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Insects, kitchen items, rituals and place names: Some results of a workshop to collect Lumun words

Heleen Smits

Dedicated to Hassan El-Nour Osman Alope

1 Introduction

Around the mid-1990s, some members of the Lumun ethnic group living in the greater Khartoum area began studying their language and developing an orthography for it, so that writing in the Lumun language would become possible. They had migrated to the capital a few years earlier, after their home area in the southern Nuba Mountains became a war zone during the Second Sudanese Civil War (1983-2005). Supported by linguistic consultants and others from abroad, and by the Episcopal Church of Sudan, they produced literacy booklets and simple reading and maths materials. They also set up a translation team dedicated to the translation of parts of the Bible. In 2014, there were an estimated 15,000 Lumun speakers, of whom about 9,500 lived in their home area in the Nuba Mountains (Eberhard et al. 2024). Some of the Lumun speakers are Christian, some follow traditional religious practices and a small proportion are Muslim.

Before language development was taken up in the mid-1990s, virtually nothing had been written down in the Lumun language, which is classified as belonging to the Talodi language group within Kordofanian. 18 Lumun words were collected and published in 1910/1911 by British anthropologist Brenda Seligman(n); a few Lumun words, gathered in 1930/1931 by missionary couple Phoebe and Donald McDiarmid from New Zealand, found their way into Stevenson's *Survey of the Phonetics and Grammatical Structure of the Nuba Mountain Languages* (1957).¹

¹ Lumun words are found on pages 121, 138, 142, 145, 147 and 148.

The Lumun Language Development Committee (or the Lumun team) was initially led by Youhanna Kusadi and later by John Shakir. The Lumun team (initially split into a literacy team and a translation team) produced several booklets in the Lumun language. The oldest one in my possession dates from September 1998. It is called *Atham wöthö nganto – Wörokīt* ‘Book of counting – Part 1’ and is the “First trial edition of a Lumun basic counting book (Math 1)”. It presents the numbers 1 to 10 through numbers, drawings and the names of the numbers in the Lumun language and includes simple addition and subtraction sums and multiplication tables from 1 to 8. It is written by Löccö Thömas Kukku Alaki (Thomas Kuku) and Lötti Youhanna Kusadi Simaan Kukku (Youhanna Kusadi), with pictures drawn by Thüththü Lükka Kamccur Amyncia (Luka Kamsur).²

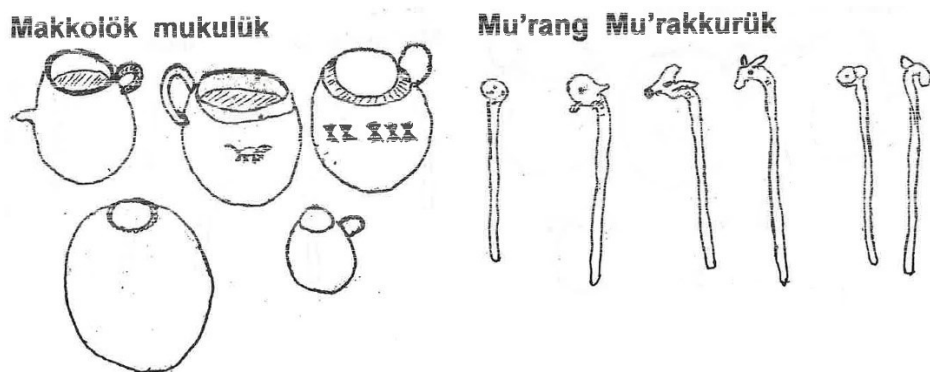


FIGURE 1: Drawings by Luka Kamsur from the counting booklet: ‘five calabashes’ and ‘six ritual sticks’³

The next oldest booklet in my collection is the first edition of the Lumun Bible Translation Committee’s translation of the Bible book of Ruth, dated May 2001. This edition had been preceded by a first trial edition in December 1999. 20 years later, in 2019, the Lumun translation of the entire New Testament and of the Old Testament books of Genesis, Exodus, Ruth and Jonah was completed and published by the ECS Literacy and Bible Translation Department Diocese of Khartoum under the title *Lon iloporot loKapik, natham n'rek noNatham noma'rot*, which, literally translated, means ‘Good news from God, some books

² Names are used in longer or shorter form and in different spellings. For example, Thüththü Lükka Kamccur Amyncia is the same person as Luka Kamsur; Lötti Youhanna Kusadi Simaan Kukku is the same person as Youhanna Kusadi and Löccö Thömas Kukku Alaki is the same person as Thomas Kukku Alaki (or Thomas Kuku). In current spelling, the name of the counting booklet would be *Atham wothonganto – Worokīt*.

³ In current spelling: *makklok mükülük* ‘five calabashes’ and *mu'rang m'rakkuruk* ‘six ritual sticks’.

of the Books from long ago', i.e., the New Testament and some books of the Old Testament. After postponement due to Covid-19, this milestone was celebrated on 23 October 2020 at St Matthew's Cathedral in Khartoum.

Apart from the Bible translation, the Lumun team's production includes alphabet and reading books, maths books, booklets with folk and animal tales, booklets with different kinds of practical knowledge, such as about edible roots (Kamsur 2009a, Kamsur et al. 2016) and the cultivation of sesame (Kamsur 2009c) and booklets about customs and traditions, such as *Oconto* 'Wrestling' (Kamsur 2009b) and *Thomeko* 'Scarification' (Tager 2009). The team's production also includes word lists, such as a trial edition of a Lumun-English dictionary containing 697 items (Kuku et al. 2006) and a Lumun noun list containing some 350 items with English translations (Shakir et al. 2009).⁴

In the course of the 2010s the activities increasingly focused on Bible translation, but the wish to compile a Lumun dictionary remained. When news came in October 2022 that the fourth Nuba Mountain Languages Conference was indeed going to be held in Khartoum after all, the decision to organise a Lumun dictionary workshop ahead of it was quickly made.

In this contribution, I report on this workshop and present some of the results, even though the original plan was different and the data I present are not complete, as I explain in SECTIONS 2 and 3.3. The war that broke out less than three months after the workshop changed everything and made me decide to write this report, even though, at the time, I could not discuss it with the workshop's organisers. I regained (sporadic) contact with each of the organisers only months after the outbreak of the war, and in some cases after more than a year. Then came the terrible news that Hassan El-Nour, teacher at Comboni Sisters' School in Khartoum and participant in the workshop, had been beaten up and taken away, after which he died in captivity on 6 December 2023.

I dedicate this contribution to Hassan El-Nour. I do not have information about all participants, but if there are others among them who have not survived the catastrophic developments in Sudan since 15 April 2023, this contribution is also in their memory.

⁴ Several Lumun materials at my disposal are trial editions. Due to limited resources, there are probably no later editions in some cases. Some of the Lumun materials mentioned in this contribution are available in the library of the African Studies Centre Leiden (the African Library), Leiden University, Netherlands.

2 A dictionary workshop in Omdurman

On 20, 21 and 23 January 2023, prior to the fourth Nuba Mountains Languages Conference (NML 4), Lotti Tager, Okkapi Ibrahim, John Shakir and Luka Kamsur organised a Lumun dictionary workshop at the Translation Department of the Episcopal Church of Sudan (ECSTD) in Omdurman. The goal of the workshop was to collect as many Lumun words as possible around a number of themes that had been selected beforehand: trees, insects, birds, mammals and other animals, body parts of humans and animals, movements of the body, diseases and disorders, kitchen items, place names in the home area, clan names, rituals and traditions, including rituals related to hunting, and idioms and ideophones. To support the collection of words around some of the themes, I had brought some English-language guidebooks from the Netherlands: a tree book, a bird book and two mammal books. I had also brought some poster-sized copies of the Lumun area, downloaded from GoogleMaps. An encyclopaedia of the human body was already at hand.



FIGURE 2: Participants at the three-day Lumun Dictionary Workshop in Omdurman, January 2023

Apart from myself, but including the organisers, there were 21 participants: Abdu Hassan, Aiman Hassan, Ali Kandi, Amboni Abdurahman, Amira Ibrahim,

Awatif Amdalali, Hassan El-Nour † (front row, second from left in FIGURE 2), Ibrahim Mohammed, Jacklin Mohammed, John Shakir, Kuku Kalu, Lotti Tager, Luka Abdalla, Luka Kamsur, Musa Suleiman, Nadia Hamdan, Okkapi Ibrahim, Rumbek Markub, Santo Kulupathe, Yagoub Kumandan and Zacharia Abdalla. In age, the participants ranged from some in their twenties to some in their seventies or eighties. Since one of the planned themes was to name places in the Lumun homeland (Torru), care had been taken to ensure that the participants, almost all of whom had been living in or around the capital for many years, came from different parts of the Lumun area.

In the three days available, we could not cover all the topics selected. Finding idioms and ideophones proved difficult in the context of the workshop and without ample time to explain the concepts and give examples. Collecting words for diseases and disorders, too, needed more time than was available. Moreover, it seemed better to discuss diseases and disorders in a smaller group, with a few people who were particularly knowledgeable about them. In the context of the workshop there was no opportunity to do so. The collection of words for movements of the body was skipped altogether for lack of time. Around the other themes, however, the participants gathered many terms.

Nevertheless, I do not report here on all the topics addressed. This contribution contains only the names gathered around the themes of insects, kitchen items, clans, rituals (including an elaboration of the ritual steps taken when convening a hunting party) and places in the home area. I am able to report on these topics because, as we discussed these subjects, the words were written on the blackboard. I copied them into my notebook and also took some photos of the blackboard.

To collect names of trees, birds, mammals and body parts, on the other hand, participants worked in smaller groups and wrote the words in notebooks and in the picture books. It had been the organisers' intention to later type the collected items into the computer and add singular or plural counterparts and English translations. Overnight, this work became impossible due to the war that broke out on 15 April 2023. It must be assumed that most if not all data and materials from the workshop have been lost, except for those that I took back to the Netherlands: my own notebook, one of the copies of the map of the Lumun area with place names written on it, and the pictures on my camera.⁵

Before presenting the names of insects, kitchen items, clans, rituals and customs, including ritual steps to prepare a hunting party, and places in the Lumun area

⁵ News came in the course of 2023 that the ECSTD building where the workshop had taken place had been looted, with computers and other equipment and materials taken or destroyed.

(in SECTION 4), I now first address some issues relating to the representation of the data.

3 Representation of the data

In this section, I discuss the spelling I use and make some remarks on the phonology of Lumun (SECTION 3.1). I then give some information about the morphology of nouns, in particular the formation of singulars and plurals (SECTION 3.2) and explain about the absence, in some cases, of singular counterparts of the nouns listed. In SECTION 3.3, I address the absence, in some cases, of English translations.

3.1 Remarks on spelling and phonology

Most of the data here were collected during the workshop, but some come from my own database, which I built up in earlier years in collaboration with various speakers. A few additions were made during later contact with some of the organisers. During the workshop, the words were written down in the Lumun spelling as currently used by the Lumun team. This spelling was developed by the Lumun team, with the help of linguistic consultants, from the late 1990s onward and agreed upon, in various stages, by community members during community checks.⁶

Unlike in Smits (2017), I largely follow the Lumun spelling in this contribution. The Lumun spelling has <th> for the dentally articulated obstruent (which, depending on its environment, is realised as a voiceless plosive [t], a voiced plosive [d] or a voiced fricative [ð]), <'r> for the retroflex rhotic [ɽ], <ny> for the palatal nasal [ɲ] (unless when preceding c: though pronounced as a palatal, it is written n in such cases), and <ng> for the velar nasal [ŋ].⁷

⁶ The current Lumun spelling is applied in the 2019 translation of the New Testament and some books of the Old Testament (*Lon iloporot loKapik, Natham n'rek noNatham noma'rot*). I have some early versions of the Lumun spelling rules, notably from 2005, 2006, 2008 and 2010.

⁷ Lumun has series of allophonic obstruents at the bilabial, dental, alveolar, palatal and velar places of articulation, which are represented, respectively, by the phonemes /p/, /t/, /t/, /c/ and /k/. These phonemes have the following realisations: 1. between vowels, including very short automatic vowels which are omitted in the spelling, as voiced fricatives/approximants (and at the alveolar place of articulation as a tap/flap); 2. after nasals, as voiced stops; 3. in utterance final position, as unreleased voiceless stops; and 4. elsewhere (including in geminations), as (short!) voiceless stops. The (phonemic) spelling uses <p>, <th>, <t>, <c> and <k>, respectively, with actual realisations following from the environment. Thus, <apa> is realised as [aβa]; <alpa> is realised as [al'βa]; <ampa> is realised as [amba]; <pa> is realised as [pa] and <appa> is realised as [apa]. For further details, see Smits (2017).

Contrastive tongue root position in the high vowels, that is, a ‘light’ versus a ‘heavy’ vowel, as the Lumun describe the difference between –ATR and +ATR vowels in their language, is expressed in the Lumun spelling through the absence or presence of double dots on the vowel: –ATR <i> ([ɪ]) versus +ATR <ï> ([i]), and –ATR <u> ([ʊ]) versus +ATR <ü> ([u]). Phonetically, ATR differences also exist in the mid vowels, but these vowels are just written as <e> and <o>, because here the differences are not phonemic. The –ATR realisations ([ɛ] and [ɔ]) are the default realisations, while the +ATR variants ([e] and [o]) are only produced – automatically – in cases where the root contains a +ATR high vowel. For a phonological analysis of Lumun, including ATR, see chapter 2 of Smits (2017).

Consonant clusters other than nasal + stop (in that order) do not exist in Lumun. In any cluster other than nasal + stop, there is actually a vowel in between, which counts as a mora for tone. In Smits (2017), I analyse this vowel as a phonemic schwa (/ə/), which, depending on its environment, is realised as very short to (virtually) inaudible and is typically co-articulated with a following high or mid root-internal vowel. The Lumun spelling, however, has no representation for this vowel; in certain environments it is omitted altogether, in others it is represented by one of the vowels <a, e, o, i, u, ï, ü>. In this contribution, I omit this vowel when it is adjacent to a rhotic or a lateral, following Lumun spelling. This is unproblematic, since speakers will automatically produce it. Thus, for example, in *ngapri*, the name of an ant species, <pr> is not actually a consonant cluster: there is a very short vowel in between, which is coarticulated with the following root-internal high vowel: [ŋaβ'ɪɾɪ]. On the other hand, contrary to the practice in Lumun spelling, I use <ə> when the very short vowel is in the initial position of the word preceding a rhotic or a lateral. I do this to avoid the suggestion that the word begins with a consonant. Thus, I write the plural of *kri* *kri* [k'ɾiɰ'ɾi] ‘large wasp-like insect’ as *əri* *əri* ([ɾ'ɾi:ɾi]), not as <ri ri> (as it would be in Lumun spelling).

There are also environments where I analyse /ə/, but where the Lumun spelling does not use a zero representation but one of the vowels <a, e, o, i, u, ï, ü>. In such cases, I deviate from Lumun spelling, using <ə> in order to disambiguate the vowels. So, I write the plural of *kəpa* [k'əβà] ‘very large clay bowl’ as *əpa* [əβà], not as <apa> (as it would be in Lumun spelling).

Some speakers tend to write automatic glides, but I have omitted them, so *akku* *akku* [aku^waku] (plural form of an insect species, tones unknown), not *akkuwakku*.

An important difference between the Lumun spelling and the spelling I use in Smits (2017) is the writing of tone. In Lumun spelling, tone is not written. In this contribution, I provide a separate tonal representation between brackets in

those cases where I had the item with tones in my database.⁸ Tone representations may sometimes be longer than perhaps expected. This is because the unwritten schwa (ə) carries a tone, as do both vowels in a diphthong. For example, *kri kri* ‘large wasp-like insect’ has a L.H H.HL tone pattern [k^líuɤ^lí^h], while *cəmaun* ‘caterpillar, sp.’ has a L.L.H tone pattern [c^là^lu^hn]. An analysis of tone in Lumun can be found in chapter 3 of Smits (2017).

3.2 Remarks on morphology

In Lumun, the opposition between singular versus plural nouns is expressed by means of noun class prefixes. Such prefixes are typically consonants, but noun class may also be marked by the absence of an initial consonant, i.e., by a zero (Ø) prefix. Noun classes typically come in fixed pairs. Examples of noun class pairings are *c-/k-*, *c-/m-*, *p-/Ø* and *k(w)-/Ø* and there are still others. Within the above-mentioned pairs, *c-*, *p-* and *k(w)-* mark singular reference of the noun, while *k-*, *m-* and *Ø* mark plural reference of the noun. Nouns with certain semantics have a tendency to form singulars and plurals in specific class pairs. Nouns referring to roundish items, for example, have a tendency to belong to the *c-/m-* class pair. The list of items used for food preparation and consumption in SECTION 4.2 contains a number of such objects, but at the same time makes it clear that roundish objects do not always belong to this class pair. A discussion of Lumun noun classes and noun class pairings can be found in chapter 4 of Smits (2017).

When collecting nouns, workshop participants usually gave only one form – in some cases the singular, in other cases the plural. In the lists below, I provide both the singular and the plural form in most cases. This was possible because in some cases I had the forms in my database, while in others they are predictable with sufficient certainty. Wherever the singular or plural counterpart cannot be predicted with sufficient certainty, I have left a question mark. This is the case for plural nouns with the Ø prefix: some have their singular counterpart in the *k(w)-* class, others in the *p-* class.

The forms provided during the workshop are underlined in TABLE 1 and TABLE 2 in SECTION 4. When neither the singular nor the plural is underlined in these two tables, the item comes from my database.

⁸ I use the following notation: H=high tone, L=low tone, HL=falling tone and L H=rising tone. The rising tone is always in word final position and is realised, in isolated words, as a level pitch that is somewhat higher than low pitch and that extends over all preceding L tones in the word.

3.3 English translations

Since the purpose of the workshop was the collection of Lumun words, and because meanings were, in most cases, known to the participants, English (or Arabic) translations were not written down, nor, in many cases, mentioned or discussed. Several translations I give here are based on data that I collected earlier. In some cases, the English translation was added later after consulting Okkapi Ibrahim or Luka Kamsur.

4 Datasets

In the next sections, I present the words and information collected around the following topics: insects (SECTION 4.1), kitchen items (SECTION 4.2), clans (SECTION 4.3), rituals, including rituals around organising a group hunt (SECTION 4.4), and place names (SECTION 4.5).

4.1 Insects (arthropods)

We used the English term ‘insects’ during the workshop, but names collected also include other living creatures in the phylum of arthropods, such as spiders, millipedes, centipedes and scorpions. In the context of this contribution, I just refer to all these names as ‘insect names’. A number of insect names involve reduplication; in such cases the class prefix also reduplicates. I have written the reduplicated names here as two words and added the phonetic transcriptions of some of these terms to show the sound effects across word boundaries. The sound effects are completely regular: they occur similarly between non-reduplicated adjacent words.

In some cases, I do not know whether the given term refers to a species (sp.) or is a generic term. As far as I know, there is no Lumun term that is (more or less) equivalent to ‘insects’ or ‘arthropods’.

TABLE 1 gives the terms in alphabetical order according to the singular form; n/a stands for ‘not available’. The list ends with a few items whose singular form I am not sure about. In those cases, I have put a question mark.

INSECT NAMES	TONES	ENGLISH TRANSLATION
<i>cakura/makura</i>	L.L.L	bug sp., brown, square-shaped, edible (both raw and fried); its body fluids taste hot (spicy) and stain the skin yellow
TO BE CONTINUED		

INSECT NAMES	TONES	ENGLISH TRANSLATION
<u>carin</u> <i>carin/marin marin</i> [carɪŋjɑrɪn], [marɪmarɪn]	L.L L.LH	millipede
<u>cəmaun</u> / <i>məmaun</i> or: <i>cəmoun/məməoun</i>	L.L.H	caterpillar sp.
<u>ciccaru</u> / <i>miccaru</i>	L.L.L	cockroach
<u>cipit</u> / <i>mipit</i>	L.HL	ant
<u>cirrit</u> / <i>mirit</i>	L.H	tick sp., grey, bites animals
<u>crot</u> <i>crot/mrot mrot</i> [cʰrɔcʰrɔtʰ], [mʰrɔmʰrɔtʰ]	<i>n/a</i>	<i>n/a</i>
<i>kai'ri</i> / <u>ai'ri</u>	L.L.HL	louse
<i>kara</i> / <u>ara</u>	L.L	tick
<i>karong</i> <i>karong/arong arong</i> [karɔŋgarɔŋ], [arɔŋgarɔŋ]	L.L L.LH	dung beetle, feeds on dung and rolls dung balls; pretends to be dead if you touch it
<u>kat</u> (SG and PL)	L	locust, edible
<i>kathuk</i> <i>kathuk/athuk athuk</i> [kaðukaðukʰ], [aðuqaðukʰ]	L.L.H.L	grasshopper sp., small, green, looks like a leaf and fights; the word is related to <i>kathuk</i> 'spear', because the insect has something sharp on its head
<u>kathuren</u> / <i>athuren</i>	<i>n/a</i>	<i>n/a</i>
<i>kaun</i> / <u>aun</u>	L.HL	bee
<i>kri</i> <i>kri/əri əri</i> [kʰriwʰri], [ʰri:ri]	L.H H.HL	large wasp-like insect; the body is divided into two parts
<u>kunu</u> / <i>unu</i> , or: <i>künü/ünü</i>	L.HL	scorpion
<u>kwalilin</u> / <i>alilin</i>	L.H.H	centipede
<u>kwaththang</u> / <i>aththang</i>	<i>n/a</i>	<i>n/a</i>
<i>kwo'rek</i> / <u>o'rek</u>	L.H	ant sp., black
TO BE CONTINUED		

INSECT NAMES	TONES	ENGLISH TRANSLATION
<i>ngalkottong/nyalkottong</i> also: <i>ngarkottong/nyarkottong</i>	L.L.L.HL	ant sp., small
<i>ngangan/nyangan</i>	<i>n/a</i>	<i>n/a</i>
<i>ngapri/nyapri</i>	L.L.L	ant sp., white
<i>ngathrenteng/nyathrenteng</i>	<i>n/a</i>	<i>n/a</i>
<i>ngimiththi/nyimiththi</i>	L.H.L	fly sp., lives on chickens
<i>ngo're/nyo're</i>	<i>n/a</i>	<i>n/a</i>
<i>pa'rak/a'rak</i>	L.H	fly
<i>pa'rono/a'rono</i>	L.L.L	ant sp.
<i>peren peren/eren eren</i> [peɾemberen], [ɛɾɛɾɛɾɛn]	L.H H.HL	fly sp., red colour on head, lays eggs in meat
<i>pi'riman pi'riman/</i> <i>i'riman i'riman</i>	L.L.L H.L.L	spider
<i>pit pit</i> (same for SG and PL) or: <i>pit pit</i> [pipit'] ([pipit'])	L L	flying insect, small and black, bites
<i>takkicece/nakkicece</i>	<i>n/a</i>	<i>n/a</i>
<i>tapimpiong/napimpiong</i>	L.L.L.L	ant sp., big and black
<i>tarungkwang/narungkwang</i>	L.L.L	grasshopper sp.
<i>tloun/nloun</i> . or: <i>tloun/nlloun</i>	L.L.H	caterpillar sp., big and hairy
<i>tokkun takkung/nokkun</i> <i>nakkung</i> , also: <i>takkun takkung/nakkun</i> <i>nakkung</i>	L.L H.L	mosquito
<i>t'rikiang/n'rikiang</i>	L.L.L.H	larva of caterpillar sp., green, looks like a worm, edible
<i>tukungkieng/nukungkieng</i>	L.L.H.L	<i>n/a</i>
<i>tupa/nupa</i> . or: <i>tüpa/nüpa</i>	L.L	caterpillar
<i>thakk'ruk thakk'ruk/</i> <i>lakk'ruk lakk'ruk</i> [tak ^u ɾutak ^u ɾuk'], [lak ^u ɾulak ^u ɾuk']	L.L.L H.L.L	butterfly
TO BE CONTINUED		

INSECT NAMES	TONES	ENGLISH TRANSLATION
<i>thunthut/lunthut</i>	<i>n/a</i>	<i>n/a</i>
<i>thura thura/lura lura</i> [turaðura], [luralura]	L.L L.L	insect sp., very small, does not bite, does not fly
?/akku akku [aku ^w aku]	<i>n/a</i>	<i>n/a</i>
?/ere	<i>n/a</i>	<i>n/a</i>
?/icit icin [iɰiriɰin]	<i>n/a</i>	<i>n/a</i>
?/ithithi	<i>n/a</i>	<i>n/a</i>
?/ocen	<i>n/a</i>	<i>n/a</i>

TABLE 1: Insects and other arthropods

4.2 Kitchen items

A Lumun house (or compound) in the home area in the Nuba Mountains consists of several buildings (see, e.g., FIGURE 3), including a one-room building for storing (larger) pots, pans and bowls for food preparation. This room has a built-in grinding table (*cəna*) and cooking can be done inside it. Since this room has no dedicated name in Lumun, collecting words for ‘kitchen items’ gave rise to a discussion about what it could be called. Searching for an appropriate descriptive term, participants put forward *man mothu'rit* ‘room of food’, *man imakkəttat thu'rit tit* ‘room in which food is made’ and *noppān toco'rot* ‘in the room of the cooking stones’. The first one, *man mothu'rit*, was considered the best, as it reflects both the storage function of the room and the fact that food can be prepared inside it.

A Lumun house has not only a grinding table inside but also one outside in the compound, in a suitable location preferably somewhat sheltered from the wind. Whenever possible, grinding is done here, in the open air. Grinding is women’s work and is done every day to obtain the flour needed to make *ngü'rü* ‘asida’ (from Sudanese Arabic عصيدة), the stiff porridge that is the staple food in the Lumun diet. The *cəna* ‘grinding table’ is also used to prepare other foods, such as paste and oil from groundnuts and sesame seeds.

Lumun kitchen items are typically made of calabash, clay or wood, but today items made of metal, plastic, glazed pottery and glass are also present, often referred to by the same terms. Spoons for eating (*app'ri*) are now usually made of metal instead of wood and a *caththak* ‘bowl’ is still typically made of calabash, but can also be made of metal or sometimes plastic.



FIGURE 3: Compound in the To'rmathon area

In the past, people used a large type of calabash vessel for fetching water, but nowadays almost everyone uses a plastic jerrycan. A plastic jerrycan has its own word, *paka*, a loan from Sudanese Arabic باغة (but the jerrycan was not mentioned by the participants). Hot tea is drunk from small glasses, but *ngəpak* (sorghum beer), is drunk from a calabash bowl and water is kept in a clay pot (*kummuk*). Stools are traditionally made of wood and rope, but nowadays they are also made of plastic; both are referred to by the word *prrok*. Various types of baskets are used when moving food (e.g., from the field to home, from the storage area to the cooking area or to and from the market), but they were not mentioned. Probably they are not primarily seen as ‘kitchen items’. This also applies to the word for knife (*k'rittang*), but since this is an important item in food preparation I added it in TABLE 2 below.

Cooking is done on a fire built within a construction of three stones (*c'rot*) and, like grinding, can be done inside (in the *man mothu'rit*) or outside in the compound. Where the outside cooking place is located in the compound varies from one house to another, just as the composition of the house as a whole varies depending on the needs of the family and on the rocky and hilly conditions of the terrain. FIGURE 4 shows a *c'rot* placed against the stone outer wall of the

compound, next to the granary (*priṭ*). A *priṭ*, with a small high opening, standing on stones to protect the food stored inside from rodents, is present in every Lumun compound.



FIGURE 4: *c'rot* 'cooking place made of three stones'

The names of the kitchen items mentioned follow here. They are not given in the precise order in which they were brought up by participants, but are more or less thematically arranged. The first item mentioned by participants was, however, the grinding table (*cəna*).

OBJECTS	TONES	ENGLISH TRANSLATION
<i>cəna/kəna</i>	L.L	grinding table
<i>ce/ke</i>	H	tool stone for grinding
<i>c'rot/m'rot</i>	L.H	set of three stones for building a fire for cooking (lit. 'stone')
<i>kəpa/əpa</i>	L.L	very large clay bowl for preparing sorghum beer
<i>thukkwa/lukkwa</i>	L.HL	sieve for preparing sorghum beer
<i>kapi/api</i>	L.H	cooking pot
TO BE CONTINUED		

OBJECTS		TONES	ENGLISH TRANSLATION
	<u>kapi koü'rü</u>		cooking pot for porridge (<i>asida</i>)
	<u>kapi komait</u>		cooking pot for beans
<u>cakra/makra</u>		L.L.H	small pot
	<u>cakra concul</u>	L.L.L H.L	small pot for soup/sauce (eaten with porridge (<i>asida</i>))
<u>we</u> (SG and PL)		L.HL	calabash or clay pot for fermenting a mixture of flour and water (the result is called <i>poun</i> and is used for cooking); the calabash or pot cannot be used again for something else
<u>kummuk/ummuk</u>		L.L	clay pot
<u>cakin/makin</u>		L.H	small calabash bowl with wide opening, typically used for water or soup (sauce) served together with <i>asida</i>
<u>caththak/maththak</u>		L.L	calabash bowl with wide opening; bigger ones are used for serving porridge (<i>asida</i>)
<u>ngaththokkol/nyaththokkol</u>		L.L.HL	calabash container, smallest type; women carry a <i>ngaththokkol</i> with them so that they can drink when they pass a waterplace
<u>cakklok/makklok</u>		L.H.H	calabash container, bigger than <i>ngaththokkol</i> , typically with big opening on top
<u>cakkong/makkong</u>		L.HL	calabash container, same as <i>cakklok</i>
<u>cuthung/muthung</u> , or <u>cüthüng/müthüng</u>		L.HL	calabash container, medium-sized, bigger than <i>cakklok</i> (or <i>cakkong</i>), with small opening on top, used for beer or water (Water, unlike beer, cannot be kept in a calabash vessel for a longer time because the calabash gives off a taste. Water for drinking is stored in a <i>kummuk</i> .)
<u>parantang/arantang</u>		L.L.H	calabash container, bigger than <i>cuthung</i> , smaller than <i>c'roki</i>
TO BE CONTINUED			

OBJECTS	TONES	ENGLISH TRANSLATION
<i>c'roki/m'roki</i>	L.L.L	calabash container, biggest type
<i>karuk/aruk</i>		calabash container with big opening on the side, medium-sized, used in Tha'ru
<i>thontro/lontro</i>	L.L.L	calabash container with long neck
<i>cu'ru/mu'ru</i>	L.L	calabash container with long neck; term is also used for a plastic or glass bottle
<i>thongku'rong/ longku'rong</i>	L.L.LH	deep calabash container, used only for dry foods such as beans and sesame
<i>kuru/uru</i>	L.H	colander: a <i>caththak</i> in which holes were made, used for making traditional salty soup/sauce, <i>ngucul iira</i> , from ashes of the wood of <i>pe</i> , a gum tree, and water
<i>cit/mīt</i>	H	calabash chip for scooping
<i>cīt coū'rū</i>	L H.L.HL	calabash chip used for scooping porridge (<i>asida</i>) from the cooking pot into the <i>caththak</i> in which it is served (lit. 'calabash chip of <i>asida</i> ').
<i>cīt corikapi</i>	L L.L.L.H	calabash chip used for scooping porridge (<i>asida</i>) from the cooking pot into the <i>caththak</i> in which it is served (lit. 'calabash chip of in the pot').
<i>kapp'ri/app'ri</i>	L.L.H	spoon
<i>k'rittang/ə'rittang</i>	L.L.LH	knife
<i>app'ri wo'ren</i>	L.L.L H.L	wooden spoon
<i>k'reke/ə'reke</i>	L.L.HL	wooden tool for stirring porridge (<i>asida</i>)
<i>cinya/minya</i>	<i>n/a</i>	<i>n/a</i>
<i>prrok/ərrok</i>	L.L	stool
<i>thar/lar</i>	L.H	rope net hung to store things in
<i>pung/ung</i>	LH	rack or shelf for storage

TABLE 2: *A'ipu woriman mothu'rit* 'kitchen items' (lit. 'things of in the room of food')

4.3 Clans

All participants immediately agreed that there are ten Lumun clans. For ‘clan’, participants used the word *kuthuk* (L.L), plural *uthuk*. The first meaning of *kuthuk* is ‘fenced place or shelter for cows or goats where they spend the night’. In addition, *kuthuk* refers to a group or clan of people who are related to each other, but family relationships do not need to be close. Other words that were mentioned during the discussion about the term for ‘clan’ or ‘clans’ are *məntok*, singular *cəntok*, and the reduplicated form of *məntok*: *məntoməntok*. However, participants preferred *uthuk* or *uthuk wArru* ‘clans of the Arru (=Lumun people)’.⁹ Reduplicated forms of this word also came up as alternatives: *uthuk uthuk wArru* and *kuthtuk kuthuk kArru*, the latter a reduplication of the singular form with plural reference. Bigger clans, such as *Pa'ria* and *Cəmore*, are made up of several smaller *uthuk*.

The names of the Lumun clans are most often formed in the (singular) *p*- class; just one clan name is formed in the (singular) *c*- class. These are the ten *uthuk wArru* ‘Lumun clans’:

Pa'ria; *Cəmore*; *Pammu*; *Pepian*; *Pallok*; *Pacu'rol*; *Parat*; *Pacu'ri*;
Pacencen; *Pau'reng*

It would be interesting to have more information about the clans, such as, for example, the origins/meanings of the clan names, ritual and other specialisations of specific clans, famous persons and histories within the clans, (historical) areas of residence and historical relations between the clans. It would also be interesting to know what determines clan membership and whether and how clans still play a role today.¹⁰

4.4 Rituals and customs

Participants brought up *thathuma* as a general term for ‘rituals, customs, traditions’. For their own (Lumun) rituals and customs, they agreed on *thathuma thArru* (lit. ‘rituals/customs of the Lumun’), or alternatively, *thathuma thArru thomai* (lit. ‘rituals/customs of the Lumun of the past’). The latter expression indicates that some of the rituals are no longer practised, or are no longer practised in their entirety or by everyone. Whether and to what extent the various traditions mentioned by participants are still adhered to today was not discussed during the workshop. However, *thap'reththa* ‘being beaten while running’, the

⁹ In Lumun spelling, proper names are capitalised. If there is a prefix or proclitic marker, the capital letter is not in the initial position of the word.

¹⁰ For the clan system of the Tima ethnic group in the Nuba Mountains, see Meerpohl (2012) and Veit & Schneider-Blum (2024).

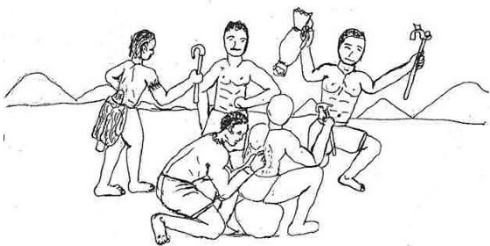
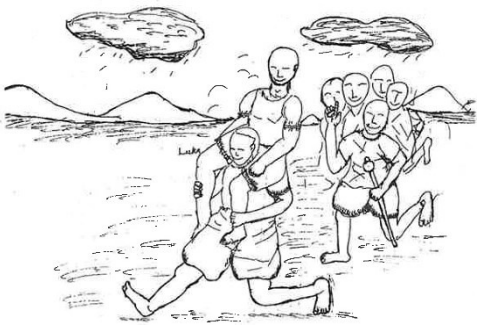
first ritual mentioned by participants, was most recently organised in 2010 after decades of not taking place because of the war. Those who had missed the ritual could still undergo it this way, but not everybody seized the opportunity.

TABLE 3 presents the *thathuma thArru* ‘rituals, customs, traditions of the Lumun’ in the same form and order as they were put forward during the workshop. Some terms, such as *thap'reththa* ‘being beaten while running’ and *thomeko* ‘scarification’, are names of rituals, while others rather denote events and actions to which rituals are attached, such as *thora* ‘cultivating’ and *kamel* ‘group hunt’. In some cases, I give the literal translation of the Lumun expression but do not know what the ritual or custom entails, nor to what kind of event it is linked; in such cases I put a question mark. TABLE 3 certainly does not provide a comprehensive list of rituals. Comprehensiveness is not possible simply because what constitutes a ritual, custom or tradition is not something clearly defined, but also because in the out-of-context situation of the workshop and in the limited time available, participants will not have thought of everything. Moreover, participants may have been reluctant, for various reasons, to bring to the fore each and every ritual or tradition that came to mind.

I added three rituals/customs which were not discussed during the workshop, but which I had in my database: *thoccie ukul k'ran* ‘naming a child’ (lit. ‘making a child receive its name’), the initiation rite of *thopokot icəpu* ‘being beaten on the ground’ and *ngu'ruṭəne* ‘adult male circumcision’. Like *thap'reththa*, *thopokot icəpu* is a beating ritual, but now the person undergoing it is not running and trying to escape from it, but has to sit on the ground or stand and take the beating. The word *cəpu* (contained in *thopokot icəpu*) refers to a shallow hole in the ground. The ritual of *ngu'ruṭəne* can be performed only if all the previous steps to becoming a full-fledged member of the community have been completed. Circumcision is something that must be requested from the elders and the elders decide whether a man has qualified for this last step (Shakir 2003).

Several terms mentioned in this context are verbal nouns. Verbal nouns are formed in the *th-* noun class, do not display singular/plural opposition and have a L*.LH tone pattern (Smits 2017: 161-162).

RITUAL, CUSTOM	TONES	ENGLISH TRANSLATION (EXPLANATION)
<i>thap'reththa</i>	L.L.L.LH	being beaten while running (initiation ritual to become a fully respected member of the community)
TO BE CONTINUED		

RITUAL, CUSTOM	TONES	ENGLISH TRANSLATION (EXPLANATION)
<i>thomeko</i>	L.L.LH	<p>scarification (initiation ritual to become a fully respected member of the community)</p>  <p>(Drawing by Luka Kamsur in <i>Thomeko</i>, written by Lotti Tager)</p>
<i>thocinto</i>	L.L.LH	<p>wrestling</p>  <p>(Drawing by Luka Kamsur in <i>Oconto</i>, written by Luka Kamsur)</p>
<i>thothatto</i>	L.L.LH	fighting
<i>thukkwo</i>	L.LH	dancing (this possibly refers to the dancing done during the period of composing and singing songs, which was a stage (for men?) to become a fully respected member of the community)
<i>thokkwe calle</i>		? lit. 'hitting the ball'
<i>thokwot pəthok</i>		? lit. 'igniting the stone'
<i>thipitto</i>	L.L.LH	? lit. 'asking, greeting, visiting'
TO BE CONTINUED		

RITUAL, CUSTOM	TONES	ENGLISH TRANSLATION (EXPLANATION)
<i>carəmakka</i>		<i>n/a</i>
<i>thipa</i>	L.L	marriage
<i>thocikkaro</i>	L.L.LH	burial The deceased is put in the grave on the same day as he or she dies, preferably within hours, but a brother must be present and the family can wait for the brother to arrive. Traditionally, the burial was delayed if the person was believed to have died from a curse that could affect others in the family as well. Such a curse had to be dealt with first. For example, if the deceased had stolen a goat and eaten from it, he or she was believed to have fallen victim to <i>thokkwo mio</i> ‘putting a spell on somebody’.
<i>thokkwo mio</i> , also: <i>thokwo mio</i>		swearing an oath, putting a spell on somebody
<i>thorrikot ng’ri</i>		? lit. ‘...ing water’
<i>kəmel</i>	L.L	group hunt
<i>thora</i>	L.LH	? lit. ‘cultivating’
<i>thothukkwo thu’rit</i>		? lit. ‘throwing out food’
<i>thoccokot kapik</i>	L.L.L H.L	? lit. ‘catching the rain’
<i>thokko nti ittāk</i>		? lit. ‘move from/out of the field’
<i>thucung</i>		probably a ritual to remedy infertility in a woman The term appears to be related to <i>pucung</i> (L.LH) ‘barren woman’.
<i>thonyirikko</i> , or: <i>thonyi’rikko</i>	L.L.L.LH	performing a ritual at the grave three days after burial On the third day after the funeral, someone from the deceased’s family, but not a child, would go to the grave very early in the morning, the last few metres on his/her knees, to hear from the deceased what the cause of death was.
TO BE CONTINUED		

RITUAL, CUSTOM	TONES	ENGLISH TRANSLATION (EXPLANATION)
<i>ngəpak ngoung(w)e</i>		lit. ‘beer of mourning’: seven days after the burial, beer is served to all people who come by
<i>thokelekot lo'rək</i>		gathering held a year after the burial, marking a closure of bonds to the deceased (lit. ‘untie the ropes/strings’)
<i>kikkillan</i> , or: <i>kikilan</i>	L.L.LH	traditional ceremonial/ritual objects
<i>thoccie ukul k'ran</i>	L.L.L H.L L.L	naming ceremony, lit. ‘making a child receive its name’
<i>thopokot icəpu</i>	L.L.HL	being beaten on the ground (while sitting or standing): initiation ritual to become a fully respected member of the community
<i>ngu'ruṭəne</i>	L.L.H.L	adult male circumcision This used to be (is?) the final step for men in becoming fully respected members of the community.

TABLE 3: *Thathuma thArru* ‘rituals, customs, traditions of the Lumun’

Ritual steps in initiating a group hunt

One of the elder participants in workshop, Santo Kulupathe, was asked by the group to give the sequence of ritual acts to be performed upon initiating a *kəmel*, a ‘group hunt’. These are the steps to initiate a group hunt as Santo described them:

Thipo kəmel ‘initiating a group hunt’¹¹

- (1) *pul* *p-o-kəmel* *p-i'riko*
 person C-of-group_hunt C-pass_entrance.INCOMPL
 ‘The leader of the group hunt arrives.’
- (2) *kw-akwot* *thik* *ikkilan*
 3.C-ignite.INCOMPL fire in.ceremonial_objects
 ‘He ignites a fire between the ceremonial objects.’

¹¹ The same labels are used for glossing the verbal inflection as in Smits (2017).

- (13) *kw-īcat* *u'rumuttako* *nyaun* *ana* *ka*
 3.C-sleep.INCOMPL bend.DEPINCOMPL forearms and body
 'He (the leader of the hunt) sleeps with his arms and body curled up.'
- (14) *kw-uroko* *ng-ngi'rimak* *cittokit*
 3.C-get_up.INCOMPL with-darkness first
 'He is first up before daybreak'
- (15) *a-kw-oth-ikkoik* *i-ccik* *k-o-nyapri*
 CONJ-3.-go-sit_down.DEPINCOMPL in-place C-of-[]¹²
 'and goes and sits down at the place of []'¹²
- (16) *a-k-u'rumuttako* *a-kw-oi'rikot* *ul*
 CONJ-3-bow.DEPINCOMPL CONJ-3-join.DEPINCOMPL people
 'curled up and joins the people'
- (17) *a-thik* *th-aik* *a-th-o'rumotho*
 CONJ-fire C-be.PR CONJ-C-[]].DEPINCOMPL
 'and the fire is []ing.'
- (18) *kw-alliakot* *ul*
 3.C-glance.INCOMPL people
 'He quickly looks at the people'
- (19) *a-kw-omekat* *pul* *i-p-aik* *i-ccik* *k-ung*
 CONJ-3-tell.DEPPRFV person REL-C-be.PR in-place C-3POSS
 'and then he tells the person who is near him:'
- (20) *itti* *irethe* *ul*
 that tell.IMP.PL people
 "Tell the people to get up!"
- (21) *a-ul* *urokat*
 CONJ-people get_up.DEPPRFV
 'Then the people get up'
- (22) *a-neko* *pira* *n-ca*
 CONJ-take.DEPINCOMPL tree with-head
 'and take a piece of wood on their head.'

¹² I am not sure what *nyapri* refers to here – possibly a kind of mud (loam) or white ants?

- (23) *amma ul w-opettakothaik*
 when people C-scatter.COMPL
 ‘When the people have scattered,’
- (24) *ana ok-kwi i-p-immat pa-p-'rek*¹³
 and 3-this REL-C-see.COMPL thing-C-some
 ‘the one who sees an animal (lit. ‘a thing’)
- (25) *a-kw-i're itti*
 CONJ-C-say.DEPINCOMPL that
 ‘he must say:’
- (26) *arro¹⁴-p-en to-kit ana itti*
 CONJ.thing-C-REF at-eyes and that
 ‘“The animal is in front of us”, or,’
- (27) *arro-p-en tho-cæken ana itti*
 CONJ.thing-C-REF at-lower_back and that
 ‘“The animal is behind us”, or,’
- (28) *arro-p-en opa'ro ana itti*
 CONJ.thing-C-DEM go_level.DEPINCOMPL and that
 ‘“The animal is going level (neither up nor down)”, or,’
- (29) *arro-p-en uo ana itti*
 CONJ.thing-C-DEM descend.DEPINCOMPL and that
 ‘“The animal is descending”, or,’
- (30) *arro-p-en opakkot tho-cæken*
 CONJ.thing-C-DEM return.DEPINCOMPL at-lower_back
 ‘“The animal is turning back”.’

I do not know if group hunts are still organised occasionally. There are certainly fewer wild animals than there were in the past.

5 Place names

The most special part of the workshop was perhaps the gathering of place names in the Lumun homeland. In the Lumun language, the home area is called *Torru* (*to* + *Arru*), literally ‘(up) at the Arru’, with Arru being the autonym of the

¹³ *pa* is short for *papu* ‘thing’, which is also used for animals.

¹⁴ *arro* might come from *a'rupu* ‘things’ (plural of *papu* ‘thing’), although *arropen* was translated with a singular, namely as ‘the animal’ (i.e., the animal the speaker spotted).

Lumun people. In Arabic, the home area is called *Jebel Lumun* ‘Lumun Mountain’. We used a projector to show a map of the Lumun area (taken from GoogleMaps) to participants on a canvas screen. This made for very lively discussions about how to walk from one place to another and which places you pass by when you do so. Many names of places were brought forward.

As a next step, participants were split into two groups, based on their knowledge of specific areas. Both groups were given a 90x50cm paper map of the Lumun area and surroundings downloaded from GoogleMaps. One group wrote place names on the map in the northern part of the Lumun area (including *To'rmathon*), while the other group wrote place names in the southern part of the Lumun area (including *Toumang* and *Tha'ru*). Okkapi Ibrahim finally completed each of the maps with the place names of the other one and with a list of place names on the side. One of these copies I took with me to the Netherlands; it is included in this contribution (see Appendix: Map of the Lumun area, p. 284).

The Lumun language has no dedicated words for ‘village’, ‘town’ or ‘hamlet’. Place names refer to bigger or smaller patches of land that may or may not be inhabited. Houses are scattered, closer together in areas where water can easily be reached and further apart in more difficult terrain. Bigger areas include the valley of *Tho'ri* (‘At the water’), which has a riverbed which is dry in the dry season but contains water in the wet season, and the plateau of *Tha'ru*, where there is a swampy area that remains wet throughout the year and where lemon trees grow and even banana plants. *To'rmathon* is a larger hill area on the mountain, part of which, the so-called inner *To'rmathon*, is especially remote. *To'rmathon* is considered the heartland of the Lumun people, from where people later moved to areas such as *Tha'ru* when the water place was found there, and to *Tho'ri* which, as a valley at the side of the Lumun area, is more easily connected with the ‘outside world’, including a larger market place.

The names mentioned on the map are listed below. I have grouped them together in, I hope, more or less geographically natural groups, in order to make them easier to find on the map. The groups do not reflect administrative or other boundaries, though I have tried to keep larger areas such as *Tho'ri*, *Toumang*, *Tha'ru* and *To'rmathon* more or less together, even if I do not always know which places are considered to belong to which larger area. Apart from places in the Lumun area, the map also mentions some places in the Tocho area (south of the Lumun area), as well as places on the plains to the north and north-east of the Lumun area and in the area to the west of the Lumun land. These places are populated by other peoples or have a mixed population with people belonging to different ethnic groups. Notably, several places in the eastern part of the Lumun area have a Tira Lumun or a mixed Lumun and Tira Lumun

population. Tira Lumun are speakers of the Tira language who, having fled from their own area, were allowed to settle there in the past. They are considered part of the larger Lumun community, though, increasingly, the younger generation no longer speaks or understands Lumun, only Tira.



FIGURE 5: Zacharia Abdalla and Nadia Hamdan discussing place names

Lumun place names typically begin with one of the four prepositional clitics in the language: *i-* ‘in, between’, *no-* ‘at, on’, *tho-* ‘(down) at’ and *to-* ‘(up) at’. *Iarr* (or *Iar*), for example, translates as ‘in the mud’, *Icu’rol* as ‘in the cave’ and *Toththok Popimon* as ‘on the stone/the land of the porcupine’. The prepositional clitics *tho-* and *to-* in place names tend to relate to the altitude of the place. Places with *tho-* tend to be further down the mountain, places with *to-* further up the mountain (see also Smits 2017). Vanderelst (2016) reports the same for the cognate locative markers in the related language Dagik. He also mentions a tendency for Dagik place names with the marker that is cognate with Lumun *tho-* to be located to the south of the Dagik area, and for those with the marker cognate with Lumun *to-* to be located to the north of the Dagik area (Vanderelst 2016: 187-190). I am not aware of a north-south meaning element in Lumun *tho-* and *to-*.

I added the literal translations of place names in the lists below, as far as they were available to me. They include references to such things as the presence of water, certain trees or animals, the flat or rocky nature of the terrain and the people living there. Not all place names, however, have a clear etymology.

The places mentioned on the map follow here; the map itself is included in this contribution as an appendix.

Places north of Lumun Mountain, in the plains (with population of Lumun and other ethnic groups):

Topon Kethipar (or: *Topon Kothipar*) ‘At the field of Thipar’; *Thok’ral* ‘At the depression in the rock’; *Tocau*; *Nolampang Ilo’re* ‘On the red plains’ (there are two different places with this name); *Ithakek*; *Thocor*; *Iarr* (= *Iar*) ‘In the mud’; *Immu*; *Thaperi*; *Thontri*; *Antrpa*; *Thopangka*

Places at the foot or against the north side of Lumun Mountain:

Ciperingka; *Thellung*; *Thopau*; *Ithu’ru*; *Icu’rol Comana* ‘In the cave of?’; *Nolper* (there are two different places with this name); *Tho’riman*

Places on the mountain, in the northern part of the area north-east of *Tharun* (this area, or at least part of this area, is called *To’rmathon*):

Toperrek; *Nokuru*; *Tokin*; *Tongkun*; *Icang*; *Totharangkang* (or: *Tothrangrang*); *To’ran*; *Thoumu*; *Thop’ra*; *Ipurang*; *Icapu* ‘In the ground’; *Thoce’re*; *Thorok* ‘At the well’; *Thou’ruccu* ‘At the feathers’; *Tope’rung*; *Toththok* ‘On the stone’; *Toke’ri*

Places in the southern part of the area north and north-east of *Tharun*, east of the valley of *Ithuttu*. This area comprises the inner *To’rmathon* area, including the actual place called *To’rmathon*. *Ithuttu* separates the Acheron area from the Lumun area. Places in this area, roughly from west to east, are:

Ithuttu; *Toththok Popimon* ‘On the stone (land) of the porcupine’; *Thothullut*; *Touwang* (or: *Touang*); *Therepe*; *To’rmathon*; *Nolampang Ilo’re* ‘On the red plains’ (there are two different places with this name); *Topurat*; *Topi’riman* ‘At the spider’; *Tothrang*; *To’rkeni*; *Toce*; *Tocithin*; *Tho’rpu*; *Top’rincin* ‘At the tree sp.’; *Tho’rmu*; *Thomothi*; *Thokkeppa*; *Tokkwe’ri*; *Tho’ruun* (or: *Tho’run*)

Places to the north-east on Lumun Mountain tend to have a mixed Lumun and Tira Lumun population; places down from the mountain on the north-east side tend to have a predominantly Tira Lumun population. Places in these areas are:

Thoppe; Nolper (there are two different places with this name);
Thompore (also called *Luge*); *Kwia; Thope'rong* 'At the palm tree';
Thopumpung; Tother; Thorungkun; Tothellung; Thocü'rü; Tora; Icat; Tocu

Immediately to the south-east of *Tharun* lies the *Toumang* area. Probably, like *To'rmathon*, *Toumang* denotes both a specific place called *Toumang* and the larger area. Places here are:

Toukkwa; Tothungkun; To'ron; Topian; To'rimal; Tha're; Topa'ro; To'poro; Tothunang; Toumang; Thocong; Tue Tapero 'River of ?'

The area east of *Toumang* comprises *Tha'ru*, a relatively large flat area, where there is abundant water. The name *Tha'ru* is probably used for both a smaller place and the larger area that includes it. Place names in this area, which lies east of *Toumang*, are, roughly from north to south:

Tho'rmu; Topithong; Toruang; Tha'rkek; Tha'ru; Topo're; Thou; Tholpi; Thocauthin

Places in the area east of *Tha'ru* tend to have a mixed Lumun and Tira Lumun population, and in some cases a predominantly or exclusively Tira Lumun population. *To'rono* is the former living place of the A'rono people, whose (virtually) extinct language is known in the literature as Torona (see, amongst others, Norton & Alaki 2015). As far as I know, *To'rono* and surroundings are today deserted. Place names in this area, roughly from north-west to south-east, are:

Nomantit 'At the *mantit* (edible, luck-bringing, snake-like animals)';
Tharong; Tomaca; Tottue; Tokki; Kili; Thaccal; Tonthuruk; To'rono 'At the A'rono (Torona) people'; *Thocoro; Therpung; Thomiat*

At the south-western and southern edge of Lumun Mountain, the places *Tocau*, *Tho'ri* 'At the water' and *Tocurak* border to the west on the Acheron area, and to the south-west and south on the Tocho area. Place names on the south-western and southern edge of Lumun Mountain are:

Tocau; Tho'ri; Tocurak; Thorok thaape (or: *Thorok thape*) 'At the water place of fish'

South of *Tocurak* lies the Tocho area, which in the Lumun language is called *Thoppo* 'At the Appo (Tocho) people'. Place names mentioned in the Tocho area are:

Topra 'At the grass sp.'; *Ichiththinik*

Tou lies west of Tocho Mountain and most probably has a mixed population.

6 Closing remarks

In the sections above, I presented the results of the Lumun dictionary workshop held in January 2023 as far as they were available to me, even though the data are sometimes incomplete. In these closing remarks, I would like to thank the organisers, participants and all the others who were involved in the workshop for making it possible and a success. *Loprot kannan!*

The workshop showed just how much fun it is to do word collection together in a group, and how fruitful. Participants contributed their knowledge or asked questions of others with more experience in a particular field; they gave each other ideas and complemented each other. Animated discussions sometimes ensued, for example about places you pass by when walking certain routes. It was useful to have several topics prepared, so that when a topic proved difficult – like ideophones – or was perhaps of less interest to the participants, it was not difficult for the organisers leading the discussions to switch to another topic.

Apart from the place names, the word collection reported on here was done without the aid of pictures. In the case of trees and animals (not reported on here), I am not sure if the picture books actually helped, apart perhaps from sometimes finding the translation for a Lumun term that had come to mind. Picture books were in any case better used in small groups so that everyone could see the pictures clearly. Large projections of the map of the Lumun area enabled participants to explain to each other how to understand the map. The outline of Mount Lumun and the contour lines on the mountain enabled several participants to precisely imagine routes through the mountainous terrain. The use of poster-sized maps on which participants could draw the places in smaller groups led to animated collaborations.

But, as mentioned earlier, the workshop results need to be supplemented with English (and/or Arabic) translations, with singular forms in some cases and preferably also with tone patterns where these are lacking. I hope very much that this contribution will encourage further work on a dictionary in the Lumun community. Additional terms can certainly still be found and many other topics are waiting to be explored.

Abbreviations

3	third person SG	INCOMPL	incompletive
ABS	absolute form	lit.	literally
	of preposition	k.o.	kind of
C	concord	n/a	not available
CONJ	conjunctive	PL	plural
	particle	POSS	possessive pronoun
COMPL	completive	PR	present
DEM	demonstrative	PRO	common noun
DEPINCOMPL	dependent		pronominal clitic
	incompletive	REL	relative marker
DEPPRFV	dependent	SG	singular
	perfective	sp.	species

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