SIL prepared an Umbrella Word List of 488 items. The purpose of this Umbrella Word List was to provide UNHAS-SIL teams with a solid basis for comparative linguistic work. It was not intended for initial survey; rather, it was intended to be filled out by linguists who had already done some in-depth research in a particular language area.

Under the auspices of UNHAS-SIL I spent several years\(^5\) studying the Kantewu dialect of Uma. I was thus able to insure that the Umbrella Word List in the Kantewu dialect was error-free. I then proceeded to elicit the Umbrella Word List in strategic areas of the other Uma dialects. I include ten word lists here:

1) Kantewu (KTW), which is my base word list;
2) Budong-Budong (BUD), among the Lincio Uma;
3) Peana (PEA), and
4) Banahu' (BNH), which are two villages in the Southern dialect;
5) Onu' (ONU),
6) Koja (KOJ), and
7) Poraelea (POR), which are three villages in the Tolee' dialect;
8) Towulu' (TOW), a village in the Tobaku dialect;
9) Gimpu (GIM), which is a place in the Tori'untu dialect; and

is a Kaili-Pamona language that shares some sound changes with Uma but more resembles the Kaili languages.

\(^4\) Most Uma speakers are Christian, and practice farming in the mountains of Central Sulawesi Province, where rice and corn are the principal crops. Most Sarudu are Muslim, and live in the alluvial plains of West Sulawesi, where sago is a major staple.

\(^5\) My wife and I lived and worked in the Uma area from 1980 until 1992. Also in 1994–1995 we lived in Tentena, Poso Regency of Central Sulawesi and continued to work on projects with our Uma colleagues from there.
10) Winatu (WIN), which is a village in the Winatu dialect.

I visited most of these places several times over my years in the Uma area and deliberately sought out and recorded dialect differences. Thus I was accustomed to each dialect before I took the word list. During the actual word list elicitation, I did my best to avoid the errors that commonly occur when eliciting word lists, such as synonyms, misunderstandings (e.g., getting the word for ‘durian fruit’ instead of ‘thorn’), taboo items (e.g., the informant’s father-in-law’s name is the same as the word for ‘dog,’ so he is reluctant to say it), etc. In all of this my ability to speak Uma was a help. Thus I am able to present here a fairly accurate summary of the vocabulary differences among the six Uma dialects of Central Sulawesi.

For each item on the word list, the item number is given, followed by the elicitation term in Indonesian and English. This is followed by the term in the Kantewu dialect (KTW), and then the other nine word lists, in the order given above. The KTW dialect is taken as the base and the other dialects are compared with it. If the term used on any of the other nine word lists is the same as that in the KTW dialect, a double dagger (‡) follows that dialect name. If the term in that dialect is different from that used in the KTW dialect, the form itself is given. Thus the double dagger means ‘same as KTW dialect’; it does not mean the same as the previous dialect.

Entries that begin with a single dagger (†) are entries in which the elicited term in that dialect is cognate with the KTW term but differs in a minor, phonological detail. Thus if one wishes to count the number of cognates that a particular dialect shares with the KTW dialect, one must count the number of double daggers (‡) and single daggers (†) that occur following that dialect’s name.

For example, for item #141 the KTW term for mouse is wulehu’. The term in BUD, PEA, BAN and TOW is identical, and so a double dagger is given for those four entries. For the other five word lists, however, the term is welehu’. This is cognate with the KTW term but differs in what vowel occurs in the first syllable. Thus the entry for those five word lists begin with a single dagger followed by the term welehu’.

Note that I frequently use a hyphen to mark off prefixes or suffixes. I do not mark every morpheme break, just those that will help make it clearer to the reader what the root word is, for ease of comparison.

Occasionally there is an explanatory note or comment (marked by \com). Occasionally in these comments I refer to protolanguages; these include Proto Austronesian (PAn), Proto Malayo-Polynesian (PMP), Proto Celebic (PCel), and Proto Kaili-Pamona (PKP). The relationship is PAn > PMP > PCel > PKP > Uma and its fellow Kaili-Pamona languages. I also mention Proto Muna-Buton and Proto Bungku-Tolaki, which together with PKP are daughter languages of PCel. I also mention Proto South Sulawesi; the South Sulawesi languages, which form what is probably the largest microgroup on Sulawesi, are not Celebic languages, i.e., they are not daughter languages of the putative PCel, but they have had a long history of mutual influence on Celebic languages and on Kaili-Pamona languages in particular. Thus each entry has the following format:
\n  Item number
\i  Indonesian term
\e  English term
\ KTW Kantewu dialect
\ BUD Kantewu dialect in Budong-Budong
\ PEA Southern dialect, in Peana
\ BNH Southern dialect, in Banahu'
\ ONU Tolee' dialect, in Onu'
\ KOJ Tolee' dialect, in Koja
\ POR Tolee' dialect, in Poraelea
\ TOW Tobaku dialect, in Towulu'
\ GIM Tori'untu dialect, in Gimpu
\ WIN Winatu dialect in Makuhi'
\ com Note or comment, if any.

The orthography used in the word lists is the one normally used for Uma: \textit{w} is a bilabial fricative, a straight apostrophe (’) is a glottal stop, and \textit{j} and \textit{nc} are palatal affricates as in Indonesian. Palatal and velar nasals are represented respectively by the digraphs \textit{ny} and \textit{ng}. Other letters have their normal phonetic values. All Uma dialects have the same phonemic inventory. Here is a list of the phonemes of Uma.

Consonants:

<table>
<thead>
<tr>
<th></th>
<th>labial</th>
<th>dento-alveolar</th>
<th>palatal</th>
<th>velar</th>
<th>glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>voiceless stops</td>
<td>p</td>
<td>t</td>
<td>k</td>
<td>’</td>
<td></td>
</tr>
<tr>
<td>voiced stops</td>
<td>b</td>
<td>d</td>
<td>j</td>
<td>g</td>
<td></td>
</tr>
<tr>
<td>nasalized stops</td>
<td>mp</td>
<td>nt</td>
<td>nc</td>
<td>ngk</td>
<td></td>
</tr>
<tr>
<td>nasals</td>
<td>m</td>
<td>n</td>
<td>ny</td>
<td>ng</td>
<td></td>
</tr>
<tr>
<td>fricatives</td>
<td>w</td>
<td>s</td>
<td></td>
<td>h</td>
<td></td>
</tr>
<tr>
<td>liquids</td>
<td></td>
<td>r, l</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Vowels: \textit{a e i o u}

For further information about the sound system of Uma, see especially “Phonology of Uma” (Martens 1988) and “Some Notes on the Inelegant Glottal: A Problem in Uma Phonology” (Martens and Martens 1988).
Following the 488 items of the Umbrella Word List, I give a brief summary of some of the dialect differences.

Note: I have a few extra items at the end of the 488-word list.

2 Sulawesi Umbrella Word List (488 Items): Uma dialects

2.1 Parts of the body

\n001
\n\e body
\i badan, tubuh
\KTW woto
\BUD ‡
\PEA ‡
\BNH ‡
\ONU ‡
\KOJ ‡
\POR ‡
\TOW ‡
\GIM ‡
\WIN ‡

\n002
\n\e head
\i kepala
\KTW woo'
\BUD ‡
\PEA ‡
\BNH ‡
\ONU ‡
\KOJ ‡
\POR ‡
\TOW ‡
\GIM ‡
\WIN ‡

\n003
\n\e skull
\i tengkorak
\KTW banga' woo'
\BUD ‡
\PEA ‡
\BNH ‡
\ONU ‡
\KOJ taku woo'
\POR taku woo'
\TOW ‡
\GIM ‡
\WIN ‡
The KTW *banga’ woo’ is literally ‘coconut-shell of the head’; cf. #156. The KOJ and POR *taku woo’ is ‘round-container of the head.’

**004**

- **e** brain
- **i** *otak*
  
  KTW *uta’*
  
  BUD †
  PEA †
  BNH †
  ONU †
  KOJ †
  POR †
  TOW †
  GIM †
  WIN †

**005**

- **e** hair (head, not body)
- **i** *rambut*
  
  KTW *wuluwoo’*
  
  BUD †
  PEA †
  BNH †
  ONU †
  KOJ †
  POR †
  TOW †
  GIM †
  WIN wulua’

**006**

- **e** face
- **i** *muka, wajah*
  
  KTW *lio*
  
  BUD †
  PEA †
  BNH †
  ONU †
  KOJ †
  POR †
  TOW †
  GIM †
  WIN †

The KTW dialect *wuluwoo’ is literally ‘hair/fur of head’ (cf. #002 and #047). Uma who are used to writing their language strongly prefer to write this as one word. The WIN *wulua’ is perhaps a borrowing from Moma *wulua*. Cf. also Pamon *wuyua*, Sedoa, Napu *welua*, Behoa, Bada *welua’.*
007

forehead
dahi

KTW wingke
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

008

eye
mata

KTW mata
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

009

pupil of the eye
biji mata, manik mata

KTW mata tau, unto’ mata
BUD †
PEA †
BNH †
ONU †
KOJ mata eta
POR manu’ mata
TOW †
GIM †
WIN †

This term is a bit difficult to elicit. The KTW mata tau literally means ‘eye of person’; unto’ mata means ‘kernel of eye’; some speakers say the second expression means ‘eyeball,’ not ‘pupil.’ The KOJ mata eta means ‘eye of black’ (cf. #310). The POR means ‘chicken of eye’ (cf. #110).
\n\n\n**010**

\n\n\e eyebrow
\i kening, alis mata
\n\KTW tingkire
\BUD †
\PEA †
\BNH †
\ONU †
\KOJ † kire
\POR †
\TOW †
\GIM † kire
\WIN † kire
\n
\n\n**011**

\n\e eyelashes
\i bulu mata
\n\KTW wulu mata
\BUD †
\PEA †
\BNH †
\ONU †
\KOJ †
\POR †
\TOW †
\GIM †
\WIN †
\com Literally, ‘hair of eye.’

\n\n**012**

\n\e tear (from crying)
\i air mata
\n\KTW ue mata
\BUD †
\PEA †
\BNH †
\ONU †
\KOJ †
\POR †
\TOW †
\GIM †
\WIN †
\com Literally, ‘water of eye.’

\n\n**013**

\n\e temple
\i pelipis
\n\KTW peli
\BUD †
\PEA †
The term *ntuli* is also used in TOW dialect. In WIN *kulimpi* means ‘sideburns.’

---

**014**

*014*

nose

hidung

---

**015**

*015*

cheek

pipi

---

Note that the words I elicited here for the KOJ, POR, and TOW dialects differ slightly from the KTW dialect word. Thus I have not marked them with a double dagger (‡), but rather a single dagger (†). The single dagger means that these words are similar enough to be considered cognate with the KTW word. If one is calculating the percentage of cognates, the KOJ, POR and TOW words here should be counted as cognate with the KTW word. This is true of a significant number of entries in this database.

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**016**

*016*

cheekbone

tulang pipi, pasu-pasu

---
Uma has no clear term for this. These are the main responses that I elicited.

017

018

In KTW, nguju means ‘snout,’ usually used of animals. The term wiwi is used in WIN, but nguju appears to be the preferred term.

019
020
tooth
gigi

KTW ngihi'
BUD 
PEA 
BNH 
ONU 
KOJ 
POR 
TOW 
GIM 
WIN 

021
chin
dagu

KTW aje
BUD 
PEA 
BNH 
ONU 
KOJ 
POR 
TOW 
GIM 
WIN 

022
ear
telinga

KTW tilinga
BUD 
PEA 
BNH 
ONU 
KOJ 
POR 
TOW 
GIM 
WIN 

023
neck
leher

KTW wuroko'
BUD 
PEA 
BNH 
ONU 
KOJ 

024

In KTW, tongkodo', tumolo

025

In KTW, winga

026

In KTW, hiku
\n\n027
\n\e hand, forearm
\i tangan
\K TW pale
\B UD ♦
\P EA ♦
\B NH ♦
\O NU ♦
\K OJ ♦
\P OR ♦
\T OW ♦
\G IM ♦
\W IN ♦
\n028
\n\e palm of hand
\i tapak tangan
\K TW palanta' pale
\B UD ♦
\P EA ♦
\B NH ♦
\O NU ♦
\K OJ ♦
\P OR ♦
\T OW ♦
\G IM ♦
\W IN ♦
\n029
\n\e span (eight inches)
\i jengkal
\K TW ha-nanga
\B UD ♦
\P EA ♦
\B NH ♦
\O NU ♦
\K OJ ♦
\P OR ♦
\T OW ♦
\G IM ♦
\W IN ♦
\com The root is danga. Since *nd > n in Uma, PKP *sandanga (*saN-danga) > hananga ‘one handspan.’
030
finger
*jari*

KTW karawe
BUD ✱
PEA ✱
BNH ✱
ONU ✱
KOJ ✱
POR ✱
TOW ✱
GIM ✱
WIN ✱

031
thumb
*ibu jari*

KTW kutumpu
BUD ✱
PEA ✱
BNH ✱
ONU ✱
KOJ ✱
POR ✱
TOW ✱
GIM ✱
WIN ✱

032
pinky, little finger
*jari kelingking*

KTW kujili
BUD ✱
PEA ✱
BNH ✱
ONU ✱ kijili
KOJ ✱ kijili
POR ✱ kijili
TOW ✱ kijili
GIM ✱ kijili
WIN ✱ kijili

033
fingernail
*kuku jari*

KTW kunupa'
BUD ✱
PEA ✱
BNH ✱
ONU ✱
KOJ ✱
The back in general is *tongo’*, *kelo* is specifically the lower back.

In KTW *pona* is used mostly for the breastbone or the chest of birds and animals, and seldom used of humans. In POR *hunamu* is also used, but *pona* is more common. In TOW *pona* is commonly used for humans, more so than in KTW. In WIN *hunamu* is reportedly not used at all.
In TOW tii’ is considered coarse, and suhu polite.

**037**
**n**
**e** belly
**i** perut

**038**
**n**
**e** leg, foot
**i** kaki

**039**
**n**
**e** thigh
**i** paha

**040**
**n**
**e** calf of leg
**i** betis
Here is a summary of #038, #039 and #040. Kantewu, Southern, Tolee' and Tobaku dialects use witi' as the general word for 'leg, foot,' pa'a for 'thigh,' and timpu for 'calf of leg.' Winatu-Tori'untu dialect uses pa'a as the general word for 'leg, foot,' timpu for 'thigh,' and pa'a (or kabohua pa'a) for 'calf of leg.' This disagreement is a well-known cause of arguing and joking among Uma speakers. The WIN kabohua pa'a is derived from bohu 'full' (cf. #293), thus means something like 'fullness of the leg/calf.' A less-known disagreement is the reversal of kulimpi and peli, which in most dialects mean 'cheek' and 'temple,' respectively, but mean 'temple' and 'cheek' for most Winatu-Tori'untu speakers (cf. #013 and #015 above).

041
knee
lutut
KTW kotu'
BUD
PEA
BNH
ONU
KOJ
POR
TOW
GIM
WIN

042
popliteal space
(pe)lipatan lutut
KTW longkoda ~ lengkoda
BUD
PEA
BNH
ONU
KOJ
POR
TOW
GIM lengkeda ~ lingkoda
WIN longkoda

The vowels of this word are unstable, differing even among speakers in the same village.

043
ankle
pergelangan kaki
KTW leho'a', kuntoli
BUD
The term lehoa’ refers to a joint, especially an ankle or wrist, and also a place where it is easy to chop an animal that is being butchered. The root leho’ means ‘to chop.’ To sprain one’s ankle is timpaleho’. The term kuntoli refers specifically to the anklebone. It probably comes from PKP *wuku ‘bone,’ but the meaning and origin of *ntoli is unknown.

The term palanta’ can refer to either the sole of the foot or the palm of the hand. Thus the word for ‘foot’ is usually added to make it clear that it is the sole of the foot.

The term karawe’ can refer to either the toe or the small bone on the top of it.
The term karawe means either ‘finger’ or ‘toe.’ As with #044, the term for ‘foot’ is usually added to make it clear that toes are being referred to.

The term wulu can also refer to hair on the human body, fur on an animal’s body, or feathers on a bird (cf. #113 below).

The term kuliba refers to animal hide or leather.
\com \textit{Ihi} means the fleshy part of an animal body; the term \textit{bau'} means ‘meat (to eat)’ especially fish, cf. #132. The term \textit{ihi'} (with final glottal) means ‘contents.’

\n050
\e fat
\i lemak
\KTW boko, taba'
\BUD 
\PEA 
\BNH 
\ONU 
\KOJ 
\POR 
\TOW 
\GIM 
\WIN 
\com \textit{Boko} is the layer of fat under the skin, e.g., in pigs. \textit{Taba'} is fat around internal organs. The adjective \textit{morudu'} ‘to be fat’ (cf. #274) is sometimes used minus the \textit{mo-} prefix as a noun, but refers more to ‘healthiness, plumpness’ than to fat.

\n051
\e bone
\i tulang
\KTW wuku
\BUD 
\PEA 
\BNH 
\ONU 
\KOJ 
\POR 
\TOW 
\GIM 
\WIN 

\n052
\e rib
\i tulang rusuk
\KTW uhu'
\BUD 
\PEA 
\BNH 
\ONU 
\KOJ 
\POR 
\TOW 
\GIM 
\WIN 

053
heart
jantung

054
blood
darah

055
vein (blood)
urat darah

056
liver
hati
The term *ta'i liko* means ‘winding/twisting stomach’; and *ta'i tina* means ‘mother (main) stomach.’ The former more likely refers to intestines, the latter to the stomach (i.e., the pouch-like digestive organ).
In TOW the term *puki* is coarse, and *wono* is polite.

Verbs forms in KTW are *siloi'* or *tiloi'*, the former being more common at least among our circle of acquaintances.
064

penis

kemaluan laki-laki

lahu'

BUD

PEA

BNH

ONU

KOJ

POR

TOW

GIM

WIN

065

vagina

kemaluan perempuan

tile

BUD

PEA

BNH

ONU

KOJ

POR

TOW

GIM

WIN

066

scar

bekas luka

rari'

BUD

PEA

BNH

ONU

KOJ

POR

TOW

GIM

WIN

The TOW term *ka'uria' weho* means ‘healed-area of wound’ (from *uri* ‘to be well; to heal’), probably a literal translation of the Indonesian elicitation.
boil

In KTW, *waa'* is the normal word for a boil; *bangka'* refers to a large boil-like infection but with no distinct center—perhaps what is called an abscess in English. The term *bihu* is known in KTW but seldom used.

sweat (n)

2.2 Kinship terms

person

26
070
man, male
laki-laki
KTW tomane
BUD +
PEA +
BNH +
ONU +
KOJ +
POR +
TOW tobangke
GIM +
WIN +

071
woman, female
perempuan
KTW tobine
BUD +
PEA +
BNH +
ONU +
KOJ +
POR +
TOW +
GIM +
WIN +

072
husband
suami
KTW tomane
BUD +
PEA +
BNH +
ONU +
KOJ +
POR +
TOW tobangke
GIM +
WIN +

073
wife
isteri
KTW tobine
BUD +
PEA +
BNH +
ONU +
KOJ +
Note that the same term is used for ‘man’ (#070) and ‘husband’ (#072), and likewise the same term is used for ‘woman’ (#071) and ‘wife’(#073). When used to refer to one’s spouse, it is normal to use a possessive pronoun, e.g., tobine=ku ‘my wife.’

074 father
  bapak, ayah

075 mother
  ibu

076 child
  anak
077
first born child
anak sulung

This term comes from PKP *ulumbua', which is derived from *ulu ‘first; source; headwaters’ and *wua’ ‘fruit.’ So literally, ‘first fruit.’

078
last born child
anak bungsu

Literally, ‘child who is the last/finish.’

079
grandchild
cucu

080
grandmother
nenek perempuan
In BUD the term *ampe* is also used; this is probably a borrowing from Seko Padang *ampe* ‘grandparent; grandchild.’ The Uma term *pue’* means ‘owner, master’ in all dialects, but in GIM and WIN it is used also for grandparent.

**081**

*grandfather*

*nenek laki-laki, kakek*

*KTW* *ntu’a*

*BUD* 

*PEA* 

*BNH* 

*ONU* 

*KOJ* † *tua*

*POR* 

*TOW* 

*GIM* *pue’*

*WIN* *pue’*

See #080 above; Uma does not normally distinguish gender of grandparents.

**082**

*ancestor*

*nenek moyang*

*KTW* *ntu’a owi*

*BUD* 

*PEA* 

*BNH* 

*ONU* 

*KOJ* † *totu’a owi*

*POR* 

*TOW* 

*GIM* *tongkauulu*

*WIN* *pue’ owi, tongka’ulu*

There is no distinct term for ancestor in Uma. The *KTW* *ntu’a owi* and *WIN* *pue’ owi* both mean ‘grandparent(s) long ago.’ The *KOJ* term *totu’a owi* is ‘elder(s) long ago.’ The GIM and WIN term *tongkauulu* is probably an archaic form meaning ‘the ones formerly.’

**083**

*offspring*

*keturuman*

*KTW* *muli*

*BUD* 

*PEA* 

Umā does not distinguish gender in siblings.

sibling
saudara

older brother
kakak laki-laki

tuaka

older sister
kakak perempuan

tuaka
087
younger brother
*iadik laki-laki

KTW tu'ai
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

088
younger sister
*iadik perempuan

KTW tu'ai
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †
\com See comment on #086 above.

089
mother’s brother
*i saudara laki-laki dari ibu

KTW uma'
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW † uma', mangke
GIM † uma', mangke
WIN mangke

090
father’s brother
*i saudara laki-laki dari ayah

KTW uma'
BUD †
PEA †
BNH †
ONU †
Uma does not distinguish paternal and maternal uncles.

\textbf{091}

mother’s sister

\textit{saudara perempuan dari ibu}

\textbf{092}

father’s sister

\textit{saudara perempuan dari ayah}

Uma does not distinguish maternal and paternal aunts. The term \textit{pinotina} is derived from \textit{tina} ‘mother’ plus the \textit{po-} prefix and the \textit{-in-} infix. So the etymological meaning is ‘one who is called/related-to-as mother.’

\textbf{093}

slave

\textit{hamba, budak}
widow

janda

tobalu

BUD

PEA

BNH

ONU

KOJ

POR

TOW

GIM

WIN


guest

tamu

torata

BUD

PEA

BNH

ONU

KOJ

POR

TOW

GIM

WIN

Literal, ‘one who arrives.’

companion

kawan, teman

too, ema’, abi’, bale

BUD

PEA

BNH

ONU

KOJ

POR

TOW

GIM

WIN

dohe, abi’, ema’

In KTW *doo* is one who accompanies or who is with you, not necessarily a friend; *abi’* is more commonly used among men; *bale* and *ema’* are fairly generic. In Peana *bale* is primarily used among women. BNH is the same as PEA in this regard, but in BNH the term *bale* is sometimes pronounced *bae*, though this shortened pronunciation is reportedly dying out. In ONU *abi’* is used only among men. In WIN, *dohe* is used with the same meaning as *doo* in KTW, *abi’* is used among women, and *ema’* is used among men.
### 2.3 Pronouns

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<td>aku, saya</td>
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<td>you (fam.)</td>
<td>engkau, kamu</td>
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<td>he, she</td>
<td>dia, ia</td>
<td>hi'a</td>
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In the word list here I give the independent pronouns. At the end of this word list I compare all the pronoun sets in Uma dialects.
we (excl.)
kami
KTW kai'
BUD ‡
PEA ‡
BNH ‡
ONU ‡ kami'
KOJ ‡ kami'
POR ‡ kami'
TOW ‡
GIM ‡ kami'
WIN ‡ kami'

we (incl.)
kita
KTW kita'
BUD ‡
PEA ‡
BNH ‡
ONU ‡
KOJ ‡
POR ‡
TOW ‡
GIM ‡
WIN ‡

you (plural)
kalian
KTW koi'
BUD ‡
PEA ‡
BNH ‡
ONU ‡ kami'
KOJ ‡ kami'
POR ‡ kami'
TOW ‡
GIM ‡ kami'
WIN ‡ kami'

they
mereka
KTW hira'
BUD ‡
PEA ‡
BNH ‡
ONU ‡
KOJ ‡
2.4 Animals

104 water buffalo
kerbau

105 anoa depressicornis
anoa

The BUD ntobohe, lit., ‘the big one,’ is a word taboo ‘euphemism,’ formerly used in KTW and other dialect areas as well. It was used during rice harvest, when it was taboo to say the real name of many large animals. The Budong-Budong Uma, as well as the others living in Lincio, had no water buffalo for 60 years or more and only in the 1990s were reintroduced to them.

The older and more original Uma term for this animal is probably lupu; this is also the term in the neighboring languages of Moma and Lindu. The term ntoko’o (‘the stiff/hard one’) is a taboo name that has now become the primary name in part of the Uma area. In POR, I was told that ntoko’o and lupu are both used, and that the former is more common.

106 horn
tanduk
To the TOW and WIL lelo, cf. KTW melelo (from the root lelo) ‘to wag one’s tail.’
110
chicken
ayam

111
wing
sayap

The GIM and WIN form may be a borrowing from neighboring Moma *kapi* ‘wing.’

112
egg (chicken)
telur (ayam)

By itself the term *ntolu* can also refer to testicles, so Uma speakers normally use it in a phrase, e.g., *ntolu manu* ‘chicken egg’; *ntolu titi* ‘duck egg,’ etc.

113
feather
bulu (ayam)
To specify, of course, Uma speakers can say *kutu manu* ‘chicken lice.’

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To specify, of course, Uma speakers can say *kutu manu* ‘chicken lice.’

---

To specify, of course, Uma speakers can say *kutu manu* ‘chicken lice.’
The term *ule* is generic for most caterpillars, worms, larvae, and snakes. In KTW a common kind of green caterpillar is called *ule tantadu*. In BNH and WIN a common kind is called *ule ntanadu*.
121

mosquito

nyamuk

122

fly

lalat

The WIN form may be a borrowing from Moma; cf. Topoiyo, Kaili, Lindu, Moma *lale; Pamona *yale < PKP *lale (< PCel *laloy < PMP *lalej). Conversely it is very possible that the original Uma was *lale, and that the term *dali' is a borrowing from Badaic and/or Seko Padang; cf. Behoa, Bada, Seko Padang *dali'.

123

termite

anai-anai
In POR the term towori' (from the root wori' ‘many’) is also used. The TOW term is the same as the POR except it is prenasalized.
There seems to be no clear term for scorpion in Uma, perhaps because scorpions are rare in the Uma mountains, if they are found at all. The KTW term *tumpu lipa* means ‘owner/lord of the centipedes’; *topehupi’* means ‘the pinching one.’

The KTW *ngei’* is an onomatopoetic name; sometimes it seems to be pronounced [ngiei’], with a palatal offglide after the velar nasal. Other bugs that make cicada-like noise are *leali or ntoleali* and *goroo’,* but *ngei’* seems the closest term to cicada.

I have heard *bulukao’* in other Tolee’ villages too, but in ONU and KOJ I elicited *bukao’*; only in POR did I elicit the longer form—and also in TOW, a Tobaku dialect.
village. The Uma term kao’ means ‘shadow’ but I do not know if there is a connection between this and the term for spider.

130

eearth worm
cacing tanah

KTW kilinoro
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

131

esnake
ular

KTW ular
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

132

efeish
ikan

KTW ikan, bau'
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

In KTW *uru* refers specifically to fish, i.e., water creature with scales, fins, gills, etc.; *bau’* refers to any edible animal, but is thought of primarily as fish; the ancestors of the Uma were no doubt coastal fishers, and the close equation of fish and meat exists to this day, not only in Uma but also in some neighboring languages. In TOW *bau’* is preferred to *uru* as a generic term for ‘fish.’ In WIN *bau’* is a generic term, and *uru* refers to a specific type of fish, i.e., the snakehead or murrel (called *ikan gabus* in Indonesian).
This term is difficult to elicit, and many people simply call a fish’s gills its *tilinga* ‘ears.’

The above are the things I elicited.
The answers above are the first response when asked for the term for frog (Indonesian: \textit{katak}). There are at least six kinds of frogs distinguished by Uma speakers, and the term for ‘toad’ is a seventh. \textit{Tete’} was the first frog term mentioned in elicitation in most villages. In POR two were mentioned together: \textit{tete’} (usually found in rice paddies) and \textit{tumpa} (usually found in streams). In WIN the term \textit{jio’} was first mentioned and seems to be the equivalent of the species called \textit{tete’} in KTW dialect.

Note that the WIN term has a word-final glottal stop, but the GIM term does not.

Both \textit{kapuna’} and \textit{pue’ ue} were known in all areas except POR and GIM, where only \textit{kapuna’} was used. The term \textit{pue’ ue} means ‘lord of water’ and is no doubt a taboo term that has become common.
The BUD term *jonga* is known in KTW, but recognized as a foreign word; it is probably from some South Sulawesi language, cf. Seko Padang *jonga*, which itself is most certainly a borrowing since Seko Padang has no *j* phoneme.

The monkey (macaque) is given many nicknames by the Uma due to taboo, e.g., *ntoir-a* ‘the one on the branches,’ *toihumi* ‘the one in the edge.’ In TOW the common term is *to ngkai* ‘the one from...’ though *ibo* is known. The BUD form is probably a borrowing from Seko Padang *kodo*.

Note the unstable antepenultimate vowel. The PKP form was probably *walesu*.

The pig (boar) is given many nicknames by the Uma due to taboo, e.g., *bab*.
My source in TOW claimed that *wawu* was the common term in TOW, but in my visits to both Towulu' and Siwongi (the two main Tobaku dialect villages) I frequently heard *bou*.

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The term *pu'u* ‘base, trunk’ is found in all Uma dialects. In KTW dialect it is used as a classifier for some trees (e.g., strangler figs) and plants that grow in clumps (e.g., *hampu'u ntimu* ‘a clump of cucumber vines’). Only in WIN was *pu'u* given to me as the primary word for ‘tree.’
145
leaf
daun
KTW rau
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW taw'e'
GIM taw'e'
WIN taw'e'

146
branch
cabang
KTW ra'a
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

147
root
akar
KTW rali'
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

148
bark (tree)
kulit kayu
KTW kuluma kaju
BUD †
PEA †
BNH †
ONU †
KOJ †
Literally, ‘skin of tree.’

149

wood

kayu

KTW kaju
BUD *
PEA *
BNH *
ONU *
KOJ *
POR *
TOW kasu
GIM kau
WIN kau

150

fruit

buah

KTW wua’
BUD *
PEA *
BNH *
ONU *
KOJ *
POR *
TOW *
GIM *
WIN *

151

flower

bunga

KTW wunga, sehe
BUD *
PEA *
BNH *
ONU *
KOJ *
POR *
TOW *
GIM *
WIN *

Wunga refers to a beautiful flower or any decorative plant; sehe refers to a fruit-bearing blossom.
thorn  
*duri*

banana  
*pisang*

coconut (ripe)  
*kelapa tua*

coconut (unripe)  
*kelapa muda*
Uma has no terms for ripe vs. unripe coconuts, but simply adds the adjective ‘old’ or ‘young’ to the term for coconut.

When asking for the Uma equivalent of the Indonesian *bambu*, the Uma term *walo* is usually the first elicited; it refers to a variety that is rather large in diameter but with thin walls. *Bosu’* and *awo* are both large in diameter and have thick walls, *awo* usually being thicker and stronger. *Bolowatu* looks similar to *bosu’* but has small leaves; some varieties have yellowish trunks. *Wulu’* is a small variety of bamboo used to make blowguns and flutes. *Kelentewu* is very small, some stalks being the diameter of a person’s finger, some even smaller.

*tabaro’*
When I tried to elicit sago palm in BUD, they told me that it was virtually unknown to them and they didn’t have a word. This could be true, or there could be word taboo involved.

I am not sure that ata’ is the nipa palm. The Uma I have asked did not recognize the Indonesian term. But this is a kind of palm tree, the fronds of which can be used to make thatch roofing.

The PKP form was *lauro, reflexes found in most Kaili-Pamona languages (Topoiyo, all Kaili languages, Moma, Sedoa some Pamona dialects), and also some Wotu-Wolio languages (Wolio, Wotu, Laiyolo). The Uma term *ui is a reflex of PAn *quay (though a regular reflex would have been **ue); I am unsure if the Uma *ui is a retention from PCel (which was probably *que), or whether it is a borrowing from Badaic or some other source. In neighboring languages, cf. Rampi *ui; Behoa, Bada *uwe; Proto Bungku-Tolaki, Proto South Sulawesi *ue; Seko Padang *uhe; Proto Muna-Buton *que; PAn *quay.
161
\n\n-sugarcane
\ntebu
\nKTW: towu
BUD: +
PEA: +
BNH: +
ONU: +
KOJ: +
POR: +
TOW: +
GIM: +
WIN: +
\n162
\n-peanut
\n-kacang tanah
\nKTW: kasa tana'
BUD: -
PEA: +
BNH: kasa, sangkore
ONU: +
KOJ: +
POR: +
TOW: +
GIM: +
WIN: +
\nAll these terms are borrowings from Indonesian or Kaili.
\n163
\n-kapok
\n-kapok
\nKTW: kakawu'
BUD: +
PEA: +
BNH: +
ONU: +
KOJ: +
POR: + kakawu
TOW: +
GIM: +
WIN: +
\nNote that POR has no word-final glottal stop. Other than that, all Uma dialects are the same. The word kapa' is sometimes used by Uma speakers, but that may be a borrowing from Indonesia kapas ‘cotton.’ The kapok tree itself is not native to the mountains of Sulawesi and so kakawu’ itself is likely an old borrowing.
In KTW, PEA and GIM the term *polola* includes tomato as well as eggplant; in KTW tomato is specifically *polola mpawu‘*. In BNH tomato is *podì* and in KOJ tomato is *dirì*.

The BNH expression *ntaloku kaju*, and the similar expressions in TOW, GIM and WIN, are a compound of the term for sweet potato (cf. word list item #167) plus the term for tree/wood (cf. word list items #144, 149); thus this expression is a calque of the Indonesian *ubi kayu ‘wood/tree tuber.*’ Cassava, being native to South America, is an introduced crop. Adriani 1928 reports that it was brought to the Pamona-speaking area from Ternate via Bungku and Mori; this means that in Adriani’s time (in the early 1900s) there were stories of cassava’s introduction to Central Sulawesi.
The term ntoloku (or ntoloku) is the basic Uma for sweet potato. In the northern dialects, where this term became a generic for tuber crops (i.e., sweet potato and manioc), the sweet potato is distinguished with a modifying word: cf. TOW ntoloku ntana’ ‘earth tuber’; ntoloku ngkenele ‘spreading tuber’; GIM ntoloku dengke ‘crawling tuber’; WIN ntoloku walaa ‘vine tuber.’

I suspect that the term I elicited in KOJ is an error, since it is the same as the term for areca nut.

areca nut (fruit of the palm Areca catechu)
The term pinongo is based on the root pongo ‘chew (betelnut).’ In TOW pangana refers to the areca nut itself, and pinongo to the entire quid, i.e., areca nut, betel leaf or betel fruit, and lime chewed together.

170
short grass
rumput
kowo'

171
sword grass
alang-alang
jono'

172
pandan
naho

173
seed
biji
unto', besa, ongu
In KTW dialect the term *unto'* is used for some seeds, and is also used of the innermost heartwood of a tree, i.e., the ‘kernel’ or ‘hard inner part’ of something; *besa* is not common in KTW, and *ongu* is almost obsolete, and considered taboo by some, perhaps because it sounds like the word for clitoris; many speakers simply use *watu=na* ‘its stone’ to refer to a seed. In TOW the term *besa* is more common than in KTW; in GIM it is the most common term; in WIN it is the only term I elicited.

**174**

(rice) seedling

*bibit (padi)*

**175**

field rice

*padi*

**176**

rice (cut, unhulled)

*gabah*
Uma speakers don’t usually distinguish rice plants in the field from unhulled rice grain.

The KTW *kuluma pae* means ‘skin of rice.’ The WIN term may be an irregular contraction of the KTW term. The TOW term *munya’* is used in KTW dialect to refer to dregs or pulp, e.g., the pulp left after the oil has been squeezed from grated coconut.

### Hull of Rice

**sekam *(gabah)*

### Hulled Rice

**beras**

### Cooked Rice

**nasi**
The term *koni' is the root for ‘eat’ in all Uma dialects. In KTW dialect *ruhe* is the verb meaning ‘to cook rice.’ In KTW, BUD and TOW both *koni’ and *ruhe are used as nouns to refer to cooked rice. In PEA and BNH only *koni’ is used. Other dialects use what is written above.

180 maize (American: corn)
   *jagung*

KTW *goa’,
BUD *
PEA *
BNH *goa’, *legoa
ONU *goa
KOJ *goa
POR *goa
TOW *dagoa
GIM *goa
WIN *goa

Note that ONU, KOJ, POR, TOW, GIM and WIN have forms with no word-final glottal stop. The PKP form was probably *jole-goa’, derived from PKP *jole ‘Job’s tears; *Coix lacryma-jobi’ since when maize was introduced people noted its similarity to that plant.

2.6 Nature

181 sun
   *matahari*

KTW *eo
BUD *
PEA *
BNH *
ONU *
KOJ *
POR *
TOW *
GIM *
WIN *

The term *eo* can be glossed ‘sun’ or ‘day’; the term *mata’eo* (‘eye of day’) means ‘east’ (contrast Indonesian *hari* ‘day’ and *matahari* ‘eye of day,’ which means ‘sun’).

182 moon
   *bulan*

KTW *wula
BUD *
PEA *
BNH *
In KTW the term *gawu* means something like ‘murk’ or ‘murky mist’; it is seldom used for ‘cloud’ but the verb *mogawu* is used to mean ‘murky, misty, foggy, unclear.’
Uma has no special term for this, but there is a verb motiti ‘dark (of clouds).’

The BNH limu' ntana' literally means ‘ground cloud.’ In WIN I elicited the above two terms, but the latter was rejected by some WIN speakers.

In KTW kuna is ‘thunder’ and berese means ‘thunderbolt,’ i.e., a crash of thunder and lightning simultaneously. The same is true of the other places I elicited word lists, except GIM and WIN. In GIM I elicited berese or bunuwu for thunder, and was told that kuna was seldom used.
The PKP form was probably *sampinoraa' (< PCel *pinoraRaq), and it was shortened in various ways in some Uma dialects. This term may have originally been based on the term for blood (Uma raa' < PKP *raa' < PCel *raRaq < PMP *daRaq).
The GIM and WIN may be a borrowing (cf. Kaili, Moma, Lindu poiri).

193

Sea, ocean

Laut

194

Shore

Pantai

Talinti may be a borrowing from Kaili. The phrase wiwi’ tahi’ means ‘edge of sea’; and po’ole tahi’ (a rarely used phrase) means ‘banks of sea.’

195

Sand

Pasir
I am suspicious of the KOJ wo'one since other Tolee' dialect villages use the term wue'. But that is what I elicited there. In KTW dialect, wue' means 'dandruff.' To the GIM and WIN ringii', cf. Pamona (Tentena dialect) rangi'i 'sand'; and cf. these data from Minahasan languages: Tombulu, Tondano, Tonsea èris; Tontemboan (Matanai dialect) rangi'ngis; Tontemboan (Makilei dialect) rari(')ngis 'sand.' These Uma, Pamona and Minahasa data, if indeed cognate, suggest a protoform *rangis.
199
salt
garam

199

200
sugar
gula

200

201
water
air

201

202
waterfall
air terjun

202
There is no clear term for waterfall in Uma, and to my knowledge there are no waterfalls in the Uma homeland; above I record some responses. In KTW tumata refers primarily to a cliff, with or without water falling over it; araha’ refers primarily to rapids or cascading water in a stream.

203

spring

mata air

mata ue, ulu ue, ue tuwu’

The phrase mata ue literally means ‘eye of water’ and may be a calque from Indonesian mata air. The phrase ulu ue means ‘head/source of water’; and ue tuwu’ means ‘living water’ and is the most common term for a spring in KTW dialect.

204

mountain

gunung

bulu’

205

summit

puncak

lolo bulu’, tutu’

toro bulu’
The phrase lolo bulu' means ‘top of mountain’; tutu' refers to a peak or a ridge. The TOW koro bulu' perhaps means ‘body of mountain’ since koro is the term for body in Kaili (but not Uma).

In KTW, ponulu is usually the first response to this elicitation; it refers to jungle close to the village; wana' is virgin jungle, usually far from any village; oma is an abandoned garden or agricultural area that has reverted to forest. The term rala kaju, or rala kau in GIM, means ‘in the trees’ and is the most common elicitation in BUD, BNH and GIM, though the KTW terms are probably also known. In GIM rala kau was the only term I elicited.

In KTW people often simply use the word ue ‘water’ to refer to a stream of any size, or even a pond or lake; but there are several more specific terms: halu' means a large stream; lone' is a small stream, even a mere trickle; koro refers to the Lariang River. The phrase koro ue is used in KTW as the name for a specific large stream close to the village; it is used similarly in some other villages as a name for a large local stream. As far as I could ascertain, BUD uses halu' and lone' the same as KTW, but I don’t know how they use the term koro, since the BUD Uma do not live near the Lariang.
208
lake
danau
KTW rano
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

209
fire
api
KTW apu
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

210
smoke (from fire)
asap
KTW rangahu
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN † bue', rangahu

In KTW the term bue’ is an intransitive verb meaning ‘to billow (of smoke).’

211
ashes
abu
KTW awu
BUD †
PEA †
BNH †
ONU †
The term *hipa’* means ‘snail’ in all dialects, but is used in some to mean ‘lime,’ which is chewed with areca nut and which is usually made from snail shells.
In KTW kao’ means a shadow, or a reflection (e.g., in a mirror), and sometimes is used to refer to the soul of a dead person; kamoua or karoua (from the roots mou and rou, respectively) mean shade in the sense of protection from the sun or rain.

### 2.7 Artefacts

A house in KTW is called tomi and in rumah.

A floor in KTW is called ila’ and in lantai.
218
wall (of house)  dinding
KTW  rinin  BUD  †  PEA  †  BNH  †  ONU  †  KOJ  †  POR  †  TOW  †  GIM  †  WIN  †

219
door  pintu
KTW  wobo'  BUD  †  PEA  †  BNH  †  ONU  †  KOJ  †  POR  †  TOW  †  GIM  †  WIN  †

220
roof  atap
KTW  atas'  BUD  †  PEA  †  BNH  †  ONU  †  KOJ  †  POR  †  TOW  †  GIM  †  WIN  †

221
rafter  kasau
KTW  kaho  BUD  †  PEA  †  BNH  †  ONU  †  KOJ  †
storage shelf above hearth

para

kolonto', tapaa

tiang rumah

kolong

In KTW, kolonto' is a rack over the fireplace on which firewood is stored; tapaa is a rack for drying meat (from the root tapa ‘to dry over fire’).

Note that KOJ, POR and WIN have no word-final glottal stop. Also note that the antepenultimate vowel differs from dialect to dialect; the PKP form was probably *kapeo(').
fence

pagar

fence

pagar

Note that WIN has a word-final glottal stop. In BUD I also heard the word *lopi* (or *loppi*), which is a Mamuju word.

canoe paddle

dayung

raft

rakit
229

<table>
<thead>
<tr>
<th>n</th>
<th>charcoal</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>arang</td>
</tr>
</tbody>
</table>

K TW wuri
B UD †
PE A †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

230

<table>
<thead>
<tr>
<th>n</th>
<th>three-stone fireplace</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>tungku</td>
</tr>
</tbody>
</table>

K TW toni
B UD †
PE A †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

In TOW I heard the term *tuluhi* used, but the person from whom I elicited the word list said that this was Moma. (On the word list I took in Moma, I actually elicited *taluhí*, but it is common for Uma to harmonize the antepenultimate vowel.)

231

<table>
<thead>
<tr>
<th>n</th>
<th>cooking pot</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>periuk, belanga</td>
</tr>
</tbody>
</table>

K TW kura
B UD †
PE A †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †
232  
water jar  
\i tempayan  
\KTW gumba  
BUD †  
PEA †  
BNH †  
ONU †  
KOJ †  
POR †  
TOW †  
GIM †  
WIN †  
\com This term is borrowed from Indonesian *gumbang*, as the non-native *mb* attests; water jars are not used by Uma. They traditionally carried and stored water in bamboo (cf. the next word list item), and now many use plastic buckets and jerricans.

233  
bamboo water container  
\i tempat air bambu  
\KTW bahi  
BUD †  
PEA †  
BNH †  
ONU †  
KOJ †  
POR †  
TOW †  
GIM †  
WIN †

234  
ladle of coconut shell  
\i gayung  
\KTW potolou’  
BUD †  
PEA †  
BNH †  
ONU †  
KOJ †  
POR †  
TOW †  
GIM potolomu’  
WIN potalau’  
\com The KTW *potolou’* is from the root *tolou’* ‘to dip out (using a dipper).’ In TOW one person gave me the form *potadahu*, but my main source gave me *potolou’*. The WIN term *potalau’* is perhaps a borrowing from neighboring Moma, where the term is *potalau*. 
In KTW and most other Uma dialects, *ladi*' is a storebought knife, whereas *honi'* is a homemade knife, like a small machete. The former term is almost certainly a borrowing from Malay or South Sulawesi *lading*; the latter term is rather rare since homemade knives are becoming rare. In BUD the term *honi'* is the primary term for knife, and *ladi'* is unknown since these people never had store-bought knives until about the time I took the word list.
Uma is the only Kaili-Pamona language to use the term *no'o* for machete to my knowledge. To the Tolee', Tobaku, and Winatu-Tori'untu term *to'ono*, cf. Ledo, Lindu, Moma *taono* ‘machete’; cf. also Pamona *taono* ‘handle, grip, on a weapon or tool.’

The KTW term *uncoa’* is from the root *unco’* ‘to sheathe, put (a knife, machete, sword) into its sheath.’ The GIM and WIN term *pulungua* may be a borrowing from Badaic; cf. Napu *pulungua*; Behoa *pânguluá* ‘sheath (for machete).’

Some Uma dialects use *karabi* (with or without a final glottal) as the sole term for comb. Some use *jangka* as the sole term. Some use either. For each dialect the first term in the list is the most common according to my sources.
ring (for finger)
cincin
KTW hinci
BUD
PEA
BNH
ONU
KOJ
POR
TOW
GIM
WIN

rope
tali (besar, pintal)
KTW koloro
BUD
PEA
BNH
ONU
KOJ
POR
TOW
GIM
WIN

string
benang, tali (kecil)
KTW bana, lero
BUD
PEA
BNH
ONU
KOJ
POR
TOW
GIM
WIN

The term *bana* is probably an old borrowing from Indonesian *benang*. The term *lero* is a kind of tree, the bark of which is used to make string.

needle
jarum
KTW jaru, ohu
BUD
PEA
BNH
The term *jaru* is a borrowing from Malay *jarum* ‘needle’ (contrast Uma *dau* ‘to sew,’ which is an inherited reflex of PAn *zaRum* ‘needle’). The Uma term *ohu* is nearly obsolete and has a meaning closer to ‘awl’ or ‘skewer.’

The WIN term *kumu*’ is the same as #248 ‘blanket.’ In POR, the term *hale*’ is considered the older term, but *abe*’ is also used.

The WIN term *tikar*’ is the same as #248 ‘blanket.’ In POR, the term *hale*’ is considered the older term, but *abe*’ is also used.
248

blanket

selimut

kumu'

249

pillow

bantal

luna

250

loincloth

cawat, kain punggung

pewo

251

bark cloth

jeluang

kumpe
In KTW, the verb ‘to pound bark cloth’ is moronu', from the root ronu'; the term nunu' refers to several species of strangler fig from which bark is taken for bark cloth. In BNH, ONU, and WIN the root ronu' is used as a noun referring to bark cloth, and the verb ‘to pound bark cloth’ is molowo.

wine
saguer

medicine
obat

swidden, dry rice/corn field
ladang
For the main horse trail (or car road) the term *karajaa* (from Malay *kerja* ‘to work’) is often used.

### 2.8 Adjectives

Both *bohe* and *kama* mean big, but the latter sometimes has the connotation ‘large, vast, expansive.’
Note that the ONU term has no word-final glottal stop. In TOW I elicited *lompe’*; but I occasionally heard *belo’* used in both TOW (Towulu’) and in Siwongi (the two main Tobaku dialect villages). Once when I was in TOW I heard a man use *belo’* ‘good’ and *kalompea’* ‘goodness’ in the same sentence. It is possible that *lompe’* is derived from an irregular metathesis of *belo’*, but the two are so distinct that for lexicography purposes I feel they should not be considered cognate.

The word *boje’* is known to KTW speakers but is considered coarse or obscene.

*boje’* is known to KTW speakers but is considered coarse or obscene.

The word *boje’* is known to KTW speakers but is considered coarse or obscene.
261 dry kering
KTW mara, bangi
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

262 wide lebar
KTW mo-wela'
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

263 narrow sempit
KTW jopi'
BUD †
PEA †
BNH †
ONU †
KOJ †
POR † jopi
TOW †
GIM †
WIN †

Note that POR has no word-final glottal stop.

264 strong kuat
KTW mo-roho
BUD †
PEA †
BNH †
ONU †
PKP *roso (*Ma-roso) ‘strong’ is one of the most stable vocabulary items in Kaili-Pamona languages. Regular reflexes are found in every Kaili-Pamona language I have checked except for Topoiyo, and also in the Badaic languages (Napu, Behoa, Bada) and Rampi. The Proto Celebic was probably *roson ‘strong; firm; stable.’

265
weak
lemah
lente
BUD
PEA
BNH
ONU
KOJ
POR
TOW
GIM
WIN

266
far
jauh
mo-1aa
BUD
PEA
BNH
ONU
KOJ
POR
TOW
GIM
WIN

267
near
dekat
mohu'
BUD
PEA
BNH
ONU
KOJ
POR
TOW
GIM
WIN
new (objects)  
baru

old (objects)  
lama

old (persons)  
tua

thick (object)  
tebal
POR mo-kapa
TOW mo-kapa, mo-kumpa
GIM mo-kapa
WIN mo-kumpa

\com Cf. Topoiyo kumo; Ledo, Da’a, Lindu, Moma, Sedoa, Pamona kumba < PKP *kumba ‘thick.’ Since the normal Uma reflex of PKP *mb is m, the form kumpa in KTW, TOW, and WIN is almost certainly a borrowing, probably from Moma or Kaili. The form kapa, found in the Tolee’ and Tobaku dialects, appears to be a reflex of PWMP *kapal ‘thick’; and many other Celebic languages have a reflex of this. But to my knowledge these two Uma dialects are the only Kaili-Pamona languages to have a reflex of PWMP *kapal. It is possible that the Tolee’ and Tobaku kapa is a borrowing from Badaic; cf. Behoa, Bada ma-kápá ‘thick’; Proto South Sulawesi *kapal < PWMP *kapal. In KTW dialect the term moroho, literally, ‘strong,’ is most commonly used for ‘thick’; the term mokumpa is known but seldom used.

\n \e thin (object) \i tipis
\KTW mo-reni'
\BUD †
\PEA †
\BNH †
\ONU †
\KOJ †
\POR †
\TOW mo-nipi'
\GIM †
\WIN mo-nipi'

\com To TOW and WIN mo-nipi’, cf. Topoiyo, Ledo, Da’a, Lindu, Moma, Sedoa, Pamona nipi < PKP *nipi ‘thin,’ a reflex of the PAn root *-pis ‘thin, tenuous; fine.’ The form mo-reni’ appears to be an Uma innovation.

\n \e skinny \i kurus
\KTW mo-ruhu'
\BUD †
\PEA †
\BNH †
\ONU †
\KOJ †
\POR †
\TOW †
\GIM †
\WIN †

\com Most other Kaili-Pamona languages use a root dusu or duhu < PKP *dusu; cf. also Behoa, Bada duhu’. Uma’s word-initial r appears to be irregular; perhaps it was caused by analogy with mo-ruhu’ ‘fat’ (cf. #274), so as to create alliterative antonyms: morulu’ ‘fat’ and moruhu’ ‘skinny.’
The term *molahe* refers to the physical property of being cold, e.g., *ue to molahe* ‘cold water’; in contrast, *molengi* refers to feeling cold, e.g., *molengi*=a ‘I am cold,’ or ‘I feel cold.’
278  
dull (knife)  

tumpul  

mo-kulu'  

KTW  

BUD  

PEA  

BNH  

ONU  

KOJ  

POR  

TOW  

GIM  

WIN  

279  
sharp (knife)  

tajam  

baka', taja  

KTW  

BUD  

PEA  

BNH  

ONU  

KOJ  

POR  

TOW  

GIM  

WIN  

In KTW the term baka' refers to the edge of a blade being sharp, whereas taja refers to the tip being sharp, i.e., pointy. But in GIM the meanings of these two terms are reversed. In WIN taja refers to the edge of a blade, and mo'omi' (< PKP *ombi') refers to the tip. In KTW dialect the root omi' is used as a transitive verb ‘to sharpen the tip,’ e.g., of a stake.

280  
short (length)  

pendek  

rede'  

KTW  

BUD  

PEA  

BNH  

ONU  

KOJ  

POR  

TOW  

WIN  

In KTW the word *poku* is sometimes elicited for ‘short,’ but its primary meaning is closer to ‘stubby.’

281

short (height)

rendah

In TOW one person gave me *dingki’, but others said the primary term was *rede’. In KTW dialect *dingki’ means not only short in stature but also low in the sky. E.g., late in the afternoon a KTW dialect speaker can say *dingki’=mi eo ‘the sun is low [in the sky]’; whereas a TL dialect speaker would say that the sun was *rede’, not *dingki’. (By the way, the similarity between the English term ‘dinky’ and the Uma *dingki’ is purely serendipitous.)

282

long (object)

panjang

283

rotten (fruit)

busuk
The term *waha'* means 'spoiled' and is usually used of cooked food that has spoiled; *pope* means 'rotten,' e.g., of overripe fruit or very rotten, soft wood. Uma speakers often give *mohoa* when asked for the word for rotten, but that refers primarily to 'bad smell, stink.'

\n
284  
\n
sour  
\i  
masam, asam  
\KTW mo-'onco  
\BUD †  
\PEA †  
\BNH †  
\ONU †  
\KOJ †  
\POR †  
\TOW †  
\GIM †  
\WIN †

285  
\n
bitter  
\i  
pahit  
\KTW mo-pai'  
\BUD †  
\PEA †  
\BNH †  
\ONU †  
\KOJ †  
\POR †  
\TOW †  
\GIM †  
\WIN †

286  
\n
sweet  
\i  
manis  
\KTW momi'  
\BUD †  
\PEA †  
\BNH †  
\ONU †  
\KOJ †  
\POR †  
\TOW †  
\GIM †  
\WIN †
Fragrant

KTW: mo-honga
BUD: †
PEA: †
BNH: †
ONU: †
KOJ: †
POR: †
TOW: †
GIM: †
WIN: †

blind

KTW: wero, buro'
BUD: †
PEA: †
BNH: †
ONU: †
KOJ: †
POR: †
TOW: buro'
GIM: †
WIN: buro'

In KTW both terms are used, but most KTW speakers consider buro' to mean ‘having blurry vision,’ and wuro is the primary term for ‘blind.’ In TOW and WIN I elicited buro' as the primary term for blind, and wero is not commonly used.

deaf

KTW: wongo
BUD: †
PEA: †
BNH: †
ONU: †
KOJ: †
POR: †
TOW: †
GIM: †
WIN: †

pain, to be sick

KTW: peda’, mo-haki’, mo-jua
BUD: †
The term *peda’* means ‘to hurt, be in pain, be sick’; *mohaki’* means ‘to be sick, have a disease’; *mojua* is an uncommon word, probably borrowed from Kaili, with the same meaning as *mohaki’*.

**291**

*thirsty*

*i haus*

*KTW* ngkamara

**292**

*hungry*

*i lapar*

*KTW* mo-’oro’

**293**

*full (satiated)*

*i kenyang*

*KTW* bohu
In KTW the root *dea (<? PKP *dea ‘many’) is used with the meaning of ‘amount,’ e.g., *hangkuja kadea=ra ‘how much is their amount?’ In BUD ma-*dea is the basic word for ‘many’; I never heard *wori’ during my visit there. In GIM I heard both. Forms in other languages that are similar to the Uma *wori’ include Sedoa *mawori; Rampi ñerí; Wolio *bari; Muna *bhari ‘many.’
Although all dialects use the same word for ‘heavy,’ they do not for its antonym. The Tolee’ and Winatu-Toriuntu dialects use *mongo’a* for ‘light (weight)’ (< PKP *nga’a) and the other dialects use *mo-nangko’.*

Note that the KTW *mo-tu’a* is the same lexical item as that found in #270, i.e., the same word is used to express the meanings ‘old’ and ‘hard.’ The term *moko’o* means ‘stiff’ in KTW. I suspect that this is incorrect, i.e., that it does not really mean ‘hard’ in TOW, but that is what I elicited.
300
straight
lurus
\KTW mo-no’a
\BUD †
\PEA †
\BNH †
\ONU †
\KOJ †
\POR †
\TOW †
\GIM noro’
\WIN noro’

301
round (spherical)
bulat (seperti bola)
\KTW mo-haloli, humaloli
\BUD †
\PEA † ma-loli, ma-hinoli
\BNH † himaloli
\ONU †
\KOJ †
\POR †
\TOW † ma-loli
\GIM mo-buloli
\WIN mo-buloli

This is a notoriously difficult word to elicit. In KTW alone, one might elicit humaloli, mohaloli, poku’ (‘chubby, roundish’), malonti (‘intact, resembling a roundish lump’), and probably more.

302
lonely
sunyi, sepi
\KTW wao’, mo-lino, boa
\BUD †
\PEA †
\BNH †
\ONU † boa, mo-lino
\KOJ †
\POR †
\TOW †
\GIM † wao’, molino, boo’
\WIN † molino, boo’

In KTW wao’ means ‘deserted; nobody home’ (of houses, villages); molino is ‘quiet, calm’; boa is ‘vacant, deserted, nobody lives there’ (specifically of houses). In ONU and WIN, the term wao’ is reportedly not used. In GIM boo’ means ‘empty, uninhabited’ and may be comparable to the KTW boa.
303 difficult
sukar

KTW mo-koro
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

304 smooth
halus, licin

KTW mo-ludu, mo'olu, mo-'alusu', mo-roli'
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

In KTW moludu is the primary word for smooth; mo'olu means ‘fine, soft’; mo'alusu’ is probably a borrowing from Indonesian halus; moroli’ means ‘smooth, clean, without defect’ and in religious contexts means ‘holy.’

305 fast
lekas, cepat

KTW mo-gasi, mo-liga', sohi', sahu
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

In KTW, mogasi is probably the first response when eliciting this. Both mogasi and moliga’ are verbs ‘to be fast, swift’; sohi’ and sahu are adverbs meaning ‘quickly, swiftly,’ but are often used independently as verbs. In GIM the term liga’ is reportedly not used, but the other three terms are.
deep

*dalaman (airnya)*

KTW: mo-nala

BUD †
PEN †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

< PKP *Ma-ndala 'deep,' from the root *rala 'inside' < PCel *ralom < PAn *dalem 'in, inside, deep.'

full (container)

*penuh*

KTW: ponu'

BUD †
PEN †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

true, correct

*benar*

KTW: ma-kono

BUD †
PEN †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN: bela, makono

The term bela is also used in KTW, primarily in the sense of ‘hit, strike.’ In WIN bela is used by extension to mean ‘true.’ This is similar to the Indonesian *kena*, which primarily means ‘hit, strike’ but by extension can means ‘fitting, appropriate, accurate, true.’
2.9 Color terms

\n
\n309
\n\e white
\i putih
\K TW bula
\B UD †
\P EA †
\B NH †
\O NU †
\K OJ †
\P OR †
\T OW †
\G IM †
\W IN †
\com In TOW the word mo-nga‘ is also frequently used, perhaps more so than bula. In KTW the root nga‘ is not the primary word for ‘white’ but is used, e.g, me-nga‘ ‘bright white, gleaming’; bula nga‘ ‘very white.’

310
\n\e black
\i hitam
\K TW mo-'eta
\B UD †
\P EA †
\B NH †
\O NU †
\K OJ †
\P OR †
\T OW †
\G IM †
\W IN †

311
\n\e yellow
\i kuning
\K TW mo-kuni
\B UD †
\P EA †
\B NH †
\O NU †
\K OJ mo-gege
\P OR mo-gege
\T OW †
\G IM †
\W IN †
\com In KTW the word gege’ (with final glottal) means ‘sleep (in the corner of one’s eyes)’; I don’t know if this is related to the term mogege for ‘yellow’ in KOJ and POR.
In TOW the word mata' is also commonly used for green. In KTW mata' means 'unripe, (of fruit)' (< PAn *ma(n)taq). This is similar to the way the color term 'green' is used in English to mean 'unripe' (of fruit).

2.10  Grammar
BNH has the same term as KTW, but I was told that people there formerly used the pronunciation *aria* (a contraction of *uma ria*), but that this pronunciation has now died out.
now, already (perfective)

sudah

and
dan

I don’t know if the lack of word-final glottal stop on the TOW word is deliberate, or if it is due to my typographical error. I have no mention in my Uma dictionary of this variant. In texts I have from Siwongi, the other large village in the Tobaku dialect along with TOW, the form pade', with final glottal stop, is used.

this

ini
The forms *toi* and *tohe'i* can be considered variants of the same word. The former is a short form, the latter is the more complete or emphatic form (*PKP* *to-se'i*). The same is true of KTW *toe* ~ *tohe'e* (#323), *rei* ~ *rehe'i* (#324), and *ree* ~ *rehe'e* (#326).
In addition to the basic 3-way distinction of *rei* ‘here (near speaker),’ *retu* ‘there (near hearer)’ and *ree* ‘there (near neither),’ Uma also has modifiers, e.g., *ree mai* ‘over there (rather far); *ree ria* ‘there (out of sight); *ree lau* ‘there (in an indefinite or diffuse location); *ree lou* ‘there (having just moved out of sight).’

### 2.11 Numbers

In KTW *isa’* is the counting form (‘one, two, three’), whereas *ha-* is the bound used with classifiers, e.g. *hadua* ‘one person’; *hama’a* ‘one animal’; *hampepa* ‘one flat thing.’ People in WIN told me that they used *hameha’, not *isa’, for counting. In other Uma
dialects, *hameha'* means ‘one thing’ and is used when counting things that aren’t counted with more specific classifiers.

\n
328
\n
two
\i

dua
\KTW dua, ro-
\BUD +
\PEA +
\BNH +
\ONU +
\KOJ +
\POR +
\TOW +
\GIM +
\WIN ro-meha'

329
\n
three
\i

tiga
\KTW tolu
\BUD +
\PEA +
\BNH +
\ONU +
\KOJ +
\POR +
\TOW +
\GIM +
\WIN +

Uma uses bound forms only for one and two. From three on up, there is no distinction between the counting form (*isa’, dua, tolu…*) and other numbers, except that classifiers are usually used with regular numbers, e.g., *tolu ma’a ‘three’* (for counting animals), *opo’ mpepa’ ‘four’* (for counting flat things like mats). There is some variation among Uma dialects in classifiers. E.g., in KTW dialect two deer is *ro-ma’a*; in the Tolee’ dialect people prefer say *ro-ntaku* to refer to two deer, which in KTW dialect means ‘two round things.’ Such differences in the use of classifiers is the source of jokes and kidding among Uma speakers.

330
\n
four
\i

tempat
\KTW opo'
\BUD +
\PEA +
\BNH +
\ONU +
\KOJ +
\n
331
\n\e five
\i lima
KTW lima
BUD
PEA
BNH
ONU
KOJ
POR
TOW
GIM
WIN

332
\n\e six
\i enam
KTW ono
BUD
PEA
BNH
ONU
KOJ
POR
TOW
GIM
WIN

333
\n\e seven
\i tujuh
KTW pitu
BUD
PEA
BNH
ONU
KOJ
POR
TOW
GIM
WIN
334
eight
delapan

KTW walu
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

335
nine
sembilan

KTW sio
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

336
ten
sepuluh

KTW hampulu'
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

337
twenty
dua puluh

KTW rompulu'
BUD †
PEA †
BNH †
ONU †
KOJ †
At the time I took the BUD word list, the term for thousand was not part of everyone’s vocabulary, since the people had only recently had contact with civilization.

2.12 Position

People in BNH told me that \(i\) is more common.
Some Uma villages have a special term for ‘left-handed (of people)’ e.g., Tolee’ kaki’; KTW ngkabi’; Winatu ncidi’.

This comes from the root solo ‘to set (of sun).’
The Uma mata'eo is a compound of the words ‘eye’ (cf. #008) and ‘day’ (cf. #181), thus literally ‘eye of the day.’ Note that Uma mata'eo means ‘east’; this contrasts with Indonesian matahari (lit., 'eye of day'), which means ‘sun.’

toward the sea

ke arah laut

Uma has no term for this.

toward the interior

ke arah (pe)dalam(an)

Again, Uma has no clear term for this. The term role means ‘land’ (as opposed to water) (< PKP *lore, with metathesis). In POR and WIN the term is lore

under

di bawah
This is a rather difficult term to elicit. To my knowledge, for stationary things, e.g., ‘behind the house,’ all dialects use the term *tilingkuria*. Also, the term *tongo* ‘back’ (cf. #034) is sometimes used as a preposition to mean ‘in back of, behind.’ When people are walking on a trail, the ones who are ‘behind’ are said to be *hi boko* in KTW, BUD, PEA and BNH; but in the other six word list locations, the term *puri* is used instead of *boko*. 
I tentatively reconstruct PKP *ngayo ‘in front of.’ In other Kaili-Pamona languages, cf. Topoiyo ngayo; Ledo, Da'a, Lindu, Pamona (Tojo dialect) ngayo; Moma tingoo ~ tingao (perhaps < *ti-ngayo). PKP *ngayo became Proto Uma *nyango-a by nasalization of the *y and then metathesis; and this became nyanyo-a in the Kantewu and Southern dialects by palatalization of the *ng. To the Moma form tingoo ~ tingao, cf. these South Sulawesi terms for ‘in front of,’ which also have a ti- prefixal element: Seko Tengah tingango; Bambam tingngajo; Mamasa tingaya ~ tingngayo; Toraja tingayo (usually shortened to tingo). Cf. also Lemolang tingau; Wotu tingao; Barang-Barang, Laiyolo tango ‘in front of.’

The GIM and WIN form lima is probably a metathesis of the form mali used in the other dialect. Cf. also Moma i limana ‘on the other side.’ But another possibility is that GIM and WIN lima is a reflex of a tentative PKP reconstruction *limba ‘move, change location.’

This is from PKP *rala < PAn *dalem ‘in, inside, deep’ (cf. word list item 306 above).
The WIN form has no word-final glottal stop. Except for WIN, Uma has a minimal pair: wiwi ‘lips’ and wiwi’ ‘edge’; this is similar to the minimal pair ihi ‘flesh; meat’ and ihi’ ‘contents’ (cf. word list item 49). Blust’s theory is that the Uma data are evidence that PMP distinguished *bibiR ‘(lower) lip’ and *birbir ‘edge.’ My opinion is that PKP had only one term: *wiwi ‘edge, lips,’ which could have been a reflex of either or both PMP reconstructions; and that the Uma distinction between ‘lips’ and ‘edge’ is a local innovation.

2.13 Time

\n354
\neye
day
\ni hari

355
\neye
night
\ni malam

356
\neye
morning
\ni pagi

\n
\n
Uma has no clear term meaning ‘midday.’ When asked for an Uma equivalent of the Indonesian *siang* (itself an ambiguous word), Uma speakers may say *mpo’eo* ‘day (as opposed to night), daytime,’ *mpe’eo* ‘bright part of the day,’ or *tebua’eo* ‘sun at its high point.’

---

358

afternoon

*sore*

---

359

yesterday

*kemarin*
In KTW, \textit{ngone} is the equivalent of Indonesian \textit{tadi} ‘earlier,’ e.g., \textit{ngkabengia ngone} ‘last night,’ \textit{mepulo ngone} ‘this morning’ (said in afternoon).

\textbf{360}
\texttt{today}
\texttt{hari ini}
\texttt{KTW eo toi, eo toe lau}
\texttt{BUD +}
\texttt{PEA +}
\texttt{BNH +}
\texttt{ONU + eo to'i, eo to'o lau}
\texttt{KOJ + eo to'i, eo to'o lau}
\texttt{POR + eo to'i, eo to'o lau}
\texttt{TOW +}
\texttt{GIM + eo to'i, eo to'o lau}
\texttt{WIN +}
\texttt{There is no clear term in Uma for ‘today,’ just expressions meaning ‘this day/sun.’}

\textbf{361}
\texttt{tomorrow}
\texttt{besok}
\texttt{KTW mpeneo}
\texttt{BUD +}
\texttt{PEA +}
\texttt{BNH +}
\texttt{ONU +}
\texttt{KOJ +}
\texttt{POR +}
\texttt{TOW +}
\texttt{GIM +}
\texttt{WIN +}
\texttt{There is no clear equivalent for ‘tomorrow’ in Uma. To my way of thinking, the KTW term \textit{mpeneo}, which refers to the next period of daylight, e.g., \textit{jaa romeha’ mpeneo} ‘two o’clock tomorrow,’ means ‘tomorrow’; but when I asked for the Uma equivalent for Indonesian \textit{besok}, few Uma replied \textit{mpeneo}. Another ‘tomorrow’-like expression is \textit{mepulo mpai} ‘next/tomorrow morning’ (\textit{mpai} means ‘later’).}

\textbf{362}
\texttt{year}
\texttt{tahun}
\texttt{KTW mpae}
\texttt{BUD +}
\texttt{PEA +}
\texttt{BNH +}
\texttt{ONU +}
\texttt{KOJ +}
\texttt{POR +}
\texttt{TOW +}
This is from the term *pae* ‘rice’; one cycle of preparing the field, planting and harvesting rice is approximately a year.

### 2.14 Verbs

**363**

| i | 363 | ashamed, shy |
| i | *malu* |

| KTW | me-'ea' |
| BUD | + |
| PEA | + |
| BNH | + |
| ONU | + |
| KOJ | + |
| POR | + |
| TOW | + |
| GIM | + |
| WIN | + |

**364**

| i | 364 | angry |
| i | *marah* |

| KTW | mo-roe |
| BUD | + |
| PEA | + |
| BNH | + |
| ONU | mo-hono |
| KOJ | mo-hono |
| POR | mo-hono |
| TOW | + |
| GIM | + mo-roe, sodo |
| WIN | + mo-roe, sodo |

In KTW, *sodo* refers to a person who is easily angered, i.e., a ‘hothead.’ There is no direct cognate in KTW of the Tolee' and Winatu-Tori'untu *mohono* ‘angry,’ unless it is *mehono* (with final glottal stop) ‘reply, talk back.’

**365**

| i | 365 | to fear, be afraid of |
| i | *takut (kepada)* |

| KTW | me-'eka' |
| BUD | + |
| PEA | + |
| BNH | + |
| ONU | + |
| KOJ | + |
| POR | + |
| TOW | + |
| GIM | + |
| WIN | + |
Another term used for ‘count’ in KTW is reke, which is a borrowing from Dutch via Indonesian reken. The term bila’ also may be a borrowing from Indonesian bilang, one meaning of which is ‘to count.’

A borrowing via neighboring languages from Indonesian pikir ‘to think,’ which is itself a borrowing from Arabic.
369 to know (a thing) *tahu (sesuatu)*

KTW inca
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

370 to know a person *kenal (orang)*

KTW inca
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

Uma does not distinguish lexically between these two usages of ‘to know.’

371 I forget *saya lupa*

KTW uma ku-kiwoi, ku-lipo'
BUD †
PEA †
BNH †
ONU Uma ku-tonono-i
KOJ uma ku-tonono-i
POR uma ku-tonono-i
TOW †
GIM uma ku-tonono-i
WIN uma ku-tonono-i

In KTW *lipo’* is a rare word and means something like ‘slip one’s mind.’ To say ‘I forget’ most KTW Uma use the negated antonym: ‘I don’t remember.’ Likewise the KOJ, POR, GIM and WIN uma kutononoi, (based on the root *nono* ‘heart, seat of emotions’) means ‘I don’t remember.’
The word *boa'* can be a noun or verb. The root *pakawa'* is used as a transitive verb meaning ‘lie to, trick, deceive.’

From this point on, I usually cite transitive verbs with the 3rd plural prefix *ra-*.* Rapelihi* can be translated ‘they choose’ or ‘it was chosen.’ In KTW both *pelihi* and *pilihi* are used, the former being more common. I don’t know which pronunciation is more common in other Uma dialects. This is probably a borrowing from the Indonesian *pilih* ‘to choose.’ For a native cognate, cf. Uma *mili* ‘be a picky/choosy eater.’

To beckon with the hand

*memanggil (dengan tangan)*
122

375  

te to tell

memberitahu, kasi tahu

KTW  ra-popo-'inca-i
BUD  
PEA  
BNH  
ONU  
KOJ  
POR  
TOW  
GIM  
WIN  

com  Literally, ‘cause to know.’

376  

to say, speak, utter

berkata

KTW  mo-lolita, uli', mo-libu'
BUD  
PEA  
BNH  
ONU  
KOJ  
POR  
TOW  
GIM  
WIN  

com  The verb mololita is intransitive: ‘to speak, talk’; the root uli’ is usually used transitively: ‘to say’; the intransitive verb mo-libu’ means ‘to utter, to talk,’ focusing on the uttering of sounds. In PEA and BNH the root teha is used instead of uli’ for the transitive ‘to say.’ But the other words are the same as KTW dialect.

377  

to repeat

mengulangi

KTW  ra-hulii'
BUD  
PEA  
BNH  
ONU  + ra-hili'
KOJ  
POR  + ra-hili'
TOW  
GIM  
WIN  ra-'ulakii

com  The word rahulii’ is from the root huli’ ‘reverse; repeat.’
378
 to answer
*menjawab*
KTW ra-tompoi'
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN † ra-honoi', ra-tompoi'

In KTW, the verb *hono'* is occasionally used to mean answer, but it is primarily used to mean ‘reply (curtly), talk back, rebuff in anger.’

379
 to sing
*menyanyi*
KTW mo-rona'
BUD †
PEA †
BNH †
ONU †
KOJ mo-'ulia'
POR †
TOW mo-'ulia'
GIM mo-'ulia'
WIN mo-'ulia'

The word *mo'ulia'* is used for ‘sing’ in the Tolee', Tobaku and Winatu-Tori'untu. But I was surprised to find that POR used the same word as the KTW dialect.

380
 to cry
*menangis*
KTW geo'
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

There is also Uma *motantangi'* ‘to wail’ (< PAn *tangis ‘to weep’). But geo' is the primary Uma term for weeping.
381
to laugh
tertawa

382
to hear
mendengar

383
to see
melihat

384
to smell, sniff
mencium
to cut (wood, across grain)

\textit{memotong (kayu)}

The root \textit{bika}' refers to splitting something lengthwise into two roughly equal halves. The verb to split wood for firewood is \textit{mobeho}.

\textit{mobaheo}

In KTW \textit{moruhe} is ‘cook (rice)’ and \textit{rapokataha}' is a generic word ‘cause-to-be-cooked/ripe,’ from the root \textit{taha}' ‘ripe, cooked’; the root \textit{una} (< PKP *unda) refers to putting water on the fire to heat, usually for coffee, tea or drinking water. In BUD \textit{mo'una}
is used as the generic word for cooking. In PEA and BNH ntaha’ is the general word ‘to cook,’ including cooking rice. In ONU, KOJ and POR, mowehue refers to cooking rice. In TOW ntaha’ refers to cooking rice, and I also elicited behi koni’, literally, ‘make food/rice.’ In GIM mowengko is ‘cook rice’ and ntaha’ is ‘cook (in general).’ In WIN I elicited two terms with no notes about distinctions; but my guess is that mowuhue is ‘cook rice’ and mo’una is ‘cook (general).’

\n\n388
\n\eto (be) boil(ing) (of water) (intransitive)
\mi mendidih
\KTW dede'
\BUD †
\PEA †
\BNH †
\ONU †
\KOJ †
\POR †
\TOW †
\GIM †
\WIN †

\n\n389
\eto open, uncover
\mi membuka
\KTW ra-hungka’, ra-hungke, bea, bongka
\BUD †
\PEA †
\BNH †
\ONU †
\KOJ †
\POR †
\TOW †
\GIM †
\WIN †

\com This is a difficult term to elicit. In KTW, rahungka’ is to open something that has a lid, e.g., a pot; rahungke is to uncover something that has a cloth-like covering, e.g., a basket with a large leaf covering it, a person covered with a blanket; bea is to open a door; bongka is to open something by untying and/or unwrapping, e.g., a parcel, a backpack, or something wrapped up.

\n\n390
\eto eat
\mi makan
\KTW ng-koni'
\BUD †
\PEA †
\BNH †
\ONU †
\KOJ †
\POR †
\TOW †
391

to drink

i minum

KTW ng-inu

BUD †
PEN †
BNH †
ONU †
KOJ †
PO †
TOW † ng-enu

GIM †
WIN †

392

to bite

i menggigit

KTW ra-koto’, ra-benci'

BUD †
PEN †
BNH †
ONU †
KOJ †
PO †
TOW †
GIM †
WIN †

In KTW the above two words are fairly generic for ‘bite.’ A mouse biting something, an ant biting a person, a person biting something with the front teeth, all these can be referred to with the root koto’. I have usually heard benci’ used of humans biting, and it is usually used of biting in order to attack, not in order to eat. The verb rakuku’ refers to biting something with one’s back teeth (molars).

393

to chew (not to swallow)

i mengunyah

KTW ra-kaja’, ra-kangia'

BUD †
PEN †
BNH †
ONU †
KOJ †
PO †
TOW †
GIM † ra-ngia'
WIN † ngki-ngia'

The word rakaja’ emphasizes the food being crushed; rakangia’ focuses on the motion of the mouth. Thus one can kangia’ with nothing in one’s mouth.
394 to chew betelnut

395 to swallow

396 to suck (not nurse)

397 to blow (on fire)
to hold
memegang

KTW ra-kamu
BUD ♦
PEA ♦
BNH ♦
ONU ♦
KOJ ♦
POR ♦
TOW ♦
GIM ♦
WIN ♦

399

to squeeze (in hand)
memeras

KTW ra-pea'
BUD ♦
PEA ra-pie'
BNH ra-pie'
ONU ♦
KOJ ♦
POR ♦
TOW ♦
GIM ra-pie'
WIN ra-pie'

400

to throw away
membuang

KTW ra-tadi
BUD ♦
PEA ♦
BNH ♦
ONU ♦
KOJ ♦
POR ♦
TOW ♦
GIM ♦
WIN ♦
to fall, drop (as fruit)

*jatuh*

In KTW the root *ona'* is used mainly of fruit that loosens and drops off a tree. In the Tobaku and Winatu dialects, the word *mo-rona'* ‘to drop, fall’ (intransitive) is also used; this may be a variation of the word *mo'ona'* used in KTW.  

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6 KTW dialect also has a word that is a near-synonym of *ona*, i.e., *moroda* ‘fall off; drop off (e.g., fruit or leaves from a tree)’; I never elicited this word, probably because the Indonesian word I used for elicitation was *jatuh* ‘fall; drop,’ while the Uma *moroda* is a better equivalent of the Indonesian *gugur*. I do not know how the roots *ona*, *rona* and *roda* are related historically.
404
to work

bekerja

KTW mo-bago
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

To do agricultural work, e.g., planting, weeding, tending a field, is *molia*. To work as a group on the road is *mojama*.

405
to burn (field)

membakar (kebun)

KTW ra-suwe
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

In KTW *rasuwe* means ‘burn, set fire to,’ and is used of burning off a field, lighting a lamp; the roots *ropu*, *repo* and *kangke* refer to different methods of burning off brush that remains in a field after the initial burning; the root *tunu* ‘roast, burn’ is used of roasting things over a fire or coals, singeing the feathers off a chicken carcass, etc.

406
to plant

menanam

KTW ra-hu'a, ra-tuja'
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

The root *hu'a* (< PKP *su'a < PCell *suqan, perhaps a Celebic innovation) is a general word for planting a seed or seedling in the ground, e.g., planting rice seedlings in a paddy, planting stakes or sprouts from sugarcane, banana, etc., in the ground. The root
tuja' (*PKP *tuja') means to plant seeds using a dibblestick. These roots are used the same in all Uma dialects as far as I could ascertain.

407

to grow

| KTW | tuwu' |
| BUD | †  |
| PEA | †  |
| BNH | †  |
| ONU | †  |
| KOJ | †  |
| POR | †  |
| TOW | †  |
| GIM | †  |
| WIN | †  |

408

to winnow

| KTW | mo-tapi |
| BUD | †  |
| PEA | †  |
| BNH | †  |
| ONU | †  |
| KOJ | †  |
| POR | †  |
| TOW | mo-wie |
| GIM | †  |
| WIN | †  |

To motapi means to winnow rice after pounding it to separate the rice from the chaff. To mohidi means to winnow rice just before cooking it to separate out any remaining dirt, rocks, etc. from the rice; this uses smaller motions with the winnowing basket than motapi. Another term, mowiri', is to separate empty rice hulls from good rice after harvesting by holding a basket of newly-harvested rice up in the air and slowly sprinkle it out so that the chaff is blown away by the wind and the good rice lands on mats.

409

to pound (rice)

| KTW | mo-manyu |
| BUD | †  |
| PEA | †  |
| BNH | †  |
| ONU | †  |
| KOJ | †  |
| POR | †  |
| TOW | †  |
| GIM | † mo-mau |
| WIN | † mo-mau |
The PKP root was *bayu; the initial *b became prenasalized by the verbal prefix: *MoN-bayu > *mombayu > *momayu (*mb > Uma m regular); and the medial *y was nasalized to ny, another regular sound change in Uma. The GIM and WIN forms may be borrowed from neighboring Moma, where the root for this term is *mau.

410  to live, be alive
hidup

tuwu'

411  to die, dead
mati

ra-keke, ra-kae

The root keke means to dig a hole with a tool. The root kae can be glossed ‘scrape (dirt)’ and normally implies digging with one’s hands or claws but can also be used of digging with a tool; one can use kae to talk of scraping dirt back into a hole to fill it.
413

to bury, inter

menguburkan

KTW ra-tana, ra-tawu, ra-tawu-hi
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

The root tana (cognate with Indonesian tanam < PMP *tanem) can be glossed ‘bury’ and is used of burying dead bodies, etc. The word ratawu or ratawuhi can be glossed ‘conceal something by covering it,’ and is used of heaping dirt or some other substance on top of something to hide it; it is also used of burying things.

414

to push

mendorong

KTW ra-rusu
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN ra-tulumaka

This is not an easy term to elicit, since there are various methods and connotations of pushing. The term rarusu is the most common one elicited in KTW. Another common term, tulaka ‘to shove,’ might be a borrowing from Malay tolak. The WIN tulumaka is perhaps a metathesis of tulaka with an -um- infix (<um>ulaka). The term rusu is reportedly not used in WIN.

415

to pull

menarik (sesuatu)

KTW ra-dii'
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †
to tie (tether animal)
mengikat, menambatkan

KTW ra-hoo', ra-toe
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

In KTW hoo’ is a fairly generic word meaning ‘tie, bind’ with rope or rattan or some similar binding material; it can be used of tying a water buffalo to a post, tying a chicken’s feet together, etc. The basic meaning of the root toe is ‘dangle, hang,’ but it is used in KTW of tethering a horse or other animal to a post; Uma speakers from other dialects sometimes poke fun at KTW people for this, accusing them of ‘dangling’ their horses. The root taka’ (cf. #419) used transitively means to bind or fasten something to something else, e.g., tying sheets of thatch to a roof with rattan. There are several other verbs that refer to specific methods of tying.

berbelok

KTW mo-weo, mo-waleo, woli'
BUD †
PEA † mo-waleo
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

The concept of ‘turning’ is rather difficult to elicit. The root weo (or waleo) means ‘to veer, go in a different direction’ so it probably the closest term. In PEA in particular I was told that mowaleo was probably the word for turn, but that it was rarely used. The root woli’ can be glossed ‘reverse, return, reply’ and when used as a verb usually means to turn around, come back, bring a reply.’ The WIN mohiku is based on the word hiku ‘elbow’ (cf. #026) and may be used in other dialects as well, but I lack data.

berputar

KTW mo-golili, sapulili, mo-toro'
BUD †
PEA †
BNH †
ONU †
This is another term that is difficult to elicit. Are we talking about a person spinning around in a dance? about water spinning in a whirlpool? about a top spinning? The GIM putara is likely a borrowing from the Indonesian putar.

419
to stick to
melekat, berlekat
men-taka'

From the root taka' ‘to fasten something to something else’ with the meN- reflexive prefix; thus ‘to stick (oneself) to something.’

420
to wipe
mengelap
ra-pori, ra-pori-hi

421
to wash clothes
mencuci pakaian
mo'uja'
I was unable to elicit a clear answer in POR.

422
to dry (clothes) in sun
menjemur (pakaian)
KTW ra-pu'ai
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

423
to wash hands
mencuci tangan
KTW mo-wano
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

424
to bathe
mandi
KTW mo-niu'
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

425
to give someone a bath
memandikan
KTW ra-niu'
BUD †
PEA †
\texttt{\textbackslash BNH} \texttt{\textbackslash ONU} \texttt{\textbackslash KOJ} \texttt{\textbackslash POR} \texttt{\textbackslash TOW} \texttt{\textbackslash GIM} \texttt{\textbackslash WIN} \texttt{\textbackslash WIN} \\

426
\texttt{\textbackslash e} to swim \texttt{\textbackslash i} berenang \\
\texttt{\textbackslash KTW} mo-nangu \texttt{\textbackslash BUD} \texttt{\textbackslash PEA} \texttt{\textbackslash BNH} \texttt{\textbackslash ONU} \texttt{\textbackslash KOJ} \texttt{\textbackslash POR} \texttt{\textbackslash TOW} \texttt{\textbackslash GIM} \texttt{\textbackslash WIN} \\

427
\texttt{\textbackslash e} to climb (tree) \texttt{\textbackslash i} memanjat (pohon) \\
\texttt{\textbackslash KTW} ng-kahe' \texttt{\textbackslash BUD} \texttt{\textbackslash PEA} \texttt{\textbackslash BNH} \texttt{\textbackslash ONU} \texttt{\textbackslash KOJ} \texttt{\textbackslash POR} \texttt{\textbackslash TOW} \texttt{\textbackslash GIM} \texttt{\textbackslash WIN} \texttt{\textbackslash WIN} \\
\texttt{\textbackslash com} The WIN form is a fuller form but essentially the same as that used in other dialects. But the shorter form is by far more common in KTW, and what I elicited in the other places, so this minor difference in WIN seems to be a genuine difference. \\

428
\texttt{\textbackslash e} to climb (mountain) \texttt{\textbackslash i} mendaki (gunung) \\
\texttt{\textbackslash KTW} ma-nake' \texttt{\textbackslash BUD} \texttt{\textbackslash PEA} \texttt{\textbackslash BNH} \texttt{\textbackslash ONU} \texttt{\textbackslash KOJ} \texttt{\textbackslash POR} \texttt{\textbackslash TOW} \texttt{\textbackslash GIM} \texttt{\textbackslash WIN}
To hide oneself is *mengkawuni*, with the *meN-* or *mengka-* reflexive prefix. To hide something else is *rawuni* (or *kiwuni* ‘I hide it,’ etc., depending on the agent).

The root *ahu* used to be the term for ‘dog’ but it has been replaced by *dike*’ in all dialects. The verb ‘to hunt,’ however, has remained *mo ’ahu* in some dialects; in others *modike*’ is used, and in some dialects both terms are used.

In TOW and GIM the form *me-limoko*, not *ngka-limoko*, is used; but essentially this is the same as the KTW dialect.
432
to shoot an arrow

memanah

mo-pana

The Uma do not use the bow and arrow, so the above *mopana* is almost certainly a borrowing. Uma does have a root *pana’* ‘to throw or hurl something,’ which is probably a reflex of PAn *panaq* (cf. the note under #435).

433
to stab

menikam

ra-jalo, ra-tohu’, ra-saku

The root *jalo* is probably the closest equivalent to what we want to elicit here; it means to plunge a knife, spear or similar implement into something or someone. The root *tohu’* means to poke with a needle or similar small pointy object. The root *saku* is commonly given by Uma when eliciting this item, but it really means ‘to stab by hurling (a spear) at.’ There are other verbs too with related meanings, e.g., *gele’* ‘to slash at with a knife or similar weapon.’

434
to kill

membunuh (orang)

ra-patehi

The root *jalo* is probably the closest equivalent to what we want to elicit here; it means to plunge a knife, spear or similar implement into something or someone. The root *tohu’* means to poke with a needle or similar small pointy object. The root *saku* is commonly given by Uma when eliciting this item, but it really means ‘to stab by hurling (a spear) at.’ There are other verbs too with related meanings, e.g., *gele’* ‘to slash at with a knife or similar weapon.’
435
to throw
\m melempar (batu)
KTW ra-liba', ra-pana', ra-tene', ra-wunu'
BNH †
ONU †
KOJ †
POR †
WIN † ra-teni-hi, ra-pana', ra-wunu'

The root *liba’* means to throw overhand; *pana’* is to hurl or shoot at something, and is especially used of a spear trap hurling its spear at an animal; *tene’* is to toss underhand. In WIN I elicited *wunu’*, but some people present at the elicitation said that this was actually a Moma word. I found later that some KTW Uma know and use *wunu’*. I also elicited *wunu’* in GIM but the GIM speaker knew all the KTW words as well.

436
to hit (with a stick, club)
\m memukul (dengan sesuatu)
KTW ra-pao’, ra-weba'
BNH †
ONU †
KOJ †
POR †
WIN †

It is difficult to decide on one basic word for ‘hit (with a stick, club)’ in Uma; *pao’* and *weba’* are the two most common in KTW. There are also *boba* and *woma*, both meaning something like ‘to pummel (with a stick, club).’

437
to kick (ball)
\m menendang (bola)
KTW ra-sepa
BNH †
ONU †
KOJ †
POR †
WIN †
438
\n\e to fight
\i *berkelahi*
\KTW mo-tuda'
\BUD †
\PEA †
\BNH †
\ONU †
\KOJ †
\POR †
\TOW †
\GIM †
\WIN mo-bungka'
\n439
\n\e to steal
\i *mencuri*
\KTW ma-nako
\BUD †
\PEA †
\BNH †
\ONU †
\KOJ †
\POR †
\TOW ma-ngio
\GIM †
\WIN †
\com The root *ngio* is also used with the meaning ‘steal’ in Lindu and Moma.
\n440
\n\e to sew
\i *menjahit*
\KTW mo-dau
\BUD †
\PEA †
\BNH †
\ONU †
\KOJ †
\POR †
\TOW †
\GIM †
\WIN †
\com This is a reflex of PAn *jaRum* ‘needle.’
\n441
\n\e to weave cloth
\i *menenun*
\KTW ra-tanu'
\BUD †
\PEA †
The Uma do not weave cloth to my knowledge, and tanu' is probably borrowed from Malay or a South Sulawesi language.

442
to weave a mat

menganyam, menjalin (tikar)

ra-wangu

behi ali'

The TOW behi ali' means 'make a mat.' The TOW person from which I elicited the word list said this is what they use.

443
to buy

membeli

ra-'oli

menjual

rapo-balu'
445
\to pay
membayar
KTW ra-bayar
BUD ✩
PEA ✩
BNH ✩
ONU ✩
KOJ ✩
POR ✩
TOW ✩
GIM ✩
WIN ✩

446
\to give
memberi
KTW ra-wai'
BUD ✩
PEA ✩
BNH ✩
ONU ✩
KOJ ✩
POR ✩
TOW ✩
GIM ✩
WIN ✩

447
\to lose something, lost
hilang, kehilangan
KTW mo-ronto
BUD ✩
PEA ✩
BNH ✩
ONU ✩
KOJ ✩
POR ✩
TOW ✩
GIM ✩
WIN ✩

448
\to breathe
bernafas
KTW mo-'inoha'
BUD ✩
PEA ✩
to cough

batuk

meke

to spit

berludah, meludah

me-tiliku

ra'uelikui ‘to spit on (something).’ The elicited verb, me-tiliku, is fairly generic for spitting, but it is usually used of spitting in association with shamanistic rituals, usually healing rituals.

muntah

te-lua'
The prefix *te-* is pronounced *ti-* by many KTW speakers, and this variant is found to one degree or another in all Uma dialects.

452
to defecate
*membuang air besar, berak*

453
to itch, be itchy
*gatal*

454
to scratch (an itch)
*bergaruk*

The word *karao’* refers to a harsher, clawing motion, like a cat would make.
455

to delouse

menghilangkan kutu

mome-ka'i

The prefix mome- is a reciprocal prefix.

456

to rub (massage)

menggosok (badan)

ra-lege, ra-'uru'

The word 'uru' is most likely a borrowing from Indonesian urut, but is more common than lege. Another word, gela' refers to rubbing or smearing something on, e.g., ointment. In ONU I not only elicited the same words at KTW but also ragame'. In KTW dialect, game' means to knead or press through a sieve, e.g., to knead sago pulp through a sieve to filter out the edible starch.

457

to swell (as an abscess)

bergembung, membengkak

mo-woto

This is derived from the word for ‘body’; cf. #001.
458  
\[ \text{to flow} \]  
\emph{mengalir}  
\begin{itemize}  
\item KTW  
\item BUD  
\item PEA  
\item BNH  
\item ONU  
\item KOJ  
\item POR  
\item TOW  
\item GIM  
\item WIN  
\end{itemize}

459  
\[ \text{to run} \]  
\emph{berlari}  
\begin{itemize}  
\item KTW  
\item BUD  
\item PEA  
\item BNH  
\item ONU  
\item KOJ  
\item POR  
\item TOW  
\item GIM  
\item WIN  
\end{itemize}

460  
\[ \text{to walk} \]  
\emph{berjalan}  
\begin{itemize}  
\item KTW  
\item BUD  
\item PEA  
\item BNH  
\item ONU  
\item KOJ  
\item POR  
\item TOW  
\item GIM  
\item WIN  
\end{itemize}

461  
\[ \text{to stand} \]  
\emph{berdiri}  
\begin{itemize}  
\item KTW  
\item BUD  
\item PEA  
\item BNH  
\item ONU  
\item KOJ  
\end{itemize}
462

to sit

duduk

KTW mo-hura
BUD
PEA
BNH
ONU
KOJ
POR
TOW mo-hura, mo-huna
GIM
WIN huna, hura

In KOJ I heard *huna* used during my visit. When KTW people imitate Tolee' speakers, they often say *huna* for 'sit.' In TOW and WIN I elicited both *mohura* and *mohuna*.

463

to lie down

berbaring

KTW turu
BUD
PEA
BNH
ONU
KOJ
POR
TOW
GIM
WIN

The word *turu* primarily means 'to lie down' and by extension 'spend the night, sleep'; it is the best equivalent for this item on the word list. There is also the word *mosagole*, which means 'lie around lazily; take a nap.'

464

to nod, be sleepy

mengantuk

KTW te-tunu'
BUD
PEA
BNH
ONU
KOJ
POR
TOW
GIM neo' leta'
WIN
For the *te*-prefix, cf. the note on #451. The GIM expression *neo' leta’* means ‘almost asleep.’

465
to yawn
*menguap*

**K**

*monya’*

**B**

*

**P**

*

**B**

*

**O**

*

**K**

*

**P**

*

**T**

*

**G**

*

**W**

*

The first syllable of *monya’* is not the common *mo*-prefix but is part of the root (< PKP *moya’*). In KOJ I elicited *monya’* but was also given the word *mongia’* by one person.

466
to sleep
*tidur*

**K**

*leta’*

**B**

*

**P**

*

**B**

*

**O**

*

**K**

*

**P**

*

**T**

*

**G**

*

**W**

*

The term *leta’* means to be asleep; *turup* means to lie down but is also used of spending the night and in commonly used in contexts where English would use ‘sleep.’ In KTW the phrase *leta’ lurup* means ‘fast asleep; deep asleep’; in TOW *leta’ rohi’* is the equivalent. The word *rohi’* is also known in KTW dialect.

467
to dream
*(ber)mimpi*

**K**

*mo-’ompoo’*

**B**

*

**P**

*

**B**

*

**O**

*

**K**

*

**P**

*

**T**

*

**G**

*

**W**

*
468
to wake up
bangun
KTW mo-like, me-mata, kiwoi-a
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW me-mangu
GIM †
WIN †

The word molike means ‘to awaken’; memata means ‘to get up,’ perhaps from the word mata ‘eye’; kiwoia (from root kiwoi ‘to remember’ cf. #371) means ‘to be conscious, aware.’ The TOW memangu is probably derived from the same root as wangu (cf. #442).

469
to awaken someone
membangunkan
KTW ra-like
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

It is interesting that the Tobaku dialect uses mangu for the intransitive ‘get up’ but like for the causative ‘wake someone up.’

470
to come, arrive
datang, tiba
KTW rata
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †
471 to return home pulang

KTW nculi', nculii'

BUD †

PEA †

BNH †

ONU †

KOJ †

POR †

TOW †

GIM †

WIN †

The words nculi’ and nculii’ are from the root huli’ (cf. #377). In POR I elicited nculi’ but I heard ncili’ used in everyday speech.

472 to live, dwell tinggal

KTW mo-'oha', tida

BUD †

PEA †

BNH †

ONU †

KOJ †

POR †

TOW †

GIM †

WIN ma-boli

In KTW mo'oha’ means ‘to dwell (in a place)’ whereas tida means ‘remain, stay.’ In WIN mo'oha’ means ‘take a break, stop working for a while.’ The WIN ma-boli is used in KTW dialect of people who die in war far away from home and ‘remain / are left’ there.

473 to wait menunggu

KTW ra-popea, ra-peka’au

BUD †

PEA †

BNH †

ONU †

KOJ † ra-popea, ra-peka

POR †

TOW †

GIM †

WIN †

In KTW popea is the more common verb; as far as I can tell, popea and peka’au are synonyms. According to the notes in my Uma dictionary, peka’au is also used in the
Tobaku dialect. But here on this word list I have recorded that what I elicited in TOW was the same as the KTW forms. I only recorded *pekau* in KOJ.

474

to be pregnant

*mengandung, hamil*

 KTW mo-tina’i
 BUD †
 PEA †
 BNH †
 ONU †
 KOJ †
 POR †
 TOW †
 GIM †
 WIN †

The root *tina’i* may be an infixed form of *ta’i* ‘stomach’ (cf. #037); so to be pregnant is to have something in one’s stomach.

2.15 Customs

475

name

*nama*

 KTW hanga’
 BUD †
 PEA †
 BNH †
 ONU †
 KOJ †
 POR †
 TOW †
 GIM †
 WIN †

476

story

*cerita*

 KTW jarita, lolita
 BUD †
 PEA †
 BNH †
 ONU †
 KOJ †
 POR †
 TOW †
 GIM †
 WIN †
The word jarita is probably a borrowing from Malay via some other language; lolita is a general term for ‘word, story, speech.’ A long story or detailed account of an event is called a tutura, probably a borrowing from Malay tutur.

Lolita is a general term for ‘word, story, speech.’ Libu’ can be glossed ‘utterance, speech’ (cf. #376); some Uma use it in the meaning of ‘language.’

This term is almost certainly a borrowing from Kaili inda. (In native Uma words *nd > n, so if Uma had a true cognate to the Kaili inda it would be ina.)
breakfast

\textit{sarapan pagi}

| KTW | - |
| BUD | † |
| PEA | † |
| BNH | † |
| ONU | † |
| KOJ | † |
| POR | † |
| TOW | † |
| GIM | mo-pantua |
| WIN | † |

There is no term for this in Uma. Only in TOW did anyone give me a term. Some KTW Uma use \textit{mo-duhu} ‘to eat a light meal,’ but it is not necessarily in the morning. Uma speakers can also say \textit{ngkoni’ mepupulo} ‘to eat first thing in the morning.’

bride price

\textit{mas kawin}

| KTW | oli |
| BUD | - |
| PEA | † |
| BNH | † |
| ONU | † |
| KOJ | † |
| POR | † |
| TOW | soro |
| GIM | † |
| WIN | † |

The root \textit{oli} is also used as a verb ‘to buy’ (cf. #443).

2.16 Question words

what?

\textit{apa}?

| KTW | napa |
| BUD | † |
| PEA | † |
| BNH | † |
| ONU | † apa |
| KOJ | † apa |
| POR | † apa |
| TOW | † apa |
| GIM | † apa |
| WIN | † apa |

The form \textit{napa} is more common in KTW, but \textit{apa} is also used. The same seemed to be true of BUD, PEA and BNH. But in the other six places, \textit{apa} was either more common or perhaps used exclusively.
n 483

who?
i siapa?

KTW hema
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM †
WIN †

n 484

where?
i di mana?

KTW hiapa
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW † (h)i rapa
GIM i rima
WIN † i apa

In KTW the term *lau* is also used in everyday speech for ‘where?’ but *hiapa* is still the more proper term. In fast speech *hiapa* often sounds like *yapa*.

n 485

when?
i kapan?

KTW nto'uma
BUD †
PEA †
BNH †
ONU †
KOJ †
POR †
TOW †
GIM † hinto'uma
WIN † hinto'uma

n 486

how many?
i berapa?

KTW hangkuja
BUD †
PEA †
BNH †
The expression *napa pai'* literally means ‘what and’ but it has the idiomatic meaning ‘what is the reason?’ or ‘why?’ In the Tolee’ dialect, where the word for ‘and’ is *pade’,* the usual term for ‘why?’ is *apa pade’,* also literally ‘what and.’ The phrase *napa saba=na* has the same meaning but uses a borrowing from Malay *sebab* ‘because, cause.’ The word *moapa,* from the root *apa* ‘what?’ can be translated ‘what happened?’ or ‘how is it [that such-and-such happened]?’
In WIN the pronunciation masa’ is used by young people.

**Extra item**

<table>
<thead>
<tr>
<th>Language</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>KTW</td>
<td>kapaya'</td>
</tr>
<tr>
<td>BUD</td>
<td>†</td>
</tr>
<tr>
<td>PEA</td>
<td>† gampaya'</td>
</tr>
<tr>
<td>BNH</td>
<td>† gampaya'</td>
</tr>
<tr>
<td>ONU</td>
<td>†</td>
</tr>
<tr>
<td>KOJ</td>
<td>†</td>
</tr>
<tr>
<td>POR</td>
<td>†</td>
</tr>
<tr>
<td>TOW</td>
<td>†</td>
</tr>
<tr>
<td>GIM</td>
<td>† gampaya'</td>
</tr>
<tr>
<td>WIN</td>
<td>† gampaya</td>
</tr>
</tbody>
</table>

In KTW the spelling kapaea’ is also used by some. Note that WIN has no word-final glottal stop.

**Extra item**

<table>
<thead>
<tr>
<th>Language</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>KTW</td>
<td>kaboja'</td>
</tr>
<tr>
<td>BUD</td>
<td>†</td>
</tr>
<tr>
<td>TOW</td>
<td>taboso'</td>
</tr>
</tbody>
</table>

I didn’t elicit this term everywhere, but I know that it is different in TOW, and Tobaku dialect in general. In the Southern dialect villages of Masewo and Mamu, the Rampi term kantedo (or perhaps katedo) is often used for squash, probably due to a word taboo in that area. But I did not elicit this word list in those villages.

**Extra item**

<table>
<thead>
<tr>
<th>Language</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>KTW</td>
<td>ko'ia</td>
</tr>
<tr>
<td>BUD</td>
<td>†</td>
</tr>
<tr>
<td>PEA</td>
<td>†</td>
</tr>
<tr>
<td>BNH</td>
<td>†</td>
</tr>
<tr>
<td>ONU</td>
<td>†</td>
</tr>
<tr>
<td>KOJ</td>
<td>†</td>
</tr>
<tr>
<td>POR</td>
<td>†</td>
</tr>
<tr>
<td>TOW</td>
<td>ompa</td>
</tr>
<tr>
<td>GIM</td>
<td>†</td>
</tr>
<tr>
<td>WIN</td>
<td>†</td>
</tr>
</tbody>
</table>

In most Kaili-Pamona languages, the negative morpheme plus the enclitic =pa means ‘not yet.’ But in Uma (and the Badaic languages and perhaps Rampi), the negative morpheme plus =pa (or its allomorph) means ‘not any longer’ (cf. uma=pi ‘not any longer’). The Uma term for ‘not yet’ is ko’ia. The exception to this is the Tobaku dialect of Uma, where the term for ‘not yet’ is ompa. This could be a contraction of uma=pa.
Tobaku people often say that they speak bahasa Ompa and not bahasa Uma, but in fact the Tobaku word for ‘not’ is uma, just as in all Uma dialects.

**Extra item**

\n
go
\i
pergi
\n
\KTW  lou, hilou
\BUD  ‡
\PEA  rou
\BNH  rou
\ONU  ‡
\KOJ  ‡
\POR  ‡
\TOW  ‡
\GIM  rou, lai
\WIN  rou, lai

I did not elicit this item in all places. I am relying on memory and on my Uma dictionary database.

**Extra item**

\n
behind (on the trail)
\i
\di belakang (di perjalanan)
\n
\KTW  boko'
\BUD  ‡
\PEA  ‡
\BNH  ‡
\ONU  puri
\KOJ  puri
\POR  puri
\TOW  puri
\GIM  puri
\WIN  puri

3 Cognate percentages based on the 488-item Sulawesi Umbrella Word List

In the chart below I show some rough figures based on the 488-item Sulawesi Umbrella Word List. In the left column is the name of the village where each word list was taken. The second column shows the percentage of items that are basically identical to the Kantewu word list; this figure is based on the number of time that the double dagger symbol (‡) occurs for each word list. The third column shows the percentage of items that are identical or at least cognate with the Kantewu word list; this includes all the items that are identical (‡) plus those items that differ only in a few usually predictable phonetic details (†). The last column gives the dialect name.
These percentages are ‘quick and dirty,’ by which I mean that I did not fine-tune my calculations by first omitting any duplicate words (e.g., the words for ‘woman’ and ‘wife’ are the same so one can be eliminated from the count). Nor did I eliminate words that were difficult to elicit and so resulted in responses that were too skewed. Nor did I eliminate any words for which there was no Uma equivalent. But still, these figures give a general impression of the relationship of other Uma dialects to the Central dialect.

A few observations based on the above chart.

- There are few vocabulary differences between the Kantewu (Central) dialect and the Southern dialect. Uma speakers from the villages of Kantewu and Peana frequently talk about how different their two dialects are, and they make fun of each other; but this is due in part by the social and political rivalry between these two villages. The greatest differences between Kantewu and Southern dialects are in the area of intonation and cadence.

- Roughly speaking the ‘gap’ (amount of linguistic difference) between the Tolee' and Kantewu dialects is about the same as the ‘gap’ between the Tobaku and Kantewu dialects. And although the above chart does not measure it, from my experience I can add that the gap between the Tolee' and Tobaku dialects is approximately as big as that of either of those dialects from the Kantewu dialects. In other words, the Kantewu, Tolee' and Tobaku dialects are ‘dialect triplets’ that are roughly equidistant from each other.

- The Winatu-Tori'untu dialect is the one that differs the most from the Kantewu dialect. And although the above chart does not measure it, from my experience I can add that the Winatu-Tori'untu dialect shares a slightly higher percentage of cognates with either the Tolee' or Tobaku dialect than it does with the Kantewu
dialect. In other words, the Winatu-Tori'untu dialect is a bit more similar to Tobaku dialect or Tolee' dialect than it is to Kantewu dialect.

4 Miscellaneous notes on Uma dialects

Most of the differences among Uma dialects are either simple vocabulary substitutions (e.g., molaa vs. kawao ‘far’; wo’one vs. wue’ ‘sand’) or else minor variations in pronunciations, most of which concern pre-tonic (i.e., antepenultimate) vowels (e.g., wulehu’ vs. welehu’ ‘mouse’; kalibama vs. kilibama ‘butterfly’). In many cases of vocabulary substitution, the substituted word is also known and used in other dialects. For instance: ‘sand’ is wue’ in the Tolee’ dialect; in the Kantewu and Southern dialects ‘sand’ is wo’one, and wue’ means ‘dandruff.’ In Southern dialect ‘far’ is kawao, but in the Kantewu dialect it is molaa; however speakers of the Kantewu dialect often use expressions like rahilo ngkawao ‘seen from afar.’

There is one fairly consistent sound change between dialects: medial j in the Kantewu (and some other dialects) corresponds to s in the Tobaku dialect. (Recall from § 1 that orthographic j is used to symbolize a palatal affricate /ʤ/.) In every case the j is a reflex (fortition) of Proto Kaili-Pamona *y.

<table>
<thead>
<tr>
<th>Kantewu</th>
<th>Tobaku</th>
<th>Proto Kaili-Pamona</th>
</tr>
</thead>
<tbody>
<tr>
<td>mobaja</td>
<td>mobasa</td>
<td>&lt; *baya ‘bright’</td>
</tr>
<tr>
<td>hangkuja</td>
<td>hangkusa</td>
<td>&lt; *sa(ng)kuya ‘how many?’</td>
</tr>
<tr>
<td>hojo</td>
<td>hoso</td>
<td>&lt; *soyo ‘large red ant’</td>
</tr>
<tr>
<td>huja</td>
<td>husa</td>
<td>&lt; *suya ‘pointed stake’</td>
</tr>
<tr>
<td>huju’</td>
<td>husu’</td>
<td>&lt; ?*suyu’ ‘small spoon’</td>
</tr>
<tr>
<td>kaboja’</td>
<td>taboso’</td>
<td>&lt; ?*-boyo’ (borrowing) ‘squash, pumpkin’</td>
</tr>
<tr>
<td>kaju</td>
<td>kasu</td>
<td>&lt; *kayu ‘wood, tree’</td>
</tr>
<tr>
<td>ngkojo</td>
<td>ngkoso</td>
<td>‘vegetables’ (no PKP reconstruction)</td>
</tr>
<tr>
<td>poju</td>
<td>posu</td>
<td>&lt; *(am)poyu ‘gall’</td>
</tr>
<tr>
<td>tuju</td>
<td>tusu</td>
<td>&lt; *tuyu ‘kind of reed’</td>
</tr>
<tr>
<td>-oja’</td>
<td>-osa’</td>
<td>&lt; *-oya’ ‘hang oneself; comit suicide’</td>
</tr>
</tbody>
</table>

Note that in all cases the vowels contiguous to the consonant in question are non-front, i.e., a, o, u but not i or e. It is possible that PKP *y did not occur contiguous to front vowels.

Not all words that have medial j in other dialects have s in the Tobaku dialect. Some exceptions are: aje ‘chin’; kujili ‘little finger’; and tuja’ ‘to plant’ (all dialects). In each of these cases where Tobaku dialect has a medial j it is a reflex of PKP *j (or *nC), not *y. Normally PKP *j > Uma d (e.g., PKP *uja > Uma uda ‘rain’; PKP *taji-aka > Uma tadi ‘to discard’). But in some cases PKP *j > j in Uma, usually but not always before a front vowel.
Since all words in which Tobaku dialect has \( s \) and other dialects have \( j \) are reflexes of PKP *\( y \) and not *\( j \), it seems that PKP *\( y \) > Tobaku dialect \( s \) directly and not via the intermediate stage of \( j \). For if we postulate PKP *\( y \) > Proto Uma *\( j \), thus merging with Uma reflexes of PKP *\( j \) that remained *\( j \) in Proto Uma, we are unable to explain why only the reflexes of PKP *\( y \) became \( s \) in the Tobaku and not the reflexes of PKP *\( j \).

In the Winatu dialect, the reflex of PKP *\( y \) drops out in three words:

<table>
<thead>
<tr>
<th>Kantewu</th>
<th>Winatu</th>
<th>Proto Kaili-Pamona</th>
</tr>
</thead>
<tbody>
<tr>
<td>hangkuja</td>
<td>hangkua</td>
<td>*sa(ng)kuya ‘how many?’</td>
</tr>
<tr>
<td>kaju</td>
<td>kau</td>
<td>*kayu ‘wood, tree’</td>
</tr>
<tr>
<td>manyu</td>
<td>mau</td>
<td>*bayu ‘to pound rice’</td>
</tr>
</tbody>
</table>

It is possible these three words are borrowings from Moma, which borders on the Winatu dialect. In Moma PKP *\( y \) > \( \emptyset \) regularly.

Uma dialects differ in the form and use of some pronouns and common functors. Following are charts that list some of these differences. Some of this information can be found by combing the word lists, but it is good to have it displayed all in one place. For the pronouns, I have made bold-face the forms that differ from Kantewu dialect.

Independent pronouns:

<table>
<thead>
<tr>
<th>Kantewu, Southern, Tobaku</th>
<th>Tolee', Winatu</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Kantewu</strong></td>
<td><strong>Winatu</strong></td>
</tr>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>1</td>
<td>aku'</td>
</tr>
<tr>
<td>2</td>
<td>iko</td>
</tr>
<tr>
<td>3</td>
<td>hi'a</td>
</tr>
<tr>
<td>1+2</td>
<td>kita'</td>
</tr>
</tbody>
</table>

Enclitic pronouns:

<table>
<thead>
<tr>
<th>Kantewu, Southern, Tobaku</th>
<th>Tolee', Winatu</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Kantewu</strong></td>
<td><strong>Tolee', Winatu</strong></td>
</tr>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>1</td>
<td>=a</td>
</tr>
<tr>
<td>2</td>
<td>=ko</td>
</tr>
<tr>
<td>3</td>
<td>=i</td>
</tr>
<tr>
<td>1+2</td>
<td>=ta</td>
</tr>
</tbody>
</table>
Possessive pronouns:

<table>
<thead>
<tr>
<th></th>
<th>Kantewu, Southern</th>
<th>Tobaku</th>
<th>Tolee', Winatu</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
<td>Singular</td>
</tr>
<tr>
<td>1</td>
<td>=ku</td>
<td>=kai</td>
<td>=ku</td>
</tr>
<tr>
<td>2</td>
<td>=nu</td>
<td>=ni</td>
<td>=mu</td>
</tr>
<tr>
<td>3</td>
<td>=na</td>
<td>=ra</td>
<td>=na</td>
</tr>
<tr>
<td>1+2</td>
<td>=ta</td>
<td>=ta</td>
<td>=ta</td>
</tr>
</tbody>
</table>

Agent person prefix (all dialects the same):

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ku-</td>
<td>ki-</td>
</tr>
<tr>
<td>2</td>
<td>nu-</td>
<td>ni-</td>
</tr>
<tr>
<td>3</td>
<td>na-</td>
<td>ra-</td>
</tr>
<tr>
<td>1+2</td>
<td>ta-</td>
<td></td>
</tr>
</tbody>
</table>

Demonstratives:

<table>
<thead>
<tr>
<th></th>
<th>Kantewu, Southern, Tobaku</th>
<th>Tolee'</th>
<th>Winatu</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘this’</td>
<td>toi ~ tohe’i</td>
<td>to'i</td>
<td>to'i</td>
</tr>
<tr>
<td>‘that’</td>
<td>toe ~ tohe’e</td>
<td>to'o</td>
<td>to’e</td>
</tr>
<tr>
<td>‘that (by you)’</td>
<td>tetu ~ te’etu</td>
<td>totu</td>
<td>? tetu</td>
</tr>
<tr>
<td>‘here’</td>
<td>rei ~ rehe’i</td>
<td>re'i</td>
<td>se’i</td>
</tr>
<tr>
<td>‘there’</td>
<td>ree ~ rehe’e</td>
<td>re’e</td>
<td>se’e</td>
</tr>
<tr>
<td>‘there (by you)’</td>
<td>retu ~ re’etu</td>
<td>retu</td>
<td>sesu</td>
</tr>
</tbody>
</table>

Other functors:

<table>
<thead>
<tr>
<th></th>
<th>Kantewu, Southern, Tobaku</th>
<th>Tolee'</th>
<th>Winatu</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘thus’</td>
<td>wae</td>
<td>wa'a</td>
<td>wae</td>
</tr>
<tr>
<td>‘only, just’</td>
<td>wadi</td>
<td>wa'i</td>
<td>wadi</td>
</tr>
</tbody>
</table>
When the perfective enclitic \(=mi\) occurs with the first person singular or third person singular enclitic pronoun (\(=a\) or \(=i\), respectively), the order of these enclitics in the Kantewu, Southern and Tobaku dialects differs from the order in the Winatu and Tolee' dialects:

<table>
<thead>
<tr>
<th>Kantewu, Southern, Tobaku</th>
<th>(rata=a=ma)</th>
<th>arrive=1SG=PFV</th>
<th>‘I arrived.’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(rata=i=mi)</td>
<td>arrive=3SG=PFV</td>
<td>‘He/She arrived.’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tolee', Winatu</th>
<th>(rata=ma='a)</th>
<th>arrive=PFV=1SG</th>
<th>‘I arrived.’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(rata=mi='i)</td>
<td>arrive=PFV=3SG</td>
<td>‘He/She arrived.’</td>
</tr>
</tbody>
</table>

When the benefactive enclitic \(=ki\) occurs with the first person singular or third person singular enclitic pronouns (\(=a\) and \(=i\), respectively), the pronoun coalesces with the benefactive in the Kantewu, Southern, Tobaku and Tolee' dialects; but in the Winatu dialect the two enclitics remain distinct.

<table>
<thead>
<tr>
<th>Kantewu, Southern, Tobaku, Tolee'</th>
<th>(na-wai'=ka)</th>
<th>3SG-give=BEN.1SG</th>
<th>‘He/She gave (it) to me.’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(ku-wai'=ki)</td>
<td>1SG-give=BEN.3SG</td>
<td>‘I gave (it) to him/her.’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Winatu</th>
<th>(na-wai'=ka='a)</th>
<th>3SG-give=BEN=1SG</th>
<th>‘He/She gave (it) to me.’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(ku-wai'=ki='i)</td>
<td>1SG-give=BEN=3SG</td>
<td>‘I gave (it) to him/her.’</td>
</tr>
</tbody>
</table>

The order of the enclitic \(=pidi\) (and its variants \(=dipi\) and \(=dapa\)) ‘still’ and the enclitic pronouns differs among Uma dialects.

<table>
<thead>
<tr>
<th>Kantewu, Southern</th>
<th>(kedi'=i=pidi)</th>
<th>small=3SG=still</th>
<th>‘He/She is still small.’</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tobaku</td>
<td>(kedi'=i=dapa)</td>
<td>small=3SG=still</td>
<td>‘He/She is still small.’</td>
</tr>
<tr>
<td>Winatu</td>
<td>(koi'=dipi=i)</td>
<td>small=still=3SG</td>
<td>‘He/She is still small.’</td>
</tr>
</tbody>
</table>
As far as I know, the Tolee' dialect functions the same as the Kantewu and Southern dialects in how it uses the enclitic =\textit{pidi}. But I have no recorded examples to confirm this.

**References**

