Organised Phonology Data

Anuki Language [AUI]
– Milne Bay Province

Oceanic; *Papuan Tip Cluster* ; Anuki

Population census: 800＋ (2012, Anuki Statistician)

Major villages: Nuwabiina, Yogowa, Tapio, Tarabanana, Woruka, Pem, Tototo, Tapiyasanu, Kariwapana

Linguistic work done by: SIL: Lyn Landweer, during village ADW in 2000, and Hanna Schulz, during an Alphabet Review Workshop in 2012 and in consultation with VITAL participants.

1.1 **Phonemic Inventory:**

| ɑ | b | d | e | g | i | k | m | n | o | p | ɾ,
r | s | t | u | v | w | j | ɣ | gʷ | kʷ | ɨi | m: |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| a | b | d | e | g | i | k | m | n | o | p | r | s | t | u | v | w | y | gh | gw | kw | ii | mm |
| A | B | D | E | G | I | K | M | N | O | P | R | S | T | U | V | W | Y | Gh | Gw | Kw | Ii | Mm |

1.1.1 Consonants

	Bilab	LabDen	Alveo	Palatal	Velar	Glottal
Plosive	p b		t d		g k	ʔ
Nasal	m m:		n			
Trill			r			
Tap/Flap			r			
Fricative		v	s		ɣ	
Approx				j		

/w/ voiced labio-dental approximate

/kʷ/ voiceless labialised velar plosive

/gʷ/ voiced labialised velar plosive

| p | popoku | 'dust' | [poˈpoku] |
| | apepewa | 'I walked' | [ɑpeˈpewɑ] |

b	binama	'hornbill'	[biˈnɑmɑ]
	gabudara	'sun'	[gɑbuˈdɑɾ.ɑ]
m	meni	'ripe'	[ˈmeni]
	tamumu	'sin'	[tɑˈmumu]
	matam	'tomorrow'	[mɑˈtɑm]
mm	mma	'here'	[ˈm̩ːɑ]
	mmkodi	'these ones'	[m̩ˈkodi]
w	woye	'paddle'	[ˈwoye]
	wasikuwaya	'bend down'	[wɑˌsikuˈwɑjɑ]
v	vivira	'fruit fly'	[viˈviɾɑ]
	inaveni	'took away'	[inɑˈveni]
t	takura	'banana leaf'	[tɑˈkuɾɑ]
	katowa	'sago leaf'	[kɑˈtowɑ]
d	dabu	'wallaby'	[ˈdɑbu]
	midimidi	'bat'	[midiˈmidi]
n	nuwa	'island'	[ˈnuwɑ]
	epamana	'cave'	[epɑˈmɑnɑ]
ɾ, r	rarima	'water'	[rɑˈɾimɑ]
			[ɾɑˈrimɑ]
	arurubo	heron	[ɑruˈɾubo]
			[ɑɾuˈrubo]
s	serebo	'cat'	[seˈɾebo]
	wasike	'girl'	[wɑˈsike]
j	yayoyo	'coming down'	[jɑˈjojo]
	yikwatu	'he calls'	[jiˈkʷɑtu]
k	kata	'today'	[ˈkɑtɑ]
	okokowa	'clam shell'	[okoˈkowɑ]
kʷ	kweru	'frog'	[ˈkʷeɾu]
	kwakwakwa	'type of grass'	[kʷɑˈkʷakʷɑ]
g	gegha	'no'	[ˈgeɣɑ]
	waga	'canoe'	[ˈwɑgɑ]
gʷ	gwagha	'crab'	[ˈgʷɑɣɑ]

	gwagwara	top plate (in a building)	[gʷɑˈgʷɑɾa]
ɣ	ghagu	'string bag'	[ˈɣagu]
	reigha	'ginger'	[ˈɾeⁱɣa]

1.1.2 Vowels

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    i                   u
                  ʊ
      e                 o

              ɑ
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ɑ	aru	'reef'	[ˈɑɾu]
	arara	'tobacco'	[aˈɾaɾa]
e	enoura	'python'	[eˈnʊˑɾa]
	pepeya	'baby'	[peˈpeja]
	mabe	'wing'	[ˈmabe]
i	iyuwa	'meat'	[iˈjuwa]
	kikira	'beach'	[kiˈkiɾa]
	bari	'stingray'	[ˈbaɾi]
o	obari	'breadfruit'	[oˈbaɾi]
	popoku	'dust'	[poˈpoku]
	yuto	'close friend'	[ˈjuto]
u	uwa	'cloud'	[ˈuwa]
	giruma	'write'	[giˈɾuma]
	basu	'seed'	[ˈbasu]
ʊ	touna	'he/she/it'	[ˈtʊˑna]
	wouna	'new one'	[ˈwʊna]

1.1.3 Dipthongs and Vowel Sequences

ɨi ɑe ɑi ɑu ei eo eu iu oe oi

ɨⁱ	miisena	'good one'	[mɨⁱˈsena]
	kirakii	'very'	[kiˈɾakɨⁱ]

ɑᵉ	gae	'go up'	[gɑᵉ] *
ɑⁱ	taina	'ear'	[ˈtɑⁱnɑ]
	pai	'sling'	[ˈpɑⁱ]
ɑᵘ	nau	'clay pot'	[ˈnɑᵘ]
	bubau	'green coconut'	[ˈbubɑᵘ]
eⁱ	pei	'seed'	[ˈpeⁱ]
	reigha	'ginger'	[ˈreⁱɣɑ]
eᵒ	kweo	'sound of axe hitting wood'	[ˈkʷeᵒ]
eᵘ	mimeu	'dream'	[ˈmimeᵘ]
iᵘ	niuna	'drink'	[ˈniᵘnɑ]
	iuwagha	'bear fruit'	[iᵘˈwaɣɑ]
oᵉ	poe	'white'	[ˈpoᵉ]
	kapoe	'famine'	[ˈkɑpoᵉ]
oⁱ	sitoi	'drip'	[ˈsitoⁱ]
	kasitowoi	'tap, touch'	[kɑsiˈtowoⁱ]

*At the 2012 workshop some community members considered 'gae' a one syllable word [ˈgɑᵉ] others said [ˈgɑje]. This word was the only example of /ae/ as a vowel sequence.

1.1.4 Suprasegmentals (tone, stress, length)

Stress is generally on the penultimate syllable and does not need to be indicated orthographically. Tone is not phonemic. Tone falls at the end of a sentence and rises at the start of a question.

1.1.5 Syllable Patterns

Syllable patterns observed are CV, V, CVC.

CV   This is the most common syllable pattern in Anuki.

Word initial	**CV**.CV	bata	'two'
	CV.CV.CV	binama	'hornbill'
Word medial	V.**CV**.CV	abagi	'I worked'
	CV.**CV.CV**.CV	bonuvina	'full'
Word final	CV.**CV**	kipu	'dive'
	CV.CV.CV.CV.**CV**	tamotatara	'open'

V   V syllables occur word initially and only occaisionally word medially or finally.

Word initial	**V**.CV	iyo	'arrow'
	V.CV.CV	obari	'breadfruit'
Word final	CV.**V**	tui	'lime'

CVC   Does occur but limited to /m/ as final consonant. In Maiadomu (Fergusson Island, Milne Bay Province) speakers often delete the vowel following a nasal, but maintain an underlying CV pattern. The Anuki do not recognize any vowel after m, which is consistent with other Papuan Tip languages such as Ghayavi.

Word Initial	**CVC**	pom	'night'
	CVC.CV	kimta	'age group'
Word Medial	CV.CV.**CVC**.CV	muridamdi	'followers'
	CV.**CVC**.CV.CV	matamketa	'door'
Word Final	CV.**CVC**	maram	'tomorrow'
	CV.**CVC**	tenam	'pool'

One word with a word medial and a word final [n] was identified

Word Final	CV.**CVC.CVC**	kiikonkon	'banana hanger for feasts'

1.1.6 Conventions: Phonological

In fast speech both vowels and consonants are at times dropped.

Word	Fast Speech	Slow Speech	Meaning
pepepewa	[peˈpewɑ]	[pepeˈpewɑ]	'walking'
kasitowoi	[kɑsˈtowoⁱ]	[kɑsiˈtowoⁱ]	'tap, touch'

Labialisation can be caused by [ɨi] as well as by stress.

miisena	[mʷiˈsenɑ]	'good one'
	[mɨⁱˈsenɑ]	
poe	[ˈpoᵉ]	'white'
poepoena	[poᵉˈpʷenɑ]	'white ones'

Labialisation also occurs following rounded vowels and has been included in the orthographic representation of words as it helps maintain the CV pattern of the language.

ivinuwanuwaneda	[iviˌnuwɑˌnuwɑˈnedɑ]	'he is having compassion on us'
okokowa	[ʔokoˈkowɑ]	'clam shell'

Palatalisation occurs following unrounded vowels and has been included in the orthographic representation of words.

pepeya	[peˈpejɑ]	'child'
tayina	[tɑˈjinɑ]	'pull'
wasikukaya	[wɑˌsikuˈwɑjɑ]	'bend down'

There is free variation of [ɾ] and [r]. The tap is more common than the trill.

rarima	[rɑˈrimɑ]	[ɾɑˈɾimɑ]	'water'
arurubo	[ɑruˈrubo]	[ɑɾuˈɾubo]	heron

1.1.7 Conventions: Orthographic

A. Distinguishing the syllabic lengthened [m̩:] sound and the typical non-lengthened [m] sound.

Problem: the 'm' sound is 'pulled' so that it would be phonetically written [m:] in a few words. Two words, the marker for location [-mɑ] and the word for 'here' [m̩:ɑ] are identical except for this lengthened m.

Solution: To differentiate these words the 'm' alphabetic symbol is doubled to indicate the extra length when the sound is 'pulled'. Hence the syllabic sound is written /mm/ and typical non-lengthened sound is written /m/.

Reason: The two words must be differentiated. Doubling the letters represents graphically the lengthened sound.

Note: This digraph only occurs in two words /mma/ 'here' and /mmko/ 'this'. These can have suffixes added /mmkodi/ 'these ones'. The [m̩:] is distinctly syllabic and can be recognized as such in both speech and song.

B. Differentiate the two 'i' sounds.

Problem: There are two distinct 'i' sounds in Anuki with a limited number of alphabetic symbols available to represent the two. The first and most common is phonetic [i]. The second sound is phonetically [ɨ]. Because the Anuki [ɨ] is always paired with the [i] the unique vowel combination is really diphthong [ɨi]. Similarly to the distinctive [m:] represented by /mm/ the [ɨi] diphthong is perceived by Anuki speakers to be 'pulled'.

Solution: Represent this sound similarly to that which was decided in neighbouring Gapapaiwa, with /ii/

Reason: This orthographic decision has worked well for the Gapapaiwa, it graphically represents the 'pull' of the 'i'. The dipthong is significant as it separates two object markers;

i-ruvi-mii   '3s- hit-1pl(excl)   'he/she/it hit us(excl)'

i-ruvi-mi   '3s-hit-2pl'   'he/she/it hit you(pl)'

C. Differentiate the two 'g' sounds'

Problem: There are two distinct 'g' sounds, [g] and [ɣ]. These sounds occur in identical environments so an alphabetic distinction was necessary. ie [gɑmo] 'language' and [ɣɑmoɣɑmo] 'animals'.

Solution: As with neighbouring Gapapaiwa, the community decided to represent the 'soft g' [ɣ] with the diagraph /gh/. The hard g [g] is represented by /g/.

Reason: The alphabetic symbol 'h' is not needed for any other single sound in Anuki. In English the 'h' is a breathy sound and [ɣ] is a 'breathy g'. As such, those who have learned to spell in English may be assisted in associating breathiness by attaching the 'h' symbol to the 'g'. This diagraph has worked well in the Gapapaiwa orthography.

D. Differentiate 'g' and 'k' sounds from their labialised counterparts.

Problem: Both [g] and [k] sounds in Anuki have labialised counterparts that occur in identical or analogous environments, thus a graphic distinction is required.

[kɛru]	'taro'	[kʷɛru]	'frog'
[gɑri]	'fence'	[ɑgʷɑri]	'I speared/shot'

Solution: The grapheme 'w' was added to both stops [k] and [g] to form the diagraphs /kw/ and /gw/ to represent the labialised form.

Reason: This was a decision based on the intuitions of Anuki writers. Digraphs for a single sound were already established. The most commonly perceived syllable pattern (CV) is maintained by the consonant digraphs /kw/ for [kʷ] and /gw/ for [gʷ].

E. The close-back-rounded vowel sounds [u] and [ʊ]

Problem: In 2000 Lyn Landweer suggested a need for a distinction between [u] and [ʊ] in Anuki. In 2012 it was observed that not all Anuki make this distinction, but the community decided to return to the 2000 decision to use /ou/. In recorded word lists, it is difficult to separate the two sounds. In general use, context separates the meaning of all minimal pairs.

Solution: /ou/ is used for the 'pulled' sound.

Reason: The [ʊ] /ou/ is 'proper Anuki' and should be represented specifically. The nearby Ghayavi also use /ou/ for a similar sound, including in their pronouns like Anuki do.

F. Lyn Landweer suggested a need to separate [e] and [ɛ]. Discussion with Anuki speakers showed that only a few distinguish the separate sound. The community decided in 2012 to use /ee/ to represent [ɛ]. The community struggled to come up with more than a few examples of the sound and in the words lists recorded at that workshop did not say them any differently beyond the effects of stress. The words which Lyn Landweer had suggested in 2000 demonstrated the different sounds were not considered distinct by the community in 2012. I expect that the /ee/ shall fall out of use.

Word	2000 transcription	2012 transcription	Meaning
kekeri kekeri	[kekɛrikekɛri]	[keˌkeri keˈkeri]	'willy wag-tail bird'
menameni	[mɛnameni]	[ˌmenaˈmeni]	'black and red parrot'
amakee	[amɑke]	[aˈmɑke]	'I am walking'
kee	nil	[ˈke·]	'deny'
eeka	nil	[ˈeːkɑ]	'okay'

G. Borrowed words

Borrowed words often do not follow Anuki orthographic or phonemic rules. They use letters not in the Anuki orthography, consonant clusters and CVC syllables other than CVm.

Pol   'Paul'   *no /l/ in Anuki

Mosis   'Moses'   *no CVs in Anuki

Grik   'Greek'   *no /gr/ or CCVC in Anuki

Prist   'Priest'   *no /pr/ or /st/ or CCVCC in Anuki

At the 2012 Alphabet Review workshop it was decided to spell borrowed words using Anuki spelling rules and to keep the borrowed letters and consonant clusters. They also decided to use italics for borrowed words, a decision I expect will rarely be used and soon fall out of use.

Transcription of a recorded passage

kaˈtuja kajapɨˈˈpɨˈka ˈgeɾu biˈjadi woɾuˈkama‖ kaˈtuja kaˌjapɨˈpɨˈka na ˈtagu ˈkipliŋ waˈviˈnena ˈteja tomoˌɣanaˈkana ˈronol‖ kapɨˈˈkada daˈbine kiˈkiɾe kaˈmake joˈwoɣa| bi tomoˌɣanaˈkina iˈwona bo| guˈɾubu iˈɾuɣu kiˈɾakɨˈ bi ˈtana jeˈkana ˈtami tupotuˈpomi na iˈnagaᵉ kaniɣoˈmije bi tuˈmɨˈna waˈsina‖

kasiˈpeɾe iˈkovi bi ˈjeka bɨˈˈdina tomoˌɣanaˈkina| ˈkipliŋ ˈteja ˈtudi ˈkadi ˈgaɾa sikabitavetaveˈjana bi sineɣetuˈtuɾa siviˈkote‖ ˈtag ɑviɾaˌboɾaˈbobo ajaˌmakaˈmake na kipliŋ waˈviˈnena igeɣomɨˈri ˈkana ˈgaɾa ivituˈkɨˈni bi ˈkana pens kaˈwaɣa bi ˈkana top ikoˈteni. akiˈtada tuˈpadi siˌjaɾuˌpaɾuˈpama‖ ajakiˌtakiˈtana ˈtagu ˈbada kuˈgaɾa avituˈkɨˈni ˈkutop kaˈwaɣa bi pens kaˈwaɣa bi ˈjama ˈkʊtu kaˈjuna da kaˈgedu‖

waˈsina kajoˈwoɣa ˌkanaˈjeka tomoˌɣanaˈkina ˈronol iviˈnaɣo muˈɾine ˈkipliŋ waˈviˈnena ˈteja bi ˈtagu‖ kaˈjeka kaˌjowoˈɣada kaˌjakiˈtada tomoˌɣanaˈkina ˈnadi ijaˈjojo kiˈɾakɨˈ wawuˌtapuˈvena iˈwona bo| naˈboda ˈkogaᵉ‖ waˈsina tum tuˌpotuˈpomɨˈ na maˌɣataˈɾaɣa kaˈnaɣo bi ˈtudi ˌkamoˈnaga‖ kajeka towaˈwona kaˈnaɣo da naˈwane kakaˈbigaᵉ bi noˈkona nubaˈbasu kaˈmone‖

kaˈnoda kakiˈbigaᵉ bi ˈɣama ˈkʊtu ˌkakaˈwaɾa kapeˈpewa kaˈjanoˈnoda gaˌɾagaˈɾaje ˈɾuɣu bɨˈˈbɨˈna ˈtagu siˈnigu sijaˌjaɾaˈjaɾa na aˈtuɾa bi aˈwona bo| ˈtagu aniˈkote| baˈsuna ˈtagu siˈnigu saˌjaɾaˈjaɾa‖ waˈsina kuˈgaɾa aˌvituˈkɨˈni bi aviˈkote maɣa bi kaˈtuja kaˈnaɣo da baˈɾeje kakaˈnibaᵘ‖

jaˈguto ˈkipliŋ waˈveˈnena ˈtʊna ɛɾe penpenˈsina bi kaˈtuja kaˈnaɣo da beˈɾeje kakaˈnibu bi iˈwona bo| ˈtagu anaˈnaɣo aniˈtowa bi muˈɾije na aniˈgaɾa‖ waˈsina iˈnaɣo iviˈtowa iˈkovi bi iˈpɨˈka na iviˈkote‖

tomoˌɣanaˈkina waˈviˈnena iˌgeɣoˈmɨˈri da ɾaˈrima iviˌmujaˈmuja ti ˈkani na iˈkovi bi waˈsina puˈwata ˈkakam bi ˈnama jaˈwata kaˈkema‖ waˈsina ˈnama tuɣuˈɾina‖

Wagawaga Waragututuna

Katuya kayapiipiika geru biiyadi Worukama. Katuya kayapiipiika na tagu, Kipling, wavinena teya tomoghanakina Ronol. Kapiikada Dabine kikire kamake yowogha, bi tomoghanakina iwona bo, "Guruba irughu kirakii bi tana yekana tami tupotupomi na inagae kanighomiye bi tumiina wasina."

Kasipere ikovi bi yeka biidina tomoghanakina,Kipling teya toudi kadi gara sikabitavetaveyana bi sineghetutura sivikote. Tagu aviraborabobo ayamakamakee na Kipling wavinena igeghomiiri kana gara ivitukiini bi kana pens kawagha bi kana top

ikoteni. Akitada tupadi siyaruparupama. Ayakitakitana tagu bada kugara avitukiini, kutop kawagha bi pens kawagha bi yama koutu kayuna da kagedu.

Wasina kayowogha kanayeka. Tomoghanakina Ronol ivinagho murine Kipling wavinena teya bi tagu. Kayeka kayowoghada kayakitada tomoghanakina nada iyayoyo kirakii wawutapuvena iwona bo, "Naboda kogae." Wasina toumii tupotupomii na maghataragha kanagho bi tudi kamonagha. Kayeka towawona kanagho da nawane kakabigae bi nokona nubabasu kamone.

Kanoda kakabigae bi yama koutu kakawara kapepewa kayanonoda garagaraye rughu biidina tagu sinigu siyayarayara na atura bi awona bo, "Tagu anikote, basuna tagu sinigu sayarayara. Wasina kugara avitukiini bi avikote magha bi katuya kanagho da bareye kakanibau.

Yaguto Kipling wavinena tuna ere penpensina bi katuya kanagho da bareye kakanibu bi iwona bo, "Tagu ananagho anitowa bi muriye na anigara. Wasina inagho ivitowa ikovi bi ipiika na ivikote.

Tomoghanakina wavinena igeghomiiri da rarima ivimuyamuya ti kaniuna ikovi bi wasina puwata kakam bi nama yawata kakena. Wasina nama tughurina.

We (excl) set off and came to Woruka to get on a boat. We (excl) set off, me, Kipling and his wife and old man Ronald. When we (excl) came to Dabi beach we sat down and old man Ronald said "The tide is very high. When we (incl) cross you short ones will have the water at your neck but we tall ones will be okay."

When we finished resting old man and Kipling took off their clothes and they waded in just pants. I was staying quiet, so Kipling's wife got up and took off her clothes and wore only her underpants and undershirt. I saw all of them taking their clothes off. As I watched I took off my clothes, wore only my top and pants. We carried our string bags on our heads.

Ronald went ahead of us (excl) and I, with Kipling's wife, came after him. When we waded into the water we saw old man was already in the deep water so he told us to move up a little. We short ones waded in the shallow path while they waded in the deep path. That night we (excl) went across to the other side.

When we (excl) got across we carried our string bags and entered the bush. My skin was hurting so I put my things down and said 'Because my skin is itching I will change.' Then the clothes I had taken off, I wore them again and we went to the house.

Kipling's wife wore only pants and we (excl) went to the house. Then she said that she will go and have her wash then change her clothes. When she finished having her wash she

came back and wore clothes.

Old man's wife prepared food for us to eat and tea to drink and when it was finished we went to sleep there. This is the end.

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