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ZIA-
SUENA
GRAMMAR

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A BRIEF COMPARATIVE GRAMMAR OF ZIA AND SUENA
(Papua New Guinea)

Darryl Wilson

1980

67 pp.

A BRIEF COMPARATIVE GRAMMAR OF ZIA AND SUENA by Darryl Wilson, 1980

Language name: Zia and Suena

Language family: Binandere

Location: Morobe Province, Morobe sub-district



editor

date

ABSTRACT

Title: A Brief Comparative Grammar of Zia and Suena

Author: Darryl Wilson

Date Written: November 27, 1978 -- Revised: June 1980

Languages: Binandere Family, Zia (1) and Suena (2) Languages

Location: Morobe Sub-District, Morobe Province

Populations: (1) 3,023 (2) 2,235

Dates of Research 1964 to 1980

Any Language Helpers: Mr. Phamuel Oida

Contents:

In this comparative grammar, data is presented to show that Zia and Suena, though sharing many similar features, are mutually unintelligible and Zia appears to be the younger of the two languages. They are mutually unintelligible because of homophones, identical verb affixes with different meanings, nazalization in Zia versus tone in Suena, and lack of exposure to speakers of the other language. Zia is viewed as younger because it has contracted many forms found in Suena; and has fewer tenses, person affixes, pronouns, moods, negatives, medial verbs, and auxiliary verbs. Zia has however, expanded and simply changed other forms, but the major trend is towards contraction. This comparison concentrates on the word level; has a little on phrase, clause, and sentence; and fails to deal with higher levels of paragraph and discourse.

Martha Wade -- 6 April 1981

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by
Darryl Wilson
S.I.L.

November 27, 1978

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INTRODUCTION

This paper is a comparison of the grammars of Zia and Suena. The primary purpose of this paper is to satisfy the Technical Studies requirements for National Translators Supervisors, as established by the Papua New Guinea Branch of the Summer Institute of Linguistics. A secondary purpose of this paper is to assist the Zia and Suena people themselves in recognizing their common linguistic heritage. For this reason I have kept the terminology in Parts II and III as simple as possible.

Both Zia and Suena are members of the non-Austronesian Binandere language family, composed of approximately fourteen languages extending along the east coast of Papua New Guinea from the Mai-ama river in the Morobe Province to Tufi in the Northern Province. In my 1964 survey of the Binandere family I found that Zia and Suena are 67% cognate. That figure still stands today. (See Part I, Comparative Word List.)

The Suena language is the northern-most language of the Binandere family and is spoken by 2,235 people (1978 census) living along the coast near the Morobe Sub-District office, in the Morobe Province. The Suena data in this paper were collected under the auspices of the Summer Institute of Linguistics while my family and I were living in the village of Bosadi at intervals between 1964 and 1978.

The Zia language is spoken by 3,023 people (1978 census) living along the lower Waria river and the sea-coast in the Morobe Province, approximately fifteen miles south of the Morobe Sub-District office. (See Appendix for population breakdown by villages.) A dialect of Zia, known as Mawae, is spoken by approximately 500 people living in three up-river villages of the lower Waria.

The Zia data for this paper were collected primarily by Mr. Phanuel Oida, a Zia speaker, who is currently working under the auspices of the Bible Translation Association of Papua New Guinea as a Zia National Translator.

The Yekora language, which is also a member of the Binandere language family, is spoken by 719 people living in three villages between the Suena and the Zia. The two northern-most Yekora villages of Ana and Pose, with a total population of 255, are in close contact with the Suena people and for purposes of Bible translation are considered to be bilingual with Suena. The other Yekora village, Sapa, is located near the mouth of the Waria river, close to the Zia. Its population of 464 are considered to be bilingual with Zia.

The approximate number of Zia speakers is tabulated as follows:

Zia	3,023
Mawae	500
Yekora	464
<hr/>	
Total	3,987

The methodology in this paper is to compare the grammars of Zia and Suena by moving from the simple to the complex. The paper begins with a comparison of the phonologies in Part I. In Part II the reader can see at a glance the similarities and differences in Zia and Suena by looking at the interlinear text. This is followed by a summary of the similarities and differences. In Part III a wider corpus of data is drawn upon to make further comparisons between the two languages. Finally, in Part IV there is a

detailed comparison which is more technical in nature.
In a sense Part IV can never be finished. Yet it is
my hope that in the future it can be enlarged and
revised, perhaps by a Zia speaker himself.

Denver, Colorado, U.S.A.

November 27, 1978

Revised: Ukarumpa, E.H.P.

June 23, 1980

LIST OF ABBREVIATIONS USED IN THIS PAPER

A	-----	Accompaniment
Dl	-----	Dual Number
Excl	-----	Exclusive
Far	-----	Far Past tense
f.obj.	-----	Familiar Direct Object
Fut	-----	Future tense
Incl	-----	Inclusive
Inst	-----	Instrument marker
I.O.	-----	Indirect Object
Loc.	-----	Locative
NFD	-----	Non-Finite Dependent verb (same subject)
Obj.	-----	Direct Object
Pl	-----	Plural number
Sg	-----	Singular number
SM	-----	Sentence Marker
Subj	-----	Subject
T	-----	Time
TM	-----	Topic Marker

PART I A

A COMPARATIVE WORD LIST

For the purpose of this paper I have again worked out the percentage of cognates between Zia and Suená. I have done so without reference to my earlier comparative work done in 1964, which appears in my published paper, *The Binandere Language Family*, page 76. I think it is interesting to note that in 1964 I calculated the percentage of cognates at 67%, and now in 1978 I have calculated them as 65%.

This small difference can easily be explained by--
a) some variation of the items on the 1978 word list as compared with the 1964 word list; b) the rather subjective nature of the method.

I give here the list used in 1978 together with my method of calculating the percentage, for anyone who may wish to check my figures.

- 0--- no phonetic similarity
- 1--- Up to 25% of the phones are the same,
or there is a close cognate but the
meaning has shifted
- 2--- Up to 50% of the phones are the same
- 3--- Up to 75% of the phones are the same
- 4--- All the phones are the same when consistent
phonetic shifts are taken into consideration,
(see Part I B)

ENGLISH	ZIA	Points	SUENA
hair	ai	0	tu
head	zio	2	giti (dio "headache")
mouth	be	4	be
nose	weno	4	wena
eye	diti	3	giti moka (diti "center")
neck	dubo	4	duba
belly	oti	4	oti
skin	taung	3	tama
knee	boma	2	bawa
man	emo	4	ema
woman	bauno	3	bama
bird	ni	4	ni
dog	sino	3	sun
he bit	gamia	4	gamia
he is sitting	aduno mitia	4	arumuro itia
he is standing	dopero mitia	4	dopero itia
road	naingbo	0	ebata
stone	daba	1	omata (doba "stone club")
big	baina	2	bamu
small	maingkoka	2	kiaka (pei kaka "small")
fire	iyao	3	niao
smoke	boingsa	3	ibosi (boisa "tobacco")
ashes	awetu	4	awetu
ear	dawong	3	dana
tongue	ewawa	3	iwawa
tooth	di	4	di
breast	ami	4	ami
hand	wawong	3	wana
foot	te	4	te
sun	wari	2	waiko
moon	ino	3	inua
star	arasa	1	kuna (arasa "plural of star")
cloud	bereze	4	bereze
rain	wa	4	wa
water	ou	4	ou

ENGLISH	ZIA	Points	SUENA
tree	i	3	ni
root	i tai	2	ni tata
leaf	gi	4	gi
meat	wo	4	wo
fat	gawi	4	gawi
egg	mungzu	3	munu
he eats	mininia	3	ninoya
he sees	gosinia	4	gosinoya
he comes	butunia	0	tupia
louse	ini	3	zimi
one	dekaongka	1	daimata
two	eto	4	eto
back of person	bauta	0	tipa
shoulder	apapa	0	gapo
forehead	benaung	1	mewa (benau "face")
heart	uboa	4	uboa
liver	yo	1	wama (zo "sympathy")
bone	wetu	4	wetu
blood	yu	0	orara
feather	tumingza	2	tu
wing	wati	2	wabu
name	yazo	4	zazo
pig	pu	4	pu
cassowary	moke	4	moke
flying fox	nime	0	baba
rat	maro	0	goibo
snake	yi	4	zi
taro	ma	4	ma
sugarcane	you	4	zou
yam	gasa	4	gasa
banana	biye	3	biza
sweetpotato	gerosara	4	gero
axe	oto	4	ota
net bag	ati	4	ati
house	garo	0	so

ENGLISH	ZIA	Points	SUENA
earth	tami	0	zebu
sand	yongwasa	0	oze
mountain	diri	3	dirumu
wind	bisi	4	bisi
stick	itu	3	utu
white	neyayao	0	kapawai
black	simiyao	0	inagayai
good	iwaing	1	ewanana
bad	meko	0	waya
new	sekawa	4	seka
all	apakana	0	dapikarago
yes	yore	3	iyo
he said	sesia	4	sesia
he hears	nigitiniya	4	ninitinoya
he hit	detia	4	detia
it burns	awiniya	4	awinoya
he runs	supuniya	4	supinoya
he fell	zuwetia	2	duwia
he hits	deduniya	2	doinoya
old person	zai	4	zai
father	maung/mama	3	mama
mother	ai	1	mia (ai "female")
brother	tato	0	nami
sister	nu	2	nubama
wallaby	zauru	1	zobina
vine	asing	4	asi
afternoon	ture	3	tuwe
yesterday	sipe	0	awenakai agore
tomorrow	gora	0	auma
short	apungka	3	apunu

 Totals: 0 -- 18 = 0
 1 -- 8 = 8
 2 -- 11 = 22
 3 -- 21 = 63
 4 -- 42 = 168
 261

261 points out of a possible
 400 points = 65%

Part I B

Comparative chart of phonemes

Zia and Suena share a common phonology, with the exception that Zia has five nasal vowels which Suena does not have, and Suena has two distinctive tones which Zia does not have. Since the practical orthography adopted for Suena does not symbolize tone, the Zia and Suena practical orthographies are identical, except that Zia has the additional symbol *ng* to symbolize nasalization of the preceding vowel. For example, (*bu*) /*bu*/ is written *bung* 'come'

In the practical orthographies of both Zia and Suena only one symbol has two allophones: *w* represents both (*w*) and (*b*). The symbol *z* represents the alveolar affricate /*dz*/. Other than that the practical orthographies are phonemic and also phonetic.

Consonants:

		bilabial	alveolar	velar
Stops	voiceless	p	t	k
	voiced	b	d	g
Vibrant			r	
Nasals		m	n	
Fricatives	voiceless		s	
	voiced	w	dz	
Semi-vowel			y	

Vowels:

	front	central	back
high	i		u
low	e	a	o

Nasal vowels (Zia only)

high	ĩ		ũ
low	ẽ	ã	õ

Part I C

Nasalization in Zia

Nasalization in Zia has not yet been fully analysed. Nasalization is phonemic both segmentally and supra-segmentally. For example,

a) Segmental nasalization:

pu	'pig'	pung	'take it'
su	'soup'	sung	'run'
u	'coconut'	ung	'net it'
do	'stop'	dong	'a prop'
wa	'rain'	wang	'canoe'
te	'leg'	teng	'enough'
ti	'shell'	ting	'dibble stick'

b) Supra-segmental nasalization:

The first person singular and plural suffixes in the Far Past tense cause the stem vowel to be nasalized. This nasalization of the vowel is the only distinction between first person singular and second and third persons plural.

sao	'to say'	-- stem is	se
sengwa	'I said'		
sewa	'they said'	or	'you said'
yao	'to do'	-- stem is	ye
yengwa	'I did'		
yewa	'they did'	or	'you did'

Further, in Locative forms of nouns involving morphophonemic shift of the final vowel to e, the supra-segmental nasalization also passes on to the replacement vowel.

wawong	'hand'	(Suena: wana	'hand'
-na	'locative suffix'	-ra	'loc. suffix'
wawengna	'in the hand'	wanera	'in hand')

In order to attack the problem of nasalization it is helpful to divide it into the following types:

1. Fortis and Lenis nasalization
2. Word-level nasalization
3. Nasal allomorphs
 - a) of -ro
 - b) of -ra and -re
4. Prenasalized stops

In our jointly written paper, The Phonemes of Zia, section 8.2, we briefly outlined the problems of nasalization in Zia. Since writing I have been able to clarify some of the problem, but some work yet remains to be done.

1. Hypothesis regarding Fortis and Lenis nasalization.

Whether or not there is such a phenomenon as fortis versus lenis nasalization in Zia remains to be proved. The words which seem to indicate this contrast are:

(da) ɾ	/da/ ɾ	'tender leaf'
(da) "	/da/ "	'holy'

In the following elicited sentences the words /da/ 'tender leaf' and /da/ 'holy' both take the nasal allomorph of the locative relator -ra.

Diso zo da -na mit-ia 'A fly is on the leaf'
fly one leaf on is it

Apa dang-na oko aduma-ese 'Do not sit on the holy seat.'
seat holy-on not sit-you

These two examples indicate that, if there is a fortis and lenis distinction, either degree of nasalization is sufficient to require the nasal allomorph suffix. Note that in the above examples the literate Zia who wrote them "felt" that 'holy' should be written with the -ng nasalization symbol, whereas 'leaf' should not. This merely reflects a native speaker's feeling, rather than any scientific orthography. It is possible that the native speaker "feels" some nasalization on 'leaf' because he sub-consciously knows that it takes the nasal allomorph of the suffix. Or to say it another way, there may in fact be no lenis nasalization, but only a carry over from the required allomorph of the suffix. The following paragraph would support this view.

Perhaps historical reconstruction, through Suena, can explain the "lenis nasalization." I would propose the theory that: Lenis nasalization represents a lost nasal consonant, whereas Fortis nasalization represents a genuine nasal vowel. Following this theory we can say that there is no such thing as lenis nasalization; that it is only a subjective feeling caused by the nasal allomorph of the suffix, the nasal allomorph being required by a nasal consonant which has since been lost. The native speaker of Zia knows that /da/ 'leaf' takes the -na suffix rather than the -ra suffix in the same way that the native speaker of French knows that maison is feminine--because he's always heard it that way. There is nothing inherent in maison to make it feminine, and there is nothing inherent in /da/ 'leaf' to cause it to require a nasal allomorph of a suffix.

English	Zia	Zia locative	Suena	Suena locative
'this'	awiya	auna	ami	amira
'leaf'	da	dana	dara	darara

Theory: In the relator word awiya 'this' the locative is auna, not aura, the -na suffix signaling a lost nasal consonant. Suena has the nasal consonant m in the cognate word.

Theory: The word da 'tender leaf' has been examined above, but there is this to add: the original form may have been danda. From this Suena took dada and eventually dara. Zia, however, lost the -nda syllable entirely, the only trace now remaining is that da now requires the nasal suffix, rather than the non-nasal suffix.

2. Word-level nasalization

There are certain words which seem to have nasalization on every syllable, and the spelling of these words causes much difficulty for the literate Zia speakers.

One clue as to whether all syllables are nasalized or not is the suffix allomorph used. For example, the word 'good' is often spelled ingwai, which indicates that the writer feels the first syllable is nasalized. However, ingwai takes the suffix -na, rather than -ra, and this would indicate that the final syllable is also nasalized. Thus some writers spell it iwaing. Symbolizing both nasals would require the spelling ingwaing.

Hypothesis: There is no word-level nasalization. Certain words have all syllables nasalized, but the native speaker is reluctant to symbolize all nasalized vowels, perhaps because of the awkward ng symbol. It is to be regretted that such a symbol has become so deeply established in the Zia orthography.

3. Nasal allomorphs

a) of the verbal suffix -ro.

The suffix -ro which indicates same subject sequence action on medial verbs has two allomorphs.

Rule: -no follows all -u class verbs which lose the -m of the root in certain forms, including NFD and Imperative.

-ro follows all other syllables including nasal consonants other than a lost -m.

Apparently all -u class verbs lose the -m of the root in certain forms, including NFD and Imperative. For example,

Zia infinitive	NFD	Imperative	Suena	English
susumao	susuno	susung	susumamu	'to join'
dimao	diuno	diung	dimamu	'to carry'
adumao	aduno	adung	arumamu	'to sit'
kotumao	kotuno	kotung	kotumamu	'to think'
semuyao	seuno	seung	semamu	'to cross'
gamao	gauno	gaung	gamamu	'to bite'
pumao	puro*	pung	pumamu	'to take'
bumao	buro*	bung	mamu	'to come'
babao	baungno	baung	bayamu	'to go'

All of the verbs listed above take the allomorph -no in the Non-Finite Dependent form. In the Imperative mood they nasalize the final -u into -ung. In the NFD however, the root is not nasalized. (i.e., the form is diu-no, not diung-no).

*pumao and bumao are exceptions. Normally one would expect the NFD forms to be puno and buno. These two verbs are probably the most frequently used in the language, and hence they have these "shorter" forms.

This lost -m phenomenon occurs in some non-verbal forms as well, but not all nasal vowels are the result of lost nasal consonants.

Suena	Zia	English
amu	aung	'none'
amira	auna	'of this'
wamu	waung	'wicker cane'
demara	deungna	'by the side of'
mama	maung	'father'
dumu	dung	'anger'
bemiti	beingti	'stain, dirt spot'

The following examples show that the suffix -ro can follow a nasal:

saniro	'holding'
miniro	'eating'

b) of the noun suffixes -ra and -re.

The suffix -ra, meaning locative, possession, causation, has an allomorph -na.

The suffix -re, meaning time, Indirect Object, conjunction, possession, has an allomorph -ne.

These nasal allomorphs are subject to the following rules:

-ra and -re may follow anything including -m, except
-n and nasal vowel.

-na and -ne follow -n and nasal vowel.

Examples:

-ra

<u>emora</u> sino	'man's dog'
<u>Yesura</u> una	'Jesus' aura'
<u>uritira</u>	'in heaven'
<u>wawong mera</u>	'in the right hand'
<u>wara</u> mitia	'he is in the rain'

-re

<u>pingne iyare</u>	'night and day'
<u>niye diti mokore</u>	'you have eyes'

-na (after -n)

emo <u>baunona</u> nona	'men and women's things'
diri <u>bainana</u> witiwa	'they ascended a big mountain'
nu <u>Simonina</u> tato	'he is Simon's brother'
<u>nonana</u> susuwa	'the meaning of the thing'

-na (after nasal vowel)

<u>wangna</u> mitia	'he is in the canoe'
<u>dawongna</u>	'in the ear'
<u>wawongna</u> sen	'hand's chain'
<u>tawingna</u>	'of the earth'

-ne (after -n)

emo <u>baunone</u>	'man and woman'
emo <u>enane</u>	'to some men'
emo wau <u>monine</u>	'a man having money'
Yesuto <u>Yohanene</u>	'Jesus and John'

-ne (after nasal vowel)

niye dawongne 'you have ears'

pingne iyare 'night and day'

ai maungne nuna 'his mother and father'

dubore taungne 'spirit and body'

4. Prenasalized Stops

In our earlier paper, The Phonemes of Zia, page 37, we made the following statement:

"Within the Binandere family there seem to be varying degrees in the frequency of occurrence of prenasalized stops. Suena, the northernmost member, has very few. Binandere itself, in the central area, has many. Zia falls geographically between Suena and Binandere, and linguistically, too, it seems somewhere between the two in the number and frequency of prenasalized stops."

In that paper we noted that the following prenasalized stops have been found to date:

(ng)	(manga yao)	maga yao	'to die'
	(nungu)	nugu	'close'
	(manga)	maga	'gums'
	(nangara)	nagara	'var. of banana'
	(manguro)	maguro	'box'
(mb)	(timbe)	tibe	'cockroach'
	(nembu)	nebu	'friend'
	(nambinena)	nabinena	'I row up'
(nd)	(anda)	ada	'fish's tail'
	(monda)	moda	'plural of <u>da</u> tender leaves'
	(yando)	yado	'leave it' (long form of duwao)

Prenasalized stops could be viewed as allophones of nasal vowels, since prenasalized stops are never preceded by nasal vowels, and since a voiced stop never follows a nasal vowel. However, native speaker reaction prefers to write prenasalized stops as simply the stop. This avoids the ambiguity which would otherwise occur with -ng being used to symbolize ^{bstk} a nasal vowel and a prenasalized stop.

PART II

A TEXT COMPARISON

Part II A: An Interlinear Zia-Suena-English text

The following story, by Mr. Phanuel Oida, was written originally in Zia. In order to point out the similarities and differences between Zia and Suena I have added the Suena words beneath the Zia words, and then the English words below the Suena. A free English translation follows the Zia text.

Gitau ou-ne emo baina zo mit-aung-na.
Gita omi-re ema bamu zo iti-so-nua.
Before then man big one was-he.

Emo au-na yazo nuna Abura-Bewaro.
Ema ami-ra zazo nuso Abura-Bewaro.
man this-of name his Abura-Bewaro.

Nu⁷awiya angsi etama ati-ro nau-na.
Nu⁷awa asini etorobara ati-ro noi-so-nua.
he TM wives three marry-ing lived-he

Mani awiso nuna awiya wawong etobe au-ne te zo
Mai awiso nuso awa wana eto ami-re te zo
children his TM hand two this-& leg one

au-ne te zo-ra gitau arauwa.
ami-re te zo-ra giti awa.
this-& leg one-of head SM

Nu⁷be zo-re baung nuna ma bure yari bau-na.
Nu⁷be zo-re baung nuso ma buye namu bamu-nua,
he time one-T go his taro garden to-arrive went-he

Nu⁷bautu masani au-ne pu zo mene i susuwa-ra atu
Nu⁷susaw-ise ami-re pu zo meni ni susu-ra ena
he go-ing this-T pig one Subj tree base-at Loc

mumu dudu-ne-nu nu⁷gigi-na. Nu⁷pu awiya gi-ro
zebu dui-noi-nu nu⁷gi-nua. Nu⁷pu awa gi-ro
land root-was-he he saw-he he pig that see-ing

gi mene pu awiya gayari se-ro n-ete
gi meni pu awa gayamu se-ro ino-mite
spear Inst pig that to-spear say-ing do-ing

au-ne zue-na. Be awiya wa be-re. Eu soma
 ami-re duu-nua. Be awa wa be-re ware so
 this-T fell-he Time that rain time-T bush place

ou mene buka tarara ye-nu au-ne zue-na.
 ou meni topeti-nu ami-re duu-nua.
 water Subj filled-it this-T fell-he

Aye-nu pu awiya nu^{ng} gi-ro nu^{ng} ase-ro
 Ago we-nu pu awa nu gi-ro nu zazani-ro
 that did-he pig TM him see-ing him chase-ing

bu-ro gau-na. Aye-nu atu mani
 mu-ro gamu-nua. Ago we-nu ana mai
 com-ing bit-it that did-it from-there child

nuna zo mene ai sung nap-e ye-nu
 nuso zo meni ai sumu nat-e ni-nu
 his one Subj message runn-ing village-to arrived-he

au-ne emo mene baung eu ye-ro nu diu-no
 ami-re ema meni bamu ware ni-ro nu dimu-ro
 this-T men Subj went bush arriv-ing him carry-ing

pu-ro baung nap-e ye-ro au-ne pu-ro
 pu-ro bamu nat-e ni-ro ami-re pu-ro
 tak-ing went village-to arriv-ing this-T tak-ing

dawe-ro baung yaya gar-e ye-ro atu pugai-wa.
 dawe-ro bamu yaya so-ra ni-ro ago poti-wa
 row-ing went sick house-to arriv-ing there put-they

Atu siwo pupu-nasani mit-awe iwaing ye-ro
 Ago siwo pupi-noise it-eye ewanana we-ro
 there medicine tak-ing be-ing well do-ing

au-ne kapete nap-e gai-na.
 ami-re kapete nat-e ni-nua
 this-T return village-to arrived-he

Ge ungwe kaarawa.
 Ge uge kaka awa.
 Talk story piece SM

Free Translation:

Long ago there was a big man. This man's name was Abura-Bewaro. He married three wives. He had 16 children.

One day he went to go to his taro garden. As he was going he saw a pig which was rooting the ground at the

base of a tree. Seeing that pig, he tried to spear it and he fell down. That time was the rain time; the bush place was filled with water, and he fell.

When he did that the pig saw him and chased him and came and bit him. When it did that, one of his children ran to the village with the message, and the men went to the bush, carried him to the village, then rowed him to the hospital and put him there. There he remained, taking medicine, and when he was well again he returned to the village. The end of the story.

Part II B: Summary of Similarities and Differences in the Zia and Suená texts

The methodology for this comparison is as follows: I have divided the words of the text into four categories, Nouns, Verbs, Modifiers, and Relators. I have then divided each category of words into three groups, according to their similarity. The three groups are, Exact, Similar, Different.

Nouns: Of the 27 nouns in this text 12 are Exact, 13 are Similar, and 2 are Different. Combining the Similar and Exact categories of Nouns produces a cognate percentage of 92.6%.

Verbs: Of the 25 verbs in this text 5 are Exact, 16 are Similar, and 4 are Different. Combining the Similar and Exact categories of Verbs produces a cognate percentage of 84%.

Modifiers: Of the 6 modifiers in this text, 1 is Exact and 5 are Similar, producing a cognate percentage of 100%.

Relators: Of the 9 relators in this text, 1 is Exact, 7 are Similar, and 1 is Different. Combining the Similar and Exact categories of Relators produces a cognate percentage of 89%.

Combining the percentages for all four categories produces a cognate percentage of 91%. Combining only the Similar groups produces a cognate percentage of 68%.

Part II C: Hypothesis regarding the mutual unintelligibility of Zia and Suená

On the basis of the Comparative Word List in Part I A I have established the cognate percentage at or about 65%. The text comparison in Part II B however, would raise the cognate percentage to 91%. The question arises, which of these two figures is more nearly correct? It is my personal feeling that the 65% figure is more nearly correct, and I offer the following evidence to substantiate that.

Hypothesis: Zia and Suená are mutually unintelligible for the following four reasons:

- A. Homophones
- B. Verb affixation
- C. Phonology
- D. Insufficient exposure

Each of these reasons will now be presented in detail.

A. Homophones

There are many words in Zia and Suena which have the same sound, but very different meaning. Unless a person has lived among the other language group for an extended time, he is not likely to know the different meaning, and hence, when he hears a person speaking the other language he is likely to assign the same meaning to that word as it has in his own language. For example,

Word	Zia meaning	Suena meaning
emo	man	for
nuna	his	fruit pit
asero	chasing	calling
nana	my	sphere
inona	of the moon	I do
ina	sphere	reciprocal action

B. Verb affixation

The differences in verb affixes will be more fully described in Part IV C. It is sufficient here to point out that the person and number simulfixes vary considerably. A major factor in mutual unintelligibility is the fact that the same forms are used with different meanings. For example,

Zia	Suena	In the Far Past tense,
ye-na did-he	we-na did-I	-na in Zia is 3rd Sg. , but in Suena it is 1st Sg.
ye-ngwato did-we 2	we-wato did-you 2	-wato in Zia is 1st Dual, but in Suena it is 2nd Dual

The Zia verb affixes are designed to distinguish tense but not ^{Person}number, whereas Suena affixes distinguish ^{Person}number but not tense, broadly speaking.

C. Phonology

In Part I we have already discussed the differences in Zia and Suena phonology. It is sufficient here to point out that few Suenas ever master the Zia nasalization, and few Zias ever master the Suena tone. These two factors, nasalization and tone, further reinforce the mutual unintelligibility of the two languages.

D. Insufficient exposure.

Despite what has been said in A, B, and C about factors which reinforce mutual unintelligibility, the fact remains that some Suenas do learn Zia, and some Zias do learn Suena. From my observation it seems that only those who have extended exposure to the other language really learn it. In other words, acquired bilingualism is fairly easy with sufficient exposure. But without sufficient exposure the two languages are mutually unintelligible. The fact that 68% of the items in the sample text were Similar but not Exact reinforces this view, as does the history of contact. Most of the Suenas who speak Zia have been exposed to it through the efforts of the resident missionary in earlier days. At present some Suena children are exposed to Zia at the Government School at Morobe, but they do not appear to learn Zia to any extent. I do not know of any Suena women who can speak fluent Zia.

PART III: A MORE GENERAL COMPARISON

Having compared Zia and Suena briefly by means of a small text, I would like now to make a broader comparison on the basis of a wider body of data.

Part III A: Zia contracts Suena

The title of this section, "Zia contracts Suena," may seem biased, as though Suena were the "perfect" language, and Zia had somehow corrupted it. This is not what I mean to say. However, having studied other Binandere languages besides Zia, I do feel that in many ways Suena does represent an older form of the language. As I have pointed out in the section on nasalization in Zia, considerable light is shed on Zia by comparing it with Suena. Such a comparison seems to point out that Zia has "contracted" or shortened many forms which are still extant in Suena. I offer the following as evidence.

1. Fewer tenses.

Zia has only 4 tenses, whereas Suena has 6.

Zia	Suena	Tense Name
adumarinena	arumamunona	Future
adupunena	arupitinona	Present
adumena	arumena	Past Today
	arupitana	Past Yesterday
	arupisena	Past
adumungwa	arumuna	Far Past

2. Fewer person affixes

On Finite Independent verbs Zia only distinguishes 7 persons, whereas Suena distinguishes 11. See Part IV C 4 for the actual forms.

3. Fewer Pronouns

Zia combines the Indirect Object and Benefactive, whereas Suena distinguishes them.

Zia: na eno 'to me' or 'for me'
Suena: namore 'to me'
 na emo 'for me'

Zia combines the Possessive and Emphatic pronouns in the dual and plural, though the singular distinguishes them. See Part IV A 3.

4. Fewer Moods

Zia apparently does not have a Dubitative Mood, as in this Suena example:

opi to- s -ua 'Perhaps you are lying.'
lie say-you-Dubitative

5. Fewer Negatives

Zia uses the negative oko to cover both past and future negatives, whereas Suena has two forms, oko and kaka. It should be noted, though, that the Suena form kaka was probably an idiomatic expression originally.

Zia: na oko gao 'I don't know'
 I not to-know
Suena: na oko gosino-na 'I don't know'
 I not know-I

na kaka gamu ino-na 'I don't know'
I piece to-see do-I

(Literally: 'I am trying to understand a piece of it.')

Zia also has the noun suffix -kong 'not' as in these examples:

Suena: ni mai-ko are na nogo we-ro ge nimore samunoni?
 you child-not so I what do-ing talk to-you will-say-I
'You are not a child, so how can I give you advice?'

Zia: ning mani-kong, arare na ning eno ge oko sarinena.
 you child-not, so I you to talk not will-say-I

'You are not a child, so I will not advise you.'

6. Fewer Medial Verbs

Zia does not have a completely separate set of Finite Dependent verbs to express Habitual action as does Suena. (See also Part IV, C. 2)

Zia: momoko mani mene nowa wowosinoi mininowa.

Suena: mumuka mai meni wawera osawi ninowera.
pieces child Sub. make-they fall-they eat-they

'They (dogs) eat the crumbs which the children cause to fall.'

In this example the underlined verbs in Zia are Finite Independent verbs in form, whereas their Suena counterparts are a special form of the Medial verb.

7. Fewer auxillary verbs

Zia uses the verb nao 'to live' to cover two different Suena verbs, nuai 'to live' and inuai 'to do repeatedly'.

Zia has an equivalent of the Suena auxillary nai 'to arrive'. It is gao, as in the verb kapete gao 'to return'. However, Zia apparently prefers to use the simple auxillary verb yao 'to do' to cover the function of the Suena auxillary na 'to arrive', as in:

Zia: baung nuna ma bure yari bau-na.

Suena: bamu nuso ma buye namu bamu-nua
went his taro garden-to to-arrive went-he

(Note: The interlinear Suena here is not good Suena word order. The natural Suena for such a sentence would be:

bamu ma bua nuso-ra namu bamu-nua.
went taro garden his-to to-arrive went=he

Zia word order differs from Suena at this point because Zia grammar does not permit the locative marker to be affixed to the possessive pronoun, whereas Suena does.)

PART III B: Zia expands Suena

1. The Suena verb potai 'to give' or 'to put' has two counterparts in Zia: pugao and pitao. Pugao is a general term for 'give' whereas pitao has the idea of 'to deliver to', 'to hand over to' in a face-to-face encounter.

2. The Suena relator words āwā 'Topic or Direct Object marker' and āwà 'Sentence marker' which differ only in tone, are in Zia segmentally different.

arauwa 'Sentence marker'

awiya 'Topic or Object marker'

Furthermore, Zia has another relator word amaze

'familiar object marker' which marks direct objects with which the hearer is familiar.

Another object marker kara or zara has been noted with the apparent meaning 'all these', but more study is needed.

Zia sub-divides the Sentence marker into:

arauwa 'Active Sentence marker'

ware 'Stative Sentence marker--Reason'

wata 'Stative Sentence marker--Contrast'

3. The Suena conjunction ata 'but' functions on both the sentence and paragraph level. In Zia there are two different forms:

arita 'conjunction of nouns'

arata 'conjunction of clauses'

4. The Suena negative word tepo 'no' 'none' has two counterparts in Zia:

teba 'without reason' (cf. Pidgin mekim nating)

aung 'no' or 'none'

examples: Teba butune-na 'Mi kam nating'
none come-I

Nona aung 'No things'

things none

Suena: Tepo tupe-na 'Mi come nating'

Nena tepo. 'No things'

5. The Suena word ina covers two ideas, that of 'repayment' and that of 'reciprocal action.' Zia has two separate words:

abena 'repayment'

wina 'reciprocal action'

e.g. abena pitao 'to give back'

wina se yao 'to speak to each other'

6. The Suena words mia 'mother' and mama 'father' are both nominative and vocative, but Zia has separate forms:

ai 'mother' (nominative)

aya 'mother' (vocative)

maung 'father' (nominative)

mama 'father' (vocative)

7. Suena has only one word for 'brother of a man' regardless of whether the brother is older or younger. Zia distinguishes between older and younger brothers:

tato 'older brother'

meta 'younger brother'

Part III C: Zia differs from Suena

1. Sound shifts.

In addition to the phonetic differences already noted in Part I, it should be noted that Suena is at odds with the majority of Binandere languages in preferring a final a to final o. Zia has the final o in most cases. For example:

English	Zia	Suena
nose	weno	wena
dog	sino	sunu
neck	dubo	duba
man	emo	ema
ear	dawong	dana
hand	wawong	wana
axe	oto	ota

This consistent shift of Zia o to Suena a was taken into account in figuring the cognate percentages in Part I A.

Further, as also pointed out in Part I C, the nasal ^{allomorphs on} certain Zia verbs of the -u class, is also a consistent phonetic difference between the two languages. For example:

Zia:	suno 'running'	diuno 'carrying'
Suena:	sumuro 'running'	dimuro 'carrying'

Another consistent sound shift is Zia y and Suena z.

For example:

Zia:	yazo 'name'	yi 'snake'	you 'sugarcane'	biye 'banana'
Suena:	zazo 'name'	zi 'snake'	zou 'sugarcane'	biza 'banana'

Apparently Zia also uses a z where Suena uses a d.

For example:

Zia:	zuena 'he fell'
Suena:	duunua 'he fell'

2. Purpose and Infinitive

In most Binandere languages the infinitive/nominal form of the verb is marked by a final -ari (-ai in Suena). Zia however uses the -ari affix to signal Purpose, and uses the affix -ao to signal Infinitive/Nominal. For example:

Zia: Nu^{na} pu gayari sero bauna.
he pig to-shoot saying went-he
'He want to shoot a pig.'

Suena: Nu pu gayamu sero bamunua.
he pig to-shoot saying went-he.
'He went to shoot a pig.'

Zia: Pu gayao awiya buro baina.
pig shooting TM work big
'Pig shooting is a big job.'

Suena: Pu gayai awa bua bamubake.
pig shooting; TM work big
'Pig shooting is a big job.'

3. Word order.

As noted above, Zia does not permit the locative suffix -ra to be added to the possessive pronoun, as in Suena, and therefore the word order of noun phrases is somewhat different in the two languages.

Zia: baung nuna ma bur-e yari bauna.
go his taro garden-to to-come went-he
'He went in order to arrive at his taro garden'

Suena: bamu ma bua nuso-ra namu bamunua.
go taro garden his-at to-arrive went-he
'He went in order to arrive at his taro garden.'

4. "Arrive" clauses.

There is a verb, nai, in Suena which I have translated as 'arrive.' The implication of the verb is that the person or object which 'arrives' will stay at that location for more than a brief time, or at least the focus of the idea is that it is to be a semi-permanent arrangement.

For example,

ego	poti	'put it here'	(no focus on how long
here	put		it will stay there.)

poti	ego	ni	'put it here (and let it stay awhile)'
put	here	arrive	

In Suena, the verb nai requires the first verb to lose its medial verb affix -ro 'sequence punctiliar action.'

Thus in the above example, instead of the form:

poti-ro	ego	ni
---------	-----	----

we actually get:

poti	ego	ni
------	-----	----

Zia differs from Suena regarding 'arrive' clauses

in that Zia uses the auxillary verb yao 'to do' for Suena nai.

For example:

sung	nap-e	ye-nu
runn-ing	village-to	arrived-he

emo	mene	baung	eu	ye-ro
men	Subj	go	bush	arriv-ing

wosi	enaka	napo	Ainse	ye-na
descend	down	village	Ainse	arrived-he

5. The verb 'to see'

Normally the Far Past stem and the Non-Finite Dependent medial verb stem are the same, but in the Zia verb gao 'to see'

they differ: gi-ro 'seeing' gigi-na 'he saw'

In Suena the stem is the same: gi-ro 'seeing' gi-nua 'he saw'

PART IV

A DETAILED COMPARISON OF SUENA AND ZIA

Since this section can never be fully written but will be revised from time to time, it seems best at the present time to present the material in the form of charts, for ease of comparison.

Part IV A: Pronouns

Chart #1: Pronouns: Person and Number

	Singular		Dual		Plural	
	Suena	Zia	Suena	Zia	Suena	Zia
1st incl			nage	nao	nakai	name
1st excl	na	na	nato	nato	nakare	nae
2nd	ni	ning	nito	nito	nikare	nie
3rd	nu	nung	nuto	angwoto	nukare	angwo

Chart #1 compares the most frequently occurring forms of the free pronouns, the Subject and Object Non-Emphatic forms.

Note that Zia does distinguish all eleven persons in the free pronouns, although it does not in the verb affixes.

Chart #2: Pronouns: Classes and Degrees

This chart compares only the first person singular in all classes and degrees.

	Subject/ Object	Indirect Object	Benefactive	Possessive	Reflexive
Non- emphatic					
Suena	na	namore	na emo	naso	natope
Zia	na	naeno	naeno	nana	natope
Emphatic					
Suena	nane				
Zia	nane				
Hyper- emphatic					
Suena	naka nane			naka naso	
Zia	naka nane	naka naeno		naka nana	naka natope
Respect					
Suena	nama				
Zia					

Note: In Dual and Plural, Zia uses the same forms for Emphatic and Possessive. See Chart #3.

Chart #3: Pronouns: charted per function

	Subj/Object		I.O/Accomp.		Benefactive	
	Suena	Zia	Suena	Zia	Suena	Zia
1 Sg.	na	na	namore	naeno	na emo	naeno
2 Sg.	ni	ni	nimore	nieno	ni emo	nieno
3 Sg.	nu	nu	numore	nueno	nu emo	nueno
1/ 2 Dl.	nato	nato	namoreto	natoeno	nato emo	natoeno
2 Dl.	nito	nito	nimoreto	nitoeno	nito emo	nitoeno
3 Dl	nuto	awongto	numoreto	awongtoeno	nuto emo	awongtoeno
Dl.Inc.	nage	nao	namorege	naoeno	nage emo	naoeno
1 Pl	nakare	nae	namorekare	naeeno	nakare emo	naeeno
2 Pl	nikare	nie	nimorekare	nieeno	nikare emo	nieeno
3 Pl	nukare	awong	numorekare	awongeno	nukare emo	awongeno
Pl Inc.	nakai	name	namorekai	nameeno	nakai emo	nameeno

	Possessive		Reflexive		Emphatic	
	Suena	Zia	Suena	Zia	Suena	Zia
1 Sg.	naso	nana	natope	natope	nane	nane
2 Sg.	niso	nina	nitope	nitope	nine	nine
3 Sg.	nuso	nuna	nutope	nutope	nune	nune
1 Dl.	nasoto	nanato	natopeto	natotope	naneto	nanato
2 Dl.	nisoto	ninato	nitopeto	nitotope	nineto	ninato
3 Dl.	nusoto	nunato	nutopeto	nutotope	nuneto	nunato
Dl. Inc.	nasoge	nanao	natopege	naotope	nanenge	nanao
1 Pl	nasokare	nanae	natopekare	naetope	nanekare	nanae
2 Pl	nisokare	ninae	nitopekare	nietope	ninekare	ninae
3 Pl	nusokare	nunae	nutopekare	nungyetope	nunekare	nunae
Pl Inc	nasokai	naname	natopekai	nametope	nanekai	naname

Note that the Dual and Plural Emphatic in Zia are the same as the Possessive. Also, Zia Indirect Object/Accompaniment is the same as Benefactive, and greatly resembles the Suena Benefactive. The Zia 3rd person Dual and Plural employs two different roots: aw- and nu-. The nu- parallels the Suena, but the aw- is different and is probably derived from the demonstrative pronoun awiya 'this', 'that', 'those'.

Chart #4: Interrogative pronouns

Suena Interrogatives:

	Subject	Object	Possess.	Benef.	I.O.	Loc.
Active	ai agai* awai*	aware* ne nogo		ne emo	aware*	nago
Stative	awe-ni		ara*			nani

Note: the forms marked with * may have the set e-, a-, o- vowel as prefix, signaling distance from the speaker, but the a- is the most frequent.

Zia Interrogatives:

	Subject	Object	Possess.	Benef.	I.O.	Loc.
Active	awe	awe nono		no eno	awe-eno	natu
Stative	awe-ni		ana			naiye

Part IV B: Relators

The term "Relators" refers to those words and affixes which serve to relate one part of a sentence or paragraph to another part. For example, the Subject Marker word meni in Suena (mene in Zia) has no meaning of its own, apart from its place in the grammar of the sentence.

Suena form	Zia form	approximate meaning
meni	mene	Subject or Instrument marker
emo	eno	'for', Benefactive
ami	amimene	Subject or Instrument marker after a noun phrase or included clause.
amire	aune	Time, Accompaniment, Indirect Object
amira	auna	Possession, Location, Cause
dai	dema	Accompaniment
nana	una	'aura' 'sphere of possession'
are	arare	conjunction 'therefore'
ata	arata	'but' (paragraph level)
	arita	'and' (in a Noun Phrase)
ota	orata	'and' 'but' (similar to <u>ata</u>)
ewa	ewiya	Topic Marker, Object Marker
awa	awiya	" " " "
owa	owiya	" " " "
	amaze	Familiar Object marker
/ewa	erawa/era	Sentence Marker (Active)
awa	arawa/ara	" "
ego/ago/ogo	atu	Locative 'to' or 'at'
ena/ana/ona	atu	Locative 'at' or 'from'
ago	ayero	Demonstrative 'that', replaces verb of preceding sentence in recapitulation slot of next sentence
	ware	Stative Sentence Marker: Reason
	wata	Stative Sentence Marker: Contrast

Some frequently occurring Modifiers:

Adjectives:

Suena	Zia	English
eni	ena	'some'
tepo	aung	'no' 'none'
ine	ine	'like'
imata	nata	'alone'

Adverbs:

noko	nupema	'again'
ama	ago	'later'
tepo	teba	'without reason'
oko	oko	Negative
kota	kowata	'not...but...'
ina	wina	Reciprocal action

PART IV C: VERBS

1. Finite Independent tenses and aspects

The following charts compare ^{two} regular verbs in Zia and Suena, using the first person singular Indicative of the verb 'to put'.

Zia: pugao 'to put'

	Punctiliar	Continuative
Future	pug-ari-ne-na	pugati-narine-na
Present	(no form)	pugati-ne-na
Past	pug-e-na	pugati-no-na
Far Past	pug-ai-ngwa	pugati-nau-ngwa

Suena: potai 'to put'

Future	pot-amuno-na	potiti-nuamuno-na
Present	(no form)	potiti-no-na
Past Today	pot-e-na	potiti-nowe-na
Past Yesterday	pot-ita-na	potiti-noya-na
Past	pot-ise-na	potiti-noise-na
Far Past	pot-i-na	potiti-noiso-na

As noted in III A, Zia has only 4 tenses, whereas Suena has 6 tenses. Both languages have the two aspects, Punctiliar and Continuative. Both form the Continuative by adding nuai 'to live' (Zia nao 'to live') to the verb stem.

The above charts are of two regular verbs. However, the verbs which occur most frequently are irregular verbs such as 'say', 'do', 'see', 'hit', 'be', 'go', 'come'. These vary in their irregularity from Semi-Regular to Exceptional, and it would be impossible to include charts of them all within this brief paper. All such verbs have been charted for Suena in my Suena Grammar paper, and it appears that Zia follows the Suena pattern closely.

2. Finite Dependent verbs

Finite Dependent verbs are medial verbs which are followed by a verb with a different subject. As noted above, there seem to be fewer Finite Dependent verb forms in Zia than in Suena, where they are fairly well developed.

Chart of yao 'to do' illustrating Finite Dependent verbs.

Sequence followed by: Punctiliar or Continuative		Simultaneous followed by:	
		Punctiliar	Continuative
Future	1 sg. yana*	nana*	
	2 sg. yasa*	nasa*	
	3 sg. yai*	nai*	
	3 pl. yaya*	naya*	
Present- Past	1 sg. yetena	nena	nona
	2 sg. yetesa	nesa	nosa
	3 sg. yeti**	ni**	noi**
	3 pl. yeteya	neya	nowa
Far Past	1 sg. yengwa	nengwa*	naungwa
	2 sg. yasa	nasa*	nauwasa
	3 sg. yenu**	nenu* **	naunu**
	3 pl. yewa	newa*	nauwa

The threefold distinction: Future, Present-Past, Far Past is the same as for Suena. (See Suena Grammar, p. 43)

Forms marked by one * are peculiar to the Finite Dependent. All others are the same form as the Finite Independent forms. Forms marked by two ** indicate that the 3rd singular drops the -a of the Indicative Mood in Finite Dependent Future and Present-Past, and replaces the person marker -i with -u in the Far Past, the same as Suena.

3. Non-Finite Dependent verbs

Non-Finite Dependent verbs are those medial verbs which have the same subject as the following verb. They are not marked for subject or tense, but they do show the aspect of the relationship to the following verb. The Aspects are the same for Zia as for Suena. Only the actual forms differ, and only slightly.

Punctiliar		Continuative	
		Future	Present-Far Past
Simultaneous	----	-nasani/-asani (-ise)	
Habitual	----	-nema/-ima (-ma)	
Sequence	-ro/-no (-rc)	-nema/-ima (-ma)	-nete*(short duration) (-mite) -nawe/-awe (long (-eye) duration)

*-nete is also used in Irrealis constructions

Note: The forms in parentheses are Suena.

Note that Zia has more allomorphs than Suena, but the same number of forms and aspects.

In addition to those charted above there are other Non-Finite Medial forms as follows:

	Zia	Suena
Appearance	-aine	-go
Purpose	-ari	-amu
Reciprocal	-e	-a

Examples: Nu gutu-ra baya-go wet-ia 'He appeared to go to
 he isle-to go-appear did-he the island.'

pu gay-amu bamu-nua, 'He went to shoot a pig.'
 pig shoot-purpose went-he

ge ina sa wete-rato 'They spoke to each other.'
 talk recip. say did-they 2

4. Person and Number Simulfixes

Although it would be possible to separate the morphs which mark Person from those which mark Number it seemed best to me when writing the Suena Grammar to treat them as one unit. It is even more advantageous to treat them as one unit in Zia, because of the phenomenon mentioned earlier, that of using the same form for different persons, depending on the tense. The following two charts compare the Person and Number simulfixes in Zia and Suena.

ZIA SIMULFIXES

	Singular		Dual		Plural	
	Fut-Past	Far Past	Fut-Past	Far	Fut-Past	Far
1 excl	-na	-Vngwa	-nato	-Vngwato	-nane	-Vngwane
1 incl			-nano	-wano		
2	-sa	-asa		-Vwato		-Vwa
3	-ia	-na	-yato		-ya*	

* In Past Continuative it is -wa. e.g. pupunowa.

SUENA SIMULFIXES

	Singular		Dual		Plural	
	Fut-Past	Far	Fut-Past	Far	Fut-Past	Far
1 excl	-na		-nato		-nakare	
1 incl			-nage		-nakai	
2	-sa		-wato		-wa	
3	-ia	-nua	-rato		-ra	

Note that Zia distinguishes the tenses carefully, but not persons. i.e.,

2nd and 3rd persons ^{dual + plural} are not distinguished in any tense.

In contrast, Suena distinguishes Person in all but the 2nd and 3rd Person Dual and Plural Far Past, but it does not distinguish tense in any person except 3rd.

5. Mood suffixes

The study of Mood in Zia is incomplete. The following comparison is based on limited data.

Mood	Suena affix	Zia affix
Indicative	-a	-a
Interrogative	-i	-i
Hortative	-e	-e
Dubitative	-ua	
Question	-i..ta	-i..ta
Quoting Hortative	-ise	-se*

Note: * The position of the Quoting Hortative affix differs from Suena to Zia. In Suena it is an infix; in Zia a suffix. For example,

Hortative

Zia babane 'let me go'

Suena bayane 'let me go'

Quoting Hortative

Zia babane-se 'it has been said, let me go'

Suena bayan-is-e 'it has been said, let me go'

It is more evident in the Dual:

Zia: babane-to-se 'let us two go; it has been said'

Suena: bayan-is-e-to 'let us two go, it has been said'

Here in the Dual the Dual affix in Zia precedes the Quoting Hortative suffix, whereas in Suena the Quoting Hortative infix precedes the Dual suffix.

To date no Dubitative Mood has been found in Zia. The Hortative and Quoting Hortative Moods are tenseless, and are charted in section 7. Only the Indicative, Interrogative, and Question Moods are marked for tense. I have considered these to be the three Primary Moods in Zia and they are illustrated by the following.

Examples of the three Primary Moods (Indicative, Interrogative, and Question) in the Present Tense of yao 'to do'.

1st person: singular	Indic.	na	buro	ne-n-a	
		I	work	do-I-Indic.	'I am working'
	Quest.	na	buro	ne-n-ita	
		I	work	do-I-Quest.	'Am I working?'
2nd person: singular	Interr.	na	nono	ne-n-i	
		I	what	do-I-Interr.	'What am I doing?'
	Indic.	ni	buro	ne-s-a	
		you	work	do-you-Indic.	'You are working'
3rd person: singular	Quest.	ni	buro	ne-s-ita	
		you	work	do-you-Quest.	'Are you working?'
	Interr.	ni	nono	ne-s-i	
		you	what	do-you-Interr.	'What are you doing?'
3rd person: singular	Indic.	nung	buro	n-iy-a	
		he	work	does-he-Indic.	'He is working.'
	Quest.	nung	buro	n-i-ta	
		he	work	does-he-Quest.	'Is he working?'
3rd person: plural	Interr.	nung	nono	n-iy-e*	
		he	what	does-he-Interr.	'What is he doing?'
	Indic.	awong	buro	ne-y-a	
		they	work	do-they-Indic.	'They are working.'
3rd person: plural	Quest.	awong	buro	ne-y-ita	
		they	work	do-they-Quest.	'Are they working?'
	Interr.	awong	nono	ne-#-i	
		they	what	do-they-Interr.	'What are they doing?'

*Note that the 3rd person singular Interrogative adds a final -e. Without this it would be homophonous with the Finite Dependent Indicative.

The verb nao 'to do' conjugated in three moods.

		Indicative	Question	Interrogative
Future	1 sg	yarinena	yarinenita	yarineni
	2 sg	yarinesa	yarinesita	yarinesi
	3 sg	yariniya	yarinita	yariniye
	3 pl	yarineya	yarineita	yarinei
Pres.	1 sg	nenita	nenita	neni
	2 sg	nesa	nesita	nesi
	3 sg	niya	nita	niye
	3 pl	neya	neita	nei
Past	1 sg	yetena	yetenita	yeteni
	2 sg	yetesa	yetesita	yetsi
	3 sg	yetiya	yetita	yetiye
	3 pl	yeteya	yeteita	yetei
Far	1 sg	yengwa	yengwita	yengwi
	2 sg	yasa	yasita	yasi
	3 sg	yena	yenuta	yenu
	3 pl	yewa	yewita	yewi

Example of the discontinuous Question morpheme -i...ta:

nae babari-ne-n-i-ne-ta
 we will-go -1st-Q-pl-Q 'Will we go?'

6. Imperative verbs

Abrupt Imperatives

Singular			Dual		Plural	
Zia	Suena		Zia	Suena	Zia	Suena
'come'	bung	mu	bungputo	muuto	bungpu	muu
'go'	baung	bamu	baungputo	bamuuto	baungpu	bamuu
'hit'	de	de	deputo	deuto	depu	deu
'stay'	mitiung	iti	mitiungputo	itiuto	mitiungpu	itiu

Polite Imperatives

Singular			Dual		Plural	
Zia	Suena		Zia	Suena	Zia	Suena
'go'	baungre	bamuyo		bamuwoto	baungpure	bamuwo
'stay'	mitiungre	itiyo		itiwoto	mitiungpure	itiwo

7. Hortatives

Example using the verb 'to go'

	HORTATIVE		QUOTING HORTATIVE	
	Zia	Suena	Zia	Suena
1 sg.	babane	bayane	babanese	bayanise
2 sg.	babase	bayase	babasese	bayasise
3 sg.	babae	bayae	babaise	bayaise
1 dl.	babaneto	bayaneto	babanetose	bayaniseto
2 dl.	babaeto	bayaweto	babaetose	bayawiseto
3 dl.	babaeto	bayareto	babaetose	bayariseto
1 pl.	babanene	bayanekare	babanenese	bayanisekare
2 pl.	babae	bayawe	babaese	bayawise
3 pl.	babae	bayare	babaese	bayarise

8. Verb classes

Zia, like Suena and other Binandere languages, divides the verbs into three basic classes on the basis of the stem vowel. There are one or two exceptions among the irregular verbs (for example *nao* 'to live') but all other verbs follow the pattern. The same basic vowels are found in Zia as in Suena, namely: -i, -e, and -u. The stem vowel is most easily seen in the Abrupt Imperative Singular, such as *se* 'say!' where the stem vowel is -e.

	Infin.	Imper.	NFD	Future	Present	Past	Par Past
-e	sao	se	sero	sarinena	sinena	sesena	sengwa
	yao	ye	yero	yarinenena	nena	yetena	yengwa
	dao	de	dero	darinenena	dedunenena	detena	dengwa
-i	gao	gi	giro	garinenena	gosinenena	gigena	gigingwa
	minao	mini	miniro	minarinena	mininenena	minena	miningwa
	pugao	pugai	pugairo	pugarinenena	pugatinena	pugena	pugaingwa
	pitao	piti	pitiro	pitarinenena	pipitinena	pitena	pitingwa
	wosao	wosi	wosiro	wosarinena	wowosinenena	wosena	wosingwa
	nigao	nigi	nigiro	nigarinena	nigitinenena	nigena	nigingwa
-u	pumao	pung	pur	pumarinenena	pupunena	pumena	pumungwa
	sumao	sung	sun	sumarinena	supunena	sumena	sumungwa
	adumao	adung	adu	adumarinenena	adupunena	adumena	adumungwa
	bumao	bung	bu	bumarinena	butunena	bumena	bumungwa
	babao	baung	baungno	babarinena	bautunena	babena	bamungwa
	nao	neu	---	narinenena	nona	nesesena	naungwa

The above verbs in order are: say, do, hit, see, eat, give, give, descend, hear, take, run, sit, come, go, live. All are given in the first person singular punctiliar, except in the Present tense, which is by definition a Continuative aspect.

9. Contrary to Fact verbs.

The morphology of the Zia CTF verb is the same as that of Suena, namely, a future root plus a past suffix.

e.g.	Zia	English	Suena
	<u>ya</u> -rinena	'I will do'	<u>wam</u> -unona
	<u>ye</u> -tena	'I did'	<u>wet</u> -ena
	<u>ya</u> -tena	'I would have'	<u>wam</u> -ena

The English sentence, 'If I had given money to him, he would have taken it and gone away.', is in Suena and Zia:

Suena: na moni numore potam-ena, awa nu puro bayam-ia.
 Zia: na moni nu eno pita-tena, awiya nung puro baba-tia.
 I money to-him give-I-CTF TM he taking go-he-CTF

10. Contrary Wish verbs.

These verbs, which are described for Suena in my Suena Grammar, p. 41, express the idea: "Lest (action A), do (action B)." e.g. 'Lest I step on you, get out of the way.' The Zia verb morphology consists of root plus o plus person morpheme plus Interrogative suffix.

na ni pat-o-n-i, 'Lest I step on you,'
 I you step-Cont.Wish-I-Interr.

ni na pat-o-s-i, 'Lest you step on me,'
 nung na pat-o-iy-e, 'Lest he step on me,'
 awong na pat-o-w-i, 'Lest they step on me,'

Further examples:

nung buro meko y-o-iy-e, se dua-e
 he work bad do-lest-he-Interr, say let-him stop
 'Lest he do a bad job, tell him to quit.'

As noted earlier on page 42, in an Irrealis construction such as a Contrary Wish involving a medial verb, the Past form of the medial verb is used, not the future, as in Suena.

Example: Nete ago nunato zo meme
Doing contin. later of-the-two one Subj.

nona	urari	<u>nete</u>	tangwi	agewa
food	to-plant	doing	land	piece

otao	zo-ra	pu-ro	ur- o- iy- e	se-ro.
friend	other-of	tak-ing	plant-lest-he-	say-ing

'(They do it like that) lest later one of the two of them, in the process of planting his garden, should plant on the other fellow's land.'

In this example, the medial verb nete occurs twice. Since the word ago 'later' occurs, one might expect the future tense. But the final verb, uroiye 'lest he plant' is a Contrary Wish, and this apparently requires the past tense of the medial verb, rather than the future.

APPENDIX

A story by Mr. Oida Siriga, written and edited by Phaniel Oida

Ge ungweng gitau-ra nibamu.

Ge uge gita -ra bamu

talk story before-of much

E wowore
ewowo
ancestors

napo Unu do-ro wosi-ro
nata Unu do-ro ose-ro
village Unu leav-ing descend-ing

napo seka Ainse di-ro mit-au-wa au-ne
nata seka Ainse di-ro iti-so-wa ami-re
village new Ainse mak-ing lived-they this-T

Ziamani bu-ro soma pu-ro napo di-ro
Ziamani mu-ro so pu-ro nata di-ro
Germany com-ing place tak-ing village mak-ing

Sunugu se-wa. Yeme neka iwo baina
Sinugu se-wa Zeme zemeke iwo bamu
Sinugu said-they today-today enemy big

bum-ia au-ne Sunugu sin-au-wa awiya do-ro
m-ia ami-re Sinugu toi-so-wa awa do-ro
came this-T Sinugu called-they that leav-ing

yazo sekawa yausesese-ya awiya Morobe sese-ya.
zazo seka zawa sese-ra awa Morobe sese-ra.
name new called-they TM Morobe said-they

Au-ne na aya nana na diri Unu atu
Ami-re na mia naso na dirumu Unu ana
This-T I mother my me mount Unu Loc.

pu-ro au-ne na oko aruwao na mani maingkoka
pu-ro ami-re na kaka aitawamu na mai peikaka
tak-ing this-T I not walking I child small

waw-eng miti-ngwa au-ne aya nana na pu-ro wosi-na.
wan-e iti-na ami-re mia naso na pu-ro ose-nua.
hand-in was-I this-T mother my me tak-ing descended-she

Wosi enaka napo Ainse ye-na. Ayenu na aune atu
Ose bage nata Ainse ni-nua. Ago wenu na ami-re ana
descend down village Ainse arrived-she that did I this-A Loc

mit-asani au-ne atu aya-ra wawong do-ro
iti-se ami-re ana mia-ra wana do-ro
be-ing this-T Loc. mother's hand leav-ing

aruwe gigise ye-ngwa. Ayero au-ne atu dope-ro
wau we-na Ago wero ami-re ana dope-ro
crawl did-I That doing this-T Loc. stand-ing

taung-ye-ngwa.	Be nana	aya	nana	na	pu-na
zewai we-na	Be naso	mia	naso	na	pumu-nua
strong did-I	time my	mother	my	me	bore-she

awiya	yara	nuna	1914	ino-na	be	zo	aung
awa	zepa	nuso	1914	inua-ra	be	zo	tepo
TM	year	her	1914	moon-of	time	a	none

awiya	gitau	bayao	ewowo	kawowo	mitau-wa	au=na
awa	gita	bazai	ewowo	kawowo	itiso-wa	ami-ra
TM	before	grown	ancestors		lived-they	this-at

be-ra	ware.	Awong	dema	owe		oko	gao
be-ra	SM-stat.	nukare	dai	owe		kaka	gamu
time-at		they	too	carving		not	know

ware,	aeno	ayero	ye-wa.
SM-S	ami emo	ago	we-wa.
	for this reason that did-they		

Na	atu	mit-asani	au-ne	atu	bai-ngwa.
Na	ago	iti-se	ami-re	ana	bamu we-na.
I	there	be-ing	this-T	Loc.	big did-I

Na	yara	nana	wawong	etobe	aune	te	zo-ra
Na	zepa	naso	wana	eto	ami-re	te	zo-ra
I	years	my	hand	two	plus	leg	one-of

etama	ayao	nasani	aune	Ziamani	na	emo
etorobara	ago	noise	amire	Ziamani	na	ema
three	that	living	then	Germany	me	man

kopeti-re	(polisman)	awong-na	gi-ro	nau-ngwa.
kana-re		nusokare	gi-ro	noiso-na.
hat-with		theirs	see-ing	lived-I

Awiya	emo	meko	nibamu	emo	dia	neyayao	Sunugu
Awa	ema	waya	bamu	ema	dia	kapawai	Sinugu
TM	men	bad	big	men	watahers	white	Sinugu

atu	mitau-na	awiya	iyao	nibamu.
ago	itiso-nua	awa	niao	bamu
there	was-he	TM	fire	big

Na	diti	moko	nana	mene	gi-ro	baingti-ngwa.
Na	giti	moka	naso	meni	gi-ro	baiti-na.
I	head	eye	mine	Inst.	see-ing	completely-I

Awiya	emo	bauno	naname	dia	nau-ngwa.
Awa	ema	bama	nasokai	dia	inoiso-na.
TM	men	women	ours	watch	did-I

Naingbo Sunugu atu baung Sapa yero atu baung Yewara
 Ebata Sinugu ana bamu Sapa niro ana bamu Yewara
 Road Sinugu from go Sapa arrive from go Yewara

yero atu baung Ainse yero atu baung Giu Oura yero
 niro ana bamu. Ainse niro ana bamu Giu Oura niro
 arrive from go Ainse arrive from go Giu Oura arrive

atu baung Siu du-na yaoka ayero atu saute baung
 ana bamu Siu dumu-ra nai ago ana saumite bamu
 from go Siu point-to arrive there from upstream go

Mei-Mawae-ra soma-ra yero babao amaze dia nau-ngwa
 Mei-Mawae-ra so-ra niro bayai awa dia inoiso-na
 Mei-Mawae-s place-to arrive going f.obj watch did-I

aune buro naingbo buro yero kora nau-ngwa.
 amire bua ebata bua wero kora inoiso-na.
 this-T work road work doing repaired-I

Be awiya nae mani mamanikaka nebumani nanae awiya
 Be awa nakare mai mamana otao mai nasokare awa
 Time that we people friends our Obj.

nae ato sinauwa Tawa Beugoba babuze amaze
 nakare awita toisowa wamu babezinoma awa
 we hurry said-they cane large f. obj.

kapero titigai-ro aune nae eno pipitinauwa
 kapero tie-ro amire namorekare potasara
 cutting ty-ing then to us gave-they

diu-no nau^{ng}wane aune waung deka kami kapete gai-ro
 dimu-ro noiso-nakare amire wama da ami kapete ni-ro
 carry-ing did-we then cane one Inst. turn-ing

emo bauno buro yaese se-ro ato buwato se-ro
 ema bama bua warise se-ro ato buwato se-ro
 men women work let they say-ing hurry much say-ing

dedunau-wa. Be awiya be iwaing aung. Be meko
 doinoiso-wa. Be awa be ewanana tepo. Be waya
 hit-they Time that time good not. Time bad

nibamu arauwa. Emo bauno ena yayang nao awiya
 bamu awa ema bama eni azu nuai awa
 big SM men women some fear livers TM

napo do-ro eu bogara atu awinau-wa.
 nata do-ro ware komboa-ra ena awinoiso-wa.
 village leav-ing bush shelter-in Loc. slept-they

Be ayero nau-wa aune awang baung eu boga-ra atu
 Be ago noiso-wa amire azu bamu ware komboa-ra ena
 Time there lived-they then fear go bush shelter-in Loc

awi-nasani aune mani bauno ena mani awiso eu
 awi-noise amire mai bama eni mai awiso ware
 sleep-ing then child women some children bush

atu pu-ro nau-wa. Awiya soma yazo eu soma
 ena pu-ro noiso-wa. Awa so zazo ware so
 Loc. tak-ing lived-they TM place name bush place

awang baung-no pungye-ro mitau-wa aune yausero ye-wa.
 azu bamu-ro beze-ro itiso-wa amire zawa sero we-wa.
 afraid went hid-ing were-they then naming "did-they."

Emo-ka Salumo aro-re awang baung-no pungye-ro
 Ema zo Salumo are-re azu bamu-ro beze-ro
 man a Salumo wife-& fear go-ing hid-ing

enaba Baing ma boga-ra atu pungye-ro awi-nasani
 eniba Baing ma komboa-ra ena beze-ro awi-noise
 other side Baing taro shelter-in Loc. hid-ing sleep-ing

aune aro nuna bauno-ka Sae mani pu-nu yazo
 amire ara nuso bama Sae mai pumu-nu zazo
 then wife his woman Sae child bore-she name

Baing yausero-na arauwa.
 Baing zawa se-nua awa.
 Baing named-he SM

Zo deka ayero emo-ka Bora aro-re ayero aro
 Zo da ago ema Bora are-re ago ara
 Another like that man Bora wife-& that wife

nuna bauno-ka Yarinesa mani bauno di pu-nu aune
 nuso bama Yarinesa mai bama diri pumu-nu amire
 his woman Yarinesa child girl bore-she then

bauno-ka Yarinesa mani bauno di yazo nuna Yayaung-Bora
 bama Yarinesa mai bama diri zazo nuso Yayaung-Bora
 woman Yarinesa child girl name hers Yayaung-Bora

----- au-na susuwa awiya, Ziamani-na emo kopiti-re
 ami-ra susu awa, Ziamani-ra ema kana-re
 this-of meaning TM German's men hats-with

awang ye-ro baung-no eu ma bure boga-ra atu
 azu we-ro bamu-ro ware ma buye komboa-ra ena
 fear do-ing go-ing bush taro garden shelter-in Loc.

awi-nasani aune yayaung ipero nasani nau-na;
 awi-noise amire zazama zipero inoise noiso-nua;
 sleep-ing then cold shaking doing lived-he

aeno aro mani bauno di pu-nu gi-ro aune yazo
 ami emo ara mai bama diri pumu-nu gi-ro amire zazo
 this for wife child girl bore-she see-ing then name

Yayaung yau se-na. Yeme Sunugu atu mitia.
 zazama zawa se-nua. Zeme Sinugu ena itia.
 "cold" named said-he Now Sinugu Loc. is-she

Phanuel-Oida mai-na ai-ra yazo nuna me arauwa.
 Phanuel-Oida mai-ra mia-ra zazo nuso me awa.
 Phanuel Oida child's mother's name hers true SM

Zia-ra ena daigairo miteya arauwa.
 Zia-ra eni dainiro itera awa.
 Zia-of some many are-they SM

Be Ziamani bumu-wa awiya naingbo Sunugu
 Be Ziamani mu-wa awa ebata Sinugu
 Time Germany i came-they TM road Sinugu

atu ye-ro baung gana Pema Mei-Mawae-ra soma-ra
 ena we-ro bamu gana Pema Mei-Mawae-ra so-ra
 Loc. do-ing go upstream Pema Mei-Mawae's place-at

ye-wa. Ayero aune ou Giu awiya niri ite-wa,
 we-wa Ago amire ou Giu awa niwi zi-wa (?)
 did-they That then river Giu obj. bridge stretched&they

awiya i mene gamu-wa auna atu buawana isona nasani
 awa ni meni gamu-wa amira ana izima-sauma inoise
 TM tree Inst. built-they this-at Loc. criss-crossing doing

aune buro nau-wa. Aune be ou bainakama
 amire bua inoiso-wa. Amire be ou bamubake
 then work did-they then time river big

ou napo buro aune tari baina i mene gamu-wa
 ou nata muro amire tari bamu ni meni gamu-wa
 river village coming then bridge big tree Inst. built-they

awiya de-nu beze-na. Ayenu gi-ro awong nupe tari
 awa de-nu beze-nua. Ago wenu gi-ro nukare noko tari
 TM hit-it broke-it. That did-it see-ing they again bridge

zo sekawa asi tauyao nuka nunae mene tari
 zo seka asi zewai nuka nusokare meni tari
 another new vine strong their own Inst. bridge

iti-ro gau-no aune atu buwana isona nasani
 zi-ro ? gamu-ro amire ana semu-ketemu inoise
 stretch-ing build-ing then Loc. criss-crossing doing

aune buro nau-wa. Na be aune tari auna atu
amire bua inoiso-wa na be amire tari amira ana
then work did-they I time this bridge this-on

dema buwana isona nasani aune na atu emo ye-ro
dai semu-ketemu inoise amire na ago ema we-ro
too criss-cross doing then I there man becom-ing

tau^{na} ye-ngwa. Awiya soma sero napo sero buro awena
zewai we-na. Awa so sero nata sero bua nusokare
strong did-I TM place every village every work their

nowa asero yetu gai-ngwa. Zia unu-na sao awiya
wasara zazaniro tairo noiso-na. Zia dubu-ra asai awa
did-they following joining did-I Zia clan-of named TM

ye-ro baung-no tani Siu du-na atu besugai-ro
we-ro bamu-ro tani Siu dumu-ra ana pesuni-ro
do-ing go-ing mark Siu point-at Loc. finish-ing

nae aune do-ro kapete gai-ro pite bate
nakare amire do-ro kapete ni-ro izimite bate
we then leav-ing turn-ing downstreaming downstream

towana ou zo Atai atu augai-ro buro baina nasani
soe ou zo Atai ana auni-ro bua bamu inoise
middle river one Atai Loc. meet-ing work big doing

tauyao nasani nau-wa Ato buwato se-ro waung mene
zewai inoise noiso-wa Awita se-ro wama meni
strong doing did-they hurry say-ing cane Inst.

bautara atu buro oko yao nauwi-ta se-ro se-ro
tipara ena bua kaka wamu noisou-ta ase-ro se-ro
/behind back work not do did-they-Q say-ing say-ing

dero betero nasani nauwa. Sisiungna nasani nona
dero betero inoise noisowa. Siso siso inoise nena
hitting much doing did-they. Scattering food

oko mini-ro baingtao nasani bunao buro ine nau-wa.
kaka ni-ro baitamu inoise benai bua ine inoiso-wa.
not eat-ing completely doing prison work like did-they

Aeno se-ro buro besugai-ro pite atu nose-ro
ami emo se-ro bua pesuni-ro izimite ana auni-ro
this for say-ing work finish-ing downstream Loc. gather-ing

oregati nasani emo iropu-ro puto di-ro pu umu-wa
oreniti noise ema eri-ro puta di-ro pu sani-wa
rest doing men getting up trap mak-ing pig caught-they

aune	mani	bauno	aya	mani	numono	sedikaing
amire	mai	bama	mia	mai	nubama	sedikai
then	girls		mothers		sisters	relatives

ma mugo	pumu-wa	atu	sai-ro	zuwe-ro	ye-ro
ma nai	pumu-wa	ana	sawise-	ziwise	we-ro
taro	took-they	there	bake	boil	did-they

mini-nasani	mit-ete	augao	awiya	besugai-ro
ni-noise	ite-ye	aunai	awa	pesuni-ro
eating	stay-ing	meeting	that	end-ing

aune	Zia	do-ro	pite	Ainse	nap-e	ye-ngwane
amire	Zia	do-ro	izimite	Ainse	nat-e	ni-nakare
then	Zias	leav-ing	downst.	Ainse	village-to	arrived-we

arauwa.	Na	be	aune	Ziamani	diti	nana mene
awa.	Na	be	amire	Ziamani	giti moka	naso meni
SM	I	time	then	Germany	eyes	my Inst.

gigi-ngwa	arauwa.
gi-na	awa.
saw-I	SM

Tawa	waung	beugoba	babuze	amaze	wawong	etobe
	wama		babezinoma	awa	'wana	eto
	cane		large	f. obj.	hand	two

tai-ro	tiro	tiro	ye-ro	aune	nae eno	pugati	nau-wa.
poti	dara	niro	tiai da	amire	namorekare	potitinoiso-wa.	
	bundling	together		then	to us	gave-they	

Nae	diu-no	emo	dabuwa-re	aune	ame ame	nau-ngwane
nakare	dimu-ro	ema	doba-re ?	amire	ama ama	inoiso-nakare
We	carry-ing	men	clubs-with	then		followed-we.

Aune	awong	awang	nasani	aune	dema	waung	diu-no
Amire	nukare	azu	inoise	amire	dai	wama	dimu-ro
Then	them	fear-ing		them	with	cane	carry-ing

nau-ngwane	arauwa.	Emo	dia	awong-na	baina	kiapu
noiso-nakare	awa	ema	dia	nuzokare	bamu	kiapi
did-we	SM	man	watchman	theirs	big	kiap

Giri	Sunugu	atu	mitau-na	arauwa.	Miti-nu	aune	emo
Giri	Sunugu	ena	itiso-nua	awa.	Iti-nu	amire	ema
Geary	Sinugu	Loc.	was-he	SM	Was-he	then	man

neyayao	zo	gana	Wama	atu	bunu	aune	emo	Ziamani
kapawai	zo	gana	Ioma	ena	munu	amire	ema	Ziamani
white	a	upstream	Ioma	from	came-he	then	man	German

polisi	zo	Sunugu-ra	mene	nuna	aune	dema	ge	wina	se
polisi	zo	Sinugu-ra	meni	numore	dai		ge	ina	sa
police	a	Sinugu-of	Subj.		with him		talk	back & forth	

n-ete atu za ye-ro matu gate-ro atu ge matu
ino-mite ana zaawe-ro matu gate-ro ana ge matu
do-ing there start-ing old splitt-ing there talk old

me ye-ro atu emo zo-ma Sunugu mene iropu-ro
me we-ro ana ema zo Sinugu meni eri-ro
true do-ing there man a Sinugu Subj. ris-ing

emo zo Ingilis Ioma atu bu-na awiya de-nu
ema zo Ingilis Ioma ena mu-nua awa de-nu
man a English Ioma from came-he Obj. shot-he

magaye-na; gi bou mene.
bete-nua; gi pou meni.
died-he spear "pow" Inst.

Be-ka aune za ye-ro aune iwo iropu-ro bu-ro
Be amire zaawe-ro amire iwo eri-ro mu-ro
Time this start-ing then enemy ris-ing com-ing

kasaye naname ina gai-wa. Iwo gitau ouna amaze
kei awe nasokai nana ni-wa. Iwo gita omira awa
arrive our aura did-they enemy before this-at f. obj.

sine-na. Be aune Ingilis bumu-wa be aune emo
to-na Be amire Ingilis mu-wa be amire ema
speak-I time then English came-they time then man

kiapu Giri soma Sunugu do-ro baung-na arauwa.
kiapi Giri so Sinugu do-ro bamu-nua awa
kiap Gary place Sinugu leav-ing went-he SM

Naibo nono ye-ro tara ye-ro bau-na, awiya nae
Ebata nogo we-ro tara awe-ro bamu-nu, awa nakare
road what do-ing disappear-ing went-he, that we

oko gao. Nibamu awiya mumene opene taraye-na.
kaka gamu Bamu awa mumere upene taraawe-nua.
not know. Big one TM darkness-with unseen disappeared-he

Na ungwe ka gege se-ro tugata ye-wa nigi-ngwa.
Na uge kaka gege se-ro tugata we-wa nini-na.
Me story piece only say-ing informed did-they heard-I

Awiya nana gege na eno se-wa nigi-ngwa. O diti nana
Awa naso gege namore se-wa nini-na. O giti moka naso
TM my only to me said-they heard-I. And eyes mine

dema buro ye-ro gigi-ngwa amaze sine-na arauwa.
dai bua we-ro gi-na awa to-na awa.
too work do-ing saw-I f. obj. say-I SM

THE END

Free English translation of Mr. Oida Siriga's story.

A Story of ^{much} Earlier Times.

When many ancestors left Unu village and came down and made a new village at Ainse and lived there, then the Germans came and took the area, made a village and called it Sunugu. Now, since the big enemy came, they have given up Sunugu as they used to call it and have given it a new name, calling it Morobe.

At that time when I could not yet crawl, when I was only a small babe-in-arms, my mother took me from Unu mountain and came to Ainse village. There I stayed and left my mother's arms and crawled. Then standing up I became strong. The time when my mother bore me was the year 1914, but there is no month. It was before, in the time of the ancestors. They did not understand writing. Therefore they did like that.

I remained there and grew up. When I was 13 the Germans made me a policeman. There was a very bad overseer at Sunugu who was (like) a hot fire.

I saw it all completely with my eyes. I was the overseer of our men and women. The road which links Sunugu to Sapa, Yewara, Ainse, Giu, Siu point and on to Mei-Mawae, I oversaw and they did the road work. At that time they told us and our friends to hurry, and they cut ^{large} cane vines and bundled them and gave them to us, and we carried them. And they used the very same cane vines to whip the men and women to work. That time was not good. It was very bad. Some men and women who were afraid left the village and slept in bush shelters. While they were living there, in the bush shelters in fear, women gave birth to children. Hiding in the bush place, they named them there.

The man Salumo and his wife fled and hid on the other side of the river at Baing in a taro garden shelter. While they were there his wife Sae bore a child, and he named it Baing.

So likewise another man Bora and his wife doing that his wife, the woman Yarinesa, bore a girl child named Yayaung-Bora ("Cold" Bora). ----The reason for that is this: Being afraid of the German policemen they went to the bush and were sleeping in a taro garden shelter and he was shivering with cold. Therefore when his wife had a baby girl he named it Yayaung (Cold). Today she is at Sunugu. That is the true name of Phanuel Oida's mother. There are many like that among the Zias.

When the Germans came they made a road from Sunugu upstream to Pema Mei-Mawae. Having done that they stretched a bridge across the Giu river. They made it of wood and there they crossed back and forth and did work. Then a big river (flood) came and struck the bridge made of wood and it broke. So they again made a new bridge, using their own strong vines (wires) they stretched it and built it and then crossed back and forth and worked. At that time I, too, crossed back and forth on that bridge and became a man and became strong. I went from place to place and village to village working, following them and working. In all the area called Zia I went, to the mark at Siu point, finishing the work, we turned back again downstream and met in the middle at the Atai river, and we did a big job. Saying "hurry", and "Are they not working behind our backs?" they beat us much with canes. Scattering and not eating complete meals they worked like prisoners. For this reason, having finished the work, we went down, gathered, rested, and the men got up and made a pig trap and caught a pig. Then the girls, the mothers, the sisters and the relatives took taro and cooked and baked, and we ate and finished the meeting and then we left the Zias and went downstream to Ainse village. At that time I saw the Germans with my own eyes.

They would bundle ten big canes together and give them to us and we would carry them, following the policemen. Their big watchman kiap Geary was at Sunugu. As he was there a white man came downstream from Ioma and then a German

policeman from Sunugu argued with him and they started an old fight again, and the man from Sunugu got up and shot the English man from Ioma and he died. He shot him with a "pow" gun.

Then at that time the enemy/war began and the enemies got up and came to our place. I'm talking about the enemies which came before. At that time the English came and the kiap Geary left Sunugu and went away. By what road he disappeared, we do not know. Their big one disappeared unseen during darkness.

They only told me a piece of the story and I heard it. They only told mine to me and I heard it. And I am talking about what I saw also with my eyes while I was working.

APPENDIX

Suena population according to villages, 1978 census.

Village Name	Resident	Absent	Total
Amoa	79	30	109
Bosadi	278	107	385
Eware	241	97	338
Gori	234	147	381
Maiama	350	141	491
Mou	213	67	280
Wabazeira	167	84	251
	<hr/>	<hr/>	<hr/>
	1562	673	2235

Yekora population according to villages, 1978 census.

Village name	Resident	Absent	Total
Ana	92	44	136
Pose	91	28	119
Sapa	353	111	464
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	536	183	719

Mawae population (Northern Province, census not available)

Agotame

Gobe

Pema	203	95	298
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Yema

APPENDIX

Zia population according to villages, 1978 census.

Village name	Resident	Absent	Total
Ainse	307	71	378
Auno	51	6	57
Bau	229	38	267
Dona	173	75	248
Gomena	194	32	226
Kobo	196	50	246
Popoi	241	61	302
Siu	276	78	354
Wainsoduna	123	16	139
Wuwu	199	50	249
Zare	447	110	557
	<hr/>	<hr/>	<hr/>
	2436	587	3023

APPENDIX

Verb Conjugations

In the following conjugations Finite Independent verb forms are given in 1 sg., 2 sg., 3rd. sg., and 3rd plural, since all other persons and numbers are based on either the 1st singular or 3rd plural, and are formed in a regular way.

That is, the 1st person Dual Exclusive, Dual Inclusive, and Plural (Inclusive and Exclusive) are all formed by adding the appropriate suffix to the 1st person singular, as per this chart:

1st sg. form ending in -na	plus: -to	= Dual Exl.
	plus: -ne	= Pl. Excl.& Incl.
	plus: -no	= Dual Inc.

The 2nd person plural is identical with the 3rd person plural. To form the Dual of either 2nd or 3rd person plural a suffix -to is added.

yao 'to do'

	Punctiliar	Continuative
	1 sg. yarinena	narinena
	2 sg. yarinesa	narinesa
Fut.	3 sg. yariniya	nariniya
	3 pl. yarineya	narineya
	1 sg. -----	nena
	2 sg. -----	nesa
Pres.	3 sg. -----	niya
	3 pl. -----	neya
	1 sg. yetena	nona
	2 sg. yetesa	nosa
Past	3 sg. yetiya	noiya
	3 pl. yeteya	nowa
	1 sg. yengwa	naungwa
	2 sg. yasa	nauwasa
Far	3 sg. yena	nauna
	3 pl. yewa	nauwa

pumao 'to take'

	Punctiliar	Continuative
Future	1 sg. pumarinena	pupunarinena
	2 sg. pumarinesa	pupunarinesa
	3 sg. pumariniya	pupunariniya
	3 pl. pumarineya	pupunarineya
Pres.	1 sg. -----	pupunena
	2 sg. -----	pupunesa
	3 sg. -----	pupuniya
	3 pl. -----	pupuneya
Past	1 sg. pumena	pupunona
	2 sg. pumesa	pupunosa
	3 sg. pumiya	pupunoiya
	3 pl. pumeya	pupunowa
Far	1 sg. pumungwa	pupunaungwa
	2 sg. pumasa	pupunauwasa
	3 sg. puna	pupunauna
	3 pl. pumuwa	pupunauwa

pugao 'to give'

		Punctiliar	Continuative
Future	1 sg.	pugarinena	pugati narinena
	2 sg.	pugarinesa	pugati narinesa
	3 sg.	pugariniya	pugati nariniya
	3 pl.	pugarineya	pugati narineya
Pres.	1 sq.	-----	pugati nena
	2 sg.	-----	pugati nesa
	3 sg.	-----	pugati niya
	3 pl.	-----	pugati neya
Past	1 sq.	pugena	pugati nona
	2 sg.	pugesa	pugati nosa
	3 sg.	pugiya	pugati noya
	3 pl.	pugeya	pugati nowa
Far	1 sg.	pugaingwa	pugati naungwa
	2 sg.	pugasa	pugati nauwasa
	3 sg.	pugaina	pugati nauna
	3 pl.	pugaiwa	pugati nauwa

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