THE BADAIC LANGUAGES OF CENTRAL SULAWESI

Michael P. Martens
Hasanuddin University and Summer Institute of Linguistics

Bada, Besoa and Napu--the three Badaic languages--can be considered three dialects of one language or three separate languages, depending upon one's criteria. They belong to the Kaili-Pamona subgroup of languages, and together with Uma and Rampi they form a sub-subgroup within the Kaili-Pamona subgroup. This grouping is not evident from lexicostatistics, however, partly because the Badaic languages have borrowed many vocabulary items from Seko, a language of the South Sulawesi subgroup. Hopefully the information in this article, together with the appended wordlist, will be appreciated by linguists interested in Sulawesi.

On August 8-16, 1988 a survey team from the Summer Institute of Linguistics (SIL), working in cooperation with Indonesia's Hasanuddin University (UNHAS), surveyed the subdistricts of North Lore and South Lore (Kecamatan Lore Utara and Kecamatan Lore Selatan) in Central Sulawesi. The survey had several purposes. First, we wished to observe language use in the area and assess the degree of bilingualism in Indonesian and the vigor of the local languages and cultures. Second, we wished to determine the relationships among the three Badaic languages (Bada, Besoa and Napu, hereafter BBN when referred to as a group). Previous literature about BBN has classed Bada and Besoa as dialects of one language and Napu as a separate language (cf. Salzner 1960, followed by Barr, Barr and Salombe 1979). Another purpose of the survey was to determine the most efficient placement of UNHAS-SIL language research team(s) in this area.

As a member of the survey team, I also had the personal goal of gathering data to help determine the relationship of these languages to other languages in Sulawesi. I have carried out extensive research in Uma, a language of the Kaili-Pamona Subgroup, and have recently been working at reconstructing the phonemes and lexicon of Proto Kaili-Pamona (cf. Martens 1988, my first attempt at this project). So the relationship of BBN to the Kaili Pamona subgroup is of interest to me.

To my knowledge the term "Badaic languages" was first used by Ulo Sirk in Baruga. He listed "Bada, Besoa, Napu and perhaps Lemolang" as Badaic languages. Lemolang is a language spoken in two small villages near Masamba in the Luwu District of South Sulawesi. Our survey did not include Lemolang, but a previous UNHAS-SIL team did collect a wordlist from that language as well as from Woto, another small language in South Sulawesi. My research to date indicates that Bada, Besoa and Napu form a tight grouping of languages, related on a higher level to Uma and Rampi, and together with them form a sub-subgroup within the Kaili-Pamona subgroup of languages. My opinion, based solely on a perusal of the wordlists from Lemolang and Woto, is that those two languages do have some special relationship to the Kaili-Pamona subgroup, perhaps as a transition between Kaili-Pamona and the Southeast Sulawesi languages. But I have not noticed any close ties of either Lemolang or Woto to BBN. In this paper, therefore, I use the term Badaic to refer only to BBN.

Since the linguistic world knows little about the Badaic languages, a summary of the linguistic and sociolinguistic facts that we discovered may be appreciated by linguists interested in the Sulawesi area.
Map of North and South Lore
The Badaic Language Area
1 GENERAL DESCRIPTION

The region. In the region of North and South Lore there are four native language groups: Sedoa, Napu and Besoa in North Lore and Bada in South Lore. Sedoa is spoken in the village of Sedoa. There are 11 Napu villages, the main one being Wusa, which is also the subdistrict capital of North Lore. There are 7 Besoa villages, the main one being Doda. There are 14 Bada villages, the main one being Gintu, which is also the subdistrict capital of South Lore (see map). Besides these four native languages, there are also two small enclaves of Rampi speakers in the Napu area, in the villages of Betue and Dodolo. These Rampi people migrated from South Sulawesi in the 1960’s. The Rampi homeland is located about 30 miles south of the southernmost Bada village.

Besides these above-mentioned living languages, there reportedly used to be language groups in Tamadue (near Wusa) and Hanggira (near Doda). Tamadue was probably a language or dialect related either to Napu or Sedoa; Hanggira was listed by Salzner as a dialect of Bada-Besoa. The inhabitants of Tamadue and Hanggira now all speak Napu and Besoa, respectively.

The North and South Lore region is a broad valley over 1,000 m. above sea level and surrounded by mountains; the name Lore means 'inland' or 'interior' in the Badaic languages (lare in Kaili and Rampi, role in Uma). A small ridge of jungle covered mountains, complete with leeches, divides North Lore (Napu and Besoa) from South Lore (Bada). The Lariang River begins from a small lake in the north of North Lore and passes from north to south through the entire Lore area.

The Lore area is bordered on the east by the Pamona (Bare'e) language area, on the northwest by Kaili, and on the west by Moma and Uma. Going south from the Lore area into the province of South Sulawesi, it is a 1-2 day walk to the Rampi language area. BBN and all of these neighboring languages belong to the Kaili-Pamona subgroup of languages. Somewhat farther away from the Lore area is the Seko language area, located a 2-3 day walk to the southwest of Bada in South Sulawesi. Seko is not as close geographically to the BBN area as the languages mentioned above, and it belongs to the South Sulawesi subgroup of languages (cf. Mills 1975). Nonetheless Seko has had considerable influence on the Badaic languages (cf. Section 2).

BBN have well-defined borders. The border between Napu and Besoa is sharp; there is no gradation from one language to the next. Even in the border villages each person either speaks Napu or Besoa, not a mixture. The same is true of the Besoa-Bada border. Furthermore, there are no reported dialect variations within each group.

Population. The population figures given in Barr, Barr and Salombe (1979) (Sedoa + 600, Napu + 4,000, Besoa-Bada + 10,000) are still fairly accurate. The figures we were given by the local Education and Culture Office in Wusa and the Subdistrict Office in Gintu are:

<table>
<thead>
<tr>
<th>Village</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sedoa (village of Sedoa)</td>
<td>376</td>
</tr>
<tr>
<td>Napu (Wusa, Watumaeta, Alitupu, Winowanga, Maholo, Tamadue, Kado, Wanga, Watutau, Kati and Talabosa)</td>
<td>4883</td>
</tr>
<tr>
<td>Besoa (Rompo, Torire, Bariri, Hanggira, Lempe, Doda)</td>
<td>2608</td>
</tr>
<tr>
<td>Bada (Gintu, Runde, Badangkaya, Bakekau, Bulili, Bewa, Pada, Bomba, Lelio, Kolori, Lengkeka, Tomehipi', Kageroa, Tuare)</td>
<td>6748</td>
</tr>
</tbody>
</table>

(Two villages in the Napu area, Betue and Dodolo, are excluded here because all the inhabitants are Rampi speakers. The village of Talabosa is here
counted as a Napu village since most of the inhabitants speak Napu. Traditionally, however, it is classed as a Besoa village.)

There are also many speakers of BBN who live outside their home area, mostly in the Poso and Parigi areas of Central Sulawesi and in some scattered areas of northern South Sulawesi. Most of those living outside the region are Bada speakers. According to two leaders in the Bada area (the head of the Education and Culture Office in Gintu and the diocese pastor in Gintu) over 1,000 Bada speakers live outside the Lore area.

Language names. Napu is the name commonly used of the northernmost Badaic language group. The traditional name of the region is Pekurehua, which is said to mean 'a gathering place.' There is a small hill in the area, which according to local legend resulted from piles of leaves used as plates during large ceremonies in ancient times.

The Besoa language is always called Behoa by the local people, and the name is used for the region and tribe as well as the language. Local folk etymology usually relates the name to 'a place for splitting firewood' (from the root beho 'to split firewood') or to a place that is 'not empty' (perhaps from the Pamonja language be soa 'not empty').

Bada is used as the name of the region, tribe and language. The name is pronounced boda?, which in the Bada language means 'turmeric,' a spice known for its yellow colour (the word for yellow in Bada is mmboda?; the Uma people used to refer to the Bada as To kuni 'the yellow ones'). The Bada village of Badangkaya is supposedly a place where much turmeric used to grow (boda? ng-ka?ia 'much turmeric').

Never in our survey did we hear any of the Badaic languages referred to by the word for 'no' (bara in Napu, tiara in Bada and Besoa), though this custom is common in most of the neighboring languages.

State of local culture and language. Other than some small enclaves of Rampi speakers, there are few outsiders in the Lore area. In the larger towns there are a handful of outsiders, mostly Bugis or Saddang Toraja speakers from South Sulawesi, working as merchants. Most of the school teachers, religious leaders and a good proportion of the government workers in the Lore area are local people. The impression we received everywhere was that the local culture and languages are vigorous and intact. The local language is used daily by people of all ages. Traditional women's dress of tiered skirts and headbands is common among middle-aged and older women.

Bilingualism in Indonesian. Most adults in the Lore area can speak Indonesian. Every town has a primary school and the three major towns have middle schools. At the same time, most daily interaction is still done in the local language. This is true even across tribal boundaries. When a Bada speaker, for instance, meets a Napu speaker, the two often communicate using their own languages in spite of the differences, rather than using Indonesian.

2 RELATIONSHIP TO NEIGHBORING LANGUAGES

Barr, Barr and Salombe (1979) classed BBN (and Rampi) as part of the Kaili-Pamona subgroup, which corresponds to Adriani's and Esser's East and West Toraja group. During my first attempt at reconstructing Proto Kaili-Pamona phonemes (Martens 1988), I accepted this classification, although at the time I noted that BBN and Rampi sometimes stood apart from the other Kaili-Pamona languages in their vocabulary. Since that time I have had the opportunity to study wordlists from numerous languages in South Sulawesi. I have discovered that the Badaic languages have borrowed a significant number of words from South Sulawesi languages, particularly from Seko. Since BBN are not in close contact with Seko (it is a 2-3 day walk from Bada to Seko), this indicates that Seko and Badaic must have been more in contact in the past. In Appendix 1 I list 50 clear examples
of words from Seko Padang or Seko Tengah that have been borrowed into some or all of the Badaic languages. This is over 10% of the words on the 488-item wordlist that I collected. These borrowings from Seko account for a large proportion of the non-Kaili-Pamona vocabulary in BBN and also account for BBN's low percentage of cognates with other Kaili-Pamona languages.

Esser (1964, p.3) pointed out that Uma, Bada, Besoa and Rampi all have phonemic word-final glottals, a trait not shared by other Kaili-Pamona languages, which are "vocalic languages" i.e. all words ending with a vowel. In other ways too, the Badaic languages are remarkably like Uma and Rampi. All are "h" predominant languages, i.e., nearly all Proto KailiPamona *s's have become h.

The Badaic languages are also similar to Uma and Rampi in morphology. Uma, Rampi and BBN do not use a realis-irrealis system of verb affixation, though this system is the norm in the Kaili dialects, in Moma and Tado (Lindu) and in parts of the Pamona area. By a realis-irrealis system, I mean a system of prefixation that differentiates realized or completed action from unrealized or uncompleted action, cf. the na- and ma- prefixes in the Kaili examples: na-rata-mo i-a (REALIS-arrive-PERFECTIVE he) 'he has arrived' and ma-rata i-a (IF IRREALIS-arrive he) 'if he arrives.' (All my Kaili data is from the Da'a dialect, courtesy of my coworker, Donald F. Barr.)

Related to this, Uma, Rampi and the Badaic languages have no overt prefix marking goal-focus verbs, but the agent pronoun is prefixed directly to the stem. Compare the Uma ku-?inca (I-know), with the BBN ku-isa (I-know), and contrast both with the Kaili ni-njani-ku (GOAL.FOCUS/REALIS-know-I), all meaning 'I know (it).'

The Badaic languages have enclitic pronouns which are used in an ergative system, marking subject of intransitive verbs and object of transitive verbs, and these enclitic pronouns react morphophonemically with other enclitics (e.g., the -mo perfective). This is remarkably similar to Uma, but unlike Kaili and Pamona, where enclitic pronouns like this are not found. (It is also remarkably similar to Bugis and other South Sulawesi languages, a fact which opens up another interesting area of speculation.) Consider the following example of an intransitive and a transitive clause in both Bada and Uma. Note how the enclitic pronoun -a 'I/me' is the subject in the intransitive clause and the object of the transitive clause. In ergative terminology, -a 'I/me' is the absolutive and na- 'he' is the ergative.

Bada: butu -a 'I arrived.'
Uma: rata -a
   arrive -I

Bada: na- ita -a 'He sees me.'
Uma: na- hilo -a
   he- see -me

So, what is the place of the Badaic languages in the Kaili-Pamona subgroup? There is not room in this paper to address this issue in full. I will merely summarize my findings to date. In phonology and grammar, the Badaic languages are more similar to Uma and Rampi than to any other language. Based on shared features of phonology and syntax, I believe that the Badaic languages, Uma and Rampi form a grouping within the larger Kaili-Pamona Subgroup. This grouping, however, is not evident from lexicostatics. In Chart 1 I show cognate percentages among several representative Kaili-Pamona languages: Pamona (Tentena dialect), Kaili (Da'a dialect), Uma, Napu, Besoa, Bada and Rampi. The figures are based on the Swadesh 100 wordlist, which I extracted from my 488-item wordlists for these languages.
### Chart 1: Percentage of Cognates Among Various Kaili-Pamona Languages (Swadesh 100)

<table>
<thead>
<tr>
<th></th>
<th>Pamona</th>
<th>Kaili</th>
<th>Uma</th>
<th>Napu</th>
<th>Besoa</th>
<th>Bada</th>
<th>Rampi</th>
</tr>
</thead>
<tbody>
<tr>
<td>66</td>
<td>66</td>
<td>69</td>
<td>55</td>
<td>55</td>
<td>58</td>
<td>88</td>
<td></td>
</tr>
<tr>
<td>65</td>
<td>55</td>
<td>63</td>
<td>51</td>
<td>53</td>
<td>58</td>
<td>88</td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>49</td>
<td>55</td>
<td>53</td>
<td>54</td>
<td>55</td>
<td>55</td>
<td></td>
</tr>
</tbody>
</table>

Uma shares a somewhat higher percentage of cognates with Kaili (69%) than it does with the Badaic languages (58-63%). This I believe is caused by the fact that (1) Uma has converged with Kaili due to extensive contact and borrowings in the recent past, and (2) the Badaic languages have diverged from Uma and from the other Kaili-Pamona languages due to borrowings from Seko. Rampi shows a low cognate percentage (47-55%) with all other languages here. I cannot yet fully explain Rampi's divergence, other than to note that Rampi is the most isolated of the Kaili-Pamona languages—in fact one of the most isolated languages in all of Sulawesi—and has diverged from its sister languages at a rapid rate due to lack of contact, and perhaps also due to word taboo and social upheaval.

In summary, I consider BBN to be part of the Kaili-Pamona subgroup. My present working hypothesis is that there were originally two waves of Proto Kaili-Pamona migrations. The first wave came from one language area. Later a second wave came from a slightly different language area and pushed the population from the first migration farther and farther interior. Uma, Rampi and the Badaic languages are descendants of the language of the first migration, while Kaili, Sedoa, Pamona and a few others represent the language of the second migration. During their migration to the interior, the first group came into contact with or was somehow influenced by languages from South Sulawesi, particularly Seko. One of the languages of the first migration, Uma, began to have regular contact with a language of the second migration, Kaili. Again, this is only a working hypothesis.

Valkama (1987, pp. 105-106) is a survey report on languages in the Mamuju area of South Sulawesi. According to this report, Bada is too different lexicostatistically from other Kaili-Pamona languages to be part of the Kaili-Pamona family (=subgroup). The only Kaili-Pamona languages with which Valkama (1987) deals are ones of the outer fringe of the Kaili-Pamona area: Da'a, Topoiyo, Sarudu (an Uma dialect), and Ako (a group of Bada speakers that have been separated from the Bada area for over 100 years). I do not accept Valkama's conclusion, since it is based solely on Bada's low percentages of cognates with other Kaili-Pamona languages, which I believe is caused by borrowing.

### Chart 2: Degree of Lexical Similarity for BBN, from Barr (1979)

<table>
<thead>
<tr>
<th></th>
<th>Napu</th>
<th>Besoa</th>
<th>Bada</th>
</tr>
</thead>
<tbody>
<tr>
<td>91</td>
<td>80</td>
<td>85</td>
<td></td>
</tr>
</tbody>
</table>
Barr, Barr and Salombe (1979, p. 35) hypothesized that Besoa's higher cognate relationship with Napu was due to the high degree of social interaction between these two groups. They tentatively followed Salzner (1960) in classifying Besoa and Bada as dialects of one language and classifying Napu as a separate language.

SIL has prepared a 488-item umbrella wordlist to be used for comparative purposes in Sulawesi. This wordlist is not designed for initial survey purposes. Nevertheless, I did elicit it in BBN. I computed the percentage of cognates both on the entire wordlist (minus a few words that were either redundant or difficult to elicit) and also on the Swadesh 100 and Swadesh 200 wordlists, nearly all of which are included in the umbrella wordlist. Chart 3 shows the cognate percentages obtained.

**Chart 3: Cognate percentages for BBN**

<table>
<thead>
<tr>
<th>Napu</th>
<th>Besoa</th>
<th>Napu</th>
<th>Besoa</th>
<th>Napu</th>
<th>Besoa</th>
</tr>
</thead>
<tbody>
<tr>
<td>88</td>
<td>81</td>
<td>82</td>
<td>86</td>
<td>79</td>
<td>72</td>
</tr>
<tr>
<td>88</td>
<td>Bada</td>
<td>84</td>
<td>Bada</td>
<td>79</td>
<td>Bada</td>
</tr>
</tbody>
</table>

The figures obtained from the Swadesh 100 wordlist (left) are almost identical to those in Barr, Barr and Salombe (1979); the slight differences are due to a few discrepancies in our wordlists, and perhaps a few different decisions about what words were cognates and what were not. So the Swadesh 100 wordlist shows Napu and Besoa to be slightly closer than Besoa and Bada. In contrast, however, the figures obtained by computing cognates from the Swadesh 200 wordlist (center) and from the whole 488 wordlist (right) show Besoa and Bada to be slightly closer than Napu and Besoa. Actually, in all three cases the Bada-Besoa figures differ from the Besoa-Napu figures by only 2 percentage points, an insignificant difference when dealing with a coarse measuring device like lexicostatistics. Note, by the way, that the figures based on 488-item wordlist are somewhat lower than those calculated from the Swadesh lists. This is caused by the fact that the Swadesh list contains only "core" vocabulary, i.e., items that tend to remain stable and tend to resist borrowing, whereas the longer wordlist also contains vocabulary items that are less basic.

Lexicostatistics therefore provides no evidence to support the classification of Bada and Besoa as dialects of one language and Napu as a separate language. My interpretation of the above lexicostatistic figures is that BBN are on the borderline between being three dialects of one language and three languages. From the lexicostatistic evidence, BBN are "dialect triplets."

**Phonology.** When one examines the phonologies of BBN one finds more support for Salzner's classification of Bada/Besoa over against Napu. While the phonologies of BBN are fairly uniform, there are some differences that unite Bada and Besoa over against Napu. Chart 4 gives the phonemes I tentatively propose for the Badaic languages based on my wordlists. Note that here and throughout this paper I make use of the orthographic symbols "ng" for a velar nasal [ŋ] and "w" for a bilabial fricative [b].
In several ways Napu is different phonologically from Bada and Besoa.

1. Napu lacks the phoneme glottal stop. In Bada and Besoa, glottal is contrastive both word-medial and word-final.

   Napu: ma-ro'a  
   Besoa: ma-ro'a 'good'  
   Bada: ma-ro'a

   Napu: lindo
   Besoa: lindo? 'face'
   Bada: lindo?

That glottal is contrastive in Besoa and Bada can be seen by comparing Bada/Besoa ma-ro'a 'good' with toa? 'tree trunk/stump', and comparing Bada/Besoa lindo? 'face' with lindo 'comforted'.

2. Napu has five vowels (i, e, a, o, u). Bada has a sixth vowel, ɔ, similar to the vowel in the English word 'bought'. This vowel appears to contrast with both a and o. The same vowel is also found in Besoa, though not as frequently as in Bada. My survey wordlists are unreliable on this a/ɔ distinction, but I did reelicit and confirm the following words that show a, o and ɔ in contrast.

   Besoa: ma-laa? 'infrequently'  
   ma-loo? 'afraid'  
   ma-loo? 'lack (of water)'

   Bada: da?a 'to refuse'  
   do?ɔ 'branch'

   Bada: bɔɔ 'rain'  
   baba? 'door'  
   bɔɔ 'turmeric'

3. In both Bada and Besoa I noted that the phoneme l sometimes has a flapped or retroflexed quality, a feature I have also noted in the Uma and Rampi languages. I did not notice this flapped l at all in Napu.

   Pronouns. BBN have four sets of pronouns: independent pronouns, possessive pronouns (used on nouns, e.g., tambi-MU 'YOUR house'), agentive pronouns (prefixed to goal-focus transitive verbs, e.g., NU-isa YOU know (it)'), and enclitic pronouns (used to mark the subject of intransitive verbs, e.g., Bada: butu? -HE 'THEY arrive', and the object of transitive verbs, e.g., Bada: nu-ita-HE 'you see THEM'). The agentive and enclitic pronouns form an ergative system in which the agentive pronouns are used as the subject of transitive verbs (the ergative category) and the enclitic pronouns are used as the subject of intransitive verbs and the object of transitive verbs (the absolutive category) (see Section II).
CHART 5: PRONOUNS OF BBN

A. Independent

<table>
<thead>
<tr>
<th>Napu</th>
<th>Besoa</th>
<th>Bada</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s</td>
<td>iko</td>
<td>kodo?</td>
</tr>
<tr>
<td>2s</td>
<td>oio</td>
<td>io</td>
</tr>
<tr>
<td>3s</td>
<td>ia</td>
<td>ia</td>
</tr>
<tr>
<td>1p</td>
<td>ikami</td>
<td>kai?</td>
</tr>
<tr>
<td>2p</td>
<td>ikamu</td>
<td>komu</td>
</tr>
<tr>
<td>3p</td>
<td>ihira</td>
<td>hira</td>
</tr>
<tr>
<td>1+2</td>
<td>ikita</td>
<td>kita?</td>
</tr>
</tbody>
</table>

B. Possessive

<table>
<thead>
<tr>
<th>Napu</th>
<th>Besoa</th>
<th>Bada</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s</td>
<td>-ngku</td>
<td>-ku</td>
</tr>
<tr>
<td>2s</td>
<td>-mu</td>
<td>-mu</td>
</tr>
<tr>
<td>3s</td>
<td>-na</td>
<td>-na</td>
</tr>
<tr>
<td>1p</td>
<td>-ngki(?)</td>
<td>-ki</td>
</tr>
<tr>
<td>2p</td>
<td>-mi</td>
<td>-mi</td>
</tr>
<tr>
<td>3p</td>
<td>-nda</td>
<td>-ra</td>
</tr>
<tr>
<td>1+2</td>
<td>-nta</td>
<td>-ta</td>
</tr>
</tbody>
</table>

C. Agentive

<table>
<thead>
<tr>
<th>Napu</th>
<th>Besoa</th>
<th>Bada</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s</td>
<td>ku-</td>
<td>ku-</td>
</tr>
<tr>
<td>2s</td>
<td>nu-</td>
<td>nu-</td>
</tr>
<tr>
<td>3s</td>
<td>na-</td>
<td>na-</td>
</tr>
<tr>
<td>1p</td>
<td>ki-</td>
<td>ki-</td>
</tr>
<tr>
<td>2p</td>
<td>ni-</td>
<td>ni-</td>
</tr>
<tr>
<td>3p</td>
<td>ra-</td>
<td>ra-</td>
</tr>
<tr>
<td>1+2</td>
<td>ta-</td>
<td>ta-</td>
</tr>
</tbody>
</table>

D. Enclitic

<table>
<thead>
<tr>
<th>Napu</th>
<th>Besoa</th>
<th>Bada</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s</td>
<td>-na</td>
<td>-a</td>
</tr>
<tr>
<td>2s</td>
<td>-ko</td>
<td>-ko</td>
</tr>
<tr>
<td>3s</td>
<td>(-i)</td>
<td>(-i)</td>
</tr>
<tr>
<td>1p</td>
<td>-ngkai</td>
<td>-ngkai</td>
</tr>
<tr>
<td>2p</td>
<td>-kau</td>
<td>-kou</td>
</tr>
<tr>
<td>3p</td>
<td>-he</td>
<td>-he</td>
</tr>
<tr>
<td>1+2</td>
<td>-ke</td>
<td>-ke</td>
</tr>
</tbody>
</table>

The similarities among the three languages outweigh the differences. In a few particulars, however, Napu patterns differently from Bada and Besoa. Bada and Besoa have the form kodo? for the independent pronoun 'I', an innovation not shared by Napu. Napu has the unusual 2s form oio, where Bada/Besoa have io. Note also that in Napu the plural independent pronouns all have the prefix i-, a trait not shared by Besoa and Bada.

In the possessive and enclitic pronouns, some forms are prenasalised and some are not. For instance I always heard -ngku for 'my' in Napu, -ku in Besoa, and a mixture of -ngku and -ku in Bada. These are, of course, initial observations only and incomplete. In spite of the provisional nature of my observations, I am sure differences among BBN do exist in
In the enclitic pronoun series, all three Badaic languages are quite similar. In all three the 3s form -i is often deleted, so the 3s form is left unmarked. Hence the -i is in parentheses in Chart 5, Section D. When the enclitic pronouns occur along with other enclitics, some significant language differences emerge. Chart 6 shows the enclitic pronouns with the perfective enclitic -mo as they occur, for instance, in the BBN phrase mate-mo-he (die-PERFECTIVE-they) 'they have died'.

**CHART 6: ENCLITIC PRONOUNS WITH -MO PERFECTIVE IN BBN**

<table>
<thead>
<tr>
<th></th>
<th>Napu</th>
<th>Besoa</th>
<th>Bada</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s</td>
<td>-mo-na</td>
<td>-mo</td>
<td>-mo</td>
</tr>
<tr>
<td>2s</td>
<td>-mo-ko</td>
<td>-mo-ko</td>
<td>-mo-ko</td>
</tr>
<tr>
<td>3s</td>
<td>-mi</td>
<td>-mi-?i</td>
<td>-mi-?i</td>
</tr>
<tr>
<td>1p</td>
<td>-mo-ngkai</td>
<td>-mo-ngkai</td>
<td>-mo-ka</td>
</tr>
<tr>
<td>2p</td>
<td>-mo-kau</td>
<td>-mo-kou</td>
<td>-mo-komi</td>
</tr>
<tr>
<td>3p</td>
<td>-mo-he</td>
<td>-mo-he</td>
<td>-mo-he</td>
</tr>
<tr>
<td>1t+2</td>
<td>-mo-ke</td>
<td>-mo-ke</td>
<td>-mo-ke</td>
</tr>
</tbody>
</table>

In Besoa and Bada the 1s form -a has coalesced with -mo, but in Napu the 1s form -na is retained. Thus in Bada ma-buhu-mo, but in Napu ma-buhu-ma-na 'I am full.' The situation is reversed, however, for the 3s pronoun. In Bada and Besoa -mo + -?i becomes -mi-?i, but in Napu -mo + -i coalesces to -mi.

A similar distinction is seen among BBN in the way the enclitic pronouns combine with the -po/-pi incomplete particle. Note how each language says "(It is) not good any more."

<table>
<thead>
<tr>
<th></th>
<th>Napu</th>
<th>Besoa</th>
<th>Bada</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>bara</td>
<td>-pi</td>
<td>ma-roa</td>
</tr>
<tr>
<td>Besoa:</td>
<td>tiara</td>
<td>-pi-?i</td>
<td>ma-ro'a</td>
</tr>
<tr>
<td>Bada:</td>
<td>tiara</td>
<td>-po-?i</td>
<td>ma-ro'a</td>
</tr>
<tr>
<td></td>
<td>not</td>
<td>-INCOMPLETIVE</td>
<td>good</td>
</tr>
</tbody>
</table>

In Napu the -po and -i have coalesced to -pi. In Besoa the two have not coalesced but the -po has changed to -pi. In Bada the -po and -i have remained distinct.

**Syntax.** On a one-week survey it was not possible to learn much about the syntax of BBN. But I did observe one difference among the three. In Bada and Besoa the form of the relative pronouns is to, e.g., watu ma-hile 'rock that is big/big rock'. In Napu, however, the relative pronoun is au. Not only is the form of the relative different in Napu, but relative pronouns seem to occur less frequently in Napu than in Bada and Besoa. In Napu the above phrase is watu au ma-hile 'rock that is big' or simply watu ma-hile 'big rock', the latter being more acceptable to native speakers.

**Sociolinguistic factors.** We asked leaders in all three regions the question, "Which languages are more alike: Napu and Besoa, or Bada and Besoa?" Among the Napu and Besoa speakers there was no clear-cut opinion on this. Some thought one way, some another, and a few said the three were equally close. Among Bada speakers, however, most thought that the Besoa language was more like Bada than like Napu. I suspect the reason for this is that Bada speakers have occasional contact with Besoa speakers, but have little or no contact with Napu speakers and so know little about Napu.

In the Napu-Besoa area (North Lore), several people said that many
Besoa speakers can speak Bada or Napu with no "accent", but that few Napu speakers could speak Besoa well. Several leaders reported that Besoa speakers are more bilingual in Bada and Napu than either Napu or Bada speakers are bilingual in Besoa. (Note that Besoa is between Napu and Bada both geographically and linguistically.) This is consistent with several facts: 1) Besoa is the smallest and least prestigious of the three groups; 2) Besoa speakers frequently visit Napu, but Napu speakers do not visit Besoa; 3) the Napu language was used by early religious workers in the Besoa area. The Napu song book is still used in both Napu and Besoa churches.

The people of Napu and Besoa are in the same governmental subdistrict and the same church diocese. Because of this the two groups have regular social interaction and are more aware of each other. Bada, on the other hand, being in a separate subdistrict and diocese, seems less aware of its neighbors to the north.

Everywhere we went we were told that all three groups can basically understand each other. But at the same time, there is a strong feeling that the three groups are distinct.

4 SEDOA

Sedoa (called Tawailia by Esser) is spoken in the town of Sedoa, located three kilometers north of Wuaa, putting it on the northern edge of the Napu area. Barr, Barr and Salombe (1979) report that Sedoa speakers are also found in the towns of Tambarana and Pinedapa, located to the east of the Napu area on the coast of the Tomini Bay. Altogether there are around 600 speakers. In spite of its small size, Sedoa is a thriving language community. Sedoa is reportedly the language of daily conversation. Most Sedoa speakers can speak Napu as well as Indonesian, but few Napu speakers can speak much Sedoa.

Sedoa is not a Badaic language. In contrast to BBN, in which the phoneme h predominates and there are few s's, Sedoa is an s-dominant language (I found no h's at all on a 210 wordlist). Sedoa's vocabulary shows that it has an affinity with the Kaili language area. Sedoa has borrowed some words from Badaic languages, e.g., rambu 'smoke' (contrast Kaili rangasu or unu), iba 'four' (contrast Kaili ampa or (a)opo), ope-ope 'all' (contrast pura-pura in Kaili and Pamona). But most of its vocabulary still resembles the Kaili-Pamona languages, e.g., eo 'day,' tana 'earth,' raa 'blood,' pale 'hand,' nonsu 'rice mortar,' and many others. I suspect that Sedoa has a realis-irrealis verbal system, like that found in Kaili, but I was unable to find evidence of it in my brief visit there.

5 CONCLUSION

The Badaic languages of Bada, Besoa and Napu appear to be borderline cases both in their relationship to surrounding languages and also in their relationship to each other. As for their relationships to surrounding languages, the Badaic languages are part of the Kaili-Pamona subgroup, but the lexicostatistic evidence for this classification is not strong. Borrowings from Seko, I believe, are a main cause of the divergence of Badaic from the other Kaili-Pamona languages.

As to their internal relationship, I believe that BBN are best classed as dialects of one language from a purely linguistic perspective. It is true that Bada and Besoa do share several features of phonology and morphology that Napu does not share—this is probably what influenced Salzner (1960) and the Dutch linguists before him to class Bada and Besoa as dialects and Napu as a separate language. But in my opinion the linguistic distance between Besoa and Bada is almost the same as that between
Besoa and Napu. The lexicostatistic evidence supports this. Furthermore, Bada, Besoa and Napu appear to be mutually intelligible—a criterion more important than any other in distinguishing dialects from languages. I have done no formal testing and so do not know how much cross-communication among the three is learned bilingualism and how much is innate mutual intelligibility. I can only say that the Bada man who accompanied us on our trip, and who had never been to Napu before, was able to use Bada to communicate with people in the Napu area who had travelled little outside their home area. For the above reasons I think that BBN are best classed as dialects of one language from a linguistic perspective. But from a sociolinguistic perspective the three are best considered three distinct but closely related languages.

As stated above, Bada and Besoa are slightly closer together linguistically than are Besoa and Napu. This reflects a closer genetic relationship between Besoa and Bada as opposed to Napu. But these linguistic factors are balanced or perhaps even outweighed by the social factors that have now united the Napu and Besoa area.

BIBLIOGRAPHY


### APPENDIX 1

#### Possible Seko Borrowings in Badaic Languages

The normal forms found in Kaili-Pamona languages are placed in the left column. Numbers to each entry refer to the number in the 488-item wordlist. An unmarked form indicates a form that is fairly widespread in the Kaili-Pamona languages other than Bada-Besoa-Napu and Rampi, i.e., Ledo (L), Da'a (D), Tado or Lindu(T), Moma (M), Uma (U) and Pamona (P). Often I give a standardized Kaili-Pamona form, ignoring the *s > h change in Uma and Moma and ignoring the loss of final glottal in all languages but Uma. If the variations are worthy of note I list the forms found in each language.

The Badaic form is found in the second column. An unmarked word indicates a form found in Bada, Besoa and Napu. (If Napu differs from Bada and Besoa only in the absence of a glottal, I do not bother to list the Napu form separately.) If there is significant variation among the three, I note which language each form is found in (N, Be, or Ba).

The Seko form is in the third column. An unmarked form indicates a form found in both Seko Padang and Seko Tengah. If there is significant variation I mark the forms (P = Seko Padang, T = Seko Tengah). If the Seko Padang forms differ from the Seko Tengah form only in the addition of an echo vowel, I put the vowel in parentheses. For instance, word 4, etik(i) 'brain' means that Seko Tengah is etik and Seko Padang is etiki. In one case (175 'rice') I have given the Saddang Toraja form since neither Seko language has retained the form in question. A colon (:) marks vowel length in Seko.

<table>
<thead>
<tr>
<th>Kaili-Pamona</th>
<th>Badaic</th>
<th>Seko</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. unto (L,D,T,M) uta? (P,U)</td>
<td>sti?</td>
<td>etik(i)</td>
<td>brain</td>
</tr>
<tr>
<td>6. lio (D,T,U,P)</td>
<td>lindo?</td>
<td>lindo: (P)</td>
<td>face</td>
</tr>
<tr>
<td>14. onge (L,D,T,M,U) engo (P)</td>
<td>onge (N) (h)ilo (Be,Ba)</td>
<td>ilong</td>
<td>nose</td>
</tr>
<tr>
<td>19. dila (L,T,M) jila? (D,P,U)</td>
<td>lila? (Be,Ba) dila (N)</td>
<td>lila:</td>
<td>tongue</td>
</tr>
<tr>
<td>26. siku</td>
<td>hiu (N,Be) hiku (Ba)</td>
<td>siu</td>
<td>elbow</td>
</tr>
<tr>
<td>51. buku (L) wuku (D,M,U,P)</td>
<td>bu'u</td>
<td>buu:</td>
<td>bone</td>
</tr>
<tr>
<td>52. usu?</td>
<td>oho?</td>
<td>osok(o)</td>
<td>rib</td>
</tr>
<tr>
<td>57. poi (L) poyu (D) pou (M,T) poju (U,P) (&lt; *poyu)</td>
<td>puru</td>
<td>puru</td>
<td>gall</td>
</tr>
<tr>
<td>87. tua?i</td>
<td>adi</td>
<td>adi:</td>
<td>younger sibling</td>
</tr>
<tr>
<td>104. bengga</td>
<td>baula</td>
<td>balulang</td>
<td>water buffalo</td>
</tr>
<tr>
<td>108. tonji (L,D) tonci (T,M,P) danci (U)</td>
<td>tadasi (N) tadahi (Be) manu-manu? (Ba)</td>
<td>tadasi (T)</td>
<td>bird</td>
</tr>
<tr>
<td>112. ntolu</td>
<td>tulu</td>
<td>tulu</td>
<td>egg</td>
</tr>
</tbody>
</table>
131. ule
ile (N, Ba)
lelelo (Be)
ile (T)
talubamma? (S)
snake

157. walo
tala
talang
bamboo

160. lauro (L, D, M, P)
ui (U)
lauro (N)
uhe
raffia

161. towu
tuwu
tuhu
sugarcane

175. pae
pare
pare (Saddang)
field rice
hea? (P, T)

195. bone (L, D, T, P)
baone (M)
wo'one (U)
wungi
hunging
sand

197. tana?
tempo?
tempo:
earth

209. apu
api
api
fire

219. wamba (L)
wombo (T, P)
(pe)wobo? (D, U)
womo (M)
baba?
baba:
doors

229. wuri
buri (N, Be)
ori (Ba)
oring
charcoal

231. kura
kori
koring
cooking pot

235. nonju
(r)iso
isong
pestle

249. luna
longa (N)
alonga (Be)
olong (Ba)

250. pewo
pewe
pehe
loincloth

266. kawao (L, D, T)
laa (U)
lawa (P)
karo?
karo:
far

272. nipireni? (U)
nipi (N)
haba? (Be)
nipa? (Ba)
nipa:
thin

279. taja, baka?
t(um)aru
pa-tarung (P)
sharp

297. tama (L)
tomo (D, T, M, U)
timi (N, Be)
dari (Ba)
timi
heavy

306. ma-andala
kaladu
kaladung
deep

329. tatalu (L)
tolu (D, T, M, U)
togo (P)
talu
italu
three

336. sampulu?
hampule?
sampulo:
ton

340. ri (L, D, T, P)
(h)i (M, U)
i
at

342. k(a?)ana
koana (N)
kuana (Be)
koon? (Ba)
kuanang (T)
konang (P)
right

347. ambe (L)
un(d)e? (T, M, U, P)
woi
hoi?
under

354. eo
alo
alo
day

377. sili (L, D)
(h)uli? (M, U)
hule?
massulei
to repeat

382. epe
(dr)onge (R, P)
pe-hadi-ngi
mampisadingi (P)
to hear
massading (T)
The purpose of the above entries is to show instances where a word in the Badaic languages is markedly different from the form found in other Kaili-Pamona languages, but similar to Seko. In some cases the Kaili-Pamona and the Badaic-Seko forms are ultimately cognate, but the Badaic-Seko forms exhibit some quirk (cf. the loss of medial k in 26 and 51; the medial r in 57, 175 and 485; the first vowel in forms 112, 131, 161 and 195; the final vowel of 209, 250, 272, 453 and 466; the metathesis of vowels in 424). In other cases the forms shared by Badaic and Seko are totally unrelated. One item, 104, deserves a note. In several South Sulawesi languages, balulang or a variation of it means 'hide, skin.' But in Seko balulang refers not to the animal hide, but to the animal 'water buffalo' (cf. Mills 1975, p. 630). The Badaic baula, therefore, can only have been borrowed from Seko.

Word 209, 'fire,' also deserves comment. My study of Proto Kaili-Pamona (PKP) has revealed that Proto Austronesian (PAN) *uy > PKP *u regularly. Thus PAN *apuy 'fire' > PKP *apu (all Kaili-Pamona languages other than BBN and Rapii have apu 'fire'). However, in South Sulawesi PAN *apuy > Proto South Sulawesi *api (Mills 1975). So it is almost certain that BBN api 'fire' is not a reflex of PKP *apu but a borrowing.

Sound changes in some of the above words indicate that Badaic must have borrowed these words from Seko early on. For instance, in words 160, 2050 and 407 Proto-South Sulawesi *w > Seko h (a regular sound change in Seko), but the Badaic forms have w, and so must have been borrowed before Seko underwent the *w > h change. In some cases Seko has s where Badaic has h (word 52, 108 (Besoa), 336), indicating that these words were borrowed into Badaic early enough to undergo the *s > h change in Badaic. But there are other cases in which both Seko and Badaic have s (words 108 (Napu), 235 and 471).

There is also a noteworthy pattern in the above data. In Seko proto-forms ending in a high vowel plus glottal have reflexes ending in a lengthened non-high vowel. In other words *i?# > e: # and *u?# > o: #. (Mills 1975 noted this for South Sulawesi as a whole, although his data did not record the feature of vowel length in Seko, which consistently reflects the final glottal of the protolanguage.) Thus we can see Seko influence or borrowing in Badaic in words like 52, 336, 377, 407 and 471.
## APPENDIX 2

488 - item wordlist in Napu, Besoa and Bada
(N = Napu, Be = Besoa, Ba = Bada)

<table>
<thead>
<tr>
<th>001 body</th>
<th>013 temple</th>
</tr>
</thead>
<tbody>
<tr>
<td>N: wata</td>
<td>N: -</td>
</tr>
<tr>
<td>Be: wata</td>
<td>Be: pipi</td>
</tr>
<tr>
<td>Ba: wōta</td>
<td>Ba: petuba</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>002 head</th>
<th>014 nose</th>
<th>015 cheek</th>
</tr>
</thead>
<tbody>
<tr>
<td>N: waa</td>
<td>N: onge</td>
<td>N: kalimpi</td>
</tr>
<tr>
<td>Be: woa?</td>
<td>Be: hilo</td>
<td>Be: peli</td>
</tr>
<tr>
<td>Ba: wō?, woa?</td>
<td>Ba: ilo</td>
<td>Ba: peli</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>003 skull</th>
<th>016 cheekbone</th>
<th>017 mouth</th>
</tr>
</thead>
<tbody>
<tr>
<td>N: bangæ? waa</td>
<td>N: buu peli</td>
<td>N: hume</td>
</tr>
<tr>
<td>Ba: sti?</td>
<td>Ba: bu?u peli</td>
<td>Ba: hume</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>004 brain</th>
<th>018 lip</th>
<th>019 tongue</th>
</tr>
</thead>
<tbody>
<tr>
<td>N: ati waa</td>
<td>N: wiwi hume</td>
<td>N: dila</td>
</tr>
<tr>
<td>Be: ati?</td>
<td>Be: wiwi hume</td>
<td>Be: lila?</td>
</tr>
<tr>
<td>Ba: sti?</td>
<td>Ba: hume, hubibi hume</td>
<td>Ba: lila</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>005 hair (head)</th>
<th>020 tooth</th>
</tr>
</thead>
<tbody>
<tr>
<td>N: welua</td>
<td>N: ngihi</td>
</tr>
<tr>
<td>Be: welua?</td>
<td>Be: ngihi</td>
</tr>
<tr>
<td>Ba: welua?</td>
<td>Ba: ngihi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>006 face</th>
<th>021 chin</th>
<th>022 ear</th>
</tr>
</thead>
<tbody>
<tr>
<td>N: lindo</td>
<td>N: are</td>
<td>N: talinga</td>
</tr>
<tr>
<td>Be: lindo?</td>
<td>Be: are</td>
<td>Be: talinga</td>
</tr>
<tr>
<td>Ba: lindo?</td>
<td>Ba: are</td>
<td>Ba: talinga</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>007 forehead</th>
<th>023 neck</th>
</tr>
</thead>
<tbody>
<tr>
<td>N: wingke</td>
<td>N: tambolo</td>
</tr>
<tr>
<td>Be: kire</td>
<td>Be: tambolo</td>
</tr>
<tr>
<td>Ba: kire</td>
<td>Ba: buroko?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>008 eye</th>
<th>024 throat (esophagus)</th>
</tr>
</thead>
<tbody>
<tr>
<td>N: mata</td>
<td>N: tambolo (?)</td>
</tr>
<tr>
<td>Be: mata</td>
<td>Be: tandoko</td>
</tr>
<tr>
<td>Ba: mata</td>
<td>Ba: tambolo</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>009 pupil of the eye</th>
<th>010 eyebrow</th>
<th>011 eyelashes</th>
<th>012 tear (from crying)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Be: to maiti-na</td>
<td>Be: teti? mata</td>
<td>Be: wulu mata</td>
<td>Be: uwai mata</td>
</tr>
<tr>
<td>Ba: tulu mata</td>
<td>Ba: teti? mata</td>
<td>Ba: wulu mata</td>
<td>Ba: uwai mata</td>
</tr>
</tbody>
</table>
025 shoulder
N: owanga
Be: wanga
Ba: uwanga

026 elbow
N: hiu
Be: hiu
Ba: hiku

027 hand, forearm
N: taye
Be: tae
Ba: tee

028 palm of hand
N: palanta
Be: palanta?
Ba: palanta? tee

029 span (eight inches)
N: ha-ndanga
Be: ha-ndanga
Ba: ha-ndanga

030 finger
N: karawe
Be: karawe
Ba: karawe

031 thumb
N: katumpu
Be: katumpu
Ba: katumpu

032 pinky, little finger
N: karawe koi
Be: kahili
Ba: kohili

033 fingernail
N: kanu
Be: kanu
Ba: kalupa?

034 back (person)
N: bengo
Be: kadu?
Ba: bengo

035 chest
N: ponda
Be: ponda
Ba: bombaru?

036 breast
N: tomia
Be: huhu
Ba: umi?

037 belly
N: tai
Be: ta'i
Ba: ta'i

038 leg, foot
N: biti
Be: biti
Ba: biti

039 thigh
N: paa
Be: pa'a
Ba: pa'a

040 calf of leg
N: tulu biti
Be: tulu biti
Ba: tulu biti

041 knee
N: kuntu
Be: kuntu?
Ba: kuntu?

042 popliteal space
N: lengkeda
Be: lengkeda
Ba: lengkeda

043 ankle
N: leho
Be: katipahu (joint), pelangkea
Ba: pelangkea

044 sole of foot
N: palanta biti
Be: palanta? biti
Ba: palanta? biti

045 heel
N: tangkado
Be: pado?
Ba: pado?

046 toe
N: karawe biti
Be: karawe biti
Ba: karawe biti

047 body hair
N: wulu
Be: wulu
Ba: wulu

048 skin (person)
N: koli
Be: koli?
Ba: koli?
<table>
<thead>
<tr>
<th></th>
<th>translation</th>
<th></th>
<th>translation</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>049</td>
<td>meat, flesh</td>
<td>N:</td>
<td>onto</td>
<td>062</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Be:</td>
<td>onto?</td>
<td></td>
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075 mother
N: ina
Be: ina?
Ba: ina (add: ina )

076 child
N: ani
Be: ani?
Ba: ani, anke

077 first born child
N: ana towatunu (?)
Be: uluana?
Ba: uluana?

078 last born child
N: ana toadi (?)
Be: ana ngka-upu-a
Ba: ana ngka-upu-a

079 grandchild
N: ampu
Be: ue?
Ba: uwe?

080 grandmother
N: totua towaione
Be: pue?
Ba: uwe?

081 grandfather
N: totua tobalilo
Be: pue?
Ba: uwe?

082 ancestor
N: totua ioru
Be: totu?i ioru
Ba: to ieru tuwo?

083 offspring
N: pemulea
Be: mule?
Ba: mule?

084 sibling
N: halalu
Be: halalu

085 older brother
N: wutu
Be: wutu?
Ba: wutu?

086 older sister
N: wutu
Be: wutu?
Ba: wutu?

087 younger brother
N: adi
Be: adi
Ba: adi

088 younger sister
N: adi
Be: adi
Ba: adi

089 mother's brother
N: omu
Be: pinouma
Ba: pinouma (add: umama )

090 father's brother
N: omu
Be: pinouma
Ba: pinouma (add: umama?)

091 mother's sister
N: tanta
Be: pinouma
Ba: pinouma (add: inana?)

092 father's sister
N: tanta
Be: pinouma
Ba: pinouma (add: inana?)

093 slave
N: hawi
Be: hawi?
Ba: hawi?

094 widow
N: bamba
Be: bamba?
Ba: bamba?

095 guest
N: torare
Be: torare
Ba: torare

096 companion
N: ranga
Be: ranga
Ba: rango

097 I
N: iko
Be: kodo?
Ba: kodo?, koro

098 you (fam.)
N: olo
Be: io
Ba: io, komiu (polite)

099 he, she
N: ia
Be: ia
Ba: ia

100 we (excl.)
N: iki
Be: kai?
Ba: kai?
101 we (incl.)
N: ikita
Be: kita?
Ba: kita?

102 you (plural)
N: ikamu
Be: komu
Ba: komu

103 they
N: ihira
Be: hira
Ba: herɔ

104 water buffalo
N: baula
Be: boula
Ba: boula

105 anoa depressicornis
N: nua
Be: tungka?
Ba: tometungka?

106 horn
N: tandu
Be: tandu?
Ba: tandu?

107 tail
N: iku
Be: iku
Ba: iku

108 bird
N: tadasi
Be: tadahi
Ba: manu-manu?

109 crow
N: kaloa
Be: kaa?
Ba: kaa?

110 chicken
N: manu
Be: manu?
Ba: manu?

111 wing
N: kapi
Be: kapi
Ba: kapi

112 egg (chicken)
N: tulu
Be: tulu
Ba: tulu

113 feather
N: wulu
Be: wulu
Ba: wulu manu?

114 louse (chicken)
N: tuku
Be: kutu
Ba: kutu

115 louse (head)
N: tuku
Be: kutu
Ba: kutu

116 louse (clothes)
N: tuma
Be: kuma
Ba: tuma

117 bat
N: alimiri
Be: tulu kiki?
Ba: dɔupa

118 fruit bat, flying fox
N: daupa, mampo
Be: daupa, mampo
Ba: dɔupa

119 caterpillar
N: tabulu
Be: tanadu
Ba: ile-ile

120 butterfly
N: kalibamba
Be: kalibamba
Ba: kɔlibɔmbɔ

121 mosquito
N: hani
Be: karamu?
Ba: karamu?

122 fly
N: dale
Be: dali?
Ba: dali?

123 termite
N: lalari
Be: bubu?
Ba: bubu?, lanti? lalari

124 centipede
N: alipaa
Be: alipa
Ba: alipa

125 luminous millipede
N: andingo
Be: andingo
Ba: andinga

126 firefly
N: bantakia
Be: bantakia
Ba: mpio-mpio
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<tr>
<th>Page</th>
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<td>scorpion</td>
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<td>alipa boe?</td>
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<td>luhu</td>
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<td>frog</td>
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<td>dike</td>
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<td>tree</td>
<td>kau (patoa = trunk)</td>
<td>toa? ngkau (toa? = trunk)</td>
<td>toa? ngkau (toa? = trunk)</td>
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<td>145</td>
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<td>bark (tree)</td>
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<td>thorn</td>
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| 153 | **banana**  
| | N: loka  
| | Be: loka?  
| | Ba: loka? |
| 154 | **coconut (ripe)**  
| | N: kaluku matua  
| | Be: kaluku to matu?a  
| | Ba: koku to matu?a |
| 155 | **coconut (unripe)**  
| | N: kaluku mangura  
| | Be: kaluku to malehe?  
| | Ba: koku to malehe? |
| 156 | **coconut shell**  
| | N: tabo kaluku  
| | Be: bangga?  
| | Ba: bangga? ngkauku |
| 157 | **bamboo**  
| | N: tala  
| | Be: tala  
| | Ba: tolo |
| 158 | **sago palm**  
| | N: tabaro  
| | Be: tabaro?  
| | Ba: tabaro? |
| 159 | **nipa palm**  
| | N: nipa  
| | Be: nipa  
| | Ba: nipa, lelangi |
| 160 | **rattan**  
| | N: lauro  
| | Be: uwe  
| | Ba: uwe |
| 161 | **sugarcane**  
| | N: tuwu  
| | Be: tuwu  
| | Ba: tuwu |
| 162 | **peanut**  
| | N: uwi rengo  
| | Be: wirengo?  
| | Ba: kasa |
| 163 | **kapok**  
| | N: kakawu  
| | Be: kakawu?  
| | Ba: kakawu? |
| 164 | **eggplant**  
| | N: poki-poki  
| | Be: palola  
| | Ba: polola |
| 165 | **ginger**  
| | N: kula pare  
| | Be: kula?  
| | Ba: kula? |
| 166 | **cassava**  
| | N: uwi kau  
| | Be: wikau  
| | Ba: uwi kau |
| 167 | **sweet potato**  
| | N: uwi (ntepuu)  
| | Be: uwi  
| | Ba: uwi (ebe) |
| 168 | **betel**  
| | N: baulu  
| | Be: bolu  
| | Ba: wawulu (or wawulu) |
| 169 | **areca nut (betelnut)**  
| | N: handutu  
| | Be: pangana  
| | Ba: mama? (to chew), baloli (tree) |
| 170 | **short grass**  
| | N: hohi  
| | Be: rumpu?  
| | Ba: hohi |
| 171 | **sword grass**  
| | N: dana  
| | Be: dana?  
| | Ba: tometohu? |
| 172 | **pandanus**  
| | N: nahe  
| | Be: nahe  
| | Ba: nahe |
| 173 | **seed**  
| | N: lihu  
| | Be: lihu  
| | Ba: lihu |
| 174 | **(rice) seedling**  
| | N: hinawu  
| | Be: hinawu  
| | Ba: tiwu |
| 175 | **field rice**  
| | N: pare  
| | Be: pare  
| | Ba: pare |
| 176 | **rice (cut, unhulled)**  
| | N: pare  
| | Be: pare  
| | Ba: pare (torsohe?) |
| 177 | **rice hull**  
| | N: kungku  
| | Be: kungku (coarse), awa (fine)  
<p>| | Ba: kungku (coarse), owo (fine) |</p>
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<td>N: pare bae</td>
<td>Be: bahi?</td>
<td>Ba: poibulu</td>
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<td>Be: ande?a</td>
<td>Ba: ñande?o</td>
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<td>Ba: poho?</td>
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<td>N: alo</td>
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<td>Ba: alo</td>
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<td>Ba: wulo</td>
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<td>Be: betue?</td>
<td>Ba: betue?</td>
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<td>N: langi</td>
<td>Be: langi?</td>
<td>Ba: langi?</td>
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<td>N: gawu</td>
<td>Be: gawu</td>
<td>Ba: gawu</td>
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<td>186</td>
<td>raincloud</td>
<td>N: gawu maeta</td>
<td>Be: gawu to maiti</td>
<td>Ba: gawu to mangkaindi</td>
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<td>fog</td>
<td>N: gawu</td>
<td>Be: migawu</td>
<td>Ba: megawu</td>
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<td>188</td>
<td>thunder</td>
<td>N: gumpata</td>
<td>Be: gumpata?</td>
<td>Ba: guru (gumpata? = thunderbolt)</td>
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<td>lightning</td>
<td>N: kila</td>
<td>Be: kila?</td>
<td>Ba: bonibi?</td>
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<td>rain</td>
<td>N: uda</td>
<td>Be: uda</td>
<td>Ba: bobo</td>
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<td>N: moporagia</td>
<td>Be: paragia</td>
<td>Ba: moporagia</td>
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<td>192</td>
<td>wind</td>
<td>N: himburu</td>
<td>Be: wui</td>
<td>Ba: angi</td>
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<td>193</td>
<td>sea, ocean</td>
<td>N: tahi</td>
<td>Be: tahi(?)</td>
<td>Ba: tahi</td>
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<td>shore</td>
<td>N: wiwi ntahi</td>
<td>Be: talinti, wiwi tahi(?)</td>
<td>Ba: tolinti, wiwi tahi?</td>
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<td>sand</td>
<td>N: wungi</td>
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<td>mud</td>
<td>N: reta</td>
<td>Be: rege?</td>
<td>Ba: lane?</td>
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<td>earth, ground</td>
<td>N: tampo</td>
<td>Be: tampo?</td>
<td>Ba: tampo?</td>
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<td>earthquake</td>
<td>N: linu</td>
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<td>N: bure</td>
<td>Be: bure</td>
<td>Ba: bure</td>
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<td>sugar</td>
<td>N: gola</td>
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<td>201</td>
<td>water</td>
<td>N: owai</td>
<td>Be: uwai</td>
<td>Ba: uwai</td>
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<td>202</td>
<td>waterfall</td>
<td>N: owai melumpa/manawo</td>
<td>Be: uwai tumata</td>
<td>Ba: uwai kumapa/limburu</td>
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<td>203</td>
<td>spring</td>
<td>N: mata owai</td>
<td>Be: mata uwai</td>
<td>Ba: mata uwai, uwai tumbu?</td>
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<tr>
<td>Code</td>
<td>English</td>
<td>Nama</td>
<td>Beemba</td>
<td>Baamvua</td>
</tr>
<tr>
<td>------</td>
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</tr>
<tr>
<td>204</td>
<td>mountain</td>
<td>bulu</td>
<td>bulu(?)</td>
<td>bulu?</td>
</tr>
<tr>
<td>205</td>
<td>summit</td>
<td>wowo bulu</td>
<td>tutu? bulu(?)</td>
<td>tutu? bulu?</td>
</tr>
<tr>
<td>206</td>
<td>woods, forest</td>
<td>pandulu</td>
<td>kakau (wana? = dense jungle)</td>
<td>kakau</td>
</tr>
<tr>
<td>207</td>
<td>river</td>
<td>owai</td>
<td>uwai</td>
<td>halu, uwai</td>
</tr>
<tr>
<td>208</td>
<td>lake</td>
<td>rano</td>
<td>rano</td>
<td>rano</td>
</tr>
<tr>
<td>209</td>
<td>fire</td>
<td>api</td>
<td>api</td>
<td>api</td>
</tr>
<tr>
<td>210</td>
<td>smoke (from fire)</td>
<td>rambu</td>
<td>rambu</td>
<td>ranahu</td>
</tr>
<tr>
<td>211</td>
<td>ashes</td>
<td>awu</td>
<td>awu</td>
<td>awu</td>
</tr>
<tr>
<td>212</td>
<td>dust</td>
<td>awu</td>
<td>awu</td>
<td>awu tampu?</td>
</tr>
<tr>
<td>213</td>
<td>stone</td>
<td>watu</td>
<td>watu</td>
<td>watu</td>
</tr>
<tr>
<td>214</td>
<td>lime</td>
<td>peda?</td>
<td>peda?</td>
<td>peda?</td>
</tr>
<tr>
<td>215</td>
<td>shadow</td>
<td>bao-bao</td>
<td>babayo</td>
<td>babao</td>
</tr>
<tr>
<td>216</td>
<td>house</td>
<td>sou</td>
<td>tambi</td>
<td>tombi</td>
</tr>
<tr>
<td>217</td>
<td>floor</td>
<td>lanta</td>
<td>daula</td>
<td>lobo</td>
</tr>
<tr>
<td>218</td>
<td>wall (of house)</td>
<td>rindi</td>
<td>rindi</td>
<td>rindi</td>
</tr>
<tr>
<td>219</td>
<td>door</td>
<td>baba</td>
<td>baba?</td>
<td>baba?</td>
</tr>
<tr>
<td>220</td>
<td>roof</td>
<td>atu</td>
<td>atu?</td>
<td>atu?</td>
</tr>
<tr>
<td>221</td>
<td>rafter</td>
<td>kaho</td>
<td>kaho</td>
<td>kaho</td>
</tr>
<tr>
<td>222</td>
<td>storage shelf above hearth</td>
<td>hawia</td>
<td>lampa?a</td>
<td>hara, koria</td>
</tr>
<tr>
<td>223</td>
<td>house post</td>
<td>kau sou</td>
<td>ari?i</td>
<td>ori?i</td>
</tr>
<tr>
<td>224</td>
<td>space under house</td>
<td>woo sou</td>
<td>woi daha</td>
<td>woi?</td>
</tr>
<tr>
<td>225</td>
<td>fence</td>
<td>wala</td>
<td>boso?</td>
<td>boso?</td>
</tr>
<tr>
<td>226</td>
<td>canoe, boat</td>
<td>duanga</td>
<td>duanga</td>
<td>du nga</td>
</tr>
<tr>
<td>227</td>
<td>canoe paddle</td>
<td>pebohe</td>
<td>bohe</td>
<td>pebohe</td>
</tr>
<tr>
<td>228</td>
<td>raft</td>
<td>raki</td>
<td>raki?</td>
<td>raki?</td>
</tr>
<tr>
<td>229</td>
<td>charcoal</td>
<td>buri</td>
<td>buri</td>
<td>ori</td>
</tr>
<tr>
<td>230</td>
<td>three-stone fireplace</td>
<td>243</td>
<td>string</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N: tondi</td>
<td></td>
<td>N: lero</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Be: tondi</td>
<td></td>
<td>Be: lero</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ba: tondi</td>
<td></td>
<td>Ba: lero, boboro</td>
<td></td>
</tr>
</tbody>
</table>

| 231 | cooking pot                    | 244 | needle                  |
|     | N: kori                        |     | N: gigiu                |
|     | Be: kori                       |     | Be: daru                |
|     | Ba: kori                       |     | Ba: daru                |

| 232 | water jar                      | 245 | sarong                 |
|     | N: gumba                       |     | N: komo mpokakahao     |
|     | Be: gumba                      |     | Be: pahua              |
|     | Ba: gumba                      |     | Ba: pahua              |

| 233 | bamboo water container         | 246 | trousers               |
|     | N: tala tambua                 |     | N: puruka              |
|     | Be: tala ntambu'a              |     | Be: puruka              |
|     | Ba: ombu'a, tambu'a            |     | Ba: puruka              |

| 234 | ladle of coconut shell         | 247 | mat                    |
|     | N: petabuiki                   |     | N: ale                 |
|     | Be: petambu?                   |     | Be: ale?               |
|     | Ba: pehangku?, pehombu?        |     | Ba: ale?               |

| 235 | mortar                         | 248 | blanket                |
|     | N: riso                        |     | N: komo                |
|     | Be: iso                        |     | Be: komo?              |
|     | Ba: iso                        |     | Ba: komo?              |

| 236 | pestle (rice)                  | 249 | pillow                 |
|     | N: yalu                        |     | N: longa               |
|     | Be: alu                        |     | Be: alonga             |
|     | Ba: alu                        |     | Ba: olonga             |

| 237 | knife                          | 250 | loincloth              |
|     | N: ladi                        |     | N: pewe                |
|     | Be: ladi?                      |     | Be: pewe               |
|     | Ba: ladi?                      |     | Ba: pewe               |

| 238 | machete                        | 251 | bark cloth             |
|     | N: ahe                         |     | N: hampi               |
|     | Be: ahe?                       |     | Be: ranta?             |
|     | Ba: ahe?                       |     | Ba: ranta?             |

| 239 | sheath for machete             | 252 | wine                   |
|     | N: palungua                    |     | N: baru                |
|     | Be: pangulua                   |     | Be: baru               |
|     | Ba: ponggula ahe?              |     | Ba: baru               |

| 240 | comb                           | 253 | medicine               |
|     | N: karabi                      |     | N: pakuli              |
|     | Be: karabi?                    |     | Be: pakupu             |
|     | Ba: karabi?, huraga?           |     | Ba: pohopa?            |

| 241 | ring (for finger)              | 254 | swidden, rice/corn field |
|     | N: sisi kale                   |     | N: bonde               |
|     | Be: hingkoli?                  |     | Be: h-in-oe            |
|     | Ba: koelo                      |     | Ba: bonde              |

| 242 | rope                           | 255 | trail, road            |
|     | N: koloro                      |     | N: rara                |
|     | Be: gula?                      |     | Be: rara               |
|     | Ba: koloro                     |     | Ba: rara               |
256 big
N: ma-hile
Be: ma-hile
Ba: ma-hile

269 old (objects)
N: hae
Be: sae
Ba: sae

257 small (object)
N: kokoi
Be: kokoi?
Ba: kekede?

270 old (persons)
N: to-sae
Be: to-sae
Ba: ma-tu'a, sae

258 good
N: ma-roa
Be: ma-ro'a

271 thick (object)
N: ma-kumba
Be: ma-kopō
Ba: ma-kopō

259 bad, evil
N: kadake
Be: kadake

272 thin (object)
N: ma-nipi
Be: ma-haba?
Ba: ma-nipa?

260 wet
N: mawuru
Be: mo-loe?
Ba: mo-sii?

273 skinny
N: ma-duhu
Be: ma-dahu
Ba: ma-dahu

261 dry
N: bangi
Be: bangi

274 fat
N: ma-rudu
Be: ma-rudu?
Ba: bombo

262 wide
N: ma-emba
Be: ma-ela?
Ba: ma-bemba?

275 hot (water)
N: mamu
Be: ma'?amu?
Ba: m'?amu?

263 narrow
N: humpi
Be: ma-hingki?
Ba: poe, mo-hingki?

276 cold (water)
N: ma-lahe
Be: me-laha?
Ba: me-linti

264 strong
N: ma-roho
Be: ma-roho

277 (luke)warm (water)
N: mamu alo
Be: ma'?amu? alo
Ba: m'?amu? alo

265 weak
N: ma-lede
Be: ma-lede?

278 dull (knife)
N: ma-kulu
Be: ma-kulu?
Ba: hapuu, mo-kulu?

266 far
N: karao
Be: karao?
Ba: karao?

279 sharp (knife)
N: ma-taru
Be: ma-taru
Ba: tumaru

267 near
N: hungku
Be: hungku?

280 short (length)
N: sosoe(?)
Be: rerembe
Ba: rerembe, tetembe'

268 new (objects)
N: wou
Be: wo?u

281 short (height)
N: ntembe
Be: rerembe
Ba: rerembe, tetembe'

Ba: wo?u
282 long (object)  
N: ngkaruru  
Be: kararu, kalanga  
Ba: hangkau, kararu  

283 rotten (fruit)  
N: mando, bangka  
Be: humau (meat)  
Ba: bongko?, humau  

284 sour  
N: ma-ngilu  
Be: ma-isu  
Ba: mo-isu  

285 bitter  
N: ma-pai?  
Be: ma-pai?  
Ba: mo-pai?  

286 sweet  
N: momi  
Be: ma-tani  
Ba: mo-mumi?  

287 fragrant  
N: ma-wongi  
Be: ma-wongi  
Ba: boharu  

288 blind  
N: bilo  
Be: bilo  
Ba: bilo  

289 deaf  
N: bongo  
Be: bongo?  
Ba: bongo?  

290 pain, to be sick  
N: ma-hai  
Be: ma-hai, ma-haki, ma-du?a  
Ba: ma-hoi, mo-haki?, madu?a  

291 thirsty  
N: mangkadou  
Be: mangkado?u  
Ba: mangkado?u  

292 hungry  
N: ma-rimi  
Be: ma-rimi  
Ba: m -rimi  

293 full (satiated)  
N: ma-buhu  
Be: ma-buhu  
Ba: m -buhu  

294 other, different  
N: niani-na  
Be: ntani?-na  
Ba: tauna ntani?  

295 all  
N: ope-ope  
Be: upu-upu  
Ba: upu-upu  

296 many  
N: ngkaya, handa  
Be: handa?  
Ba: handa?, ka?ia  

297 heavy  
N: mantimi  
Be: ma-timi  
Ba: mo-dor?  

298 hard (substance)  
N: ma-tua  
Be: ma-tu?a  
Ba: ma-tu?a  

299 dirty  
N: kedai  
Be: kedai  
Ba: boko, kedai  

300 straight  
N: ma-noto  
Be: ma-noro?  
Ba: ma-nonto, dolo?  

301 round (spherical)  
N: mo-liogu  
Be: h-um-ambua?  
Ba: lomu  

302 lonely  
N: mandii  
Be: ma-nii?  
Ba: pondo?go, mo-nii?  

303 difficult  
N: ma-pari, ma-susa  
Be: ma'angkoro  
Ba: mo-koro  

304 smooth  
N: me-lora  
Be: ma-'alu  
Ba: alusu?, mo-'olu-olu  

305 fast  
N: ma-gasi  
Be: ma-gasi  
Ba: ma-gasi  

306 deep  
N: kaladu  
Be: kaladu  
Ba: kaladu  

307 full (container)  
N: buke  
Be: buke?  
Ba: pose
308 true, correct
N: tou
Be: to?u, kana
Ba: to?u, baha?

309 white
N: bula
Be: bula
Ba: bula

310 black
N: ma-eta
Be: ma-itì
Ba: mo-itì

311 yellow
N: ma-bada
Be: ma-bodo?
Ba: mo-bodo?

312 red
N: ma-lei
Be: ma-lei
Ba: mo-lei

313 green
N: ma-lewau
Be: ma-kodara
Ba: mo-lewau

314 not
N: bara
Be: tiara
Ba: ti?ara

315 none
N: barara
Be: tiara ara
Ba: ti?ara ara

316 no
N: bara
Be: tiara
Ba: bo?ia

317 if
N: ane
Be: ane
Ba: ane

318 whatever you call it
N: anu
Be: anu
Ba: anu

319 now, already (perfective)
N: ope-mi
Be: upu-mi?i
Ba: upu-mo?i

320 and
N: hai
Be: hai
Ba: hai

321 this
N: ide
Be: de?e
Ba: de?e

322 that
N: iti
Be: do?o
Ba: iti

323 that distant
N: olou, indolou
Be: indorea, indolou
Ba: itiraa?, iti olou?

324 here
N: inde
Be: inde?e
Ba: inde?e

325 there
N: inditi
Be: indo?o
Ba: indo?o, indi?iti

326 way over there
N: indo-raj, indowe, indolou
Be: indo-rea, indowe, indolou
Ba: indoraar

327 one
N: isa
Be: isa?
Ba: isa?

328 two
N: dua
Be: rombua
Ba: duo

329 three
N: talu
Be: talu
Ba: talu

330 four
N: iba
Be: iba
Ba: iba

331 five
N: lima
Be: lima
Ba: lima

332 six
N: ini
Be: ini
Ba: ini
333 seven
N: pitu
Be: pitu
Ba: pitu

334 eight
N: uwalu
Be: uwalu
Ba: uwalu

335 nine
N: hahio
Be: hahio?
Ba: hahio?

336 ten
N: hampulo
Be: hampulo?
Ba: hampulo?

337 twenty
N: rompulo
Be: rompulo?
Ba: rompulo?

338 hundred
N: hangatu
Be: hangatu
Ba: hangatu

339 thousand
N: hasabu
Be: hasabu
Ba: hasabu

340 at
N: i
Be: i
Ba: i

341 left (hand/side)
N: kabeo
Be: kabeo?
Ba: koi, kobeo?

342 right (hand/side)
N: koana
Be: kuana
Ba: koono

343 west
N: katampaalo
Be: katampa-na
Ba: mstmpho

344 east
N: pebebaalo
Be: mata alo
Ba: mato alo

345 toward the sea
N: --
Be: --
Ba: tanda? i tahi?

346 toward the interior
N: --
Be: --
Ba: tanda? i lalu

347 under
N: i woi
Be: i woi?
Ba: i woi?

348 on top of, above
N: i wongko
Be: i wongko
Ba: i wongko

349 behind
N: i taleu
Be: i taleu
Ba: i bengo

350 in front
N: i lindo
Be: i lindo?
Ba: i lindo?

351 outside
N: i raoa
Be: i rawa
Ba: i raoa

352 inside
N: i lalu
Be: i lalu
Ba: i lalu

353 edge
N: wiwi
Be: wiwi
Ba: wiwi

354 day
N: alo
Be: alo
Ba: olo

355 night
N: kaindi
Be: kaindi
Ba: inambenga (m̕a̕kindi =
dark)

356 morning
N: madondo
Be: mepulo
Ba: mepulo

357 midday
N: pualu
Be: kaliaho
Ba: ma-baa, inanggalo

358 afternoon
N: kalumba
Be: kalumba?
Ba: kalumba?
yesterday
N: imaindi
Be: imaindi
Ba: imaindi

today
N: alo ide
Be: alo de?e, dehangalo-a
Ba: alo de?e

tomorrow
N: kahalo
Be: kahalo
Ba: teume?

year
N: pare
Be: pare
Ba: pare

ashamed, shy
N: mae a
Be: ma-hili
Ba: mo-hili

angry
N: rumpu
Be: ma-buko?
Ba: towe

to fear, be afraid of
N: langa
Be: ma-loo?
Ba: long?

to count
N: mo-imba
Be: mo-imba?
Ba: mo-imba?

to learn
N: me-guru
Be: me-guru
Ba: me-guru

to think
N: mampeki ri
Be: mompekiri
Ba: mompekiri

to know (a thing)
N: na?isa, mang-isa
Be: na?isa, mang-isa
Ba: mang-isa

to know (a person)
N: ku-kaisanga
Be: na?isa
Ba: me-isa, mehala?

to forget
N: naliu inao-ngku
Be: ku-kalali?a
Ba: kololilo, ku-kaluli?i

to lie (untruth)
N: mo-dongko
Be: mo-dongko?
Ba: mo-dongko?

to choose
N: mampilei
Be: pile?i
Ba: mampileki

to beckon with hand
N: kawe
Be: ra-kawe
Ba: me-kow?

to tell
N: ku-uliangaa
Be: ku-pehanga?a
Ba: mam-pehangao?

to say, speak, utter
N: mo-lolita
Be: mo-laluita
Ba: mo-laluta

to repeat
N: mo-hule
Be: ra-hule-ki
Ba: mo-hule? ingi

to answer
N: me-hana
Be: me-hani?, mo-hangki
Ba: me-hani?

to sing
N: mo-nani
Be: mo-nani
Ba: mo-linga, mo-nani

to cry
N: mo-teria
Be: teria?
Ba: teria?

to laugh
N: me-ngele
Be: ma-tawa
Ba: ma-tawa

to hear
N: mam-pehadangi
Be: ku-hadi, mam-pehadangi
Ba: ku-hadi, mam-pehadangi

to see
N: ku-ita
Be: ku?ita
Ba: manginta, ku?ita

to smell, sniff
N: mam-penga, ku-penga
Be: ku?ari
Ba: mam-peori?, ku?ori?
385 to cut (wood, across grain)
N: ra-boho
Be: ra-boho
Ba: mo-boho

386 to split (wood)
N: bika
Be: bika
Ba: mo-bika

387 to cook
N: mo-daka
Be: mompaeho
Ba: me-huhe

388 to (be) boil(ing) (of water)
N: rengke
Be: loko
Ba: dede

389 to open, uncover
N: bungkahi
Be: bungk hi
Ba: mo-bungk hi

390 to eat
N: mande
Be: mande
Ba: ma-ande

391 to drink
N: ma-inu
Be: ma-inu
Ba: m-inu

392 to bite
N: mo-keki
Be: me-keki
Ba: me-keki

393 to chew (not to swallow)
N: mangkangai
Be: mangkangai
Ba: mo-kangai

394 to chew betelnut
N: mo-mama
Be: mo-mama
Ba: mo-mama

395 to swallow
N: mo-ame
Be: mo-ame
Ba: mo-ame

396 to suck (not nurse)
N: mo-hibu
Be: mo-hibu
Ba: mo-hihi

397 to blow (on fire)
N: tawue
Be: tawue
Ba: mo-tawue

398 to hold
N: mo-kingki
Be: mo-tiba
Ba: mo-antia

399 to squeeze (in hand)
N: pie
Be: pie
Ba: mo-pie

400 to throw away
N: mo-tende
Be: tibe
Ba: mo-tibe (tende = toss)

401 to fall, drop (as fruit)
N: ma-nawo
Be: ma-nawo
Ba: mandawo

402 to drop (trans.)
N: na-nawo
Be: na-nawo?
Ba: ku-ndawo?

403 to play
N: mo-wadi
Be: mo-wadi
Ba: mo-kuli

404 to work
N: mo-bago
Be: mo-bago
Ba: mo-bago?

405 to burn (field)
N: me-huwe
Be: mo-hunui
Ba: me-hunu

406 to plant
N: mantuda, me-hua
Be: me-hu?a, mo-tuda
Ba: me-hu?a, me-tuda?

407 to grow
N: tuwo
Be: tue?
Ba: tuwo?

408 to winnow
N: mo-tapihi
Be: mo-tapi?i
Ba: mo-tapi?i

409 to pound (rice)
N: mombau
Be: mombau
Ba: mo-into?

410 to live, be alive
N: tuwo
Be: tue?
Ba: tuwo?
411 to die, dead
N: mate
Be: mate
Ba: mate

412 to dig (hole)
N: mo-kae
Be: mo-kae
Ba: mo-kae, keke

413 to bury, inter
N: mo-lawu
Be: mo-patawu
Ba: mo-lawu, mopatampu

414 to push
N: mo-humbanga
Be: humbanga
Ba: me-humbangɔ

415 to pull
N: mo-dii, mo-penono
Be: dii?
Ba: mo-dii?

416 to tie (tether animal)
N: taka
Be: taka?
Ba: mo-taka?

417 to turn (right/left)
N: mo-lengko
Be: mo-baleo?
Ba: mo-baleo?

418 to turn around
N: menggoli
Be: menggoli
Ba: mambili

419 to stick to
N: mentaka
Be: me-dingki?, mentaka?
Ba: me-dingki?

420 to wipe
N: mo-umpahi
Be: ra-umpɔhi
Ba: mo?umpɔhi

421 to wash clothes
N: mo-bahoi
Be: mo-baho'i
Ba: mo-baho'i, topɔsi

422 to dry (clothes) in sun
N: mampenei
Be: mompuai
Ba: mampuaui

423 to wash hands
N: memando
Be: membaho?
Ba: membaho?

424 to bathe
N: mendoi
Be: me-doí
Ba: me-doí

425 to give someone a bath
N: mo-doí, ku-doí
Be: mpadoi, ku-doí
Ba: mo-doí

426 to swim
N: mo-nangu
Be: me-lu'ũu
Ba: me-lu'ũu

427 to climb (tree)
N: me-ngkahe
Be: me-ngkahe?
Ba: mengkahe?

428 to climb (mountain)
N: mempanai
Be: mempanai?
Ba: mempanai?

429 to hide
N: mentabungi
Be: me-buni
Ba: me-buni

430 to hunt (for game)
N: mo-ahu
Be: mo-ahu
Ba: mo-ahu

431 to fly
N: membaro
Be: membara
Ba: me-tumeo? (membaro used too)

432 to shoot an arrow
N: --
Be: --
Ba: mo-tuni?

433 to stab
N: ra-haku, ra-tohu, ra-tawala
Be: mo-haku, mo-tohu
Ba: me-haku?, dalo?, tohu?

434 to kill
N: mopapate
Be: me-papate, ku-papate
Ba: mepapate
<table>
<thead>
<tr>
<th>Number</th>
<th>Action</th>
<th>Noun</th>
<th>Ba</th>
<th>Be</th>
</tr>
</thead>
<tbody>
<tr>
<td>435</td>
<td>to throw</td>
<td>mo-weduka</td>
<td>me-tumpa</td>
<td>me-tumpa</td>
</tr>
<tr>
<td>436</td>
<td>to hit (with a stick, club)</td>
<td>mo-wombe</td>
<td>me-bomba</td>
<td>mo-womba</td>
</tr>
<tr>
<td></td>
<td></td>
<td>me-bomba</td>
<td>mowoba</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>me-bamba</td>
<td></td>
<td></td>
</tr>
<tr>
<td>437</td>
<td>to kick (ball)</td>
<td>me-sempa</td>
<td>me-sepa</td>
<td>me-sepa</td>
</tr>
<tr>
<td>438</td>
<td>to fight</td>
<td>mombe-tie</td>
<td>mo-haka</td>
<td>mombe-ala</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>eni?</td>
<td></td>
</tr>
<tr>
<td>439</td>
<td>to steal</td>
<td>manangka</td>
<td>ma-nako</td>
<td>baina</td>
</tr>
<tr>
<td>440</td>
<td>to sew</td>
<td>mandau</td>
<td>mandau</td>
<td>mo-dau</td>
</tr>
<tr>
<td>441</td>
<td>to weave cloth</td>
<td>mo-tanu</td>
<td>mo-tanu</td>
<td></td>
</tr>
<tr>
<td>442</td>
<td>to weave a mat</td>
<td>mo-ale(?)</td>
<td>mo-ale?</td>
<td>mo-ale?</td>
</tr>
<tr>
<td>443</td>
<td>to buy</td>
<td>me-holo</td>
<td>me-holo</td>
<td>me-holo</td>
</tr>
<tr>
<td>444</td>
<td>to sell</td>
<td>mo-balu</td>
<td>mompo-balu?</td>
<td>mo-bal</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>mampobalu?</td>
<td></td>
</tr>
<tr>
<td>445</td>
<td>to pay</td>
<td>bayari</td>
<td>mo-bayari</td>
<td>mo-baari</td>
</tr>
<tr>
<td>446</td>
<td>to give</td>
<td>ku-wei, mo-wei</td>
<td>ku-we?i</td>
<td>mepa?ambe?i, mampe-we?i, ra-we?i</td>
</tr>
<tr>
<td>447</td>
<td>to lose something, lost</td>
<td>ma-tanta</td>
<td>ma-tanta</td>
<td>mantonto, ma-kawu</td>
</tr>
<tr>
<td>448</td>
<td>to breathe</td>
<td>mo-inao</td>
<td>me-inao</td>
<td></td>
</tr>
<tr>
<td>449</td>
<td>to cough</td>
<td>mo-moke</td>
<td>me-moke</td>
<td>me-moke</td>
</tr>
<tr>
<td>450</td>
<td>to spit</td>
<td>mo-tindu</td>
<td>me-tindu</td>
<td></td>
</tr>
<tr>
<td>451</td>
<td>to vomit (not to spit out)</td>
<td>te-bola</td>
<td>to-bola</td>
<td>te-bola</td>
</tr>
<tr>
<td>452</td>
<td>to defecate</td>
<td>mo-telai</td>
<td>mo-dao?</td>
<td>mo-wiwi</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>me-wiwi</td>
</tr>
<tr>
<td>453</td>
<td>to itch, be itchy</td>
<td>ma-kati</td>
<td>ma-kati</td>
<td>ma-kati</td>
</tr>
<tr>
<td>454</td>
<td>to scratch (an itch)</td>
<td>mangkao</td>
<td>mangkao</td>
<td>mangkako</td>
</tr>
<tr>
<td>455</td>
<td>to delouse</td>
<td>mombe-utei</td>
<td>mombe-utei</td>
<td>mombe-utei</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>456</td>
<td>to rub (massage)</td>
<td>ra-uru (loan?)</td>
<td>me-uru (loan?)</td>
<td>me-uru (loan?)</td>
</tr>
<tr>
<td>457</td>
<td>to swell (as an abscess)</td>
<td>ma-wae</td>
<td>kamba</td>
<td>komba</td>
</tr>
<tr>
<td>458</td>
<td>to flow</td>
<td>mo-ili</td>
<td>mo-ili</td>
<td>mo-ili</td>
</tr>
</tbody>
</table>
459 to run
N: me-langka
Be: me-langka
Ba: me-langka

460 to walk
N: mo-lumao
Be: mo-lumao
Ba: mo-lumao

461 to stand
N: me-angka
Be: me-angka
Ba: me-katede?

462 to sit
N: mo-hoda
Be: me-hoda
Ba: me-huda

463 to lie down
N: ma-turu
Be: ma-turu
Ba: ma-turu (~turu)

464 to nod, be sleepy
N: ma-lelue
Be: ma-lelue
Ba: ma-tetundu?

465 to yawn
N: ma-moa
Be: ma-moa?
Ba: ma-moa?

466 to sleep
N: leta
Be: leta?
Ba: leto?

467 to dream
N: mangipi
Be: mampaturua
Ba: mmpoturua

468 to wake up
N: me-aro
Be: me-aro
Ba: me-aro

469 to awaken someone
N: ku-pope-aro
Be: ku-pope-aro, ku-rua?
Ba: ku-rua?, ku-pope-aro

470 to come, arrive
N: hawe
Be: hawe?
Ba: butu

471 to return home
N: me-sule
Be: me-sule?
Ba: ma-sule?

472 to live, dwell
N: maida
Be: toro?
Ba: toro?, roo

473 to wait
N: me-pegia
Be: mam-pegia
Ba: mam-pegia

474 to be pregnant
N: mantimi (kalae = of animals)
Be: kalaea
Ba: kaloea

475 name
N: hanga
Be: hanga?
Ba: hanga?

476 story
N: lolita, laluita
Be: laluta
Ba: laluta

477 word
N: lolita, ngkora
Be: laluta
Ba: ngkora?

478 language
N: basa
Be: basa
Ba: basa

479 debt
N: inda
Be: inda
Ba: inda

480 breakfast
N: mo-labi
Be: mo-labi?
Ba: mo-labi?

481 bride price
N: holo
Be: holo
Ba: holo tawine, woto tawine

482 what?
N: apa
Be: apa
Ba: apa
<table>
<thead>
<tr>
<th>Question</th>
<th>N:</th>
<th>Be:</th>
<th>Ba:</th>
</tr>
</thead>
<tbody>
<tr>
<td>who?</td>
<td>hema</td>
<td>heana</td>
<td>hema</td>
</tr>
<tr>
<td>how many?</td>
<td>hangkia</td>
<td>hangapa</td>
<td>hangapa</td>
</tr>
<tr>
<td>where?</td>
<td>iumba</td>
<td>iumba</td>
<td>i?umbo</td>
</tr>
<tr>
<td>how?</td>
<td>noumba</td>
<td>noumba</td>
<td>nu?umbo</td>
</tr>
<tr>
<td>when?</td>
<td>impira</td>
<td>impira</td>
<td>himpiro</td>
</tr>
<tr>
<td>why?</td>
<td>moapa</td>
<td>moapa</td>
<td>ma?ampa</td>
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</tbody>
</table>