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A Report on the Bamgi, Kia, and Lower Digul River Language Survey in Papua, Indonesia

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SIL International

2013

Contents

Abstract

A language survey was conducted along the Bamgi, Kia, and lower Digul Rivers in Papua, Indonesia to determine what languages are spoken in each village, as well as the internal dialectology and language vitality of each of the languages encountered. Data was gathered through the use of wordlists and sociolinguistic questionnaires, as well as informal observation. The results indicate that three different Awyu languages are spoken in this area (South Awyu, Edera Awyu, and Jair Awyu), as well as Mandobo, Yaqay, and Central Asmat. While it appears there is potential for language development for these languages, further research is needed to get a complete understanding of the situation of each of these languages.

1   Introduction

This report summarizes the findings of a survey carried out in the villages along the Bamgi, Kia, and lower Digul Rivers in Edera subdistrict[1] and continued to the neighboring subdistrict of Jair in southern Papua, Indonesia. The survey was conducted by Myo-Sook Sohn (SIL), Jacqueline Menanti (SIL staff), Jemi Stanislaus Aun (SIL staff trainee), Rafles Mustamu (SIL staff trainee), and Yunita Susanto (Kartidaya) in June 2001. The purpose of the survey was to determine the language use in each of the native villages on the lower Digul River as a preliminary step to assessing the need for a language-development program in the languages spoken there.

The research questions the survey team desired answers for were as follows:

1. What language is spoken in each village?
2. What are the sociolinguistic dynamics of the speech communities (such as language attitudes, use, vitality, change, and dialectology)?

The methods used to answer the research questions were to collect wordlists in each village, to gain a preliminary picture of the relationship among the speech varieties encountered, and to conduct sociolinguistic interviews in each village to discover language use, vitality, and the attitudes of the villagers towards their own language.

The survey team chose to follow the rivers in this region, rather than trying to completely cover a particular language during the survey. For this reason, only part of the following languages were surveyed during this trip: South Awyu [aws],[2] Edera Awyu [awy],[3] Jair Awyu [awv],[4] Mandobo [KZH],[5] Yaqay [jaq], and Central Asmat [cns].[6]

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[1] The term 'regency' is used to translate the Indonesian term *kabupaten*; the term 'subdistrict' is used to translate the term *kecamatan* (or *distrik*). Indonesian provinces are divided administratively into regencies, which are further divided into subdistricts.

[2] Languages listed in the *Ethnologue* (Lewis 2009) are additionally referred to by their three-letter ISO 639-3 code.

[3] The South Awyu and Edera Awyu languages were formerly called Siagha-Yenimu [OSR] in the 14th edition of the *Ethnologue* (Grimes 2000), the current edition at the time this survey was conducted. Between the 14th and 15th (Gordon 2005) editions, this code was retired from use because the speech varieties denoted by the code were divided into two languages (South Awyu and Edera Awyu), based on the data gathered during this and other surveys in this area.

[4] The Jair Awyu language (as well as the Central Awyu language [awu]) was formerly called the Awyu Nohon language [AWJ] in the 14th edition of the *Ethnologue* (Grimes 2000), the current edition at the time this survey was conducted. Between the 14th and 15th editions, this code was retired from use because the speech varieties denoted by the code were split into two languages (Jair Awyu and Central Awyu), based on this and other surveys in that area.

[5] KZH is the *Ethnologue* code used in the 14th edition of the *Ethnologue*, the current edition at the time this survey was conducted. However, this code was retired from use between the 14th and 15th editions of the *Ethnologue* because the speech varieties denoted by the code were divided into two distinct languages: Mandobo Atas [aax] and Mandobo Bawah [bwp]. The Mandobo-speaking area that was surveyed during this survey falls under what is currently designated as Mandobo Bawah. In this report, the language name Mandobo will be used, rather than Mandobo Bawah, since the decision to divide Mandobo into two languages was made based on a subsequent survey, not based on the data from this survey alone.

[6] A synthesized language report for each language (or cluster of languages) will be forthcoming when the total picture for each language is available.

2   Previous work

Previous work in the Bamgi River area indicated that the villages located there belong to what was called the Siagha-Yenimu language. Drabbe has published a grammatical sketch of this language (Drabbe 1959). Voorhoeve (1975) writes that this language consists of two dialects spoken along the Siagha and Yenimu Rivers (the old names for the Ia and Bamgi Rivers).

There seems to be very little published information about the Awyu speech varieties along the lower Digul River (and its tributaries) in the area visited during this survey. Voorhoeve (1975) states that there are a number of "unidentified Awyu languages" spoken in this area. In his list of villages that speak these unidentified Awyu varieties, he lists Meto and Waghai[7] (which were visited during this survey), so it appears that there has been no previous attempt to propose language boundaries for the Awyu-speaking villages in this area of the lower Digul River.

Regarding the Mandobo language, other language names have been used by previous researchers in this area. Drabbe (1959) used the name Kaeti for this language and indicates that there are three dialects: Kambom, Wambon, and Rungwanyap. Voorhoeve (1975) cites these three dialects as well, but also indicates that there may be a fourth dialect in the villages along the Uwimmerah River (another name for the Kao River) and the Digul River, which is the area where the two Mandobo-speaking villages visited during this survey are located. Another alternate name that appears in the literature is "Dumut," which, according to Drabbe, is the original name of the river now called "Mandobo."

The SIL Papua survey team has already done another recent survey in this area. In April and May of 2001, the team traveled to villages on the Ia, Edera, and Dumut Rivers. Almost all of these villages were found to be Awyu-speaking villages. The area that was surveyed during the 2001 survey is in the middle of the two areas that were surveyed during the present survey. Results of the 2001 survey can be found in the report on the Edera District Survey (Susanto 2005).

Results of the lexical comparison that was conducted from the Edera District survey report are shown in table 1 and the following paragraphs. The data is identical to that in the Edera report, but the language names have been changed to better reflect the results, and the layout of the matrix has been more optimally arranged to better group similar speech varieties together.

Table 1. Percentage of apparent lexical similarity from the Edera District survey

Jair Awyu/Pies

42	Edera Awyu/Mopio								
49	65	Edera Awyu/Harapan							
46	67	71	Edera Awyu/Sahapikia						
39	70	66	74	Edera Awyu/Kogoya II					
36	47	51	55	53	Edera Awyu/Benggo				
30	35	37	40	39	39	South Awyu/Bosma			
32	36	39	42	39	43	66	South Awyu/Asset		
32	37	40	40	37	42	57	63	South Awyu/Homlikia	
31	40	38	43	38	46	55	59	65	South Awyu/Geturki

The report from that survey (Susanto 2005) concluded that, based on the lexical similarity comparison, there are two "main dialects" (where we think the author really means "languages") found along these three rivers. However, a second look at the numbers, using the criterion that two speech varieties with below 60 percent lexical similarity can be regarded as separate languages, indicates that these villages are best grouped into three languages which the survey team decided to call Jair Awyu, Edera Awyu, and South Awyu. For the rationale for the Awyu language names used here, see Appendix A.

An additional South Awyu-speaking village was also surveyed during the Mapi River survey (Susanto 2004); during the survey in November 2000, the survey team found the South Awyu-speaking village of Korome.

Part of the Yaqay-speaking area had also been surveyed during the Mapi River survey, where the survey team found the Yaqay-speaking villages of Linggua, Tagaimon Sino, and Dagemon. Also, in March 2001, the survey

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[7] Waghai is now more commonly known as Bhakti.

team conducted the Wildeman River survey, where they found the Yaqay-speaking villages of Kotub, Wanggate, Kogo, Rayam, and Wairu II. For the full results of the Wildeman River survey see Kriens and Lebold (2010).

3   Survey area

3.1   Map of the survey area

Below is a map of the survey area.
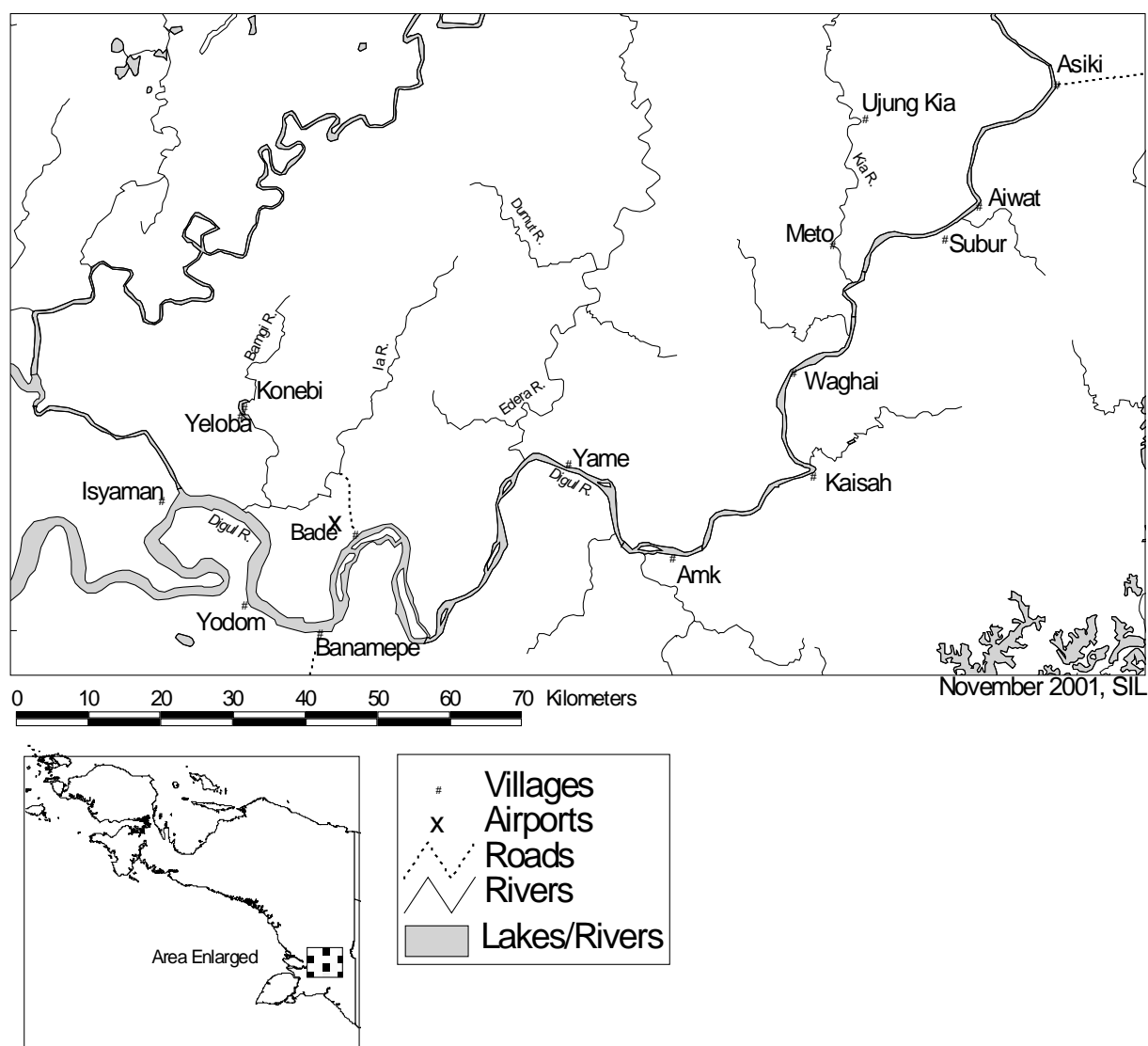
3.2   Survey locations

Table 2 lists villages that were visited during this survey; included is the language spoken in each village, the population, and the global positioning system (GPS) coordinates.

Table 2. Villages visited

Village[8]	Sub-district	River	Language(s)	Population	GPS coordinates	
					South	East
Yodom	Edera	Lower Digul	Yaqay	900	7°15.190	139°27.885
Isyaman	Edera	Lower Digul	Central Asmat	575	7°07.853	139°22.072
Konebi	Edera	Bamgi	South Awyu	699	7°01.403	139°27.868
Yeloba	Edera	Bamgi	South Awyu	261	7°02.023	139°27.634
Banamepe	Edera	Lower Digul	South Awyu	249	7°17.107	139°33.206
Yame	Edera	Lower Digul	Edera Awyu	221	7°05.323	139°50.670
Amk	Edera	Lower Digul	Edera Awyu	323	7°11.875	139°58.026
Bhakti (Waghai)	Jair	Lower Digul	Edera Awyu	264	6°58.927	140°06.503
Meto	Jair	Kia	Edera Awyu	449	6°50.009	140°09.291
Ujung Kia (Mii)	Jair	Kia	Edera Awyu & Jair Awyu	1,500	6°41.246	140°11.553
Subur (Terek)	Jair	Lower Digul	Jair Awyu & Mandobo	350	6°49.617	140°17.148
Kaisah	Jair	Lower Digul	Mandobo	279	7°06.481	140°07.285
Aiwat	Jair	Lower Digul	Mandobo	200	6°47.366	140°19.583

Table 3 lists other significant locations along the route of the survey team, along with GPS coordinates.

Table 3. Other significant locations on the survey trip route

Significant location	GPS coordinates	
	South	South
Mouth of Ia River	7°08.494	139°27.692
Mouth of Mati River	7°11.655	139°56.023
Mouth of Kia River	6°52.619	140°10.571
Asiki (Korindo office)	6°38.859	140°25.060
Bade airstrip	7°10.557	139°35.012

4   Observations

The Digul River is one of the main rivers in Merauke regency. The survey team started the trip from Bade, traveled downriver (west) on the lower Digul River, and then up the Bamgi River. After conducting survey there, the team came back to Bade and continued traveling upstream (east) on the lower Digul River. The team made a side-trip up the Kia River tributary in Jair subdistrict and then continued up the Digul River, ending in the village of Aiwat. This survey completed the remaining areas of Edera subdistrict, which had been partially surveyed on previous trips in the area. In Jair subdistrict, the survey team visited six villages out of nine in the subdistrict.

Following is a general overview of the demographic information and non-linguistic observations the team made during the survey trip. This information will be useful in the future for SIL teams and others who wish to travel to this region to visit, work, or live. Possible community development needs within this area can also be inferred from these observations.

The survey team collected the information through observations, through talking with and inquiring of local people in the villages visited, and through a short questionnaire made specifically for the village leaders. See Appendix B for an English translation of the village leader questionnaire that was used during this survey. This questionnaire was utilized with the village leaders in each of the following villages:

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[8] The village names in parenthesis are the indigeneous names that are used as alternates to the official name used by the government.

- The Bamgi River: Yeloba, Konebi.
- The Lower Digul River: Yodom, Isyaman, Banamepe, Yame, and Amk.
- Jair subdistrict: Kaisah, Bhakti, Subur, Ujung Kia, Meto, and Aiwat.

4.1 Basic demographic information

Table 4 shows the total population of Edera and Jair subdistricts.[9]

Table 4. Population of Edera and Jair subdistricts

Subdistrict	Number of villages	Population
Edera	33 villages	16,153
Jair	9 villages	5,087
Totals:	42 villages	21,240

Table 4 indicates that the combined population of the two subdistricts is over 21,000; however, the team's personal observation suggests that these figures are probably low.

4.2 Communication and electricity

There is a single side-band radio (SSB) and telephone service in both Bade and Getentiri, which are the capitals of Edera and Jair subdistricts. In Kaisah, a village in Jair subdistrict, there is also a SSB belonging to the church, since there used to be an airstrip used by MAF in this village. There is also telephone service in Asiki (in Jair subdistrict) where a large Korean lumber company (Korindo) is operating a base camp. The rest of the villages that were visited do not have any equipment for communication.

Among the villages visited, Amk has only had electricity for only a few days. The source was a generator which had just been given by the government for the subdistrict's development program. It runs from 6:00 pm until 10:00 pm. In Yame, there is also a generator, privately owned by the village leader.

4.3 Transportation

4.3.1 Land transportation

There was no land transportation available to travel between villages at the time of the survey. Walking between villages can take days. To get to several villages, such as Sibi and Ogotho (in Edera subdistrict), walking in the shallow swamp is more dependable, especially during low tide. The survey team did not visit these two villages due to low river conditions, which made it hard to get through with the big longboat that the team was using.

4.3.2 Water transportation

Canoe is the main mode of transportation for the local people. Each village in Edera subdistrict has been given a 15-hp boat motor by a subdistrict government program. Several people in Bade city personally own a motor. The church, the subdistrict government, and the government-run health clinic also have their own motors. It is possible to charter a motorized canoe or a speedboat from them.

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[9] This information is gathered from government sources (Indonesian Government. n.d.).

4.3.3 Air transportation

At the time of the survey, regularly-scheduled flights were available with Merpati once a week from Sentani, which is near Jayapura, the capital of Papua, to Bade, which is on the lower Digul River, every Monday. There is sometimes an extra flight on Fridays.

Travel by floatplane to the villages in Edera subdistrict is another option. This area is serviced by MAF, but service still depends on river conditions. Edera subdistrict has only one grass airstrip, in Bade. Even Getentiri, although it is a subdistrict capital, does not have an airstrip. However, the survey team heard from the general manager of Korindo Lumber Company that an airstrip is going to be built in Getentiri in August 2001, as a joint project between the government and Korindo.

There used to be an airstrip in Kaisah used by MAF, but it is no longer usable.

At the time of this survey, the people in Meto village (Jair subdistrict) were trying to get approval from the regency-level government to build an airstrip in their village, since the ground conditions are suitable for an airstrip.

5 Health and medical

The main diseases reported in the villages that were visited were malaria, vomiting, diarrhea, TB, asthma, and skin diseases. In many villages, the survey team observed that some children have light yellow hair. This is probably caused by a lack of good nutrition.

Most villages use well water (either a spring or a concrete well), rainwater, or rivers for washing, bathing, cooking, and drinking. Some villages that were visited have toilets, which usually belong to the priest's house or other outsiders, such as the teachers and midwives.

Seven villages out of 13 (Konebi, Banamepe, Yame, Kaisah, Bhakti, Subur, and Aiwat) have their own health worker. People from the other six villages have to go to the capital of the subdistrict or to Asiki for professional medical help.

5.1 Livelihood, economy, and influence of 'outsiders'

The main livelihood of people living in both subdistricts is gardening, hunting, and logging. Working for the logging company seems to be the best way for local villagers to make money, even though, in some villages, it was reported that the payment they received was out-of-proportion (i.e., low) with the money the company makes. An increasing number of people reportedly go hunting for deer horn, whose selling price is reported to be $1.50 to $2.00[10] per kilogram.

The staple food for most people is sago. In some villages, people also plant taro, coconut, banana, jackfruit, and other kinds of cash crops such as cocoa, coffee, and cashew. The people do not have specific planting seasons. It is reported that the harvest is always enough to supply the people's needs.

In many villages the team visited, it seems that there used to be rubber plantations. They are no longer productive since the selling price is considered too low. One community development possibility might be to help these people find a good market for the rubber. Another possibility might be to help them find a simple method to process either coffee beans or cocoa, instead of just selling the dried produce. This kind of community-development program might work well for some villages that are located not too far from the subdistrict capital or Asiki.

We also found that some villages, such as Yeloba, Konebi, and Ujung Kia, have quite a lot of cattle. These were given by the government several years ago. In Yeloba, they multiplied very quickly and have become a big problem for the people. It would be good if there was a community-development program to help the people get the maximum benefit from them.

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[10] In Indonesian currency, the amount is 15,000 to 20,000 rupiah.

None of the villages visited had stores selling food and household goods. People must travel to the subdistrict capital or to Asiki for shopping. People from villages close to Asiki also frequently go there to sell local produce.

5.2   Religious situation

The predominant religion practiced in this region is Catholicism. Kaisah is the only Protestant village. The church there is part of the GGRI[11] denomination. Three other villages have both Catholic and Protestant churches; they are Isyaman, Konebi, and Banamepe. The Protestant church in Isyaman is a GPI[12] church, while the GPKAI[13] church has congregations in Konebi and Banamepe.

Religious leaders, especially in Catholic areas, usually are local people (called Dewan Stassi) who live in the village. The priest from the capital of the subdistrict comes to visit those villages periodically to conduct a service.

5.3   Education

We obtained specific information about education from school questionnaires that were administered with the teachers. See Appendix C for an English translation of the school questionnaire that was used during this survey. In ten villages, Yodom, Konebi, Yeloba, Isyaman, Banamepe, Kaisah, Bhakti, Ujung Kia, Subur, and Aiwat, a total of ten teachers were interviewed. In some cases, the survey team was not able to get complete information about grade attendance, since the head of the school was not always in the village.

Each village that the team visited has an elementary school but, at the time of the visit, some teachers were absent from the village. Many had gone out to take their students to the subdistrict capital for the provincial final examination; for that reason, the team was not able to get any education data from three villages (Amk, Yame, and Meto).

There is a middle school in both Bade and Getentiri. Although Getentiri is a subdistrict capital, there is no high school there. The only high schools are located in Bade, Mindiptana, and Merauke. It is reported that most students are not able to continue their education to middle school. Even if they do begin middle school, only a few of them are able to finish, usually because of financial reasons.

Table 5 summarizes the number of students that attend each grade.

Table 5. Class attendance

Village	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Total
Yodom	~30	20	17	10	13	3	~93
Konebi	Unknown	Unknown	15	18	19	12	64+
Yeloba	22	17	12	10	7	2	70
Isyaman	18	12	8	~15	7	2	~62
Bhakti	20	9	12	8	8	-	57+
Ujung Kia	43	60	29	30	32	13	207
Subur	34	7	16	9	11	7	84
Aiwat	26	2	5	9	4	-	46

Table 5 shows that grade attendance tends to decrease at the higher levels, indicating that most students do not complete six years of elementary school.

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[11] *Gereja-gereja Reformasi Indonesia* (Reformed Churches of Indonesia).
[12] *Gereja Protestan di Irian Jaya* (Protestant Church in Irian Jaya (Papua)).
[13] *Gereja Persekutuan Kristen Alkitab Indonesia* (Indonesian Christian Fellowship of the Bible Church).

5.3.1 Language use in school

The teachers were asked about language use in school. Table 6 records their answers.

Table 6. Language use at school

Village	Language of instruction	Language children use during play at school	Children able to understand Indonesian when starting school?	Length of time to become fluent in Indonesian
Yodom	Only Indonesian	Indonesian	Yes	-
Konebi	Only Indonesian	Indonesian	Yes	-
Yeloba	Only Indonesian	Indonesian	Yes	-
Isyaman	Only Indonesian	Indonesian	Some do not understand Indonesian	1 to 2 years
Banamepe	Only Indonesian	Indonesian	Yes	-
Kaisah	Only Indonesian	Indonesian	Yes	-
Bhakti	Only Indonesian	Indonesian	Yes	-
Ujung Kia	Only Indonesian	Indonesian & vernacular	Yes	-
Subur	Only Indonesian	Indonesian & vernacular	Yes	-
Aiwat	Indonesian & vernacular	Indonesian	Yes	-

Aiwat is the only village where at least one teacher used both Indonesian and the vernacular in the classroom; the teacher is from that village. It was also reported that most schools restricted the students in using the vernacular in the school environment. This rule is applied to encourage the students to understand Indonesian better so that they will understand the lessons. Another reason why only Indonesian is used as the language of instruction is because most teachers are not local people and, therefore, do not know how to speak the local language.

However, as table 6 shows, it is reported that students in three villages (Ujung Kia, Subur, and Aiwat) not only used Indonesian, but also the vernacular when they were playing at school.

We asked teachers about the length of time it takes a student to comprehend and speak Indonesian. Isyaman is the only village that reported that the students need a certain length of time to be able to understand and to be fluent in Indonesian. The other villages reported that the students speak Indonesian fluently when they begin school in the first grade.

6   Group questionnaires

6.1   Procedure

Fourteen group questionnaires were administered during this survey. See Appendix D for an English translation of the questionnaire that was used. Questionnaires were used in Yodom, Konebi, Yeloba, Isyaman, Banamepe, Yame, Amk, Kaisah, Bhakti, Ujung Kia, Meto, Subur (the Awyu and Mandobo ethnic groups), and Aiwat. The survey team used the questionnaire with groups of adult men and women with a variety of ages who were native speakers and willing to answer some questions about their language. Sometimes, one surveyor asked the questions and another wrote down the answers. The interviewer tried to encourage each person to answer, but the conversation was dominated by only a few people most of the time. Each questionnaire took about 1 hour to complete.

6.2   Results

6.2.1 Development

All leadership (religious, civil, and traditional) in each village visited was from within the ethnic group, with the exception of the teachers and head of the school. All villages reported that their change of leadership was by election. With regard to physical health, most groups reported that the people seek traditional medical help (herbal remedies) as the first option, instead of professional medical help. For "possession by spirit," six villages mentioned that they also go to a traditional healer, while the other seven reported that they have never had a spirit-possessed person in the village. All villages in the subdistrict of Edera (in this survey) have a special development committee; development is organized mostly by the subdistrict officials. On the other hand, none of the villages in Jair has that kind of committee. There are no natural phenomena that inhibit transportation among villages.

6.2.2   Language Use

The majority of people in this area speak at least some "Indonesian**.**" Those who are educated speak a variety closer to the national standard, which is what is taught in the schools. Many others speak a variety of Papuan Malay, which is still commonly referred to as "Indonesian." Standard Indonesian and Papuan Malay are not distinguished in language-use table 7 and following, which shows what language people use in each domain.

Table 7. Language use by domain

Ethnic group → Village → Domain ↓	Central Asmat	Yaqay	South Awyu			Edera Awyu			Jair Awyu		Edera Awyu/ Jair Awyu	Mandobo		
	Isyaman	Yodom	Konebi	Yeloba	Banamepe	Yame	Amk	Bhakti	Meto	Subur	Ujung Kia[14]	Subur	Kaisah	Aiwat
Home	V	V	B	V	B	B	V	V	B	B	B	B	V	B
With friends	V	B	B	B	B	B	B	B	B	B	B	B	B	B
Garden	V	B	B	B	V	B	V	V	V	B	B	B	V	B
Market	N	N	B	B	N	B	N	N	B	B	N	B	N	N
Clinic	N	B	N	N	N	N	N	N	N	B	N	B	N	N
School recess	B	N	N	N	N	B	N	N	B	N	B	N	V	V
School instruction	N	N	N	N	N	N	N	N	N	N	N	N	B	N
School explanation	N	N	N	N	N	N	N	N	N	N	N	N	B	N
Feast	V	V	B	V	V	N	V	V	N	V	V	V	V	N
Announcement	B	B	B	B	B	N	B	B	N	B	B	B	V	N
Meetings	N	B	B	B	N	V	V	B	B	B	B	B	B	N
Public prayer	B	N	B	N	N	N	N	N	N	N	N	N	N	N
Worship	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Sing hymns	B	B	B	B	B	N	N	B	V	N	B	N	N	N
Preaching	B	N	B	B	N	N	N	N	V	B	B	N	N	N

N = National language (Indonesian)
V = Vernacular
B = Both languages (Indonesian and the vernacular)

[14] The sociolinguistic data gathered from Ujung Kia was taken from a group that had both Edera Awyu and Jair Awyu speakers. It is unclear how the responses given by the local people actually reflect the unique sociolinguistic situation of each of these two vernacular language communities in this village; however, the data, as it was reported, is presented in table 7 and other tables in section 6.

Table 7 shows that either the vernacular or both the vernacular and Indonesian are widely used in the home. None of the villages use the national language exclusively at home. In other domains, where the participants are mostly from inside the ethnic group, such as in the garden and among the people themselves, none of the villages use only the national language. The national language is widely used in the school and in the church.

From table 7, it seems that the people tend to be bilingual. The use of both Indonesian and the vernacular has apparently increased in all domains. However, the entire situation indicates that people still prefer to not give up using the vernacular when the participants are in an intimate setting, like in the home, in the garden, and with friends.

6.2.3 Language change

One of the indicators of language change is the language use of the younger generation. The reported language usage among young people was very similar in all villages, as shown in table 8.

Table 8. Language use of the younger generation

Question / Village	Use other languages more?	Mix with other languages?	Is that good? Why?	Mix with Indonesian?	Is that good? Why?
Yodom	Indonesian	No	-	Yes	No; vernacular is no longer used since parents do not teach it to their children
Konebi	Indonesian	No	-	Yes	No; parents do not teach their children the vernacular
Yeloba	No	No	-	Yes	Yes; both vernacular and Indonesian must be used in balance
Isyaman	No	No	-	Yes	No; old people hard to understand
Banamepe	Indonesian	No	-	Yes	Yes; to ease communication with other ethnic groups
Yame	Indonesian	-	-	Yes	-
Amk	Marind, Awyu	Marind, Awyu	Yes; to be able to understand vernacular	Yes	Yes; it is more understandable
Kaisah	Indonesian	No	-	Yes	Yes; other people can understand
Bhakti	No	No	-	Yes	Yes; to be more understood since some people don't know vernacular very well
Ujung Kia	No	No	-	Yes	Yes; to be more understandable
Meto	Indonesian	No	-	Yes	Yes; it's a must and a tool for communication
Subur (Awyu)	Awyu, Mandobo	Awyu, Mandobo	Yes; both can get along together	Yes	No; the vernacular seems to be disappearing
Subur (Mandobo)	Awyu, Mandobo	Awyu, Mandobo	Yes; both can get along together	Yes	Yes; we don't want to insist on someone to use our language
Aiwat	No	No	-	Yes	Yes; they get used to Indonesian

As indicated in table 8, most villages reported that the young people do not use any other local language (except for Amk and Subur village) beside the vernacular, but they do mix the vernacular and the national language. Mixing with Indonesian is seen in a positive light, at least by some.

In Amk, other languages were used (Marind and Awyu), since the people are actually Awyu, but there is intermarriage with Marind. In Subur village, where both Awyu and Mandobo people live in one village, it is reported that they mix both languages. Table 8 shows that all young people in every village mix the vernacular with Indonesian.

Only a few groups (four out of 14) do not see that mixing the vernacular with Indonesian is good. They see that the vernacular might be disappearing, since the parents usually do not teach their children the vernacular. However, the rest said that it was good to mix both languages; one common reason they stated was that it would help them communicate better, especially with people from outside their group. In addition to the previous reason, they said that their children also need to know the national language in order to get along better in life. The table suggests that there is a tendency for people to be more bilingual in the vernacular and the national language.

Only one village (Yame) did not give complete answers, since all of the group members were very passive during the group interview.

6.2.4 Language preservation

There are several factors that influence language preservation. One of these factors is the presence of immigrants from other areas and the language-use patterns of these immigrants. Data that was gathered relating to immigrants in each village is displayed in table 9.

Table 9. Immigrants and their language-use patterns

Question Village	Number of immigrants	Why here?	Immigrants from where?	Language used with immigrants?	Immigrants learn the vernacular?	Is that good? Why?
Yodom	None	-	-	-	-	-
Konebi	4	Marriage, village workers	Muyu	Indonesian	Yes	Yes; to communicate better
Yeloba	2	Teachers	Muyu, Kimaam	Indonesian	No	No; vernacular disappearing since teachers are not locals
Isyaman	None		-	-	-	-
Banamepe	3	Work	Muyu, Kei, Mapi	Indonesian	Yes	Yes; they become one with local people
Yame	2	Teachers	Muyu	Indonesian	No	Yes; cannot insist on using vernacular
Amk	2 family units	Teachers	Java, Biak	Indonesian	Yes	Yes; to communicate better
Kaisah	4 family units	Village workers, retired evangelist	Biak, Awyu, Marind	Indonesian	Yes	Yes; to communicate better
Bhakti	8	Marriage, village workers	Muyu, Edera, Mandobo, Asmat, Mapi	Indonesian	Yes	Yes; to communicate better
Ujung Kia	5 family units	Village workers	Muyu, Java, Mandobo,	Indonesian	Yes	Yes; to understand each other
Meto	20 (7 family units)	Marriage, village workers	-	Indonesian	Yes	Yes; to communicate better
Subur (Mandobo)	10 (4 family units)	Village workers	Muyu, Java, East Nusa, Tenggara (NTT), Asmat	Indonesian	Yes	Yes; to communicate better
Aiwat	None	-	-	-	-	-

Most villages had immigrants living in the midst of the people; exceptions were Yodom, Isyaman, and Aiwat. Most of these were teachers or health workers or had married into the group. It was reported that most immigrants were learning the local language, which was good for communication, even though none of the migrants were reported to be using it.

Another factor that influences language preservation is intermarriage patterns and loss of students to the city life. Data relating to these two factors is listed in table 10.

Table 10. Intermarriage patterns and loss of students to city life

Question ⟍ Village	Marry into which ethnic group?	Marriage restrictions?	Graduates stay in city?	Why?
Yodom	Muyu, Marind, Awyu, Makasar, Asmat	No	No	To help parents; the cost is too expensive
Konebi	Yaqay, Muyu, Marind, Maluku, Makasar	No	No	Not able to afford it
Yeloba	Java, Kei, Yaqay, Muyu	No	Yes & no	Yes; being influenced by the city life; no; village is better; also financial problems
Isyaman	Asmat	No	Yes & no	To help parents
Banamepe	Mapi, Marind, Makasar	No	Yes	To continue to study
Yame	Marind, Muyu	No	Yes & no	Yes; city life is more pleasureable No; to help parents
Amk	Marind, Mandobo, Upper Mapi	No	Yes	To work
Kaisah	Awyu, Biak, Muyu, Marind	No	Yes & no	Depends on financial situation
Bhakti	Muyu, Asmat, Marind	No	No	Financial problems
Ujung Kia	Awyu, Muyu, Mandobo	Bride price must be in agreement	No	Financial problems
Meto	Mandobo, Muyu, Toraja	Religion	Yes	To work; city is more developed
Subur (Awyu)	Mandobo	No	No	There are barriers and little interest to stay in city
Subur (Mandobo)	Awyu, NTT, Muyu, Marind, Asmat	No	Yes	They prefer to stay in the city
Aiwat	Muyu, Awyu	Religion and tradition	No	City life has lots of competition

Although these people most frequently marry someone from within the group, there are no restrictions on whom one may marry, and there are those who have married out. The most frequent answer to which ethnic group had married in or to which they married out were Muyu, Mandobo, Marind, and Yaqay. It was also reported that some people married non-Papuans, such as people from Maluku, Makasar, and Toraja.

6.2.5 Reported similarity among languages

In order to assess the local people's perceptions of the similarity of the language varieties used in the neighboring villages, three questions were asked: 1) In what village do they speak exactly the same language as here? 2) In what village do they speak a slightly different language? and 3) In what village do they speak a language that you cannot understand at all? The results from these questions are given below.

6.2.5.1. South Awyu, Edera Awyu, and Jair Awyu languages

The three Awyu languages covered the largest part of the area that was surveyed. From the information gathered from group questionnaires and informal interviews, it appears that there are three Awyu languages spoken in this area. The reported similarity with surrounding speech varieties in each of the villages is shown in table 11.

Table 11. Reported similarity of Awyu speech varieties

Village (or area) compared \ Village asked	South Awyu				Edera Awyu					Jair Awyu	
	Konebi (Homeme sub-ethnic group)	Konebi (Yas sub-ethnic group)	Yeloba (Sahamgi sub-ethnic group)	Banamepe	Yame	Amk	Bhakti	Ujung Kia (Edera Awyu)	Meto	Ujung Kia (Jair Awyu)	Subur
Konebi	-	-	S	E							
Yeloba		S	-	S							
Banamepe		E	S	-							
Salamepe		E	S								
Yame					-	E					
Amk					E	-		D			
Harapan							E				
Sahapikia							E				
Bhakti							-	E	E		S
Ujung Kia (Edera Awyu)							D[15]	-	E		S
Meto							S	E	-		S
Ujung Kia (Jair Awyu)									S	-	E
Pies					D				E		
Memes					D				E		
Subur									S	E	-
Getentiri									S	E	
Anggai								E			S
Edera River villages			D	D	S	S					
Ia River villages	S		D	D		S	D	D			
Jair subdistrict	D	D									
Assue subdistrict	D	D									
Bamgi River						D	D	D			
Mapi River						D			D		

E = Exactly same dialect
S = Slightly different dialect
D = Very different speech variety

The data in table 11 shows a clear grouping of South Awyu-speaking villages. The people in Konebi, Yeloba, and Banamepe reported each others speech as being exactly the same or a slightly different dialect. In addition, Salamepe, a village some distance to the south of the Digul River, was reported to be the same or slightly different. While the people in Konebi consist of two sub-ethnic groups (Yas and Homeme), they reported that they can understand each other's speech variety. According to them, even children can understand the other sub-group's speech variety.

While the data in table 11 shows a clear grouping of South Awyu-speaking villages, the same cannot be said about the Edera Awyu and Jair Awyu-speaking villages. The Edera Awyu and Jair Awyu-speaking villages in the table are divided into groups, based on the name of the language reported to be used. Those under the Edera Awyu language heading reported to use the "Awyu" language, while those under the Jair Awyu language heading reported to use the "Jair" language. However, the data on reported similarity does not clearly support this division. For example, the village of Meto (reported to be "Jair" speaking) would seem to fit into either Edera Awyu or Jair Awyu languages, based on the data on reported similarity.

To get a more complete picture of the data on reported similarity among speech varieties for these three languages, the data on reported similarity from the previous Edera subdistrict survey (Susanto 2005) was

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[15] The data on this questionnaire is hard to explain but has been recorded here as given; it is surprising that Bhakti would list Ujung Kia as speaking an unintelligible language.

merged with the data of the present survey. However, the combined data does not seem to help with sorting out the division between the Edera Awyu and Jair Awyu languages, therefore, the combined data on reported similarity has been included in Appendix E.

What may complicate the linguistic situation is the fact that Ujung Kia is a mixed community; the Jair Awyu people are by far the minority, with the rest of them being Awyu Edera speakers. While they said their language is Jair, they reported that Jair is actually one of the Awyu speech varieties. The people consider themselves the same ethnic group as Awyu; they call themselves "Jair Awyu". According to the people in Ujung Kia, people in Getentiri and Subur (Awyu group) village also speak Jair Awyu. They reported it is slightly different from the Jair Awyu spoken in Ujung Kia, but they can understand each other. On the other hand, the other group in Meto village said that their language is mutually intelligible with that spoken by people in Ujung Kia, Subur, and Getentiri who speak Jair, even though people in Meto itself speak Edera Awyu. The survey team suspects that this comprehension is acquired, not inherent. The existence of some acquired intelligibility between the Jair Awyu and Edera Awyu languages may be creating a challenge in using data on reported similarity of speech varieties as a way to clearly define language boundaries.

6.2.5.2. Yaqay language

Yodom is the only Yaqay-speaking village the survey team visited. No villages were reported to speak exactly the same dialect as the one used in Yodom village. People in Tagaimon Sino in Edera subdistrict and Linggua village in Nambioman Bapai subdistrict are reported to speak slightly different than they do in Yodom, but the people reported that they can understand each other. As indicated in the report on the Wildeman River survey (Kriens & Lebold 2010), data on reported similarity seems to indicate that there are two separate, yet related, Yaqay languages. It is not clear how Yodom, located some distance to the south, in a separate area from the rest of the Yaqay-speaking area, would fit into one of these two groupings, since the speakers in Yodom reported one village from each of the two Yaqay language groupings as speaking a slightly different, yet understandable dialect.

6.2.5.3. Mandobo language

Kaisah, Subur, and Aiwat (all in Jair Subdistrict) are three Mandobo villages that were visited. It is likely that these three villages can be grouped together as using one language, since they reported each other as speaking exactly the same variety or a slightly different dialect. Some other Mandobo villages that are considered as the same speech variety group as theirs are Getentiri and Butiptiri (in Jair subdistrict), and Persatuan and Patriot village (in Mandobo subdistrict).

However, these three villages reported that they could not understand the Mandobo language spoken in the area of Kouh subdistrict and villages to the north, such as Manggelum, Kombai, Kawagit, Burunggop, and Bairot. This indicates that there may be more than one Mandobo language. Further survey is needed in that area to confirm this possibility.

6.2.5.4. Central Asmat language

Isyaman is the only Central Asmat-speaking village that was visited. The group mentioned that people in the villages of Amborop, Ayam, Warse, Sesakem, and Pau speak the same language as they do, but they could not understand the Asmat language spoken in Citak Mitak and Kokonou (in Timika).

6.2.6 Language attitudes

Assessing language attitudes from past language development efforts is difficult since there has been almost no language development activities in the villages visited. There has never been a vernacular literacy program in any of the villages that were visited. There has been very little attempt on the part of the local people in writing their vernacular language. Only two villages reported that local people have written something using the vernacular. In the village of Isyaman, a teacher has written down the history of their ancestors, while in the village of Meto, a priest named Father Felix Amias has written songs and prayers in the vernacular.

Table 12 shows data relating to language attitudes that was gathered in each village visited.

Table 12. Data relating to language attitudes

Question \ Village	Want vernacular literacy? Why?	What books?	You give what for them?	Ready for program?	How many?	Language for literacy	
						Adult	**Child**
Yodom	Yes; good to have written language	Songs, prayer books, Bible	Produce	Literacy & translation	20 people	V & I	V
Konebi	Yes; vernacular seems to be disappearing	All kinds of books	Produce & work	Literacy & translation	300 people	V	V & I
Yeloba	Yes; many children don't use vernacular	Stories, songs, prayers	Produce, labor, & money	Literacy & translation	~20 people	V & I	V & I
Isyaman	Yes; so do not forget the vernacular	All kinds of books	Money & labor	Literacy & translation	20 people	I	I
Banamepe	Yes; It's our own language	Songs, prayer books, Bible	Produce & money	Literacy & translation	Many people	V	I
Yame	Yes; -	Songs, prayer books, Bible	Produce, labor, & money	Literacy & translation	5 to 6 people	V & I	V & I
Amk	Yes; we want to preserve our culture	All kinds of books	Produce	Literacy & translation	10 people	V & I	V & I
Kaisah	Yes; for children to use it and so vernacular does not disappear	CD, health, education (numerals & letters)	Labor	Literacy & translation	10 to 15 people	V & I	V & I
Bhakti	Yes; we can understand it better	Story book	Produce	Literacy & translation	Not definite	V & I	V & I
Ujung Kia	Yes; we can understand it better & write it	Story book & Bible	Produce, labor	Literacy & translation	~150 people	I	I
Meto	Yes; can understand it better, it's our language	Story book & Bible	Produce, labor	Literacy & translation	20 people	V & I	I
Subur	Yes; to develop our language & culture	All kinds of books	According to the need	Literacy & translation	Not definite	V & I	I
Aiwat	Yes; to be more understood and clear	All kinds of books	Produce, work	Literacy & translation	20 people	I	I

V = Vernacular; I = Indonesian

Despite the fact that there has been almost no vernacular language-development activities in these villages, the majority of the respondents affirmed that they want to learn to read and write in the vernacular. Reasons given included: "in order to preserve our own language and culture," "we can understand it better," and "we want our children to use it."

The people responded that they were willing to give up something in exchange for books. Produce was the most common response (10x); money (3x) and work (7x) were also mentioned. One village (Subur) didn't give a specific answer to this question.

All villages stated that they thought the people of the village were ready for some kind of language program, for both literacy and translation. Most villages (10 villages) gave an estimate of the number of villagers that they thought might want to participate; from 10 to 30 people. In one village (Konebi), the people responded that hundreds of people would participate.

Most people seemed to consider a vernacular literacy program as something appropriate for adults. In two villages from which data was recorded, the people wanted to learn to read and write in the vernacular language only, while eight villages said "both." One of them gave priority to the national language. Only three villages prefer to have a national literacy program for adults.

Regarding their children, however, they had a different view; almost half of the villages (six) stated that they would prefer to have their children learn to read and write in the national language only. One village prefers the vernacular only, while the other six responded "both."

6.2.7 Language vitality

Almost one-half of the groups (six villages) have a strong belief that the people will speak the same language in twenty years as they do today. The other seven villages believe that the vernacular language will not become extinct, even though their children nowadays use Indonesian more than the vernacular, especially if they remain in the village and have very little contact with the outside. In general, people want to keep both the national language and the vernacular in balance.

7   Wordlists

7.1   Procedure

Ten 239-item wordlists were elicited in six different language areas: South Awyu, Edera Awyu, Jair Awyu, Central Asmat, Yaqay, and Mandobo-speaking villages. In addition to these full 239-item wordlists, some shorter 50-item wordlists were also elicited in some villages, when the villagers claimed that their speech variety was the same as another village where a full wordlist had already been elicited. Since eliciting a full wordlist is a lengthy process, the shorter wordlists were used to save time and to verify whether or not their speech variety was, in fact, identical to a village where a full wordlist had already been taken.

The survey team elicited a full wordlist in each of the South Awyu-speaking villages of Konebi (Yas sub-ethnic group) and Yeloba. Shorter South Awyu wordlists (50 items) were elicited in two Awyu-speaking villages: Konebi (Homeme sub-ethnic group) and Banamepe. Four full wordlists were also gathered in the following Edera Awyu-speaking villages: Yame, Bhakti, Ujung Kia, and Meto. A shorter Edera Awyu wordlist was also elicited in Amk. A full Jair Awyu wordlist was taken in one village, Ujung Kia. The shorter 50-item Jair Awyu wordlist was gathered in Subur. In addition, a full Central Asmat wordlist was gathered in Isyaman, a full Yaqay wordlist was elicited in Yodom, and a full wordlist from the Mandobo language was taken in Kaisah. Two shorter Mandobo wordlists were gathered in two villages: Subur and Aiwat.

The full wordlists were typed into W*ordSurv*[16] and grouped into lexically-similar groups, based not only on Blair's principles, given in *Survey on a Shoestring* (1990),[17] but also modified rules for Papuan languages.[18] The shorter wordlists were manually compared with full wordlists using the same principles as with *WordSurv*. For all the full wordlists that were collected on this survey, see Appendix H; for all the shorter wordlists, see Appendix I.

In order to interpret the apparent lexical similarity results, the Papua survey team followed the guidelines outlined by SIL Indonesia; these guidelines state the following:

If apparent lexical similarity between two wordlists is between 0 to 60 percent, they can *usually* safely be interpreted to represent separate languages. For percentages above 60 percent, lexicostatistic data alone is not adequate to determine whether or not the speech varieties are the same language.

1. Lexical similarity results are always best interpreted alongside other lines of evidence. Additional sociolinguistic information gathered during the survey is to be used alongside the lexicostatistical data to help determine whether or not the speech varieties are the same language. This sociolinguistic information includes data on reported intelligibility, ethnolinguistic identity, and attitudes toward the other speech variety.

2. There may be occasions when intelligibility testing or participatory assessment is needed to make decisions about whether or not the speech varieties are the same language (such as when lexicostatistical and sociolinguistic data do not clearly indicate whether or not the speech varieties are the same language) or to confirm impressions that arise from rapid-appraisal survey.

Regarding this second guideline, recommending sociolinguistic investigation to augment the lexicostatistical data, the survey team gathered data about the reported similarity and intelligibility among speech varieties, which is reported in section 6.2.5.

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[16] *Wordsurv* is a computer program which is used to analyze the lexical similarity of languages.
[17] For further details on Blair's principles, see Appendix F.
[18] For further details on the modified rules for Papuan languages, see Appendix G.

7.2 Results

7.2.1 Comparison of full wordlists

Table 13 shows the percentage of apparent lexical similarity among all the full wordlists gathered during this survey.[19]

Table 13. Percentage of apparent lexical similarity of full wordlists

South Awyu/Konebi (Yas sub-ethnic group)

72	South Awyu/Yeloba								
36	34	Edera Awyu/Yame							
38	35	52	Edera Awyu/Bhakti						
32	35	40	51	Edera Awyu/Meto					
36	38	41	45	65	Edera Awyu/Ujung Kia				
35	34	43	47	52	58	Jair Awyu/Ujung Kia			
4	5	6	7	6	6	9	Mandobo/Kaisah		
4	5	2	3	4	1	1	2	Yaqay/Yodom	
0	0	0	0	1	1	0	0	2	Central Asmat/Isyaman

According to table 13, Mandobo, Yaqay, and Central Asmat are clearly very different languages from each other and from the languages of South Awyu, Edera Awyu, and Jair Awyu. The percentages of apparent lexical similarity among these varieties are very low (0 to 9 percent).

Table 13 also indicates that the villages of Konebi and Yeloba can likely be considered the same language (72 percent apparent lexical similarity) and a separate Awyu language from the other Awyu varieties (below 38 percent apparent lexical similarity). This is well supported by the data on reported similarity, since these villages report each other as speaking a slightly different dialect of the same language.

Regarding the villages that are labeled as Edera Awyu in table 13, they range in apparent lexical similarity of between 40 and 65 percent. These numbers are quite low; low enough to typically consider some of these villages as speaking separate Awyu languages. For example, the villages of Yame and Bhakti do not share more than 52 percent lexical similarity with any other village surveyed, which might indicate that these two villages could be viewed as representing two other Awyu languages. However, the data on reported similarity in table 11 shows that Yame reported that the villages on the Edera River (which are Edera Awyu-speaking villages) as speaking a slightly different dialect. This would indicate that Yame is also best viewed as Edera Awyu speaking despite the low level of lexical similarity with other Edera Awyu-speaking villages visited during this survey. The data on reported similarity in table 11 indicates that Bhakti reported that the Edera Awyu-speaking villages of Harapan and Sahapi also speak exactly the same dialect, so it seems best to also consider Bhakti as an Edera Awyu-speaking village, despite the low level of lexical similarity with the other Edera Awyu-speaking villages visited during this survey. With such low levels of lexical similarity among the Edera Awyu-speaking villages visited, it is quite likely that there are multiple dialects of Edera Awyu.

In addition, the data on reported similarity in table 11 seems to indicate that Meto could be grouped with either the Edera Awyu-speaking villages or with the Jair Awyu-speaking villages. The people in Meto reported that they speak the exact same dialect as the Edera Awyu varieties used in Bhakti and Ujung Kia; they also reported that they speak the exact same dialect as the Jair Awyu-speaking varieties in Pies and Memes.[20] However, it is likely best to consider Meto as an Awyu Edera-speaking village, since the local people reported that they speak "Awyu," not "Jair," and Meto shares the highest level of apparent lexical similarity (65 percent) with the Edera Awyu-speaking portion of the village of Ujung Kia.

Table 13 shows that the Jair Awyu variety in Ujung Kia can be considered a separate language from the other Awyu varieties in the matrix, since the level of apparent lexical similarity is below 60 percent. As previously mentioned, the data on reported similarity in table 11 might indicate that Meto could also be considered as Jair Awyu speaking, but the lexicostatistics indicate that Meto is best considered as Edera Awyu speaking.

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[19] The analysis was done by Myo Sook Sohn.
[20] Pies and Memes were determined to be Jair Awyu-speaking villages, based on data gathered during the previous Edera subdistrict survey (Susanto 2005).

One thing that may be clouding the boundary between the Edera Awyu and Jair Awyu languages is that the village of Ujung Kia is a mixed village where the people are using two languages: Jair Awyu and Edera Awyu. Because of this, it is likely that the percentage of apparent lexical similarity between the two varieties is inflated because of borrowing and because of the high level of contact of these two languages in this village.

7.2.2 Comparison of shorter wordlists

In Konebi, there were two South Awyu speech varieties reported, Yas and Homeme. A full wordlist of the Yas speech variety was elicited and compared with a shorter 50-item wordlist of the Homeme speech variety. The results indicate that they are almost the same (92 percent apparent lexical similarity). This is supported by the fact that the people in Konebi reported that even the children can easily understand the variety used by the other sub-ethnic group.

In Banamepe, 50 nouns were checked with the South Awyu speech variety spoken in Konebi (from the Yas sub-ethnic group). The relationship between the two is also very close (over 95 percent apparent lexical similarity), indicating that Banamepe is also a South Awyu-speaking village.

The survey team elicited a shorter wordlist in Amk. That shorter wordlist was compared with the corresponding words from the full Edera Awyu wordlist elicited in Yame in the lower Digul River. The relationship between the two is very close (88 percent apparent lexical similarity), indicating that Amk can also very likely be considered an Edera Awyu-speaking village.

In Subur, a shorter wordlist was gathered. This list was compared with the corresponding words from the full Jair Awyu wordlist gathered in Ujung Kia; the results indicate that they are quite similar (88 percent apparent lexical similarity).

The survey team gathered shorter wordlists in the Mandobo-speaking villages of Subur and Aiwat. These two shorter wordlists were compared with the corresponding words from the full Mandobo wordlist gathered in Kaisah. The results of this comparison show that Subur and Aiwat have almost the same speech variety as that of Kaisah (over 92 percent apparent lexical similarity).

7.3   Comparison with data from previous surveys

7.3.1 Yaqay language

In table 14, the wordlist gathered in Yodom village was compared with wordlists gathered on previous surveys of Yaqay villages, where full wordlists were taken along the Mapi River (Linggua, Tagaimon Sino, and Dagemon)[21] and the Wildeman River (Kogo, Wanggate, Kotup, and Wairu II).[22] Table 14 shows the percentages of apparent lexical similarity.

Table 14. Percentage of lexical similarity among Yaqay varieties already surveyed

Yaqay/Linggua							
68	Yaqay/Yodom						
70	70	Yaqay/Tagaimon Sino					
69	73	89	Yaqay/Dagemon				
62	68	81	84	Yaqay/Kogo			
56	60	74	74	77	Yaqay/Wanggate		
57	63	73	75	75	78	Yaqay/Kotup	
56	64	68	73	77	68	79	Yaqay/Wairu II

The speech variety used in the village of Yodom on the lower Digul River is close to the speech varieties used in the villages of Linggua, Tagaimon Sino, Dagemon, and Kogo (68 to 73 percent apparent lexical similarity) and only slightly less similar to the varieties used in the villages of Wanggate, Kotup, and Wairu II (60 to 64 percent

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[21] See Susanto (2004).
[22] See Kriens and Lebold (2010).

apparent lexical similarity). This lexicostatistical data would need to be compared with all the data on reported similarity from these villages to get the people's perceptions on any dialect boundaries that may exist.

7.3.2 South Awyu, Edera Awyu, and Jair Awyu languages

In table 15, the full wordlists gathered on the present survey and two previous surveys were compared in order to see how the speech varieties in these areas are related to one another. The present survey wordlists include the South Awyu, Edera Awyu, and Jair Awyu languages (somehow the survey team missed including the Edera Awyu wordlists from Meto and Ujung Kia in the comparison). From the previous surveys, wordlists from South Awyu, Edera Awyu, and Jair Awyu, taken during the Edera Subdistrict survey (Susanto 2005) and the South Awyu wordlist, gathered during the Mapi River survey (Susanto 2004), are included.

Table 15. Percentage of apparent lexical similarity among Jair Awyu, Edera Awyu, and South Awyu varieties already surveyed

Jair Awyu/Ujung Kia

															Label
53															Jair Awyu/Pies
41	39														Edera Awyu/Yame
44	42	52													Edera Awyu/Bhakti
44	44	46	55												Edera Awyu/Mopio
45	51	51	62	65											Edera Awyu/Harapan
45	48	51	58	67	73										Edera Awyu/Sahapikia
42	41	49	56	70	67	74									Edera Awyu/Kogoya II
38	38	45	44	48	53	56	53								Edera Awyu/Benggo
34	31	38	35	39	39	43	39	44							South Awyu/Geturki
31	31	38	35	37	40	40	38	42	65						South Awyu/Homlikia
35	34	42	42	37	41	43	40	43	59	63					South Awyu/Asset
32	31	38	39	36	38	41	40	40	56	58	67				South Awyu/Bosma
31	27	39	36	35	39	40	38	39	57	59	57	61			South Awyu/Karome
30	30	36	38	38	37	38	37	36	53	56	50	52	58		South Awyu/Konebi (Yas sub-ethnic group)
30	28	34	35	36	36	37	36	36	53	54	47	46	53	72	South Awyu/Yeloba

Along the Bamgi river, there are three Awyu speaking villages: Sibi, Konebi, and Yeloba. According to table 15, Konebi and Yeloba have 72 percent apparent lexical similarity. It was reported that the villagers in Sibi speak almost the same speech variety as the people in Karome, Ogoto, Bosma, Osso, and Ogorito. The relationships among Karome, Bosma, Konebi, and Yeloba are shown in table 15. They have an apparent lexical similarity ranging from 46 to 58 percent. The relationships with other villages along the Ia River, Bosma, Asset, Homlikia, and Geturki, show some relationship (from 47 to 56 percent lexical similarity).

The relationships of Yame with Harapan, Sahapikia, and Bhakti show some lexical similarity (51 to 52 percent). However, the lexical similarity between Yame and the South Awyu-speaking villages on the Ia and Bamgi Rivers are even lower (less than 40 percent).

It is assumed that the villages along both the Bamgi and the Ia Rivers have speech variety chains.

In Jair subdistrict, there are three Awyu speaking villages: Ujung Kia, Meto, and Bhakti. Ujung Kia and Meto have a high percentage of lexical similarity (65 percent). Meto is also close to the Jair Awyu variety spoken in Ujung Kia (52 percent lexical similarity) and with the Awyu variety, spoken in Bhakti (51 percent lexical similarity). Bhakti has a close relationship with the speech varieties used in Harapan (62%) and Sahapikia (58 percent), both are located on the Edera River. Ujung Kia has 53 percent lexical similarity with Pies.

In table 16, a shorter wordlist (132 words) gathered from Memes during the Edera survey (Susanto 2005) is compared with the corresponding words from the Jair Awyu wordlist gathered in Pies during that same survey, and the Jair Awyu wordlist gathered in Meto during the present survey.

Table 16. Percentage of apparent lexical similarity among Meto and the Jair Awyu varieties in Pies and Memes

Jair Awyu/Memes

72	Jair Awyu/Pies	
69	76	Edera Awyu/Meto

Table 16 indicates that the Jair Awyu speech varieties in Pies and Memes have close relationships with the speech variety in Meto in Jair Subdistrict. In fact, this matrix might appear to indicate that Meto is better considered Jair Awyu speaking, rather than Edera Awyu speaking. However, the reliability of the results shown in this matrix may be questionable, since it is based on a shorter wordlist, rather than the full wordlist.

In addition, the full Jair Awyu wordlist taken in Ujung Kia was combined with the two other speech varieties elicited in the villages of Boma I and Boma II on the Mapi River, since the people of Boma I and Boma II also used the name "Jair" for their language. Table 17 shows the apparent lexical similarity among these three villages.

Table 16. Percentage of apparent lexical similarity among the Jair Awyu variety in Ujung Kia and the Awyu varieties used in Boma I and Boma II

Jair Awyu/Ujung Kia

37	North Awyu/Boma I	
34	63	North Awyu/Boma II

From the results in table 17, it is clear that the Jair Awyu spoken in Ujung Kia is a different language than the varieties spoken in Boma I and Boma II, which are now called the North Awyu language.[23] The variety of Jair Awyu spoken in Ujung Kia has less than 40 percent apparent lexical similarity to the North Awyu varieties of Boma I and Boma II. Ujung Kia is also geographically distant from Boma I and Boma II, so it is not surprising that there is such a difference between these varieties.

8 Conclusions and recommendations

8.1 Linguistic situation

Table 18 gives a summary of languages that were encountered during the present survey, along with the specific villages that speak each of the languages.

Table 17. Languages encountered

Language	Villages visited
Central Asmat	Isyaman
Mandobo	Kaisah, Subur, Aiwat
Yaqay	Yodom
South Awyu	Konebi, Yeloba, Banamepe
Edera Awyu	Yame, Bhakti, Meto, Ujung Kia, Amk
Jair Awyu	Ujung Kia, Subur

The division between the Edera Awyu and South Awyu language is not completely evident from the data gathered during this survey. More advanced research, such as dialect intelligibility testing, is needed among these two languages to get a better understanding of these two languages and the boundary between them. In addition, it is not clear how Yodom, the only Yaqay-speaking village visited during this survey, fits into the two separate Yaqay languages that were described in the report on the Wildeman River survey (Kriens & Lebold 2010).

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[23] See Appendix A for the rationale for choosing the name North Awyu for this language.

8.2   Sociolinguistic situation

It was evident during this survey that the local people were proud of their own language. They use the vernacular in all familiar domains (home, family, and friends). However, the children frequently use Indonesian. Some children, in some villages, do not know how to speak the vernacular at all. This situation is increasing since most schools do not allow the children to speak the vernacular in the school environment. In addition, most teachers are not local people and do not speak the local language.

There are also positive attitudes toward the use of Indonesian. When there is contact with people who do not speak the same language, people generally communicate in Indonesian. Most people do not insist that immigrants in their village learn to use the vernacular.

All people that were interviewed have a strong desire to preserve their own language. They said that they would like to participate in any program of literacy and translation in their own language. Many villages did appreciate what the survey team has been doing; they thanked the team for coming. For them, this was a kind of a "red flag" to do something soon in order to preserve their own language, since it seems to have begun to disappear.

8.3   Community development possibilities

Community development projects could be helpful in the areas of education, transportation, communication, health, and economy. Most villages that were visited produced coffee, cocoa, and rubber. These products have economic potential, but the people do not know how to process the coffee and the cocoa (beyond harvesting and drying them), and there is no easy way to market the product. For villages that are close to Asiki, the people might go there to sell their produce. It would be good if there was a program to help them find a good way to maximize the benefit of their produce.

Another community development possibility is in the area of health and hygiene. Previously, there was a government program providing people with cows. However, the number of cows seem to be increasing too quickly. The survey team found pigs and cattle running around loose in many villages; droppings were everywhere. In Yeloba, cows were said to be eating the crops that had been planted. Certainly the people would appreciate learning how to better integrate the cattle into their community.

8.4   Language development possibilities

Every village showed a great interest in having their language written, not only to preserve their language and culture, but also to make it easier to understand information about religion and other topics. In most villages, the adults would like to learn to read and to write both Indonesian and the vernacular. For their children, they prefer that they learn to read and write the national language. Although they do not want to lose their own language and culture, they also perceive the need to be able to communicate well in Indonesian in order to get ahead in life.

8.5   Future research

More research needs to be done in the languages that were encountered during this survey. In particular, more in-depth survey, such as dialect intelligibility testing, is needed to clarify the boundary between the Edera Awyu and Jair Awyu languages. Further survey is also needed in the Yaqay-speaking area to get a more complete picture of this area and to determine if this language is best divided into two separate language areas. In addition, it might be good to test the local people's proficiency in Indonesian or Papuan Malay, since it is reported that children are using this more than the vernacular.

Since the Mandobo villages visited during this survey reported they could not understand the Mandobo language in the area of Kouh subdistrict and villages to the north, further survey is needed in this area to get a more complete understanding of this language, specifically to see if there is more than one Mandobo language.

Appendices

Appendix A. Rationale for Awyu language name changes

The Awyu languages encompass a large area of South-Eastern Papua. Several surveys (November 2000 – May 2002) were required to cover this area. As data from succeeding surveys was integrated with those of previous surveys, it became clear that the existing language maps did not do justice to the variety of languages within the Awyu grouping.

At some point, several members of the survey team[24] began discussing the disparity between the way that existing maps divided up the Awyu languages and the way we felt the Awyu-speaking area should be divided into languages, based on the data we were gathering (data on apparent lexical similarity and data on perceived level of similarity and intercomprehension). We needed terms by which to refer to the language groupings we were finding. The most glaring discrepancy was an area to the north of the lower Digul River. On our maps (from Silzer and Clouse 1991), this language was called "Siagha-Yenimu." The language boundaries were sketchy. On the ground, we found that, at least in the eastern area of old Siagha-Yenimu area, the Awyu people were puzzled by this name (later, we learned that Siagha is the old name for the Ia River, while Yenimu is now called the Bamgi River.) In our data analyses previously described in this report, we found that the speech varieties in the area, that was believed to be Siagha-Yenimu, would be more accurately represented by two Awyu languages.

A group decision was made to redraw the map, adding two language names to the list. The name South Awyu was chosen for one language, since it is spoken in the southern part of the region where the Awyu languages are spoken; the name Edera Awyu was chosen for the other language because Edera is the name of the river that dominates the area.

Since we were about to re-draw the map to better reflect the changes in language boundaries to the area previously designated as Siagha-Yenimu, we decided that it would be good to simultaneously address all the Awyu language names that were listed in the *Ethnologue*. We looked at all the Awyu languages as a whole and tried to choose names that were based on geographic features or map direction.

Unfortunately, we did not consult widely with the local people, partly because of our ignorance and inconsistency, and partly because they also didn't know how to deal with it. At least once I heard *Kami semua satu suku!* "We are all one ethnic group!" It's probably worth remembering that not all speech communities have terms for the boundaries that we, as outsiders, are trying to define. Apparently, each clan or sub-ethnic group (*sub-suku*) has a name for their own speech variety; these names are what the people use to distinguish the different kinds of speech varieties. However, these names are more in line with what we might consider dialects and would not serve well as terms for what we want to define as a language area (an area that includes the speakers that have inherent functional understanding of each other's varieties).

Regarding the upper Digul River area, the Aghu name was changed to "Aghu Awyu" for a time (as on some maps). Ultimately, a decision was made to retain the name simply as Aghu, since it has a long historical precedent and is agreeable to the people themselves (although, apparently, the people did not identify with that name when it was proposed to them on that survey trip).

The people to the south of the Aghu area told the field team that they like the name "Jair." In fact, they claimed that they spoke the same language as the people to the north that were called by that name. However, a comparison of wordlists from these two areas shows that these two areas need to be considered two different languages (see table 18), which has been the historical precedent. When the team pointed out that the wordlists from these two different areas were very different, the people being addressed admitted that they could not understand them. So, in this case, we tried to accommodate their preference by calling them "Jair Awyu." At the same time, the people north of the Aghu area rejected the name "Jair" since it was understood to have a negative connotation to them (I believe it was *orang jahat* or "fierce people"). They were assigned the more neutral designation, "North Awyu."

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[24] Because we did not keep records, the exact date and the names of those who made the decisions are unclear. It seems logical that it would have been in the earlier part of 2002. Those involved, among others, were Ronald Kriens, Peter Jan DeVries, and Myo Sook Sohn.

On the western side of the language area, we made an assumption that the labels "Nohon" and "Miaro" were probably the result of Protestant missionaries working in one particular village and beginning language work in those particular speech varieties. The group agreed that labeling an entire speech community (especially one that is predominantly Roman Catholic) after the name of a single Protestant village was probably not justified. Awyu Nohon was changed to "Central Awyu," reflecting its geographic location. Miaro became "Awyu Asue" after the name of the river that dominates the area. (Note that the people stated a preference for one s, rather than Assue, the spelling used by the government for the district.)

Currently, in 2008, the data does not clearly support the splitting of Nohon Awyu into Central Awyu and Jair Awyu. There needs to be a full comparison of all the wordlists and reported similarity data from these two Awyu areas and also Aghu and Edera Awyu. Revisiting this issue is beyond the scope of this report.

Table A.1 summarizes all the Awyu name changes.

Table A.1. Summary of Awyu name change recommendations

Old Names	New names	Comments
Miaro Awyu [PSA]	Asue Awyu [psa]	Label "Miaro" apparently the result of one village name being applied to entire group by outsiders. Asue is the name of the river that dominates this area.
Nohon Awyu [AWJ]	Central Awyu [awu]	Label "Nohon" apparently the result of one village name being applied to an entire group by outsiders. The Central Awyu name was chosen since this languages is located in the center of the area where the Awyu languages are spoken.
	Jair Awyu [awv]	People like the designation "Jair."
Siagha-Yenimu [OSR]	South Awyu [aws]	The South Awyu name was chosen since this language is located in the southern part of where the Awyu languages are spoken.
	Edera Awyu [awy]	Edera is the name of the river that dominates this area.
Aghu [AHH]	Aghu [ahh]	No change.
Jair [YIR]	North Awyu [yir]	People dislike the designation "Jair."

Appendix B. Village leader questionnaire

SIL Indonesia Branch, Papua
Questions for the Mayor/Chief/Subdistrict Leader
October 2000
***These questions are administered with the highest leader in the area.*

Village: _____
Subdistrict: _____
Regency: _____
Researcher's name: _____
Date: _____

General:
Name: _____ Place of birth: _____ Education: _____
Mother tongue: _____; language used at home: _____

Demographics:
1. How many residents live in this village? _____Households: _____People:_____
2. Are there foreigners who live in this village/hamlet? Y / N. How many? _____
   a. From what country do they originate?
      1. _____ 3. _____
      2. _____ 4. _____
   b. Why do they live here? lumber / mining / mission / other**:** _____
3. Are there people from other ethnic groups who are living here? Y / N
   a. From what ethnic groups?
      1. _____: _____ 3. _____: _____
      2. _____: _____ 4. _____: _____
   b. Why do they live here? Marriage / work / other: _____
4. Are there members of this ethnic group that have married other ethnic groups? Y / N
   From what ethnic groups? _____ / _____ / _____

Economy:
5. What is the main source of livelihood for people in this village? Agriculture / hunting / fishing / forestry / gold / eaglewood / _____ / _____
   a. When does planting season begin? J F M A M J J A S O N D
   b. When does harvest season begin? J F M A M J J A S O N D
   c. When is the wet season? J F M A M J J A S O N D
   d. When is the dry season? J F M A M J J A S O N D
6. Are there residents who work outside the village? Y / N. If there are, what is their job?
   Lumber company / fishing / gold mine / other: _____
7. What kinds of crops are planted here? Corn / rice / bananas / other _____
8. Is the result of the harvest enough to eat for the people of this village**?** Y / N. If not enough, where does extra food come from? _____

Development of the area:

9.   Is there electricity here? Y / N; PLN / diesel generator / hydro generator / solar power

10.   Is there a single side band (SSB) radio here? Y / N

11.   Where do you go to make telephone calls? _____

12.   Where do the people get drinking water? Well / river / pump / rain water

13.   Are there toilets here (other than the river/forest)? Y / N

14.   Where do you go for market? _____

15   Where is the closest market? _____

16.   Where is the biggest market? _____

16.   Is there public transportation in this area? Ship / boat / airplane / other:_____

17.   Where is the post office? _____; police station? _____

18.   Is there:
       a. A primary school   Y / N   Where is the closest one? _____
       b. A middle school   Y / N   Where is the closest one? _____
       c. A high school   Y / N   Where is the closest one? _____
       d. A theological school   Y / N   Where is the closest one? _____

Religion:

19.   Is there a mosque here?   Y / N   How many? ____; where? _____

20.   Is there a church here?   Y / N   How many? ____; where?_____

21.   Is there a public meeting hall? Y / N   How many? ____; where?_____

22.   Is there a house for traditional ceremonies here? Y / N;   how many? ____; where? _____

Health:

23.   Is there a community health center? Y / N Where is the closest one?_____
24.   Is there a doctor / medical worker / midwife that lives here? Y/ N Where?_____
25.   Is there a traditional healer or expert in traditional medicine who lives here? Y / N Where?_____

26.   Are there many illnesses here? Y / N
       What kinds of illnesses? _____ / _____ / _____ / _____

Appendix C. School questionnaire

SIL Indonesia Branch, Papua
Questions for the Headmaster / Teacher
October 2000
** *These questions are administered to the highest leader in the school.*

Village: _____
Subdistrict: _____
Regency: _____
Name of researcher: _____
Date data gathered: _____

General:
Schools that exist here: Primary / Middle / Secondary / Theological School / other: _____
Name of interviewee: _____ Place of birth: _____
Mother tongue: _____; language used at home: _____

Grades and students
1. How many grades are at this school? 3 grades / 6 grades

2. How many students are in each class?
    Primary: Grade 1 _____; Grade 2 ____; Grade 3 ____; Grade 4 ____; Grade 5 ____; Grade 6 ____

    Middle: Grade 1 _____; Grade 2 _____; Grade 3 _____

    Secondary: Grade 1 _____; Grade 2 _____; Grade 3 _____

    Other: _____, _____, _____, _____,

3. How many students are from this village? 0–10 / 11–20 / 21–30 / 31–40 / 41–50 / 51–60

4. Are their students from other villages? Y / N. How many? _____; from where? _____

5. How many students have graduated from this school and continued schooling? _____

Language of instruction
6. What language is used in class? Vernacular / Indonesian / Tok Pisin / Malay / other _____

7. Have you ever spoken the local vernacular in class? Y / N

8. Have you ever spoken the vernacular outside of class to the students? Y / N

9. What language is used by the students when they play? Vernacular / Indonesian / Tok Pisin / Malay / other
    _____, _____

10. Can the students in grade one already speak Indonesian when they start school? Y / N

11. Can the students in grade one understand Indonesian when you speak to them? Y / N

12. How long until they are able to speak Indonesian fluently? _____

Environment
13. What language is used by the residents of this village? Vernacular / Indonesian / Tok Pisin / Malay / other
    _____

14. Do the residents of this village feel proud of their language? Y / N. Why? _____
    _____

15. Have you ever heard the people of this village speak another language? Y / N. What language?
    _____ / _____ / _____ / _____ / _____

Appendix D: Group community questionnaire

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SIL Indonesia Branch, Papua
Group Questions
April, 2001

</div>

Interviewer: _____   Recorded by:_____

Date: _____   Time: _____   Language name:_____

Researchers present: _____,_____;   Officials present: _____,_____

Total people present: _____; Adult men: _____; Adult women: _____; youth: _____

Village: _____ _____; River: _____; Subdistrict: _____; Regency: _____

Total Pop.: ___ Households (H), __ People (P); Indigenous Pop.: ___ H,_____ P; Immigrants: _____ H, _____ P

Total people who give answers: _____;   Total adult men who give answers: _____;

Total women who give answers: _____; Total young people who give answers: _____

I.   Factors that influences language development

	Subdistrict leader	Mayor	School headmaster	Traditional leader/chief	Religious leader
Leader originates from where?					
How old is the leader?					

1.   What is the method for choosing leaders if a change is needed?
     Elected by the people / appointed by the government / generational / other method _____
2.   Where do you go when: severe wound _____; have malaria _____;
     give birth _____; possessed by evil spirit _____
3.   Is there a special community-development committee? Y / N
4.   What projects have they recently done? _____, _____
5.   Is this village cut off from connection with the outside if there is a flood, dry season, landslide, etc? Y / N
6.   Which villages?_____

II.   Language use

What language is used when:

Domain	Vernacular	Indonesian	Other Languages		
Private					
1. At home					
2. With friends					
3. In the garden/sago plantation					
4. In the village market					
5. In the city market					
6. At the clinic					
School					
7. At break time					
8. For instruction					
9. Explanation (homework, etc.)					
Public					
10. Traditional ceremony					
11. Announcements					
12. Village council meetings					
Church					
13. Prayer					
14. Liturgy/Mass					
15. Singing					
16. Sermon					

17. How many Christians live here? Protestant: _____ Households, _____People; _____ Catholic: _____ Households, _____ People _____
18. Approximately how many Muslims live here? _____ Households; _____ People _____
19. How many people follow traditional religion? _____ Households, _____ People _____

III. Language change

1. Do the young people here more frequently use a language other than the vernacular? Y / N Language:_____
2. Do the young people mix the vernacular with Indonesian? Y / N
3. Is this a good thing? Y / N. Why? _____
4. Do the young people mix the vernacular with Indonesian? Y / N. Is this a good thing? Y / N Why? _____

IV. Language vitality

1. With which ethnic group do people usually marry? _____, _____
2. Are there any restrictions? Y / N. Why? Religion / tradition / ethnic group / language / Other: _____
3. Do the young people prefer to stay living in the city after they finish higher education? Y / N. Why? _____
4. Are there any immigrants who live here? Y / N. How many people?_____; Households, _____; People?___
5. For what? *(work, marriage, etc.)* _____,_____,_____
6. What ethnic group are they from? _____, _____, _____, _____
7. What language is used to speak with them? _____, _____
8. Do they learn to speak the local language? Y / N
9. Is that a good thing? Y / N. Why?_____

V. Dialectology

1. Where is the language the same as the vernacular here?

Village name	Language name

2. Where is the language a little different but you still can understand it easily?

Village name	Language name

3. Where is the language very different, so different that you cannot understand it?

Village name	Language name

4. Other than here, in which village do the people speak your language the best?_____

5. What language do you use when you meet with people who don't speak the same as you? _____

When you meet someone from the village/language of ...	What language do you use?	What language does s/he use?	Do you speak slowly or normally? Y = you, S = s/he				If there is a child that has never heard this language, will this child understand what s/he says?	Does this person come from the same ethnic group?
			Slowly		Normally			
			Y	S	Y	S	Y / N	Y / N
			Y	S	Y	S	Y / N	Y / N
			Y	S	Y	S	Y / N	Y / N
			Y	S	Y	S	Y / N	Y / N
			Y	S	Y	S	Y / N	Y / N
			Y	S	Y	S	Y / N	Y / N

6. Do you use Indonesian every day in this village? Y / N
7. Do you use another language in this village? Y / N. Language _____, _____
8. What group of people speaks Indonesian the best?   young people / adult men / adult women

VI.   Language attitudes

1. In this village, is there a literacy program in the vernacular? Y / N
2. Has there ever been someone who has written using the vernacular? Y / N. Who? _____
3. What books have been written in the language of this village? Songs, prayers, the Bible, other religious books, parts of the Bible, other books _____. Where are these books? _____
4. Are you interested in reading and writing the vernacular? Y / N. Why?_____
    _____
5. What do you want to have written in the vernacular? Songs, prayers, the Bible, other religious books, parts of the Bible, other books.
6. What contribution can you give for the making of such books? ___Local produce; _____labor; _____ donations. Specifically, who is interested in providing labor?
7. Are you ready to participate in a literacy program in the vernacular? Y / N
8. Approximately how many people want to participate? _____ Households, _____People

	Vernacular	Indonesian	Other
9. What language do you want to use for learning to read and write?			
10. What language do you want to be used by the children for learning to read and write?			

VII.   Language extinction

1. Do you teach the children to speak the vernacular? Y / N. Why? _____
    _____
2. Do the children use the vernacular when the play together? Y / N
3. Will the people here speak the same vernacular 20 years into the future? Y / N

Appendix E. Reported similarity of Awyu speech varieties (combined with data from the Edera subdistrict survey)

Villages compared \ Villages asked	Konebi[25]	Banamepe	Yeloba	Osso	Bosma	Ogorito	Asset	Kobeta	Homlikia	Geturki	Mopio	Yibin	Sien-Muya	Harapan	Kogoya I	Kogoya II	Bhakti	Sahapikia	Benggo	Yame	Amk	Ujung Kia	Meto	Ujung Kia	Subur	Memes	Pies
Konebi	-	E	S																								
Salamepi	E		S																								
Banamepe	E	-	S																								
Yeloba	S	S	-																								
Osso				-	E	E									D	D											
Bosma				E	-	E									D	D											
Ogorito				E	E	-									D	D											
Tagaimon Karome				E	E	E																					
Ogotho				E	E	E									D												
Sibi				E	E	E									D												
Asset							-	E							D	D											
Kobeta							E	-				D			D	D											
Bade							E	E																			
Homlikia									-	E					D	D											
Geturki									E	-					D	D											
Gimikia									S	E																D	
Mopio											-	E	E			S		S									
Yibin											E	-	E	S	S	S		S									
Sien-Muya											E	E	-		S			S									
Baitate (Kahavi)											E	E	E	S													
Harapan												S		-	S		E	S									
Kogoya I											S	S	S		-	E		S	S								
Kogoya II											S	S	S		E	-		S	S								
Bhakti																	-					E	E		S		
Sahapikia											S	S					E	-								S	S
Benggo																			-								D
Yame												S						S		-	E						D
Amk											D								S	E	-	D					D
Ujung Kia (Awyu)																		D				-	E		S		
Meto																		S				E	-				E
Ujung Kia (Jair)																						S		-	E		
Subur																						S		E	-		
Memes												D		D				S	D	D			E			-	E
Pies												D		D				S	D	D			E			E	-
Anggai																							E		S		E
Kaliwin																											E
Getentiri																								S	E		
Hellu (Central Awyu)																											S
Nohon (Central Awyu)												E															
Kotiak (Central Awyu)											S																
Bagaram (Central Awyu)											S																
Yare (Central Awyu)																											S
Hamko (Central Awyu)																											S
Sohokanggo (Central Awyu)																											S
Ikisi (Central Awyu)																											S
Kowo (Central Awyu)																											S
Gaa (Central Awyu)																											S

E = Same dialect   S = Slightly different dialect   D = Different language (unintelligible)

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[25] The data from both the Homeme and Yas sub-ethnic group in Konebi combined since the data from these two groups never conflicted, and the comparison of wordlists shows that these two sub-ethnic groups speak almost identical varieties.

Appendix F. Rules for lexical similarity decisions from Blair (1990)

Word length	Category I (A)	Category II (B)	Category III (C)
Number of phonetic segments in the longer of the two words being considered:	Exact C or similar V	Similar C or other V pairs	Dissimilar C, or C or V with no pair
Two	2	0	0
Three	2	1	0
Four	2	1	1
Five	3	1	1
Six	3	2	1
Seven	4	2	1
Eight	4	2	2
Nine	5	2	2
Ten	5	3	2
Eleven	6	3	2
Twelve	6	3	3

If a given word pair is *at least* as similar as the numbers in the previous chart , it is considered cognate. If it is not (for example, if a four-segment word pair has only one Category I match), the words are not considered cognate.

Phonetically-similar consonants (Cat. II)	Phonetically-similar vowels (Cat. I)
p - b - m	i - y - ɪ - ʏ - e - ø - ɛ
p - b - ɓ - pʰ - pʷ- pʲ -ᵐp - ᵐb - bʲ - ᵐbʲ	ɨ - ʉ - ə - ɵ - ɜ
v – f - ɸ - ɸˤ - β, β - b - m, p - ɸ - ɸˤ	e - ø - ɛ - œ - æ
t - d - n - d̪ - ţ - n̪ - ʈ - ɗ - tʷ - dʲ - dʷ - c - ɟ	i - y - ɪ - ʏ - ɨ - ʉ - ə
t - s, d - z, d - ɾ, s - ç, z - ɹ	ɨ - ʉ - ə - ɯ - u - ʊ
ş - s - sʲ - sˤ - ʃ - z - zˤ - ʒ - ç - ʝ - ɕ - ʑ - ʑ	ɯ - u - ʊ - ɤ - o - ɔ
t - t͡ʃ, d - d͡ʒ, t͡ʃ - d͡ʒ, z - d͡z	ɤ - o - ɔ - ʌ
c - ɟ - k - g - ᵑk - g - kʰ - kʷ - gʷ - q - qʷ - ʔ - ᵑg - ɢ - ɢʷ - ɠ, g͡b - g͡bʷ - g - b	æ - œ - a - ɜ - ɐ - ʌ - ɑ - ɒ
ç - ʝ - x - ɣ - χ - ʁ - ħ - ʕ - ɦ - hʲ	
c - ç, ɟ - ʝ, k - x, g - ɣ, q - χ, ɢ - ʁ	
m - n - n̪ - ɳ - ɲ - ŋ - mʲ - mʷ - nˤ - nʷ - ɴ	
ɾ - r - l - ɭ - ʈ - ɹ - ɽ - ʎ - l̪ - ɾ̪	
ʔ - h - Ø	
w - ɥ - j, ɥ - j	

Appendix G. Modified rules for lexical similarity decisions of Papuan wordlists

Wordlists the survey teams have elicited in the south coast area indicate that Papuan languages in this area are different from Austronesian languages. So far, the survey team has discovered some features of Papuan languages through eliciting sentences informally. They have found that the Papuan languages in the south coast area have more complicated affixes on verbs and nouns than Austronesian languages. Therefore, the survey team decided to modify the criteria from the ones given by Blair(1990) in his book, *Survey on a Shoestring*; however, they also tried to follow his principles.

The modified rules are as follows:

1. Initial, medial, and final glottal stops are sometimes considered as C and sometimes as null. Lengthened vowels are sometimes considered as VV, but sometimes as V. Since it is not known if the glottal stop will be interpreted as C and lengthened vowel as VV before work is done on the interpretation of syllables in each language, the survey team decided to interpret glottal stop as C or null and lengthened vowels as V or VV.

2. Phonetically similar segments, which occur consistently in the same position in several word pairs, are grouped together. For example, in CVC and CV syllables in some of the following languages, if the initial CV is the same, the survey team ignored the final C and grouped them together, as follows:

   No. 14.   'he'   [jʊ]   and   [juːβ]
   No. 108. 'wind'   [ɸː]   and   [ɸːβ]
   No. 23.   'flesh'   [nɔ]   and   [nɔːp]
   No. 26.   'person' [jæˈnɔʔ]   and   [jænɔːp]
   No. 158. 'five'   [wæˈjænɔʔ]   and   [wæjæˈnɔːp] (from Tsaukambo and Korowai)

   Awyu and Yaqay have the same features in the nasalized and non-nasalized vowels. Thus, [õ] and [ã] are considered the same as nasalized vowels and velar nasals like [õŋ], [ãŋ]:

   No. 21.   'blood'   [gõ]   and   [gõŋ]
   No. 189. 'know'   [nɐˈɸẽ]   and   [nɑˈfaŋ] (from Awyu)

3. Affixes are ignored; however, affixes (prefixes, infixes, or suffixes) in Papuan languages are difficult to identify, especially in verbs, as Papuan languages sometimes have the subject, object, tense, or aspect embedded in the verb. For example, when the following words are grouped together, it is clearer to see what may be interpreted as roots, as follows:

   No. 196   'awaken'   [nɑɣaˈfi nu]
                        [nɑ   niˈnũ]
                        [ne   fi nu]
                        [ˈnɐɣɐˈɸinɐ]
                        [dɪ   ɸinu] (from Awyu)

4. Affricates [t͡s, d͡ʒ, d͡z] and modifications [ᵐb, dʲ] can be considered as one segment.

5. Diphthongs can be considered two segments or one segment, depending on the comparison being made.

6. In phrases, the most similar words are compared. This generally occurs with numbers, prepositional adverbs, adjectives, and interrogative pronouns, as follows:

No. 174.   'bad'   [jɐmɐ]

[jɑmɑh]

[jɑˈmɑ nepʰ]

[jɑmɑm bɛk] (from Yaqay)

In addition, words that look like compounds, especially nouns and pronouns, are grouped together, even if lexically they do not exactly match.

No. 2.   'hair'   [xɑbɑjoŋ]

[hɐbɐjõ]

[xɐbɐjoŋ]

[jõŋ]   (from Awyu)

7. The following segments are considered exact matches; [u] = [w] and [i] = [j].

8. Consistent sound change or sound shift, which occurs in some languages, are considered exact matches, as follows:

In the Awyu language, [f] and [ɸ], [j] and [d͡ʒ] are the same.
No. 233.   'name'   [fi]   and   [ɸi]

In the Yaqay language, [kʰ] and [x] are the same.
No. 142.   'cold'   [kox]   and   [kokʰ]

In the Kombai language, [r] and [s] sounds are exactly the same.
No. 24.   'urine'   [iri]   and   [isi]
No. 95.   'rattan'   [ri]   and   [si]

9. Unreleased consonants, accents, and nasalization on vowels are ignored.

Appendix H: Full wordlists

	Central Asmat/ Isyaman	South Awyu/ Yeloba	South Awyu/ Konebi (Jas)	Edera Awyu/ Meto	Edera Awyu/ Ujung Kia	Edera Awyu/ Yame	Edera Awyu/ Bhakti	Jair Awyu/ Ujung Kia	Mandobo/ Kaisah	Yaqay/ Yodom
001 head/kepala	kus	ˈxai̯ba	ˈxai̯ba	ˈxabaŋ	ˈjɛbəgi	xaˈbaŋ	xa ˈbaŋ / ˈjɛbəgi	ˈxabaŋ	ˈkʲembijan	muˈgu
002 hair/rambut	fin	ˈxai̯bamo	ˈxai̯bamo	ˈxabnɔnɔ	ˈxabɔŋ	ˈxabajoŋ	ˈxabanu	ˈxabɔ̃ŋɔ̃	ˈmoɢuɾon	riˈmit
003 eye/mata	manˈmak t͡ʃenam	kiˈɾo	kiˈɾo	ˈkimgo	ˈkʲim gjo	ki	ˈkijo	ˈkʲiju	ˈkɛɾop̚	ˈxind
004 ear/telinga	ˈd͡ʒenmak̚	ˈturu	ˈturu	ˈsuʔtoʔ	ˈsɛtɔ	ʈoŋ	ˈsɔːntɔ	tiˈto	ˈkerɛtop̚	moˈnɔ
005 nose/hidung	biˈjof/ biˈjoɸ	si	siˈto	ˈsiːʔtoʔ	ˈsibigi	ˌsimbəˈgi	ˌsimbiˈgi	ˈsibigi/səbəgi	ˈtoɴɢut̚	taˈmaŋk
006 mouth/mulut	ˈbejof/ ˈbejoɸ	bo	boˈto	ˈbomsiʔ	ˈhobigi	ˈxata	ˈxatɛ	ˈxata	ˈmaɴgot	mɛm
007 lip/bibir	ˈɛwnpit͡ʒin	ˈbomːəga	bonagaˈdi	baˈna	ˈbanaː	ˈbonaɣai̯	ˈβonaɣa	ˈbonːəɣa	ˈbɛɴɢa	rup̚
008 tooth/gigi	sis	ˈmaga	ˈmaga	ˈmagsi	ˈmagibi	tɛ	tɛ	ˈməgat͡si	ˈimbʲijan	maŋˈgər
009 tongue/lidah	ˈkomen	ˈɸage	ˈfage	ˈɸakɛ	ˈɸake	ˈɸoːkɛ	ˈɸakɛ	ˈxigɛ	ˈwan	ˈroɗag
010 upper arm/tangan	ban	ˈbido	ˈbido	beˈrɛ	ˈbɛrɛ	ˈboɾo	boˈre	ˈbɛrɛ	ˈiːt̚	janˈdɔ
011 elbow/siku	soˈnon	ˈbidomuwo	ˈbidomuwo	ˈberemuko	ˈbərimuko	boroˈmuku	ˈbore sibəgi	ˈbəramukɔ	ˈiɴgombun	kumˈbər
012 finger/jari	baˈnɛf	bidoˈtoro	ˌbidoˈtoro	ˌbereˈtoŋ	ˈbɪrebitɔŋ	boroˈtaŋ	ˈbore toŋ	ˈbərɛtɔŋ	ˈidaɔt̚	jando / ri
013 fingernail/kuku	banˈfit͡s	ˈbido ˈdose	ˌbidoˈdoɣosɛ	ˌberemoˈsɛ	ˌbɪdɛdoˈmo	boˈrosɛ	ˈboretoɣose	ˈbərakɛːrɛ	ˈbetiɢondok	ri / ti ˈhi
014 breast/susu	ˈau	ˈomːe	ˈomɛ	õŋ	õŋ	ˈono	õŋ	maˈmɛ	ˈɛ̆m	aˈbur
015 stomach/perut	ˈd͡ʒak t͡ʃom	ˈkoku	ˈkoku	ˈoːmdɔ	ˈganəbigi	ˈmuru	ˈaɣijaɣaba	ˈməru	ˈɔmːunɔp̚	ˈxandəm
016 liver/hati	ɛˈkɛ	diˈbo	ˈdiboʔ	ˈxansiʔ	ũː	wɛ̃ŋ	wɛ̃ː	wõu̯	ˈɖuɢəm	kaˈɸi
017 leg/kaki	ˈkamtar	ˈkito	ˈkito	ˈkiti	ˈkɪti	ˈkoto	ˈkiːto/kutu	kəˈtɔ	qondok	raˈmu
018 knee/lutut	d͡ʒiˈnɛkus	bumˈgi	ˈkitomuwo	ˈbibigi	ˈbigikĩŋ	ˈbiːbigi	ˈbiːmbəgi/ ˈbibəgi	ˈbũːŋkĩŋ	ˈwambʲijom	jambogoˈdi
019 body hair/bulu	ˈdamɸin	ˈxamo	ˈxamo	ˈxaːnɔ	ˈhõhõŋ	ˈxajoŋ	ˈɔnɔʔ	õŋ	ron	riˈmit
020 skin/kulit	ˈdampit͡ʒin	xa	xɑ	xa	xɑ	ˈxai̯	xa	ga / ka	ˈkotaʔ	rumb
021 blood/darah	ɛs	go	go	gõŋ	gõŋ	gõŋ	gõŋ	gõŋ	ɴɢom	xab
022 bone/tulang	emˈmake	ˈbogi	ˈbɛgi	baˈgiʔ	biˈgi	ˈbəgi	biˈgi/bɔˈgi	ˈbəgi	mirʲop̚	jaː / d͡ʒaː

	Central Asmat/ Isyaman	South Awyu/ Yeloba	South Awyu/ Konebi (Jas)	Edera Awyu/ Meto	Edera Awyu/ Ujung Kia	Edera Awyu/ Yame	Edera Awyu/ Bhakti	Jair Awyu/ Ujung Kia	Mandobo/ Kaisah	Yaqay/ Yodom
023 flesh/daging	das	koˈɖo	ˈkodo	kuˈruʔ	ˈkuru	ˈkoro	koˈro	kəˈru	kaːnɖɔ	jaŋˈgɔ
024 urine/air kencing	i	iː	ji	iˈsi	ˈisi	ˈiti	ˈɛsi / ˈisi	ɪt͡ʃi	ɛˈrok̚	koˈto
025 faeces/tahi	as	õ	õ	ɔˈpaʔ	ˈopẽː	ˈobogɛ	ɔː	ˈobəgo	ĕʔ	nau
026 person/orang	ˈasmat	noˈgo	ˈnogo	nu	oˈho	noˈɣo	ˈnoɣo	oˈɣo	ɢʷjɔp	warim/wir
027 man/laki-laki	oːrou̯/d͡ʒipit͡s	hobaɣaˈti	hobagaˈti	xoˈβasiŋ	ˈbasiŋ	ˈxobati	ˈxobisiŋ	hoˈbat͡ʃiŋ	ɢʷjɔp	wir
028 woman/ perempuan	t͡ʃɛpes / t͡ʃoˈwot	ˈɸinigi	ˈɸinigi	ˈɸinigi	ẽŋ	ˈjanəmo	ɸiniˈgi	ˈhənaŋgi	ran	tau̯ / tai̯
029 husband/suami	ˈormipit͡s	ˈxaxu	ˈxaxu	nanoˈbiʔ	hu	ˈwaɣoɣo	wanɔɣobi	xu	ˈjanɔk koːmbeˈri	xanəgæm
030 wife/isteri	oˈrem / doˈrem	ra	ˈwara	naˈnẽ	ẽːŋ	waˈjaŋ	waʔɸinigi	ẽː	jaːnˈgɛn	xanəgum
031 mother/ibu	ɛneu̯ / enem	ˈwɔni/ˈani	ˈomɛ	waˈhaʔ	aˈni	wɛ	ˈwɛjaɣai̯	wɛːˈɣi	niːjop̚	(ɛ)nau
032 father/ayah	dɪˈwɪ	ˈajɛ	ˈajɛ	xaˈbuʔ	ˈnabɛ	enˈtɛ	wiˈjɛ	aˈt͡ʃi	naːʔ	(ɛ)ˈdajɛ
033 child/anak	d͡ʒiwɪ	ˈmotaxai̯	ˈmetaxei̯	ˈamkoʔ	ˈamkɔ	ˈaməti	ˈamkɛ	ˈaːmki	mun	max
034 elder sister/ kakak perempuan	duˈrupit͡s	ˈɪnini	ˈani	aˈniʔ	aˈni	aˈni	aˈni	aˈni	ˈranəmun	namun
035 elder brother/ kakak laki-laki	doˈropet͡s	ˈwajoɣo	ˈxojogo	ˈnajo	ˈnijaɣa	joˈɣo	aˈjɛ/najogo	ˈnɛjəgoʔ	ˈkawanɖɔp/ qʷiɑp wanˈdop̚	naˈmæn
036 younger sister/ adik perempuan	doˈromes	ˈrɑkudɑ	ˈrɑkudɑ	ˈnakure	ˈnakud͡ʒo	ˈkuɾe janəˈmu	ˈnakurɛ	ˈnatgo	nem-bʲijat/ ˈraːnəmun	wau̯g
037 younger brother/ adik laki-laki	doˈrowɪt͡s	ˈxokuda	ˈxokuda	ˈnakure	ˈnakuɖo	kuɾe xoˈbati	ˈnakurɛ	naˈkuda	anan/ɔɢʷja nenan	waɛg
038 mother's mother/ nenek	ˈakɔ	aʔnɛ	ˈaʔnɛ	aˈpi	aˈpi	ˈɸogoŋ	aˈbi	aˈpi	aˈd͡ʒa/ ɔɢʷja	iˈni
039 father's father/ tete	d͡ʒiˈpit͡s ˈakɔ	winaˈmu	ˈaʔnɛ	aˈpi	naˈbɔ	ˈxasogoŋ	ˈnaɣasoɣon	nəˈmo	aɢanɔt	aˈɸi
040 child's child/ cucu	duˈtur pis	waˈtitoɢo	ˈtitogo	ˌnanamˈkɔ	- - no entry - -	aˈpi	ˌnanaˈbi	- - no entry - -	ˈmaɢop̚	aˈɸi
041 friend/teman	ˈajaʔ	xaˈbi	ˈxabi	ˈxabi	ˈxabiŋ	xaˈbɛ	ˈxabiŋ	ˈxabi	ˈqaːmbɛn	ˈgetagaɸi

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042 I/saya	dor	nu	nu	nũ	nu	no	nu/nɔ	no	nupˈ	aˈnox
043 you/kamu	or	gu	gu	guʔ	gu	go	gɔ	guʔ	ᵑgɛp	aˈjax
044 he/she/dia	ŋˈkau/t͡ʃar	ˈɛgɛ	ˈɛgi	gu	gu	go	ˈɛgɛ	gu	ˈɛgɛp	gubˈdig
045 we(excl.)/kami	dar / dor	ˈnugu	ˈnugu	nũ	ˈnuɣu	no	nugu	ˈnoɣo	ŋɛŋgip	indox
046 we(incl.)/kita	dar	ˈnugu	ˈnugu	nũ	ˈnuɣu	no	nugu	ˈnoɣo	ŋoŋɢup	inˈdox
047 you(pl)/ kamu orang	ouarˈkɛ	ˈgugu	ˈgugu	nugu	nu	noɣo	ˈnogo	ˈnoɣo	nɛŋgipqʷjɔp	ajox
048 they/dorang	t͡ʃar	gugu	ˈjogo	ˈgũŋgo	ˈjoɣo	ˈgogo	ˈgogo	ˈjoɣo	ˈjɛŋgip	giɸdiɣ
049 bird/burung	sokˈ	ji	ji	iː	iː	ji	ji	iː	etˈ	bɛˈtogou
050 wing/sayap	ˈd͡ʒaɾo	jaɣaˈbogi	jaɣabegi	jaɣaβgi/ taɸoβgi	ˈtaɸijɛ	ˈitɾambəgɛ	ˈiːgijobəgi	iː gʲu	bərə(ŋɢon)	jaˈɣi
051 egg/telur	ɔkˈ	gana	ˈgana	muˈgo	muˈgio	ˈjumugu	ˈiːməgu	muˈgʲu	ˈwɛndin	ˈmoka
052 rat/tikus rumah	ˈpasit t͡ʃo	ˈkiso	ˈaɸogo kiso	ˈkuːsuʃo	- - no entry - -	ˈkoso	ˈkusun ˈaɸagaŋ	- - no entry - -	ˈɖaotugunaːp	bɛˈtu
053 bandicoot/ tikus tanah	ˈpasit sed͡ʒib	ˈkisojomo	ˈkisotɔ / kiso	ˈkusojoʔ	- - no entry - -	ˈkoso̗kusu juˈgɛ	ˈkoso ɣoju	- - no entry - -	ɖaoˈɛwan	jaˈmut
054 dog/anjing	d͡ʒur	sɛ	ˈagi/ˈboβgi	ˈaɣi	aˈɣi	ˈagi	aˈɣi	ˈaŋɣi	ʈit	xaˈgɛ
055 tail/ekor	ɛpˈ	ˈmunu	ˈminu	ˈwoβugo	ˈwoβugo	ˈuβu	uˈbugo	ˈwoβu	wombʊtˈ	xɛnˈdɛ
056 pig/babi	ɔ	u̥wi	wi	wi	wi	wi	wi	wi	udaonɔpˈ	baˈtig
057 fish/ikan	ɛˈnam	ˈaɣa	aˈɣa	a	ai̥	ˈaɣai̥	aˈɣai̥	ˈaɣɛ	ˈrokṳwa	jaŋg
058 snake/ular	aˈmɛr	ˈwoti	ˈweti	wiˈsi	wiˈsi	uˈti	ɯˈsi	uˈt͡ʃi	ᵑgṳwɛti	xɔt
059 goanna/soasoa	ˈɔnan	ˈkama	ˈkama	wisi kasi	wiˈʃaːnu	uˈti boɾok tuko	ɯsikaˈma	uˈt͡ʃanu	ᵑgṳwɛti okumanopˈ	tin
060 worm/cacing	ˈdim	ˈweru	ˈweru	arˈgɛ	arˈgɛ	ˈawaju	ɯ̗ɯruˈbutɔ	orihiˈtɔ	ˈkambotˈ	ˈau
061 mosquito/ nyamuk	iˈsi	ˈnɛgi	ˈnɛgi	ˈigisi	ˈnigisi	niˈgit	ˈiːŋgiti	ˈnəgt͡ʃi	tai̥nɔp	ˈnaŋgir
062 louse/kutu	wom	guː	guː	guːʔ	gut	go	go	aːŋgu	ɢʊt	namˈbun

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063 crocodile/buaya	ɛʉ	ˈaja	ˈaja	ˈxai̯bu	hai̯bu	ˈɣajambos	ˈxai̯mˈbo	xai̯ˈbu	ⁿguwɛti kʲijambot˺	naŋˈgɔ
064 leech/lintah	t͡ʃi	ˈtɛsi / tɪsi	ˈtɛsi	kumˈsiʔ	siˈsi	teˈsɛ	siˈsin	ˈtesiːŋ	ˈtɛrɛn	xaˈdo
065 cassowary/ kasuari	pi	ˈsawari	ˈsawori	ˈwoku̯wɛ	ˈwoku̯wɛ	ˈokːijɛ	kuˈwɛ	ˈwou̯ku̯ɛ	ˈu̯waingan	ˈxoju
066 ant/semut	ˈsaku	ˈkitaɣa/ ˈxamno	ˈsogori/ suguto	ˈseta:	ˈseta:	ˈtitaɣai̯ / titaɣa kaŋgo	ˈɛɣoɲijo/ suˈsuno	ˈmẽŋko	qogojap	xounda / jat:toɢɔde
067 cuscus/ kuskus pohon	ɸat͡s	ˌbajaˈmu	ˌbajaˈmu	ˌkusuˈmasi:	ˌkusukuˈmɑ	ˈkoso bajamo	ˈkomas	ˈkəsɑxabaŋgo	daotɛɢip˺	bojom
068 tree kangaroo/ laolao	d͡ʒiˈwir/ t͡ʃewer	- - no entry - -	kisoju / ˈbaβdu	kusubai̯	ˈkusoba:	- - no entry - -	ˌxariˈmisi	ˈkəsəbəxi	- - no entry - -	ˈkepɛr
069 kangaroo/ kanguru	- - no entry - -	kisoˈaɖo-ɢowori	kisoweˈri	- - no entry - -	- - no entry - -	ˈkosobaɣai̯	kusubɑˈɣɑi	- - no entry - -	ˈɖaotəɢap	waˈre
070 tree/pohon	son	jibida	jibida	kaˈpo	kaˈpo	ˈiːmbəgi	ˈimbəgi	xuː	jin	dɛ
071 bark/kulit kayu	ospiˈt͡ʃin	ˈijɣa	ˈijaɣa	ja:	ja:	ˈiːŋɣajɛ	ˈiŋːəɣa	ˈxuɣa	ˈiːnqotaʔ	ˈrumb
072 leaf/daun	osenˈsɛ	iˈmo	iˈmo	ˈono	joŋ	ˈiːmogo	ˈimjɛ	õŋ	ˈinron	iˈri
073 root/akar	osˈbimi	xa	ˈxijaɣa	ˈtetaʔ	ˈjɛtɛtɛ	ˈiːntetaɣai̯	ˈiːntaɣai̯	ˈkatɛ	ˈinkembɛt	xembɛ
074 thorn/duri	osˈmen	ˈboneɸi	joˈmo	ˈjɛma:	ˈjɛmoːŋ	ˈjomo	ˈjamoɣo	ˈjɛmɛ:	ˈorun	banəˈβi
075 seed/biji	oˈsɛkɛ	ro	ro	muˈɣɔ	ˈɛdo	ˈiːɖajo	ju	ɔ:	rop˺	mɔˈkɔi̯
076 betel nut/pinang	ou̯t͡ʃenam	ti	ti	kɛ	ˈkɛiŋ	ˈtiːti / tete	ˈsɪtɛ	tʲijaŋ	ˈkumban(rop)	iːˈka
077 chewing betel/ sirih	omɛ ɛnˈsɛ	ˈbibu	ˈutaga	dɔˈnɔ	- - no entry - -	ɖoˈnɔ	doˈroŋ	- - no entry - -	ˈbiwɛ	ⁿganim
078 lime/kapur	bi	ˈxami	xaˈmi	baŋˈi	- - no entry - -	qaˈmi	xaˈmi	- - no entry - -	ku̯ˈwɛ	xoˈgo
079 coconut/ kelapa (tua)	d͡ʒuˈsunsa	ˈpojoso	ˈpojoso	ˈpeso	ˈpeso	peˈso	peˈse	ˈpijosɛ	bʲijan ˈumu	ˈpajomɛt˺
080 green coconut/ kelapa muda	d͡ʒusunoˈfo	ˌpojoˈkuru	ˌpojokuˈruro	peˈko	peˈko	ˈpekosaŋki	peˈko	ˈpiːjoŋ	bʲijan quruk˺	ˈpajodaŋga
081 banana/pisang	oˈsewet͡s	kaˈxi	kaˈxi	sɯ	sɯ	ʈu	sɯ	t͡sɯ	ˈʈigei̯	naˈɸer
082 salt/garam	d͡ʒeˈmas	da	ˈupuro	da	ɖaŋ	ɖaŋ	ˈdẽŋ	ˈdonda	ˈiŋgri u̯waʔ	jagatəˈmi

	Central Asmat/ Isyaman	South Awyu/ Yeloba	South Awyu/ Konebi (Jas)	Edera Awyu/ Meto	Edera Awyu/ Ujung Kia	Edera Awyu/ Yame	Edera Awyu/ Bhakti	Jair Awyu/ Ujung Kia	Mandobo/ Kaisah	Yaqay/ Yodom
083 cassava/kasbi	ˈupirkaju	ˈmodi	- - no entry - -	ˈjɛːri	ˈubi	ˈintataɣai̯	ˈubi	ˈubi	ˈubi	deˈka
084 breadfruit/sukun	pou̯	ˈjowo	ˈjowo	ˈjosɛ	ˈjabəsi	ˈjau̯ti	ˈjau̯tɛ	kõŋ	raɔtˈ	auˈtɛ
085 taro/keladi	kamejasan	moˈɖi	ˈmadi	ɸi	ɸi	ˈɰiku	ɸi	ˈhiːkɔ	iːrijandopˈ	togɔˈmi
086 sweet potato/ betatas	ˈd͡ʒin t͡ʃom	ˈmodiko	ˈkaptari	ˈɛːri	ˈɛrikaboːŋ	ˈobidaɾe	ˈɪdɪn	ˈjeɾin	ˈtomburopˈ	maguˈra
087 sago tree/ pohon sagu	t͡ʃoːs	ɖu	du	dʲu	ɖuː	ɖu	ˈɖubəge	ɖu	ˈɖuoːnɖu	ˈbai̯
088 sago flour/ isi sagu	aˈmos	ˈɖukoɖo	ˈdukodo	dʲu	ɖu	ˈɖukoɾo	ɖu	ɖu/duː	ɖuqanɖu	ˈbai̯
089 sago porridge/ papeda	kaˈpom	ˈɖu ˈatre	ˈatre / ˈxonːaga	dʲuokjuwo	ˈɖuokijɛ	ˈɖuwaku	ɖuˈwɛku	ˈɖuwobije	ˈɖuɔroq	ˈxodax
090 sago pancake/ sinole	ˈamos ˈamimin	ˌɖuregri- kuˈma	- - no entry - -	ˈgɛraboʔ	- - no entry - -	ˈɖukekerga	ˈɖugenɛbɛ	- - no entry - -	ɖukɰwari	rogɔmatə kaˈmun/ jagamətə ɢobem
091 rice/beras	ˈokˈ amos	ˈxamnoɢana	koˈxogana	dʲu	ˈxoːɖu	joˈɣonəmugu	ˈɛgonijomugu	ˈkogɨjɖu	ˈiŋkɛt	raˈgimoˈka
092 rice/nasi	feˈsakamos	ˈxamnoɢana	koˈxogana	dʲu	ˈxoːɖu	joˈɣonəmugu	ˈɛgonijomugu	ˈkogɨjɖu	ˈiŋkɛt	ragimoˈka
093 bamboo/bambu	siˈwin	ˈoɸo	ˈoɸogo	ˈɸijɛ	ˈwakito	suˈba	suˈba	ˈxɛjo	ˈɖuwom	ⁿdɔ
094 kunai/ alang-alang	ɸinmim/ finmim	ˈsɛknɔ	ˈsekenɔ	ˈsəsaŋɪ	ˈsakəna	ˈepepesa	ˈsəkɛnambəge	ˈsəkəno	bəpˈ	rɛˈɸa
095 rattan/rotan	tɛm	ˈiːso	ˈaβuno	juʔ	juˈgu	jo	ˈijoɣo	ˈjogo	tik	ruɸ
096 soil/tanah	sɛ	ˈmaka	ˈmuka	sɔː	ˈsogo	maˈkaŋ	soˈɣo	ˈsogo	iˈtiwa	moˈɢon
097 stone/batu	ɛk	ˈiɾo	ˈigiro	ˈijoˌbagi	ˌiːjobiˈgi	ˈjobagɛ	ˈjobəgɛ	ˈiːju	ˈiwan	tiŋˈgiu
098 sand/pasir	ˈbisin	ˈpopuro	ˈpupuro	gĩŋ	muˈɸɛ	gaˈsi	gɛ̃ŋ	gəˈsiŋ	iŋɢriɢɰwaʔ	ⁿgem
099 beach/pantai	ˈsejopeɾ	ˌpopuroˈbiʔ	puˈpuro ˈbida	miˈmɛ	- - no entry - -	kaˈsi ˈtakor ˈpaɣai̯	ˈɖuɸu	- - no entry - -	ˈogɛrin	gemaɣaɣa / mogonaɣaɣa
100 mud/lumpur	sɛ	suˈru	ˈsuru	ˈtaɸijo	ˈsoːpa	ˈsupaɣa	ˈsupaɣa	ˈsusuwi	ˈtaʔgiopˈ	ˈxajɛnd
101 water/air	bi	ˈoɣo	ˈoɣo	ɔ̃ː	ˈoho	ˈoɣo	oˈɣo	æː	oq	mi
102 sea/laut	d͡ʒopir	ˈkaʔwa	- - no entry - -	ˈdʲuɸu	- - no entry - -	ˈɖuɸu	ˈɖuɸu	- - no entry - -	ɔɢɔnonu	ˈxaɣaɣa
103 river/sungai	d͡ʒomamˈbi	wi	wɪˈri	ˈoːto	wiˈri	uɾumːɛ	ˈwijoɣo	ˈuri	ˈɔɢɔndaʔ	duˈgu

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104 lake/danau	imˈmit͡s	ˈwoɖiabu	seriˈko	ˈwisaki	ˈwisaː	uriˈso	ɖoˈno	ˈurisɔ	ɖuˈrʲop˺	kaˈɢɔːb
105 cloud/awan	oˈnamfɛsak˺	ˈxuaɸaɣa	hu/xou̯	ˈakuɸo	ˈxoβa	ˈaɣoŋ	xou̯bɛ	ˈhojogijɛ	murup ˈqaːnɖɔ	tɛˈmɛ
106 rain/hujan	tɛ	aˈɸuɣoi̯	aˈɸogoki	ˈaki	ˈaki	ˈaki	ˈaki	aː	ˈmurup˺	aˈɣai̯d
107 sky/langit(biru)	oˈnamsosok˺	xu	ˈhuto/ xou̯ˈto	ˈhot͡ʃo	ˈxotijo	ˈhoʈu	ˈxuːto	kɔi̯ˈtɔ	qut˺	ˈtɛmɛaradeɸ
108 wind/angin	fo	kiˈɸi	ˈkiɸi / mama	kuˈɸi	kuˈɸi	ˈanu	ˈməmuɖo	kiˈhi	ˈkʲijou̯	ˈtaɣai̯
109 sun/matahari	d͡ʒoapok˺	ˈmaɖi	ˈmadi	saˈwa	saˈwa	sija	sɯˈwɛ	suˈwɛ	tɛt˺	taˈɸak
110 moon/bulan	ˈpiːr	ˈkamu	ˈare	kaˈmu	kaˈmu	aˈɸɛ	kaˈmu	kaˈmɛ	ɔɢɔ	ˈxamo
111 night/malam	iˈram	ˈasʉ	ˈasʉ	aˈsʉ	aˈsʉ	ˈɑsɯ	ˈasɯ	aˈsʉ	ˈwɛmin	ˈri ra
112 star/bintang	ˈbai̯˺	mi	mi	mi	mi	mi	mi	miː	ˈminjop˺	ˈmiːnd
113 fire/api	ˈismak˺	ˈiːɖo	iˈdo	jɛŋ	jɛŋ	iːŋ	iːŋ	ijŋ	ˈiːn	rɛˈga
114 smoke/asap	iˈsamin	ˈiːnku	inoku	jɛnəˈku	jɛnəˈku	ˈinaku	ˈiniku	ˈjɛnəku	inoruk˺	aˈgu
115 ashes/abu	d͡ʒɔmet͡s	ˈsinaro	ˈsinaro	kaˈsi	synikijo	ˈsonogati	ˈsunəmuku	ˈsənoŋsi	ˈquwatiap	ɸoɸ
116 forest/hutan	ˈwasan	ˈaɖo	ado	biˈtɪ	ˈipta	oˈɸɛ	uˈsɛ	ˈipta	ˈtoŋɢuap	ɣobu
117 mountain/gunung	t͡ʃaˈpinmiˌop˺	makaˈaβagɛ	ˈmuka ˈpagan mota	ˌsoːmˈtɛ	ˈsoɣosi	ˈabuwɛsi	ˈxabɛsiːgi/ ˈxabesiːŋ	ˈsoɣosi	ˈboɾunɖu	ˈmoɢɔndija
118 garden/kebun	ˈosˈwasoˈpok˺	ˈgiːja	ˈkija	xou̯	xou̯	ˈxaju	xou̯ / huː	xoi̯	ˈjoɢup	- - no entry - -
119 house/rumah	t͡ʃem	ˈaɸoɣoi̯	aˈɸogoi̯	ˈẽɸẽŋ	ˈaɸaŋ	ˈaɸaɣa	ˈaɸagaŋ	axĩŋ	ˈtərap	uˈri
120 roof/atap	oˈnɛu̯	ˈɖugi	ˈdugi	duˈgusu	ˈdugusi	diˈgiti	ˈɖigiti	ˈdəkət͡ʃi	ˈmoːnɖom	joːb
121 village/kampung	d͡ʒiˈwisd͡ʒo	ˈbutu	ˈbutu	bɯˈsɯ	bɯˈsɯ	buˈtu	buˈsɯ	bɯˈt͡ʃu	- - no entry - -	ˈbuwak
122 fence/pagar	ˈferkɔ	ˈxɪsi	xeˈsi	baʔ	bẽŋ	ˈxati	xai̯ti	bɛ	ˈdəra	- - no entry - -
123 rope/tali	ˈsinim	ˈxaɣadɛbu	ˈjoɣo	ˈju	ˈjugu	jo	joˈɣo	ˈjoɣu	tik˺	ˈruɸ
124 canoe/perahu	t͡ʃi	ˈxanja	ˈxɪja	ˈxana	ˈxonu	ˈxana	ˈxanaʔ	jɛˈxĩŋ	ˈjoun	ˈjun
125 paddle/dayung	po	ˈkɛɸi	ˈkeɸi	kaˈɸi	kaˈɸɛ	keˈɸi	kiˈɸi	kəˈhi	ˈiːɢijo	ˈbax
126 path(road)/ jalanan	boˈkɔt d͡ʒof	ˈjɛɖi	ˈjɛdi	iˈri / jaˈri	ˈjɛdi	ɪˈdi	iˈɾi	iˈdi	ˈd͡ʒendit˺	jaˈru
127 machete/parang	ˈforopok˺	ˈbaksi	ˈbagisi	aˈɸiki	ˈbisɯ	waˈrad	aˈɸiki	ˈkərno	ˈkərːan	baˈgusti
128 axe/kapak	sɛi̯	ˈgitaɣa	ˈbasumu	ˈkaːmbo	ˈkaɸo	ˈxabu	ˌkaːmˈbak	ˈxaβu	- - no entry - -	ˈŋgɛt

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129 bow/busur	aˈman	ɖuː	ˈd͡ʒukma	dʲu	ɖu	ɖuŋ	ɖiŋ / ɖuŋ	ɖũ	ˈbɛndit	abur / miː
130 arrow/ anak panah	t͡ʃes	ˈjagti	ˈtɛmo	ˈjɛβisi	ˈdəbisi	ɪˈbɪti	ˈibisi	ˈdəpt͡ʃi	ɴɔp	ˈjabri
131 knife/pisau	ban ˈforopok̚	ˈsukɖamu	ˈsuku damu	ˈsuku	waˈki	soːˈko	ˈsoku	ˈukire	ˈwɛgi	toˈkak̚
132 net bag/noken	ˈesɛ	ˈiːʔba	ˈmoʈu	ˈɛna	ɛˈnaŋ	muˈʈu	muˈʈu / tʲu	ˈɪna	ˈɛnɔ̃	iˈbaʔ
133 this/ini	ɛrɛi̯	ˈnigo	noˈgɔ	nɛ	ɖɛu̯wa	ɛːnːa	nəˈga	ˈnəgi	ˈmɛnɛ	xoˈdɛg
134 that/itu	dɔr	ˈura	ˈɛgi	ˈuɣo	ɖɛu̯wa	goˈnag	ˈdenəgad	ˈdenəgi	ˈbɛrɛgɛ	xobˈdɛg
135 here/di sini	dar	ˈnira	ˈniɾa	ˈnɛgo	deˈnago	ˈnɛmoɾo	ˈnɛmudɛ/ nogota	ˈnəgaŋkəro	ˈmɛmɛgɛ	ˈxodegaɸɛ
136 there/di situ	ɔr	ˈnɛra/nira	ˈura	doˈxoga	deˈnago	goɣata aɣnoɣo	ˈwɛmunoɣoje	gugaŋkəro	ˈbɛrɛˈgɛ	ˈxobdɛg (ɣaɸɛ)
137 over there/ di sana	ˈɛrasan	ˈxagira	ˈhogra	doˈxoga/ doxomno	ˈdoɣojago	goɣata noɣoi̯	xoˈɣa	ˈxote	bɔq̚ɔorgi	oˈɸoː
138 above/di atas	ɔp̚	ˈaru	ˈarmɛ	siˈxosgo	siːˈyata	siˈɣataʔ	siː	si	bəˈtru	daɣau̯aˈɸɛ
139 below/di bawah	t͡ʃɛˈnɛs	ˈmɑkɑ	ˈmuka	ˈmaŋsougo	maˈkaŋ	maˈkaŋ	buˈsamu	ˈmaˈkɛ̃n	boˈqoru	moɢonaɸɛ
140 in front/di depan	bob̚	ˈmugi	ˈmugnuː	saˈma	ˈsamaŋ	ˈɣomuginɛ	ˈmunginɛ	ˈasnam̩ma	ˈwaːnɖɔp	maɣajaɸɛ
141 behind/ di belakang	ˈasɛp	mɔʔ	ˈβuba / moɣoja	mɔː	mɔːʔ	mɔʔ	mɔ	meβwaŋ	mã	ˈmaɣabe waɸɛ
142 inside/di dalam	aˈman	ˈwomu	ˈwomu	ˈwomu	ˈwomukuŋ	ˈau̯mu	ɯˈmu	woˈmu	ˈkorup	ˈmaɣau waɸɛ
143 outside/di luar	ton	ˈbitaɣa	ˈbita	ˈbitɛ	giˈsaː	ˈbaːki	ˈbɛtaɣa	gɛt͡ʃia	qat	buwaɣaɸɛ
144 left/kiri	ˈtamɔ	wa	wa	wa	wa	wa	wɛ	wɛː	ˈwaqtaap	ˈarax
145 right/kanan	bɔ	uː	uː	au̯	au̯	uː	au̯	wə	ˈuq	ˈmarɸuːnd
146 black/hitam	ˈsosok̚	ˈsiri	ˈsiri	ˈsiːmso / siː	ˈsimsoŋ	qaˈsi	siː	siː	ˈgurup	oˈtɔɸ
147 white/putih	ɸɛˈsak	ˈara/ˈxajo	ˈara	ˈxaja	ˈxai̯bo	ɢoˈma	ˈxajɛbɛ	ˈxɨjɛ	ˈqowat	ˈxabxɔβ
148 red/merah	ˈesagam	ˈkoɣosɛ	ˈgoɸo	kɛ̃ːŋ	kaŋˈgo	kaŋˈgo	ˈkaŋˈgu	kɛ̃ŋ	ˈtɛnop̚	doˈɣai̯
149 green/hijau	ˈd͡ʒirpetei̯	- - no entry - -	- - no entry - -	ˈtamiʔ	- - no entry - -	ˈbaɣago	ˈhube	- - no entry - -	ˈinəro(naret)	aˈra
150 blue/biru	oˈnampetei̯	- - no entry - -	- - no entry - -	baː / wom	- - no entry - -	ˈboɣoɸi	- - no entry - -	- - no entry - -	- - no entry - -	- - no entry - -

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151 yellow/kuning	ˈd͡ʒirpeteị̈	baˈtija	ˈtija weno	womβuwo	ˈtʲija	baˈxagoŋ	tiˈjɛ	ˈtʲijɛ	ˈomu	arduŋg
152 all/semua	t͡ʃakas	ˈnaɣaba	jaˈɣa kiˈki	ˈxoβija	ˈɖukumano	waˈtaga	ˈhoβiŋgi	ˈxobiŋ	mẽːp	ˈande ˈɸade
153 many/banyak	arˈkɛ	ˈnaɣaba	wajɛɸe	ˈxoβija	ˈɖukumano	waˈtaga	ˈkini	ˈxobiŋ	ˈaʔqop	ˈande ˈɸade
154 one/satu	t͡ʃowok̚	iːska	iʃijo	ˈɸasigɛ	ɸasiˈgɛ	ˈɛsɛka	ˈɛseka	ˈxasigi	ˈɔmɛ	ˈɛtɛid / dijaɣaːnd
155 two/dua	d͡ʒamˈnuk̚	ˈokuma	ˈokuma	ˈokom	ˈukoma	ˈokoma	oˈkoma	oˈkoma	ˈrumɔ	xakmar
156 three/tiga	maˈmim t͡ʃok̚	okuˈmiska	ˈokumʃijo	ˈokumɸɛ	okoˈmaɸɛ	ˈokoma ˈɛsɛka	okomˈɸɛ	ˈokom saŋgɛ	ˈidikmjɔ	- - no entry - -
157 four/empat	ˈɛt͡ʃo ok bab	ˈokuma xam okumɑ	ˈokuma xamokuma	ˈokumɸɛgem	ukoma tau̯ku ukoma	ˈʃienɑma	ˈborɛsijoga ˈhuku	ˈsoːndɛ	quruɢut ɢup̚	- - no entry - -
158 five/lima	man ˈt͡ʃu ok at͡ʃa ˈkas	bidoaˈɸe buroma	ˈbidaɣaɸe ˈburoma	ˈbraɸim	brɛɸima	ˈbraɸima	ˈboraɣaɸɛ bumo	ˈbrɛkuma	ˈoɴɢu ɢup̚	- - no entry - -
159 six/enam	ˈpoman man t͡ʃo ˈwok	bidaɣaɸe buroma xambido toroiska koroma	bidaɣaɸe ˈburoma bidotoro iʃo	berəɸɛ ˈtakuŋ	braɸima braɸiwaru	braɸibamːo ɛsɛka	ˈboraɣaɸɛ ˈtokoŋ	brɛkumu brɛxasigi	ˈkumuɢup̚	- - no entry - -
160 seven/tujuh	ˈpoman man d͡ʒa nuk̚	bidoaɸe buroma bidotoro okuma koroma	bidaɣaɸe ˈburoma bidotoro okuma	- - no entry - -	braɸima ukoma	braɸibamːo okoma	ˈboraɣaɸɛ tɛˈɸo	brakumo brahiokoma	ˈbɛɴɢup̚	- - no entry - -
161 eight/delapan	poman man mamim t͡ʃok̚	bidoaɸe buroma xam bidotoro okumiske koroma	bidaɣaɸe ˈburoma bidotoro okumʃo	- - no entry - -	braɸima braɸi	braɸibamːo braɸibamːo okoma ɛsɛka	soɣoɸɛ ˈtokoŋ	brahi ukomsaːŋge	ᴵᴺɢaŋbun	- - no entry - -
162 nine/sembilan	poman man ɛkt͡ʃu ok̚ bab	bidoaɸe buroma xam bidotoro okumaxaam okuma koroma	bidaɣaɸe ˈburoma bidotoro oku-maga xamokuma	- - no entry - -	braɸim saːŋge	braɸibamːo braɸibamːo braɸi ʃienɑma	ˈboraɣaɸɛ sijaŋ tokoŋ	brakumə brahi soːnde	ˈtaitɢup	- - no entry - -
163 ten/sepuluh	bamd͡ʒam nuk̚ at͡ʃakas	bidotoaɸe buroma	bidaɣajeɸe ˈburoma	- - no entry - -	braɸima braɸima	braɸibamːmo braɸibamːmo	ˈboraɣaɸijɛ buma tokoŋ	ˈbrakumu brakum	ˈmaɢup̚	- - no entry - -
164 twenty/dua puluh	banam bejam at͡ʃakas	- - no entry - -	bidaɣajeɸe buroma kitoai̯ɸe buroma	- - no entry - -	- - no entry - -	braɸibamːo braɸibamːo kotaŋi kotaŋi	boraɣaɸijɛ buma tokoŋ kito tokoŋ	- - no entry - -	ˈrumonɖa	- - no entry - -
165 big/besar	au̯t	ˈwau̯ni	binige/wau̯ni	ˈposiːja	ˈposija o	kambi-ˈsaŋɣaɪ̯	mʲiˈjambəgɛ	ba	ˈkononu	ɸoɣojandɛɸ
166 small/kecil	kaˈnim	ˈkasiri	ˈkasiri	ˈbijaroŋ	ˈamsi	ˈpeari	ˈbɛjaɣani	ˈaːmt͡ʃi	ˈbɛron	ˈjoɣɔno

	Central Asmat/ Isyaman	**South Awyu/** Yeloba	**South Awyu/** Konebi (Jas)	**Edera Awyu/** Meto	**Edera Awyu/** Ujung Kia	**Edera Awyu/** Yame	**Edera Awyu/** Bhakti	**Jair Awyu/** Ujung Kia	**Mandobo/** Kaisah	**Yaqay/** Yodom
167 old(things)/lama	taˈɾi	ˈpatu	ˈpatugi	ˈbagibo	ˈkambi	patugi	ˈmasɛ kambəgi	ˈkaːmbi	ˈwaːɖop˺	maɣati
168 new/baru	ai̯	noɣoˈgu	ˈkɪtɪge / ˈkedige	ˌkariˈgɛ	ˈkaɖigejo	ˈkarge	ˈʈekʈu	ˈnetoku	aˈɾɛ	naɣagɔ
169 old(people)/tua	ˈagmat	ˈnajo	joˈɣoɸ	poˈsɯ	ˈkaːmbəgi	ˈkaːmbi	magasɛ kambegi	ˈjoɣo	ˈkaːɢup˺	ˈɸogura
170 young/muda	ai̯	aˈɸo	aˈɸo	ˈnosɯru	ˈsɨbaŋ	ˈmotaɣai̯	aˈɸo	ũŋ	ˈmoɴɢop	naɣaˈgue
171 hot/panas	aˈmop˺	ˈapa	ˈapagi	ˈxaːguma	ˈapuhumo	aˈpatəgi	ˈsuwɛbəmo	ˈxohuma	ˈɖaːɴɢop˺	kir
172 cold/dingin	juˈɸu	ˈtoru	ˈtorugi	tɛˈgju	tagu	ˈtaṵgi	ˈɖuːgi	u̯wɛ	ɢit	xaɔk
173 good/baik	aˈkat˺	ˈmaɣaja	ˈmagaja	maˈnɛ	ˈmanijo	moˈnɛgi	neˈmɛnəɣo	waːmdɛʔ	ˈwoːnɖɛn	jaɣat
174 bad/rusak(jahat)	ˈd͡ʒɔkmen	ˈkija	ˈkija	ˈkai̯	ˈkʲijanop	ˈkʲijaŋgi	kʲijoŋˈgi	ˈkʲijoŋ	ˈqujom	jaˈmandɛɸ
175 sharp/tajam	foˈɾo	ˈajokiti	ˈajokiti	kɪˈsɯ	ˈkəsinop˺	kɛˈteŋ-gigi	ˈkisiŋgi	ˈkɨt͡ʃɯ	ˈgeten	ˈbaŋgrɛ
176 dull/tumpul	baˈt͡ʃim	ˈbago	ˈbago	maˈsɯ	ˈmaṵwo	ˈmaŋgu	ˈɸiːgi	ˈmugi̯waŋ	ˈkuɾjop	buˈbu
177 near/dekat	soˈtop˺	ˈkɛɣja	ˈkɪtagaja	βiˈsemeri	ˈaːkʲin	ˈqamuka	ˈhomɛni	xoːma	ˈkʲiɾjop	ɣiraɣaβ
178 far/jauh	ˌdonopok˺	ˈxaɣajɛɸɛ	ˈxaɣajɛɸɛ	ˈxamija	ˈxamijaː	qaˈɣaːŋgi	xaːŋˈgi	xɛ̃ː	ˈqomaːp˺	moɣɔnˈɸɛ
179 wet/basah	of	ˌgegidaˈki	ˈgegedaki	paː	ˈpaːo	ˈkabaɣai̯	ˈkɛkɛgi	ˈkɨkaj̯ɛ	ˈtuɢup	ˈwarmoto ˈbendɔg
180 dry/kering	soˈso	ˈkara	ˈsagi	sɔ	so	ˈʂaŋ	saːŋgi/saˈgi	sɛ	ˈqəqarop	ɸoˈɸor
181 long/panjang	ˈd͡ʒuɾou̯	ˈpiri	ˈpirijeɸe	ˈpijaʔ	ˈpijaː	pe	ˈpekaːmgi	pi	ˈɢurup	ɸɛkda
182 short(things)/ pendek	d͡ʒiˈpin	baˈgɛ	baˈgɪ	baˈgɔʔ	ˈbogo	ˈpaguperi	baːˈɣo	ˈbago	ˈõːɴɢoq	domaɣai̯
183 tall/tinggi	ˈd͡ʒuɾou̯	ˈpiri	ˈkupiri	sija	ˈsijawo	ˈpekaːmbi	ˈsiːgi	si	ˈkuturuː	ɸɛkˈdandɛɸ
184 short(people)/ pendek	faˈnɔ	baˈgɛ	ˈmedema	ˈmakaso	ˈbogo	ˈɣɛperi	buˈsɯmu	ˈmakɛ̃ŋ	ˈromɛri	ˈmoɣɔnandɛɸ
185 blind/buta	(man mak) ˈpetei̯	so	ˈsoki	kepeː/ kɪpeː	kɪpeː	ˈkisogoɾu	ˈkʲijokita	pejo	ᴺɢɔt	ɣindaun
186 deaf/tuli	kaˈnɛ	ˈkita	ˈturubogo-daki	ˈgugunoxo	ˈsitoɸidɛ	ˈtombago	ˈgoɣonaɣa /gau	ˈtitom̩mɛ̃	ˈbuɾjum	monowaˈjɛn

	Central Asmat/ Isyaman	South Awyu/ Yeloba	South Awyu/ Konebi (Jas)	Edera Awyu/ Meto	Edera Awyu/ Ujung Kia	Edera Awyu/ Yame	Edera Awyu/ Bhakti	Jair Awyu/ Ujung Kia	Mandobo/ Kaisah	Yaqay/ Yodom
187 see/lihat	baˈpor	ˈɸito	ˈɸito	ˈɸɛtaːʔ	ɸɛtoʔ	ɛˈtɔge	ˈɛtɔ	ɛtaɣa	ˈitigionɔq	ˈroɣomato
188 hear/dengar	ˈd͡ʒenbaɪ̯	da	da	ˈɸikʲijari	ɸikɛdi	aʊ̯ˈdɛr	ˈawɛɛtɛrɛ	d̪ɛ̃ː	ˈdaːrep	roɣobijogoʊ̯
189 know/tahu	ˈdomsom	ˈnaɸa	naɸa	ˈnaɸaŋ	ˈnaɸuŋ	ˈaʊ̯naɸaːŋgir	nɔɸaːŋgi	nahɛ̃	ˈnoam	ˈxadinjandɛɸ
190 speak/berkata	baˈtaʊ̯	ˈroɣo	ˈnoro	ɔ̃ː	uːˈboge	doˈbaɣaja-ɣawan	d̪uˈbɛ	u̪bɛ	ˈarɛwonɔq˺	roɣobax
191 tired/cape	iˈsi manmak/ iˈsi manmes	ˈkunugi	ˈkunugi	ˈkunisi	kunuŋgu	koˈno	konoˈsi	kʲikunuːŋgi	ˈkiːnim	xindan
192 afraid/takut	oˈmɛr	ˈmoki	ˈmoki	moˈku	ˈmokuŋ	moˈkɛ	ˈmokɛrɛ	ˈmoːki	ˈtowɛ	raˈɣaɸ
193 sleep/tidur	iˈsi (manmak)	ˈkunu	kunuri	ˈkonəmaje	ˈkunumaje	koˈni	ˈhunumaje	ˈkɪrumːi	ˈkinimˌrɛŋ-gijɛp	xindan
194 sit/duduk	beˈmap˺	baˈda	ba	baˈhaʔ	baˈhaɪ̯	boɾ	baˈɣaɪ̯	baɣɛ̃ŋ	ˈbɛɢijɛp	ˈroɣoɸindok˺
195 wake up/bangun	ˈbaɪ̯t	ˈd̪ato	ˈdato	deˈtaː	doˈto	ˈmotoɾ	daˈsɯ	daːtro	ˈmotronɔq	ˈroɣoβɸagajem
196 awaken/ kasih bangun	iˈsiˌbaɪ̯tim	ˌneɸijaˈnu	ˈdatonoɣoɪ̯	iˈɸiŋ	ˈiɸigi	ˈniɸin	nʲiɸijogunu	ˈd̪uhunu	ˈiqnɔʔ motro	roɣoβɸagaˈno
197 stand/berdiri	baˈsiˌteɪ̯	moˈtena	ˈmɛti	ˈmusubɛ	ˈmusubɛna	ˈmotɛg	ˈməsinɛ	denəgij	ˈmaːriginɔq˺	roɣoβɸagaˈɣano
198 walk/jalan kaki	ˈd͡ʒamu	woˈɸijɛdi	woˈɸimogo	ˈmitɔmaxa	soɣomito aɣaɪ̯	aˈɣowan	ɡɯwoɸiŋ	ˈsoɣotɛna-magij	ˈɡɔndɔq-d͡ʒɛnd̪it	ˈramuamən
199 run/lari	ˈbɛmkuku / ˈd͡ʒembakuku	ˈbuɪ̯nu	ˈbumo	baˈja	kibo baɣaɪ̯	ˈabajoɣo	ˈbiːnoɣoɪ̯	ˈkinəgij	ˈbəndə noq	mɛŋgamən
200 swim/berenang	baˈt͡ʃuwir	kiːˈɣaɣamo	kiˈɣaɣamato	ˈɔːmuaɸi	taːmɛ	boˈronamo	ˈkiːmbənoɣoɪ̯ / kimbəru	ˈsintama	ˈoɢənɔq	rogo xabkuwag
201 fly/terbang	ˈbapi	ˈburu	ˈburu	buˈna/ ˈbumba	ˈbuŋoho	ˈaboŋgo	boːnoɣoɪ̯/ boːn	ˈbuagij	ˈbɛrɛndɛ nɔq	kuwak
202 wash/cuci	baˈt͡ʃit͡ʃikem	nid̪onu	ˈoɣoku	ˈoːkumɛ	inoːkũma	ˈurakomɛ	ˈurɛkumu	ˈɛkuma	ˈd̪ombɲɔ	ˈxamətajem
203 scratch/garuk	ˈpasis	neˈgi	ˈaʔkamo	aˈgi	ˈagi	ˈaɣajaŋgi	xaˈnigi	ˈaɣiŋ	ˈombutonɔq	ˈrogorɣaiβ
204 hold/pegang	boˈmop˺	ned̪i	ˈbimara	ˈɸumaɸi	kapaɸi	ˈɸomːənari	ˈɸomonegi	axĩŋ	ˈtiːɲɔ	xabitig
205 split(wood)/belah	ˈpoman	ˈupoɢonu	ˈupogomo	waˈmɛʔ	ˌitaˈmɛ	ˈwaɣamɛ	ˈɔtomɛ	ŋtama	ˈud̪ɔqmonoq	xarɣijaːb
206 tie/ikat	paˈnampok˺	ˈad̪unu	ˈadotomo	aː	ˌjarɸaŋ	ˈaɣaɪ̯	ɑrˈɸɛʔ	ˈarxaŋ	ˈrjuɲɔq	xaganəm ɣaɣanəg

	Central Asmat/ Isyaman	South Awyu/ Yeloba	South Awyu/ Konebi (Jas)	Edera Awyu/ Meto	Edera Awyu/ Ujung Kia	Edera Awyu/ Yame	Edera Awyu/ Bhakti	Jair Awyu/ Ujung Kia	Mandobo/ Kaisah	Yaqay/ Yodom
207 dig/gali	ˈbasɛsɛɯ/d͡ʒo	ˈnokuwa	ˈkuwo	ˈwiri	ˈwiri	ˈsoɣoaku	ˈɲukuwo	ˈuri	ˈõq ɢoːnɖa	ˈrogo gawa
208 stab/tikam	baˈmit/ maˈmit	ˈɯnu	uː	ˈiʔpome	ɸiŋ	uˈwe	uˈnɛ	hə̃ŋ	ˈtʲijambonɔq	ˈrogo rowa
209 fall/jatuh	maˈnɛd͡ʒɰames	ˈbomoi̯	bɛˈmi	ˌataˈmi	ˈatosɯ	ˈbaːmi	ˈboɣomi	ˈbromi	tokukoruɡɛ	ˈxebgijai̯
210 drop(tr)/kasih jatuh	mamɛˈd͡ʒumtʲiɯ	ˈrasumo bomoi̯	ˈrasmu bɛmi	ˈpemaːtami	ˈkusunoː suwiŋ	taʔsomo ˈbaːmi	ˈkosunɛ boɣomijo	ˈkusɯnoː-t͡ʃaŋ	ˈtiːtamonɔq	xobəgijab
211 bathe/mandi	bibami/ bimbammi	ˈoɣoki	ˈoɣoki	oːkiˈmɛ	owakimɛ	ˈoɣakimɛ	ˈɛɣo akiˈmiʔ	ˈɛ̃ːkimɛ	õqkʲimjop	ˈjuwaon
212 bathe/ kasih mandi	ˈbibam mime	ˈoɣonɛki	ˈoɣonikʲija	ˈinokumɛ	ˈoːniki	oɣoˈkiɸɛ	ˈɛɣo ˈniki	ɛ̃ːnəkiŋ	ˈoq˺kʲimjonɔq	ˈraɣau̯brai̯
213 eat/makan	beˈmen	najː	na	ˈari	ˈadijoː	ˈaɾowan	ˈɖuwadɛ	ˈari	ˈanɖɛp˺	ˈroɣbai̯
214 drink/minum	bimban	mi	amːini/ nɛmija	ˈɔami	owaˈmi	aˈmi	aˈmi	ˈɛ̃mi	ˈɛmip˺	ɣoɣo daɢadɔɡ
215 kill/bunuh	ma͡tsat tʲiɯ	uː	ˈunu	ɸi	ɸi	ˈuːakumun	ɯː	nʲũ	ˈʊɾjonɔq	ˈrogobaɢa
216 die/mati	daˈmir	ku	ku	ˌakuˈmɛ	kũː	ku	kuː / guː	ˈakũma	ˈʊɾjonɔq	ɸuβduwa/ qaɸduwa
217 give/beri(kasih)	baˈtɛtam	ˈnoɖo	ˈnodo	ˈɛra	nĩda	ˈɛɾaɣai̯	ˈnɛdɛ	ˈerdɛ	ˈɖikʲonɔq	xaˈnəkkuwa
218 come/datang	dei̯	ˈmaɖo	mɛˈdo	dɛ	dɔ	ɖo	dɛ	dɛ̃	ˈmɛnɖanɔq	aˈɣanəmɛ
219 go/pergi	t͡ʃei̯	aɣoˈɣonu	agnoɣoi̯ja	ˈtama/tamnɔ	ˈnɔjoː	noɣoi̯	ˈnoɣoi̯	ˈnəgəi	ˈkijanɔq	ˈau̯x
220 laugh/tertawa	ut͡s	ˈabɪ	ˈmɛu̯	ˈaβigi	aβigi	ˈmijaɣauk	ˈɣagamu	ˈməkinu	qaːɖɛnɔq	xai̯
221 cry/menangis	bet͡s	ˈɛɸɛ	ˈɛɸɛro	ˈɛɸitamɛ	iˈɸotamo	ɛˈɸatamo	ˈɛɸijoŋ	ɛ̃hõ	iu̯wa	naˈma
222 burn(intr)/bakar	sos	ˈiːdo	iˈdo	ˈiːndo	ˈdosɛgi	ˈindɔk	ˈiːndo	do	ˈɛ̃ːnɖogɛ	xoɸijau̯
223 burn(tr)/ membakar	ˈsosbafamei̯	ˈiku	idoˈkunu	ˈtomadi	ˈtonu	ˈiːkumɛɖoɢon	ˈiːnidu	taˈnu	oːnɖunɔq	ˈwarɸijau̯
224 dry in sun/ menjemur	baˈsam	ˈrarku	isoˈma	ˈsamɛʔ	ˈsanu	ˈiːnsamɛɖoɢon	ˈsamnɛ	ˈsonu	ˈtɛq qoɢup˺ ronɔq	ˈragwawa wɛinən
225 blow/tiup	baˈɸim	huˈɣanu	ˈkap˺tamo	ˈɸuɸumɛ	ɸɛ̃ːnu	ˈɸoɸaɣamɛ	ˈɸuɸaɣainu	ˈxuxunu	ˈoːmbunɔ	rɔgˈɸuma
226 hit/pukul	omop˺	ˈunɑ	ˈuro	ˈduβisimɛ	guˈponu	ˈtuʔtogomɛ	ɯːˈnɛ	ˈuːxrɛ	ˈuɲɔq˺	rɔgobaga
227 search/cari	baˈpou̯	ˈiɸinu	ˌiɸiˈɸinu	ˈaguɸɛ	ˈaguɸuna	aɣoˈɸan	ˈaguɸunɛ	ˈnugxa	ˈkaʔtono	ˈrɔgowaˌbob

	Central Asmat/ Isyaman	South Awyu/ Yeloba	South Awyu/ Konebi (Jas)	Edera Awyu/ Meto	Edera Awyu/ Ujung Kia	Edera Awyu/ Yame	Edera Awyu/ Bhakti	Jair Awyu/ Ujung Kia	Mandobo/ Kaisah	Yaqay/ Yodom
228 shoot/panah	ˈbat͡ʃim	ˈtɛi̯mo	ˈtiro	ˈtʲijɛ	ˈtibina	ˈtɛjɛ	tʲiːnɛ	ˈt͡ʃidɛ	tʲiambɜɲɔq	ˈxakaina
229 bite/gigit	ˈsis bajɛr mopˋ	ˈatgenu	aˈti	ˈasiŋɛmɛ	maga	aˈtigamu	asigɛˈmo	nʲũ	ˈtrendɲɔq	ˈxarboɣoja
230 cough/batuk	ˈos	ˈu̯wɔ	ˈou̯wɛ	ˈwasiasi	ˈumosi	ˈɸiɸi	u̯wɛˈsi	ˈoɣosʉ	ˈɔɡu̯jɔq	xɔt
231 no(not)/tidak	ˈkomen	ˈboguɖa	ˈbɛgida	ˈkawo	madɛɸɛ	ˈnami	neˈmɛnːəgo	ˈkatad͡ʒaŋ	ⁿɖaʔ	ˈxai̯g
232 language/bahasa	aˈtakˋkam	ro	ro	uː	u	ˈɖuba	ɖuˈbɛ	u	aˈrɛq	tuˈmi
233 name/nama	d͡ʒuˈwas	ɸi	ɸi	ɸi	ɸi	ɸi	ɸi	hi	up	ɛˈɣɛ
234 who/siapa	oˈt͡ʃam	ˈnogokemeti	koˈɣoti	ˈnoːkumante	ˈoɣomijo	ɣo	noˈɣo	oˈwakɛ	ku̯wao	ˈgɛrɛm
235 what/apa	dor	ˈkæmo / ˈkinaɣaɸe	ˈkinaɣaɸaɣa	makaˈniʔ	ˈmakənadɛ	ˈkamanɛ	ˈkomandɛ	ˈkæma	ˌkɛnəˈmakˋ	ˈgɛrom
236 where/di mana	dorˈɛra	ˈkæmɛkæ	ˈkamaki	maˈkæmi	ˈmaka maniːri	kuˈkamige	ˈkomamigɛ	ˈkæmakrɛ	ˈkɛnemotɛ	βɛɣɛɸɛ
237 when/kapan	ˈdo(w)ara	ˈmadi kæmɛkæ	ˈmadiɸeɸe-gimo	ˈxai̯mɛaː	- - no entry - -	ˈkamanɛ	ˈkamanɛ	- - no entry - -	ˈku̯wandɛ	kɛrok
238 why/kenapa	ˈuʔt͡ʃumasam	ˈkɛmo	ˈkæmo	ˈmakanaɸɛ	mak naniːri	oˈkomurɛri	ˈkomandɛ	ikæmːəɣai̯	ˈkɛnemaɢɛndɛ	ˈgeroɣajer
239 how many/ berapa	ˈuʔt͡ʃumaram	waˈdɛki	ˈkæmdiri	βereˈɸimi	mak aniˈjɛmːo	waˈtaɣadi	ˈɔkomaː	iˈkæmːə-maːndə̩	kɛnemˈbɔqmo	geroɣɔndɛɸ

Appendix I. Short wordlists

	Edera Awyu/ Amk	South Awyu/ Banamepe	South Awyu/ Konebi (Homeme)	Jair Awyu/ Subur	Mandobo/ Subur	Mandobo/ Aiwat
001 head/kepala	xaˈbaŋ	ˈxai̯ba	ˈxebaʔ	ˈxabaŋ	ˈkʲembijan	ˈkʲembijan
002 hair/rambut	ˈxabajoŋ	ˈxai̯bamoʔ	heˈbamo	ˈxabamu	ˈmogoron	ˈmogoron
003 eye/mata	ki	kiˈɾo	ˈkiɾu	ˈkʲiju	ˈkɛɾop̚	ˈkɛɾop̚
004 ear/telinga	ʈoŋ	ˈturu	tuˈru	tiˈto / ˈtɛtmɛ	ˈkerɛtop̚	ˈkerɛtop̚
005 nose/hidung	ˈsinto	si	ˈsitu	ˈsibigi/səbəgi	ˈtoɴɢut̚	ˈtoɴɢut̚
006 mouth/mulut	ˈxatete	bo	ˈbutu	ˈxatɛ	ˈmaɴɢot	ˈmaɴɢot
007 lip/bibir	ˈbonaɣai̯	boˈmuga	ˈbonagati	banˈtɛ	ˈbɛɴɢa	ˈbɛɴɢa
008 tooth/gigi	tɛ	ˈmaga	maˈɢa	ˈməgat͡si	imˈban	imbʲijan
009 tongue/lidah	ˈɸaːkai̯	ɸage	fɑˈge	ˈxigɛ	ˈwan	ˈwan
010 upper arm/tangan	ˈboɾo	ˈbido	biˈdu	ˈbərɛ	ˈiːt̚	ˈiːt̚
011 elbow/siku	boɾoˈmugu	ˈbidomuwo	biˈdumu	bərɛˈmukɔ	ˈiɴgombun	ˈiɴgombun
012 finger/jari	boɾoˈtaŋ	ˌbidoˈtoro	biˈdotoro	ˈbərɛtəŋ	ˈidaɔt̚	ˈiːra
013 fingernail/kuku	ˈboɾodoɣosɛ	ˌbidoˈdosɛ	biˈdodoɢo	ˈbərakɛːrɛ	ˈbetiɢɔndok	ˈbetiɢɔndok
014 breast/susu	õŋ	ˈomɛ	ˈomːi	maˈmɛ	ˈan	ˈan
015 stomach/perut	ˈmuru	ˈkoku	kuˈku	ˈməru / gəˈnambəgi	ˈɔmːunɔp̚	ˈɔmːunɔp̚
016 liver/hati	wɛ̃ŋ	ˈdibo	diˈbu	wõu̯	ˈɖuɢəm	ɖuˈɢon
017 leg/kaki	ˈkoto	ˈkito	kiˈtu	kəˈtɔ	ˈqondok	ˈqondok
018 knee/lutut	ˈbuki	buˈmigi	ˈbibigi	biːŋkiŋ	ˈwambʲijom	ˈwambʲijom
019 body hair/bulu	ˈxajoŋ	ˈxamo	ˈxamu	ˈɣaɣəja	ron	ron
020 skin/kulit	ˈxai̯	xa	ˈxaː	ˈxaɣəi̯	ˈkotaʔ	ˈkotaː
021 blood/darah	gõŋ	go	gu	ɣa	ɴɢom	ɴɢon
022 bone/tulang	ˈbəge	ˈbɛgi	ˈbugi	ˈbəgi	mirʲop̚	mirʲop̚
023 flesh/daging	ˈkoro	ˈkodo	ˈkudu	kəˈru	kaːnɖɔ	kaːnɖɔ
024 urine/air kencing	ˈiti	iː	ˈisi	ˈit͡ʃi	ɛˈrok̚	ɛˈrok̚
025 faeces/tahi	o	o	o	ˈobəgo / ɔ	ɛ̃ʔ	ɛ̃ʔ

	Edera Awyu/ Amk	South Awyu/ Banamepe	South Awyu/ Konebi (Homeme)	Jair Awyu/ Subur	Mandobo/ Subur	Mandobo/ Aiwat
026 person/orang	noˈɣo	ˈnogo	noˈɢo	ˈoɣu	ɢʷjɔp	- - no entry - -
027 man/laki-laki	ˈxobati	hobagaˈti	ˈhobuti	ˈbat͡ʃiŋ	ɢʷjɔp	- - no entry - -
028 woman/perempuan	ˈjanəmo	ˈɸinigi	ɸiniˈgi	ˈhənaŋgi	ran	tɛripˋ/ janːɔkoːmberi
029 husband/suami	ˈwaɣoɣo	ˈxaɣo	ɣoˈɣo	xu	ˈjanɔk koːmbeˈri	ˈjanɔk koːmbeˈri
030 wife/isteri	waˈjaŋ	ɣa	ˈwara	ẽː	jaːnˈgɛn	jaːngɛn
031 mother/ibu	wɛ	ˈomɛ	oˈmɛ	wɛˈɣi	niːjopˋ	niːjopˋ
032 father/ayah	ˈai̯	ˈajɛ	aˈjɛː	a͡t͡ʃi	naːʔ	naʔ
033 child/anak	ˈamətɪ	ˈmetaɣai̯	ˈmetaxei̯	ˈaːmki	mun	mun
034 elder sister/kakak perempuan	aˈni	ˈani	aˈni	aˈni	ˈranəmun	ɛni
035 elder brother/kakak laki-laki	joˈɣo	ˈajoɣo	aˈnit	ˈnɛjəgoʔ	- - no entry - -	- - no entry - -
036 younger sister/adik perempuan	naˈkuɾe	ˈrakuda	ˈrɑkuda	ˈnatobaʔ	- - no entry - -	- - no entry - -
037 younger brother/adik laki-laki	kuɾe xoˈbati	ˈxokuda	ˈxokuda	naˈkuda	- - no entry - -	- - no entry - -
038 grandmother/nenek	ˈɸogoŋ	ˈaʔnɛ	aʔˈnɛ	aˈpi	- - no entry - -	- - no entry - -
039 grandfather/tete	ˈxasogoŋ	ˈxoɣomu	anɛ	nəˈmo	- - no entry - -	- - no entry - -
040 grandchild/cucu	aˈpi	ˈtitoɢo	ˈtɛtoɢo	- - no entry - -	ˈmaɢopˋ	ˈmaɢopˋ
041 friend/teman	xaˈbɛ	ˈxabi	xaˈbi	ˈxabi	ˈqaːmbɛn	ˈqaːmbɛn
042 I/saya	no	nu	- - no entry - -	nuʔ	nupˋ	nəpˋ
043 you/kamu	go	gu	- - no entry - -	guʔ	ᵑgɛp	ᵑgɛp
044 he/she/dia	go	ˈɛgi	- - no entry - -	guʔ	ˈɛgɛp	jaˈnɔ
045 we(excl.)/kami	nɔ	ˈnugu	- - no entry - -	ˈnoɣo	ŋɛŋgip	ŋoŋɢup
046 we(incl.)/kita	nɔ	ˈnugu	- - no entry - -	ˈnoɣo	ŋoŋɢup	ŋoŋɢup
047 you(pl)/kamu orang	gɔgɔ	ˈgugu	- - no entry - -	ˈgoɣo	nɛŋgitɛ	nɛŋgip
048 they/dorang	gogo	ˈjogo	- - no entry - -	ˈjoɣo	ˈjɛŋgip	ˈjɛŋgi
049 bird/burung	ji	ji	- - no entry - -	iː	etˋ	etˋ
050 wing/sayap	ˈjaɣobəgɛ	ˈjaɣabegi	- - no entry - -	iː gʲu	bəˈrə	bəˈrə
051 egg/telur	- - no entry - -	ˈgana	- - no entry - -	- - no entry - -	- - no entry - -	- - no entry - -

	Edera Awyu/ Amk	South Awyu/ Banamepe	South Awyu/ Konebi (Homeme)	Jair Awyu/ Subur	Mandobo/ Subur	Mandobo/ Aiwat
052 rat/tikus rumah	- - no entry - -	ˈaɸogo kiso	- - no entry - -	- - no entry - -	- - no entry - -	- - no entry - -
053 bandicoot/tikus tanah	- - no entry - -	ˈkisotɔ / kiso	- - no entry - -	- - no entry - -	- - no entry - -	- - no entry - -
054 dog/anjing	- - no entry - -	ˈagi/ˈboβgi	- - no entry - -	- - no entry - -	- - no entry - -	- - no entry - -
055 tail/ekor	- - no entry - -	ˈminu	- - no entry - -	- - no entry - -	- - no entry - -	- - no entry - -
056 pig/babi	- - no entry - -	wi	- - no entry - -	- - no entry - -	- - no entry - -	- - no entry - -
057 fish/ikan	- - no entry - -	aˈɣa	- - no entry - -	- - no entry - -	- - no entry - -	- - no entry - -
058 snake/ular	- - no entry - -	ˈweti	- - no entry - -	- - no entry - -	- - no entry - -	- - no entry - -
059 goanna/soasoa	- - no entry - -	ˈkama	- - no entry - -	- - no entry - -	- - no entry - -	- - no entry - -
060 worm/cacing	- - no entry - -	ˈweru	- - no entry - -	- - no entry - -	- - no entry - -	- - no entry - -

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